continued to the sounds of holy music and dancing. Other food brought by the congregation, was blessed by the Magi, and prepared by the Volkhva and other women folk who were present at the ceremony.

FEASTING, A TIME FOR IOY

20. A communal feast was shared out, with plenty of high spirited action continuing on into the wee hours of the night. Some days were so highly solemnised that work may have stopped for several days, thus allowing pilgrims to make their way to distant *khrami*, temples, groves, idols and springs of repute.

A typical Persian ritual feast resembled a Scandinavian or Russian feast-come-banquet in many respects. The Persians;

"..Indulge in lavish feasts which feature the heaviest possible drinking, for ... they carry on their most important deliberations when drinking wine; and they regard decisions then made as more lasting than those made when they are sober". They dine in an extravagant manner, serving whole animals in great numbers and of various kinds; and their couches, as also their drinking-cups and everything else, are so brilliantly ornamented that they gleam with gold and silver". 2108

Many a Norsemen undertook to resolve important business matters and personal affairs during the course of a drinking session. This could have its drawbacks. Sometimes inopportune comments were made while inebriated. This might lead to conflicts the following day, where parties had been humiliated, or realised the rashness of any deals they had made, in the cold light of day.

## Other libations

The following libations were drunk throughout much of Europe by the upper and lower classes in both pagan and Christian times, though prior to the conversion, these brews had a religious character, laden with magic. Brewers relied heavily upon the process of fermentation to achieve their intoxicating "holy" properties. Fermentation is itself caused by the addition of yeast, (a lichen-like fungi that converts sugars into alcohol) or flowers with yeast-like qualities. In areas where yeast was unknown, the emptying of communal spittle into the batch may have simulated the yeast fermentation process.

## **B**eriozovitsa

Another Russian libation was *Beriozovitsa*.<sup>2109</sup> To make it the Slavs milked birch sap, and this somehow underwent a fermentation process as it stood in storage vats. Little else is known about the precise means of brewing birch-brew, but the method was probably of some antiquity.

**Meas** 

Russian Church texts forever condemned the revelry of the mead parties which so characterised Mediaeval Russian social life. The Old Russian word for 'mead' was *medovukha*, <sup>2109</sup> a honey-beer apparently brewed using yeast and hops. Based on the Scythian *Haumawarka* word form *medovukha* could mean "mead-wolf".

As it stands, the Old Russian and Slavic word *med* and variants of it (meaning "mead" or "honey") are traceable to the Old Indian (*madhu* meaning "mead"), and the Avestan (*madu*, meaning "honey" or "wine").<sup>2110</sup> Obviously European mead, the drink of ages, had an Aryan genesis, and most likely possessed the same religious virtues that it had under the Indo-Europeans. As you will recall mead was profoundly connected with the worship of Indra. Finns drank *Sima* in the form of ritual mead during their *Sima* ceremonies, instead of a milk-based *Soma* libation. If Indra was the basis of the Aryan-pagan and Dualistic religions in Europe, then the warriors probably drank their libations from ceremonial buckets, just like Indra (Perun) did.

Mead is also present in the Old Prussian as *meddo*, the Lithuanian and Latvian *medus*, the Gaelic *mid* (mead brewed with hops). Imported spices from India and beyond, such as cinnamon or nutmeg were probably mixed with honey, sacred spring water and boiled. Next it was allowed to cool off and mixed with yeast or some other fermentation catalyst. Later that day it was barrelled and stored for half a year. Mead was kept, not only in barrels, but also in underground storage pits where it could be withdrawn by the bucket-load, during prolonged festivities.

Allusions to mead are especially found in Finnish folklore. Lemminkainen's mother resurrected him after dredging his corrupted body parts from the river of the dead with a rake.<sup>2111</sup> She sewed anew his sinews and bones, and he became whole once more. All that remained was to re-invigorate him with ointment; "a drop of mead brought

BIRCH SAP ALCOHOL

MEAD

to anoint the weary one, to tend the ill-befallen".2111

To brew the mead, she sent a bee out into the forests.<sup>212</sup> There it visited the gaily coloured forest flowers and came home laden with mead. It went off again to a "holy stream's whirlpool" and got water for her there. The mother then cooked these ingredients;

Mead brewing in the Kalevala "in tiny cauldrons, in beautiful pans". <sup>2112</sup> The bee ("the little man") then ascended up into the heavens to where the gods live, for "there is mead aplenty there ... with which once the Creator sang charms and ... anointed his brood <u>injured</u> by an evil power". <sup>2112</sup> "In pots of silver ... pans of gold, honey boiled in the middles, at the brims melted butter, mead at the south tip". <sup>2113</sup> "Forestland's vat of honey, is fizzing as it ferments". <sup>2114</sup>

Mead could also have medicinal properties. The Finns concocted honeyed ointments from the mead that dropped from the limbs of the oak tree. Together with oak bark, grass and hay the honey was boiled; a healing ointment made.<sup>2115</sup>

Beer

RITUAL BEER

Ritual beer first began its life in ancient Egypt and Mesopotamia, but later spread throughout much of Europe and Asia. Whether it had been independently discovered in these many different locations, or whether the brewing arts were taught to them is uncertain. Nevertheless it was but one style of ritual drink that formed the backbone of their pagan religious life, especially amongst those who could not drink *Haoma* or *Soma* for most of the year. As with mead, beer was normally drunk to excess by the warrior breeds, who treated most sacred intoxicating drinks with some slight irreverence, just like Indra (Perun) their idol, with his gut full of *Haoma* and beer dregs which he sculled by the bucketfull.

As part of the beer-making process, barley was soaked in lake or creek water and allowed to ferment in barrels stored in the warm environs of a temple sanctuary, kept temperate by the combustion of an eternal fire.

Once converted into malt it was dried out, pulverised, mixed with hot spring water, mashed, and these remnants were then mixed with boiled and filtered hops water. The application of yeast to the batch now caused the enhanced fermentation of the brew, which was then further strained to remove sedimentation and stored ready for use in barrels. Non-ritual beer was made by suitably skilled person's using secret recipes too precious to tell. In these special brews Volkhvy and learned brewers probably added a few extra goodies such as wormwood, or the juice of mushrooms to the vats, for a bit of extra kick. During Summer the barrels were probably stacked beneath the "life-giving Sun".

Hops, a principle constituent of beer appears in the Russian as *khmel'*, Bulgarian *khmel*, Serbo-Croat *khmel*, Polish *chmiel*, Slovenian *hmelj*, Czech *chmel*.<sup>2116</sup> These supposedly come from a Middle Greek word. Hops also appears in the Old Icelandic as *humli*, Anglo-Saxon *hymele*, Middle Latin *humulus*, and Middle Low Germen *homele*.<sup>2116</sup>

The *Kalevala* tells us a little about Finnish beer making, and the attendant mythical and religious aspect to it. <sup>2117</sup> Firstly they sacrificed a great bull by a downward swing of the club, preceding the beer-brewing. <sup>2118</sup> Hops were cultivated by trailing them up the sides of trees, and "*Lord Luck sowed barley*". <sup>2118</sup> Though the *Kalevala* adds that hops were not grown in the lands of the Finns, <sup>2118</sup> and so were evidently imported from hitherto unidentified locations.

When it was time for the brewing "hop called out from the tree, barley spoke from the field-top, water from Kaleva's well" asking to share each other's company, for they had become bored. A female "beer-smith" set to work. On a promontory, "on a fleeting Summer's day" (ie; at a certain time after the Summer solstice) she brewed the beer in a "birch tub", with well stoked fires beneath … "six grains of barley, seven hop catkins, of water eight ladlefuls; she put the pot on the fire and brought the stew to the boil". Evidently the ratios used were six of barley, eight of water, and seven of hops.

In this tale the beer-smith wonders how she can ferment the mushy beverage. In vain she tries various agents; pine needles and cones from the spruce tree; chips of wood from the floor; bear spittle. None of them started the fermentation. Lastly she tried "mead-sweet grass" and "golden flower petals ... the golden grass". The latter agent seems to have been the dandelion, which the ancient Greeks also used for the same purpose. "Now the beer chose to ferment, the young drink grew up in the grooved cask of new wood". "The fair brew was maturing lying underground" in pits where the casks were kept at the required temperature, by surrounding the barrels with stones specially heated in "beer-

Hops

THE BEER-SMITH TRYS
MANY ADDITIVES, TO SEE
IF THE BEER WILL
FERMENT

fires". These fires consumed immense quantities of timber.

There was another variant of beer in Finland, a war libation. Intent on warmongering rather than staying at his farm, with his home-brew, the Finn Lemminkainen said "I have a good mind to go drink the beer of war, to taste the honey of war". Despite whatever money he had, even the bonanza of a chest full of newly-discovered coins, Lemminkainen still wanted to go raiding for silver and gold. Gold because he needed it, silver because he lusted after it. 2119

"THE BEER OF WAR"





The Mithraic warrior brotherhood had two ritual libations integral with their Persian mysteries, one a libation made from a mixture of water and bread, and the other of wine. What is even more interesting, there may be evidence for the use of these specialist libations in pagan Rus', in the form of *Kvas* or *Mulse*.

The age old Russian beverage kvas is a dark-looking drink made from water and fermented bread. Even today, it is still available on the streets of Russia, Belorussia and the Ukraine. Phonetically it seems related to Kvasir, which from Norse mythology we can infer was a sacred Norse drink, especially since the Danes also drank kvas, albeit of a variant that used fruit.

Considering what seems to be a Roman Mithraic presence in Russia, *Kvas*, might originally have been the Mithraic bread and water communion, but in a more innocent disguise. If this was so, there is reason to believe that some pagan Russlanders were continuing to accept this form of pagan communion for many, many hundreds of years after the conversion, right underneath the nose of the Orthodox Church. So prevalent was *Kvas* drinking that it became a national beverage. Though whether any given cup of *Kvas* was just a simple refreshing drink, or the product of a more elaborate ritual, naturally depends on *who* the *Kvas*-maker was, and the religious beliefs of the drinker.

Kvas apparently had several variants, depending upon what sort of grains were employed by the brewer; though normally rye was the fundamental ingredient.<sup>2120</sup> The term kvas is found throughout all the Slav nations in one form or other, and in the Albanian kos, which is a soured sheep's milk drink. In Rus' another word tyurya, denoted a particular type of kvas. This term is thought to come from the Greek, as well as the Old Indian turas and the Avestan tuiri.<sup>2121</sup>



Sacred wine was once used during the Dionysian, Orphic and Mithraic libations. Since the word for wine throughout most of Slavia is *vino*, and this word has a Greek and Latin etymology, one can infer that their winemaking had Greek and Roman roots. Perhaps the similarity arose from words used to describe the Christian Eucharistic wine, but *vino* might also have pre-dated Christian sacramental wine, in which case its origins would be pagan.

From a description of a healing libation used in Britain<sup>2122</sup> Mithraic wine might perhaps have been wine fortified with egg yolks, honey, spring water, oil, and perhaps fennel plus other spices. This wine libation was formerly known in Roman times as *mulse*.

## Recromantic and Sivinatory concoctions

**BISINA** 

Discussed later in the book

#### **ERGOT**

Whether the purple ergot fungus (Claviceps pupurea, from which comes LSD) was ever ritually used by the pagan Russes as an aid to performing necromancy is uncertain, but by the later Middle Ages it proved to be a very big problem, with large outbreaks of accidental ergot poisoning occurring. The toxicity of ergot is such that in the advanced stages of poisoning it causes appendages to fall off, so much so that individuals often appear to have been

A LIBATION MADE FROM BREAD AND WATER

BISINA - NAPELLUS MOYSIS **ERGOT POISONING** 

**HALLUCINATIONS** 

SYMPTOMS SIMILAR TO LEPROSY

PAGANS BASED THEIR LIVES AROUND RAISING OR GROWING ENOUGH FOOD TO FEED THEMSELVES

MANY CALAMITIES
DESTROYED THEIR FOOD
SOURCES

THE FORCES OF EVIL
ATTACKED THE FARMS

THE SUN CAME TO THEIR RESCUE

THE GROWTH OF CEREAL TORTURED THE DEMONS

FOOD WAS HOLY

THE HARVEST WAS A CAUSE FOR REJOICING

afflicted by leprosy. Ergot produced very "spaced-out" or diabolical visions, resistance to pain, psychosis and numbness. Anyone who has ever seen the psychedelic paintings of the Mediaeval artist Hieronymus Bosch will be struck by their vivid surrealism. In many instances people depicted in the paintings appear to have been suffering from leprosy, or very likely ergot poisoning, and what is more, some have theorised that Bosch was himself under the influence of ergot as he painted.

#### Divine foods

Because Northern Russia is agriculturally marginal country, farmers were much consumed with the tricky matter of crop cultivation. For those who tended and raised crops to stay alive, the agricultural year began in March. Their hearts filled with expectation, the fieldworkers headed out into the newly-ploughed land, laden with farming implements, to prepare mother earth to receive the seed. From then until the completion of the harvest during June and August, peasants lived on the most meagre of fare. Come the harvest they gained respite from malnourishment. Even so it was not unusual for Rus' families, the Simurg-worshipping ancestors of the Magians, to be running low on grain by the end of autumn, say the last week of October, barely several months later.

After Autumn the inhabitants of Slavia mentally prepared themselves to endure a relentless cycle of pressing hunger and suffering which would last throughout the callous winter months, until the next harvest. In the intervening period they had to watch in terror the coming of storms, blights, hail, beggars, grain-stealers, ravenous insects, frosts, rodents, and briars which decimated their fledgling crops and food reserves little by little. All the while they lamented the grip of hunger which twisted in their gut. It worsened day by day.

Oppressed by fear and starvation householders nervously stood vigil over their silos ready to fend off the lawless, and those desperate in their hunger. Still others took matters into their own hands. Gathering weapons and other instruments of war they readied themselves to raid other estates more well endowed with surplus food. Such events characterised the strategic war between the good sun who gave life to the world, and the black god and his demons who took it. This conflict intensified around mid-winter, when the seasons turned their course in favour of the radiant creator above. Throughout those long nights the white shape-changers (often dressed as wolves) did battle with the witches and other minions of the evil one, forcing back the deathly winter (see Part II, Chapter VII). Steadily the sun waxed stronger, compelling the devil's snow to cease smothering that which lays buried beneath it. The conflict further progressed around Spring, for it was then that the initial shoots of cereal peered through and got their first glimpse of the glorious sun. Demons writhed and squirmed in suffering, pained by the emergence of flowers, crops and other new plant life, in particular the cereals which were the life of the nations. The white Magi once said:

"When barley is coming forth, the Daevas start up; when the corn is growing rank, then faint the Daevas hearts; when the corn is being ground the Daevas groan; when wheat is coming forth, the Daevas are destroyed. In that house they can no longer stay, from that house they are beaten away, wherein wheat is thus coming forth. It is as though red hot iron were turned about in their throats, when there is plenty of corn". 2124

Considering the Magian presence in Rus', we can infer that pagan Russians thought no differently when it came to such a fundamental Iranian religious concept. In this passage we find that the production of cereal crops and food is the religious basis for the fertility rites of the European and Russian white witches. These required the lighting of bonfires, cauldron rites, and broom-like bundles of wands.

Food was inherently sacred, and its very growth brought life to the world. Those who tilled the soil helped accomplish the work of the creator by working the fields, and bringing harvest time to fruition. A family's prosperity and its ability to feed itself therefore hinged as much on farmers, as it did on the outcome of the fertility magic and counter-magic supplied by the white magicians (in response to the crop and stock destroying black magic of the witches and their father the devil, that winged-goat/serpent of old). If harvest time was a cause for rejoicing, as the demon-punishing grains of abundance were reaped and taken to the granaries, how much more amazing would its transition into edible food be. Once threshed, grain was ritually offered to the mighty Sun, or one of the celestial gods or fravashi saints, by the Magi. The god had eaten ... the fertility god became strong ... the land became fruitful once more. Later, baskets of grain and the sacrificial meat (boiled in the cauldron) were taken and prepared for

distribution in different forms ... as cakes, buns and biscuits. These culinary delights were holy enough to cleanse a person's insides as it passed through, invigorating their bodies, and assuaging their hunger.

It was therefore improper to eat wholesome food in an unworthy manner, nor was it acceptable to fast, or gluttonously consume more than one deserved.

"Then let the (white Magus) priest teach people this holy saying: "No one who does not eat, has strength to do works of holiness, strength to do works of husbandry, strength to beget children. By eating every material creature lives, by not eating it dies away". 225

For this reason the Russian Orthodox church probably instituted its rigorous regime of fasting, not only to teach the faithful self control, but to dissuade pagans from attending their many calendrical feasts. If fasting did not deter Magians from feasting, it at least allowed Christian priests to guess who was still observing the old ways.

Any true Mazda worshipper was also expected to share their food with guests and those who had little;

"He who tilling the earth, O Spitama Zarathustra! would not kindly and piously give to one of the faithful, he shall fall down into the darkness of Spenta Armaiti, down into the world of woe, the dismal realm, down into the house of hell". 2126

Based on the sort of comments supplied by Adam of Bremen this level of munificence matches the generosity of many a pagan Prussian.

In Russia, the plough repeatedly appears in popular folk tradition as something holy. *Plug*, the Russian word for "a plough" is related to a host of other astonishingly similar words in the Balkans, Central, Western and Eastern Slavia, Germany and Scandinavia. They all had a yet to be identified common source. Inevitably there has been some bickering over whether it had a Nordo-Germanic or Slavic genesis, because it has obvious implications for determining the source of certain agricultural expertise throughout these regions. By some coincidence the plough, and indeed ploughmen were considered holy in Scandinavia and Germany. The commonality of this concept may be universal, the plough a phallic instrument if you like, which performed coitus with mother earth as it ploughed the furrows, in readiness for the seed that would impregnate her.

There is anecdotal evidence from Scandinavia that princes performed the sowing of grain personally. Again we find a correlation between royalty and the fecundity of the land. While we might think that those of the royal blood were too busy to burden themselves with the weary business of sowing fields, we know that in Christian Russia at least, they used to make house calls on their people, and were therefore very close to the people. House calls are unlikely to have been a new innovation. Perhaps they did so to lend assistance with agricultural tasks, but even so many princes would have made these visits to curry favour with the folk, thereby ensuring a certain amount of allegiance at *veche* (democratic council) meetings.

#### **S**olg biseuils

Round cakes were made by the pagans for festive consumption. Perhaps charged with a little hemp, to impart an even greater feeling of freedom and light-headedness.

The Russian word for "a cake" (tort) comes from the Old Russian t"rtove, which originated in the Italian torta and the Latin tortus. This term was more than likely Christian, and evidence for Roman Catholic influence in the period before the 1054 AD schism with Constantinople.

Russian words for bread include *bykhanka*, *bokhanka* and *bukhanets*.<sup>2128</sup> These are related to the Polish *bochen* or *bochenek*, the Czech *bochnik*, the Middle-High-German *vochenze* or *fochenz*, which are in their turn related to the Latin word *focacia*.<sup>2128</sup> There was therefore an obvious Latin influence on Slavic and Germanic breadmaking. Perhaps this was again a Christian influence, but it might also have been pre-Christian, in which case the influence was more than likely Mithraic. During their ceremonies the Mithraic brotherhood consumed ritual loaves like those in fig 117.1.

Bogat'e was used when referring to fresh bread baked from newly harvested grain.<sup>2129</sup> Its root is connected with other Slavic words denoting wealth, so presumably the consumed bread made one rich. Bogat'e is related to the Russian words bagat, or bagat'e meaning "a fire", or "smouldering beneath ash".<sup>2130</sup> These are in turn related to bahhan, the Old High German word for "a stove".<sup>2130</sup>

THE MAGI BELIEVED IN NEITHER FASTING, NOR GLUTTONY

FARMERS WERE DUTY
BOUND TO FEED THE
HUNGRY

COMMON EUROPEAN
WORDS FOR THE
PLOUGH

THE ROYAL PLOUGHMEN





Fig 117.2. One of the fifty outdoor ovens excavated at Gorodishche, the royal keep outside of Novgorod, Rus'

BREAD MADE FROM FRESHLY HARVESTED GRAIN

THE BREAD OF LIFE

Two other commonly used words were *zhitnik* ("barley-bread") and *zhito* ("barley-bread" in the North of Russia, and rye-bread in the South).<sup>2131</sup> These terms are cognate with words found in the Serbo-croat, Bulgarian and Slovenian. Since *zhito* and *zhitnik* were related to *zhizn*, *zhiti* and *zhivy* we can infer that they were connected with the notion of "life", and, moreover, traceable back to Avestan and Old Indian words denoting the same concepts.<sup>2132</sup> In this instance the influence is undeniably pre-Christian, and evidently related to Iranian and Indian ideas regarding the importance of bread as the stuff of life. These notions were probably quasi-religious.

#### Solg meat

We have already witnessed the similarity between the Russian word for meat, and the Magian ritual term for meat offered at the altar. After being presented during an offertory procession, the beast was taken within the grove or temple and slaughtered by a Volkhv, then left to hang from the tree or a temple beam, where it was gutted, skinned and left to set. The remainder of the beast was pulled down, dressed, and baked in an oven or slowly cooked over a fire pit, basted in dollops of butter and honey. Based on Magian tradition we know that roasting meat by direct contact with the flame would have been done by "sinister families", causing not a little consternation amongst the more sanctimonious guests.

Pork was probably another of their holy meats, since it was widely eaten at Magian feasts, and forbidden to Jews and Muslims.

The Russian words for "a sow", svinoi or svina, is related to the Gothic svein, the Anglo-Saxon su, the Latin sus, the Greek us, Middle Latin suinus, the Avestan Persian hu, the Old Prussian swintian, and the Old Indian sukaris. Similarly related is the Latvian sivens or suvens ("a suckling pig").<sup>2133</sup>

Kaban, the Russian word for "a boar", comes via the Turkic.2134

These etymologies are unlikely to have arisen from the Indo-European since observers of vedic lore did not eat swine meat, deeming it unclean. Therefore European terms for pork are likely to have come from the next most likely source, Avestan. Consider one Finnish term for "a pig", porkus. It evidently came from the Avestan word for "a pig". The English word pork has a similar point of origin.



The large round and flat *Dron* was an unleavened ceremonial loaf similar to a pancake, which was poured onto a griddle by a female Magus, then incised with nine crosses, formed by fingernail cuts.<sup>2136</sup> The female priests of the pagan Rus' Slavs also made "pancakes", which were termed *bliny*. These would have been similar to, if not identical to the *dron* loafs made by the Magi. For example, the mediaeval chronicler Helmold tells us that Polish pagan pancakes had nine mounds on the back, and I guess these mounds may have resulted from being scored by nail or knife cuts. They were perhaps the same as the Western Slav sacrificial cakes in Poland, or the Celtic Bannock buns used by the druids in Ireland and Britain, which according to Frazer had an unspecified number of raised mounds on one side.<sup>2137</sup>

Whenever a person sought the spiritual aid of a Yazata genii, sacrificial drons were offered at the sacred fire to achieve intercession. The sacrificial immolation of *bliny* was also noted amongst the heathen Russes.

Drons were cooked on griddles, and equally likely in ovens of the sort shown in fig 117.2. Fifty such outdoor ovens were excavated at Novgorod. They resemble ovens found in Syria and the Middle East which are normally used for baking flat unleavened loaves not dissimilar to drons. Considering that each of them was surrounded by a fence, I believe they had a ceremonial application of feast days, hence the large number of them found outdoors. I shall touch upon this subject elsewhere in this book.

#### Holy gruel

The female Magi made sacred porridge from husked barley, wheat and rye grain brought there by the people. It was then consecrated and mixed with milk and honey. The holy gruel was believed to give strength and life, and so it also was sacrificed on the sacred flames. The sacrifice of porridge to fire was noted among the pagan Russians.

Similarly people, especially witches, were recorded as pouring porridge into holes in the ground. No doubt this porridge could be abused during ritual desecrations to feed the demons, or simply bring life to fallow soil.

SACRED LOAVES

LOAVES CONSECRATED
TO THE YAZATAS

PORRIDGE WAS HOLY

In a *Primary Chronicle* anecdote, the Rus' city of Belgorod in the Ukraine was encircled by Pechenegs (Zoroastrians) c.997 AD, and was suffering under the weight of the siege.<sup>2138</sup> One wise-man recommended digging two lined pits, one which was filled with mead and the other with porridge. The Pechenegs were summoned to send a delegation to the city, whereupon the locals showed the hospitality of their suffering inhabitants by breaking open the pits and bringing up mead by the bucket-full, and porridge (which the Zoroastrians would have presumed to have been ritually consecrated).<sup>2138</sup> This was most pleasing to their eyes, and thereafter they withdrew their attacking forces and left that place alone.<sup>2138</sup> This is a very revealing tale which could mean several things. Either the Pechenegs were impressed with the amount of provisions still in storage within the beleaguered city, or no longer felt morally justified in troubling such a kind and hospitable bunch of mead-drinkers, *or* their military activities possessed a religious dimension, directed towards eradicating Christian and most likely idolatrous "black" Magian settlements. Whatever the case, the mere act of showing them the mead and porridge was enough to have the Pechenegs leave in peace.

The gabs

DAILY PRAYER SESSIONS

Gahs were daily prayer sessions held by the Magi, and which were attended by Magi priests who prayed before the holy fire and fed it with the sacred woods, on an around the clock basis. As soon as one shift of Magi had finished, the next group of Magi would take over from them, and so on.

