

Alchemy was not always used honourably. During the reign of Diocletian Roman alchemists became embroiled in a series of major counterfeiting scams, through the mass production of fake gold, that flooded the market place. The sheer scale of their activities almost brought the state coffers to the brink of ruination and led to an imperial decree commanding the immolation of an immense range of alchemical texts. There are no records of where these Roman alchemists escaped to, or how many treatises escaped the purges. Alchemical treatises were not the only ones subjected to state retribution. Al-Nadim states; "*A reliable person has told me that the Romans burned fifteen loads of Archimedes books*", adding that their motive for doing so was very involved, so much so that it would take a long time to relate. By my estimation these books must have been regarded as seditious or threatening to prevailing religious or secular institutions.

The counterfeiting theme re-emerges later in early Mediaeval history. Saxons manufactured false bullion by gilding bronze ingots, perhaps using some alchemical process.¹⁶⁴⁷ During their resettlement to Gaul by Mummolus they swindled a great many townsfolk along the migration route.¹⁶⁴⁷

Books used by the alchemists: The *Picatrix* by Thabit Ibn Qurra (d 901 AD). *On Instruments and Furnaces* by Zosimus of Panoplis, and the writings of Democritus of Alexandria, Geber, Rhasis and Avicenna. All written in Arabic, Latin and Greek; they once had limited, but esteemed readership.

RELIGION Pagan or Biblical Gnostic.

HIGH MAGIC

THE SOURCE OF THE POWER

The term pagan Gnosticism has its origins in the Greek word *Gnosis*, which means "knowledge". Therefore pagan Gnosticism was the pagan Gnosis, ie; the special things that the pagans knew. Pagan Gnostics excelled in all kinds of Gnosis, namely the sciences, medicine, mathematics, philosophy, poetry, religious ritual, gem-craft, music, idol-making, drama, politics, astronomy, astrology, rhetoric, magical apparatus and the worship of the Gods of Greece, Chaldea and Egypt, in addition to daemones (under certain circumstances). Although a large portion of their knowledge was concerned with understanding the physical world in which we live (ie; "science"), the remainder of it related to religious matters, in particular, teachings about a perfect celestial being known as "the Great Spirit". Beneath him were other spiritual emanations of himself (namely gods, archons, aeons, genii and daemones) who performed services for him in the world, such as the serpentine intelligence called Hermes, the Psychopomp, patron of all the arts.

PAGAN GNOSTIC INCANTATIONS

Pagan Gnostic (and Biblical Gnostic) power dwelt in the many light or dark androgynous angels who budded from the supreme god's own spirit, and who bestowed gifts and benefits to those who knew how to summon them. These spirits were inalienably linked to human fate, and coupled with the seven planets and 12 signs of the zodiac. As mentioned by Iamblichus, pagan Gnostics felt a need to conjure the aid of these aerie demons, elder gods and heroes (such as Hercules) in the upper and lower atmosphere, which held the bonds of our fate in their hands.

The following pagan Egyptian incantation against illness (found written on a papyrus dating to the 3rd Century AD) is particularly illustrative of how such an incantation might be used.¹⁶⁵⁰

"(ia)rbath agrammê fiblô chnêmeô (a e)e êĉê iiii 00000 ишиши ôôôôôô(ô) Lord Gods, heal Helena, daughter of (..) from every illness and every shivering and (fever), ephemeral, quotidian, tertian, quar(tan), iarbath agrammê fiblô chnêmeô ARCHONS AND AEONS WERE CONNECTED WITH THE PLANETS AND SIGNS OF THE ZODIAC

THEY SUMMONED DAEMONES, ARCHONS AND AEONS USING JEALOUSLY GUARDED INCANTATIONS



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While such utterances seem like gibberish to the uninitiated, they were formed in a prescribed manner. Appearances are deceptive; Gnostic incantations only appeared to be chaotic and jumbled in nature. According to the Sethian prophet Marsanes, their incantations normally contained long strings of vowels, sounds thought to be receptacles of celestial power. The silent quality of the pause, the pitch, rhythm and timbre all affected the invocation of the "angel" or Archon, and were of crucial importance to the efficacy of the magic. Improper utterances would most likely have resulted in failure.

Incantations resembling those of the pagan Gnostics were known in some parts of Europe, even as late as the early Middle Ages. As isolated as these examples may be, they have been found in Scandinavia and Frisia, *incised into wands*. According to Kieckhefer, this variety of wand (fig 87.2) tends to predominate in Denmark, and many places where the Danes settled. The incantation aaaaaaaaRRRnnn.bmuttt alu¹⁶⁵¹ was found on one particular wand, a nonsensical string of characters untranslatable in Dansk Tongr, which halted abruptly with the Norse power word "alu". Thus it had an apparent magical meaning, which must have had some significance for the user. Nonetheless modern runologists have been unable to field a possible interpretation for it.

An answer to this problematic question might be found in the writings of the Gnostic prophet Marsanes, who provided a lengthy discourse on the ether-penetrating virtues of vowels, dipthongs and consonants.¹⁶⁵² By comparing the Norse exemplar with known Gnostic inscriptions,¹⁶⁵³ and applying information within the Coptic Nag Hammadi texts (particularly those of Marsanes), we could come up with the following explanation for this inscription, but in truth, its fullest meaning may not have been known even to the sorcerer. It was most likely a solar invocation, denoted by the a's, perhaps in unison with several male archons and minor angels. Maybe an additional entity was summoned by calling upon them collectively by the correct utterance of the name. Whether they were long or short a's was also significant, since short letters were of less account than long ones (which resonated with power). The liquid consonant "R" was most likely what Marsanes referred to as a *semi-vowel*, a consonant which sounded like a vowel when used in a word. A *triple letter* imparted a male archontic power meaning. These groups were then joined together by combinations of *inferior consonants*, known as *intermediaries*, whose full significance was just a matter of faith, something not revealed to the initiate. Consonants were always to be truncated by vowels. Singular letters were often dictated to, and mastered by the name and nature of the preceding, or succeeding power letter, but in some cases they carried some powerful influences.

So, is it a coincidence that there were some eight consecutive a's, three groups of triple consonants, plus three individual consonants? Could "alu" be a corruption of the Egyptian "power-word" for magical energy; "akhu"?¹⁶⁵ Could the "bmuttt" on the wand be a rending of the the Egyptian word "mut"¹⁶⁵ (meaning "a soul of the dead"), and if so was the wand used to summon the dead using the power of the sun? Is it a coincidence that the overall shape of the wands resembles one supposedly used in the raising of Lazarus from the dead (fig 87.1)?

Perceptible similarities between the Norse and Egyptian magical incantations are all the more intriguing once you discover what an Arab Traveller, one Al-Tartushi, had to say about the 10th Century Danes of Heidby. Around 935 AD Al-Tartushi informs us in the *Travel book of Ibrahim Ibn Jakub* that Heidby's Norsemen worshiped the constellation of Sirius as a god (as did the Egyptians and Magi), to which they sacrificed swine, cattle and rams, which were hoisted aloft on stakes. It is a matter of great curiosity that he describes *male and female Danes wearing eye makeup*. The closest parallel to this is of course ancient Mesopotamia (especially Chaldea) and Egypt. Al-Tartushi further reported they sang disturbing growling songs from the throat, like dogs. All in all, the vocalisations of Gnostic vowel incantations must have sounded like insane undulating squealing, or even growling.¹⁶⁵⁶ So, in light of the similarities between the Norse inscriptions and the Alexandrian Gnostic incantations, were the Danes



Fig 87.1 Supposedly a depiction of Christ raising Lazarus from the dead. However I see it as a Gnostic magician wielding a wand similar to the Lindholm example.



Fig 87. 2 The Norse Lindholm wand with the aaaaaaaaRRRnnn.bmuttt alu inscription.

intentionally making dog sounds? or was it drunken babble? or, perhaps an *aaaaaaeeeoooooiiiuuoooaa* or other Gnostic hymn or vowel incantation like that found on the Lindholm wand? Al-Tartushi added that he found their songs very unnerving.

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What is more, the Norse *Volva* prophetesses used what they termed *sethir* magic, which in one surviving account required them to ascended a dais. Someone present in the gathering assembled before the *Volva* began singing songs, as the prophetess entered into a trance. We might ask if there was a connection between Norse Sethir magic, the Danish growling songs, the Sethian-style wand inscriptions of the Norsemen, and the magic of the Sethian serpent Gnostics (who may well have sent their greatest holy books to the Crimea, a location where Norsemen could conceivably come into contact with such teachings)?

The power, prophesies and magic utilised by the Greek pagan Gnostics were rendered all the more powerful through the intermediaton of the Great Serpent, or as *Malleus Maleficarum* called it, the Pythonean genius. This was supposed to have been the same spiritual essence which once conversed with the Greek prophetesses at Delphi, who ascended a seated dais to utter their prophesies. This serpent was also protector of the underworld flock, a soulescorter, magician and lover of all the arts, and went by the name of Hermes or Apollo.

As with the Magi, Gnostics excelled at lapidary work. It was most likely Gnostic jewellers who made Nero's emerald coloured spectacles; just one of many wonders that convinced the Emperor to worship Simon Magus,¹⁶⁵⁷ the Samaritan, as *Sanco Deo*, the Holy God. Biblical Gnostics claimed that their esoteric pursuits were the one true Christian faith, but for the Church their activities were a repugnant, nascent evil in the world.

According to Eusebius, Simon was the main god of the Samaritans, and in Rome his idol, portrait and temple were erected on the Tiber River, where he was worshiped as a living god. In legend, St Peter (who was also once known as Simon) was said to have tracked him down to Rome in order to confront him face to face.¹⁶⁸

Like Simon Magus, many Gnostics were supposedly well versed in juggling, illusions which utilised props, smoke, coloured dyes, ventriloquism, hallucinogenic incenses, sparks, magical boxes with false bottoms, trick wires and locks and magical moving statues. Simon the Magus performed other "god-like" feats like producing birds, animals and even living people "from thin air".¹⁶⁹

PAGAN GNOSTICISM GOES WEST

The archaeological retrieval of seemingly pagan Gnostic magical apparatus in Britain and Scandinavia suggests that heathen Gnosis was present in both places. Magical lamellae (inscribed plaques) and foils (items commonly found in pagan Gnostic ritual magic) were once used in these regions, and with the aid of pagan Gnostic deities such as Asclepius, the people of Mediaeval Britain and Prussia sought to employ these healing amulets to full effect.

The precise purpose of the Scandinavian *goldengubber* golden foils is unknown, though they possessed an apparently magical nature. The similarity between the pagan Gnostic incantations unearthed in Egypt and the 6th Century Lindholm wand is compelling, and when taken in conjunction with the magical foils, and other artefacts seemingly associated with the Egyptian goddess of magic, Isis, one can conclude that an unknown number of pagan Norsemen were devotees of pagan Gnostic magic. We must then explain how pagan Gnostic religion spread to such diverse places as Britain and Scandinavia.

If we accept Tacitus and the *Oxyrhynchus papyrus* (dating to the 2nd Century AD), Isis was already being worshiped in certain parts of Germany and Russia in the first few centuries after Christ at least. There can be no more obvious sources for the later Norse magical traditions. Another solution seems bound up in reports concerning the Druids, which go back as far as 135 BC.¹⁶⁶⁰ Popular perception has it that the Druids were simply a rustic cult confined to the British mainland, whereas there are indications that they were known far and wide, and annually travelled as far away as Galatia in Asia Minor to meet in council.¹⁶⁶⁰ Roman and Alexandrian writers alluded to them being proponents of something very similar to Neo-Pythagoreanism,¹⁶⁶⁰ who avidly pursued philosophy, high magic and the natural sciences. Magical artefacts retrieved by archaeologists prove that this was not just idle prattle on the part of these commentators. This may point to a factual Celtic connection with the Neo-Pythagoreans, and, logically, a movement of Greek pagan Gnostic learning into the west. At the very first these customs probably penetrated Britain (in pre-Celtic times) with the likes of the Greek Philosopher Pytheas on his trip to Thule, or the Greek astronomers who once performed celestial observations in Britain, perhaps several centuries before Christ. Britain's ties with the Greek and Alexandrian astronomers has already been explained. In summary their magic;

SIMON THE MAGUS WORSHIPED IN ROME 1. was brought to these locations by Greek and Egyptian sea-farers during ancient times, people such as Pytheas.

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- 2. spread to Germany, Britain and Ireland with Celts formerly residing in Asia Minor and Thessaly.
- 3. spread to other parts of Europe via the travels of the Heruli, Goths, Cimbri, or the splintered tribal remnants of the former Scythian nations.
- 4. was spread by a brotherhood of Greek and Alexandrian astronomers, especially those dedicated to Isis.
- 5. All of the above

THE PAGAN GNOSTICS LEAVE EGYPT

Another plausible explanation for the existence of pagan Gnostic magic in Europe and the east can be found in a priceless cache of mixed pagan and Biblical Gnostic documentation discovered in Egypt in 1945, now known as the Coptic Nag Hammadi texts. Portions of these texts outlined a programme of migration, designed to save their faith from extinction by relocating Gnostic holy texts to safer lands.

THE PROPHET GONGESSOS

GNOSTIC TEXTS FERRIED TO CHARAXIOS

IT WAS PROBABLY ONE OF TWO PLACES

IF THE SETHIAN GNOSTIC MANUSCRIPTS WERE SENT TO THE CRIMEA THERE IS NO GUARANTEE THAT THEY HAVEN'T BEEN FOUND OVER THE PAST 1.600 YEARS

DIVERSE SPIRITUAL FORCES RULED THROUGHOUT THE COSMOS ACCORDING TO THE MANICHEE SCHEME OF THINGS Among them was the *The Gospel of the Egyptians*,¹⁶⁶¹ which revealed a major transportation of Gnostic tractates from Egypt (during the 4th Century AD) to Diospolis (literally "The City of the Gods") in Libya. In the same bundle of scriptures, Gongessos (a Sethian Gnostic prophet) explained that Seth's (the Serpent's) compilation of extant Sethian manuscripts, which took 130 years to complete, was to be taken to *the mountains of Charaxios*, to be sealed up until the last of all the generations. This shipment was for all intents and purposes the mother-lode of Gnosticism. Gongessos further stipulates that the scriptures were to be placed inside a mountain, in a place where the sun could never rise, or shine.¹⁶⁶² So where was this Charaxios? Based on Claudius Ptolemy's map of the world (c. 2nd Century AD) Charaxios could be one of two places.

Firstly the name of the location is extremely illuminating, for *Charax* was a Chaldean word, meaning "a fort". So presumably the Gnostics were somehow affiliated with the Chaldaean sorcerers, or had chosen to repatriate themselves to a fortification first built by the Chaldeans. That *Charaxios* has the Greek ending *-ios*, probably indicates that Charaxios was situated near Greece or its environs. Considering this, we are compelled to associate Charaxios with the gargantuan Taurian stronghold of *Charax* in the Crimean mountains (on the Crimean promontory of the Ukraine). If this were so, then the greatest ever shipment of Gnostic books could have been dug into the north or south face of the Crimean mountain chain, amid a small, dark cluster of peaks.

The only other location that could be plausibly identified with Charaxios was Charax in Parthia, which was shown on Ptolemy's map at Longitude 94 15, Latitude 36 40).

Yet even if the cache was sent to the Crimea, there is still no guarantee that it hasn't already been dug up in the past 1,600 years, and their contents utilised by those who stumbled upon them, or by the descendants of the very people who took them there in the first place, and interred them in a specially built vault.

Considering these various points we find a plausible explanation for the Sethian-style magical inscriptions found on the Lindholm wand.

MANICHAEAN AND BIBLICAL GNOSTIC MAGIC

Other biblical gnostic cults dabbled in the magic arts, as an expression of their Christian faith. The next magical inscription (Kelsey Museum exhibit 26119) was made on the reverse of a bronze amulet pendant, upon which Jesus is depicted flanked by the four evangelists in their animalian iconographical forms, in addition to snakes and a lion in the foreground.¹⁶³ It reads

"Holy, Holy, Lord Sabaôth (4 symbols resembling those found in the Alphabet of the Kings) The seal of the living God, Guard from every evil him who carries this amulet".¹⁶⁶³

Here we find what could conceivably be a legitimate holy pendant crafted to protect a Christian wearer. But the inclusion of insignia from the Alphabet of the Kings indicates that it was probably fabricated using magical processes, and therefore banned by the Church.



The Manichaeans were another extremely successful Gnostic sect that evolved in the Far East, a religion that drew upon the mythology and beliefs of Buddhists, Zoroastrians and Christians. These particular heretics are elaborately discussed later on. Though the commandments of Mani forbade the use of "magic" *per se*, the Manichee Elect harnessed Archons and Aeons as well-springs of spiritual power to perform miracles. Unfortunately we know very little about the prayers, incantations and rituals they used to invoke the following spiritual beings, but it was probably a form of dualistic Gnosticism;

MANICHAEAN POWER SOURCES IN THE HEAVENS¹⁶⁶⁴

THE DIVINE AUTOGENES

(the Unknowable father who gave birth to Sophia)

Pistis Sophia, the divine wisdom

Sabaoth, son of Yaldabaoth

Jesus - the Serpent of Salvation who encouraged Adam and Eve to rebel against Yaweh

The Planetary intelligences, the heavenly lights, comets and other luminaries

Adamas (Adam - the brave rebel)

Sophia Zoe (Eve)

MANICHAEAN HOLY ANGELS¹⁶⁶⁴

The non-jealous (m), Blessedness (f), The Blessed-one (m), Faith (f), The One-of-truth (m), Gladness (f), He-whois-without-envy (m), Joy (f), The Most-Loved (m), Love (f), The Trustworthy-one (m), Peace (f), Truth (m) - These mated and gave birth to the 64 Cherubin, the beneficent serpent-angels.

LORDS OF THE BOUNDLESS AND ABYSMAL CHAOS¹⁶⁶⁴

YALDABAOTH (Yaweh)

(Demiurge, world-maker, lord of the Hebdomad, the Jealous God)

THE ANDROGYNOUS SONS OF CHAOS - EACH LEADING AN ARMY OF A MYRIAD ANGELS¹⁶⁶⁴

Yao - He who is Lordship Astaphaios - He who is Wisdom Oraios - He who is Riches Eloai - He who is Envy Adonais - He who is Kingship Death - He who is the angel of death

THE ARCHONTIC DEMON-CHILDREN OF DEATH¹⁶⁶⁴

Groaning(m), Bitterness (f), Jealousy (m), Curses (f), Lamentation (m), Grief (f), Mourning (m), Lust (f), Sighing (m), Sighing (f), Tearfulness (m), Quarrels (f), Wrath (m), Wrath (f) - These children collectively mated giving rise to 49 meddling demon-spawn.

(m) = Male in nature

(F) = Female in nature

RELIGION Jewish (Gnostic).

HIGH MAGIC KABBALISTIC BOOKS:

Sefer Yetsira, Bahir and Raziel, The Book of Enoch, and The Sibylline Oracles.

It was perhaps only natural that the scattered Jewry of Spain, Asia Minor and Khazaria would develop their own

peculiar Gnostic magical traditions, things strong enough to help their race through the rigours of exile from Jerusalem. Jews were rather numerous in Asia Minor following their exodus from Jerusalem in the 1st Century AD¹⁶⁶ (Ephesus, Cappadocia, Asia, Pontus and Galatia in particular), and it is known that dualistic Essenes, the authors of the famed Dead Sea scrolls, dwelt there as well.¹⁶⁶ Before Titus' large-scale massacre of the Jews in 70 AD, the Essenes were already a shunned religious faction. These particular Jews apparently did not see eye to eye with the Rabbis of their day, and were compelled to live some distance from the holy city. The greatest of the dualist Essene settlements were founded outside Jerusalem's city limits, as a fortified commune. During an undocumented raid, the encampment was wiped out by Roman troops at roughly the same time as the Jewish temple.

THE MANICHEES SAID ADAM AND EVE WERE HEROES OF EXCEPTIONAL VALOUR FOR DEFYING YAWEH, AND TRYING TO ESCAPE HIS CLUTCHES

THIS IS BECAUSE IN THEIR VIEW YAWEH WAS THE CHIEF GOD OF THE BOUNDLESS AND ABYSMAL CHAOS, A SELFISH, GREEDY, JEALOUS AND HATEFUL DIVINITY IN NO WAY ALLIED TO THE SUPREME GOD

> KABBALISM WAS A FORM OF JEWISH GNOSTICISM

MANY JEWS LIVED IN ASIA MINOR

THE ESSENE DUALIST SECT ONCE HAD A SETTLEMENT OUTSIDE OF JERUSALEM While biblical writings strongly condemned esoteric magic, the mere Jewishness of Kabbalism made it seem at least partially acceptable to the mediaeval Jews, who came to these Gnostic-Rabbis looking for prophecies, miraculous intervention, magical talesma, wards, gems and weapons. Only specially inducted Rabbis were aware of its philosophical basis, its rites and the magic that stemmed from them. Kabbalism centred upon select apocrypha and the five initial books of the *Old Testament* (OT), which they endlessly perused, seeking hidden word constructions that possessed occult power. First and foremost they believed themselves to be the custodians for the correct pronunciation of the divine consonantal Tetragrammaton, YHVH. Ancient Essene beliefs, meditations and unorthodox explanations of the OT, supposedly handed down by Kings David and Solomon in written form, were explored and pondered over by their Rabbis, reduced to profound philosophical symbolism.

Gematria (the study and occult application of the 22-character Hebrew alphabet, words and numbers), was pivotal to their understanding of YHVH's building of the universe and the way that Jewish power-words could harnessed and applied in magic. They postulated that God maintained the cosmos through perpetual angelic emanations of Himself. Collectively each portion of creation was seen as a part of the first born cosmic man, called Adam Kadmon. He, they believed, gave birth to both good and evil things. Life therefore tottered between two opposing extremes, which were philosophically embodied in the Kabbalistic tree of life (yet another form of dualistic expression). Existence was built upon mystical trees divided into two groups; the heavenly and the infernal sephiroth, the trees of life and death respectively. From each of them hung a group of spheres (which were probably the equivalent of the Magian star stations) Like the shamans of the far North, Essene initiates attempted to mystically climb these spiritual trees, making their way toward heaven via the passage of ordeals encountered as one traversed a given sphere. Each celestial sphere corresponded to one of the planetary bodies. Such were the guarded esoteric mysteries of the Merkaba, which were said to allow rabbinical initiates to repeatedly enter before the divine throne to attain miraculous aid for their people.

The Merkaba itself was the story of Rabbi Akiba's spiritual ascent to Heaven (on the Shekinah) in order to bathe in the Kabod, the radiance of YHVH's fullest conceivable Glory and splendour. In it were taught the secret seals and passwords that allowed passage through "roadblocks" of angels, which prevented the violation of Heaven by uninitiated trespassers. During the age of the Old Testament the likes of Enoch and Elijah were also said to have undertaken this journey to the heavens but in body rather than spirit.

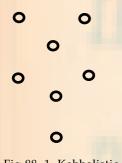
Kabbalists claimed that like God, they could make living things from clay, birds, people and animals, by inscribing magical gematria (algebraic constructions) on any sculptured clay image.

THE ORIGINS OF KABBALISM

According to legend, King Solomon and King David (from whom Christ was descended) were supposed to be magicians of some repute. The greatest magical icon of Kabbalism, the Magen David, is believed to have come from those earliest times, when it also went by the name of the "Seal of Soloman". The design of this insignia may give some clues concerning the birth of Kabbalism.

Unless it was independently invented, the Magen David, more commonly known today as the Star of David, which appears on the modern Israeli flag, is actually a dualistic sign ultimately of Hindu, Essene, or Magian origin, adopted long ago by philosopher-magicians operating in Eastern Jewish communities. In dualistic terms the two overlapping triangles, pointing in opposite directions, signified the mating of the two opposites. The symbolic dualism of the Magen David is not fortuitous for it is totally in keeping with their teachings. Male and female, heaven above and world below, and their fusion created "wholeness" in the world, the meeting place of white and black, good and evil, life and death, the two pillars of the extremes. The star was most likely picked up while the Jews were in Babylonian exile, and stayed with them ever since, or it could even have come from India, where the Hindus saw it as the mating of Brahma and Shiva, Creation and Destruction. A Mesopotamian origin for the cult would amply explain their seemingly Zoroastrian angelology.

Anyhow, dualism was the underlying principle behind the Kabbalistic tree of life, which was normally depicted as a tree of interlinking orbs or celestial pathways, and true to dualism, it possessed a black mirror-image tree, the infernal sefiroth. Orb and line renditions of these spiritual and unspiritual trees (see fig 89.1 and 89.2) are found in mediaeval treatises like *De Occulta Philosophia*, providing compelling evidence that Kabbalists used the Alphabet of Kings. And so while we have established that Kabbalism possibly has Magian or even Hindu origins, the very use



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Fig 88. 1. Kabbalistic Tree of Life. Fig 88. 2. Kabbalistic Tree of Death

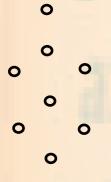




Fig 88. 3. Floor design from a Hindu Temple. It resembles the "Magen David".



of the Alphabet of Kings is a dead give away for an Egyptian or Alexandrian connection, since that is where the script supposedly originated.

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Based on what survived the Inquisitorial purges Kabbalism appears to be one of the most prevalent forms of magic performed during the Middle Ages, yet it had never belonged to the West. So how did it get there? In the late 12th Century, Toledo experienced the immigration of Jewish Khazarian academics, a migration contemporaneous with the arrival of the Kabbalistic Book of Raziel, written in a variant of the Alphabet of the Kings, but tailored for Jewish usage. Presumably, some of their number were delving into Kabbalistic enquiry, which we know was practiced by some of the not-so-orthodox Jews of Khazaria. But these refugees were just the tip of the iceberg. The piecemeal destruction of Khazaria by the pagan Rus' druzhiniki (under Svyatoslav in the late 900's AD) saw large numbers of Jews feed into Europe from the East, all the more so after the Islamic capture of Khazaria's foremost cities. And from that time until this, hey have continued to live there. Many took up residence in the Balkans, Russia and the lands of the Poles and Czechs, while the remainder followed various routes across Europe, via land and sea to reach their recently discovered brothers the Sephardic Jews of Spain. By some coincidence the ancient capitol of Caucasian Albania was known as Kabbala,¹⁶⁶⁷ and, further westward, Balkan Albania became a focal point for disaffected pagan intellectuals and Magi. As a result of Khazaria's demise, there came to be an aristocratic Jewish presence in the Balkans, perhaps an offshoot of the Cohens and Khazar royalty. Bulgaria's ruling elite often bore Jewish, not Christian names; for example Emperor Samuel and the Aaronid dynasty which arose from the Cometopulis.¹⁶⁸ Some of them, like Benjamin, were expert sorcerers, perhaps Jewish Kabbalists. Even if they were, it doesn't follow that they were all Jews; Christian Gnostic Kabbalists of the Mediaeval period certainly weren't. In Bulgaria, Khan (prince) Benjamin, alias the dualistic musical enchanter Boyan Magesnik was an actual historical figure. The very title Magesnik may mean that he was somehow linked with magical ordinances of the Magi. If this were so, he and his family may well have had Magus-blood, and chose a Jewish Gnostic magic style, perhaps cross-pollinated with Roman or Greek mysticism, music and magic. By the Middle Ages the predicament of the Khazarian Essene Rabbis remains unclear. Had they finally gained the acceptance of Orthodox Rabbis by that time, or were they still shunned as Judaism's own home-grown brand of heretical magicians, just as they had been outcasts in prior ages?

Kabbalism proved most successful at penetrating into the monasteries of Europe and Asia Minor, something which was bound to raise the ire of the Church authorities. As you will see, the emergence of this new strain of magic was a spark that ignited the inflammable anti-Jewish sentiments found throughout much of Europe.

Withraie magie

HIGH MAGIC

RELIGION Dualist pagan. *Mihir Yast* and other Zurvanite texts.

Mithraism, the greatest of all the ancient Roman mystery cults (which captivated the Roman army especially), was essentially a Persian religious tradition. The degree to which Roman Mithraic liturgy deviated from the Magian yasna ceremony is not known with any certainty because no ritual manual from the era has survived intact. But as you will already have read, based on Mithraic magical gems that have been unearthed in the past there is every reason to conclude that it was so similar to the Iranian ceremony that it may have been identical, but then again it may have received some oral embellishments which deviated from the original ritual order. What is more certain is that Magians held Mithra in immense regard, as the relentless sentinel of the truth, the enforcer, the punisher. The following is an extract from a Magian prayer, *the Mihir Yast*, which was offered to him in adoration;

"the Ruffian who lies unto Mithra brings death unto the whole country, injuring as much the faithful world as a hundred evil-doers could do. Break not the contract O Spitama (white one)".¹⁶⁶⁹

"We offer up libations unto Mithra, the lord of the wide pastures, who gives a happy dwelling and a good dwelling to the Aryan nations".¹⁶⁷⁰

"We sacrifice unto Mithra, the lord of wide pastures, who is truth-speaking, a chief in assemblies, with a thousand ears, well-shapen, with ten thousand eyes, high, with full knowledge, strong, sleepless, and ever awake;".¹⁶⁷¹

"Unto whom nobody must lie, neither the master of a house, nor the lord of the borough, nor the lord of a town, nor the lord of a

OWING TO THE RUS' ATTACKS ON KHAZARIA THERE WAS A SUBSTANTIAL JEWISH PRESENCE IN RUSSIA, PLUS CENTRAL AND EASTERN EUROPE

407

A NUMBER OF BULGAR ROYALS HAD JEWISH NAMES

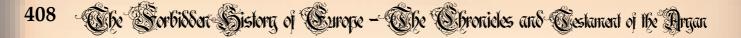
WHY WAS BENJAMIN CALLED "MAGESNIK"?

> WAS HE A MAGIAN JEW?

WHOEVER LIES IN IMPORTANT MATTERS BRINGS HARM TO THE FAITHFUL

MITHRA GAVE A HAPPY DWELLING PLACE TO THE ARYAN NATIONS

WHO COULD HIDE FROM MITHRA?



IT WAS FORBIDDEN TO LIE TO MITHRA

HE GOVERNED VICTORY AND ARMIES

MITHRA DESTROYED WHOLE ARMIES IN WAR TIME

VERETHRAGHNA WAS THE BLOW OF VICTORY, MAZDA-MADE, APPEARING AS A BOAR COVERED BY IRON

He slaughtered oath breakers

LIBATIONS AND OTHER OFFERINGS WERE POURED UNTO MITHRA

TO DRINK A LIBATION TO MITHRA, THE FAITHFUL HAD TO CLEANSE THEMSELVES WITH ABLUTIONS FOR THREE DAYS RUNNING AND SELF-FLAGELLATION

Mithraism began in Aryan Iran

IT WAS SIMILAR TO ZURVANISM province. If the master of a house lies unto him, or the lord of a province, then comes Mithra, angry and offended and he breaks asunder the house, the borough, the town, the province".¹⁶⁷²

"Victory-making, army governing, endowed with a thousand senses, power-wielding, power-possessing, and all-knowing; Who sets the battle a going, who stands against armies in battle, who, standing against armies in battle, breaks asunder the lines arrayed. The wings of the columns gone to battle shake, and he throws terror upon the centre of the havocking host. He can bring and does bring down upon them distress and fear; he throws down the heads of those who lie unto Mithma, he takes off the heads (ie; he decapitates) of those who lie unto Mithma.".¹⁶⁷³

"And then Mithra, the lord of wide pastures, throws them to the ground, killing their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads and myriads; as Mithra, the lord of wide pastures, is angry and offended".¹⁶⁷⁴

"Before whom Verethraghna ("the blow of victory"), made by Ahura, runs opposing the foes in the shape of a boar, a sharptoothed he-boar, a sharp-jawed boar, that kills at one stroke, pursuing, wrathful with a dripping face; strong, with iron feet, iron fore-paws, iron weapons, an iron tail, and iron jaws; Who, eagerly clinging to the fleeing foe, along with Manly Courage, smites the foe in battle, and does not think he has smitten him, nor does he consider it a blow till he has smitten away the marrow and the column of life, the marrow and the spring of existence. He cuts all the limbs to pieces, and mingles together with the earth, the bones, hair, brains, and blood of the men who have lied unto Mithra".¹⁰⁵

"I will pray unto thee for help, with many consecrations, with good consecrations of libations; with many offerings, with good offerings of libations; that we, abiding in thee, may long inhabit a good abode, full of all the riches that can be wished for".¹⁶⁷⁶

"Hail to Mithra, the lord of wide pastures, who has a thousand ears and ten thousand eyes! Thou art worthy of sacrifice and prayer; mayest thou have sacrifice and prayer in the houses of men! Hail to the man who shall offer thee a sacrifice, with the holy wood in his hand, the baresma (wands) in his hand, the holy meat in his hand, the holy mortar in his hand, with his hands well-washed, with the mortar well-washed, with the bundles of baresma tied up, the Haoma uplifted, and the Ahuna Vairya (Hanover) sung through".¹⁶⁷⁷

"Zarathustra asked him: "O Ahura Mazda! how shall the faithful man drink the libations cleanly prepared, which if he does and he offers them unto Mithra, the lord of wide pastures, Mithra will be pleased with him and without anger? Ahura Mazda answered: "Let them wash their bodies three days and three nights; let them undergo thirty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let them wash their bodies two days and nights; O let them undergo twenty strokes for the sacrifice and prayer unto Mithra, the lord of wide pastures. Let no man drink of these libations who does not know the staota yesna: Vispe ratavo (prayer)".¹⁶⁷⁸

"With his arms lifted up towards Immortality, Mithra, the lord of wide pastures, drives forward from the shining Garo-mmana (Garodoman: the heavenly city patrolled by the warrior saints), in a beautiful chariot that drives on, ever-swift, adorned with all sorts of ornaments, and made of gold. Four stallions draw that chariot, all of the same white colour, living on heavenly food and undying".¹⁶⁷⁹

"Oh! may we never fall across the rush of Mithra, the lord of wide pastures, when in anger! May Mithra, the lord of wide pastures, never smite us in his anger; he who stands up upon this earth as the strongest of all gods, the most valiant of all gods, the most energetic of all gods, the swiftest of all gods, the most fiend-smiting of all gods, he, Mithra, the lord of wide pastures".¹⁶⁰

Classical Mithraism was a Romanised version of the Iranian cult, a fraternity of warriors and menfolk dedicated to Mithra, the Lord of the Wide Pastures, and a life of fame, wealth and honour. Subsequently the warrior life-style was deeply engrained into the brotherhood, and on account of this excessive militarism females were not permitted to join the brethren.

Many aspects of Zurvanite Magiansim are to be clearly seen in Roman Mithraism. Their main god was the Time Lord, Kronos, beneath which were three other deities. This triad consisted of Mithra (which may have been another name for Indra), the neutral or mediatrix god who stood in the midst of the constantly feuding *Sol Invictus* (the Invincible Sun) and *Deus Arimanios* (the Black God). The eschatological myth of the Magi gave rise to



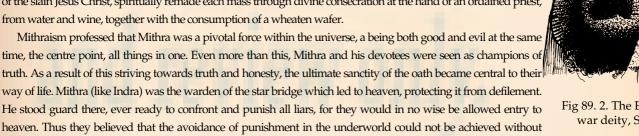
Mithraism's most important ceremonial observances. To enter into the Mithraic priestly brotherhood, one was baptised in water by full immersion (perhaps a variation on the Bareshnum ceremony), and then initiated into their minor mysteries. Only later, after attaining the rank of "Lion" would the initiate undergo the central Mithraic initiation, which entailed the slaughtering of a bull, and bathing in its blood. The celebration of this bull sacrifice was said to purify initiates who endlessly drifted between both polar extremes of blessedness and ultra-evil, cleansing the soul and promoting the regeneration of life and plenty throughout the lands. Only after this were they ready to witness some of the principle elements of the Mithraic mysteries, and even then, it would be done in stages, by degrees. The major ceremonies included,

- 1. The Tauroctonia bull sacrifice, from whose remains came a ritual banquet bestowing immortality.
- 2. The concoction of a libation from 3 kinds of wine, mixed in 3 goblets of steadily larger size.
- 3. The preparation of meal of bread and water which, in a sacramental sense, and when performed in conjunction with the wine libation, simulated the slaving of the primeval bull in heaven, believed to convey life eternal.

Despite the fact that paintings and wall reliefs showing bull sacrifices are universally associated with Mithraic mithraea (vaults), there is room to believe that cattle were not always killed by the brotherhood, and that the slaying was purely allegorical,

"And it is also said that from the blood (of the primeval celestial ox) is the vine, and a great vegetable thing - as wine itself is blood - more befriending the sound quality of the blood".¹⁶⁸¹

The theme of the above Magian text suggests that the Mithraic mysteries were not always a bloody affair, that they did not require the death of an ox at each assembly. The cult image of Mithra bleeding the ox might only have been symbolic of the outpouring of consecrated wine, or the squashing of the grapes, which were, so to speak, the blood of the primeval ox. Therefore, in a spiritual sense the officiating priest killed the sacred cow by handling the holy wine in the chalices. A particularly good parallel is afforded here with the Christian Eucharistic wine, the blood of the slain Jesus Christ, spiritually remade each mass through divine consecration at the hand of an ordained priest, from water and wine, together with the consumption of a wheaten wafer.



knowing Mithra, the great mediator, and gaining his favour. Kronos, the pre-eminent deity worshiped by the Mithraic cult appeared as a menacing-looking, winged, lionheaded spirit (similar in appearance to Sekhmet the "exterminator of humankind", the leonine Egyptian war god), with a large snake repeatedly coiled around it. Although he was commonly called Kronos, or Aion (also known as the God of the astrologers), there is substantial reason to believe that this was all a facade, and that he had another name; Deus Arimanius, the infernal Lord Ahriman. We can say this because Deus Arimanius' very name appears chiselled into these lion statues as far away as mainland Britain.¹⁶⁸² He is probably the very one who the Egyptian

"god-prince", "the Terrible One with the double divine face", the "lion god with the avesome eye .. Lord of flame opposing his enemies".1683

Papyrus of Ani describes as a great lion, the,

So it would appear that any serious study of Roman Mithraism is confronted with one major paradox. How is it that on one hand that Mithra was the upholder of truth and justice and yet the premier deity happens to be the Iranian equivalent of the Devil? Other archaeological evidence tends to point in this direction; Mithra was worshiped in underground vaults, and considering the vault at Carthage, may have been the recipient of child sacrifices, particularly young babies. For the practicing absolute dualist there is no paradox, this is the way things



Fig 89.1 Imagery on this Mithraic cameo leads one to believe that Mithraic rituals sprang from dualistic Zurvanite Magianism. The figure on the far right holds the Magian varesa ring. In the foreground is the cauldron and mortar.



Fig 89. 2. The Egyptian war deity, Sekhmet.



Fig 89. 3. Kronos, with the additional alias of Deus Arimanius.

are. Having said that no Mithraic vault has ever been unearthed containing juvenile remains, so it is near impossible to assess whether or not Mithrasians performed infernal sacrifices of the sort confirmed at Carthage, especially since human sacrifice was by that stage formally banned under Roman law.

Forbidden History of Europe - The Chronicles and Destament of the Argan

Mithra was also the bestower of earthly wealth, renown and power, and loyally served by his priests and underlings who thrived on the bounty of his magic and gifts. This may help explain Plutarch's insistence that Zoroaster recommended sacrificing to good and evil,¹⁶⁸⁴ which as we know from the *Gathas* is utterly without foundation, for Zoroaster was fearless in his attacks upon any and every form of "wrong-doing". Plutarch said;

"Zoroaster has also taught that men should make votive offerings and thank-offerings to Oromazes, and averting and mourning offerings to Areimanius".¹⁶⁶⁵

Clearly, Mithraism had acquired a 'satanic' component that liked to snaffle a sacrificial victim every now and again. So in reality, the cult of Mithra was a dualistic fraternity, perhaps Magian Zurvanite, perhaps pagan Gnostic , fraternity, but certainly *not Zoroastrian*.

By the same token, rites were performed on behalf of the Sun also, though not in the subterranean temples. The white half of Mithraism gathered outdoors in groves, conducting ceremonies upon fire altars. Considering the Magian ritual equipment depicted on Mithraic gemstone talismans, their more important rites do doubt resembled the Magian *Haoma* ceremony

The picture of a haloed Silvanus in fig 90.1, though set in a grove, is not a portrayal of him participating in a Mithraic *Haoma* ceremony. Originally a crew of eight Magi was required to perform the *Yasna* rites, and Silvanus appears alone here, perhaps incensing the flame. Moreover there is an absence of other ritual implements normally associated with such an important sacrifice, including the face mask which shielded the fire from the flamen's breath. I am more inclined to believe that Silvanus was merely performing one of the daily Gah sessions on behalf of the Good Sun, where prayers were offered to the good sun, and the fire fed with expensive perfumed woods, often imported from distant lands.

THE ORIGINS OF MITHRAISM

Mithraism's spread is largely attributable the re-settlement of the Cilician pirates to Rome.¹⁶⁸⁶ It later found its way to places as geographically widespread, and ethnically diverse as Syria, Gaul, Germania and Roman Briton, just to name a few places, as demobilised legionaries settled around the Roman Empire. Because the brotherhood's meetings were often conducted in the privacy of their cave of mysteries it is impossible to guess the degree to which Roman Mithraism ritually deviated from Mithraism as it was traditionally practiced in the East. Certainly, the Iranian worship of Mithra never included demonic sacrifices (which Plutarch mentions the Roman Mithraic brothers performed underground), and it is this degree of focus on the lion-headed Kronos, which points to the grafting of Medean, Babylonian and Hittite planetary worship onto the essential rituals of Zoroastrianism. What is known of Roman Mithraism indicates that it still incorporated many things from Iranian Mithraism, from whence it originated, plus magical Gnosticism. For example, a depiction of the bread buns used in the Mithraic holy meal show that they could be likened to *drons*, but differed slightly. In Mithraism the bread was marked with a single cross, whereas *drons* had nine crosses on them.¹⁶⁵⁷ In fig 90.2 we find shirt, belts, and a drinking horn, not to mention a hand full of twigs, perhaps a barsom.



Similarly Chaldeans and Magi engraved magical gems to invoke various forces. Yet it is also curious that a few *Gnostic gems* possess Mithraic images on the reverse side, and were sometimes mounted on rings. This suggests that a sect of pagan Gnostics were somehow affiliated with the cult of Mithra.

MITHRAISM WAS INTRODUCED TO ROME BY

Fig 90.1. The cult of Mithra also performed outdoor rites, in groves with a fire altar. Here Silvanus (complete with halo) tends the holy fire, as his dog watches on.

CILICIAN PIRATES

Fig 90.2. A Mithraic ceremony. Note the costumed participants.



MITHRAISM GOES WEST

In his book Pompey, 1685 Plutarch spoke of the greedy Cilician pirates during the Mithridates wars who, with impunity, plundered not only the high seas, but coastal and inland cities and major temples, in their thousand-vessel fleet of golden-masted and silver-oared corsairs. A thousand corsairs, just imagine it! Each ship must have needed a crew of at least 50 deckhand-brigands. In effect this meant that during the 1st Century AD there was up to 50,000 Cilician cut-throats (with Zurvanite-style beliefs, including devil-worship) plying the Mediterranean and Aegean, plus the many coastal inlets, in search of booty. If we take into account the women folk and children attached to these pirate bands, the wandering Cilicians might have had an itinerant population in the vicinity of 100-200,000. Who knows, considering the period for their more intense piratical exploits, what is to say that these Cilicians were not actually exiled Zurvanites, with the same beliefs as other Zurvanites who had made the land journey into Scythia from Iran? Later after 100,00 Roman troops and almost 300 warships were despatched to the region, the felonious sea-rogues were cordially disarmed through negotiation, and resettled in Rome. No longer fearful of the unpredictably destructive Cilician presence in the western seas, the legendary Pompey made war against the rebellious Greek, Mithridates, and with some success. With the destruction of Mithridate's forces in the vicinity of the Euphrates, Mithridates took off, sailing across the Black Sea, to safety. It was during this campaign that many Mithraic devotees and their Magi are thought to have migrated North of Pontus, so that Mithraic Magi of the extreme dualist Persian variety, came to call the lower Rus' steppes their home. From there Mithridates re-mustered his army and set off to attack the Italian mainland, all the way from Scythia, going via the Balkans. Obviously his forces encountered no problems from the Scythians, and just maybe they could have constituted a large number of his troops. Thus it would seem that the 'Russians' of their day were on friendly terms with Mithridates. It is mentioned that Pompey ended up fighting the Pontic and Armenian nations in these campaigns, thus indicating regional solidarity between the Scythians, Armenians, Pontic races and the Mithraic Magi.

Adversaries to be feared, most fond of war and pillage, the pirates practiced various Eastern mysteries on Mount Olympus, chiefly amongst which were the rites of Mithra. "Bizarre" sacrifices are said to have been the key offerings, but Plutarch didn't elaborate on this. It should be stressed that when Plutarch uses the word "bizarre", he was actually signifying that the rites were off-beat by Roman pagan standards at the very least. And that must really be saying something. As a personal librarian to Mark Antony, and someone with one of the greater Roman library collections at his finger tips, he must have read numerous accounts of sacrificial practices! <u>He then went on to name</u> them as the progenitors of the Roman arm of the cult. As time went by, more and more of these Cilicians went to live in other parts of Europe.

EVIDENCE OF MITHRAISM IN MEDIAEVAL RUS'

There is some reason to believe that Mithraism was still being practiced in pagan Rus';

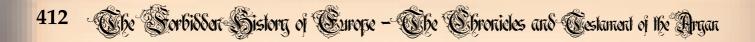
- 1. Like the Mithraic Cilicians, certain Russians saw Mount Olympus as a holy place, ¹⁶⁹⁹ from whence their gods set foot upon earth while visiting. This in itself is indicative of Greek and/or Mithraic religious influences on an unknown scale.
- 2. Before any Mithraic devotee could partake of the sacrifice they had to ritually bathe and mercilessly flagellate themself 30 or so times, usually with nettles, or alternatively with some sort of punishing acidic decoction. According to the *Primary Chronicle*, this type of bath-house behaviour existed in Rus', with bathers whipping themselves in self-mortification as they bathed, all the while pouring an unidentified liquid upon themselves We may presume that practices of this kind served to heat the individual during the extreme cold, but could also expel demons, or erase the stain of physical and spiritual impurity. Pursuant to the pagan Russian and Byzantine Pact, which allowed for the presence of heathen Russian traders in Constantinople, the Greeks were treaty-bound to supply specialised bathing facilities suitable for their needs.¹⁶⁹⁰ The need to ratify special bathing facilities for the Russes, in such a major treaty, is most significant, and further illustrates the importance the Rus' attached to ablutions, which we might think had a ritual purpose, rather than for simply hiegenic reasons. It is highly probable that their ablution rites were Mithraic.





Fig 91. Mithraic torchbearers; one illuminating heaven, the other the underworld.

THE PAGAN SLAVS HAD BATHING CUSTOMS SIMILAR THOSE OF THE CULT OF MITHRA



THE RUSSES, LIKE THE CULT OF MITHRA, DRANK A LIBATION OF FERMENTED BREAD AND WATER 3.

4.

5.

6.

7.

8.

9.

DIVINE COMEDIES WERE PERFORMED IN RUS'

MANY RUSSIANS WERE PARTY TO BROTHERHOODS

CAESAR'S ALTAR WAS ONCE LOCATED IN SCYTHIA

PERHAPS NEO-PYTHAGOREANISM, ZURVANISM AND MITHRAISM EXISTED SIDE BY SIDE IN SCYTHIA, BUT INFORMATION ON THEIR RESPECTIVE FORMS OF PAGANISM HAS BECOME INTERMINGLED OVER TIME

3.

1.

2.

Each 10th Century Rus' Druzhinnik carried over his shoulder the equivalent of standard Roman encampment kit,¹⁶⁹¹ and shields that seem based on a 700 year old legionary design, once used during the time of Trajan. Besides being emblazoned on Roman shields, the outward radiating arrow motifs found on the Rus' shields (their shields were normally painted red) can also be seen engraved into Mithraic gem work, together with an owl, a snake, a deer, a scorpion, a dog and a lion, all of which surround a large central eye.¹⁶⁹² I don't know of the true origin of the outward radiating arrow (or lightning bolt) motif used; whether it came from, or was adopted by, the cult of Mithra, nor am I aware of its degree of use outside of the cult and the Roman army. Few other Roman military equipment styles existed in Rus' (c. 1,000 AD), so the shields may have had a ritual meaning. Rus' military ranks included personnel with equivalent Roman ranks, such as *Decurion* and *Sotnik* (literally "a Centurion"). More is said of the Russian military in Appendix III.

Mithraic rites were conducted in shrines located underground, preferably in secluded caves and buried vaults (*Mithraea*), since their transmission and performance had to be done underground in greatest secrecy. Much of the cult member's spiritual life was spent in the subterranean *Mithraea*, conducting worship and initiations with other fellow aspirants. Underground temples have been found in Russia, although they do not bear traditional Mithraic wall murals, nor do they adhere to the standard architectural floor plans common to Western European *Mithraea*. The Rus' also drank *Kvas*, a fermented drink made from bread and water; Mithraic devotees had a similar bread and water drink.

The performance of comedies and pantomimes played a pivotal role in the religious life of many pagan Russes. Theatre and divine comedy were an inseparable part not only of Neo-Pythagoreanism, but Mithraism as well.

Rus' was a brotherhood driven society. Everyone had them; merchants, farmers, soldiers and tradesmen. Each local Mithraic sect was headed by a panel of Dekurions; the pagan Rus' military had Dekurions as well, which by implication may have held their original Mithraic status.

Caesar's Persian-style Mithraic altar was situated in the Ukraine during the 2nd Century AD.

- Pagan Russian cosmology conformed to a Zurvanite/Mithraic format.
- The Russes worshiped a god called Troyan. His cult is believed to have entailed the posthumous worship of a 2nd Century AD Roman Emperor, namely Marcus Trajan.

When these details are collated we can infer that Mithraism in its purely dualist form was most likely alive and well in Rus', the home of Perun, who some may have seen as "Mithra of the wide pastures" (who was in turn similar in nature to the Daeva Indra). There really could have been no more fitting place for the continuance of the cult than the wide expanses of the Russian Steppe. What has survived the ages concerning pagan Rus' shows us that their ritualism and traditions were similar to Neo-Pythagoreanism, and Magianism. This leads us to several possible conclusions;

- The Rus' pagans were devotees of Mithraism alone, a faith that officially fused the religious cultures of the Neo-Pythagoreans and Magi. This helps explain the melange of Greek and Persian ritualism and mythology at work within pagan Rus'.
- The Rus' had several main religions simultaneously operating there, but in different regions; the faiths of the Neo-Pythagoreans, the Iranian Zurvanite Magi and the Mithraic cult. The admixture of Greek and Persian religious data might only have become mixed together in the centuries leading up to the year 1,000 AD, in places like Parthia
- These religions had originally been present in their pure forms, but after coexisting there for so long, had begun to borrow off each other, so much so that new religions were formed which blended the characteristics of these varied progenitor faiths.



THE MITHRAIC INITIATION

Nobody really knows the selection criteria for the brotherhood of Mithra, nor do we know the precise form of their initiation bravery tests. But the initiation was believed to symbolise the soul's journey down into the underworld, the crossing of the river Styx, the punishing ordeals experienced there, the meeting of a guardian who led the person up and out of the blackened cesspit, culminating in a rising from death; the pagan resurrection. The ordeals were said to have taken place over forty days, and encompassed twelve degrees of trauma to be undergone by the aspiring candidate to the brotherhood. The bravery needed to undergo these ordeals was very real indeed, and the risk of accidental death during the trials was ever present, as in fact transpired every so often.

