Perun would see to that!

In the Christian era Svarog was equated with the Lord Sabaoth, or in other words God the Father.

Svarozhich Worshiped daily Svarozhich was also called Svarogich (the Son of Svarog, ¹²⁵⁴ or Son of the Sun), Belobog (the White God), Dobrobog (the Good God), or Radigast (Poles). Svarozhich was fire incarnate on earth, Svarog's son, from whom all divine flame originated in the hearths and holy temple fires. He might therefore be favourably equated with fire, the son of Ahura Mazda.

Radigast (the Polish version of Svarozhich) was said to carry a massive two-handed, twin-bladed war axe, and wore a bovine skull for a breastplate, and a helm of a swan. He had rather fierce features including curly red hair.

Another interpretation fielded is that the Son of Svarog was Sva-Rozhich', an Indo-Iranian perception of a horned dog.¹²⁵ As explained thus far Iranians believed one of the Supreme god's sons was the lord of all Devils, a horned winged goat or dog. Therefore Svarozhich might also have represented Chernobog (see p. 308).

The convolutedness of these possible interpretations may also reflect Zurvanite cosmology, and accordingly Svarozhich could also be happily applied to both fire (the Son of the Sun) and the Horned dog (the destroyer).

The name Radigast, who had his own elaborately furnished temple in Poland, could have been derived from Radigasius, the famed Gothic king who held the reigns of power in that region, and who was among those Gothic leaders who led the attack to take Rome. That the temple was bedecked in royal purple cloth, may indicate that it was a centre devoted to the worship of a deified pagan Gothic king and war-leader.

Svyatovit 12 July - 14 October Svyatovit was also known as *Svatovit* or *Chetyregod*, the four-faced god, the four gods in one, or the god of the four times of the year. He was the god of light, daytime, nature, the field, the forest, harvests and home economics. His four faces were white, yellow, brown and black, perhaps corresponding to the Sun's fluctuating energy levels throughout the year, or the four castes (among the Hindus and Aryans, each caste was said to be of a certain colour or *Varna*). They might also signify the four-fold natures of the great Zurvan. Each of Syatovit's faces pointed to a cardinal point of the compass. He embodied the heat of battle, governed ferocity, physical strength, speed and horsemanship. His particular love was mead and white horses, which were given to him in sacrifice. His prime devotees were pagan Poles, Old Prussians, Lithuanians and Latvians.

Svyatovit's main temple was once situated at Arkona, on the island of Rugen. In the year 1168, Danish troops under Waldemar assailed the cult centre, with the aim of tearing down the temple and idols.¹²⁵⁶ Fortuitously, Svatovit's stone kapishche (idol) was dredged from the sea near the old temple, last century (Fig 65.2). It bears a distinct likeness to the Hindu daeva Brahma (Fig 26.1), who, in Indian cosmology, was supposed to have created the world. The closeness of the two styles of idol suggests the continuation of Aryan idol-making customs in pagan Europe, as late as the Middle Ages. Just one glance at the recovered idol, affirms Helmold's descriptions of Wendish pagan idols, as contained in the Chronicle of the Slavs. Considering that Svatovit was the supreme god of the Rugian Wends, it is plausible that his image represented Brahma, the supreme creator God, or, equally plausibly, the fourfaced Zurvan, the high god of the daeva-worshipping Zurvanites. Thus the Rugii seem to have been devotees of Hindu/Aryan religion (ie; Daeva-worship). This perhaps resulted from cultural ties with India during the Gothic-Roxolani era. However, they may also have been the descendants of Iranian Zurvanites, who were expelled from Iran for just this same reason, worshipping Daevas. The fact that many of the earliest examples of Hindu temple architecture exhibited Iranian characteristics, has led scholars to conclude that they were built with the aid of Persian stonemasons and architects. These buildings corroborate Magian scripture, which speaks of Indian-Persian cooperation in the field of Daeva worship, which was banned from the time of Karter, but perfectly acceptable before that.

Four-faced idols are known outside of Eastern Europe, in Ireland.¹²⁵⁷ In the year 1835 a 6-foot tall, four-faced wooden idol was uncovered during peat cutting at Derry, on the north coast.¹²⁵⁷ The child who happened across it was overcome by dread, as were the locals who came to inspect it. Some speculate that this figure belongs to a spectrum of little recorded Irish demonological beliefs, perhaps current since Celtic times.¹²⁵⁷ This is because such effigies tend to be more hideous than traditional Celtic idols and reliefs.

FIRE, THE SON OF GOD

SVYATOVIT

HIS IDOL RESEMBLED
THAT OF BRAHMA, THE
CREATOR GOD OF THE
HINDUS

A FOUR-FACED IDOL FOUND IN IRELAND



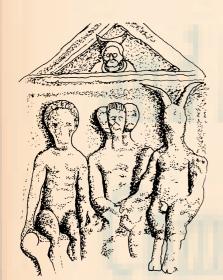


Fig 65.3. This gallic Celtic relief depicts a three-headed god, but is it one and the same as Triglav? It is flanked by two other gods, one of which is a man-goat, who stands on its left.

Triglav Triglav (Slavic: The three headed god)

had one head in the netherworld, one on the earth, and one in the elemental heavens. He acted as a spy and official messenger between man, the demons and the gods. Apparently the Wends placed a mask over each of Triglav's mouths and ears, so that he could not hear or speak of things.

The pagan Poles venerated him as a war god, building him the finest of temples, and gathering sumptuous hoardes of wealth and war booty inside the sanctuaries, to gain his favour.

If Fig 65.3 is in any way connected with Triglav, then he was most likely worshiped by the Celts too. And not only them, but the people who made a golden libation horn¹²⁵⁸, one of two found in Denmark, for in both cases a triple-headed figure can be seen. Considering this one can suggest that Triglav may had been worshiped across much of Western, Central and Eastern Europe.

Troyan 23 May Troyan, a heathen god who served as protector of the Malorussians, is repeatedly mentioned in early Mediaeval Russian manuscripts. From the mediaeval text *Slovo o Polky Igoreve:7* it is likely that Troyan was actually the long dead Roman Emperor, Marcus Trajan,

who pagan Russes were still worshipping some 700 years later, probably in Mithraic fashion. The Slavic god Troyan invoked bloodshed and war in defence of his people, and to call on his aid the blood of fowls was offered.

We might ask who invited Russian "barbarians" to freely worship a Roman Emperor who had died some 700 years previously, and how such cult activities had eventuated? My guess is Mithraism, the Persian mystery religion favoured by the Romans. According to Vernadsky even Vladimir's pagan name, *Krasnoe Sol'ntse* has a Mithraic genesis meaning the Ardent or Fiery Sun; the reigning Mithra, the ritual and governmental mediator for his people. What is more, the cult of Mithra faithfully worshiped their Emperors, whether living or dead; a further point of correlation.

Troyan appeared as a shining Sun,¹²⁶⁹ which could be a reference to the conviction that (Mithraic) Emperors had entered the heavens in the form of Suns, and could be called upon by those who remembered their names. Certainly Trajan was one of the most loved and accomplished Emperors in Roman history, responsible for settling large numbers of Roman citizens in Dacia (Rumania) and other such locations.

Metropolitan Hilarion states that Troyan appeared as a small man with three snake heads, wings and goat ears. ¹²⁶⁰ What this form ultimately signified is anyone's guess.

The results of excavations at Roman-style Chernyakovo culture in the Ukraine, and the recent discovery of a Roman presence in ancient Moscow, plus Ptolemy's *Geographiae* (which shows Caesar's altar as being situated in the Southern Ukraine), collectively suggest that, as with the Baltic area, there was ancient Roman cultural and religious activity in the area, predominantly in the 3rd-4th Centuries AD. These Romans, whoever they were, probably had a major affect on the religious beliefs of later generations in heathen Scythia. These things hint at the stubborn existence of Mithraism, a cult born from the synthesis of Greek pagan Gnostic intellectuals and the Eastern Magian priesthood who presided over the Zurvanite cult of Mithra.

Yarilo 7 Apr - 6 May Yarilo was the god of spring, manly strength and bravery. His virtues were especially embodied in the Spring sun. He was usually associated with a band of lightly dressed *diva* (Russian forest nymphs whose title comes from the Indo-European religious word *Daevas*) who accompanied him carrying a human head in one hand and sheaves of rye in the other. He was therefore reminiscent of the ancient Greek Dionysius, or the Roman Bacchus. Yarilo was also called *Yagelo* and was synonymous with *Yarovit* of the Balts and Western Slavs.

Yarilo, the potent one, rode the lands on horseback, stark naked but for his cloak. His member was of creditable size, whether erect or draped over the saddle, hanging freely. Yarilo oversaw the sprouting of all new shoots from the twisted, winter-struck trees, soil and landscape. Wherever he walked, directing Rod and his Rozhanitsy to fecundate, life sprang up in abundance. Like Rod he was seen as being especially manly, and highly virile; a phallic god if you like.

Yarovit Yarovit was especially venerated amongst the Poles, Old Prussians, Lithuanians and Latvians, and seen as the god of Spring and protection in battle. He carried an enormous golden shield, ¹²⁶¹ and evidently ran though battle protecting his proteges.

Carthly Deities

The celestial gods had other deities which were subordinate to them, that helped implement their designs in this world. These messenger gods periodically came down to earth from paradise (via the slopes of great Mount Olympus, in the Byzantine province of Thessaly) to greet the people.

Another group of earthly gods consisted of kings, princes, Magi and heroes who were divine personages currently living in this world. After death they were perceived to live on in the upper atmosphere, and like the *Yazatas* and *Fravashis* (pagan saints) were ever ready to aid whomsoever invoked their name. Consequently, idols were raised to them after their death (a practice the Russes are known to have followed).¹²⁶²

Following the sighting of a comet in the year 968 AD, a combined and illustrious pagan force under the command of the four Bulgarian Cometopuli brothers, accomplished a great conquest in the Balkans, including the overrunning of the Larissa fortress and, presumably, the reclamation of Mt Olympus, which was Holy to the Slavs. Byzantium was unable to recover the land seized there until the pagans were ejected in 1018 AD. Whether or not regaining Olympus was one of the main objectives of these campaigns is unrecorded. Be that as it may, Russian heathen pilgrimages to this (once-Mithraic) "holy site" were now possible during the last decades of the 10th Century AD, since the Byzantine Emperor's forces no longer controlled its slopes.

Artemid In an 11th Century Russian church source we hear of an *Artemid* among the great many other gods worshiped by the peasantry. Artemid is evidently a version of *Artemis*, the name of Apollo's sister, the Greek goddess who led a wild hunt, surrounded by packs of forest nymphs. Artemis fired arrows at whomsoever displeased her. The Roman counterpart of Artemis was of course Diana, a goddess whose cult is highlighted in the late mediaeval text *Malleus Maleficarum*, as being involved in the arts of witchcraft in Germany. It is crucial that we

YARILO, THE MALE FERTILITY GOD

YARILO MATED WITH
THE LAND

SOME GODS WERE SENT DOWN TO EARTH, WHETHER SPIRITUALLY OR IN HUMAN FORM

MANY RUSSIAN PAGAN
GODS WERE LINKED TO
MT OLYMPUS

ARTEMIS, THE MISTRESS
OF THE WILD HUNT

HER DEVOTEES
PERSECUTED IN
MEDIAEVAL WITCH
TRIALS

A MAGIAN DIVINITY

DIVA

HERCULES

PEACE AND HARMONY

realise that Russian Orthodox writers were not in the habit of transcribing the names of local gods using Greek or Latin names. In fact it would be true to say that there are hardly any examples of it. Artemid is therefore an exception, and so this data strongly advocates that Russian priests have provided us with contemporary accounts of Artemis before 1100 AD. Consequently it is rather certain that Artemis had a cult following in 11th Century Russia, some 200 years before the wild witch packs of Diana were noted by their Catholic counterparts. Once their alleged presence in the Holy Roman Empire was discovered witch persecutions erupted, as clergymen attempted to staunch the flow of witchcraft into the area.

Bereginya Bereginya¹²⁶⁵ was Svarog's hand on earth, the embodiment of the planet earth itself and the bond between heaven and earth. She tilled the soil with a massive golden plough, and so Svarog sent her to earth to teach humanity how to irrigate, plant and sow. The ploughing goddess had a secret circle of Volkhvy who performed her services. In *Yasna I:21, II:27, III:35* we discover a Beregya, which happens to be the name of the Zoroastrian Yazata responsible for causing increases in the abundance of cereal crops. In *Bereginya* we may have further very specialised evidence of the Magi; female Magi at that.

Diva 6 Dec - 19 Jan Diva was the goddess of hygiene, body scents and odours, female beauty and the truth. In one hand she held a horn or antler, and in the other a pair of small cups symbolising luck (or the libations which they contained, which brought luck?). Her hair was neatly woven into a single plait, and crowned by a coronet of periwinkles. She was the earthly counterpart of the Luck Goddess Dolya, and thus played an indispensable roll in changing one's day to day lot, as dispensed by Dolya. She was normally given specially baked bread as a form of sacrifice, which was eaten by those seeking good fortune, or tossed into springs for intercessions. Diva is yet another deity whose name is derived from Daeva, the Aryan word which denoted the beneficent gods. A coincidence?

Diy 25 Jun - 25 Jul Diy was the god of manual dexterity, strength, energy and raw talent and commonly perceived as the Russian version of Hercules, radiating vitality, strength and might in its purest form. Diy imparted health and strength upon those whom he favoured.

During the times of ancient Greece, Scythia and the Bosphoran Kingdoms in the Crimea, the Ukraine was the premier wine-growing centre for the region, which fed the Bacchic lust for their fermented juice. Throughout these areas numerous statuettes of Hercules have been found by archaeologists; they were quite common. In antiquity, Hercules was seen as the male progenitor of the Royal Scythian race, and other minor clans of the Scythian tribes, so his cult evidently had a lengthy presence in Russia. Hercules was also worshiped by the Germans as Donar, as noted by Tacitus, something which, I believe, identifies some of the German tribes as having originated among the Scythian nations. Of further interest is the fact that Tacitus places the *Pillars of Hercules* to the North of Germany, the Baltic c. 150 AD (qv. *Cosmography*) is hard to say; certainly Russia is not to the North of Germany, and those mentioned by Ptolemy were called Alexander's columns.

Karna 14 Oct Zhelya's sister, Karna, cried for men at arms marching into combat, and those who had fallen on the battle field.

Klechal'nitsya 25 May - 25 Jun She was the goddess of verdancy, grasses, medicinal herbs and the protector of people against Rusalka water nymphs, and other harmful forces residing in water and out the forests. Klechal'nitsa¹²⁷⁰ was the earthly offsider of Khors. People sacrificed dried floral arrangements, wildflowers, petals and stems to her.

Lado 22 Mar Lado¹²⁷¹ was the god of peace, harmony, goodness, a happy family, love and excellent interpersonal relations. He appeared as a kind old man with his right hand raised in benediction and his left hand holding a cobra headed naga snake. He was associated with the planet Venus, the morning star. Moreover Lado could be equated with Latona of the Romans, and Leto of the Greeks. Due to the phonetic similarities it is possible to say that Lado was actually a slavicisation of the Classical Greek divinity Leto.

Lel' 19 Mar Lel' was the god of the earth, love, the extended family, white sorcery (white poppetry, healing and good bindings), beauty, and the son of Lado and Ladi. He was said to resemble a Christian Archangel, and was associated with the constellation Sirius. Although resembling the celestial angels of the Magian book of *Bundahishn*, Lel' name *does not* equate with Tistar, Sirius' angelic name under Zoroastrianism. Thus Lel' cannot be linguistically linked with the Zoroastrians/ Magians.

THE GOD OF THE CONSTELLATION SIRIUS

Marena 22 Feb - 20 Mar Marena 1273 also went by the name Morena. She was the Goddess of Spring and wild flowers, a patroness of the Seas and Oceans, and the earthly counterpart of Kupala. In the past she was also considered to be the goddess of sorcery and death. When she came ashore, it would be as an epidemic or to cause some death, perhaps by drowning. Marena might therefore have been confused with a demon of similar name, a confusion born from the mixed perceptions of Ahura and Daeva-worshippers. Marena was linked with Dana in the Heavens. The name Morena is almost identical to that of the Celtic Goddess Morana. This may not be a coincidence considering the apparent links between Russia and the British Isles described throughout this book.

A GOD KNOWN IN OTHER PARTS OF EUROPE

Nemet' 25 Nov - 19 Dec The god Nemet' appeared as an oak tree (perhaps Perun's oak), its trunk fully clothed in fallen leaves. Nemet' caused trees to shed their foliage each autumn, and he was Moksha's earthly counterpart. Based on *Bundahishn XVIII:* 1-7, *XIX and XXVII* it is possible that Nemet' was conceptually the same as the Zoroastrian Gokard, a tree that also appeared in a defoliated state. 1274a

Radunitsa 14 Mar Radunitsa¹²⁵ was a goddess who acted as a confident to those who prayed to her, perhaps giving advice via inner spiritual locutions. She was the patroness of good things, grief, nostalgia, fond memories of the deceased, speaking reassuredly to them, to make them happy again. She was the divinity of fun and laughter, and was called upon by "white" families to help them overcome evil doers and sadness.

Obida No calendar entry Obida¹²⁷⁶ was the goddess who smiled readily upon the handicapped, the unlucky, those who had lost all dignity, and those whose reputations had been destroyed or tarnished. She was the sister of Zhelya and Karna, and the enemy of the demons Blud and Bida.

OBIDA, A FRIEND TO

THOSE IN NEED

Oderzhima 25 Jun - 25 Jul Oderzhima¹²⁷⁷ was the goddess of dedication, persuasion, loyalty and conjugal harmony. She was Diy's (Hercules) lover, and patroness of artists, musicians and poets, and regarded by some as the Roman Diana. She aided Khors, Kupala, and Veles', and the heathen *skomorokhy* sang odes to her.

A GODDESS THAT
PATRONISED THE ARTS

Or 6 May Or¹²⁷⁸ was the God of agriculture, vegetable and cereal growth and the plough. His kumirs appeared as a young man with long auburn hair, harnessed to a great golden plough. The name Or is perhaps related to the Old Icelandic *Ardr* ("a simple plough").

THE PLOUGH GOD

Planidi The planidi were lesser entities born of the Rozhanitsy, which appeared much smaller than the Rozhanitsy and considerably younger. They looked after the children of the family and tried to keep them out of trouble and warned them away from the sorts of mischief that youngsters get into.

Pozvid 9 Aug Pozvid¹²⁰ was also called Palikopa, a god who protected home and property. He served Perun, protected the family home, its crops and inhabitants from dyemony, thunder, hail, storms, lightning, earth tremors and quakes. I guess you could say Pozvid was a model hail-spotter. But what was a hail-spotter?

In the Byzantine Balkan province of Peloponnesus, there are stories of specially commissioned Hail Officers¹²⁷⁹, whose sole function was to watch the heavens for impending cold fronts carrying hail clouds.¹²⁷¹ The official then sounded the alert so that everyone had enough time to start bloodletting, which would feed the spiteful cloud dyemons, and make them veer from their course of crop destruction.¹²⁷¹ But god help the lazy hail spotter who didn't allow everyone proper warning!

HAIL SPOTTERS

We know that the pagan Rus' also had hail spotters, but their activities varied from those of the Peloponnesians. The Volkhvy performed the vital role of "Storm-chaser" [282] (maybe using their astronomers to calculate the dates and times for intense storm and lightning-strike periods). Usually though, they attempted to allay the demonic ferocity of a storm by melodious musical recitals and bell-ringing. These may have been Neo-Pythagorean musical dissertations using harmonic theory to calm the cloud-demons. Perhaps the blood-letting of the Southern Balkans was only

THE VOLKHVY STORM-CHASERS practiced in Rus' close to harvest time, when there was a risk of significant crop losses due to hail, though this is mere speculation.

Predok On feasts for the dead Predok was the psychopomp, the soul escorter of wrongdoers. It appeared in the form of a man with the head of a spider and an arachnid-like body possessing six segments and eight arms, with grotesque hands. It was said to be the earthly helper of Kolyada.

Pryadko On feasts for the dead Pryadko¹²⁶³ was the patron psychopomp of the "white" ancestors. Normally Pryadko appeared as a softly glimmering light, and Christian peasants thought it reminiscent of the Holy Spirit. This deity regulated births and deaths and acted as a guardian for fleeting souls going to the next world to inherit the lot of the good families. Pryadko acted as Moksha's helper.

Priya 28 Aug - 14 Dec Priya, ¹²⁸⁴ the sister of Diva, was the goddess of women's chores, and cleanliness in the home. In Christian times, her pride of place was surrendered to the Virgin Mary. Women beseeched Priya's aid to prepare them for the moment of childbirth, to ready the house to receive the child and forever after help maintain its cleanliness.

Rod 1 Mar Rod was the very embodiment of male fertility, and the tribal progenitor god. His idol was normally represented as a venerable man in a seated pose, with his hands clasped to his breast, as though in prayer. Before preparing for marriage and children, people brought a cow or porridge to his idol for sacrifice. To some, Rod appeared as a burlesque well-hung male. His long hair and beard were well groomed and he usually wore only a cloak about his naked frame. He was the begetter of all children and animal offspring.

Rozhanitsy The Rozhanitsy were a progenitor goddesses, deities of child birth, childbearing, the family bloodline and good council between family members. From stone renditions of them, we know that they took the appearance of women with animalian limbs. These were Rod's concubines of the earth, female elemental gods of considerable number. They had been endowed with their fertility by Moksha and without them the tribes and clans could never had eventuated or grown. They were frequently seen as voluptuously enticing women, strangely endowed with outlandish appendages. Clad in nothing but fresh air, it was their form and predilection for saucy escapades that most young women devotees aspired. Each tribe had their own patron Rozhanitsa, the child-giver who gave birth to the tribe at the beginning of the ages.

Slava 22 Mar Slava¹²⁸⁵ was the god of victory in war, and aided folk in overcoming their toils, difficult tasks, business ventures and legal matters. He appeared as a fairly strong, fully grown man whose head was crowned by a victory coronet woven from ivy. This deity was invoked prior to combat, trial by combat, during tournaments or the athletic contests which took place during the games held by the Slavs. His intercession was said to be able to allow the most marvellous feats, but only if a floral victory garland was presented before the god's idol, and then worn. Young rams, roosters and goats were sacrificed to him.

Tyr 14 Sep Tyr¹²⁹⁶ was said to be the god of deals, manly strength, agility, the indomitable spirit, and belief in one's self and one's abilities. His great wooden idol was topped by the image of an iron auroch's (bull's) head with two silver horns. The idol was clothed in mail, and in its right hand was a short hand-spear and sword. To him were sacrificed she-bears, horses and goats. Tyr was said to emerge from deep within the stone mountains on the eve of Kupala's festival. He would then blow a horn which caused the spirits of the earth and nature to violently shudder and come alive, allowing them to enter out into the world of mankind for but a short time. This was a very dangerous period. Based on a similarity in names, we can infer that Tyr had a counterpart in Norse mythology, Tyr.

Vili 15 Feb Vili¹²⁸⁷ was the patron god of married people and relations outside of the nuclear family, ie; inlaws. People prayed to Vili so that deceased spouses and other family members would be cared for, and each person in the family prayed for each others welfare through him.

The Northmen believed that a god called Vili²⁸⁸ was one of Odin's brother, who in company with Ve and "Old Grey Beard", slew the Giant Ymir, whose body made the world. In relation to this dismemberment myth the

SOUL ESCORTERS

A GODDESS WHO HELPED WOMEN IN THE HOME

TRIBAL PROGENITOR
GODS AND GODDESSES

THE GOD OF VICTORY AND GLORY

TYR POSSIBLY FOUND IN BOTH RUSSIAN AND NORSE PAGANISM

WAS THE RUSSIAN GOD VILI, REALLY ODIN'S BROTHER? Zoroastrian/Zurvanite texts tell us that the world came from the dismemberment of Gayomard's body, and among the Aryans it was said to have come from the slain body of the giant Yima. Thus the Norse conception of the world's birth graphically shows that they were party to Aryan or Iranian cosmological beliefs. Even more so when you consider that Ve, Vili and Odin were the grandchildren of an ancient cow.

Zhelya 14 Oct Zhelya¹²⁸⁹ was the goddess of sorrow, tears, and desperation, and consoler of those to whom she showed pity. Her idol appeared as a seated woman with long flowing hair, and hands covering her bowed face. She cried tears of pity for barren women and widows.

Zorya Utrenyya and Vechernaya These two cloud maidens appeared as the auroras which lit the morning and evening skies with their wispy glowing veils. In times of war, they appeared as virgin warriors who accompanied men into battle, protecting them from the harm of wounds. The Zorya's also cared for Khors' chariot steeds. It is thought that Zoryas might embody the ancient Aryan cloud-maidens, however a far closer parallel exists in Magianism. The Magi worshiped the Auroras, in the morning and evening during the *Gah Ashunin* prayer watch, and affirmed that the two Auroras were accompanied by, or in the presence of heroes and horses.

The Winds The pagan Slavs worshiped the winds which blew from the North, South, East and West, and from the other cardinal points. These were personified as gods which were bowed to whenever the wind changed direction.



Russians did not have to wait for the advent of Christianity to know and fear the demonic forces who, in a most unwelcome way, lurked about certain notorious places, embroiling themselves in the day to day affairs of ordinary folk. And what better place was there to find them, than the sides of hills, bogs, swamps, mountains and thickets of the deepest darkest forests. The Rus' landscape was oppressed by ever-present, shadowy demonic forces, many if which are listed here. *Bundahishn XV*: 18 and lamblichus explained the earliest beginnings of devil worship, and the nature of their deeds.

According to surviving much-told Russian mythological stories (*which are virtually identical in nature to Magian eschatological myth*), Satan (read Ahriman) was thrown out of heaven, and plunged down into the centre of the world, while his confederate spirits, the demons, landed in swamps, forests, bodies of water and other such places. And for this reason the various species of Slav demons gained names which were related to the environment in which they lived.¹²⁹⁰ For example there were *Polisun*¹²⁹¹ (Malign forest demons), *Ocheretyanik*¹²⁹¹ (Demons of the reeds and grasses), *Bolotyanik*¹²⁹¹ (Swamp, bog or marsh demons), *Ambarnik*¹²⁹² (unclean spirits, which lived inside pieces of amber. I believe they were fossilised insects), *Nochnitsy* (Night demons) and *Morozhka* (Frost demons). Regarding the Russian *Nochnitsy*, the Magian Zoroastrians believed that blackened corrupted beings, in the form of night demons, rushed out into the world *the very moment the Sun went down*, to lay claim to their kingdom of the night until dawn. And as they raced about they brought various untold afflictions to the earth. From the Magian scriptures we can infer that the Slav demons (who, as in the Aryan tradition, were like goblins) started to cause defilement, destruction and pollution within their immediate environmental sphere after having taken up residence at these places. Then came long years of notoriety; their names endured for centuries. For example Antsybal, Anchibal, Anchut were the various names for a certain bog demon resident in the Kursk area.¹²⁹³

An endless parade of creatures frightened small children ... Baba-Yaga, Babai, Babka Mara, Baga, Badai, Bomka, Buvan, Buka (similar to the Gaelic Boucca), Bukan, Bukanko, Bukanai, Bukaritsa, Vova, to name but a few.¹²⁹⁴ We can't confirm that scaring children was their original harm patronage under paganism. Perhaps it was, though these particular demons might have had their powers reduced in Christian times, becoming little more than squeamish tales to control disobedient children. Just the same, what child hasn't seen shadowy figures, or heard ghostly rustling at bed time?

Similar views were most likely held on the British mainland as well. For example, the English words *Bog* (a section of swampy ground), *bogey* ("an impish goblin"), *bogus* (something false or sham), *bogle* ("a dark spectre") are most likely the fossilised remnants of ancient rites once performed in Britain during which black sacrifices were

CONSOLER OF SUFFERING

IN RUSSIA DEVIL-WORSHIP HAD PRE-CHRISTIAN ORIGINS

DEMONS OF PLACE

SOME RESEMBLED
GOBLINS

THOSE WHO PURSUED YOUNGSTERS

DEMONS LESS POTENT

THEY HAD MANY SUPERNATURAL ABILITIES.

DEMONS COULD ALSO BE OF ASSISTANCE TO MANKIND

Drugs



Fig 66. This dwarvish creature was a benign demon, known affectionately to the Egyptian Pagans as *Bes*. Could this be where the Russian word *bes* (meaning "a demon") comes from?

made to infernal beings in a swamp. As we know from the unearthing of bog bodies in England, these primeval sacrifices did in fact take place. These British links can be directly related to both heathen Slavic and Magian words for "a god". And this is simply no coincidence, for in Ireland and England, one of the pre-Christian deities was a goat by the name of *Puck* (which it has been theorised came from the Slavic word for "a God", *bog* (pronounced bok). An alternative meaning for *Bog* was "a devil", ¹²⁵⁵ and this probably reflects the inherent duality present among their multi-formed gods, but it could also have been used as a Christian slur, when speaking of the old gods.

Vrazhok, Vrazhko, Krivoi Vrazhonok, Vrazhonok¹²⁹⁶ were general labels applied to *Besenok*¹²⁹⁶ and Chertenok, ¹²⁹⁶ a lesser class of demon, of much smaller stature, in terms of their size and unspirituality.

Slav pagan demons had the ability to cause disease, fevers, crop failure, stagnate water, kill stock, extinguish fires, spoil food, destroy property, cause cold and destructive hail, prompt weather changes (as they rode about in the storm clouds), cause prophetic visions, and engaged themselves in milk stealing, and other such malignant enterprises.¹²⁹⁷

But they could also be helpful to mankind, if given offerings and worship. Many possessed remarkable skills and knowledge denied to mortals, which could be exploited by anyone wishing to enter into a pact with them. Having formalised a covenant with a demon it could be expected to work in the fields, or serve its master by slaving away as a smith or carpenter. One ancient recollection of such human-demon companionship among the Slavs is to be found in the Russian tale of the *Smith and the Devil* 1298. Demons were therefore no less than gods, in that given homage, they would provide aid that was at least equal to anything provided by the celestial gods. In Finland devils were responsible for causing havoc in the lives of even the greatest heroes. The devil himself misdirected Vainamoinen's own axe blows to slice open his foot, which almost killed him. 1299 Demonic servants are also implied in the Kalevala too, for a Finnish hero commands: "To the Devil with this toil! Let the Demon fell timbers". 1300

The pagan Gnostic priests of Egypt and Greece, and the Chaldeans professed a similar doctrinal stance relative to the daemones. Despite the possibility that Slav demon-worship may have come from these sources, linguistic evidence tends to suggest that the *Norse*, *German*, *Slav and Frankish* perception of demons is derived from the Iranian conception of these blackened winged fiends which the Avesta called *Drug*. In Russian the words *podruga*, *drug* (singular) and *druz'ya* (plural) all mean "friend". These Russian words might have had a Frankish phonetic parallel, *dusii*¹³⁰¹, demonic succubi with illusory forms. These *dusii* often took the form of satyrs and Pans, ¹³⁰² who ravished and debauched the forest nymphs. *Dusii* can therefore be equated with silvan beings, long regarded as integral to Greek Dionysian ritual and belief. In the Norse a *draugr* was a being from beyond the grave, an apparition, ghost. In Zoroastrian (and Magian Zurvanite?) terminology a *drug*¹³⁰⁵ was a lying demonic force, even an incarnate falsehood. It is highly significant that *drug* is the Russian word for "a friend", and confirms existing village folklore and *Primary Chronicle* accounts that the demons were regarded by some (but not all) pagan Slavs as helpful or friendly forces.

Another obvious connection can be found in the Old Russian word *drozh'* ("trembling" or "shivering") which is related to the Lithuanian *drugys* (meaning "a fever" or "a butterfly"), and the Old Prussian *drogis* ("a reed"). These words probably originated from the Avestan *druj* or *draoga* ("a lie" or "a deception"), which gave rise to the Old High German *driogan* ("to deceive"), not to mention the Old Iceland *draugr* ("an evil apparition"). ¹³⁰⁴ The presence of Magian terminology and concepts concerning demons are clearly attested to in the above word survivals, as too their connection with certain misfortunes. Thus, in these linguistic correlations we find evidence of demonic entities which brought harm and burdensome vexation into the world, a point which is greatly expanded upon in Chapter VIII, the Black Rites, and Part II, Chapter VII.

The Old Slavonic word *chu'n'* ("black") is common to all the Slavic peoples of Europe, the Baltic and the Balkans, as is the word *chort* (the word for "a devil" during Christian times), though *bes* ("a devil") was more commonly used during the pagan era. The origins of the word *bes* are still being debated, but it is believed to have come from Indo-European and Sanskrit words denoting "horrors" Even so, a rendition of Bes's head (a benign dwarvish demon widely worshiped in Egypt) was found in a Scythian tomb, ¹³⁰⁶ so plausibly the Egyptian demon Bes was known in Slavia and may have given rise to the Slavic word *bes*. In the Smolensk region we also find the word *mardui* ("a devil") ¹³⁰⁷ which comes from the Estonian *mardus* ("an apparition", "a malign spectre" and "a voice from

beyond the grave").1307

In Rus', dark forces were formally worshiped in accordance with Volkhvy decrees on certain festivals, but outside of this they were probably normally left well alone (by the "white" families and white Magi who followed the Good Sun), or blatantly worshiped (by the "black" families, piratical warlocks and witches who followed the infernal prince of the underworld). In their estimation, the fools of this world had not caught on to the great secret; as far as they were concerned the demons were gods, because when given sacrifices, they performed whatever you asked of them. People called upon the tricky dyemony for many reasons, often for selfish motives, and sometimes for the common good. Some sought to conjure demons to press them into service in their fields, forges and craft workshops, to enhance both productivity and the quality of their goods.

From Russian sources, and court transcripts and confessions made during the Inquisitions we gain an insight into the religious life of the black families. In pagan times their ceremonial worship of the Black God was at least as elaborate as that supplied to the Sun God, and apparently they met one or more times per week to give their master his necessary offerings. In the Christian era their little cult gatherings were dubbed "Black Sabbaths". Bundahishn XXVIII: 1-46 extrapolates upon the names and natures of the Iranian demons and the planetary essences obedient to Ahriman. With the exception of Viy and Niy they were not included in the Slavic demonic "pantheon" under their original Iranian names, but had undergone Slavicisation over time.

In Christian times, and amid the "white" pagan clans, these "black" pagan reactionaries were seen as a fountainhead of purest wickedness and crime. Far from allaying the demons and their warspite, the black families (intentionally or unintentionally) allowed them to swell to far greater size; cultivated in ferocity.

The Magi spoke of the existence of Vaes, spiritual essences that followed a person around for life. There were two kinds of *Vae*, Upper Vaes (good ones) and Lower Vaes (bad ones). Upper and lower Vae's were similar in nature to the aerie daemones which were invoked by the pagan Gnostics and Chaldeans.¹³⁰⁸

Demons were known in Ireland too, possibly a Christian import, possibly not. An outbreak of pestilence in the year 1084 AD slew up to 25% of the Irish populace. The culprits were supposed to be demons inhabiting the norther quarters of the world, where remote skerries were situated. The paths they trod reached skyward into the upper atmosphere as far as the clouds. Little was preserved about their alleged forms. They were described as having fiery, sword-like tongues, but any mention of wings is lacking.

Having spoken of demon gods as a religious concept, we will now progress onto the more infamous demons of pagan Rus'. In the following entries *some have their own feast days*. That some do not might only be indicative of lost information, or their more general nature, or even their greatest potency, which needed to be appeared all year round.

Bida No calendar entry Bida¹³⁰⁹ was Chernobog's she-goat whore, the female prototype for the pagan demonic form and the "bitch" who gave birth to them. Besides her brood of harm-bringers, which created enough suffering in their own right, she caused deformities and poverty. Considering that another of Chernobog's nicknames was *Lukavii*, Bida's pseudonym might have been *Lukan'ka* a dialectal survival found in the Yaroslavl' region, that applied to a certain demon. Bida may even have been the Slav name for the Great Whore made famous by Zurvanite mythology. From her came the vexation of black magic and abominable deeds without end.

Blud 22 Oct - 22 Dec The demon Blud¹³⁰ appeared as a little old man, bent double with a degenerated spine, leaving it malformed by a large hunchback. He traversed the land draped in an owl's skin, and incited wounds by whatever means. Wound infection and blood disorders were his specialties.

I believe that Blud was in reality the Black Fravashi (ie; a black Magian Saint of Evil) of a high ranking Varangian named Blud, who acted as a military advisor to Prince Yaropolk. In collusion with Prince Vladimir' he plotted to slay Prince Yaropolk. At the instigation of Vladimir', Blud (who was presumably bound by an oath of loyalty to Yaropolk) was urged to lead his liege into a trap, whereby he could be slain before Vladimir'. In repayment for the timely treachery of Blud, Vladimir' promised him great honours, and would regard Blud as his father. This meant that Blud would become Khagan Vladimir's father in an ideological, or even religious sense. Perhaps it was intended that Blud would become his closest personal confidant. Yaropolk's closest advisor, Varyashko, urged him to go and see the (mostly Zoroastrian) Pechenegs to raise an army and fight Vladimir'. Note their level of confidence, in suggesting

FEAST DAYS FOR THE DEMONS

BIDA, CHERNOBOG'S WHORE

THE DEMON BLUD
MIGHT ONCE HAVE
BEEN A MAN WHO
BETRAYED HIS OWN
PRINCE



Fig 67.1 Celtic Bronze Age



Fig 67.2. This horned winged being has a tail, shaggy hair, and talons. We might think its a horned dog, or perhaps a goat with talons. It is possibly a depiction of Ahriman/Chernobog as found on ceramic plates -Mediaeval Germany c. 14th C. AD. This creatures resemblance to demons shown in Assyrian artwork (dating to the 9th Century BC) is uncanny.



that the Zoroastrians would place forces at the disposal of white Russian princes. Instead Yaropolk trusted in Blud, who then escorted Yaropolk to see Vladimir'. As soon as Yaropolk was through the doors of the Royal court in Kiev, Blud bolted the doors shut behind him, while two Norsemen ran the prince through with swords. Following this Varyashko sought refuge among the Pechenegs who in turn went to war against Vladimir' for a very long time. Nowhere is there any mention of money being paid to them for their services. It might be on account of his pivotal role in the treasonous betrayal and bloody murder of his own lord, *that Blud became* a widely respected demon, and gained patronage over bloodspilling, petty thiefs and perhaps even assassination.

Connected with Blud is the concept of Blud's fire, which is a reference to the ghostly lights that often appear in the vicinity of bogs after nightfall.¹³¹² Far from being ghostly apparitions, these lights were probably chance sightings of witches in the distance, as they made their way into the bogs to perform their nocturnal rites.

Chernobog No calendar entry, but it is known that Chernobog¹³¹³ was worshiped at silvan Sabbaths conducted one or more times per week where ever possible. Chernobog, the Black God, can be directly equated with Ahriman or Aharman (Magians), Satan (Christians and Jews), Ahriman-Shaitan (Muslims), Deus Arimanius (ancient Rome), Abraxas, Seth, Sutech, Set (Egypt). Also called "Lord of Chaos", "Prince of all the underworld", "Son of Darkness", "The Fiend". Chernobog was thus the embodiment of evil in its most pristine form. In Western Europe the devil (ie; Chernobog) was dubbed Puck, Bok, Bouca, Old Nick or Robin Goodfellow, but in pagan Rus' just some of his other folk nicknames were Nechistii (the unclean one), Kutsii, Lukovii, Kat (the Cat), Did'ko, Okh and Mel'nik (and many others which will be examined in Part II, Chapter VII). Among the Slavs he was deemed to be the God of Evil, the Father of maledictions, black magic, darkness and disaster.

Because of Ahriman's convincing powers of illusion, the Persians normally depicted him in several forms, as either a huge, black, horned hound or goat, with wings (evidently of Assyrian origin); or as an immense reptilian serpent. In Magian Zurvanite belief Ahriman was the dispossessed and jealous brother of the creator's most beloved son (the Good Sun). Frighteningly dark, blacker than the most moonless night, Chernobog, harbinger of doom and all evil was a name that incited instant fear. The mere mention of it invoked either plague, or debilitating injury to the speaker or the listener. From descriptions of the Slavic Black God, Chernobog we know that this Black God of the Poles and Eastern Slavs was identical in appearance to Ahriman, a gigantic black goat or dog, with wings, a tail and enormous horns, 1314 who reached out and blighted the world at will daily. From him came the acts of treachery, lies, corruption, decadence and cowardice beyond knowing, which he offloaded upon the world, whilst slinking around in the shadowy corners of our surrounds. In certain regions of Eastern Russia it is still possible to find dialectal survivals that appear derived from the name "Ahriman". Of added interest is the Russian word kozyulya, a variation of koza ("a goat"), that paradoxically meant "a serpent". 1315 The connection between goats and serpents is obviously not a physical one, but rather metaphysical. In this particular case I believe the correlation arose from pagan Russian perceptions of Ahriman.

In Russia the terms *vorog*, *vrag*, *vrazlmoi* (meaning "the enemy") applied to the devil, ¹³¹⁶ Satan, and for this reason it may once have applied to Chernobog in pagan times. Loosely speaking one could also translate it as "the Adversary", a term used to described the Evil One in both Christian and Magian scripture.

It seems that Ahriman/Chernobog did not confine himself to Rus' and Iran. Distinctive black, horned, winged goat-dogs that appeared during the early mediaeval period on things as diverse as German ceramics (Fig 67.2.), and the hem of the Bayeux tapestry. Together with griffons, fire-birds, serpents, rampant lions, hounds and mastiffs, they represent fine examples of Persian and Caucasian religious art, that just happened to surface on the Norman Bayeux Tapestry, European and British coats of arms as well as the Welsh national flag. Iranian art must have been very popular indeed in Mediaeval Europe! We might link the proliferation of these kinds of imagery in Britain to the (quasi-Iranian) Roman Mithraic presence, but most likely it stemmed from early waves of German migrants who re-located to Britain after the collapse of Roman rule, especially from the 5th Century AD onwards.

According to Rus's first Metropolitan (or Archbishop), Hilarion (and references to the Antichrist contained in *The Primary Chronicle*), the mystery of Chernobog was a secret no longer; "The Black God" was the Antichrist. The evil one's name in Old Icelandic was *Antikristr*.¹³¹⁷

By matching Slav descriptions of Chernobog with the Zoroastrian/Zurvanite eschatological myth concerning Ahriman the black god, Chernobog could be regarded as the "living falsehood" who claimed to be God's other

son, a dyemon of supremely impious angelic substance, superlative in wickedness, who had for untold aeons gained sustenance from his very special devotees, the doers, thinkers and speakers of evil, the Kolduns and other artificers of maleficia. He would therefore wage war against the Good Sun (Dazhbog/Keresa), and under his guiding hand the earth of creation became transformed into a cesspit of decay, as per the Great Whore's plan.

As you will read Orthodox and Catholic clergy and Inquisitors began encountering devil-worshippers in the Balkans, plus eastern and central Europe during the early Mediaeval era (centuries before the great witch trials), with greater frequency. For the Byzantine Church, the field of battle was only just warming up for the final showdown. The "devil's priests", the Volkhvy wolves, had to repent and desist from their unwelcome and unholy offerings or be hounded to death by the Cross.

In the Middle Ages the Vatican also had similar ideas, evidently including the extermination of unrepentant black Magian bloodlines operating within the confines of the clergy and the community, almost derailing the conversion process from one end of Christendom to the other. These were seen as the worst of reprobates, a larder from which Chernobog fed, becoming rapidly bloated with the full weight of mankind's sins. These religious concepts are further examined in Chapter VIII.

Chuma The demoness Chuma¹³¹⁸ was the embodiment of pestilence, and the plague, appearing as a lanky, blackened crone, with sagging breasts. She had serpentine eyes and bovine hind legs. During ancient and mediaeval times disease was deeply feared as nature's most efficient killer, able to slay the greatest warriors without mercy. For this reason Chuma was a demon god that had to be shown due respect and reverence ... otherwise she peddled cankered sores and diverse maladies.

Igrets The demon Igrets played ungodly, discordant music, and was known throughout Southern and Central Russia. 1319

Grets' 1 to 9 Aug Grets' Caused paralysation of the body, usually by means of a stroke. Grets' was also known by the name *Strakh* (fear) and *Perestrakh*. He appeared as an evil man, tall and with the face of a fox. Beneath its cowled blackened robe, its dark eyes penetrated deeply into the mind of those it saw, and its facial fur gave off a slight greenish hue.

Karuchen 25 Dec Karachun was a death demon or evil spirit connected with the winter solstice. His name appears in the Kolyada hymns.¹³²²

Kikimora 1 Mar Kikimora was also called Kuchmara; one of Mara's daughters. Kikimora was small and black, with beady green eyes, and wore a shawl over her tangled, greasy hair. Her ears were like those of a goat, her snout long and pointy, and she had the legs of a chicken. She was a magical weaver, or a dream weaver, who normally entered a person's home at night via the chimney which was fitted to the back of the oven. The Domovoi (the family's ancestral house spirit which lived in the oven) often permitted it to enter at night, for an unspecified price, and if you were careful you could even catch them chatting amongst the crackling oven embers. Outside though, especially during daylight hours, Kikimora manifested herself as a whirlwind or hurricane, often rousing the spirits of nature into a howling elemental riot. Among the Germans there is mention of *Mahr*, and the French *Cauchemar*, both of which designated a terror that afflicted the night. Thus, Kuchmara had devotees throughout France, Germany and Slavia.

Korkush 22 Apr Another of Mara's squirming little "mistakes of nature". Korkush the patron demoness of maggots, serpents, dragons, pests, rust, filth and pus, was a loathsome hag whose weeping facial sores added to the impact of her sleepy, deeply wrinkled face. 1325

Mara 16 Dec - 18 Feb Mara was the sullen demoness who prompted nightmares, fear and dark thoughts; who had not been touched by her? In the accounts of those who had seen her, she was depicted as an evil hag, with the trademark long crotchety nose, and who continued her slimy existence in the underworld, scoffing down tadpoles, salamanders, moss and anything else vaguely nutritional found in the cold dark places she preferred to frequent. Swamps and bogs were her favoured haunts. In some tales she was equated with Baba Yaga. More often than not she chose to loiter in the cellars or cool-storage pits of abandoned houses. If she entered the cellar of an

DEMONS LIKE
KIKIMORA AND MARA
WERE KNOWN TO
GERMAN AND CELTIC

A TERRIBLE HAGGISH DEMONESS Mara as a death Herald

MARA, THE NAME OF A
HAGGISH BUDDHIST
DEMONESS

MARA KNOWN TO THE SCANDINAVIANS

A DEATH GODDESS

LIVING DEMONS

HE WHO POLLUTES THE SOIL

DARKNESS-BRINGER,
DRIZZLE-MAKER

AS A CHIEF AMONG THE SKY DEMONS, HE OBSCURED THE SUN

DISPUTE-CAUSER

inhabited dwelling undetected, preserved food, wine and other perishable provisions would be spoiled.

Mara was thus the eternal enemy of the Domovik (the benign spirit of one's family's male progenitor, who lived inside the stove), who was always on the look out for her disruptive antics. Mara hated dogs (as did all Iranian demons), and would change into a stick, woven basket or nocturnal bat if set upon by them. She and her daughters could change their shape at will and enjoyed varying their facial features to masquerade as one of the family members. These deceptions were a great amusement to them. By Marnik she bore twelve wretched daughters, who behaved just like their mother. Mara was also the death-herald, to see her was to be dead in but a short time.

Mara is also the name of a Buddhist demoness-hag, no doubt a vestige of an old Aryan belief. The collective memory of her remains among the Irish (Maro or Morrigan), the Basques (Mari), the Slavs, Greeks and Germans (as Morava, Mora, Mara).¹³²⁷ In each case these words, which are ultimately of Indo-European origin, signify a living terror or nightmare. In other parts of Europe she was linked with burial mounds and underground places such as caves. Apparently she also took the form of a moth, the bland colourless butterflies of the night.¹³²⁷ Norse epic made note of her doings too:

"Driva bribed the witch-wife Huld, either that she should bewitch Vanlande to return to Finland, or kill him. When this witch-work was going on Vanlande was at Upsal, and a great desire came over him to go to Finland; but his friends and counsellors advised him against it, and said the witchcraft of the Finn people showed itself in this desire of his to go there. He then became very drowsy, and laid himself down to sleep; but when he had slept but a little while he cried out, saying that the Mara was treading upon him". 1228

The late Pofessor Marija Professor Gimbutas associated such a hag with the role of a Goddess of Death. In the case of the Germanic Cimbri a priestess slit the throats of the war prisoners who were suspended upside down by the heels. At the Rus' funeral on the Volga, the concubine was ritually slain by an old Hag, who was regarded as an angel of death. Typically Oriental and European hags had ugly features such as a lengthy misshapen nose, pointed teeth and shaggy lengths of messy hair. As you will read in Part I, Chapter VII, this is a perfect description of the witches who served Ahriman, the Lord of the Underworld, and repeatedly described in the scriptures of the white Zoroastrian Magi ... walking, breathing demons of flesh and blood, female variants of the warlock.

Marnik 6 Dec - 18 Feb Marnik's botched attempts at coition were responsible for Mara's putrid children. He propagated diseases on earth, especially ones that lay dormant in the soil, like anthrax, and putrid blights that caused poor crop yields. Marnik¹³²⁹ could perhaps be related to the Iranian Demon of Death and corruption, which caused the detestable pollution of the soil with diseases and dead matter, and whose very presence was the very reason why the Magi used defleshing rites to reclaim the bodies of the "white" believers from death. Marnik was Mara's consort.