Gah Havan 6am-10am Gah Rapithvin 10am-3pm
Gah Uziren 3pm-6pm Gah Aiwisruthrima 6pm-12pm
Gah Ushahin 12pm-6am

## Religious sestivals

## The Ragian prophetic calendar

The following timeline, which gives some structure to the scattered and disjointed Zoroastrian prophesies, was reconstructed by the late Professor West,<sup>2139</sup> who used Magian references to Alexander the Ruman as an historical reference point. Establishing the identity of this personage is crucially important to our attempts to marry prophesied and actual events. That West identified Alexander the Ruman as Alexander the Great is most likely correct considering that his reign and death chronologically preceded the ascension of the Arascids and Sassanians. However Rumans were specifically referred to as "*Greeks by strict reckoning*". This is evidently a reference to Greek Romans, or in other words Greeks who called themselves Romans. The only race to fit this description were the Byzantines. Therefore the title "*Alexander the Ruman*" is more befitting of a Byzantine emperor named Alexander rather than Severus Alexander (a Roman Emperor), or Alexander the Great (a Macedonian who was never referred to as a Roman).

There was only ever one Roman Byzantine Emperor named Alexander, who ruled between 912-913 AD. His demi-pagan reign, though dissolute, did not see any outlandish Byzantine military exploits in Anatolia or the Far East. Thus unless there was some other major Roman or Byzantine leader by that name, that went unrecorded (which is unlikely), then Alexander the Ruman was none other than Alexander the Great. I include here hypothetical Magian timelines based on these three Alexanders.

Alexander	Severus	Alexander the	Event
the Byzantine	Alexander	Great	
8387 BC	9077 BC	9630 BC	The first millennium of existence
5387 BC	6077 BC	6630 BC	The Fravashi of Zoroaster was formed
2387 BC	3077 BC	3630 BC	Ahriman sprung himself from imprisonment in the
			Abyss, and came into the world.
2317 BC	3007 BC	3560 BC	Masha and Mashoi (first man and woman) are born
1387 BC	2077 BC	2630 BC	The coming of Azi-Dahaka into the world

THE ZOROASTRIAN PROPHECIES CAN BE CONFUSING TO READ

"ALEXANDER THE RUMAN" PROVIDES A POINT OF REFERENCE WHICH ENABLES US TO SYNCHRONISE THEIR CALENDAR WITH RECORDED HISTORY

BUT WHO WAS HE?

113-568 AD	577-122 BC	1130-675 BC	Many heroic kings ruled in Iran
683 AD	7BC	660 BC	The birth of Zoroaster around the Magian year
			9,000
912 AD	222 AD	331 BC	Alexander the Ruman invades Iran
1584 AD	894 AD	341 AD	Hushedar is born
2013-2113 AD	1323-1423 AD	770-870 AD	The Terrible Winter of the great wizard Mahrkus
2614 AD	1924 AD	1371AD	The start of the final, twelfth millennium
3524 AD	2834 AD	2341 AD	The birth of Sraosha, the pagan Messiah
3641 AD	2951 AD	2398 AD	The end of the year 12,000 and the beginning of the
			cosmos' renovation.

12,000 YEARS AND THEN A NEW BEGINNING

SRAOSHA WOULD RENEW THE FACE OF THE EARTH

DIFFICULTIES
ESTABLISHING A CREDIBLE
BIRTH DATE FOR
ZOROASTER

CONFLICTING TIME CYCLES

DOUBT ABOUT THE TIME OF SRAOSHA'S ARRIVAL

SOME SAID HE WOULD NEVER COME

The beginning of time was relative to the first years of creation, as described in the Magian Avesta and Pahlavi texts. Following this, there was to have been a 12,000 year period, composed of four 3,000 year epochs. Unlike the open-ended Christian and Muslim calendars, the Magian prophetic-calendar was destined to cease some 12,000 years after its beginning. For it was at that time that Sraosha would renew the face of the universe, renovating it back to its intended state, fresh, clean, beautiful and devoid of demons now vanquished. Further information concerning the coming of the Sayoshant in the millennium of Ashedar-mah, and his transfiguration of the world, are to be found in *Dinkard*.<sup>2140</sup> According to the Sassanian Zoroastrian copyists, the date of the Sayoshant's arrival can be determined by referring to the scheme of events held in the book *Bundahishm*. It was thus portended to occur around the year 2,341 AD, at a time when mankind lived to a very ripe old age, thanks to the medical marvels of the times. Contrary to their position, the late Professor West found problems with their dates. He illustrated that the Pahlavi texts contained chronological fudges in places, made *after 630 AD* so that prophecies could be conveniently aligned with similar events. Even so, some of the Magian prophecies are quite remarkable.

The writings of Plutarch,<sup>2141</sup> Pliny the Elder and ancient Greek writers such as Eudoxus only add to the enigma, clashing with later Zoroastrian datings by an enormous 5,600+ years. They place the birth of Zoroaster in the year 6,347 BC, some six thousand years before Plato's death; Hermippus mentions the year 6,184 BC. Later Zoroastrian authors explain the 6,000 BC+ date given by the Greeks as signifying the birth of Zoroaster's pre-existing soul, or *fravishi*. Others claim that Zoroaster's birth date had been confused with that of another Zarathustra who acted as a priest serving with the troops of Darius I during his invasion of Greece and Scythia. If by some stretch of the imagination the Greek dates were deemed acceptable, it would mean that the year 12,000 elapsed in the year 3,347 BC or 3,184 BC, more than 1,500 years prior to the commonly accepted date for Zoroaster's birth.

We might guess that there were also conflicting prophetic time cycles within Magian communities, which would have further added to the religious disorientation experienced during those final years of Zoroastrian civilisation. It is conceivable that the officially sanctioned Zoroastrian time cycle had lapsed long before the expected dates noted in the Orthodox texts. I say this because in some Magian passages there are doubts about the timing of Sraosha's arrival, or possible references to persons mocking the Mazda-worshippers over the non-arrival of Sraosha. In none of the following examples does the text go on to offer examples of prophetic revelations, or dates, to reassure the faithful of the exact timing for Sraosha's arrival, which is what one should expect if there was a definitive and widely respected date available for the future event.

"Even he who is an ox of many cattle <u>has openly and publicly wailed this complaint on account of the righteous one: "How long is the time till he arises,</u> until the wicked one who is a smiter and privileged corrupter is he who is unprivileged?".

Because for the sake of producing resolution, he complains that, until the developer shall arise, even he who is irresolute is ruler, that is, until he who is the developer shall become privileged".

The text does not go on to say how long it will be, which is the response one could reasonably expect in reply to the Ox's question if the time for his coming was well known. But it might also be that there was such a timetable (which we know to be the case from the Magian texts), but that there were such significant doubts about the veracity or acceptability of the timeline, that a response to the question could not be offered to resolve the ox's doubts. This, too, that they praise, recount, and practice the religion of Mazda-worship at the time of the renovation of the

universe, that of which the demons through deceitfulness, and then also wicked mankind deceived by those who are demons, have said that it does not occur". 2143

THE MAGI SAID HE
WOULD COME IN GLORY

This piece of scripture mentions detractors lambasting the Zoroastrians over a renovation that will never occur.

"...about the renovation of the universe in the words of Ahura Mazda to Zarathustra, thus: "I have produced the effecter of the renovation, the causer of righteousness, Soshans, of whom mankind say that he does not come; and yet he will come, for the righteous, with that glory which becomes all-brilliance". 2144

Is this a reference to mockers refusing to believe in the coming heathen Messiah, or were there persons casting jibes at the Zoroastrians for Sraosha's non-arrival, which had been expected and then lapsed? It's difficult to say.

If the prophetic time cycle, supposedly written for an audience around 500 BC, was already *fixed*, then anxieties about Sraosha's expected arrival in 2341 AD would simply not exist. After all he was to be coming in a specific year, roughly 3,000 years away! Nor do the texts say things such as, "why does his coming have to be so far away from the people of our day", which would have been another logical inclusion in the scripture if the prevailing Zoroastrian orthodox time cycle was irrefutable. Why would they have doubted and lamented the coming of a messiah whose arrival was fixed almost 3,000 years hence, and could not readily be expected in their own time? This cannot be taken to mean that they didn't believe in him; let's face it, dedications to Sraosha were central to the ritual life of the Zoroastrians. What it might mean is that they were unsure of the date of his coming. Many of today's Jews doubt whether the Jewish Messiah will ever arrive, precisely because the Messiah's arrival was not fixed for a specific time or age. The same could be said of Christians in relation to the second coming. Again, if the date was portended for a time that was firmly fixed and in no way open to dispute, some few thousand years hence, then why would Zoroastrians have been lamenting the non-arrival of their saviour? I seriously contend that the Zoroastrian timelines were not known with total certainty in their day, and that there were conflicting variants.

What are the implications of this? Firstly we cannot tell how ancient the orthodox Zoroastrian prophetic chronology is, nor the extent to which the texts were edited. Greek claims that Zoroaster was born around 6,000 BC ought not be totally ruled out, mainly because there are a certain number of European megalithic sites that resemble Magian death houses called astodans. Dadistan i Dinik XVII: 4 states that the ideal astodan should be made of stones and roofed by a large, rock slab, with a perforation on the eastern wall, which allows light from the rising sun to enter the tomb. Bearing in mind the many similarities between Magian funerary rites and Megalithic tomb remains, I would say that Dadistan i Dinik provides a fair description of a Megalithic tomb in Britain. So we are left with two options. Either the resemblance shared by astodans and megalithic tombs is purely fortuitous, or it was not. And if it was not, they either predated the religion of Zoroaster, and were taken up by him, or, if they were invented by him, then Zoroaster is far older than we suspect. If the unthinkable were true, and the megalithic burial complexes of Ireland and Europe (perforated on one wall, in the direction of the rising Sun) can be shown to be Astodans, it could be argued that the Greek dates are feasible. Secondly, as portended events came to fruition (such as the invasion of Alexander the Great), the Magi might have altered the original wording of a given prophecy to reflect the transpiration of the event, and accommodate the names and events of the time. However since the white Magi <mark>jealousl</mark>y protected the truth, it is difficult to imagine them willfully corrupting long extant prophecies to any great degree. Such an act would have been contrary to their most cherished morals, unless of course an alteration was merely a point of clarification. Whatever changes were made must have been done purely in good faith. Thirdly, some prophesied events deviate from the accompanying factual events by several hundred years.<sup>2145</sup> Since the book of Bundahishm is both a book of prophecies and at the same time an historical record, some would argue that such inaccuracies render the entire text suspect, even in its finer details. Such a knee-jerk reaction would be better offset by an even closer analysis of the material, not to mention a realistic level of archaeological exploration in Iran commensurate with the area's importance.

Therefore it is conceivable that Zoroastrianism owed much of its demise to the inherent confusion encapsulated within *Bundahishn*'s prophetic cycle of events. As the lands of Zoroaster were progressively torn apart by Nestorian and Byzantine Christians, Turks, and Arabs (especially during the 6th and 7th Centuries AD), the non-appearance of the second last saviour Hushedar, who was supposed to have helped the down-trodden Zoroastrians regain power and ascendancy in Iran, must have scarred them deeply. As one of the most persecuted religions to have ever

VARIOUS TIMELINES
EXISTED

CONFUSION EXISTED ABOUT THE PROPHECIES

existed, many of the Magian faithful inevitably felt lonely and dejected by their god, and seriously questioned not only the validity of the prophecies, but their religion. As for modern views on their eschatological calendar, it becomes important to establish when Zoroaster lived, some say 1,500 years BC, others between 1,000-1,200 BC.

	1,500 BC	1,000-1,200 BC
1,500 years following Zoroaster comes Aushedar	0 AD	500-700 AD
1,000 years after Aushedar comes Aushedar-mah	1000 AD	1500-1700 AD
1,000 years after Aushedar-mah comes the Sayoshant	2000 AD	2500-2700 AD

Accordingly the arrival of the world messiah foretold by the Magi is either imminent (the year 2,000), or can be expected some 500 to 700 years hence.

# Pagan ehronology in the Balkans

Pagan calendars were normally related to the annual cycles of both the Sun and Moon. That much can also be said of the pagan Slavs. Yet one cannot overstate the unfathomable importance of another calendrical system once used by them.

It was associated with a fraternity of dualistic, light-worshipping pagan priests from a 10th Century AD Albanian pagan monastary near Elbasan.<sup>2146</sup> This monastary was supposedly founded by the Rus' Khagan Vladimir after his alleged relapse into paganism.<sup>2146</sup> As you will recall, Vladimir was the very one who introduced a pantheon of Magian and Iranian gods to Kiev (amongst whom was Khors, otherwise known as Khres {ie; Jesus see p. 155}), and abandoned them in favour of Byzantine Christianity a short time later. It was formerly known as the Ion-Vladimir (St John-Vladimir) monastary, and it formed the basis for an oath-bound secret society known as the Rotu, who were not Bogomil heretics but often confused with them.

Around 1,000 AD, these adepts gauged time using a seemingly Magian prophetic chronology. In the Rotu document Life of Vladimir the Ardent Sun, the date is expressly stated as "in the year 12,000 and 1,000 more, after the very beginning, and in the 7th year after the going down of the Enlightening Sun". Since the document concerns the life of Khagan Vladimir, the phrase Enlightened Sun is really a reference to Vladimir's spiritual name, "the Ardent Sun". Because Vladimir died in 1015 AD, we might presume that the document was written in 1022 AD, but I am unaware if there is definite dating on the manuscript to confirm or deny this. In other words the pagan calendar's chronology was so similar to the Christian calendar as to be almost identical. The Christian and the pagan Slav calendars might have differed by less than 10 years! By my reckoning we can infer from the text that Albanian and Slavic Magians had surpassed the 12,000 year cycle<sup>2148</sup> and embarked on a new era. This can logically be equated to the end of the 12,000-year Zoroastrian cycle and the start of the years of the Sayoshant. Thus we are dealing with pagan Priests who c. 1,000 AD believed their Sayoshant was born 1,000 years prior, and were already 1,000 years into the portended renovation of the Deliverer.

This fairly clearly illustrates not only the presence of Jesus-worshipping Magian-Christian wizards in the Balkans, but that their calendar was not in synchronisation with the 12,000 year Orthodox Zoroastrian prophetic time line. In fact it was shy of the Orthodox Zoroastrian dates by 2,300 years.

Knowing the Magi's scrupulous attention to detail in all matters religious, such a large discrepancy could only have come about if there was considerable dissension about the exactitude of the traditional Zoroastrian religious timeline, around 1 AD. These doubts would have been compounded by the following factors;

- A break away faction of Magi (perhaps originating among the Three Wise Kings see Part II), who saw sufficient evidence in the Gospel that Christ was the Sraosha mentioned in the Magian texts, deliberately established a new time cycle (skipping some 2,300 years of portended events), in order to accommodate their belief that Christ was Sraosha. To onlookers this might not have been such a drastic measure, particularly when one takes into account the many chronological discrepancies in *Bundahishn*.
- 2 Owing to Alexander the Great's predations on the complete tally of Zoroastrian holy texts, such a large corpus of material was lost that the *Avesta* and the nasks had to be pieced back together, line by line, from the recollections of the Magi. Even after this there was still a great cloud hanging over the precision of certain reconstructed texts. Where an overly great burden of doubt remained about the authenticity of a given nask, it was

THE HEATHEN
MONASTARY IN ALBANIA,
ALLEGEDLY FOUNDED BY
KHAGAN VLADIMIR'

IT RESEMBLED THE MAGIAN CALENDAR

IT WAS ROUGHLY SYNCHRONISED WITH THE CHRISTIAN CALENDAR

DISSIDENT MAGIAN-CHRISTIANS MAY HAVE BEEN RESPONSIBLE generally omitted from the official canon. From this emerged an official view of the prophetic chronologies, though it could well be that other Magians secretly harboured a liking for alternative datings previously discounted by the Sassanians. Thus there may have been a series of endorsed and unsanctioned chronologies known to the Magians, many of which could not be accepted with any certainty.

- 3 As the late Professor West theorised, traditional Zoroastrians might have begun fudging dates during the age of the Muslim conquests, in order to bring about a revival of Zoroastrianism. If this did occur, it is impossible for us to prove what the unadulterated timeline would have looked like originally because we do not have extant Magian manuscripts datable to before the 7th Century AD to compare them with.
- 4 As mentioned in *Dinkard V*,<sup>2149</sup> there were a number of forgeries of the Zoroastrian texts made in ancient times by persons unknown, either because certain groups of Magi had different mnemonic recollections of the prophetic cycles and amended their copies of the holy texts accordingly, or a group of mischief makers (perhaps black Magi) had deliberately formulated heretical variants of the chronologies.

So it is conceivable that there were a number of time-cycles in existence. Nevertheless the timeline compiled from the texts by Professor West was the one most likely sanctioned by the Sassanians. Whether this makes it correct in every respect is debatable, though one would think the Magian hierarchy had the best possible access to all available variants of the texts, and were capable of confirming their authenticity. That is unless overpowering political and religious factors were at work, which saw certain powerful factions of Magi gain acceptance for their own timeline at the expense of others.

In summation, this Balkan pagan time cycle is not synchronised with traditional Zoroastrian dating (which is itself doubtful in some respects), and may well be the handiwork of a formerly Magian priesthood who regarded Jesus Christ "the Good Sun" as Sraosha (Sayoshant), but who maintained customs of a mostly Zoroastrian or Zurvanite nature. Such a cult can be identified with the Magian-Christians mentioned in Part II.

Whether the pagan Rus' sects used additional calendrical systems is largely unknown. There is certainly no record of Greek or Roman calendars there. Post-Alexandrian Greeks use the Olympian dating system, and Roman calendars are relative to the year of the Rome's foundation, ie 756 and 753 years BC respectively. The Rus' deification of Sirius (Lel', feast day 19th March), may have entered their calendrical system under Magian influence, for the Magi held that the New Year began, strictly speaking, with the heliacal rising of Sirius. Pagan name lists were known to the Church in pagan Rus'. These might have served as a dynastic dating system such as those formerly used by the Babylonians, Egyptians and pagan Gnostic astronomers.



The Magian calendar was not divided into four seasons, as we have, but two; summer and winter. Summer included spring, summer and autumn, and stretched from 8-12 March to 19 October. and Winter was broken into two halves:<sup>2151</sup>

THE STRUCTURE OF THE MAGIAN CALENDAR

 Summer
 Vernal equinox
 ▶ High-Spring
 ▶ Mid-Summer
 ▶ Harvest
 ▶ End of Summer

 Winter
 Beginning of Winter
 ▶ Mid-year
 ▶ End of Winter

New year 8 March

Vernal equinox c. 21 March (souls visit this world)

Maidyozarem ("High-spring") c. 24 April marked the feast of the greening of the plant kingdom

*Maidyozarem* + 60 days marked the summer solstice

Maidyoshahem - 14 weeks marked the first day of summer

Maidyoshahem was the summer solstice ie; mid-summer) ie; 28 June

Maidyoshahem +75 days marked Paitishahaem, the harvest festival

Maidyoshahem +105 days marked Ayathrem, the end of summer

Maidyarem - 10 weeks marked the start of winter

Maidyoshahem + 180 days marked Maidyarem (mid-year, but not necessarily mid-winter)

Maidyarem + 10 weeks marked the end of winter.

THE MAIN FESTIVALS

A FESTIVAL WHEN SOULS VISITED THE VILLAGES

The 10-day festival of the manes (hamaspathmaidyem) transpired at the end of winter, and it was characterised by fravashi-worship and the "flying of the souls all around their villages". As you will recall from last chapter, this festival coincided with the time of the field battles in pagan Europe. As with the word "year", the etymology of the English term "mid-year" seems traceable to the Avestan Maidyarem ("mid-year").

The Old Iranian calendar utilised twelve one month periods, each with 30 days. Since they had calculated that a fixed year lasted 365 d. 6 h. 12 m. 57.5 s. it became necessary to intercalcate every 116 or 120 years, by adding an extra month, the last such intercalcation taking place during the rule of Yazdegird I, around the turn of the 5th Century AD.<sup>2151</sup>

Where one's calendar is synchronised with agricultural and stock breeding cycles, the latitude at which one lives becomes a crucial factor in determining when a feast day will fall, and what time interval will separate various feast days, depending on the variation in the amount of available sunlight. For this reason the harvest festival is held at different times in northern and southern Russia. It seems to me that the Magi would have given some consideration to the matter of latitude during the Iranian migratory difussion, for moving too far north or south of Iran's latitude would have required a very annoying recalibration of their entire ritual calendar. Such a modification took place in the earliest phase of Magianism, when the new year swapped from the autumnal to the vernal equinox, following their migratory movement into Iran from an extremely northern latitude, presumably Siberia.

#### The Rus' pagan ealendar

The Rus' pagan year (Noviy Rik) began at the same time as the Zoroastrian year (Navruz),<sup>2151</sup> on the Vernal equinox, and differed from the Norse pagan year which began in October (ie; around the time of the old Magian New Year festival). Originally the Persians observed New Year on the Summer Solstice, but later moved it forward, bringing it into line with the Babylonian New Year, known as Zagmug. According to a paper written by S. H. Taqizadeh,<sup>2151</sup> the Magian New Year festival was more or less held in conjunction with the observed heliacal rising of Sirius, a custom inherited from the Egyptians. Considering this, it is immensely significant that the pagan Russes were also worshipping Sirius (ie; Lel') some two days prior to their equinox.

SLAVIC NAMES FOR THE MONTHS

March	Berezen'	The month of the birch
April	Kviten'	The month of flowers and blossoms
May	Traven'	The month of grass (equal to Maidyoshahem, the grass mowing time)
June	Cherven'	The month of bee-breeding
July	Lipen'	The month of the lime tree
August	Serpen'	The month of the sickle; reaping time (equal to paitishahem, harvest time)
September	Veresen'	Spindle month?
October	Zhovten'	Grazing month? Yellow month?
November	Listopad	The month the leaves fall (ie; autumn)
December	Gruden'	The month of stocking up? coal month?
January	Sichen'	Fodder month? Turning month? (equivalent to ayathrem?)
February	Lyutiy	The month of severe frosts

The Rus' Christian calendar

THE CHRISTIAN CALENDAR

The Christian calendar was calculated according to the Sun's yearly passage across the heavens and were expressed as a given number of years following the world's creation. The year 900 AD (Anno Domini) equals 6408 years after the world's creation. In other words, to arrive at a Christian date during the Mediaeval era just add 5,508 years to the number of years AD. The Russian names for the months are; January (Yanvar'), February (Fevral'), March (Mart), April (Aprel'), May (Mai), June (Iun'), July (Iul'), August (Avgust'), September (Sentyabr'), October (Oktyabr'), November (Noyabr'), and December (Dekabr').

### The Dewish ealendar

Within a solar year, the Jews had 12 lunar months, each with its own name, and each related to a sign of the zodiac. The monthly calendar was synchronised only when the Moon was formally sighted by someone on the ground, rather than when it actually became a New Moon. Often cloud cover delayed the pronouncement of a new month. The first Jews to catch sight of it stoked massive bonfires on high ground, thereby signalling to distant Jews that the month had begun.

**JEWS LIT BONFIRES ON** HIGH GROUND TO LET OTHERS KNOW THAT A **NEW MONTH HAD BEGUN** 

#### The muslim ealendar

The Christian year 622 AD was equated with the first (hegira) year of the Muslim calendar, which began with Mohammed's retreat to, and mustering of forces at Medina. In other words 900 AD equals 278 Hegira years. Again, a solar calendrical system, with lunar months, each of which possessed its own Arabic title.

THE MUSLIM CALENDAR RELATES TO MOHAMMED'S FLIGHT TO MEDINA

## Ragan seast bags in Rus'

The Magi taught that every day of the month had an angelic custodian that had to be worshiped and given offerings on its own particular day. These were called feast days. The pagan Russes had a most elaborate schedule of dualistic feast days, 2152 some of which they inherited from the Magi. In the following lists (C) denotes a feast day for one of the celestial deities, (E) signifies a feast day for one of the earthly deities, and (D) indicates a feast day for one of the infernal deities. Since modern Russian folklorists divide the pagan year into four, I have presented the reconstructed calendar in this fashion. However, I believe that a sufficient number of Russian feasts are similar enough to the magian divisions of the year, that, after allowing for the variation in latitude, the year was divided in a roughly similar manner to the Old Iranian calendar.

THE MAGI HAD THEIR OWN FEAST DAYS

> THE RUSSES HAD A DUALISTIC PAGAN CALENDAR

#### Vesna (Spring)

In pagan eyes, the Sun provided enough visible evidence of its life-giving properties. When it was powerful, life sprang from an earth made pregnant by the nourishment of Moksha and the Spring rains of Perun. The desire to have a full belly from week to week ensured zealous devotion to the "Great Orb", whose warmth stimulated the entire world of creation. Ceremonies centred upon guaranteeing fertility and enough abundant food stocks to last one's family throughout the coming year.

THE SUN BROUGHT HAPPINESS AND FERTILITY TO THE LANDS

Importantly, the birth of children, particularly males who would one day bear arms, was also dependant upon the whims of the gods. Every rite performed a vital function in the overall scheme of earthly prosperity.

SPRING WAS A CELEBRATION OF NEW LIFE

One school of thought postulates that Magian ritual drinking and pourings placated the wicked spirits and demons inflicting harm on the land, thereby averting calamitous events.<sup>2155</sup> So in Russia, where the land was barren, spring sacrifices probably transpired with astonishing frequency. These crisis sacrifices, which did not always entail the shedding of blood, were probably infrequent in the Malo and Belorus lands, but the Great Russes were no doubt accustomed to them because their soil was poorer.