The levels of planetary trial and guardianship went in the following order; *Raven, Groom, Warrior, Lion, Persian* and *Sun-bearer*, finally culminating in the exalted rank of *Father*, an occult master, beneath whose power were the seven planets. There was even a supreme father, a "worldwide" Mithraic cult leader called the *Pater Patrum*, a pagan religious figure comparable in status to a Christian Pope or Pontifex Maximus. In very many instances, the internal rites of the cult of Mithra outwardly resemble those of the apostolic Church, yet at their core lay something which was the antithesis of Church thinking, namely the harnessing and utilisation of the planetary essences to alter the course of events in this world. Christian membership of the brotherhood amounted to an act of apostasy.

The symbolic imagery attached to each stage of that journey was recorded by Plutarch, and was as follows,¹⁶⁹³

- 1. A dagger was held at the throat of a kneeling adolescent.
- 2. The youth lay for an extended period on a bed of freezing snow, perhaps symbolising the terrible winter that would afflict the world.
- 3. The youth suffered a trial of water, standing upright for an extended period with arms torturously held high, in the shape of a crescent.
- 4. The youth donned the Cap of Liberty, a pointed Phyrgian cap.
- 5. The youth negated a fearsome flaming pathway to retrieve a rock, perhaps a piece of amber.
- 6. The youth stood with a bull to his left.
- 7. The youth stood before a panel of four people who were seated behind a horseshoe shaped table.
- 8. An old man greeted the youth and ushered him up a stairway.
- 9. The youth held the hand of this man whilst wearing a long and elegant robe.
- 10. The man and the youth then traded places.
- 11. The naked youth was led by the man to a figure seated on a throne. The accomplished aspirant was presented with a laurel victory corona on the tip of a sword which was taken and worn only on the shoulder. Having got thus far, the initiate was then given a calf.
- 12. At long last the youth finally held the calf upside down by its back legs.

Upon passing the initiation tests the victorious novice stood in a pit locked tight by a grate. Next an ox was slaughtered atop the grille allowing a torrential outpouring of piping-hot blood, which gushed down over the candidate, washing away their imperfections and iniquities. This pit of purification may have originated from the *Bareshnum* trenches once used by the Iranians, which were often lined in stone. Adults stood in such a trench before receiving the initial Bareshnum purification with consecrated water.

Through his "mystery of mysteries", and a successful passage through the traumas of initiation, and the seven ranks within the cult, the priest gained power over the planets, each in turn, and gained the gift of prophecy.

Dionysian and Orphie magie

LOW MAGIC

RELIGION pagan Gnostic.

From somewhere to the North of Greece emerged the cult of Dionysius, a set of core mysteries which sank its roots deeply into the religious fabric of Greek civilisation, and became quite popular. In 500 BC Herodotus, a reputable geographer made famous for his attention to detail and accuracy, noted in the *Histories*¹⁶⁹⁴ a Greek Dionysian religious centre in Scythia, in a place called Gelonus, once ruled by the Budini. Its lavish wooden temples became a triennial magnet for Dionysian pilgrims from Greece and perhaps elsewhere.

MITHRAISM HAD A VERY DANGEROUS SERIES OF INITITATIONS FOR ANY PROSPECTIVE CANDIDATE SEEKING MEMBERSHIP OF THE CULT

> Each level of initiation had its own title

> > THE INITIATION

ANY CANDIDATE WHO SUCCESSFULLY PASSED THE ORDEALS WAS BATHED IN THE BLOOD OF A BULL; THIS WASHED AWAY ALL THEIR PAST SINS

THE CULT OF DIONYSIUS ORIGINATED TO THE NORTH OF GREECE

THEY HAD A MAJOR RELIGIOUS CENTRE SOMEWHERE INSIDE SCYTHIA, WHICH GREEKS VISITED EVERY THREE YEARS



THE SECT FOUND DEVOTEES IN EGYPT, GREECE AND ROME., BUT WERE OFTEN SEEN AS CONTRARY TO PUBLIC ORDER

DIONYSIANS PERFORMED RITUAL DRAMAS USING VARIOUS PROPS AND MASKS

DIONYSIUS WAS A GOOD-HEARTED FOREST GOD, BUT HE ALSO DROVE MANKIND MAD

DRUNKENNESS AND THE CONSUMPTION OF RAW FLESH WERE SAID TO BE TYPICAL CEREMONIES PERFORMED BY THE CULT

DIONYSIANS BELIEVED THAT SOULS WERE TRAPPED WITHIN THE FLESH, AND HAD TO BE FREED

ORPHIC TEACHINGS ABOUT SOUL-BODY DUALISM RESEMBLED THE DIONYSIANS, BUT THEY DID NOT EAT MEAT

ORPHIC DEVOTEES HOPED TO DEFEAT THE TITANS (GIANTS) WHICH ENSLAVED PEOPLE'S SOULS

THEIR SACRED MYSTERIES EMPLOYED MUSIC, INCENSE, SACRED IMAGES, POETRY AND METAPHYSICAL JOURNEYS

Omophagia was Allegedly practiced by the dionysians Further eastward the Dionysian rites came into Iran after 300 BC, imported by Greek colonists enamoured by its ritual shenanigans.¹⁶⁵ So popular were their winebibbing rendezvous they were still being celebrated in Central Asia as late as Islamic times, though they deviated from traditional Dionysianism to an unknown degree, owing to an accrual of Iranian religious tradition.¹⁶⁹⁵

Not everyone was pleased with their mysteries, and so Dionysianism was not greeted with full State endorsement everywhere it sprouted. Before too long, the fearful Dionysian sects that arose in Egypt, Greece and Rome were placed under government surveillance and control in an attempt to tame them down somewhat. All those capable of initiating new members were required by law to be listed on a formal state register. Eventually they were expelled from these empires for harbouring covert political conspiracies, and transgressions against good public order. These included their sacrificial slayings, raucous processions and drunkenness!¹⁰⁹⁶

Judging by a 7th Century AD Byzantine holy council on the matter, the ancient Dionysian and Orphic cults were still loitering in Bulgaria and remoter areas, perhaps even as late as the 10th Century AD. The situation was therefore much the same as in Islamicised Central Asia.

In the Greek tradition it was Dionysius who first taught mankind to grow grapes, crops, and to harness ploughs for work in the fields.¹⁶⁹⁷ Through him life returned to the land each year, and so he was greatly worshiped on account of his role in the land's fecundity. Dionysius was worshiped in pine groves or temples of varied description.¹⁶⁹⁷ His idols normally took form of posts, sometimes surmounted by a mask.¹⁶⁹⁷ However there are cases where he was carved in stone, or made into gilded bronze statues.¹⁶⁹⁷ Dionysius himself appeared either as a bull or goat, as a man clad in the skin of the same creature.¹⁶⁹⁸ For this reason Thracian Bachanalia attendees wore horned headdress in adoration of their fertility god.¹⁶⁹⁸

Adepts could only enter the cult through initiation into their sacred mysteries. Rites such as divine dramas were re-enacted using props and masks, during which the gods Dionysius or Orpheus suffered death at the hands of titans and enraged women. Both deities rose from the horrors of their dismemberment more divine, prophetic and enlightened than before. And by acting out plays (with roles assigned to members or guests) simulating the cunning murder of Dionysius (or actually doing them) devotees shared in the mystical gains generated by the rite.

These reinactments of his tragic death were by no means a regular event, instead happening once every two years on account of the drama's sanctity.¹⁶⁹⁹ Most times the victim rendered apart was a bull, whose flesh was devoured raw by participants in the ceremony. There are recorded instances of Dionysian human sacrifice at Potniae, Tenedos and Chios, though a later practice saw the victim replaced with a goat.¹⁷⁰⁰We hear that sometimes the victim was from the royal family, perhaps an attempt to replicate Dionysius' kingship, though in one case the victim was a female blue-blood.

In the oldest Bacchic form, female witches sometimes met during the late evening, in halls, or on the slopes of hills or mountains, to partake of orgiastic rites, sing hymns, perform plays and drink wine until they became mystically possessed by powers of the ancient Greek gods Dionysius or Orpheus.

Dionysius, that wild silvan deity, was said to be a kind and willing healer of men, but he drove them raving mad in his *bacchanalia*, compelling them to indulge in drunken debauchery and *omophagia*, the consumption of raw meat, sometimes in the form of ritual cannibalism. Bacchic witches dressed in long garments, wore fox skins, and coiled ivy or grape vines around their body and head. The male priests of their number carried a ritual sword and shield which were bashed one against the other in a state of hypnotic abandonment, to the sound of rhythmical music and cymbal clashes of the bacchantes. This act kicked off with drinking, carousing and group orgies, which simulated the "good things in life", followed by the inevitable reproduction of the life cycle through the mating process (symbolic of the molestation of Persephone), a role willingly played by a bacchante. The crowning glory of their prime ritual mystery was the actual or pantomimed torture, sacrifice and consumption of a goat or drunken victim, rites which emulated the hardships and eternal sufferings of this life, followed by the horror of death, the destruction and consumption of the earthly body by the grave, the journey down into the underworld, and the encountering of dangerous and fiery tribulations which culminated in the liberation of one's spirit from its bodily tomb.

The Dionysian rites eventually gave rise to a second stream of mysticism, known as Orphism. Great believers in reincarnation, the vegetarian Orphic devotees sought to halt the unstoppable wheel of life by defeating the Titans,

by snapping the bond which chained the soul (Dionysios) to the physical body (and its fallen nature). In Orphism this occurred through the out-pouring and drinking of libations, the examination of one's past lives, sacred dramas, holy images, poetry, music, incenses (of frankincense, poppies and myrrh), the sound of the bull-roarer, and metaphysical astral voyages to the stars, which were seen as other worlds. Suitable candidates submitted themselves to initiation into the *Teletai*; the "sacred mysteries" of both flesh and spirit, life and death. In doing so they conducted a ritual drama in which the candidate broke open a box and viewed sacred pictures (perhaps symbols of the cosmic egg, the Serpent and the male member), learned "hidden secrets" and received "elemental baptisms" which anointed the candidate's tomb (body) with the purity of fire, air and water, thus emancipating it from the damaging grip of the Titanic enemies of Zeus and the other Greek celestial gods.

the Gorbioben History of Europe - The Chronicles and Destament of the Argan

DIONYSIAN RITUALS IN RUSSIA?

Earlier I described a Russian witch-rite which had all the traits of Dionysian revelry. The Orthodox Patriarch Photius spoke of the Rus' tribe as practitioners of Greek rites. Whether this was a reality of his day, or whether his comments were his own assumption based on the findings of an earlier Church council in Constantinople, which in the 7th Century AD saw fit to mention reports concerning the practice of Dionysian rites in the far North,⁷⁰⁰ is hard to say. If they were to be found throughout that region, then the Dionysian or Orphic devotees and musicians must have entered Rus' via Thessaly (ie; Bulgaria and Makedonia). Maybe they came to Russia from Central Asia, bearing decayed remnants of Graeco-Iranian culture, that once thrived in Parthia. Or perhaps they had long been in "Scythia" all along, since the time of the Tauri and Geloni, though a belief in a long-standing Dionysian cult presence is logical considering that Herodotus saw a considerable Dionysian presence in ancient Scythia. It should not be forgotten that the mere concept of Dionysius was imported into Greece in the first place, from somewhere in the northern wilds.

Later in their history, the greater part of the Bacchante (Dionysian revellers) became a strictly philosophical cult. And yet in spite of this, M. Krishchuk describes characteristic Rus' witch "sabbaths", that embody classical Dionysian ritual; erotic parades by masked women who had plaits of hair wrapped around their bodies, a saturday meeting during which an orgy took place, and an animal (not a human being) was rent apart.¹⁷⁰²

CANNIBALISM; FACT OR FANTASY?

Many modern commentators deny that Dionysians ever practiced ritual cannibalism. Certainly when Herodotus went to Scythia he noted the existence of a massive Dionysian cult centre called Gelonus, which was razed by the Persians as they raced across the steppe grasslands in search of the evasive Scythians. At no stage does he mention that cannibalism was practiced at Gelonus, among some of the nearby tribes, yes, but not at Gelonus. If they held banquets of human flesh, I am sure he would have recorded it, though the alleged cannibalistic rites of *omophagia* might only have been held every few years, at a time other than when Herodotus was walking about the Scythian countryside. That is not to say that there were not practicing cannibals, elsewhere.

What Herodotus recounts of Northern cannibalism needs further attention. Speaking of the northerly wastes he wrote;

"Above this desolate region dwell the Cannibals, who are a people apart, <u>much unlike the Scythians</u>".¹⁷⁰⁸

On the Issedonians he said;

"The Issedonians are said to have the following customs. When a man's father dies, all the near relatives bring sheep to the house which are sacrificed, and their flesh cut in pieces, while at the same time the dead body undergoes the like treatment. The two sorts of flesh are afterwards mixed together, and the whole is served up at a banquet. The head of the dead man is treated differently; it is stripped bare, cleansed, and set in gold. It then becomes an ornament on which they pride themselves, and is brought out year by year at the great festival which sons keep in honour of their father's death".¹⁷⁰⁴

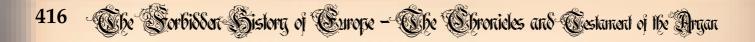
And then there were the Indo-Iranian Massagetae, who migrated into Europe;

"...Human life does not come to its natural close with this people (the Massagetae); but when a man grows very old, all his kinsfolk collect together and offer him up in sacrifice; offering at the same time some cattle also. After the sacrifice they boil the flesh and feast on it; and those who thus end their days are reckoned the happiest. If a man dies of disease they do not eat him, but bury HERODOTUS DID NOT MENTION THAT THE DIONYSIANS OF GELONUS WERE CANNIBALS

BUT HE DID MENTION THAT SOME OTHER REGIONAL INHABITANTS WERE PARTIAL TO HUMAN FLESH

THE ISSEDONIANS ATE THEIR PARENTS AND RELATIVES. THE HEAD OF THE CANNIBALISED DECEASED WAS COVERED IN GOLD

Few died naturally Among the Massagetae, they Believed that one Should be ritually Sacrificed and eaten



Some elements of Their beliefs seem vedic IN NATURE

BONES HAVE BEEN FOUND WHICH INDICATE THAT THE CORPSE WAS CANNIBALISED

CHARLEMAGNE FORBADE SAXONS AND WITCHES TO EAT HUMAN FLESH

Some crusaders were CANNIBALS

UNFORTUNATELY MANY NEW BREED SCHOLARS DOUBT THE EXISTENCE OF TRUE CANNIBALISM

CANNIBALISM IS RARELY RITUALISTIC; SIMPLY A MEANS TO STAY ALIVE

CANNIBALISM HAPPENED IN THE UKRAINE IN STALINIST TIMES

IT ALSO HAPPENED IN AMERICA him in the ground, bewailing his ill-fortune that he did not come to be sacrificed....Milk is what they chiefly drink. The only god they worship is the sun, and to him they offer the horse in sacrifice; under the notion of giving to the swiftest of the gods the swiftest of all mortal creatures".¹⁷⁰⁵

Now if what Herodotus was describing here is the Aryan *Soma* and *Ascamedha* sacrifice recorded in the *Rig Veda* (the Sun Veda), then it is evidence the Aryans considered it holy to slay and ritually cannibalise their parents and grandparents, evidently via the *purusamedha* ritual for human sacrifice. If not then it was a hybrid form of Vedic ritual formulated in the forests of what we now call Russia.

In Russia and Western Europe it should be noted that incomplete skeletons have been found by archaeologists, which were deliberately cleaved apart to remove the marrow, by relatively exact cuts. It has been suggested that these are what remained of a cannibalised victim, but another view is that for some ceremonial reason the bones were snapped or cut open to have their marrow removed. While haphazard breakages in the bones bespeak rough handling or perhaps even animal bites, the presence of deliberate cuts in some places is indicative that the skeletons were treated in this manner by human beings.¹⁷⁰⁶

It is comfortable for Westerners to only associate cannibalism with the Far-East during the middle of the first millennium BC, but even during the Middle Ages we hear tales of man-eating. Prester John's letter to major European royals mentioned the cannibalism that several of his vassal races reckoned so holy, for they were said to eat the flesh of both man and beast.¹⁷⁰⁷

Certainly *Clause 6* of Charlemagne's *Capitulary for Saxony* (dating to the 8th Century AD) mentions that it was a capital offence for witches and others to eat human flesh.¹⁷⁰⁸ Presumably if there was no such thing as cannibalism in the Holy Roman Empire then there would not have been a reason to include a law against it!

And following one Middle-Eastern military engagement some elements of the western Crusader force were discovered gorging themselves with the flesh of Muslims slain in combat.¹⁷⁰⁹ Could cannibalism have survived into the Mediaeval era, and if so was it related to the ancient eastern practices? My own feeling is that it did, and it was.

There has been a tendency for modern-day scholars to class any historical reference to cannibalism (especially those made by Christian authors) as a standard means of deriding alien cultures; it's a negative reference, and therefore is suspect at the very least, if not totally false. The facts however tell a different story. Obviously there are no surviving cannibals in Europe, but if we look elsewhere in the world, there is plenty of evidence for it.

Not all cannibalism is ritually inspired, in fact it is rarely ever ritual in nature. When severe famine consumes the land, there are certain circumstances in which the instinct to survive at all costs can easily take over. I cite the following examples;

Earlier this century Stalin crippled the Ukraine's agricultural capability by banishing and slaughtering the Kulaki land holders (using troops and tanks!). With nobody left experienced enough to work the land on the required scale, a famine of tragic proportions ensued. In one documentary I saw, a Ukrainian man enacted for the cameras the manner in which he hid around a corner then seized a passer-by, put him to death and cooked him up with what few potatoes he and an accomplice had left. As a result of such happenings anti-cannibalism posters were circulated to stop it.

Even as well-fed party officials ordered Red Army troops to guard the last grain stocks from the starved populace, reports coming out of Stalin's Soviet Union stated;

"The Soviet Government does not allow corpses to be buried until they are decomposed because if fresh corpses were buried the population would open their graves and eat them. Cannibalism is spreading wholesale. Peasants often eat their dead children. The Soviet Government punishes cannibalism by shooting without trial, but that does not help much because death has lost its terror".¹⁷¹⁰

Cannibalism was not unknown in America either. During an ill-fated wagon expedition from Illinois to reach California in the late 1840's, the sizeable "Donner party"¹⁷¹¹ made an ill-advised departure from the accepted migration route just the other side of Fort Larame, hoping to take a short cut to the West Coast. But before long their oxen teams failed them, and they found themselves stuck high in the Sierra Nevada Mountains. There the migrants endured a substantial period of isolation in the wilderness. Having run out of oxen, and with no food at their



disposal, the famished party was compelled to cannibalise the remains of their fellow travellers in order to sustain the group. Extreme cold and a hungry death had claimed some 66% of the men and 33% of the women and children, and by eating their remains the survivors obtained just enough sustenance to get by on. As recounted by a survivor by the name of William Perry, both of the Indian guides who tried to lead them out of the wilderness (who incidentally refused to eat the flesh despite their own hunger) were ruthlessly hunted down by a crazed member of the party. No longer content with cadavers, those who had tottered over the abyss into a more primordial, Darwinian state, sought live kills, with the result that the cowering and exhausted guides were shot and cooked. Yet despite the seemingly unwholesome nature of the proceedings, the few men that survived had, through their actions, succeeded in providing the "food" which kept the majority of the women and children alive.

Eventually a series of rescue parties succeeded in reaching them. As they made their way out to the frozen lake upon which the ragged survivors dwelled, they were greeted by the sight of shattered and half-devoured human remains scattered about the snow bound encampment.

Natives in Papua New Guinea ate their enemies up until fairly recent times, and the Maoris are known to have cannibalised those wounded or slain in battle when their yam harvests were poor.

Famished Japanese soldiers in Papua New Guinea during World War II butchered and cooked Australian and American prisoners of war once their convoys could no longer get through to them, and their food stocks had dried up.¹⁷¹²

Tenth Century AD Chinese performed cannibalism during times of famine; in fact they even had culinary names to described dishes that were made with old people, youngsters and so forth.

Similarly Australian aboriginals and American Indians are not usually regarded as consumers of human flesh, but isolated accounts mention that they have done so in the past.

The Mongols ate 10% of their own soldiers to alleviate the hunger experienced by their army as they besieged the Chinese Emperor in his own capital city. By feasting on their remains the Mongol forces stayed strong enough to dig the access tunnels which eventually gave them entry to the besieged city.¹⁷¹³

And let us not forget the airlines disaster in the Andes mountains during the 1970's, which saw the survivors eat the bodies of crash victims until help arrived.

Claims that there was no such thing as cannibalism are just plain nonsense, as are politically correct accusations that most accounts of cannibalism are items of brutal propaganda. Despite the amount of enmity and friction that exists nowadays between Westerners and Muslims, we do not feel ourselves instinctively inclined to call Muslims cannibals, or vice versa. In short, there was (and perhaps always will be) such a thing as cannibalism, and what is more, that under certain circumstances *it is carried out by ordinary people fighting to stay alive*.

But ritual cannibalism is of a different nature. The notion that mankind fed and sustained the gods can be found in a number of cultures, where they performed ritual carnage conceptually similar to what was witnessed by Herodotus or the Spanish conquistadors, keeping the gods fit and healthy with blood and body parts, human or animal. Without these things they believed the cosmos would collapse. According to Herodotus, some Northerners ate their enemies (perhaps the ultimate victory over an enemy) and made cups from their skulls.

This might be traced back to the Magi and Dionysians who taught that every body-part was related to differing natural manifestations within the bio-sphere.

"For, as the existence of all these creations is derived from the four elements, it is manifest to the sight that those worldly bodies of theirs are to be mingled again with the four elements" (1714

Dionysian *Omophagia* was allegedly a ritual killing followed by the consumption of the sacrifice and the distribution of their various remains around the surrounding environment, returning creation to its most basic elements. The spirits of the elements and departed souls could be found across the countryside, within natural features such as hills, trees, ponds, rocks, beehives etc.

The very ancient practice of killing strangers and ritually cannibalising once took place in India. From the *The Primary Chronicle*, we know that cannibalism went unrecorded in Rus', but still reported as extant in India, which might mean that it had died out in Rus' by the 11th-12th Century AD. However, from Adam of Bremen we hear that there were supposedly still practicing cannibals in the vicinity of Rus' in the 10th Century AD,¹⁷¹⁵ who were most

PAPUAN NATIVES WERE CANNIBALS UNTIL ONLY RECENTLY

STARVING JAPANESE SOLDIERS ATE HUMAN FLESH

WHILE ATTACKING PEKING THE MONGOLS ATE 10% OF THEIR OWN MEN

ANY CLAIMS THAT THERE WAS NO SUCH THING AS CANNIBALISM ARE UTTER NONSENSE

UNDER BIZARRE CIRCUMSTANCES PEOPLE DO EAT HUMAN FLESH

RITUAL CANNIBALISM IS OF AN ENTIRELY DIFFERENT NATURE THOUGH

IT MIGHT BE RELATED TO THE NEED TO RETURN ALL ELEMENTS BACK TO THEIR ORIGINAL STATE

OMOPHAGIA

The primary chronicle did not mention cannibalism in rus', only in india

PLUTARCH SAID THE DRUIDS WERE CANNIBALS

SOME PARTS OF LINDOW MAN'S BODY WERE MISSING. likely the Finnish Mordva tribe.

Plutarch refers to certain Druids as cannibals and head-hunters. While there is no doubt that Celts and their Druidic leaders took heads during battle, this reference to meals of human flesh (if true) is most likely evidence that some druids practiced ritual *Omophagia*, of a sort known to the Dionysians.

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The bog body discovered at Lindow Moss in England¹⁷¹⁶(believed by some to be that of a sacrificed Druid Prince) was missing some parts of his body, and this was also the case with the second body found at the same bog. This may well be attributed to accidental mutilation caused by peat cutters, but it bears mentioning that Lindow man was excavated lying face down, and at the same time he was missing genitals. The loss of this body part from such a shielded position would tend to indicate that it had been hacked off prior to him being committed to the bog. The second body was also incomplete, missing a head and an arm. Were these missing body parts removed from the corpses and intentionally buried at other locations? Or might they have been ritually consumed?

When speaking of the black Magi we are on much firmer ground concerning *ritual cannibalism*, because for them cannibalism was deeply related to necromancy, a subject you'll traverse in Chapter VIII and Part II, Chapter VII.

LOW MAGIC RELIC

Primitive shamanic magicians festooned most cultures of antiquity; Russia was no exception. They were normally identified at birth by certain planetary aspects, which fecundated paltry magical powers within the sorcerer. Primitive magic survived since prehistoric times, when shamans performed dances and songs dressed in skins, which were aimed at increasing the frequency of game animals, or appeasing the spirits of beasts which they had killed during the hunt.

In its later form, primitive magic evolved into the spells of the Vedic elders and wonder-workers, which can still be found in the *Rig*, *Artharva*, *Yajura* and *Sama Vedas*.

LOW OR HIGH MAGIC

In the early 1500's Cornellius Agrippa referred to the high rites of necromancy as *Goetea*, the art of demon summoning. It demanded the use of magical words in song, and personal spiritual defilement to effect the raising up of the dead, and demonic essences. These the necromancer then attempted to coax into service. So shunned were its ways that Cornelius described *Goetea* as *"execrated by all known laws"*.

What Agrippa did preserve about high necromancy was probably quite reliable, after all magic, horoscopy and divination were his chosen fields of expertise. And yet in Freake's translation of Agrippa's *De Occulta Philosophia*, out of 836 pages on ritual magic and other occult knowledge, necromancy constituted barely 4 pages, and these were largely condemnatory. Nevertheless Agrippa did write his extensive three volume treatise on magic at a time when the occult was well and truly a taboo subject, and for this reason he might have refrained from telling the reader everything that he knew of them, if only to safeguard the remainder of his work. To read or possess tomes dedicated to necromancy was unlawful in every way, reprehensible to many magicians and most ordinary citizens due to the harm it caused.

In principle, necromancers sought to pollute their bodies with dead matter, rotting food, or pieces of cadaver. This then permitted entities from the underworld to freely violate the medium as they wished. The same theme is adequately described in the Magian texts. In the following Zoroastrian scripture cannibals and dog-eaters are portrayed as falling under Ahriman's dominion forever.

"O Maker of the material world, thou Holy One! Can he be clean again who has eaten of the carcass of a dog or of the carcass of a man? Ahura Mazda answered: "He cannot, his life shall be torn out, his bright eyes shall be put out; the Drug Nasus falls upon him, and takes hold of him even to the end of the nails, and he is unclean, thenceforth for ever and ever".

PRMITIVE MAGIC WAS CONNECTED WITH PREHISTORIC ANIMISTS AND THE EARLY ARYANS

GOETEA; THE HIGH RITES OF NECROMANCY

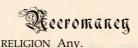
IT WAS EXECRATED BY ALL KNOWN LAWS

AGRIPPA DID NOT GIVE IT MUCH COVERAGE IN HIS BOOKS

THE BLACK MAGI SAW CANNIBALISM AS A RITUAL WHICH ADMIRABLY SERVED THE PURPOSES OF AHRIMAN

IT CAUSED LIFE-LONG DEFILEMENT FOR WHICH THERE WAS NO PENANCE, IN THIS LIFE OR THE NEXT

HAVING EATEN THE FLESH OF A DOG OR MAN, ONE WAS IN LEAGUE WITH THE EVIL ONE FOR ETERNITY







It is fairly obvious in this passage that the white Magi were trying to get a message across to members of their community, who partook of human or canine flesh, perhaps to become deeply possessed by the Death Demon, whilst still living. They may have done this to procure the powers of necromancy. Since the rites of the black Magi were the antithesis of those dedicated to the sun, the white Magian prohibition of cannibalism was practically a sterling guarantee that they would do it. In terms of necromantic prestige the consumption of a corpse was far superior to defiling the waters and holy fire with a corpse.

"O maker of the material world, thou Holy One! Can he be clean again, O Holy Alura Mazda! who has brought a corpse with filth into the waters, or unto the fire, and made either unclean?

Ahura Mazda answered: "He cannot, O holy Zarathustra! Those wicked ones it is, those men turned to Nasus, that most increase gnats and locusts; those wicked ones it is, those men turned to Nasus, that most increase the grass-destroying drought.

Those wicked ones it is, those men turned to Nasus, that increase most the power of the winter, produced by the fiends, the cattlekilling, thick-snowing, overflowing, the piercing, fierce, mischievous winter. Upon them comes and rushes the Drug Nasus, she takes hold of them even to the end of the nails, and they are unclean, thenceforth, for ever and ever".¹⁷¹⁸

Thus, in white Magian tradition, cremating flesh in the holy fire or cannibalism were forms of black witchcraft that constituted grand rites of defilement, which could hardly be bettered, and which served to unleash the destructive predations of the fiends who haunted this world. These acts would have been greatly pleasing to Ahriman whenever he saw them.

Touching a corpse may or may not be infernal; everything depended upon one's motives. True white Magians had to make a public declaration if they had touched a dead body:

"Here I am, one who has touched the corpse of a man, without any wilful sin of mind, tongue, or hand, and who wishes to be made clean". ¹⁷¹⁹

Upon hearing this horrific profession it was a matter of expediency for a cleanser to be hurriedly brought to the defiled one, to wash away the pollution with gomez, the mixture of holy water and bull's urine.

Observations on the infernal arts were sometimes drafted up into formal tomes by the Inquisitors. In *Treatise* against the invokers of demons, demonolatry was described as falling into two categories;¹⁷²⁰

 Dulia
 Necromancers prayed to the Evil One as if he were their one true god, especially calling upon

 the wickedness of subordinate demons to aid them in a given venture, as though they were

 Satan's saintly henchmen. Obviously the necromancers regarded demons as Christians and

 the white Magi did saints, only the demons had patronages of harm. Some caused the loss of

 sight, tremors, mental instability, plagues, causing murder, or various forms of theft or crime.

Latria Necromancers who performed Latria sang hymns to the demons on bended knees, amid candles and the aroma of incense fumes.

As Norman Cohn rightly points out, many of the surviving Mediaeval spell books do not recommend the worship of demons, but much rather bullying the demons into service by relying on one's moral goodness and the power of the divine name, and even then only the pure in spirit were wise to attempt it; others were warned to stay well away from such doings. Among their number were sorcerers of the Jewish, Arabic, and divergent heretical faiths. But *Cohn tells only part of the story*; there was another group of necromancers and witches, whose aim was to invoke the evil principle directly.

This other class of necromancer was the worst of all, because they worshiped the demons in every way, and believed in an inversion of the world which would see the poles switch places and rivers flow contrary to their normal direction; these were followers of the so-called Luciferian Doctrine.¹⁷²¹ Devotees of this faith were hated by the heavenly beings because they had been made by the god of evil to blight both heaven and earth, and to invoke chaos. Their god was unspiritual, Lord of the Kingdom of flesh, a carnal empire. Those who had died unblessed, or spiritually corrupted would become a meal for the great ravenous serpent of the underworld, who was ever by his

DEFILING FIRE OR WATER WITH A CORPSE WAS SIMILARLY REGARDED AS A REVOLTING ACT OF DEPRAVITY - IT CAUSED INSECT PLAGUES, THE DEATH OF CATTLE, AND DROUGHT OR HEAVY WINTERS

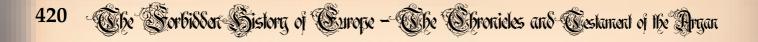
THUS ROASTING OR CREMATING A CADAVER, OR PLACING A CORPSE IN A CAULDRON OF WATER WOULD HAVE UNLEASHED THESE EFFECTS

The dulia rites

THE LATRIA RITES

MANY MEDIAEVAL DEMON-SUMMONINGS DID NOT REQUIRE THE CONJURER TO DO EVIL; SIMPLY CALL ON THE NAME OF THE SUPREME GOD

BUT THERE WERE OTHER NECROMANCERS WHOSE POWERS STEMMED FROM THE FACT THAT THEY WELL AND TRULY WORSHIPED THE EVIL ONE AND HIS DEMON-CHILDREN



IN 6TH CENTURY AD SPAIN, ISIODORE SAID THE WITCHES USED CADAVERS TO WEAVE THEIR GRIEF-INSPIRING SPELLS

PAGAN NORWAY WAS SUPPOSEDLY TEEMING WITH INFAMOUS BLACK MAGICIANS

WHITE MAGIANS CALLED ON THE POWER OF PAST KINGS AND WHITE MAGI FROM BEYOND THE GRAVE USING THEIR BONES

BLACK RELICS BROUGHT HARM TO THE LANDS

WITCHES WERE OFTEN SUBJECTED TO MOB VIOLENCE

PAGAN RUSSIAN MUSICIANS WERE CALLED SKOMOROKHI

THEIR NAME IS CONNECTED WITH SHAMEFUL BEHAVIOUR side. Agrippa's independent account bears all the key ingredients of the Magian eschatological myth once preached in Rus' in the year 1071 AD, and which in time came to be known in Europe as the Luciferian doctrine.

According to Isidore (a Spanish Christian writer who wrote a treatise on magic during the 6th Century) witchcraft entailed the special use of cadavers, or the slaughter of living offerings.¹⁷² Coincidentally these are recorded in Magian scripture as principal acts of Iranian black witchcraft; ie, necromancy. Moreover the demons were supposed to have been sated by the shedding of blood, which was brought to greater effect by letting it flow into water. Isidore also explained that the arts of astrology were right and proper only until the time of Christ's birth, whereupon it became unlawful to god.

During the 12th Century AD, Norwegians were perceived as serious offenders in relation to the sinister ceremonials of black magic (presumably including necromancy), according to Wulfstan, a Saxon clergyman.¹⁷²³ Unless he had a particular dislike for Norwegians, this might be a fairly reliable account, mainly because he could have levelled this charge at Swedes or Danes, but chose to specify the Norwegians. More importantly it provides us with indications that the large number of witches present in Scandinavia would have been due to pre-existing populations of black priests (which might have milled around Norway) or Lapps, rather than to later waves of Wendish or Slav migrants (who were still nonetheless present in some parts of Scandinavia, as is evidenced by the recent unearthing of a Western Slav boatbuilding yard in Denmark, dating to 1090 AD).¹⁷²⁴

Both the white Magi and black Magi utilised the body parts of certain individuals to procure divine or infernal aid, to invoke mystical happenings, just as Christians once did (and do), through the saints. Yet for Christians calling upon a saint, by unleashing the supernatural powers of their bones and uncorrupted flesh, is not seen as necromancy, but an act of piety.

The relics of the European white Magi were conceptually similar to those of the Christian saints, predominantly the earthly remains of the holy kings, who brought life and health to the land, and to their subjects. While these white pagan relics could in no way be considered Christian, the line between them was in some cases fairly blurred,¹⁷²⁵ as discussed in Part II.

Black relics were of an opposite nature to those of the kings, and brought harm to nature, to one's stock, homestead and kin. Such relics were normally the bodily remains of executed criminals, stock thieves, witches and so on. The utilisation of black necromantic relics was viewed wholly different from the use of white pagan relics; an act of apostasy since it entailed the worship of the other god, the author of evil. White pagans and Christians, were on common ground where black relics were concerned. If the Magian texts are anything to go by the white Magi were much preoccupied with denouncing them too, and executing the witches responsible. These Magi were just as committed to the eradication of the infernal arts as the Church was, and perhaps even more heavy handed. In time, Christianity allowed witches to receive a fair trial, and Church sanctuary for those in danger of being lynched by mobs (until such a trial could be heard). The impartiality of these trials did very much rely upon the attitudes of the reigning secular authorities, the time and place in which they were conducted. For this reason some trials were fairer than others.

Since there are far fewer accounts of black witchcraft in Western Europe before the 12th Century AD when compared with the 1400's-1800's, is it possible to say that the black rites were progressively imported westwards from the Slav lands, and southwards from Norway, between the 12th and 15th Centuries AD in particular? Or was it simply a case that crimes of this nature had always been present, but never documented on any scale prior to this period?

Skomorokh's magie

LOW MAGIC RELIGION Pagan Gnostic or dualist.

The general Russo-Slavic word *skomorokh* specifically denoted a wandering musician *who acted as a comedian and a sorcerer*, while wearing Latin-style clothing. In the Old Polish we find the words *skomroszny* ("shameless" or "indecent"), or *skowrysny* and *skowrosny* ("happy" and "lively").¹⁷²⁶ These phonetically similar Polish words carry almost opposite meanings, something which may indicate an adherence to the doctrines of practical absolute dualism; "do evil and do good", but then again it might only be a coincidence, or Christian diatribe. *Skomorokh* is believed to have originated from a Greek word which meant "*a prank*" or "*a practical joke*", *but could also mean "a*



swindle" or "a deliberate act of deception". It is also apparently linked with the Latvian word *Samarags* which meant "someone who never keeps their word". This might be connected to the Middle Slovenian word *skomucati* which meant "to utter inarticulate garbled sounds during a conversation".

Linguistic evidence suggests that *skomorokli* practiced the arts of the pagan Gnostic Philosophers of Greece and Rome. The word *skomorokh* appears to have entered the French and English languages as *scaramuccia* (French: "a fool" or "a jester"), and *scaramouch* (English: "a boaster" and "a knave"). These Mediaeval words had not always been part of the English and French languages, thus hinting that *skomorokhi* had entered England and France sometime during the Middle Ages. From what is known historically, the *scaramouch* was a kind of jester or comedian who garbed themselves in unsightly dress and performed acts portraying the anti-virtues of cowardice and boastfullness.

Skomorokhi may have been conceptually similar to the Mediaeval Frankish *troubadors* (who were usually nobles), but troubadors played music with a distinctly Middle-Eastern or Iranian flavour, and do not appear to have been comedians.

Since Slavic *Skomorokhi* wore Latin-style clothing and comedy masks during their ceremonial pantomimes, there is a distinct possibility that they were the descendants of actors who performed divine comedies in ancient Rome, thereby causing much scandal, and prompting their subsequent expulsion from the Empire. Their witty stage shows provoked outrage in the eyes of Pliny the Elder, who caustically attacked the manner in which they defamed the celestial gods, with the outrageous lies they invented. Concerning them the Christian theologian St Augustine further wrote:

"This form of propitiation of such gods as these - with all its lascivious impurity, its shameless, filthy corruption, and its actors whom the Romans, with a laudable, instinctive sense of honour, debarred from all political office and expelled from their tribes, marked as beneath contempt and condemned to outlawry"

"On certain appointed festivals, scenes of shame, accompanied with cruelty, acts of dishonour and crime, attributed (whether truly or falsely) to the divine beings, were plainly and openly represented, consecrated and dedicated to those gods .. Those demons (the actors) admit that they are (made) unclean by delighting in such things. They acouch themselves as the promoters of lives of crime and indecency, by their crimes and misdemeanours, real or pretended, and by the public presentation of them...".¹⁷²⁷

Here Augustine candidly speaks about their impropriety, even within the pagan millieu, for many forthright pagans were similarly enjoined in such condemnations in the centuries following the birth of Christ. For it would seem that they blatantly mocked some of Rome's dearest gods, and what is more, professed to follow a criminal lifestyle (or so it was alleged).

The *skomorokhi* entertainers of ancient Rus' were highly lyrical orators and deft musicians just as at home amongst peasant fireside vigils as they were in the courts of prestigious princes and chieftains.

In ancient times the *skomorokhi* might have included Orphic or Dionysian singers and Homeric poets, which are known to have formed up in travelling troupes. Legends ascribed to these wandering "bards" concerned the magic they wove by their melodious tunes. But, they were artists both loved and feared. Their spells actuating a powerful transformation of words sung or spoken, into blessings of luck, or curses.

During the ritual carnivals of the heathen festival calendar, *skomorokhi* musicians and actors went from place to place serenading the masses with their skillful orations. Their buffoonery, comedy and merry-making (most likely of classical Greek or Roman origin) no doubt provided an enjoyable dimension to the pagan carnivals, which the Christian priests viewed with exceptional disdain. When a *skomorokh* plucked the strings of his gusli, blew the pipes, or began a ballad or epic poem, an atmosphere of expectation wafted amongst the crowds of listeners and guests. The people jostled for a good spot to stand and awaited with glee, the songs and dramas of their forefathers.

According to the *Primary Chronicle*, pagan impenitence was nowhere more visible, and openly flaunted than when these boys came to town, for the Churches stood almost empty, and wherever the clowns (*skomoroklui*) played, the congregated audiences wore the ground to bare earth!¹⁷²⁸ In short, the *skomoroklui* were almost single-handedly responsible for, not only hampering, but undoing the conversions of many early Mediaeval Russians!

In a letter to the Bulgar Khan Boris, Pope Nicholas I similarly condemned their ioca ("jokes", or "games"),

Skomorokhi were probably very similar to the pagan gnostic philosophers



Fig 92. 1. These are just some of the many pendants found on an elaborate Russian-made necklace found in Gotland, and dating to the 10th Century AD. Judging by the varied facial expressions on them, and in particular the cheesy smirk on the right, the faces might have been worm by a Pagan actor.





Fig 92. 2. The masks above were worn by Greek actors. They might have resembled the *clown masks* worn by Russian *skomorokhi*.

incantations, singing and sortilege.¹⁷²⁹ *loca* is cognate with the Russian *dzhok* or *zhok*, which referred to a (presumably theatrical dance) practiced in Moldavia (a former Roman Dacian province).¹⁷²⁹ It probably entered Bulgaria and Rus' by way of the Rumanians, but originated from the Latin *jocus* (which meant "a joke" or "a jest"). Perhaps these words were made famous in Eastern Europe by heathen actors, whose naughty brand of entertainment amounted to frivolous though blasphemous mockery of the divine beings, whether pagan or Christian.

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When the Byzantine authorities closed down the Athenian college of philosophers back in the 6th Century AD, ¹⁷³⁰ little could they have known that this would not be the last they would see of them. Many went to Harran, and it seems a sizeable number went to live in rural Slavia, where they chanced upon other actors, the descendants of those banned much earlier from Rome, but who sought the solace of Rumania.

Let's be realistic, if their predecessors were measuring the globe and (as you have already read) making intricate machinery a good 1,300 years prior to the Middle Ages, chances are that they and their many doctrines would not disappear in any great hurry. At least not in the Mediaeval Christian and Islamic educational institutions, which saw a flurry of their scientific and philosophical teachings burst out into the open.

On musie and magie

In antiquity the Magi had awesome reputations in the field of musical theory, both as musicians and teachers. In Iamblichus' the *Life of Pythagorus*,¹⁷³¹ Pythagoras is recorded as having been taken prisoner by the Persians, and led back to Babylon in captivity. While there, his erudite learning caught the eye of the Magi, who then proceeded to teach him their secrets concerning astronomy, mathematics, music and the natural sciences. He considered himself greatly honoured by their attentiveness. From that time onwards the Neo-Pythagoreans adopted Magian musical theora. Nero was another who studied music under the Magi.¹⁷³²

In the ancient world pursuing an understanding of celestial harmonics involved studying the music of the planets and their various vibrations rates, as well as their relationship to the harmonic ratios of strings of differing lengths, of differing scales. Each note on the music scale had its own peculiar metaphysical qualities which were passed onto the listener. Saturnine notes had a basal quality, being slow and heavy, and falling between C and D. Other notes promoted violence if linked with Mars, but were soothing when linked with the Sun, or romantic when linked with Venus, and so on.¹⁷³

Music was often an integral part of the beguilement of air spirits and aerie daemons. The legendary Volkhvy performed recitals before an incoming hail storm to subdue the daemones stirring chaos in the heavens above, and thereby chase them away. One record dating to the year 1282 AD describes the Volkhvy as able to drive away the clouds, and lunar travel, in the form of wolves.¹⁷³⁴ In a region of Burgundy, during the 9th Century AD, pagan sorcerers blew wind instruments at offending looking clouds to halt the aerial daemones.¹⁷³⁵ A similar rite was also performed by the Slav Volkhvy Magi "Storm-chasers" during the same time frame.¹⁷³⁶

Having diligently examined and learned the writings of the philosophers on music, we find Arab scholars developing treatments for the mentally ill based on these ancient findings on musical theory. From that time music has been used as a means of calming the worried minds of psychiatric patients, a method still employed by psychiatric institutions to this very day. And the reverse of this was also considered to be true. Discordant music was the surest means of invoking demons, and bringing distress into the lives of others.

The pagan Russes had a staggering selection of musical instruments, all of which were of foreign origin, and which featured heavily in their religious musical compositions. These instruments tell us something about the nature and genesis of pagan musical teachings in Slavia. Moreover these same sorts of instruments saw service on sabbaths convened by not a few witch covens. Rus' musical instruments fell into two principal categories, the *svirel*' and *gusli*;⁷³⁷

Svirel', sviralo (Slovenian), *svirol* (Bulgarian), and *svirala* (Serbo-croat), all came from the Old Russian word *svirati* which meant "to play music on a flute (or wind instrument)". This comes directly from the Old Indian *svarati* ("sound"). The Old Icelandic *svarra* meaning "to rage" or "to storm", "to whistle" or "to pipe (music)" appears connected to the Slavic and Old Indian in this respect, and what is more it seems to preserve the connection between music and rage.¹⁷³⁸

PYTHAGORUS LEARNED MUCH FROM THE MAGI CONCERNING MUSICAL THEORY

MUSICAL NOTES OSCILLATED IN UNISON WITH THE VIBRATORY RATES OF THE PLANETS WHICH AFFECTED DESTINY

MUSIC WAS USED TO CHARM DAEMONES

BURGUNDIAN AND RUS' PAGAN SORCERERS PLAYED MUSIC TOWARDS RAGING STORM FRONTS, TO PREVENT DAMAGING WEATHER CONDITIONS

RUS' MUSICAL

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> SVIREL WERE WIND-INSTRUMENTS, AND **GUSLI STRINGED**

> > THE ONCE-GREAT

ARYANS HAD THEIR

OWN INSTRUMENTS

RAGA

BALKAN AND

AND STYLE OF MUSIC, WHICH WAS CALLED

SVIREL (WIND INSTRUMENTS) Oboe Zhaleika Pan Pipes

COUNTRY BORROWED FROM Egypt Egypt / Greece Greece and the Balkans

GUSLI (STRINGED INSTRUMENTS) Gudok (fiddle) Lyre Lute Harp Zither

COUNTRY BORROWED FROM Greece and the East Greece and Babylon Greece Greece and Iran Ossetia

AYAN INSTRUMENTS

Aryan-style instruments can be found among the Indians and Turks, plus right across Europe, from Britain to Germany and the Lowlands, and throughout the Alpine regions, Russia and Scandinavia. Musicologists widely accept that Celtic music seems to have been derived from an Indo-European tradition, namely the Raga style which was and is practiced by the Hindus and their Brahmins.¹⁷⁹ Pursuing this same theme, it has been noted that the music of the Balkans starkly resembles that of pre-Islamic Buddhist Indonesia. A possible though unlikely coincidence, for in both locations you will find puppet shows, women with similar national headdress, similar art styles, swastikas and Indo-European deities.¹⁷⁴⁰

Roga Volynka	The Roga is a Balkan variant of the bagpipes (which are related to an Indian form of the same instrument). They were used not only to create music, but in magical conjurations associated with the serpent, whose secret image was until comparatively recently engraved into the finger- pipe. ¹⁷⁴¹ Magical pipes. At what point Russian bagpipes became known as <i>volynka</i> rather than <i>roga</i> is unclear, ¹⁷⁴² but <i>volynka</i> has a Rumanian provenance, though on phonetic grounds one might associate it with the name Wollin, in the lands of the Western Slavs.	INDONESIAN MUSIC HAS CLEAR SIMILARITIES ACCORDING TO A DUTCH MUSICOLOGIST THE ARYANS USED BAGPIPES, CONCHES AND ANIMAL HORNS
Duda or Dudka	Magical flutes made from willow or ash wood	
Conch shell Animal horns	Aryans formerly blew conch shell horns Ram, bull or lengthy auroch's horns served as trumpets for a variety of purposes	

MISCELLANEOUS INSTRUMENTS

Vargany (Jew's Harp)	The Middle East (Etymologically derived from the Greek and Latin)
Tambourine	Egypt, Babylon, Greece and the East.
Trumpets	Celts, Babylon, Rome, Greece, Egypt.
Botalo (cow-bells)	Asia? Europe?
Nakra (kettle drum)	Turkic.
Brunchalka (Bull-roarer)	Greece? Siberia? Brunchalka were normally made from animal bones pierced and
	threaded onto a sting. Since some of the bones were embellished with animal heads
	it has been guessed that they had ritual applications, perhaps Dionysian in form.
Baraban (drum)	Turkic, from the Persian. ¹⁷⁴³

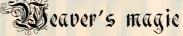
IEW HARPS. TAMBOURINES AND TRUMPETS WERE ALSO USED IN RUS'

Baraban (drum)

Middle-Eastern, Asiatic and Egyptian techniques for the crafting of musical instruments found their way into Europe during the first millennium after Christ.¹⁷⁴ For this reason a great many Russian instruments seem to have antecedants in geographically distant regions. Archaeology has provided examples of the gusli and svirel, as well as pipes, bells, cow-bells, pendants with small dangling bells, whistles and flutes.¹⁷⁴ Their gusli are particularly interesting, hand-crafted from birch or fir wood and possessing eight or nine strings.¹⁷⁴⁵ They may or may not have been "windowless", that is lacking a golosnik, or hole from which the notes emerge as it is being played by the musicians.¹⁷⁴⁵ These were mouths through which the instrument spoke.¹⁷⁴⁵ Some were engraved with images showing Greek or more especially Asiatic influence; grape vines, holy trees, swastikas, and suns.¹⁷⁶ Many gusli took the shape of wings, or their necks ended in a dragon's head.¹⁷⁴⁶ Russian folklore tells us that *gusli* tunes had an impact on the weather, on account of the similarity between their notes and the sound of thunder.¹⁷⁴⁷

The Russian Church regularly castigated the demi-paganism of their congregations, with oral sermons and other sorts of reminders. The early Mediaeval Russian Hypation manuscript warns the reader that, *"The devil captivates us with pipes, and skomoroklny playing guslis"*.¹⁷⁴⁸ Moreover they proscribed the use of musical instruments during mass, perhaps as a means of providing a clear delineation between Church and local Rus' pagan choral practices.

In spite of this the *skomorokhi* remained resilient to change, and with their client base so wide, they enjoyed a permanent place in Russian society until the 1600's when systematic repression of their profession led to the discontinuation of this archaic and once highly popular heathen tradition.¹⁷⁴⁹



HIGH MAGIC RELIGION Zurvanite, pagan Gnostic, Aryan pagan.

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It was a long-standing Greek, Ayan and Persian belief that the power of magic resided in the interlacing or knotting of special threads of power, which were spun by the gods; these were probably the woven patterns often found on Slavic, Central-Asian, Scandinavian, Alanic and Celtic magical objects and amulets. Al-Nadim informs us that Chaldeans were skilled in knot magic. In effect a knot was a binding, and by binding magic, one fastened magic to a material object. For instance, Finns sold wind to mariners, breezes held in a knotted string. By untying the knot, gusts supposedly arose which filled their sails, and sent them on their way.

The white Magi and Brahmins professed that magical threads were linked with the divine beings, or the celestial powers of the planets. The Magi particularly stated that these orbs were tethered to the sun and moon (which were situated at the centre of the universe), by threads of varying lengths.¹⁷⁵⁰ One might think that embroidering garments with the magical thread had the effect of anchoring the celestial energies to the fabric, in just the same way as they were held bound to the sun.

In some respects our lives are like a piece of thread, and we who live are like a spindle girl. She starts with a ball of raw material and start spindling it into one continuous strand, rolling it up into a ball as she went. Eventually she come to the end of the thread, which is death, and all that was left was a roll of thread; a spent life. The paths of every person's life mixed with the threads of those they met, forming an elaborately woven tapestry, with the events of our lives being the motifs thereon.