Morok 25 Nov - 25 Dec This demon behaved in much the same way as Moroka, 1330 only he seemed to had more flair when dealing with males. He was also fond of causing darkness, drizzle and cold.

In Russian the word *Mrachniy* means "gloomy", and is used to describe weather conditions in which the sun is throttled and obscured by grey and foreboding mass of cloud. I believe the Russian adjective *mrachniy* was once intended to described those things which had the characteristics of, or which had been touched by the demon Morok, who caused sleet, rain, overcast skies and so forth. Therefore the original adjective *mrachniy* might have been *morochniy*, meaning Morok's weather. This was weather that starved the world of the invigorating, enlivening, jubilant light of the sun, and instead replaced it with a terrible gloom. On the other hand Morok might have got his name from the adjective.

Moroka 25 Nov - 25 Dec This demoness was a provocateur of discord between landlords' wives and the wives or grandmothers of tenants. Inspiration for any kind of residential complaints such as barking dogs, pilfered clothing, noisy neighbours etc all came off her acidic tongue. Domestic arguments between man and wife were her forte. Moroka¹³³¹ was the agency for bringing about sad reversals in a family's fortune, of belittling bankrupts and those who were enslaved. She was an oppressor of the poor.

Niy Niy¹³³² was a demon prince of the underworld, cognate with the Iranian demon lord Nai, whose kingdom contained many souls of the "black" families, a haven for the dead. Niy was a tall hunchback, with malformed stature, eight fangs, large prehensile paws and two large black eyes. Its matted and mangy hair, hung like a curtain over its wretched and stinking torso.

Nai, the Iranian Demon Prince

Norka Norka was yet another Lord of the underworld, and about whom there were very few references indeed. Perhaps he was equated with Nocca, a Gothic deity of streams and underground springs, or the Aryan Naga king, from the underground city of innumerable lights, or even Nergal, the Assyrian lord of the underworld. After death, many Slavs believed that they would experience the beauty of the underworld's wealth, the shining underground cities and many sub-kingdoms of the counter-world. I have had trouble relocating references for this deity, and am unsure of the credibility of references to it.

Ognevitsa A particular disease that appeared in female form, probably an intense fever. 1333

Pan No calendar entry In Rus', there was a firm and widespread belief in Pan,¹³⁹⁴ a classical Greek divinity. This religious tradition was probably a carry-over from Scythian times (when the Greek Dionysian cult centre of Gelonus was located in Scythia), but perhaps may even be related to a Slav legend that refugees from the fall of Troy

moved northwards into the wilds, pursued for a short while by their enemies (a similar myth is recounted by the Norse). Under the latter option Pan might have been imported by the Trojan exiles (if indeed they ever existed). Pan might more likely entered Rus'with the many Athenian colonists who came to cultivate the southern reaches of the Ukraine, or with Iranian refugees contaminated by Greek religion in Alexandrian and Parthian times.

Born from the loins of King Dryop's daughter and sired by Hermes, the ugly child Pan came out looking like a goat, with tell-tale horns, hooves, hair, tail and beard, and his privy part bore the dimensions of the finest stud rams. He was said to perpetually wander the lands, boastfully seducing and molesting the nymphs. Olympus, (located on the coastal approaches of Thessalonika) and the mountains of Arcadia in the Greek Peloponnesus, were his favoured stomping grounds until the coming of Christianity.

Following the arrival of Christianity he withdrew into remotest Bulgaria and Rus'. His Russian exploits left behind more than just a few memories for the locals to think about. Pan was invariably perceived as a dark god. Black witches who knew how to coerce him into showing

himself personally, often provoked orgies in honour of his attendance. His younger female admirers flocked to the rendezvous, seeking to admire and sample his brutest attribute. If they fell pregnant then they would give birth to a satyr (known in Rus' as Chugaisters). These Chugaisters freely roamed the forests, walking in their father's footsteps. Pan and the Chugaisters were a real god-send to Slav shepherds and farm owners, for he was the god of the wilderness, forests, grazing lands, flocks, and also doubled as a damn good bee-keeper. Hives touched by him would have their normal rate of honey production magnified! Elsewhere in Europe the *dusii* (chugaisters by another name) represented residual elements of the Dionysian rites.

Pekel'nik Pekel'nik¹³³⁵ was one of the devil's most able evil henchmen,

governor of a class of tormentors called Pekelniki, who amid the billowing

flames, took vengeance on the damned.

Poludnitsa Poludnitsa was a malicious shadowy hag who cruised the fields at midday,

floating about on howling winds. She could made people die of exhaustion in the

fields if she wished, or cause the death of mothers during childbirth.

PAN, SON OF HERMES

FORMERLY OF ARCADIA



Fig 68. Pan - A major silvan god worshipped in ancient Greece.



Fig 69. Shiva, as depicted in a Hindu religious engraving. Was the Baltic Pagan god Siva or Zhiva one and the same as the Hindu Shiva?

Siva No Calendar Entry Siva was a deity widely worshiped by the Slavs (especially in the Balkans), also under the name Zhiva. The Slavic Siva was undoubtedly the same as the Hindu demon Prince, Shiva the Destroyer (written as Siva), a trident-bearing necromancer, who was a spreader of disease, and a friend of ogres and giants. Among the Hindus, Shiva granted boons to the givers of floral offerings and participants in his dance. He was for all intents an purposes a god of life and death, one who giveth and taketh away.

Some feel that Shiva was really another name for *Rudra*, a fickle and potentially dangerous god found in the *Rig Veda*. He had as his consort Kali, the bloodied haggish death demoness bedecked in the most macabre of wear - human body parts.¹³³⁶

Until comparatively recent times the Balkan Slavs danced the anti-clockwise *Smrtno Kolo*¹³⁷ (literally "the dance of death"), to the tune of pipes and drums, and with snakes in hand. This strongly suggests that their *Smrtno Kolo* was the same as Shiva's dance, or at least very similar. There was nothing overly sinister about the Dance of Siva, for the mere performance of it extruded the sting out of life's sufferings. It was psychologically empowering to both the individual and their community, fortifying those buckling under their own suffering.

Tryasovitsi 22 Feb The Tryasovitsi¹³³⁸ were demons who caused victims to suffer from body tremors and twitches. If set upon by them, the victim would acquire a chronic illness (that's if they didn't die from the condition), or suffer the misfortune imposed by the Tryasovitsa's area of evil jurisdiction.

Tryaseya	Epilepsy, mental illness	Otpeya	Stubbornness
Gladeya	Violent arguments	Khranusha	Demonic Guardians
Avvar	Freak accidents and equipment breakages	Reusha	Trouble on journeys
Pukhleya	Obesity	Zhovteya	Jaundice and hepatitis
Aveya	The belief that one could fly	Nimeya	Muteness
Glukheya	Deafness	Karkusha	Gloominess
Cniducha	Lice and paracites		

Volos 6 May Volos was also called Veles. Surviving information on Volos and Veles is to a degree conflicting, and for this reason I am inclined to believe that they referred to two seperate gods; one the Iranian Azidahaka, and the other the god Apollo/Hermes (long worshiped by the northern Hyperboreans and Greek pagan Gnostics). So, the subject of Volos/Veles can be approached from several different perspectives.

1. Volos might have been Apollo-Hermes. Like Apollo, Volos was the god of good marriages, the home, one's livelihood, prosperity, trade, money and the arts. Like Hermes/Apollo¹³⁹ Volos was the "Good Shepherd" of the underworld (escorter of departed souls), the god of cattle, and lord of all animals, carnivals and festivities.

"Hermes is the Steward of souls, and that is the reason he is called Guide, Keeper of the Gate, and Subterranean, since it is he who conducts the souls from their bodies, and from earth, and sea. He conducts the pure souls to the highest region, and he does not allow the impure ones to approach them, nor to come near one another, committing them to be bound in indissoluble fetters by the Furies". 1340

Volos was the guardian of poets, skomorokhi musicians and bogatyr's, and one of the most highly regarded of all the gods. He carried a crook in one hand, a horn of plenty in the other, and wore a golden belt. This variant seems very much like Apollo-Hermes.

2. According to a second tradition Volos went by the name Zmeya-volos, the Serpent, or the Dragon. From this we might guess that Zmeya-volos was the Iranian demon Azi-Dahaka (if Vernadsky's Azagarium connection is to be accepted). Nevertheless a definitive association with Azi-Dahaka is impeded by a lack of details about Volos. You see Magian scripture revealed that Azi-Dahaka was a serpent demoness with three heads.

"Azi Dahaka, the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, that most powerful, fiendish drug." 1341

APOLLO-HERMES

HERMES, THE STEWARD OF SOULS

PATRON OF MUSICIANS
AND THE ARTS

ZMEYA-VOLOS, THE SERPENT GOD

Fighting Dahaka was no easy matter. The hero Fredun was sternly warned by Ahura Mazda not to slash open the reptilian body of that monster, for if he did "Dahak would be making this earth full of serpents, toads, scorpions, lizards, tortoises and frogs". 1342

Another tale had Volos residing beneath the roots of the World Tree (the Ash tree).¹³⁴⁵ This story is paralleled by Magian scripture which represented Ahriman (in the serpent form which he adopted to slip into the centre of the earth) living underground at the base of the *Haoma* tree, where he attacked its roots. The Norse had a similar myth to the Russians. If this analogy were correct then Volos was really Ahriman, ie; Chernobog, but in his serpent form.

Volos (also known as Volosen' or Volosets) was also perceived as a skinny water serpent or worm, a demonic force that slithered about Russia's lengthy riverways.¹³⁴³ He could also adopt the guise of an illness which then entered into the bodies of human beings.¹³⁴⁵ Having possessed them with his very essence, Volos made his victims extremely sick. Volos had the power to suffocate and destroy rye crops using the freezing blizzards which it could whip up in an instant.¹³⁴⁴ To chase this famine provoking damage away from the crops, water was brought to the boil and poured out with ash, as they recited "In the name of the Father, the son and the Holy spirit".¹³⁴⁴ This custom is clearly a hybrid pagan-Christian rite designed to attack the great serpent; perhaps it originally used holy spring water and ash from the sacred fires to bring this to effect.

Volosatik, Volosatik-bog, Volosatiy and Volosenik are other words obviously connected with Volos, only they denote (lesser) demons and unclean spirits. What connection these words had with Volos is uncertain; perhaps they were the children of Volos, perhaps they were his priests.

He acted as the primary soul escorter, guiding the dead to the shady lands below. Volos was fearsome enough to be called upon in times of war, since he was protector of the underworld flock. Volos frequently came up to visit the world as he wished, and was especially worshiped on the island of Khortitsa by the sacrifice of whole cattle herds, commonly golden-horned, black aurochs. His kumirs were of stone or wood, and the most well known of these was located on the River Pochaina. The cult of Volos was frequently associated with the Slovenes of Northern Rus', and the grad ("city") of Rostov in particular. 1346

It is interesting that the serpent Volos was invoked by some Russes (and Perun by others) during the forging of the oaths which bound the 944 AD Russo-Byzantine Treaty, and yet no idol attributable to Volos was mentioned in the *Primary Chronicle* as having been erected by Vladimir' in Kiev. One illustration contained within the Radzivllian manuscript shows an idol of Perun atop an elaborate stone pedestal, while at the same time a serpent can be seen on the ground nearby. This might mean that Volos was represented by a ground painting or engraving, or an idol planted inside the ground, and partly exposed to allow devotees to view it. However since the illumination is depicting Oleg, the serpent in the picture might simply be a rendition of the snake which would eventually kill him. On the nature of Perun's stone pedestal, was it simply a stylised mediaeval portrayal of him, or does the illustration adequately reflect the form of the idol which existed some 200 years prior? The idol shown in the illumination bears little resemblance to the idol as described in the *Primary Chronicle*, though it is possible to suggest that the monks who made the illuminations might have found it difficult to adequately render Perun as he was described.

Nevertheless, we have an 11th Century reference to villagers bowing before an idol of Volos at Rostov, in that part of the city allocated to Chud tribesmen. His idol was also to be found in Novgorod.^{1347a}

3. In Russian folklore Perun was portrayed as the enemy of Volos. From the stories within the Vedas, we can discern that this might be a reference to Indra slaying his enemy the Serpent Vtra (who also happens to have been listed as a demon within the Magian texts), however it should be remembered that in the *Rig Veda* Indra actually slew the serpent, and the waters were made from its body. Thus, to my mind, it would not be proper to equate Volos with the Vedic serpent *Vtra*. So what serpent could Indra have been opposed to. From Vedic lore we might presume that he was the enemy of many asura serpents. Under Magian Zurvanism it is possible that Indra was also an enemy of Azi-Dahaka and Ahriman, though this is not explicitly stated. Conflict with demons was thus a characteristic trait of Indra, so from that perspective it is not implausible that Volos was Azi-Dahaka, Ahriman or another similar Magian serpent demon.

VOLOS LAY BENEATH
THE WORLD TREE

VOLOS SLIPPED DOWN RUSSIA'S MAIN WATERWAYS

HE BROUGHT DISEASE

MINOR DEMONIC FORCES BORE NAMES DERIVED FROM HIS

VOLOS, THE SOUL ESCORTER

VOLOS WAS INVOKED BY THE RUSSES DURING A MAJOR TREATY

THE IDOL OF VOLOS

PERUN WAS THE ENEMY
OF VOLOS

VOLOS IS PLAUSIBLY A
MAGIAN DEMON

VYED'MA RIDES THE WINDS

Vyed'ma 25 Jun to 7 Jul Vyed'ma¹³⁴⁸ was a dark witch-goddess who sneakily visited people's cows to steal their holy and life-giving milk. She caused rebellion, coups, violence, warfare and hostility, and was able to turn into a cat, dog or toad at will. This old hag controlled the mother-spring of water which brought life and death, and from which all sacred springs came.

Vyed'ma employed her extensive magical abilities for her own ends, and gained entry to peasant cottages through their stove-pipes in the form of a flaming serpent, or bird. She flew through the air on the winds, on her broom-stick, and caused storms and other unfavourable weather conditions to spring up wherever she roamed.

VIKHOR WAS A WIDELY KNOWN DEMON

HE CAME AS A

WHIRLWIND

ı

Vikhor 1 Aug Vikhor¹³⁴⁹ was also known as Vikhrik, Vikhor', Vikhrovoi and Kotolup. Such was the enormity of his predations, that he was known throughout much of Russia, and as far North as Permia.¹³⁵⁰ In Russian *Vikhor* is directly translatable as "a whirlwind", and is definitely traceable to at least the 11th Century AD.¹³⁵⁰ His name can be found in other regional languages too: *Vikhr* (Bulgarian), *Vikhar* (Serbo-croatian), *Viher* (Slovenian), and the Polish *Vicher*. This suggests that he was also known in the Balkans and Eastern Europe.

IF YOU TOUCHED HIS NEST, HE WOULD PROTECT YOU This unkempt looking being was coated in short pig bristles, and possessed wings, a tail, and clawed hands and feet. It caused death on land or on water and dwelt on doleful cliff faces awaiting further victims. The coming of *Vikhor* brought illness, freak accidents, rain or extremely devastating storm fronts that could easily rip up roofing, and bring an untimely death to those caught in his ferocity.¹³⁵¹ In all, one very destructive boy.

Peasants protected themselves by climbing trees to touch a *Vikhorevo Gnezdo* ("Vikhor's nest"), that is a nest-like accumulation of debris that becomes snagged at the top of a tree during a storm. In legend such "superstitions" staved off adversity and fear. That's right, by touching this demon's nest, one received protection from the harm he brought.

HE MIGHT HAVE BEEN A MAGIAN VAE KNOWN AS "THE EVIL FLYER" For want of a Magian parallel, Vikhor resembled the Vae called Asto-vidad, the "Evil-flyer who seizes life; as it says that, when his hand strokes a man it is lethargy, when he casts it on the sick one it is fever, when he looks in his eyes he drives away the life, and they call it death". 1353

Asto-vidad was also called *Vae-isaritar*, which superficially resembles the Eastern Lithuanian *Viesulas* or the Latvian *Veisuols*, which were other names for Vikhor.¹³⁵⁴

THE IRANIAN DEMON

VAI, KNOWN IN RUSSIA AS

VIY

Viy This demon was a gigantic neanderthal-looking humanoid, with a single cyclopean eye planted in its forehead, and a gnarled covering of unsightly body hair. It shuffled along in its degraded posture and gait, scouring the land for places where it should open its eye. With the raising of its eyelid everything in visual distance would suffer a four year drought, or instantly drop dead. He imparted special powers of the evil eye and was often invoked by sorcerers seeking new means of power. In Viy we have an exact description of the Zoroastrian/Zurvanite demon-god *Aighash*.

But it is equally plausible that the Slavic demon Viy¹³⁵⁵ was derived from the Magian bad Vai,¹³⁵⁶ in just the same way as Niy (see p. 311) came from the homicidal Magian demon *Nai*.¹³⁵⁶ In both Slavic and Magian demonolatry these respective figures were arch-demons of some notoriety. Thus we have similarities in both name, nature and function. Clearly we also have a point of origin ... Aryan Iran.

KING OF WATER DEMONS

Vodyanik This demon was the long-bearded water Tsar', who was courted by harems of ravishing water spirits, other species of aquatic rusalki and the Vodyanoi. Depending on what part of Russia you come from he might also appear as a dog, pig or black cat. Depending on what part of Russia you come from he might also appear as a dog, pig or black cat. Depending on what part of Russia you come from he might also appear as a dog, pig or black cat. Depending on what part of Russia you come from he might also appear as a dog, pig or black cat. Depending on what part of Russia you come from he might also appear as a dog, pig or black cat. Depending on what part of Russia you come from he might also appear as a dog, pig or black cat. Depending on what part of Russia you come from he might also appear as a dog, pig or black cat. Depending on what part of Russia you come from he might also appear as a dog, pig or black cat.

Vodyanik did not take kindly to anyone sailing over his kingdom, and would attack vessels by fouling their rudders, to run them aground, or tear planks from the hull. Sea-smart sailors and fishermen usually made dark sacrifices to him, by slaughtering and bleeding overboard a black cock or goat, when heading off under sail. In many respects he was similar to Neptune. Beekeepers were known to go to the water's side to give honey and wax sacrifices to Vodyanik. Consequently bee swarms were supposed to prosper and multiply under the special magical nurturing of Vodyanik.

WAYLAYERS

Vstrechnik A Vstrechnik was a malign spectral force, a class of demon renown for loitering about the roads, forests, fields and silvan trails hoping to set upon the unwary traveller, and slay them. Such a role was allotted to demonic highwaymen known to the Magi, possibly incarnate too, appearing as thievish robbers.

Zlidniye To the pagan Rus' the Zlidniye¹³⁵⁹ were exceptionally malicious spiritual evils who delighted in bringing harm and strife into the lives of hard-working folk; incessantly they flagellated humanity. The Zlidniye were further fruits of Mara's "womb of chaos", whom many would have preferred died at birth I'm sure. Most of the zlidniye were female, perhaps even haggish.

The Magi spoke of "demons of ruin, pain, and growing old, producers of vexation and bile, revivers of grief, the progeny of gloom, and bringers of stench, decay, and vileness, who are many, very numerous, and very notorious". Their functions seem to be replicated in the Tryasovitsy and the following Zlidniye, harm-bringers:

GoreGriefLikhoFeverNeshchastiyaMisfortuneBidaPovertyKhvorobaDiseaseNedolyaHarmNuzhda NeedZavoinaConquestPrimkhaCaprice

Russians maintained that fevers took the form of old hags, and smallpox appeared as toads.¹³⁶¹ The association between toads and illness in Russian folklore might have originated in Magian eschatology, where toads are some of the foremost of the polluting demons created and deployed by Ahriman.

Hag-demons similar to those of the Slavs and Norsemen might have been mentioned in the Finnish Kalevala, for within it we hear of the "blind pit-daughter, an old woman ... wickedest of death-daughters, the source of all ills, a thousand downfalls ... made her litter on evil land". This creature was perhaps equal to Nedolya, a fruit of Mara's fiendish uterus.

The next Zoroastrian passage divulges the names and harm-patronages of different Iranian demons. Their titles are translatable, and drawn from the vernacular; in this case Pahlavi. You will note among them most of the harm-specialities espoused by the pagan Rus' demons. As with the Iranian demons, the pagan Rus' demon names were derived from common speech, from Slavic words denoting those same concepts. In at least two instances demons were still known by their original Iranian name.

"Zarman is the demon who makes decrepit, whom they call old age. Kishmak is he who makes disastrous and also cause the whirlwind which passes over for disturbance. The demon Vareno (meaning desire, or lust) is he who causes illicit intercourse, as it says thus: Vareno the defiling. The demon Bushasp is she who causes slothfulness: Seg is the fiend who causes annihilation; and the demon Niyaz is he who causes distress....The demon Nas is he who causes the pollution and contamination, which they call nasai. The demon Friftar (the deceiver) is he who seduces mankind. The demon Spazg (slander) is he who brings and conveys discourse, and it is nothing in appearance such as he says; and he shows that mankind fights and apologises, individual and individual. The demon Arast (untrue) is he who speaks falsehood. ... The demon But is he whom they worship among the Hindus, and his growth is lodged in idols, as one worships the horse as an idol. Asto-vidad is the evil flyer who seizes the life; as it says that, when his hand strokes a man it is lethargy, when he casts it on the sick one it is fever, when he looks in his eyes he drives away the life, and they call it death. With every one of them are many demons and fiends co-operating, to specify whom a second time would be tedious; demons, too, who are furies, are in great multitude it is said. They are demons of ruin, pain, and growing old, producers of vexation and bile, revivers of grief, the progeny of gloom, and bringers of stench, decay, and vileness, who are many, very numerous, and very notorious; and a portion of all of them is mingled in the bodies of men, and their characteristics are glaring in mankind. The demon Apaosh and the demon Aspengargak are those who remain in contest with the rain. Of the Evil Spirit (Angra Mainyu) are the law of vileness, the religion of sorcery, the weapons of fiendishness, and the perversion of God's works". 1363

Where crying can be heard, the demons are never far away.

EVIL-BRINGERS

THE MAGI WARNED THE FAITHFUL OF THE HARM EACH DEMON INFLICTED UPON THE

DISEASES PERSONIFIED

HAGS

DEATH'S DAUGHTERS

SOME OF THE DEMONS KNOWN TO THE MAGI

EVIL DEMONS AND SPIRITS

Ancestor Worship

PRASHCHURS

ANCESTRAL PROTECTORS

The gods were fickle, and could not always be relied upon for aid. The one exception was a person's *prashchur*, which had been faithfully worshiped from father to son, and mother to daughter for generations. *Each tribe and clan had its own patron pagan god*, which protected and watched over it.¹³⁶⁴

Bearing in mind the profound Iranian influences on Rus' paganism, these deities were probably clan forebears, and gods modelled on the Zoroastrian Holy Immortals, the good angelic *Yazatas* who took charge of their descendants' interests in the spirit world. Our world was a living entity, and each creation but a brush stroke on the Creator's canvas; his world, the great masterpiece. The *Yazatas* personified major features of the landscape; mountains, trees, rivers and lakes, but appeared as anthropomorphic people or winged demi-human beings and genii. They were the souls of the land.

The demonic prashchurs of the "black families" can be equated with ancient Mesopotamian demons, and the Zoroastrian/ Zurvanite *dregavants*, patron devils. In the physical world these degenerate essences appeared as polluting influences; bogs which consumed grazing and arable land, faeces, crop and stock diseases, and so on.

Slavic prashchurs were also conceptually similar to totemic spirits, the spiritual guardians of the Samoyed, Lapp and Finnish shamanic animists. These totems were often represented in animal form.

The soul of the family ancestor who first founded one's house or settlement, was said to live on in the form of the domovoi, or domovik, an utterly benign force which lived at the back of the stove. The domovoi symbolised a family's prosperity. It was very fragile; it had to be fed, cared for, and spoken to properly, lest it suffer an untimely demise, and with it the material good fortune of the entire family.

A domovoi's departure was caused by allowing the oven fire to burn out, a tragic occurrence with disastrous consequences. Once it disappeared, every member of the household could look forward to suffering misfortune. Prosperity could not be regained until the present head of the house died, so that his soul could remain behind on the earth, living inside the oven. No Russian son could leave home without having first built a new home for himself. He then asked for fire and hot ash from his parent's oven, a symbolic transference of the family fortune and the fire of Svarog's son to the new house. Without this, any newly constructed abode was doomed to poverty until the first owner of the house died.

REMEMBRANCE CEREMONIES FOR ANCESTORS

Rus' clans consisted of very small tight-knit family groups with the same common genealogy. The family's shared ancestors had long passed on into the after life, but still took an active interest in the lives of their descendants in the physical world, on particular days especially. At certain times of the year the clan elders conducted celebrations of special family significance aimed at procuring the intercession of these ancestors. Such was the respect that pagans had for their blood ancestors that every family member had an intimate knowledge of the exploits of their forebears.

Since the comparative method has been used throughout this book, it is only proper that we explore the all-important ancestor worship of the pagan Slavs in the light of Indo-European Aryanism, and Magianism. This may help us understand the precise nature of the Slavic ancestral rites.

Aryan law prescribed the following Sraddha rite in adoration of one's ancestors;

"Even water offered with faith (to the manes {ie; souls of one's departed ancestors}) in vessels made of silver or adorned with silver produces endless (bliss).

For twice-born (ie; Aryan) men the rite in honour of the manes is more important than the rite in honour of the gods; for the offering to the gods which precedes (the Sraddhas), has been declared to be a means of fortifying (the latter).

Let him make (the sraddha) begin and end (with a rite) in honour of the gods; it shall not begin and end with a (rite) to the manes; for he who makes it begin and end with a (rite) in honour of the manes, soon perishes together with his progeny.

Let him smear a pure and secluded place with cowdung, and carefully make it sloping towards the south. The manes are always pleased with offerings made in open, naturally pure places, on the banks of rivers, and in secluded spots". 1966

FIRES LIT FOR THE ANCESTORS

IF ONE'S HEARTH WENT OUT, GOOD FORTUNE LEFT THE HOUSEHOLD

THE RUSSES PERFORMED CEREMONIES IN HONOUR OF THEIR ANCESTORS

VEDIC ANCESTRAL RITES

As it happens the Old Russian word for "middle" was *sereda*. But was this term derived from *Sraddha*, the name of *the middle rite* performed by the Aryans to feed their departed ancestors? Unfortunately Vasmer does not include such an analogy in his etymological dictionary. The key to solving this question is the Slavic and Baltic love of swine meat.

You see, the sacrificial oblations of food offered to and eaten by the Brahman on behalf of the souls of one's ancestors, were considered to be contaminated by the mere presence of a handicapped person, a boar, pig, cock, menstrual woman or dog. Pork was inevitably one of the ancestral banquet meats in Slavia and the Baltic, thus Russian ancestral rites are less likely to have been those of the brahmins.

Contrary to the vedic Indo-European view, the Magi believed that these animals were holy, and not a source of contamination. Swine were once extensively bred by the Parsees (exiled Orthodox Zoroastrians living in India), and the Mesopotamians before them. Further evidence for a Magian predeliction for pork can be found in Shayast Ia Shayast II:58 which contains clear references to swinehearding among the Magian people. Pigs were so highly regarded by Magians that they were deemed suitable even for the major holy feasts held at the change of the seasons.

No doubt the acceptability of pigs to white Magians was owing to their ability to eat scraps and other refuse in the same way that ravens, dogs and vultures ate carrion and rotting animal matter. Pigs were clean animals, the enemies of defilement. Shayast la-Shayast further states that pollution and disease were less likely to strike where pigs dwelt. Because the pagan Slavs did not believe that pigs, cocks and dogs were unclean beasts, it is unlikely that Vedic paganism was first and foremost in their minds.

Muslims and Hindus *did not eat the flesh of swine* considering it to be grossly unclean. ¹³⁶⁹ During the famous conversion polemic, Khagan Vladimir utterly rejected the ministrations of the Islamic delegation from Bolgar, since the adoption of Islam would have prevented the Slavs from continuing the practices of their forefathers which principally included, amongst other things, the drinking of alcohol and eating pork. Therefore Vladimir could not have been a strict Vedic Aryan if he ate pork. It may well be that the pagan Slavs practiced the previously mentioned *Sraddha* rites, but in a form which was an admixture of Aryan and Magian customs. This would make them Zurvanite in nature. Alternatively they might have followed the purely Magian tradition, which at some time in the past had come to supersede the Vedic ancestral rites. According to the Magian texts;

"...it is necessary to maintain the souls of fathers, mothers and relations properly. And, when any day of theirs occurs, it is necessary to make an endeavour, so that they may accomplish the ceremonial (the Haoma yasna), the sacred feast (of myazd; meat), the consecration of the sacred cakes (drons), and the benedictions.. For it is declared in revelation, that, every time that any day of theirs occurs, they will bring with themselves 9999 guardian spirits of the righteous, like that case when any one goes home himself, and brings people in hospitality. And, when they utter the consecration of the sacred cakes and sacred feast and the benedictions, those people become joyful and utter blessings on that house and master of the house, and on the house-mistress and any persons who are in that house.

But if they do not celebrate the sacred feast, the consecration of the sacred cakes, the ceremonial and the benedictions, the spirits will remain for them in that place from dawn as long as the period of a day, and are maintaining a hope that "perhaps they will have us in remembrance", the souls turn upwards from that place, go very quickly on high, and will say, "O creator Hormazd! they do not know that we are such as we are, and that it is necessary for them to come into this world, and in this world they will not give any one acquittal".¹³⁰

For them there is need of the good works in consecrating the sacred cakes and celebrating the sacred feast and benedictions; there is no need of them for such as we. Yet, if they would have maintained a place for the duty of those days, we should have turned away from the misfortunes of various kinds; but, as they have not maintained observance of us in the day's duty, we are not able to come in friendship to this house. Thus much they say, and turn away in anger, and go away from that place."

The peoples of heathen Russia and the neighbouring Baltic area believed that after death, the souls of one's deceased kin became deified, forming a virtual clan pantheon in the afterlife. Villagers gathered on certain days of the year to give offerings of food to their ancestors, to keep them alive in the afterlife by honouring their memory. But, like the white Magi, they had cause to fear these ancestors also, lest they become angry and offended, and bring misfortune upon the family. From this evidence it is possible that pagan Russians observed the feast days of their ancestors in

VEDIC ARYANS DID NOT EAT PORK

> MAGIANS DID SO, ESPECIALLY DURING IMPORTANT FEASTS

RUSSES HELD PORK IN
ESTEEM

MAGIAN ANCESTRAL
RITES

ONE'S ANCESTORS
BECAME DEIFIED

a way similar to the white Magians.

I draw your attention to why the performance of the Magian commemorations for the dead brought good fortune to those who observed the various anniversaries. This was due to the 9,999 angels which the ancestor brought to their house in thanks for their kind deed.

The white Magian ancestral rite was able to liberate the souls of one's departed ancestors from expiatory suffering in the afterlife through the spreading of commemorative feasts and the offering of prayers. Such a custom was scrupulously observed by Russian Christians in the Christian era, and is conceptually the same as Roman Catholic prayers and masses for the dead, aimed at releasing their souls from purgatory.

Sther pagan beliefs

DISEASES

Diseases were instruments of defilement and destruction which the black divinities inflicted upon the world. In Rus' during the night of an epidemic, a local matriarch or Volkhva priestess ploughed the village outskirts, leaving a furrowed circle of protection against the spirits and demons which brought the plague. Other women bearing sickles and scythes guarded the perimeter, killing everything trying to enter the town.

A similar ritual was performed by the Zoroastrian Parsees residing in exile in India, who used a metal ploughshare to dig a Kasha, or circular furrow around any area where dead bodies were situated. This was done to serve as a boundary against the entry of the Death demon across its boundary.

THE BLACK AND WHITE KINGDOMS

In Magian cosmology the entire earth was the scene of intense confrontational warfare between the forces of light and darkness. The very moment Ahriman and his demons entered the world, the pristine nature of Ahura Mazda's many creations was polluted, twisted and defaced. As a result of this all plant and animal life on the planet, including human beings, could be categorised as either white or black life forms, depending on the degree to which they had been touched by the Prince of Evil. In *Shayast La-Shayast XV:23* it is said that the more of "the damned" that there are in this world, so too does the distress of the world increase proportionately. It naturally followed that by slaying the damned, and eliminating their unwholesome presence from the world, that the created existence would flourish just that bit stronger.

The whole concept of killing opposing animals was originally imported into Zoroastrianism by the Medean Magi. Even Magian medicinal remedies required the killing of "black" insects, an act which would bring blessings from heaven, which would in turn make the treatment all the more successful. These were the outlandish superstitious remedies mentioned by Pliny the Elder in his condemnation of the Magi. The mere fact that the principles of white or black slayings were well and truly enshrined in the Zoroastrian holy books illustrates just how much Medean material is still contained within the Karterian modifications to the Zoroastrian faith.

These teachings were probably propagated in Russia by the Volkhvy Magi. Even last century Russian peasants still saw field insects as evil, their swarms "an army of evil". They weren't just pests, but unholy entities that presumably needed to be exterminated with extreme malice.

One Russian colloquialism for "an insect" (kozyavka) arose from koza ("goat"). Vasmer attributes the interrelatedness of goats and insects in this case, to the similarity between goat horns and insect antennae. However it is equally likely that this linguistic connection stemmed from (the great goat) Ahriman's obvious relationship with insects, the devil's birds. Farlier we heard of the *Ambarniki* demons, which were obviously insects entombed in amber, yet perceived as demons.

Finns also saw a delineation between good and evil creations. The bee was the mead-bringing friend of man, whereas the wasp was "the demon's bird", full of toxins. Others shared in the latter's abominable functions: "snake venom, a worm's black poison, an ant's itchy juice, a frog's secret hates". Though a snake is understandably banal, the inclusion of harmless ants, frogs and worms suggests a possible infusion of Magian teachings (on those same creatures) into Finland.

In the Magian world infernal flora consisted of "black" plants that came into being once Ahriman came headlong into the world and began corrupting the many good things which Ahura Mazda had made. These

DISEASE, A WEAPON OF

AHRIMAN CORRUPTED MANY OF GOD'S CREATIONS

THE MAGI DECLARED IT NECESSARY TO SLAY THE DAMNED

THE DEVIL'S CREATURES
WERE TO BE KILLED BY
THE FAITHFUL

THE RUSSES BELIEVED
INSECTS WERE "AN ARMY
OF EVIL"

INSECTS WERE DEMONIC

THE FINNS SAW SOME CREATURES AS WICKED

THE MAGI TAUGHT THAT AHRIMAN HAD HIS OWN PLANT KINGDOM included any plant which harmed humanity, animals or the fields, things such as weeds, and poisonous or thorny plants and bushes.

For instance the Russian word for "thistle" *chertopolokh* was a compound word formed by *chert* and *polokh*. It might therefore be literally translated as "devil's fear", "devil's terror", "devil's dread". ¹³⁷⁵

Vasmer believes the connection between *chert*, *polokh* and thistles arose from an old Russian tradition, whereby they burned thistles to furnigate their fields and stock, to protect them from evil spirits and sickness. Devils fled the fields in panic upon smelling burning or smouldering thistle; they were afraid of it.

I believe Vasmer is mostly correct in this respect, however the reason for their flight is more probably attributable to the white Magian destruction of thistles, which embodied the "devil's fear", the "devil's terror", the "devil's dread".

While white families were strengthened by eating holy gruel during their religious ceremonies, the black families may well have had a mirror-image ritual cuisine. Many of the bog victims unearthed in places like Denmark, presumed criminals, had eaten a gruel of weeds prior to their strangulation.¹³⁷⁶ Is this evidence of a black or unholy weed-gruel, or had they been killed during a famine, when such meagre fare was all they could be offered?

Good and evil folk also battled it out. *The Primary Chronicle* account of the Pecheneg ambush on the royal flotilla could conceivably conceal another important message for us. Under dualism, all the creatures and plants of the world (in fact all creation!) was divided into two categories; those on the side of good, and those that belonged to the "Black God". These were somehow perceived to balance each other out, to mirror one another. For example, the "white" Khazars of Khazaria believed that another race called the "black" Khazars lived on the other side of the world. Accordingly, in the war between good and evil, each human being born was said to have a good or evil opposite somewhere in the world. Under Magianism and Zoroastrianism, it was their sworn duty to kill that person. Considering the magian influences found among the Russes and Pechenegs, might the death of Svyatoslav (who the Pechenegs regarded as a thief) and the reduction of his skull to a grim trophy be attributed to the end of Prince Kuria's personal quest to kill his dark half, and grant yet another victory to the forces of the "Good Sun", Ahura Mazda? A Pecheneg Zoroastrian Prince versus a Rus' Magus-prince, an interesting thought!

BLACK AND WHITE ANIMALS

The animal kingdom was divided into two realms, those creatures which belonged to the underworld, and those which belonged to heaven.¹³⁷⁷ Good families considered it holy to kill evil animals, such as wolves, spiders, pests and bugs, while evil families regarded it a pious act to kill good animals, some of which are described below.

Black animals

Wolves, bears, flies, ants, snakes, toads, ants, scorpions, spiders, worms, locusts, parasites, badgers, rabbits.

White animals

Horses, cattle, goats, deer, hares, dogs, hedgehogs, foxes, ravens, eagles, falcons, hawks, beavers, cocks, magpies.

HOLY DOGS

Of all the "white" animals, no animal was more sacred than a dog (Medean: spaka, Russian: sobaka); they were man's best friend, and an actual member of the clan. It is possible that the Slavs held dogs in the same high regard as the Medes, not only because the Slav word for dog has a Medean origin, but because of the attendant Russian peasant lore concerning our canine friends. The dog (and fox) later came to be associated with the wolf (perhaps under the guiding hand of Christian priests trying to eradicate pagan beliefs), though the sobaka was originally the wolf's enemy, protecting the homesteads of the agriculturalists and herders from their predations. Of further interest is a Muslim belief that people who keep dogs are evil. No doubt this view was the result of anti-Magian Muslim preaching. According to the Zoroastrians, the dog-family included water dogs such as beavers, otters, and pointy nosed dogs like weasels, hedgehogs and foxes. To the "white" mind, the shepherd's dog was especially holy, remaining ever vigilant, ready to chase off wolf packs trying to steal lambs from the flock. Another important dog was the four-eyed dog, a dog with a coloured spot over each eye, so that it has the appearance of four eyes. They called this the four-eyed power. Dogs were most efficacious in the expulsion of unclean or demonic influences, which ran for the hills after taking just one look at them.

RUSSIAN WORDS FOR

Dogs were very holy

Magian dog lore seems to have percolated into Europe. During the high mediaeval period (1400's), no self-respecting necromancer would start work with a dog around; it was a waste of time because nothing would show. This suggests that mediaeval sorcerers held Magian-style beliefs concerning the dog's ability to ward off evil or unclean forces. Mediaeval Europeans believed in dog days, that is days when the dead walked the earth. The term "dog day" perhaps signified dates on which the faithful took their dogs with them everywhere for spiritual protection. In some respects Western mediaeval "Dog days" coincided with Rus' pagan dates when the dead broke free and visited the earth for the day. In Russian folk tradition dogs can sense the presence of ghosts.¹³⁷⁸

HOLY BIRDS

The holiest of birds were the Griffon bird (strictly speaking it is a bat), the sparrow, the crow, the vulture, the eagle, the crane, the cock and the kite. This is because each of them was designed to perform some function in the service of their creator in the war against the demons; either to kill serpents, or crop parasites, or carrion-eaters who lifted the defilement that polluted the countryside. Others were allotted the task of slaughtering demons. Many birds, like the sparrow and the dove were faithful and true servants of the Good Sun. And it would be true to say that many pagan Rus' households kept sparrows and pigeons.

As far as the Magi were concerned, the crow was one of the holiest of all birds, as was the magpie. The Avestan word for a magpie is *Sok*, and the Russian is *Soroka*. The magpie's power lay in its warble, which put demons to flight by the power of the *Avesta* (which according to legend it had eaten in prior ages). Magpies performed a most excellent service to humanity by eating up fallen nail parings which had been prayed over and encircled using the prescribed ordinances. If the parings had not been properly treated in the manner prescribed by *Vendidad*, the demonic forces and witches seized them from the ground and *converted them into arrows*, which they then used to kill magpies or perform other maelific rites.

The various birds consumed crop devouring locusts, noxious worms, beetles and creatures which surfaced from below ground to carry out their devilishly destructive handiwork on the much toiled-over crops which were supposed to feed the local populace. Meanwhile, as these aerial agents of the divine goodness went about their business in the fields, cranes scoured the swamps seeking to consume slimy frogs, toads and salamanders for they all did the bidding of Ahriman, and had to be culled as thoroughly as possible.

The (white) cocks that crowed to the sun each morning were the mortal enemies of the demons and warlocks. They were a friend to both Sraosha and the holy dogs. According to *Bundahishn white cocks could kill demons*. Presumably black cocks were the exact opposite of the white cocks, and what is worse, very great helpers of the wizards, who we might think used them to cause harm to the both the sun and Sraosha. Kites, vultures and crows were made by Ahura Mazda to kill snakes, and undertake the onerous task of eating up the dead and corrupted flesh of all created things.

While birds did their duty before god, white Magians were similarly entreatied to slay the creatures of Ahriman whensoever encountered, to thereby lessen the destruction fiends unleashed on the world. In pre-Christian Russia insect killing was rather formal experience. For instance, every year on the 1st of September, children combed the fields to kill every bug they discovered.

In *Bundahishm* we learn that asses ate reptiles. It goes without saying that this should not be taken literally, but interestingly, in *The Magus* (published in 1801 AD, almost 90 years before the translation of the Magian holy texts for western readers), we discover that asses lung, when burned, was able to put serpents to flight.

England has some customs concerning sparrows that are possibly pagan survivals. From the Middle Ages down to the present day it has been deemed less sacrilegious to steal a chalice from Church, than to rob the nest of a sparrow which resides in a "fire-house". It could cause cow's udders to give blood instead of milk. Such nesting sparrows granted good luck to their host household and prevented it from being hit by lightning. In Kent, sparrows were better loved than the "black swifts", who were seen as minions of the devil.¹⁸⁰

HOLY BIRDS KILLED SERPENTS, PARASITES AND OTHER ENEMIES OF CREATION

CROWS AND MAGPIES

THE HOLY COCKS WERE DEMON AND WITCH KILLERS

MAGIANS HAD TO KILL THE DEVIL'S CREATURES



To gain the favour of the gods, or to learn their counsel, pagans sought the mediation of sacrificial priests, who

interceded before the gods on their behalf. These intercessions fell into two categories, personal and communal. Pagan priests in Slavia are known to have divined the will of the gods by consulting oracular dice, or by interpreting a horse's movements.¹³⁸¹

At dawn each day the attendant Volkhvy of each temple probably rose to greet the glowing morning Sun and cast lots to see what would happen in the day to come. The resulting answers were considered to be nothing less than the will of the gods. The temple Magus whose lot it was to conduct the daily sacrifices probably cast lots as each offering was presented at the foot of a given idol, to ascertain whether the offering was pleasing enough to the divinity or demon in question. Sacrificed goods were later placed on a ritual pyre. The sacrificial Magus intercessor was most likely required to strangle or bleed the live offerings and perform the ritual incineration of the settlement's tithes, but this would depend on the sex of the person seeking intercession. In accordance with Magian tradition a Volkhv sacrificed for the males of the community, and a Volkhva the females.

Local fertility problems fell under the auspices of the Rozhanitsy or similar fertility deities, whereas more severe regional shortages demanded nothing less than the direct interference of more important celestial deities. It was the duty of all male Volkhvy to offer prayers to the masculine Gods; Female Volkhvy alone would have been permitted to offer song and prayer to Moksha and the other female divinities, on behalf of the women.¹⁸⁸³

In Zurvanite communities the celestial gods, one's tribal prashchur, one's clan prashchur and the demonic gods, whose "feast days" are listed on the pagan festive calendar, were all given varied sacrifices in the hope of attaining intercession. Due to their proven potency, these entities deserved large scale sacrifices by many people. Most had feast days attributed to them, when communally, every family had to tender their sacrifices. The blood of human sacrifices were apparently not as frequent, only offered up to Perun and the demons of destruction and decay. This topic is given further treatment in Chapter VI.

Other more sedate offerings such as *dron* bread (sacrificial loaves), floral garlands, amber incense, musk, frankincense, porridge, libations, cloth, sin-coins and foods were by far the norm, even where demons were concerned.

Rudimentary wheeled vehicles were used in India for the worship of Pitteri Pennu, a supposed fertility god. Led by a brahmin the car carried cereal seed to each of the local tribal elders. At settlements along the way stickwielding men joined the procession, flailing these rods about in the air, and hitting each other. This had the effect of spreading the consignment of seed to the demons, and this would make them go away. Better the procession of the procession of the demons of the procession of the procession of the demons of the procession of

Or in one Russian Finnish expulsion rite "a sacrifice is offered to the devil at noon". Libations made from alcohol and grain might also be given to solicit liberation from devils and unclean spirits. Finnish men fire-jumped, cleansing their body and clothing with fire, as they passed unscathed over the flames.

These offerings predominantly sustained the gods of creation, helping them stay strong and healthy for battle against the forces of darkness, chaos and destruction. For Zurvanite pagans, sacrificial offerings were considered unholy when made outside the prescribed calendar of sacrifices, to any divinities besides one's prashchur' or spirit guardian. These were considered highly disruptive to the cosmic order and could never occur without a loss of piety. As a point of divergence, militant white or black Magian families would have worshiped their rival species of gods only at great detriment, and to their peril.

MAKING THE OFFERINGS

Whenever pagans prostrated themselves before the idols in prayer, and offered tithes at their feet, special favours were believed to be gained, especially if the deity was one's clan or tribal prashchur.

PERSONAL CRISES OFFERINGS

During times of personal or family hardship, the man of the house took the family's case before the idols to see if some kind of an outcome could be achieved. Again, only the Volkhv or Volkhva threw the die and figured out the scale of sacrifice merited by the situation. The Magus considered factors such as the level of aid being sought, the scale of the castrophe, the magnitude of the idol being fronted, and whether it was a prashchur or ancestral spirit guardian that was being petitioned for aid. It is also possible that the pagan Rus' (being of the Magian faith) may have used barsom twigs (bundles of wands) to add weight to their intercessions. From the Avesta and Pahlavi texts we learn that holding a barsom twig during a Haoma rite enhanced your chances of being heard by the gods.

SEEKING THE
INTERCESSION OF
PAGAN PRIESTS AND
PRIESTESSES

LOT CASTING

FAMILY GUARDIANS

WHEELED VEHICLES
USED TO TRANSPORT
OFFERINGS FOR DEVILS

COMMUNAL CRISIS OFFERINGS

In a communal crisis, offerings were made to the offended demons by the Volkhvy before their demonic effigy, which was probably only a *bolvan* idol (see p.583). The conduct of these black sacrifices is covered in Chapter VIII.

DIVINE INTERCESSION

The celestial deities offered only good things to those who pleaded their aid; help in battle, better crop yields, health, protection against malign spirits and the infernal deities, and more obscure intercessions like happy beehives or sober husbands. Such were the more friendly divinities the "white" families relied on.

MINOR INTERCESSIONS

Ancestors, prashchur's, the celestial and earthly divinities, the spirits of the home and the workshop, and the spirits of nature were all things that would come to one's aid if offerings of appeasement were given to them either face to face or before their idol. Apart from the souls of one's deceased relatives, and the souls of the good which were faithfully venerated from one generation to the next, nothing else that has died before, or which has been eternally dead was ever good, chirpy or helpful. Entities from the underworld (the *nechistiye sili*. Russian: "unclean forces") and the spirits or demons of the forest were left offerings, which *it was hoped* would made the devils leave them alone, for though strong with sword, man was hopelessly weak against unfathomable supernatural presences. These offerings were best left in a suitable position before entering into a creature's presumed domain.

Pagan religious buties

The world of the Aryan Magi was a strange place, intensely regulated by customs and religious duties written into their holy books and oral traditions, often in great detail. These teachings were the yardstick they lived and died by. Do not think for a moment that these faiths dispensed with their many customs as time went by, for these were not fads, superstitions or trends linked to a specific place or time, but a list of religious duties. By examining faiths such as those of the Hindus or Parsees you will soon discover that even today there are faiths which still practice acts and moral choices defined *many thousands of years ago*, and what was more, they do so *to the very letter of the law*.

This being the case, if the pagan Russes possessed the same or similar religious beliefs to the Aryans and Magi, then of necessity they felt a need to follow the letter of their law, the stringent and precise customs of these faiths. Many references to heathen Russian beliefs and customs identical to those of the Aryans and the Magi are found throughout this book, and these need not be "just a coincidence". However the following one thousand years of living under Christianity slowly whittled away at the religious base which promoted these customs in the first place and subsequently they began to die out, when normally they would had survived the passage of time. So Aryan traditions entered a period of decay, mutating into superstition, that is the performance of acts and rites no longer grounded in their original religious context, perpetuated by custom alone. Unfortunately for us, whatever was not recorded about the customs of the pagan Rus' during the past thousand years has been lost to us for ever.