The advent of a new year. Libational sacrifices were offered up to gain portends of the coming rains and harvests. 1 Mar Rod (E) Festivities were dedicated to Rod and masculinity. 1 Mar Rozhanitsy (E) Festivals of Rozhanitsy, female fertility and femininity. 1 Mar Kikimora (D) THE NEW YEAR **FESTIVAL** 9 Mar Festival of the earth mother

The New Year festival Circular Khorovod dancing and singing "carols". Yarillo (C) 13 Mar to 20 Mar 14 Mar Radunitsa (E) 17 Mar Bee-keeping festival

Dazhbog (C) / Khors (C) The baking of the slaughtered sacred cow. Prayers were made 18 Mar

to the Good Sun seeking intercession on behalf of the living.

19 Mar Lel'(E)

1 Mar

12 Mar

21 March Vernal Equinox

22 Mar Lado (E) / Vodyanik (D) / Slava (E)

22 Mar to 25 Mar Dazhbog (C)

24 Mar Pryadko (E) Departed souls came back to earth to visit the living. It was a day that VERNAL EQUINOX

		required numerous numificators abbutions. No one englished and and mapple
		required numerous purificatory ablutions. No one spoke of the dead and people
		probably took their dogs with them everywhere they went. Probably equivalent to the
_	05) (	Magian Suri festival, when the fravashis came to visit the earth.
THE SPRING GODDESS	25 Mar	The Spring goddess festival  The earth was awakened from its prison beneath the
FESTIVAL		Winter snows. Bonfires, fire-leaping and the tossing of bread sacrifices into the rivers
	were	a feature of this feast day. These were usually images of deities and representations of
		ailing body parts baked in the form of a simulacra bun. Similar to the Magian No Ruz.
PERUN'S DAY	26 Mar	Perun's day (C) - Perun's day was a festival of Spring lightning, thunder, and coincided
		with the preparation of grain for sowing.
	28 Mar to 22 Oct	Korkush (D)
	1 Apr	Domovik (D)
	3 Apr	Radunitsa (E) Prayers were made on behalf of the departed souls, and requests for
		them to intercede on behalf of the living were made. Communal mourning and
		remembrance feasts were held, especially at the death grounds.
	7 Apr to 6 May	Yarilo (C)
	15 Apr	Yarovit (C)
	20 Apr	Rakhmanov's festival was held in honour of the Volkhvy. Everyone went out and had a
THE VOLOS FESTIVAL		meal or picnic in the fields amid songs and merriment.
	23 Apr until Summer	Volos festival Stock procreation rites were performed. This festival was highly
		esteemed by artists, traders and the wealthy.
	6 May	Veles (E) /Volos(E), Yarillo(E), Or (E) Without any women present, a Volkhv poured
	a	beer sacrifice onto the holy fire.
	6 May	Usin' (E) Usin's festival sought to increase the prosperity of bees, horses, the vault
		of the sky and all greenery. People washed themselves with dew before dawn and
		sacrifice bread (ie; drons) on the fire.
ZIL'NIK FESTIVAL	10 May	Zil'nik festival Features of the Zil'nik (Green) festival were ritual meals and
		libations in the fields and forests. Green week began, with people eating ritual meals of
		herbs, eggs, lamb, fish, rye, salads, eggs and pies. I believe that this feast is most likely
		derived from the Avestan "High Spring" calendrical observance of Mainhyo-
		zaremaya, 2154 called Green Month.
	22 May to 16 Jun	Bereginya (E)
	22 May to 16 Jun	Polyanitsa (D)
	22 May to 16 Jun	Mavka (D)
	23 May	Skrabnik (D) / Troyan (C)
	22 Mar to 25 Mar	Dazhbog (C)
	25 May to 16 Jun	Rusalki (D) Everyone hung linen strips from the boughs of trees at the water's side, and
		tossed bread sacrifices into the water.
	25 May to 16 Jun	Poterchata (D) / Khors (C)
	25 May to 25 Jun	Klechal'nitsya (E)
	15 Jun	Svyatovit (C) On this day prayers were offerred up to Svyatovit and Dazhbog, as
		were harvest songs, the sacrifice of floral garlands, pies and wine.
RUSALKI WEEK	Just before Summer	Rusalki week During Rusalki week gifts were offerred to the water and tree spirits.
	,	



With the arrival of Summer, Dazhbog (now invigorated and youthful), bestowed life upon the earth as thanks for all of the sacrifices he received throughout the Winter.

The true essence of the rising or ascending Sun was embodied in the fire wheel, which symbolised not only the Sun's glowing perimeter, but the chariot wheels of his cosmic vehicle. Sun-horses kept at all major temples and were brought out by the priests to take part in these organised festivities. During Summer, a white horse with

golden mane was paraded on major occasions, and during the winter period a black horse was used. As in Aryan times these might also have been sacrificed. Certainly horse sacrifices had existed in Rus' for millennia, and during the 10th Century AD were still being conducted among the Rus', the Balts, and Finns of the north.

SEMIK FESTIVAL

Mid May - Early Jun Semik festival Semik was a feast of water, sex and the dead. A birch tree was

dressed in ribbons and other finery and treated as a villager's guest for three days whereupon it was led out of the village and flung into the closest main water source to consummate the fertility of the land. A similar ritual can still be found nowadays in India, with the crafting of wooden idols which are treated to nice flowers and the high-life.

Following a grand procession, they are thrown into the Ganges river.

21 Jun Porovit (E)

July-Aug The Harvest festival - Northern Rus'
June-July The Harvest festival - Southern Rus'

about 21 June Summer Solstice On this day, the longest of the year, the festival of the Sun as

King was celebrated with massive bonfires all across Rus'. These bonfires were *built* from flames brought together from all local hearth, shrine and temple fires, and it amounted to

a victory parade of the holy fires.

24 Jun Kupala's eve Kupala's eve was a night of unrestrained lovemaking, during which

villagers, young and old alike, gathered in forests, and near water sources, to begin a night of ecstatic union. Males nimbly jumped the holy bonfires to be cleaned of spirits and be filled with the potency and sanctity of their flames. Kupala's eve culminated in the burning of straw effigies signifying the consumption of Iarillo and Kupala in an orgy of wanton lust. A wheel was rolled from a hill top, signifying the Sun's approach toward the

descendant, its downhill run. 2155

25 Jun Kupalo (C) 25 Jun to 25 Jul Diy (E)

26 Jun to 7 Jul Lyesovik (D) Sacrifices of bread were left to Lyesovik on this day, beseeching him to

protect the coming harvest from unclean forces.

27 Jun This festival entailed the burial of Iarilo's phallic effigy.

1 Jul This feast was dedicated to smiths, marriages and the zodiac.

12 July to 14 Oct Svyatovit (C)
25 Jun to 7 Jul Vyed'ma (D)
25 Jun to 25 Jul Oderzhima (E)
1 Aug to 6 Aug Pryadko (E)

1 Aug to 9 Aug Vikhor (D) / Grets' (D)

1 Aug to 9 Aug
Perun (C) Hymns and prayers were recited before Perun's oak, and sacred cattle
oxen were slaughtered to provide a ritual banquet for all brotherhoods. Perun's warrior

fraternities held lengthy feasts at this time, wallowing in greatest revelry.

9 Aug Pozvid (E) 13 Aug to 29 Aug Stribog (C) 28 Aug to 14 Dec Priya (E)

1 Aug to 6 Aug Saviour-god festival This feast entailed the slaughter of cattle, and the sacrifice of

poppies, mead, apples and pears, plus the remembrance of past ancestors. To facilitate the cattle sacrifice, cows were taken to the summits of the highest hills/mountains and

ritually slain.

Dsen' (Autumn)

Agriculturally speaking Osen' was a winding down period, for Mother Earth had given birth to all she could. With the advent of this season, the merriment, incessant bouts of all-night drinking, orgies and the other physical excesses of Summer began to wane. Food was preserved and stowed away to see the villagers through the ravages

HARVEST FESTIVALS

SUMMER SOLSTICE

KUPALA'S EVE

SAVIOUR-GOD FESTIVAL

AUTUMNAL EQUINOX

of the up and coming Winter. Sacrifices were rarely needed during this time of year.

23 Sept	Autumnal Equinox Also a festival of Stribog, and the day of portends for Autumnal
	weather conditions.
1 Sept	A Festival of thanks and wedding candles. The home hearth and oven were deeply
	venerated on this feast day. Children ran about the fields all day, tasked with squashing
	every bug they could find. This was evidently a continuation of the Magian practice of
	killing the devil's creations, the creatures that infested and destroyed the holy crops.
1 Sep to 2 Sep	Rozhanitsa (E) This feast day was characterised by female gatherings and
	prayers for the ongoing health, strength and continuation of their ancestral lineage.
8 Sep to 9 Sep	Pryadko (D)
14 Sep	Simargel (C) / Tyr (E)
21 Sep	Pasika The Bee, bee-keepers and hives festival.
22 Sep	Pereplut (D)
25-26 Sep	Svyatovit (C) A night-long prayer vigil took place at the idol. The ritual sacrifice of a
	sacred cow was performed at this assembly.
1 Oct	Earth Mother This feast day was a time for performing pagan weddings. Young girls
	prayed for marriage to someone suitable. Seasonal preparations were made in readiness
for	Winter.
5 Oct	Mesyats (C) A Volkhva prophetess imparted knowledge of the dawning
	Winter, to allow the people to make suitable preparations in terms of victuals.
14 Oct	Karna (E) / Zhelya (E)
22 Oct to 22 Dec	Blud (D)
22 Oct	Pryadko (D) Pryadko, the soul-escorter's feast day entailed ceremonies
	dedicated to the remembrance of all one's forefathers.
26 Oct	Smiths & ploughmens day. Roosters were sacrificed, and forges blooded.

PLOUGHMENS' DAY

SMITHS' AND

Oct Smiths & ploughmens day. Roosters were sacrosters were sacrosters were sacrosters were sacrosters.

WINTER ...

**PASIKA** 

THE DEATH OF THE SUN?

THE DEATH OF THE SUN:

...OR ITS REBIRTH?

WINTER SOLSTICE

Winter (perceived as the death of the Good Sun for a time), was naturally no time for celebration. Instead, in accordance with dualistic ritual practice, they perhaps offered sacrifices appearing to the demons, in order to *help* the Sun return to vitality by appearing Chernobog, and the forces he used to assail the crippled Dazhbog.

The imperilled Sun of good fortune, the eternal combatant against Chernobog (whose kingdom was Winter itself), had to be nourished if gloom, frost and misfortune were to pass away into Spring. The intensity of sacrificial activities (libations, meals and animal or even human sacrifice) might have been directly related to the amount of food held in storage for the coming year. Low reserves would making famines a very bloodthirsty affairs.

The life-giving *Haoma* was probably the other secret weapon which they used, allowing Dazhbog respite to renew his potency, as he grew weary and old in his passage across Svarog's sky, worn down by the rigours of battle. In Rus' it was widely believed that Winter was the time of the Good Sun's rebirth, which in itself is very Mithraic!

Chernobog was greatly active during Winter, chilling people to the bone, killing stock and burying the spirits of the land under cumbersome and suffocating blankets of snow. The need to sate, and salute the victorious Chernobog was greater than ever at this time, for he had pushed back the Sun. Unless they could make him ease off a bit, he might go too far, and destroy the Sun as they knew it.

The ongoing need for crisis sacrifices was probably just one other *causa bellum* amongst the Rus' at this calamitous time of year. During very harsh Winters we might think that greater levels of raiding occurred between neighbouring tribes or villages in order to get enough (animal or human) victims for the Winter crisis sacrifices and offerings.

About 21 Dec Winter Solstice The shortest day of the year. A black faced old man led a horse through the village, followed by a goat tended to by 2 young girls dressed as men. The

animals were actually people dressed up in hides or straw. This group was followed by revellers, musicians and drunkards. Portends of weather for the coming year were made by Volkhva prophetesses now that the old year had just died, and a new one was about to KALITA FESTIVAL be born again/reinvigorated. This was a festival dedicated to sewing and women's chores. 1 Nov Mokosh' (C) 1 Nov Tyr (E) The hunting season began once sacrifices were made to Tyr. 8 Nov to 19 Dec Dev (C) Kalita festival Prophecies of the coming Winter weather were made by a Volkhva. 23 Nov 25 Nov to 19 Dec Nemet' (E) 25 Nov to 25 Dec Morok (D) / Moroka (D) KOLYADA 6 Dec to 12 Dec During Dolya's feast day women and young lasses gathered to pray for Dolya (C) luck, good fortune and safe childbirth. 6 Dec to 19 Jan Diva (E) 6 Dec to 18 Feb Marnik (D) 16 Dec to 18 Feb Mara (D) 25 Dec to 14 Jan Kolyada (C) People danced the Koliada, the circular dance of death, and sang carols. This symbolised the cyclic nature of birth, life, aging, death, birth etc. A goat was sacrificially offered to the Sun. Oboroten' (shape-changer) field battles went on during the night, as the werewolves armed themselves for battle against the black witches and demons who would muster to steal the grain and livestock which would sustain their families in the coming year. 25 Dec Pryadko (C) 26 Dec On this day the people began the brewing of the mead and beer, and enjoyed a VOLOS FESTIVAL sumptuous banquet of sacrificial cow, perhaps baked in honey and butter. 26 Dec Rod (E) This festival was dedicated to the propagation of the family bloodline. 19 Jan to 15 Feb Dana's day was a festival of ablutions. The people met at the sacred **BUTTER WEEK** springs and cleansed and fortified themselves with spring-water, seeking blessings from above. 19 Jan to 22 Jan Mavka (D) 27 Jan to 3 Feb Volos Festival The festival Volos was dedicated to Zmiya-Volos, the "Good Shepherd", the tender of the flocks and the wild beasts of the forests. Magical rites were performed at this time. "Mummer" actors went from place to place wearing masks and sheepskin jackets. Cattle sacrifices, drinking and banqueting characterised this feast. 7 Feb to 13 Feb Butter week<sup>17</sup> Butter week occurred in the few weeks prior to the vernal equinox and provoked great carnivals, with actors, jesters, skomorokhi (bards), and circus acts all competing for the attention of the locals. Binge-drinking, fist-fights and other strength contests proved popular. A lot of matchmaking between young couples continued in earnest. No sewing was allowed at this time, most likely to negate the ill-effects of jealous weavers who used their powers to disrupt young lovers. 15 Feb Vili (E) 22 of Feb Aveya, Avvar, Gladeya, Glukheya, Gnidusha, Karkusha, Khranusha, Nimeya, Otpeya, Pukhleya, Reusha, Tryaseya, Zhovteya (D) 22 Feb to 20 Mar Marena (E) 25 Feb Stribog (C) Prayers were offered to the wind god to bring good weather throughout the Spring and Summer period.

#### Anassigned feast bags

The following deities have not been allotted feast days on the preceding pagan Holy Calendar. Perhaps their day went unrecorded in the past, but they might also have been worshiped all year round.

Celestial gods Porovit, Rugievit, Svarog, Svarozhich, Triglav, Yarovit.

Earthly Gods Obida, Planidi, Predok, Rozhanitsy, Zorya Utrenyya and Vechernaya.

Demon gods Chernobog, Chugaister, Diva, Leshiy, Norka, Perelyesnik, Poludnitsa, Vila.

## Sames and contests

Both Lozko and Krishchuk mention that the Russes conducted their own ritual games following their holy festivals. <sup>2156</sup> The degree to which these may have resembled the athletic games of the ancient Greeks is by no means clear, nor is there any indication of their formality, if any. In ancient Greece, contestants competed stark naked, with their lithe bodies smeared in oil - they ran races, wrestled and threw weights and javelins. From Krishchuk's account of the god Slava, it is likely that victors were given a coronet of ivy. This in itself might be a trace of Greek or Roman victory customs.

The Western pagans also held games of ritual significance.<sup>2157</sup> Boxing, wrestling, horse-racing would have been part of the scheduled events if we are to draw upon the ancient Greek experience.

Jousting and polo were highly favoured in Persia and Tibet at such times. There is however no evidence for polo in Mediaeval Germany and Slavia, indicating that jousting might have been the only sport practiced by European Magians.

Hollywood's portrayal of jousting as a standard feature of Mediaeval Europe is almost certainly incorrect, considering that the practice drew the penalty of excommunication from the Church. My guess is that there was originally a pagan genesis for jousting, with religious connotations. But the heaviness of the penalty could just as easily have been to limit the number of accidental deaths the sport was causing. Church documentation for the introduction of the ban will need to be examined more closely to resolve this question.

Soarb games

The world's first board games were invented in Babylon. From that time man has discovered the many benefits of games as a means of relaxation, or an opportunity to defeat boredom with an opportunity to challenge and defeat your friends and adversaries without shedding blood. In mediaeval and indeed pagan Rus', Britain and Scandinavia, chess was played, as was mill.

Although India has long been mooted as the homeland of chess (about the 7th Century AD), where it was called *chatrang*, archaeology has proven this to be incorrect. Russia's love affair with chess goes back even further than has been supposed, with (what seem to be) chessmen unearthed in Russia dating back to 200 AD, and discovery that predates its use among the Indians, or anywhere for that matter. What is more certain is that it had been in Rus' at least since the 9th Century AD, and it had come from the orient rather than Europe (where pieces came to reflect the make up of Christian society). For instance the Rus' chessmen were turned from wood or bone, and of a type known in Persia and India, with pieces including the Queen and Shah, the boat, the elephant and the

On linguistic grounds it is possible to say that they inherited this pastime from Persia. The Russian word for chess *shakhmat* comes from the Persian *Shahmat*, which means "checkmate", or literally "The Shah is dead".

In heathen times it could never have been just a game. The Magian Persians called chess the game of *Asha* (truth). Not only was it a good primer for military strategists (who in antiquity appear to have been the most addicted of players), but the contest between opponents symbolised the religious war between the forces of light and darkness, utilising white and black chessmen combatants to neutralise the opposing army, and ultimately their King.

The Norse variant of 'chess' was called *Hnefatafl*, and according to one source, a variant of it required a black fleet (viking pirates?) to break through a blockade of white warships, which represented the king's forces.

Chess continued to be highly popular throughout the Russian and Scandinavian region. Centuries later the likes of King James I of England, that renowned witch-hunter, made journeys to Latvia to play chess with the locals.

CHESS

RUSSIAN PIECES
REMINISCENT OF THOSE
USED IN INDIA AND
PERSIA

THE MAGI SAW CHESS
NOT ONLY AS A CLASH OF
WILLS, BUT THE
COLLISION OF THE
FORCES OF GOOD AND
EVIL

# Shapter William

Wack rites and holy sites

It is perhaps only natural that prehistoric and ancient man sought to personify as gods those aspects of nature that gave him sustenance; spirits of the hunt, trees bearing edible foods, clouds bringing rain and so on. How much more so would he put a face on those silent killers that brought disease, drought, malnourishment and bloodshed; these too had a very real influence on day to day existence. These demons had to be stopped at all cost, but how do you efface the malignance of cantankerous, egotistical and chaotic beings such as them. In many regions of the world folk from every walk of life formulated their own responses to the harm-causing demons. In some cases the methods employed to make peace with them assumed the guise of a formal religion. Such creeds are the focus of this chapter.

A surprisingly large list of demons has survived in the folklore of the Russian people down to the present day. These demons were gifted with patronages of great suffering. That is, they were empowered to inflict particular species of harm, grief and lamentation upon humanity and the world of creation ... upon the streams, birds, cattle, crops and trees. In this chapter I hope to determine the past origins of pagan Slav devil worship, and reconstruct the nature of the devotions performed on behalf of the demons by a specialised class of heathen warlocks and witches known as the *Garabancias*, as well as the *Kolduny* and *Volkhvy*. I shall also explain the origin and nature of the black rites, the unspiritual arsenal which armed Ahriman's combatants. I will further detail the entrance of this faith into greater Europe, where it was practiced by the black witches of the Mediaeval and Renaissance periods. In reality it had been there at least since the Bronze Age, and especially so in Roman times, when Cilician pirates were re-settled around the empire from their Mesopotamian homeland.

As mentioned in Chapter II, some Russian devils were demons of place, such as the Leshiye, Polisuny, Ocheretyaniki, Bolotyaniki, Nochnitsy and Morozhka). Others were major demonic figures, which in several cases can be equated with demons listed in the writings of the ancient Greek Dionysians, the Magi and the Aryans - Bida, Chernobog, Chuma, Grets', Kikimora, Korkush, Mara, Marnik, Morok, Moroka, Niy, Norka, Pan, Poludnitsa, Zhiva, Volos, Vikhor, Viy, and Vodyanik. At least two of Russia's more notorious demons (Viy and Niy) have names cognate with those of Magian arch-demons. Considering how specialised their names are, it is all the more certain that they entered Russian peasant culture with people trained in Magian scripture and lore. There are further indications that the demons Vyed'ma and Blud were in reality the unholy and malignant spiritual remains of a deceased person or witch, who came to be worshiped as a demon after their death. And yet other demons were potent spiritual evils which harrassed the world of the living, such as the class of trembling demons known as the Tryasovitsi, who were named Otpeya, Gladeya, Avvar, Reusha, Khranusha, Pukhleya, Zhovteya, Aveya, Nimeya, Glukheya, Karkusha, Gnidusha, plus the Zlidniye (harm-bringing) demons known as Gore, Likho, Neshchastiya, Bida, Khvoroba, Nedolya, Nuzhda, Zavoina, and Primkha.

Many of the aforementioned Russian devils had their own specific feast days, which in itself reveals that these evil forces of many and varied kinds had an organised religious following in Eastern Europe during pagan and even Mediaeval times.

As we prepare ourselves to meander through the dimmest recesses of the human psyche, I want to compare the writing styles of Christian writers, which have camouflaged the reality of European devil-worship for such a long

FERTILITY GODS WERE NOT THE ONLY BEINGS WITH AN INFLUENCE OVER PAGAN SOCIETY

DEMONS CAUSED
MAYHEM

THE PRIESTHOOD OF EVIL

SLAVIC DEMONS

**DEMONS OF PLACE** 

MAGIAN DEMONS IN RUS'

OTHERS BROUGHT TREMBLING, AND FOREBODING STRIFE

FEAST DAYS FOR THE

THE DEMONISING
WRITING STYLE OF MANY
CHRISTIAN WRITERS
ENSHROUDS ACCOUNTS
OF DEVILS WITH AN AIR
OF UNCERTAINTY

time. The Primary Chronicle reported the following things concerning the sacrificial practices of the pagan Slavs.

"..The people sacrificed to them (the iclols), calling them gods, and brought their sons and their daughters to sacrifice them to these devils..." <sup>2161</sup>

Here the idols of the Slavs are referred to as gods, but the Christian chronicler resolves to place his own gloss ("devils") at the end of the sentence. So what are they gods or devils? Evidently they are what the pagans called gods, and what the chronicler called devils.

Now compare this with what Procopius has to say, for he makes a clear distinction between gods and demons in a pagan context, divulging that the Heruli of Scandinavia were party to devil-worship.

OTHER REFERENCES ARE UNMISTAKABLE

"... they (the Heruli) reverence in great numbers <u>gods and demons</u> both of the heavens and of the air, of the earth and of th<mark>e sea,</mark> and sundry other demons which are said to be in the waters of springs and rivers". 2162

SI THE MAGI SPOKE OF

We will now attempt to trace Slav and perhaps even Erulian devil worship to their historical roots. This and preceding chapters, serves as a lengthy introduction to Chapter VII in Part II, which concerns European infernal witchcraft from the Middle Ages onwards. As you will see demonology had been present in many parts of Europe since ancient times, and in a variety of forms.

CRIMES PLEASING TO AHRIMAN, WERE PLEASING TO HIS FOLLOWERS ALSO

AHRIMAN'S DEVOTEES

According to the teachings of the white Magi, the ways of Ahriman were assiduously followed by his mortal adepts, the wicked priests who took care of their master's interests in this world. The white Magi listed slaying the innocent, oath-breaking, committing unnatural intercourse, divorce, fire extinguishing, beaver-killing, idol-worshipping, embezzlement, crop-blasting, cattle-maiming, greed, aiding and abetting wickedness, laziness, inclining towards heresy, performing sundry witchcraft, cannibalism, revelling in filth, becoming an apostate, worshipping the demons, stealing, and consorting with thieves as some of the worst sins a person can commit.<sup>2163</sup> Therefore, on a purely theoretical basis the black Magi (the exact opposite of the white Magi) would have considered these acts extremely meritorious and excellent to perform. And the Magian texts go on to insist that they perpetrated these very same deeds, which were spiritually and/or temporally criminal in nature. Through the misdeeds of the devil's disciples, various modes of witchcraft infested Magian society, to the detriment of plants, man and beast, not to mention the majesty of the creator-sun.

"evidence as to

OWN causing the exe

To uproot their detested presence the white Zoroastrian high-priests held their own witch trials. For the *Nikadum nask* (a legal guide) talks of;

THE WHITE MAGI
CONVENED THEIR OWN
WITCH TRIALS, AND
EXECUTED THOSE FOUND
GUILTY

"evidence as to witchcraft and destroying the righteous man, that is, in what proportion it is certain or doubtful." and "About causing the execution of one worthy of death for entertaining fondness for witchcraft and laughing at witchcraft and whatever is on the same subject".<sup>2164</sup>

IN INDIA, WITCHES WERE SIMPLY FINED

This Magian "witch-hammer" nask therefore pre-dates the *Malleus Maleficarum*, the legal guide-book which spearheaded the Catholic Church's assault on European devil-worshippers. Clearly the white Magi did not presume the guilt of a witchcraft suspect, but instead sought the truth of matters, by subjecting the evidence to an elaborate system of proofs. Older still is "the Burning", a series of Babylonian legal tablets containing witch trial procedures.<sup>2165</sup>

Indian anti-witchcraft laws were far more lenient than those of the white Magi;

"For all incantations intended to destroy life, for magic rites with roots (practiced by persons) not related (to him against whom they are directed), and for various kinds of sorcery, a fine of two hundred (Panas) shall be inflicted". 2166

"He who has sacrificed for Vratyas, or has performed the obsequies (ie; funeral rites) of strangers, or a magic sacrifice (intended to destroy life) or an Ahina sacrifice, removes his guilt by three Krikkhra (penances)".