Ayan brides received a silver thread from their husband, which was sewn into their scarf. And so their marriage was bound, and held in place. In pagan Rus', every bride on her wedding day was given a silver thread, which was tied firmly around her neck, as the hands of husband and brider were bound by ritual chording by a priest. This was so to speak "tying the knot", and it was this thread that represented the strength of a bride's marital fortunes. It was her thread, and her marriage. When the marriage looked tatty, she repaired it, and when dirty she washed it, she renewed it and solidified it.

The art of the weaver was not simple either; different style knots and weaves had to be mastered. The weaver's keen eyesight, concentration and precise hands created an array of delightful patterns, adorning rugs, cloth and other garments. Some young girls well enough endowed with magical blood, and who had reached the age of reason, received a pair of loom sticks, and a magical spindle, which would serve them till death. In pagan Rus' the very first piece of thread they ever made was seen as the thread of greatest magic. Once spun it was burned to cinders with the holy fire and swallowed.¹⁷⁵¹ Then, magical power welled within the woman. From then until the time they first come to know a man, it was a Magian custom they made the pure robes of the Magi, with loving care. Those who decided they would never marry, because they had magical fingers of rare potency remained in the virginal state, spinsters married to the loom. Spinsters, the female clothmakers and weavers, launched into a full career of sorcerous needlework, clothmaking, basket and rug weaving, and by their skill changed the fortunes of others.

Mediaeval Russian Orthodox sources show priests challenging women during the Christian rite of confession as to whether they had been resorting to Moksha (a heathen goddess patronising the weaver's arts) during their weaving and sewing. Obviously Moksha was invoked during the weaving process to procure magical effects.

IN ANCIENT TRADITION WEAVING WAS ABLE TO PRODUCE MAGICAL EFFECTS

THE MAGI BELIEVED THAT EACH PLANET WAS TETHERED TO THE SUN BY A THREAD OF DIFFERING LENGTH

BY USING MAGICAL THREADS, A WEAVER COULD ANCHOR THE CELESTIAL ENERGIES OF A SPECIFIC PLANET TO THE CLOTH

OUR LIVES WERE LIKE A LENGTH OF THREAD

ARYAN BRIDES RECEIVED A SILVER THREAD TO SEAL THEIR MARRIAGE

WEAVING IS A TEDIOUS AND SKILLED PURSUIT

IN RUSSIA THERE WAS A RITE WHEREBY THE FIRST THREAD SPUN BY A YOUNG GIRL WAS BURNED AND THE ASHES SWALLOWED DOWN

THE WHITE MAGI HAD VIRGINS TO WEAVE THEIR ROBES Peasants were accordingly advised to call on the Christian St Paraskeva-Pyatnitsa instead, as she was supposed to be even more helpful.¹⁷⁵¹

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Never could there have been more tedious work than sitting hunched over a loom, day in day out, straining your eyes, and your patience, as the shuttle went back and forth through the vertical strands. Now it was at these times that a weaver's mind started wandering to other things, to family business, to people she liked and to those she hated. Now it was hopes and curses she was wishing, and, before long, well-wishes and hatred were being *sevon into the very cloth* she worked on. Thus weavers could imbue any type of boon or curse into their handcraft, or bind things so that they would not change, or loosen the bonds of fate by undoing knots which represented the lifting of problems being experienced. Their special knots could cause curses, death, fertility, growth, hate, health, infertility, love, luck, unity, power, sickness, strength, poverty, victory, wealth, or wounds.¹⁷²

Knot ritual

To create a knot of power the weaver spindled the thread on her spindle, thus impregnating it with magical strength, or employed thread pre-spun in accordance with the correct planetary affinities. It was then embroidered or woven into the garment, cloth, blanket or rug. This was either worn by the person who it was to effect, or hung from trees in the vicinity of the sacred spring. Once this was done, the magic came into effect. Mothers were always wary of young ladies giving embroidered shirts to their sons, and during the marriage season all sewing and weaving was banned, to allow liaisons to be arranged, *free of magical interference*.¹⁷³

Male weavers, usually bark-weavers and rope-makers could also achieve similar results through their handcrafts, by weaving leather into belts and whips, hemp into rope strands and cloth, and bark into bast shoes. Silver smiths who knew the secrets of magical knots could make magical objects simply by overlapping, weaving, plaiting and inlaying fine gold, or silver wire rolled and hammered by themselves. Stone cutters turned their hand to knotwork too, perhaps binding blessings to buildings and other stately edifices. There is one account from Rus' in which a person gathered together a bunch cereal crops as they grew, and knotted them.¹⁷⁵⁴ They were either trying to bind fertility, infertility, or some other magical attribute onto the crops.

To undo a knot spell the offending knot or weave had to be located and destroyed. Sometimes where the knot was impossible to locate by careful scrutiny of the fabric, the person's garments, and anything else with a textile-like weave might have been burned to destroy whatever evil knot lived in them. Knots which were obviously magical could always be unpicked to destroy the magic. Just as the tying of a knot invoked a certain sorcery, the undoing of that knot by the weaver would undo it. Often, weaving could be a very lucrative magical extortion business.

Russian magie

With priests and priestesses of the Chaldean, Magian and pagan Gnostic persuasion dwelling in many regions of olden Rus' it comes as no surprise that Russian folk spells were found to contain Babylonian and Greek magical incantations.¹⁷⁵⁵ Judging by the strong Turkic linguistic affiliations absorbed by the Slavic tongues, many Russian sorcerers must have been practitioners of Turkic magic. Considering the multiplicity of fused religious traditions in Central Asia, it is doubtful that Turkic sorcery and ritual differed all that much from that of the Buddhists, dualistic shamans, prehistoric animists, and Magi. Be that as it may, Al-Nadim reported that *"The Turks also have an art of magic. A man, most trustworthy and superior, has told me that they perform miracles for the routings of armies, killing of enemies, crossing the water, and cutting short long distances in short time".¹⁷⁵⁶*

One could interpret these feats as physical or metaphysical tricks. Perhaps this meant they knew death magic capable of annihilating whole armies, and shamanic astral voyaging, during which the shaman's soul was sent into the ether to reconoitre a region. On the other hand these feats could easily be interpreted as tactics and weaponry capable of bringing disarray on the battlefield, pontoon-bridges and wind-cars. Such weapons would invariably have been invented by the Chinese, who the Turks formerly lived in close proximity with. Based on 9th and 10th Century AD Chinese military manuals they could hypothetically have included fearful-looking war-kites, flame-throwers (called "Fire Lances"), or poison-gas mortars known as "Fierce Fire Eruptors".¹⁷⁵⁷ Judging by *Ingvar's Saga*, Ingvar and his crews encountered something similar to a mortar or Byzantine siphonophore during a pirate attack on their flotilla. It is taken for granted by many writers that such an account is blatant nonsense. True, it is impossible

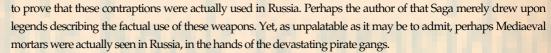
THE CHRISTIAN PRIESTS ENCOURAGED PAGAN SLAVIC WOMENFOLK TO CALL ON A SAINT INSTEAD OF MOKSHA



Fig 93. Anglo-Saxon knotwork

RUSSIANS USED BABYLONIAN AND ANCIENT GREEK INCANTATIONS

THEY MIGHT HAVE KNOWN TURKIC MAGIC TOO



One *Primary Chronicle* incident portrays a sorcerer entering Christianised Novgorod, and winning many followers there by claiming that he would walk across the Volkhv river A similar thing was said of the Turk magicians. In any case he was killed by Prince Gleb before he had a chance to attempt it.

Pagan Gnostic magic was apparently practiced in certain regions of Russia and the Baltic. How else can we explain reports that Asklepius (the pagan Gnostic god of healing) was worshiped in Egypt, Greece, Britain and among the pagan Old Prussians?

In summation, the following breeds of sorcery are likely to have found their way into Russia;

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Source of influence	STYLE OF MAGIC
Ancient Greece	pagan Gnostic magic
	The Dionysian and Orphic mysteries Skomorokhy magic
	Skomolokity mage
Mespotamia	Chaldean magic
	Necromancy
India	The rites and spells of the Brahmins
Persia / Iran	The rites and spells of the Magi
	Necromancy
Central Asia	Buddhist rites and magic
	Prehistoric animistic spells
	Magian rites, spells and magic
	Necromancy
Khazaria	Kabbalistic magic
Rome	Mithraic magic
	Skomorokhy magic
Alexandria	Hermetic and Greek pagan Gnostic magic

In the *Gesta Danorum*, the Slavs were portrayed as heavily engaged in the arts of witchery.¹⁷⁸ Admissions of this kind are amply reflected in a number of pan-Slavic words dedicated to the arts. However it is often the case that verbs describing the performance of magic and divination have obscure etymologies. While linguists have not established progenitor words for many of them at this stage, this might only indicate the much of their sorcery had originated in Slavia, or had accrued folk terminologies peculiar to themselves. The following are just some of Slavic verbs used in a magical context:

Sheptat' ("to whisper"), 1759

Kudesit' ("to work a miracle"), 1759

Ved'movat' ("to perform witchcraft"), 1759

Zagovarivat' ("to recite an incantation"), 1759

Znakharit' (This verb infers that the practitioner was capable of interpreting signs, symbols and omens).

Gadat' ("to tell someone's fortune"). Gadat' is a slavicisation of a Phalavi term.

Vorozhit' is related to the Old Russian *vorozhiti*, Bulgarian (*vrazha*; "I am casting a spell"), Serbo-Croat (*vrazhati* "to harm someone with magic"), Slovenian (*vrazhiti* "to harm someone with magic"), Polish (*vrozyc*; "to perform magic" or "to foretell the future")¹⁷⁶⁰

Charovat' ("to perform a spell", "to enchant", "to bewitch" {using a libation of some kind}), ¹⁷⁵⁹ *Koldovat'* ("to practice witchcraft" {perhaps, more specifically Chaldean-style sorcery}).¹⁷⁵⁹ Since spell scrolls constitute only a minute portion of the birch papyri discovered at Novgorod (dating to the 12th Century onwards) it is fairly certain that it was not looked upon favourably by the city's populace after the conversion. Clearly the Church had successfully eliminated written magic from Novgorod's urban sprawl. This would have been as much due to their highly successful education programmes (which brought the dream of literacy within the grasp of a great many citizens) as it was to a wave of genuine conversions, or iron-fisted crackdowns on dabblers. Still, out in the country-side the situation was markedly different.

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"Thus magic is performed through infernal instigation. Particularly through the agency of women are infernal enchantments brought to pass ... Thus even down to the present day women perform magic by black arts, poison, and other devilish deceits. Unbelievers are likewise led astray by demons".¹⁷⁶⁰

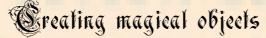
Ragical objects

In the Baltic area, at the beginning of the first millennium AD, there was, just as in the Crimea, a presence of handcrafts and metalware showing the influence of Roman master-craftsmen. Their industry was the production of stylish accessories, some of which were magical in nature.¹⁷⁶¹ Even the would-be Magus Nero came to the area looking for amber and other such commodities, desperately needed for his magical ordinances.

Once the know-how to calculate planetary positionings had re-entered a converted Europe during the early Middle Ages, magical products could again be confidently made by local craftsmen. In the West, Flanders acquired a reputation as a 'Mecca' for the sale and production of occult wares.¹⁷⁶² By the high mediaeval period, fewer people came to Slavia for aid, the sorcerers and magicians had come them ... to live! Those who knew the arts were much sought after to fashion intricate magicked talismans, fibulae, wards and instruments bathed in planetary energies. These were not crude items, but amongst the very best produce of high magical craftsmanship.¹⁷⁶³

In antiquity, gem talismans were crafted by Gnostics, Magi, Kabbalists and Mithraic sorcerers alike, incised with pictures that enhanced their special astral properties, using various lapidary techniques. Rich esoteric imagery like the egg and serpent, Deus Arimanus, El-shaddai, Aion, Sophia, the signs of the zodiac, sacred pillars, orbs of celestial power, gematria, magic words, magical number-squares, deities and woven thread were common motifs.

Other types of celestial talisman were fabricated from disks of ritually consecrated noble metals so as to become a reservoir of celestial power. These were usually disk shaped, and bore magical squares of various dimensions and complexity, emblazoned with sigils and words of power. In Slavia talismanic devices generally came in the form of cloak pins, belt buckles, head rings and fibulas. Often these were inlaid with threads of power and animals bearing planetary affinities.



LOW MAGICIANS

"Low magicians" resorted to less complex ingredients than "high magicians". Often their amulets, phylacteries and enchanted paraphernalia were little more than bags of herbs with the right spells recited over it. Animal parts were frequently used too, things such as horn, teeth, claws, feathers, bones, hide, fur or beaks. Low magical rituals invariably drew upon notions of sympathetic magic, and thus were of a more personal nature, perhaps the result of experimentation. For argument's sake, Murray described a witch's Sabbath during which the coven members reported to Satan (ie; the chief black Magus of their area) whatever spells are known to have worked during the preceding week, and the methods they used to procure the desired effect. The master then wrote them down.

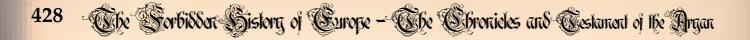
THEORIES OF HIGH MAGIC IN THE CREATION OF MAGICAL OBJECTS

To craft a given magical device, 'high magic' demanded that magicians adhere to one basic principle; the need to use an appropriate lower body (a gem, plant, animal part, colour, cloth or metal) affiliated by its very nature with a particular planet. Specific ingredients were thought to be greater receptacles for certain planetary cosmic energies than others. By using a prescribed substance, the sorcerer could call down the power of the required planet into the object, which would in turn act as a storehouse of that given energy.¹⁷⁶⁵ Thus practitioners of 'high magic' could therefore turn out every possible item (possessing diverse mystical abilities), as long as they possessed the

LOW MAGICIANS USED LESS EXQUISITE INGREDIENTS THAN GEMSTONES AND JEWELS

FOR THEM SPECIFIC PLANTSTUFFS AND THE BODY PARTS OF VARIOUS ANIMALS WERE THE ORDER OF THE DAY

Pagan gnostics, magi, kabbalists, chaldeans and mithraic sorcerers engraved gems with a variety of mystical iMages



THESE IMAGES ENHANCED THE INHERENT POWERS WITHIN THE STONE appropriate ingredients and the additional trade skills necessary to adequately fashion the item. In antiquity pagan craftsmen sometimes produced high quality talismans that were just as likely be hewn from gemstones and crystals possessing the necessary magnetisms and planetary affinities, as they were to be cast from precious metals.

For example an 11th Century magical cup, supposedly of Byzantine craftsmanship, was unearthed from a 13th Century silver hoard in Gotland, Sweden. It was etched with the following high magical inscription *in runes*, not Greek script as was traditionally the case.¹⁷⁶

S	Α	Т	0	R	
А	R	Е	Р	0	
Т	Е	Ν	Е	Т	
0	Р	Е	R	Α	
R	0	Т	Α	S	

AFFINITIES OF THE LOWER BODIES

Fumigations, images, letters, numbers, stones, incenses, animals, plants, colours and sounds which were pleasing to the planetary gods, were ideally used during any attempt to summon their divine assistance. Many of the lower bodies were linked with the divine and infernal beings by their very natures, and with the planetary essences in particular.

The medieval Catholic law book *Malleus Maleficarum* ventured to associate the lower bodies with Chaldean daemones: *"The devils employ certain lower bodies, such as herbs, stones, animals, and certain sounds and voices, and figures.* But since the heavenly bodies are of more potency than the lower bodies, therefore the stars are a far greater influence than these things".¹⁷⁶⁷

By utilizing these objects during the performance of ritual magic, or engraving sacred images, one succeeded in drawing down the powers of the angel or spiritual essence attached to that body.¹⁷⁶⁸ Many of the ingredients listed here were described in Agrippa's *De Occulta Philosophia*.¹⁷⁶⁹

JUPITER ¹⁷⁷⁰	
Metal:	Gold, silver or Tin (especially).
Colour:	Purple.
Plant:	Ash gum (manna), oak, many nut bearing trees; apple, ash, plum, and pear trees, wheat and
	barley.
Animal:	Pelicans, swallows, peacocks, storks, eagles, fish, hart, sheep.
MOON ¹⁷⁷¹	
Metal:	Silver.
Colour:	White.
Plant:	Palm, hyssop, selentropion, olive.
Animal:	Dogs, cats, mice, ducks, geese, herons and other birds of the wetlands, plus wasps and dung
	beetles.
MARS ¹⁷⁷²	
Metal:	Iron and brass (red).
Colour:	Red or fiery colours like orange.
Plant:	Radishes, garlic, hellebore, wolfsbane, thorny, toxic or prickly plants, and onions.
Animal:	Predators and carrion-eaters like eagles, vultures, ravens, wolves, plus goats, reptiles and insects.
MERCURY ¹⁷⁷	3
Metal:	Tin, and mercury.
Colour:	Blue.
Plant:	Parsley, marjoram, cinquefoil.
Animal:	Foxes, swifts, weasels, mules, hart, hare, cuckoos, magpies and larks.
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HIGH MAGICIANS SEEKING TO CALL DOWN THE BENIGN POWERS OF THE CELESTIAL BEINGS USED ONLY THE PUREST AND MOST NOBLE OF SUBSTANCES; GOLD, GEMS, SILVER

ONE OF THE BEST BOOKS ON AUTHENTIC MAGIC IS AGRIPPA'S THE THREE BOOKS OF OCCULT PHILOSOPHY

MARS

MERCURY



SATURN ¹⁷⁷⁴		Saturn
Metal:	Lead, gold and fool's gold.	
Colour:	Black.	
Plant:	White poppy (opium), mandragora, cypress, fig, pine, and many fruitless trees.	
Animal:	Distressful creatures like the wolf, ass, mole, insects, spiders, toads, scorpions, mice, and serpents.	
SUN ¹⁷⁷⁵		THE SUN
Metal:	Gold.	
Colour:	Yellow.	
Plant:	Marigolds, vervain, peony, bay, cedar, saffron, amber, balsam, honey, frankincense, and marjoram.	
Animal:	Rams, boars, bulls, eagles, vultures, swans, cocks, hawks, crows and fire-birds.	
VENUS ¹⁷⁷⁶		VENUS
Metal:	Silver and Brass (others say copper).	
Colour:	Green.	
Plant:	Thyme, sandalwood, musk, corriander, scented flowers, pomegranates, pears and ambergris.	
Animal:	Sheep, dogs, goats, swans, pelicans, sparrows, eagles, and doves.	

The physical appearance of magical items might vary according to the school of magic the sorcerer was party to, and on a secondary level by their own preference and financial means. The primary forms of magical objects are listed here.

THE USUAL FORM OF THE MAGIC

- Lead, wood, bone, metal, foil or ceramic lamellae tiles.
- Spoken, carved or written gematria (power words) using runes, Greek or the Alphabet of the Kings.
- Spells recited in unison with music, incense and burned offerings.
- Spells uttered during the pouring of a libation.

Objects were activated by diverse means. Some were worn around the neck, or mounted on rings; others placed in a certain location. For instance once a plaque was manufactured, it was often buried in a place appropriate (ie; astrally linked) to the deity or planet being invoked, to promote the required end of the sorcery.1778

Withieas; Books of gems and their properties

In the classical world, Greek and Roman philosopher-scientists, Chaldeans and Magi wrote books about gemstones which embodied many aspects of the divine planetary natures, and were therefore suitable to be reverenced by the pagan priests. Often these gems were engraved with images linked to the gods.

The engraving method they used required a chip of diamond set into the tip of a metal rod. For all intents and purposes it was a pencil suitable for drawing images onto rock-hard substances using a material harder than metal. Skillfully manipulated by a master engraver images rapidly took form, like putting a hot knife into butter. Progressively diamond dust was employed as a mild abrasive to gradually smooth back surface imperfections, further enhancing overall appearance of the fashioned gem.

I once had the good fortune to view an exhibition of Mesopotamian artefacts on loan from the British Museum. Having for so long looked at the impressions they left in clay in published works, I was astounded to see just how tiny these seals are, some little bigger than a bottle lid!

Lithicas were gem books detailing the physical, medicinal and magical powers ascribed to gemstones and crystals. These texts saw wide usage in ancient Rome, but no doubt existed in Egypt, Chaldea, Greece and Persia. While there is no record of Lithacas being burned during the conversion of Europe, Scandinavia or Russia, one could infer that they were around, even more so once you realise that Prester John (who can be linked with Russia) believed that gems had specific mystical properties.

For instance a certain heathen temple in the Slavic and Baltic region was decorated with coral, carnelian, crystal, sapphires, green chrysolite and gold. I shall now equate these stones with the planetary virtues found in Agrippa's LITHICAS WERE BOOKS CONCERNING GEMS

MAGICAL OBJECTS TOOK ON A VARIETY OF

INCISED TILES OF LEAD,

BONE, METAL OR

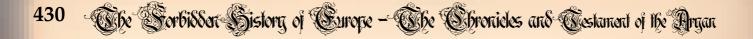
METALLIC FOIL

FORMS

MAGICAL GEMS WERE ETCHED USING A DIAMOND CHIP

MESOPOTAMIAN ENGRAVED SEALS WERE TINY, YET FINELY DECORATED

LITHICAS INFORMED THE READER OF THE MYSTICAL AND THERAPEUTIC PROPERTIES OF EACH SPECIES OF GEMSTONE



GEMSTONES AND THEIR PLANETARY AFFINITIES

writings; CORAL: <u>Venus</u>, Riba (supply source: Arabia); SAPPHIRE: <u>Sun</u>, <u>Jupiter</u>, <u>Venus</u>, <u>Saturn</u> (supply source: Bohemia, Moravia, or Finland); CARNELIAN: Mars (supply source: Arabia, Czechoslovakia, or Romania); GREEN CHRYSOLITE: The Sun (supply source: Czechoslovakia or Norway); CRYSTAL: <u>Venus</u>, <u>Sun</u>, <u>Mercury</u> (supply source: Arabia, Czechoslovakia, Romania, or Rus'); GOLD (The Sun).

Of these six noble substances 50% were allied with the planet Venus, 66% to the Sun and 16% to Mars. The idol associated with this temple was a woman with a gold-plated head who received floral offerings. Perhaps we are dealing with a temple dedicated to Venus, or a goddess very close to her in nature.

Having analysed descriptions of this temple, and the varieties of gemstones embedded into them, and then compare them with the planetary gods they were supposedly associated with, it is not difficult to infer that something fairly comparable to Roman Lithacas were already in the hands of the Baltic and Slav pagan priests.

ADULARIA	Moon
Found: ¹⁷⁸⁰	Alps, Romania, Switzerland
AGATE	Mars, Moon, Mercury, Vagi
Found:	Armenia, Bulgaria, Urals, Bohemia, India
AMBER	<u>Sun</u> , Mercury, Vodnik
Found:	Baltic countries
AMETHYST	Jupiter, Mars, Saturn, Vyedmid
Found:	Romania, Salzburg, Urals
AQUAMARINE	Moon, Venus
Found:	Rus' - Shaitansk hills
BERYL	<u>Moon, Jupiter, Venus</u> , Mercury, Krilata Diva
Found:	Bohemia and Moravia
CARNELIAN Mars Found:	Arabia, Czechoslovakia, Egypt, India, Romania
CHRYSOLITE	The Sun
Found:	Czechoslovakia and Norway
CRYSTAL	<u>Venus, Sun, Mercury</u>
Found:	Arabia, Czechoslovakia, Egypt, India, Romania, Rus'
CORAL	<u>Venus</u> , Riba
Found:	Arabia
DIAMOND	Sun, <u>Mars</u>
Found:	India, Urals
EMERALD	Moon, Jupiter, Venus, Mercury, Bik
Found:	India, Urals
garnet	<u>Regulus (the Heart of the Lion)</u> , Koza
Found:	Rus'
HEMATITE	Baran
Found:	Romania, Rus', Swizerland
JASPER	Mars, Jupiter
Found:	Rus'

STONES AND THEIR AFFINITIES¹⁷⁷⁹



JADE	Jupiter
Found:	Tibet, Urals
LAPIS LAZULI	<u>Venus</u>
Found:	Afghanistan and Bokhara
MALACHITE	Jupiter
Found:	Frankish Kingdom, Rus'
ONYX	<u>Saturn</u>
Found:	India, Urals
PEARL	<u>Moon</u> , Bliznyata
Found:	India, N. Rus' rivers
RUBY	<u>Sun</u> , Mars, Rak
Found:	Afghanistan, Burma, Cambodia, Ceylon, India
SARDONYX	Lev
Found:	Rus'
SAPPHIRE	<u>Sun, Jupiter, Venus, Saturn</u>
Found:	Cambodia, Bohemia, Moravia, Finland, India, Kashmir
TIGER EYE	Mercury
Found:	India
TOPAZ	Sun, Mercury, Vyedmid
Found:	Rus' and the Urals
TURQUOISE	Strilyets'
Found:	Egypt, Iran, Poland and Rus'

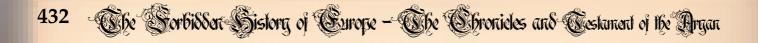
KEY TO THE SLAVIC SUN SIGNS

Baran: Aries	Bik: Taurus	
Bliznyata: Gemini	Rak: Cancer	
Lev: Leo	Krilata Diva: Virgo	
Vagi: Libra	Vyedmid': Scorpio	
Strilyets': Sagittarius	Koza: Capricorn	
Vodnik: Aquarius	Riba: Pisces	

In search of gems and knowledge

Towards the end of last century, anthropologists and intellectuals fanned out throughout the colonies of the European powers, hoping to record for prosperity the customs and lifestyles of the native peoples they subjugated and ruled over. Their studies were the modern world's last reliable glimpses of past beliefs and superstitions that would soon be absorbed and obliterated by the commercial hype and cultural supremacy of their new overseas masters. From these studies came views of customs spread over large areas of the earth, which in many cases fell into distinct categories, each with many similarities. Jung postulated that these similarities was due to a universal consciousness. It would be easier to believe the totality of his assertion if it were not for the existence of Claudius Ptolemy's map of the ancient world, a map spanning from Iceland to China, South East Asia and (due to the relative exactitude of his cartographic style and his latitude reading for Argus) the coast of Antarctica.¹⁷⁸¹ Jung was only partly right, because a map that detailed just doesn't happen by accident, it was the product of good old fashioned physical contact between the peoples of Europe, Africa and the Orient, and a wide journeying band of travellers whose names we will never know, people who perhaps used a book called "the Guide" and employed its lines of latitude

LAST CENTURY RESEARCH ANTHROPOLOGISTS VISITED THE COLONIES OF THE EUROPEAN POWERS, AIMING TO STUDY FIRST HAND THE BELIEFS AND CUSTOMS OF THEIR INDIGENOUS POPULATIONS



Common themes arose IN GEOGRAPHICALLY DISTANT LOCATIONS

JUNG SAID THIS WAS DUE TO A UNIVERSAL CONSCIOUSNESS

THESE SIMILARITIES MAY HAVE ARISEN FROM CONTACT WITH GEM TRADERS, MAGICIANS AND PAGAN GNOSTIC ASTRONOMER-SCIENTISTS

THERE WAS ONCE A GEM AND PEARL TRADE ROUTE WHICH WENT FROM SOUTH AFRICA TO INDIA, VIA NORTH-WESTERN AUSTRALIA, INDONESIA AND MALAYSIA

CHINESE POTTERY IN AFRICA HELPED INDICATE THE RETURN ROUTE

THEY USED MALAYSIAN MAGIC IN MADAGASCAR; THINGS SUCH AS MAGICAL SQUARES, WHICH WERE ONCE USED BY THE HIGH MAGICIANS

Yes, people travel Internationally Today, and once did So in Antiquity as elder highways through otherwise un-navigable forests, featureless deserts and swamps. A lot of footwear was worn out making that map.

In the *Natural History*, Pliny the Elder despaired of humanity's decline in morality, for in the 1st Century AD they took to the high seas for trade and conquest, no longer interested in the research voyages once launched by the ancient Greek philosophers, to assuage their thirst for knowledge about the world. For example Strabo tells us that a "Magus" had circumvented Africa. On what basis do we discredit such an account?

The astronomer-scientists, magicians and jewellers of the ancient world had an overwhelming need for gems, a romantic lust which in turn gave rise to a thriving specialised trade in precious stones. But the many different gems they required were rarely found in their own back yard; on the contrary, they were connected with quite specific geographical locations, some of them quite distant. This enterprise might have taken gem traders to some very unusual places. The list on the previous page shows known locations for gem deposits. These were inevitably destinations for the heathen magician or gem fossickers who obtained them on their behalf.

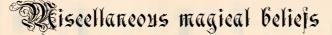
Some may have gone to extreme lengths. For instance, there are a number of cave paintings in the Kimberly region of North-Western Australia which are disowned by the aboriginies. They have a long history of continuity and are of considerable antiquity. The style used is not aboriginal, but clearly resembles native African art. Through these paintings and the distribution of the peculiar African Baobab tree (which grows in northern and western Australia), it has been deduced that an African trade route once existed between South Africa and India, via the extremely remote Kimberley mountains in Western Australia and Madagascar.¹⁷⁸² It's worth mentioning that three of these locations have some of the largest diamond deposits in the world. Moreover the discovery of Chinese pottery on the East African seaboard, and Madagascar, is believed to indicate the return leg of the route which once reached India and China, perhaps directly, or via Australia, and the formerly Buddhist Malaysian mainland and Indonesian archipelago. These celadon (Chinese ceramic) items have been useful in pegging out a route officially associated with a little known highly specialised trade in gems, shells and wild pearls.¹⁷⁸⁸ Further evidence of this route can be found in Madagascar. The local divination method there (known as Sikidy) owes its presence to the Arabs, whereas Vintana, another form of Malagasy sortilege, was brought there in ages past, by Malaysian seafarers and immigrants.¹⁷⁸⁴ Equally interesting is that the Malays used magical squares similar to those used by the magicians of the Middle Ages.¹⁷⁸⁵ This indicates Malays had contact with the arts of the high magicians, perhaps as a result of Arab contacts, but perhaps due to earlier contacts with pagan Gnostic philosophers who were mapping the southern night sky far beneath the equator,¹⁷⁸⁶ or exiled Magians.

And there were other unrelated contacts, such as that made between Meso-America and China, which has been confirmed by dating methods as having occurred as early as 3,000 BC. We can say this with certainty because Meso-American peanuts appear in China at around that time. Peanuts are unable to survive in the gut of migratory birds, nor can their fertility remain viable in sea water. Thus they were brought there through human intervention, but by whom? Due to the absence of rats in Central America (until the time of the Conquistadors) and rice, Chinese ties with the Americas have been ruled out, thus indicating that peanuts came to China via an unknown people, perhaps through intermediaries who sailed abroad from Meso-America.¹⁷⁶⁷

Points of similarity have been found in the magico-religious beliefs and ceremonials of Northern Australia, Indonesia and Melanesia. For instance the Arnhem land aboriginals placed the bodies of their dead in trees for birds to strip them bare. Afterwards the bones were collected up and interred in highly decorated burial posts The concept is reminiscent of Magian and Buddhist excarnation rites. Rather than flippantly disregard similar traditions as a coincidence, or independently invented, might we also consider that some of these habits were passed onto local natives by adventurers, traders and shipwrecked sailors who came to these parts. These mariners were invariably Buddhists from pre-Islamic Indonesia, or the Chinese seafarers who had long visited Northern Australia searching for troccus shells and trepang (sea slugs).

The mere concept that a landing party of sailors could be seen as an arrival of gods, or the souls of returned ancestors seems laughable. Yet earlier this century an intrepid group of Australian gold prospectors trekked far inside the Papuan interior. By discharging firearms, and mesmerising the natives with mirrors, photographs and gifts of trinkets they convinced them that they were practically gods. At their command a small army of natives set about building a runway for them, while others were directed to pinpoint known gold deposits. The ruse came undone once one of them was spotted defecating, just as a normal human being would. Irate with rage the natives pursued the knavish band of speculators, intent of killing them. They barely made it out alive. That such things can happen is beyond all doubt.





THE EVIL EYE

The concept of the Evil Eye appears to have originated in Iran and Central Asia, where it was regarded as the many-powered gaze of the Infernal Lord, Ahriman. In Russia the phenomenon was called *zli ochi*.

"The demon of the malignant eye is he who will spoil anything which men see, when they do not say "in the name of God".¹⁷⁸⁸

The evil eye was the preserved domain of his servants, the black witches, giving them power to blight the world of existence, according to their will.

A similar theme arises in the Norse *Laxdaela Saga*, when a captured male sorcerer (who knew death magic) is further incapacitated by placing a sack over his head. His captors did this to prevent him from gazing at the nearby countryside, for it was known that magicians of his ilk could blight nature just by looking at it. But as misfortune had it, there was a slight tear in the bag, just enough for the captive to peer through. We are told that whatever land his eyes beheld fell fallow for some time, years even.

How similar this seems to the case of the Windeby Iron Age bog body, found near Schleswig, Denmark in 1952. The Windeby girl was a young blond lass, more likely than not to have been a witch. Her hair had been shaved off with a razor, her eyes so tightly blindfolded that the cloth binding cut into her neck (see fig 94). As a penalty for some unforgivable crime, or perhaps as a crisis sacrifice, she was drowned stark naked in the fens, her body held down by a weighty stone, and a scattering of lengthy birch switches.¹⁷⁸⁹

Folk tradition has it that pagan Slavs and Balts had the following remedies, deemed highly efficacious in warding off the malevolent eye of wicked witches.

Wearing a blessed cross or crucifix Making the hissing noise of a snake Exposing the buttocks or genitalia Displaying a live snake Exposing a bear skull

BELIEFS ABOUT HAIR AND NAILS

Pagan Slavs believed hair was a source of magical strength and power.¹⁷⁰ The might of a person, both magical and physical was said to reside in their hair and beard. The onset of pattern baldness was thus causal of a man's loss of strength.

In Rus', the length of one's hair was also a mark of status. Without a minimum of a shoulder-length hair, a beard and moustache, one was seen as little better than a slave, or socially equivalent to one.¹⁷⁹¹ Thus, in olden Rus' it was an offence to cut a man's hair or beard against his will, and offenders were fined.¹⁷⁹² Even today the Parsees (Magian exiles living in India) have a strong dislike for barbers.

On the other hand tonsuring was practiced in India for religious reasons, and this represented a tradition at variance with Magian hair lore. The dictates of family custom and social class, as mentioned in the *Agni Purana*, determined the age at which tonsuring was performed, and what style of tonsure was worn. It was a rite of passage ceremony undertaken by religious students, warriors, tradespeople and normal citizens.

Slavic words for hair such as *vlas'* (Old Slavonic), *volos* (Ukrainian), *vlas* (Bulgarian and Czech), *wlos* (Polish), come from the Avestan word *varesa* and the Middle Persian *vars*. These words seem connected with the word *vlast'* (Old Slavonic and Bulgarian) and *volost'* (Old Russian), which signify a region under rule, a homeland or region.¹⁷⁹³ Since there are so many Russian and Slavic connections with Magianism, we might think that the connection between hair and rule lies in the fact that the long haired Magi were of royal blood, and thus rulers of men.

Russian Volkhvy and princes had special magical knots tied in their hair, which gave or enhanced their supernatural powers, not the least of which was an ability to transform into the shape of a wolf, fish or bird.¹⁷⁴

This was certainly true of the Turkic tribes, whose leaders wore hair up to ten feet long, though held in place by a head band.¹⁷⁵ Like the Turks, the long-haired Indo-European Tokharian kings kept their locks secured by rings, whereas their underlings had their hair lopped off at the shoulders.¹⁷⁹⁶

The Magi did not believe in cutting their hair or beards and grew it long. Like the Magi of old, the Merovingian Magus-Princes of the Franks dyed their hair red, presumably to give them the blood-shedding, iron-wielding

THE EVIL EYE WAS ASSOCIATED WITH THE POWERS OF AHRIMAN



LIKE THE MAGUS WIZARDS, THE SLAVS BELIEVED THAT POWER AND LORDSHIP WAS HELD WITHIN ONE'S HAIR

SLAVIC WORDS FOR HAIR COME FROM THE PERSIAN

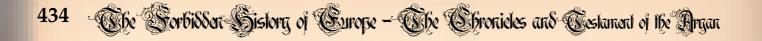




Fig 95. Based upon what we know of the Russian Pagan priests, this figure from Scandinavia could have been either male or female.

BRITAIN, UNTIL COMPARATIVELY RECENTLY, THERE WERE SUPERSTITIONS SIMILAR TO MAGIAN RELIGIOUS OBSERVANCES CONCERNING HAIR

THE IRISH HAD MAGIAN-STYLE CUSTOMS ABOUT LOST HAIR

COMBS ARE OFTEN FOUND IN PAGAN GRAVES powers of mars, that most worrying of planets.¹⁷⁹⁷ After the conversion it was a matter of grave concern if they began growing their hair long once more, for it was a prelude to warfare, and a sign of the old ways. This hairdying custom might be reflected in the Old Russian *ruda*, which meant not only "blood", but also "dirt" or "ore".¹⁷⁹⁸ I believe it actually signified red ochre, ochre which was used by the Aryans when colouring their hair. Red ochre deposits were present with a number of Aryan skeletal remains, especially around the head area.¹⁷⁹⁹

To lose your hair was to lose your power. So during the 15th Century AD Inquisitors developed a procedure whereby they shaved the head and body of witches, especially to reduce the likelihood of them secreting amulets on their body. I believe they also did this to rob them of their powers.¹⁸⁰⁰ It should be noted that the Muslims shaved the heads of Zoroastrian converts in Central Asia, as a sign that they had converted to Islam.

Christian clergy (Catholic and Orthodox) were required by canon law to be tonsured during the Middle Ages. Irish evangelists who made their way onto the European continent to convert the Franks found that tonsuring was one of the greatest causes of Frankish malcontentment, prompting resistance to their conversion attempts. Apparently the Franks and Saxons were greatly worried by the prospect of a haircut, probably for religious reasons rather than vanity.

The Vendidad, Fargard XVII spoke of how to dispose of hair and nails without giving them over to demons. Nail parings and hair that had fallen to the ground were classed as dead matter, and according to the Iranians would be snatched up by demons and witches who would use them to cause harm in the world. The faithful were therefore implored to be well manicured, and to collect up parings and hair clippings and store them in a pouch. Those which had fallen to the ground inopportunely were to have several circles drawn around them, and prayers recited over them. This was to ensure that a magpie would alight on the hair or nail, and eat them up.

And what of the following superstitions. The Norsemen clipped the nails of their dead for fear that they would be used by Loki to make the ship Naglafar, which would ferry giants to Ragnarok. In England it was customary for country women to sweep up any and all fallen hair and burn it. They were positively frantic about their sweeping, ever fearful that there was a hair lying somewhere unoticed; hence they swept and swept their homes to examine the sweepings. They did this because they feared that magpies (who they called Pyot) would gather it up and make off with it, which would cause the death of the person whose head it was from within a year.¹⁸⁰¹ This is an exact inversion of white Magian custom, which dictates that magpies must make off with the hair after it is treated in the prescribed manner, by burial and encirclement.

Like the Magi, many Irish followed the custom of retaining whatever hair had fallen by burying it, but never burning it. There was always a danger that hair could fall to the ground, should it work lose, therefore people would have to fastidiously comb their locks, more than frequently to conveniently gather any loose hair they might have, lest it fall to the ground unnoticed. Plaiting would have been useful holding loose hairs in place until combed free.

Archaeologically speaking, combs are found in many graves dating to this period, right throughout Europe. These combs probably ensured that the person was well groomed.

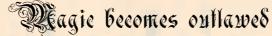
A later Parsi custom permitted the shaving the head, a significant deviation from the old Magian customs, for in ancient times head-shaving was considered evil.¹⁸⁰²

Russian black witches did not believe in cutting their nails, nor would they comb, clean or brush their hair. This seems reminiscent of the black Magi, the two-legged demons with dishevelled hair. The Russian witches were as fastidious in these matters as they were in <u>not praying to God</u>.¹⁸⁰³ The Russian word for feet *noga* (pron. naga) and fingernail *nogot'*, come from the Old Indian *nakham*, and the Persian *nagun* (both of which mean "fingernails"), thus indicating that the superstition most likely had archaic eastern origins.¹⁸⁰⁴

Perhaps the European custom of saying "bless you" after hearing somebody sneeze has a Magian origin.¹⁸⁶⁵ For the Magi stated:

"When a sneeze comes forth from any one, it is requisite to recite (a prayer)".¹⁸⁰⁶





The fate of the pagan magicians in Rus' became unclear in the years following the conversion of Rus'. After 996 AD, publicly performed magic was a criminal offense. Such activities were difficult to conceal in the cities, but out in the forests and taiga, prohibitions against practical sorcery were ineffectual, and very difficult to police. It was probably so rampant there that the Church and its newly acquired sponsors (the Slavic royals) were almost powerless to stop it. The best they could do was issue sermons which they hoped would succeed in winning over the people. And it was to these remote districts that front-line preachers of St Avraamij's calibre ventured, introducing the faith to places other monks were loathe to go.

The less controlled and more militant mages, especially the higher-ranking Magi and philosophers probably gained refuge in the Baltic lands, or migrated to Bulgaria, to the Finnish territories, or even the pagan monasteries founded in Albania and Bosnia.¹⁸⁰⁷ Many would live with the Gypsies who had begun arriving from India in wagons. There they could find sanctuary.

In areas that had adopted Christianity (especially the southern half of Rus'), Christians beholden to Byzantium's apostolic view of the faith, might have treated magicians as the most hated type of outlaw, worse than murderers. These Christian Bogatyr's, warriors, simple farming folk and parish priests might have pursued any Magus brave enough to flaunt their magic too publicly, perhaps to be lynched. But, as you will read later, many, if not most Slav converts were stuck in the twilight zone between the old faith and the new, that is despite many Orthodox sermons aiming to hoist them out of this pagan-Christian state. Inevitably the quagmire of demi-paganism in Russia, as in Western Europe, provided a smoke screen behind which the sorcerers could operate, and continue to propagate the Old Faiths.

You see, when a pagan god-priest waltzed into Novgorod almost a century after the conversion of Rus' to provoke a showdown between him, the prince and the Christian authorities, he drew half the city's populace to himself, while the other half of the people stood by their Christian monarch.¹⁸⁰⁸ Therefore, when it came to the crunch, there was roughly 50% support for the pagan priests during the 11th Century. Even those Christian inhabitants who stood by the Church (either out of loyalty to Church doctines, or fearing that they might displease the prince) did not attempt to attack the Volkhv. Perhaps they didn't want to start a conflict with the fellow Novgoroders who had rallied around the pagan priest, or because many Christians were Dvoeveriye and consequently, in their confusion, too afraid to raise a hand to him. It was not until the prince arrived and killed him that the pagan elements within Novgorod's society disbanded, no doubt continuing to believe in the old ways, and lamenting the loss of their priest.

In the *Izbornik* of 1076, we discover a Russian Orthodox sermon which is an obvious attack on abortion, witchcraft, poisoning and divination;

"You shall not divine, you shall not bewitch, you shall not poison, for "a sorcerer shall not live." You shall not slay infants in the womb, for all that was formed and animated by God shall, if killed unjustly, be vindicated".¹⁸⁰⁹

The statement "a sorcerer shall not live" suggests that Christians were being incited to kill the sorcerers based on Old Testament strictures. At the very least this seems to have been the Church's stance in relation to them. Such sermons are only of some significance once you realise that modern "experts" on witchcraft say that the Orthodox Church never had a problem with witchcraft, and claim that this is evidence for their theory that witchcraft was a Catholic 'literary tradition', a stereotype fabricated by fanatical elements in the Roman Catholic Church as they tortured their victims. They made further claims like;

"Recent research has discarded such notions (of an actual surviving cult) and cast serious doubts on the theory that the stereotype of the witch emerged as early as the 13th c. in heresy trials against Catharism".. and again "The crucial period in this fusion (of sham Inquisitorial evidence) appears to have been the early 15th c".¹⁸¹⁰

Nice try! As early as the 13th-15th Centuries? They can't be serious. The evidence (which they usually don't include) simply doesn't support their arguments, and instead traces the existence of witchcraft to a period many centuries earlier, in Europe, and earlier by up to 1,000 years in the case of the Magian texts, which spoke of black

WE DO NOT HAVE A CLEAR PICTURE OF WHAT HAPPENED TO THE PAGAN PRIESTS AFTER RUSSIA CONVERTED, NOR DO WE KNOW WITH CERTAINTY HOW THEY WERE TREATED ONCE THEIR IDENTITIES BECAME KNOWN

MAGI PROBABLY WENT TO LIVE IN THE BALTIC, THE BALKANS OR AMONG THE FINNS

THE PAGAN PRIESTS MIGHT HAVE EXPECTED TROUBLE FROM CERTAIN HARD-LINE ELEMENTS WITHIN THE CHRISTIAN COMMUNITY

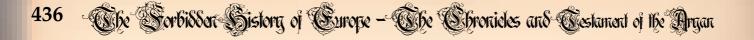
Most christians were probably too scared to lay a hand on the pagan priests (who still had at least 50% popular support almost 100 years After the conversion)

EARLY MEDIAEVAL RUSSIAN ORTHODOX SERMONS CONDEMNED DIVINATION, WITCHCRAFT, POISONING AND ABORTION

THEY PREACHED "A SORCERER SHALL NOT LIVE"

SOME MODERN EXPERTS ON WITCHCRAFT HAVE WRONGLY SAID THAT WITCHCRAFT WAS A WESTERN PHENOMENON

Some have said that the stereotype of the witch only began in the 15th century ad



WITCHCRAFT WAS DENOUNCED BY THE BISHOP OF YORK IN THE MID700'S AD

IN 924 AD ATHELSTAN DECREED THE DEATH PENALTY FOR WITCHES WHO HAD CAUSED A LOSS OF LIFE

IN 11TH CENTURY BRITAIN, A COUNTRY LONG CONVERTED TO CHRISTIANITY, LAWS WERE STILL BEING PRONOUNCED AGAINST PAGANISM AND WITCHCRAFT

KHAGAN VLADIMIR'S 10TH CENTURY AD ANTI-WITCHCRAFT, ANTI-PAGAN STATUTE witches as the religious acolytes of the lord of the underworld, hell-bent on bringing the world into chaos, in accordance with his aims.

But if their version of the events is correct, then how do we account for much earlier Western royal and ecclessiastical decrees on witchcraft? To have a royal law prohibiting such things strongly suggests that the 'crime' was taking place. Would a king proscribe an activity that doesn't really exist? For instance;

A penitential issued by the Archbishop of York between 734 and 766 AD called for the;

"Prohibition of offerings to devils; of witchcraft; of augries according to the methods of the heathen".1811

Later, somewhere between 924-940 AD, the Laws of King Athelstan decreed capital punishment for witches;

"We have ordained respecting witchcrafts, and lyblacs, and morthdaeds: if anyone should be thereby killed, and he could not deny it, that he be liable in his life".¹⁸¹¹

So why would Athelstan execute people for a "crime" that didn't even exist?

Or the 11th Century AD Laws of King Cnut;

"We earnestly forbid every heathenism; heathenism is; that men worship idols; that is they worship heathen gods, and the sun or the moon, fire or rivers, water-wells or stones, or forest trees of any kind; or love witchcraft, or promote month-work in any wise".¹⁸¹¹

Article 9 of the *Statute of St Prince Volodimer* stipulated, from the very outset, that sorcery, the art of magic, the manufacture of special potions and poisons, incest and the exposure of corpses would fall under the jurisdiction of the church courts, pursuant to the *Nomocanon*. Under no circumstances were the princes or the nobility to intervene in these cases. Here the nobility was prohibited from intervening in the judical process, to favour relatives and other practitioners of the arts. In like manner folk caught in a strange set of circumstances with animals, or frequenting groves and water sources in groups, or praying beneath grain troughs, were brought before the Church court.¹⁸¹² Evidently the Mediaeval Russian Church hoped to curtail royal interference in the apprehension of practicing heathens and witches living in Rus' during the 10th Century AD. Such an article is yet another reason why we must abandon theories which ask us to believe that witchraft was a late Mediaeval and Renaissance phenomenon.



Forbioben History of Europe - The Chronieles and Destament of the Argan

The white rites

Now that we have begun to examine the impact of the Indo-Europeans and Indo-Iranians on the European continent, and the various forms of paganism generated under their influence, their dualistic "pantheons" of Gods and Magi, we will attempt to rediscover white pagan ritualism, as it was probably practiced in Europe and Eurasia. The following examples are a series of constructs based upon an interpolation of European pagan evidence, with the scriptures of the Magi, and the Aryan holy texts, the Vedas.

As stated in Chapter I, recourse to such texts and teachings is both logical and valid, considering the Magi headed a learned religion at least as formal as Christianity and Judaism. Certainly nobody would dream of examining Christianity or Islam without including something from the Koran or Bible, as an aid to understanding the religion. Because the Indo-Europeans left no holy texts, we can only make well-informed inferences about the closeness of their religious customs to those of their Indo-Aryan brethren in India. Accordingly, the Magian reconstructions herein are likely to be far more accurate because surviving Magian scripture is so comprehensive

Argan pagan rites

The *Rig Veda, Yajur Veda* and *Sama Veda* texts of the Indo-Aryans are thought to have originated sometime between 1700-1000 BC,¹⁸¹³ but as with any oral tradition, a precise age is impossible to glean. Indian scholars believe the *Puranas*¹⁸¹⁴ were an additional and extensive body of practical religious teachings, that originated contemporaneously with the Vedas. However at least one portion of them was added as recently as the 5th-6th Century AD. The Indo-Aryans and Indo-Europeans are thought to have shared many features of these Vedic teachings. Consequently vedic gods and customs were still to be found in Mediaeval pagan Russia. In fact, as you will see in the following reconstructions, several important aspects of Indo-European Vedic tradition might be better preserved in Russia than in India.

Additional Old Russian words for "a witch" (*ved'ma*) were *vedun* ("a sorcerer") or *charodei* {a sorcerer who performs spells with libations}").¹⁸¹⁵ The closest progenitor for *vedun* is the Old Indian *vidatham* ("the wisdom of the {Brahminic} sacrificers"), and *vidya* ("sorcery" or "magic").¹⁸¹⁵ *Ved'ma* and *vedun* are therefore connected with the Old Russian *vedat* ("to know"), which is related to the Old Indian *vida* and *veda* (meaning "I know").¹⁸¹⁶ Put simply, these words described sorcerers whose names were etymologically related to Old Indian words for knowledge, ie; *knowledge of the Vedas*. The very same connection is found in the Old Prussian *ved*' meaning "sorcery" or "knowledge", which has an identical point of origin.

What we have here is evidence for the presence of Vedic brahmins in pagan Russia and Old Prussia, only there they were unfavourably perceived as witches. This fall from grace took place either in Christian times, or once the white Magi assumed power throughout eastern Slavia. Certainly it is difficult to think of Indo-Aryans without them,

LINGUISTIC EVIDENCE FOR VEDIC KNOWLEDGE IN SLAVIA AND THE BALTIC REGION LINGUISTIC EVIDENCE FOR BRAHMIN SAGES IN SCANDINAVIA for these priests were integral to their interaction between the physical and spiritual world. Brahmins orchestrated and executed some very important rites: the coronation of a king; the horse sacrifice; making the elixir of might drink of warriors; as well as marriage, passage and initiation rites. They preserved oral and written lore pertaining to their law codes, legends, geneaolgies and made sacrifices.