MATTERS OF PIETY AND IMPIETY

For most westerners the mere idea that one's family had a certain level of piety before the gods seems ridiculous. Many of us will think of piety as something intimately personal. But for Aryans and Magians the concept of family piety was integral to much that they believed. One's ancestors were still alive, but not in this world. Those among the living were still linked with the dearly departed in a very real sense by the necessary rituals and prayers. These rites were a bridge into the next world, and a means of sustaining the ancestors, preventing their souls from weakening or even perishing, via the performance of ritual remembrance ceremonies. It was encumbent upon every individual to act in a proper fashion, and dutifully perform the due rites, or else your ancestors ended up paying for the transgression of both sin and religious negligence. Perjury caused untold anguish to one's deceased ancestors, catapulting them into hell for a very long stay.

But a good descendant was of great merit to the collective family tree, both past, present and future. Their good works were shared by all their kin, past and present. Still that did not compensate for the fact that a son or daughter's wrong-doings returned on their parents and forebears just as easily as their good works did. Therefore

FAMILY PIETY

ONE'S ACTIONS
IMPACTED ON THE
FAMILY, BOTH LIVING
AND DEAD

it might have been particularly important that parents chastise or disown wayward children if they were the cause of shameful crimes, not the least of which was oath-breaking. In doing so they could alleviate not only the shame attached to the person's actions, but the spiritual fallout it caused to the family tree.

Magian family piety is well illustrated in the following passage;

"The eighteenth subject is this, that it is necessary for mankind to make an endeavour, so that they may espouse a wife in their youth and beget a child. And for women, in like manner, it is necessary that there should be a longing for espousing a husband. Because it is declared in revelation, that every duty and good work a child performs becomes the father's and mother's just like those which they have performed with their own hands. The meaning of pur (son) is that which signifies pul (a bridge), for by this bridge they arrive at that other world. If there be no child for any one they call him one with a severed bridge, that is, the way for him to that other world is severed, and he is not able to attain to that world. At the head of the Kinvat bridge he shall remain; although he has performed much duty and good works he is not able to make a passage over the Kinvat bridge, and they do not make up his account and reckoning. And every archangel that comes forward to that place first asks these words, that it "Hast thou brought thy substitute visibly into the world, or not?" When he has not brought it, they will pass over him, and his soul will remain, in that place, full of anguish and grief".

"if there be any one to whom sickness from heaven may occur (eg; sterility), and there be no provision of a child for him, he has commanded him that he should make some one a son of his own, as a friend of his soul, and should receive a child, because every duty can be delegated". 1886

The begetting of children was also an indispensable part of this chain of immortality; without a child, without a son especially to carry on the family name, the entire bloodline of the past came to nought. Who would continue to perform the ancestral rites which maintained the ancestors?

The Magi developed a solution to the problem faced by infertile parents. They instituted a system of foster parentage, whereby barren parents would adopt a son or daughter. And even then, if a childless person died without possessing a surrogate child, a white Magus would appoint someone to act as their bridge into the next world.

The Magi were not only priests and priestesses, but some of the greatest scientists of their time.



"Astronomy, astrology, education and the sciences

Pagan holy books

It was the 10th Century AD, roughly 500-600 years after the closures of the last great pagan scholastic institutions in Greece, Rome and Egypt. Yet deep inside Russia, far beyond Christendom's borders, undreamed of activities were taking place, that would have a lasting impact on later European history. For there, amid gentle breezes and the bracing smell of conifers, pagan copyists were diligently scribing their secular and religious texts, and teaching their understudies to do likewise. You have already witnessed persuasive evidence of such things.

That these rustics preserved and composed their own literature does not sit well with their "barbarian" image, and for this reason many choose to warmly embrace the notion that Christianity brought them not only a new faith, but writing, teaching and other skills normally associated with civilised beings.

The truth was otherwise. In this chapter we will discover a little-known pagan intellectual culture in Russland, whose holy books were eagerly pursued by the Christians, and burned with utmost relish during Russia's conversion to Christianity. So vigorous was this anti-pagan polemic, that only the names of these texts have survived. We will examine what the contents of such books may have been (based on their titles), their likely origins, and witness linguistic evidence for their pre-Christian education system.

Since heathen Russian priests and priestesses were invariably of a vedic or Magian persuasion, we can deduce that some of these books were ferried into Russia, as the likes of Qutayaba destroyed the Magian infrastructure of Khorezm and similar centres of note. Although there may have been additional sources for this knowledge, a point which we shall now explore.

On the importance of books

The knowledge and great secrets of the ancient world primarily rested in two libraries; one situated in the Greek colony of Alexandria in Egypt, and the other at Pergamum, Asia Minor. There philosophers burned the midnight oil, brushing up on the sciences progressively expanded upon by their predecessors over prior centuries. If one takes into account the overall number of texts that once graced the shelves in Alexandria, there may have been something approaching three-quarters of a million individual titles on a variety of topics. According to Plutarch, the library there received an injection of a further 200,000 written items from the great library of Pergamum (a seductive present to Cleopatra), many of which Mark Antony later spirited away to Rome from Egypt, and into Plutarch's safe-keeping.¹³⁸⁷ This account illustrates a large-scale trade in academic treatises, and this resulted in the relocation of specialised collections to Rome, Greece, Araby, and many other unrecorded incidents of trafficking besides.

This went on for some time. Centuries later it was Muslims who busied themselves with the matter of archiving

PAGAN RUSSIANS HAD THEIR OWN BOOKS

THE ANCIENT WORLD ONCE HAD TWO GREAT LIBRARIES, ONE AT PERGAMUM AND THE OTHER AT ALEXANDRIA

WHEN PERGAMUM
CLOSED, MOST OF THE
COLLECTION WAS TAKEN
TO ALEXANDRIA

ancient knowledge. Their scholars, such as the medical writer Abu Zayd, were committed to gathering as many specialist books pertaining to their field, as they could, with a view to amassing personal libraries of note. "He travelled through the land to collect ancient books, even going into the Byzantine country". 1388

Antiquarian scientists well versed in these treatises and philosophies greatly influenced the lives of those they met on their wanderings. Then, as now, one well read scholar, or a free-thinker with a little bit of ingenuity, can bring about drastic social change. Edison created the light bulb, the Wright brothers the aeroplane, and Ford the first mass-produced motor car. These are just a few innovations which changed the face of the world, and only several individuals were responsible for the breakthroughs. Antiquity was no less gifted with great minds.

If we could single out and praise one ancient for their creation of lofty scientific works, Ptolemy would be that person. His judicious compilation of extant arcane knowledge, pooled from several great civilisations, set new standards in academic excellence, and between their pages, one could almost say, laid the sum total of humanity's most important discoveries until that time, in the mysteries of nature and science. He was a truly a luminary of the first order. Ptolemy's list of credits included a second century AD map of the globe (drawn in planispheric style and divided into lines of longitude and latitude), which incorporated much of the known world (as far away as Vietnam and China), a definitive tome on astronomy, books on astrology, meteorology and optics. And it is largely these literary, historical and scientific legacies that became items of strategic importance to the nations of the world, for this knowledge granted temporal power and wealth beyond imagining.

The geographical, mathematical, astronomical and scientific wisdom that Ptolemy tapped into was already of considerable age during his time. For example Herodotus talked of the Phoenecians knowing the sea route around Cape Horn, which theoretically gave them the ability to circumnavigate Africa. How many of the original Phoenecian sea charts, if any, were to be found at Alexandria? Which mariners and intellectuals read them? Did anyone use these ancient charts to plan voyages, to go to Indonesia and Sri Lanka in search of spices and other relished commodities? What would be the pecuniary value of this and other earth-shattering information, in terms of trade opportunities, particularly if you were one of the privileged few to know the way? As you will soon read, Mediaeval Arabs used Egyptian, Persian, Greek and Roman texts to advance their society, by acquiring and applying the higher learning of the ancients, and tailoring it for their own purposes. Before long the Arabs had free run of the Indian Ocean, spices and new peoples to convert to Islam.

The library in Alexandria suffered several disasters, with the untold damage occurring in 391 AD (not long before the last of the Pharaonic priests left Egypt), and later in the early 7th century at the hands of Christian rioters. ¹³⁸⁹ In the theological free-fire zone of Alexandria, the Arians (an heretical form of Christianity which began in Egypt but spread to the Goths and Germans) and the resident pagan Gnostics had sent tempers well past boiling point. The mere existence of their devilish sciences in Alexandria after the conversion caused militant Christians to take the law into their own hands. Inter-sect hostilities became drawn out into open street clashes, which saw the Library (a spiritual home to the pagan gnostics and Magi), soundly trashed, obliterating much of its unique catalogue. Centuries later, during the Arab annexation of the city, any items of significance that still existed there were snatched up and spirited back to Baghdad, or even freely offered by disaffected scholars wanting to get their own back against Rome and Byzantium.

On the other hand, Roman and Byzantine authorities may have maintained their own copies of the ancient books, written treasures inherited from the time of the Cæsars. But they were not freely circulated. Ptolemy's *Geographiae* would have been the most dangerous of all to disseminate. If the Church knew how people lived in 'Scythia' and the East, it might have been intent on maintaining the preferred Roman, flat-earth model (Romans made their maps on metal disks), to limit any social discourse with the eastern pagan lands. From a treaty forged between the pagan Russes and Christian Byzantines (where the issuing of certificates and seals by the pagan elite was required when seeking authorisation to commute to Byzantium), it would appear that the pagans wanted very few cross border movements into Christendom either.

For all intents and purposes the world was flat, and at its end lay deadly serpents, and other equally unguessable horrors. And so it stayed until the Middle Ages, when a fresh outbreak of forbidden knowledge, contemporaneous with increased levels of paganism, witchcraft and heresy, first caused people to re-assess their perceptions of the world.

ONE PERSON'S INGENUITY CAN INFLUENCE THE LIVES OF THE MASSES, FOR THE BETTER

PTOLEMY WAS
ARGUABLY ONE OF THE
GREATEST SCIENTISTS OF
ANTIQUITY

HE WROTE BOOKS ON GEOGRAPHY, CARTOGRAPHY, OPTICS, ASTRONOMY AND ASTROLOGY

> BUT THERE WERE OTHERS BEFORE HIM, NO LESS AMAZING

PARTS OF THE LIBRARY
WERE DEVASTATED IN
THE 4TH AND 7TH
CENTURIES AD

LARGE PORTIONS OF THE COLLECTION WERE DESTROYED DURING A SERIES OF RIOTS

ROMAN AND
BYZANTINE
AUTHORITIES KEPT
THEIR OWN
COLLECTIONS

ANCIENT KNOWLEDGE RESURFACED DURING THE MIDDLE AGES



The universe is composed of a variety of positive, negative and neutral sub-atomic particles. Astrophysics nowadays alerts us to the confirmed existence of light and dark matter, the latter existing in far greater quantities than the former

THE UNBELIEVING
SCIENTISTS WERE TERMED
ZANDIKS OR DAHRIS

DAHRIS DID NOT BELIEVE IN HEAVEN, HELL, OR JUDGEMENT DAY

ARABS OBTAINED BOOKS CONTAINING INFORMATION DATING BACK TO BABYLON AND EGYPT



Who can doubt the role of the Magi in bringing to mankind's attention the magnificence and hidden secrets of science. In their physics and alchemical observations they found sure evidence of divine laws, inalterable laws of physical existence, authored and sponsored by a loving force beyond space and time, whose handcrafts were shaped by physics and chemistry. In the absence of these laws no equation could ever be resolved, since the variables would tirelessly mutate, and rendering the formation of physical matter improbable too, for the very same reason.

Science became an aperture through which life-long students gained a deeper understanding of the Creator's ingenuity, from the infinitely great, to the infinitesimally small. Experimentation was a profound spiritual pursuit, enhancing their love and respect for the Creator as their sharpened intellects happened across ever newer marvels, normally invisible in the world around us. Inch by inch their appreciation of the Creator's legacy expanded.

Most of today's scientists differ from the enquiring Magus or pagan gnostic philosopher of old, in that they are prepared to attribute the untold intricacy of the DNA helix to a self-perpetuating, chance event. In their mind periodic tables and physics formulas furnish evidence for inviolate scientific laws, but not a hypothesised author, since the laws had always existed. Whereas for the Magi, it was the Creator's unseen hand laying out everything under heaven, governing material existence, providing the framework within which all things form. Modern scientific sophistry resembles, in no small measure, that of the Dahris, a sect of atheistic scientists present in Persia, otherwise known as the Zandiks. Considering their institutionalised materialism, unbelief and sacrilegion, Zandiks were branded 'heretics', harshly condemned on every level by Believers of the Book, Magians, Muslims and Jews alike. Muslims were particularly eager to blood their swords on Zindiq (as they called them), since their doctrines were the height of blasphemy against the Most High, an affront to religion generally and societies under their guidance. It is predominantly through Islamic sources that their teachings and confutations are recounted.

"The first school, the Dahris, are one of the oldest sects. They deny the existence of a creator and disposer who is omniscent and omnipotent. They think that the world has always existed of itself and as it now is, without a creator; and that animals have always sprung from seed and seed from animals. So has it always been, and so will it be forever. These are the Zandiks". 1390

According to the Magi, the god-fighting Dahris were one step lower down the stairway into the atheistic abyss than traditional atheists in that "They give up their religious duties and make no effort to practise virtue: (rather) they engage in endless discussion ... that virtue goes unrewarded, that there is no punishment for sin, that heaven and hell do not exist, and that there is no one who has charge of virtue and sin. ... that all things are material and that the spiritual does not exist". ¹³⁹¹ In other words they professed, in addition to their science, doctrines aimed at demolishing the foundations of religion and spirituality.



The Middle Ages saw the miraculous re-emergence of many books written by pagan academics and natural scientists over the preceding thousand or so years. These the inner sanctum of Arab thinkers avidly converted ancient sources into Arabic, frequently adding to them based upon their own experimentation.

Such texts included scientific epistles, with names like, 1392

"The Science of the winds in the bowels of the earth, which produce many earthquakes and terrors";

"The Reason for the forming of clouds and the causes altering this formation during its periods";

"The distances of journeys in the regions of the earth";

"Calculation and making an instrument with which to calculate the distances of the heavenly bodies";

"The heat of a mirror";

"The principles of mechanics" As padded as these titles may be, they provide apt descriptions of their contents.

In the *Fibrist of Al-Nadim*, an extract from the writings of Abu Sahl ibn Nawbakht¹³⁹² described just how the Arabs came to fortuitously acquire so many antiquarian books on the sciences, astronomy, medicine and astrology, information that revolutionised the advancement of Islamic society, making it more progressive than Western society by far.

Apparently Mediaeval Arab scholars had originally been delving into texts that had originated in Babylon, but which had been expanded upon by ancient Egyptian academics and following them by the Indian Brahmins. As far as he was concerned the continuity and propagation of this learning was fostered by various groups of scholars from that time until his, in an unbroken chain, namely the Chaldees, pagan Gnostics and Magi.

One source of this knowledge was the Chaldean sorcerers, whose head men and philosophers kept such treatises. Ibn Nawbakht mentioned that a series of twelve great temples once existed in Babylonian Chaldea, each dedicated to a sign of the zodiac, plus another seven temples, each of which was assigned to one of the main planetary bodies. Each of these seven was run by a man of wisdom, all of which collaborated in the spread and upkeep of Chaldeanism. But following a period of disunity (year unknown), the seven headmen who ran these planet-temples went their own separate ways and sought out a major city of their own in which to begin spreading the Chaldean faith. We will probably never know which cities the Chaldean wise men migrated to, however classical sources tell as that Chaldeans were present in Greece and Rome. Inevitably their books went with them

Another source, perhaps even the foremost source of these books was the Magi. Abu Sahl confirms the incalculable damage that Alexander the Great did to the intellectual infrastructure of Persia and for that matter, the entire inheritance of the ancient world, with his wholesale destruction and robbing of classical writings, and works on the sciences. Abu Ma'shar noted that it was the Great Kings of Persia to whom we are in greatest debt for so concerning themselves with the preservation and survivability of the ancient sciences, particularly during Alexander's reign of terror throughout the East. In this matter they took every care. Apparently the Persian monarchs and Magi had the foresight to send large consignments of books out of Persia into secret locations in India and the Chinese orient where they were guarded from harm.¹³⁹² I personally believe that Tibet's Dun Huang caves was but one destination for these texts, and there generation after generation of guardian Buddhist monks maintained a careful watch over them until this century. The Chinese dualists of the 10th and much earlier centuries were no fools. Some of their inventions were ingenious.¹³⁹³

Meanwhile in Persia, King Tahmurath seized upon the idea of building a buried repository to serve as a fortress of higher learning, a pagan intellectual ark if you like.¹³⁹² As numberless copyists and scholars set about recording the sum total of their knowledge onto highly durable white bark, engineers weighed up the requirements for the construction of an enormous vaulted archive, and surveyed a number of places to determine a suitable site for the project. At various locations they considered such things as the soil's ability to preserve the writing materials which were so susceptible to dampness and rot. The site they chose was in Javy, Isfahan, and once built it was called Sarwayh, a project built with all of the skill and genius of the ancients.¹³⁹² Several such places of safe-keeping were designed and built, and with the passing of ages their exact location came to be forgotten.¹³⁹² Anyhow, in the year 961 AD, several centuries after the fall of Sassanian Persia, the concealed site of an old Persian book repository partially collapsed, giving people their first indication that an underground library existed there.¹³⁹² Muslim scholars and disturbed clerics fell upon the site like flies. As a consequence of their good fortune any books were retrieved from this location, but unfortunately the Arabs proved incapable of deciphering them at that time.¹³⁹²

Meanwhile the Roman Byzantine authorities adopted a very different stance in relation to the ancient science texts. They succeeded in suppressing the teachings of the philosophers until the coming of Emperor Julian the Apostate (who the Christians regarded as walking in the footsteps of the Antichrist), who reinstated the right of the philosophers to continue preaching their doctrines and sciences. Prior to Julian, many of the ancient books were burned, and in one incident just short of twenty wagon loads full of "forbidden books" were put to the torch by the Romans. A Muslim academic named Abu Ishaq ibn Shahram learned that the Byzantine Emperor (Basil II) knew the location of a massive observatory-temple complex originally built by the ancient Greeks, and kept under lock and key since the time of their conversion to Christianity.¹³⁹² With a desire to fathom the unknown running deep in his veins, Ibn Shahram spent a considerable amount of time at the Byzantine court attempting to coerce Basil "the Blinder" into allowing him access to the place. Eventually he made the breakthrough he had long been waiting for, some time shortly before or after 980 AD. He was taken to a location in Anatolia (Turkey) several days travel (by sea?) from Constantinople, to a province known to have been *inhabited by Chaldeans who were still practicing their old religion*. Remarkably the Greeks had not sought to kill them, but allowed them to be as they were, though a subject people. The site in question was sealed by iron doors of such immense size that ibn Shahram had never seen the likes

THE LEADERS OF THE
CHALDEAN
PHILOSOPHY LEFT
HARRAN AND WENT
ELSEWHERE

PERSIAN KINGS AND
THE MAGI PRESERVED
IMMENSE NUMBERS OF
BOOKS, MANY OF
WHICH WERE
DEDICATED TO THE
SCIENCES

DURING THE WAR WITH ALEXANDER, THEY SENT MANY BOOKS ABROAD FOR SAFEKEEPING ... TO CHINA, INDIA AND CENTRAL ASIA

KING TAHMURATH
ORDERED THE
CONSTRUCTION OF
UNDERGROUND
LIBRARIES TO HOUSE
THESE BOOKS

THE BYZANTINE
EMPEROR HAD HIS OWN
COLLECTION OF
ANCIENT BOOKS, KEPT
UNDER LOCK AND KEY,
AND GUARDED BY
CHALDEAN
CUSTODIANS

ONE ARAB WAS LUCKY ENOUGH TO HAVE VISITED THE LOCATION OF THIS SECRET LIBRARY ONCE THEY OCCUPIED EGYPT, THE ARABS PROBABLY ROUNDED UP THE LAST OF THE BOOKS FROM ALEXANDRIA

ARABS CONSTRUCTED
THE "HOUSE OF WISDOM"
IN BAGHDAD

TRANSLATORS
FEVERISHLY TRANSLATED
THE ANCIENT TEXTS INTO
ARABIC THERE

IN ARAB-OCCUPIED
PERSIA, MANY
INFLUENTIAL PEOPLE
WERE INDIGNANT ABOUT
THE USE OF ARABIC FOR
INTELLECTUAL AND
GOVERNMENTAL
PURPOSES

ARAB STUDENTS SET OUT ON VOYAGES OF ENQUIRY

Many races migrated into europe

THEY VISITED ASIA, RUSSIA, AFRICA, EUROPE, INDIA, AS WELL AS THE BALTIC AND SCANDINAVIAN REGION of them before. ¹³⁹² Inside its spacious halls and corridors of exquisitely decorated marble he viewed in awe unspecified quantities of pagan Greek religious equipment and utensils, plus up to a thousand loads of texts, though Al-Nadim reckons that ibn Shahram may have been exaggerating somewhat. ¹³⁹² Nonetheless the state of repair of the texts was said to vary immensely from worm-eaten to mint condition. It has been speculated that he had actually visited the ancient library at Ephesus, but this is by no means conclusive. For all we know it may have been the Var of Magian legend.

The Arab propensity to pursue intellectual studies was contemporaneous with the rise of Islam in the 7th Century AD, and it is towards that era that we must look when attempting to discern the source of their Pythagorian and Aristotlean texts. Some of the earliest Arab acquisitions of ancient knowledge are thought traceable to the Abbasid army which had invaded Egypt c. 643 AD.¹³⁹⁴ There they gathered up what remained of the Alexandrian library's treasures, and from that time Arab society advanced technologically at a phenomenal rate, culminating in the need for a formally established university.

As a consequence, the Baghdad institute of the sciences was built c. 700 AD under the Khalif, Al Ma'mun,¹³⁵ and staffed with a virtual production line of translators and research officers who retrieved their hieroglyphic, hieratic and demotic secrets of the Egyptians, or the Greek teachings of the Hellenic philosophers. This institution came to be known as the *Bayt al-hikma*, or "the House of Wisdom"; Islam's principal scientific and cultural research institute, which employed a number of Arabic, Jewish, Greek Gnostic and Christian (Greek and Syrian) scholars and scribes. There they converted the writings of antiquity (gathered from Greece and other sources also) into Arabic. Under the Khalif, the precious heritage of the Greeks, Romans and Egyptians was protected, nurtured and developed for the benefit of many. This institute became a show-case for what the marriage of money and science could achieve; ethnic and religious tolerance became heightened, along with an awesome respect for enquiry.

It was Yahya ibn Khalid ibn Barmak who first brought Ptolemy's sublime astronomical tome, the *Almagest*, to the attention of the *Bayt Al- Hikhma*.¹³⁹² Once it became apparent just how significant this ancient text was, it was commanded that various translations be made of it and compared with each other for accuracy.¹³⁹² These were in turn to be checked and re-checked against Ptolemy's original. While undertaking many such projects Mediaeval Arab translators and researchers were described as "taxing themselves with fatigue".¹³⁹² Such was the level of commitment and scientific sophistication which Arab academics introduced into the arena of Mediaeval scientific discovery. In the end "they brought to light wonders of learning".¹³⁹² wonders over a thousand years old in some cases.

In Persia too, the Arabs became eager to convert stacks of documentation into Arabic. This became a priority not only to make these texts intelligible to Arabs, but to seal out the many Persians who were part of the governmental apparatus of Arab-controlled Persia. This move greatly angered the Persians, who in one heated account supplied by Al-Nadim offered an Arabic translator assigned to this task, no less than 100,000 silver dirhems if only he would discretely drop the translation project.¹³⁹²

Multi-disciplined students and sages grew in number. Intoxicated by learning, some began travelling abroad to the very places they had read about in the Alexandrian scrolls. Modern perceptions of what was known a thousand years ago are very poor. If Al-Masudi's *Fields of gold* is anything to go by, the Arabs had happened across an elder regime of knowledge pertaining to the world's seas, peoples and continents. In all it was far more advanced than one might otherwise believe. What is even more unsettling is the sheer antiquity of that information.

Accepting the historicity of these anecdotes might feel like a real sword-swallowing act to some modern readers, especially those hamstrung by what I call the 'village idiot' mentality, a senseless concept which envisages *everyone* living and dying in their own birthplace. This might be fairly normal in any sedentary community, but soldiers, travellers, refugees and merchants have a bad habit of beating their own paths. Contrary to this notion of ultra-stability, Western and Eastern Europe of the past 2,000 years had been repeatedly saturated with migrating nations and invading armies constantly on the move; not very settled at all! For example around 150 AD, the ancient Serb homeland was located along the Volga near the Caspian, ³⁹⁶ not in the Balkans!

Well, the travel logs of these Arab writers were quite startling; Spain, Rus', Volga Bulgaria, Central Asia, North Africa, India and the Baltic. The discovery of *ouroborus* arm rings in Africa, superior South African-style iron smelters in Poland, and cowrie shells as far North as Finland¹³⁹⁷ might also be attributed to them, or even

wandering pagan scholars and traders.

Some of the greatest Arab "discoveries" stemmed from an infusion of new scientific principles from the Hindu Brahmin astronomers, scientists and mathematicians. Thus the acquisition of mathematical techniques like algorithms and the decimal counting system (from India) really were the icing on the cake for modern mathematics, ¹⁹⁸⁶ and became fully fused with all that was known from the Alexandrian sources about Roman, Greek, Mesopotamian and Egyptian science. Mechanics, optics, you name it, it was all there for the taking.

As shall be mentioned later, the inscriptions on some unearthed Eastern magical artifacts indicate that an eastwards transportation of Egyptian and Gnostic esoteric knowledge had occurred some time prior to 300 AD, or shortly after 400AD, and probably meant the shifting of minor cult activities into the area during this same period. We know that the last of the remaining Egyptian priesthood, who maintained the worship of the Gods of the Pharoahs, were preparing to leave their motherland in the 4th century to live on some reclusive Libyan mountain, in a Graeco-Egyptian city called Diospolis.¹³⁹ They had been run out of town by the Coptic Church, or had left because things were getting a bit too hot for them. For the departing Egyptian priests, the 4th century Crimea and Bosphoran Kingdoms, with their large population of ex-Alexandrians and Arian Christian Goths, may have seemed a natural choice for the occasional cult member. Exiled Mathematici and scientific Gnostics, who often ran afoul of local authorities in pagan and especially Christian times, were another group who would have been keen to find "greener fields". A remote place in the East, where they could engross themselves in their studies, free of troublesome interference, would have been much to their liking. Their wondrous scientific compendia and philosophical works (such as the Corpus Hermeticum, the so-called turquoise tablets of "Hermes the very, very, very great"), were known to have been sent to Diospolis in Libya; 1400 why not elsewhere? Considering that Alexandrian and Greek observatories were once located at Tanais, and in the Bosphorus and Pontus area, might this have provided some added incentive for expatriate Philosophers and Egyptian pagan Gnostic priests migrating there? As Christian missionaries pressed further and further into the reclusive pagan back-blocks of the known world, the more likely these sects would have been to find solace in even more secluded places.

During the Middle Ages Western Europe was destined to receive Graeco-Egyptian learning, at the hands of Arabs, and perhaps even other interest groups. Hermetic knowledge miraculously sprouted in Sicily, where Arabs ruled after invading from Libya, but it is not thought to have entered Spain, long under Moorish dominion. The Egyptian pagan Gnostic *Corpus Hermeticum* conspicuously slipped into Bogomil hands, at Palermo, Florence and Northern Italy. ¹⁴⁰¹ Commonly, Psellus, a philosopher from Tsargrad, was thought responsible, but the information could well have come from Libya as well. Mediaeval Italy also gave birth to the *Tarot*, in legend ascribed to Thoth, the Egyptian god of higher learning, literature and science.

The Ancient Sciences

The ancient world was graced with eminently learned men and women, well versed in maths, alchemy, astronomy, architecture, mechanics and so on. The Greek astronomer Posidonius figured that the moon was 230,000 miles from the earth (it's about 239,000 miles) and the Egyptians had calculated the circumference of the globe (overstating its girth by a mere 15%). But they were not perfect, some of their calculations and theories were out to a lesser or greater degree. Nevertheless, their many excellent achievements were soon forgotten, almost as if they never were. Stories concerning the innovations of the ancient scholars are treated with some contempt by modern readers because, in many ways, they make a laughing stock of our smug belief that every generation before us was technologically inferior! Consider the following points;

Two Alexandrian scientists constructed hydraulic devices for varied purposes, and pumping equipment that operated on pneumatic principles¹⁴⁰³. The lighthouse at Pharos, Alexandria, guided ships and warned them of the treacherous coastline¹⁴⁰⁴. One tale surviving from antiquity maintains that Pharos was equipped with an offensive lense or mirror which could burn the sails of approaching enemy shipping. An Alexandrian architect was in the midst of building a "hovering-god" temple (that was never completed), where the metallic statue was intended to hover above the ground, suspended by the magnetic field of a ceiling constructed entirely from magnetite.¹⁴⁰⁵ The ancients built labyrinths, with the oldest (according to Pliny the Elder) being built three and a half thousand years prior to Pliny's time at Heracleopolis. According to him the subterranean complex was no puny undertaking,

ARABS LEARNED MUCH FROM THE ANCIENTS, THEN TESTED AND IMPROVED THEIR FINDINGS

PAGAN GNOSTIC KNOWLEDGE ARRIVED IN THE EAST SHORTLY AFTER 400 AD

ALEXANDRIA MUST
HAVE HAD SOME
CONNECTION WITH THE
ARIAN GOTHS IN THE
CRIMEA

DID THE EGYPTIAN PRIESTS ONLY SEND THEIR WRITINGS TO LIBYA?

EGYPTIAN PAGAN GNOSTICISM RESPROUTED IN THE MIDDLE AGES; IN ITALY OF ALL PLACES

THE PHILOSOPHERS
APPLIED THEMSELVES
TO THEIR CHOSEN
FIELDS OF ACADEMIC
ENDEAVOUR WITH
GREAT DILIGENCE

BUT MANKIND FORGOT
ALL THAT THEY HAD
ACHIEVED

JUST SOME OF THEIR
INVENTIONS

ANCIENT ROMAN
TOURISTS WHO VISITED
THE PYRAMIDS WERE NO
LESS AMAZED THAN WE
ARE TODAY

ROMANS WERE
ACCOMPLISHED
ARCHITECTS AND
ENGINEERS, BUT STILL
THEY HAD NO IDEA HOW
THE EGYPTIANS MADE
THEM

PYRAMID-BUILDING STOPPED WHEN THE ENGINEERS WHO DESIGNED THEM AND OVERSAW THEIR CONSTRUCTION VANISHED

SCULPTURES AS BIG AS A BEE'S WING?

RUST-PROOF IRON?

THE TRICKS OF SIMON MAGUS

REASONS WHY
MEDIAEVAL MUSLIMS
AND CHRISTIANS CLERICS
ORDERED THE
DESTRUCTION OF THE
ANCIENT BOOKS IS
COMPLEX

containing a maze, about 20 massive vaulted halls, plus temples and even two 20 metre tall pyramids. Long before Pliny, Herodotus made mention of the great Labyrinth, which in his words surpassed everything that had ever been built by human hands, even greater than the Pyramids, or the temple at Ephesus. The Roman sewer network was so well built that it had served the purposes of Rome relatively intact for seven hundred years prior to Pliny the Elder's time.

On what basis can these anecdotes be discredited? To assert that such technology never existed simply because there does not appear to be any continuity in the application of that technology throughout later ages, or they have not been found by archaeologists, is an exceedingly erroneous line of thought.

To illustrate this, the Romans marvelled over the engineering achievements and pyramid-building of the Egyptians, and tried hard to calculate the means employed to hoist the blocks to such lofty heights, but to no avail. Even in those days they were looking for evidence of canals or ancillary earthworks, along which barges might have floated bearing blocks of masonry, but found was nothing. General consensus at that time was that the blocks where taken to the top of the pyramid on mud-brick rampways, bricks which were later used by the workers to build their own homes. The other view was that salt ramps served the same purpose, and these were later washed away by water brought in from the Nile. 1449

Ultimately, Roman engineers and builders didn't have a clue how they did it. The fact that the Romans (a later civilisation) were dumfounded by Egyptian construction methods (an older civilisation) means that the arts of pyramid building had been lost by the end of the Old Kingdom. Succeeding generations of architects in the classical world designed many other amazing building projects, yet they were unable to build pyramids (and from the comments of people like Pliny the Elder may have lacked the willingness to do so even if they had have been able to). The fact this technology never again manifested itself in future generations of man proves the discontinuation of former technologies is not only possible, but a historical reality! These arts died when the people who knew their secrets died and failed to pass this knowledge down to their students. Many ingenious contraptions and inventions born in the fertile minds of ancient thinkers are no longer in use today. This does not mean they never existed, or were the fantasies of mediaeval forgers and charlatans, but simply that inventions were surpassed by a more effective application of technology.¹³⁶

So, having reached this conclusion, can we still say with utmost conviction, that these next few tales are far fetched, or built on wild dreams? According to Pliny the Elder there was a man who wrote an entire copy of the *Illiad* so small that it could fit in a nutshell, or people who carved sculptures so small that they were no bigger than a bee's wing. He have fables, or evidence for the use of magnifying glasses/jeweller's lenses? Iron that would not rust was once made in the ancient world, manufactured according to what were termed sacral rites (alchemy?). Even in the 20th Century, one 1,500 year old rust-free iron column can still be found in India at Mehrauli which leaves modern metalurgists scratching their heads for explanations. Pliny the Elder talked of an iron chain over the Euphrates that formed part of a suspension bridge (dating to Alexander the Great's invasion of Mesopotamia around 331 BC) possessing links which refused to rust, and concave silver mirrors that were made on account of their ability to magnify images.

According to the Nicaean Anastasius and St Clement of Rome, Simon the Magus was a master of illusion, arts known in the Middle Ages as *legerdemain* or *juggling*. He was said to have crafted walking statues (mechanical devices or tricks with wires?), was unharmed by fire (a fire-resistant salve such as that used by modern stuntmen?), could make phantasmal images appear in the air (tricks with lenses, such as the Chinese lantern?). Before a large audience he could make the same person appear in every window of an upper storey tower simultaneously (tricks with multiple mirrors?), he had two faces (convincing facial masks?) and he could mutate into a goat (costumery not unlike that of the witches?).¹⁴¹³

Book burning

In discussing the eradication of treatises and compendiums touching on magic, alchemy and astrology, we must appreciate that the intellectual climate was extremely confusing during the Middle Ages. Neither the Church nor the Muslims had prepared an adequate response plan to the new ideas then awakening after centuries-long hibernation, which wandered into European and Islamic nations. On one hand it was an exciting time; the

invigorating knowledge of the ancients had returned, but conversely some facets of it were no longer compatible with either Christian or Islamic dogma. After all had not their predecessors closed down the colleges of the often militantly anti-Christian pagan philosophers, in places like Athens? Had they not already put an end to all this witchcraft?

Unhappy about the quickening influx of "heretical" ideas and pagan Gnostic works (of a philosophical or scientific nature) into later Mediaeval Christian society, some elements in the Roman Catholic Church favoured destroying unrepentant/relapsed heretics and their forbidden books by fire. This was normally done on bonfires stacked somewhere on the westward side of the local Church. Yet other clergy (including some popes and archbishops) were fearful that they were "throwing the baby out with the bath water" as it were, and preferred a calmer approach which permitted a lengthy investigation of the contents of the newly rediscovered. Both approaches were a two-edged sword. To this end the fledgling university schools were established.

Inside the Moorish Caliphate, the situation was much the same, as relations between Muslim clerics and academia became highly inflamed. There were repeated accusations of subversion, Magianism, Manichaeism and Islamic heresy, not to mention Ancient Greek philosophy. This led to reprisals against certain Moorish professors and students, resulting in a spate of banishments and executions between the 8th and 12th Centuries AD, ¹⁴¹⁵ carried out first by the Muslims, then after the 1085 liberation of Spain by Christian forces by ecclesiastical bodies. Eastern Islamic scientists also experienced suspicion and intimidation, but not on the same level as those of Spain. Al-Nadim recorded how Abu Ma'shar¹⁴¹⁶ was treated for divining;

As he was antagonistic to al-Kindi, he stirred up the populace against him, accusing him because of his philosophical sciences. But Al-Kindi played a trick on him by means of a man who interested him in the sciences of arithmetic and geometry. Although he entered into this study, he did not perfect himself in it, turning instead to the science of the judgements of the stars. Then he ended his ill will for al-Kindi because of his interest in this science, which was of the same type as the sciences studied by al-Kindi himself. ... (The Caliph) Al-Musta'in had him beaten with lashes because he correctly foretold him of an event before it took place. So he used to say, "Thit the mark and I was severely punished".

Some of Abu Ma'shar's works were quite detailed astrologically speaking, such as *Conjunction of the Two Maleficent* (Planets of Saturn and Mars) *in the sign of Cancer*, and as with so many other Muslim books on astrology, I am uncertain whether or not they remained intact into this era.

Book burning failed miserably as a means of controlling what the newly Christianised Europeans thought. Despite the many pyres of magical treatises made during the Middle Ages, the knowledge encapsulated within them (and even translations of them) are still with us today and available in many libraries and book shops.

But the Church had not always handled itself in this manner. If one takes a look at the earliest years of the Church you will find that their morally-instructive writings faithfully incorporated the writings of the Gnostics and other "condemned sects" and then point by point refuted their claims from the Christian viewpoint. And after comparing the translation of the *Pistis Sophia* dug up in 1946 with the copies preserved by the Church fathers for almost 1,900 years I was astounded to see how faithfully ecclesiastical writers had maintained the original copies (in a purely academic sense). This method of handling heresy soon fell by the wayside, and through the discernment of theologians new biblical interpretations gained currency. Within (NT) Acts 19 are two sentences (18-19) which became the justification for the frenzied burning of "unholy books", and the very reason why the Middle Ages, as well documented as it is, could have been a whole lot easier to research.

"And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver."

In Acts 19:19 the Greek appears as περιεργα πραζαντων συνενεγκαωντες sufficient proof the tomes in question concerned black magic rather than μαγεια (ie; white magic)! In stead of meaning burning books on magic is meritorious, what this passage shows is a crowd of people, who, having chosen to "turn away from the sin", sought "repentance" by willingly throwing their own tomes of evil sorcery onto a bonfire. That's sort of like a thief returning what he stole, or a drunk laying off the bottle. *That is very different from saying all books on the curious arts must be burned*.

THERE WERE
DIVERGENT VIEWS ON
HOW TO HANDLE THE
SITUATION

SOME URGED LESS HASTY ACTION

WESTERN MUSLIM
ACADEMICS
UNDERWENT
PERSECUTION

MANY WERE BANISHED OR SLAIN

BOOK BURNING ULTIMATELY DOES NOT WORK

IN THE EARLIEST YEARS
OF CHRISTIANITY,
CHRISTIAN
PHILOSOPHERS TRIED TO
WIN OVER THEIR PAGAN
GNOSTIC COLLEAGUES
BY DEBATE

AS THE CHURCH GAINED
THE ALLEGIANCE OF
SECULAR AUTHORITIES
THEY TURNED ON THOSE
WHO WOULD NOT
CONVERT, CLOSING
DOWN THE PAGAN
GNOSTIC COLLEGES FROM
WHICH THE OLD
TEACHINGS WERE STILL
DISSEMINATED

YOU CAN'T KILL AN IDEA IF PEOPLE HOLD IT IN THEIR HEART

SOME THEOLOGIANS
CHOSE TO DEBATE THE
CONTENTS OF THE BOOKS
RATHER THAN DESTROY
THEM

WHY WOULD YOU BURN ASTRONOMY CHARTS AND WEATHER TABLES?

FEAR

THE DESTRUCTION OF PAGAN TEXTS IN HUNGARY

AT THAT POINT THEIR ALTERNATIVE HISTORY ENTERED THE LAND OF MAKE BELIEVE

BYZANTIUM
EXPERIENCED THE
PRESENCE OF HERETICS IN
GREATER NUMBERS THAN
ROME. THEY WERE LESS
CONCILIATORY

THE SEARCH TO SIFT TRUE-SCIENCE FROM THE OLD SCIENCES TOOK A VERY, VERY LONG TIME They had turned from the dark side, to the light.

Throughout history, the desire to monitor and eradicate knowledge has gone hand in hand with repression of all kinds; many different regimes have resorted to it as they saw fit. Censorship of this kind is wrongful, or at the very least misguided, a fundamental deprivation of the human right to exercise free will and judgement, an indulgence in a form of mind control that in the end really doesn't work. For this reason the modern Church no longer subscribes to the Mediaeval practice of destroying 'unsavoury' literature that is contrary to Christian teaching. In this respect they are much closer to the Church fathers in the way they have chosen to deal with such things.

Even so, in order to fully understand exactly why the Church took this sledgehammer approach to the "forbidden books" (which the Russian Church called *Chernoknigi*, literally "The Black Books"), we must look back to the mindset of many Mediaeval clergy. By their reasoning, the archaic tomes threatened the new Christian order, which for some time really struggled, and was not helped by the return or stubborn persistence of these books.

Not all clergy were responsible for burning books. On the contrary, many of them copied and saved these works for the future, and debated their legitimacy in the open forum of the universities.

Reasons for the book burning

As you will shortly read, the "Black Books" of the Slav pagans were incinerated, treatises including volumes on astronomy, astrology, poisons, herbal medicine, divination, meteorology, and perhaps even geography. But why burn weather tables and astronomy charts? Surely they would have been of some use to local farmers or sea navigators? The answer is that not everybody wanted to follow the lead of Arab academics (like Al-Farabi, Al-Kindi and Avicenna) in examining the magical arts and demi-sciences with a view to establishing the precise boundaries of "natural science" (such as that propounded by the anti-Magian Roman scientist Pliny the Elder), thereby distancing science from sorcery and the Magian theology permeating antiquarian scientific works. Fear and doubts about the "holiness" of what these books contained is what primarily disturbed Christian leaders and their more orthodox parishioners, and this further prompted a spree of book burning which exterminated most of the knowledge of Rus's resident pagan priests. Stephen I's declaration of war against Hunnish writings promised little quarter for the written word, except it be in Latin. "Upon the council of Pope Sylvester II we have decided that the ancient (Hungarian)runic characters, and that pagan method of writing which proceeds from right to left, used in Hungary by the people and clergy of the Szekler and Kun provinces, shall henceforth be forbidden and will be suppressed throughout the country, and superseded by Latin writing". 1418 Stephen saw to it that any clergymen found to be using heathen writing, or acting as a custodian for pagan texts and inscriptions was thrown out of the priesthood, excommunicated from the Catholic faith entirely, plus fined. Financial incentives had the desired effect of coercing the Hungarians, whether priest or lay, to abandon the pre-existing learned culture of their forefathers. All contraband documentation was thenceforth to be immolated, and chopped apart by the sword. In concluding, the document trumpets "with their destruction all longing for past traditions and all memory of paganism shall cease". 1418 And so a new age surpassed the old. On those incandescent piles of timber, past realities entered the realm fable.

During the 8th to 11th Centuries, the Byzantine East was more unyielding than Rome on such issues. After all it was in damage control mode, as it dawned upon the Patriarchs that many of their provinces were not only under the threat of Muslim and pagan invasions, but progressively more riddled with dualist heretics. With the early Church in Rus' under the command of Byzantine appointed clergy, it is likely strong-arm tactics were brought to the fore the very moment of Vladimir's return to convert Russia.

In the West discussions and logical debate began in Toledo, where Christian thinkers mixed at length with Muslim colleagues, both of which preferred to converse in Arabic rather than their native tongues. Archbishop Raymund's astute decision to gather translators in one college allowed for the many discoveries then being made in Spain to be introduced to Western students in the vernacular. It was a period of lengthy enquiry and produced trial and error findings which did not always meet with widespread consensus among their peers, 1420 thus allowing for diverse scientific theories and sub-trends within the Church, theories which still carried that blend of the real and surreal. Toledo had already experienced no less than four Holy Councils as early as the 7th Century AD, and that is long before the golden age of Islamic discovery. During these meetings the topic of magic and astrology reared their head. 1421 The time frame for these councils testifies to the sudden nervousness of clergymen in an

atmosphere where heathen philosophy was intruding into the domains of a Church barely ready to tackle the nature of the texts. As in antiquity, the sciences of the 7th-15th Centuries AD were interwoven with the philosophical and occult disciplines; inseparable in fact. Geometry, physics and algebra were awash with numerology, theosophy, the esoteric exploration of numbers, their relationship with the universe, and the ruling planetary intelligences. 1422 To the uneducated Mediaeval mind was it possible to tell the exact difference between numerology and algebra? For pagan Gnostics, the letters of the alphabet were some of the most unfathomable mysteries of the universe; they were seen as essential building blocks for life and existence. "Heretical" and allegedly politically adventurous groups such as the mathematici, geometrists and Magus-scientists made it extremely difficult for the Church and Muslim clerics to trust everything they expounded was it good science, or some "trick of the Devil"? As time progressed, the line between "magical delusion" and scientific breakthrough was still sufficiently hazy to destroy the credibility of such fine theorists as Copernicus (he was forced to recant his heliocentric theories) and Columbus (who many thought would sail off the edge of the world). From the outset, the mere assertion that the sun stood at the centre of the universe could well have had profound pagan undertones in a world where clergy strove to combat heathen heliolatry. For Christian leaders, the acceptance of this new revelation did not come quickly or easily! Once the natural science that underpinned Copernicus' theories had been sufficiently proven, his views gained full endorsement by the Church.

Generally speaking books dedicated to the pure sciences were not purged. By pure I mean those books that did not revel in astronomy, sorcery and astrology. Through a natural curiosity to understand the efficacy of many astrologers' predictions these books often survived. Although unacceptable to the Church hierarchy, they were nonetheless delved into by highly motivated students. Some "heretics" among the clergy and laity were not part of any organised brotherhood, just curious about this line of study. But before long they felt themselves drawn not only deeper into alchemy, and the study of nativities, but into networks consisting of organised "heretics". Yet astrology was in a very real sense perceived as a science; measurable, observable and quantifiable.

Perceived impropriety cannot be held totally to blame for the disappearance of books. Books also vanish because of simple human ignorance. I know of a case here in Australia where an old woman died. She was a collector of books dating back to the first 100 years after the colonisation of Victoria, so much so that whole rooms, and even the corridors were stacked to the ceiling with this priceless inheritance of thousands of books. Immediately following her death the whole house was cleaned out, and her lifetime's collection of books taken to the rubbish dump. A neighbour managed to intervene as the loader was being taken away and managed to save five copies!

Another striking example of a large-scale loss of primary sources can be found in the study of English witch trials undertaken by James Sharpe. He divulges that documentation was only available for a mere handful of boroughs, the remainder of the trial records destroyed or missing. What has occurred there is a tragedy, and it will forever impede any attempts to reconstruct the history of the prosecution of witchcraft in that country. It is here that the importance of people's intentions come into the argument. Were these papers destroyed because they were getting dusty and taking up too much space? Were they an embarrassment? Were they bombed during the war? Was it due to water damage or accidental fires? If they were destroyed for any of the above reasons then we can call it an error of judgement or an accident. But if they were deliberately devastated to cleanse away all traces of the past, to begin a brave new world (an unlikely scenario which I sincerely hope did not occur), then that is censorship of the worst kind. Luckily the Spaniards did keep their trial records, and it is my understanding they are presently being studied.

A certain level of bestial ignorance was present during the Middle Ages, not only in nominally Christian countries, but amid the Muslims as well. *The Fibrist of Al-Nadim* dedicated a large amount of space to naming the hundreds of titles which had survived from the ancient world, and it is my guess that hardly any of these have survived. In some cases they disappeared because the Muslim authorities wanted to dispense with this material as subversive to Islamic teachings. Another major cause which I gleaned from reading Al-Nadim was that older scientific research titles eventually lost their popularity, as newer works replaced them. Then as now, many readers no longer desired to keep the old books, and no doubt many suffered an ignoble fate. Masudi spoke of a book dedicated to the history of the ancients pertaining to the period following the dissolution of Mesopotamian society. This document no longer exists, but no doubt would have been most enlightening. It may even have looked something like this present title. And what about Ptolemy's *Optika*. Lo and behold, much of "Book 5" is missing, a

IN THE 7TH CENTURY
AD HOLY COUNCILS
WERE CONVENED IN
TOLEDO ON MORE THAN
FOUR OCCASIONS

WHAT IS SCIENCE? HOW DO YOU KNOW WHEN YOU SEE IT?

COPERNICUS' THEORIES
WERE ACCEPTED ONLY
ONCE THE SCIENCE
BEHIND HIS
CONCLUSION WAS
CONVINCINGLY
PRESENTED

COUNTLESS MEDIAEVAL
THINKERS SAW
ASTROLOGY AS A PURE
SCIENCE

NOWADAYS BOOKS STILL VANISH, NOT BECAUSE OF A CONSPIRACY, BUT BECAUSE OF IGNORANCE

ENGLISH WITCH TRIAL
ARCHIVES ARE BARELY
EXISTENT

SPANISH INQUISITORS
KEPT THEIR COURT
RECORDS, WHICH HAVE
BEEN WELL PRESERVED

OF THE MANY ANCIENT TEXTS TRANSLATED BY ARAB ACADEMICS, HOW MANY HAVE SURVIVED UNTIL PRESENT?

> MUSLIM BOOKS VANISHED

SO DID PART OF BOOK 5 OF PTOLEMY'S OPTICA text dedicated to experimentation with a device known as the *Fostir* or *Baptistir*, which for all intents and purposes was designed to magnify distant objects;¹⁴²³ some would call it a crude telescope. No prizes for guessing why the crucial last half of "Book 5" is no longer with us!