As in Europe's earliest wave of witch trials, the white Magi are unlikely to have recorded the testimonies of witnesses or the statements of the accused, which had been tendered before the court, nor kept archives of the same. Why should they? All that was needed was a verbal pronouncement of guilt or innocence, and of course a sentence where necessary. As you will see there is some evidence for the continuation of Orthodox white Magian witch-hunting customs during the Christian era, especially the practice of lynching suspects. In Europe the twelve days after Christmas (ie; the Winter Solstice) were regarded as a "witching time", for the witches were greatly active during that period.<sup>2168</sup> German Christian residents protected themselves against their 'unholy' designs with a

THE WITCHING TIME

catalogue of rituals aimed at driving away witches and demons.<sup>2168</sup> In Germany, Walpurgis night (the eve before May Day) was also called "Burning out the Witches".<sup>2169</sup> Throughout that night the menfolk of a given village would light purificatory fires around their settlement and dwellings.<sup>2169</sup> Next began the processions which all were involved in;

Incense, fire, bells and whips

WALPURGIS NIGHT

"Men and boys make a racket with whips, bells ... women carry censers; the dogs are unchained and run barking and yelping about.

As soon as the church bells begin to ring, the bundles of twigs, fastened on poles, are set on fire, and the incense is ignited. Then all the house-bells and dimner-bells are rung". 2169

The din of these activities had the effect of exorcising a village of witches, especially in Bavaria and Bohemia. The usage of bells, whips, incense, dogs and ignited bound faggots as a means of achieving the expulsions is, I believe, connected with similar Magian exorcisms. That Church bells also participated in the event is extremely telling. The bell-ringers were either joining in the spirit of a local custom which they had no understanding of, or they were party to cultural ancestry that gave rise to the same custom. A similar superstitious observance was known in Southern France on the 12th day after Christmas. There they screamed, rang bells and lit torches made from bound bundles of twigs. 2170

When it came to maelific witches, the Zoroastrian fire-priests were in no mood to play games; "Wizards or witches … the authorities shall inflict punishment upon them". <sup>2171</sup> In their mind the dutiful extermination of black witches was simultaneously a form of pest control, and at the same time a holy war against the Lord of devils in that ever-unfolding cosmic battle. <sup>2171</sup>

As with the *Malleus Maleficarum* of the Catholic Church, *Nikadum nask* included regulations requiring suspects to undergo torturous ordeals of divine justice (like the Magian ordeal of hot iron, or of water) over matters of witchcraft. The court case considered as evidence "many kinds of speaking with wizard's spells, and those with threats of danger; and about the usage in witchcraft as to the moderate and justifiable production of mutual afflictiveness thereby". A typical Yatukih wizard's spell-curse might be "I will destroy thee through witchcraft". 2173

Roughly speaking Russian curses followed a like formula. The maledictions *Izvod tebya voz'mi* or *Izvod s toboi* are but two of those used in Northern Russia.<sup>2174</sup> They were an open invocation of the water demon *Izvod* to take the person against whom the imprecation was directed.<sup>2174</sup> This might have greatly worried the many mariners of Archangelsk region, where it was perhaps heavily used. A similar recitation was used in relation to Chernobog (the pagan name of the pre-Christian Lord of Devils) ... "May Chernobog exterminate you!" <sup>2175</sup> or "One hundred devils on you".<sup>2176</sup>

From the white Magi we hear also of "the <u>duty</u> imposed of chastising a wizard for ... assisting a demon", or the effects of "gravity, harm, and vexation owing to various degrees of promise-breaking". These two excerpts relate to the harm arising from demonic-discipleship in the first instance, and the brazen lies of the warlock.

The business of witchcraft and witch-hunting was a game that two could play. In this chapter, we seek to understand what it was like to be part of Ahriman's religion, and discern what antics flowed from the Devil's own. But before we immerse ourselves in the controversial and not-so-politically correct subject of devil worship we must go back to where, we are told, it all began, with the seduction of Masha and Mashoi, the first man and woman born into the world. The following is the story, as recollected by the Zoroastrian white Magi.

"On the nature of men it says in revelation, that Gayomard, in passing away, gave forth seed; that seed was thoroughly purified by the motion of the light of the sun, and Neryosand (angel) kept charge of two portions, and Spendarmad (a Mazdean Archangel) received one portion. And in forty years, with the shape of a one-stemmed Rivas-plant (a plant like Rhubarb) and the fifteen years of its leaves, Matro and Matroyao (Masha and Mashoi) grew up from the earth in such a manner that their arms rested behind on their shoulders, and one and both alike. And the waists of both of them were brought close and so connected together that it was not clear which is the male and which the female, and which is the one whose living soul of Ahura Mazda is not away. As it is said thus: "Which is created before, the soul or the body? And Ahura Mazda said that the soul is created before, and the body after, for him who was created; it is given into the body that it may produce activity, and the body is created only for activity; hence the conclusion is this, that the soul is created before and the body after. And both of them changed from the shape of a plant into the shape of man, and the breath went spiritually into them, which is the soul and now, moreover, in that similitude a tree had grown up whose fruit was the ten varieties of man (which according to their traditions included among them several races of freaks)"."

CHURCH BELLS TOLLED,
TO EXORCISE WITCHES
FROM A SETTLEMENT

THE WHITE MAGI ADVOCATED THE PUNISHMENT OF WITCHES

THE MAGI HAD LEGAL
TEXTS REGULATING THE
CONDUCT OF WITCH
TRIALS

"100 devils on you!"

LIES AND DEVIL-WORSHIP

THE MAGI PROFESSED
THAT DEVIL-WORSHIP
BECAME PART OF
HUMAN NATURE
THROUGH THE
MISDEEDS OF MASHA
AND MASHOI

AHURA MAZDA
EXPLAINED TO THE FIRST
MAN AND WOMAN THAT
HE MADE A PERFECT
WORLD FOR THEM

HE EXPECTED THEM TO ACT HONOURABLY, AND SPEAK, ACT AND THINK WITH GOOD INTENT

BUT THE EVIL ONE INSPIRED THEM TO BELIEVE THAT THE DEVIL HAD MADE THE WORLD

THE DEMONS YELLED OUT "WORSHIP THE DEMON SO THAT YOUR DEMON OF MALICE MAY REPOSE!"

THE FIRST WOMAN
POURED MILK TOWARDS
THE NORTH, TO FEED THE
DEMONS

THEY ATE THEIR CHILDREN

AHRIMAN'S MALICIOUS AND CRAFTY PLANS PREPARED THE DESTRUCTION OF THE WORLD Next came the moment of man's fall. Unlike the Judaeo-Christian Adam and Eve (who were evicted from Eden for eating the fruit of Yaweh's Tree of Knowledge), Masha and Mashoi fell from grace for worshipping demons (who were the children of another god, who was the exact opposite of Masha and Mashoi's creator). That fateful moment signalled mankind's venture into disobedience and intransigence against his creator, and is described as follows;

Ahura Mazda spoke to Masha and Mashoi thus: "You are man, you are the ancestry of the world, and you are created perfect in devotion by me; perform devotedly the duty of the law, think good thoughts, speak good words, do good deeds and worship no demons". Both of them first thought this, that one of them should please the other, as he is a man for him; and the first deed done by them was this, when they went out they washed themselves thoroughly; and the first words spoken by them were these, that Ahura Mazda created the water and earth, plants and animals, the stars, moon, and sun, and all prosperity whose origin and effect are from the manifestation of righteousness. And afterwards, antagonism rushed into their minds, and their minds were thoroughly corrupted, and they exclaimed that the evil spirit (later personified as Lord Ahriman) created the water and earth, plants and animals, and the other things as aforesaid. That false speech was spoken through the will of the demons, and the evil spirit possessed himself of this first enjoyment from them; through that false speech they both became wicked, and their souls are in hell until the future existence. And they had gone thirty days without food, covered with clothing of herbage (note the similarity of Adam and Eve); and after came to a white-haired goat, and milked the milk from the udder with their mouths. When they had devoured the milk Masha said to Mashoi thus: "My delight was owing to it when I had not devoured the milk, and my delight is more delightful now when it is devoured by my vile body". That second false speech enhanced the power of the demons, and the taste of the food was taken away by them, so that out of a hundred parts one part remained". 2180

In other words, the milk was stolen away for the sustenance of the demons through the agency of the first humans, who drank it in an unbefitting manner, in a defiled state.

"Afterwards, in another thirty days and nights they came to a sheep, fat and white-jawed, and they slaughtered it; and fire was extracted by them out of the wood of the lote-plum and box-tree, through the guidance of the heavenly angels, since both woods were most productive of fire for them; and the fire was stimulated by their mouths; and the first fuel kindled by them was dry grass, kendar, lotos, date palm leaves, and myrtle; and they made a roast of the sheep. and they dropped three handfuls of meat into the fire, and said: "This is the share of the fire". One piece of meat they tossed to the sky, and said: "This is the share of the angels".

A bird, the vulture advanced and carried some of it away from before them, as a dog ate the first meat. And, first, a clothing of skins covered them; afterwards, it is said, woven garments were prepared from a cloth woven in the wilderness. And they dug out a pit in the earth, and iron was obtained by them and beaten out with a stone, and without a forge they beat out a cutting edge from it; and they cut wood with it, and prepared a wooden shelter from the sun.

Owing to the gracelessness which they practiced, the demons became more oppressive, and they themselves carried on unnatural malice between themselves; they advanced one against the other, and smote and tore their hair and cheeks.

Then the demons shouted out of the darkness thus: "You are man; worship the demon! so that your demon of malice may repose.

Masha went forth and milked a cow's milk, and poured it out towards the northern quarter; through that the demons became more powerful, and owing to them they both became so dry-backed that in fifty winters they had no desire for intercourse, and though they had had intercourse they would have had no children. And on the completion of fifty years the source of desire arose, first in Masha and then in Mashoi, for Masha said to Mashoi thus: "When I see thy shame my desires arise". Then Mashoi spoke thus: "Brother Mashya! when I see thy great desire I am also agitated". Afterwards, it became their mutual wish that the satisfaction of their desires should be accomplished, as they reflected thus: "Our duty even for those fifty years was this".

From them was born in nine months a pair, male and female; and owing to tenderness for offspring the mother devoured one, and

From them was born in nine months a pair, male and female; and owing to tenderness for offspring the mother devoured one, and the father one (ie; they cannibalised their offspring). And, afterwards, Ahura Mazda took tenderness for offspring away from them, so that one may nourish a child, and the child may remain. And from them arose seven pairs, male and female, and each was a brother and sister-wife; and from every one of them, in fifty years, children were born, and they themselves died in hundred years".<sup>2180</sup>

As the centuries passed Ahriman's devious and mighty afflictions mangled the earth of creation, and got ever worse. Likewise his seduction of mankind became progressively more sly, and he won so many over to his cause that his religion grew out of all proportions. On the eve of Zoroaster's birth, the Iranians were freely worshipping not only angels and ahura's, but daevas and drugs (demons)

Zoroaster warned them of their coming annihilation at the hand of god not only for their daeva-worship and slaughtering, but the cruelty which they inflicted on the helpless ox.

"The Turanians proceeded about the smiting and destruction of that ox, and, through their sorcery and witchcraft the mind of Kai-Us was disturbed about that ox, and he went to a warrior, whose name was Srito, and ordered him to kill that ox; so that man came to smite the ox. And here is manifested a wonder of importance by that ox, such as revelation mentions thus: "To him spoke the ox, in grave words, thus: "Thou shouldst not murder me, O Sritro! thou seventh of those of this race; you will atone for this malice when Zarathustra, the most desirous of righteousness among the existences, arrives and proclaims thy bad action in revelation". <sup>2181</sup>

#### Thus Zoroaster spoke;

"For ye are confusing our thoughts, whereby men, giving forth the worst deeds, will speak, as of the Demon-gods beloved, forsaken by the Good Mind, (far) astray from the understanding of the Great Creator, the Living Lord, and (far astray) from his Righteousness! Therefore ye would beguile mankind of happy life (upon earth) and of Immortality (beyond it), since the Evil Spirit (has ruled) you with his evil mind. Yea, he has ruled you, (ye) who are of the Demon-gods, and with an evil word unto action, as his ruler (governs) the wicked!

Full of crime (your leader) has desired to destroy us, wherefore he is famed, (and his doctrine is declared); but if this be so of these, then in the same manner, O Ahura! Thou possessest (because thou knowest) the true (teachings) in thy memory.....

Among these wretched beings (this their leader) knows not that those things which are declared as victorious (by his allies) are bound together for the smiting; yen, those things by which he was famed (as victorious) by his (blade of) glittering iron. But the utter destruction of those things Thou, O Ahura Mazda! knowest, most surely! Of these wretched beings Yimna Vivanghusha was famed to be; he who, desiring to content our men, was eating kine's flesh (the slain ox) in its pieces......An evil teacher (as that leader is) he will destroy (our) doctrines, and by his teachings he will pervert the (true) understanding of life, seizing away (from me), my riches, the choice and real wealth of (Thy Good Mind)....

Aye, this man will destroy my (Zoroaster's) doctrines (indeed, for he blasphemes the highest of creatures that live or are made).

He declares that the (sacred) Kine and the Sun are the worst of things which eye can see; and he will offer the gifts of the wicked (as priests to their Demon-gods). And at the last he will parch our meadows with drought, and will hurl his mace at Thy Saint (who may fall before his arms).

Yea these will destroy my life, for they consult with the great of the wicked (enlightening themselves by their words). And they are seizing away the gifts of inherited treasures from both the household-lord and from house-wife; (wretched men that they are), and those who will fiercely wound (my folk, repelled and in no way kindly moved) by the better mind of the holy.....".<sup>2182</sup>

These passages present a picture of a religion entailing blasphemy against creation and crime, that possessed its own doctrinal framework. Devil-worship, hatred of the sun and cattle, seem to have been integral features of this Mazdaean apostasy. Accordingly they are unlikely to have kept cattle, or grown things and most likely got their sacrificial oxen by rustling and a life of outlawry. To guard against them the Magians may have kept their cattle penned in enclosures or barns. If the sun was "the worst thing that eye could see", perhaps they didn't want too look upon it. Maybe they only walked about after sundown, or shaded their eyes from the sun using a wide brimmed hat, or a cowled robe to block out solar rays. Led by a notorious criminal ringleader and his iron sword, they acted as house raiders, carrying off whatever they found of value on a premises, including cattle, and wounding the inhabitants into the bargain. This man (of the demon gods), ruler of the wrongdoer, was to steal the religion of Ahura Mazda, and twist and pervert it, until at last it would become a breed of Zoroastrian apostasy.

Despite Zoroaster's strained attempts to oust both Daevas and the Drugs (demons) from public worship, the Iranians quickly lapsed back into the old ways upon his death, and so cattle slaughter remained a central part of the Magian ritual order ever after. Zoroaster's murder came at the hands of those sword-bearing wizards (known as *Karaps* and *Kavis*) who were beholden to the demons; the jilted ones who served the Iranian monarchs prior to their adoption of the white faith of Zoroaster. The term *Karap* probably comes from the Old Indian word *krpanas*, which meant "a sword", and *krpani*, "a dagger". The older *Karap* priesthood may therefore have originated within Vedic Aryanism, a religion of sword-priests. In the Lithuanian we find *kerpu* or *kirpti*, meaning "to cut" or "to cut off", which could conceivably be a Baltic recollection of the sword-wielding Karap wizards.

THOSE WHO PRAISED
AND LOVED THE
DEMONS

THEIR LEADER WAS A CRIMINAL

HE WIELDED A
DAZZLING BLADE OF
IRON

ZOROASTER SPOKE OF A
CRIME-FATHER WHO
WAS A PRIEST OF THE
DEVIL, GIVING HOMILIES
ABOUT THE NEED TO
KILL CATTLE, AND HATE
THE SUN

THEY PROBABLY HID
THEIR FACE FROM THE
SUN

THE WIZARDS - KARAPS
AND KAVIS

TURKIC HORDES INVADED IRAN

Several centuries later, the religion of devil-worship gained even greater pre-eminence with the appearance of the Turkic invaders from the East, who marched into Iran under manifold banners, and whose terrifying reign brought it to ruination, in every way.

THEY KILLED THE LIVING AND PERFORMED WITCHCRAFT "Ahura Mazda spoke thus: "Righteous Zarathustra! I will make it clear: the token that it is the end of thy millennium (somewhere near the year 10,000 of the Zoroastrian calendar), and the most evil period is coming is that a hundred kinds, a thousand kinds, a myriad of kinds of demons with dishevelled hair, of the race of Wrath, rush into the country of Iran from the direction of the east, which has an inferior race and race of Wrath. They have uplifted banners, they slay those living in the world, they have their hair dishevelled on the back, and they are mostly a small and inferior race, forward in destroying the strong doer.....the race of Wrath is miscreated and its origin is not manifest. Through witchcraft they rush into these countries of Iran, which I, Ahura Mazda, created, since they burn and damage many things; and the house of the house-owner, the land of the land-digger, prosperity, nobility, sovereignty, religion, truth, agreement, security, enjoyment, and every characteristic which I, Ahura Mazda, created, this pure religion of the Mazdayasnians, and the fire of Vahram (ie; the holy fires), which is set in the appointed place, encounter annihilation, and the direst destruction and trouble will come into notice. And that which is a great district will become a town; and that which is a great town, a village; and that which is a great village, a family; and that which is a great family, a single threshold." 2186

THEY EXTINGUISHED THE HOLY FIRES, AND BROUGHT ANNIHILATION UPON THE GOOD RELIGION OF AHURA MAZDA

According to Dinkard, the general happenings of that time were;

DESOLATION

"the oppressiveness of infidelity and idol-worship, the scarcity of freedom, the extreme predominance of avarice in the individuals of mankind, the plenitude of different opinions about witchcraft, and the inclination of many for paralysing the religion of the sacred beings. The annihilation of the sovereignty of mankind one over the other, the desolation of localities and settlements by severe actual distress, and the evil foreign potentates who are, one after the other, scattering the valiant; the destruction among cattle and the defilement of the spirit of enjoyment, owing to the lodgement of lamentation and weeping in the countries of Iran, the clamour of the demon-worshippers in the country, and the unobtainable stature, non-existent strength, blighted destiny, and short life of mankind. Also the abundance of ordinances of various descriptions, the approval of the apostate among tyrants (it was an anathema for the white Magi to countenance the reign of an unjust ruler, especially one who was an apostate despot) and the non-approval of the Zoti (Magian High Priests) who is well-disposed and wise, the coming of the Zoti (high priests) to want, and all the other adversity, disruption, and running astray which are overpowering even in districts and localities of the countries of Iran. The maintenance of no ritual of the religion of the sacred beings; the weakness, suffering, and evil habits of those of the good religion; the lamentation and recantation of the upholders of the religion; and the wickedness and extermination of good works in most of the countries of Iran. Also much other misery in these two centuries is recounted in the Avesta, which passed away with them (the Avesta slid into oblivion with the very people who observed its teachings) and is also now so visible therein, and manifestly occurs in them".

LAMENTATION

THE PRIESTHOOD

DEJECTED

THE MISERY

THE DISBANDMENT AND
DISPERSION OF THE
MAGIAN RELIGIOUS
HIERARCHY

The religious hierarchy of the Magi disintegrated, causing the white Magus priests of Zoroaster to wander aimlessly and forlorn in that unforgiving time, and come swiftly to destitution. Shunned by the masses, who abjured their faith in the face of such unfailing adversity, the white Magi faded from sight. Yet other Magi became corrupted by the lifestyles of the invaders and crossed over into their ways.

THEY PRAYED THAT HARM MAY COME UPON THE WORLD ALL THE SOONER

This, too, is a statement as to them, which revelation mentions thus: "That is the age mingled with iron (that is, from every side they perceive it is of iron) in which they bring forth into life him who is a sturdy praying apostate. This is their sturdiness, that their approval is unobservant of both doctrines; and this is their praying, that whenever it is possible for them they shall cause misery to others; also when an old man publicly advances into a crowd of youths, owing to the evil times in which that man who is learned is born they are unfriendly to him that is, they are no friends of the high-priests of the priestly assembly. They are freely speaking (that is, they utter phrases smoothly), they are wicked and are fully maliciously talking, so that they shall make the statements of priests and high-priests useless; they also tear asunder the spiritual lordship and priestly authority, and shall bring the ruler and priestly authority in to evil behaviour as vicious, but they bring together those who are singular.

THEIR UNHOLY VERSES AND OATHS

Anything they say is always mischief, and that district which had a judge they cast into the smiting precinct, into hell; it is misery without intermission they shall inflict therein, till they attain unto damnation through the recitation they persevere in (an unholy

oath?), both he who is the evil progeny disseminated by the apostate and he who is the villainous wolffull of disaster and full of

VILLAINOUS WOLVES

Perverted wisdom

depravity.... Then, when character and wisdom recede from the countries of Iran (that is, they depart), so that destitution and also winter, produced by demons who are worshipping the demon, rush together from the vicinity of disaster on to the countries of Iran, where even rain becomes scanty and pestilence is secretly advancing and deceiving, so that deaths become numerous; thus even he of perverted wisdom, who is wicked, and the apostate also, who is unrighteous, rush together in companionship. As what one says they all exclaim thus: "Consume and destroy, O ruler! for it is to be consumed and destroyed by thee; destroy even the fire, consume even as food those who are the protection of the association enforcing religious obedience, and those leading on the poor man of the righteous dispensation by their guidance". So that they shall make him thoroughly detached and smite him; ... And about the ninth and tenth centuries this also it says, that, as that age proceeds, this is what occurs, O Zarathust of the Spitamas! when many apostates utter the righteousness of priestly instruction and authority, which is wickedness towards me, they cause begging for water, they wither vegetation, and they put down all excellence which is due to the manifestation of righteousness". ... This, too, he says, namely: "Of those, O Zarathust of the Spitamas! who come in the 9th and 10th Centuries, I tell thee that they are of the fiend of Greed (Azi); it is in her womb that they are to be fashioned, they who assist those who would be vicious, through preeminence in leadership, or through excellence in subserviency".

And this, too, it say about them: "Those men are much to be destroyed:" so it is said by Ahura Mazda that "these who are righteous, who carry away a corpse in this world, distress their fire, according to every high-priest, and even long-flowing water; their bodies, which are really cesspools of a terrible character, become very assisting for the tormentors whose corpses are grievously wicked. Concerning them I tell thee, O Zarathustra of the Spitamas! that, in the 9th and 10th 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 (that is, when it is possible to live in our way, and ours are wicked, they diminish in superiority). Even the iniquity that they shall commit in leadership and subserviency, the sin which is smiting thee, they call a trifle, O pure one of the Spitamas! and the smiter, they say, is he whom these of thy religion of Mazda-worshippers smite" ...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 their own souls, they exterminate the embodied existences of the world; and they produce lamentation for the soul, and even the religion, as regards what is the mode of controlling orthodox people together with the iniquitous of the same period".... This, too, it says, that Zarathustra enquired thus: "Is he, O Ahura Mazda! who is a Kai or a Karap (Prof West: two forms of wizards), or he who is a most evil ruler in authority, mingled again with the good?" And Altura Mazda spoke thus "Even he" Zarathustra also enquired thus: "Is he, too, O Altura Mazda! who is one of those of the good sovereignty, mingled again with the good; or these such as the Kaisar and Khagan (Prof West: the ruler of the devilworshipping Turkic invaders)? And Ahura Mazda spoke thus "Even that former, O Zarathustra!". 2185

A perilous epoch is warned in the final line of this quotation, one that would see the religion of Zoroaster mingled with that of the Kaisar and Khagans. Here is prophesied (or even retrospectively recorded) the hybridisation of the good religion with that of the leather belted fiends, the apostate destroyers and immoderate fighters.

"...those three manifest branches, that worship the fiend with simultaneous worship, are really these who march for eminent service on horses, even the Turkish demons with dishevelled hair, the Arab, and also Shedaspo the ecclesiastical Aruman (Prof West: the Roman (Byzantine) Emperor ie; Caesar). 2185

While most of the destructive behaviour in these preceding extracts can be attributed to the Aryan war culture of the Daeva-worshippers, there were other forces at work, whose doctrines were fundamentally contrary to those of the Aryans, yet whose actions resembled those of the Aryan war bands in oh so many ways. The *Avesta* is quite clear in delineating between condemnation of the Daeva-worshippers and the Zoroastrian mission to destroy the devilworshippers, who amongst other things loathed the sun. According to the *Rig Veda* (the Sun Veda), the sun was greatly venerated, so it is not proper to portray the Aryans as sun-haters. That honour belongs to a totally different religion, that of Ahriman, which Zoroastrians called the religion of the *Zandiks*.