The situation was much the same in Scandinavia. The Old Icelandic *vita* ("to know")¹⁸¹⁷ is practically identical to the Old Indian *vita* or *veda* ("I know"), so by implication it might also have meant "to know the vedas". The Old Icelandic *vita* formed the basis for the word *vitki* ("a wizard"),¹⁸¹⁷ and so we might guess that the *vitki* were actual people, and what is more, they were the very ones who knew this knowledge, this *veda*. As with the *ved'ma* (witches) of the Balto-Russian sphere, the Norse *vitki* became relegated to the ranks of sorcerers and wizards after the conversion. For this reason we also find the Old Icelandic *vita* ("sorcery" or "charms"), *vitta* ("to bewitch" or "to charm"), *vittugr* ("skilled in witchcraft").¹⁸¹⁷ The Old Icelandic *vita-karl* (literally "a wise man") meant "a beacon watchman".¹⁸¹⁷ So by inference a *vita-karl* was a brahmin, Magus or philosopher who tended a local holy fire. Wisdom was certainly an attribute of these Scandinavian wizards, as is also suggested by the words *vitr* ("wise") and *vitra* ("wisdom", "sagacity" and "knowledge").¹⁸¹⁷

In the absence of the lofty Brahmin caste, Aryan ceremonies were probably performed by Indo-European kings, village elders and chieftains, wherever Indo-European holy rites were maintained, in the remote communities of pagan Rus', and the lands of the Finns especially. In the cities and towns of heathen Slavia the Aryan ceremonies might have been enacted by the famed *Skomorokhi* (travelling musicians who performed music, poetic recitals and comedy), or by Volkhvy Magi specially trained in Vedic lore and ritual, and by Princes, Kings and other national leaders.

In Vedic tradition the brahmin was the focal point of society, but in 10th Century Rus', the dualist cults had probably eclipsed Vedic ritual for some time. With the ascendancy of the Rus' Magus-princes and their Iranian pantheon, the *Sima* rites become little more than a village oddity in many provinces, if it were not for the fact that *Sima* was still sorely needed to adore Perun (ie; Indra), the thunder god.

The coronation of a king

Throughout the history of European paganism the kings figure heavily, as both secular and religious leaders. Their kingships were, it would seem, born from those of their Indo-European ancestors. And with them came a host of religious duties.

The Hindu coronation rite found in the *Puranas* only applied to instances of royal succession where the preceding king had not yet died.¹⁸¹⁸ It entailed anointing the incoming monarch at an astrologically auspicious time.¹⁸¹⁸ He was ceremonially bathed, following which he appointed his inner cabinet of advisors, which included brahmins, expert astrologers, politically astute chieftains and a queen.¹⁸¹⁸ Chieftains holding power within his realm came to the site of his throne to greet him.¹⁸¹⁸ Ceremonies to propitiate the favour of Indra took place, followed shortly afterward by sacrifices to Manu. A ground fire was lit in the shape of a swastika.¹⁸¹⁸ Next the King-to-be was anointed with different muds, and then washed with water supplied by each of the castes that he was to rule over. Finally a brahmin sealed his kingship with a smear of honey, and by crowning him.¹⁸¹⁸The manner in which he governed society determined whether he would attain heaven or not. If he did not levy taxes and gainfully employ them; if he did not protect his citizens or rule them justly; if he did not build castles, vigilantly eradicate crime, or suppress treason; if he did not apply tortures and diverse punishments to the wrongdoer, these things would precipitate him into foreboding hells. His eternal destiny therefore lay in supplying a reign memorable for its good rule, and the advancement of the nation as a whole.

The singing of the argas

The Vedas contain *aryas* (hymns) sung by the ancient Aryan forefathers during *Soma* making, and in adoration of the Daevas. As it happens some pagan Slavs, Balts and Finns most likely performed the Indo-European religious rites of *Soma* making and the horse sacrifice, even as late as the Mediaeval era. You see in those days the Russes and Finns sang hymns of high praise to their god *Sima* (which in all likelihood was really their term for the *Soma*) who in both pagan European and Aryan tradition was not only a drink but a god (See the descriptions of the Rus' gods). By analysing the Vedic references to *Soma* we can infer that after the performance of the ritual, the Slavic/Finnish

ARYAN KINGS CROWNED BY THE BRAHMINS

FIRES, IN THE SHAPE OF A SWASTIKA, WERE LIT AT THE PLACE OF CORONATION

ARYAN VEDIC CEREMONIES WERE ACCOMPANIED BY HYMNS



Sima (an alcoholic honey drink like mead) mutated from a simple drink into the god *Sima*. Like *Soma*, *Sima* probably left the presence of the pagans gathered in their holy grove, and went skyward to strut the Heavens with the other great deities, not the least of which was Indra (ie; Perun). All participants became lively and enraptured by the song-making, in expectation of receiving the sacred beverage.

Khor, the Russian word for a "choir" came from the ancient Greek.¹⁸¹⁹ However an even older Indo-European tradition of religious song is perceptible in the Russo-Slavic word for "poetic verses" *grano*.¹⁸¹⁹ *Grano* comes from the Old Indian *grnati* ("to give praise", "he is singing").¹⁸¹⁹ This linguistic survival indicates that a certain number of *Sinta*-drinking Slavs sang prose in adoration of the Gods, gods more likely than not to have been Daevas. It would have been impossible for the concept of religious singing (embodied in the word *grano*) to have survived from Indo-European times even into the Christian era, unless there was an accompanying body of Indo-European ritual song to accompany the word. Owing to a common linguistic ancestry *grano* is also related to the Avestan Persian *gar*, which relates to Magian hymns (offered up during the five daily *gah* prayer sessions).

Using ethnographic analogy these folk melodies were evidently sung using orchestrated polyphonies, with tenors, sopranos, bass tenors and so forth, phasing in and out of the hymn at the required moments. Perhaps the songs of European Russia were related to those of the Indo-Aryans, just as their gods were. Certainly there is linguistic evidence suggestive of pagan Slav cognisance of Aryas, the Indo-European and Indo-Aryan hymns.

The following poetic stanzas from the Rig Veda concern the crushing of the Soma;

"Let them raise their voices, and let us raise our voices. Speak your speech to the stones that speak, when you stones, you mountains full of Soma, rush to bring the rhythmic sound to Indra. They speak in a hundred ways, a thousand ways, howling with their green jaws. Working busily and well to do the good work, the stones have succeeded in eating the oblation even before the priest of the oblation. They speak: they have found the honey. They growl and gnaw on the cooked meat. As they snap at the branch of the red (Soma) tree, the bulls who have grazed well begin to bellow.

They speak loudly, exited by the exhilarating drink, they shout to Indra: they have found the honey. Artfully they danced with the sisters that embrace them, making the earth echo with their stampings".¹⁸²⁰

From *Vacana*:194 of the Bakhti Saints¹⁸²¹ (an Indian sect dedicated to the worship of Shiva), who loathed the rituals of the Hindus, we can infer that the *Soma* libation was most likely poured at locations where a serpentine picture appeared etched into a rock. There is no shortage of such rocks in Europe, especially Scandinavia. Presumably the groves that certain European pagans met in were situated near such stones.

At a typical Aryan pagan *Soma* ceremony in Slavia and the Baltic, all the faithful gathered before an oak of the *Soma*-greedy Perun (most likely the Slav name for Indra), or some other species of tree dedicated to a specific Aryan pagan deity. The hymns probably continued throughout the performance of the *Sima* ceremony, to lull and woo the gods, and give strength to all present. These songs (as contained in the *Rigveda, Samaveda* and *Yajuraveda*) were filled with spirituality and emotion, and the inspiration to sing poetically charged verses. The hymns recounted such things as the coming of *Soma* into the world, brought down from heaven by the great eagle, and *Soma's* continued growth and prosperity in the world, through whom so much could be achieved. After having been offered up in the ritual, *Soma* was said to have become a god that ascended to heaven from whence he came. So too it may have been with *Sima*.

Many Arya hymns were dedicated to Indra, the greatest and most powerful of the Daevas. Considering the exceptional similarities between Perun and Indra, it is unlikely to be a coincidence that Perun was the god of the heavenly verses. It is plausible that the pagan Slavs sang *aryas* similar to those of the Aryans when giving praise to Perun. In this connection it is important to note that Perun was traditionally viewed as lord of the heavenly verses.¹⁸² So there was thus a sound link between Perun (Indra), hymns, oak groves, pagan gatherings, and, I would add, the rites of *Sima*.

Soma (Sima) rituals

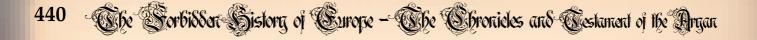
From Hindu scripture we know that there were a number of varieties of *Soma*. In *Yajur Veda*,¹⁸²³ *Soma* is mentioned as consisting of cereal grains like barley or rice, milk, and curds (which is coagulated milk). It was mixed in a cauldron, and thickened so that it became like gruel.

THE RITUAL ORDER WAS CONTAINED IN POETIC VERSES

SOMA WAS POURED AT LOCATIONS WHERE A SERPENT WAS ETCHED ON ROCK

> THEY GATHERED IN GROVES

PERUN, HYMNS, GROVES AND *SIMA*



Soma made from milk AND VARIOUS CEREAL GRAINS

HONEY AS AN ADDITIVE

SOME BELIEVE SOMA WAS

FLY AGARIC

only just been mixed before the gathered assembly. General academic consensus is that the enrapturing effects of *Soma* were not due to alcoholic intoxication, but perhaps due to a hallucinatory additive, such as the Amanita Muscaria mushroom. However Soma seems to have been a tree rather than a piece of fungus;

The main body of the drink however was made from either milk or water, either of which was brought to the

fire in separate jars, then mixed with curds. To this was added grain, and then on top of this honey, that all

important honey so lovingly described in the Vedas. From this description one would think it turned out more like

gruel than a libation. From Yajur veda one might gather that (if diluted and strained) Soma formed a beer or meadbased draught, or another variety like sweetened milk. It could not have been alcoholic at this point, since it had

"As they snap at the branch of the red tree (soma), the bulls who have grazed well begin to bellow".1824

It may well have been strictly a spiritual experience also. Other variants of the drink are thought to have taken almost two weeks to prepare, so it is possible that these libations underwent fermentations, emerging essentially alcoholic in nature. Soma (and presumably Sima) gave drinkers the feeling that they were flying high above the clouds.

"Like impetuous winds the drinks have lifted me up. Have I not drunk Soma?....In my vastness, I surpassed the sky and this vast earth, Have I not drunk Soma?...One of my wings is in the sky; I have trailed the other below. Have I not drunk Soma?....I am huge, huge! flying to the cloud. Have I not drunk Soma?"1825

Ritual flights are a theme that arises during the Inquisitions, with regard to the mystical abilities of the witches. This topic shall be addressed later in the book, because there is every reason to believe that some of the witch ceremonies were in reality pagan rites which pockets of the old-believers continued to perform until the Middle Ages and even later. In fact, even to this day, the Finns still drink Sima (especially every 1 May), a beverage made from honey, spring water, sugar and lemons, but obviously no sugar would have been used in pagan times.

In this section we discover that one type of *Soma* was the original and the best. The *Rig Veda* describes what this particular Soma rite was like:

"All the rest of the band of my friends has come, but my husband's father has not come. He would have eaten barley meal and drunk Soma and gone back home well fed. The sharp-homed bull bellowed as he stood over the height and breadth of the earth. In all combats I (Indra) protect the man who presses Soma and fills my two bellies..

They are pressing out the impetuous, exhilarating Soma juices with the pressing-stone, for you, Indra. Drink them! They are cooking bulls for you; you will eat them, generous Indra, when they summon you with food.

(And Indra says) "The gods truly know me as the powerful one, a fierce bull in one action after another, Indra. Exhilarated by Soma, I killed Vretra (the serpent) with my thunderbolt, and I opened up the cow-pen by force for the devout worshipper."......¹⁸²⁶

"Like a new-born child he bellows in the wood, the tawny racehorse straining to win the sun. He unites with the sky's seed that grows great with milk. With kind thoughts we pray to him for far-reaching shelter".182 Clarifying Soma, when you are sated with waters your juice runs through the sieve made of wool. Polished by the poets, Soma who brings supreme exstasy, be sweet for Indra to drink".

"They speak loudly, excited by the exhilarating drink. They shout to Indra; they have <u>found the honey</u>. Artfully they danced with the sisters that embrace them, making the earth echo with their stampings...They plunge deep to their rendezvous with the lower stone; they infuse it with floods of the seed of the sun-bright one....When Indra has drunk the honey they have milked he grows great and acts like a bull....They have raised their voices for the sacrificial juice, like playful children jostling a mother. Set free the inspiration of the one who presses Soma, and let the stones that we hold in awe return to being stones".182

ALCOHOLIC, OR PURELY SPIRITUAL

Soma might have been

FLYING TO THE SKY WITH SOMA, HIGHER THAN THE CLOUDS

SOMA GAVE POWER TO INDRA

SOMA JUICE WAS FILTERED THROUGH WOOLLEN CLOTH

HONEY AND DANCING

"Thave tasted the sweet drink of life, knowing that it inspires good thoughts and joyous expansiveness to the extreme, that all the gods and mortals seek it together, calling it honey.....We have drunk the Soma; <u>we have become immortal</u>; we have gone to the light; we have found the gods. What can hatred and the malice of a mortal do to us now, O immortal one?"¹⁵²⁹

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The rite of *soma*-making outlined in these stanzas was termed *Yajna* in the Indo-Aryan tradition, and it is this term that might provide the key to solving the riddle of the *Soma* tree's original species. You see in Russia, where *Sima* was once drunk and worshiped, the term *Yajna* appears to have been preserved in a number of words. *Ajna* was conceptually and phonetically related to the word *Yasna*, an important religious term used by the white Magi. In olden times the Zoroastrian yellow *Haoma* recipe was drawn from the book of *Yasna* which shows how the spiritually-empowering ceremony was to be properly performed. In other words, *Haoma* was produced using the *Yasna* rite. For the Magians, *Yasna* applied to the mixing of *Haoma*, their own spiritual libation, which differed from the Indo-European and Indo-Aryan *Soma*, but which originated in the same cultural-religious millieau, in the same region of the world. Hence the similarity of the two words.

In Russia, where the Volkhvy Magi must evidently have performed the *Haoma* rite in antiquity, and where *Sima* was formerly made, we are fortunate to discover that only a few words stem from the root-word Yas-, namely; *Yasno* (clear, bright, serene or dazzling, pron. Yasna); *yasen* ("the ash tree"); *yasna* ("gum"); *yasla* ("a babies crib"). *Yasna* might be a reference to the sweet gum that exudes from the bark of the Ash Tree, especially when heated in or near a fire. Magian scripture speaks of "butter" being placed in the sacred fire. This term applied to butter in the true sense as well as plant gum, which served as a sweet food providing sustenance for the holy flame. As you shall now see, these varied yet similar words are likely to be relics of a time in Slavia, when the ash was the "tree of life", and its gum embodied qualities which the simple commoner perceived in it - clarity, insight, immortality, new life. By cross-referencing the Russian word for an ash tree (*Yasen*), with the phonetically similar Aryan and Magian terms for the *Soma* and *Haoma* rituals (ie; *Yajna* and *Yasna*) it could be said that the Zoroastrians and the Aryan pagans of Russia both regarded the Ash as the tree of life, and thus the basis for both the sacred *Sima* (*Soma*) and *Haoma* libations.

The religions of the Magians and Indo-Aryans had a common ancestry but, like their languages, splintered in different directions due to the religious schism outlined in Chapter III. Perhaps they differed in the type of ash tree used, for ash trees have two separate genii; genus *Sorbus* and genus *Fraxinus*. Divergent descriptions of the *Soma* and *Haoma* trees in Vedic and Zoroastrian texts respectively, suggest this was the case. What is even better, both sets of descriptions are capable of being matched to one particular genus of ash tree.

The *Rig Veda* informs us that the *Soma* tree turned yellow at certain times, and it became red or tawny to the eye. It only grew in cold (ie; freezing) or highland areas with very wet, waterlogged soils. It appeared red during the autumn season, had perfumed flowers, and lush berries which were a light orange (tawny?) or red in colour. It thrived in the mountains, and grew very quickly. Such a description could only apply to *Sorbus Aucuparia*, the European Mountain Ash, also known as the Rowan tree. Thus we arrive at the European Mountain Ash (*Sorbus Aucuparia*) and its berries as the most likely candidate for the original *Soma* portrayed in the *Rig Veda*. *Sorbus Aucuparia*, fits the precise description of the *Soma* plant, and has limited botanical distribution, only growing high on mountain tops in Europe, or in the precincts of Western Asia. I am unaware if it possessed any narcotic or hallucinogenic properties; or whether it was secondary additives that did this.

This older *Soma* formula was perhaps an unfermented drink, mixed from sacred cow's milk, honey, butter, curds, mountain ash (berries, stalks and tendrils). Lemon or even lime juice may have served as a curdling agent.

During vital seasonal solemnities *Soma* was probably consumed only by the upper classes, and ritual mead drunk by farmers, craftsmen and traders. This is mere speculation, but perfectly in accordance with the Indo-Aryan view that different castes were to observe different laws in relation to food and drink.

What is equally impressive is that a reasonable body of European folklore exists describing the rowan as one of the holiest of trees. One very interesting aspect of the rowan is that it can be parasitic.¹⁸⁰⁰ This kind of rowan, termed "flying rowan", ¹⁸³⁰ forms when its seeds have been deposited on another tree by birds. "Flying rowan" need not grow on host plants only, but can take root even on top of houses.¹⁸³⁰ In Scandinavia particularly, "flying rowan" was considered to be the most powerful type of European mountain ash, protecting homes and night-time travellers against witchery.¹⁸³⁰ The rowan tree was held sacred by the Celtic Druids.¹⁸³¹ Long afterwards, far into the Christian era, European folk employed the mountain ash as a (black) witchcraft repellent, or to combat the mischief or harm of

BOTH GODS AND HUMANS SOUGHT THE IMMORTALITY IT BESTOWED

YAJNA AND YASNA

THE ASH TREE, THE TREE OF LIFE

A COMMON ANCESTRY FOR INDIAN AND IRANIAN RELIGION

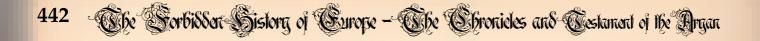
THE SOMA PLANT HAD AN OVERALL RED APPEARANCE

PERHAPS IT WAS A RED ASH, THE EUROPEAN MOUNTAIN ASH

EUROPEAN PAGANS SAW THE ROWAN TREE AS EXTREMELY HOLY

THE ROWAN ESPECIALLY VENERATED IN THE GERMANIC AND SCANDINAVIAN WORLD

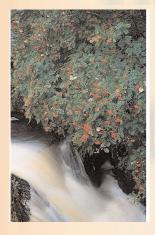
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THE FINNS THOUGHT IT HOLY

spirits.¹⁸³¹ In this respect its virtues were similar to those of the Vedic *Soma*. In Britain the rowan tree helped to protect butter-churns and milking utensils, as well as family homes, and their cattle,¹⁸³² protecting households against witchcraft and woe.¹⁸³² In Lancashire England it was the embodiment of love.¹⁸³³

In diverse regions of the European continent villagers erected "May trees", affixing them to places where



96. Sorbus Aucuparia -The Rowan or European Mountain Ash. In bloom and in full fruit.



women or cattle lived, be it the family home or stock enclosures.¹⁵³⁴ And by their influence much milk came to the fore in their udders and breasts.¹⁸³⁴ Very often they used portions of the rowan, or mistletoe to procure similar effects, though within the Nordo-Germanic region, Mistletoe appears to have been more highly regarded in Germany.¹⁸³⁴

Some folklorists believe rowan rites originated in the Celtic world, whereas outside of Britain these customs "were found, powerfully, further north and east, in Denmark, Sweden, Norway, Saxony, Silesia, Moravia, Bohemia and Austria". 1835 To this I would add Russia and Finland. For this to be so there must have been a common link which had seeded across so many countries. I am disinclined to believe it can be wholly attributed to the Norsemen, mainly because some of these regions had little interaction with the vikings. It was therefore not a superstitious Christian custom, but an integral part of a Europe-wide pre-Christian tradition. The ultimate origin of these pan-European "superstitions" resides, I believe, in the ritualism of the Indo-Europeans, and to later waves of eastern religious observance being brought onto the continent.

The Finnish Kalevala, recorded early last century from extant Finnish oral lore, portrayed the hero

Pellervoinen sowing "rowans on holy ground".¹⁸³⁶ The rowan appears repeatedly in the same epic. A maid is warned "Be wary of those rowans in the yard: holy are the rowans in the yard, holy are the rowan's boughs, holy the bough's foliage, the berries still holier".¹⁸³⁷ The rowan was probably found in Finnish folk divination, if the Kalevala trustworthily reflects traditions of popular Finnish folk magic. The Northern Hag's serving wench was advised how to cast lots: "put rowan twigs on the fire".¹⁸³⁸ If blood emerged from the twig, war was imminent, and if water, then peace would prevail. She put lengths of rowan into the flame. Neither blood nor water emerged as the hag had said, but it "oozed out honey, it was trickling mead".¹⁸³⁸ This signified a coming wedding. In this instance the sap of the rowan tree oozed out as its bark split open in the crackling embers. As you will see, Magian scripture provides clues that burning or heating the wood allowed one to extract the resin within the plant.

For those Russlanders and Finns who observed the ancient rites of the Indo-Europeans, the ritually prepared juice of the rowan plant was originally seen as a god called *Sima* (see p. 297). Only later was *Sima* mistakenly concocted as a form of mead, as the proper understanding of the ancient prose broke down under the tens of centuries that followed the arrival of the Indo-Europeans, and then the rigours of the Christianisation process. Accordingly *Soma* was likened to mead, while originally the connection between the two was merely poetic, rather than actual. As time went by, rowans were implicated in some European witch trials, suggesting that the defendants in these cases were pagans apprehended for practicing the ancient rituals. Where they did not renounce these practices, the practitioners were convicted and burned at the stake.

Returning to the making of *Soma*, the *Rigveda* tells us that *Soma* was first "pissed" from the heights of heaven by the Maruts (Daevas), in the form of dew drops. The holy dew was subsequently lapped up by the sacred cows, licked from the morning grass, or perhaps gathered in small cup shaped depressions in rocks of ritual significance,

HONEY EXUDED FROM THE ROWAN ... MEAD

SIMA WAS A TYPE OF MEAD IN THE SLAVO-FINNISH WORLD

Soma was pissed from Heaven



to be used in the libation. Such stones can be found throughout a number of European countries.

For instance a stone possessing circular indentations was once situated near the Russian village of Fedorov.¹⁸⁹ These engraved cup-shaped marks were used as collection receptacles for rain water even last century.¹⁸⁹ A chapel was built next to this site on the strength of a vision, in which Theodore of Alexandria appeared to one of the faithful.¹⁸⁹ Evidently this Aryan pagan holy stone had drifted into Christian usage.

When the *Soma* plant was gathered, its stalks were placed on an ox-hide¹⁵⁴⁰, then soaked in sacred dew and spring water. They became rapidly engorged by the soaking they received, and fattened for slaughter by the two stones. These slabs yellowed at the pressing. The juice spilled out into several bowls, and was strained through woollen cloth. The libation was then fully mixed, and used to douse the ritual fire of Agni. The remainder was drunk by the elder or poet-priest, who was then said to become filled with divine inspiration and prose - this was known as the priest's share. Next a sizeable quantity of *Soma* was mixed in a large libation horn, the beverage prepared for all pagans present to drink from. The prayerful congregation then entered the grove to imbibe the *Soma*. The *Rig Veda* tells us that the faithful were like chariots at this point, bound with thonging.

"(Soma) You have bound me together in my limbs as thongs bind a chariot. Let the drops protect me from the foot that stumbles (physically and spiritually) and keep lameness away from me".¹⁸⁴¹

This segment of the Rig Veda can be favourably compared with the religious rites of the pagan Germans;

"No one may enter it (their holy groves) unless he is bound with a cord, by which he acknowledges his own inferiority and the power of the deity. Should he chance to fall, he may not raise himself or get up again, but must roll out over the ground. The grove is the centre of their whole religion. It is regarded as the cradle of the race, and the dwelling-place of the supreme god to whom all things are subject and obedient".¹⁸¹²

Perhaps the German devotee in this case rolled along because he had become a chariot with the binding of his hands. Having stumbled, all he could do was to roll like a chariot wheel.

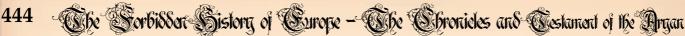
If drunk with due reverence, the Aryans believed *Soma* brought long life and would disperse and slaughter demons by the thousand. Their Vedic poets spoke of it using highly polished prosaic analogy. Accordingly, it is difficult to arrive at a precise understanding of the things they sung and recited during the rite, without having undergone the training of a poets, and brahmins. Sometimes they used strict analogies, at other times they ambiguously referred to the exact object being addressed, and very often a recital could be an analogy and a reference to the very object being addressed at one and the same time. To illustrate this, *Yajuraveda*¹⁸⁴³ *XIX: 21* says; parched cereal grains, gruel, barley, roasted rice, wheat, honey and a mixture of milk and curds are what is used to make *Soma*, and then in *Yajuraveda*¹⁸⁴³ *XIX: 23* (a mere 4 stanzas away!) blows the reader clean out of the water by saying that barley symbolises milk, curds are symbolised by jujube fruit and wheat is the symbol of *Soma*. You really did have to be a poet to understand the meaning of this poetry ... truly!

In light of this, it is hard to know whether butter and honey were used during the *Soma* ritual, because even though they were described by name, butter and honey were words which conceptually meant many other important things. Some experts doubt whether they did in fact use these ingredients, while others argue the point, considering the vedic references graphic enough to stick their neck out. We may never know for sure. For instance, in Plutarch's biographical compilation, *Lives of the Honourable Grecians and Romans*, under the entry on *Coriolanus*, we have references to the Arcadian Oracles as being acorn-eaters, with the powers of mighty prophecy. *Coriolanus* reveals the peoples' deep affection for the oak and the acorns which grew from it. Next he went on to say that the first humans in the world ate acorns for their sustenance, and used acorn kernels *of honey* to concoct mankind's first drink. Obviously the soft nutty seed of the acorn was not honey. Why was it compared with honey, and how was it used to form a drink? Was it squeezed to make an oil or juice? Did some substance in the nut inspire the Oracles?

The oak was invariably connected with Perun (under his various regional names) throughout much of Slavia and the Baltic, and might therefore have been originally associated with Indra. Perhaps the oak was somehow linked with the Indo-European *Soma* observances, whether originally, or as a result of religious devolution as the centuries following the Indo-European arrival lapsed. Soma was drunk from libation horns

THE VEDIC POETS

SOMETIMES THEY USED OBSCURE ANALOGIES



Certainly the oak was regarded as a magical tree. For example in the *Kalevala* snapping twigs or foliage from an oak had the effect of breaking off magic and love.¹⁸⁴⁴

Asvamedha – the horse saerifice

THE HORSE SACRIFICE

THE HORSE WAS KILLED AND BOILED

THE HORSE GALLOPED INTO HEAVEN

INDO-EUROPEAN HORSE SACRIFICES IN EURASIA

LARGE INDO-EUROPEAN

IT WAS IMPERATIVE THAT THE SACRIFICE'S LEGS NOT BE HARMED

EUROPEAN PAGANS SACRIFICED HORSES AS LATE AS THE MIDDLE AGES In the *Asvantedha* ritual described in the *Rig Veda*,¹⁸⁴⁵ a roan or bay coloured racing steed of repute was paraded about a holy pasture in company with a goat, and with a long procession of devotees in tow.¹⁸⁴⁵ The goat was sacrificed firstly, acting as a heavenly herald, who would announce the windward arrival of the racehorse in the sky lands of the Daevas. ¹⁸⁴⁵ The horse was led onto the grounds of the ceremonial banqueting area, where it was sacrificed with a clean blow of an axe, or by a pointed stake thrust up into its chest, or by an arrow fired into its heart via a well-placed neck shot. Next the brahmin priests butchered the horse with a sickle or ritual axe, in an exceedingly precise manner, to avoid damaging the limbs. To do so would cripple the beast once it returned to life in the next world. Every rib was then ritually incised, each dedicated to a planet or constellation in the heavens. The body parts of the slaughtered horse were then stuffed into a large cauldron using ritual hooks, a spade and fork. Spring water boiled away in the red-hot pot, a large iron cauldron, thus releasing the meat's succulent goodness. For this was the food that sustains the gods themselves. The sanctifying blood of the racer, and its cooking juices were spattered all over the assembly who had gathered there, and this would sanctify them. As a result of the performance of the *asvantedha* ritual, the racer, the swiftest of beasts, was spiritually re-animated, and galloped up into the heavens, to where the daeva gods lived.

There is some reason to believe that *asvantedha* continued to be performed by the European descendants of the Indo-Europeans. The artistic motif of a horse crawling, with its abdomen scraping along the ground, seems to have been a common theme in Siberia, China, Central Asia and Scythia,¹⁹⁴⁶ as early as 800 BC in one place. Might such decorations have been religious representations depicting the still-dying horse's ascent into the heavens?

Substantial deposits of sacrificed horses have been discovered by archaeologists in a massive belt stretching from the Dnieper River in the Ukraine right across Scythia to Central Asia, and dating as far back as 4,500 BC.¹⁸⁴⁷ The dates and locations for these finds coincide with the arrival of an Indo-European presence in Europe and the Russian periphery.¹⁸⁴⁷ In excess of one hundred thousand pieces of horse remains were found at Petropavlovsk, Russia,¹⁸⁴⁷ which might signify that it was nothing less than a major (Indo-European) cult centre. Such an identification is made possible by the presence of Kurgan grave mounds, a recognised cultural indicator of the Aryan Indo-Europeans.

In some instances horse skeletons have been excavated in Europe by archaeologists, laid out in a rather precise fashion. In effect these animals had been butchered, and perhaps eaten, but the bones were later re-assembled at the site of their interment. It appears the pagans who slew them may well have paid careful attention to preserving the horse's limbs, something of primary importance during the Vedic horse sacrifice. The theme of creatures being nobbled through accidents occurring during the sacrifice, are found in European folklore, as discussed by Dumezil. Of even greater interest is the realisation that the race who ritually slew these horses exposed the bodies of their deceased in the manner of the so-called Kurgan culture. If these people were Aryans, which the archaeological evidence tends to suggest, then we have cause to ask why they treated their dead in a similar manner to the Magi of Persia, rather than cremating the dead as the later Hindus did. This point suggests they were Vedic Aryans who had adopted the funeral rites of the Magi, but might also have been Magians who performed Vedic rites. The latter form of religiosity was probably atypical of the early interaction between Indo-Europeans and primitive Magians inside Iran. Many older-style Magians persisted in these ways until several centuries after Christ, when the Orthodox Magians expunged them from Magian society.

Horse sacrifices were still practiced by the pagan Celts, Balts, Finns, Scandinavians and Russians during the Middle Ages, and throughout the countless centuries prior to their respective conversions. These ceremonies are perhaps identifiable with the Aryan horse sacrifice, based on the numerous elements of Indo-European culture found throughout their respective pagan cultures. Considering archaeological finds of cauldrons, and what seem to be ritual forks and spades, we might infer that after a horse was killed, the animal was carefully butchered, and its meat cooked up in a cauldron with the assistance of large ritual forks and spades, to be eaten by those attending the ceremony.



The Bronze Age Scythians sacrificed horses predominantly, but offered cattle also.¹⁵⁴⁵ The beasts were then boiled in very large cauldrons. According to Herodotus, horses or cattle were ritually strangled by the Scythians.¹⁵⁴⁵

When Slavs, Danes and Finns ate their horse meat at specific times of the year, they were knowingly or unknowingly perpetuating a rite of immense antiquity; formerly a banquet for the gods, with the gods.

A conceptually similar horse sacrifice was recorded in Mediaeval Ireland, performed in connection with a coronation. We do not know how reliable the account is. In Ulster there were "a certain people which is accustomed to appoint its king with a rite altogether outlandish and abominable". The folk converged at a given site. "A white mare is brought forward into the middle of the assembly.



*He who is to be inaugurated, not as a chief, but as a beast, not as king, but as an outlaw, has bestial intercourse with her before all, professing himself to be a beast also".*¹⁸⁴⁹ The steed was ritually felled, whereafter it was butchered and boiled in the cauldron. As it cooled the king-to-be jumped in the pot, drinking and eating of its contents, and washing himself liberally. Such was the manner of his royal consecration.¹⁸⁴⁹

Even today we can look at Russian words beginning with *zher* and find in them clear relics of Aryan ritual horse sacrificing; *zherd'* ("a pole"), *zhereb'yovka* ("casting lots"), *zhertvoprinoshyenie* ("a sacrifice" or "an offering"), *zhyertvennik* ("an altar"), *zherebyonok* ("a foal"), *zherebyets* ("a stallion"), *zherlo* ("an animal's muzzle"), *zhyertvovat'* ("to sacrifice something") and *zhyertva* ("a sacrifice"). These words preserve elements of the sacrifice: the muzzled horse is tethered to the pole and sacrificed, its body cut up, most likely on an altar.

Last century a large "horse stone" (*kon'-kamen'*) could still be found on an island in Lake Ladoga, where the Konevetskii monastery stood.¹⁸⁵⁰ In honour of St Arsenii, the locals used to sacrifice a horse there annually.¹⁸⁵⁰ Since the stone pre-dated the foundation of the monastery, the *kon'-kamen'* was probably an Aryan pagan sacrificial altar, where holy steeds were once offered up to the Daevas. Again, yet another instance where Christians had resolved to continue with the old ways under the aegis of the new faith.

From the mediaeval annals we know Slavs performed divination by using their temple horses (which only the high priests were permitted to ride). *Zherev'yovka* might be independent confirmation of this detail.

And then there is the Russo-Slavic word *or* ("a horse" or "a stallion"), which is related to the Czech *or* ("a stallion" or "a horse") and *orz* (Polish for "a horse"). These come from the Old Indian *arva* ("a race horse" or "a stallion"), and the Avestan *aurva* ("fast"), *orr* (Old Icelandic for "fast" or "brave", and *earu* (Anglo-Saxon: "quick" or "fast"). ¹⁸⁵¹ Therefore the English word "horse" seems to have had an eastern origin, perhaps even stemming from the Polish. Some linguists believe that Or is connected with *aryas*, and the Avestan *airya*, both of which mean "Aryan". Therefore *or* might preserve a Slavo-Nordic association between fleet-footed horses, Aryans and Aria hymns, ultimately arising from the performance of Aryan horse sacrifice.

Pagan rituals of the white Magi

In the remainder of this chapter we will analyse the ritualism of the white Magi, both ancient and orthodox with a view to understanding the sorts of ceremonies the Russian Magi probably enacted.

The white Magi made sacrifices to all creation, for each living thing was a manifestation of the divine and loving holy being who made the world ... Ahura Mazda the sun.

And we sacrifice to the fountains of the waters, and to the fordings of the rivers, to the forkings of the highways, and to the meetings of the roads. And we sacrifice to the hills that run with torrents, and the lakes that brim with waters, and to the corn that fills the corn-fields; and we sacrifice to both the protector and the Creator, to both Zarathustra and the Lord. And we sacrifice to both earth and heaven, and to the stormy wind that Mazda made, and to the peak of high Haraiti, and to the land, and all things good".¹⁸⁵² Fig 97. A frequently encountered Scythian image representing the horse sacrifice.

RUSSIAN WORDS PROBABLY CONNECTED WITH HORSE SACRIFICES

> DIVINATION USING HORSES

INDO-EUROPEAN TERMINOLOGIES FOR THE HORSE LIVED ON

THE RITES OF THE MAGI

BESTOWING OFFERINGS ON ALL GOD'S CREATIONS The rites described over the next few pages were once performed by the white Magi in adoration of God. In some cases they outwardly resembled Aryan ordinances because of their shared religious ancestry, but in the main they are highly distinctive. Some ceremonies are offerings in the true sense, while others are penitential rites allowing Magians to gain atonement for their transgressions against their god's beneficence. Only then could they hope to avoid the clutches of the chain-bearing, soul-escorting demons that came to seize the deceased's soul, at the hour of death

Gorbidden History of Europe - The Chronicles and Cestament of the Argan

Goming of age

RITES OF PASSAGE

Upon reaching the age of reason (seven years old), a person (who could now tell the difference between good and evil) underwent the *Bareshnum*, recited the *Patet* confession thereby gaining absolution from earthly sins against the heavenly lord, and received a pristine knee-length white linen shirt and sash or chord belt (*kustik*), with a ritual thread in it. These garments had to be worn for the remainder of their life as a symbol of faith, signifying the robe of lesser priesthood, and granting supernatural protection against demons.

The child then ate holy gruel to fortify it for life. This holy gruel-drink is perhaps the same one mentioned by Al-Masudi, who related that (in pre-Islamic times) Persians used to drink a libation called *dushab*, which is related to the Aramaic *dusha* ("honey").¹⁸⁵³ It was a beverage composed of various cereal grains soaked in a sweet substance, presumably honey. Whether or not *dushab* was the name of the holy gruel of the pagan Slavs and Balts is impossible to confirm because their words for gruel may have been supplanted by other terms. Nevertheless some linguistic survivals might point us in this direction. The following Slavic words *dusha* (Ukrainian), *dousha* (Old Slavic), *dusha* (Bulgarian, Serbo-croat), *dushe* (Czech), *dusza* (Polish), all relate to the soul and its strengthening.¹⁸⁵⁴ And *dusha* (Latvian) means "a state of physical and spiritual well-being".¹⁸⁵⁴ These were the virtues which *dushab* imparted to the faithful who ate and drank of it.

Following this rite a person received a gift befitting the walk of life they were bound to enter. Warriors' sons entered into the company of a veteran for skilled training, girls received spindles or got breadboards, a smith's son might get a hammer and tongs, and a Volkhv/a probably began the long preparatory courses of the Ehrpat, just as the Magi once did back in Persia.

Having shaken free the formative years of early childhood, the young person, no longer wet behind the ears, had to participate in the day to day running of the family's chores and assigned tasks. They were now an adult and so capable of becoming a sinner also. From then on, life was a very serious business; full of dangerous choices!

Wagian junerary rites

These days burial is the predominant means of disposing of Christian remains, a custom borrowed from Judaism. In fact, one can detect a fixation with the notion of a 'good Christian burial'. What is not widely known nowadays is that there was a second means of funeral rite, sanctioned by the Church in various regions during the Middle Ages, and at the same time viciously attacked by other elements of the clergy. This method entailed the exposure of the corpse, often to carrion birds, seemingly after the manner of the Magi. But Christians were not alone in this. Russian archaeologists have unearthed clay boxes in Central Asia, once used by Zoroastrians as receptacles for the defleshed bones of their kin once they had been unearthed from the *dakhmas* (death houses). Many of these boxes were decorated by personalised imagery. Of considerable interest is the existence of bone boxes etched with Jewish and (presumably Nestorian) Christian insignia and illustrations.¹⁸⁵⁵ It would appear that Jews and Christians had adopted local Magian funerary customs whilst living in Central Asia, or had continued to use rites once practiced by their forefathers before their conversion to Christianity or Judaism. In Jerusalem, at the time of Jesus, Jews also used bone boxes and ossuaries.¹⁸⁵⁶

Excarnation, the defleshing of bones, as opposed to burial in the earth, is perceptible among the Jews before, during and after the life of Christ. It must have been a continuation of an extremely ancient practice known to the Israelites since the 7th Century BC. At Ketef Hinnom one finds stone sepulchres within which the bodies of Jewish kings and nobles were placed until the flesh had rotted away. Having fully decomposed the skeleton was collected up and stored in a niche or dropped down into a common ossuary for the bones of the elite. There one also found what I would term quasi-magical plaques, inscribed with passages from the *Old Testament*.¹⁸⁵⁷

EXCARNATION -DEFLESHING OF THE BONES

CLEANED BONES WERE FREQUENTLY HELD IN OSSUARIES OR CHARNEL BOXES

JEWISH ROYALTY OBSERVED THE EXCARNATION TRADITION



There was probably a very ancient connection between these same Jewish nobles and the Persian royal houses, which might account for the presence of a similar royal funeral custom in both regions. Despite fundamental differences between Magian and Jewish perceptions about the nature of God, the very building of the temple at Jerusalem took place by order of Persia's three greatest kings, Cyrus, Darius and Artaxerxes, after the deliverance of the Jewish nation from Babylonian captivity. This interaction may have carried far into the future.¹⁸⁵⁸

In my opinion, a bone box now housed in a Canadian museum may prove to be one of the most controversial relics of the primitive Christian age. It sports an Aramaic inscription stating it held the remains of James, brother of Jesus, the son of Joseph. As it stands the empty box is presently believed to have contained the skeleton of St James. What is especially curious is that it was not written in Hebrew, but Aramaic, the language Jesus himself spoke on a daily basis, a lingua franca from the Mesopotamian and Iranian region. It seems that Jesus and his family had an aversion to the use of Hebrew characters, such as those found at Ketef Hinnom. Having said that, the object has met with misfortune. Firstly it was smashed, and the inscription's been branded fake, mostly because it was procured on the black market, and due to concerns about the nature of the ancient patina found within the chiselled indentations.

Nothing is more certain in life than death. That sombre Neanderthals and Cro-Magnons interred the bodies of fallen kinfolk covered in ochre and flower petals, illustrates that living beings have ever wondered where their kin depart to when they die. One minute they were alive, the next minute gasping for air, the next lifeless. They may previously have been exuberant, heroic or industrious, but with death came motionlessness. Never again would the bright light of life flicker in their fast glazing eyes, never a rosy hue in their pallid cheeks. So how do we say our good-byes? How do we respectfully see them off, and mourn their loss? How do we dispose of their inert remains? Methods for sending our dead into the after life are as much a manifestation of religious ideology, as they are a matter of personal or family preference.

The later Aryan Iranians, for example, practiced cremation, which leaves behind few, if any, archeological remains. In antiquity other funerary customs created monuments to the dead varying from clay urns to constructions as magnificent as pyramids. Today mourners look on as the coffin lowers into a yawning grave plot, or rolls into a furnace, on a voyage of no return. In this lifetime they'll never see the deceased stand up again.

You will now be provided with information about the unusual funeral rites of the Magi, as an aid to understanding certain exotic Christian and Jewish rites for the dead.

Exearnation - De-ileshing

Excarnation was a religious custom whereby the remains of a deceased person were left exposed to the elements and carrion eaters, to strip the flesh from their bones. It is a funerary custom particularly associated with the Magi, and (Buddhist) shamans from the Urals to the Far-East. Excarnation was deemed necessary to prevent the seepage of corrupted body juices onto virgin soil, which would contaminate the purity of mother with evil. If sowing grain in her belly brought luscious fields of crops, what could implanting death demons within her ever hope to achieve?

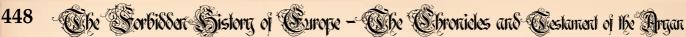
Once cleaned of their flesh and viscera, the de-fleshed bones of the dead were collected and either buried or cremated. Once stripped of rotting flesh they were believed to be pure, thus negating the pestilence of the death demon Nasus. In this part of the chapter, I hope to illustrate that excarnation was yet another heathen funerary rite known in the Baltic, Slavia and Scandinavia, and what is more that it was practiced by Magians everywhere from Siberia right through to Britain, where it may have existed as far back as the megalithic era.

Defleshing, or the feeding of human remains to dogs is recounted in the *Illiad* and the stories of Jason and the Argonauts.¹⁵⁹ At (3rd Century BC) Colchis (now called Armenia) in particular, we are presented with stories of the deceased being suspended upside down from tree branches, encapsulated in the hide of an ox.¹⁶⁹ Tamarisks were described by Apollonius as growing thickly there; a plant originally used by the Magi to make their bundles of wands. Does this mean that there were Magi in Colchis during that era? Quite probably; indeed Magians continued to live in Armenia even into the Middle Ages.

IN THE CAUCUSES THE DEAD WERE SUSPENDED FROM TREES

A Christian bone box - possibly an elaborate hoax

CAVE MEN PERFORMED FUNERAL RITES FOR THEIR DECEASED KIN



AND SO THE DEATH DEMON CAME UPON THE LIVING

Wagian exearnation traditions

And so death came upon the holy, in the form of the blighted death-demon Nasus;

Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One!

When a man dies, at what moment does the Drug Nasus (the death demon) rush upon him? Ahura Mazda answered: 'Directly after death, as soon as the soul has left the body, O Spitama (the white) Zarathustra! the Drug Nasu comes and rushes upon him, from the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains and like unto the foulest Khafstras (Khrafstras were evil creatures made by the devil)'

On him she stays until the dog has seen the corpse or eaten it up, or until the flesh-eating birds have taken flight towards it. When the dog has seen it or eaten it up, or when the flesh-eating birds have taken flight towards it, then the Drug Nasus rushes away to the regions of the north in the shape of a raging fly, with knees and tail sticking out, all stained with stains, and like unto the foulest Khafstras'.

O Maker of the material world, thou Holy One! If a man has been killed by a dog, or by a wolf, or by witchcraft, or by the artifices of hatred, or by falling down a precipice, or by the law, or by a murderer, or by the noose, how long after death does the Drug Nasus come and rush upon the dead?

Ahura Mazda answered: 'At the next watch after death, the Drug Nasus comes and rushes upon the dead, from the regions of the north...' 1860

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With such a frightening nemesis at work, special care was required when handling and disposing of a corpse. The treatment of the mortal remains of 'white' and 'black' Magian families differed. The manner in which the bodies of the unholy were treated was of little consequence to the white Magi. Their demise was regarded as a dearest blessing on the world.

'O Maker of the material world, thou Holy One! If the dead one be a wicked, two-footed ruffian, an ungodly Ashemaogha (heretic), how many of the creatures of the good spirit does he directly defile, how many does he indirectly defile in dying?

Ahura Mazda answered: 'No more than a frog does whose venom is dried up, and that has been dead more than a year. Whilst alive indeed, O Spitama Zarathustra! that wicked, twolegged ruffian, that ungodly Ashemaogha, directly defiles the creatures of the good spirit, and indirectly defiles them.'

Fig 98. The death houses of Yazd, Iran. Here Magian corpses were readied by corpse-bearers, for their journey to the nearby hill-top astodan.

BEWARE OF THE NEMESIS

IT COULD DEFILE THE CREATURES OF GOD

THE TWO-LEGGED RUFFIANS BLIGHTED THE WORLD

WITH THEIR PASSING, THE WORLD WAS THAT BIT SAFER



Whilst alive he smites the water; whilst alive he blows out the fire; whilst alive he carries off the cow; whilst alive he smites the faithful man with a deadly blow, that parts the soul from the body; not so will he do when dead.

Whilst alive, indeed O Spitama Zarathustra! that wicked, two-legged ruffian, that ungodly Ashemaogha, never ceases depriving the faithful man of his food, of his clothing, of his house, of his bed, of his vessels: not so will he do when dead'.¹⁸⁶⁰

The Magi decreed that it was unholy to dress the corpses of the faithful;

Whosoever throws any clothing on a dead body, even so much as a maid lets fall in spinning, is not a pious man whilst alive, nor shall he, when dead, have a place in the happy realm. He shall go away into the world of the fiends, into that dark world, made of darkness, the offspring of darkness. To that world, to the dismal realm, you are delivered by your own doings, by your own souls, O sinners!'.¹⁸⁶¹

From the customs of the modern Parsees, exiled Zoroastrians now living in India, we can infer that it was later deemed permissible to dress the dead in their oldest clothing (which had been cleaned), but under no circumstances was good clothing to be used.¹⁸⁶² The rationale for this custom is contained in *Vendidad*; for every thread used to weave a lavish corpse garment became transformed into a black serpent whilst lying buried in the underworld, or fed the appaling worms and parasites infesting the house of evil.¹⁸⁶² Once whomever dressed the corpse in such a manner passed away and descended into the underworld, they were set upon not only by these snakes, but the deceased who they had unlawfully dressed in fine clothing.¹⁸⁶² This soul tugged away at the hem of their sacred skirt (or shirt), castigating the new inmate for causing them to be consumed, as the clothing mutated into a suffocating blanket of ravenous pests.¹⁸⁶²

Only four days later, after the deceased's soul had arisen from the death ground and entered the celestial realms, would the relatives offer up more sumptuous clothing, which the dead would wear in the next world.

Magian doctrine demanded that the 'white' dead be laid down under a roofed place specially set aside, preferably in an *astodan* (a tower of the dead), where the holy dogs or buzzards lived, who scavenged and devoured the flesh of the body. So a day after a person passed away, their demon-defiled body was removed by *two or more* corpse bearers, never one, and taken to a place where the body was to be defleshed. The corpse-bearers were individuals given the unhappy task of handling anything dead, an act which defiled their physical and spiritual purity and required extensive purification rituals. They removed corpses from the place where they met their end, at home, in the field, or even where they fell in battle, and cared for the remains until completion of the funerary rites.

then men shall properly convey the bones away to the bone-receptacle (astodano) which

one is to elevate so from the ground (on a mound or hill), and over which a roof so stands, that in no way does the rain fall upon the dead matter, nor the water reach up to it therein, nor the damp make up to it therein, nor are the dog and fox able to go to it, <u>and for the sake of light coming to</u> it a hole is made therein'.¹⁸⁶³

The last segment of this scripture speaks of an opening, traditionally left in the eastern parts of the structure. It was through this aperture that light entered, liberally bathing the remains of the individual, especially around sunrise. As soul and body separated, subsequent to corporeal dissolution, the spirit of the deceased walked out through this gateway, towards reunification with the light of the sun.





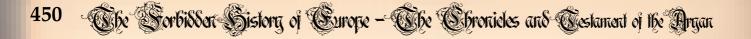


Fig 99.1. Red headed vulture. Fig 99.2. Indian vulture. Fig 99.3. Egyptian vulture.



Fig 99.4. Astodan Yazd, Iran Fig 99.5. Eurasian griffon vultures.





DOGS, RAVENS AND BUZZARDS LURKED AROUND THE DEATH GROUNDS

CREMATION WAS ABSOLUTELY FORBIDDEN Burning cadavers amounted to the execrable defilement of the holy fire, and burying them in dirt lay under similar anathemas. For in doing so, the death demon was planted in the bosom of holy earth. Therefore excarnation remained the most popular option for removing the dead from the world of the living,

'O Maker of the material world, thou Holy One! Whither shall we bring, here shall we lay the bodies of the dead, O Ahura Mazda?

Ahura Mazda answered: 'On the Highest summits, where they know there are always corpse-eating dogs and corpse-eating birds, O Holy Zarathustra!'

There shall the worshippers of Mazda fasten the corpse, by the feet and by the hair, with brass, stones, or lead, lest the corpse-eating dogs and the corpse-eating birds shall go and carry the bones to the water and to the trees....

Ahura Mazda answered: The worshippers of Mazda shall erect a building out of the reach of the dog, of the fox, and of the wolf, and wherein rain-water cannot stay. Such a building shall they erect, if they can afford it, with stones, mortar, and earth; if they cannot afford it, they shall lay down the dead man on the ground, on his carpet and his pillow, clothed with the light of heaven, and beholding the sun'.¹⁸⁶⁴

In cities or towns, excarnation was normally carried out in more formal surroundings, such as an astodan or

dakluma, a large 'tower of silence' made of three concentric rooms, radiating out from a high, often round roofless

central tower made of sun-dried bricks. In the outer ring rested the bodies of men, in the second women and in the

'then the worshippers of Mazda shall lay down the dead (on the Dakhma) his eyes towards the sun'. 1865

EACH SETTLEMENT HAD ITS OWN DEATH HOUSE, OR TOWER OF SILENCE



third children.