Books of the Wagi

According to the Greek philosopher Iamblichus in his *The Life* of *Pythagorus*, the Magi were learned in maths, magic and every science, *and knew the secrets by which the gods were offered unblemished worship*. 1424

In the *Persian Rivyats*, we are told of the very many different books once possessed by the white Magi; books on natural wisdom, knowledge of the things of the world, the order of Magian society, their efforts to fight crime and lawlessness, angels, purity laws, worldly authority, penal codes, penitential canons, medicine and astrology.

According to the *Pahlavi* texts, Zoroaster first wrote down the *Avesta* and *Zand* on parchments of cow hide (using Avestan characters?) in golden lettering.

The medieval Muslim scholar Al-Masudi described the size and form of the master copy in which the Magi recorded the grand rites and teachings of their faith; "which the Magi called the book of religion", it "was written on 12,000 cowhides, bound together by golden bands. Its language was the Old Persian, which now (10th C. AD) no one understands". 1425

Many copies were later made by Zoroastrian scribes, copies which also included falsified or corrupted variants. Despite the existence of these texts, Zoroaster's religion was primarily an oral faith memorised by his priesthood, one which was responsible for transforming the *daevas* into demons. These texts were doomed to destruction at the hand of Alexander the Great, "the Devastator" during the sacking of Persepolis.

"As to the sections of the parts, such as the Has and Fargards in the Nasks, it is known there were one thousand ... And after the devastation occurred, owing to the evil-destined and raging villain Alexander, there was not so much of them recovered as would be possible for a high-priest to preserve". 1427

"At present, since the Nasks have not remained perfect in the midst of us, it is not possible to solemnize them, because Alexander the Ruman (as the Iranians called Alexander the Great) carried off a rough draft, in Ruman characters, of those of the twenty-one Nasks of the Avesta which were about stars and medicine, and repeatedly burnt the books of the Avesta, so that the soul of Alexander burns in hell; and after this calamity, every one of the high-priests, in council together, preserved something of the Avesta in his mind, and the aggregate has disclosed the books of the Yasna, Visperad, Vendidad, Fravash, Khurdah Avesta, Darun, Afringan, Kidah Vagarlardam, and Bundahishn, which they wrote correctly; as to the remainder which they did not write, it was on this account, that they did not preserve it correctly in their minds". 1428

During his invasion of Persia (4th Century BC) Alexander the Great ordered burned every copy of the Avesta that could be found. As a consequence of this the Magian priests had to reconstruct their entire list of holy books from the rote-memorizations which each priest had been entrusted with, and whatever written fragments remained. What had been forgotten was lost for ever. Those reconstructed texts that retained a haunting aura of dubiousness, were discarded by the Magi, fearful that their endorsement was incompatible with their religion, that aspires to the truth.

Later these texts were modified; initially by the Magi, and later by Karter, during the Sassanian reform period. This was a very important phase in the history of Magianism for at that time Karter accomplished the work of his predecessors by completing the ingathering and reorganisation of the last known mauled shreds of the Avesta. Thus the Orthodox Zoroastrian canon came into being, but it was rewritten in Pahlavi, a more modern variant of Avestan, and from that time Pahlavi became the official language of Sassania. As a consequence of this we cannot be absolutely certain what percentage of the Pahlavi texts dated to before Karter, and which were modifications made afterward. This is because persons unknown (most likely Magi) were continuing to modify even the oldest texts, as late as the 9th Century AD, incorporating into the texts those historical events that amounted to a fulfilment of the long extant canonical prophecies.

Al-Nadim confirmed that the Persians had written books on palmistry, augries, lot casting and anthropomancy.

THE PERSIAN MAGI KEPT VERY INTERESTING BOOKS; BUT DID THE EASTERN EUROPEAN MAGI HAVE THEM AS WELL?

THEIR RELIGION WAS MOSTLY PROPAGATED ORALLY, THE PERSIANS HAD A WRITTEN MASTER COPY

FURTHER COPIES WERE MADE

ALEXANDER THE GREAT BURNED THE PERSIAN CAPITAL. THE CANONICAL AVESTA WAS BURNED, BUT SCIENTIFIC TREATISES WERE TAKEN BACK TO MACEDONIA

THE ORTHODOX
ZOROASTRIAN
PATRIARCH KARTER
RECONSRUCTED THE
AVESTA FROM
SCATTERED TEXTS AND
THE MEMORIES OF
SURVIVING PRIESTS

THEY ALSO HAD BOOKS ON DIVINATION

THE CURRENT

LORE

INVENTORY OF MAGIAN

These had survived under the custodianship of the Magi until Al-Nadim's day, though by that stage they had fallen into Muslim hands and were rendered into the Arabic.

Part of the present catalogue of Magian scripture, which I used to research this book, is as follows;

MAGIAN TEXT SUBJECT(S)

Gathas Hymns and rituals written by Zarathustra.

Avesta The main work, including the Yasnas.

Yasna Details the order of the Haoma sacrifice.

Bundahishn Cosmology and eschatology.

VendidadLaws and exorcisms against the daevas.Denkart (Dinkard)Acts, law, and personal conduct.

Nasks 21 books of sayings, discussions and stories.

Sirozha A lunar calendar showing the patron gods for each of the 30 days in every month.

Artay viraf's book A book written about Artay's journey to Heaven and the Underworld.

Sikand-gumanik vigar An apologetic to protect Zoroastrianism against proselytising faiths such as

Christianity, Judaism, and Manichaeism.

SPECIALIST ZURVANITE TEXT

Olema ye Islam Olema ye Islam was a Magian Zurvanite treatise written in Persian, by the so-called "Doctors of

Islam". It contains ideological texts exchanged between the Magi of Persia and those exiles

already living in India.

At present some Western academics believe the Zoroastrians did not possess written religious texts until the Sassanian era. This is of course contrary to what the Magi recorded about their own past, and the administration of their own religion,

"Even after the devastation which happened owing to Alexander, those who were rulers after him (ie; Vologeses I and Ardashir) brought back much to the collection from a scattered state; and there are some who have ordered the keeping of it (the first reconstructed Avesta, written on cowhide, and scribed in golden lettering) in the treasury of Shapan". ***

SHAPUR COMMANDED THE INGATHERING OF PERSIAN TEXTS

Thus reconstructed copies of the pre-300 BC Avestan texts were made after the troubles died down, and were considered so valuable that they were safely secured in the Persian royal treasury. On what grounds could you possibly refute the existence of Magian writings extant several centuries before Christ?

In addition to these religious works, King Shapur guided his people through a period of intellectual and technological renaissance, acting as an unrestrained patron for the arts and sciences. "The king of kings, Shapur, son of Ardashir, further collected those writings from the Religion, which were dispersed throughout India, the Byzantine Empire and other lands, and which treated medicine, astronomy, movement, time, space, substance, creation, becoming, passing away, qualitative change, logic, and other arts and sciences. These he added to the Avesta and commanded that a fair copy of all of them be deposited in the Royal Treasury: and he examine the possibility of basing every form of academic discipline on the Religion of the worshippers of Mazdah". 1450 It was precisely at this point that ancient science became entangled within Magianism.

By his command foreign intellectuals were invited to attend academic fora, in which many issues of nature and science were discussed with a view to standardising human understanding in the sciences. 1431

SHAPUR DECREED THAT
FOREIGN ACADEMICS
SHOULD GATHER FOR
SCIENTIFIC AND
ARTISTIC SYMPOSIA
INSIDE PERSIA

Argan pagans

Aryan pagans originally made no use of holy books. Instead the Brahmana caste memorised *the Vedas* in toto, during tuition lasting between 20 and 40 years, culminating in an urgent need to pass the strict examinations put forth by their priestly mentors before they could serve as priests. *The Vedas* are said to have been held in oral form for some 3,000 years before the Aryan Hindu priests finally recorded them on birch papyri once they acquired the use of brahmi Asoka sanskrit, which was itself influenced by Semitic scripts, ingeniously adapted for Indo-Aryan use. This occurred in India c. 700 BC.¹⁴³² In the 3,000 or so years before the *Rig Veda* was noted on birch bark papyri, it was roving brahmins, priest-poets who kept alive the Aryan faith by performing the prescribed rites and orally recounting the prayers and songs that accompanied them.

T FIRST THE ARYANS DID NOT HAVE HOLY BOOKS

FOR 3,000 YEARS THE VEDAS WERE PROPAGATED BY WORD OF MOUTH THE BRAHMAN
PERFORMED SOMA
RITUALS AND THE HORSE
SACRIFICE

ORAL TRADITIONS CAN CHANGE

WHAT EFFECT DID THE RECORDING OF THE VEDAS HAVE ON THE HINDUS, AND MORE IMPORTANTLY THE ARYAN PAGANS OF EASTERN EUROPE

SARGAS AND SAGAS



Fig 70. Buddhist text of a sort found in the Dun Huang caves. Written on strips of wood.

THE ARYANS
WORSHIPPED BOOKS

As correct as each singer may have been, it is only inevitable that the oral record would differ to a greater or lesser degree once contact was lost between the Indo-European and Indo-Aryan Brahmins, yet often the rituals remained essentially the same. These poet-priests performed the ritual Soma libation and horse sacrifices wherever they visited, along with recitals and performances. Any study of religious Aryanism must at least account for the fact that the Rig Veda and the other three Vedas may not be a 100% faithful reproduction of the original wording of the hymns, though such an admission would be controversial. During the period when the Vedas were handed down by oral tradition there is still a chance that changes to the authentic tradition had occurred. The Indian Vedic recollections had always been subject to the same powers of poetic license, as the utterances made by Aryan poets serving emigres and their descendants in Asia and Europe. For example, the hero-god Indra became as thin as a hair to penetrate the lair of the Serpent Vrtra, whereas, in Finland, the hero-god Vainamoinen turned into a snake to slip into the impenetrable isle of the dead and avoid the great beast Surma. In Russia it was Perun who entered combat with the serpent Volos.

Modern scholars are mostly contemptuous of orally transmitted lore, guessing it to be corrupted and dubious. However it should be stated that the human mind is able to absorb and recall vast amounts of information. For example in 19th Century Finland there were two individuals who recited Finnish poetic epics, one with a repertoire of 4,000 lines, the other 11,000. 1433 The efficacy of these oral tradition therefore resided in the unforgiving exactitude of priestly mentors, whose job it was to see that the knowledge passed on to each successive generation, in a relatively pure state. Despite the successes of the oral method, the Brahmin eventually chose to establish a parallel means of transmission; the holy texts. Hindus recorded for posterity not only the vedas, but the minor law books (the Aryan legal system) and the Puranas (instructive devotional literature).

Agni Purana further mentions the existence of Aryan sargas, that is a corpus of books (or oral compositions) containing creation myths, the genealogies of both gods and kings, and the general happenings of their times.⁴⁰ In

remote ages they had been propagated by those well versed in the ancient oral traditions, but later they were written down. These may have been the precursors of the Norse *Sagas*, which had precisely the same function as the Indian *Sargas*. The potential correlation between *Saga* and *Sarga* is given added credence by the existence of Old Norse words denoting sages, sagacity, knowledge, wisdom, witchcraft and sorcery. These were related to the Old Indian *vita* and therefore connected with the word *veda*. So it would seem that Aryan sagas and vedas were known in Scandinavia, long before their conversion to Christianity in the early Middle Ages. Some of this knowledge may have been Magian, as for instance *Magus Saga*. The Hindu *Sargas* belonged to a greater body of teachings which included information on the astrological sciences, the *Puranas* themselves, plus law codes, and works related to Indian linguistics and vocabulary, not to mention religious doctrines on penances and ritualism. Accordingly the Hindus and Buddhists, like the Magi, preserved an extensive range of inherited learning, which was maintained by successive waves of wise Brahmins and used to educate their societies generation by generation.

Brahminic books were both storehouses of knowledge, and divine in their own right.

"The book should be established and worshiped in a house or temple. That which is wrapped up in a cloth should be worshiped at the commencement and end of reading". 1435

Scribing or bestowing "a bundle of written leaves" allowed a heathen scholar to become unified with Brahma after death. ¹⁴³⁶ So according to the *Puranas* their books took the form of bundles of paypyri. Studying them imparted spiritual purification in the afterlife, and extreme blessedness.

The next most important question is whether vedic knowledge and brahminic wizardry entered Europe during the Indo-European migrations, or whether it came in via later contact with easterners (very often Buddhists) in Central Asia, and shamans in the region of the Urals. When I first began researching this book I was of the former opinion. But now I subscribe to a view that the acquisition of vedic knowledge was two-fold. It seems to have resulted from the progressive penetration of Oriental vedic traditions into Europe between the 2nd and 12th Centuries AD, which fed in over the top of the (perhaps crudely preserved) vedic teachings found throughout pagan Europe, the ambient residue of the Indo-European migrations. For instance, a Buddha has been excavated in

Scandinavia, dating back to the 8th Century AD. Apparently this Buddha was worn around the neck of its owner, since it was found with a leather strap attached. The wearer either liked it as a charm or might even have been a Viking Buddhist, who ran into battle with the Buddha in mouth. By ignoring the apparent vedic context of Old Norse beliefs and swastikas such an artefact simply becomes a nifty item. Certainly Buddhist trade and magicoherbalistic texts dating to between 500-700 AD have been found in Central Asian Turkestan (according to legend the ancestral realm of Odin), written in Tocharian "A" script, which by that stage probably only saw service in religious writings, 1488 after falling from everyday use. The existence of Tocharian so far East highlights the amazing mobility of an Indo-European language. It had successfully migrated deep inside Asia, some 4,000 kilometres away from its presumed homelands, only to end up in the vicinity of China. Of all the Indo-European tongues the Old Irish is closest in form to Tocharian "A". Therefore contact between East and West did exist, but who knows on what scale? Perhaps an even more detailed comparative study between Indo-European linguistic survivals and those of the Hindus will solve this issue, as would the discovery of pagan bark scrolls in Russia, Scandinavia or elsewhere around Europe.

If there was religious contact between India and the European pagans one suspects it may have provoked culture shock once they began comparing their Indo-European oral religious traditions with written examples of the *Rig Veda, Yajura Veda, Sama Veda* and *Atharva Veda.*, which had been converted into Sanskrit during the 5th Century.

Later intrusions of these texts may have sparked an Aryan cultural revolution in the pagan heartlands of Finland, the Baltic and Eastern Europe, but it might also have been a source of dissension. Perceived deviations may have caused spiritual consternation at a local level. A suitable example of the discord inherent in the latter opinion can be found among the followers of the modern Asatru movement, which is dedicated to the worship of the Old Norse gods. They staunchly maintain their faith was in no way drawn from foreign traditions. And they get very upset when anyone suggests otherwise.

Solg books of the Aussian pagans

With the coming of the Byzantine entourage, under Vladimir in 989 AD, svyashchenniks (Christian priests), troops and devout Christians attempted a complete round up of any "unholy literature" or equipment discovered in the precincts of the heathen temples, or other places the Volkhvy frequented. These were all consigned to the "purifying flames" of the pyres which must have been well fuelled and absolutely glowing. In the light of the temple excavations of recent times, and the nature of extant written accounts, it makes you wonder why the Volkhvy's fullest activities were not recorded in more elaborate treatises by Russian Orthodox authorities; they are barely hinted at in the *Primary Chronicle*. What was going on in pagan Rus' was deliberately played down by Russian Christian writers to the extent that we are left with only sketchy details of the old faith. Clearly every attempt was made to bury the existence of the Pre-Christian cults for ever by eliminating as much of their knowledge and core teachings as could be achieved. Prior to this crescendo of intellectual holocaust, pagans used various holy texts. These were the "forbidden books", or as the Russian Church called them, the Chernoknizhki or Chernoknigi (literally "the black books"). This very title bears a curious similarity to the "Black Book" of the Yezidis, otherwise known as the Mashaf Resh (p227).

The destruction of 'suspect' pagan and demi-heathen texts occurred not only in Russia, but across all of Europe. A comment made by Antonio de Araoz in 1559, during the Spanish Inquisitions, typifies the strained intellectual climate of his day, the atmosphere of fear that burdened 16th Century authors;

"The times are such that one should think carefully before writing books". 1439

Relentlessly pursued by Inquisitors these men of knowledge risked everything they had to ensure their inestimably priceless caches of tomes escaped destruction. If apprehended they stood to have all their property confiscated, and even forfeit their life. 1440 Still, for them, it was a risk worth taking.

One of Christian Rus's best anti-pagan preachers, St Avraamij, actually bothered reading this officially shunned literature so that he would be better able to speak to the people on their own level; an 'unhealthy' curiosity that almost saw him burnt at the stake. Which titles did the pious idol-chopper St Avraamij of Smolensk read? The hagiographers never sought to mention the titles of the books which had incensed his colleagues so much. Some modern scholars speculate they were Bogomil texts, but ultimately we will never know.

AT LEAST ONE VIKING PROBABLY WORE A BUDDHA

ONLY LINGUISTICS MAY HOLD THE ANSWERS

MISSIONARIES DEVISED

CYRILLICS AND
GLAGOLITHICS TO HELP
CONVERT THE PAGAN
SLAVS

BUT SLAVIC AND BALTIC PAGANS ALSO HAD THEIR OWN WRITING THE RUSSIAN ORTHODOX ST AVRAAMIJ OF SMOLENSK CONVERTED MANY PAGANS

HIS FELLOW CLERGYMEN WANTED HIM BURNED TO DEATH

PAGANS WERE ALSO HEAVILY STACKED AGAINST HIM According to Avraamij's hagiography three different groups opposed him.¹⁴¹ Avraamij's style of sermon incorporated dialogue which straddled both Christian and pagan concepts, with the aim of ultimately winning the pagans over to Christianity. As effective as his methods may have been, they earned him many enemies on both sides of the fence. One gets the impression from his life story that the more self-righteous Christians saw him as "demon-inspired". On the other hand, the pagans were no doubt most unhappy about the outstanding efficacy of his missions. If we are to believe his hagiography, St Avraamij succeeded in converting very great numbers of pagans to the Christian faith, so wherever he went there were groups of agitators who followed him about to try and undermine any public sermons that he had organised in new localities.¹⁴¹

The first and most powerful of his detractors were the clergy who were bitterly opposed to his unorthodox preaching style. 141 At one stage, his superior banned him from preaching, owing to the large gatherings that were beginning to mill around him, to offer support as he suffered under the weight of mounting opposition. [44] A sizeable portion of the clergy wanted him incinerated. 1411 The second group were the villagers and inhabitants of the cities he visited, who yelled caustic abuse at the cleric.1441 Logically these individuals had either pagan or Christian leanings, or both. Their taunts most likely included "Go away, get out of here, we don't want you here" etc. These people were afraid of the forces of change Avraamij had unleashed in other areas where he had preached. The third group appeared to have been his most militant adversaries, the ones who shadowed his missionary expeditions. 1442 These persons (and they are not identified) entered into the areas where his discourses and lectures were being conducted and set out to pick arguments with him in front of all the people. 1442 These were most likely pagan religious figures, and I say this for the following reasons. They said "He knows nothing compared with us". 1442 Well firstly who is "us". By using the word "us" the hecklers were either referring to themselves as being part of a specific group of learned people which was exclusive of the group of people who gathered to hear Avraamij speak, or they were trying to exhort the people collectively to think back to what they had already been taught in the past. But were these Christian teachings or pagan teachings? The listeners were unlikely to have been Christians, since Avraamij's missions were conducted in the countryside in order to gain converts there. As it was, rural localities were only very infrequently visited by priests, and Avraamij's activities were a sort of mission to the pagans. Moreover, the clergy recognised that he had no problems converting masses of pagans to the faith; this was his most major achievement. They only disagreed with the manner in which he did this. Avraamij is not mentioned as having been regarded by the clergy as a heretic, but he may have been dangerously close, at least on face value. Certainly if his teachings were heretical, the Church's thorough investigative process would have helped ensure that he was never canonised.

The very comment mentioned shows that the persons involved perceived that their knowledge was vastly superior to, and far exceeded anything that Avraamij taught. Most likely they were non-Christian teachers of some kind, and definitely not Christian priests (who, as in the rest of the hagiography, would have been identified as such). This band of agitators conspired to rouse the peasantry against Avraamij, but having been refuted by him publicly, they left the gathering of people "in disgrace". Hut it didn't end there. The hagiography goes on to say that these people were unperturbed by the fact that they had lost debates with Avraamij, and came back to raise discord against him wherever he went.

Considering the quantifiably large number of vedic and Magian religious customs in Europe, we can reasonably speculate that there was an accompanying body of religious teaching and teachers, who imprinted their respective pagan societies with these concepts and devotions. It therefore behoves us to briefly examine the holy books of the Brahmin and Magi, as a yardstick with which we can measure the parallel pagan cultures in Europe.

Anown Aussian pagan treatises

In most cases, the titles of the pagan Russian books are the only things that remain, so their contents can only be hinted at. In other instances the theme of certain books is known, but their name was not preserved. Their titles tell us the texts were designed to convey magic and special learning from generation to generation. These titles bear a startling resemblance to the works of the medieval witches, the pagan Gnostics and Claudius Ptolomaeus, and almost certainly came from a fusion of Greek, Babylonian and Roman sources. Ptolemy's books were compiled from texts held in the great library of Alexandria, the powerhouse of ancient history, technology, and undreamed of knowledge in the sciences. The similarity of these titles to ancient writings means that the pagan Rus' books were either copies, or at the very least contained similar information. Since their titles were Slavic, it can be assumed that they were the product of a lengthy period of isolation from the "civilised world". Not knowing their thickness or precise contents makes the process of matching them with known ancient titles even harder to do.

For the worshippers of Ahura Mazda, Alexander the Great's invasion of Persia was a harrowing ordeal, mainly because he burned as many of their holy books as he could lay his hands on. In the *Rivayat of Nareman Hoshang:11* we find mention that the Persians originally had the *Kassrob Nask*, which contained 60 sections of information on natural wisdom and acquired knowledge. In the *Rivayat of Dastur Barzu Qiyamu-d-din:23* it is stated that Alexander the Great stole copies of 21 Nasks (volumes) of Persian knowledge on the <u>stars and medicine</u> which he had made copies of, using Greek. Perhaps the Rus' pagan Holy books were Slavic copies derived from the above-mentioned Greek transcriptions of the Sassanian scientific and occult texts, that must have been taken back to the Balkans as Alexander's Macedonian troops withdrew to their homeland. Besides these texts, Alexander ordered everything else incinerated, leaving the Magi with only a fraction of what they once had.

Another option is that the Russian texts were made in the 3rd Century AD, during the reign of Shapur II. As the process of enforcing and implementing Karter's new plans for Zoroastrian orthodoxy continued, Shapur commanded that diverse books on medicine, astrology, astronomy and the natural sciences be obtained from the Hindu Brahmin, the Greeks, and elsewhere. These were then translated into Iranian and from that time became an integral part of the Magian corpus of holy books, just as they had been in the era preceding the predations of Alexander.¹⁴⁴³

The Volkhvy were described variously as wise men, astronomers, astrologers, seers, magicians, and possessors of the Chernoknigi (the black books), who were elaborately interconnected with the Russian princes. Adding Lozko lists the titles of the "black books" destroyed during the conversion process. Their known titles were Ostrologiya, Zvyezdochot, Gromovnik, Kolyadnik, Snosydyets', Volkhovnik, Putnik, Lichyebnik, Travnik, Zilyeinik, Tsvitnik, Koshchyuni, Golubinnaya Kniga, Rozhdennik and the Glubinniye Knigi. Metropolitan Hilarion's list included these, but also added Lunnik, Trepetnik and Lopatochnik. There may well have been others, but if so, they went unrecorded in the Mediaeval Russian Church manuscripts which recorded names.

The following catalogue of books thought to be in circulation during the 8th to 10th Century, have been compared with the names of the Volkhvy texts, in an attempt to discover what contemporary titles, <u>if any</u>, they may have been related to. They could just as easily be the remnants of the tomes pilfered from Iran by Alexander, or even the writings of the Greek pagan Gnostic Costoudjis, whose individual titles are unknown (so consequently they cannot be listed below).

Some areas of subject matter are so broad that the material could have been written locally, while others are of a *highly specialised nature*, and unlikely to have been the product of independent genius. What we know about Rus' astronomy and astrology tells us that these fields of endeavour <u>were a foreign import</u>. With them it is more a matter of finding out what school of astronomy they were affiliated with, and which books they used.

On top of this, apocryphal texts are known to have entered Rus' from Byzantium, after the conversion. One such book, *Litovnik*, was a translation of a four-tome chronicle, written by the 9th Century Byzantine historian George Amartol. 1447 It was rendered into Church Slavonic some time during the 13th Century, and contained information on divination and astrology. 1447

THE NAMES OF SOME 15

PAGAN RUS' TEXTS

HAVE SURVIVED, BUT

THAT IS ABOUT ALL

BUT WE CAN STILL
MAKE IMPORTANT
INFERENCES ABOUT
THESE BOOKS BASED ON
THEIR TITLES ALONE

MAKING COMPARISONS WITH OTHER ANCIENT WORKS THOUGHT TO BE IN CIRCULATION DURING THE SAME TIME PERIOD

Maps had Degenerated from the Time of Ptolemy

THE PORTOLANS MAP WAS UNIQUE FOR THE MIDDLE AGES

MAPPA MUNDI

DIFFERENT VIEWS ABOUT THE WORLD'S ORIENTATION

UPSIDE DOWN MAPS



SUBJECT IMPLIED Something to help you make a journey, a guide, a traveller's guide. Putnik could even

have been dedicated to making roadways.

COMPARABLE WORKS: Based on a similarity in their names it is possible to suggest that Putnik was in fact

Ptolemy's *Geographia* (which meant 'Geography', but was also known as the 'Traveller's Guide'; often simply referred to as "the Guide"). *Geographica* (Eratosthenes), *Geographike Hyphegesus* (8 Vol) and the writings of Herodotus, Strabo (17 Vol). *The Book of the Countries* (Al-istakhri), *Book of Ways and Provinces* (Ibn

Hawkal), Fields of Gold and Mines of Gems (Al Masudi).

According to Hilarion, the *Putnik* concerned meetings. However, *Putnik* is derived from the word *put'*, which appears in various forms throughout the Bulgarian, Serbo-croat, Slovenian, Czech and Polish with the same meaning ("a road", "a way", "a path", "a route", or "a course"). He words originated in the Proto-Slavonic *pot', which was cognate with the Old Indian *panthas* (a trail", "a road" or "a path"), or the Avestan *panta* or the Old Persian *path*-, both of which mean "a road". And it is from this same source that we get the English word *path* (which is not found in the Latin or Old Norse). Accordingly such a text probably had an eastern origin. He

Maps during the Middle Ages were generally of inferior quality. The *Portolans map* which appeared during the late 13th and early 14th Century AD, was a refreshing improvement on contemporary cartography. ¹⁴⁵⁰ It depicted the Black Sea and Eastern waters of the Mediterranean in a precise manner, so logically the chart-maker probably had a good knowledge of that area. A cruder example is the *Mappa Mundi*, which first appeared in the West in the hands of an English monastic scribe. ¹⁴⁵⁰ Curiously, in the *Mappa Mundi*, the cardinal compass point East is depicted as pointing to what we think of as North. This may simply be an example of how far the West's map making skills had deteriorated since ancient times, but perhaps this was not a mistake, but evidence of a non-Ptolemaic world view.

There is a long standing tradition in academic circles that Novgorod was one of the oldest cities in pagan Russia. This perception was reinforced by comments within *The Primary Chronicle*, and the fact that archaeologists had spent a lot of time doing excavations there. However, the very name Novgorod (Russian: Noviy Gorod - New City), suggests that it was not one of the oldest, but one of the newest and largest cities in Russia. Two other settlements also carried the name Novgorod. Novgorod-Severskiy (literally Northern Novgorod) and Nizhniy Novgorod (literally Lower Novgorod). The main problem is that Lower Novgorod (which you would expect to be situated only a few degrees South of Novgorod) is depicted even further East than Suzdal, and Novgorod-Severskiy (Northern Novgorod) is shown in the West (see the map on p. 341). This may mean that Mediaeval Russians had a different orientation to their maps, with Nizhniy Novgorod (actually located in the East) being shown at the bottom of the map, and Novgorod-Severskiy and Novgorod (both of which were located in the West) being drawn on the northern quarters. If so, then their maps were unlike Ptolemy's *Geographia*, but might have been arranged in a similar manner to the *Mappa Mundi* and a number of Mediaeval Arab maps. This non-Ptolemaic map orientation may have been indigenous to Russia, but it might also have been imported there by Arab travellers or English seafarers.

There is a plausible theory as to how this west-as-north view eventuated. For the white Magi, east was what we commonly regard as true east, the direction from which the Sun rises every morning. The main corridor of each daldma (death house) was aligned in an easterly line, enabling the sun's rays to penetrate down into the tomb daily. The bodies of the dead were laid out for defleshing (as discussed in Chapter VII) with their eyes pointing eastward into the sun; to them the east was holy. But since Magian writings speak of the heinousness of laying the body down for excarnation with their eyes pointing to the north (the place where the fiends lived) there may have been a custom among the black Magi and the black families, that the head of the corpse should face northward toward the Pole Star; to them a holy direction. Both orientations are to be found in proto-Bulgar inhumations. Might this world view in which our east was relocated to our north have been designed by black Magi or Chaldean sorcerers?

One view espoused by a (black) Magus in *The Primary Chronicle*¹⁴⁵¹ was that the world would turn upside down causing land masses to swap places with other lands found in other parts. As with the reversal of the lands, all

water courses were to change the direction of their flow, and move backwards. By inference, this reversal would have meant that north became south, and the south north. Perhaps some maps simply illustrated this belief.

Paradoxically this topsy-turvy view is found depicted on a number of Mediaeval Muslim maps, because generally speaking they were drawn upside down. In Al-Adrisi's 12th Century map the world is shown in an inverted state. In *The Book of the Countries*, Al-Istakhri drew a map of Europe with West pointing North. In this view Spain and the west coast of Europe are at the top of the world. Another of his maps shows a slightly different orientation with south-west appearing as north! But the biggest surprise comes from Al-Qazwini in the 14th Century. Not only is the map upside down (south as north), but it is flipped converting East into West and West into East. From the crude nature of the drawing, and regular, unreversed writing thereon, it is clearly not a projected image, but much rather a deliberate attempt to invert the conventional depiction of the world in every way possible! 1452

One logical reason why Arabs deviated from the Ptolemaic geographical model, preferring what we would call an upside down world, is the compass. These entered the Muslim east with the Mongols. Since many of these inverted maps belong to the same time frame as the introduction of compasses (ie; 12th Century AD or later), Muslim cartographers might have modified their pre-existing notions about the world's orientation by observing the movements of a compass needle. While we perceive that the needle is pulled towards the north (ie; the highest point), they may have taken the opposite view and figured that the compass tip fell to the lowest point, like a dropped stone. While the Arab scholars never had a scientific theory for gravity, it never required genius to figure that objects fall downwards! So is north up or down?





Fig 71.1 Nowadays our maps are shown with Ptolemy's global orientation. The white Magi also held this view.





Fig 71. 2 According to the Slav devil-worshippers, the world was to flip in 1076 AD, causing the rivers to flow backwards. no doubt the magicians' prophesied cataclysm would have left the world looking something like this. In the 12th Century AD Al-Adrisi also drew the map with the same orientation. But was it a compass that led him to think that North was really the bottom of the world?



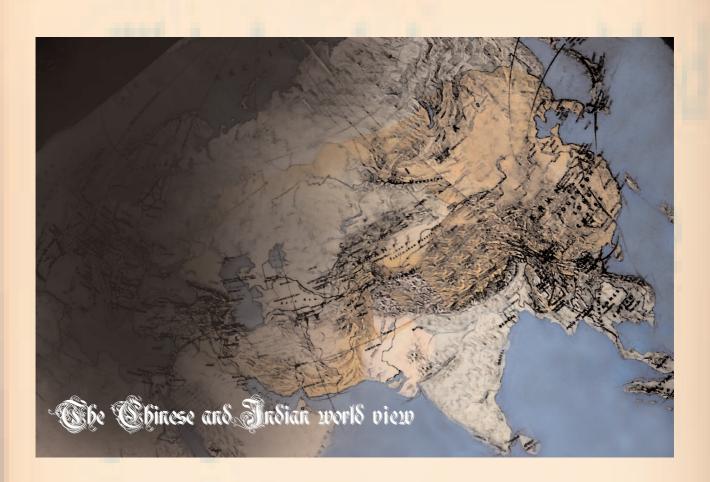


Fig 71. 3 A West-as-North mapping orientation, as per Istakhri's style.



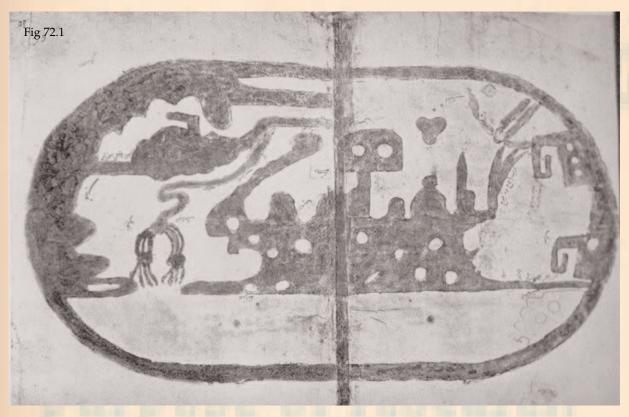


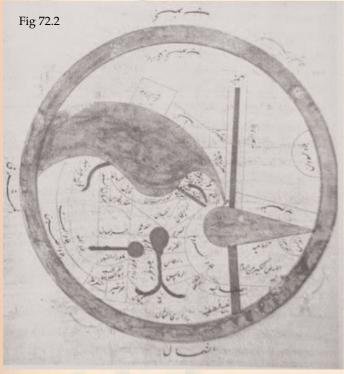
Fig 71. 4 In the 14th Century, Al-Qazwini drew his maps upside down and flipped. You can only make out the land masses as we know them by turning the map upside down, turning over to the back of the map, and holding it up to the light. Thus his zany perspective is one of looking out into the world, upside down, from within the centre of the earth.

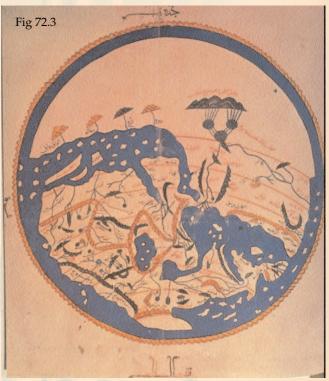




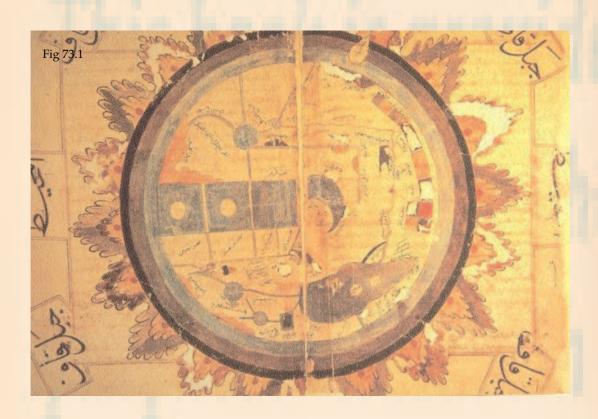
The Forbibben History of Europe - The Chronicles and Testament of the Argan

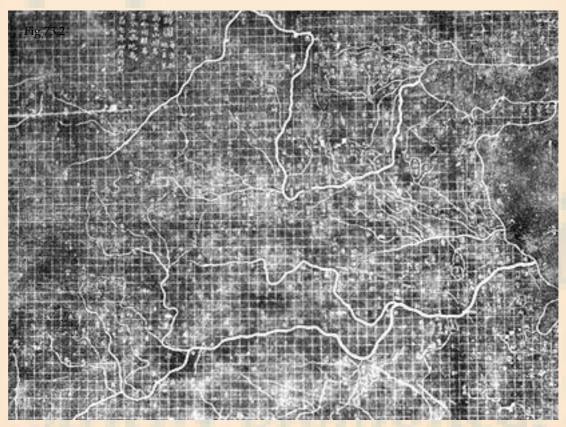






ARAB MAPS Fig 72.1. *** Fig 72.2. *** Fig 73.3. ***

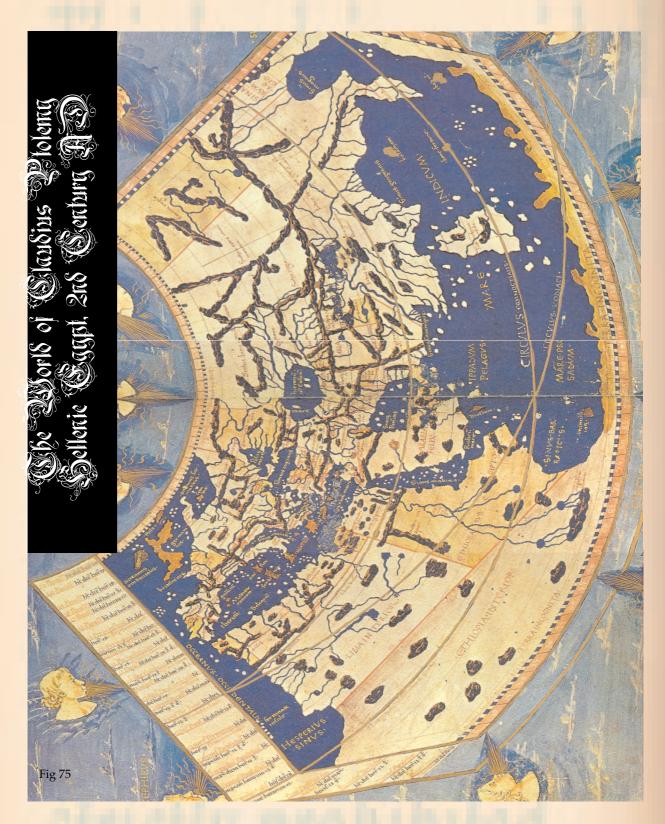




ARAB MAPSFig 73.1. ***
Fig 73.2. ***

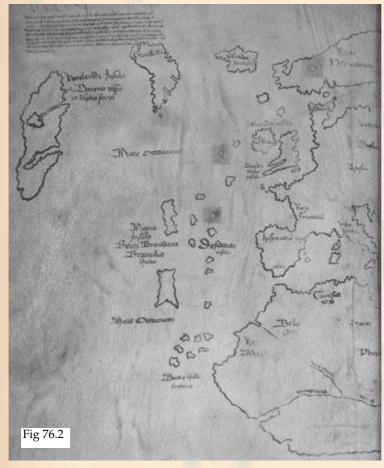


MAPPA MUNDI Fig 74.1. ***



COSMOGRAPHIA Fig 75. ***





THE VINLAND MAPS Fig 76.1. *** Fig 76.2. ***

ASTROLOGICAL TEXTS

SUBJECT IMPLIED

Astrology

COMPARABLE WORKS:
GREEK/ROMAN/EGYPTIAN:

Tetrabiblos (Ptolemy), Apotelesmatika, Book of the Zodiac, Liber Hermetis (Hermes Trismegistus), Book of the Bee, Hephaestion of Thebes, On Signs (Lydus), Apocalypse.

SANSKRIT TITLES: Bhadral

Bhadrabahu-samhita, Brhatsamhita, Gargasamhita, Parasistas, Sphujidhvaja and

Yavanajataka.

Diverse Magian and Arab texts on the subject are another likely source for Slavic astrology, which used the same signs of the zodiac as we do today.

Dvez boehot

strologiga

BOOKS ON CONSTELLATIONS

SUBJECT IMPLIED

Astronomy, stars and constellations

COMPARABLE WORKS:

Almagest, and The Book of fixed stars were the most famous of the mediaeval

stellar treatises.

Pagan Slav astronomers may have used fixed astrolabes of the type described by Ptolemy in the *Almagest*, instruments evidently invented by his predecessors, the Greek philosopher-astronomers, who in the centuries before Christ made stellar observations in rural Russia and elsewhere.

The Church saw the pagan Slavs as notorious astrologers, long before astrology made its big European comeback with the revival of the old arts during the early Middle Ages. At that time astrology acquired renewed acceptability, except of course among hard-line elements in the Church who were ever so keen to suppress it. To be an astrologer one also had to be an astronomer (the sister science), or at least know someone who was. Without an exact knowledge of each planetary position in the heavens, astrology and high magic were an exercise in futility. Hence an astrologer's need for books dedicated to astronomy.

Malleus Maleficarum, a legal text used firstly to determine whether a suspect was a witch, and then how to sentence the same, linked astronomy and astrolabes with witchcraft;

"the first sort are called diviners pure and simple, since they work merely by art; and such are referred to in the chapter de sortilegiis, where it says that the presbyter Udalricus went to a secret place with a certain infamous person, that is, a diviner, say the gloss, not with the intention of invoking the devil, which would have been heresy, but that, by inspecting the astrolabe, he might find out some hidden thing. And this, they say, is pure divination or sortilege. But the second sort are called heretical diviners, whose art involves some worship of or subjection to devils, and who essay by divination to predict the future or something of that nature, which manifestly savours of heresy, and such are, like other heretics, liable to the Inquisitorial Court". 1453

Various Slavic and Baltic words (meaning "to shine", "a beam of light", or "the aurora") are related to the Ukrainian word *zarya* (meaning "a star", or "the morning or evening star" ie; Venus). These are probably derived from the Persian word *zaychah* ("a horoscope") indicating that their astronomy was directed towards the formulation of horoscopes, which enabled the pagan priests to prognosticate future happenings. Therefore some Slavs probably practiced Magian horoscopy, as the Mediaeval sources indicated.

Solgabnik

SUBJECT IMPLIED

A book of carols and dances which were performed on the winter solstice, or a book specialising in wheel-making. Maybe it also encompassed mechanical objects like pulleys and cogs or astrolabe "wheels"?

COMPARABLE WORKS: ?

IF IT CONCERNED RITUALS FOR THE WINTER SOLSTICE:

Like the pagan Russians, the European witches and even later Christians danced in gyrating circles, around the time of the winter solstice festival, when a goat was often put to death. The gaiety of their circular dancing, simulated the rotations of the fire wheel, the sun (the very embodiment of goodness) as it rolled across the heavens. This was probably not a superstitious rite designed to bring propitious harvests as many believe, but a festival of thanksgiving for his return, and the re-emergence of his potent life-giving warmth that automatically followed him wherever he went. In a Magian sense, the *Kolyada* festival could be seen as the birth of the Sun, who had emerged

from the untold misery of underworld, and gained victory over his brother Ahriman the goat. But in the Christian era the *Kolyada* might have been a Magian-Christian celebration of the birth of Christ, the Sun of Righteousness. Therefore *Kolyadnik* was probably a book of pagan carols dedicated to their Khres, the Jesus of the white Magian converts.

IF IT CONCERNED WHEEL MAKING:

I do not know the titles of any ancient books specifically dedicated to wheel-making. With regard to mechanics, Ptolemy wrote several volumes, and during the 10th century AD, Musa's sons, Ahmand, al-hasan and Muhammad had busied themselves in the application of mathematics, geometry and other allied sciences to produce books of inventive mechanics, which derived much of their inspiration from extant Greek tomes. Because the olden Greeks engendered excellence in mechanical design, it would be interesting to know just how much these Arab mechanical engineering volumes were based on Ptolemy's books on mechanics.

There might have been even older Greek mechanics manuals extant, used to make the analogue celestial reckoner mentioned on p. 365.

If, Kolyada, like kolyaska (a much later word for "a coach"), was drawn from a Kolo ("a wheel") root, as Vernadsky suggests, then Kolyadnik might have concerned the making of wheels and wheeled vehicles. But a definite connection between these words has not been suggested by other linguists.

If such a book was written by Bulgars who hailed from Central Asia, then *Kolyadnik* might have been the source that Khan Krum's forces consulted in the 9th Century AD when making the (presumably mobile) seige engines needed to attack Constantinople. As previously stated Central Asian wind-cars were built by the Chinese as early as the 6th Century AD. Perhaps the Bulgars saw them in use back east, and even learned how to build them. Perhaps *Kolyadnik* contained the plans for building wind-cars. Might *Kolyadnik* have been based on these, or something even earlier? Assyrian siege frescoes show actual battering rams mounted on multiple sets of wheels, not slung inside a protective armoured gantry, as later became common in Greece and Rome. Perhaps *Kolyadnik* was an Aryan book on chariot wheel fabrication, or a treatise on the wheel of life. At the end of the day we will never know.



SUBJECT IMPLIED

Gromovnik's subject matter is difficult to assess. Gromovnik implies that it concerns Thunder-making (storm raising?). It might concern the creation of thunder-like booms, or even sound. Gromovnik was apparently associated with the singing of hymns. Thus, unless Gromovnik aided storm-raising, the creation of loud bangs or acoustic eruptions, then it was either the name of hymn book, or a tome of musical accompaniments such as the Rus' excelled at.

COMPARABLE WORKS:

IF IT CONCERNED A HYMN BOOK:

Linguistic evidence was tabled suggesting the existence of Vedic and Magian psalmody in heathen Russia. Therefore *Gromovnik* might have been a copy of the *Gathas* (Zoroastrian hymns), or the *Vedas* (Aryan hymns) that required the use of musicians in unison with an orchestrated polyphonic choir.

The best candidate for the title of *Gromovnik*, doesn't even come from the Russian area. Entitled *The Thunder*, this title was a ceremonial book of prayer and hymns. As yet of unidentified origin, it was found lumped in with the unearthed Sethian Gnostic and Hermetic pagan Gnostic Nag Hammadi cache in Egypt. Possessing an Upanishad-like feel and metre, it is best likened to an Aryan or Hindu holy book of esoteric meditation and prayer.

IF IT CONCERNED MAKING SOUND AND MUSIC:

Harmonica (Ptolemy), Manual of Harmonics, On Music (Pythagorean studies into celestial harmonics).

IF IT CONCERNED STORM-RAISING OR DIVINATION BY THUNDER:

One treatise to emerge in Western Europe around 800 AD was the *Book of Thunder*;¹⁴⁵ which concerned divination by means of thunder and lighning strikes. It may be no coincidence that the Slav Volkhvy Magi had the book *Gromovnik* (A book of thunder) and divined the future by thunder claps, lightning and other tribulations in the heavens. Certain forms of thunder claps portended specific events. During the Middle Ages magical and divinatory

practices connected with thunder were directly linked with the machinations of the Antichrist. Magic was viewed by the Church as the shield and sword of Antichrist, and through the penmanship of loyal clergymen we are told that it did much to further the extent of his kingdom and reign in the world.¹⁴⁵⁶

Perhaps *Gromovnik* was a tome on the arts of the *tempestarii* or "storm-raisers", who were seen as abominable witches. A Karelian scroll containing a spell to call down lightning was excavated at Novgorod, thus testifying that the art of storm-raising was not unknown in early Mediaeval Russia.

Apparently there was another work on "Storm-raising" present in 6th Century AD Europe, which was essentially of Gnostic origin. Maybe it was related to *Gromovnik*, which by inference probably had Gnostic roots.

Enosgogets' or Enosubgets'

SUBJECTS IMPLIED
COMPARABLE WORKS:

Hoisting/lowering methods, or necromancy.

There are no surviving titles from the ancient world concerning methods of lowering or hoisting, but invariably they must have had them. The name *Snosydyets'* perhaps infers that the book was dedicated to raising the dead. If we are to believe Adam of Bremen's accounts on the pagan Balts, then tomes on necromancy might have been present there, among the necromancers who overseas pilgrims came to see.

Volkhovnik

SUBJECT IMPLIED Volkhvy (ie; Magian) ritual ordinances, a book of wolves.

COMPARABLE WORKS: The Yasts, the Gathas, Vendidad.

Volkhovnik apparently concerned various means of divination employed by the Volkhvy, divination by the rustling of leaves in the forest, or the sounds produced by dogs, birds, and other animals.¹⁴⁵⁶

If however the *Volkhovnik* was a Magian Zurvanite holy text, then it is difficult to ascertain precisely what was contained in it. Late Zoroastrian religious books are overflowing with customs and rites that are Magian in nature, even undeniably Magian. Other Medean practices are difficult to pin-point since the fullest body of Zurvanite holy books no longer exists. Apart from what was mentioned in Plutarch's, *De Iside et Osiride*, there are no texts specialising in the dark half of Medean ritual and sacrificial methods, because Zoroastrian orthodoxy weeded out what they thought was "evil" from their scriptures, and yet other Magian traditions remained unmolested and were even more earnestly sanctioned. There can be little doubt that much of *Vendidad* belonged to the Medea. One area that deserves intensive study by modern scholars is the possible disentanglement of traditional Zoroastrian lore from the rites of the Medean Magi (which were imported into the faith of Zoroaster following his death), but it may prove to be unachievable goal. Perhaps the upcoming excavations at Ecbatana will resolve the matter.



SUBJECT IMPLIED The manufacture of poisons.

COMPARABLE WORKS: The Book of Antidotes (Galen), Natural History

Poisons had applications in potions designed to act as contraceptives, to procure abortions, and to assassinate one's enemies. Witches used poison, and so did Russian warriors, who are rumoured to have fired poison-smeared arrows in battle (just as the Aryans once did). Mediaeval witches were allegedly excellent poisoners, so there might be a connection between *Travnik* and this aspect of infernal witchcraft.