"and for the encounter with, and the dislodgment of the Kayadhas, and of the individual Kayadhians, male and female, and of the thieves and robbers, of the Zandas (possibly meaning the Zandiks, the worshippers of the Drug), and the sorcerers, of the covenant breakers, and of those who tamper with the covenants (warlocks). Yea, we sent it forth for the encounter with, and for the overthrow of the murderers of thy saints, and of those who hate and torment us for our Faith, and of those who persecute the ritual, and the tyrant full of death". 2186

THEIR RIGHTEOUSNESS
WAS WICKEDNESS
TOWARDS GOD

THE BROOD OF THE SERPENT

THEY CAUSED ARGUMENTS AND ENJOYED SENSELESS ARMED CONFLICT

THEY EXTERMINATED
THEIR OWN SOULS

A CERTAIN NUMBER OF KAISARS AND KHAGANS WERE PART OF THIS RELIGION

MAGIAN CIVILISATION DESTROYED BY TURKS, ARABS AND BYZANTINES

THE SORCERERS AND COVENANT BREAKERS

TYRANTS

ZAND WAS AN INVERTED BELIEF SYSTEM

THEY LOVED AHRIMAN MORE THAN WE WILL EVER KNOW The Zand which the white Magi spoke of was a formalised creed which they greatly detested, whose power emanated from either prevented belief, or what is even better, a non-belief in the very existence of a creator god. One might even call it the religion of non-belief and wrong-belief. In accordance with their creed, habitual lying and oath-breaking were required, as also ritual desecrations and sorcery.

"Zand is the apostle of the wizards, and through Zand it is possible to perform witchcraft". 2187

This strange religion required their wizards to worship the evil principle and the demons who served him...

"that is he (a Zandik) thinks well of Ahriman and the demons"..." the atheist's religion, the wicked way that there is no creator, there is no heaven, there is no hell, there is no resurrection, and so on; such is the meaning". 2187

These sacrificer-priests had a number of idol temples the most important of which was situated on the banks of a lake then known as Kekast (Lake Urumiyah).<sup>2188</sup>

So, as you have read, Zoroaster's victory over the daeva (devil) worshippers was by no means conclusive, or long lived. By the reckoning of the Zoroastrian Magi, the dominion of the delinquent black Magian two-legged Wolves, was almost complete. Led by their Kaisars, Khagans and wizards, they had come to such ascendancy in the centuries before the time of the Shapurs, that they were able to boldly invade Iran and reinfect anew the Good religion of Zoroaster with a heinous and zealous inclination to worship devils. And, contrary to the laws of Zoroastrianism, the disciples of destruction, and their despotic rulers, came to mix with those who held to the Good Religion, so that its whiteness became sullied and grey through an infusion of darkness. And, said the Zoroastrian priests, those "Two-legged wolves were more to be destroyed than those with four (legs)". 2189

WHILE WOLVES WERE
DESTRUCTIVE, NOTHING
WAS AS FRIGHTENING AS
THE TWO-LEGGED ONES

## The coming of the wolves

Bahman Yast is a Magian religious text written in the form of a prophetic dialogue between Ahura Mazda and the prophet Zoroaster, and details the advent of major events which would impact upon the Zoroastrian faith. The oldest copies possessed by scholars were written in the 8th-10th Centuries AD by Mobeds (Zoroastrian Orthodox White Magus priests) who were trying to mobilise their faith into a holy war against the Muslims. This culminated in the disastrous 930 AD uprising which saw some of the last militants of their faith crushed into oblivion. So presumably if the events contained within it were supposed to reflect historical realities, they would already have occurred long before the penning of these manuscripts. Its value as a historical document therefore hangs under a cloud, mainly because of this military agenda. As to whether chronologies were fudged (as mentioned by the late Prof West)<sup>2191</sup> to facilitate this uprising, or whether the texts had been propagated in pristine form is far from certain. Even the name Karter (the supreme high priest responsible for founding Orthodox Zoroastrianism) does not appear in relation to the piece of text in question, which is very surprising. Already in one of the oldest books Bahman Yast we see words like "Arab" creeping into the text; these were most definitely additions made to the original writings, some time after the 7th Century AD.

Magian scripture, like that of the Aryans, spoke of human history in terms of ages; the Golden Age, the Age of Silver, the Age of Copper, the Age of Steel, and finally the Age of Iron. The Magi related that the Age of Iron would bring terrible visitations of suffering upon the people of Zoroaster. *Bahman Yast III* talked of the coming of the "Race of Wrath" at that time, among whom were the two-legged wolves, those who taught the people of Iran to worship devils. According to these writings the invaders were not Arabs, but people of Turkic stock.

As it happens wolves were the foremost of the Turkic totemic images, <sup>2193</sup> so equating them with wolves, even two-legged ones is probably historically sound. The Magi's description of the two-legged Turkic wolves nicely matches those supplied by the Armenians. During a Turkic assault on 7th Century Derbend they were described as "a vile ugly horde of attackers … their flowing hair like that of women". They were "like savage wolves". They were so to speak miscreated wolves with dishevelled hair.<sup>2193</sup>

These anecdotes also complement what the Gothic Bishop Jordannes had to say on the interbreeding of Gothic and Scythian witches with inner-Eurasian demons.<sup>2194</sup> This had the abysmal effect of giving rise to the Huns, who in turn stocked the Hunnic nations with Turkic belligerents.<sup>2194</sup> Now of course such an interbreeding would be all

THE AGE OF IRON, AND ITS VISITATIONS OF EVIL ON THE GOOD RELIGION

ARMENIAN REPORTS
CONFIRM MAGIAN
VULPINE DESCRIPTIONS
OF THE TURKIC NATIONS

together impossible, in a physical sense, where the demons were unspiritual vitae. However if it happened that the demons referred to were man-demons of the sort described in Chapter VIII, then the account is a little more credible than it might otherwise be.

If we are to accept the chronologies in the *Bahman Yast*, the demon-worshipping witches poured into Iran from the region of Turkestan in the mid-7th Century AD, a time which conveniently coincided with the Muslim Jihads against the Zoroastrians in Central Asia. If this chronology was correct (which is doubtful) then the Turkic race we may be looking at were the Bulgars, who historical sources have placed in this exact area during the 7th Century AD and before.<sup>2195</sup> But the big crunch comes in the prophetic text *Bahman Yast*,<sup>2196</sup> when we learn that these "demoniacs" were to be expelled by the rise of a new prince named Shapur (either Emperor Shapur I or Shapur II) who was to gather a large Iranian army to throw down their idol houses, and thus rid Iran of their devil and daeva worship. Shapur's "white" attitude towards the devil worshippers and their infernal gods is best shown in *Bahman Yast*;

*"let the <u>demon</u> be destroyed, and the <u>witch</u> be destroyed! And let the gloomy progeny of the demons be destroyed". <sup>2197</sup>* 

According to prophecy, Shapur was to walk in the footsteps of a legendary Iranian monarch who had stood against this endless sea of desolators during the time of Zoroaster.<sup>2198</sup> This ancient leader was once known as the righteous King Kai-Vistasp, whose best deeds included;

"opposing many wizards, demon-worshippers, demon-consulters, and those seduced by deceivers who are awful disputants". <sup>2198</sup>

But if the new Shapur is to be identified with Shapur I (241-272 AD) or Shapur II (309-379 AD) then the prophetic chronologies must be out by some hundreds of years, and the expulsion of the devil worshippers would have occurred in the 3rd and 4th Centuries AD. If the events of *Bahman Yast III* were a historical account (which there is no reason why they couldn't be), we must scan the region for historical evidence of such a "race of wrath", otherwise write them off as a mere story.

During the 3rd Century AD, Karter focused his attention on expelling the remaining Daeva and drug worshippers from the Zoroastrian religion. Though Karter worsted the Daeva worshippers, many of their customs, such as cattle sacrifice, were still contained in the Zoroastrian corpus of holy writings that he endorsed. By scrutinising Magian scripture such as *Bahman Yast III* we discover that this other intrusive demoniacal faith bore the following traits;

They were ruled by princely sorcerers (Kaisers and Khagans) and had priestly sacrificers who were wizards.

They had a love of dazzling iron weapons (particularly swords), and were fond of war.

Their race contained men known as the two-legged wolves.

They were servants of fury, banditry and destructive warfare.

They coveted other peoples goods as their own, and revelled in banditry and crime.

They dressed in black robes and wore dishevelled hair.

They had a numberless sea of idol houses, and underground hiding places.

They used Haoma and sacrificed cattle.

They worshiped Daevas and the Demons (Drugs). Their principal deities included the Aryan war God Indra, as well as Azi-Dahaka, the serpentine patron-demoness of Greed.

Their race came into Iran from Turkestan and took over the religion of Ahura Mazda.

From around the 4th Century AD they were relentlessly forced out of Iran as religious reforms to Mazdaism were enforced by the Sassanian kings. But, as you will see, they didn't just disappear from the face of the earth; they simply went somewhere else.

By reading *Bahman Yast* in conjunction with these *Yasnas*, we discover that this "Race of Wrath" had characteristics also found in pagan Rus' religion. As it stands, links between the Zurvanites and the pagan Slavs are well accepted by many modern scholars in the fields not only of Slavic paganism, but in the study of heresy also.<sup>2199</sup> The connection between these pagans and the medieval heretics is covered in Part II.

SUPPOSEDLY ANCIENT PROPHECIES SPOKE OF THEIR COMING

PRINCE SHAPUR WAS TO ROUT THEM FROM IRAN

HE WOULD BE LIKE KING KAI-VISTASP

FEATURES OF THE DEVIL'S RELIGION, ACCORDING TO THE WHITE MAGI

DEMON-WORSHIPPERS OUSTED FROM IRAN IN THE 4TH CENTURY AD THE WERE LED BY WOLVES

THEY WORSHIPPED INDRA

THEY SLEW CATTLE

- Pagan Rus' was a land ruled by Volkhvy (wolf) Magi, Khagans and princes. This suggests that the Russes
  had received an infusion of Irano-Turkic religious customs and leadership.
- The Russes worshiped the war god Perun (most likely the Slav name for the Daeva Indra), plus Ahuras
  and other sundry Daevas.
- Since Indra was worshiped by both the pagan Russes and the Race of Wrath, you would expect both
  groups to have been Soma drinkers. Among the Finns and Slavs Soma was drunk and worshiped under
  the name Sima.
- 4. Cattle were sacrificed by the pagan Slavs. But instead of bludgeoning them to death the Volkhvy strangled them with a noose just as the Scythians and Persians once did.

## Castern Curope – a new home

From this information, as in the remainder of this chapter, there are ample clues which hint that certain pagan Slavs, Bulgars and even Scandinavians may well have been the descendants of this Race of Wrath. When you consider the comparatively short distance separating Rus' and Iran, they are far more more likely candidates for this Race of Wrath than say the Hindus, who also worshiped Aryan gods but did not slaughter cattle.

Many of the people who settled in Rus' and the Balkans were originally Turkic, or had migrated there from Iran, Asia Minor and Central Asia. What is even more compelling is that in those days the pagan Rus', Serbs, Magyars, Croats and the Balts (or at least one segment of their population) fit all of the criteria mentioned for the Race of Wrath, as mentioned in the *Avesta* and *Pahlavi* texts. In each case they were ruled by princes and magus wizards, and had "Black" priests.

Among the Slavs these black priests performed magical ceremonies and were the enemies of the White priests who went by the name of the *Bieloknyazi* (literally; the White Princes).<sup>2201</sup> These witch-priests were termed *Volkhvy* (Magus Wolves) or *Garabancias*. Further West in Frisia a *Garabancias* was probably known as a *Barabancons*, and in the Scandinavian sphere they would have been termed *Gramer* (Wrothmen). Let us now examine the terms Volkhv, Garabancias, Barabancons, and Gramer to see what other things they reveal.

#### Volkho

According to the eyewitness accounts of Arabs who travelled through Russia, the Slavs had sacrificer-priests known as Volkhvy, who were astronomers also. As explained previously the word *volkhv* is integrally linked with the Russian word *volk*, which means "a wolf". So what was the significance of the wolf in that part of the world? The Scandinavians and Slavs saw criminals as wolves, and hung them from trees. In Old Icelandic "a hanging tree" is called a *vargtre*, or "Wolf-tree". In this instance the Old Icelandic word *varg-comes directly from the Iranian word varga or varka* ("wolf"). Earlier we scrutinised information suggesting *volkhvy* were no strangers to good and evil religious practices and spellcraft. Some, perhaps even a good many, worshipped both ways.

#### **C**arabancias

In Balkan folklore the *Garabancias* assumed the role of black magician. By my reckoning they were connected with the black Magi, the Turanian crime-priests, the sword wielding Karpan wizards, mentioned in the *Avesta* and *Pahlavi* texts as responsible for the demolition of sun-worshipping white Magian society in Iran. I say this for a couple of reasons. Firstly the *Garabancias* tended to congregate in Hungary, Serbia and Croatia, societies <u>whose ancestors formerly dwelt in Iran</u>, but who had migrated westward. The *Garabancias* could also be found in Hungary, the lands of the Finno-Ugric Magyar (pron. Majar).

According to one Hungarian tradition a *Garaboncias* (ie; *Garabancias*) was a sorcerer who could assume the shape of an animal, perhaps a white bull who went into combat against a black bull.<sup>2202</sup> This suggests that as shape-changers the *Garaboncias* fought on the side of goodness, whereas the standard belief is that they were evil priests dissimilar to the good pagan priests. Unfortunately this particular supposedly authentic account of the *Garaboncias* was only first noted in writing barely 30 years ago, so it is hard to confirm its veracity. From extant Hungarian folklore we do not know whether they could assume other guises, such as goats or wolves. Some scholars have attempted to link this shape-shifting incident to shamanic traditions, while others contend that there is little evidence that the *Garabancias* followed a form of shamanism similar to that practiced by the Magyar *Taltos*.<sup>2205</sup>

TURKIC INVADERS ENTER RUSSIA AND EASTERN EUROPE

**GARABANCIAS** 

VOLKHVY

**GARABANCIAS** 

THE HUNGARIANS KNEW OF THE GARABONCIAS AS SHAPE-CHANGERS

In the absence of detailed accounts of the Garabancias shape-changer magicians we must look to linguistics for some possible clarification. To do this we turn to Eastern Europe. The title Garabancias probably comes from, or is well preserved in the Gypsy tongue. In Gypsy the word garambashimos means "banditry", "plundering" or "robbery".2204 Interestingly if you join together the Gypsy words gara (animal) and bashimos ("barking" or "yelping")<sup>2014</sup> you get Garabashimos. Might this admixture of Gypsy words signify that a garambashimos was like a barking or baying animal, such as a dog or wolf? Then in Turkish we find karabasan ("a nightmare"), karaborsca ("the black market"), and karaborsaci ("a black market trader"). 2014 Whether the karab-root of these Turkic words is in some way derived from the term Karap, the name of the demon-worshipping "wizards of crime" mentioned in the Avesta and Pahlavi texts is difficult to say. By joining the Turkic words haram ("something unlawful, or contrary to religion") and bashibosh ("unleash") we get Harambashibos, which is close to the Gypsy word Garambashimos. Could Garambashimos originally have been related to a constructed word like harambashibos, and if so, did Garambashimos mean the unleashing of things with a criminal or apostate nature? Again another possible correlation with the crimepriests recorded in the Magian texts. The nature of the Slavic Garabancias is most likely preserved in the following words, and, as with the Gypsy parallels, it appears that they too were involved in theft and kidnapping, and perhaps even grave robbing. Grabiti (Old Slavonic), grabya (Bulgarian), grabscioti (Middle Lithuanian), grebti (Lithuanian), grabiti (Serbo-Croat), grabiti (Slovenian), hrabiti (Czech), grabich (Polish), grbbnati (Old Indian), garawnaiti (Avestan), all of which mean "to snatch" or "to steal off with someone or something". 2015 Other seemingly connected words are grabazda (Polish): "a looter", and grab (English), plus grabar (Russian and Ukrainian), and grabarz (Polish): "a gravedigger".2205

While there are some minor phonetic deviations in the words cited, overall it is intriguing how there are so many concurrences in word form and meaning over such a large area. If these Slavic, Turkic and Gypsy examples represent separately preserved Eastern word survivals then one might think that a *Garabancias* was a shape-changing criminal or apostate who, like a howling dog or wolf, had been unleashed on the world, leaving a trail of black-marketeering, suffering and lawlessness wherever they lived. In this context one could infer that the pagan *Garabancias* priests, of Hungary and the Balkans, were sacrificial intercessors who served the devils and helped to promote destruction, banditry, mayhem, black-marketeering and crime.

But that is not the only place they were found. Such a religious figure is described in the *Treaty of Christburg* as performing funeral rites for the pagan Prussians (in the mid 1200's AD), at which he greatly congratulated the efforts of the deceased in preying on people by committing crimes, thefts and any act of defilement which could be perceived as disgusting or putrid. The *Garabancias* were supposedly similar to the *Planetniki* astronomer priests of the Western pagan Slavs (who were not shamans), thus indicating that the *Garabancias* were probably astronomers also. This likening of pagan Polish astronomers to *Garabancias* robber-priests might also give us an indication that the Slav Magi adhered to the original Iranian view that the planets were the agents of Ahriman, who stole off with the good fortune of the righteous, and gave these plundered benefits to the unholy. As far as the white Magi were concerned the planets were themselves the greatest of all brigands. It might therefore be proper to view the *Garabancias* as an astronomer-Magus, instead of a traditional shaman, though Eliade mentions there are some academics who believe the *Garabancias* was in part shamanic. Others doubt whether or not the *Garabancias* underwent the sort of mystical shamanistic abilities experienced by the shamanistic Hungarian *Taltos*.

In short, we don't know whether the *Garabancias* was purely Magian, or devoted to a dualistic animistic creed that synthesised Magian and shamanistic principles. Amazingly the Tibetan term for a black Lamaistic shaman, that is a shaman who interacts with the demons of the underworld, is *Narobonchun*.<sup>208</sup> Could it be that the Frisian *Brabancon* and the Slavic *Garabancias* were the descendants of demon-worshipping black wizard-shamans originally of Siberian/Turkic provenance, who (we might deduce from *Avestan* and *Pahlavi* literature) once took over Iran? Were they the ones who convinced the Iranians to engage in devil-worship, and acquired Magian traditions as they occupied Iran?

**B**rabancons

Further West in Frisia a vast fraternity of warrior-brigands existed known as the *Brabancons*, a name which I believe is tantalysingly similar to the Slavic *Garabancias*. During the Middle Ages these folk made a living not by tending crops or herds, but by raiding and looting the surrounding agrarian communities on a large scale. This

LINGUISTIC
VERIFICATION OF THEIR
NATURE AND FUNCTION

THIS WORD FORM IS
RELATED TO
CRIMINALITY ACROSS A
NUMBER OF LANGUAGES

A PRUSSIAN PAGAN PRIEST WHO LAUDED THE CRIMES OF HIS FOLLOWERS

> PLANETNIKI ASTRONOMERS

BLACK SHAMANIC DEVIL-WORSHIPPERS

THE BRIGANTINE
MERCENARY UNITS OF
BRABANT

indulgence in the theft of honestly earned goods and food by force is interesting considering that in Frisia the devil's name was *Barabon*. Accordingly their looting sprees may be connected with the infernal one and his cunning enterprises. One can almost envisage a band of *Garabancias* or *Brabancons* being something like a Mediaeval organised crime syndicate, or Hell's Angels chapter, for want of a better analogy.

MANY NORSEMEN WORKED HARD FOR A LIVING

SOME NORSE VIKING RAIDERS, AND THEIR LANDLESS KINGS, WERE TERMED GRAMER AND GRAM

GRAM AND GRAMER
RELATED TO THE PERSIAN
WORD FOR "RAGE"

A "BATTLE-WOLF" WHO HOWLED LIKE A WOLF

GUNNULF WAS ONE OF THE HIGH BORN Gramer

Over the years, Mediaeval romanticism has built a stereotyped picture of the Norsemen as a heroic raider and trailblazing explorer. This stereotype only serves to camouflage the fact that most Norsemen were highly accomplished artisans in various mediums, reputable traders, and settled farmers who tilled the soil to grow the rye and millet which their wives ground and baked into bread, or who helped raise the cattle and swine which graced their dinner plates. The Vikings (a term the Norse used when referring to "pirates") were only one segment of their society, and in very many instances they were outlaws, who were unwelcome back home because of the manner in which they had broken the all important law, that brought peace and stability to the provinces of Scandinavia. As a pastime, or means of getting rich quick, it was really only tolerable when carried out away from home, in places like England, France, Ireland, Scotland, the Baltic, coastal Germany and Poland.

So some heathen Scandinavian royals lived in a manner totally unlike that of their sedentary relatives, who reigned over landed kingdoms. Instead of governing peaceful provinces where agriculture, animal husbandry, trade and craft workshops were the backbone of their income (via taxes and so forth), these kings, the sea kings, took to the oceans in longships with bands of warriors who aided them in conducting raids and looting sprees abroad. Their kingdom was not so much warfare, but raiding; roving the high seas in search of maritime and coastal prey. They descended upon whatever choice targets took their whim, or offered them the hope of easily won treasure. Such kings were known by the Old Icelandic term *gramr*, and their personal retinues were called *gramer*.<sup>2210</sup>

"In those times the chief who ravaged a country was called Gram, and the men-at-arms under him Gramer". 2211

As for the etymology of the terms, we find the Old Icelandic *gramr* ("a king" or "a warrior"), *gramendr* ("the angry gods"), *gramir* ("fiends" or "demons"), *gramr* ("wroth", or "angry").<sup>221a</sup> The Norse words *Gramr* and *Gramer* also seem related to the Old Saxon word *grom*, which in turn is related to the Slavic word *grom*. As previously mentioned the Slavic *grom*- root formed some of the following words; *grom* ("thunder"), *gromit*' ("to annihilate", "to smash asunder", "to ransack", "to rout or defeat an enemy", "to flay"), *gromko* ("loud"), *gromada* ("something massive or enormous"), *gromykhat*' ("to rumble"), *gromila* ("a robber", "a house-breaker", or "a stand-over man"), and *gromozdit*' ("to tower (above)").<sup>2212</sup> Ultimately these Scandinavian and Slavic words can all be traced back to the Iranian Avestan word *granta* ("to become furious or savage"), and more especially the Persian word *garam* ("rage"). This series of Irano-Slavic linguistic parallels may provide us with a view of the Norse raids that I would have guessed impossible. In effect, the Old Norse preserves a religious linkage between pirates and "gods of rage", and the relatedness of *gramir* and *gramer* leads one to speculate that the sea-brigands, and their kings were somehow seen as demons. Some will be tempted to interpret this as simply Old Norse Christian invective, however the linguistic preservation of Iranian religious concepts related to rage and diabolism, are present in Scandinavia, and once again, it is unlikely to be "just a coincidence".

What has never really been apparent is the motives of at least <u>some</u> Norsemen when going raiding. If the linguistic reconstruction is correct it is conceivable that certain groups of gutsy young and wizened Norse brigands feasted and got rolling drunk as they recounted tales of places they had seen. Before long, amid back slapping, outrageous dares, wrestling and even more drinking they set about planning a series of raids on just those same places; plundering operations which would make them very rich. But deep down, for some of them anyway, booty might only have been a secondary consideration - for them the promise and joy of kicking in peoples doors, dragging cowering victims out of bed and putting them to the sword, burning down farms, inciting fear, and kidnapping voluptuous young lasses was just as important as getting their hands on the money.

Harkening back to the Gypsy linguistic parallels for the *Garabancias*, where we discover that they may have been connected with baying or howling animals, there may be yet another Norse connection. One existing rune stone in Denmark makes mention of two kinds of pagan Norse priest, who married the same woman.<sup>2213</sup> The first man was *Gunnulv* (Old Icelandic: "battle-wolf"), who the stone notes was as "baying man"<sup>2213</sup>, and the second type

of priest served in the pagan Norse temples. Gunnulv's memorial runestone was erected to his memory by <u>his beloved wife Ragnhild</u>, who was the sister of one <u>Ulv</u> ("wolf"). Ragnhild states on the rune-stone <u>that hardly anyone had as high a pedigree as Gunnulv</u>.<sup>2213</sup> This reference to his high birth may be an exaggeration of the truth inspired by her love for the man, however it is certainly not implausible. Gunnulv may well have belonged to a genealogical tree equivalent to that of Kings and Princes of the <u>Saka Haumavarka</u>, the warlike Iranian <u>Haoma-</u>wolves, the same ones who brought their Iranian vocabulary into Europe. Based on the contents of Norse epic, historical references and paleo-linguistics I believe Gunnulv was an indigenous Norseman, yet descended from the two-legged wolf priests mentioned by the white Magi as having caused so much distress back in Iran, the epitome of the royal Magian <u>Haoma-Wolf</u>. He would therefore have been just one of the many wolf-men in the Germano-Slavic region. The stone does not mention that Ragnhild bore his children, but did so in the case of Alle Solve, her second husband.

The homilies of Grigoriy the Philosopher represent some of the earliest authentic Russian Orthodox sermons.<sup>214</sup> While you would expect him to be scathing of the drunken revelry and mead parties that so characterised the period, his harshest denunciations are against the murders, thieves and tomb robbers. Due to the tone and repeated manner in which he wrote the sermon we might think there were a very great number of brigands and murderers in Mediaeval Rus' <sup>214</sup> - the Primary Chronicle</sup> admits as much.

PERHAPS A
DESCENDANT OF THE
TWO-LEGGED WOLVES

THE DEVIL HAD HIS OWN RITUAL MYSTERIES

Vack witeherast

#### The Sevil's mysteries

The white Magi taught that the legendary source of witchcraft was the other god (the horned deity Ahriman who was the enemy of the Sun), and his consort, the Whore. This we will now explore.