One school of thought is the corpse was placed in the vicinity of dogs, vultures or diverse feral creatures, not just a single type. Mourners augured omens depending upon what variety of animal first reach the cadaver, with the attention of vultures being highly sought after.¹⁸⁶⁶ Vultures are of course gifted carrion scavengers, with a digestive tract practically impervious to every kind of disease, and musk glands beneath their wings, to take away the foul stench of their rotting meal.

In the more far flung regions of the Persian Empire, alternative funerary proceedings appeared callous, bordering on the desperately macabre; ingesting portions of the deceased in a funeral feast, euthanising the elderly, even throwing ailing relatives to packs of ravenous dogs. It would be true to say that none of these particular methods appear in Orthodox Zoroastrian canonical scripture.

Periodically the bones of the deceased, once picked clean, were gathered up and piled in a pit full of bones within the tower, or removed for cremation, storage or burial elsewhere. Bones flung into the well rotted away into nothingness.

'Medok-mah says that there should be a shelter (var) one should fasten above that place (the open grave plot), and it would make it dry below; one should place the corpse under that shelter, and they may take the shelter and bring it away'.¹⁸⁶⁷

'For it is declared in the good religion that, when they conceal (ie; cover with dirt) a corpse beneath the ground, Spendarmad, the archangel, shudders; it is just as severe as a serpent or scorpion would be to any one in private sleep, and also just like that to the ground. When thou makest a corpse beneath the ground as it were apparent (so as to be visible), thou makest the ground liberated from that affliction'.¹⁸⁸⁸

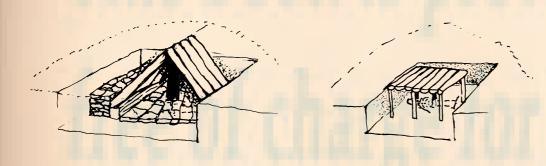
Both of these excerpts from Magian scripture show the acceptability of placing a white Magian corpse in an open grave, whereas the full burial of the corpse (ie; filling the plot with soil) was seen as very evil. According to this method, the open grave was covered by a temporary roofed shelter, which could later be removed if need be.

Fig 100. Interior of an Iranian astodan. They look similar to a fort, but they're excarnation grounds.

IF ONE HAD MEAGRE FINANCES, ONE COULD PLACE THE BODY IN AN OPEN GRAVE, AND COVER IT WITH A ROOF



Since Magian scripture states that the type of *dakhma* used by individuals was relative to their financial means, most people were content with make-shift death houses rather than the more ostentatious stone variants. In small Magian settlements, the dead were often kept in a cabin of normal design (Zoroastrian: a *Zad-marg*; 'a death house').



Certainly they would have been cheaper than erecting something as lavish as the royal mausoleum of Koj-Krylgan-Kala in Khorezm which was built in 200-400 BC, a 42 metre diameter crenellated circular keep surrounded by an outer protective wall, complete with sentry towers, and a moat.¹⁸⁶⁹

There were no signs of human habitation within the keep, indicating that it was truly a fortress of the dead, and as is believed, a former cult centre for the worship of kings long dead.¹⁸⁹ Only the protected open area sandwiched between the keep and the outer wall showed evidence that a small number of people lived there, and it has been suggested that this was a living area for the priests (Magi) and corpse-bearers who administered the site.¹⁸⁹

One might think these kings were ready for just about anything once they arose from their graves to fight the demon-spawn during the apocalyptic final battle for heaven, together with archangel *Verethraghna* (the blow of victory). The roof of the tower was probably used as a death ground, upon which corpses were placed to be picked clean by vultures perching in the battlements hemming the area. The presence of ash deposits has been interpreted by Russian archaeologists as signifying that a pyre was lit somewhere atop the keep,¹⁸⁶⁹ where the dead lay, or alternatively were the remains of the fire which eventually destroyed the place. If the fires did have a funerary application, then they were either used to sanctify the area by killing off the demons who loved to congregate in the death grounds, or used to cremate the defleshed skeletal remains resulting from the excanation process, or even used to cremate the corpses in their entirety, although this is extremely doubtful, considering Magian prohibitions.

Incidentally, artistic renditions of this adobe castle-mausoleum (based on archeological data) have it looking every bit like a medieval European stone castle complete with a circular tower,¹⁸⁶⁹ a variety of fortification that began to appear in Europe only during the Middle Ages. Yet it pre-dates the methods used by the medieval European castle architects and engineers by some one thousand years! Were the castle engineering methods that arose in the Middle Ages the product of independent invention, or were they transported there by eastern immigrants, men knowledgeable in stonecraft and ingenious engineering techniques? The question is difficult to answer. To do so requires an in depth comparative study which compares Central Asian castle construction methods, with those of the Middle Ages, in both Eastern and Western Europe. Unfortunately I do not have access to such information, if it does exist.

Subsequent excavations at Samarkand, Khorezm and similar heavily Magianised places in Central Asia, reveals that Magians frequently interred their dead in family vaults, stone lined cysts and sarcophagi.¹⁵⁷⁰ Mausoleum practices of this kind are not specifically mentioned in the Avestan and Pahlavi texts, though conceptually lawful when one considers the Magian clauses speaking of stone as a barrier to the seepage of death juices into the holy earth.

If it was winter, when heavy rain and snow was falling, and the carrion birds had flown south to escape the bitter cold, then the corpse was to be placed in a hole of a given depth, and the temporary grave roofed over and covered

THE MAGIAN ROYAL Fig 101.1. This moundcovered grave-home was found in Thuringia Germany, and dated to 1,600 BC.

Fig 101. 2. Pagan Anglosaxon graves of the conversion era resembled the above roofed Kurgan grave from the Balkans (dating to the 3rd Millenium BC). Note how the body is placed under a temporary roof inside a sunken depression which is later covered by a mound of dirt after a yet to be determined period.

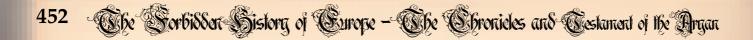
In both cases, this form of funerary practice originated in Asia.

MAUSOLEUM AT KHOREZM, A FORTRESS FOR THE DEAD KINGS

MAGIANS DID NOT ALWAYS DEFLESH THEIR DEAD

OFTEN THEIR REMAINS WERE PLACED IN A MAUSOLEUM, CATACOMB, STONE CYST OR SARCOPHAGUS

DURING A HEAVY WINTER, THE BODY WAS BURIED UNDER THE SNOW AND RETRIEVED LATER



by ash, cow dung, bricks, stones and dry earth. After a month, or the melting of the snows, the body was to be removed and treated in the usual manner.¹⁸⁷¹ During this and other emergencies an alternative death rite could be performed. Where birds and dogs had not put the death-demon to flight, especially due to terrible weather conditions, wood was scattered all around the corpse where it lay, and sprinkled with water.¹⁸⁷² After the lapse of one year in this state, the corpse no longer carried corruption and could be safely handled.¹⁸⁷² Archaeologists periodically come across a number of skeletons and bog bodies treated in precisely this manner, in Ireland especially. Alternatively the Magi prescribed that a corpse be weighed down with wood or heavy objects at the location where the deceased passed away during the winter.

In older times the dead were interred in a plot for a spring and a summer, with sacred ash, dust dirt, bricks and clay piled on top of it for good measure. It was later removed by the corpse bearers and placed on a raised platform so that what was left on the bones could be eaten, or in some other similar manner, but within a *daklma*.

Additional rites of purification and protection were performed to guard their mortal remains from the ghoulish demons that bickered over the bodies of the fallen. So to stave off the fell beings, a holy fire was sometimes lit close to the central bone collection pit.

When Magian family members wished to pray for their dead relatives they stood before the eastern opening of a *dakhma*. It is a long-held custom still practiced among the Parsees of India.

Sooner or later the smell of an old death ground became unbearable. All that remained was to tidy them up, and cover them with a mound of earth.

'O maker of the material world, thou Holy One! How long after the corpse of a dead man has been laid down on a Dakhma, is the ground, wheron the Dakhma stands, itself again? Ahura Mazda answered: 'Not while the dust of the corpse, O Spitama Zarathustra! has mingled with the dust of the earth.

Urge every one in the material world, O Spitama Zarathustra! to pull down Dakhmas.' He who should pull down Dakhmas, even so much thereof as the size of his own body, his sins in thought, word, and deed are remitted as they would be by a Patet (the rite of confession), his sins in thought, word, and deed are atoned for.

Not for his soul shall the two spirits wage war with one another; and when he enters the blissful world, the stars, the moon, and the sun shall rejoice in him; and I, Ahura Mazda, shall rejoice in him, saying: 'Hail, O man! thou who has just passed from the decaying world into the undecaying one!'.

'O maker of the material world, thou Holy One! Where are the fiends? Where are the worshippers of the fiends? What is the place whereon the troops of fiends rush together? What is the place whereon the troops of fiends come rushing along? What is the place whereon they rush together to kill their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads? Ahura Mazda answered: 'Those Dakhmas that are built upon the face of the earth, O Spitama Zarathustra! and whereon are laid the corpses of dead men, that is the place whereon the fiends are, that is the place wheron the troops of fiends rush together, that is the place whereon they rush together to kill fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands and their myriads of myriads'

On those Dakhmas, O Spitama Zarathustra!! those fiends (demonic flies and maggots) take food and void filth, eating up corpses in the same way as you, men, in the material world, eat cooked meat. It is, as it were, the smell of their feeding that you smell there, O men! Thus the fiends revel on there, until that stench is rooted in the Dakhmas. Thus from the Dakhmas

KINFOLK CAME TO PRAY AT THE DAKHMA

DEMONS GATHERED AT THE DAKHMA IN OBSCENE NUMBERS

THERE THEY DEVOURED THE BODIES

EVENTUALLY AN APPALLING STENCH AROSE OVER THE AREA

WHEN A DAKHMA WAS FILLED, THEY COVERED IT OVER, AND MADE A NEW ONE ELSEWHERE

DISEASE RADIATED FROM THE DAKHMAS According to Magian lore, bodies were placed in *astodans* until the pit reached the point of being full, whereupon the site was back-filled with soil, and a new one built at another location. The bones either remained *in situ* within the *dakhma* beneath the wooden structure, or were collected up by one's kin and taken to a family burial plot. As bodies fell apart, their vile juices ran down furrows into a central holding pit. Sometimes bones were placed into the central pit with other skeletal remains, and there disintegrated into nothingness. At other times bones (especially those of Magi and kings) were removed from the defleshing area, to be displayed in a shrine for public veneration. Ideally the deconstruction of a *dakhma* entailed removing the wooden shelter, though this might not have been done in most cases, except by the most pious. Whatever the case, *dakhmas*, whether temporary or of sturdier construction, were normally covered with dirt. This procedure left only a mound, sometimes covering post holes and a pit, sometimes covering an intact wooden structure. A deconstructed *astodan* therefore left fairly unobtrusive clues for archaeologists, besides a mound or *kurgan*.

ForbioSen History of Europe - The Chronieles and Testament of the Argan

Sunerary traditions in ancient Russia

De-fleshing was inevitably practiced in Rus' even though archeological evidence of it is not often or easily recognised, especially since some archaeologists have never even heard of excarnation. Understandably they would be hard pressed to observe the tell-tale signs of uncremated excarnated remains when they are encountered; missing body parts, disturbed skeletal orientations, the alignment of the skull, weathering, a lack of soil discolouration where bones are presumed to have rotted away, evidence of the actions of maggots, and decapitation. And even where excarnated remains are found, one cannot infer that they were the product of a Magian or Buddhist funerary rite unless they were found in the context of an excavated pit or burial mound.

Nevertheless heathen corpses were exposed in pagan Russia, many instances of which drew upon excarnation traditions practiced in Eurasia. But before I go any further into the matter I shall furnish a brief synopsis of funerary traditions associated with geographical Russia.

Finno-Ugric graves Neolithic- 1,000 AD

Tripole culture 4,500 BC-3,500 BC

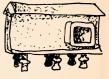
The Tripole agriculturalists of Rumania and the Ukraine lived in extensive settled areas, similar in scale to hamlets and townships, prior to the Aryan incursions.¹⁸⁷⁴ The largest of their cities has been termed *Maydanets'ke*, a well-planned circular matrix, consisting of multiple rows of housing, some 1,700 domiciles in all.¹⁸⁷⁴ Based upon the results of archaeological excavations at their many sites, and clay representations of their homes, which they thoughtfully left behind, we know that they resided in rectangular dwellings normally between 20 and 30 metres long.¹⁸⁷⁴ Many of their homes were two-storey.¹⁸⁷⁴ Tripole settlements enjoyed the use of temples and craft workshops which produced ceramic goods and bone implements.¹⁸⁷⁴ Their dead were interred in communal pits, evidently wrapped in cloth or hides.¹⁸⁷⁴ Gifts of animal teeth and stone implements are normally found with these remains.¹⁸⁷⁴

Afanasievo culture 3,000 BC

This culture placed their deceased in death houses of a sort found in Central and Inner Asia. These are associated with Aryan Indo-Europeans and Indo-Iranians.

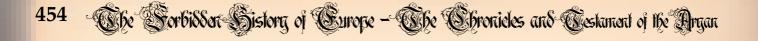
Zarubintsi culture 2nd Century BC-2nd Century AD.

While there were isolated cases of inhumation, the Zarubintsi people¹⁸⁷⁵ (who have been tentatively identified as Scythian) predominantly cremated their dead, whose remains were placed in clay pots which were usually greyish or highly buffed black ceramics. Burial plots contained clusters of such urns, as well as dress ornaments, including glass beading. Hill fort graves of this period also contain cremations, knives and spear points. Standard features of the Zarubintsi culture were wattle and daub huts with clay ovens. They traded with the various cities and settlements that bordered the Black Sea.



PRE-INDO-EUROPEAN

Fig 102. This receptacle for cremated ashes was found in Sweden, and dated to the Bronze Age. It took the form of a clay house.



EURASIAN INDO-EUROPEAN DEATH HOUSES

SCYTHIAN

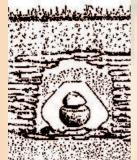


Fig 103.1 Pagan Russian funeral urns - Russia



Fig 103.2. Pagan Saxon funeral urns - Britain



Fig 103.3. Lidded clay urn used to contain cremated ashes. A similar style was also used by the heathen Saxons.

Grey-ware pottery also happens to have been a feature of the Medean and Indo-Iranian proto-urban communities,¹⁵⁷⁶ the two pottery styles being plausibly connected.

Another Scythian method was to make a large barrow within which was a roofed structure. Beneath it they laid the mummified bodies of their kings, complete with mounted horsemen and attendants specially killed for the occasion, to accompany their lord beyond the grave. According to Herodotus they had a sort of "Valley of the Kings" where the remains of all the royal Scythians were to be found. It was supposedly situated near the mouth of the Borosthynes, in the land of the Gerrhi. Circa 150 AD this royal cemetery was still to be seen on the western shores of the Caspian sea, near the lands of Caucasian Albania and Azerbaijan

Apparently the Scythians coated some of their corpses in wax and this had the effect of protecting the dissolution of the corpse. Considering Magian funerary traditions, a corpse could be made suitable for burial in the earth if it was in mummified state, whether dried through lengthy exposure or covered by a thick coating of bee's wax. The Scythians most likely adopted this practice in Iran, for there the Medes,

"smear bodies of the dead with wax before they bury them, though they do not bury the Magi but leave their bodies to be eaten by birds".¹⁸⁷⁵

Since the Scythian 'ziggurats' were in some ways reminiscent of Mesopotamian examples, we might ask ourselves whether the Scythian custom of slaying a large retinue of mounted horsemen who were then impaled into position on poles surrounding their chieftain's body also has an ancient Mesopotamian precedent. Funerary killings (requiring large scale human sacrifice) were first performed on behalf of the God-kings of Ur. Later it was practiced during the earliest Egyptian dynasties, right throughout Scythian times, and finally by the Mongols and Polovtsy. Such methods were still being practiced in the Ukraine even into the 1200's AD.¹⁸⁷⁷

Chernyakhovo culture 1st-5th Centuries AD

The widespread Chernyakovo sites are almost universally associated with Roman cultural deposits of glass objects, coins and jewelry. Some of these might have been imports, but then again a certain number of things were produced locally by artisans (probably Goths) possessing Roman craft skills, or even Roman POW's. The agrarian Chernyakhovo sites¹⁸⁷⁸ are peculiar to the Ukraine, and belong to a hitherto unrecorded race, whose ethnicity, history and culture remain enigmatic. Their largely unfortified settlements displayed many facets of civilised urban life, with row after row of log-construction housing arranged along networks of roads up to four kilometres in length. This says something about the social stability of these areas, in particular their freedom from aggression. The Chernyakovo culture incorporated a vast spectrum of additional material, which has been variously described as Germanic, Slav and Sarmatian (ie; Indo-Iranian). This information ought not come as any great surprise; after all Ptolemy did depict Caesar's altar in the Ukraine around 150 AD, so presumably the area was considered important to the Romans, though it is difficult to say whether or not the Roman-style debris was the result of cross border trading, or manifestations of a Romanised culture in Russia. Whereas the previous Zarubintsi culture made hand burnished earthenware, the Chernyakhovo ceramics were normally crafted on a potter's wheel. Large kilns and furnaces have also been found in conjunction with these sites. The remains of the Chernyakovo people were interred in urns which are distinguishable from those of pre-existing less culturally evolved Zarubintsi culture. Some archaeologists believe the Chernyakovo people were Goths, perhaps the very ones who migrated into Slavia from Dacia.

Dyakovo culture 5th Century BC-5th Century AD.

Dyakhovo culture¹⁵⁹ was characterised by fortifications (located at river confluences) which were built by horsebreeding Finns in the steppe and forested zones between the Upper Volga and Estonia. Conical khati were located therein, encircled by defensive palisading. The inhabitants busied themselves with agriculture, animal husbandry, pottery and the looming of cloth.

Slavic urn field culture

From the physical remains of some *twenty thousand barrows*, Russian archaeologists have managed to piece together a time-line of early pagan culture in Russia. Their findings are drawn from the distribution of two very



distinct groups of um-fields in particular. From this they have deduced that the Slavs and the Antes were already living in the area around 400 AD, although they were not mentioned by name (Sclavinae) until the 500's AD by Byzantine sources. They were originally termed Venedi, a label Germans applied to the Western Slavs (Poles), who they called Wends.¹⁸⁷⁵ At the beginning of the 6th Century AD, many of these Slavonic peoples penetrated the Balkan zone and came to settle there, complete with their own class-based society.¹⁸⁷⁶

Urn-field culture The so-called Urn-field culture¹⁸⁷⁶ is associated with various Slavic tribes, but did not display a uniform means of interring their cremated remains. This varied from tribe to tribe.

Urn-field culture (Long barrows) 6th-8th Centuries AD "Long Barrow" sites are normally associated with the Krivichi tribe.¹⁸⁷⁹ The ashes of each body were interred next to each other, one after the other, creating long single-barrows up to fifty metres in length.

Urn-field culture (Sopkas) 4th-10th Centuries AD Sopkas¹⁸⁷⁸ were 10-15-metre tall mounds containing multiple cremations. They have been identified with the Slovene tribe. Sopka is simply another term for a *kurgan*, originating in the Slavic *sop* and *spa*, and the Old Russian s''p' (denoting "a hill" or "an embankment").¹⁸⁵¹

Urn-field culture (Borshevo barrows)¹⁸⁸² 4th-10th Centuries AD The oldest of the Vyatichian Boroshevo barrows appear in the Moscow region from the 4th Century AD. Later, during the 8th-10th Centuries AD they could also be found along the Don River. This culture utilised subterranean boxes in which ceramic urns containing cremated remains, or the remains of foodstuffs were enclosed. The charred skeletal remains were not poured into the urn in a haphazard manner, but were placed inside with great care, ensuring that the lower bones were in the bottom of the urn, progressing right through to the cranial bones which sat atop the ashen pile.

Besides these funerary trends, Russian archaeologists have been unable to establish the methods particular to the other Slav tribes, nor have they specifically identified those of the Goths with absolute certainty, nor those of the many other tribes which passed through the area on their way into Europe.

Alano-Bulgar funerary methods See the table on p. 454.

A number of imposing interpretative problems remain for the archaeologist if we strive towards the seemingly unattainable, a credible reconstruction of the events leading up to a pagan funeral. Throughout *The Forbidden History of Europe* we have repeatedly witnessed customs born from the importation of oriental religious traditions into Russia. This being the case we must logically turn towards the Magian and Vedic holy texts if we are to make logical inferences about what took place before, during, and after, a funeral, and more importantly, to access the dogmas which provide the rationale for these rites.

Russian researchers investigating circular sanctuaries near the Caspian (dating 2nd-4th Centuries BC) have concluded they resemble Zoroastrian dakhmas, surrounded by torque-wearing stone effigies, probably of heroes, warriors and chiefs of Saka (ie; Scythian) origin.¹⁸⁸³ In bygone years Scythians slew a retinue of servants or warriors to escort chieftains into the afterlife. These idols are visibly armed in a Saka-Medean fashion, using customs shared by Massagetae, Sarmatians, Saka and Medes.¹⁸⁸³ It is eminently plausible these stone baby idols represent individuals that in former times would have been ritually killed and impaled onto a horse, so as to stand watch over their master. Amazingly no skeletons to be found there, leaving open the possibility some mounds were ritual cenotaphs of a type used by Chinese.

A number of cenotaphs exist, which differ somewhat from similar Scythian carved monuments (known in the area c. 600 BC) and so they required a new series of archaeological classification to describe them (designated Baite and Ustyurt).¹⁸⁴ The custom and the techniques associated with it evolved in an area outside of the one in question, and so the style and means of crafting them seems to have been imported into the eastern banks of the Caspian with the craftsmen who made them.

The presence of specific tribal tamgas engraved into the statuary gives reason to associate them with Indo-Iranian Sarmatian tribesmen frequenting the area during the same period.¹⁸⁸⁵ Altars are often found nearby, and this is suggestive of repeated calendrical or commemorative rites in connection with the cenotaphs.

SLAVIC URN FIELDS



Fig 104. Were these Baltic grave markers a reminder of Svarog's awesome power?

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Comparable to grave sites in Bactria (similar to Babashnov graves ower in Bactria,	Kalinovka Imported from Eurasia	Donetsk	Kuban and Volga delta	Tadzhikstan Lower Volga (similar to Volga Bulgar since 1,000 BC) Amu-Darya Batria Bulgaria Zlivka	Dagestan (Derbend) Similar to Alanic catacombs of the Don and Donetsk areas
Racial mix Turkic/Bactrian Half had cranial elongation (identified with tribesmen who destroyed Greek power in Bactria, ie; Scythians, Saka, Indo-Iranians c 100 BC-300 AD)	Sarmatian Iranian Half had cranial elongation	Caucasian Bulgars with slight mongoloid features 4 out of 5 had cranial elongation	Caucasian Alans, occasional mongoloid features	Turkic/Proto-Bulgar Half had cranial elongation	Proto-Bulgar, occasional mongol features occasional artificial cranial deformation Identified with Bulgrians, Khazarians and Sabir tribesmen)
Peculiarities 1. Deep pit, body lay in wall niche closed by slab 2. As above, pit sealed with rubble 3. Stone sarcophagus 4. Pit with stairway leading down 5. Lidded pit graves	1. Deep pit; body lay in wall niche 2. Catacomb 3. Central Asian grave goods (esp. Kushan)	1. Shallow oblong pits, few grave goods 2. Deep pit; body lay in wall niche	1. Catacomb	 Deep pit body lay in wall niche closed by slab As above, pit sealed with rubble Stone sarcophagus Pit with stairway leading down Lidded pit graves 	1.70% Catacomb? 2.30% niched pits
Orientation N.	Ż	W.orN.	N.	Ż	ż
Method Inhumation	Inhumation	Inhumation Cremation (rare)	Inhumation	Inhumation	Inhumation
Date 200BC-50AD?	2nd 4th C AD (Inhumation style known throughout Eurasia since 1,000 BC)		4thCAD	2nd-4th C AD (Inhumation style known throughout Eurasia graves)	7th-8th CAD

The Forbidden History of Europe - The Chronicles and Cestament of the Argan

or stone cyst. This had the effect of preserving the soil from the defilement of juices exuded by rotting corpses. The only problem is, their heads were aligned in a direction that was forbidden for Magians, the direction closure accomodated the possibility of re-usable graves, at least graves that could be accessed as required. The method conforms to a known Magian funerary practice entailing depositing the corpse in a sarcophagus forms of infuturation first appared in Russia in the 200 years preeding the 4th Century AD. This development indicates migrations of Indo-Iranians into the area. These tribesmen were the very ones responsible for breaking The grave styles noted here had their origins in Central Asia, and were associated with Turkic tribes, Proto-Bulgars and Alans who practiced artificial skull elongation, perhaps through wearing Greek power in Central Asia, thus paving the way for the establishment of the Parthian Empire, and they are likely to have been an admixture of unorthodox Magians, Buddhists and animists. Much later, catacomb From there they encroached upon the Don and Donetsk regions especially. These funerary methods can be identified as belonging to the race who built Zoroastrian-style fire temples in Bulgaria, Volga, Bulgaria, the Kuban region and the Crimea. In short, their bodies were not cremated or buried in the soil, but interned in stone lined cysts, whether the pit was sealed by stone debris, or by more temporary lids. The latter means of head rings, turbans or other forms of headress. The specific types of interments described here began as early as 200 BC, in Bactria, in regions traditionally inhabited by Scythians, Saka, and other Indo-Iranians, These and niched pit graves experienced a revival as proto-Bulgans (who were formerly associated with Dagestan), began inhabiliting the Lower Volga, contemporaneously with the Muslim jihads against the Magians. of the demons. This proto-Bulgar grave alignment varies from the E-W alignments found in a few other Bulgar centres near the Caucuses and Kuban; most notably Yusencopolyansi ("Ash-tree fields") and Conclusions: Pashkovski A combined American and Russian team descended on a series of 11 kurgans situated on the Aksai river.¹⁸⁶ The remains discovered were predominantly Sarmatian, but also included those of a Sauromatians. These are of course convenient tribal nomenclatures that only serve to disguise the presence of Indo-Iranian sub-groups such as the Yaziks, Alans, Roxolani, Sirax and Aorsi.¹⁸⁸⁶ There was also evidence of "*pit, catacomb and Timber-Frame*" grave constructions in connection with the mounds. The earliest was 3000 BC and the most recent dated to the beginning of the 4th century AD.¹⁸⁸⁶

Some graves carry goods imported into the area via the Northern Caucuses, as well as metal objects decorated by griffin heads.¹⁸⁵⁷ Others show more eastern affiliations, for from time to time they found swords manufactured along the lines of Chinese hand weapons of the Han dynasty.¹⁸⁸⁷ Evidently some of these folk were Hunnish, and were buried here after a hasty departure from Eurasia. Their very presence here attests to disturbing events thoughout the far eastern Hunnish stomping grounds, something noted from the sidelines by Roman and Chinese sources. Tribes were scattering like billiard balls dispersed by a power break.

Middle period Sarmatian graves around the 1st Century AD contained earthenware typical of the Kuban region, but also included interesting examples of Medean green-glazed vessels.¹⁸⁸⁹ The glazing technique and pottery style can only be found in Iraq, Medea, Dura-Europos, and southern Ukraine (on the Volga, Don and Kuban rivers).¹⁸⁸⁸ One cannot automatically ascribe these wears to migrants, as is still possible, largely because they may have arrived as booty or as a traded commodity.

As for funeral methods they included inhumations with grave orientations tending towards the south, whereas it changes to the north by the close of the Sarmatian period in the 3rd Century AD.

A Franco-Russian archaeological team probed a series of kurgans and fortified complexes near the Iset river, not far from Shadrinsk in the Transurals region.¹⁸⁹⁹ The grave culture here contained finds of a sort associated with Saka tribesmen and Khorezmians.¹⁸⁸⁹ Metal plaques depicting various images are usually skirted by a simulated cord boundary. Defensive structures are indicative of frequent occupation from the 7th century BC right through to the Middle Ages.¹⁸⁹⁹ Insufficient human remains have been identified there, which is somewhat surprising considering the size of this 'administrative centre'. An alternative disposal method was probably in use besides kurgans, traces of which have yet to be discovered. What remains have been located are very often disturbed assemblages, which they attribute to tomb robbing, yet I believe exposure is another possibility. Only a very close look at the stratigraphy will confirm the cause in each case. Dwellings were supported by pillared columns.

The trail of evidence reaches out into distant Eurasia. Field surveys in the Tien Shan region led to the disovery of numerous kurgan burial mounds, many of which have yet to see a spade (so typical of the state of affairs in that part of the world).¹⁸⁰ Europoidal remains, with a small percentage of Mongolod traits were typical discoveries in those that were properly examined.¹⁸⁰ In the period 1000-800 AD stone markers throughout the area are inscribed with deer petroglyphs (and thus associated with Eurasian Saka tribesmen).¹⁸⁰

In 4.7% of remains discovered, Tuva provides us with evidence of "cutmarks on the remains of a number of individuals, It is probable that the cut marks were produced during the defleshing and disarticulation of the cadavers, which appears to have been undertaken during secondary burial practices."¹⁸⁹¹ By comparing the pathological signiatures of cannibalism, exposition and disarticulation Murphy concluded that defleshing was the primary cause of trauma and lesions amongst the 1,000 skeletons found there. The bodies were those of Scythians and Hunno-Sarmatians (and thus Indo-Iranian, and therefore cognisant of excarnation customs typical of the Iranian nations).¹⁹⁹¹ Once again, if the defleshed remains were those of Magi or Buddhist shamans, a 5% is figure probably indicative of their level of presence in the total population.

The practice appeared confined to adult remains in a 60:40 male/female ratio.¹⁸⁹² Defleshing was not apparent in infant and juvenile skeletons, leaving one to conclude that the practice was confined to adult remains in a 60:40 male/female ratio. There was also evidence individuals went to the trouble of interring a fully defleshed body, along the way attempting to manually re-assemble the skeleton.¹⁸⁹² No less astonishing are sets of bones drilled and sewn together with vegetable matter, so as to re-assemble the skeleton in its entirity.¹⁸⁹² This left them looking like your typical medical skeleton (such as those found in doctor's surgerys and medical schools), but with the individuals facial features reconstructed by means of red or white-coloured clay mask formed by pasting clay over the deceased prior to flesh removal.¹⁸⁹²

GRAVES IN RUSSIA HAVE FUNERAL GOODS FROM THE NORTHERN CAUCUSES

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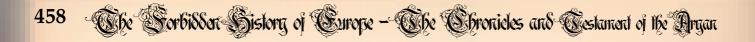
INDO-IRANIAN SARMATIAN METHODS

HUMAN REMAINS ARE HARD TO FIND IN THE TRANSURALS REGION. WHAT REMAINS ARE FOUND ARE USUALLY DISTURBED

> BODIES DISARTICULATED

5% OF CORPSES WERE DELIBERATELY CUT INTO PIECES

Some skeletons were sewn back together



SCYTHIAN FUNERARY RITES SPREAD RIGHT OUT INTO EURASIA

DEFLELSHING A WELL KNOWN PRACTICE IN THIS PART OF THE WORLD

METHODS RESEMBLE THE MORTUARY RITUALS OF THE BUDDHISTS AND MAGI

Post-mortem ritualism varied in pre-Sassanian times Evidence for these practices was replicated in excavation results at Aymyrlyg (on the Ulug-Khemski river in Asiatic Russia, on the Mongolian periphery), with Scythian excarnated remains re-assembled in the ground, or put there in advanced stages of corruption on account of prior, deliberate exposure.¹⁸⁹³ Some remains were delivered to the plot encased in a sack or leather bag, perhaps in a putrescent state,¹⁸⁹³ and this seems suggestive of the tree-hanging exposition method known elsewhere.

Although seasonal burials were observed by Turks (by Chinese testimony), remains were treated in this fashion even during Summer, thus puting to rest the 'winter burial difficulties' theory to rest. Murphy suggests it was part of a ritual concerning the soul of the deceased, that lived on in the bones, which had to be reverently treated through defleshing. In my opinion Buddhist or Zoroastrian excarnation rites are the most likely point of origin for the Scythian funerary observances, rites that, I believe, had a shared origin in the first place.¹⁸⁴ That these bodies were Europoid and often found in *kurgany*, or contained in log cabin death houses, re-assembled as though sleeping, suggests a Scythian tribal adherence to Magian excarnation rites.

The presence of mummified remains, complete with cranial and abdominal packing (and even embalming fluid!), indicates yet another exotic funerary tradition known to the Scythians in those parts, yet which differs from the natural mummification encountered at Urumchi.¹⁸⁹⁵ Mummies had a silk cowling placed over the face, on top of which lay a plaster death mask. Finally there is evidence for the fabrication of cremation dolls, where a clothed effigy is created from straw to serve as a receptacle for cremated remains.

A 10th Century incursion of the nomadic Pecheneg nations into Russia brought with it Orthodox Zoroastrians, folk given to excarnation funerary rites rather than burials and cremations, the latter being impermissible under Magian law. Yet even before the arrival of these Orthodox Zoroastrians, the Volkhvy and Bulgar priests, being Magi, must have been de-fleshed in accordance with ancient Medean law. *No other method was sanctioned for the disposal of Magian corpses*. As you are about to see, there seems to be archeological and linguistic evidence for Magian funerary rites in Russia, rites of exposure banned by Vladimir' upon his conversion to Christianity.

Pre-Sassanian Magian and Persian funeral customs were fairly relaxed when compared with Zoroastrian Orthodox standards. Cremation was not yet punishable by death, and perhaps even the norm in a number of regions.¹⁸⁹⁰ If the bulk of the Rus' Magian presence was formed by Zurvanite exiles of the 3rd-Century Zoroastrian reformation, then it is likely burials and cremations were practiced by the bulk of the people, while only zealots and Magi strictly adhered to the de-fleshing procedures contained in the Magian canon. Since the Scythians were animists and Magians, and yet freely buried their dead (embalmed in wax), we might think that burial was permissible where it came from a Scythian Magian source.

As you have already seen, excarnation rites are found a little further afield, in the wilds of southern Siberia and Central Asia. They required the dead to be placed on funerary biers mounted in trees, and the dangling of corpses from branches for up to a year, often encapsulated in a bag of ox-hide,¹⁸⁹⁷ perhaps to limit the spillage of death-riddled body fluids, which could pollute the soil terribly. Out in the Taiga of northern Siberia and Russia tales of bodies being exposed to both the elements and beasts by placing them in trees (hanging or laid flat on stands wedged into the boughs) have persisted until only a couple of hundred years ago.¹⁸⁹⁸ In this part of the world excarnation is normally associated with the beliefs of the presumably Buddhist shamans,¹⁸⁹⁸ but as previously discussed shamanism had itself formed a symbiotic relationship with Magianism in some areas, especially in the Siberian and Ural regions.

Russian archaeologists found incontrovertible evidence of excarnation in Central Eurasia, Southern Siberia, attributable to Scythians, but they represented roughly 30 finds out of 600. The ratio of males to females subjected to defleshing was 3:2, with a total absence of excarnated juvenile remains. My personal belief is the bodies represented select elements of their social matrix, namely Magi and shamans. The practice of seasonal interments (another Magian tradition) was strongly signposted by the burial of bodies that experienced prolonged exposure prior to burial during the winter-spring period, as also the construction of family mausolea, whether of log cabin style, or stone "niched" sepulchres. If these various points were associated with priestly individuals, then on a purely statistical basis shamans and Magi probably constituted 5% of the overall Scythian population in those parts.

Trepanning was also noted, not only for medical purposes, but for the creation of magical talismans using



cranial fragments from individuals one can only guess were deemed holy. At other points elaborate mummification techniques were practiced which included abdominal packing, brain removal.

Excarnation is an especially intriguing funerary method. In the absence of large scale excavations at Ecbatana it is difficult to ascertain a period of origin for the custom in those parts. It may have been local, but then again it may have been introduced from Eurasia, by Scythians after their seizure of Medea.

Russes, Prussians and Balts are known to have placed bodies under a roof, to lay in state for an extended period. After having been exposed for as long as two years, whatever was left of the remains were cremated.¹⁹⁹⁹ Cremators were fined large sums of money relative to the size of whatever charred bones were not fully consumed by the fire, and reduced to ash. So they were required to be diligent in their incineration of skeletal remains, and as a result this method of ultimate disposal leaves no archeological trace of exposition whatsoever, and barely any of cremation. Nevertheless archeological evidence for intentional defleshing has been found in the Baltic, dating as far back as the Bronze Age, as are accounts of excarnated bones being burned after the corpse was exposed for a prolonged period.¹⁸⁹⁹ In fact some Baltic burial sites crudely resemble the circular, many-ringed *dakhmas* of Central Asia.

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Fig 105. A Latvian Bronze Age cemetery.

Death is the great leveller. All mankind, whether great or small, must face it. Death grounds were a relentless source of defilement. So in large cities it was deemed more hygienic and safe for the living, to build communal death repositories away from settlements, so limiting their unholy contamination.

To what extent death houses (*astodans* or *daklunas*) were ever commonplace in pagan Rus' remains unknown, but the Ukrainian word *daklı* ('a roof'), is probably a relic of these structures. The same with the Old-High-German *dalı* ('a roof').¹⁹⁰

Very often ancient Russian cemeteries consisted of mounds; mounds that may well be the remnants of disused *dakmas* and *astodans*. The mounds themselves are regarded as belonging to the Eurasian kurgan culture.¹⁹⁰¹ They are found spread from Germany to Scandinavia, throughout Russia and the Caucuses and right through to Central Asia. The practice is of considerable antiquity, going back as far as the Bronze Age.¹⁹⁰¹ Different variants of the kurgan are known, each of which has inherited its own archeological classification. The prevailing type consists of a wooden shelter built above an open square plot, dug deep into the earth. The excavated pit beneath these rooves was often lined with stone flagging.¹⁹⁰¹

Kurgans were most likely of Magian provenance. One can infer this not only because they match the physical description of temporary Magian death houses, but because of a Russian linguistic survival; *mogila*. *Mogila* (which means 'a hill' or 'a grave', and in particular 'a burial mound') is connected with *mogila* (Bulgarian, Polish), *mogyla* (Old Russian, Serbian), and *mohyla* (Czech), which carry the same meanings.¹⁹⁰² *Magura* (Rumanian for 'a hill') is linked with this linguistic strain.¹⁹⁰² The linguist M. Vasmer remained non-committal about its etymology, but claimed that *mogila* is not derived from *magu-ula* (Middle Iranian meaning 'a magus hill' or 'a magus barrow').¹⁹⁰² Considering the amount of Magian indicators in Rus', I have serious doubts about his purely linguistic assessment. The only interpretation that Vasmer does not outright reject is 'a place of rule',¹⁹⁰² but I do not find that this interpretation need invalidate a *magu-ula* genesis for the word, and may even add extra impetus for such a connection bearing in mind that the Magi were about as elite as you could get in pagan society, the equivalent of princes and kings. The faithful converged on their burial site annually, praying for their souls and the souls of others. The *fravashis* of especially powerful kings and wizards were, with recourse to comparative religion, consulted the old believers, living and ruling from beyond the grave, from within the grave.

Another Russian word for 'a burial mound' is *kurgan* (the word from which the archeological classification was derived). It appears to have been used from at least 1224 AD onwards, and is traceable back to various Turkic Central Asian words denoting strength.¹⁹⁰² Another possibility is that it came from the Persian word *gurgane* (*gur:* grave - *gane:* home),¹⁹⁰³ though Vasmer disputes this connection. Theoretically the last option is perfectly in accordance with the archeological evidence, mound-covered buildings that typified the Magian conception of a home inside the grave, where the dead slept, waiting patiently in excitement and joy for the time when they would re-emerge to do battle with the devil and his army, then, after the universal destruction, re-populate the face of the earth.

GRAVE HOMES

SLAVIC WORD ARE A SILENT TESTIMONY TO THESE ANCIENT STRUCTURES

LIFE INSIDE THE GRAVE

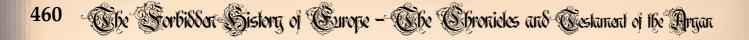




Fig 106.1. Degraded burial mounds, Iran. Fig 106.2. Pagan Norse picture stone. A bird, presumably a raven, eviscerates a fallen warrior, even as the battle continues.





Fig 106.3. The skeleton of this Swede is obviously incomplete. It is ever so tempting to assume that the missing bones had simply rotted away. Perhaps some of them were already gone before the grave was ever filled in? Even today the remains of countless prehistoric burial mounds litter Persia, a good many of them woefully under-examined by archaeologists. Some of them are classified as Maikop mounds,¹⁹⁰⁴ a form of funerary structure found throughout Russia and the Caucuses too, thereby proving a primordial connection between the two regions in terms of shared funerary customs and religious observances.

As previously mentioned less well-to-do country Magians deposited their dead in *zad-marg* death cabins. The Celts and Russians also had death-

cabins, which could be interpreted as *zad-marg*. In Russia, such buildings were called *domovishche*,¹⁹⁰⁵ which denoted 'a grave', or even 'a log-construction house built over the grave site'. But as a general rule the term *domovishche* more properly meant 'a house that was stood or propped up'. Based on these meanings a *domovishche* might resemble a *zad-marg* in form and purpose, or a temporary roofed structure erected to protect an open grave plot from the elements. Certainly the *Chernaya Mogila* royal death-house near Chernigov could be deemed a *zad-marg*. *Dom* (the Old Russian for 'a home') was the root from which *domovishche* was formed. It is traceable partly to the Old Indian *damas*, but more specifically to the Avestan *dam* all of which mean 'a house'.¹⁹⁰⁶ The Latin *domus* and the Greek *domos* no doubt originated from the Old Indian rather than the Avestan (which gave rise to the Russian). Perhaps Russian *domovishche* had an Iranian provenance after all.

Perhaps in emulation of the Magian death houses and temporarily roofed plots, many Russians planted a roofed cross at the grave-sites of their beloved in the post-conversion era. Originally the roof was affixed to a vertical post or board, but during the Christian era a variant of this style arose, with a crosspiece being added to the roofed posts, thus creating a roofed cross (fig 688). The small surface area of these rooves was incapable of sheltering a grave, so it is more likely that they were symbolic of the old ways, of the superstitious Magian admonition to place a roof over a grave. Their bets were covered both ways.

In a rite similar to those practiced by the Magi, the pagan Russians lit fires (holy fires) on top of the grave mounds and pits, a social norm which served as a means of protection.¹⁹⁰⁷ It succored the soul of the deceased and watched over the site as a vigilant sentinel.¹⁹⁰⁷ Such observances remind me of a Russian war cemetery I once

visited, where the people gathering about the *vechnaya plamya* (Russian: the eternal flame; literally means *'centuries-old flame'*) with bunches of beautiful red flowers, especially roses. The custom may have existed since pagan times.

Whether the wood used to kindle these fires was the remains of temporary roofing built over the grave pit to briefly house the body of the deceased, or piles of well-stacked timber, or a combination of both, I cannot say. Certainly in Ibn Fadhlan's account of the Rus' open-air cremation ceremony, the roofed pavilion was located separately from the pyre.¹⁹⁰⁸

As with the affluent Magi of Central Asia, rich heathen Russes might have had a sturdy metal defleshing platform constructed, consisting of a metal basket mounted on a long pole. The mortal remains were placed in the basket, then the pole was impaled into the ground. The weight of the platform was supported by a stylised foot. Such a device was fairly rare, but a Soghdian sales voucher has been located, revealing the sale of such a contraption. They would, in all likelihood, resemble the excarnation platforms *portrayed in Breughel's* 1562AD *painting, the Triumph of Death*. Until this point in time no such contraption has been found in Russia. *Breughel's* painting does however

point to the existence of highly specialised Central Asian defleshing platforms in greater Europe even as late as the 16th Century AD. This is suggestive of Magian or Buddhist excarnation rites in a European context. The raven and the dog were two beasts mightily connected with the excarnation rites of the Magi; they who stripped meat from the bones of the dead, thereby purifying the deceased from the grip of death. In Russia the word for 'a dog' (more specifically 'a bitch') *sobaka*, seems to be derived from the Medean word for 'a dog' *spaka*. By inference the mere usage of a Magian term for a dog might, when read in conjunction with a variety of other data, suggest that Russian dogs had some hand in excarnation. In Norse tradition ravens played the same role they did in nature and



in Magian tradition (carrion eater), but the dog's pride of place was ceded to the wolf. Wolves were 'Odin's dogs', scampering about the scene of a battle, devouring the slain amid flocks of jumpy feeding ravens.¹⁹⁰⁹

One Norse epithet for any warrior (not just an enemy) was 'the man who reddens the wolf's teeth' and 'dispels his hunger' 1999 In the same way fallen combatants were 'the reddener of Huginn's (one of Odin's raven's) claws' or 'his bill' 1999 Battle was therefore a kind of feast, to which ravens and wolves were invited by the lure of war's aftermath. War was 'Huginn's feast', and the blood of the dead, 'raven's drink'.¹⁹⁹⁹ In the New Testament's Book of Revelation such scenery is portrayed, wherein it is described as the 'feast of the Great God'.

From the Norse kennings we might guess that the vikings did not immediately bury or cremate the bodies of men killed in action. Instead they left them where they fell so that the ravens could have their fill. So were these kennings just a way to poetically describe a warrior, or were they prompted in the first instance by a religious or cultural practice, namely the exposure of the slain to scavengers (as the kennings suggest)? Evidence points to the latter.

Leaving their bodies in the open air could not have meant that Norse battle casualties were callously abandoned to the elements, bereft of a proper funeral rite. After all, by their deaths in battle their bodies had been dedicated to Odin.¹⁹¹⁰ By offering up their lives as a sacrifice, and succumbing to their wounds, they had entered the hall of glory, they had lived and died by the sword, they had entered the illustrious company of Odin, where feasting and everlasting combat was the order of the day. Allowing their remains to be stripped clean by ravens could not have been disrespectful for heroes such as these; it must have meant giving them a good send off. The stalwart pagan Hakon is gloriously remembered by Thorleif for feeding the corpses of enemy princes to the ravens.¹⁹¹¹ Whether he was treating his vanquished royal foes pitilessly, or farewelling them with the dignity due all good warrior-princes destined for Valhalla, is only provable where we know how the other victims of the same battle were treated.

In their analysis of the Earldom of Orkney archaeologists investigated 47 sets of Norse human remains and the burial traditions associated with their departure from this world. Customs can be classified as either disturbed remains (reminiscent of excarnation) and those interred in various poses throughout the Late Iron Age, the Viking Age and the Medieval Christian Age. The results are as follows:¹⁹¹²

	Right	Left	Back	Disturbed	Flexed	1	
23 Late Iron Age	2	3	12	3	Nil		Evid
15 Viking Age	0	1	4	3	6		EXCARNAT
9 Medieval Christian	0	0	9	0	0		
							BEEN FOUN
	W-E		S-N	ľ	N-S	E-W	Norse
23 Late Iron Age	8 (100%)		4(100%)	3	(100%)	0	С
15 Viking Age	6 (100%)		2(100%)	2	(100%)	3 (100%)	
9 Medieval Christian	9 (100%)		0(0%)	C	(0%)	0(0%)	

"in some cases the body of the deceased had been ritually cut up into parts before the various body parts were buried raw".⁹¹³ Some believe the presence of cooking pits near the grave, in conjunction with skeletal material bearing signs of cannibalistic butchering (as opposed to an excarnation signature) are suggestive of endocannibalism. At such events mourners consumed at least some part of the corpse. The practice was known in Hindustan and in the desert wilds of Baluchistan, practiced variously by Scythians and Hindus. Since you are (made of) what you eat this custom permitted the physical remains of ancestors to live on in the bodies of current and future generations. Magian lore tells us of such ghoulish meals, but strictly associates them with devil-worshipping sectarians.

Fleshy areas were stripped away from bones bound for cremation too. Mourners did so using iron knives and scrapers, many of which were found in the vicinity of buried remains or urned cremains.¹⁹¹⁴ Some guess the implements were significantly tainted by impurity, and therefore consigned to the grave.

In the Oseburg burial, archaeologists chanced upon a tapestry, crafted by pagan hands. It depicted diverse scenes, including a series of bodies dangling from trees. Alas there are no captions to describe exactly what these hangings signified, but there seems little doubt that scenes such as these were known to people of their day. Even more importantly, the tapestry lends credence to the reports of Christians and Muslims alike concerning hangings in the North, whether it be in Scandinavia or Russia. The dangling bodies on the Oseburg tapestry might represent;

ODIN'S DOGS

RAVENS

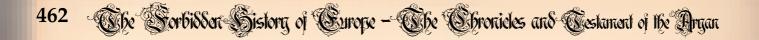
BODIES LEFT IN THE OPEN FOR THE BEASTS OF THE FIELDS

IT WAS PROBABLY A GOOD SEND OFF FOR WARRIORS GOING TO VALHALLA

DENCE OF TION HAS ND IN THE **ORKNEY** COLONIES

SOME BODY PARTS MAY HAVE BEEN EATEN, OR SO IT HAS BEEN THEORISED

FLESH CUT FROM THE BODY WITH KNIVES



A PAGAN TAPESTRY

1.

Penal executions

THE IMAGERY MIGHT DESCRIBE SEVERAL DIFFERENT THINGS

corruption, their indwelling unspirituality, had already taken flight from the world with their death.2. Religious sacrifices At Uppsala pagans made hanging sacrifices, of animals and men. The tapestry might therefore portray a sacrificial scene.

hanging I believe. In a Magian context, hanging a criminal and leaving their body to rot in the open air would not have defiled the soil at the base of the wolf-tree. Exuding corpse juices and the shattered remains of 'black' corpses (ie; the bodies of condemned and executed criminals) are unable to cause defilement since the demon of

Agni Purana prescribed the execution of criminals by means of a black religious rite;

3. Excarnation As related earlier, one style of excarnation associated with the Caucuses entailed hanging the corpse from a tree, to be exposed to birds.

Of further significance is a fairly ancient Norse kenning (poetic saying) which speaks of the war dead as being food for the vultures. Why? Vultures don't live in Scandinavia! In fact the closest vultures to Scandinavia are in India, Central Asia and Siberia, often charged with consuming bodies during Buddhist and Magian excarnation rituals.

In England, the Saxons are known to have buried or cremated their kinsfolk.¹⁹¹⁵ The heathen Anglo-Saxons set aside specific areas for this purpose. With very few exceptions, Anglo-Saxon graves were aligned in two different ways. As with pagan Slavic, Bulgar and Finnish graves and mausoleums, the earliest and most numerous grave-form has the corpse laid out along an east-west axis, its eyes pointing directly to the east, into the rising sun.¹⁹¹⁵ It was a custom scrupulously observed by the Magi, and in modern Yezidism they use the term *kubleh* or *qiblah* when referring to this solar focal point on the horizon (two *qiblah* actually exist for the eastern heliacal rising, namely the points of the summer and winter rising). Under Islam however believers were required to abandon the traditional E-W solar *qiblahs* and redirect their gaze towards Mecca, even in death.

"The foolish will ask: What has made them turn from their qiblah? Say: The East and the West are God's (qiblah) ... we will make you turn towards a qiblah that will please you. Turn your face towards the Holy Mosque".¹⁹¹⁶

The other form of grave is aligned North to South, with the eyes glaring northward.¹⁹¹⁵ These north-south graves, are, as a rule, female graves, or youngsters.¹⁹¹⁵ The closest parallel to this can be found among the Magi. The white Magi considered an east-west alignment of the skull to be holy, whereas a north-south alignment was seen as taboo, in short diabolical, for their eyes looked toward the north and beheld there the fiends. A sizeable proportion of the skeletons unearthed there were decapitated, which, owing to the sheer prevalence of the practice, has been interpreted as a sign of ritual homicide, or legal executions. While these interpretations are most likely correct, some of them could have been penitential decapitations (as practiced by the Magi), which granted unatoned mortal sinners the right to cross over the Kinvat Bridge.