Sichgebnik

SUBJECT IMPLIED A book specialising in medical treatments; perhaps even surgery.

COMPARABLE WORKS: Numerous

ARABIC: Al-Qanun fi at-tibb (Rhazes), Kitab al-Hawi, and others too numerous to list

GRAECO-EGYPTIAN: Corpus Hippocraticum, Aphorismi, Materia Medica (Discorides).

INDIAN: Susruta-samhita, Caraka-samhita.

ROMAN: Galen, De Medicina, De Variolis et morbilis, The Natural History

Chinese sources mention the consumate skill of western physicians employed in their part of the world, which,

believe it if you will, included the ability to pull organs from the human body to undertake repairs and cleansing operations. One of the white Caucasian mummies found at Urumchi showed signs of having undergone surgery, his cuts sewn together with horse hair sutures. It is my belief that these instances are the handiwork of Magian doctors.

The pagan priests of the Slavs and Magyars were skilled physicians and veterinarians, and all things considered probably inherited their surgical skills from the Magi. To illustrate this, we know that the Hungarian *Arbis* (Magyar Magus surgeons) and Russian Volkhvy carried out skull trepanations, an operation to remove part of the skull, thereby allowing them to perform invasive brain surgery. From the one trepinated cranium unearthed in Russia, near Kiev, we know that pagan priests performed major surgical operations there, but it is unknown whether the doctor in this particular case was a Magyar or a Slav. Their patients might have been calmed during the operation by opiate-based anaesthesia, which may have been regularly used to kill pain during surgery or child-birth, or to alleviate the suffering of back pain, toothache or painful battle wounds. I say this because opium has grown wild and untended nearby in the Balkans for an undetermined period, and local villagers have long used their seeds as a ready food source. Is it also not possible the narcotic properties of the opium were abundantly clear to the inhabitants of this region, or at least to the educated pagan elite who tended their infirmities? I think once geneticists analyse the DNA signature of Bulgarian opium poppies, they will find the Bulgar crops are closely related to white poppies grown in Afghanistan, and less likely Cambodia. Archaeologists and paleo-botanists might also clarify a date for their arrival in the Balkans.

The Slavic art of trepination most likely came from things taught to them by Magian physicians, whose Avestan medical terms lived on among the Slavs. For instance, the Russian word for a doctor was *Vrach*, which in the Bulgarian also carried the meaning "sorcerer". 1458

As in Persia, the Slavic and Hunhish Magi may have done autopsies on the bodies of criminals for the purpose of medical enquiry. ¹⁴⁵⁹ The Zoroastrian priests recommended "preserving one worthy of death when it is requisite for medical purposes". ¹⁴⁶⁰ In other words, they carried out medical experiments and vivisections on criminals, something familiar to them since the earliest days of their studies.

As part of their education novice surgeons performed their first feats of surgery on criminals and others luridly described as 'devil-worshippers'. This was partly to do with their accreditation, but equally concerned with assessing their level of legal culpability in the event of mishaps on other patients. Professors of the art intently scrutinized the results of a trainee's work before licensing them to operate on Magians. Should three non-Magian patients die from their negligence prior to graduation they were liable for criminal prosecution where they injured one of the believers in the course of a surgical procedure. Abortion was an object of revulsion, out and out demonism. Doctors, midwives, and those who consulted them to procure a termination were all guilty of murder since an in-utero child had the same rights as one delivered breathing into the light of day.

Slav ic medical terms seem Eastern in nature; potential evidence for the origins of their anatomical knowhow;

The Russian word for "the brain" is *mozg* (which differs from the German braegan, from which we get the English word 'brain'). The same meaning is found attached to *mozk* (Bulgarian), *mozak* (Serbo-croat), and *mozg* (Slovenian). These come from the Old Prussian *muzgeno* meaning "bone marrow" and the Lithuanian *smagenys* ("brain"), or *smegenys* ("brain" or "bone marrow"), which in turn originated from the Avestan *mazga* meaning "bone marrow". ¹⁴⁶² The Old High German *marg* and *marga* fit snuggly into this word set. Together with the Tocharian term *massunt* they collectively mean "marrow".

The Slavic word for bone kost' is traceable to the Old Indian asthi, but more especially to the Avestan words astand asti-, to which the Slavs had appended a "k" prefix. Connected with this word is the Latin os and ossis. 1463 The Russian word for "heart" serdtse (plus other Slavic variants of the same word), as well as sirds (Latvian) and sirdis (Lithuanian), all of which mean "heart", come from the Avestan zered ("heart"). 1464 Yet other words like elbow seem peculiar to the Slavs, or from the Baltic and Gothic languages.

Trepanning and brain surgery have been associated with Kurgan builders of Tagar, Southern Siberia. ¹⁴⁶⁵ It must have been a relatively common procedure around 100-200 BC (when the practice first arrived there), very often performed post-mortem. ¹⁴⁶⁵ Current statistical studies suggest 46 in every 270 individuals had their skull opened up at some point. Operations were variously classified as operative surgery, embalming procedures (ie; brain removal), or the excision of cranial segments for the purposes of amulet production. These sort of finds are likely to be found in the forthcoming Iranian excavations, you can be sure of it.

NAMES FOR PARTS OF THE BODY WITH AN INDIAN OR AVESTAN ORIGIN



Fig 77. A trepinated skull: c. 2,000 BC, England. As late as the 19th century accessing a patient's cranial cavity was often fatal; not so 4,000 years ago, and as far back as the stone age of 6,000 BC. The above patient recovered from the operation and mended well. Is it a coincidence that trepanations were performed by folk physicians in the Balkans even this century.

HERBALISTS

MONKS AS HERBALISTS

MONKS BANNED FROM DISPENSING HERBAL TREATMENTS

A BOOK ABOUT FLOWERS

Trepanations were done for a variety of reasons, not the least of which was to release the pressure of battle wounds and cranial injuries on the brain, or based on observations of Yugoslavian folk trepanning last century, to remove infestations of certain worm-like parasites that could violate the cranial cavity. I personally believe a certain number of trepanations were carried out to allow sunshine to irradiate the brains of the mentally unstable, thereby forcing the demons, which caused the victim's mental illness, to flee from its awesome brilliance.

In the writings of a 12th Century Muslim called Usamah we learn a Frankish cure for demonic possession. It necessitated cutting a cross-shaped flap of scalp away from the crown of the sufferer's head, and treating the exposed skull with salt. It was undoubtedly a pre-Christian tradition, as is evidenced in the following account;

"There (in Oldenburg) sixty (Christian) priests (the rest had been slaughtered like cattle) were kept as objects of derision.

After the skin of their (the priest's) heads had been cut in the form of a cross, the brain of each was laid bare with an iron.

... In fine, there were so many martyrs in Slavia that they can hardly be enumerated in a book". 1466

It is also worth adding that Mediaeval witches, like the pagan priests and priestesses of earlier Eastern Europe, were deemed to be well schooled in the arts of herbal medicine. During the early Middle Ages, monks filled the role formerly played by the pagan herbalist, tending the ill of the countryside, and this served to draw people towards the Church, whereas in prior times they would have thought nothing about seeing a pagan priest. But at the end of the first millennium AD, there was to be a dramatic change in the kinds of treatments that they were prescribing for their patients. Galen (Claudius Galenus), one of the most influential of the earlier Roman (mostly scientific) physicians was abandoned by many monastic physicians in the 10th Century, in favour of lunar based treatments. Bloodletting became very important, allowing deliverance from demons which had entered the lively blood. Infiltrated monasteries, heretics, pagan converts, and renegade "deceived elements" within the clergy were the most likely reason for these changes, the perfect vehicles for the dissemination of these re-invigorated old ideas. Once the monasteries of the East and West had become home to ascetic Bogomil sorcerer-heretics, the olden form of occultised pharmacology were "resurrected from the dead".

With all these happenings sullying Rome's image of the Church, definite measures were put in place to counter, what might otherwise have seemed an innocent activity. At the 1215 AD 4th Lateran council it was decreed that clergy were prohibited from engaging in the role of herbalist. Such a ploy probably helped create even further distinctions between the Christian priests and the white Magi who were truly great healers of the sick. All well and good, but the edict of the council merely gave rise to an even greater need for villagers to visit their local Magus seeking pain killers like willow bark (from which the substance to make asprin is extracted), vervain to soothe their nervousness, and other such remedies.

As it happens the Russian word *lecheniye* comes from the word *leka* which means "a medical treatment". It can be found in the Gothic *lekeis* ("a physician"), the Anglo-Saxon *laece* ("a physician") and the Swedish *lakare* ("to treat an infirmity or ailment"). The origin of these terms is by no means certain, but at the very least we might say that the Slavs, Germans and Scandinavians had common words, if not common methods for tending to the needs of the sick.

If these words did not begin in the Greek or Latin, Sanskrit or Avestan, then it is highly likely that Slavo-Germano-Scandinavian treatments were indigenous to the area, or that they used imported medical knowledge which owing to the antiquity of its presence in these areas acquired an indigenous flavour, using local terminologies. These terms were in some cases uniform over a large area between Anglo-Saxon England, Germany, Scandinavia and Russia. This may be where we get the mediaeval term leechcraft, which reflected not only the use of leeches for bleeding the sick, but a linguistic connection with the Slavic *lechit'* ("to treat").

Elowers plants medicinal boths

SUBJECT IMPLIED Flowers, plants, medicinal herbs.

COMPARABLE WORKS: Herbarii, parts of the Rig Veda, and a v

Herbarii, parts of the Rig Veda, and a variety of tractates which the Muslims had translated from the Greek, Latin and Iranian.

In pagan Rus', every god had its own specific flower or grain. These were made into garlands or wreaths and hung around the idol's neck. Kolyada (rye), Kupala (daisies and dandelions), Klechal'nitsa (medicinal herbs and wildflowers), Marena (wildflowers), Or (cereal crops), Slava (ivy), Dev (periwinkles), Khors (wildflowers and {barsom?} twigs). Perun was supposed to have had his own flower, which might have been a lotus, if we take into account the flower-shaped mound excavated at Novgorod, which is normally associated with the worship of the Daevas. The most famous of all the Rus' blossoms was Kupala's bloom, which sprouted for only one day each year! Besides these references to specific flowers, the remainder of the religious floral assignations have passed without note. We will never know which Russian deities had such and such a floral arrangement as an offering.

It is perhaps no coincidence that the Magi taught that each of their celestial angel-gods had its own flower;

"This, too, it says, that every single flower is appropriate to an angel, as the white jasmin is for Vohuman, the myrtle and jasmine are Ahura Mazda's own, the sweet marjoram is Ashavahist's own, the basil-royal is Shatvairo's own, the musk flower is Spendarmad's, the lily is Horoadad's, the kamba is Amerodad's, Din-pavan-Ataro has the orange-scented mint, Ataro has the marigold, the water-lily is Avan's, the white marv is Khurshed's, the ranges is Mah's, the violet is Tir's, the meren is Gosh's, the karda is Din-pavan-Mitro's, all violets are Mitro's, the red chrysanthemum is Srosh's, the dog-rose is Rashmu's, the cockscomb is Fravardin's, the sisebar is Vahram's, the yellow chrysanthemum is Ram's, the orange-scented min is Vad's, the trigonella is Din-pavan-Din's, the hundred-petalled rose is Din's, all kinds of wild flowers are Ard's. Astad has all the white Hom, the bread-makers basil is Asman's, Zamyad has the crocus, Maraspend has the flower of Ardashir, Aniran has this Hom of the angel Hom, of three kinds". 1471

We know that Magianism was present in Rus', but due to the lack of correlations between the Rus' and Zoroastrian floral offerings, we can assume that the Magian communities in Rus' belonged to a different, perhaps even an earlier era of Magianism, or had improvised with local flowers, where the flowers mentioned in *Bundahishn* proved unavailable in the north.

One first name used by pagan women in Rus' was Kalina,¹⁴⁷² which is a type of rose called the Guelder-rose, snowball tree, or more formally termed *Viburnum Opulus*.¹⁴⁷³ Thus in pagan Rus' roses were grown. Perhaps they had a ritual purpose, perhaps not. Roses graced the gardens of other pagans. Some Bogomil graves in the Balkans (in the 1200's) were emblazoned with roses.¹⁴⁷⁴ And archaeologists have found the remains of roses associated with Norse settlements in Scandinavia,^{1474a} though I have been able to ascertain details of whether these grew wild, and what species of rose the Scandinavians possessed.

Strange stories about flowers predate the arrival of the Rosicrucian movement (of alchemists), which emerged in Europe in the 1600's AD. In the *renaissance* Polish Royal court, *where alchemists flocked*, a high-born woman was tried and sentenced for witchcraft *for growing fresh flowers during winter!* Did she learn how to do this from a book like *Tsvitnik* (the book of flower growing), and if so just what kinds of horticultural wonders did *Tsvitnik* contain?

The Chaldeans of Mesopotamia were the earliest recorded propagators of the rose. We know this from inscriptions which speak of them being brought to Mesopotamia from elsewhere as war booty during the reign of the Akkadian dynasty of Sargon (c. 2350 BC). From then on they were used for ornamental purposes and to provide rose oil for use in perfume. 1475

The rose was a symbol particularly linked with the Zoroastrian Avestan holy books. Like the Chaldeans, the Iranians cultivated large areas with roses to provide perfume. Apparently 1,000,000 flowers are required to produce just 1,000 gm's of rose oil extract, so the Persians must have cultivated hectares of roses out in well irrigated desert plots to achieve this. ¹⁴⁷⁶ Persian roses were tall creeping varieties. This Iranian species was yellow with flecks of red, thus giving them an overall appearance of flames. This almost thomless breed of rose was indigenous to Iran and the Caucuses, but by the 1500's AD its presence was noted in places like China and Austria. ¹⁴⁷⁷ It is particularly difficult to deduce precise dates for the arrival of certain breeds of rose in a specific locality, unless they are mentioned or depicted within datable texts or illuminated manuscripts, or there is paleobotanical evidence for them. Examining the simultaneous spread of specific species to various geographical regions is similarly difficult. If we have mention of a breed of rose being in one place, does it mean that it was absent from nearby lands? .. perhaps yes, perhaps no.

The Greeks had the rose around 700 BC, and perhaps even earlier if the references in *The Illiad* are to be relied upon. ¹⁴⁷⁶ The later Romans were very committed to rose cultivation. They used glass houses to nurture their holy

FLOWERS WERE
DEDICATED TO THE
GODS

EACH WHITE MAGIAN
DEITY HAD ITS OWN
FLOWER

ROSES WERE VERY POPULAR IN THE ANCIENT WORLD roses and irrigated them with warm water to promote healthy growth. Roses featured heavily in all kinds of religious ceremonies and victory parades. Generals were permitted to have the rose emblem embossed onto their shields, and they were made into coronets and garlands. All this made the rose particularly distasteful to early Roman Christians. According to Pliny the Elder, the Romans, like the Parthians, anointed their bodies with Royal perfume (which contained rose essence) to take away the odour of sweat and grime. The eagle-standards of the legions were liberally washed with rose essence perfume on certain holy festivals, which Pliny regarded as a bribe which would help the Roman eagle take over the world. 1480

Other Russian words for a rose were *roza* or *rozan*, both of which came from the Greek and Latin. The year in which these two words entered the Russian has not been determined, but if it was a product of archaic contacts between the Slavs (or their ancestors) and the Ancient Greeks and Romans then the rose might also have held its original meaning among the Slav pagans.

During the first few centuries of the Christian Church there was a ban on the blessing of flowers by priests, perhaps an attempt to stamp out paganism and its inherent association with floral bouquets and garlands. According to the text, only roses and lilies were permitted to be brought before Christ's altar.¹⁴⁸¹

SUBJECT IMPLIED Horticulture and irrigation.

COMPARABLE WORKS: Geoponica, Natural History (Pliny the Elder), and various ancient Greek and Persian works.

There are no surviving copies of the *zilyeinik*, though it obviously contained sound advice about cultivating a variety of plants useful to mankind. For example the Russians sowed barley when they saw that guelder roses (snow-ball trees) had begun blooming. Such a "folk superstition" might have been found in *zilyeinik*, contained in a rhyme or verse to help its readership remember such important details while out in the fields.

While we are unable to guess *zilyeinik*'s contents, we can still make two important inferences regarding the source of such a text.

- 1. That it was heavily steeped in Persian agricultural practices.
- That many of these same techniques were shared by Slavs, Balts, Germans, Scandinavians and Saxons,
 perhaps by virtue of their mutual contact with the Goths, an educated people of Germanic
 ancestry, who once ruled many of these races, as for instance during the reign of Ermanaric.

The Slavs (the western and Ukrainian tribes especially) were great tillers of the soil. If they weren't at work in their employer's fields then they would just as likely be at home tending their own garden plots growing vegetables. Slav farmers employed simple irrigation in conjunction with slash and burn practices, and controlled blight and pests by means of scarecrows and various pagan observances (such as spells and offerings to various deities).

Agriculture requires the intentional sowing of grain reserves. The Russian *seyat'* ("to sow") and pan-Slavic variants of it are related to the Latvian *set*, the Lithuanian *seti*, the Gothic *saian*, the Old High German *saen*. Obviously these terms are <u>not traceable to proto-Indo-European</u>, yet were shared by these many Northern races. This perhaps indicates shared agricultural traditions related to sowing, that evolved among them during a period following the Indo-European colonisation of Europe, or may even have originated in Old Europe. Certainly the Russian word for "grain" (*zerno*) is most closely related to the Latvian, Lithuanian, Old Prussian.

Whatever the Slavs harvested they carefully stored it away for the coming Winter. They traditionally used a series of underground pits to preserve their foodstuffs, especially grains. According to Al Masudi, this method was not very effective and subsequently the Slavs suffered greatly from food spoilage, fast becoming emaciated, and dying frequently from malnourishment.

The Slavic word for "hemp" konoplya is found right throughout the Slavic languages (and slight variants of it). These are related to the Lithuanian (kanapes), the Latvian (kanape), Rumanian (canipa) and the Old Russian (kanapios), all of which mean "hemp". Similarly connected are hampr (Old Icelandic), kanab (New Persian), khannabis (Greek), and kane (Mari). Clearly the English words "hemp" and "cannabis" are traceable to the same roots (the word

LINGUISTIC EVIDENCE FOR PERSIAN INFLUENCE ON A MORE ANCIENT SYSTEM OF AGRICULTURE

HEMP CROPS

"hemp" being imported into Britain by the Norsemen). In the Far-East we find the Turkic and Kazakh word kenap ("hemp"). All of these words were ultimately derived from the Sumerian word kunibu ("hemp"). 1483

The Finnish Udmurt word for hemp is *pis*, which is no doubt related to *bis* (an eastern word used when referring to the *Napellus Moysis* plant). Such a corellation is very interesting because there is no logical connection between the two plants, except that is for *Bundahishn XXVII:1* in which the Magi figuratively referred to *bis* as "the height of Hemp" even though the two plants are not similar in appearance. This portion of Magian scripture appears to be the only logical connection between "hemp" and *bis*. Thus the Udmurts most likely labelled hemp *pis* on the strength of a prosaic Magian scriptural reference alone. I examine the Magian use of *bis* in great detail toward the end of Part II.

Bearing in mind that Rus' was riddled with Magi, there can be little doubt that their hemp was grown not only as a means of making rope, cloth, caulking and sacred shirts but to be smoked. This is related to Zad Sparam II:7, which states that hemp (Pahlavi: banga) lessened the annoying blows of the fiends, and the disturbing impact of one's crimes. In Iranian the word bangha meant "hemp", whereas among the Eastern Finns bangha meant the Fly Agaric mushroom.¹⁸⁹⁴

Pipes have been found in Rus', so unless they used them for smoking moss (like the Finns), then these probably served as hemp pipes. Even in Scythian times smoking hemp (which they called *bhanga*) was a great pastime. ¹⁴⁸⁵ In those days people had their own hemp tents which contained a brazier full of red-hot stones and charcoal. Hemp seeds and foliage were thrown onto the coals as everyone sat back and casually enjoyed the intoxication induced by the hemp smoke issuing from the coals. The Scythians also believed that the prolonged usage of hemp gave the inhaler special powers and permitted contact with the spirits that lived in the nether world.

It came to the attention of an academic last century that Russians actually tried to consume less food than what they needed. This is reminiscent of the white Magian belief that a person who went underfed in this life would be fat, healthy, and well catered for in the next life. At the very least, some 100 years ago the Russian peasants only ate as much food as their daily work requirements allowed. As with the Russians, the white Magi also believed that a person was not entitled to receive a larger portion of food than what they earned by the sweat of their brow in the fields. And it is presumably from this creed that the age-old Russian saying "If you don't work, you don't eat!" comes from.

Within Rus' there has always been a great degree of reliance upon herbs, fungi and the bodily organs of certain animals to provide remedies for countless ailments. Unfortunately the pagan Russian treatments are not well documented in an historical context, so we will look towards Western Europe, where folk medicine was better recorded in Mediaeval texts.

To defeat a disease, Mediaeval Western doctors sought to bind phylacteries to the afflicted person. These could contain amber, red cotton, *scarab beetle*, fly, tooth of a black hound, snake's head, lizard's eye-ball, grave dust, or an engraved magical letter square. The patient was not permitted to glance at it until after the lapse of the third day. 1486

There is not one item that does not bear all the hallmarks of a white Magus-physician. Necromancy, Hermetic science, Magian Zurvanism and Kabbalism are especially implicated through these ingredients. Some Magian remedial prescriptions went from the sublime to the ridiculous, as Pliny testifies, but few people really saw the *religious basis* of some of these cures. They were elements of white magic which required the killing of black creatures to unlock the healing power of the almighty and omnipotent creator. The fierce demons were especially fond of, and appeased by blood-spilling, which caused them to wander off fully sated. But, they also responded to grave offerings, and were repelled or injured by black dogs (a holy animal), or the colour red which was linked to Mars and Perun, thus giving influence over demonic forces attacking the body. By the reckoning of the white Magians, killing a snake, lizard or fly had the effect of empowering the spell uttered over a wound with healing energy, because with each of their deaths, a little bit of the kingdom of Ahriman was defeated. The three day binding rule might have meant that the demon-inspired disease had to spend three days in the underworld, just as would all evil things once the end of the world came.

The mediaeval European leech-physician had all the trademarks of a Magus, ¹⁸⁵⁶ and apparently wandered about disseminating how-to-do-it treatises on blood-letting, simulacra, or milk (*Haoma*) sprinklings, plus a whole gamut of other "superstitious" treatments. Yes, allowing leech-wormes to sup on the wickedness of the diabolised blood had high merits back in those days! By the 14th Century AD there was a sort of Renaissance in medicinal street magic in

THE ASSYRIAN ORIGIN OF THE RUSSIAN WORD

THE MAGI SMOKED HEMP

Western Europe, which could be traced back to the proliferation of these easy to use tracts.

Courses of herbal treatment were administered in a number of ways. Here are some of the methods that were used in the preparation of remedies (and are still in use today by naturopaths). Each method is capable of being viewed in both a clinical and religious manner. Some plants dispense healing of their own accord. This was further enhanced by mixing them with butter, honey, bee's wax, water, mead and wine, which were extremely holy additives. These were probably blessed by a white Magus or Brahmin to enhance their curative powers. Many of these ingredients are also mentioned in the Atharva Veda, which in places reads like a herbalist's pharmacopia. It even includes nine stanza's on hair loss, or comments on honey as a magnificent catalyst for healing!

"This herb, born of honey, dripping honey, sweet as honey, honied, is the remedy for injuries; moreover it crushes insects". "1457

Infusions were a tea made from a plant's flowers and/or leaves. INFUSION

DECOCTION The plant's roots, bark and stems were soundly boiled.

As per decoction, but mead or wine was added making a sweet medicinal beverage. TINCTURE

SYRUP Myod (honey) was added to decoction juices to create a thick syrup.

UNGUENT Bee's wax and infused oil were mixed into a firm paste to be rubbed onto the treatment site. Some obvious medicaments such as hemp or opium could have been smoked in a clay pipe SMOKE

OIL INFUSION The ingredients were boiled in butter or oil for several hours then strained, or just soaked in

a jar of the same.



Unknown.

KNOWN SUBJECT MATTER Pagan name lists.

COMPARABLE WORKS: The Chronological Table of the Kings.

The Chronological Table of the Kings¹⁴⁸⁸ was a dynastic calendar that normally accompanied copies of Ptolemy's Almagest, and the manuals of other astronomers. Presumably it was a standard ancillary work for most ancient and medieval astronomers. Such genealogical lists were an indispensable astronomy aid, used to date and interpolate celestial data from the various schools of astronomy, pertaining to majestic astronomical events, such as eclipses, and the arrival of comets, which occurred over very long time spans. It encompassed the reigns of Assyrian, Medean, Persian, Macedonian and Roman Kings.

Another more sedate possibility is that these lists were simply records of a genealogical nature, books of peerage that outlined the bloodlines of the tribal entity, in particular those of royals, chieftains and probably priests also.

Feather charts

Unknown. TITLE KNOWN SUBJECT MATTER Weather tables. **COMPARABLE WORKS:** Meteorologica

Whether public figures traditionally maintained meteorological treatises, like those burned during the conversion, is unclear. Ptolemy is mentioned as having kept them. In his day, any good astronomer had a meticulous record of weather, precipitation and other climatic factors, to predict viewing schedules, thereby minimising the amount of observation time lost due to adverse meteorological phenomena. Normally such meteorological notations were amassed over lengthy periods. If pagan Gnostic astronomers had been operating in Rus' between 200 BC-9th Century AD (see p.360), one can speculate that their records were outstandingly accurate, as in fact they probably were, if the public spectacle of the Volkhva's "weather prophesying" is anything to go by. According to Al-Nadim the Chaldean Sabeans used a book that was not dissimilar to Meteorologica. 1489 Since the pagan Slavs had Kolduny sorcerers, these weather charts might have been Chaldean originally.

It would take centuries for the Christian world to gain anything faintly similar. Around 1337, Morley, an Oxford scholar, devised a series of predictive weather tables to help the tillers of the land forsee what meteorological hazards lay ahead for their crops.¹⁹⁰ My sources do not divulge whether or not Morley's work was related to either classical or eastern meteorology.

DIVINING THE FUTURE

WEATHER TABLES

Works on Sivination

TITLE

Rozhdennik

SUBJECT IMPLIED

Rozhdennik¹⁴⁹¹ was a book detailing the days and hours which were good and bad for specific undertakings. The name Rozhdennik infers that it was not only linked with birthdays and divination, but the formulation of natal horoscopes. Thus it permitted the calculation of nativities. It was probably a Roman or Magian almanac of the hours during which certain planets prevailed, and thus would also have had applications in planning which days were auspicious to undertake certain tasks and those less favourable.

COMPARABLE WORKS:

Whether these might have been similar to the Babylonian Hemerology texts¹⁴⁹² (which had a similar function) is unlikely to ever be known.

Rozhdennik was an essential tool in the hands of the Slav astrologers. And like the pagan Slavs, the pre-Christian Franks believed that an individual's personal fate was largely brought about, and portended by the positioning of stars at birth. Note the similar beliefs of the pagan Slav Magi, who made their natal prognostications from a special book called Rozhdennik, a celestial almanac, the book of nativities. Since the Franks were once ruled by Magusprinces and kings we should find that the royals were astrologers of some standing, like the Magi of old. Surviving Mediaeval accounts place certain Frankish monarchs very much in this category. So perhaps the Slavic Rozhdennik, and the comparable Merovingian astrological knowledge were derived from a common Magian source.

TITLE

Sonnik

KNOWN SUBJECT MATTER

Dream interpretation and omens.

COMPARABLE WORKS:

Possibly ancient Roman or Babylonian exemplars.

The Old Icelandic preserves a number of concepts in relation to dreams rather well. There are terms for men, women and creatures that appear in our nightly dream-scape. Dreams could be prophetic too, and so we find draum-heill ("divination by dreams"), draum-spakr ("the skill to interpret dreams"), as well as draum-spekingr ("one who is skilled at dream interpretation"). Because there are no Old Norse or Old Russian words for "a book of dreams", it does not help us to associate the Russian text with the Norsemen specifically.

TITLE

Unknown.

KNOWN SUBJECT MATTER

Divination by crystals and mirrors.

COMPARABLE WORKS:

This type of book belongs to a remote era and may well have drawn upon

Greek and Roman texts concerning "the Etruscan arts".

Symbolically the world below parodied the world above, and thus the things seen in the looking glass were merely infernal images, spectres and ghostly beams (of light) radiating from its surface. The Magi believed that by looking hard enough, one could see other things not found in the worldly panorama around the scrier, but other more sinister things independently moving in the swooning delirium of the underneath lands. A belly-full of *bisina* would probably get things moving along very quickly, charging the mirror up to full power. Prester John's magical mirror allowed him to see events as they transpired throughout his domains, so it may have contained such lore.



TITLI

Koshchyuni

SUBJECT IMPLIED

This title translates as *The Book of Blasphemies* or *Mockery against God*, which Lozko regards as being tomes of antiquarian legends deemed profane in nature by the Christian authorities. However, it is also possible that *Koshchyuni* was a ritual prayer book of the black Magi, from which their congregations dispensed curses and blashphemies against creation and anything that was holy. In so doing they would have been inverting the correct ritual order, and thus fullfilling their duty to the devil to defile creation not only by deed, but by word of mouth.¹⁹⁴

NATAL ALMANACS

BOOKS ON DREAM

COMPARABLE WORKS: No known parallels. It is noteworthy that the Mediaeval and Renaissance black

witches had a special book, a black missal from which Satan (ie; the chief Black Magus of the congregation) gave sermons consisting not of holy words from the heights of heaven, but, in dualistic style, blashphemies from the very

depths of the Abyss.1495

TITLE Golubinnaya Knigi

SUBJECT IMPLIED The title translates as *The Book of the Dove*.

COMPARABLE WORKS: A book of pagan Russian wisdom, and stories from the past.

In The Book of Deep Wisdom we find,

"And you are the faithful and true Tsar' David Evseevich ... Tell us Lord about the white light! For what reason was the white light made? For what reason did the red sun begin?" ... and "the white dawn?", the "stars?" ... our "corporeal bodies"?1496

Next Tsar' David (no doubt a Bulgarian) proceeded to answer these questions found in The Book of Deep Wisdom.

SAYINGS FROM THE BOOK OF DEEP WISDOM

IT WAS HELD IN MEMORY

"The book is by no means small, 40 sazhen' (fathoms) high", he says. "I am telling you Brothers what I know from memory, as if it is in writing (methodically memorized texts and lore some '40 fathoms' thick)" ... "We have white light and it comes from the Lord god. The red sun is from the face of god, the white dawn emmanates from his eyes" ... "our bones were made of stones, our mortal bodies from moist earth". 14% Our mother was moist mother earth, and from her womb we came.

In what could easily have been a Magian wise saying we hear that;

"A man searches for the truth for a whole century but he does not find it, and he stands and walks out into the sky, to the sun ... and the truth is in front of him". 1496 so said the Russian folk, invariably drawing upon Persian teachings.

In *The Book of Deep Wisdom*, we are told of the onset of night in the west, the dark verses of the ancient Chernobog, and the petrification of god's first creations, who spat at the sun. Whereas in the east lay the magical kingdom of the white sun god Belobog, and the verses of the holy day. It was there that the sun god had his palace built from gold and self-shining stones. The throne was covered in purple cloth, and the palace complex surrounded by a garden in which the fire-birds lived and sang. He daily set off across the sky in his chariot drawn by white horses.

TITLE Glubinniye Knigi

SUBJECT IMPLIED The title can be translated as *Books of deep wisdom* or even *The Books of the depths*.

COMPARABLE WORKS: The sayings contained in it have a distinctly Iranian dualistic flavour

TITLE Lopatochnik

SUBJECT IMPLIED Earthworks and diggings.

This particular title seems derived from *lopata* or *lopatka*, (variants of which are found throughout the Slavic nations, plus Prussian and Bulgarian), meaning "spade". *Lopatochnik* may have had something to do with mining and tunneling, as well as the construction and engineering of defensive earthworks. *Lopatochnik* may have had something to do with mining and tunneling, as well as the construction and engineering of defensive earthworks. *Lopatochnik* may have had something to do with mining and tunneling.

COMPARABLE WORKS: Unknown

TITLE Trepetnik

SUBJECT IMPLIED Trepetnik looks to come from Trepet', leaving one to conclude that it contained

information about causing fear, trembling, panic and palpitations.

COMPARABLE WORKS: Unknown

Dere these books used by mediaeval witches?

We will probably never be able to clarify what the books discussed above contained, unless some are unearthed in a chance archaeological find somewhere in Russia. Bearing in mind the number of birch bark papyri found there by archaeologists, the potential for such a discovery is not as fanciful as it might seem, especially when one considers that the priests of the old faith were intent on preserving their knowledge for the future. Perhaps many of them went to fairly elaborate lengths to ensure this would occur.

Having spent a lot of time pondering over the nature of these books, I am of the firm belief that the titles mentioned by the Russian Church texts were precursors to those used by the black and white witches of Mediaeval Europe. If so, the library of black Magian witch texts might have looked something like this:

Ostrologiya The Book of Astrology

Zvyezdochot The Book of Stars and Constellations

Rozhdennik The Book of Ascensions, an astronomical almanac for use in astrology Kolyadnik The Book of Wheel-making (astrolabe spindle wheels and vehicles)

Putnik The Guide (a copy of Geograpiae or other similar work)

Lichyebnik The Book of Medicinal treatments and surgery

Travnik The Book of Poisons

Zilyeinik The Book of Horticulture

Tsvitnik The Book of Flowers

Gromovnik The Book of Storm-raising

Snosydyets' The Book of Raising the Dead

Volkhovnik The Book of Wolves
Koshchyuni The Book of Blasphemies

Astronomy

According to Pliny the Elder, the arts of astronomy were first fostered by the priests of Babylon and Sumeria. 1498 It was a religious activity permitting them to observe the movements of their gods in the heavens, the planetary luminaries whose cosmic energies affected the fortunes of all life on earth. An analysis of excavated cuneiform tablets scribed by Babylonian astronomers shows that Mesopotamians did not understand the fullest workings of our solar system when their priests first began to observe the heavens, but slowly acquired knowledge of the cosmos over centuries. 1499

Several of the modern zodiacal star signs were already known to the ancient Babylonians in their 'Ways of Enlil and Anu' (texts on the zodiac) ... the celestial constellations of Gemini, Leo, Scorpio, Capricorn, and Pisces. These images came to be associated with stellar groupings, whose form was passed down the line to students, in the form of animals and mythical beings. ¹⁵⁰⁰

As Sumeria, Ur and Babylon faded away into nothingness, after their destruction by Aryan tribesmen, their learned teachings did not disappear, but were inherited by the Magi, the priests of Medea and Persia, and especially maintained by the Chaldeans, the originators of most star-lore.

Magi were not the only custodians of ancient astronomical lore in that part of the world. If Mediaeval Arab accounts like those of Al-Nadim¹⁵⁰¹ are to be believed. The necessary astronomy books and observation tables appear to have been maintained by a large number of Chaldean sorcerer-astronomers who dwelt in Harran and Southern Iraq as late as the 10th Century AD.

With so many Magians and Chaldeans residing in Russia, the priests of the Slavs almost certainly maintained the skills of their astronomer forefathers. Among the Eastern Slavs they were called *Volkhvy* or *Kolduny*, and the Poles called them *planetniki*. Therefore we will examine the astronomy and astronomy in their historical context.

Astronomy did not exist as a pure science among the Magi, who gleefully intertwined mythological elements with their scientific art, as stated here in a Persian exposition of the world's origins.



BABYLONIAN AND SUMERIAN PRIESTS WERE PIONEERS OF ASTRONOMY

THE MAGI INHERITED
THE ASTRONOMICAL
KNOWLEDGE OF THEIR
PREDECESSORS

In the beginning the heavenly lord, the fountain source of all light and truth was rocked to its foundations by the appearance of a maelific, chaotic force otherwise known as the devil, issuing from its residence in the abyss-like depths of dark space. Upon seeing the light in such an unexpected way the fiend was profoundly disturbed jealous of the creator, his purity, and his magnificent creations. And so he "fled back into the gloomy darkness and formed legions of demons, creatures terrible, corrupt and bad". From that time war arose between the forces of light and darkness, a war reaching out into the farthest reaches of the cosmos. Beings of light and darkness, of positive and negative energy clashed in eternal combat.

'And afterwards, he (the Unholy Spirit) came to fire, and he mingled smoke and darkness with it. The planets, with many demons, dashed against the celestial sphere, and they mixed the constellations; and the whole creation was as disfigured as though fire disfigured every place and smoke arose over it. And ninety days and nights the heavenly angels were contending in the world with the confederate demons of the evil spirit, and hurled them confounded to hell; and the rampart of the sky was formed so that the adversary should not be able to mingle with it.' ¹⁵⁰²

Despite this mythical element, the Magi enunciated valuable scientific insights as a result of their lengthy celestial observations and calculations. A heliocentric model for our universe is found in Sikand Gumanik Vigar IV: 39-45, which states "And for the sake of not leaving these five planets to their own wills, they are bound by the creator, Ahura Mazda, each one by two threads to the sun and moon. And their forward motion and backward motion are owing to the same cause. There are some whose length of thread is longer, such as Saturn and Jupiter, and there are some of which it is shorter, such as Mercury and Venus. Every time they go to the end of the threads, they draw them back from behind, and they do not allow them to proceed by their own wills, so that they may not injure the creatures".

Thus, the sun was orbited by the planets, which rotated out from it at various orbital distances. The Magi clearly understood the sun was orbited by Mercury, Venus, Jupiter and Saturn in roughly that order. They were avowed heliocentrists.

Ancient Ereek astronomers and the Alexandrian connection

The ancient Greeks, who were fond of all the arts and sciences under Apollo's inspired guidance, were like a sponge, absorbing everything the could of the astronomy skills employed by Indians, Assyro-Babylonians and Magi. The most important phase in the evolution of Greek astronomy came about when Pythagorus, one of their foremost philosophers, undertook cross-training with the Magi in Medea, just as he had done with the pagan Gnostic priests of Egypt. Astronomy then became a standard field of study for anyone seriously wanting to become a philosopher, especially in the Neo-Pythagorean school of thought. Though still relatively new to this science, the Greeks rapidly excelled themselves and attempted astronomical exploration on a scale that had never been attempted before ... to map out the heavens on both halves of the globe! And this is where we come to the Alexandrian connection ...

Historically, Alexandria began as a Greek colony on the Egyptian mainland, which the Macedonian Alexander the Great founded to be the ultimate resting place for his mortal remains upon his death. From this time, Greece, the Balkans and Alexandrian Egypt had even greater ties.

Alexandria was originally governed by the Greek dynasty of the Ptolemies, and fast became the intellectual and trade hub of the world from the beginning of the first millennium AD. They had considerable ties with their Macedonian kin in the Balkans and the East during the zenith of their ascendancy as a maritime power, and even used Persian currency! Many Greek soldiers and residents of Alexandria became Egyptianised. For example some Alexandrian Greeks chose to have their bodies placed in sarcophagi which were decorated with a painted portrait of themselves. Those Alexandrians who returned home to Greece and the Balkans no doubt brought some Egyptian culture back with them, just a touch of nostalgia rather than a whole lifestyle. For instance we might ask why it is that in pagan (and even Christian) times, the deceased of Rus' carried a passport scroll into the hereafter, and their bodies were transported on a sled, *pulled by hand*. The closest parallel for these are Mesopotamian and Egyptian customs. Yet from among the many Greeks commuting to and from Egypt, there appeared a group of

THE MAGI RECORDED THEIR SCIENTIFIC UNDERSTANDING IN MYTHOLOGICAL PROSE

THEY WERE
HELIOCENTRISTS LONG
BEFORE COPERNICUS

10TH CENTURY AD CHALDEANS ALSO POSSESSED ANCIENT ASTRONOMICAL AND ASTROLOGICAL TEXTS

NEXT CAME THE GREEK PAGAN GNOSTIC SCIENTISTS, AND THEY PROVED TO BE THE MOST COMMITED OF ALL THE PAGAN ASTRONOMERS

THEY WANTED TO VIEW
THE STARS FROM THE
OTHER SIDE OF THE
GLOBE

individuals who were the most mobile and remarkable of all. These were the astronomer-philosophers, a brotherhood of pagan academics who in the 500 year period before the birth of Christ, had been visiting various parts of the northern and southern hemisphere gathering information about the world, and administering their own astronomy network which was being run on a standard equatorial time grid. This allowed their pagan colleagues operating remote observatories in places like *Egypt*, *Greece*, *Russia*, *Pontus*, *Ceylon*, *Germany*, *Britain and France* to simultaneously observe celestial phenomena in real time. In most locations the astronomers were Greeks, but in Gaul, Egypt and Ceylon they probably enjoyed a degree of collaboration with the druids, Brahmins and Egyptian pagan Gnostic priests. However bold and dramatic the impact of their advances may have been on our knowledge of the sciences, it was nothing compared to the impact they had on the simple races they encountered on their travels. For farmers and stock herders meeting one of the scientists was like meeting the gods face to face.

ALEXANDRIA WAS A
GREEK COLONY IN
EGYPT, WITH TIES TO
MACEDONIA AND THE
BALKANS

GREEK SOLDIERS WHO SERVED AT ALEXANDRIA BECAME EGYPTIANISED

The astronomers' travels

The pagan Gnostic Greek, Roman and Egyptian astronomers knew the earth was spheroid (as stated in *Almagest I: 4*), and decided to take a peek at what the heavenly lights looked like from various vantage points on the top and bottom half of the globe. This appears to have been their main enticement to travel. Ptolemy's world atlas, a geographical masterpiece¹⁵⁰⁴ called "the Guide", was so extensive simply because the astronomers needed it to travel around the world looking for, and accessing new observation sites.

Almagest II: 6 reveals the sites at which shadow measurements were taken on the solstices and equinoxes by means of sundials and quadrant blocks (as described in Almagest I: 12). These instruments helped establish the duration of sunlight at those locations, and the lengths of their shadows.

For interest's sake I include here the *Almagest's* data concerning the duration of sunlight¹⁵⁰⁵ at various times of the year, at various latitudes ranging from the equator to the North Pole. *By their admission these shadow measurements were taken manually, and I'm inclined to believe that they did exactly that.*

LAT	SUMMER	WINTER	LAT	SUMMER	WINTER
Equator	12	12	430	15.25	8.75
4.25°	12.25	11.75	460	15.75	8.25
8.25°	12.5	11.5	480	16	8
12.5°	12.75	11.25	50°	16.25	7.75
16°	13	11	540	17	7
200	13.25	10.75	580	18	6
230	13.5	10.5	610	19	5
27°	13.75	10.25	630	20	4
330	14.25	9.75	640	21	3
36°	14.5	9.5	65°	22	2
40°	15	9	66°	23	1

At higher latitudes the sun does not set during Summer, nor does it rise during the Winter. The remainder of the time it stays in a period of twilight, frozen in the act of rising or setting; seemingly frozen in a perpetual state of dawn or dusk.

67°	24	0
69°	2-month day	2-month night
73°	4-month day	4-month night
840	5-month day	5-month night
North Pole	6-month day	6-month night

In another experiment they sought to test their theory that the earth was round by observing shadows cast by obelisks as the sun was positioned over the equator. Southern hemisphere shadows were shown to point in an opposite direction to the northern ones. This helped to validate their spherical-earth theory.

Pagan Gnostic intellectuals frequented many places; Ptolemy's colleagues and predecessors took measurements

GREEK PHILOSOPHERS
TRAVELLED FAR AND
WIDE

THEY PROBABLY
INFLUENCED THE VERY
SIMPLE RACES THEY
ENCOUNTERED

THE PAGAN GNOSTIC
PHILOSOPHERS FIGURED
THE EARTH WAS ROUND

THEY TOOK SHADOW
MEASUREMENTS TO TEST
THIS SCIENTIFIC
HYPOTHESIS

PAGAN GNOSTIC
SCIENTISTS VISITED
CEYLON, GERMANY,
BRITAIN, RUSSIA,
TURKEY, EGYPT, THULE
AND LIBYA

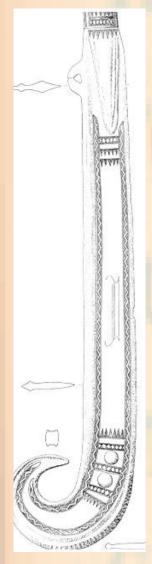


Fig 78. Classical
Mediterranean galley (a
symbol of Isis the
Egyptian Goddess of
Magic), as depicted on
the Scandinavian Rorby
ritual sword. What was
it doing in Sweden? Did
it have some ritual use,
or was it simply booty?
Is it significant that it
was found in
conjunction with a
sarcophagus and
collapsible stool?

at Sri Lanka, Thebes (Egypt), Aswan and the lower reaches of Egypt, Libya, Rhodes (Turkey), Marseilles (France), Smyrna (Turkey), the Danube River (Germany? Bulgaria?), Hellespoint (Turkey), Pontus (now in Turkey), the Dnieper River (Russia), the Sea of Azov (Russia), the Rhine River (Germany), the mouth of the Don River (Russia), Middle Britain (England), York (England), Hebrides (Scotland), Little Britain (Brittany), Northern Scythia (Russia), the Isle of Thule (which reportedly had 6 months day, 6 months night. The location of Thule is uncertain though; Some commentators interpret Herodotus' account as meaning that Thule was Greenland, but Bede's information has led others to suggest that it was Iceland. The latitude recorded in the *Almagest* points to Thule being Iceland. The astronomers may even have trekked to the North Pole, for Ptolemy mentioned the amount of sunlight there annually. The existence of data for such far-flung outposts is intriguing ... could they have actually gone there?

Well Polybius and Strabo reported that in the work *On the Ocean*, ¹⁵⁰⁶ the Greek geographer-astronomer Pytheas chronicled his voyage to Thule c. 400 BC from his home in Marseilles (Gaul), via Britain. Pytheas also allegedly visited the Athenian colony in Tanais (Russia) too. Another Greek philosopher called Diogenes was apparently a little more adventurous than Pytheas. Not content with having seen Thule he wrote a book *On the Incredible Things Beyond Thule*. Alas the work is another of those "lost", but if it was authentic, and did contain the sort of subject matter its name purports, then who knows, perhaps he had already visited Greenland, or even America, in search of discovery. From these accounts alone we can argue an Ancient Greek presence in Thule, Gaul and Britain. Beyond that, it is absolutely certain that Greek philosophers lived throughout Egypt, Russia, Pontus and Anatolia for hundreds of years before and after Christ.

The many observation locations shown in *The Almagest* also proved to be sites for Greek colonies in the first few centuries before Christ, many of which have been partly excavated by archaeologists this century. The magnitude of Ancient Greek interaction inside pagan Russia must have been awesome. As shown earlier the Russian language is saturated with Ancient Greek words (2112), whereas Middle Greek (103) and Modern Greek (81) barely figure at all. Only a systematic linguistic study of these Ancient Greek correlations in the Russian will establish beyond doubt the precise nature of the Ancient Greek presence in Slavia.

I will return to the matter of Britain and Germany, because proving that ancient Greeks inhabited these countries is a little trickier mainly because archaeological evidence is absent thus far. But so what? A 36 square kilometre Greek cult centre was (according to Herodotus) situated in Russia, yet the site of something so gargantuan has never been chanced upon. As mentioned in Chapter I even historically well-documented sites can prove elusive to the archaeologist's shovel, buried up to 10 metres down.

In Germania: 3 Tacitus spoke of Germans worshipping the Greek hero-god Hercules (Hercules also happened to be the Royal Scythian patron god) on the eve of battle, and that he had heard reports that they had an altar which was allegedly founded by Ulysses, and a settlement which owed its origin to him. Are such tales nonsense, or were these "Greek influences" the result of contact with Greeks or Scythians? The answer to this might be found in the Danubian region of the Germanic lands, where (again according to Tacitus) there were said to be a number of mounds, many surmounted by monumental stonework that carried Greek inscriptions. Scythians did not use Greek script, and if true, this account hints that Greeks (perhaps even Egyptianised Alexandrian Greeks) were once in Germany, perhaps the same ones who supplied ascension data for what would later be called the Almagest. What then can we say of Diodorus' reference to a Temple dedicated to the ancient Greek God Apollo in the East, perhaps situated somewhere along the Baltic. Since Tacitus mentions Greek ruins in Germany, this most likely tells us that the portion of the astronomy grid situated on the Danube and Rhineland had already ceased being in operation by the advent of the first century AD. But what of the other locations? If he was correct in what he related in Germania, then we need to examine whether these Danubian ruins were those of Athenian Greek settlements, or those founded by Greeks who had sailed to Germany all the way from Alexandria, on the northern shores of Egypt. A solution may come from Tacitus, who had heard that some Germans worshiped the Egyptian deity Isis, the great Goddess of magic and Resurrection;

"Some of the Suebi sacrifice also to Isis. I do not know the origin of this foreign cult ... but the goddess's emblem, being made in the form of a light warship, itself proves that her worship came in (to Germany) from abroad". 1508

Notice he doesn't say all the Germans worship Isis, but only some, only a segment of the Suebian tribe. A physical confirmation of this Northern Isis-cult comes from a Mediterranean-style scimitar bearing an emblem of a classical war galley, unearthed by archaeologists at Rorby in Scandinavia (see p. 362). The sword in question is more likely to have been used in rituals than in warfare. Is it further coincidental that the oaken caskets and stools also found at Rorby had parallels among the Egyptian sarcophagi and seating?