In the millennia which followed the demise of Babylon, the Medean priesthood inherited the demonological skills of their predecessors. The Medean Magi regarded these rites as their greatest gift from Zurvan and the Black God (whom the pagan Slavs called Chernobog). These rituals they termed the Mysteries of the Black God and the Wizards. Through the unholy mystery of their allegiance to the Lord of the Underworld, and the Great Harlot (the Black Mother) they gained power over the seven planet-gods, and were thus endowed with their might.

With the intelligences of the celestial orbs under their suzerainty, and for their own personal glory and wealth, they would have free reign over fate and the cosmos; just like Ahriman (Chernobog). In line with brahminic thought, these mysteries were probably not taught to just anyone, but learned from generation to generation by a blood priesthood, though from the Chaldean perspective it is possible that prospective black magicians were inducted into the rites if they were auspiciously gifted on their natal horoscope. These priests and priestesses were to be Ahriman's instruments of power, servants who fed Ahriman from the *Az* chalice, an appaling libation which brought calamity upon the world. If *Haoma* brought life to the lands, then it was *Az* that conjured death, drought, disease, and every mentionable turpitude.

With great frequency and diligence they mixed the *Az*, offering that unholy and blemished gift down to Ahriman in honour and thanksgiving for all the evils of humanity, the cup of spiritual suffering which the Evil One made all creation drink from, invoking hardship, pain and lamentation across the face of the planet.

In Zurvanite theology, the black Magi's need to make Az was just as real as the white Magi's need to make Haoma. Az was born from the infamous dare that Ahriman once arrogantly threw in the face of Zurvan, his Father in Heaven, the cosmocrator. For it was his Father's judgement that if at the end of the final 9,000 year period he had not convinced mankind to love him more greatly than the White son, then Ahriman would be consumed by all the evil that that cup had held. This was to be a form of capital punishment; the death of the God of Evil for all eternity. With the stakes being so high, the "Lord of the Underworld" needed some very trusty and loyal servants in the world who would blend the Az that would make their Lord's designs manifest, and who would carry his mission to humanity far into the future, over millennia. These were the black Magian Apostles and his congregations of black witches and warlocks. For the lord of the underworld these devotees were his every joy, for they kept him alive and prosperous, and proved to be the tools by which he might conceivably win his wager. Ahriman's black Magian helpers could methodically strengthen his reign in the world by propagating the missionary-like spread of Zand, which meant deliberately contrived heresies, black witchcraft, perversion, atheism, blasphemy, defilement,

AZ BROUGHT DEATH
AND CHAOS

BY MEANS OF AZ THEY COULD HELP AHRIMAN WIN THE HEAVENLY WAR

WOLF-WORSHIPPERS, WIZARDS AND APOSTATES THEY PERVERTED THE CEREMONIES OF THE WHITE MAGI

CONSECRATIONS WERE PERFORMED WITH THE WORST DEEDS OF MANKIND

DEMONS WERE
WORSHIPPED USING HOLY
WATER

THEY HAD UNNATURAL SEX

THEY DEFILED MANY THINGS

PRACTICING OPPRESSION, WITCHCRAFT, AND FALSEHOOD

THE DEMONIC NATURE OF SODOMY

THE WHITE MAGI PROFESSED THAT WOMEN WERE HIGHLY SKILLED IN WITCHCRAFT insurrection, lawlessness and crime, especially armed robbery. Defilement was an integral part of their ceremonies, practically a daily commandment of their faith if you like. Let us see what else the white Magi had to say about the black Magian devil-worshippers.

"And afterwards, the grumbling of the evil spirit (Ahriman) maliciously, at that vexation, (said) thus: "I have produced for the annoyance of any upholder of that religion of thine (Ahura Mazda), 99,999 wizards, 99,999 wolf-worshippers, and 99,999 apostates". 218

"He shall first do this, so that he may restrain the thoughts of men from virtuous things, and their further words and perverted further deeds from the ceremonial of us who are archangels; they further lose their wisdom, and further consider even as perfect righteousness that which is loved by the demons; they utter the false words and consecrate with the worse deeds of mankind; and with the holy-water which one consecrates most to you, more falsely and more arrogantly than falsity and arrogance, do they enhance the greatest ceremonial, so that they shall make more of the most. Owing to discord, through that love of you who are demons, they smite with destruction him who shall not be a satisfaction to you in the presidency; and the leader they take becomes a destroyer, so in the sequel, too, there is some one that smites him; even though they consider him as your follower, they shall occasion his destruction. You are evil demons for a congregation when they speak of avoiding you, and worse for the ceremonial, or obeisance, when it occurs; that which becomes all clearness to the utterer of righteousness, in this existence, you utterly destroy; and the lodgement of complete mindfulness in the body is for admonition to human beings about abstaining from the demons. This, too, is stated, namely: "Evil are you who are wicked and worship the demons with good holy-water and with words; through them the holy-water obtains evil recompense, even the hell that is horrible". 219

The unhallowed nature of their "Black Sabbaths" can also be seen Dinkard VIII;

"About the vicious desire of the performer and permitter of unnatural intercourse; also their violent lustfulness, heinous practice, and corrupt, polluted bodies, blighted in destiny; great through their destruction of life in the things which they see, and every greatness inevitably provides them a merited death; as great in sinfulness as Azi Dahaka in oppression, as the serpent Srobar in witchcraft, as Tur-i Bradro-resh, the Karap, in destroying the righteous, and as a deceiving apostate in falsehood. About the grievous sinfulness of a woman, just delivered and giving milk, whose progeny is the offspring from intercourse with divers males, and whatever is on the same subject. About the increasing vigour of the female from the mounting of the male, and the diminished vigour of the male from mounting on to the female". 220

"...that (person) which is destroying the seed is the flowing of stenches into the prescribed vessels for it, the delivering it to males by a demoniacal process (ie; sodomy), and carrying on a <u>practice which effaces and conceals the race of the living</u>. One was Tur-i Bradar-vakash, the Karap and heterodox wizard, by whom the best of men was put to death".<sup>221</sup>

"About the harm owing to the demons this, too, he spoke, namely: "The destructiveness of the evil spirit (Angra Mainyu, ie; the Black God) is his evil teaching by statements to my creatures; and my riches plundered by him are the proportion of the production and possession of wealth for which a desire exists through Good Thought; that is, when they possess it with propriety it is desirable"."

As you will see, many things contained within these fragments of Iranian scripture were performed during an undetermined number of infernal witches sabbaths during the Middle Ages and Renaissance.

Whilst women were unable to perform the *Haoma* sacrifice according to Zoroastrian tradition, they were allegedly well and truly able to partake of the "Black God's mysteries", since it is said that their "brooding and scheming" was born from him, and that they were greatly in league with Geh, the black mother, the Great Courtezan of Harlotry and Sorcery. Through the agency of these subterranean mentors they were supposed to have become prophetesses. In pagan Rus' the Volkhva's ability to utter staggeringly accurate prophecies, after having imbibed the heavenly milk, was of some repute.

The following is a brief extract from a magical demon-bowl, crafted in Seleucia (Sassanian Persia) some time during the 6th and 7th Centuries AD, ie; in the period immediately preceding the advent of Islam in the Magian East. In effect it shows that the processes of maleficia were simply a part of everyday life in the pre-Islamic East. Demon-bowl 19504's inscription was calculated to stymie the hexes of female witches;

"... I have heard and the voice of the weak ... of raging women who curse and afflict and cause pain they have descended against them [Azdai], Yazdun and Yaqrun, Prael the great and Ruphael and Sahtiel and seized them and by the tufts of hair and the tresses of their heads and broke the horns which were high and tied them by the tufts of hair of their heads and said to them "remove that which you have cursed" and they said to him "from the pain of our heart we cursed and from the bitterness of our palate we resolved to curse"

I have made you swear and adjure you ... (to) release ... Negray daughter of Denday ... from the curse of the prostitute (probably Ahriman's consort Geh, the Great Whore of witchcraft) ... and from the curses of all people who curse in the name of idol demons and their surrenderings ... heal and annul the curses of those who curse Negray daughter of Denday. ... and I sent back the curses of those who cursed Negray daughter of Denday to their masters until they release and bless ...". 222

With bowls like this dug from the earth it's hard to guess how modern scholars are so dismissive of witchcraft's factuality as an infernal religion. It was the embodiment of a very ancient dualistic teaching, which had flooded into Europe practically unrecorded, from Persia and other locations throughout the east.

At this point we must be very careful indeed to distinguish between black and white Magian prophetesses. The white and black priests and prophetesses where like two sides of a coin, they were diametrically opposite antithesis mirror images of each other. On one side of the coin were the white Magi priestesses (and to a very much lesser extent priests). The prophetic powers which the white Magi possessed are mentioned in the Magian texts as stemming from Spenta Mainyu, the Holy Spirit of Ahura Mazda, the radiant, Good and Omnipotent. These prophesies were regarded as Truth-gifts or Asha-gifts, 2224 pure, righteous and miraculous spiritual powers that were bestowed upon them by the spirit of the Creator, for the assistance of the good. But on the other side of the coin were the black Magian priestesses, who derived their powers of magic and prophecy from the dark side, via Angra Mainyu, the angry and Unholy Spirit of the Adversary, Ahriman, plus Geh and Azi-Dahaka. Due to the numerous references (in the Zoroastrian texts) to the witches, their magic and their promiscuity, one might suppose that (if the accounts are true) they followed in the footsteps of the ancient Babylonian temple prostitutes.

We know that the Babylonians had temple prostitutes because of accounts related by Herodotus, which, in the main, have been corroborated by stone tablets from Babylon, unearthed by archaeologists. Their whoredom was part of a devotion to the seductive Ishtar, who was embodied in the planet Venus, and who went by the names *Qadishtu* or *Harimtu*, both of which are translatable as "The Whore". Every woman was required to earn an amount of money (however small) by having sex with a paying customer. Once she had done so she was free of her obligation to serve as a temple "hooker". Babylonian tablets whimsically recall that some women were so ugly that they were stuck in the temple for several years without having been chosen to give their favours. For this reason I suggest that the Great Whore mentioned by the Magi was actually Ishtar. Archaeologists have also unearthed an engraved amulet depicting a man having sex with a woman who is laying down on an altar. In short, religious prostitution was an authentic part of Babylonian religion. Accordingly we might guess that Babylonian-Chaldeanism, of the sort practiced by the Al-Kaldani of Mediaeval Hamadan, was somehow related to the religion of the black Magi. There we find strong Islamic censures against inter-marriage between Muslim males and the Chaldean witch-wives, as well as Venus worship.

## On Sevil worship

"Owing to the gracelessness which they practiced, the demons became more oppressive, and they themselves carried on unnatural malice between themselves; they advanced one against the other, and smote and tore their hair and cheeks. Then the demons shouted out of the darkness thus: "You are man; worship the demon! so that your demon of malice may repose".

According to the 19th Century anthropologist Frazer, most pagan Slavs considered the celestial gods too nice, or kind to require sacrifices on any large scale. Instead they preferred to worship Chernobog, the horned god, and his army of destructive demons. By their reckoning these angry and dangerous infernal gods, were the ones they really ought to be wary of. Sir James Frazer's comments do not seem to accord with the reconstructed Slavic ritual calendar of white and black days (see p. 511). Clearly there is evidence heathen Slavs performed white Magian rituals sacrifices as well, however this was only one half of their ritual life, just as the regulated homage of devils

AN ACCOUNT OF THE INTEROGATION OF WITCHES, FOUND ON A SASSANIAN BOWL

THE WHITE PRIESTESSES
WERE NOTHING LIKE
THE BLACK ONES

THE PROPHETESSES OF THE SUN WERE PURE AND HOLY

THE DEVIL'S SYBILS
WERE WHORES

TEMPLE PROSTITUTES IN BABYLON

THE GREAT WHORE WAS
REALLY ISHTAR, AND
THEREFORE THE
SEDUCTIVE VENUS

MUSLIM MEN PROHIBITED FROM MARRYING WITCHES

THE RAUCOUS DEMONS FOUGHT AMONGST THEMSELVES

SLAVS HAD FORMALISED DEVIL-WORSHIP constituted the other half of their religious duties, all very unacceptable under Orthodox Zoroastrianism.

Throughout this book repeated mention has been made of devil worship, so a <u>bias-free</u> summation of its nature is warranted here to understand it, because it originates from several quarters, all of which need to be scrutinised.

The cult of appeasement

The overiding rationale for worship of the Evil Principle and his army of destroyers, was that they held the whole world in the palm of their hands, afflicting humanity with starvation, disease, war, quarrels and unfortunate accidents. Only offerings could alleviate this, and win their favours.

In the Russian folk tale *The Smith and the Devil* <sup>2228</sup> the hapless son of a devil-loving blacksmith, almost forfeits his life due to a certain devil's witchcraft-inspired civil disturbance. According to the story, this near tragedy occurred because following the death of the smith, his son turned his back on the demon his father had come to revere. Even worse, the son would harm the demonic image painted on the smithy's front door, by smacking it with an iron-working hammer. The son was saved from his untimely fate only by agreeing to stop bad-mouthing the devil in question. The motto of the story is; Stop slandering devils, or you'll pay dearly! Equally important is the story's portrayal of the devil's ability to give or take away life, for according to the *Primary Chronicle*, the Black God, the Anti-christ of the dark Magi was believed to be both Creator and Destroyer.<sup>229</sup>

The Sivision of the people into two flocks

According to Magian eschatology, at the end of the world, at the Assembly of Sadvastaran, Sraosha, the incarnate word of god and Saviour of humanity, would weigh all souls, and divide the people into two flocks (based on the weight of their sins and good works). 2230 Zoroaster tells us he would then banish the black flock down to their master in the underworld forever, but in the Zurvanite and Zoroastrian Orthodox view he was to send the evil-doers down to the underworld for a horrifying three days of punishment, after which they would be purified from all their sins. Thus cleaned they were to be reunited with their creator.

The primary aim of the white and black Magi appears to have been to shepherd the people into two flocks, which the people would automatically fall into by the weight of their thoughts, words and deeds. Each person in some way played a part in helping either Ahriman or Ahura Mazda be victorious over his brother.

Based on recorded accounts of European witch oaths, it appears that the true and honest initiation into either group only came via a vow of loyalty to either the Creator or the Destroyer.<sup>2231</sup> This oath could only be taken once a person had reached "the age of reason", and actually understood the difference between "good" and "evil"; only in this manner could "true good" or "true evil" come into being, <u>making the person so much closer to, and more greatly loved by their respective deity</u>.

But others would be part of one of these groups without knowing or ever admitting it; they were ignorant of the gods they worshiped by their thoughts, words and deeds; little more than unbelievers bound for suffering beyond knowing. Whether they liked it or not, they would come under the stewardship of one god or the other in the next life

The deeds loved by the black god were the destruction of nature (ie; of new or unborn children, plants, animals, and the earth), greed, calumny, bad language, crime, rebellion, boastfulness, anger, ill-will, gluttony, treachery towards friends, family and spouses, hate, laziness and cowardice.

The deeds loved by the white god were love, kindness, submission, honesty, humility, hope, loyalty to friends, kin, spouses, your King and country, child-birth, plus the care of the earth and its fruits (animal, vegetable and mineral).

Thus the people worshiped one god or the other by the way they acted during their life. Most would serve both in unequal measure: but where would they go after they had died and their soul had slipped from the world? The Magi preached that everything a person ever thought or did was in some way dedicated to their god; the fruits of their labours. So is it really too far fetched to believe that at one time a certain group of people went a step further, advocating that looting, cheating, raping, infanticide, swindling, and stealing were not only permissible, but pleasing to their god? Let's face it, even today a considerable number of people live by this same value system (intentionally or unintentionally), but unlike the black Magi do not regard it as a religious matter.

DEVILS COULD BE FRIENDLY AND HELPFUL, BUT ONLY IF GIVEN OFFERINGS

DEMONS IN RUSSIAN FOLK TALES

SOME FOLK BELONGED TO THE SUN GOD, OTHERS TO THE DEVIL

DOING EVIL WAS A FORM OF OFFERING TO THEIR INFERNAL FATHER

THE MORE EVIL ONE WAS, THE CLOSER ONE WAS TO HIM

#### A love of the Saevas

In the *Rig Veda*, a Brahmin lamented that one of his opponents was wrongly accusing him of being a magician owing to the ritual consecrations he performed in adoration of the Daevas. With the gods perceived as belonging to two separate camps (the Asuras and Daevas), it came to be that people saw those beholden to the rival faction of gods as being lovers of evil. As with the Christian Church, the prevailing Zoroastrian (not Zurvanite) view is that the Daevas (which are worshiped by modern day Hindus, and formerly by the Zurvanites, Balts, Romans and Greeks) were not celestial beings, but the subterranean reptilian enemies of the Ahuras. In their eyes to worship them was akin to loving devils, but, most assuredly the Hindus or the Aryans did not look upon the Daevas in that way; they were worshipping the true gods, and the Asuras were the serpents!

The Indians believed that "one should know that the hells are governed by dreadful looking serpents". 222 And these serpents had varied faces, whether of humans, cats, vultures or owls, and inflicted insufferable torments on the sinners, piercing them, or cooking them in pans. Execrated for their misdeeds they were further forced to gorge themselves on the most pathetic of fare, bad wine, bad food, faeces, dirt, mucous. Mechanical devices also saw duty in the yawning hells of forbode. And it was from this sinkhole of damnation that the sinner was reborn into some baser form. Punished in full, they could only look forward to suffering. Yet there were good demons too, who could be worshiped also.

#### Turvanites believed bemons were gobs

According to Zurvanite theology, everyone has missed the point entirely. The throngs of Ahuras and Daevas were equally divine, but with differing natures, and as such both groups need sacrifices. Succinctly, a god is a god. Members of the cult of Mithra produced many gem cameo's depicting engraved ritual scenes, which clearly portray zurvanitic themes. But such imagery does not appear to have died out with the demise of Ancient Roman civilisation. One carved 15th Century AD grave stone found at Konjik (in Bosnia) shows a battle between a serpent and a mounted rider carrying a large spear or jousting lance.<sup>2233</sup> The most interesting thing is that a robed man is standing in the middle feeding both the serpent and the rider.<sup>2233</sup> This scene is almost identical to motifs found on the incised mithraic gems, and I believe represents a sacrificial priest in the act of feeding the forces of good and evil their required sustenance. I am uncertain by what means this particular stecci was dated. Unless it is out by between 300-500 years, it may mean that Mithraic/Zurvanite sacrificial reliefs were being carved in the Balkans in the Renaissance.

#### Siberation from evil creation

From Dionysianism and Manichaeism came a view that material creation was evil, and once life had come into being, suffering and hardships in this world were all that one could look forward to. Creation was therefore an act of entombment for the otherwise pure human soul, and in opposition to the true spiritual existence, which was immortal and free of agony. Thus life was too much for people to bear in their wait for death, the long awaited final moment of liberation from the pains of this life. Destruction was not an evil force but an agency of victorious liberation for animals, plants and humanity, and death their moment of fullest glory. According to this ethos, the devil God, who is the embodiment of destruction, is in reality the messianic saviour of all existence.

#### Survanite teachings on Sevil-worship

It would seem that demon-worship was a standard part of Iranian religion before the birth of the reformist moralistic prophet Zoroaster. Magian scripture tells us that Zandiks and Drug-worshippers had an enduring love of Ahriman and his demon children, a love displayed by the bestowal of offerings to the harm-causers of the counterworld, to embolden them in their rebellion against the deities and saints then reigning in heaven. This was a central theme of the myths of *Bundahishn*, the regrouping of the myriads of infernal powers, who at an appointed time would return to the celestial sphere from their place of banishment on earth, and seek to seize their rightful place in heaven by force. The fact that Ahriman was the equal (and in every way a polar opposite of) Ahura Mazda meant that mankind could not be complacent in their dealings with him. Like a plundering burglar, Ahriman could be forced to desist from his horrible fits of anger, and withdraw his assault on humanity by appeasing him with

TRADITIONALLY WHITE MAGIANS SAW THE DAEVAS AS DEVILS

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AS ASURAS

ZURVANITES HELD THAT BOTH CAMPS OF GODS OUGHT TO BE WORSHIPPED

SOME SAW THE DEVIL
AS A SAVIOUR

ASSISTANCE FROM AHRIMAN DID NOT COME CHEAPLY OR EASILY

HE WAS KNOWN TO THE ROMANS AS DEUS ARIMANIOS

THEY SACRIFICED WOLVES TO HIM

THE UNHOLY SPIRIT, WAS THE SPIRIT OF ANGER

HEXING STOCK AND

offerings, which were like extorted booty to him. Many Iranians saw merit in assuaging the infernal legions (and their goat-father, the great standover man), if not out of love, then to disarm his arsenal of chaos and devastation. This brought them into conflict with the Zoroastrian white Magi, who fulminated against their enormities.

During a crisis such as famine or plague the obvious questions on the lips of villagers would have been ... which demon was responsible for causing the damage? Who was to blame for offending the demon? How many were to blame? How could they fix it? What did the demons want in order to get off their backs? The allegiance or compliance of these blackened beings would not come easily or cheaply. Consistent with the Zurvanite view that the Evil One was deserved of sacrifice, offerings were made to the unholy lord and his children (the denizens of the underworld) by the black or Zurvanite (grey) Magi, which either sought to break the demonic strangle-hold on the afflicted, or sought to invoke the strengthening of their malignant darkness in the world. In return for these offerings, the Magus wizards usually gained favours of some kind, especially the ability to control the planets, tell the future, invoke maleficia and commune with the dead.

But what do you give a god like that? The answer is everything his enemy holds dear. To take that which the Radiant Ahura Mazda loves and crush it, or putrefy it, is to cause delight and rejoicing in the underworld. Black sacrifices often consisted of slaughtering humans or cattle, but in an even worse form of desecration, a black Magus usually inverted or perverted a *Haoma* ceremony by burying holy porridge, *Haoma* milk or *drons* (round flattened rolls which were dedicated to the angels) in a cesspit or bog to feed the infernal deities. Yes, mangling the jewels of the white Magi, the ritual order of holy worship to Ahura Mazda, was best of all.

When talking of Roman (Iranian) Mithraism, Plutarch exposed that the Mithra who gave his name to the religion was merely one component of the faith. As it turns out, the central teaching of Mithraism was that the supreme god had two sons (one the Sun, the other the demon god *Deus Arimanios* {Ahriman}) which were at war with each other, forever and a day.<sup>2234</sup> Both of these deities had their own loyal priesthood.

The black Magi who served *Deus Arimanios* allegedly *performed the most evil of sacrifices - the burial of pulverised Omomi (a plant) mingled with wolf's blood.*<sup>2234</sup> Inherent in Plutarch's words is an admission that an organised religion dedicated to evil, and the father of evil actually existed in his day. It is an independent confirmation (from classical Rome) of what the scriptures of the Iranian white Magi had told us all along; that evil did indeed have a religion all of its own. And what is more Plutarch's informants slip him one of the greatest lies of all time, namely that Zoroaster recommended that Ahriman be given sacrifices as a panacea against misfortune of every kind!

We must take a moment to pause over just exactly who brought this corrupted, and even banned brand of Magian wizardry from Iran to Rome. The answer is *Mesopotamian pirates* from Cilicia (where even today, *many* multi-storey underground complexes can still be found), and damn successful ones at that.<sup>225</sup> When they set off to plunder the Mediterranean and Aegean, their sea-brigands did so not in ones, twos and threes, but supposedly in fleets of up to a thousand vessels.<sup>2235</sup> As you will see at various points in this book, the connection between piracy (the seizure of other people's goods by force), and the religion of the black lord of the underworld were inseparable, in fact a trademark way of life, if you like.

In practice, the black Magian sacrifices were probably offered to goad their lord into action, to stimulate earthly destruction. Through the intercession of his unholy power (*Angra Mainyu*), a black Magus could procure the means to achieve his own ends, such as killing off someone by death magic, by offering a living sacrifice (a life for a life), or return favours to his/her master by withering the fertility of stock and the land by similar means.

Under Zurvanite Magianism (called Mithraism in Rome), mankind was an "innocent bystander" in the middle of a cosmic war zone between the forces of creation and the forces of destruction. Not infrequently they ended up getting caught in no-man's land. If the creator gods became displeased and withdrew their aid, or were drained of their strength, *human beings had to intervene* with sacrifices (of one kind or another) to undo the source of any grievance, or to bolster a waning god's vitality. For it was at times of crisis when the demon gods gained the upper hand, or were given free reign by crippled and weakened creator gods that "Hell" in full measure scourged the Earth. It was from this fundamentally Iranian Zurvanite school of thinking that devil-worship gained ascendancy, and become a fundamental religious precept among the pagan Slavs. It later entered (re-entered!) Mediaeval Eastern and the Western Europe via the teachings of diffuse Slavic Magi (Rus', Bulgars and Balts).

# Plood saerifices On human sacrifice

Some modern Neo-pagan authors have asserted that (despite a large number of testimonies to the contrary) human sacrifice never occurred under "paganism", and attribute these accounts to lies spread by the Church's anti-witch and anti-paganism crusade. However these statements ride rough-shod over plenty of eye-witness accounts from many varied sources, plus skeletal remains and bog victims unearthed and forensically examined by archaeologists. It is a touchy subject for many people, but if we are to gain some understanding of authentic beliefs during the pagan era we must prepare ourselves to explore the concept of human sacrifice yet further, and even more importantly try and grasp the reasoning for it. In this book I attempt to place it in its original context. It was a religious rite, therefore it must have had some religious basis; but what was this basis?