Most are simple inhumations.¹⁹¹⁷ The fact that they are rarely accompanied by grave goods indicates the body may have been placed in the grave naked, though it is impossible to say whether perishable items were interred with them. If these burial rites were in any way related to the practices of the Magi, then the average person, being poor and unable to finance the building of a death house, would simply be lowered into the grave onto a carpet, laid out under the heavens, clothed only in the light of the sun. Archeological reports have concluded that temporary structures were often erected over pagan Anglo-Saxon grave sites (fig 449), and that some graves were lidded by a trapdoor which could be opened and closed as required.¹⁹¹⁷ This data clearly supports the use of re-usable graves and grave shelters among the Anglo-Saxons, and the religious theory behind their adoption of the practice is identical to yet another form of funerary method practiced by the Magi. An excellent parallel for these graves might be the Bulgar stepped or lidded grave pits and sepulchres.¹⁹¹⁸

Some excavated Anglo-Saxon graves dating to pagan times were devoid of skeletal material, and perhaps the buried remains unearthed by archaeologists were only the last generation of people to had been put inside the reusable grave plots of their families. In support of this theory, some graves contained no remains whatsoever, which is what one would expect to see if the family grave was vacant at the time the Church ordered them to desist from

SAXON CREMATIONS

GRAVES AND MAUSOLEUMS

MUSLIMS NO LONGER TURNED TO THE SOLAR *QIBLAH* IN THE EAST

SKULLS WERE ORIENTED TOWARD THE EAST

RE-USABLE GRAVES



heathenism'. At the time of the conversion, these graves would have been permanently filled in, and all the racking torn down by the Church authorities. These so-called 'Final-phase' burials are difficult to distinguish between Christian and pagan graves, for they occurred at a time when paganism and Christianity overlapped.¹⁹¹⁷ Archeological data on the Anglo-Saxon graves shows there was not a great deal of difference between pagan graves and Christian ones of the era, and this continued to be the case for some time after the supposed conversion of these pagans.¹⁹¹⁷ The only visible difference is that other small cemeteries appear to have been founded, separate from the larger cemeteries of the pagan period.¹⁹¹⁷ These diminutive cemeteries might be attributable to Christian practice. Arnold's book does not contain dates for the phasing out of above ground grave structures. Establishing a date after which they fell into disuse is exceedingly vital, because it would coincide with the Magi's loss of control, which then passed over to apostolic Anglo-Saxon Christian clergy. Bearing in mind the prevalence of simony among the English clerics, it may well be that the grave shelters were still being sanctioned well into the Christian era.

The mere fact that these graves were readily accessible¹⁹¹⁷ means that excarnation practices are a distinct possibility at these Anglo-Saxon cemeteries, but Arnold provides no information about whether the remains found there were complete assemblages, or undisturbed. So confirming exposition practices would be premature on my part without this information. So the question remains, were they simply re-usable burial plots, which often had temporary roofs erected over them, or were they excarnation pits with precisely the same configuration? Determining whether these graves were being re-used from generation to generation might be ascertained by examining the number of grave plots relative to the expected population density. If the ratio of grave-pits to presumed population size is small, then it enhances the possibility that the graves were being repeatedly used, as the archeological data suggests. My own personal opinion is that the defleshed skeletal remains were then removed from the plot and placed on the racking above, leaving the plot vacant until the next family member died. The bones might have been taken and stored elsewhere also.

More importantly, if the Anglo-Saxon grave-pits were Magian, then the northerly-facing and easterly-facing graves indicate we are dealing with Zurvanites rather than Orthodox Zoroastrians, for they show that white and black families lived side by side, freely intermingling. This of course was an anathema to Orthodox Zoroastrians, who refused to entertain the presence of evil-doers in their community. Therefore the Anglo-Saxons, like the pagan Slavs would have been the inheritors of traditions first imported into Europe with the descendants of the Zurvanite Magi banished from Central Asia between 200 and 400 AD. Such communities allowed for the mixed performance of 'white' and 'black' ceremonials.

A number of square wooden structures were erected inside some of the heathen Anglo-Saxon cemeteries,¹⁹¹⁹ which followed the design of Magian shrines (ie; four corner posts walled with lattices of interwoven wood). This archeological data might support historical accounts of the countless 'heathen' Saxon shrines. Since many of them contained a deep circular hole in the middle we might conclude that they were post holes, but alternatively they might have been used to contain disarticulated skeletal remains, or had an idol rooted in them. Therefore many of these structures could have been idol shrines.

The most common view among archaeologists is they were death houses that permitted the ongoing performance of ancestor veneration or worship. If connected with the customs of the Magi, then these more elaborate structures indeed represented places where one came to pay respect to one's kinfolk on the anniversary of their deaths, when the souls of the deceased came back to visit the world each year. Underground boxes were also found in these cemeteries, similar to those seen in pagan Russia and continental Europe. In England it appears they could be opened and closed. Where the Anglo-Saxons raised burial mounds, they were generally constructed on high ground, more than 100 meters above sea level, a practice preferred by the Magi also.¹⁹²⁰

Excarnation looks to have been prohibited by Christian Saxon law under Charlemagne. In a surviving historical document specifically relating to witches the *Capitulatio de partibus Saxoniae* prescribed beheading for those who 'give his or her (a male or female witch's) *flesh to be eaten*'.¹⁹²¹ Here, I believe, the excarnation of Magian priests and priestesses is the intended meaning, though this legal provision mentions the same penalty for those who consume

THE FINAL-PHASE BURIAL PLOTS

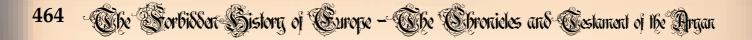
PAGAN AND CHRISTIAN CEMETARIES

LIDDED GRAVES

Magi held a northern qiblah to be unholy

WOODEN STRUCTURES BUILT INSIDE THE GRAVE YARDS

> Possible Anglo-Saxon ancestor Worship



CANNIBALISATION OF CERTAIN CORPSES

EXCARNATION POSSIBLY DEPICTED ON THE SUTTON HOO ROYAL PURSE

CAULDRONS AND OTHER RITUAL PARAPHERNALIA

SPOONS DEDICATED TO ST PETER AND PAUL

the flesh of witches, or witches who eat human flesh. This other aspect of the law may have served to eliminate demonism and the Dionysian rites of omophagia, frequently present throughout regions of ancient Scythia and Parthia, and transported into Europe with immigrants.

Lastly, compare the artistic reconstruction of a Magian excarnation in progress (fig 107.1), with one of the cloisonne enamel representations (fig 107.2) that was affixed to a purse found in the royal Anglo-Saxon Sutton Hoo ship grave. On face value the purse of Raedwald, a 7th Century East Anglian monarch, seems to depict two dogs eating the corpse of a man, perhaps a royal. That the bodiless death ship also contained a wand, cauldrons, drinking horns, lavish jewellry and so on,¹⁹² probably means that Raedwald had an impressive sacral role to play in society, perhaps that of high priest. Equally intriguing is the Medo-Scythian style (an Aryan art form that originated in the Scythian and Medean regions) used by the pagan goldsmith or jeweller who crafted the East Anglian ornaments (figs 107.2 and 107.3). An example of Medo-Scythian art is shown in fig 107.4. It depicts a hare, and was probably made by a Magian Iranian craftsman during the 6th Century BC. In another interesting twist, spoons engraved with the names of St Peter and St Paul were found at this same site,¹⁹²³ such an unlikely mix of heathen and Christian ritual equipment. A likely explanation is found in a variety of early medieval Church writings, particularly in the Malleus Maleficarum, the law book used to try and sentence witches. The latter text explained that some (but not all) witches and wizards were Christian 'heretics'. Sutton Hoo appears to point us in this direction.

Excarnation was probably known in Gaul and Britain from Celtic times, and, indeed, long before that. Throughout Europe and the Baltic zone, stretching back as far as 8,000 BC the de-fleshing or exposure of corpses



Fig 107.1

EXCARNATION WAS KNOWN IN THE BALKANS AS EARLY AS 8,000 BC

ARCHAEOLOGISTS RARELY FIND INTACT SKELETONS

DECAPITATIONS

BURIED RAVENS, MAGPIES, EAGLES, DOGS AND FISH

was commonly practiced.¹⁹²⁴ At first their families placed the disarticulated and often incomplete remains of the deceased under their living quarters, in company with horns and antlers belonging to oxen or deer, and also dog heads (bear in mind the sacred nature of these creatures to the Medean Magi).¹⁹²⁴ According to Gimbutas it is exceedingly rare that megalithic inhumations of excarnated corpses contained a complete number of bones.¹⁹²⁴ The remains are frequently missing their heads, or show signs they had been decapitated, either before or after death. Often skulls are found separately, embellished with inlays of various materials such as amber. Here we find another possibly Magian parallel, for decapitation was the highest and sweetest form of penance that a person could undergo, since it was believed to remove the threat of damnation to the person concerned. It allowed them avoid the three-day punishment in the underworld and thus cross the Kinvat star bridge into heaven unimpeded.¹⁹²⁴ But alas, we don't know the motives of the megalithic people, for lopping the heads off their dead.

Moreover the remains of carrion birds (deemed especially holy to the Magi) are found buried at many of these ancient places, birds such as ravens, the noble predator birds and, more especially, the magpie (whose warbling was regarded by the Magi as a potent weapon against demons). Interestingly the skeletons of large fish were found there also. This could be related to Magian thought, for the great tree that imparted life was protected against Ahriman and the demons by ten large fish. Why didn't they bury rams, cattle, sheep, seagulls, or pigs at these sites, we should ask? Is it a coincidence that the species of animals found buried in association with megalithic excarnation sites (with the exception of the fish) were those mentioned by the Magi as performing the defleshing of corpses?



The careful burial of these birds and animals in conjunction with the dislocated remains does not conform to Aryan Hindu notions concerning dogs and black birds,¹⁹²⁵ especially likely since these sites were pre-Indo-European. As we know the Vedic Aryans cremated their dead, and from the next two vedic passages, were none too keen to have their remains devoured by dogs or black birds.

'Prepare not our bodies for the dog, or the jackal; for the aliklavas, the vultures, and the black birds! Thy greedy insects, O Lord of the Cattle, and thy birds shall not get us to devour!' ¹⁹²⁶

'Far from us shall go the jackals, evil omens, dogs; far shall go the mourning women who bewail misfortune with dishevelled hair!' ¹⁹²⁷

According to the late Professor Gimbutas the corpses of the megalithic era were informally presented in locations where vultures came down to feed on the cadaver. There are also the famed megalithic tombs of Britain; homes for jumbled defleshed skeletal material. Features of such sites include being roofed with a single rock slab, with a towering funnel rising above the chamber, and an eastwards facing corridor or wall opening. These bone repositories therefore resemble Magian 'Towers of Silence' or 'astodans' in important respects. An open wall section, especially on the eastern wall, was a structural modification common to many of the places excavated in Ireland. In a Magian context such a hole was seen as a crucial exit-point, a pathway to the Sun, for souls departing the death ground every dawn. So what we have here is a comparable description of a Magian death ground, a considerable distance from Iran.

When the Bronze Age Celts first arrived in the British Isles, Europe's closest land to the setting sun, they brought an elaborate dualistic ritual calendar, and a range of other customs. As the colonists worked their way inland they may have been shocked to find stonehenge and the seemingly eternal megalithic monuments that studded the British landscape. But we don't know this for sure. Nor do we know if they marvelled over their similarity to Persia's Magian excarnation grounds. What we do know is these gargantuan constructions were erected millennia previously by unknown hands. If they were death grounds, they used different construction techniques to those preferred in Iran. Ireland has a hardy geology, well endowed with basalt, with which the ancients constructed the archaic pre-Celtic cult sites. Whereas in Iran more permanent death grounds were made from mud bricks, or cut sandstone, and so are less likely to survive thousands of years of exposure to the elements and various invaders.

Communal burial zones for featuring disarticulated remains are found in northern England dating to the Later Neolithic. An archaeologist named Roger Mercer found evidence of excarnation at Hambledon Hill in England, which was particularly noticeable in the case of a young lad whose remains were dragged a certain distance from a bone-filled enclosure by an animal about 3400 BC.¹⁹²⁸

More than 250 barrow mounds have been found in the vicinity of Stonehenge.¹⁹²⁹ Frequently cranial remains differ from those archaeologists are accustomed to finding in the area, giving rise to a belief they belonged to an intrusive culture, or even the biproduct of interbreeding over a long period.¹⁹²⁹

Possible insitu examples of excarnation, dating c. 2200 BC can be found in Northhamptonshire.¹⁹²⁹ In spite of its insular nature, Britain was by no means alienated from social contact with continental Europe. Whatever inhumations continued in Wessex around that time, appear connected with rites performed in the Alps, Germany and France. By the time we reach the Iron Age, funerary practices carry stylistic features common to many parts of Europe.¹⁹³⁹ Somewhere around 1900 BC cremation became more fashionable, with the ashen wake deposited in burial urns, and over time even thrown directly into a pit.¹⁹²⁹

Excarnation re-appears in Early Iron Age Dorset featuring incomplete and disturbed assemblages interred within pits at the heights of 'hill forts' (possibly burial grounds dug into purposefully built mounds of some height).¹⁹²⁹

About the time of the Roman invasion local Celtic tribesmen seem to have reverted to cremation, and there is some reason to believe that they exposed corpses to the elements for a good while prior to the obsequies of incineration.¹⁹²⁹

VEDIC ARYANS DID NOT WANT THEIR BODIES EATEN BY DOGS AND BIRDS

MEGALITHIC OSSUARIES POSSESS SIMILAR STRUCTURAL FEATURES TO MAGIAN DEATH HOUSES

> Fig 108. Bronze Age burial mound Britain



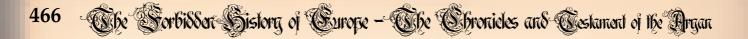


Fig 109. A Neolithic construction found at Tralee, Ireland. Was it an astodan? Some mounds raised in Essex between 100-300 AD have, due to optimum soil conditions, provided proof that incense and floral objects during burial. Around this time there is a proliferation of remains that were beheaded either before or after death. I personally believe it signifies an atonement ritual long practiced in the Orient. Celtic folklore points to it being an integral feature of their native culture, rather than a criminal punishment.

Where ancient british remains went uncremated, they are, as a rule, oriented W-E or N-S.¹⁹²⁹

If the Irish megalithic constructions prove to be the handiwork of Magian engineers, they are evidence of the oldest existing *dakhmas* in the world. One neolithic tomb site from Co. Kerry, Ireland, had corridors a mere 0.5 to 1.3 meters high, in other words accessible only when stooping low, or even barred from human passage.¹⁹³⁰ But dogs and birds would have had no such troubles getting in and out. It possessed three concentric passages arranged around a central pit area possessing accumulated charcoal and pieces of burned bone, potential evidence for a fire in which skeletal material was reduced to ash.¹⁹³⁰ It seems to have been open on the eastern wall.¹⁹³⁰ Was this a Neolithic *astodan* in Ireland? The Celtic site at Navan Fort in Ireland (1st Century BC) must have taken a lot of effort to build, and yet it was covered over with limestone debris and turf, barely a few years after it was made. The structure was originally

composed of concentric circles of upright wooden posts, with a large central pit and a sloped ramp leading down to it. No charcoal remains were located at the pit, so it was not used for fire.¹⁹³¹ Perhaps Navan Fort was not a temple, strictly speaking, but a '*dakhma*' death house, which was filled in by its builders once it had served its usefulness.

Glendalough was an important royal and druidic cemetary

BRITONS BROUGHT GAULISH CORPSES TO BRITAIN FOR FUNERAL RITES

THE KURGAN PEOPLE

MEGALITHS FOUND IN RUSSIA, MOSTLY DOLMENS, DATING BACK TO 3,000 BC The writings of Aenghus infer that Glendalough (in Ireland) once served not only as an important cemetery, but the most important one in the Western world.¹⁹² Considering the Magian-style customs found in Celtic Gaul and various regions of Europe, his comments may reveal that Glendalough was a major funerary centre. For instance, Navan fort in Co. Armagh, Ireland is described as a royal cemetery,¹⁹³² wherein resided the remains of royal personages and druids (ie; Magi).

A strange 6th Century AD tale from the *Gothic Wars* may have some bearing on this. Procopius mentions that Britons had a duty to row their boats to the continent nightly to pick up the souls of the dead and ferry them back to Britain.¹⁹³³Despite inconsistencies which Procopius recorded regarding Britain, there may be an element of truth behind this particular account. Perhaps seamen carted the bodies of deceased Celts from druidic Gaul back to Magian *astodans* located in Britain proper, or in Ireland. Whether the tale can be considered factual is best left up to the reader.

Their many similarities to Magian funerary centres are either related or purely coincidental. If they are unrelated then no more need be said. But if a number of megalithic and Celtic sites (like Gavrinis, Newgrange, Navan Fort, Carrowkeel, Creevykeel, the Orkneys and Knowth) were *astodans*, then this would prove that Magian-style excarnation practices existed in Europe long before the accepted date for Zarathustra's period of religious influence. Under these circumstances the megalithic ossuaries may have been an ancient progenitor for the Magian excarnation culture, perhaps belonging to extremely primitive Magian communities living much farther west than we could ever have been expected, many millennia before Magianism is thought to have begun.

The arrival of the Aryan hordes into Europe, amongst whom were the so-called Kurgan people, has long been a topic of discussion. Since late last century they were viewed as a predominant cultural influence on early paganism in the West. Be that as it may, we have just traversed evidence for the existence of Magian (not shamanic) defleshing customs in Europe somewhat earlier than the Bronze Age. This indicates one of two things. Either there was a movement of Iranians and Magi onto the continent in the Late Paleolithic, and out into Asia, or the megalithic excarnations of Old Europe predated Zoroastrianism, perhaps influencing the ascendancy of excarnation customs into Iran.

The Russian Academy of Sciences is belatedly cataloguing some 3,000 dolmens along the Black Sea coast in the Krasnodar region, and Caucasian foothills. Based on their current estimates they date to between 1,000 and 3,000 BC.¹⁹³⁴ Archaeologists there hope to document features common to these younger Caucasian megaliths, and the much older Western European constructions. Nevertheless the heart of Magian civilisation predominantly centred



around the Caspian and Iran (according to Persian religious texts), so I tend to believe that it had always been located there. That Magianism originated in the West and later abandoned western Europe in favour of a shift to Iran, bringing excarnation culture with them, appears to be an unsound theory. In spite of this it may be significant that the earliest Magian calendar suited the needs of a people who lived at far more northerly latitudes. Such a detail could be introduced into the argument.

Long after the Neolithic period had come to a close, in the mid 6th Century BC, people of the Danube region began organising special excarnation sites or death grounds, where the remains of their kinfolk were laid out for the birds. This change in their excarnation practice was a very late development, and occurred at a time when Indo-European culture was part of their daily lives. In assessing this information we find clues that the waves of invaders who came into Europe were Magian, or Indo-Europeans who had a certain Magian component, or Vedic Indo-Europeans who had adopted an unspecified number of Magian customs. In places like Ireland, Poland and Germany the archeological remains of bones or ashes were often accompanied by razors and (bone) scrapers,¹⁹³⁵ objects conceivably linked to the Central Asian practice of cutting meat from the corpse so that it can be hand-fed to dogs, vultures and carrion birds, slice by slice. Present day Eurasian Buddhists still farewell their dead in precisely this way. Following the stripping of the corpse the bones are buried or cremated.

Baptism, holy water and purification rites

Magi believed more than a thousand things could make you unclean. To remedy this defilement of body and soul, various ceremonies were enacted to purify the body, the most important of which were ablutions. These purificatory washing ceremonies were the only things enabling a Magian to maintain their sanctity. Without recourse to them, a Magian remained physically and spiritually defiled. A major requirement of spiritual ablutions was, naturally, water. Magi used holy water for this purpose, normally drawn from a natural spring, especially one with reputed healing capabilities then consecrated by ritual incantations. For it was not so much the water that came from above, but that which welled from beneath the ground,¹⁹³⁶ that the Magi considered holiest, nourishing, invigorating, salvific, and cleansing - it was the blood of the earth, which brought life to all things on the planet.

The circumstances under which ablutions had to take place were cited in the heavily Magianised *Vendidad*, which was a catalogue of sinful deeds, penance, ablutions, punishments and lashes of the whip, all rightly apportioned, and fit for the crime. Purification was required from contact with plagues, demons and spirits, or from black magic, evil thoughts, evil dreams, evil words spoken, curses, touching dead animal matter, bloodshed, murder, oathbreaking, sexual depravity, having extinguished a fire, having been near a corpse, or a pregnant or menstrual woman, polluting the elements, or for the exorcism of demons. A penitent would simply wash themself with a little water, or if they had been exceptionally sinful they might have to undergo a *Bareshnum* rite, which necessitated the use of *gomez*. For instance, those who had been exposed to plague, or had perpetrated a death sin, would normally experience the onerous duty of a *gomez* washing.

Padyab - Penitential ablution

The Magian *padyab* penitential rite demanded a ritual washing with spring water (known to the Magi in former times as *Zaothra*). A second rite of purification demanded the use of *gomez*, a mixture of water and bull or sheep urine, *or urine from one's closest kinsmen*.¹⁹³⁷ Defiled belts, and footwear had to be washed in it and clothing soaked in the mixture of cow's urine and water before being left out to dry for some time. Only then could unclean items be rendered pure once more. A similar though different purification rite is found in the Indian *Puranas*.

'One should bathe in the urine of a cow, maintain himself with milk and move with the cows eating after they had eaten. It is known as govrata. One would become free from the sins in a month. He would attain the world of cows and reach heaven'.¹⁹³⁸

One can infer that urine was used by certain European pagans while washing themselves, and that their usage of urine was more Magian in nature than Hindu. St. Sturma observed communal bathing in Slavia as he was en-route to Mainz from Thuringia.¹⁹³⁹ There he *'came upon a great number of* (pagan) *Slavs swimming in the river and washing* **RITES OF PURIFICATION**

DEFILEMENT AND SINS NEEDED TO BE WASHED AWAY

Gomez - water mixed with bull's urine

SLAVS BATHING



*themselves. When the ass on which he was riding saw their naked bodies he began to quiver with fear, and even the man of God could not bear the stench of them'.*¹⁹³⁹ The strange thing is their unclothed bodies stank even after they had washed themselves. I believe this account is actually describing a communal *Nan* river-bathing session on a pagan ceremonial feast day, followed by the liberal use of *gomez* after emerging from the water. The folk in question were Slavic, though some could plausibly have been of mixed Bulgarian, Saxon or Scandinavian ethnicity.

So were German (Christian) claims that the Slavs stank like nothing you had ever smelt ¹⁹⁴⁰ really only mudslinging? Or had they come across pious pagan Slavs who reeked of animal or human urine? The answer seems evident in the Russian language. From the few words beginning with *moch-*, we find that they mainly relate to the urinary function, such as *mocha* ('urine'), and yet there are two words *mochyoniy* ('steep' or 'soak') and *mochit*' ('to wet' 'to soak' or 'to steep').¹⁹⁴¹ It seems a little incongruous to have words meaning 'urine' and 'steeping' emanating from the same root word. This suggests that urine served as a cleansing agent. Moreover the Slavic word 'to wash' *myti* or *miti* is related to the Lithuanian *maudyti* or the Latvian *maut*, which are connected with the Old Indian *mutram* or Avestan *mutram* both of which mean 'filth or dirt'.¹⁹⁴² These are apparently also connected with the Irish word *mun* ('urine').

The *Primary Chronicle* talked of Bulgars drinking down, or washing themselves with moistened excrement.¹⁹⁴³If accurate such an inclusion might describe Bulgars washing in *gomez*, or if excrement is taken to mean faeces it may describe a defilement ceremony of the sort perpetrated by black wizards.

Until comparatively recent times, in distant Scotland (especially at *Morvern* and Breadalbane) and even Russia, there is a belief in the curative effects of urine.¹⁹⁴⁴ In Scotland it was believed that urine bestowed protection upon those things washed by it; it was used as a benediction for plough cattle or, as in Russia, to heal the sick. Clearly urine was used to wash things in northern Britain, an area formerly controlled by Norse invaders and colonists. Moreover they also believed urine caused much offense to the fairies.¹⁹⁴⁵ The Norsemen in Iceland used to cleanse their garments in diluted cow's urine, which had been deliberately collected up from the cattle, and contained in specially stored buckets.¹⁹⁴⁶ Comparatively modern examples do exist. As recently as last century, the womenfolk of Yorkshire reportedly used the contents of chamber posts to wash their hair and faces.¹⁹⁴⁷

In Eastern Europe one's pagan dualistic persuasion determined what sorts of behaviour were appropriate or inappropriate. Prussians preferred to wear the sort of cloth more favoured by their respective gods, some linen, others wool.¹⁹⁴⁸ For some Prussians it was improper to ride a white horse, whereas others considered it bad to mount a black one. Likewise 'Some Prussians, in honour of their gods, bathe daily; <u>others never</u>'.¹⁹⁴⁸ Here washing or staying filthy were determined by one's religious persuasion, and, in this particular instance, I believe suggestive of white cleanliness, black filthiness, or Magian waterless washing.

Before the advent of later *nan* bathing, Magians would not directly wash in natural water sources. Instead the Magi (and Scythians) exfoliated with incensed mud packs, or were made clean in sauna-like bath houses that leeched impurities from their skin pores. The dirt could then be wiped off, and did not provide a direct source of contamination for water bodies like rivers, ponds and so forth.

Bath houses were important locations for the performance of bodily cleansing in Eastern Europe. In *the Kalevala* the Finns are portrayed as having them. In the *Primary Chronicle*, pagan Russians are described as dousing themselves with an unspecified liquid and ferociously whipping themselves with a bundle of birch switches inside their bath houses. The latter devotion resembles Magian and, more particularly, Mithraic penitential bathing.

It is noteworthy that medieval pagan Rus' bath houses vaguely resembled Herodotus' description of Scythian hemp tents, but were of more permanent construction. In both instances water was poured onto red hot stones to produce copious amounts of steam, which filled the bath-house's interior. Though pagan Russians grew hemp, we do not know if they continued the Scythian custom of throwing hemp seeds onto the hot stones, allowing them to get 'stoned' while they bathed. The Scythian custom of 'skull cups' was still extant in medieval Rus', why not bath house hemp sessions?

The Irish had sweat baths too, reminiscent of Turkish baths, 1949 which enabled villagers to cleanse themselves.

POSSIBLE SLAV USAGE OF

URINE ASCRIBED AMAZING POWERS

Some prussians refused to wash, in honour of their gods

THE NAN BATHING RITE

BATH HOUSES



Ran - Ritual bathing

The *nan* was a ritual bath or full-immersion baptism during which a newly born child was cleansed of its impurities and dressed in its sacred white shirt. It was conceptually similar to the ablutions which Hindus take in the Ganges River, to purify themselves from sins and other bodily impurities.

At no point was the *nan* purification rite mentioned as having been practiced by Magians within the Magian texts, and so we must question its original acceptability in the Magian religion. Around the time of Christ, Strabo shed some light on their bathing practices, and it did not include bathing in bodies of water.

'For the Persians neither urinate, nor wash themselves, in a river; nor yet bathe therein or cast therein anything dead or any other thing that is considered unclean'.¹⁹⁵⁰

This is of course true of many early Magians, but in later times, under Hindu and Buddhist influences, the Parsee exiles residing in India began to take ritual baths. A date for this acquisition is unknown, nor do we know how widespread the custom became among the Magians living in Eastern Europe, China or deepest Eurasia. As far as Ibn Fadlan knew, the Slavs washed stark naked, both males and females together.¹⁹⁵¹ But there was to be no lascivious skinny-dipping. Any incidents of promiscuous intercourse were punishable by execution, the offenders being slit in half.¹⁹⁵¹ Whether Russian river bathing was related to the *nan* is unclear, though I would say their custom is closer to the way of the Hindu than the traditional Magian. Incidents where Slavs bathed in a river may have been rituals dedicated to Perun, the thunder god whose names and functions seem derived from the Hindu Daeva Indra. By bathing during the first thunder storm of the year, a Russian was said to be fortified against the affliction of diseases.¹⁹⁵²

Bareshnum - Eleansing ritual

One of the most gruelling purification rites was the *bareshnum*. This rite had two major variants, one a more lavish affair performed at a *bareshnum* ground, the other a vital and extremely powerful heathen baptism. The latter form was a pagan baptism of the forehead, which had to be performed following the birth of a child using consecrated water. This specially blessed pagan holy water was normally sprinkled over the brow, as stated in the following quotations.

'In revelation it says, if any one who has not performed the Bareshnum shall die, the demons make him as though he were a corpse kept one month in the hot season. And, when the soul arrives at the head of the Kinvat bridge, the archangels and angels complain of the stench of that soul, and are not able to make up its account and reckoning. It remains at the Kinvat bridge and is not able to pass; it experiences much repentance and has no advantage from it'.¹⁹⁵³

'If it be necessary for anyone to perform the Bareshnum of the head, and he be able to do it, but does not do it, if he performs the ceremonial ablution of the head a thousand times, it does not become pure from that pollution...it does not become pure through any other thing except through the liquid consecrated by the religious formula'.¹⁹⁵⁴

The *bareshuum*¹⁹⁵⁵ ceremony took place in an open field with relatively dry ground, and devoid of trees. Basically the site where it took place was made from a series of nine holes (2-4 fingers deep) dug in a straight line, in groups of three. Water and *gomez* were placed in various holes. Each group of holes was separated from the others by a gap of nine feet. The gap between each group was traversed by walking across a series of stones which were properly aligned and set in the ground. The groups of holes were surrounded by a total of twelve furrows which had been gouged from the earth using an iron blade, perhaps a sword or a plough. Over a period of nine nights the penitent underwent an arduous set of ablutions which entailed the washing of one's body and clothing with water (in the first set of three holes) and *gomez* (in the second and third set of three holes). From outside the furrows, the cleanser (see the *True History of Wizards and Witches*) reached into the holes with a spoon on the end of a lengthy stick, and sprinkled the person with water or *gomez*. The penitent progressed to each hole walking the series of stepping stones

HINDUS WASHED IN THE GANGES FOR RELIGIOUS REASONS

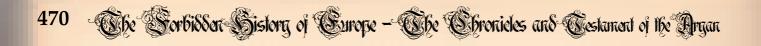
THE ANCIENT MAGI DID NOT BELIEVE ONE SHOULD WASH USING WATER

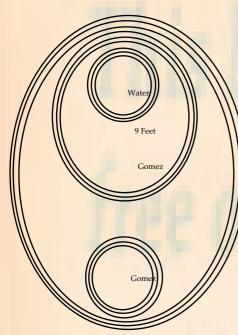
THE BARESHNUM WAS A VERY TIME-CONSUMING RITE

SPECIAL AREAS WERE SET ASIDE AS BARESHNUM GROUNDS

IT TOOK NINE DAYS TO COMPLETE

IT EFFACED MORTAL





already mentioned. Also connected with this was the *magh*, or stone ablution seat, upon which the defiled person sat or crouched while the cleanser went about his work, pouring water and *gomez* over the individual. On each of the nine penitential days the person, and the clothes they wore at the time of the offense, was repeatedly washed. In a more recent form of *bareshnum* ground, the holes were filled with standing stones instead of water and *gomez*. The repentant sinner sat crouched on these stones as the magus cleanser washed away his sins.¹⁹⁵⁶

Patet - Magian sacramental conjession

The Magi professed that sinners should avail themselves of the *patet*, a penitential ceremony requiring the oral confession and renunciation of serious sins. Those guilty of a *death sin (Marg-argan)* had to utter the *patet* in the presence of a *dastur* (the Magian equivalent of a Christian bishop). He heard the confession of their wickedness, and gave absolution for whatever sins they had honestly admitted to. As you will soon see, the power to forgive sins, through a rite of confession, was the domain of bishops within the Christian world, or to parish priests, but only if they had been specially commissioned as confessors by their bishop.

A Bareshnum ground.

At the completion of the *patet* rite the penitent solemnly vowed to avoid sinning again. *Patet* was strictly a form of spiritual cleansing. In no way did it obviate the need to undergo physical punishment for their sin in this world. It merely prepared the soul for its reunification with God in heaven. Full forgiveness was not complete until penitents had placed themself at the disposal of the Magi, to perform a physical penance of a magus' choice. Without this, the person could expect to undergo lengthy excruciating purgation during their three days in the underworld. Some sins were inexpiable, meaning that although a soul might be destined to reach heaven, the punishment attached to the more heinous classes of sin could not be in any way negated in the next world. As heavy as these burdens may have seemed to the faithful, the Magi taught them:

'It is not desirable for any one that he should become hopeless of the pity and forgiveness of Ahura Mazda, and fix his heart outwardly on this'.¹⁹⁵⁷

For this reason the high priests, the *dasturs*, provided an avenue of forgiveness for sinners, acting on the creator's behalf. *The Vendidad* (especially *Fargard VIII: 29*) explains the *patet*'s efficacy in extinguishing wrongdoing, and *Shayast La Shayast VIII* expounds its brilliance in the renunciation and atonement of *death sins* (especially crimes against 'good' life and the generative act).

While the great demon was the sole cause of mortal destruction, he might also destroy our souls if our bad works gave him power. Good works helped provide protection against punishment in the afterlife. Through them, ablutions and varied penances came 'the preservation of all good creations from every evil'.

Dages, the wise men – while magian confessors

'the wise and the ancients say that when a man becomes fifteen years of age it is necessary that he takes one of the angels as his own protection (ie; a particular guardian angel), that he takes one of the wise as his own sage, and that he takes one of the high-priests and officiating priests as his own high-priest. So that, if, any time, a bereavement approaches, he may beg a favour from the archangels, in order that it may furnish an escape from that bereavement'. And, any time any affair comes forward, and he has to have opinion and advice, he holds a consultation with that sage, while the sage tells him his opinion. And, if any question as to proper and improper comes forward, he speaks with that high-priest, so that he may tell him in reply. When the instructions of these three persons are brought to pass, carrying out the commands of the sacred being is accomplished. Especially the instructions of the high-priests, because their satisfaction is connected with the satisfaction of the sacred being; and the high-

THE FORGIVENESS OF SINNERS

ACCEPTING A MAGUS AS ONE'S PERSONAL CONFIDANT IN MATTERS SECULAR AND RELIGIOUS



priests possess so much dignity in the presence of the sacred being, the good and propitious, that they are quite able to forgive any trivial one of the sins of mankind, and Hormazd (Ahura Mazda), the good and propitious, quickly forgives that sin for the high-priest. Therefore carrying out the commands of the high-priests becomes incumbent on every one; and the fulfilment of this maxim is better than that of a whole assemblage of maxims'.¹⁹⁵⁸

Besides the *patet*, other avenues of penitential sacrifice existed, allowing white Magian families to nullify temporal suffering for specific sins in the next world.

- 1. The giving of charitable alms to the poor and needy.
- 2. The performance of works and deeds in the service of others.
- 3. The offering up of prayers to God was also very high on the list.
- 4. The sacrifice of personal 'honourable wealth' with a value comparable to the magnitude of the sin committed by the penitent.
- 5. Submitting oneself to a magus to be flogged with the whip / scourge.

6. Turning oneself over to a magus to be beheaded and sometimes flayed.

As for penitential beheadings, archaeologically significant human remains were discovered in a 5000-year-old city, situated in Sistan-Baluchistan.¹⁹⁹⁹ Most were buried after having their heads lopped off, and a number of crania were arranged in such a way as to suggest ritual or penal killings.¹⁹⁹⁹ Renewed archaeological interest in Iran is sure to recover more of the same, and further proof that the archaeological evidence conforms with practices enshrined in their religious laws. Considering the age of the remains found in Sistan-Baluchistan the rite is very old.

Having just viewed a vast range of Magian funeral customs I am now compelled to traverse cosmological views peculiar to ancient Iran, Finland, Russia and the Baltic region. As you will see folklore indigenous to these areas preserves key elements of Aryan spirituality and religious teaching.



HEAVEN

In Persia c. 618 BC, the pagan prophet Zarathustra spoke of seeing God as a massive fire, from which every flame, plant, animal or thing in the world, and every human soul emanated. Called Ahura Mazda, the wise and just Lord, He transited the gulf between heaven and earth in his fiery chariot of solar brilliance. Propelled by massive eagle's wings, he was ever on the look out for the great warrior demon, the Daeva Indra. Indra, that mighty belligerent of evil (according to the Zoroastrian view) thwarted the passage of imperfect souls across the Kinvat bridge into the heaven of goodness, into the respelendent heavenly city.

With Ahura Mazda resided Gayomart, the first man in heaven, and progenitor of Mashya and Mashyoi, the first man and woman on earth, as well as Gosh, the soul of the divine bull from whose body all earthly things were made, and in whom dwelled the souls of sacrificed cattle.

On Judgement Day,¹⁹⁶¹ the Sayoshant was to return once again and raise the people from their graves. He would then weigh the sum of each soul's thoughts, words and deeds, then they were given their just reward, according to their *exact* weight. Sraosha and his assistants sorted them into two groups; the good and the evil. For three days wrongdoers were to be taken into the world below, watching the good enjoy three blissful days in heaven. There was to be much crying. The lands would be melted by his halo and both good and evil alike compelled to traverse a stream of molten metal, to be washed of their sins in preparation for their entrance into heaven, and reunification with the heavenly lord. In that boiling metal their sins were to burn away, yet their souls would not be killed.

Thereafter, the Sayoshant was to dispense *Hush* to the gathered assembly, the white *Haoma* meal that brought on immortality. God's archangels would then do battle with Ahriman, Azi-dahaka and the arch-demons, and cast them *and the damned who had commited mortal* (death) *sins*, without Patet, down into the fiery furnace, entombed and heinously punished. In Zarathustra's mind, the wicked were subjected to perpetual damnation and long-suffering.

Alms

GOOD WORKS

PRAYERS

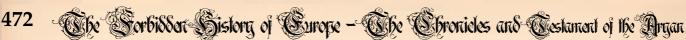
FLOGGINGS

SIN PAYMENTS

RIGHTING THE SCALES OF JUSTICE

> MITIGATING CORPOREAL PUNISHMENT WITH MONEY

THE WARRIOR-SAVIOUR FORETOLD



D

GENII INHABITED THIS WORLD, ALONGSIDE MAN

THE MOTHER OF THE REDEEMER

EARTH

But mankind was not alone. All over the earth could be found genii of both good and evil disposition, known as *Yazatas* and *Drugs*. These beings, of whom angels were the highest form, were essentially spiritual warriors of the heavenly war, normally in anthropomorphic form. They had considerable magical abilities and a propensity to come to the aid of, or indeed harm humanity in the case of Drugs.

At the end of all the ages, when the things that made us all different had disappeared (age, sex, caste etc), man would already have been visited by a number of past salvific prophets who came to point people in the right direction of moral reform. Zoroastrians awaited the last Sayoshant, he who was an incarnation of the first man (the first and the last), the word, the living embodiment of the Truth (*Astvatereta*), the mighty speared one, who rode with horses, a world Messiah who would transfigure the world (as the sun stood still in the sky for thirty days), resurrect humanity and bring drastic changes to Zoroastrianism.

He himself was to have been of the "seed" of Zoroaster, born through a Virgin. The virgin's name was to be *Gobak-abu*, a pure and sublime maiden who through the act of giving birth to "the imparter of righteousness" would become a powerful intercessor, the surpasser of every problem.¹⁹⁶²

THE KINVAT BRIDGE

"The Judicial Peak is that of the middle of the world, the height of a hundred men, on which the Kinvat bridge stands; and they take account of the soul at that place. The Arezur ridge (of the Alburz mountain) is a summit at the gate of hell, where they akways hold the concourse of the demons".¹⁹⁶³



Fig 110. Painting of the saved and the damned; St Katherine's monastery, Mt Sinai Kinvat, "The Bridge of the Separator" was a trap preventing the unjust from walking into the heaven of the righteous; for them it was as thin as thread. One got to Kinvat by ascending Mt Albruz, and from the summit of that mountain the soul walked onto the star bridge, as far as the star station befitting their level of good works.

But before one's soul could reach the bridge it first had to visit *Atas-gah*, a fiery place (the purgatorial fire). From there the soul progressed onto the star station, then to the moon, thence the sun, and then finally to Kinvat, the bridge leading across to heaven.¹⁹⁶⁴

The bridge of the Requitor, or the Separator, atop Mount Albruz was impassable to the unclean, for the greater the weight of a person's sins, the thinner it became, unto the thickness of a razor's edge,¹⁹⁶⁵ ultimately causing transgressors to topple to their purgation or long suffering in the underworld

below.¹⁹⁶⁶ Mithra, the watchful sentinel of truth and justice stood guard there, further helping to guarantee that nothing false or impure could enter and defile heaven. In the Vedic Aryan view, Indra (who according to the Magi was the chief deity of the "apostate idolators", and Zurvanites, accomplished this same task.¹⁹⁶⁷



Sudkar Nask mentioned the bridge punishments for sinners attempting to make their way over Kinvat. For example "a woman who gives herself in marriage to a righteous man, and comes away from him; such as when a hedgehog should be constantly going in and coming out by her sexual organ; and the cutting off of her way from the best existence".¹⁹⁶⁸

Zurvanites and Mithraic devotees didn't believe that the underworld was going to be as bad as what the Zoroastrians said, at worst just a little shadowy and topsyturvy. For although there would be punishment for the unrepentant, *some of them* believed that the Good Ahura Mazda would never surrender his creations to suffering for all eternity. Contrary to this later Zoroastrian/Zurvanite view, Zoroaster was adamant about the perpetual nature of their suffering; weeping, *bad food*, torture, and the gnashing of teeth.

St Katherine's monastery, located on the slopes of Mt Sinai, has a wall painting depicting the attempts of Christian souls trying to climb up a ladder and into



heaven.¹⁹⁶⁹ As they continued their ascent, demons carrying noosed ropes (which call to mind the Zoroastrian "snake catcher" nooses) snared some of them by the neck or hands, and dragged them off the narrow pathway to their eternal damnation in the flames below, head first. Such notions resemble Zoroastrian/Zurvanite scriptural references describing what occurs just after death. For example, in *Bundahishn* and *Vendidad*,¹⁹⁷⁰ strangulation by a noose is depicted as the traditional Zoroastrian/Zurvanite penalty for the damned, particularly apostates and heretics. In the painting mentioned (fig 110) some demons are seen carrying bows, or tools and appliances which would soon be ingeniously applied to the bodies of the wicked, in a manner befitting of their crimes.

Such a place of irony, woe and lamentation was quite fresh in the mediaeval Christian's mind. But where does this kind of imagery come from, since very little of it was mentioned in the Bible? The Zoroastrian view of the fate inherited by the damned is almost identical to that of the entire Church during the first 1,000 years of its history! As you will see, the two religions were in some way deeply intertwined. Other customs lived on too. Merely opening the Bible and comparing it with Zoroastrian scripture reveals amazing similarities, some parts seem like almost direct quotations! In Part II you will discover the extent of these similarities, and the role they played in the formation of Christian 'heresy'.

The older an Eastern or Western monastery is, the more chance you have of finding ossuaries, where the bodies of the brothers, priests, nuns and the faithful were suspended in wall niches, or placed in lead caskets until their bodies had rotted. Finally their skeletal remains were gathered up and heaped onto a gigantic pile.

THE COUNTERWORLD - THE HOUSE OF EVIL

The underworld was accessed by a journey down a great fire blacked abyss lined with spikes and blades, and from whence issued the odorous smoke which belched from the House of Evil. At the moment of death, the screaming souls of the wicked were shackled by the *Vae*, the soul escorters of wrong-doers, and brought down to the lair of the Prince of demons, Ahriman, who was the incarnation of death and Father of Evil. Upon arrival the soul was seized upon by demons from every direction and subjected to excruciating punishments. For each unatoned mortal sin they had committed in the earthly world they were decapitated three times. These hapless inmates spent their time waiting upon their master the black god and suffering torments 'til freed; for some it would feel like an eternity. Black Magi and witches who performed heroically detestable evils in the name Ahriman would transform into demonic and serpent forms upon arrival, and there be seated on thrones from which they would dispense punishments upon those works were evil, but who had not made an oath of allegiance to Ahriman.

"Regarding the cold, dry, stony, and dark interior of mysterious hell it say, that the darkness is fit to grasp with the hand, and the stench is fit to cut with a knife, and if they inflict the punishment of thousand men within a single span, they think they are alone; and the loneliness is worse than its punishment ... and their food is brimstone and of succulents the lizard, and other evil and wretchedness".¹⁹⁷¹

"the darkness, the intensity and far-reaching bottomlessness of the blackness, and the absence of goodness in hell; and the proximity to stenches, close concealment, sleet-pelted clambering, frozen, advancing, painful condition, distressed state, and awful fear of those in hell" And it is over this hellish pit that Kinvat spans, 9-spears wide for the good-cloer, razor-thin for the wicked.

THE VAR

According to accounts in *The Book of Bundahishn*, mountains sprang forth from the earth during the conflict between the creator and the demons. These mountains were linked with the three cosmological zones, heaven at their peaks, demons beneath their bases, and in between mankind, who often lived on their slopes or dug dwellings into their sides. For example, *Dinkard* ¹⁹⁷² speaks of *"the construction of his seven dwellings in the misdst of Albruz, one of gold, two of silver, two of steel, and two of crystal"*. Echoes of this Magian scripture can be found in Russian mythology which also recalls tales of mountains of glass and iron.¹⁹⁷³

One construction connected with the mountains was the Great Var, which should not be confused with the house of evil.

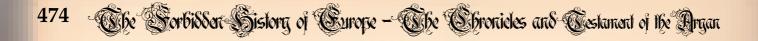
DEMONS ENSNARING THE DAMNED WITH NOOSED LASSOES

Hell

EVIL-DOERS TAKE THEIR RESIDENCE IN HELL, AS LORDS IN THE INFERNAL KINGDOM

> THE HALL BENEATH THE GROUND

ITS CONSTRUCTION, AND ROLE IN THE SALVATION OF THE MAGIANS



"And Ahura Mazda spake unto Yima, saying: O fair Yima, son of Vixanghat! Upon the material world the fatal winters are going to fall, that shall bring the fierce, foul frost; upon the material world the fatal winters are going to fall, that shall make snow-flakes fall thick, even an aredvi deep on the highest tops of mountains. And all the three sorts of beasts shall perish, those that live in the wilderness, and those that live on the tops of the mountains, and those that live in the bosom of the dale, under the shelter of stables.

Before that winter, those fields would bear plenty of grass for cattle: now with floods that stream, with snows that melt, it will seem a happy land in the world, the land wherein footprints even of sheep may still be seen. Therefore make a Var, long as a ridingground on every side of the square, and thither bring the seeds of sheep and oxen, of men, of dogs, of birds, and of red blazing fires...

There thou shalt make waters flow in a bed a hathra long; there thou shalt settle birds, by the ever-green banks, that bear neverfailing food. There thou shalt establish dwelling places, consisting of a house with a balcony, a courtyard, and a gallery. Thither thou shalt bring the seeds of men and women, of the greatest, best, and finest kinds on this earth; thither thou shalt bring the seeds of every kind of cattle, of the greatest, best, and finest kinds on this earth. Thither thou shalt bring the seeds of every kind of tree, of the greatest, best and finest kinds on this earth; thither thou shalt bring the seeds of every kind of fruit, the fullest of food and sweetest of odour. All those seeds shalt thou bring two of every kind, to be kept inexhaustible there, so long as those men shall stay in the Var. In the largest part of the place thou shall make nine streets, six in the middle part, three in the smallest. To the streets of the analysis part thou shalt bring a thousand seeds of men and women; to the streets of the middle part, six hundred; to the streets of the smallest part, three hundred. That Var thou shalt seal up with the golden ring, and thou shalt make a door, and <u>a window</u> self-shining within......

O Maker of the material world, thou Holy One! What (kinds of) lights are there to give light in the Var which Yima made? Ahura Mazda answered: There are uncreated lights and created lights.....

And the men in the Var which Yima made live the happiest life (of all)".1974

Deep in the bowels of our earth, it was said, lay this Var, an enormous underground hall of dimensions that stifle the imagination. In it were to be built houses, streets and pastures for every conceivable animal (both domestic and wild), plus a water source and extensive gardens to nourish all things within. According to the myths of the Magi, man first discovered how to work iron in the Var, and to make cloth and music. Only people of pure Aryan bloodlineage were allowed to live in there, people born without any blemish or handicap.

Throughout history, religion has inspired humanity to build its most incredible monuments. In ancient Egypt and Crete men built labyrinths for ritual purposes, and in Anatolia, there are around 100 underground, multi-level cities of admirable size, mostly built by the ancient Hittites.

Bundahishn talks of Airan-veg as being the location of the great Var,¹⁹⁷⁵ which was situated in the middle of Pars, in Sruva, beneath Mt Yimakan.¹⁹⁷⁶ According to the late Prof West this would make it near the town of Damaghan in the district of Khurasan. It has also been suggested in Gamagan in Pars. The word Sruva may also indicate that it was located between Shiraz and Fasa. It has yet to be found. Of interest is Magian scripture which reveals that the subterranean Var was once ruled by a man called Aurvatad-nar,¹⁹⁷⁷ which might be a myth, but might also reveal it once had its own governor.

The Var was to be built in readiness for the end of the world, when there would be the advent of a dire Winter, and fires were to fall from the sky and obliterate all life on the face of the planet (a point also intimated by the Druids). Everything needed to re-populate and restock the flora and fauna of the "new earth" was to be prepared in readiness for that day, and kept inside the Var to be resown in the post-apocalyptic era. The Magian race would be the only ones to survive this universal destruction visited upon the world, by emerging from these subterranean shelters. The Var had to have multiple storeys, self-shining windows and artificial lighting, roads, plumbing, and a portal sealed by a door and a gilded ring.¹⁹⁷⁸ The completeness of their preparations of course presupposes that they would know when this wintery and fiery death was to occur, or else they wouldn't have been able to enter their underground shelter in time.

Several years ago there were tabloid newspaper reports that a Siberian drilling team searching for oil near the Urals had drilled down so far that they broke through into a cavity at a considerable depth. According to the tale,

IT HAD FRESH WATER, PLANTS, STOCK, AND ITS OWN UNDERGROUND LIGHTING

Food, EQUIPMENT AND GOODS WERE KEPT THERE IN READINESS FOR THE GREAT BATTLE, DURING THE END TIMES

SELF-SHINING LIGHTS



they took to their heels upon hearing screaming and cries of sorrow from down there. Obviously there could be a number of very earthly explanation for this story. But it might also be, that the tales of the underneath lands still live on among the superstitions of Russians living far out in the countryside.



EARTH

According to the Finns, the earth was inhabited by a range of good and evil spirits which interfered in the lives of mankind, the souls of one's ancestors and game animals slain during hunting expeditions. Living spirits resided within game, trees, plants, mosses, water, air and were ruled over by their many spiritual lords and mistresses. These spirits which animated all things were known as *haltija*.

THE HEAVENS

According to the myths of the Finnish *Kalexala* (epic poetry describing the beginnings of all existence), the multilayered heavens of the Finns was governed by Jumala and his wife Akka, the god and goddess of the sky. Each planet in the sky was worshiped as a god, as were all the stars. Finns believed them to be drops of egg white splashed across the heavens, spilled from the creation egg.