Celtic Druids in Britain and Gaul were formally regarded by Roman geographers and Alexandrian Christian writers as philosophers, best likened to the Pythagorean natural scientists. This may be no freak similarity. As with Germany, it is plausible that Greek-style pagan Gnostic teachings of the Druids were not attributable to independent invention, but personally introduced to them by the various philosophers who visited Britain (and even further West) to view the stars. In Strabo's 1st Century BC geography book we discover that;

"In an island close to Britain, Demeter and Persephone are venerated with rites similar to the orgies of Samothrace", or "Dionysius says that in islands near Jersey and Guernsey the rites of Bacchus were performed by the women, crowned with leaves; they danced and made an even greater shouting than the Thracians". ¹⁵¹⁰

On the strength of this evidence it certainly appears that Greeks had been exploring a number of locations around Europe, as early as the Bronze Age.

Their love of the stars

So why would these astronomers go to all this trouble, as Pliny says, braving hostile tribes, war, and exposure to the elements just to look at stars? The answer lies in their curiosity as men of "science" and their desire to get a better understanding of the very spheres whose energies were believed to affect every area of life on earth. In short, it was their ongoing need to gauge and harness the powers of the planetary gods for use in magic and the crafting of amulets, as well as to enhance their knowledge of astrology.

All of the seven celestial bodies travelled persistently about the moveable sphere of the zodiac, making their positions in relation to each other permanently unstable. For this reason, high magicians thought it imperative to accurately know the positioning of the spheres at all times. Without a precise knowledge of the planetary locations, a sorcerer could not estimate a sorcery's likely outcome.

Well that's really some achievement for ancient academics. These fellows knew no bounds when it came to their quest for discovering the truth behind all matters philosophical and scientific. Like the later atheistic Roman natural scientist Pliny the Elder, who was burned to death observing the workings of an active volcano, this elite brotherhood of thinkers was ready to risk everything just to 'know', to know things that others never even dreamed of. This magnificent round world of ours was their little secret, their laboratory. Around 100 BC, if not before, philosophers well versed in mechanics like Poseidonius were making astronomical aids, devices possessing rotating spheres; in short, working models of our solar system.¹⁵¹¹ But did these contraptions work? The only way to verify the efficacy and accuracy of such a machine would be to take one south of the equator and compare its settings with what you actually saw in the night sky. With the world being three dimensional, only a southern voyage could ensure the machines adequately reflected what was happening on the other side of the globe. And go south they did!

Stars of the Southern Hemisphere

The Almagest VIII:1 lists the locations of stars in the Southern hemisphere and their inherent visual magnitudes. Visual magnitudes ranged from 1 to 6, with 6 being one of the smallest and 1 the biggest. Below 6 there were two other categories, those of the dim bodies and nebulas, which were not accorded a precise intensity.

But where did they view the constellations in the Southern hemisphere from? *The Almagest* lists locations in the northern hemisphere where observations took place, but none for the southern hemisphere. Interestingly these southern constellations were notated in the *Almagest* in as seemingly precise a manner as the northern constellations. There were some inaccuracies however. Canopus, a major body in the stellar group of Argus, was noted at latitude 75° S of the equator! This position is however incorrect, for Canopus is situated at roughly 53°S.

Ptolemy went on to say that shadow measurements were carried out on land only as far South as the Tropic of

HAVING STUDIED THE
NORTHERN HEAVENS,
THEY WANTED TO SEE
WHAT STARS LAY ON
THE OTHER SIDE OF THE
GLOBE

BOOK VIII OF THE
ALMAGEST CONCERNS
THE STARS OF THE
SOUTHERN HEMISPHERE

PTOLEMY SAID THEY
ONLY DID SHADOW
MEASUREMENTS AS FAR
SOUTH AS THE TROPIC
OF CAPRICORN

WHERE DID THEY VIEW THESE STARS FROM?

THEY MIGHT HAVE SEEN
CANOPUS FROM DRY
LAND

WHY WAS TOBACCO
USED TO PRESERVE THE
MUMMY OF RHAMSES II?

POSSESSING A COPY OF THE ALMAGEST WAS A MUST FOR ANY SERIOUS MEDIAEVAL ASTRONOMER, BE THEY MUSLIM OR CHRISTIAN Capricorn (ie; around Zimbabwe, Madagascar, Mozambique or South Africa). Beneath this latitude he related that there was rumoured to be people living in sub-tropical Africa, of uncertain race, thus indicating that they were not accessing more southerly locations on foot. Therefore, it is almost certain that most of the southern hemisphere measurements below 45° S were taken from on board vessels transiting the Northern and Southern Indian Ocean. Maritime celestial observations at such southerly latitudes are not such an insane proposition. *Quite likely in fact considering how relatively accurately the Geographia renders sub-equatorial regions.*

On the other hand the astronomers may have done their readings from dry land. Yet we strike problems with Canopus, for a reading of -75° only becomes possible where the observer is at -38° or -68° south, depending on inclination or declination. In laymen's terms we are talking the Antarctic coastline or the the southernmost tip of South America, or a small number of islands like the Falklands, Heard, Mc Donald or Macquarie Islands. The more northerly of the two sites could have been Melbourne, ¹⁵¹³ New Zealand's North island or North of Valdivia, Chile.

It seems wild beyond belief that they could have been viewing Canopus from such obscure land masses, some not even depicted in Geographia. Yet if you look at reproductions of Ptolemy's world map, 1514 you can see what seems to be the coastline of the Antarctic continent, but it might also be a distorted view of the East African seaboard. Whether Antarctica (if that's what it was) was copied from older geography maps, or added as heresay, as a guestimate, or by observation, is hard to say, but the drawings that Ptolemy made may not be as haphazard as they first seem. Whereas the Indian ocean is seen as being locked in by land on all sides (which it mostly is) only the seas to the North and West of Africa and Britain are left open, indicating that Ptolemy believed them to be open seas (which they are). At the far east of his map can be seen a extensive body of land reaching down from Asia towards Antarctica. This is, I believe, a rendition of Indonesia and the coast of Western Australia which had become fused together by the mariners who first saw these places. However unlikely, these are other possible ground sites for southern observations. South America is particularly likely. Based on the 1979 French autopsy report 1515 on Rhameses II mummy it is certain that there was contact between Egypt and the Americas, either directly or via intermediaries as early as 1,300 BC, and if so, some of the Almagest's data might have been learned from people who had been in the Americas and brought tobacco to Egypt. You see, during the 1979 examination of the mummy's abdominal cavity, French botanists and archaeologists were amazed to discover, amongst other things, a sizeable quantity of mulched tobacco, which is indigenous to the Americas. Tobacco was first introduced to Europe by Sir Francis Bacon in the late 1500's and caused such a sensation that it is still with us today. Prior to Bacon, this plant is unlikely to have ever been grown in Europe or Egypt. Like all other crops that are of use to humanity, it is unlikely to have become extinct in Africa and Europe if it had been grown there originally. Moreover, there isn't a single depiction of an Egyptian smoking tobacco. Opium yes, but not tobacco. But then again, the mummy was subjected to anatomical inspection soon after its discovery in the late 1800's, so the insertion of tobacco may have been a curators bungled job of preserving Rhamesses remains from degeneration. However subsequent examinations by a Russian pathologist seems to confirm that tobacco was used at the time of embalmment. These more recent tests have confirmed the initial findings of a French autopsy on Rhamses II's mummified body. He was preserved with tobacco. Contact between Egypt and Meso-America is the only realistic explanation for this, contact around 1,300 BC, if not before. Armed with this new knowledge we can now free our minds to the point where we can tackle the remainder of this book in the sound knowledge that the flat earth theory was a perception not necessarily embraced by everyone in the ancient world. At the pinnacle of humanity stood a group of intellectually elite Magi, pagan Gnostic philosophers and natural scientists who made it their business to go out, explore, and measure the world and the heavens.

In all fairness Ptolemy cannot be given full credit for the information found in *Geographia*. After all he was probably only re-hashing and incorporating older Greek information on southern lands and constellations contained in Alexandria. So who made those notations? Someone in even deeper antiquity? Very much so. When compiling his grand astronomical treatise, Ptolemy drew the lion's share of his information and data from the Chaldean astronomers of Mesopotamia, ¹⁵¹⁶ who may have possessed unusual geographical knowledge also.

Ptolemy's *Almagest* had some flaws though, which the Arabs went a long way towards identifying and correcting. Nonetheless, so influential was it, that the readers who pursued its contents in almost worshipful contemplation became known as the Mathematicians, and the book's traditional name was altered over the

centuries to suite the tastes of the users. At different times it was known by titles such as *Ho Megas Astronomos, Mathimatike Syntaxis*, or the *Al Magiste*. Under the Arabs it acquired the name *Almagest*; the finest star tome in existence.

She Almagest Ltolemy and the almagest

Most astronomical titles of the Middle Ages have the contents of the Almagest as their basis, with the observed data of later Mediaeval astronomers appended to it, creating what were basically new books. While it is tempting to speculate that the Arabs had added the stars of the southern hemisphere to Ptolemy's astronomy book, these newer editions did not expand on the content of Ptolemy's star maps, but instead used them as a platform for more intensive studies of certain celestial quadrants. These later works sought to question the theories and arguments put forth by Ptolemy, and rectify errors whenever discovered, since Ptolemy had inspired his readers to be meticulous in questioning any data put before them. 1517 Despite the intensive astronomical labours of Arabs, Turks, Indians and Western observers over many centuries, Ptolemy's compendium of stars would still not be bettered for another 1,300 years, and even then it still took Copernicus with a telescope to dethrone Ptolemy. This hints at an earlier existence of forgotten technologies. Claudius Ptolomaeus (alias Ptolemy) didn't have the best eye sight in the world for 1,300 years, he had the best optics. Does it sound far fetched? On the subject of optics, Ptolemy began experiments into the relationship between a light-beam's angle of incidence onto prisms or translucent materials of varying density, and the degree of refraction (or bending) experienced by the light. In other words he was experimenting with optical devices of varying shape, density and complexity. His books entitled, Optika, 1518 were very extensive (5 Volumes), detailing his observations of gems, mirrors, glass and spheres, not to mention the baptistir, which due to its powers of magnification could be deemed an experimental telescope.

In his optical theory III.11, Ptolemy extrapolates upon his findings, providing modern researchers with a glimpse of his methods; "Accordingly, since angle EBG>angle BEM, while angle EBG+angle ZBT=angle TBL, angle TBL> angle BEM. Hence, when they are extended, lines BL and EK met in the direction of L and K. Let them intersect at point M. Therefore, to the eye at Z the image of point M will appear at point K, which lies between the surface of the mirror and the visible object. Moreover, if point K could lie between the eye and the surface of the mirror, the image would certainly appear in front of the mirror, as is the case in concave mirrors. But since point B invariably blocks point K, it follows inevitably that the surface of the mirror appears in front of the image, for in that case the eye does not distinguish between the internal and external surface; and so the image must lie behind the surface." It all sounds very impressive to me, a 1,850 year old Graeco-Egyptian epistle on applied optics!

Ptolemy mentions custom-made optical focusing instrumentation used (c. 150 AD) for astronomical purposes, and which were employed by the philosophers before his time. One was a prismatic astrolabe¹⁵¹⁹ (in other words a primitive telescope akin to a surveyor's instrument) which had five sight markings on one of the viewing-crystals to aid in the alignment of celestial bodies. Another device was the *Dioptra*,¹⁵²⁰ a viewing beam or rod with a set of sliding ground prisms or rhomboids, one of which possessed a bored hole big enough to allow projected images to be cast though onto the second crystalline plate. The means of producing a dioptra was described in detail by Papus in a book entitled *Commentary*.¹⁵²¹

Even greater wonders abounded. To the left is an illustration of the reconstructed Antikythera mechanism, which was found by Greek divers in the ruins of a sunken ship-wreck. The original machine was an astronomical computistical device assembled and in use by the Ancient Greek philosophers c. 100 BC. It was a precision made mechanical armillary, complete with cogs and other moveable parts. Greeks wrote of things which modern scholars consider fantastical, little more than wild stories. This device is proof indeed that Greeks were able to do things many modern authorities are not prepared to admit.

The Almagest's view of the constellations

The most learned Ptolemy, who some believe was the famed Hermes Trismegistus (an Egyptian pagan Gnostic priest that after death became a god, and continued to impart discourses to his followers), had reasoned that the earth lay at the centre of the universe, based on the works of Hipparchus before him.¹⁵²² Around the celestial core

IT TOOK 1,300 YEARS
AND A TELESCOPE TO
OUTDO PTOLEMY

DID PTOLEMY HAVE
THE BEST EYESIGHT IN
THE WORLD FOR 1,300
YEARS, OR THE BEST
OPTICS?

HE WROTE A BOOK ON OPTICS

.. AND MADE A
PRISMATIC ASTROLABE,
... AND A DIOPTRA

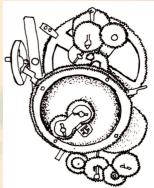


Fig 79. A working reconstruction of the 100 BC Antikythera mechanism, built by Ancient Greek Astronomers. The device was found off Greece in 1900 amid the wreck of an Ancient greek vessel that was also carrying idols.

rotated the planets with their own peculiar epicycles, and elliptical orbits, which at times gave the appearance that they were moving in reverse, against the direction of their normal movement. This was known as retrograde movement and in astrological terms it entailed the granting of "unfortunate" status to a planet when in this state. This meant that the celestial properties of the body were reversed, though still susceptible to combining with the energies of other planets.

In Ptolemaic planetary theory, as incorrect as it may be, the order of the planets was the Earth, followed by the bulky planet Moon, then swift little Mercury, then Venus, the Sun, then Mars, then Jupiter, and lastly the blightful Saturn. His model was therefore inferior to that of the Magian heliocentrists. It goes without saying that Ptolemy did not reach these conclusions lightly, or without conducting substantial astronomical observations. The Almagest, Ptolemy's astounding 13 volume stellar exegis, was originally called *Ho Mathimatike Syntaxis*, ¹⁵²⁴ and it possessed revolutionary ideas concerning planetary micro and macro orbits, and just over 1,000 stars, some 250 more than the legendary Greek star-gazer of Rhodes, Hipparchus. It is doubtful whether such an impressive matrix of data could ever have been gathered by just one man. Instead Ptolemy presumably began his search for astronomical knowledge in the Great Library at Alexandria, by rationalising information written down by the Greek and Chaldean astronomers from ages past. There he found evidence that had been steadily compiled over many, many hundreds of years by a hardy band of roving Greek astronomer-philosophers.

What made them truly great thinkers was their ability to release themselves from the bondage of accepted theories, to reach out and grasp newer possibilities, which the more staid academics were loathe to contemplate. Even Ptolemy dismissed out of hand the findings of Timaeus, or the collegial Platonist, Heraclides of Pontus. Almost one and a half millennia before Copernicus, both are thought to have postulated a heliocentric scheme for the universe, orbited by Mercury, Venus and a rotating earth, or a variation on the above planetary orders. Heraclides turned out to be even more correct than the well-versed Ptolemy, but his findings were far too revolutionary for the people of his day. Perhaps one could attribute his inability to gain acceptance in contemporary academic circles on some shortcoming in the way he explained his theories, or by some flaw in the data which he presented to his colleagues. It may even have been due to petty jealousies from his academic colleagues.

The Magi definitely professed a heliocentric model;

"And for the sake of not leaving these five planets to their own wills, they are bound by the creator, Ahura Mazda, each one by two threads to the sun and moon. And their forward motion and backward motion are owing to the same cause. There are some whose length of thread is longer, such as Saturn and Jupiter, and there are some of which it is shorter, such as Mercury and Venus. Every time they go to the end of the threads, they draw them back from behind, and they do not allow them to proceed by their own wills, so that they may not injure the creatures". 1526

The Mathematici (another name for the Graeco-Roman astronomers) had very powerful friends and exerted immense political clout in Rome. One of their group, Cicero (a former Roman proconsul in *Mesopotamia* at Cappadocia and Cilicia), was not only politically and militarily active, but a key Roman thinker, an *astronomer*, *magician*, *comedian* and *philosopher*. Is it not interesting that a man with such interests should gravitate towards a Mesopotamian governmental posting, and in the end become a major power-broker in Ancient Rome?

Plutarch specifically states that it was through Cicero's philosophy classes, in which he taught the sons of senators, magnates and aristocrats, that he became one of the most influential men in Rome at that time. His eminence eclipsed that of Mark Antony, whom he drove from the city with waves of intrigue and force of arms. His power rivalled that of Cæsar himself. Cicero's poetic skills were astounding for their elegance and eloquence, and he is notable for converting many Greek terms into idioms suitable for Roman students. As time went by, more and more key public figures could be identified as having an astronomy fetish.

THE MAGI BELIEVED
THAT THE PLANETS
REVOLVED AROUND THE
SUN

THROUGHOUT THE AGES SOME VERY INFLUENTIAL FIGURES HAVE TURNED OUT TO BE ASTRONOMERS

Diewing bevices

Ever since the dawn of time man has been perplexed by the nature of the heavenly lights which shone in the sky. These bodies awed him so much that in time he sought to study them, and learn their natures. At first he used methods which can only be considered crude by our standards. Rudimentary viewing beams have been discovered in the Ukraine dating back to the late Palaeolithic period, but they might only be lunar or solar calendars In Britain the "primitive" local megalithic culture invested much time and energy into the building of grand astronomical complexes like Stonehenge.

The Greeks believed that the history of astronomy lay squarely in the hands of the Babylonians, which according to them had kept records of their stellar and planetary observations on cuneiform tablets (clay tablets of this kind have been found by archaeologists) for the past 730,000 years (an insanely rash figure by any standards).¹⁵²⁹

The continued recording and tracking of exotic events like eclipses and comets was made possible only by resorting to *The Chronlogical table of the Kings*, ¹⁵⁰ and their recurring appearance noted as being in the *x*-th year of a certain monarch's rule. By comparing successive repetitions of a given celestial phenomenon across multiple dynasties, century after century, astronomers were able to establish the cyclic regularity of the phenomenon, and thus predict their reappearance with spooky accuracy. We can infer that serious astronomy began during the reign of the Assyrian King Nabonassar (who is the very first entry on Ptolemy's chronological table), or that these were the earliest records which later astronomers were bequeathed by past masters of the science. This list of rulers also gives us an opportunity to see who was exchanging or inheriting astronomical data from previous races. In order of antiquity we see the names of Assyrian, Medean, Persian, Macedonian, Alexandrian and finally Roman Kings.

It is worth taking a few moments to examine the wondrous equipment used by the astronomers of the ancient and classical world, and by their later Mediaeval descendants.

Armillaries

The armillary spheres which Ptolemy resorted to were used for the recording of fixed stars. In the *Almagest* he explained their construction and manner of operation. Yet he had not invented the armillary, but was only exploiting one of the many precision inventions crafted by earlier prodigies like Hipparchus and his Greek astronomer friends. Pioneering researchers in the fields of geometry and trigonometry, like Euclid and Theodosius, gave the Greeks an ability to make terrestrial and celestial representations on three-dimensional spheres. Accordingly, some of their working stellar maps were drawn onto globes.

Mankind's ability to make similar devices seemed to disappear, for we lose all mention of armillaries for almost 1,000 years until the Arabs learned how to produce them during the 11th and 12th Centuries AD as a result of their examination of ancient astronomical and mechanical texts.

Sixed astrolabes

The astronomers of Ptolemy's era constructed even larger devices which consisted of three independentlyrotating, graduated wooden circles (<u>resembling spinning wheels</u>) of differing diameters, mounted one inside the other.

Stars were sighted and aligned by rotating the rings in a precise manner. Using an alignment beam the astronomer
read off the angles which were recorded by an assistant. For expediency four or five astronomers worked during a
viewing session, one assigned to move each ring, one who controlled the beam and one who recorded the data
generated by their observations, and performed any necessary mathematical calculations. Ptolemy mentioned the
use of cut prisms to aid in this alignment process.

The construction and usage of large fixed astrolabes is discussed by Ptolemy in *Almagest 5:1*. Arabs were also utilising them during the Late Middle Ages. ¹⁵³¹

Sand astrolabes

Around 600 AD, smaller hand-portable astrolabes were manufactured.¹⁵³² In the 10th Century this kind of apparatus began to advance in complexity, and due to the efforts of Arab academics and merchants became more readily available, if one had enough money to spare. The hand astrolabe was a very useful instrument because it could be used to tell the time at night, to allow navigation across featureless terrain like oceans, to provide celestial positionings, and to ascertain the precise height of buildings and natural features by using trigonometry.¹⁵³³ The

EVEN CAVEMEN LOOKED TO THE HEAVENS

STONE AGE OBSERVERS

MADE THEIR OWN

CRUDE INSTRUMENTS

ECLIPSES WERE
PREDICTED BY
REFERRING TO A TABLE
OF ROYAL DYNASTIES

THE OLDEST DYNASTIC CALENDAR COMPILED FOR ASTRONOMICAL USAGE WAS ASSYRIAN

ARMILLARIES WERE
COMPLEX INSTRUMENTS

MANKIND LOST THE SECRET OF MAKING THEM FOR PERHAPS 1,000 YEARS

FIXED ASTROLABES
WERE USED IN THE
LARGER OBSERVATORIES

THE MIDDLE AGES SAW A
LARGE SCALE TRADE IN
ASTROLABES BETWEEN
MOORISH SPAIN AND
EUROPE

EVEN THOUGH
ASTROLABES HAD A
VARIETY OF USES, THEIR
AIM WAS CLEARLY TO
SPREAD A KNOWLEDGE
OF ASTRONOMY TO THE
NEWLY-CONVERTED
CHRISTIANS OF EUROPE

THE MOORISH

ACADEMICS RESPONSIBLE

WERE BURNED AT THE

STAKE BY MUSLIM

AUTHORITIES

HAND ASTROLABES WERE COMPACT, AND A VIRTUAL OBSERVATORY IN THE RIGHT HANDS

THE GREEKS, ROMANS AND EGYPTIANS HAD THEIR OWN STAR MAPS

ONCE THEY HAD BEGUN TRANSLATING AND RESEARCHING THE ANCIENT TEXTS, MUSLIM SCHOLARS WERE AMAZED BY WHAT THEY FOUND Arabs churned out precision astronomical devices at a vast rate towards the end of the year 1,000 AD, showing that like their academic exploration, they didn't do anything by halves. The centre for this activity was Harran, which was at that time still a hub of pagan Gnostic and Chaldeanism, in an otherwise Muslim world.

All this was summed up rather well by Al-Nadim, who stated:

"In ancient times the astrolabes were plain. The first person to make them was Ptolemy. It is said that they were made before his time, but this has not been verified. The first Muslim to make a plane astrolabe was Abiyun al-Batriq. Then the instruments came to be made in the city of Harran (of the Chaldees). Later they were distributed, becoming common and increasing in number, so that the work became plentiful for the makers during the Abbassid period, from the days of al-Ma'mun to this our own time". 1534

A select clique of Moors began introducing them into Christian Europe via Spain. Just the same, the question had been posed as to why these Arab intellectuals were engrossing themselves in such enterprises. Flint noted the staggering impact these instruments and their instructional "how-to-do-it" guides (found in monasteries) had on the covert pagan populations of Europe. Astrology was once again reborn and flourishing in the hands of ever eager lay astronomers, astrologers, clergy and witches. What these Arabs were doing in Christian countries was a Mediaeval version of "selling guns and whiskey to the Indians", a covert trade in astrolabes and magical tomes. But why is the big question! And more importantly who!

From the mid-9th Century the Islamic Jurists, the Ulama, began to crack down on subversive scientists, owing to a growing Magian insurgency, fast becoming dangerous baggage for Spanish Islam. Arab astronomers were burned at the stake, and books on many subjects were destroyed as a result. With a purge of the Muslim universities well underway in Spain, the Western flow of astrolabes into Europe via Spain appears to have come to a grinding halt. Consequently, it was not until the 12th Century before the Umayyad intellectuals finally caught up with the newer developments of their colleagues in Baghdad and the East, since their schools had been shut down by Muslim clerics for the past 300 years. When these Moorish scholastic institutions eventually re-opened, many of their students were championing very un-islamic Neo-Aristotelian dogmas!

Hand astrolabes proved to be extremely popular with these various groups; they were accurate and could readily be transported around. These are the very tools which simplified the maritime exploration of the world by the great explorers of the Renaissance period. An astrolabe has several parts;

ALIDADE The Alidade was a pivoting ruler enabling one to align the star being observed with the etched

line, and the constellation on the Rete. From this on learned the angle of the star. Prisms

could be mounted on it to enhance viewing.

MATER The Mater was a round brass foundation plate with a central pin, which had the paths of

celestial coordinates engraved onto its front surface.

RETE A plate, possessing opened sections or windows, which were etched with a star-map

depicting all major constellations.

CLIMATE These insertion plates carried renditions of coordinate gridlines specific to certain latitudes.

Ascension tables

Greek, Roman and Egyptian astronomers of the 2nd Century AD had workable star maps of the southern and northern hemisphere at their fingertips, and had tables which incorporated planetary ascension data from such diverse lands such as Lower Egypt, Russia and Britain. This seems spectacular to us, because we are hearing about it 1,900 years later, thus making it a little difficult to believe. But spare a thought for Al Ma'mun who inaugurated the House of Wisdom. Around 1,000 AD he would have been feeling just as strange as you do. It is mentioned that he was humiliated that his more than well-trained scholars could barely improve the findings of a bunch of old Greeks and Romans. It was undignified, especially when they were the greatest academic institute in the world! But after he, his researchers, mathematicians and chief translators had sat down and digested their double-helping of humble pie, they were then ready to walk in the footsteps of the masters. But first they had to understand the full importance of what they were reading, and then figure out how the ancient thinkers dreamed up maths and physics concepts so vital, complex and intelligent, that they remain the corner-stones of modern science.

In Almagest II:8 we find Ptolemy's ascension tables for locations such as Britain, Egypt, Greece, Pontus and Russia; these almost certainly were derived from observations performed at those locations rather than the product of predictive mathematics. Why would they need to provide values for the geographical locations previously mentioned? ... there would have been other countries more deserved of a position on these tables, simply by virtue of their size, latitude and closer proximity. That we have observed data for such locations betrays the past presence of affiliated groups of sorcerers and astronomers living at these locations. As it stands the Chaldeans, Magi and pagan Athenian/Neo-Pythagorean Gnostic sorcerers would have been the only people with any conceivable need to know this information, primarily to allow them to create magical objects endowed with the potency of their divine planets. These magicians would have been astronomers in their own right, and well able to make the necessary observations in order to deduce the positionings. So, on the basis of the information supplied in the Almagest it is highly likely that Greek astronomers were scrutinising the heavens from diverse locations c. 100 AD, and even earlier. Unless these methods and technologies died out, the descendants of the Chaldeans, Magi and pagan Gnostic Philosophers continued to carry on these traditions in heathen France, Germany, Russia and Asia Minor.

At any rate, if the astronomers only decided to mathematically assign values to their tables in the first instance, it is unlikely that they would have been content with not checking these values. *Ptolemy cautioned against dispensing with a need for practical analysis once theora had been established*.¹⁵³⁵ In a way those who came after Ptolemy were duty bound to follow his lead and conduct scientific observations to confirm, deny or refine his theora.

The Magi experimented with varied foreign computistical tables, drawing upon the virtues of the astronomical refinements inherent in each of them:

"And there may be a position of the stars, settled even by computers of the stars, when they would take that of the sun and moon from the tables of Shatro-ayar, that of Saturn from the Hindu tables, and that of Mars from the tables of Ptolemy, and the position comes out very good". [1536]

Once the Arabs had established their own observatories, they too proceeded to compile their own handy ascension tables for each of the signs of the zodiac, and designed ratio tables which allowed them to quickly and effectively find the solutions to trigonometric angles. These reckoners were essential equipment in the hands of the busy professional astronomer. The calculation of angles used by the Arabs used the universally accepted *Babylonian sexagesimal counting system*, a convention which was ideally suited to dealing with the degrees and minutes of a circle. Based on their methodology, Al-Battani composed the astronomical ascension tables known thereafter as the *Zij*. This saw service wherever the Arabs conducted celestial observations, at Baghdad, Cairo, Sammara, Shiraz, Damascus and Khorezm, and helped them maintain an ongoing record of the ascensions for these places.

Ascension tables had been rendered extinct in Europe since Roman times, but began to re-appear in the 10th Century AD, owing to the efforts of Al Battani and others.¹⁵³⁸

Collaboration in the Cast

During the early Middle Ages, the Arabs were liaising with the Indian Brahman astronomers at Jundishapur,¹⁵³⁹ and conducted formal meetings there concerning astronomy, astrology, medicine and other sciences, not to mention the building of hospitals. From that time onwards the Arabs harnessed decimal calculation with the Babylonian mathematics that they were accustomed to using, as a speedier means of performing bulky calculations, yet all the while maintaining the exactitude of the sexagesimal system.¹⁵⁴⁰ They were merely playing catch up with the now-exiled Magi, who long used an admixture of base-6 and base-10 arithmetic (gleaned from the Egyptians).

Confirmation of this broad-based Indian-Arab-pagan collaboration in the field of astrology lies in the Arabs' use of Asoka sanskrit characters, northern and southern Indian horoscope charts,¹⁵⁴¹ and the inclusion of lunar mansions into the western mediaeval astrologers' bag of tricks. Sanskrit began to appear on magical scrolls, in company with Arabic ciphers and glagolithic letters. This variety of sanskrit writing was the first variant invented by the Brahmins, and the very script style used to write down the Vedas.

Certainly Western and Byzantine astronomers were not invited to these fora, and from the time of the closure of the generously cooperative Islamic university at Toledo, the information flow reduced to a trickle, causing Westerners to become insulated from major developments. To illustrate the point, Byzantium (unlike the Arabs) was

DID SORCERERS
INHABIT THOSE PLACES
FOR WHICH ASCENSION
TABLES WERE
COMPILED?

PHILOSOPHERS,
MAGICIANS AND
ASTROLOGERS WERE
THE ONLY ONES WITH A
GENUINE NEED TO
DETERMINE THE
WHEREABOUTS OF THE
CELESTIAL BODIES

ARABS EVENTUALLY
BUILT THEIR OWN FIXED
STELLAR
OBSERVATORIES

USING NEW
MATHEMATICAL
PROCEDURES THEY
STREAMLINED THE
NECESSARY
CALCULATIONS

ARABS AND BRAHMINS
MET AT JUNDISHAPUR

THEY DISCUSSED

ASTRONOMY,
ASTROLOGY, MEDICINE

AND THE SCIENCES

ROMAN AND BYZANTINE
CHRISTIAN ACADEMICS
WERE NOT INVITED TO
ATTEND

WESTERNERS DID NOT SHARE IN THE NEW ADVANCES WHICH WERE SHAPED AT THESE SCIENCE COUNCILS

.. FOR THEM THE WORLD
WAS STILL FLAT

ARABIC MAPS WERE STILL OF POOR QUALITY

IN HIS PIONEERING
ATTEMPT AT MAPPING
THE WORLD, PTOLEMY
USED OLDER MAPS

WERE THE MEDIAEVAL
GOD'S-EYE-VIEW STAR
MAPS PRODUCED USING
DEVICES WHICH THE
PHILOSOPHERS HAD
DESIGNED, APPARATUS
WHICH EXPLOITED THE
OPTICAL QUALITIES OF

GEMS?

totally oblivious to the existence of decimal-based computations until the mid-15th Century, ¹⁵¹⁸ or in other words, this method was hidden from Byzantium for another 500 years! Even more than that, the knowledge of the stars, geography and the full extent of the globe was concealed from millions of Western "flat-earth" inhabitants and their scholars (who still believed in the old Roman model), all of them painfully unaware of the degree of interaction then taking place between the Indian Brahman scientists, the Arabs, and presumably the pagan astronomers. If they were keen to conceal the new advances in mathematics, how much more so would they have been guarded about sharing their priceless depictions of the global land masses!

There was nothing the ancients couldn't teach the people of the 10th Century, with regard to global map projections. When Ptolemy's chart of the earth is compared with the "advanced" Mediaeval Arab examples, it seems fairly clear that Mediaeval man had taken a quantum leap backward insofar as mapping was concerned. The Arab maps of the Middle Ages looked like little more than childish scribblings compared with the the ancient terrestrial maps. Unhappily these were the fruits of a frightening closed-mindedness which held us captive in the 500-700 years of human history which followed Ptolemy's era.¹⁵⁴⁴

Ptolemy's *Geographiae* was itself modelled on a whole host of other Phoenician, Greek, Roman and Egyptian maps once located in Alexandria's famed library. In it he listed eight thousand locations and provided a world view that appears to to have included such remote places as a large island in the Arctic Circle, and just about every major river and mountain system in Asia and Africa. What seems to be the west coast of Australia, Indonesia, and the shores of Antarctica were drawn in a fairly sketchy manner. There is some attention to the islands of the Indian Ocean, but Sri-lanka looks like it is suffering from a bout of obesity. As it happens, Mediaeval Europeans were left in utter ignorance of the worlds true dimensions. In the 18th Century, Captain James Cook resorted to copies of Ptolemy's map on his mission to explore the Antarctic and Southern oceans. Based on Renaissance reproductions of *Geographiae*, Columbus felt quite justified in thinking that he would end up in China after just a few weeks sea time to the West, for in Ptolemy's map China was just across the way from Europe, but on the other side of the map, where the two planispheric map edges theoretically joined up. What they never conceived of was the existence of an intervening landmass, in fact an entire continent ... the Americas.

Where roads and paths through the forests were absent, one wonders if cross-country travel was undertaken by users of *Geographia* ("The Guide"), allowing the Philosophers to trek along lines of latitude, using viewing beams, shadow measurements (accurate to 1°), 1545 or astrolabes, to stay on course. The use of such a crude viewing beam is shown in a 1619 chart on geomancy. Now if they did have a preference for travelling along known routes of latitude, there might be an enhanced probability of discovering archaeological sites along the lines of longitude and latitude drawn on Ptolemy's maps. Such may be the origin of the legendary "lay lines" that allegedly transected much of Europe.

Astro-eartography (Atranography)

As has been mentioned, 10th Century Europe marked the beginning of a new era in which astronomy, geography, alchemy and other equally amazing things came to light.

There were as many styles of star map as there were astrocartographers. ¹⁵⁴⁶ Most frequently they consisted of mythical images, which served as standardised depictions of the various constellations. ¹⁵⁴⁶ Despite the common themes of these drawings there was ample room to accommodate the drawer's artistic style. For argument's sake, Sagittarius could be drawn on parchment with ink, appearing as goat-legged celestial archer with wings sprouting from his head. ¹⁵⁴⁶ At other times he might be depicted as a centaur, drawing his bow, gracefully presented in vibrant illuminations. ¹⁵⁴⁶ Generally speaking the stars within a given constellation were superimposed over the image by the astrocartographer, allowing a student to see how the constellation pictures came about. ¹⁵⁴⁶ The more lavish charts had draftsmen texture the images using disertations from the likes of Gaius Hyginus, which encapsulated a great many Greek myths in relation to the constellations. ¹⁵⁴⁶ For this reason they were also a means of disseminating ancient Greek mythology.

Yet there was another far more enigmatic mapping style, employing the stereo projection of stellar images onto a flat planispheric surface or rete plate. This is suspected to have occurred during the 10th century, ¹⁵⁴⁷ though the place from which the practice emerged has not been established. With the expulsion of the Mathematicians and Philosophers from Greece and Rome by the 6th Century AD, and the eradication of the pagan observatories, stellar

charts, tabulated ascension tables, or ephemerae of any kind had ceased to exist.¹⁵⁴⁸ So where on earth did these strangely-rendered Roman-style maps come from? The presence of these maps perplexed Professor Flint,¹⁵⁴⁹ who had no other choice but to believe that they were only reproductions of ancient Roman works secretly chanced upon after 400-500 years, and generously shared out to the brethren, by some "bent" or misguided priest.¹⁵⁵⁰ What other conclusion could you reach? As she says, if you only knew who was responsible for the fevered level of occult dissemination from the Benedictine monasteries, you would know who rescued astrology and the occult in Western Europe, from the <u>official annihilation of the Church</u>. In doing so, they had achieved something certain Moors had been trying to do during the previous few hundred years. So where did they get their texts from, who was in collusion with them, and more importantly why were they doing it?

Had Flint known that there were one or more *active* pagan observatories in Rus' (and the Balkans?), thought to have been toying with lenses and astronomy, she may have felt inclined to put the finger on them as the "culprits" responsible for re-issuing copies of older Roman star maps. However, it is also equally plausible the monks in question were not re-issuing maps, but much rather creating new ones using ancient Greek and Roman methods. Whatever the case, these maps appeared in Mediaeval Europe as if by some miracle.

As I intend to show in due course, it was most likely the pagan priests of of Russia and Scandinavia, and a fraternity of heretics sworn by oath who, in addition to the Arabs and Jews, were responsible for the ground-swell of astronomical, astrological and occult pursuits during the Middle Ages. In Part II we will examine Rome and Byzantium's crisis of confidence as "heretics" made a show of strength inside the Eastern and Western monasteries, causing St Peter's fishing boat to flounder, buffeted by the waves of change, and taking in water fast.

Opties in ancient astronomy

When you think about it, the study of optics required no super-human traits, no alien intelligence, and might only have been symptomatic of mankind's fascination with, and study of crystals. Even in their natural state, gemstones possess a staggering variety of forms, optical properties and colours. They are objects of beauty.

In the ancient world the shape and transparency of a gem appeared to be the most important indicators of its true value.¹⁵⁵¹ Highly preferred shapes for gemstones included the prismatic shaft, followed by lenticular ones, and finally the flat or sheet-surfaced gemstones (suitable for mounting in a *Dioptra?*). One might infer from the types of gem forms mentioned above, that the optical properties of a given gem were the basis for their valuation. For example, due to his poor eyesight, Nero watched the arena through a large piece of emerald, a gemstone esteemed for its refractive qualities.¹⁵⁵² Whether the Emperor's viewing crystal had been modified in accordance with pioneering optometric principles was never recorded.

Owing to the uniform angles which often characterise prismatic shafts, this sort of gem might have yielded a variety of different prisms if suitably cut and polished, allowing those keen on optics to experiment with various media, or if the given gemstone had superior optical qualities, to produce optical instruments. Ptolemy noted,

"what is polished is seen more clearly than what is rough (they) have a certain regularity, and so brightness is inherent to it" 153

A love of gems went hand in glove with the older civilisations of Asia Minor. While rock crystal only grew in the evirons of mountains and sandstone strata, one Xenocrates noted with surprise that ploughmen had been digging them from the soil in Cyprus and Pontus.¹⁵⁵⁴ In bygone ages, the inhabitants of these areas had obviously imported a vast quantity of rock crystal. But for what reason? Their magical, aesthetic, or optical properties?

The flipped-image star maps briefly touched upon were found appended to 10th and 11th Century copies of *De Natura Rerum*, and were most likely of a projected variety, unseen in Europe for some considerable time. These fine quality images gave a "God's-eye view" of the cosmos. In an historical context flipped-image star maps such as these were formerly made in ancient Rome, but evidence of, or any form of reference to, their existence had been lacking in Europe for many centuries. In short, there is evidence for the fusion of stereoscopic images during the 10th Century. The been theorised that the maps in question were evidently made by radiating a stellar image onto a writing surface (paper or highly polished metal), perhaps through a prismatic device. Astro-cartographers then

MANKIND HAS ALWAYS
BEEN FASCINATED BY
CRYSTALS

GEMS WERE VALUED
ACCORDING TO THEIR
PHYSICAL FORM



Fig 80

CRYSTAL WAS POPULAR
IN CYPRUS AND PONTUS

EXPERIMENTS WITH APPLIED OPTICS

proceeded to draw over the projected image, permanently recording what the lense showed. The resulting star chart therefore gave the impression that it had been drawn from a position high above in the heavens, rather than from a terrestrial vantage point. The only alternative is that they were drawn in space, which I'm sure you'll agree is implausible

Moreover, Mediaeval astrolabe manufactures might have used this same projection method to cast stellar images down onto an astrolabe rete plates, thereby allowing the constellations to be etched onto their surface. Consequently a considerable number of retes became elaborate celestial charts in their own right.

Clearly the flipped-image star maps were the work of skilled and highly dedicated astro-cartographers using ways and means not normally associated with those times. Considering this, it appears that visual aids were employed by Mediaeval astronomers, apparatus that must have had an historical precedent.

From the works of Ptolemy, we learn of visual magnification instruments that could have profound impact on the science of astronomy if turned toward these ends, and two of which are thought to have been invented by Ptolemy himself. These were the *fostir* or *baptistir*, and the *diopter*, which was also termed a *dioptra*. The third class of instrument was the mirror, and they came in a variety of convex and concave shapes. The science of the profound impact on the science of astronomy if turned toward these ends, and two of which are thought to have been invented by Ptolemy himself. These were the *fostir* or *baptistir*, and the *diopter*, which was also termed a *dioptra*. The third class of instrument was the mirror, and they came in a variety of convex and concave shapes.

Incipio liber de astronamia de Biema celi e quemodo de atriti inclinariam elium gi inclinaria uduluir di ridano usqi instepremevine supueran qi de tepremevine meridiania subvensi sedi. Clinarium e quod eur sum usuli sedi. cundatale sum usulvensi sedi. cundatale sum undu promia menti sedi. cundatali sedi. cund

Sostir or baptistir

Ptolemy deduced that water had substantial magnificatory and refractive qualities under certain circumstances. Having discovered this as a result of his cutting-edge experimentation, perhaps even by observing something as simple as a drop of water on a leaf, he devised the *baptistir*, which was essentially a section of metallic tubing filled with water, capable of inflating the perceived size of distant objects. ¹⁵⁵⁸ Fig 81 is a reproduction of a manuscript illumination drawn in the 1300's. In this case the star-gazer is using equipment every bit similar to Ptolemy's *baptistir*, an experimental telescope considerably more ancient than the telescope invented by Copernicus and later professional Renaissance astronomers.

Dioptra

The inverted star maps might also have been made using a device modelled on the *Dioptra*, a piece of viewing equipment shown in *Almagest V:* 12, but the *fostir* or *baptistir* could have served a similar purpose. Dioptras consisted of two lenses mounted on a sliding block of wood, and resembled a surveyor's instrument.

Wirrors

A far more likely proposition is that these maps were made with something as simple as a mirror. In the *Optika*, Ptolemy explained that images underwent quantifiable distortions when viewed in convex, concave and flat mirrors. In the following extracts Ptolemy recorded a series of

distortions which could conceivably have resulted in images of the type found with De Natura Rerum.

"objects seen by means of such reflections ... does not seem to move as a mirror-image, but in the opposite direction ... Indeed, facing objects that are seen in direct vision are disposed so that their right sides lie to our left". 1559

"sometimes ... what (image) lies toward the top (of the mirror) will be seen toward the bottom., so that the image is inverted in comparison to what is seen directly. Moreover, right-hand things sometimes appear to the left ... with objects that face us". 560

Unfortunately we will never know with any degree of certainty how the maps were made without excavating a wider range of viewing apparatus, or attempting to reproduce peculiarities inherent in the mapping style through practical experimentation. If it is true that Roman and Greek astronomers were dabbling in applied optics (as

Ptolemy was in his day), then the astronomy techniques which produced the "birds-eye-view" maps are conceptually similar to those of the modern astronomer, who projects imagery onto photographic plates instead of looking up into an eye-piece. If lenses were used, then it is likely that the grinding and polishing of the devices was attributable to brilliant lapidary skills tempered by theories postulated in Ptolemy's *Optika*, which for the rest of the millennium, was the world's most authoritative book on the subject. Few however had the opportunity to read it, due to its rarity, and perhaps the covetous custodianship of those who possessed it.

Although some of Ptolemy's findings were in serious error, they were accepted as fact until finally rectified by Mediaeval Arab researchers.

Aussian observatories and astronomy

In Chapter I, I provided diverse and compelling evidence for the existence of observatories in heathen Russia, manned variously by Slavs, Bulgars and Goths. There is other potential indicators for astronomical apparatus in Russia, devices conceptually similar to those used by the ancient philosophers and the Magi. Lozko mentions that the Russes employed spindles, spinning-wheels and distaffs for astronomical and astrological purposes. For instance an item of weaver's equipment was found near Kiev, engraved with an inscription stating that it was enchanted; *Potvoren' Pryaslen*¹⁵⁶¹ "The enchanted spinning-wheel". Since the artifact had been concealed in a hoard of buried gold and silver dating to the 12th-13th Century AD, it indicates that the former owner attached a great deal of value to it, and perhaps due to an unhappy turn of events, was unable to return to retrieve it. Elsewhere in Russia weaver's equipment has been found decorated with suns, moons and, depending on one's interpretations, perhaps even celestial positions.

Some profess the Russes used shaped gems as optical aids for stellar viewing, as put forward by Lozko and N. A. Chmikhov.¹⁵⁰² Their stance is based on folk sayings of an apparently astronomical nature, such as;

Iz Vikna u Vikno - Vereteno¹⁵⁶³

"From the eye through the "eye" is (to?) the spinning-wheel".

I certainly want to expand upon their theory. The Ukrainian *vikno* means "an eye", whereas the Russian variant *okno* means "an opening", "an aperture", and later "a window", despite the fact the word also arose from the proto-Slavonic form *oko* ("an eye"). ¹⁵⁶⁴ The linguistic transition from "an eye" into "a window" is perfectly understandable with recourse to Aryan logic, for they equated parts of a building with the body parts of a god. A window was therefore, the "eyes" of the building.

The word *vereteno* (Old Russian, Ukrainian, and Old Slavonic), is also found in the Serbo-croat, Czech and Slovenian (*verteno*), as well as Polish (*verzeciono*). The general meaning being a rotating spinning-wheel, or even "a potter's wheel" in the case of the Czech. The non Indo-European-speaking Finns also had similar words to *vereteno*, namely *vartana* or *varttina*, which also meant "a spinning-wheel". These are directly traceable to *varatnam* (Old Indian) meaning "a revolution" or "a rotation", "spinning" or "rolling", or "a back and forth movement". The old Indian *vartula* ("a spinning wheel" or "a distaff") and *vartulas* ("circular"), plus the Old High German *wirtel* ("a spinning wheel" or "a distaff").

Vereteno is also related to the words vertet', vorot and versta. Versta meant a unit of distance (3,500 feet.), vorot means "a gate" or "a gateway", and lastly vertet "to turn" or "to spin". See As incongruous as it may seem, spinning wheels were etymologically related to Slavic words meaning a gateway, or a unit of measurement suitable for measuring lengthy distances.

From this saying, it would appear that something emerged from an eye and went towards a spinning-wheel through a certain aperture, "eye" or gateway. Considering the cited linguistic information, such an activity greatly resembles the manipulation of a fixed astrolabe. During a typical observation session an astronomer rotated graduated wooden wheels, aligning them with a distant star. The observer then established the celestial object's position in the heavens by comparing its location with a degree marking on the astrolabe wheel.

"From the eye" is an intriguing term of phrase. What could conceivably come from the eye we may ask? Well nothing does, it's a receptor. Yet this was not always believed to be the case. According to Mediaeval optical theory, which conformed to Ptolemy's hypothesis, conical beams of visual flux (a faintly-material etheric light-like substance)

PTOLEMY'S OPTIKA

TALES OF THE GOTHIC
ASTRONOMERS IN
RUSSIA

PTOLEMY BELIEVED THAT VISUAL PERCEPTION WAS PERMITTED BY AN EFFUSION OF VISUAL FLUX FROM THE EYE emanated from the optical source (our eyes) and struck an object, whereupon the image formed. In other words, we could only see because we had invisible beams coming out of our eyes! This was called the extramissionist theory of visual perception, and Ptolemy was its best known champion. Heathen Russians may well have thought similarly.

The contrary position, the intramissionist theory, was expounded by a great many Greek philosophers. In principle it is crudely similar to what we believe today, that the eye passively receives the image. Understanding these points allows us to arrive at an approximate date for the Ukrainian saying. Some have speculated that an Arabic translation of the *Optika* was available during the time of Al-Kindi, somewhere around 873 AD. It is however far more certain that its contents were being discussed by Ibn Sahl and his colleagues in the mid 10th Century AD. Come the 11th Century, Ibn al-Haytham wrote an enormous intramissionist treatise on optics called *Kitab al-Manazir*, which was so widely endorsed that very few academics held *Optika* in high esteem. Therefore there was only a 200-year window during which the extramissionist theory gained acceptance in the Islamic world. Being geographically close to Russia, the Arabs may have been responsible for imparting the extramissionist theory there, though Magian priests and pagan Gnostics are just as likely candidates. Based on surviving manuscripts, we know that three 13th Century English monks (Bacon, Pecham and Witelo) were they only other medieval academics to make written works in part based on the visual flux theory, and none of them were wholly of the extramissionist school. Doubtless to say their demi-extramissionist leanings had little or no impact on Russian folk perceptions about how the human eye visualises things. So there are three possible time-frames for the existence of extramissionist theory in Russia, periods to which the saying might be assigned;

Time frame

- 1. The Bronze Age until the 10th Century AD
- 2. The late 9th to the early 11th Century AD
- 3. The 13th Century

Source of the teaching

Athenian philosophers living in Scythia, the Goths, or their respective descendants Arabs English travellers exposed to Bacon's

teachings

Of course it could always be argued that *Iz Vikna u Vikno - Vereteno* simply referred to the movement of spun thread through through a feeder-eye to the spinning wheel, rather than gemstones in an astronomical context. This can only be done if you assign Russian meanings to the Ukrainian words, something also required by the special "eye" theory.