According to the pagan writer *Diodorus*,<sup>225a</sup> about 300 babies were burned on a subterranean altar by Mithraic priests to lift the siege that befell Agathocles in North Africa. *This very temple has been discovered at the site of olden Carthage, and once excavated was found to contain traces of charred juvenile and infant remains. <sup>2236</sup> Based on what was recorded of the infernal rites attached to the cult of Mithra, the fullest scale of human sacrifice (especially infants and children) will never be known because it was customary to incinerate the "offering".* 

SOME MODERN
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SEVERAL HUNDRED
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SEIGE

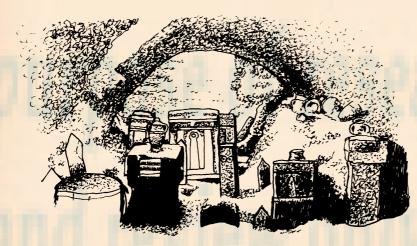


Fig 118. The Carthaginian vault in which child sacrifices were performed.

During the Inquisitions cases of baby-killings predominated at the hand of witches who claimed to be part of a religion which was spread over many countries. This in itself may lead us to believe that the infernal rites of the "black" families were somehow religious customs left behind by the dark, Ahrimanic side of the cult of Mithra, whose underground sacrificial vaults can be found spread right across Europe, from Britain to the Balkans. If Iranian temples were situated in England and Germany during Roman times, does it not then follow that infant sacrifices were in all probability there also? If Mithraism was operating in pagan Rus' (and there is evidence to suggest that it was) it is hardly surprising that similar tales should emerge there. The Primary Chronicle recalls the Rus' pagans killing their children to the idols (Perun in particular), and destroying their Yatvingian war prisoners, all of which suggests Mithraic complicity in the form of Ahrimanic sacrifices, but it could also be a hangover from Scythian times when they freely offered prisoners of war to their immensely powerful war god. The execution of war prisoners was not always ritually inspired either. Mass graves in modern Bosnia and Kosovo reveal sinister ways of making enemies disappear, together with their future sons and daughters. This is the true meaning of "wiping a man's seed from the face of the earth".

Contrary to popular imagery, principally derived from ancient Roman historians, and heavy-handed Christian monks, the sacrificial shedding of blood during the "pagan" era was, by and large, limited to paying the Thunder or War god his "wage" of blood. Outside of these war sacrifices, the remaining vestiges of even more grotesque sacrificial cannibalistic slayings, once practiced by some groups on the Indian sub-continent, began disappearing from pagan culture, making them increasingly rare. But certain "black" families and Dionysian devotees still indulged in exceedingly bizarre sacrifices born out of crisis, a different school of religious thought, or a simple loyalty

MITHRAIC UNDERGROUND VAULTS FOUND ACROSS EUROPE

THE WAR GOD WAS THE
RECIPIENT OF
SACRIFICED WAR BOOTY
AND PRISONERS
CAPTURED ON THE
BATTLEFIELD

to demonic power brokers.

Normally, human sacrifice was ventured into only in the gravest conceivable situations, like eclipses and calamities that threatened the obliteration of their people. Usually sacrifices required shedding the blood of poultry, livestock, and cattle in particular, all of which were seen as ultra-fertile and nourishing to the earth and the gods.

Curiously, it was these sorts of practices that started popping up around Europe during the later Middle Ages, when devil-worship came into vogue. Some witches executed by the authorities were credited with extensive killings, normally of infants. It was this sort of "psychopathic" behaviour, particularly the killing of travellers and strangers, that was said to have been practiced by the Arsa, the northernmost tribe of the Rus'. Certainly Finns are not known to have bumped off unwanted guests, so one wonders whether the Arsa, like the Bulgars and other steppe tribes, were also richly endowed with black Magus priests.

In Rus', a time of great crisis would have been truly frightening to endure, for it was then that the practice of demonic placation took over, the cult of offerings to the infernal deities, the only things which would make them crawl off to their blackened holes and swamps, fully sated and "leave decent pagan folk alone". Consequently pagan Russians normally avoided swamps wherever possible for fear of resident demons. In their mind, the price that had to be paid, was the price that could and would be paid to save the common good. To them the willing offering of one's children, or self-sacrifice, was deemed an act of greatest piety in the eyes of the entire community.

Slavic Volkhvy were known to sacrifice themselves, perhaps because they thought it would do some good for the people in their darkest hours. Further westward, Celts sacrificed people to fend off *the gods who caused calamitously poor harvests*, or even ventured to kill themselves (with their own blade) as an offering to the gods to achieve things on behalf of their kin.<sup>2237</sup> These historical accounts are verified by the discovery of Lindow man's body in an English bog. A medical examination of the well-preserved corpse suggests he died in an utterly submissive state, and what is more, that his death was preordained by having eaten a portion of ritual bun, which served as an omen for his selection as the sacrifice. Sort of like drawing a short straw. That his hands were well-manicured, and showed little sign of work, led some to speculate that he was of noble birth, and, based upon the premature creases that lined his forehead, most likely a man who spent much of his time studying oral law.

A potential, though still unsatisfactory reason for human sacrifice may be found in the Aryan Laws of Manu.

"A Brahman must never eat (the flesh of) animals unhallowed by Mantras; but, obedient to the primeval law, he may eat it, consecrated with Vedic texts.. If he has a strong desire (for meat) he may make an animal of clarified butter or one of flour (and eat that); but let him never seek to destroy an animal without a (lawful) reason. As many hairs as the slain beast has, so often indeed will he who killed it without a (lawful) reason suffer a violent death in future births".

It is obvious that Brahmans did not take kindly to the wanton slaughter of animals, let alone human beings. But murder and ritual slaughter can be two different things.

Svayambhu (the Self existent Brahma) himself created animals for the sake of sacrifices; sacrifices (have been instituted) for the good of this whole (world); hence the slaughtering (of beasts) for sacrifices is not slaughtering (in the ordinary sense of the word). Herbs, trees, cattle, birds, and (other) animals that have been destroyed for sacrifices, receive (being reborn) higher existences. On offering the honey-mixture (to a guest), at a sacrifice and at the rites in honour of the manes, but on these occasions only, may an animal be slain; that the (rule) Manu proclaimed. A twice-born (Aryan) man who, knowing the true meaning of the Veda, slays an animal for these purposes, causes both himself and the animal to enter a most blessed state". 2288

The sacrifice of human beings (*purusamedha*) is not specifically mentioned here, but the reasoning for it is manifest in the preceding passage. Whomsoever was sacrificed, became blessed, the most blessed of all, as did his/her/its killer. The Indian text Agni Purana does specifically require human victims during certain rites

One rite designed to procure greater dominions for the king speaks of oblations using bovine or goat fat, or "the body of a man". This is then succeeded by oblations using a variety of grains mixed with clarified butter. Then, at midnight, the wise man dons a variegated cloak, takes up bow and sword, pays homage to the goddess Sigra, then moves southwards to the place of sacrifice, "at the entrances or a single tree or in a cremation ground". 229

Ritual suicide falls into this same category, and in this next account we find confirmation that in many cases human sacrifice was a form of pagan martyrdom, freely submitted to. At Athens, an Aryan brahmin was recorded

IN RUS' DEMONS FREQUENTED SWAMPS

THE CELTS KNEW OF GODS THAT DESTROYED HARVESTS

BRAHMANS DID NOT BELIEVE IN KILLING ANIMALS

BUT A SACRIFICE, CONSECRATED WITH THE VEDAS WAS A DIFFERENT THING

ONE INDIAN CEREMONY
REQUIRED THE BODY OF A
MAN

RITUAL SUICIDE

as having; "leaped upon the pyre with a laugh, his naked body anointed, wearing only a loin cloth". <sup>2240</sup> A memorial inscription erected at the site of his death read; "Here lies Zarmanochegas, an Indian from Bargosa, who immortalised himself in accordance with the ancestral customs of Indians". <sup>2240</sup> By his death, by ritually offering himself, the Indian was beatified, and conducted into heaven.

The white Magi believed that killing criminals was a holy act, especially if they were caught red handed (they could be killed on the spot). Like the Magi, the Celts also believed that God delighted in the sacrifice of criminals caught red handed.<sup>2241</sup> During pagan times the lot of human tribute to the demons most often fell on the heads of incarcerated criminals, who were left languishing in pits in expectation of some later communal crises. Some of the Danish bog bodies were sacrificed by strangling and still had a noose around their neck. Without criminals, a person might offer their child, or get somebody by means fair or foul.

If what one Arab mentioned concerning the Arsa tribe is reliable, there is every indication that, in the North of Russia, they snatched strangers for sacrifice, probably drifters, pilgrims, and the homeless. The sacrifice of Christians or other reactionary faiths in preference to locals might also have been seen as a way of ridding themselves of religious activists opposed to the Volkhvy.<sup>2342</sup>

Adam of Bremen provided us with a wealth of accounts on the Eastern pagans. According to him the Balts were supposed to have killed specially purchased slaves to their bird-gods and snake-gods.<sup>2243</sup> As mentioned previously, sacrificial victims (cattle, pigs, rams, sheep) in the ancient pagan world were normally required to be in a perfect state, free of any handicap or shortcoming. The men ritually slain by the Balts were to have been without blemish, since imperfections in the sacrifice rendered them an unbefitting offering to the snakes.<sup>2243</sup> So who were these serpentine and winged lords so loved by them? Considering the vestiges of Aryan cultures then extant along the Baltic, the most convincing answer is nagas and sarpas, creatures mentioned in the Aryan sanskrit *Law Book of Manu*, which proceeds to describe the various classes of divinities which existed within the Vedic scheme of things.

"Yakshas (the servants of Kubera, the demons called) Rakshasas and Pisakas, Gandharvas (or musicians of the gods), Asuras, (the snake-deities called) Nagas and Sarpas (the bird-deities called) Suparnas and the several classes of the manes (which were Vedic saints, sages, warrior heroes, and the souls of one's ancestors)".<sup>224</sup>

In Agni Purana we are assured that health, wealth and prosperity could be obtained if:

"The serpents Vasuki, Taksaka, Kaliya, Manibhadraka, Airavata ... should be worshiped in the bright fortnight". 2215

However Baltic serpent-worship could just as easily have been Aryan, Assyrian or Gnostic in origin, if the creatures in Figs 119 were ever lavished with slaughtered offerings in Eastern Europe.

Since the Balts also kept serpents as house pets during the Mediaeval pagan era, we might regard these as pet Naga gods, who brought holiness and sanctity to whichever house harboured them. My guess is that they were Nagas (Finnish: Naaki), but from the Magian perspective they might just as easily have been Azi, the evil Daeva serpents of the underworld. Despite the fact that modern commentators normally regard Baltic and Slavic rites as essentially shamanistic in nature, it actually displays classic features of Aryan religion. But on the other hand, it may have been, as I believe, shamanism, yet a form of shamanism displaying an open blend of Vedic lore and ritual. And it is perhaps from this area that they acquired their reverence for snakes as house protectors. We might think raids on other villages, to capture victims for sacrifice, would have been popular among the Balts too. Balts frequently plundered their neighbours, whether fellow-Balts, or alien Slavs and Norsemen, with the expressed purpose of reducing them to slavery and sacking their properties.<sup>2246</sup> Such plundering expeditions were highly orchestrated, involving large numbers of troops, and were a symbol of a chieftain's greatness among his peers.<sup>226</sup> Having stormed a settlement the raiding-parties put to death able-bodied males, then purloined valuables, women-folk and the young. 226 The acquisition of the land and buildings did not appear to have been a primary aim, simply to sack. Now if the Balts offered bought premium-quality slaves to their fussy snake-gods;236 then they may have offered locally captured slaves to them as well - that is unless there were religious prohibitions against sacrificing locals (this I doubt), which therefore required them to procure victims from slave traders. Better still, they could raid their neighbours or seize upon a passing traveller (if they were suitable) who would be free of cost.





Fig 119.2. Cernunnos - N. Britain.



Fig 119. 3. Typhon, a Greek subterranean divinity, and bog denizen. Ancient Greece.

We have very few references to human sacrifice in Scandinavia, apart from at Uppsala where they slew "bluemen". Blue men in this case means either a victim tattooed in blue, or, considering that blue was really the Old Norse word for "black", they were killing African negroes or Indians. These would have been specially imported by slave traders, or taken in raids on the Spanish and North African coastline in the mid-ninth century AD. In the Irish Annals the Moors captured by the Dublin vikings (tentatively identified as the Al-Madjus vikings) were termed "blue-men". Considering the postulated existence of white Magianism among the Scandinavians the motive for such a sacrifice would have been to cleanse the world, for in Magian scripture negroids (and Indians no doubt) are portrayed as arising from the sexual union of a demon and a witch.<sup>2247</sup> On the other hand the blackness of these sacrificial victims might equally apply to their perceived state of piety, or much rather impiety. The bluemen in this case might have been sacrificed criminals and pirates.

#### The manner of sacrifice

The performance of human sacrifice was something which clearly distinguished the Volkhvy and Druidic "Magi" from their Zoroastrian counterparts in the East. While the Persian Zoroastrians had no qualms about killing wrongdoers and witches, these slayings did not manifest themselves as a formal ceremony cloaked in ritual, but simply an execution or slaying. From both Arab and Christian accounts of the Rus' or Ros, we know they frequently engaged in human sacrifice.

In *The Life of St George of Amastris* the Taurian Ros are portrayed as ritually slaying people of every gender, whether old or of tender years, mostly in the wake of their battle victories. This included hammering nails into the heads of captives.<sup>2248</sup> It is perhaps a coincidence that the white Magi regarded this as one of the main activities of demons in the underworld.

The Arab Ibn Rusta recounted that Volkhvy had such influence over the common people that whatever they demanded be sacrificed to the gods was surrendered to them without question. Thereafter their sacrificial priests used a noose to girotte the victim, or otherwise hanged their animal and human offerings by the neck, usually from the bough of a grove tree.<sup>229</sup>

Among the druidic Celts sacrificial victims were killed by stabbing, or as in the case of the "Druid prince", by simultaneous bludgeoning, girrotting and bleeding.

In one of the few references to pagan sacrifices within the *Primary Chronicle*, "Nestor" records that the Rus' brought their children to offer to the Gods, and their blood was evidently sprinkled about the sacred mound atop which the idols stood.<sup>250</sup> We don't know their religious motive for doing so. The sprinkling of a child's blood (either that of a bastard, or a child who has a father, depending on the circumstances) was performed by the Druids.<sup>251</sup>

When additional human sacrifices were required these were chosen on a random basis by means of sortilege, most likely by a toss of the dice.

In *The Death of a Druid Prince* archaeologists (using forensic methods) have managed to piece together the grisly end of what was believed to had been a Druid prince, *a man who willingly underwent death at the hands of his colleagues*. He sat down, perhaps on a chair or stool and was then bludgeoned over the head, then girotted by a strip of deliberately knotted leather thonging which was placed around the neck and then swiftly twisted by means of a stick which had been inserted through the thonging. And as he sat their semi-conscious and choking to death, one of his colleagues slit his jugular vein *with great care*, allowing his lifeblood to pour out, perhaps into a bowl, perhaps onto the ground. The Druids (if they were in part Magi) practiced sacrificial methods very similar to those of their Eastern brothers, the Slav Volkhvy Magi, Persians and the Scythians who also girotted their sacrifices.<sup>2253</sup>

From the Upper Volga region we have an Arab's eyewitness account of a Russian concubine being simultaneously garroted and stabbed to death to accompany a chieftain into the next world.<sup>254</sup> Though there is a superficial resemblance between this account and the death of Lindow man, it differs on two points. Firstly the girl volunteered to die for her chief, and secondly she was not struck over the head prior to the sacrifice, but instead drugged to make the final moment as least traumatic as possible.

On the nature of strangulation as a means of sacrificially dispatching a victim, one wonders whether the Volkhvy and Norsemen attached the same ritual significance to it as the Zoroastrians. If they did, then the many sacrificial hangings they performed, by means of a noosed rope tossed over a beam, or the bough of a holy tree, were ear-marked for demonic realms. That Icelandic hanging trees were termed *Varg-tre* (ie; wolf trees) is certainly

THE RUSSES SACRIFICED CHILDREN TO THEIR IDOLS IN KIEV

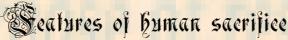
DICE OR LOTS WERE SOMETIMES USED TO SELECT THE SACRIFICE

A RUS' CONCUBINE VOLUNTEERS TO BE SACRIFICED TO ACCOMPANY A CHIEF INTO THE AFTERLIFE suggestive of Magian influence there, for criminals were hung them.

As elsewhere, Orthodox Zoroastrians living on the steppes (such as the Pechenegs) carried a lassoe ready at the saddle during the Middle Ages. This vital piece of equipment was only partly to do with roping steers and lambs. According to the Magian texts these lassoes were named "snake catchers", nooses which were used to strangle anything damned. Its official name was a snake catcher, because the heretics and apostates which they sought to strangle were labelled snakes in the Magian texts. 2255 No doubt many of the pious Zoroastrian Pechenegs who were migrating into the Steppes of 10th Century Rus' would have enjoyed strangling the Volkhvy two-legged wolves where possible. In their eyes, this would have been an act of great devotion, a holy duty.

Lassoes also had an application in warfare. Bulgars and Mongols are known to have used noosed ropes in close quarters combat. As skillful as they may have been with the lassoe it is difficult to imagine this being a preferred weapon against opponents armed with swords, and clad in mail. Nooses might have been effective against horsemen, though I suspect there was a customary or religious significance behind fighting infantrymen with nooses. Perhaps they were only used on affluent-looking combatants, by warriors who wanted to capture and ransom them. Yet such accounts might also be describing Magian Bulgars strangling their enemies, enemies they perceived as "snakes".

More is said about the notion that strangled victims went to the underworld later in this book, because there is pictorial evidence at a Monastery at Mt Sinai, which suggests that Christians of the early Church, like the Zoroastrians, also believed that anything strangled or hung became the property of demons (as could also be reckoned from the New Testament).



Pagans sacrificed human beings for differing reasons, using various means of selecting the sacrifice.

#### Selected by lot to die

A form of death lottery was recorded in the Russian *Primary Chronicle*. In this account the son of a Varangian Christian was selected for sacrifice using the lottery method, but his father would not surrender him, and they both subsequently perished at the hand of an angry mob. The pagan Slav Magi and priests utilised numerous means of understanding the will of the gods, but interpreting tossed dice was most likely the preferred method. Lot casting to foretell the victim was by no means confined to Rus' however.

For instance lots were cast to prognosticate the victim during the sacrifice of human beings in the Lowlands (Netherlands).<sup>2257</sup> Divining the will of gods via the agency of dice was observed among the Western Slavs.<sup>2258</sup> We hear that twin sets of dice were used by European pagans, one white and the other black. Such dice have been recovered from archaeological excavations in a number of places around Europe.<sup>2259</sup> It ought be stated however that archaeologists only ever associate dice with games of chance; never as a means of religious augry. In many cases they resemble Roman dice, but I suspect these dice were originally Mithraic in nature.

The Celts had a method of selecting their human sacrifices, in which they shared out a ritual bun, one piece of which carried a blackened mark caused by deliberate scorching.<sup>2260</sup> Whomsoever received this portion once it was distributed to the faithful was destined to be sacrificed. Take the following two quotations from the British Isles; one the words of Thomas of Ercildoune, the other the plea of a young warrior (who had fairy blood).<sup>2261</sup>

"Tomorrow, of hell the foule fiend Among these folks shall choose his fee. thou art a fair man and a hende (comely), I trow full well he would choose thee".<sup>2261</sup>

"Then would I never tire, Janet, in Elvish land to dwell; but aye at every seven years They pay the teind to hell And I am sae fat and fu' o' flesh I fear 'twill be myself''. 2261

Admittedly they are folk poems belonging to a much later period, but they still seem to encapsulate a belief that a victim was randomly selected to be sacrificed to the devil.

STRANGLING WITH NOOSES

FRISIANS AND SLAVS
CAST LOTS, TO DIVINE A
SACRIFICE

BANNOCK BUN

In Scandinavia regicide was committed as a crisis offering during times of ecological calamity, not by lots, but by the will of the people. In the next extract we learn that King Domald was sacrificed, or at the very least slain because of some defilement he had experienced or caused. As a result of this hitherto unspecified wrongdoing, his death was pre-ordained by the chieftains and their citizens;

DOMALD WAS
SACRIFICED AT UPPSALA
BECAUSE THE SEASONS
HAD TURNED BAD

"Domald took the heritage after his father Visbur, and ruled over the land. As in his time there was great famine and distress, the Swedes made great offerings of sacrifice at Upsal. The first autumn they sacrificed oxen, but the succeeding season was not improved thereby. The following autumn they sacrificed men, but the succeeding year was rather worse. The third autumn, when the offer of sacrifices should begin, a great multitude of Swedes came to Uppsala; and now the chiefs held consultations with each other, and all agreed that the times of scarcity were on account of their king Domald, and they resolved to offer him for good seasons, and to assault and kill him, and sprinkle the stale of the gods with his blood. And they did so". 282

#### The individual had irredeemably defiled themself.

In pagan times a person could become unholy and worthy of death by defiling things;<sup>2263</sup> and this is perfectly understandable, for in Magianism defilement was an infernal act. Defiling a pagan holy site often drew the death penalty.<sup>2264</sup> The Prussians believed that the simple entry of Christians (though we might include foreigners also) into their groves caused the Holy place to be defiled.<sup>2265</sup> Christians were martyred for chopping down pagan holy trees, or merely transgressing the bounds of the pagan sanctuarys.<sup>2265</sup> Eighth Century pagans inhabiting an island situated between Denmark and Frisia worshiped at sacred temples dedicated to Fosite.<sup>2266</sup> Everything there was to be guarded from defilement, especially the holy spring and cattle. The penalty for violating these precincts was death.<sup>2266</sup> When St Willibrord did so, by conducting Christian ceremonies there, he, and all the Christians who travelled with him, were taken captive by a Frisian king, who cast lots so as to divine which of the captives should die as punishment for this sin.<sup>2266</sup>

Some acts were deemed inexpiable, especially the breaking of solemn oaths, or serious crimes. Whomsoever was guilty of such a thing had to be banished or put to death. In the Zoroastrian texts it is mentioned that the execution of a criminal was the highest form of gift one could grant to Ahura Mazda. Putting bastards (children unclaimed by their father) to death was similarly efficacious according to the druids. The Celts believed that a king or leader who had become defiled (owing to wrongdoing) would bring about calamity for the entire community. His purification could only be brought about by sacrificing a child of parents untainted by defilement.

The black Magi performed ritual desecrations that awoke the powers which lay behind harmful witchcraft. The writings of the white Magi tell us that they were to be slain for these iniquities once apprehended and judged. Again, the Magian texts divulge that the great demon's grand rites of defilement caused injury to the Gods of creation, while at the same time fed the demons, giving them increased vigour and potency. Therefore if any Magian committed a serious act of defilement against fire, water or some holy site, or called upon the powers of infernal witchcraft, it was highly desirable the individual be sacrificed or executed, if they would not, or could not make atonement.

Like the white and black sacrifices of the Zurvanite Magi (as recorded by diverse historical sources), the sacrifices performed by the Mediaeval/Renaissance witches included bulls, cocks, dogs, children and criminals also, but there was an interesting twist. Unlike the Kings and Princes who represented the Sun, the criminal was regarded as the living embodiment of the devil, Satan, 2008; a Divine Criminal if you like. Criminal slayings had been around for a long time. In ancient times law-breakers (with nooses still hanging around their necks) were hearded into the Roman colluseum to be rent apart by beasts, 2009 and the Celts also slew them to invoke prosperity. Nooses were found around the necks of bog victims in Denmark, potentially indicating that they were executed criminals. In India the only possible atonement for a cattle-killer, brahmin-slayer or regicide, or one who had contracted a permanently debilitating or incurable ailment, was death by fire, or drowning.

DEFILING A HOLY PLACE COULD SEE ONE SACRIFICED

# The person was born to suffer a sacrificial end.

In Aryan times a person was supposed to die by the manner in which they lived, and sought glory for their name and their family by doing so. Some were kings destined to reign for only a fixed period.

In one story of the pagan Slavs, two men called Gunn and Jarmerik (either Germans or Scandinavians) are recorded as having slaughtered a Slavic King and his Queen.<sup>2271</sup> Sensing that they would be put to the sword if they hung around any length of time, they sped from the area hoping to elude death at the hands of a very great Slavic throng gathering to pursue them.<sup>2271</sup> As their hunters closed in, the pair of murderers began to hear exactly what their pursuers were yelling out to them. To their amazement, the Slavs were telling them to come back, because in committing regicide, the two men had just become the new rulers of their tribe!<sup>2271</sup> Unwilling to grasp at such a dubious offer, the two wisely chose to flee the area entirely. Assuming that such a tale reflects a factual occurrence, there is something almost Darwinian about this method of Royal succession; survival of the fittest. One might think that the typical king would have been subjected to many such assassination attempts during the course of his reign. Of further interest is the fact that the Germanic Gunn and Jarmerik had no knowledge of the custom, nor were they precluded from the kingship on the basis of lacking royal bloodlineage. Thus it would appear that at that time, the rule of the Magus princes had not yet come about in Slavia, at least in that locale. It is most unfortunate that Fraser's account does not allude which tribe it was, nor the date of the alleged occurrence. I am inclined to believe that these were Western Slavs, perhaps one of the Polish tribes, but then again they might have been Balts or Prussians.