The *scaup* bird came to roost on the knee of the water mother, as it protruded above the water-line. And *"there it builds its nest laid its golden eggs"*.¹⁹⁸⁰ The eggs hatched, and due to the excruciating heat generated by the event the water-mother *"jerked her knee"*. The eggs broke, and from its various components the earth was made

"The bits changed into good things the pieces into fair things: an egg's lower half became mother earth below an egg's upper half became heaven above; the upper half that was yolk became the sum for shining the upper half that was white became the moon for glearning; what in an egg was mottled became the stars in the sky".¹⁹⁸⁰

So the Finnish myth is rather similar to the Aryan conceptual creation of the world, where both heaven and earth were built by the remains of a broken egg laid by a giant duck. The yolk was fashioned into solid earth, hills, rocks, swamps and mountains by the hands of Luonntar (Mother nature). Ancient heroes still dwelt in the Heavens, sometimes venturing down into Tuonela and the earth. In the Heavens was Ilma, Lord of the Air and all of his servile air spirits and entities. Ahti, Lord of the Water dwelt in the heavens, together with all the spirits that lived in it (such as the Nakki, which were no doubt Aryan serpent Nagas that in Hindu tradition lived in the waters under the ground!). Gods (deified human beings) like the mother of Metsola, Pellervoinen, Tuulikki and Tapio were just some high ranking god-like spirits and personages that governed the forests, taiga, tundra and the spirits that dwelt within them. The greatest of these lords was Vainamoinen, a great hero from bygone ages, who discovered fire and brought it to man.

In the tales told by the white and black Finnish shamans, there was a bridge which led to the heavens, which for the unwary became as thin as the edge of a keen blade.¹⁹⁶¹ This is almost identical to the Magian view, which states that, the Bridge of the Separator diminished in size to the thickness of a hair or razor when the wicked tried to cross. Using the comparative method, let us now examine the above synopsis of the *Kalevala* in light of the Aryan *Laws of Manu;* because it allows us to perceive yet another series of parallels between the Finns and the Aryans.

"This universe existed in the shape of Darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep. Then the divine Self-existent indiscernible, (but) making (all) this, the great elements and the rest, discernible, appeared with irresistible (creative) power, dispelling the darkness. He who can be perceived by the internal organ (alone), who is subtile, indiscernible, and eternal, who contains all created beings and is inconceivable, shone forth of his own (will).¹⁹⁸²

He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them. That (seed) became a golden egg, in brilliancy equal to the sun; in that (egg) he himself was born as Brahman, the progenitor of the whole world. The waters are called narah, (for) the waters, are indeed, the offspring of Nara; as they were his first residence, he thence is named Narayana.

From that (first) cause, which is indiscernible, eternal, and both real and unreal, was produced that male (Purusha), who is famed

THE FINNISH CREATION MYTH

> THE FINNISH MYTH RESEMBLES THAT OF THE BRAHMANS AND MAGI

in this world (under the appellation of) Brahman. The divine one resided in that egg during a whole year, then he himself by his thought (alone) divided it into two halves; And out of those two halves he formed heaven and earth, between them the middle sphere, the eight points of the horizon, and the eternal abode of the waters....."¹⁹⁸²

"He, the Lord, also created the class of the gods, who are endowed with life, and whose nature is action; and the subtile class of the Sadhyas, and the eternal sacrifice. But from fire, wind, and the sun he drew forth the threefold eternal Veda, called Rik, Yagyus, and Saman, for the due performance of the sacrifice.

Time and the divisions of time, the lunar mansions and the planets, the rivers, the oceans, the mountains, plains, and uneven ground, austerity, speech, pleasure, desire, and anger, this whole creation he likewise produced, as he desired to call these beings into existence. Moreover, in order to distinguish actions, he separated merit from demerit, and he caused the creatures to be affected by the pairs (of opposites), such as pain and pleasure. But with the minute perishable particles of the five (elements) which have been mentioned, this whole (world) is framed in due order.

But to whatever course of action the Lord at first appointed each (kind of beings), that alone it has spontaneously adopted in each succeeding creation. Whatever he assigned to each at the (first) creation, noxiousness or harmlessness, gentleness or ferocity, virtue or sin, truth or falsehood, that clung (afterwards spontaneously to it)

As at the change of the seasons each season of its own accord assumes its distinctive marks, even so corporeal beings (resume in new births) their (appointed) course of action....".¹⁹⁸³

Some Finnish shamans have a custom of cross-dressing, which might have its origins in the following passage.

"Dividing his own body, the Lord (Brahma) became half male and half female; with that (female) he produced Virage. But know me, O most holy among the twice-born (Aryans), to be the creator of this whole (world), whom that male, Virag, himself produced, having performed austerities".¹⁹⁸⁴

Manu then explained the various manifestations of existence, with a discourse on the nature of plants and animals.

"(Those trees) which bear fruit without flowers are called vanaspate (Lords of the forest); but those which bear both flowers and fruit are called Vriksha".¹⁹⁸⁵

"These (plants) which are surrounded by multi-form Darkness, the result of their acts (in former existences), possess internal consciousness and experience pleasure and pain. The (various) conditions in this always terrible and constantly changing circle of births and deaths to which created beings are subject, are stated to begin with (that of) Brahman, and to end with (that of) these (just mentioned immovable creatures {ie; trees})".¹⁹⁶

As mentioned in the previous passage, Brahma (the Creator) fashioned man and animals in the beginning, and required them to live through various existences With each passing they were reborn continually into another form, whose highest state of existence was flora, especially trees.

Like the Aryans, the Finns also believed that the trees of the forest were reincarnations of their ancestors. When logging for various purposes the woodsmen gave a final chop to the trunk, which was regarded as a killing-blow to that ancestor. The Finnish creation myth portrayed in the *Kalevala* also greatly resembles one told by the Magi. This Magian variant contains important features equally displayed in Manu, evidently because they originated in the same part of the world during roughly the same era.

"The sky and earth and water, and whatever else is within them are egg-like, just as it were like the egg of a bird. The sky is arranged above the earth, like an egg ... and the semblance of the earth in the midst of the sky, is just like as it were the yolk amid the egg".¹⁹⁸⁷

TUONELA (THE UNDERWORLD)

Most Finns believed the lands beneath the ground were home to a civilisation of wizards, shamans and Lapps. Through these lands ran a brackish river, overgrown with weeds, dying trees and rotting vegetation. Manala could be found there, an isle of the dead ruled by Tuoni and Tuonetar, the god and goddess of the dead. The instrument of their great wrath was the dog Surma, a beast that brang people to an untimely or unpredicted end. Cold, frost,

THE DESOLATE FINNISH UNDERWORLD



death, all manner of sickness, decay and putrefaction originated from this realm. Spirits, demonic entities and giants lived out an arduous and wretched existence there.



THE ELEMENTAL REALM

The elemental gods of Latvia were presided over by the thunder god, Perkuons. Prevalent in their council were the elemental mothers. These included the "Earth Mother" (Zemesmate), the elemental air goddess (Vejasmate), The elemental fire goddess (Ugunsmate), the elemental water goddess (Udensmate), the sea goddess (Jurasmate), the goddess of the woods (Mezasmate) and the goddess of the fields (Laukomate).

THE UNDERWORLD

The ruler of this portion of the outer worlds was Velumate, the goddess of the dead. The "Forest Father", Mezateus, lived here as well, personifying the destructiveness of the forest. Herein resided the souls of the deceased, known as the *Velis*, as well as the favoured *majaskungs* who were guardians of the home, and the ancestral home hearths of their earthly kin. The *lietuvens* or souls of the "damned" were also held bound here, though on the odd occasion they briefly escaped the underworld and ventured forth upon the earth to carry out poltergeist-like activities and hauntings. Furthermore, three types of hags known as *ragana*, *spigena* and *lauma* preferred to inhabit the multitudinous swamps and bogs that characterised much of this place of foreboding.

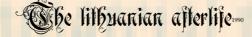
Most of the landscape was extremely desolate, for all plants were stripped of foliage, leaving a horizon of rotting, fire-blackened and hideously malformed forestry. Little sustenance existed in this netherworld, and its inhabitants hoped to survive by eating the slimy lichens and mosses that coated the rocky ground.

Most of their period of interment here consisted of trying to escape the clutches of the hags and two varieties of demons (called *velns* and *juods*) whose task it was to torment and devour the souls of the newly arrived. Since *juod* is believed cognate with *jew*, one might guess that the heathen Latvians had somehow been exposed to Manichaean or Magian doctrines, which portray the God of Israel as the face of Ahriman. Anti-jewish thought was present in *Rus*' also, mainly propagated through Church sources, with comments like, *"The devil holds Jews in his hands in the Abyss*".

Anyhow, those who brought food with them would find it invaluable in alleviating the pangs of hunger, and as a suitable form of bribe or barter amongst the residents of this place. The living could hasten the release of relatives from the underworld by offering up prayers and massive tithes of grain and meat to Velumate.

ZODIACAL REALMS

The pagan Latvians believed that the skies were home to the Sun, Moon and other known planets. As in Russia the celestial vault was divided up into the traditional signs of the zodiac, which were governed by Laime, the goddess of luck, and her two sisters, Dekla and Karta. These figures determined the fate of matter and every living thing, as created existence made its passage through space and time.



THE HEAVENS

The Lithuanian heaven was governed by the supreme god *Deivas*, and *His General, Perkunas*. Perkunas became the god of thunder by gaining the favour of his maker and was now the one most often called upon to protect the Lithuanians from marauding Rus' and Germans. Zemeninkas and Zemyna, the master and mistress of the earth resided there, together with Medeine, the mistress of the forest. All the Lithuanian gods were originally the souls of men and women who became deified by Deivas after their deaths. Stationed high above the earth, in the heavens, they hoped to maintain order amongst the *siela* (the souls who successfully made the climb). *Siela* could visit the lands of the Lithuanians to defend their relatives against evil spirits, demons, sorcerers and nether-beings, for it was only on this earth that evil things frequented.

The heavenly realm sat atop a great mountain, where even the clouds could not succeed in enshrouding its summit. Around this peak floated the Sun, Moon and the other heavenly bodies. This view of the holy mountain being orbited by the planets was also held by the Magi. Consider *Bundahishm V:3*;

THE MOTHER GODDESSES

THE MOTHERS AND FATHERS OF NATURE

LUCK GODDESSES AND THE ZODIAC

LITHUANIANS REACHED HEAVEN BY CLIMBING A MOUNTAIN "Of Mount Alburz it is declared, that around the world and Mount Terak, which is the middle of the world, the revolution of the sun is like a (circular) moat around the world; it turns back in a circuit owing to the enclosure of Mount Alburz around Terak. As it is said that it is the Terak from behind which my sun and moon and stars return again".

Gorbidden History of Europe - The Chronieles and Cestament of the Argan

In the Lithuanian scheme of things these planets were made by Deivas to maintain night and day, and to record the fate of all matter. The powers of these luminaries bathed both the heavenly mountain and the Earth.

According to the Lithuanians, there was no netherworld region but the earth itself. All about the land roamed *nelaikis* and *vaidulis* (both of which were types of malign ghosts), vampires, *vilkolakis* (werebeasts), *ragana* (hags), *velnias* (demons) and *milzinas* (giants), who made it their business to hunt down the people of the earth. Their governor was the demoness Giltine, the goddess of death.

When a person passed away, their soul began its climb up the treacherous inclines of the heavenly mountain. If the soul slipped and fell or was pushed off by vindictive entities, then the soul would slide down the mountain side and come to rest somewhere upon the earth. When the soul struck the Earth it was reborn again, newly reincarnated as a rock, flower, bush, lamb or tree. In this way existence was maintained, through the perpetual recycling of spirits who proved unable to make the climb. Even fire, air, water and earth spirits were soul-parts, according to their beliefs. This seems to have been a pagan Gnostic concept, though the similarity between the finer details of the Cathar heresy,¹⁹⁹¹ and the Lithuanian view of the afterlife are very amazing. The Neo-Manichaean Cathars held that the earth was Hell, and that unenlightened souls could ascend towards heaven only as far as the strength of their good deeds and level of enlightenment would allow. After a period of sojourn at these heights one was ensnared by the demons and dragged back to earth for reincarnation as something or other. On one hand the close-to-enlightened could expect to be reborn as a plant, while on the other hand the lascivious, drunken, meat-eaters of the world would inherit baser forms of animal life. But without having received the salvific Cathar spiritual baptism one was repeatedly doomed to fall back into our hellish world, a haven for the pestiferous demonic swarms of the material world.¹⁹⁹²

In Lithuanian tradition, our world is haunted by the souls of sorcerers, thieves, murderers, victim's of violent accidents, or suicides, and those guilty of serious wrong doings. When they died, the souls of the good kicked them off the mountain's precipices, preventing them from ever reaching the very summit of righteousness which would see them find eternal peace.

The Rus' realms of existence.

From the following myths drawn from Rus' pagan mythology, one can discern diverse, and perhaps even intertwined elements of the Magian and Neo-Pythagorean world views.

BOUYAN

Some pagan Rus' believed in Bouyan, a cluster of idyllic isles, otherwise known as "The Islands of the Blessed". And it was to this place that the good souls of some Slavs migrated after death, in the form of a swan or other such bird. These islands (which lay far to the West) floated in the ocean, on the backs of whales which swam into the Sunset. This Slav belief has a parallel in Neo-Pythagorean teachings on the Isles of the Blessed,¹⁹⁹⁴ in addition to a group of islands near Britain, which were once regarded by Britons as extremely holy.¹⁹⁹⁵

MESYATS, THE MOON

Some Slavs believed that certain souls journeyed to the moon after death. The Manichaeans perceived the Sun and the Moon as having a similar of role, serving as a final repository for the liberated light particles of the recently deceased, but only if they had been released from the bondage of the material world by a member of the Elect. Manichees originally drew this doctrine from Zoroastrian beliefs, which peg out a similar route to the heavens.

THE STAR BRIDGE TO PARADISE

The pagan Russians thought that souls entered a heavenly paradise called <u>Rai</u> by crossing over a star bridge. This bridge (and for that matter the Norse *Bifrost* bridge) parallel the bridge of *Kinvat*,¹⁹⁶ which in Magian lore sorted who could enter the heavenly city of Garodoman and who could not, for the bridge itself served as a trap for the wicked!

THE WORLD WAS HAUNTED BY UNHOLY SPIRITS

ISLES OF REPOSE FOR THE

THE BRIDGE TO HEAVEN

Just as the white Magi longed to enter Ahura Mazda's dazzling demon-proof sky-fort, that housed the souls of the faithful and the fravashi saints, the Slavs likewise believed they would enter <u>a celestial paradise that was guarded by a</u> <u>wall.¹⁹⁹⁷</u>

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It is probably no coincidence that Rai was not only the Russian word for paradise, but also the name of Zoroaster's birthplace, and a major Iranian city in Khvaniras, where the supreme patriarch of the Magian royal bloodline once had his throne before it was taken over by the Muslims.

Rod, Rozhanitsy and Kupala and the remainder of the celestial gods lived in the celestial realms beyond the star bridge. There they distributed food and meat to Moksha, who in turn portioned these out to the loyal and deserving servants of the creator gods. Tithes and sacrifices to these main gods were believed to bring greater sustenance and more bountiful harvests for one's own community.

THE TREE OF LIFE

Pagan Russians believed a World Ash held up the vault of the skies, spanning the distance between Rai (paradise) and the netherworld. All life, however small, was seen to draw sustenance from its sap in both this world and the next.

The Magi adored a similar tree, probably the Golden Ash, but also including the Manna Ash. The salvific *Haoma* grew from its branches, granting immortality to the drinker, and so bridging the gap between life and death.

There were other holy trees in pagan Rus', such as the birch, box, oak, lime, ash, willow, plum, cherry, apple and pear trees. Each individual species of holy tree was dedicated to a deity, and maintained within a grove. It is impossible to say whether or not the heathen Russians saw these other varieties as "The Tree of Life", but at the very least they were seen as holy.

Siberian shamans also believed in a tree of life, which held up the heavens. The souls of many shamans lived in its branches before they were born into the world.

THE GREAT MOUNTAIN

The pagan Slavs spoke of a great and holy mountain, whose slopes joined heaven, earth and the underworld. This mountain was traditionally identified as Mt Olympus, though in more ancient times it could have been one of the other main mountains of Iran, such as Albruz or Terak.

According to Slavic tradition the deceased ascended its lofty peak in order to step out into the supreme heaven of the good. At face value, this appears to have been an alternative means of reaching heaven, but in Magian belief one had to first reach the mountain summit in order to step onto the star bridge.

THE KINGDOMS UNDER THE WORLD

The Slav underworld was also known as the luxuriant lands of the thirty Kingdoms, and it was reached by entering a lofty mountain pass, then venturing down through a hole in the earth, down through labyrinthine passages and caverns. Thereafter the person had to traverse a lake of molten fire in order to reach the land of plenty. Within this legend one can perceive significant elements of Magian lore. By implication the Slavs also believed that they would go down to live in the Var once built by Yima to house the bodies of the faithful until the demise of the world by fire.

Then again the thirty kingdoms might have been a view of the hereafter held by black pagans, rather than the var. If so, this differed from how the white Magians saw the underworld. According to the white Magi, the black families (ie; evil doers, those who did not respect their family, those who were cowards, witches, traitors treasonous against their own tribe, those who stole from their friends and those who broke oaths) could all expect to end up in the deepest conceivable recesses of the underworld, unless they acquited their wrongdoings by making prayers, penances and the prescribed sacrifices, designed to make total amends before the very gods themselves. Deprived of the light and warmth of the Sun's beautiful rays, the lowest pits of the netherworlds seethed in a soup of darkness, full of malingering demons and shadowy souls.

A SACROSANCT TREE BROUGHT LIFE TO THE WORLD

A HOLY MOUNTAIN

Some went to live in Underground Kingdoms after their Death



KHORS AND THE 12 KINGDOMS

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THE ZODIAC

THE RUSSIAN ZODIAC

The zodiac originated in Babylon and olden Egypt, then entered the civilisations of India, Greece and Rome. The pagan Rus' were great believers in astrology, and based much of their lives on prognostications discerned from the planetary rotations within the zodiac. For the Rus', the zodiac was the embodiment of all goodness, the realm of Khors and his children (the princesses who ruled the twelve star signs), plus sunrise and sunset, his messengers (comets), and the Great Judges¹⁹⁵⁸ (the planets).

THE GOOD SUN: KHORS

Dawn's glow (Utrenyaya Zarya)

Sunset's glow (Vechernyaya Zarya)

The Morning Star Dawn's sister The Evening Star Sunset's sister

Handmaiden of Venyera (morning)

Handmaiden of Venyera (evening)

THE AURORAS¹⁹⁹⁹ Those who tend Khors' beloved golden chariot steeds

 THE SEVEN GREAT JUDGES

 Khors
 Mercuriy
 Venyera
 Mesyats
 Mars
 Yupiter
 Saturn

 SUN
 MERCURY
 VENUS
 MOON
 MARS
 JUPITER SATURN

THRONES OF JURISDICTION

Russian names for the zodiacal signs

Baran Bik Bliznyata Rak Lev Krilata Diva Vagi Vyedmid' Zmeinosyets Strilyets' Koza Vodnik Riba

KHORS ZODIAC-LORD

The mighty god Khors, a divine representation of the Sun as goodness and light, was also the maker of good fortune and the absolute ruler of the twelve realms of destiny (signs of the zodiac). Whilst his father Svarog (the heavenly smith who forged all that existed), held a firm grip on the elements, creation and growth, Khors himself determined what good things should be bestowed upon these living creations. Khors and his estranged wife Mesyats, the Moon, lived there with the other heavenly bodies, who were called the Great Judges, each of which presumably had primacy of jurisdiction over various parts of life. When travelling through any Sun-sign, these planets imparted their own judgements and verdicts upon those who dwelt upon the earth, beneath the umbrella of a specific lunar mansion, house or cosmic zone.

Svarog always had a fondness for humanity. He forged and arranged all matter into a coherent universe. The birth of each person was of much importance to him, for in commemoration of this event he laboured in the heavens, and made a star to celebrate their coming. When the planet Judges reached consensus that a person must perish, Khors reluctantly plucked out their star from the darkness and hurled it down upon the land. At the moment of impact, the person would die in the manner proposed by one of the Great Judges. The shock of the falling star's impact released the victim's soul, making it free to begin the last leg of its journey toward its final resting place, often in the Moon or Sun.

This belief is similar to that held by a group of holy men (perhaps druids) that inhabited islands near Britain. Plutarch recorded the visit of Demetrius to Britain while on an Imperial fact finding mission to these same islands.

"Shortly after his (Demetrius') arrival there occurred a great tumult in the air and many portents; violent winds suddenly swept down and lightning-flashes darted to earth. When these abated, the people of the island (the holy men) said that the passing of someone of the mightier souls had befallen. "For," said they, "as a lamp when it is being lighted has no terrors, but when it goes out is distressing to many, so the great souls have a kindling into life that is gentle and inoffensive, but their passing and dissolution often, as at the present moment, fosters tempests and storms and often infects the air with pestilential properties".²⁰⁰



The pagan communion of the Rus' Relaci, and its origins

The central act of worship in any white Magian community was attending a full Haoma ceremony, which transpired at the turn of the seasons. They did not however delineate their year into four parts as we do nowadays, though there were trends in this direction under Cambyses, who imported Egyptian calendrical peculiarities to the Persian one. Yet the Magi found it difficult to fully reconcile the two systems, and this led to the abandonment of these Egyptianisations. Around 441 BC the New Year was transferred to the vernal equinox, whereas according to the ancient Iranian calendar, the year started on the autumnal equinox. In those earliest times the year had ten months of winter and two of summer, which were still chilly, thus indicating that they formerly inhabited regions with latitudes as high as 60° North. Later, as they inhabited more southerly latitudes, their summer was found to have been of 7 months duration. The Avestan year, as with the Vedic year, was divided into two halves, with the turning points being mid-summer (maidyoshahem) and mid-winter (maidyarem).

Summer (which began in what we call spring and was divided into three parts, delineated by harvest, midsummer and high spring) and Winter (divided into two yâiryas).

In some cases the season names in Russian are related to the Avestan. Osen', the Russian word for "Autumn" is similar to the Slovenian, Czech and Serbo-Croat Jesen, the Bulgar Esenta (all of which mean "Autumn") and Jesenas (Serbo-Croat and Slovenian).2001 My feeling is that these terms are related to the Magian word Yasna, the Haoma ceremony, which might indicate that Haoma was made for the Slavs, in Autumn at least. In Old Icelandic we find the term Haust-blot ("the autumn sacrificial feast").200 Though one cannot prove a viable connection between the Norse and Slav autumn feasts, the pagan Norsemen and Russians held major ritual feasts during the same season. Zima, the Russo-Slavic term for "Winter" can be traced back to the Avestan Zimo, meaning "frost" or "Winter".2003 Yara was originally the Russian, Bulgarian, Czech, word for "Spring", and in a number of the Slavic languages it also related to spring bread or grain.2014 Its origin appears to be the Avestan Persian yara (year), which is found in the Gothic with practically the same meaning (yer: year). From them come the English word year.²⁰⁴ And as if this similarity isn't enough, the English word "mid-year" strongly resembles the Avestan maidyarem ("mid-year"). Two other names for the seasons do not have Avestan roots. Vesna, another Slavic word for "Spring" comes from the Old Indian Vasantas ("Spring"), and Leto ("Summer")2005 is only linked to other languages with difficulty. At these particular solstice and Fig 111.1. Medean drinking equinoctial gatherings the Magi traditionally dispensed libations of Haoma to the believers using ceremonial rhytons (horns). On other feast days devotees ate only dron bread, biscuits or buns.

The Haoma libation, which we will soon examine in detail, was truly a wondrous mixture, a marvel beyond marvels. It brought healing, long life, immortality and good fortune. It protected the faithful from demons, thwarted maelific witchcraft, and brought fertility to one's land and the herds that grazed thereon. In short, it was a recipe for every success, and in those days, what more could a person want?

At the seasonal Haoma assemblies it is believed that priests, blood-rulers and warriors were the only ones to drink the milk-based libation, while the rest of the mustered citizenry received libations commensurate with their station in THE AUTUMN FEAST

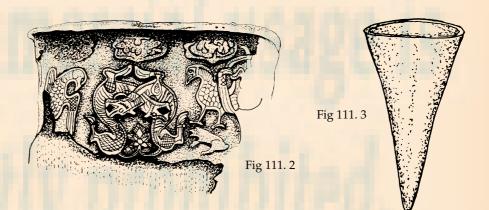
RUSSIAN TERMS FOR WINTER AND SPRING ARE TRACEABLE TO AVESTAN WORDS

HAOMA BROUGHT HEALTH AND PROTECTION TO THE FAITHFUL, THEIR CROPS AND STOCK

horn mount. Fig 111.2. Turkic-style drinking horn lip, Russia. Fig 111.3. Glass conical cup of a sort known to the Magians, but which are found in Rus' and Scandinavia.



Fig 111. 1



life. The lower classes - merchants, craftsmen, herders and soil-tillers drank mead and beer libations for the remainder of the festive year. The presence of Magian-style ceremonial drinking equipment in Russia and Scandinavia suggests that these linguistic similarities do indicate the performance of the Magian *Haoma* rite in certain areas of Central, Eastern, and Northern Europe.²⁰⁰⁶ Rhytons and glass conical cups *identical* to Magian and Assyrian ritual cups (Fig 111.3) have been widely excavated in Rus' and Scandinavia.²⁰⁰⁷ They were of local manufacture. Post-Sassanian drinking rhytons (obviously non-Islamic) have been found in Russia bearing a host of Turkic imagery (Fig 111.2). These no doubt belonged to Magians of the post-Islamic era, and must have been made by Magian exiles in Turkic lands, or by Turkish craftsmen. Nevertheless these were probably used by the faithful in Rus'.

SorbioSen History of Europe - The Chronieles and Testament of the Argan

Sow old is Saoma?

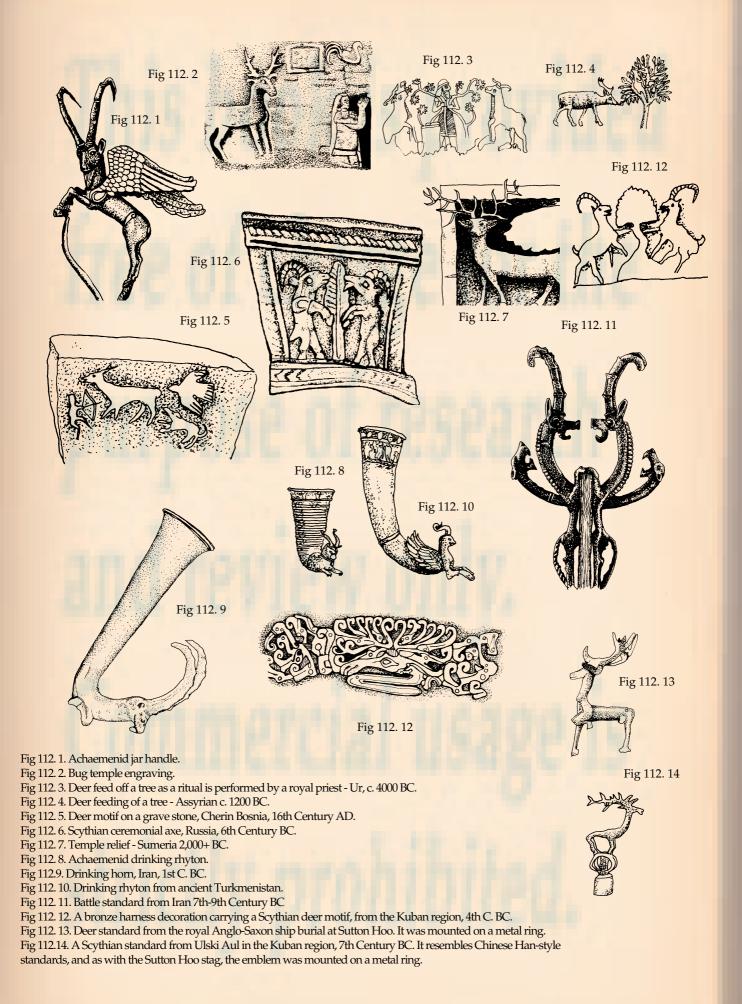
MILK WAS MIXED WITH THE HAOMA

COW'S MILK

HAOMA WAS THE VITAL COMPONENT OF THE LIBATION Motifs of ritual banquets attended by princely figures are common enough Mesopotamian, pre-Zoroastrian art and wall reliefs.²⁰⁸ They ear-mark a royal presence at most Iranian libation ceremonies, including the *Haoma*-mixing rites, perhaps even as early as 2,000 BC.²⁰⁸ Therefore *Haoma* was integrally linked with the kings, and already a focal religious performance in the Iranian, Medean and Babylonian region some time before Zoroaster's religion had even begun.²⁰⁸ So in order to gauge the antiquity of *Haoma* we must look further back in history to find a possible precedent. Herodotus noted that the "ziggurat"-building Bronze Age Scythian magicians and soothsayers of the steppes were already performing similar libations, but which were made of Mountain rue, heather, hemp and mushrooms, all soaked in holy spring water.²⁰⁹ This concoction was then pulverised in a mortar and then filtered to purify the juices, which were then further mixed with a given quantity of spring water and soured milk. The mixture sat in the sun for a while, allowing it to ferment. These processes completed, the sacred brew was ready for the congregation to consume.²⁰⁹ Lozko mentions that these ingredients were mixed in the same proportions as the Iranian recipe. So it would seem that Scythian priests partook of a *Haoma* ceremony of sorts, as early as the 6th Century BC. But, if the traditional timelines for the Zoroastrian texts are credible, then the Scythian "*Haoma*" rite was in a form that pre-dated the Zoroastrian version of the libation,²⁰¹⁰ and probably not *Haoma* in the true sense.

One very curious piece of the Scythian libation puzzle lies on the wall of an excavated stone temple at Bug, on the Dniester River in Russia. On a section of masonry we find a relief showing a priest of some kind, kneeling before a sacred tree.²⁰¹¹ Some have ventured to guess that it depicts a Volkhv performing a ceremony. Beneath the tree was a sacred deer, and a bird (perhaps a rooster) was perched on its branches.²⁰¹¹ The closest parallel to this sort of religious iconography can be found on Babylonian seals, or a wall at Persepopolis in Persia. Part of the wall depicts a Magian ritual libation procession in progress, with participants heading toward King Darius, carrying offerings, that included an antlered deer. The deer need not necessarily have been sacrificed, but might only have been brought to Darius to provide milk for the ceremony. Whatever the case we do not know whether this was a libation rite totally unrelated to Haoma, or a variant of the Haoma ceremony, possessing long-extant Mesopotamian features, which catered for the pre-Zoroastrian sensibilities of the rulers. If the Persian and Russian motifs were related, then based on this imagery it seems likely the rituals performed by this Russian pagan priest originated in ancient Babylon. Yet the accompanying written inscription places the building's construction as recently as the early 10th Century AD! It is quite unthinkable that millennia-old, Mesopotamian-style rites were taking place not too far North of Christian Byzantium during the early Middle Ages. Yet this seems to be the case. In figures 112.3, 112.4 and 112.12 you will note Mesopotamian images of two goats or ibexes grazing upon the foliage of a holy tree. This kind of artwork also appears on the head of a Scythian sacrificial axe dating to 6th Century BC (see fig 112.6), and noticeably Persian in style. The axe was unearthed in Russia, therefore indicating such religious motifs had some poignancy to the region's many soothsayers and prophets. The image, and the attendant religious connotations, had evidently traversed many long centuries to make it into Scythia. The Scythian example resembles an image on a Babylonian cylindrical seal dated to around 3,000 BC²⁰¹² (ie; contemporary with the age of Sumeria and Egypt of the Archaic period). The seal has a finely etched scene showing a priest performing a ceremony with two deer under a sacred tree (see fig 112.3), thus highlighting the supreme antiquity of the imagery. How these ancient Mesopotamian "deer and tree" images came to Russia is rather easily explainable. The concepts had either been in Russia since pre-Scythian times, or they were carried into Russia, and across Europe with





migrating Scythian royalty, who employed the stag as their sign of lordship.²⁰¹³ These were the very Scythians who were building ziggurat-like mega-structures on the Russian steppe even in the Bronze Age. And what is more, their ruling kings had long-standing contact with Assyria, Persia, Iran and the many Iranian tribes east of the Caspian.²⁰¹³ Elsewhere in Europe the stag appears as a royal emblem. Perhaps the Anglo-Saxon deer standard found in the Sutton Hoo ship burial (fig 112.13) possessed the same ancestry as the Russian examples. The stag emblem was connected with the Indo-Iranian Saka (stag) tribe.

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Whatever the case there seems to have been a relationship between the Assyrian and pre-Zoroastrian Iranian Magi, and even the Egyptian priesthood. This connection is readily observable in the emblem of the solar disk. A number of Babylonian and Assyrian seals and monumental friezes have depictions of the winged solar disk that in time became a Magian representation of Ahura Mazda in his chariot of solar brilliance.²⁰¹⁴ Obviously these solar disks predate the formation of Zoroastrianism, so I suspect Assyrian priests were responsible for introducing the "deer and tree" insignia to the Persians, and the solar disc to both the Persians and Egyptians. Now if this was so, then it is just possible that a deer's milk libation ceremony arrived in Russia with the Iranian Magi, Magi who had themselves in ages past been greatly influenced by the Babylonian priests. It is impossible to guess the age of the deer's milk libation, but it appears to have been taking place in Iran and Mesopotamia prior to the arrival of the Aryans and their Vedic *Soma* rituals in Europe c. 1,900 BC. And if the imagery found on a grave (or perhaps even altar) stone from Cherin Bosnia (fig 112.5) is anything to go by, the stag continued to be a powerful image in the Balkans, even into the Renaissance period, when these stecci stones are thought to have been made.

Deat plant was haoma?

The Russian Volkhvy Magi may not have used a conventional Iranian or Scythian cow's milk base for their libation, but then again the Magi might not have done so either. *Yasna X:13* mentions that milk must be mixed with the *Haoma*, but it doesn't specify what type. Perhaps any milk was suitable, be it that of a goat, a cow or horse.

In Sassanian times holy milk was called *gaus givya* (literally "cow's milk"), *giv*, and the sacred butter *kum* or *gum*.²⁰¹⁵ We find no Avestan or Pahlavi equivalents for the Slavic *moloko* ("milk"). However I have noted an apparent connection between *jivya* (meaning "fresh milk", or "living") and the pan-Slavic *zhivot* ("life").²⁰¹⁶ From such an etymology comes the Russian word for "an animal" *zhivotnoe*. It is my guess that *zhivotnoe* originally described their herds of stock, especially the auroch. These were the beasts who gave them milk, which the Persians called *jivya*.²⁰¹⁶

The massive, long-horned aurochs of the Russian steppe were without question descended from stock once raised and imported into the region by Magian pastoralists. The Russian word *tur* ("an auroch") is related to the Avestan Persian *staora* ("huge, horned cattle").²⁰¹⁷ From this we get the English word "steer", which came via the Gothic *stiur*.²⁰¹⁷ The ancient Russians no doubt obtained fresh milk from these herds. As it happens the English word *cow* is closely related to the Avestan *gao* ("a cow").

However unrelated it might be there was a pagan Rus' word *kumys*²⁰¹⁸ which meant "a drink of fermented mares milk", which was also related to Mongol, Kazakh, Uighur and Tatar words meaning "to stir". We might therefore consider the frequent use of mare's milk. More certain is the use of sheep's milk, which was dispensed during holy banquets, and indeed mare's milk, which was very popular.²⁰¹⁹ This milk provided spiritual protection;

"Those who shall cause this renovation in the existences (the High-priests devoted to Sraosha), they are observant, little afflictive in tormenting, and fully mindful, so that, when milk reaches them, they thoroughly digest it ... they have no fear ... nor yet do they mention false and irreverent statements concerning those who are righteous". 200

We know that an extract from the *Haoma* plant provided *the one indispensable ingredient* of the *Haoma* the libation, for the *Haoma* plant itself was the fountain of the ritual's efficacy.²⁰²¹

Nowadays Parsees regard pomegranates as *Haoma*, but ironically this plant does not even fit the descriptions of *Haoma*, provided in the Magian texts. Despite the fact that a decoction of its skin is alcoholic in nature, the Parsee libation is clearly not the original *Haoma*, but only an emulation of it. So it appears that the Magi lost contact with the original *Haoma* plant. The need to use a *Haoma* substitute may have eventuated from their exile from Iran to India, from snowy peaks to scorchingly hot southern climate. Perhaps *Haoma* couldn't be grown in India for climatic reasons, perhaps their *Haoma* trees were decimated in Iran (chopped down by the Muslim invaders), or perhaps the exiled Magi were cut off from their traditional sources of *Haoma*, prevented from being able to obtain it

THE SACRED SUBSTANCE WAS DECANTED INTO MILK

Gothic and English words for cattle are close to the Persian

EURASIANS NORMALLY DRANK MARE'S MILK

Modern Zoroastrians use pomegranates from distant sources by a combination of political factors (Muslim control of their homelands) and geographical isolation. You may recall that on p. 263, I equated the *Haoma* with Ash trees of Genus *Fraxinus*. I did so on the strength of a Magian ritual term which has survived in the Russian, and which related to the making of *Haoma*. Added weight is given to the theory by the resemblance of these trees to the Magian *Haoma*, not to mention a Magian presence in Russia, and European folklore attesting to its holiness. So we will begin to scrutinise the various points which support this hypothesis, by examining the Holy writings of the *Avesta* and the *Pahlavi* texts to see what else we can glean

What is not haoma!

In the search for *Haoma's* secret identity it is helpful to know what might be *Haoma*, and what was definitely *not Haoma*. *Bundahishm*²⁰²² makes mention of various fruits. Grapes, pomegranates, apples, lemons, peaches, apricots, pears, mulberry, figs, quinces and plums can be excluded from our search for the *Haoma*, since they were referred to in as though they were simply plants, and certainly not the *"mighty Haoma, who splits the skulls of the Daevas"*.

Opium poppies grew abundantly in the heartlands of Thessaly and Bulgaria, just as well as they did in India, Cambodia and Burma. But any suggestion that *Haoma* was the milk of the opium poppy can be discounted because it doesn't fit the description of a tree.

Academics currently believe that Ephedra was *Haoma*, mainly because Russian archaeologists discovered large stores of hemp and ephedra at the fortified Margiana temple site. However, by comparing Magian scriptural references of *Haoma* with taxonomic data on Ephedra, we quickly see that this theory is still left wanting.

True, many species of Ephedra can be found in Western Europe and right across Asia, as far away as China. But it is normally described as a shrub, usually under a metre in height, but in some cases it reaches two metres. Its fruit varies from red to yellow, and this detail provides our first clue that ephedra is not *Haoma* itself.

Distinctly significant Magian scriptural stanzas about *Haoma* include "Grow (then) because I pray to thee on all they stems and branches, in all thy shoots (and tendrils)", and "the archangels framed together a stem of Hom the height of a man, excellent in colour, and juicy where fresh". Here a stem (which obviously forks out of a branch) can be as tall as a man. What then can we say about the length and girth of the branch that gave birth to it? ... what then can we say about the size of the tree from whence these branches grew? Then we read ... "We worship the yellow lofty one; we worship Haoma who causes progress, who makes the settlements advance; we worship Haoma who drives death afar; yea, we worship all the Haoma plants". Obviously a tall yellow tree is being described rather than a shrub, or, heaven forbid, a mushroom like fly agaric.

Difat we do know about haoma

The writings of the Magi gave praise to *Haoma*, the source of their immortality, vitality and health. They describe its mystical qualities, its general appearance, and the means by which it was processed during the ritual order. Pay particular attention to the underlined scriptural references, because they highlight significant clues as to the *Haoma's* true form.

"Let the Demon-gods and Goddesses fly far away from hence, and let the good Sraosha make here his home! (And may the good Blessedness here likewise dwell), and may she here spread delight and peace within this house, Ahura's, which is sanctified by Haoma, bringing righteousness (to all).

At the first force of thy pressure, O intelligent! I praise thee with my voice, while I grasp at first <u>thy shoots</u>. At thy next pressure, O intelligent! I praise thee with my voice, when as <u>with full force of a man I crush thee down</u>.

I praise the cloud that waters thee, and the rains which make thee grow on the summits of the mountains; and I praise thy lofty_ mountains where the Haoma branches spread.

This wide earth do I praise, expanded far (with paths), the productive, the full bearing, thy mother, Holy plant! Yea, I praise the lands where thou dost grow, <u>sweet-scented</u>, <u>swiftly spreading</u>, the good growth of the Lord. O Haoma, thou growest on the mountains, apart on many paths, and there still may'st thou flourish. The springs of Righteousness most verily thou art, (<u>and the fountains of the ritual find their source in thee</u>)!

Grow (then) because I pray to thee on all they <u>stems and branches</u>, in all thy <u>shoots (and tendrils)</u> increase thou through my word! Haoma grows while he is praised, and the man who praises him is therewith more victorious. The lightest pressure of thee, Haoma, thy feeblest praise, the slightest <u>tasting of thy juice</u>, avails to the thousand-smiting of the Daevas. HAOMA WAS NOT A COMMON FRUIT

IT WAS NOT AN OPIUM POPPY

Ephedra was sometimes associated with the libation, but it was not Haoma

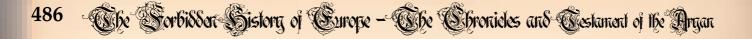
EPHEDRA AND FLY AGARIC CANNOT BE IDENTIFIED AS HAOMA

HAOMA, THE SOURCE OF IMMORTALITY

IT CHASES AWAY THE DEMONS

IT GREW ON MOUNTAINS

HAOMA HAD STEMS, TENDRILS AND BRANCHES



IT HEALED AND TAUGHT

THERE WERE MANY KINDS OF HAOMA

Haoma was to be mixed with milk

WOMEN HARVESTED THE HAOMA



Fig 113. In Magian tradition, the devil and his serpentine accomplices chewed the haoma tree (ie; the Ash) to death, by gnawing on its roots. This engraving from Sweden shows a dog eating the roots of the Ygdrassil ash, the world tree. There may be a connection between the two myths. The above image is normally interpreted as depicting a deer who grazed on the Ash.

3.

7.

8.

Wasting doth vanish from that house, and with it foulness, whither in verity they bear thee, and where thy prise in truth is sun, the drink of Haoma famed, health-bringing (as thou art). ((Pazand) to this village and abode they bear him.) <u>All other toxicants go hand in hand with Rapine of the bloody spear</u>, but Haoma's stirring power goes hand in hand with friendship. (<u>Light is the drunkenness of Haoma</u> (Pazand)).

Who as a tender son caresses Haoma, forth to the bodies of such persons <u>Haoma comes to heal</u>....<u>And taught</u> (by implanted instinct) on every side, <u>the bounteous birds have carried thee to the Peaks-above-the-eagles, to the mount's extremest summit</u>, to the <u>gorges and abysses</u>, to the heights of many pathways, to the snow-peaks ever whitened.

There, Haoma, on the ranges dost thou grow of many kinds. Now thou growest of milky whiteness, and now thou growest golden; and forth thine healing liquors flow for the inspiring of the pious.²⁰²³

Here *Haoma* is described as several species of tree which provide an intoxicant of some kind; a holy inebriation that did not impart a heavy stupor, but a light and joyous giddiness.

So terrify away from me the (earth's) aim of the curser. So terrify and crush his thought who stands as my maligner......With manifold retainers dost thou, O Haoma, endow <u>the man who drinks thee mixed with milk</u>; yea, more prosperous thou makest him and more endowed with mind.... I renounce with vehemence the murderous woman's emptiness, the Gaini's (Geh), hers, with intellect dethroned. She vainly thinks to foil us, and would beguile both Fire-priest and Haoma; but she herself, deceived therein, shall perish. And when she sits at home, and wrongly eats of Haoma's offering, priest's mother will that never make here, nor give her holy sons!......Thereupon spake Zarathustra: Praise to Haoma Mazda-made. Good is Haoma, Mazda-made. All thy plants of <u>Haoma</u> praise I, on the heights of lofty mountains, in the gorges of the valleys, in the clefts (of sundered hill-sides) cut for the bundles bound by women. From the silver cup I pour thee to the golden chalice over. Let me not thy (sacred) liquor spill to earth, of precious cost."....These and thou art mine, and forth let thine exhilarations flow; bright and sparkling let them hold on their (steadfast) way; for light are thine exhilarations, and flying lightly come they here. Victory-giving smiteth Haoma, victory-giving is it worshiped; with this Gathic word we praise it......We worship the yellow lofty one; we worship Haoma who causes progress, who makes the settlements advance; we worship Haoma who drives death afar; yea, we worship all the Haoma plants. And we worship (their) blessedness, and the Fravashi of Zarathustra Spitama, the saint".²⁰²³

The following is a precis of these, and many other aspects of the Haoma, both physical and spiritual

- Haoma was cut, picked up by the shoots, forced down into a metal mortar, then crushed with very great effort.²⁰²⁴ The attached foliage had to be sufficiently rigid to allow for this kind of treatment. After being gathered together in a bundle and trussed up with a holy Kustik belt, Haoma must still have contained firm pith, because it still needed a good pounding in the mortar, to get the very last drops of "saving essence" from it.
- 2. A stem of *Haoma* could be over 1.5 metres long, for "the archangels framed together a stem of Hom the height of a man, excellent in colour, and juicy where fresh".²⁰²⁵
 - The statement "the Hom was provided with a mouth, where it was suitable, and sap constantly oozed from the Hom where it was moist"²⁰⁰⁵ is, I believe, a reference to "mouths", ie; splits appearing in the bark of the Haoma tree as it is heated, and from which issues sappy gum.
- 4. Haoma had a sweet scent, took root and grew quickly.2027
- 5. It had many roots, stems, branches and tendrils,²⁰²⁸ and prospered in the snow.²⁰²⁹
- Haoma had different species,²⁰³⁰ "Now thou growest of milky whiteness, and now thou growest golden; and forth thine healing liquors flow for the inspiring of the pious".
 - Haoma branches were kept in people's homes, to bring prosperity to the householders.²⁰³¹
 - Haoma grew yellow and tall, 2032 covered in golden flowers. 2033



- 9. The Haoma tree thrived on excessive water, had branches and grew mainly on mountains.²⁰⁰⁸ "I praise the cloud that waters thee, and the rains which make thee grow on the summits of the mountains; and I praise thy lofty mountains where the <u>Haoma branches</u> spread".²⁰³⁴
- 10. Haoma had to be mixed with milk;²⁰³⁵ "O Haoma, endow the man who drinks thee mixed with milk; yea, more prosperous thou makest him, and more endowed with mind".²⁰³⁶
- 11. Haoma juice was poured from a silver chalice into a golden one.2037
- 12. During the ceremony the sacrificial meat was cooked in a cauldron.²⁰³⁸
- 13. Haoma was the enemy of the great harlot (of the black witches and sorcerers).2039
- 14. It was also hailed as the dragon slayer the enemy of the Dragon, the great serpent Ahriman.²⁰⁴⁰
- Haoma unleashed potent mystical forces, which battled the devil and the whore;
 "At the aroused and fearful Dragon, greedy, and belching forth his poison, for the righteous saint that perishes, yellow Haoma, hurl thy mace!".²⁰⁴¹

"At the (murderous) bludgeon-bearer, <u>committing deeds unheard of</u>, blood-thirsty, (drunk) with fury, <u>yellow Haoma</u>, hurl thy mace!".²⁰⁴²

"<u>Against the body of the harlot</u>, with her magic minds o'erthrowing with (intoxicating) pleasures, to the lusts her person offering, those mind as vapour wavers as it flies before the wind, for the righteous saint that perishes, <u>yellow</u> <u>Haoma</u>, hurl thy mace!".²⁰⁴³

17. The Magian people longed for the coming of their beloved Saviour, Sraosha. At every *Haoma* pressing they prayed for his spiritual presence, during the performance of the rite. *"Let Sraosha (Obedience) be here present for the sacrifice of Ahura Mazda, the most beneficent, the holy, who is so dear to us as at the first, so at the last; yea let him be present here"*.²⁰⁴⁴

Let's revisit what the Magian texts stipulated: In the Iranian homeland the revered plant grew best on lofty, snowy mountains. It was a hardy tree that thrived in cold climates and water-logged soils. *Haoma* was also a leafy plant, sometimes white in colour, and sometimes yellow. Either it periodically changed its coloration, through the autumnal jaundicing of its leaves, or the emergence of either white or yellow flowers. Generally it seemed to be yellow. Perhaps the yellowness signified the Ash's overall appearance; the glowing radiance of its golden foliage as the sun hits it. Thus it was yellow overall; yellow leaves and blossoms, with considerable tendril growth.

Remembering the linguistic association between the Magian *Yasna* rite and Ash trees, which is inherent in the Russian words *Yasen* and *Yasna*, all that remains is to identify which of two ash genii the *Haoma* belonged to, by a process of elimination. *Haoma* trees didn't look red as the *Soma* and European Mountain ash do. *Haoma* was yellow and devoid of fruit. Therefore *Haoma* could not have belonged to genus *Sorbus*. All that leaves is the other group of ashes, known as genus *Fraxinus*, which is indigenous to Europe and south-west Asia, Iran and Turkey especially. They do grow in India, but only in at heights of the Himalayas.

That *Haoma* came in three kinds is of exceptional interest, for the same is true of genus *Fraxinus*. These variants of the *Haoma* might be equated with the following species;

Fraxinus Ornus

This species of Ash, strangely called the *Manna Ash*, could be worthy of the *Haoma* title, simply owing to its common folk name. *Fraxinus Ornus* has white blossoms which give off a lovely scent.²⁰⁴⁵

Fraxinus Excelsior Aurea The best candidate for the *Haoma* tree is the Golden Ash, which would certainly be a fitting title for any plant that is supposed to represent the radiant brilliance of Ahura Mazda. The Golden Ash grows to around 15 metres, turns yellow during the autumn, and has tendril-like branchlets, but in winter time they develop dark buds. At that time of year its bark turns a luxuriantly golden colour. It also has yellow flowers which give off a sweet fragrance, and has winged seeds.²⁰⁴⁵

A MOUNTAIN TREE

BRANCHES

MILDLY INTOXICATING, BUT IMPROVED THE POWERS OF THE MIND

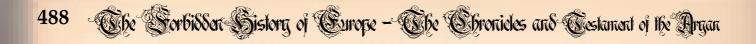
HAOMA ATTACKED EVIL

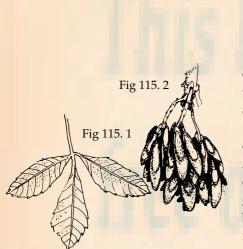
Associated with the Messianic redeemer

ASH TREES



Fig 114. Manna Ash





Fraxinus Excelsior

Fig 115. 1. The leaves of genus *Fraxinus*. Fig 115. 2. An example of the plentiful seedbearing tendrils of the *Fraxinus*.

THE GOLDEN OR MANNA ASH

MISTLETOE

DRUID'S PLANT

Powers Acknowledged IN EUROPE AND ASIA The European Ash called *Fraxinus Excelsior* is spread throughout much of Europe and the Caucuses, and appears similar to the *Aurea*, but grows to much greater heights.²⁰⁴⁵

Like *Haoma*, the *Fraxinus* Ash family are hardy plants, which grow quickly due to their extensive root system. They grow to a fair height, and don't suffer much from damp or waterlogged soil. Most of the *Fraxinus* Ash trees therefore fit the description of *Haoma*, rather admirably.

Haoma was first and foremost a type of alcoholic libation produced using liqours ceremonially extracted from the *Haoma* tree. This is yet another vital clue. The bark of the *Fraxinus* genus contains a monosaccharide called *Glucoside Fraxin*, which exudes from the bark once scored, and by inference, if smashed in a mortar. And it is no ordinary exudate. The sappy gum of the Manna ash (*Fraxinus ornus*) is essentially alcoholic in nature, 80 per cent mannitol to be more precise.²⁰⁴⁶ Some Sicilians still make an alcoholic draught from it.²⁰⁴⁶ The same sap freely flows from *Fraxinus Excelsior* and *Fraxinus Excelsior Aurea* resin, forming as a white crystalline coating in hot conditions leaving a powdery substance.