Al-Masudi also reported (in his book the *Meadows of Gold*) that a Slavic-Arab commander was placed in charge of the Fatimid forces that captured Egypt during the 10th Century AD. Having accomplished the mission, he was charged with implementing the Caliph's plans to build a new city called Cairo. ¹⁵⁶⁸ But it is the way he went about this assigned task that excites the imagination. Apparently he commanded that construction crews were not to start building until his personal astrologers had rung a series of bells, thereby indicating that the planets were auspiciously positioned. A special lever was then raised, thereby signalling a return from refreshment to labour. Masudi recorded the commander's extreme displeasure when gangs began working on Cairo's foundations after the bells were accidentally rung while the power of Mars was unfavourably aspected. In astrological terms Cairo was at risk of being struck by warfare, plague and other forms of conflict if it was built at such tragically inauspicious moments. At no stage does Masudi reveal the ethnicity of his astrologers; perhaps they were Slavs, Arabs, or even Iranian.

The use of spindle-wheels for astronomical purposes might also indicate that the Volkhvy had developed their own home grown devices. It is plausible that they mounted large spinning-wheels (modelled on fixed astrolabes) and quadrant or viewing beams bearing astronomical/astrological insignia. As speculated, these might have been mounted with special "eyes" (prisms), to help the pagan astronomer align the wheel with the intended star, and view the heavens. The making of such devices may have been described in *Zvezdochot*, a defunct pagan Eastern Slav book on astronomy and the stars.

If viewing crystals were used, then this "eye" would have been, at the very least, a naturally occurring crystal prism with superior optical qualities, a ball of glass or amber, or specially cut gem crystals such as were used in

THE SLAVIC AND FINNISH WORDS FOR A SPINNING-WHEEL COMES FROM THE OLD INDIAN necromancy and scrying, but specially adapted for astronomical usage. If the theories are correct, and the Volkhvy were already using lenses in astronomy, they either looked up into the heavens, through a lense, or may even have projected the celestial images onto other surfaces, just as modern astronomers do, perhaps using a *dioptra*. To achieve this the Volkhvy would most likely have employed the diamond-cut lapidary techniques once practiced by the Magi, or the Gnostic gem-cutters of Ancient Rome.

DID THE SLAVS USE SPINNING-WHEELS AS FIXED ASTROLABES

As pointed out by Lozko, another Ukrainian folk saying could conceivably possess an astronomical meaning;

"Lisii Zherebets' cherez pryasla glyadit' "1569

The fox-like stallion (looks or glances) across part of the spinning wheel.

The fox-like stallion (looks or glances) through a part of the spinning wheel.

The fox-like stallion (looks or glances) through a section of fencing.

Pryasla in this case is related to Serbo-Croat *preslitsa* ("spinning-wheel" or "a distaff"), the Slovenian *preslo* or *preslica* ("a bench", "a machine", or "a part of a windmill"), and the Czech *praslo* meaning "a circle" or "that part of the fence that is between two posts". ¹⁵⁷⁰

In the following examination of Slavic words for mirror, and linguistically affiliated terms, we find potential evidence for the use of mirrors for personal vanity, and observing the heavens. The Russian *zerkalo* ("a mirror") is related to similar Czech and Polish words with the same meaning, as well as the Slovenian *zrkalo* ("a pupil {of the eye}" or "a mirror").¹⁵⁷¹ These are related to the verb *zerkat*' ("to peer this way and that"), and to this I would add the Ukrainian *zirko* ("a star").¹⁵⁷¹ These are collectively related to *zret*' (variant I: "to see", "to look at s.t.", "to glance at s.t."). *Zret*' is further linked to the Lithuanian *zereti* and *zeriu* ("to shine", "to beam", "to be radiant", "to shine", "to show through"), and *zeruoti* "to sparkle", "to flash". *Zret*' is inter-twined with *zorok* and *zarya*.¹⁵⁷² *Zorok* meant "appearance", "a glance", "a look", "an expression", and was yet another word related to *zret*' and *zarya*.¹⁵⁷³ The Russian word *zarya* denotes the glowing sky at dawn and sunset, and it was related to *zarevo* ("afterglow") and *ozarit*' ("to illuminate", "to light up"). These are in turn connected with the Bulgarian *zarya* ("a ray", "light", "the glow of sunrise"), Slovenian *zarja* and Czech *zare* ("glitter", "light", "radiance", "halo", "brilliance"), the Ukrainian *zorya* ("a star", "the morning and evening glow") and *zorkii* ("keen-eyed", "sharp-eyed", "far-seeing"). ¹⁵⁷⁴ Clearly the concepts of mirrors, stars, radiant light, sparkles, and intense observations are bound up within these words, and are suggestive of stellar observations with the aid of mirrors, a technique described already.

The more primitive Russian observatories would have been found outdoors in the form of rocks, carved trees or posts, ground furrows, and other movable markers. Such circular arrays of posts might have been based upon the Magian and Indian gateways, through which the astronomers observed the planetary positions.

More lavish permanent observatories were however found in the cupolas of most major temples. Each had an upper storey roofed section that could be partially removed at nightfall, when the skies are clear, to facilitate the entrance of celestial light.¹⁵⁷⁵

The Almagest yielded detailed astronomical data pertaining to the northern hemisphere, obtained from a well-planned, and presumably well co-ordinated grid of Greek observatories between the 4th Century BC and the 1st Century AD. As you recall these static observation sites were once located in North Africa, Britain, Germany, France, Turkey, Greece, Sri-Lanka, Pontus (Cappadocia/Eastern Black Sea area), Borysthenes (the Dnieper), Southern Britain, and Tanais (Russia, at the mouth of the Don River, where it empties into the Sea of Azov; a former Greek colony). ¹⁵⁷⁶ Some portions of this grid, such as Rhodes, Pontus and Egypt, were operating during the golden age of Greek astronomy, when exceedingly advanced mechanical devices were used.

Even so, it is impossible to say when these observatories were closed, or by whom. Nor are we aware of the fate of the astronomers, their books and their instrumentation. Perhaps the old arts were still present in Rus' as late as the Middle Ages, and Al-Masudi subsequently wrote of them.

WERE THE DRUIDS CONNECTED WITH THE ASTRONOMERS IN RUS'?

As previously mentioned, Tacitus' account of Greek ruins in the Danube region probably indicate that the ancient German portion of the grid had shut down prior to the dawn of the first millennium AD. If Greek astronomer-

THE VISUAL FLUX

THE PAGAN SLAVS
MOUNTED GEMS IN
VARIOUS PARTS OF AN
OBSERVATORY-TEMPLE

DID THE GREEK
ASTRONOMERS WHO
VISITED BRITAIN HAVE
CONTACT WITH THE
SCYTHIANS?

WAS THE CELTIC
CERNUNNOS REALLY
KRONOS (THE MITHRAIC
TIME GOD)?

... OR CRONUS, KING OF THE TITANS?

OR THE KRUNO
MENTIONED IN THE BOOK
OF THE SECRETS OF
ENOCH?

RUSSIAN ASTRONOMY DEVELOPED INDEPENDANT OF THE ARABS

RUSSIAN STAR MAPS

philosophers were heading to places like Britain, then we have to look for further clues, other evidence of their presence. Diodorus relates that the druids preached Pythagorean philosophies like Metempsychosis, and it is known that ritual objects of pagan Gnostic origin, such as foils, inscribed magical lamellae and simulacra, were used on the British mainland. Not only that, but a principle Celtic deity was *Cernumos*, a bull-headed man often rendered with fish-tailed serpents for legs. *Cernumos*, whose image has been excavated in Russia at least once, received much veneration, but was also widely depicted in the British Isles.¹⁵⁷⁷ In one image *Cernumos* is seen flanked by two robust hounds. Due to its phonetic similarity, I believe *Cernumos* is actually a corruption of *Kronos*, the Mithraic time god worshiped by the Magian and Neo-Pythagorean astronomer priests of that cult, and therefore equivalent to Zurvan. But then again it could also be likened to *Cronus*, who appears in Greek myth as the King of the Titans (Giants), and father of Zeus.

If there was interaction between these many ancient observatories, it is more than likely that the astronomers who manned these posts had a Russian connection as early as the 3rd Century BC.

For instance a celestial deity called *Kruno* is mentioned in the heretical Jewish text *The Book of the Secrets of Enoch*, ¹⁵⁷⁸ together with Greek gods like *Ermis* (Hermes), *Aris* (Ares), *Aphrodit* (Aphrodite), and *Zeus* (Zeus-Ormazdes). This deity is linguistically similar to the druidic *Cernumos* might simply be another name for the Greek *Cronus* or the Mithraic *Kronos* (the Zurvanitic Most High). Considering that the Celtic *Cernumos* had snake legs, is it coincidental that the Russian word for "leg" just happens to be *noga* (pronounced Naga)? So in the Russian language legs appear to have been prosaically likened to Naga serpents, though we will never know if the concept of snake-legs originated at a time when the Russians knew of a supreme being like the Celtic *Cernumos*, who had snakish legs.

A further point of similarity is found in the god Ares. As you may remember, the bloodied Scythian sword-pyramids of the ancient Russian steppe were dedicated to Ares, a war-divinity equally worshiped by the Greeks and the authors of *The Book of the Secrets of Enoch*.

These instances might seem like a gross over-indulgence in speculation, but they could also illustrate that these gods were mutually known to the Scythians, Greeks, Celtic druids, and the Jewish sorcerers who wrote the *Book of the Secrets of Enoch*. While it is most likely that Roman sorcerers and priests were responsible for the spread of Graeco-Roman planetary deities into the Celtic Pantheon, another possibility is that the Greeks, Scythians, Romans and Celts were themselves influenced by the same series of myths, and the Magian and pagan Gnostic astronomers. In support of this, Graeco-Roman gods are frequently found engraved on religious murals alongside Celtic deities, right throughout the British Isles.¹⁵⁷⁹

Other possible influences on Russian astronomy

We can infer from Al-Masudi's writings on the Slavs, that the Russian observatories were developed independently of the Arabs, and were significantly different from the observatories being run by his colleagues in Baghdad. 1580

Apart from the Zoroastrian Tir, which was equal to Mercury, the Russian names for the planets and star signs do not appear to have been influenced by Sassanian, Arab, Indian or Chinese astronomers, especially since important linguistic terms seem to be absent from surviving astrological and astronomical terminologies.

While the Chinese alone employed an orb-style celestial notation style (which resembled the *Alphabet of the Kings*) on the occasional Mediaeval star map, ¹⁵⁸¹ they can be mostly discounted as an influence on Slav astronomy and astrology because they didn't use the 12 standard sun-signs derived from Babylon, Greece, Rome and Egypt. These signs (just as you would find in the back of most coffee-table magazines), were once used by the Russians and other Slavs. Hence the Church's fearful insistence that the Slavs revelled in astrology.

Unfortunately the things Masudi did write concerning the observatory lacked detailed descriptions of the gems and images located inside, information that would have been very revealing to the trained eye. Even so linguistics has enabled us to reconstruct some aspects of their techniques.

One Rus' Volkhvy book, entitled *Zvezdochot*, intimates that the Russes already had their own treatises on constellations and stars prior to 989AD, when they were immolated in the conversion fires of the early Russian Church. Alas we know not whether it possessed celestial maps as well. Some might say that *Zvezdochot* was merely an Arabic astronomy tome imparted to the pagan Slav intelligentsia. For example Al-Battani was a Harranian

Sabian, a man at the forefront of Arab astronomical studies. Yet it was not until 911 AD that he completed his *Knowledge of the Risings of the Zodiacal signs in the Quarters of the Heavens*, and tables for the fixed stars. Though I am personally opposed to the idea, it is nonetheless plausible that the Slavs were recipients of early 10th Century Arabic astronomical knowledge, like that of Al-Battani.

Despite the pace of their astronomical exploration, the illustrious Arab astronomers are not thought to have acquired their first major home-grown celestial chart until 1000 AD (some accounts say around 970-980AD), when Abd ar-Rahman ibn Umar as-Sufi released his *Book of fixed stars*. However, against this notion that the Arabs only grew wise to the heavens in the 10th Century, a hemispherical stellar fresco exists on the domed roof of Jordanian bath house which was first rendered c. 715 AD.

If the Slavs had acquired their astronomical knowledge through an impregnation of Arabic astronomical science sometime in the 10th Century, then it goes without saying that there would have been a proliferation of Arabic astronomy and astrology terms still in use among the Slavs. We find no evidence of this whatsoever

The Slav star signs were merely Slavic translations of the standard zodiac, and so this reveals nothing about who they inherited their astronomy skills from. To solve this riddle we will examine just a few of the more important Slavic words pertaining to celestial bodies and astronomy.

SPECIFICALLY ROMAN INFLUENCE

The Slavic word for Venus, Venyera, comes from the Latin Venerius. Likewise Yupiter comes from the Latin Jupiter.

One Russian word for the moon, Luna, comes from the Latin. If the Greeks were in closer contact with the Slavs than the Romans then it stands to reason that their word for "the Moon" would be of Greek origin. How is it then attributable to the Latin word for "Moon" (Luna), unless it was a word imparted to the Slavs during pagan times, when there was a Roman presence on the steppe?

The Russian word for the Sun (*Solntse*), is related to *Slntse* (Bulgarian), *Suntse* (Serbo-croat), *Solnce* (Slovenian), *Slunce* (Czech), and *Slonce* (Polish). These are related to the Lithuanian, Old Prussian and Latvian words *Saule*, the Gothic *Sauil* (or *Sunna*), which appear closer to the Latin *Sol*, than they do to the Old Indian *Svar* or the Avestan *Hvara*. This might indicate that the pagan Slavs and Balts derived their name for the Sun from Roman, or perhaps even Mithraic sources which termed it Sol Invictus (a deity known as the invincible sun, or the good sun).

ALANIC INFLUENCE

The Russian word for "a star", *Zvezda* (which is roughly the same throughout all the Slavic nations) is believed to have been taken from the Old Ossetian (ie; Alanic) *Zvestæ*, meaning "silver". However I have also noted a crude similarity with the Avestan Persian *star*, from which we get the English word *star*, and perhaps even the Old Norse *stara* ("to stare", or "to gaze").

ROMAN OR GREEK INFLUENCE

The Russian word for astronomy, astronomiya, comes from the Latin and Greek. 1585

Planeta, the Russian word for "a planet" is derived from the Latin and Greek. 1586

The Russian word for a comet was kometa, which has Graeco-Roman origins.

The other commonly-used Slavic word for the moon *mesyats* has parallels with the Greek and Latin, but is finally traceable to the Old Indian *masa*.

SPECIFICALLY GREEK INFLUENCE

The Slav word for the constellation of Peleides, Pleyada, comes from the Greek.

So it is extremely unlikely that Arab astronomers taught Slavic astronomers the art of viewing the stars. This honour appears to go to a hitherto unknown Roman influence, in addition to Greeks. Because the Slavic zodiacal star signs were little more than direct Slavic translations of the standard astronomical and astrological symbols once common to the Babylonians, Egyptians, Magi, Greeks and Romans (ie; ram, bull, twins, crab, lion, virgin, scales, scorpion, archer-centaur, goat, water bearer, and fish), it is reasonable to infer that the classical civilisations are the most likely ones to have begotten the Slav zodiac. Since the Volkhvy also had books on divination by mirrors and crystals, and an astrological tome called *Ostrologiya* (Latin & Greek: *astrologia*) one can speculate that the ancient Slavs learned these arts from Greeks, Romans or even Alexandrians. Therefore the Volkhvy probably used ancient Greek,

MANY SLAVIC
ASTRONOMICAL TERMS
COME FROM THE LATIN

THE SLAVS USED THE SAME SERIES OF STAR SIGNS THAT WE HAVE TODAY

MIGHT THE VOLKHVY

HAVE USED ROMAN

AND GREEK STAR

CHARTS?

DID SLAV ASTRONOMY TECHNIQUES ORIGINATE FROM

... EXILED ROMAN
ASTRONOMERS, AND
MITHRAIC CULT
MEMBERS?

... THE TEACHINGS OF EXILED GREEK PHILOSOPHERS?

... THE MAGI ALONE?

... THE TEXTS WHICH
ALEXANDER PILFERED
FROM THE MAGI, AND
SUBSEQUENTLY HAD
TRANSLATED INTO
GREEK?

... THE CHALDEANS?

Alexandrian or Roman star charts as a model for their Zvezdochot.

Once everything is taken into account, the arts of the Volkhvy astronomers evidently owed their beginnings to;

1. Exiled Roman (Mithraic), Athenian or Alexandrian (Neo-Pythagorean) Mathematici and alchemists working independently, or in collaboration with the Goths and Magi of the Russes, Bulgars and Hunns.

Tacitus relates that Roman authorities expelled the Mathematici and alchemists from the Empire in the 2nd Century to go and live elsewhere, since they were greatly suspected of sedition, and in the case of the alchemists, wittingly or unwittingly destroyed the Roman economy with their false-coining.

At the end of the 4th Century AD, Egyptian Christian authorities banished the Mathematicians from Alexandria. In their eyes the Mathematicians were little better than Druids or Magi, and of necessity castigated for their "unwholesome rites" as well as their powerful affiliations with the "barbarian" East. Considering this, many no doubt went eastward, with books in hand. Perhaps not a few decided to enjoy the seclusion of the Russian forests and plains, rather than the hustle and bustle of Harran.

2. Gnostic or Neo-pythagorean scientists working alone, or in unison with the Magi.

In 529 AD the Neo-Platonic school of philosophers in Athens was closed down by the Christian authorities, Most of their fellows are known to have moved to Harran, Baghdad, Jundishapur, and Antioch, scholars known to have used Greek spells, numerology and magical apparatus during their ceremonies. The descendants of these Athenians may have continued to operate observatories in Russia, just as they once did during Ptolemy's era, and, just maybe, a large number of the exiled philosophers came to live there at the time of the college's closure. Moreover, the migration of Greek Philosophers to Iran shortly after 529 AD probably meant that they sought refuge with the Magi in the pre-Muslim conquest era. When the Magi were eventually ejected from Central Asia by the Muslims, the ancestors of the ancient philosophers might have chosen to come with them. This is perhaps one small reason for why pagan priests in Rus' performed comedies wearing "clown masks". 1587

- 3. Magi who had augmented their Babylonian astronomy methods with Roman or Greek innovations, gleaned from written sources, or by collaboration with the ancestors of the pagan Gnostic philosophers and scientists. For this reason they may have used Greek terms in preference to the Persian, Ancient Greek being a language agreeable to astronomers of varied ethnicity.
- 4. Greeks and Macedonians astronomers employing Greek translations of Magian astronomy texts formerly looted from the Magi around 300 BC by Alexander the Great.
- 5. Chaldean colonists formerly known as the *Ashab Al-Ra's*, together with the descendants of those ancient Greek philosophers who repatriated to the Chaldean cult centre of Harran after the closure of their philosophical academy at Athens.

So from all this it has become apparent that the pagan Slavs, Indian Brahman and the Arabs of Baghdad and the Middle-East had fine observatories, with erudite priestly scholars and astronomers working long shifts, scanning the heavens. By the 15th Century, those of Samarkand in Central Asia proved to be the most progressive.¹⁵⁸⁸

In the 1400's, the Mongol leader Ulugbek, Timur's grandson, erected some exceptional architecture in the Samarkand area. He had become so possessed by the astronomy craze he built a state-of-the-art observatory at Ulugbek, and served there as chief scientist. Located therein was a massive sextant. Unfortunately no description is given of the device, which was of a type designed during the 10th Century.

In India they persisted in building observatories based on the ancient Greek models, right through to the early 1700's AD. You see the technology worked, so it survived until it was replaced by something better, namely the telescope.

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





Astrology

Mesopotamia is the undoubted home of astrology. It was there that Babylonian priests developed the notion that seven planets were really gods worthy of worship and sacrifice (Venus, Mercury, Mars, Saturn, Jupiter, Mars and the Moon under varied names). Magi were similarly accomplished astronomers and astrologers. Yet they compiled astrology charts at the birth of every child for an entirely different reason - to discover what harm might befall the newborn. One of their greatest philosophical arguments surrounded the cause of misfortune for extremely pious individuals. They attributed their woes and injustices, in a practical sense, to these planetary 'divinities' who, acting like brigands, redistributed the good fortune of the righteous, and handed it over to the unworthy as they travelled around the zodiac, as they clashed with the celestial sphere. For this reason many of the Magi differentiated between light-emitting (stars and constellations) and light-reflecting celestial bodies (planets). The white wizards made offerings to the stars and holy constellations as entry points for the light of god into the universe, but condemned cattle sacrifices to the planets, whereas the rites of the Chaldeans and Chaldeanised Magi were directed toward adoration of the planets. Magian scripture contains a number of references on this issue;

"A similitude of these planets and the benefit which they always bestow is such as the brigands and highwaymen who interrupt the path of traders in a caravan. They abstract important things from many, and do no grant and give them to the diligent and worthy, but to sinners, idlers, courtezans, parmours and the unworthy," 1589

"And those are the five planets that rush below them in the shape of stars, and they keep them enveloped in light, which are Saturn, Jupiter, Mars, Venus and Mercury. Since the supreme constellation, the great one of the north-opposing. Haptoiring, is opposing Saturn, Haptoiring, created by Mazda, is opposing Jupiter, Vanand, the smiter of noxious creatures, is opposing Mars, the star Sataves is opposing Venus, and the star Tistar is opposing the planetary Mercury."

"If Ahura Mazda and Ahriman created in conference, then that way it is manifest that Ahura Mazda is an accomplice and confederate with Ahriman, in the harm and evil which ever arise from the celestial sphere. The answer is this, that the celestial sphere is the place of the divinities, who are the distributers of happiness from which they always justly bestow their distribution of every happiness. And the forms of the seven planets are witches who rush below them, despoilers who are antagonistic distributers, to whose scriptural name is Gadug (the Brigands)." 15%0

"As the evil spirit was entangled in the sky, that fiend, with evil astuteness and with hying falsehood encompassed and mingled with the light, together with the fiends of crimes of many kinds, who are those of a gloomy race, thinking thus: "I will make these creatures and creation of Ahura Mazda extinct, or I make them for my own". 1991

In brief the zodiacal sun signs provided protection against the sometimes vicious fallout of unfortunate planetary positionings, and the inescapable aspects of fate that flowed from them. When it came to the Christian Magi the beneficent zodiacal sphere was remodified, becoming Christ, the Good Sun (*Helios Christus*) or the Sun of Righteousness, surrounded by the constellations of light, each governed by one of the twelve apostles, who revolved in their orbit around the saviour.

Fig 82. 1. This Indian observatory not far from Delhi employed the sort of astronomical devices first pioneered by the Ancient Greek Philosophers.

Fig 82. 2. One construction found at the complex is an observatory-calendar. With its circular array of vertical posts, it is somehow reminiscent of Stonehenge, or the so-called "gates" of the Magian astronomers. The Magi observed the sun and other celestial bodies through such openings, each representing a certain number of degrees of the zodiac.

THE SLAVS BELIEVED
THAT YOUR FATE WAS
DECREED AT BIRTH

FATE WAS SEEN AS UNALTERABLE

ASTROLOGY BEGAN IN
BABYLON, AND WAS
LATER INHERITED BY
THE MAGI

PAGAN GNOSTICS HAD
A DIFFERENT
PERCEPTION OF THE
PLANETS THAN THE
MAGI

From birth until death astrology played an important part in the day to day living of the average pagan Russian, for it was at birth that an individual's fate came to be. Thus we find the folk saying tak na rodu napisano, which means "so it has been written at birth". We shall now explore pagan conceptions of fate, the zodiac, divination and soothsaying (especially in Russia), as well as the Jewish, Christian and Muslim stance on these subjects.

PREDESTINATION

Whether in Rome, Greece, Persia, Egypt, Syria or Europe, pagans generally thought it possible to predict the future, for all things rested squarely upon a pre-ordained destiny devised by god long before one's birth, a fate fixed and, loosely speaking, unalterable. We can term this notion predetermination. Dogmas concerning predetermination probably originated in Babylonian theora on destiny, or Aryan conceptions of fate. Predetermination was also deeply embedded in Magi thought.

The Babylonian-Chaldean religion was overtly polytheistic, servicing the needs of the seven known planetary gods Venus, the Sun, Mars, Jupiter, Mercury, and the Moon, who cast their influence over the world. Later a fondness for Venus, Mars, Jupiter, Mercury, and Saturn dissipated in Magian communities, for according Zoroastrian teachings, the signs of the zodiac were blessed stations, under the patronage of the Sun. Whereas the aforementioned planets stood in opposition to those sun-signs (which governed the lives of the good), being universally malign intercessors that ravaged the celestial sphere at the behest of their captain, the infernal Ahriman. They were, so to speak, celestial criminals who purloined the lustrous good fortune destined for the holy, and who freely redistributed these same gifts to the unholy. And so it was that unrighteous people frequently prevailed and prospered over and above the most pious and devoted of Mazda's folk. What greater need could there have been for Zoroastrian astronomers to ascertain the position of the planetary brigands at all times, to gauge the level of damage they were doing to the sun-signs, and the lives of the righteous.

Certain pagan Gnostics such as the Neo-Pythagoreans and Chaldeans, had an in-between view; perceiving in the planets a mixture of good and evil influences, which needed to be observed and quantified. The Greek pagan Gnostic school of thought maintained that Fate existed because the supremely sublime high god had a scheme for all things, all created existence and time, and with time its plans unfolded almost imperceptibly. Unlike the previous examples, the pivotal mechanisms of destiny and luck were not the gods themselves, but terrestrial or aerie demons unfettered by the gods, or the prince of demons. Some of these lower spiritual essences were fortunate, others evil. For the upright and spiritually-pure believer the good daemones were most helpful, and illomened daemones were rendered ineffectual, obedient and answerable to the celestial divinities, who forced them to dispense good fortune upon command. Nonetheless other theories were current among the Gnostics, variously incorporating ideas about the role planets played in the machinations of the daemones. In one *Primary Chronicle* account (concerning pagan priests from Beloozero) the priests mentioned the demons of the Abyss, which they worshiped, were obedient to the Christian God. Although this might seem to be a colourful addition by the Chronicler, it might also show that the Slav demons had a function not dissimilar to the demons of the pagan Gnostic or Chaldean pantheons, namely that they had to obey the edicts of the celestial divinities. Perhaps their astronomy and astrology came from such sources?

The eradication of the ancient gods by the Church and the closure of the philosophical colleges were the main reasons why pagan Gnostic philosophers like lamblichus and Porphyry became so militantly anti-Christian, for in their eyes the demise of Gnosis and the idols of the bounteous celestial gods robbed mankind of his only true allies against misfortune. This led to an abysmal fate at the hands of the demons. Continuing to teach the divine gnosis was their way of combating the wrongs of the world, and restoring good fortune to humanity. The Egyptian mangod Asclepius explained the portended fall of pagan Gnosticism in Egypt in the following terms;

"For all divinity will leave Egypt and will flee upward to heaven. and Egypt will be widowed; it will be abandoned by the gods. For foreigners will come into Egypt, and they will rule it. Egypt! Moreover, Egyptians will be prohibited from worshipping God (note this reference to the <u>One God</u>) ... they will come into the ultimate punishment, especially whoever among them is found worshipping (and) honouring God...No longer will it be full of temples, but full of tombs ... Asclepius, why are you weeping? Divine Egypt will suffer evils greater than these And in that day the world will not be marveled at, and immortality, nor will it

THE POSITION OF A
PLANET AT THE TIME OF
A CHILD'S BIRTH
AFFECTED THE COURSE OF
THEIR LIFE'S DESTINY

THE PLANETS TOLD THE ASTROLOGER WHETHER THE PERSON WAS LUCKY OR ILL-OMENED

THE SLAV ZODIAC

CHRISTIANS, MUSLIMS AND JEWS ARE TAUGHT TO AVOID ASTROLOGERS be worshiped since we say that it is not good. But it (the world) is in danger of becoming a burden to all men. Therefore, it will be despised - the beautiful world of God, the incomparable work. Darkness will be preferred to light and death will be preferred to light. No one will gaze into heaven. And the pious man will be counted as insane ... nor will they (humanity) know the stars in heaven". 1998

By Asclepius' testimony these happenings and much more would transpire once the Great Demon, the Terrible Evil, had ascended into the atmosphere and taken up his lodgings in the heavens.

Spe Slavie zodiae Narodnige znaki zodiaka

I covered the Slavic zodiac early in Chapter I. Other folk names for their zodiacal signs seem to link certain star signs with particular gods of the Slav and ancient Greek 'pantheons', such as Perun, Volos, Ares, Tyr, Pan and Moksha. Of particular interest is Capricorn, which is signified by the terms *Kozerog* (the horned goat), *Koza* (the goat), *Pan* (Pan, the Greek silvan divinity), and *Klirest* (perhaps a corruption of the Greek word Khristos, which came to mean Jesus, but in fact means "the anointed"). Since Khors or Keresa (the Good Sun) and Chernobog, the horned goat were the opposite of each other, why does Khrest appear under Capricorn? Does this signify that some pagan Slavs believed that a horned goat was the anointed one of god? Taking into account information found in Part II, I'll let you be the judge.

The other slav zodiaes

A second folk (solar) zodiac¹⁵⁹⁴ existed which linguistically appears to make more sense in the Indian, Russian or Gypsy languages, but the phonetic linkages are not precise, and difficult to grant a concise meaning. Generally though they tend to equate to certain parts of the body, or pieces of clothing, and signs of the *Rhasis*, the fixed Indian zodiac. These signs were used in connection with the celestial bodies, solar and lunar phases, and the gathering of medicinal herbs, which had to be collected and treated at certain celestially auspicious times. But, it is hard to find comparable Russian meanings for for some of the signs, so it is difficult to figure out the symbolism employed. Apparently this zodiac was faithfully consulted by folk doctors. These other Rus' folk signs corresponded with the 1st - 12th month (including Ophiucus).

1 Bramena, 2 Lyubava, 3 Legena, 4 Mokrava (similar to Makara, the 10th sign of the Indian zodiac, equivalent to Capricorn), 5 Orlena, 6 Dana (similar to Dhanus, the 9th sign of the Indian zodiac, equivalent to Sagittarius), 7 Lada, 8 Ugada, Vishena (similar to Vrshabha, the 2nd sign of the Indian zodiac, equivalent to Taurus), 9 Zorena, 10 Studena, 11 Yangela, 12 Ribala.

Pre-Islamic Volga Bulgar society exhibited traits belonging to several different religious spheres, namely Manichaeism, Zoroastrianism/Zurvanism and Central Asian (ie; Tibetan) shamanism. A number of the (often shamanistic) Bulgars that migrated to Black Bulgaria in the Balkans employed an animistic astronomical calendar belonging to the Far Eastern millieu.¹⁵⁹⁶ Therefore we can hypothesise that parallel Asian zodiac systems were present in Russia and the Balkans, both of which appear to have been employed by Silver Bulgars.

Christians, Wuslims, Jews and Astrology

Christians, Jews and Muslims had very strict prohibitions against seeking divination to solve one's problems instead of turning to the supreme god. In their scriptures, the astrologers, diviners and mediums were numbered among the eternally damned, singled out for special chastisement at the end of this life, and sometimes portrayed





with their heads wrenched around by Demons, making them look eternally back at the wasted opportunities of their lives. Thus astrology grew well on the back of host monotheistic faiths (believers in one god), like a parasitic vine or mistletoe on an oak tree; their believers turned fully polytheistic in the process. This if nothing else can account for their prohibitions against astrology. Whereas gay marriages and female priests have been or are topics for 20th century theologians, astrology was an all-consuming discussional issue found in most Mediaeval theological faculties. *Malleus Maleficarum* enunciated the following theories on astromancy.¹⁵⁹⁶

"And since Zoroaster was wholly given up to the magic arts, it was the devil alone who inspired him to study and observe the stars.

Very early did sorcerers and witches make compacts with the devil and connive with him to bring harm upon human beings". 1997

Theologians eventually postulated that the constellations and stars had some influence over matter, but said that to advocate that a given happening, act or decision could not occur without being in accordance with the stellar positionings was,

"not only false, but so heretical and contrary to the Christian religion, that the true faith cannot be maintained in such an error".

Debate was rife regarding whether or not astrology ought to be classified as witchcraft. Some said no ...

"... it (witchcraft) is not caused by the separate Essences which are the Powers that move the stars" ... "For it will be shown in the Second Part (of the Malleus Maleficarum) that they (the black witches) commit murders, fornication, and sacrifices of children and animals". ... "it is no part of a good Intelligence to be the familiar spirit of criminals ... For they are criminals who use witchcraft, and they are known by their works". 1598

That Church theologians felt that the stars exhibited some influence over terrestrial life is noteworthy. Though their admissions to this effect were based more upon their observations of the remarkably precise pronouncements made by otherwise 'disreputable' astrologers in their own time, rather than on physiological proofs. Coral polyps spawn on one spring full moon annually right across the world. In this instance something as distant as the moon is the trigger for sexual reproduction in a simple organism world-wide. I noted also, in my period of service with an Australian police department that crime statistics actually rise during a full moon. The US Federal Bureau of Investigation even drafted a paper on this universally known phenomenon. Why it occurs is unknown, but it might be something as simple as the effect the lunar gravitational field has on our body, which is mostly water. If it can modify the physiological behaviour of unicellular polyps, perhaps it can change our frame of mind at certain times? In ancient Rome they called it lunacy ... being "moonstruck".

Wuslims

Central to the faith of the Mohammedans was the belief that Allah had already decided upon the fate of all his creations and that any good Muslim was merely enacting *Islam*, which roughly means submission to the will of Allah. In their eyes the great virtue of living was to fatalistically accept your lot in life whether it be poor or rich. Devout Muslims, however capable, would not claim to do something without adding "god-willing", meaning that they recognised Allah's right to disrupt their earthly plans. But being firm adherents of predetermination, and without any scathingly anti-astrological *Surahs* in the *Qur'an*, this made the temptation for Muslims to consult astrologers and fortune-tellers all the more alluring, in fact irresistible.

Astrologers and Magi were relatively common in Islamic countries, and it was they who had been trying to reintroduce astrology into Spain with relative success. In Cordoba, forbidden books were feverishly translated into Latin by Arab scholars and their Western colleagues, passing over into ever eager European hands.

Epristians and Jews

The issue of predetermination, and by implication the foreseeable nature of guaranteed salvation or damnation had long been a hot item of debate amongst Jewish and Christian scholarly theologians. Free will, (which was the prevailing idea amongst these two faiths) is the belief that destiny (whether it exists or not) was not fixed, but perhaps a mere outline, if that. It was still within a person's ability to change their lot in life, free of the constraints of presumed destiny. In any case it was not supposed to mean that believers base their life's decisions on the

DEBATES ABOUT
ASTRONOMY AND
ASTROLOGY DURING THE
MIDDLE AGES

SOME SAID IT WAS WITCHCRAFT, OTHERS NOT

ASTROLOGERS AND MAGI WERE OFTEN TO BE FOUND IN ISLAMIC

THE CONCEPT OF FREE WILL PRESUMES THAT FATE IS NOT FIXED, OR ONLY PARTLY SHAPED predictions of star-gazers, however accurate the predictions were, since in doing so they are becoming devotees of the planetary essences. Officially Christians and Jews were implored to steer clear of astrologers, conjurers and diviners, but throughout every age many believers usually couldn't help themselves, seeking not only predictions, but charms and phylacteries of many and varied types.

To devout Christians and Jews, any diviner was considered more evil than a murderer and a living minion of the Devil himself. From their viewpoint the "Evil One" and his legions of dyemons and unclean spirits were invariably linked with the practice of fortune-telling and sorcery, hoping to mislead the faithful using crowds of mocking demons. Christians, in particular believed that Jesus was placed above all angels, demons and every cosmic power by His resurrection, enabling all who had faith in Him to escape the grip of the planets. Through prayer, Christians believed they had been released from the manacles of fate, and lived freely, fearless of destiny.

This is of course true of traditionally accepted Christian standards ... not so for Jewish and Christian Magi. Christian scripture paradoxically provides evidence of a pre-authored destiny; that salvation and damnation were already pre-ordained by the Supreme Being at the beginning of time. This doctrine, which shall be addressed at the end of Part II is a classic feature of dualistic philosophy, a theoretical dual seed-line, one from god, another the devil.

MANY CHRISTIANS,
MUSLIMS AND JEWS
CONSULTED MAGICIANS
AND ASTROLOGERS

Sehast'e - Suck

Pagan Slavs were said to be born with a "lot" in life, and this was personified by an unshakable entity that followed a person wherever they went for the rest of their life, a gift from the celestial gods, or a curse from the underworld, which intervened in their daily affairs. The personification of good fortune was *Dolya* the spirit of a kind woman, whereas *Nedolya* ("misfortune") appeared as a wretched and impoverished crone. These two figures were profoundly linked with the seven Great Judges, the planets. I believe they can be traced back to the Magian belief in the Maiden and the Hag. One of these figures would greet a person's soul as it left the world. Their physical appearance at that moment was related to the amount of unrepented sin that one's soul had accumulated, and indicated one's lot in the future existence. The less burdened by sin the soul was, the more youthful the woman seemed to be, so to see a young child was the greatest omen of all. Still, the pagan Slav conception of fate probably came from an Aryan source. Various Slavic words for "luck" *schast'e* (Russian), *shchastya* (Ukrainian), *scestie* (Old Czech), *stesti* (Czech), *szczescie* (Polish) can be equated with a composite word in the Old Indian *su+cest'*, meaning "a good portion or lot". Aryan teachings on luck no doubt formed a backdrop for the development of Slavic thinking on the matter.

DOLYA DISPENSED

THE SLAVIC WORDS FOR FATE COME FROM THE OLD INDIAN

INVOCATIONS OF LUCK

The following pagan Slav and Gypsy superstitious observances were said to be capable of bestowing luck.

Offerings to one's family Domovoi, displaying a horse's head, patting a horse's back, rubbing or patting a cow's back, making offerings to the elemental spirits, leaving offerings for the fairies, and getting a village elder to leave one's offerings for the family Rozhanitsy.

The importance of cows and horses in the dispensing of luck can perhaps be related back to *Yasna XI:1-3*, where cows, horses and *Haoma* are listed as principle dispensers of good fortune to Magians. To this we might also add bowing in homage to the rising Sun which was an indispensible part of white Magianism, an act of worship deigned to bring streaks of good fortune, and well attested among the Slavs.

"Reverencing the sun is every time a good work of one Tanaphur (sin); and so the moon and fire in like manner .. And while one does not reverence the sun, the good works which they do that day are not their own; some say that of the good works which they do within the law of the good religion he has no share". 1600

Certain acts, we are assured, would invoke almost certain misfortune, somewhere, somehow. These included cursing one of the planets (the Great Judges), cursing one of the gods, speaking ill of the dead, defaming or injuring a Volkhv, speaking the names of dead foes or a demon, not bowing to a wind change, offending, polluting or defiling the spirits, breaking an oath or vow, speaking the words "Svarog" or "Chernobog", letting one's home fire go out, or otherwise harming a fire.

SOME ACTIONS WERE SAID TO ATTRACT LUCK

THE WHITE MAGI SAID

COWS, HORSES AND

HAOMA BROUGHT GOOD

LUCK TO THE PEOPLE

SOME ACTIONS
ATTRACTED
MISFORTUNE

ASTROLOGERS
PROGNOSTICATED THE
MANNER OF A PERSON'S

DEATH

THE BALTS BELIEVED
THAT DYING IN
ACCORDANCE WITH
ONE'S PORTENDED DEATH
WAS AUSPICIOUS

OLEG THE SAGE TRIED TO BEAT THE DEATH THAT WAS SUPPOSED TO AWAIT HIM

HE FAILED!

THE PAGAN SLAVS WERE SUPPOSEDLY ADDICTED TO SORTILEGE AND DIVERSE FORMS OF DIVINATION

ANTHROPOMANCY DIVINING THE FUTURE BY
OBSERVING THE
MOVEMENTS OF A
SACRIFICIAL VICTIM

DRUIDS WERE
ANTHROPOMANCERS

Sate and Death

As mentioned, there was much that the astrologer determined by the planetary positionings at the time of a child's birth. One of the most highly sought after pieces of information was the time and the manner in which Khors had fated that the newborn babe should one day die, as was characterised by the dreaded 8th house of the zodiac. On the day of the person's demise, Khors grabbed the individual's life-star from the heavens and threw it down to earth; when it struck the ground the person died.

Alternatively it was the mighty Perun, firing his arrows of slaying, that mortally wounded the living and ushered them into the next world.

Once the natal chart was made, the time, place and type of death the person would experience were already a matter of record. When a person died at this time, it was known as dying at ones appointed time. Even a horrific death would be looked upon as auspicious if it coincided with that end which was fated. Those people who died at some other time and in a way that was not prophesied were thought to have died before their appointed time. This was the worst type of death, for most Russes and Balts believed such people become ghosts, lost in the nebulous "other side", causing harm and grief for living folk. Such notions were very ancient.

The Song of the Wise Oleg is a Russian ballad depicting Oleg the Sage as a man who attempted to beat his fated death. His court astrologers foretold that Oleg's favourite white stallion would be the death of him. As a precaution he had this prized steed banished to the steppes, foolishly believing his life would be prolonged if he never saw it again. Some years later the news of the beast's death reached him and he decided to pay a visit to its sun bleached skeleton. As he stood there grinding his boot into the skull of that which was supposed to have killed him, a snake darted out from beneath the pile of bones and struck him on the leg. After several days of excruciating pain, he died of the serpent's potent venom.¹⁶⁰¹



The pagan Slavs were notorious in diverse arts of sortilege and, according to Mediaeval Catholic Church sources, appear to have presented a particular problem for the Western Church during the Middle Ages. In this piece of information we find potential evidence that practicing pagans from Slavia were migrating into Europe, or that families of Western Slav ancestry, still living on in the old tribal homelands, were continuing to practice rites connected with the old faith. As mentioned previously, Adam of Bremen stated one Western Slav city could only be entered if the visitor sought the advice of diviners. This was a safety device against the entrance of Christian missionaries into the city.

The Old Testament is especially rich in recorded instances of dream interpretation, or divining the will of God via the Umim and Thumim and other omens. In this case the prognostications were performed by Jewish seers and prophets. Whereas if a Chaldean or Magus was to do the same thing it would be 'unholy'. When it comes to the Old Testament, Evil divining is something other people do.

The remainder of this chapter describes the most likely range of Slav divinatory practices.

ANTHROPOMANCY

Sometimes the pagan Slavs hoped to divine future events through anthropomancy (divination by examining the body of a sacrificial animal). Druids also resorted to this art, and are recorded as sacrificing not only animals, but people for such purposes. One Roman account tells how they stabbed a victim in the midriff and discerned the will of the the Gods by watching the contortions of the victim's writhing body. Due to the nature of abdominal wounding the victim would have layed there in this state, undergoing a slow but sure death, thus permitting prolonged augry.

The physical shape, colour and condition of the entrails, as well as patterns that were discerned in the fibres, membranes and viscera of the innards, were guessed to be a fair gauge of distant events. As a rule, the entrails were drawn from the abdominal cavity of ritually slaughtered goats, horses, cocks, sacrificial victims and many other beasts. Liver and scapular readings may have predominated.

As you will have read, the word Koldun is connected with other regional words meaning animal entrails, and

therefore probably indicative of Chaldean anthropomancy.

BIRDS

The antics, movements and squawks of bird life enabled the soothsayer to discern portents of the future. Augry, the technical term for divining the future by noting the action of birds, particularly ravens, was a divinatory art found throughout Rome, pagan Europe and India (methods for which were contained in the Puranas). The Volkhvy were supposed to have been able to tell the future by listening to the sounds made by animals, and specifically birds.

This is a point of similarity with the Magi, who believed that angels visited the earth in the guise of birds and other creatures, to impart prophecies to an alert listener.

"The sacred beings are also heard through the tongues of the animals scattered in the world, in order that even that witness shall arise as regards his prophesying". 1603

BIRTH CAULS

After a pagan child was born the membrane that was expelled with the babe was inspected by the diviner during the natal ritual, to ascertain the general future of the child. The prognostication was based upon the condition of the afterbirth. Where a caul displayed remarkable portends of fate, the membrane was often retained, dried and worn on the person's body in a small pouch.¹⁶⁰⁴ If the caul bag was lost, the person would suffer a loss of good fortune for as long as it was missing. If destroyed, the loss of luck was considered permanent, thus symbolising the destruction of a large portion of their fate.

COCK, FOOD AND LETTERS

There are no historical records of divination by cock among the pagan Slavs (an animal linked with the Sun), but the many examples of pagan Gnostic religious beliefs which can be found in Rus', may lead one to conclude that they originally used this highly popular Greek divination method.

By purchasing a black cock and some grain, the sorcerer had all that was needed to carry out this method. The medium traced a circle upon the ground, as well as letters and numbers along its perimeter. Grain was then sprinkled at each place where letters or signs had been engraved into the earth. The letter corresponding to the pile from which the cock pecked grain on each occasion was duly noted, and then rearranged so as to spell out a message or clue as to what would transpire.

CRYSTALS

Mediaeval diviners used receptacles filled with water, magical gems, crystals and mirrors to scry the future and view the shades of the dead. Equipment such as this was used in pagan Rus'. So had the European diviners gained knowledge of these arts from Slav Magi, or were they merely vestiges of devices once used by the Magi and Mathematicians, which had somehow survived the passage of so many centuries locally?

I believe Slavs were responsible for propagating this knowledge also. Pagan Slav priests had books on divining by means of crystals. 605 Obviously their diviners sought to interpret whatever images appeared on the surface of the gem. These cloudy images might have been regarded as messages sent by the celestial intelligences linked to the planet allied to the specific type of stone being used.

DREAM INTERPRETATION

The pagan Slav priests are known to have had books on dream interpretation, which were termed *Sonniki*. These presumably contained lists of symbols and imagery which would help the diviner interpret any messages conveyed to the recipient, by the gods.

Comparative linguistics tells us that the Slavic word for "a dream" son is traceable back to the Old Indian svapnas ("a dream") and the Avestan Invafna. 1606 Perhaps the source of their dream-lore lay in Hindu and Iranian traditions. It should also be noted that the Slavic son ("a dream") is very close to the Irish suan ("a dream"), and that the Old Norse svefn ("a dream") closely resembles the Avestan or even the Old Indian.

GREEK PAGAN GNOSTIC
PHILOSOPHERS USED
COCKS TO MAKE
FORECASTS

CRYSTALS, BEING A
NOBLE SUBSTANCE
PROVIDED A SMOOTH
SURFACE UPON WHICH
THE FUTURE COULD BE
VISUALISED

DREAMS WERE
BELIEVED TO BE
PROPHETIC, OR AT THE
VERY LEAST LADEN
WITH INTUITIVE
INSPIRATION

FIRES

Pagan Slavs believed that fire was composed of divine substance, and like the Druids, thought it capable of imparting divine knowledge of the future. Every Russian home had its own domovoi, which was consulted by householders seeking advice from their ancestors. Presumably the intensity, colour, size, sound and movement of a holy flame, in addition to the brilliance of the fire's embers, the manner in which the ash piled up, and the way that the firewood was lying within the fire, all contributed to the content of the diviner's prophecy. The colour, density and shapes displayed by smoke as it was given off by a fire of burning oak wood, laurel leaves and fragrant woods could also interpreted by the diviner for additional omens. Legends of Slavic and Celtic fire divining might be traceable to Magian and vedic fire-worship, where the believers petitioned the holy fire for assistance in their daily lives.

DIVINATION BY
OBSERVING SIGNS IN THE
HEAVENS, ESPECIALLY
ATMOSPHERIC
TRIBULATIONS SUCH AS
STORMS AND LIGHTNING

HOROSCOPES

Since the movements of the planetary bodies were believed responsible for causing the events which took place in our daily lives, the Magi saw fit to draw up charts of the celestial positionings known as horoscopes. For such purposes the Slavic Magus priests and perhaps mathematicians used a book entitled *Rozhdenik*, a tome of nativities. The Mediaeval horoscope charts in Western Europe were presumably modelled on the Arab style - square (not circular like nowadays) and divided into 12 triangle or diamond shaped houses. This variety of chart resembles those of the brahmins of Northern India, and in all likelihood they taught it to the Arabs. Horoscopes provided a clear means of arriving at a specific and quite detailed interpretation.

TEMPLE HORSES

On special occasions the Slav pagan priests divined the will of the Gods by directing a holy temple horse between spears, following which they observed its movements and behaviour. 1607

ASTRONOMY INSIDE THE MONASTERIES

The way in which the horse stomped, bucked and jumps about in response to questions, especially after being paraded about a temple, or between spears, was, in their mind, a fairly sound means of imparting knowledge of future things. What is more, the priests were guided to choose amongst concealed lots by deciphering the omens generated by the steed's behaviour.

BOOKS ABOUT THE EFFECTS OF THE MOON

MIRRORS

The pagan Slavs had a book on divination by means of mirrors. The surface of the mirror was pondered by the diviner to determine the future.

WAXEN IMAGES

In the Baltic, the *Burty* were pagan priests who acted as seers, prognosticating the future by pouring molten wax into receptacles of water. This means of divination is very ancient, and practiced by pagan priests in most of the classical civilisations.