That the Magian term *Yasna* is related to the Russian words for the Ash and indeed gum, nicely encapsulates the hypothetical significance of the alcoholic gummy ash resin in the *Haoma* rites. Additional evidence for an association between the Russian word *yasen'* with genus *Fraxinus* comes from what one would think an unlikely source. *Yasen'* appears in the Celtic linguistic subfamily as *Onn-en*, or the proto-Celtic *osna*, which meant genus *Fraxinus*.²⁰⁴⁷ A more distant relative of *yasen'* is the Old Icelandic *askr* (the Ash).²⁰⁴⁷ The presumed proto-Slavic form of *yasen'* was *asen'*, which was in turn related to the Lithuanian and Latvian *uosis*, not to mention the Old Prussian *uoasis*, the Latin *ornus*, as well as the Greek.²⁰⁴⁷ Such a correlation stretches back to the Indo-European intrustions.

Ashes of genus *Fraxinus* were renowned for their healing virtues in both Ireland and Scandinavia.²⁰¹⁸ *Haoma* too shared out this life-sustaining gift. So revered were the *Fraxinus* ashes that the Norse world tree Yggdrasil is regarded as being of that genus.

Nowhere is *Haoma* described as a fruit. Past commentators have postulated that *Haoma* was a variety of mountain grass, but I believe the references to twigs and branches, puts *Haoma* firmly in the category of a foliage bearing tree. Therefore, on the balance of probabilities, the European Mountain Ash was used to make the Aryan *Soma*, whereas the Iranian Magi used portions of the Manna or Golden Ashes to make *Haoma*. Should this prove to be correct, this evidence is of immense spiritual significance to all modern Hindus and Parsees, the identities of their respective long lost plant-gods of eternal life revealed at last, after century upon century of total obscurity.

Dolden mistletoe

One additional form of *Haoma*, perhaps even the best kind, was a parasitic species of flora brought to the *Haoma* tree by birds. Such a plant might be mistletoe (*Viscus Album*, a parasitic plant which grows all year round),²⁰⁴⁹ which in the Russian was called *omela*.²⁰⁴⁹ Variants of the word *omela* are found throughout Slavia and the Baltic, but do not appear to have been shared elsewhere in Europe.²⁰⁴⁹

The association between mistletoe and the Druids is so well known, as to require little or no comment. Suffice to say that it was called *druid's-plant* (ie; the Magi's plant), and like *Haoma* was held in deepest reverence, especially for its qualities as a universal cure-all. It was cut from the an oak tree with a ritual sickle, and caught below in a sheet, lest it strike the ground. As you will recall we have already examined numerous shreds of evidence which allude to a Magian presence in Celtic Gaul, Britain and Ireland. Identifying Mistletoe as a form of *Haoma* might be yet another link in this chain.

It would be wrong to place mistletoe's pagan spiritual roots in the Druidry alone. The supposed curative powers assigned to the mistletoe are recognised throughout much of Northern Europe and Asia, even as far away as Japan.²⁰⁵⁰ That the Celtic druidic priesthood developed a fondness for mistletoe via oriental connections, is signposted by an ancient druidic affinity with the East, in particular Galatia, Turkey. Unless the mistletoe has actual pharmacological properties, the widespread incidence of its veneration is suggestive of an archaic teaching about its efficacy in healing, a teaching spread throughout Europe and Asia.

The mistletoe and its many virtues might have been related to the sun, for it was frequently harvested at Midsummer.²⁰⁵¹ The Swedes deemed it imperative to cut mistletoe during the Summer solstice.²⁰⁵¹ And in England it was recorded that after cutting mistletoe from a trunk, one should thrice circumambulate the tree upon which it thrives, in the direction of the sun.²⁰⁵¹This being done, the mistletoe became a weapon against black magic, and guarded the bearer against wounding.²⁰⁵¹

In Switzerland, folk obtained mistletoe "when the sun is in Sagittarius" by breaking it off with an arrow shot, and seizing ahold of it with the left hand before it hits the ground.²⁰⁵² In one part of that country they called it "thunderbesom", that is a *besom* that was brought down from heaven by lightning.²⁰⁵³ As mentioned the word *besom* may be related to the Magian word *Barsom*, a broom-like bundle of wands used during the *Haoma* ceremony, which were able to procure magical effects when used in conjunction with one's prayers.

Mistletoe certainly had a pan-European following; Italy, Sweden, Bohemia, Austria, England, France and Scotland are just a few of the places²⁰⁵⁴ where they deemed it sacred, or at the very least beaming with magical, healing, and spiritual power. Tradition has it that mistletoe preserved dwellings from intentional or accidental arson, and even extinguished fires.²⁰⁵⁵ This last detail might be related to mistletoe's use in a holy libation (namely *Haoma*) that was used to douse the holy flame during the *Yasna* rite.

The Danes held in far greater esteem mistletoe that had sprouted on the uppermost crown of a rowan tree.²⁰⁵⁶ The mistletoe in this case was far more potent than it would otherwise have been, had it been found on another species of host.²⁰⁵⁶ The Swedes and Germans beheld mistletoe as immensely protective against the onslaught of witchcraft.²⁰⁵⁶ What garlic was to vampires, mistletoe was to baleful magicians.²⁰⁵⁶ Again, this is yet another property shared by both mistletoe and *Haoma*.

The following pagan riddles, which were collected in the Volga region last century, obviously concerned a highly sacred Russian pagan ritual.

"There stands a tree, and in the tree sits a dove, and under the tree is a tub - the dove plucks the flower (or growth) from the tree, pours it into the tub - the leaves from the tree grow no less in number, and it cannot fill the tub".²⁶⁷

"There stands a post (stolb) and on the post is a flower (or growth), and under the flowers (or the growths) is a cauldron, and above the flowers (or growths) is an eagle (the bird-tsar'), - it breaks off the flowers (or growths), and throws them into the cauldron, the flowers (or growths) never grow less, but they don't fill the cauldron".²⁵⁷

In both riddles produce is removed from the tree to be placed in either a tub or cauldron, but the tree's foliage does not diminish. What seems to be described here is the removal of a parasitic plant from an oak tree. Considering the legendary association between the oak and mistletoe,²⁰⁵⁸ the riddles might therefore have described the harvesting of mistletoe, or perhaps even flying-rowan from the host oak.

According to local tradition in Ryazan, the word *stolb* ("a post") also refers to "a post that changes into an oak tree",²⁰⁹ so in all likelihood the post referred to here was really an oak tree. In Chapter VIII, I discuss the possibility that some carved idols and posts can regrow their own root systems under the right conditions, and revert to a tree, albeit one with carved religious insignia

A clue as to how mistletoe was supposed to be removed might be found in another of the Russian folk riddles connected with those above. *"Cut it without a knife, kill it without an axe"*.²⁰⁶⁰ Accordingly it was proper to remove the mistletoe by whatever means except a knife or axe. Hence the use of a sickle or arrow.

In such an oak tree sat a bird that was praised, and she would leave neither the Tsar', nor the Lithuanian king.

A possible point of origin for these widely-travelled mistletoe customs might be found in Magian scripture. Zoroaster's father harvested an eminently powerful form of golden *Haoma*, which grew in a bird's nest at the top of the tree, but only after having thoroughly washed his clothing.²⁰⁶¹ He surrendered all the *Haoma* that he had cut from the tree to his wife, and she acted as a guardian for it, presumably keeping it in the family home.²⁰⁶¹ Such passages are reminiscent of the way druids collected mistletoe.

"(The angelic Fravashi hero) Vohumano seized one of those birds by both legs, and the other by one; he also brought them that Hom, and gave it up to them there, on that tree within their nest".²⁰⁶²

Birds brought the haoma down from

HEAVEN

MISTLETOE WAS REVERED THROUGHOUT EUROPE

A REMEDY AGAINST UNHOLY WITCHCRAFT "And <u>that</u> (particular) Hom was connected with that tree; and on the summit of that tree, <u>there where the nest of the birds</u> was, it grew constantly fresh and golden-coloured".²⁰⁶³

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"And <u>that</u> Hom (Haoma) was also seen by him, when <u>it had grown on that tree</u>, on the inside of the nest. Then Porushasop thought thus: "It is for me, really to produce to proceed and, even as there is no reaching by me up to that Hom, <u>that tree</u> <u>must be cut down</u>, for apart from that, O Hom of Ahura Mazda! thou seemest fresh, so that the benefit of something from thee will be advantageous".²⁰⁶⁴

Then Porushasop walked on and washed their clothes acquiescently, and here a great wonder was manifest to Poirushaspo. About this it says that, all the while that Porushaspo washed their clothes, Vohumano then proceeded from the uppermost third of the tree unto the middle of it, whereon it was the desire of Porushaspo to be conveyed. Then Porushaspo having washed the clothes, walked up to it and thereupon gathering up the whole of that Hom. All of it was then also appropriated by him through assistance like that of that archangel^{77,2064}

The growth described in this Magian text sounds suspiciously like mistletoe. Its seeds are digested by birds, but proceed unharmed from their bodies via droppings. When the droppings fall on the branches of a susceptible tree, such as the oak, linden and apple trees, hawthorns and the like, or even a bird nest, the mistletoe takes ahold of the host plant by burying its roots into the tree bark, often on the underside of the boughs. Mistletoe has golden leaves and berries that wrap around the boughs of the host.

As a side note, I've found Ash seedlings growing in my roof gutter They had been carried there by wind or birds, and were positively thriving. They do not appear to have rooted themselves on nearby trees though.

Other exceptionally crucial features of Magian religion appear in the passages which immediately follow the

Haoma gave life to the world

above *Dinkard* extract. When rain fell on the trees and other plants the archangels (in the form of holy water which had rained from heaven) descended from heaven onto their branches, bringing with them the *nature* of Zoroaster. *"About Khurdad and Murdad bringing the cloud-water down in a compassionate manner ever anew, drop by drop, and completely*

warm, for the delight of sheep and men, and - with as much seed as the roving of two rampant bulls would thereby cast upon the plants which have grown, all of every species - they are casting it upon those other plants at that time, even upon the dry ones; and the nature of Zoroaster came from that water to those plants".²⁰⁶⁵

The sanctity of this water (ie; the holiness of Zoroaster) then passed on to white cattle, to the milk of prodigies.

"....Porushaspo drives six white cows, with yellow ears, up to those plants. And here is manifested a great wonder, such as revelation mentions thus: Two of those cows, unimpregnated, had become full of milk, and <u>the nature of Zoroaster came from</u> the plants to those cows, and is mingled with the cows' milk; it is owing thereto that Poroshaspo drove those cows back. Then he said to his wife Dudaub, O Dukdaub! in two of those cows, which are unimpregnated and have not calved, milk has appeared; do thou milk those cows and of any embodied existence whatever". And Dukdaub arose and, taking that pail of hers which had a four-fold capacity, she also milked from them the milk which was in them, and a great part of what they gave up to her she had to throw away; and the nature of Zoroaster was in that milk".²⁰⁰⁶

The passages are self-explanatory. The *Haoma* libation bestowed the nature of Zoroaster upon the drinker (in this case Zoroaster's mother), via the milk, which had in turn absorbed his nature from the heavenly rain. It is presumably for this reason that *Haoma* divested the powers of prophecy. In this section of revelation, the wife of Porushaspo drank the libation of milk and *Haoma*, and the child Zoroaster formed in her womb as a result. That she went on to discard the extra portion of milk is perplexing, considering that demon-worshippers were known to have done so. Unless of course it was poured into the holy fire, which is not stipulated in the text. *Dinkard* further speaks of the means by which Zoroaster's spirit entered material existence in the earthly body that formed in his mother's uterus.²⁰⁶⁷

THE CREATION PATHWAY

Within these scriptural references one can perceive what could fittingly be termed the "creation pathway"; the means by which a human being was conceived. Their scriptures do not elucidate whether or not this pathway

THE NATURE OF ZOROASTER ENTERED THE MILK



applied only to Zoroaster, or to the creation of prophets and spiritual heroes, or to all human beings. The Magi had a reasonable understanding of human gynaecology, and clearly believed that life came into being through the intermingling of the male and female seed within the womb.²⁰⁰⁸ But if we take it that Zoroaster's "creation pathway" was similar to that of the faithful we can make some vital inferences. In order to create a person three things had to be formed separately: the *glory* of the being, the *guardian spirit* of the being, and lastly, the *nature* of the being. These three sub-elements only became fused together the moment the mother-to-be drank *Haoma*. At that moment one of the faithful was conceived.

This soul, which had been formed by the heavenly lord Ahura Mazda in deepest antiquity, came down into the world along a specific route. Its glory entered the being's germ, then onto the endless light, then to the sun, and then the moon, and then to the stars, and then to the fire in the house of the mother who will bear the child.2009 Thus a being's glory came upon the mother-to-be through close contact with the home-fire. In the account of Zoroaster's conception, the mightiest of angels conversed, asking if the intended mother-to-be had been spotted, and was ready to conceive.2070 With the mother located, the guardian spirit was carried down through the light of God to the earth by the angels, and implanted into the Haoma.2011 Water and vegetation consumed by the mother formed the being's physical body.²⁰⁷² The nature of the being entered water from heaven, which, in droplets, landed on the grass and other vegetation. Angels herded heifers to the area, and they ate of the plants. The nature of the being was thence transferred into the milk of their udders.²⁰⁷³ By mixing the cow's milk (containing the nature of the being) and Haoma (which contained the being's guardian spirit), the nature and spirit of the being combined with the being's glory, which already resided within the mother, having thus far been previously implanted in the mother by the homehearth. For their part the demons and Ahriman's earthly servants could thwart the creation of beings by breaking the soul pathway. If they could extinguish fires they destroyed the glory of a potential being and the flow of descendants from that house fire. By stealing cow's milk, mutilating a cow's udders, bewitching fields, or causing drought, they annihilated the nature of a potential being. By vexing, withering or physically destroying ash trees they eliminated the guardian spirit of a potential being.

Not every human being was Mazda-made though; some were demon-made. Evidently only those formed in this manner belonged to him. Without these three elements being present at their conception, a newborn was incomplete.

If this creation-pathway applied only to spiritual heroes of great magnitude, then witches would have been trying to prevent the birth of heavenly warriors on earth, thereby bettering their master's position in the war between good and evil. Zoroaster's arrival was tragic to Ahriman's cause. A more than worthy opponent had entered the fray. The lord of devils thusly commanded his demon-children to gather in large numbers. They were to hide milk, and to spoil it. In so doing they hid or defaced the magnificence and mighty virtue of Zoroaster that was inherent in milk, and prevented the birth of Zoroaster's minions.

"One marvel is this which is manifested in the struggle of the adversary for concealing and spoiling that milk, just as revelation mentions thus: Thereupon, at that time, the demons formed themselves into an assembly, and the demon of demons growled.....".2074

As you will read Ahriman's mission against milk was firmly embedded in pre-Christian superstition throughout many parts of Europe and Asia. In European witch trials and folklore we hear that European black witches were commanded by the devil to make off with milk, to pollute it, and to thwart the churning of butter (which in Magian tradition was sorely needed to feed the very holy fires that brought protection and strength to the world of created existence). These "superstitions" were widely known on the continent, but utterly divorced from Christian scripture. By attacking milk the devil-worshippers mounted a direct attack against the *Haoma* rite, the sun's weapon against death, disease and demon-spawn. As more of these criminal acts succeeded, they helped guarantee the relentless dissolution of the spiritual kingdom possessed by their master's enemy. It is difficult to guess where else these beliefs might have originated besides Magianism, the very Magianism that seems to have formed an underlying strata of paganism in various parts of Europe. That maelific individuals were being convicted for crimes against butter and milk as late as the 16th and 17th Centuries AD further attests to the longevity of the old ways among the descendants of wizards who thought Europe a suitable destination.

THE GLORY OF A BEING

THE NATURE OF A BEING

AHRIMAN HOPED TO DESTROY MILK

SPIRITUAL WARFARE OVER MILK

Of the Devil's henchmen and henchwomen it was also said:

"That in the ninth and tenth centuries (of the Zoroastrian calendar), there come those who are the brood of the fiend and the wound-producer of the evil spirit; even one of them is more to be destroyed than ten demon-worshippers; they also produce extermination for these who are mine, for these of my religion, whom they call a provision for destruction...." "They foster villainous outrage, and they say the best work for mankind is immoderate fighting whose joyfulness is due to actions that are villainous; those, too, that they exterminate are the existences due to the spirits, they exterminate their own souls, they exterminate the embodied existences of the world (through their vexation)".²⁰⁷⁵

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Dhat is known of Survanite ritualism?

Features of Zurvanite ritualism are to be found in *Yasna XXXII* and *XLVIII*, which briefly allude to the pre-Zoroastrian sacrificial practices of ancient Iran. The comments Zoroaster made in these texts must be viewed as belonging to a remote era, when Iranians happily worshiped both the Ahuras and Daevas. It is likely that a more venerable layer of Assyrian or Babylonian gods made its presence felt among them too. For this reason it is difficult to conclude the degree to which Aryan or Mesopotamian magical rites were integrated with the Magian ceremonial observances, in order to placate the Daeva gods.

By Zoroaster's testimony, the primary culprits were bands of "evil-doers" who persistently lavished offerings upon the Daevas, in adoration of Indra especially, whom he calls the arch-demon of wrath. Zoroaster tells us they quaffed down a filthy brew, full of intoxicating substances fit only for the *"bloodthirsty servants of Fury and the wickedness"*, the Princes and their personal sacrificers. Therefore we can assume that these condemned libation rites were attended to by Indra-worshipping Princes and a class of sacrificial priest, who were further described as delinquent slaughterers with blades of dazzling iron. This allows us to educe that *Soma* ritualism was an integral part of their ceremonial order. Clearly the beverage he spoke of was a war libation, perhaps the very one once concocted in ancient Iran, which we shall soon examine.

It was thus an Iranian warrior-cult firmly based on the worship of Indra. The Magi recorded that they raised their deadly hands against the helpless sacred Kine (the holy cow), slaughtering her without mercy, and uttering profanities against both it and the Sun, as the cow died.

We are still none the wiser as to the precise ritual observances of the Zurvanites, but I postulate the following libations, since their ritualism must somehow have catered for both the Ahuras and Daevas, but entertained an excessive fondness for Daevas.

A MIXTURE OF SOMA AND HAOMA

Because Zurvanite religion was a synthesis of Aryan paganism and Magianism, the Zurvanite libation may have been a blend of *Soma* and *Haoma* in a single libation. Such a drink might have been the *Simahoma*²⁰⁷⁶ briefly mentioned, but not described, in the *Agni Purana*. Sadly the *Puranas* say nothing of its recipe, stating only that it stopped the onset of bad dreams. Perhaps *simahoma* was a hybrid form of soma and haoma, produced via a grafted or parasitic form of flying rowan or mistltoe growing on an Ash tree.

ALTERNATE USE OF SOMA AND HAOMA

Zurvanites adulated both Ahuras and Daevas, so it is equally possible they observed separate *Haoma* rites for the Ahuras, and *Soma* rites for the Daevas, by adherence to both ritual orders

Then again Zurvanites may have only used *Soma* for the heavenly portion of their offerings, and to pay homage to Indra. Whereas *Haoma* was perhaps used for infernal intercession from the Ahuras, depending of course on the degree to which given sacrificers favoured the Daevas.

DESECRATED HAOMA

In the *Moralia*, Plutarch revealed that some Magus wizards were given to performing the infernal wolf-sacrifice. Through a need to establish the context for such a rite, and due to Orthodox Zoroastrian references to two-legged wolves among the "Race of Wrath", we might guess that Zurvanite Magi were the sacrificers in question.

According to Plutarch, the Lord of the underworld was ritually offered (in Plutarch's transliteration) *Omonii*, which seems to be his transliteration the words *Hom* or *Haoma*, the fountain of all power. If this were so then

PERSIAN INDRA-WORSHIF

SIMAHOMA

SOMA OR HAOMA

Zurvanites may have used *Haoma* in the infernal segment of their rites, by irreverently desecrating it. After pulverising *Haoma* in a mortar (Plutarch also mentions *Omomi* was hammered down in the mortar) the Magus then proceeded to defile the blessed *Haoma* by mixing it with blood rather than the mandatory milk, and by speaking words of blasphemy (as mentioned by Plutarch) and malediction (instead of the prescribed praise and benedictions) over it.

Then instead of raising the bloodied *Haoma* chalice to heaven (in the *Gathas, Haoma* had to be offered up to heaven), the Magus dug a hole and poured the abysmal mixture down into the bowels of the underworld, to bestow life, honour and power upon his master. To give you some idea of the totality of this desecration, the white Magi thought it unspeakable to spill even a single drop of the *Haoma* on the ground, the *Haoma* "of precious cost". The wolf sacrifice was therefore a corrupted mirror image, or absolute defilement, of the white Magian Yasna ritual. The concepts promoting such perverse mimicry are covered in Chapter VIII and Part II, Chapter VII. Therefore Plutarch might actually have been describing the concoction of the *Az* libation, the black chalice, the cup of harlotry and decadence. Perhaps these "Luciferian" Magian devotees used other types of blood in this ritual concoction, but wolf's blood was probably have been preferred.

Consequently it is more likely that the wolf-sacrifice was the "high-mass", so to speak, of Ahriman's disciples, and therefore not necessarily connected with Zurvanism.

De couls Srink the haoma?

No one from outside the community could enter a temple or grove unless they had been invited in, *and* were proven to be a believer in the Daevas (or Ahuras in the case of traditional Zoroastrians, and white Magians). Pagan pilgrims, from within Rus' and from abroad, could enter the groves or temples, by suitable arrangement.

Christians, Christian heretics, Jews and Muslims were barred from ever crossing the grove boundary line, or approaching the sacred springs and fire shrines of the pagans. From what Adam of Bremen says of the Prussians it would seem that allowing non-believers access to the Holy site would 'contaminate' or desecrate the purity of the location. No member of these other faiths was to make contact with the gifts destined for the Gods, much less partake of the sacred drink. In fact it was heinous to share the same cup as them at any time, and for this reason many Magians probably took their own cups with them wherever they went.

"it is requisite to abstain from the same cup as those of a different religion, and it is not desirable to drink the water of any goblet of theirs".²⁰⁷⁷

In heathen Rus' Lozko relates that it was customary to prohibit the presence of Christians, Muslims, Jews and other foreigners at their ceremonies. This formal naming of banned faiths also took place during the *Haoma* ritual, where the Zota decrees that they were incapable of performing good deeds, let alone befitting of the holy libation.

Likewise, criminals, liars, oath-breakers and those living in a state of banishment, could not drink the libation or frequent any of the sacred sites. Otherwise the holy would fast become the unholy or profane. As with so many pagan Russian customs, this banning of the faiths may have originated in the Zoroastrian texts. Other "unclean" communicants were not to join in the ceremony at certain times. Under Magian lore, no menstrual woman, or female who had recently given birth, was to speak during the ceremony, nor could they touch the twig stand, or drink the sacred drink. Sinners needy of ablutions were not to stand near pious elements of the gathering.

The last offices

If a worthy member of a white Magian family collapsed or was near death their kin sent for a Magus who would bring some health-giving *Haoma* for them to drink. Should the person die, they would soon be walking amongst the Holy Immortals.

Non-believers prevented from entereing their holy sites

AZ

THE FAITHFUL COULD NOT DRINK FROM THE CUP OF A NON-BELIEVER



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Preparation of the haoma

The writings of the Zoroastrian texts are far more earthly than those of the Vedas, far less caught up in rhyme and riddle. Generally speaking they are straight forward in their descriptions of the ritual acts performed. For this reason, a reconstruction of the libation is much easier to conclude, but still difficult nonetheless.

The milk-based baoma

The *Haoma* libation consisted of cow, deer, horse or goat's milk and spring water, mixed with *Haoma* extracts (ie; gum and juices) drawn from squashed and strained *Haoma* plant (ie; Golden or Manna ash) or mistletoe. A second variant may have used mistletoe in lieu of ingredients drawn from the *Haoma* ashes. A third variant had a specific application in warfare.

The elixir of power - Haumavarka (the wolf Srink)

In the Achaemenid era of early dynastic Persia, and perhaps earlier, a specific type of *Haoma* libation was drunk by Aryan warriors before they went into battle. Not only did it steel them for combat and give them focus and confidence, but it granted greater energy and speed. This extra burst of energy and motivation was no doubt due to the action of Ephedra, a plant which grows in Central Asia, and is imbued with the character of amphetamines or "speed". *The Iranians are confirmed to have used the Ephedra plant in their Haoma libations for a very long time*.²⁰⁷⁸

Once imbibed, the war *Haoma* unleashed bravery, ferocity and primordial bloodlust. According to Ginzburg,²⁰⁹ the *Haoma* libation (or one variant of it) drove men into frenzy, <u>making them like wolves</u>. Clues as to its nature are found in the Iranian term *Saka Haumavarka*, a title applicable to the forebears of the Royal Iranian bloodline of the Achaemenids, in former days, and the title of western Eurasian Scythian tribal grouping.

A linguistic examination of the words *Saka Haumavarka* reveals that it wasn't just a royal title, but an intoxicating *Haoma* libation of some kind (Iranian: *Hauma: "Haoma", Varka:* Wolf - literally *"Haoma* wolf"). Accordingly the Persian monarchs, Scythians and *Haoma*-wolves may have been one and the same, at least in some of the rites they observed. The inclusion of the word *Saka* probably indicates these rites were connected with the Indo-Iranian Saka tribal entity, of whom the Messagetae were a key member before migrating into Europe. Even more specific is the correlation between *Haumavarka* and the name *Haumavarga* (an Iranian tribe formerly living in the region of Tashkent, Uzbekhistan).²⁸⁰

As incredulous as it may seem, there is an immense store of information suggesting *Haoma* wolves were not unknown throughout pagan districts, and even in Christian Europe; this later gave rise to folk tales of werewolves.

The Iranian *varka* ("a wolf") is cognate with *vuk* (Bulgarian and Serbo-croatian), *volk* (Russia), *warg* (Old English), and *varg* or *vargr* (an old Scandinavian or Germanic word), all of which mean "a wolf".²⁰⁸¹ Besides meaning "wolf", the Old Icelandic *vargr* meant "a thief", "a robber" or "a miscreant". A relationship between wolves and crime is evident in Russia too. *Volk* had an additional meaning in dialects of the Volga region, "a thief caught red-handed". These words suggest that wolves were synonymous with criminals and thievish raiders in the Old Norse and Russian. Though linguistically alien to *vargr*, the Old Icelandic terms *skelmi-ligr* "devilish" and *skelmir* "a rogue" or "a devil"²⁰⁸² nicely preserve the relationship between knavish behaviour and revelry. *Vargr* ("a wolf" or "evil-doer") is related to a host of Baltic and Slavic words that do not regard such individuals kindly. As with the Iranian *varka*, *vargr* provided a basis for the Slav word *vrag* ("enemy").²⁰⁸³ In the Bulgarian, Slovenian and Serbo-croatian *vrag* meant "a demon" or "a devil". In Czech *vrah* meant "a murderer", the Polish *wrog* "an enemy".²⁰⁸³ These concepts are related to the Lithuanian *vargas* ("poverty") and *vargti* ("to be penniless" or "to be in a state of distress"), and the Old Prussian *wargs* "evil". And then there is the Gothic *wrikan* ("to pursue or chase after something") and *wraks* ("one who drives things away", or "one who chases things").²⁰⁸³ Then there is the Old Icelandic *farga* ("to destroy" or "to make away with"),²⁰⁸⁴ which is inevitably related to *vargr*.

Considering that the wolfmen are often presented as a brotherhood in European folklore, we are presented with an image of a crime fraternity well known for its greedy looting, its demoniacal nature, its miscreant form, its murderous ways. To this I would add their magic, in Russia at least. According to Vasmer *vorog* was related to the Russian *vorozhba* (which means "to cast a spell", or "to work harm by magic"),²⁰⁸ where *vorog* transformed into a non-concrete noun via a mutation of the final consonant g into zh.

THE LIBATION THAT MADE MEN LIKE WOLVES

THE SCYTHIAN SAKA TRIBE

THE WOLF-MEN

Associated with the CONCEPT OF EVIL

THE POWER TO HARM OTHERS WITH MAGIC



Other Slavic words possessing the same ancestry as *vorozhba* further indicate that this style of sorcery could harm individuals, it could give rise to prophesies, it could lead to the fulfilment of one's desires, and allowed one to hex things. Succinctly their breed of witchery allowed for both white and black magic.

Many other corresponding etymologies for "a wolf" are to be found throughout Eastern Europe, Russia, the Balkans and Central Europe: *v*"lk' (Old Russian), *v*"lk (Bulgarian), *vlk* (Czech), *vilk* (Polish), *wulfs* (Gothic), *volk* (Slovenian), *ulk* (Albanian), *vilks* (Latvian), and *vilkas* (Lithuanian).²⁸⁵ These are related to the Old Indian *vrkas* and the Avestan *varka*. Clearly wolves were described in Europe using an inherited Indo-Iranian term, with variants in the Old English, German and Old Norse closely resembling the Avestan Persian.

We gain significant insights into these words by interpolating them with Norse mythology. Bearing in mind that wolf-priests once existed among the Slavs and Balts, we ought to consider the possibility that the Norse *beserkirs* and *ulfhethnar*, who ran into battle in a state of almost uncontrollable rage wearing bear or wolf pelts, were priest-warriors with a bad attitude. At no stage have the Norse sagas ever intimated that the *beserkir* and *ulfhethnar* were pagan priests, a point which I am sure would have been raised had it been true. It would have been a perfect opportunity for Christians writers to diabolise the old priesthood, yet they did not.

Nonetheless Norse shape-changers do appear in a quasi-religious context. Odin's confederate wolfmen were known as the *Ulfhethnar*, that is "wolf-skinned".²⁰⁶ The term relates to a Norse practice of donning a wolf pelt, which allowed for their transformation into vulpine form.²⁰⁶ That they did such things is evidenced by an effigy found on a 6th Century AD Scandinavian bronze artefact.²⁰⁶ Such were the origins of the werewolves, who appear in annals as late as the 16th Century AD, not only in Scandinavia, but in the Baltic. At the midwinter these Norse wolfmen would race through the forests like a wild pack, hunting down game, raiding beer supplies, and incite all manner of havoc. Folk legends from the Vologda region maintain that in antiquity, mighty Russian sorcerers adopted the guise of wolves and bears.²⁰⁷ This suggests the existence of similar heathen practices in Russia.

According to Norse Sagas such as *Hrafnsmal*, *Hrolf's Saga Kraka* and *Volsunga Saga* this fraternity of Norse warriors (which included outlaws) were said to have been able to mentally mutate into wolves preceding battle, and this transformation was completed by wearing a wolf pelt as an over garment.²⁰⁸⁸

"Wolf-coats they call them that in battle bellow into bloody shields. They wear wolves' hides when they come into the fight, and clash their weapons together".²⁰⁸⁹

They became wolves through a form of battle fury which was granted to them by Odin, the god of War and magic, the *"long-haired friend of the altar-fire"*.²⁸⁰ Whatever caused this state of psychological abandonment to the forces of rage, it also granted freedom from battle-anxiety and the pain of wounds, thus indicating that it may have contained a very strong narcotic substance. It is my view that this additive was resin extracted from the hemp crops which pagans are known to have cultivated in heathen Rus' and Scandinavia. A more modern parallel is afforded by the Mujahadeen combatants who steeled themselves for battle against Soviet troops during the Afghanistan war by smoking large quantities of Hashish - it gave them extra courage, helping to take away their fear.

One further clue linking their battle-frenzy with the use of narcotics can be found in written accounts of the Norse wolf-men. In *Ynglinga Saga* these "werewolves" were described as "*frantic as dogs or wolves*" who "*bit their shields and were as strong as bears or boars*" while in their state of battle-fury. Immense restlessness and teeth-grinding are classic symptom of chronic amphetamine (Ephedra) usage. If this analogy is correct then Norse wolf-warriors might also have included Ephedra in their battle libations, just as the ancient Iranians had once done back in Central Asia and Iran, in their battle-Haoma, their wolf-Haoma. Consequently the *Ulfhethmar* may have been *Haoma*-wolves.

Members of Odin's wolf-brotherhood conversed in their own "wolf-language", which was mutually intelligible to all members of the group.²⁰⁹¹ The language might only have been a series of wolf sounds signalling various battlefield commands to their comrades during combat, or may even have been a separate language, either contrived, or a non-Scandinavian tongue belonging to a different race, or even a religious language. Norse 'wolf-men' also included Royal personalities such as Hrolf, a Danish monarch; yet another point of similarity with the Slavic Magus-princes, and the royal Achaemenid *Haoma*-wolves.

In pagan Russia and the Baltic too, priests, heroes and princes became transformed into wolves rather easily, and if we are to believe Slavonic folkloric tradition, underwent out of body experiences, flying sensations, clairvoyance

THE PERSIAN WORD FOR "A WOLF"

BEAR SHIRTS AND WOLF SHIRTS

> TRANSFORMING INTO WOLVES

Odin, the longhaired friend of the Altar fire

THE WOLF MEN WENT CRAZY

THEY COULD SPEAK THEIR OWN LANGUAGE

> RUSSIAN PRINCES COULD TURN INTO WOLVES

and clairaudience. These were all classic elements of witch flight, as recorded in trial documentation in a number of countries, up to the 17th Century AD. Moreover the rites of the witches were inexorably linked with the cauldron, the mortar and pestle, and the besom (a type of broom). These same items of ritual equipment were also pivotal instruments for the correct performance of the *Haoma* ceremony.

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Nevertheless by comparing Scandinavian and Eastern European connections between princes, wolves and frenzy with the Iranian *Saka Haumavarka* terminology brought to light by Ginzburg, one might conclude that a select group of Slavs and Norsemen were recipients of the fury-bringing Iranian battle-*Haoma*, and even more than that, that their monarchs were in some way related to the ancient Achaemenid dynasty of Persia, a point to which I will later return.

I hypothesise that wolf-*Haoma* was a variant of the *Haoma* libation (cow, deer, horse or goat's milk and spring water, mixed with *Haoma* extracts) intermingled with prodigious quantities of hemp resin and Ephedra.

Still, no precise recipe exists for the Wolf-Haoma, the drink of warriors, priests and the high born, so we should consider the plausibility of the following two recipes.

1 As mentioned, Plutarch related in *De Iside et Osiride* that some Magi practiced "the wolf sacrifice", a rite which necessitated the burying of *Omomi* (perhaps a corruption of *Haoma*) in the vulpine victim's skin.²⁹⁹ Plausibly there was a connection between *Haomavarka* (*Haoma* wolf), wolf pelts, wolf sacrifice and the wolf drink. Therefore the *Haomavarka* libation may have consisted of a blood (human, cattle or wolf's blood) mixed with *Haoma* ingredients, amongst which was *Ephedra*.

Two authors tell us that human blood was ritually extracted in Germany and Scythia; to form the basis of a libation. Herodotus saw the Scythian warriors drinking from a "blood-bowl" which was filled with the blood of the first man they had killed in battle. And Strabo's report that the Cimbri slit the throat of war prisoners and emptied their life-blood into a large bowl may indicate that the Germanic warrior libation consisted of human blood taken from sacrificed combatants.²⁰⁹³

The Scythians (who had a well developed war culture) drank a libation of mountain rue, heather, hemp and mushrooms which had been soaked in holy spring water. These plantstuffs were collectively pulverised in a mortar, their juices extracted, and siphoned off into a given quantity of spring water and soured milk. The mixture was then allowed to ferment. If the wolf drink could be in any way linked with the recipe mentioned in Herodotus' account then its primary ingredients were most likely mountain rue, heather, hemp, mushrooms, spring water,²⁰⁴ and perhaps even ephedra. The mushrooms would have been hallucinogenic in nature and probably accounted for the craziness that the drinker experienced.

Based on what we hear of the Prussians of Samland, from Adam of Bremen, we might guess that it was a libation of blood and cow's milk, a mildly intoxicating milk-based libation.

"They take the meat of their draft animals for food and use their milk and blood as drink so freely that they are said to become intoxicated. These men are blue of colour (through tattooing?), ruddy of face, and long-haired. Living, moreover, in inaccessible swamps, they will not endure a master among them."

He further stated "...Prussians, a most humane people, who go out to help those who are in peril at sea or who are attacked by pirates".²⁰⁵ They thought little of ostentatious material goods, caring only that their holy sites were not defiled.

What a mightily fearful drink it must have been (whatever its exact form), for the behaviour it instigated would have been greatly influenced by the drinker's social surroundings. During banquets, parties, carnivals, festivals, athletic and manly contests and ritual games, the warriors would have slid into the general mood, quickly becoming the life of the party - night long rabble-rousing, joking, playing pranks, carousing with the young ladies and drink after drink after drink etc.

But, in a quarrel, violent confrontation, or battle, their mood was quickly enveloped in a war-like psychosis (depending of course on the dosages of the ingredients). In susceptible persons even more frightening behaviour erupted, as they started fidgeting. Next their heart began pounding and adrenaline absolutely roared about their body. By then they had started pacing up and down, teeth agrinding, and their demented eyes reflecting a state of insane rage dwelling within. Next the whole world probably started to fade from view, people and words became

SACRIFICING WOLVES AND WAR PRISONERS

SCYTHIAN LIBATION

ADAM PRAISES THE PRUSSIANS

DRUG -INDUCED WAR PSYCHOSIS



distant, and before long, all contact with them was lost.

The individual then maniacally waded into the thick of the fracas, focused on only one thing, the persons he believed had to die by his sword. In some respects a warrior would no longer have been responsible for their own actions. The rasping of drawn swords, and the wispy hum of blades cutting thin air ensued.



Verforming the **Baoma** rile

The following is a hypothetical reconstruction of a European Magian *Haoma* ceremony based upon Magian scripture.

1. The pagan choir, and congregation assembled in around the temple areas as the resounding songs of piety continued with great feeling. Drawing upon the spiritual stanzas of *Gathas* (a collection of ancient Magian hymns), the faithful began singing hymns to the Ahuras (and or Daevas where Zurvanites are concerned).

In the Old Icelandic *geta* ("a speech", "a sentence", or "faith" {in a religious sense}) we might have evidence for a sort of recital, possibly religious in nature. In Vasmer's dictionary, the Old Icelandic (*geta*) and other Slav variants of it, are probably connected, and it is my guess that the Magian Gathas were the basis for the link.²⁰⁶

2. A party of seven Magi converged on the inner sanctum to make ready for the ceremony. The tithe bearers prepared pitchers or bowls of sacred spring water,²⁰⁹⁷ holy milk and butter and the sacred bull, in readiness for the procession to the altar, once they were called to their assigned position by the Zota Magus (head priest). At this point he got dressed in his robes, and was cleansed by the Asnatar.

3. The tithes were led or carried into the sanctuary, and placed at the feet of the god's idol by the Aberad.

4. The community then fell silent.

5. The Zota ascended the altar, summoning the faithful to be present for the ceremony and warning unclean people and faiths to depart from their company forthwith. Next he summoned each of his team of Magi to ascend the altar, and assume their proper position.

6. The Frabardar presented his ritual equipment to the Asnatar for cleansing. Having themselves been purified by a sacred washing, each Magus priest robed up in turn, by placing a veiled bonnet on their head, and fastening their face mask (called a *Padam* or *Paitidana* or *Penom* in the Avestan) or veil over their mouth. Other items of ritual equipment were cleansed by the Asnatar at this point in the ceremony. Once prepared and duly summoned by the Zota, each member of the sacrificial team ascended the altar to their correct positions.

7. The Zota garbed in his the lengthy veiled-headdress and robe, and with mask tied on and fire-making rods in hand, walked to the fire where he began the ceremony with all due precision, since it was only due to the proper and diligent execution of the ceremony that it became effective.

8. Fire was brought over to the sacrificial altar by the Sroshavar'z, from the main village or settlement fire which burned in the upper storey of the temple, and was used to set alight the kindling which the Atarevakhsh stacked upon the altar. The fire took alight, illuminating the priests with the glow and the glory of the Sun (Ahura

The *gathas*

EIGHT MAGI GATHER FOR THE CEREMONY

THE EQUIPMENT IS CLEANSED

THE ZOTA LEADS THE CEREMONY THE WOOD WAS INSPECTED FOR IMPERFECTIONS

A VARIETY OF OFFERINGS WERE MADE

THE CAULDRON ON THE FIRE

HYMNS AND PRAYERS

THE BULL IS SACRIFICED FOR THE FEAST Mazda). Now it had only to be fed more billets and butter using tongs, ladles and in some cases, other specialised equipment.

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Since it was considered a sinful act to use flawed kindling in the holy fire, any wood destined for the sacred flame had to be scrupulously inspected, and perfumed before it was lovingly fed into its consuming blaze. Even kindling for the campfire or home hearth had to be checked for imperfections. The Magus split open the bark with a knife, and peeled it away to scrutinise the surface of the wood. Wood that was rotting, green, or being eaten by worms and other parasites was never suitable to place on any fire, let alone the holy fire. Normally timber was collected a year before hand and left to stand, allowing it to dry off and mature enough to be used ceremonially.

The pagan Russians burned oak or birchwood on their holy fires, perhaps because the Magi believed a spark of divine flame lived within these woods. This holy spark was released during kindling's combustion. Birch (Biryoza) is thought to have been favoured because it burned quickly and cleanly, but in the Iranian texts we learn that *Berezisacangha* (note the similarity in the two names) was one of the highest forms of wood that could be used in the holy fire, the son of the Radiant Ahura Mazda, which burned in the presence of Mazda and all the Yazatas. Moreover the Russian word *berezhno* ("with due care", "with gentleness", "with accurate attention to a detail") may indicate the sensitivity with which these woods were treated, when used for ritual purposes.

Whenever buns, pancakes, twigs or plantstuffs²⁰⁸ were to be burned by the Magi as sacrificial offerings, the Rathwiskar helped the Atarevakhsh douse them with a little spring-water in order purify them. The Rathwiskar probably left them to dry for a short while on the altar, close to the fire. *"With a drop of water on a twig they should hold (it) four finger-breadths in front of the fire"*.²⁰⁹ Once dry, the Atarevakhsh fed offerings into the fire in a precise manner.

9. The Frabardar then mounted the cauldron over the fire on a tripod, and spread the mats upon which the offerings and mortar were placed. Next the Havanan began grinding *Haoma* in the mortar. Offerings of *hadhanaepata* (sweet smelling wood, which was traditionally taken from the pomegranate) were made simultaneously.

10. As the hymns and prayers continued, the Zota presented each of the ingredients aloft towards (the Sun in) the heavens.

11. The sacrificial cow was brought before the altar, consecrated with benedictions and cleansed by the Asnatar.

12. At this point the cow or bull was sacrificed. It may have been hung with a noose at the place where the ceremony was enacted (ie; either from the bough of the holy tree if the ceremony was performed in a grove, or strung up from a temple roof beam), or perhaps it was tethered to a sacred post and slaughtered inside the temple using a club, or by a Magus's sword or an axe.

Under Magianism the flesh of the sacrificed bull killed as part of the *Yasna* rite was termed *myazda*. Herein we find a connection between the Slavs and the Iranian cattle slaughtering ritual. In Russia (where cattle were sacrificed by Volkhvy Magi in pagan times) the word for meat is pronounced *myasa*, which favourably compares with the Magian word *myazda*. This being the case, the killing of a bull and the blessing of its *myazda* (holy meat) on the altar, as practiced by the pagan Slavs, Zurvanites, the cult of Mithra, some of the pagan Gnostic cults, and as detailed in later Sassanian Zoroastrian scripture, can only have come from a source other than Hinduism!

Considering this word survival, the pagan Rus' priests must have been Magians rather than Hindu-style brahmin (who were were strenuously opposed to cattle-killing, which they saw as virtually unforgivable). Even so cattle sacrifices are mentioned in the *Rig Veda*, intimating that the Indo-Europeans and Indo-Aryans (the ancient progenitor of the Hindu religion) were cattle-killers.

Cattle sacrifices were expressly forbidden by the Magian prophet Zoroaster, even in the Gathas.²¹⁰⁰

"Unto you O Ahura and Asha the soul of the Kine (sacred Bull) cried aloud: For whom did ye create me, and by whom did ye fashion me? On me comes <u>the assault of wrath</u>, and of violent power, <u>the blow of desolation</u>, audacious insolence, and <u>thievish</u> might".²⁰⁰¹



Paradoxically Zoroaster's reign was perhaps the only period in which cattle sacrifice was challenged by Iranian religious authorities. It was a major part of Magian ritual before Zoroaster, and would continue to be ever afterward. This further proves something that has been noted in books like *Vendidad*. That the supposed Orthodox reformation of the Zoroastrian faith undertaken by Karter managed to enshrine many of the customs of the pre-Zoroastrian Magi as formal components of later Orthodox Zoroastrianism. These vestiges of the Zurvanite rites, originally abhorred by Zoroaster, were not only kept, but were even more earnestly sanctioned by the Orthodox Zoroastrian religious authorities. *And since later Zoroastrian scriptures are bursting at the seams with Zurvanite holy lore, it provides us with clues that the Pahlavi texts are an invaluable source for reconstructing Zurvanite rites.*

The *"blow of desolation"* found in the above passage may describe a Medean sacrificial killing method recorded by Strabo. According to him a killing-blow was landed on the beast's head with a great cudgel.

Magianism of the post-Karterian period was better known for its slaying of a bull rather than the traditional brahminic horse offering, which (among the Rus') had been greatly diminished in significance, though in more ancient times both were widely slain for ritual purposes.

Some *Pahlavi* texts speak of more than a thousand head of cattle offered in sacrifice at a time. Eastern Slavs slaughtered cattle on white and black altars on the isle of Khortitsa, and at Rugen, the heathen Western Slavs were recorded as having brought massive numbers of cattle to the great temple for sacrifice, which were later eaten by the crowds of worshippers.

THE COOKED MEAT WAS SHARED WITH ATTENDEES



13. The Zota (who might have been the one who performed the killing) promptly bled and butchered it, while the Sroshavar'z continued to oversee the activities taking place at the altar. Incidentally, the Lithuanian word for altar was *aukuras*²¹⁰², indicating that their sacrifices were dedicated to worshipping the Ahuras, the Gods of the White Magi.

The Zota would then have carved a large flank of flesh from the sacrificed cow, re-ascended the altar and presented it before the sacred fire. This meat would then have been fed into the cauldron to boil as the *Haoma* mixing ceremony continued.

Amongst sobs and laments the head priest led those present in song and prayer to the Sun (Dazhbog in the case of the Russians) or whatever other Yazata deities (ie; genii/personified nature spirits) were being invoked during the ceremony, while the assistant continually stoked the hemmed fire in the correct fashion. The remainder of the ceremony proceeded in the proper manner, with the Havanan and other assistant priests mixing the *Haoma*.

And then it is recited; "To Ahura Mazda would we present our offered Haomas and that which is lifted up ... which furthers the settlements; and that which is offered to the good and holy king, and that which is offered to the holy ruler which rules according to, or in the ritual ... and we present our Haomas each to our own soul ... Yea, we present these Haomas and Haoma implements, and these spread mats, and these Myazdas (holy meat), these stones, the first in the creation, the stone mortar brought here with the yellow Haoma in it, and the iron mortar brought here with the yellow Haoma in it, this Haoma-water,²¹⁰³ and this Baresman (barsom) spread with sanctity, these bodies, and forces, these striving Zaothras (holy water) (that seek to Fig 116.1. Scythian cauldron Fig 116.2. Gundestrup cauldron, Jutland, Denmark find thy grace), this holy Haoma, and the flesh, and the holy man, and the saints innate thoughts, even the Saoshyants' innate thoughts.

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And we present this fresh milk as an offering now lifted up with sanctity, and this Hadhanaepata plant, lifted up with sanctity. And we offer, and present these Zaothras with our celebration, having the Haoma with them, and the milk, and the Hadhanaepata, to the good waters and offered up with piety. And we present the Haoma-water in our celebrations to the good waters, and both the stone and the iron mortar, and this branch for the Baresman, and the prayer for blessings <u>uttered at the fitting</u> <u>moment</u> which has approached (for our help in its order with the prayers), and the recollection and practice of the good Mazdayasnian law, and the heard recital of the Gathas, the well-timed prayer for blessings as it comes uttered by the saint (and for our help), and ruling (while it is spoken) as a ritual lord, and these wood-billets, and the perfume even Thine, the Fire's, O Ahura Mazda's son! and all good objects (which are ours), and Mazda-made, and which have the seed of sanctity (or are that seed). ... we announce in this our celebration to Ahura Mazda (as our gift), and to Sraosha (Obedience) the blessed, and to Ashi (who is recompense), and to Rashnu the most just, and to Mithra of the wide pastures, and to the bountiful immortals, and the Fravashis of the saints, and to their souls, and to the Fire of Ahura Mazda ... for the sacrifice, homage, propitiation, and adoration of the entire creation of the holy (and the clean)^{17,204}

He then says "for it is sacrifice, homage, propitiation, and praise ... together with all the holy Fraxashis of the saints, of those now dead, and of those of the living, and of those of men unborn, of the prophets that shall serve us, bringing on the renovation of the completed world".²⁰⁴

THE STRAINING

15. Like *Soma*, the *Haoma* ingredients were pulverised in a metal mortar, squeezed and strained into a silver chalice, which was then poured into a second larger golden chalice, in which it mingled with the spring water and was stirred in well. This was then tipped into a large cauldron or bowl of milk, or a ritually consecrated vessel of some kind. The next crucial part of the ceremony may differ between *Haoma* and the Vedic *Soma*.

16. The head priest drank an initial amount of the mixed *Haoma*, and tipped a portion of the libation onto the fire.²⁰⁵ At this, a burst of vapourised *Haoma* rose up into heaven, the sight and aroma of which they regarded as being pleasing to the Creator - this was the clash of divine fire, *Haoma* and water. In this way the Svarogich (or *Agni*) took as much sustenance up to his father and the other gods as they required, in the form of a fire bird. Most likely this would have left a thin film of cooked milk over the Svarozhich's ashes.

"For the offered Haomas which have been offered in libation to that lofty Lord Ahura Mazda and to the holy Zarathustra Spitama (produce) abundance in cattle and in men; and this abundance is as the good Sraosha, who accompanies us with the great splendour of sanctity, and may he be here with energetic effort (and to aid us in our worship)".²¹⁰⁶

The reasoning behind every single Magian ritual was not fully explained in the Avesta and Pahlavi texts. One possible explanation for the practice of pouring the libation into the fire might be found in *The Laws of Manu*,²¹⁰⁷

"An oblation duly thrown into the fire, reaches the sun; from the sun comes rain, from rain food, therefrom the living creatures (derive their subsistence)".²⁰⁰⁷

The team of Volkhvy Magi then drank the priest or poet's share of the libation. *Haoma* was further mixed and distributed in cups or two rhytons.

17. At this point, female Volkhvy (if in a "clean" state) made their way up to the altar and spoke prophesies, predicting the season's weather and performing many "miracles".

18. On occasions when *Haoma* was dispensed to the faithful, only those members of the gathering who were holy and spiritually clean could sip its juices. At other times the Zota would call the righteous to eat meat from the cauldron using *Yasna VIII*.

Once the drink had taken effect, all present forgot the problems of their lives and entered heaven, where the worries and wrongs of their daily deeds were rubbed out, by the liberating nature of the beverage.

19. The remains of the slaughtered cow were taken from the temple to a nearby building where other attendants began to cook it. With everyone enlivered by the libration there was now much rejoicing. Ritual games