MAGIC WAS BEGINNING TO MAKE A RESURGENCE

WEATHER

By looking skyward and interpreting the nature of the meterological events occurring therein, the Volkhv was capable of determining what would soon transpire. Cloud cover, thickness, shape, colour and speed of movement all served to piece together a whole host of meanings, which enable the Magus to make a prognosis. Thunder and lightning strikes were the greatest portends of all. Almost all these methods spread westward from the East. 1609



Magie

When contemplating the subject of magic, many modern people are prone to regard it as superstitious nonsense. But long ago it was treated with some reverence; as a "science" which offered hope to those seeking remedies against the ills and misfortunes of life. Since magic is the planned, and hopefully controlled, unleashing of a power, intended to alter the course of events in this world, in accordance with a magician's desires, we must recognise two things. Firstly magic requires a supernatural source, agency, power or energy that the magician calls upon and directs.

MAGIC REQUIRES A
POWER SOURCE

POWER SOURCE EXAMPLE

A god Isis, Zeus, Horus, Dazhbog, Perun, Mithra An angel or archon Zadkiel, Uriel, St Michael the archangel

The mystical power of a planet Jupiter, Saturn, or the embodied spiritual powers

connected with the planet

An infernal demon or aeon Shamael, Ahriman, Azi-dahaka

A daemone or hero Imhotep, Hermes Trismegistus, Hercules

A holy/magical object The latent power within the rowan or golden ash, spring water etc, a relic

Secondly, magic requires a key to unlock that power. The key in almost every case is a religious ritual; special words, specific ingredients, actions performed in a certain way, in a particular type of place, at a preferred time. Knowing the key to unlocking a breed of magic was to have that power at one's command. For this reason it was imperative that not just anyone should have the power to perform it. As a consequence of this, magical rituals were normally a closely guarded secret; hence the term occult ('secret', 'hidden'). Where the power source was a divine being, a hero, demon, an angel, archon or aeon, the key to obtaining their magical intercession was the prescribed prayers and ritual ordinances peculiar to the religion that fostered the worship of such a spiritual being.

Not surprisingly, pagan Gnostic priests and priestesses, shamans, wizards, kings and Magi were the indispensable key, the trigger for opening these portals of magical power, these gateways to the gods and spirits beyond. They had specialised knowledge of the prescribed rituals. The sacral kings and Magi in particular, had an intimate and privileged familiarity with the gods, and unrivalled spiritual powers by virtue of their divine ancestry. To have one of the latter intercede for you was the best of all.

It would be true to say that the religious rites of alien religions seem confusing, mysterious or even nonsensical. Consequently magicians and sorcerers experienced alternate periods of fame and infamy depending on how receptive the prevailing host culture was to their religious observances. Where onlookers have difficulty perceiving

MAGIC REQUIRES A
RITUAL, A KEY TO
UNLOCK THAT POWER

RITUALS, PRAYERS AND CUSTOMS ASSOCIATED WITH ALIEN RELIGIONS SEEM LIKE SUPERSTITION HOLY MISTLETOE

JEWISH CUSTOM

BUDDHIST BELLS

RAISED BROOMS

CHRISTIAN BLESSINGS

THE MAGI ARE
MENTIONED BY NAME IN
MEDIAEVAL CHRISTIAN
SOURCES

THERE HAVE BEEN
COUNTLESS STORIES
ABOUT MAGIC, MUCH OF
IT UNTRUE

the necessary keys to a certain regime of the magical arts, the context for a scheme of rituals is lost. Onlookers fail to see a connection between the ritual act and the outcome of the spell. The act is therefore perceived to be 'superstitious', a rude and primitive performance with no perceptible basis in fact, when compared with the rites known to the onlooker.

When Europeans hung rowan or mistletoe in their house they were (knowingly or unknowingly) performing vedic rites inherited from the Indo-Europeans. They adorned their homes with parts of the holiest imaginable plants, and hopefully gained the protection that it supposedly afforded to the believer. But if you don't know this, it's just a superstition.

When Jews put a mezzuzah prayer scroll outside their door they hope to gain protection for their home. But if you don't know this it's an act of delusion.

When Buddhist monks ring bells to expel a demon while reverently uttering chants of exorcism, they hope to make a devotee's life just that bit better, by ridding them of the infirmity that has afflicted them. But if you don't know this, it's mumbo-jumbo!

When a flamen raised a barsom twig before the holy fire during the *Haoma* ceremony, and uttered the necessary prayers he was hoping for the supernatural intercession of the Fravashis and angels of Ahura Mazda. But if you don't know this, it's foolhardy superstition ... witchcraft!

When Christians bless themselves with holy water, while making the sign of the cross, they hope to gain the protection and favour of Jesus Christ. But if you don't know this, it's crazy.

The point is this; "magic" (for want of a better word) is the ability to draw down preternatural powers to aid the living in their daily affairs. It virtually always belongs to a religious framework, and for this reason there were as many species of magical ritualism as there were religions and religious rituals. Conversely black magic is the ability to bring harm to the object of one's spell, very often drawing upon powers in the underworld.

So specialised was magic that Mediaeval Muslims and Christian churchmen (and even prior Roman authors) referred to its practitioners by a variety of names such as Jugglers (masters of illusion and trickery), *Haruspex* (soothsayers who foretold the future by animal sacrifices), *Malefici* (witches), *Mathematici* (astronomer magicians), *Hariolus* (diviners), enchanters, weavers, necromancers (those who summoned demons or raised the souls of the dead) and Chaldeans, ¹⁶¹⁰ to name but a few.

Then in Eastern Europe you had *Kolduny, Volkhvy, Ved'ma, Garabancias, Taltos, Magoch Magus, Volva, Arbis, Znakhar', Rasdi, Byeloknyazi, Baksa, Harsany, Arbui, Burvis, Planetniki, Maag, Mag and so on, all of which have been explained thus far.* Another form of terminology was widely used in Western Europe, perhaps indicating the popularity which their category of magic enjoyed. You see, the words *Magos, Magus, Mag, Maag, Mog* and *Magi* are often found in Mediaeval Christian manuscripts. Besides appearing in Moorish texts when speaking of the Viking pirates who raided Spain (whom they called *Al-Madjus*), the word *Magos* or *Magus* was often chosen by Christian Chroniclers in relation to the "subversive" sorcerers who were the alleged enemies of the Christian faith. But until now it has long been taken for granted that their use of the term *Magus* was simply a recourse to a fashionable word for Magician, when in truth it was an actual reference to the Magian priests of Old Persia, who as early as the 2th Century AD (and perhaps even earlier) were living in Eastern and Western Europe.

The English word "magic" is therefore derived from the Persian word "Magi". In antiquity the Magus and the arts of high Magic were inseparable. The Roman natural scientist Pliny the Elder stated that; "Undoubtedly magic began in Persia with Zoroaster, as authorities are agreed". [612]

Unfortunately though, there has been much fable attached to the arts of magic; classical writers could not even agree among themselves whether Zoroaster used magic or not. What we know of its earliest beginnings are clouded by the condemnatory jibes of such well respected figures as Pliny, not to mention later generations of Christian, Jewish and Muslim clerics. In this chapter we will attempt to examine what magic was, from the surviving Mediaeval examples, but more especially from the holy texts of the Magi themselves. By scrutinising the *Pahlavi* texts and the *Avestan* canon, we gain some insight into what the Persians themselves understood of magic. Equally importantly we stumble across the basis for the white and black magic practiced by the witches of the Mediaeval and Renaissance periods.

Despite the fact that Orthodox Zoroastrian fire-priests were hateful of the magical arts, they still thought to make reference to the rites and practitioners of these arts in their holy texts as a warning to the faithful. Before the Karterian reformation of Mazdaism, a great many Magi did perform rites of high magic (planet magic) and witchcraft. The white Magian book of *Bundahishn* tells us the following about the Magus wizards and the principles which lay behind their sorcery:

ZOROASTER'S WHITE

MAGI SPOKE OF

WITCHCRAFT, NOT AS

SOME SCIENCE OR

TRICK, BUT AS THE

RELIGION OF AHRIMAN

"And by their devotion to witchcraft he (Ahriman) seduces mankind into affection for himself and disaffection to Ahuramazda, so that they forsake the religion of Ahuramazda and practice that of Ahriman". 1613

MAGICAL POWER CAME FROM THE PLANETS

"Various new demons arise from the various new sins the creatures may commit, and are produced for such purposes; who make even those planets rush on which are in the celestial sphere, and they stand very numerously in the conflict. Their ringleaders are those seven planets, the head and tail of Gokihar and Muspar provided with a tail, which are ten. And by them these ten worldly creations, that is, the sky, water, earth, vegetation, animals, metals, wind, light, fire and mankind, are corrupted with all this vileness; and from them calamity, captivity, disease, death, and other evils and corruptions ever come to water, vegetation, and the other creations which exist in the world, owing to the fiendishness of those ten. They whom I have enumerated are furnished with the assistance and crafty nature of Ahriman". 1614

AHRIMAN FELT VICTORIOUS

"Amid all this struggling were mingled the instigations of Ahriman, crying thus: "My victory has come completely, for the sky is split and disfigured by me with gloom and darkness, and taken by me as a stronghold; water is disfigured by me, and the earth, injured by darkness, is pierced by me; the vegetation is withered by me, the ox is put to death by me, Gayomard is made ill by me, and opposed to those revolving (the zodiac) are the glooms and planets arranged by me". 1615

HE ARRANGED THE PLANETS AS HE WILLED

"Of the evil spirit are the <u>Law of Vileness</u>, the <u>religion</u> of sorcery, the weapons of fiendishness, and the perversion of God's works; and his wish is this, that is "Do not ask about me, and do not understand me! For if ye ask about and understand me, ye will not come after me!" 1616

SORCERY WAS A RELIGION

The Orthodox Magi did not devote their time to magical arts requiring the harnessing of planetary energies, but through the due rites of Zoroastrianism sought asha-gifts (truth gifts) from Ahura Mazda, that is divine miracles that would effect a petitioned set of circumstances. Observers unwise in the ways of the Zoroastrian flamen could still only perceive an aura of magic and witchcraft surrounding their ceremonies. Before the advent of Karter's reforms the situation was largely different with Medean Magus-stargazers intently scrutinising the planetary movements, aiming to pinpoint rises and falls in the power flowing from given celestial bodies.

WITCHES CAUSED

Whether or not European witch-magic (and black magic ie; *maleficia*) was powered by the energies of the planets was a profound and widely discussed topic among Catholic theologians. Certainly churchmen did not see the celestial powers as complicit features within the infernal rites of witchcraft.

"Witches are so called from the enormity of their magic spells; for they disturb the elements and confound the minds of men, and without any venous draught, but merely by virtue of incantations, destroy souls, etc. But this sort of effects cannot be caused by the influence of the stars through the agency of a man". 1617

Although the terms magic and sorcery have been used interchangeably throughout this book, there are distinct differences between the two words. Sorcery is a more general term meaning the manipulation of unseen powers to manipulate physical existence, or to change contemporary events through the agency of those same powers.

According to the Orthodox Zoroastrians, unholy magic consisted of the ritual worship of Ahriman (or an infinite time/creator God) via his lieutenants, seven planetary spirit-essences, through set observances and rituals, and by placing one's life and hopes under their collective power (ie; Chaldeanised wizardry). This abandonment of one's life's journey to the power of the planets was to follow fate or destiny, the will of the planets. With the correct understanding and performance of the prescribed rituals, Magicians invoked these "Gods" and conjured their cosmic energies. On the other hand Orthodox Zoroastrian fire priests crafted amulets to protect believers from the celestial powers, the planetary opponents of the constellations and two luminaries.

Since the Magi believed that all existence fell between the pillars of the two polar extremes of light and darkness, it is not surprising that magic should also conform to this fundamental precept. Based on the Zoroastrian texts (Avesta and Pahlavi), pagan Gnostic texts (such as those written by Iamblichus and other Neo-Pythagoreans), the

Tomes of Cornelius Agrippa and the writings of the Inquisitors (*Malleus Maleficarum*) we can divide the magical arts into two principle categories:

Dipite magie

White magic involved rituals aimed at procuring beneficent effects. It frequently, though not always, entailed the working of images upon noble substances like gold and precious gems. These rituals were said to have been performed by the white Magi and other astrologers, who used rituals calling down the might of the celestial angelic intelligences to impart miraculous happenings. Gem engravings also featured in the white magical rites of the Chaldean, Biblical Gnostic and pagan Gnostic magicians.

WIZARDS WERE
DEVOTEES OF THE FIEND

ZOROASTRIAN MAGI EXECUTED WITCHES

THE INQUISITORS
EXPLAINED WHITE AND
BLACK MAGIC IN A
SIMILAR WAY

Wlack magie

Whereas the second type of magic required the *tacit invocation of devils*, and this was known as *Witchcraft* (*maleficia*). References to it readily pervaded not only Zoroastrian scripture, but the records of the Inquisitors and Babylonian clay tablets inscribed several thousand years ago. Black magical rituals were the precise opposite of white magic, often requiring the engraving of incantations into disgusting or contaminated substances, as opposed to pure and inviolate materials.

Although white spells (in reality prayers) were performed by post-Karterian orthodox Zoroastrian Magi, it was only among the Zurvanite (white/black) Magi of Medea that white planet magic and black demon magic (as previously described) was employed. Magical spells were never part of the original Zoroastrian holy canon either. The Zend-Avesta and the Pahlavi texts explicitly reveal the first Zoroastrian priest-hood's hatred of irregular colleges of Magi, believing them to be among the "99,999 wizards born from the Great Fiend", Ahriman. In traditional Zoroastrian communes the performance of magic warranted death. Just as a market gardener sees the uprooting of weeds and thistles as necessary for the prosperity of his garden plot, so too did Zoroastrian legal bodies relish the task of eradicating warlocks and witches. Confirmed wizards were rounded up, flogged and executed.

And here is what the Inquisitors understood about white and black magic, based on their investigations of the witches;

"Necromantic signs are written under the influence of certain stars in order to counteract the influence and oppositions of other heavenly bodies, and these are inscribed, for signs and characters of this kind are often engraved upon rings gems, or some other precious metal, but magic signs are engraved without any reverence to the influence of the stars, and often upon any substance, nay, even upon vile and sordid substances, which when buried in certain places bring about damage and harm and disease".

"It has been shown above that there are two kinds of images. Those of the Astrologers and Mages are ordained not for corruption, but for the obtaining of some private good. But the images of witches are quite different, since always they are secretly placed somewhere by the command of the devil for the hurt of a creature; and they who walk or sleep over them are harmed, as the witches themselves confess" 1618

"But the images made by witches have no natural power at all, nor has the material of which they are formed any power; but they fashion such images by command of the devil, that by so doing they may, as it were, mock the work of the creator, and that they may provoke him to anger". 1619

Al-Nadim spoke of the Philosophers in Arabia during his day, mentioning their astronomical expertise, and their use of these arts in the fabrication of pagan talismans, some of which included "designs on stones, stringed beads (ie; chaplets), and signet stones". [620]

Magical ritual

To speak in terms of exact and immutable magical rituals is to ignore the fact that magical lore was of a fairly regional nature and derived from diverse sources, throughout different ages. The precise nature of these rituals can never truly be known, mainly because they were held in oral form, transmitted strictly within clandestine societies, or bound within a corpus of secret writings. Certainly, some breeds of magic were better known.

THE MAJORITY OF
MAGICAL UTTERANCES
ARE LOST FOREVER,
BECAUSE THEY WERE
LARGELY SECRET IN
NATURE

LOW MAGIC

Sympathetic rituals, or 'low magic' were conducted in the more primordial forms of occultism, methods which had been around since the Stone Age. Here a muddled diversity of ingredients proliferated, frequently varying from sorcerer to sorcerer. This is because the required substances were linked to the desired outcome of the sorcery. For example a rat's head brought sickness, the waving of an iron blade, wounds, and so on.

LOW MAGIC WAS MORE PRIMITIVE; FAR LESS STRUCTURED

HIGH MAGIC

The term 'high magic' means that the ritual ordinances were very elaborate in nature; a certain planet was required to be in a certain position, at a certain time when a magical operation was carried out. The ingredients had to be correct, and in the right quantity, the words spoken just so. These were rites of exactitude that were to be performed to the letter, in just the same way as the white Magian *Haoma* ceremony was to be without flaw. The ingredients demanded by these forms of 'high magic' were frequently universal in their ability to draw down the power of the planets and bettered by an understanding of Ptolomeic theora about the planetary rotations. Thus plants, stones, metals, animals, incenses and so forth were all supposed to have had a degree of affinity with one of the seven great planets.

ITS EFFICACY CENTRED
ON SYMPATHETIC
PRINCIPLES

In every case, the high magical arts were dualistic in nature and possessed a light and dark side. Generally speaking the pagan Gnostic magical schools summoned Archons and Aeons (bad and good celestial intelligences) to help them perform magic, and the Magian arts drew upon the heavenly spirits attached to each of the planets (in the celestial sphere), or demons (an act prohibited by the white Magi).

HIGH MAGIC IS A TERM
APPLIED TO THE MORE
EVOLVED FORMS OF
MAGIC, WHICH MOSTLY
ORIGINATED IN
MAGIANISM AND
PAGAN GNOSTICISM

In his the *Life of Pythagorus*, Iamblichus stated that the arcane rituals of "high magic" had very ancient roots, stretching way back to the time of ancient Babylon, Egypt, and Chaldea, and later to the priestly class of Medea. ¹⁶²¹ It is from their name that the word "magic" is derived; the ceremonies of the Magi. Various schools of magic existed.

It was not until those who theorised and philosophised about sorcery gathered together at various centres of knowledge, that more organised magical systems were formulated, standardised and propagated. Kabbalism, Zurvanite magic, Chaldeanism and pagan Gnosticism were the product of organised "systems", and the pinnacle of magical expertise and dualistic understanding. These rites diffused into the surrounding cultures thoughout the ages, quickly taking root, especially amongst heathen philosophical scholars of ancient Egypt, Rome and Greece.

SCHOOL OF MAGIC WHERE IT ORIGINATED

PAGAN GNOSTIC

Hermetic Among the Pharaonic priests of Egypt

Neo-Pythagoran Among the schools of Greek Philosopher scientists

Chaldean Among the Chaldeans

MESOPOTAMIAN

Babylonian Among the priests of Babylon Assyrian Among the priests of Assyria

Iranian Among the Magus priests and priestesses of the Persians and Medeans

ARYAN/SHAMANIC

Buddhist shamanism Among the Buddhist monks

Brahminic magic Among the Vedic and Hindu Brahmins

JEWISH

Kabbalistic Among the Essene Jewish sect

Ragie through the ege of an historian

What I will endeavour to do now is outline the various schools of magic. This is made possible due to the writings of Greek pagan Gnostics like Iamblichus, and Agrippa's De Occulta Philosophia.

Being "more enlightened by science and superior religions" modern thinkers see magic as superstition. Hence it is beneath the dignity of many academics to study it, or even incorporate it into their vision of history. The scale of its Mediaeval following demands our attention however. Thoughout much of Western Europe and the Islamic world magic was a religious manifestation of pagan Gnosticism, Chaldeanism and Magianism.

Whether we believe magic did or did not work is totally irrelevant, what is required though is an historical reconstruction that adequately incorporates the significance of magic to the ancient and Mediaeval mind, arts many regard as fantasies dreamed up over the past few centuries.

To attempt a reconstruction of these arts using 20th Century texts is daunting to say the least, mainly owing to the proliferation of "pseudo-magical" practices engineered by various occult societies towards the end of last century, groups such as the Golden Dawn, new societies of Druids, and later, Gerald Gardner's version of Wicca.

Despite these difficulties, if we search long and hard enough it is still possible to find texts penned in the late Mediaeval or Renaissance periods, that are impregnated with magical knowledge once propagated in the ancient world. They most likely do contain fairly pristine elements of the magical lore, the same magic being re-introduced into Europe during the Middle Ages.

To illustrate the concept that magic, like religion, has been handed down to the future relatively intact, it is necessary to table what Ibn Wahshih termed the Alphabet of the Kings.¹⁶²²

Ibn Wahshih, Al-Kahil and Abu Bakir Ahmand were the foremost Arab scholars engaged in the study of ancient scripts in early Mediaeval Baghdad. Just some of the books produced by them were *The Book of Secret Alphabets* (Abu abd Al-Kahil), *Book of Frenzied Devotee to Learn About the Ancient Scriptures* (Abu Bakir Ahmad). With the aid of these linguists and cipher experts, the Arab intelligentsia was able to tap into a wealth of ancient knowledge. Al-Kahil's work was by far the older of the two, maybe dating to 750 AD. ¹⁶²³ Collectively they contained a rich bounty of magical ciphers with such diverse origins as *King David of Judah* and *the Pharoalis*. Ibn Wahshih further cited ciphers pertaining to alchemy, and the greatest Greek philosophers and magicians, such as Costoudjis (who wrote more than 360 volumes about magic, divination, the gods, talesma, the affects of the constellations and planets, and necromancy). The variants first published by Ibn Washih (shown above) reappeared roughly 500 years later in Cornelius Agrippa's grand tome *De Occulta Philosophia*. We find it in Book II: Ch XIII¹⁶²⁵, Book II: Ch LII¹⁶²⁵, Book III: XXX¹⁶²⁶, Book III: Appendix IV¹⁶²⁷, and these in turn were written up and reprinted in Barrett's book, *The Magus* (1801).

IT IS DIFFICULT TO FIND A LOT OF GOOD INFORMATION ON MAGIC

MODERN OCCULT GROUPS DEVELOPED THEIR OWN MAGICAL SYSTEMS THAT ARE DIVORCED FROM THE RITES OF THE PAST

NEVERTHELESS ACTUAL MAGICAL PRACTICES HAVE FOUND THEIR WAY INTO THE MODERN ERA

Aleph Beth Cheth Daleth Gimel He Iod Kaph Lamekh Mem Nun

Re Qoph Resh Samech Shin Tau Teth Vau Vau Zain

In Agrippa's books examples of the "Alphabet of the Kings" are referred to variously as *Celestial Writing, The Writing called Malakhim,* and *The Writing called the Passing of the River*. In each case they have been assigned a letter name from the Hebrew alphabet, a point that proves fairly conclusively that Jewish Kabbalists and demi-pagan Jews (as distinct from ordinary Jews) were essential figures in the survival of these teachings, and the dissemination of the script among Mediaeval alchemists, sorcerers, astrologers and astronomers.

Jews were not the only ones to have used it. We are told that Mohammedan forces commandeered a treasure trove of Egyptian hieroglyphic scrolls from Alexandria in the 7th Century AD, and brought them back to Baghdad

for translation. And that is where Ibn Washih (a Nabataean Chaldean academic) and his colleagues first got their hands on the texts. The Alphabet of Kings was just one of the many magical scripts and ciphers extracted from these same scrolls c. 840 AD, which were essentially hermetic works on cryptography. This may or may not indicate that the script was devised by the Hermetic pagan Gnostics of Alexandria. Based on his research of the texts Ibn Wahshih claimed that the weird script, composed of strokes inter-linked with orbs, was once used by the Egyptian pharoahs. This is of course difficult to verify, for, to the best of my knowledge, it does not appear on Egyptian monumental masonry. Be that as it may, there is nothing to say that it wasn't used on specialist papyri not intended for a general readership, but for the kings and Egyptian priests and priestesses alone.

A closer examination of the script reveals that it was not so much based upon Hebrew (as per Agrippa's phonetic assignment), but on Babylonian and early Egyptian alphabetic scripts (see Appendix IV). These are important points, but can Agrippa's book really be viewed as historical? Or was it an over-indulgence in fantasy? Archaeology has yielded the necessary answers.

Examples of the Alphabet of the Kings have been found throughout Asia Minor and the Middle-East, on unearthed Gnostic gems, ¹⁶²⁸ spell lamellae¹⁶²⁹ and a magical bowl¹⁶²⁹; finds spanning a number of centuries. It appears that the use of these symbols had migrated out of Egypt and into the Middle East, but our inability to establish an historically acceptable date for the origin of the script in Egypt prohibits us from confirming this eastward movement. So on one hand it was being used by eastern sorcerers, but on the other hand it was also employed in the penning of the Jewish Kabbalistic *Book of Raziel*, which mysteriously materialised in 12th century Spain. No doubt the script had by this stage fallen into the hands of Kabbalistic Rabbis, who had then set about using it to write their magical tomes. Moreover, the principal discrepancy between the Alphabet of Kings and the Egypto-Babylonian alphabetical systems amounts to the addition of these peculiar orbs. Since the characters look uncannily like portions of the Kabbalistic tree of life, elements of the script may also have been used in the formulation of kabbalistic gematria (power words). In short, the ancient Egyptian and Babylonian alphabets were modified in antiquity by Kabbalistic sorcerers. Because elements of this orb writing appear on the so-called Pergamum disk (dated to 300 AD), we can assume that the acquisition of orbs had occurred at some time prior to this date, and its use was present in Anatolia and Asia Minor, presumably amid rogue elements of the post-exilic Jewish communes.

It would seem that the Alphabet of the Kings was designed by or for astronomers. We can infer this because Agrippa included substantial specialist notations on the planets and constellations in his work, and these were made in a similar way to the Alphabet of the Kings with lines interlinking orbs. Judging by the frequency of their use in later generations of magical and alchemical texts, one might guess that the notations were, as a rule, intelligible to those knowledgeable in the science. On the odd occasion, astrocartographers used an element of the alphabet and assigned it an astronomical meaning, 1630

The Constellation of



While it is possible that the script began its resurgence after having been introduced to eastern and western Europe by the Arabs and Khazarian Jewish war refugees, it is equally likely that it had been there since before the 4th Century AD. That is because letter "r" (resh) of the Alphabet of the Kings is the same as the Royal insignia of the Goths on the Bosphoros, and the later Mediaeval Russian Rurikid dynasty. This being the case, the 4th Century Russo-Gothic use of the script may have resulted from an earlier Hermetic-Gnostic presence in Southern Rus', the Caucuses and the Balkans, rather than an influx of Kabbalists. The Eastern world and the Crimea were not unknown to the Egyptians; after all, the Gothic nation (especially in the Bosphorous) had been in the vanguard of converts to the beliefs of Arius, the Alexandrian Heresiarch, and may well have had sustained ties with North Africa on account of this. The Alphabet of the Kings reveals other far more important things; the continuous propagation of a magical script, in a magical context, allegedly from the time of the pharoahs, to 300 AD, right through to the renaissance, and hence into the 20th Century AD.

Quite apart from containing the Alphabet of the Kings, Ibn Wahshih's work also included Ogham tree script, which they discovered in Alexandrian hieroglyphic texts during the 8th Century AD), and other scripts devised by ancient monarchs, who were often wont to craft their own clandestine alphabets for covert and royal purposes. [629]

It has been found etched into a magician's bowl from around 300 AD, not in egypt, but in asia minor

KABBALISTIC TEXTS

MODELLED ON EGYPTIAN AND BABYLONIAN SCRIPTS

OGHAM SCRIPT FOUND
IN CONJUNCTION WITH
THE ALPHABET OF THE
KINGS

How is it that the Chaldean scholar Ibn Wahshih's 840 AD cryptographic book contains copies of Ogham tree script, ¹⁶²⁹ a script avidly studied by the Celtic druidic intelligentsia, plus information on its decipherment, taken from Alexandrian Egyptian texts? This opens a real can of worms, because tree script is commonly believed to be only only associated with the British isles. Because the tree script is thought to go back as far as 300 AD, or even a couple of centuries before that, it could mean a number of things, many of which seem highly incredulous, and yet which are the only feasible explanations. Wahsish's book could mean that the Alexandrians learned it from the Britons before 300AD (most unlikely), or that the Alexandrians taught it to the Britons before 300 AD (again very unlikely), or that they both invented it at the same time (rather doubtful), or that an early Mediaeval Arab field officer had gained knowledge of them while visiting the British isles (the Arabs had scholars journeying all over Africa and Asia). It's only when you throw the "myth" of the Egyptian origins of the script, supposedly invented by the Egyptian god Thoth (alias Hermes Trismegistus, a principle Hermetic pagan Gnostic deity who was once a man), that things finally start to make sense. Wahshih's admits that his works were derived from Egyptian (and most likely Hermetic) exemplars from Alexandria. Thus the most likely conclusion, based on the available data, is that Alexandrians either taught this tree script to the Britons, or learned it from them before 300 AD.

THE ALPHABET OF THE KINGS - GEOGRAPHICAL DISTRIBUTION

LOCATION	USAGE	DATE
Egypt	Supposedly designed by the Pharoahs.	?
Asia Minor	Found on a magician's bowl.	300 AD
Gothic Bosphorus	Resh used as their royal insignia.	4th C. AD
Asia Minor	Appears on magical gems.	6th-7th C. AD
Khazaria	Many characters resemble Khazar runes, but without orbs.	8th-10th C. AD
Arabia	Appeared in Arabic treatises on ciphers.	c. 9th C. AD
Rus'	Resh used as the royal insignia.	c. 10th C. AD
Europe	Appears in magical and alchemical texts. 2n	d-16th C. AD
The Book of Raziel	Used to write the Jewish Kabbalistic Book of Raziel.	13th C. AD
De Occulta Philosophia	Jewish variants of the Alphabet of the Kings.	16th C. AD

The following table of characters illustrates the similarity of these various forms;

Key

Row A, Row B, Row C and Row D1-2 300 AD Pergamum magician's bowl.

Row D3-15, Row E1-3 Signs of the zodiac taken from the 1951 Dom Gaspar prayer missal.

Row E4-15, Row F1-15, Row G 1-8 Jewish Gnostic "Book of Raziel".

Row G 9-15, Row H 1-15 Arab cipher plastered over a 14th century magical scroll, and which was also found located in a treatise on ciphers retrieved from

Alexandrian texts, shown in juxtaposition with Ogham tree script

(which is normally associated with pagan Celtic Britain)!

	1	2	3	4	-	6	7	8	9	10	11	12	12	1.4	15
Row A	λ														
Row B															
Row C	П	4	96	7	X,	Ш	••	T	٢	_o ک	٨	7	2	Z	\triangle
Row D	w	20	γ	Y °	8	8	G	N	Ω	my	m	굔	m,	X	V J
Row E	***	*	M	U	Π̈́	T	Î	m	~	of	Σ	X	Z	9	ÿ
Row F	2	38	L	2	Å	7	W	γ	Դ	X	\$	1	r	2	n
Row G	C	K	**	؞ڵ؞	\exists	H	y	&	Ŷ	52	田	日	Σ	A	H
Row H	\otimes	Δ	0	11	4	A	Δ	[6]	لئا	ß	Ŗ	Þ	64	*	ф

Collectively this illustrates a remarkable continuity in this form of magical writing, spanning at least a thousand years. But how could such impeccable survivability have come about, without the existence of sorcerers or "minders" determined enough to bring their magical arts into the future?

Bearing in mind the Papacy's resolve to grind magic into the earth, the Magus wizards, the pagan Gnostic Elect and the Jewish Kabbalists were determined to maintain their solidarity; they became more cooperative, resourceful and ingenious in their endeavours, despite certain philosophical differences separating their varied schools. The magicians swore oaths they would never let this knowledge die, oaths such as the one made at a council of Grandmasters (perhaps in reality Grand Magian Illuminati, ie; philosophers, Chaldeans and pre-Karterian wizards the equivalent of Magupats or dasturs) from Italy, Greece and Spain in the 1300's. At this point it appears that they felt it was better to condense the many smaller books of secret knowledge into thick, mass-compilations, which were never to fall into the hands of the Christian authorities. 1631 Cornellius Agrippa certainly catered for this wish!

CHASED BY
INQUISITORS FOR A
LONG WHILE, PAST
MAGICIANS BEGAN
COOPERATING

THE MAGICIANS
CONVENED THEIR OWN
COUNCILS AT WHICH
THEY DISCUSSED HOW
TO SAVE THEIR
KNOWLEDGE FROM
BEING BURNT

Species of magic

Mlehemy

Several races once excelled at alchemy; the Babylonians, Egyptians, Hindu Brahmin and Jews, but ultimately its birthplace was old Babylon. Whether or not the Egyptians developed alchemy independently of the Babylonians is unknown, but in time the discoveries of both races became deeply inter-meshed. This alchemical marriage occurred when the Ancient Egyptian schools of alchemy began interacting with Babylonian metallurgists, who brought with them planetary theora concerning the effects of cosmic energies on the formation of metals and alloys, in the solid or liquid state. From that time forth, astrology, cosmic energy, planetary invocation and dualism became an indispensable part of Egyptian alchemy, and alchemy in general, as would political power games.

Sermetie alehemy

The best part of Egyptian alchemy was embodied in the writings of the pagan gnostic tutelary god Hermes Trismegistus, which, as stated, were re-discovered by the Arabs in Alexandria during their military annexation of the city¹⁶³³ in the 7th Century AD, and taken to universities in Baghdad, Cordoba, and Toledo for translation. Some of the key figures in their drive to dredge up the past were the cryptologists (cipher experts) Bakir Ahmad, Al-Kahil and Ibn Wahshih.¹⁶³⁴ Each of them (in conjunction with linguists in the employ of the Khalifs) wrote studies of magical scripts and ciphers employed in the ancient world. Many of these translations were only made possible due to the efforts of Chaldeans and Nabataeans who allegedly knew the means of translating Egyptian heiroglyphics.¹⁶³⁵ This is quite believable since Chaldean and Nabataean sectarians were present in Asia minor and North Africa during the 10th Century AD, and in the case of the Chaldeans known to be the custodians of books containing very ancient knowledge. Never having seen a specialised work devoted entirely to the writings of Ibn Wahshih prevents me from confirming that Egyptian heiroglyphic manuscripts were amongst those that formed the basis for his texts.

At the hand of Arab academics, the Alexandrian hermetic technologies (including alchemy) came to life once more, and gave rise to some of the Mediaeval world's great medical, mechanical, optical and alchemical advances. Egyptian hermeticists utilised the Alphabet of the Kings, for alchemical notations, together with other symbols known only to their fraternity. For this reason they are repeatedly found in extant Mediaeval and Renaissance alchemical manuscripts.

Castern alehemg

Mediaeval alchemical advances are not solely attributable to the Arabs, for Jews turned out to be some of the greatest names in Mediaeval alchemy. This wouldn't have been anything the Arabs taught them either. You see the Jews were a Semitic tribe formerly enslaved by the Egyptian Pharoahs, until leaving captivity somewhere around 1300 BC. A slave force they may have been, but they were slaves employed on the some of the most breathtaking building projects ever undertaken in the ancient world. As later Roman engineers marvelled at how the Egyptians achieved these feats, it is likely that an elite and discrete group of Jews continued to assiduously maintain the great secrets that their ancestors once saw, as they toiled over the pyramids and temple constructions in the hot African sun. They perhaps employed these same stone-working skills while building the first Jewish temple under King

BABYLONIANS, EGYPTIANS, HINDUS AND JEWS WERE THE MOST SKILLED OF ALCHEMISTS

BABYLONIAN AND EGYPTIAN ALCHEMY WERE INTERCONNECTED

THE ANCIENT ROMAN
ECONOMY WAS
SEVERELY HARMED BY
THE ACTIVITIES OF THE
ALCHEMISTS

AS WITH MANY OTHER
ANTIQUARIAN BOOKS,
THE ARABS WERE
RESPONSIBLE FOR
RESURRECTING THE
TEACHINGS OF THE
ALCHEMISTS

JEWISH ALCHEMISTS

THE JEWS MIGHT HAVE
BEEN SLAVES TO THE
EGYPTIANS, BUT THEY
ACTUALLY WORKED ON
ARGUABLY THE GREATEST
BUILDING PROJECT EVER
UNDERTAKEN IN THE
ANCIENT WORLD

PYTHAGORUS HOPED TO LEARN FROM THE JEWS

JEWISH TEXTS ENTERING EUROPE FROM THE EAST

BLAST FURNACES IN RUSSIA

ONE OF THE FINEST
MEDIAEVAL ALCHEMICAL
TREATISES WAS CALLED
THE PICATRIX

ITS ARAB AUTHOR, IBN
QURRA, HAD
INTELLECTUAL
COLLEAGUES AMONG THE
HINDU BRAHMANS

Solomon. Thus the Jews (or much rather one section of their population) became the custodians of a corpus of ancient pagan Gnostic knowledge, which presumably included alchemy. And they did have knowledge that was worth knowing. In Porphyry's book, the *Life of Pythagorus*, 1656 we learn that the famed Grecian scientist-Philosopher, Pythagorus, thought enough of the Jews to visit them in search of mentors; just as he did among the Egyptian, Chaldean and Magian priests. 1657

Late mediaeval treatises such as *De Occulta Philosophia* are laden with occult data from mediaeval Jewish sources, but how could this have eventuated? Well following the destruction of Khazaria, it is highly likely that Jewish alchemical and Kabbalistic teachings were introduced into Spain by Khazarian academics who had preserved this same knowledge. These Jewish intellectuals were to be found among the refugees issuing forth from the collapsing Khazarian state, to Spain (that other great refuge of Mediaeval Jewry). We know that the Kabbalistic *Book of Raziel* was among them. One 17th Century scroll bears a "Seal of Solomon", ¹⁶³⁸ a protective amulet first devised by the Jewish Kabbalists. In essence the scroll in question depicted planetary insignia surrounded by an agglutination of intertwined sigils. What is even more illuminating is that this Seal of Solomon seems to contain not only the Alphabet of the Kings, but a elements of glagolithics and Brahmi Asoka sanskrit. This helps show a link between India, Slavia and the Jewish Kabbalists.

Alchemy was once popular in Mediaeval Poland, and was still topical in 19th Century Russia¹⁶³⁹ judging by the amount of "pharmacy spiritual" paintings made towards the end of last century, complete with magical squares and full renditions of the alchemist at work. Perhaps these too owed their beginnings to Jewish alchemists traversing their lands en-route to Spain, though it is far more likely that these works of art were the product of neo-occultists. Nevertheless they may have been in part derived from spiritual alchemical beliefs that lay buried in the folk traditions of the Russian people since the Middle Ages, and even before that.

For instance the Arab geographers Ibn Istakhri and Ibn Hawkal spoke of the Arsa, a Rus' tribe who traded in processed tin. Evidently the Arsa had constructed smelters of some kind, to refine and process the tin ore. These need not have been primitive methods either for Russian archaeologists have discovered advanced blast furnaces near Silver Bulgaria, ¹⁶⁴⁰ a territory associated with the Arsa, and formerly governed by the Khazarian Jewish Empire.

That these furnaces predated by several hundred years those which emerged in the West during the high Mediaeval period¹⁶⁴¹ confirms that highly evolved metallurgical processes were known in the vicinity of the Ural mountains. At this stage it appears the furnaces were built by the Mongols.

The Indian connection

The *Picatrix* of Thabit Ibn Qurra was a rallying point for the emergence of alchemy during the Middle Ages, a time when Arab and Western astrologers draughted horoscopes after the manner of Northern and Southern Indian star charts. Since the Arabs were key importers of occult studies into mediaeval Europe, we might have cause to wonder if there was ever a connection between Indian zodiac charts, alchemy and the Arabs ... and it appears that there was.

Thabit Ibn Qurra, the author of the *Picatrix*, was a mathematician and scientific field officer who served in a liaison post with the Hindu Brahmin astronomers. Ibn Qurra was, in his own way, responsible for major advances in mathematics and human understanding by introducing Indian mathematical principles into the Christian and Islamic world. It is quite probable that he incorporated other things he had learned from the Hindu *Brahmin alchemists* while in India, things that he later included in his *Picatrix*. Hence the significance of this book to Mediaeval alchemy. As you will have read Indian-Arab interfacing in the sciences resulted from exchanges of information taking place between the Hindu Brahmin and Arab intellectuals at places like Jundishapur.

The "science" of alehemy

To the uneducated eye, this ghastly smelling science employed processes that bordered on the magical. Studies in alchemy imparted not only the means to produce and refine diverse substances, but an understanding of the philosophical and metaphysical properties possessed by ingredients, and the planets which governed them. The art was notoriously expensive, fairly unproductive, often dangerous, and even fatal.

Alchemists usually worked in husband and wife teams, searching in vain for the elusive "Elixir Vitae" and the "Philosopher's stone" which was allegedly able to transmute other chemicals into silver and gold. The rationale for heterosexual couples as practitioners exists in the powers unleashed by the mating of opposites. Most of their books were written in symbolic pictures, and were sometimes annotated with magical ciphers that explained the means by which diverse alchemical operations were to be performed. Since alchemists were a secret fraternity, signified by the *ouroborus* (a serpent biting its tail), they were most discreet about their discoveries. The ciphers they employed served to conceal their science from the uninitiated.

Alchemists fastidiously observed the positionings of the planets to establish the most auspicious times to carry out procedures, extractions, refinements, and so forth. Consequently many of them fraternised with astronomers and astrologers, or dabbled in the science of astronomy themselves.

Alchemists made a living by refining ores and substances such as cinnibar (from which comes mercury) or developing new metal alloy recipies, and selling them to sorcerers and specialised tradespeople. Other fortes were the production of dyes and pigments, coloured smoke, remedies and potions, the assaying of ores, metal purification, glowing substances, acids, inflammable substances, and transmutation-like tricks.

Any work not based upon the writings of the masters, or colleagues was deemed experimental and a venture into unchartered waters. As always the work was time consuming, requiring the mounting and replacement of costly and specialised pieces of apparatus, the gathering of base materials, and the lighting and controlling of fires. Projects took weeks at a time to complete as the alchemist meticulously noted changes in the nature of these base substances, and sought to understand the various uses these bi-products could be put to. When pioneering new techniques alchemists carried out much of their work by trial and error; tasting, touching, sniffing, observing. This field was particularly hazardous and time-intensive.

Due to the price of "scientific" glassware and other chemicals, the cost of founding a lab was extraordinarily high, and beyond the means of most, unless they knew a good Arab glass-blower. Consequently it was normal for alchemists to seek the patronage of wealthy nobles. Ultimately the aim of every alchemist was to make monumental discoveries and become independent of their financiers, who only bothered them every other day wanting to know why their financial investment hadn't led to discovering the secret of turning lead into gold.

But dis it so angthing?

Alchemy played a leading part in the evolution of human knowledge, for it led a select group of individuals to question the nature of the universe in which they lived, to dissect it, and see how things worked. The alchemists chanced upon many things of merit, such as how to make rust-resistant iron¹⁶¹² (one example of which is the iron column at Mehrauli, India). In this respect it was of great use to people in some areas.

From a magician's standpoint, alchemy permitted the production of astounding illusions. Malleus Maleficarum stipulated that magic did exist in a very real sense, in just the same way that miracles were supposed to have. However it went on to say that many seemingly magical occurrences were merely natural phenomena, or illusory trickery. From the various fables written about Simon the Magus, it is generally believed that he excelled in the arts of Juggling (illusion). Some of these tales intimate that he and his colleagues may have known how to make coloured dyes and smokes. A similar thing could even be said concerning the pagan Rus' Prince Oleg "the Sage" who was mentioned as being able to cloak himself in a magical blue mist. Perhaps he, like the Gnostics, might have used such props at opportune moments, or then again, drugs may have been responsible for the illusions, or maybe these were just poetic license; a ripping yarn. Some alchemists claimed an ability to make gold and silver from dissimilar substances, or create an Homonculus, a baby who was conceived and thrived inside a glass tube. In De Occulta Philosophia, Agrippa states they achieved the latter by placing secret substances (which to be even remotely plausible had to have included sperm and a human ovum) into a glass crucible. The vessel was scrupulously kept at a moderate temperature for just over a month, encapsulated within a pile of horse dung. Upon completion of the month one would expect to discern a small creature inside. From that time an enriched solution of human blood was poured inside the tube to sustain the being, with these nutrients replenished on a daily basis. The creatures grew steadily, and after some 40 weeks of incubation the alchemists purportedly removed an undersized baby from the glass container, who could in every respect be raised as a normal child.1644

Only in the last decade have we developed in-vitro technology to the stage where we can conceive a child inside

ALCHEMY WAS
CONCERNED WITH
PHILOSOPHY AND
METAPHYSICS AS MUCH
AS IT WAS WITH
CHEMISTRY

ALCHEMISTS HOPED TO MAKE GOLD USING "THE PHILOSOPHER'S STONE", BUT THEY HAD TO DISCOVER IT FIRST

WHILE A CERTAIN
AMOUNT OF THEIR
WORK WAS BASED ON
THE FINDINGS OF
EARLIER ALCHEMISTS,
THERE WAS STILL MUCH
THAT THEY HOPED TO
DISCOVER BY
CONDUCTING
EXPERIMENTS

ALCHEMY REQUIRED
RICH PATRONS, WHO
COULD AFFORD TO
FINANCE THE
NECESSARY EQUIPMENT

THEY COULD PROBABLY

MAKE COLOURED

SMOKE

THE ALCHEMISTS
CLAIMED THEY COULD
RAISE CHILDREN INSIDE
A GLASS ALEMBIC

THE METHOD THEY USED TO MAKE A HOMONCULUS WAS VERY ELABORATE WE CAN'T EVEN ACHIEVE THIS NOWADAYS

DID THEY KNOW HOW TO EXTRACT HYDROGEN GAS, TO MAKE HOT AIR BALLOONS?

TALES OF MEDIEVAL AIRSHIPS

THE IMPRESSIVE KNOWLEDGE OF THE PAGAN INTELLIGENTSIA

THERE IS A TALE FROM MEDIAEVAL FRANCE CONCERNING AN "AIR-SHIP" WHICH MAGONIANS FLEW ABOUT IN. WAS THIS JUST A STORY, OR POSSIBLE EVIDENCE THAT PEOPLE FROM MAGONIA KNEW HOW TO MAKE A HOT AIR BALLOON?

Fig 86. The Renaissance mind was captivated by visions of flying machines, airborne witches and creatures. These two examples are facimilies of flying machines found in Bosch's art. a glass tube, and subsequently implant the fertilised ovum into a woman. Even now the technology has only mixed success. The merest notion that one could simulate a full term pregnancy inside an alembic would therefore be unachievable by today's standards. The homonculus was thus a far-sighted, dreamy fantasy on the part of the alchemists. The only other alternative is to admit they could make an artificial womb using nutrient-rich, oxygenated, coagulated blood, that formed a gelatinous womb resembling a human placenta, to which the newly conceived foetus' umbilicus attached itself, and from which it fed, "breathed" and grew? I have grave doubts about whether they could perform something which modern medical experts are not even faintly close to achieving; but that is what they claimed.

The Chinese are credited with the invention of gunpowder and guns (during the 12th Century). However it is equally probable that the Magi, or Hindu Brahman alchemists independently discovered the destructive properties of saltpetre (which in Iran and India can be found in surface deposits) during their experimentation.

Whether the alchemists ever observed that hydrogen run-off from acid experimentation created a hot air balloon when siphoned into a wine skin (instead of a glass alembic) may be stretching credibility to its highest limits, but it would be a relatively simple discovery to make when you actually think about it. Certainly ancient Indian texts record their use of flying machines, particularly for military purposes. Aryan soldiers supposedly dropped incendiaries and missiles from these aerial platforms, upon the heads of the enemy far below. If such devices ever existed, they were no doubt kites or balloons of some description.

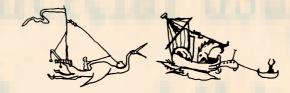
Ireland provides one good example of outlandish aeronautical exploits, mostly in the vicinity of a church. The Ulster Annals speak of an air ship inadvertantly becoming moored to the altar rails at Clonmacnoise, as its anchor stuck fast, while monks were at prayer. As a result "the big hull rocked to a standstill". ¹⁶⁴⁵ The crewmember slid down the anchor rope to free the snagged hook, but appeared to have breathing difficulties (possibly as a result of coming down to a much lower altitude?). The aerial vessel was freed only with the help of the commune's bemused clerics. This event allegedly took place in the year 748 AD. ¹⁶⁴⁵

London experiences such a wierd visitation in the year 1122, as told by a prior from St Peter of Vigeois in France. ¹⁶⁴⁵ He reported that churchgoers leaving church during poor weather were greeted by the unusual sight of an anchor buried deep in a cairn of rubble. Looking skyward they noted a strained anchor rope reaching up into the clouds, and could eaven hear crewmen arguing, following which an air sailor made his way down the rope. Here, once again, the airman becomes ill from the air quality and dies not long after alighting. ¹⁶⁴⁵ The vessel lingered there for about another hour, but departed after resolving to sever the anchor rope.

Nothing short of two Irish kings purportedly witnessed airships themselves, namely Kings Domhnall and Congallach.¹⁶⁴⁵

If one is to draw a direct parallel between these happenings and those mentioned by Agobard the Lyon bishop, it is plausible these 'mythical' vessels hailed from Magonia "whence ships come in the clouds for the purpose of carrying back the grain which is beaten off by the hail and storms". Later folk tales from County Donegal Ireland likewise associated the 'cloud ships' with Magonia. Villagers also noted that aeronauts were conversant in English, Gaelic and Latin when they wished to converse with locals, but most of the time their language remained unintelligible.

I don't think there's a scholar today who would credit these stories as anything other than imaginings of ancient "science-fiction" writers.



Even so, what are we to make of a report made by a Mediaeval French Bishop, who claimed he had to stop locals killing a *Magonian* "wheat-stealer". The victim in this case was *a man* who his parishioners swore had been left behind by his airship's crew (a balloon?) after it took off without him.¹⁶⁴⁶ He was allegedly in collusion with the witches. Considering that the Great Svithiod was supposedly ruled by Magon and Russia by Madai, we should regard Magonia as being situated in Scandinavia or the Baltic.