This particular method of royal succession has Indo-European parallels. One only had to be born into the warrior-caste to be eligible for the kingship. Only Aryan warriors who had shown themselves superior to all others were able to undergo the Aryan rite of coronation. The means by which Gunn and Jamerick became eligible for kingship among an unspecified group of Slavs had an amazing counterpart in India. There we find a form of royal succession deplored by the Brahman caste as a degrading break with Aryan tradition, since it entertained the permissibility of kings born in the lowest castes. The Samorin monarch of the Malabar coast held power for 12 years after which time he cut his own throat in a public ceremony, and was thence cremated. But until that time anyone could attempt to assassinate him, and if they did so, they became king. Slaying the monarch was no easy feat considering the thousands of guards that protected him. The Samorin form of kingship was banned under British rule, in the year 1743 AD. Likewise in Quilacare India we learn of men who were made king for 12 years, and during that time charged with sacrificing to a particular idol at a great temple situated there. As the fixed period of rule came to a close he hacked off parts of his body, and slit his own throat, so that he might bleed to death. With his passing a new successor king was installed

An Aryan warrior was to die by the sword, in battle.<sup>2274</sup> To die a natural or peaceful death was regarded as disgusting, to get a wound on your back was unforgivable (a mother would rather chop off her breasts, and regret the day she fed the child upon seeing a son with a back wound). The typical Aryan warrior was therefore exceedingly glad, filled with great rejoicing at the prospect of living and dying by the sword. In a similar way, the Brahmans who performed sacrifices for their society were to end their life by being ritually sacrificed. Pliny the Elder<sup>2275</sup> noted that Brahmans immolated themselves on the holy fire of Agni, but in that source, no mention is made of them doing this at a certain age, or under what circumstances. Since Zurvanite Magi cleaved towards customs of the Brahmin caste, we might expect this kind of custom should manifest itself among the Rus' Volkhvy, and in fact it does. In *Legends about the founding of Yaroslavl* we learn that a Volkhv was sacrificed immediately after he had ritually executed a victim. It appears that he willingly suffered this death. If so, the belief that one had to die by the manner in which one lived may be the very reason why the Volkhv allowed himself to be put to death ritually. Alternatively he may have given himself to demons, or another deity. Again, Celts were known to have self-sacrificed in order to achieve success for their people.<sup>2276</sup>

Accounts of regicide and royal suicide were amply recorded concerning the heathen Prussians, Scandinavians, Druids and Khazars. To this I would add Goths. In many cases they were burned alive, and even jumped onto the pyre themself (as was the case with a Prussian King).<sup>2277</sup> Margaret Murray traced the killing of Kings and other royal personages from the late Mediaeval era through to the 15th-16th Century, which by her reckoning were performed every seventh year. <sup>2278</sup>

REGICIDE

REGICIDE IN INDIA

LIVING AND DYING BY THE SWORD

PAGAN PRIESTS BEING SACRIFICED

KHAZAR RULERS RULED FOR FORTY YEARS, THEN WERE KILLED According to Frazer and Vernadskiy, the Khazar rulers (who prior to their conversion to Judaism were Eastern Dualist pagans) were destined to follow the fate experienced by the sun, enjoying prosperity and suffering alternately, in synchronisation with the passage of the seasons. <sup>2279</sup> At the end of their 40th year they were sacrificed and a new ruler selected, who would in turn undergo the same kind of life, that of a man born to die. <sup>2279</sup> If the seasons were not prosperous it may have been due to some regal misdemeanour, a factor which could lead to an early death.

While there were a number of Russian princes slain during the epic Kievan Rus' period, only prince Igor' (who was labelled "a thieving wolf" by the Drevlyanian ruler), was recorded as having died under ritual circumstances.<sup>2280</sup>

Ritual regicide or kingly sacral suicide can be found in the Aryan *Law Books of Manu*, which tell us that Kings were like the Sun (amongst other things), and destined to die by weapons, preferably in war.

AN ARYAN KING WAS EXPECTED TO DIE IN WAR

"But (a king who feels his end drawing nigh) shall bestow all his wealth, accumulated from fines, on the Brahmanas, make over his kingdom to his son, and then seek death in battle". 281

"Let the king emulate the energetic action of Indra, of the Sun, of the Wind, of Yama, of Varuna, of the Moon, of the Fire, and of the earth. As Indra sends copious rain during the four months of the rainy season, even so let the king, taking upon himself the office of Indra, shower benefits on his kingdom.

As the Sun during eight months (imperceptibly) draws up the water with his rays, even so let him gradually draw his taxes from his kingdom; for that is the office in which he resembles the Sun". 2582

SUN PRINCES

PREDICTED DEATHS

St Vladimir and several other Rus' princes were described as Suns (in Igor's tale), but as to whether these Slavic "Sun-princes" underwent a ritual sun-death like that of the Khazarian Khagans and Aryan kings went unrecorded. pagan and Christian monarchs might not have been the only ones going under the hammer either. Al-Masudi made repeated references to the number of Caliphs, Arabic royals and dignitaries that were deliberately murdered.<sup>283</sup> Whether the killing of a given Muslim royal was politically or ritually motivated, or the result of some vendetta is not always clear. The death of Caliph Al-Ma'mun took place in a manner conveniently predicted by his astrologers,<sup>284</sup> succumbing to some strange condition at a waterhole.<sup>285</sup> Even though Mediaeval Muslim physicians were some of the best around, the Caliph's entourage of personal doctors were totally at a loss to issue a satisfactory prognosis.<sup>284</sup> While it is tempting to suspect poison or malaria as the likely cause of his death, it is unlikely they misread the symptoms, thus leaving us with an impression he died of something fairly exotic and totally unexpected. Unexpected that is except for the virtually 100% accurate prediction of his imminent death by the astrologers. Either these astrologers were actually capable of predicting such things (as so many Muslims and Christians of the era had claimed), or they separately, or in unison with other parties such as the Chaldeans, were responsible for killing off the Caliph.

Might the accurately prophesied death of Oleg "the Sage" have been well predicted or was he assassinated by his astrologers?

These condemned royals and other sundry victims underwent a life of plenty and regal splendour, after which they were ritually slain, even rushing to meet their fate, by Frazer's accounts.<sup>236</sup> By the 15th-16th Century the witches were apparently starting to shy away from human sacrifice, because around this time it appears that they substituted a goat for the person who would once normally have been killed.

The victim was nearing the end of their life, or due to a ealamity

THE ERULIANS SUICIDED IF THEY FELL SERIOUSLY ILL

Babylonian priests had a long history of sacrificing babies, and elderly citizens who had outlived their usefulness to society. Tales of this nature are by no means isolated, or indeed confined to Mesopotamia. Procopius explained that Erulian Goths did not normally die of sickness or old age. That was because as soon as the end looked imminent, they made a pyre and laid on it. Then a member of the tribe (who was not a blood relation) approached the bier, and quickly despatched them with thrusts of a knife. Next the pyre was set alight from the edges first, and a great spectacle had. Having been consumed by the inferno, the ashes were taken up and interred. It was thought meritorious that the man's wife should die alongside him, by strangulation with a rope (the word hanging appears in the translation).

Prussian monarchs were not just secular rulers, but holy kings.<sup>2288</sup> They communicated the will of the gods to their subjects, and acted as an intercessor for their subjects, before the divine beings.<sup>2288</sup> In the inimitable style of the Aryans, a Prussian ruler prepared to self-immolate upon discovering he was succumbing to a debilitating illness that sapped his strength.<sup>2288</sup> Ascending the pyre, which he himself had prepared, he preached to the masses the need to continue worshipping the gods, while for his part he was about to travel to the heavens and there act as an heavenly ambassador for the tribe.<sup>2288</sup> Grabbing some of the eternal flame which burned reverently in the grove, he ignited the timber stack.<sup>2288</sup> Such was the moment the Prussians lost sight of their king, engulfed by flame, smoke and wafting incendiaries. Now his soul flew skyward into paradise, travelling, as it were, on a vehicle of rising flame and spiralling smoke plumes. Having reached this state of blessedness, beatified by the holy fire, the masses called upon their pagan king high above for help, and intercession. His name lived on.

The ultimate Gothic regal epithet was *Thiudans*, a king who had passed on to the next life.<sup>239</sup> A *Thiudan* differed from the *Rieks* (the earthly kings) in that his rule and dominion lay in the spiritual realm, encompassing heaven and earth.<sup>239</sup> There is an obvious similarity between this Gothic tradition and that of the Old Prussians. This may explain the readiness of Gothic *Reiks* to self-sacrifice during a moment of calamity. *Reiks* seems to have originated in an old Aryan epithet for a king (*Rig*, "the sun"). Following the ruination of his men in battle, the Gothic king Ermanaric self-sacrificed,<sup>230</sup> being in effect a sacred crisis offering.

If regicide did take place on the scale that has been suggested, and for such divergent reasons, then the modern interpretation of royals as exploitative imperialist forces within society (as portrayed in the Communist historical model) is totally wrong.

Strabo provides a similar report concerning a Hindu Brahmin, derived from the writings of Calanus, who served Alexander the Great during his eastern campaigns.<sup>2291</sup> They witnessed the 73 year old Brahmin priest suicide on a pyre after falling seriously ill for the first time in his life.<sup>2291</sup> Some said a house was built over the pyre and subsequently consumed by the funeral blaze, others that he simply reclined on a golden couch perched on the summit of the bier.<sup>2291</sup>

The Eruli, a tribe of reputed Magicians that lived in Denmark, and who were renowned for their speed in battle and runic inscriptions, ritually slew not only war prisoners, but the chronically ill and the elderly folk of their tribe. It is not mentioned who they offered them to, but I suspect it may have been to underworld divinities that constituted a certain portion of their "pantheon" of deities. Alternatively these deaths were looked upon as mercy killings akin to the euthanasia we frequently hear of nowadays, but we will never know. The Old Prussians were recorded as suiciding whensoever their lives had entered an irreversibly distressful phase. 2293

The Russian words *ubogii* ("a cripple" or "a wretch") and *ubozhestvo* ("deformity" or "wretchedness"), are derived from the Russian pre-fix "*U*-" (away from) and the root word "*bog*" (god). Subsequently we are left with a distinct impression that in former times the deformed, the handicapped or the crippled, were regarded as corrupted wretches who had been disowned and abandoned by the Creator.

The Magi related that the world would be long under the pollution and defilement of Ahriman. For this reason deformities (like death itself) were seen as a product of demonic possession, with the corruption that would stem from it, being a sure sign that a demon had twisted and mutilated what would normally have been a perfect creation. The ancient Aryans held in contempt incurables and the permanently disfigured or incapacitated, but nowadays Hindus consider it extremely virtuous to support such unfortunate souls with alms.

In Mediaeval Europe it was commonly believed that the birth of unusual or bizarrely deformed offspring was an unhealthy message from the gods, an absolute sign of impending calamity. In Russia, mutant births were perhaps fearfully taken to the Volkhvy to discover what omens or discrete message might be linked to it. Creatures or people born stunted, or covered in hair, or with holes in their body, or with hair lips, or with no genitalia, or genitalia of both kinds, or with extra legs, eyes or arms were all held in detestation. Albinos and siamese twins must have been particularly shocking to the pagan mind. *The Primary Chronicle* saw fit to mention the birth of a number of freaks that arose during a time of calamity, many of which were thrown into the river. Based on linguistic evidence one might guess that it was because they were disowned by god, and heralded the shocking calamities then afflicting Rus'. It is also worth mentioning that one of the bog bodies unearthed in England was found to have an extra finger on one hand. Was this deformity the reason for his ritual sacrifice?

THE PRUSSIAN KING WHO ASCENDED TO HEAVEN

SOME GOTHIC KINGS RULED IN HEAVEN

A SICK ELDERLY BRAHMIN BURNED HIMSELF TO DEATH

DEFORMITIES AND HANDICAPS

MUTANT BIRTHS
PRESAGED CALAMITY

Some readers will remember seeing Buddhist monks self-immolating on television during the Vietnam war. As shocking as the television footage may have been to Westerners, these holy men were making the highest possible spiritual sacrifice, cremating themselves in a state of serenity. Perhaps they could be of more assistance to their people if they entered the hereafter. Conceptually speaking, Christian Martyrs belong very much to this category. They were sainted standing by their lord until the bitter end, beatified by their death in the name of Christ. Many of their past sins paled into insignificance at the point they surrendered their life in honour of their saviour, who, in times past, freely gave himself to be put to death by his people.

The person was killed as a penance for their sins

The Balts had a typically Zoroastrian/Zurvanite sacrificial method for sending war captives to the gods; beheading.<sup>294</sup> Thereafter the headless corpse was immolated. For the prisoner who was soon to die, this beheading might have been regarded as an act of greatest kindness, because, according to Magian law, decapitation was believed to wipe the slate clean with regard to any sins as yet not atoned for. Otherwise the damned were to be thrice decapitated by the demons in the underworld for each unatoned for mortal sin they committed while alive, and in this way the grievousness of their sin would be eventually expiated in the underworld, thus readying them for their ultimate reunification with god. During Roman times, the execution of State citizens was only to be carried out by beheading. Whether such a tradition came about due to the substantial Iranian Mithraic influences then current in Rome is anyone's guess. The practice of decapitation is widely found among the Celts, and is a frequently occurring theme in their folk epics, which see the hero of the story voluntarily submitting himself for decapitation, only to have the severed head rejoin itself back onto the body afterward. Onlookers who saw the execution of Danes for criminal activities reported that the condemned man seemed gladenned by the prospect of being beheaded.

men who have been caught betraying his royal majesty or in some other crime would rather be beheaded than flogged.... and, when it so happens that this is inflicted, one may see the person who is about to die go rejoicing to his execution (by beheading) as if to a banquet". 2295

And then we have Saxon graves unearthed by archaeologists in England, which frequently include skeletons which had their heads lopped off,296 but whether this took place before or after death is unclear.

# The person was sacrificed to accompany someone into the next world

A young slave girl was put to death during the Rus' Chieftain's funeral which Ibn Fadhlan witnessed on the Upper Volga.<sup>2297</sup> The girl had volunteered, from among the many women present, to be killed so that she could accompany her chieftain into the afterlife.<sup>2297</sup> We are lucky a Muslim traveller was in the audience to provide such a detailed and objective view of the proceedings, because I am sure Ibn Fadhlan would have recorded that the woman went reluctantly to her fiery grave if it had been the case. Instead we are greeted with a vastly different spectacle. Before she was taken on board the ship to be put to death, she took part in a series of rites, including decapitating a chicken, and peering over a specially erected free-standing door frame (perhaps of the type mentioned in the Puranas). Maintaining her composure she looked over the gateway, and into the next world, witnessing the souls of her ancestors ready to greet her, and recounted what she was seeing to all present.<sup>229</sup> One thing is for certain, the many gathered onlookers had a very real conviction that a heavenly paradise awaited her, so too the girl herself.

To prepare herself for the Angel of Death (ie; the old crone who was to be her executioner), the girl drank two unspecified draughts, perhaps natural sedatives or even poisons.<sup>2297</sup> Thereafter she had sex with several of the deceased chieftain's kinsmen.<sup>2297</sup> Feeling sheepish about going under the knife the young woman hung back ever so slightly during the performance of the rituals and songs which followed. Unable to stomach the young woman's dallying any longer, the haggish "Angel of Death" as she was called (ie; an incarnate angel), quickly grabbed her and carted her onto the vessel.227 Perhaps the incarnate death angel was impatient, perhaps she was worried that the sedatives would wear off. Once on the gold brocaded death ship the hag wasted no time garotting the slave

DECAPITATION AS A MEANS OF ATONEMENT

DANES WOULD RATHER BE DECAPITATED THAN FLOGGED, IF THEY HAD BETRAYED THEIR KING

MANY SAXONS WERE DECAPITATED

A FEMALE SACRIFICER

girl, but then delegated this duty to a couple of men.<sup>2297</sup> As the two males choked and restrained the struggling concubine, the old woman stabbed her to death through the chest as she gasped for air. All the while the gathered throng of funeral attendees banged their shields, and made noise to mask the sound of her muffled cries.<sup>2297</sup> Now it should be stated that it would have been impossible for Ibn Fadhlan to witness the manner of the girl's execution from his vantage point, so perhaps he relied on what other attendees had told him.

Because the elderly woman who sacrificed the slave girl was officially referred to by attendees as an "Angel of Death", the pagans may have seen her as a black fravashi, a "black angel" who caused slaughter. From this account we might suspect that pagans quite readily (and calmly) submitted themselves to ritualised slaughter, because the act of their slaying did not kill their soul, but gained the highest possible spiritual rewards. It would seem that their brand of paganism was a whole lot more evolved than the stereotyped bonfire parties and nude romps we are left with as a result of modern witch cults like the new Church of Wicca, and so forth. For the Aryans said:

"The woman (widow) who enters the (funeral) fire along with the (dead) husband would accompany the man to heaven, having gained immediate access by this sacrifice". 2288

If the Rus' concubine's death was in any way analogous to this Aryan funeral rite, she was not offering herself for slaughter, but undertaking a voyage into the afterlife, having won eternal bliss for herself, and guaranteed salvation.

# Seeding the war god

A warrior's death found its fullest expression in Aryan tradition. Just as the Sun kings and Brahmins reached the state of utmost blessedness through sacrificing themselves on a pyre, so too did the soldier find this same eternal bliss and immortality by being struck down in battle. It was his every hope. For his station in life was not merely to fight bravely and skillfully, or to chase the enemy beyond the limits of his endurance, beating them back from the extremities of his homelands, and scattering the dwelling places of his king's enemies, but to offer himself as a living sacrifice for his people, and so die in the arena of battle. But if good fortune was not on his side, and he was captured in combat, then he could always hope to be sacrificed; at least then he could die by arms, his life consummated at last. He would not have to suffer the indignity of slavery, ploughing the fields of his captors, never again to experience the sacred feel of a sword in his hand, to limber up and equip himself to set out for war yet again.

Agni Purana prescribed that warriors should offer sacrifices to Indra both before and after a military campaign. In essence the devotee promises to give him far greater offerings if he allows him to return victorious. If Perun was in reality Indra (the war/thunder god), then, like the Indo-Europeans, the pagan Russes would have offered war sacrifices to him on the eve of battle and following victory. These sacrifices consisted of prisoners, and the spoils of war, which were ceremoniously dented and destroyed. Although it does not properly belong among the black rites, I have placed the rites of sacrifice to the war god in this chapter, only because it sometimes entailed human sacrifice. The intent was not however evil, in the sense of invoking demons, but simply ceremonies of appeasement celebrated in connection with the god of warfare and worldly conquest.

The Primary Chronicle hints that roughly a thousand Yatvagian (Prussian) war captives met a grisly end before Perun's idol in Kiev during the year 983 AD. During the ceremony all the Kievans turned out to celebrate their victory over the Yatvagi, and give thanks to Perun for the Baltic lands they seized during that conflict. In Germany, the picture was much the same when it came to Wotan. Blooding their weapons on prisoners and law-breakers, and the wrecking of war booty were key features of his worship. As with the blood of animal sacrifices, the blood of prisoners flowed freely into a sacrificial bowl, pumped by hearts strong and brave. On the basis of phonetic equivalents, and a similarity in nature, it has been said that both Odin and Wotan were one and the same. By Adam of Bremen's reckoning, Odin meant "Fury". In Scandinavia, broken armour was hung from the boughs of the holy oaks of Thor (the Thunder God perhaps equivalent to Indra), as were the corpses of men.

From time to time archaeologists have unearthed Celtic sacrificial deposits. These included valuable items of war booty, stocks of weapons and the like, much of which was in a broken state.

Aryans saw it as perfectly acceptable to pay homage to the war god in this way. On the other hand the white Magi viewed war sacrifices as delinquent acts of worship to one of the most notorious demons ever. The principles espoused by Aryan society dictated that it was fitting and proper to die in the manner by which one's caste lived.<sup>2303</sup>

STRANGLED AND STABBED

SHE WILLINGLY DIED FOR HER CHIEF

PIOUS HINDU WOMEN
WOULD MOUNT THE
PYRE OF THEIR DEAD
HUSBAND

ARYAN WARRIORS
HOPED TO DIE IN
BATTLE

OFFERINGS TO INDRA BEFORE AND AFTER MILITARY CAMPAIGNS

RUSSIANS SLAY UP TO A
THOUSAND YATVAGI
WAR PRISONERS IN 983
AD

THE MAGI THOUGHT IT
DEMONIC TO SACRIFICE
TO THE WAR GOD
INDRA

To die in combat, or to be offered up to the war god was almost a beatified death, but to die a peaceful death was ugly and very shameful.<sup>208</sup> For example,

"Those kings who, seeking to slay each other in battle, fight with the utmost exertion and do not turn back, go to heaven". 2304

If we draw upon Herodotus' accounts of the Scythians, then the blood of captured cattle, enemy prisoners and the wounded was made into a libation. In some cases it may even have been used to quench the holy fire. Thereafter the corpses of sacrificed warriors were probably cremated on a pile of flaming charcoal and timber, sending a pall of smoke which carried the happily liberated souls up into heaven.

Contrary to this, the white Magi felt such pyres were a defilement of God'sprecious son by human and animal remains, a blaze from which the pungent odour of singed hair and roasting flesh wafted up into heaven; a sight most heinous before the eyes of their radiant Ahura Mazda.

Though the Magi had no qualms with the concept of warfare and military service, Zoroaster's doctrines forever condemned these attitudes and aspects of the Aryan warrior lifestyle, for through it "immoderate fighting" flourished, war for the sake of war, great times of desolation. Peace was more desirable than war, for then affray and ruination gave way to growth, expansion, creation and plenty. Still Magians thought that war must be pursued for a different reason, and only under specific circumstances. For them it was holy to bear arms and hunt down the forces of evil, wherever they might hide in this world. Whether against "black" witches, brigands, pirates or despots, the forces of the good must rally to exterminate their oppressiveness, and the attendant baseness with which they contaminate the world, and the lives of the faithful. In light of this, slaying their enemies was so to speak an act of cleansing.

During times of war, the Zurvanite Volkhvy (like the Druids) probably accompanied warriors to the scene of a battle to cast their opposing sets of white and black dice, right up until the last moment, seeking last minute "advice from the gods", where to pitch their camps, what hour to assail the enemy village, and so on. However, the sacrifice of war prisoners presented to them by the warriors (or their enemies' severed heads) would have been their main reason for being there.

Erisis offerings

If the young slave girl and the pagan funeral gathering seemed unperturbed by the prospect of her impending sacrifice, what then can we say of the following account from the Russian *Primary Chronicle*.

During a severe northern famine in 1071 AD (82 years after the conversion of Rus'), a pair of pagan Volkhvy Magus Priests (who came from Yaroslavl') demanded that the people of Beloozero bring them all the female folk of the area, the majority of whom they accused of causing food shortages. Thus all their female kin were brought to the sorcerers. Pagan priests then stabbed them to death, through the back. At this particular point in the Chronicle entry it seems the killings were either black crisis sacrifices performed by black Magi, or the actions of white Magians executing dark female witches guilty of hexing crops throughout the region. The situation becomes clearer a little later.

The deaths of so many of their spouses, daughters and mothers did not provoke the peasants to anger against the magicians; on the contrary, the sorcerers now gathered a band of followers several hundred strong as a consequence of this. Soon one of the prince's tax agents and a Christian priest arrived in their district, and upon discovering the mass killings, implored the peasants to hand over the wizards. The followers of the magicians felt in no way inclined to do so, and instead hid them in a safe place where they would likely elude discovery. The tax collector attempted to rally the people against the sorcerers and only succeeded in winning twelve men over to his side. The upsized band then pursued and fought elements of the pagan gathering. After slaughtering the Christian clergyman the pagans disengaged from the fighting and took off into the woods. After a round of diplomacy, the tax-collector convinced the other inhabitants of Beloozero to flush out the magicians and hand them over for chastisement (but only after threatening to continue collecting duties and taxes in their area for a full year). His order was then fully complied with.

ZOROASTER CONDEMNED THE ARYAN WARRIOR CREED

**CRISIS SACRIFICES** 

Pagan magicians killed many females near beloozero around 1071 ad, to lift a famine

THE PRINCE'S TAX AGENT PURSUED AND HUNG THEM

Once the heathen sorcerers were captured they were interrogated about the nature of their principle deity. The magicians supposedly told them they were devotees of demonic hosts residing in the Abyss, and servants of their master, a demon-god they formally addressed as "the Antichrist". Following these admissions the Magi demanded to see Khagan Svyatoslav personally, a request that was turned down by the tax officer who then summarily hanged them.

Presuming that the account was factual and undoctored by the Chronicler, the priests in question were not white priests killing witches for their transgressions against nature, but Zurvanite magicians who slew a fair number of women as a crisis sacrifice to the demons, thereby hoping to lift the dreadful famine then afflicting Beloozero region. Accordingly these priests were probably not sun-worshippers, but devotees of Chernobog (ie; Ahriman).

So in heathen Russia during times of woe (plagues, hail, failed crops, famine, drownings, dying livestock, drought, inundation with rodents and other pests), the gods and demons were appeased by ritual sacrifices, performed by certain pagan priests. In all likelihood they consulted the will of the gods by rolling oracular dice (probably of polished black jet), to discover a means of remedying the impasse.

The calendar of pagan Russian religious festivals can be found in Chapter VI. There you will have an opportunity to see on which days specific demons received homage and crisis sacrifices, especially as tragic circumstances dictated.

Zurvanites evidently felt that demons responsible for an orgy of destruction had to be placated, since they only misbehaved when neglected. In a typical zurvanite settlement, villagers were probably all summoned together (by the clanging of metal or bells) before the village prashchur's effigy, or an idol of the offended deity (who officiated over matters relating to the area of crisis) at the insistence of the area's presiding *Volldw*, and the Veche council chairmen. These idols would normally have been situated in a sacred grove or underground pit. There they could petition the celestial gods for help, and beg devils to stay well clear of their lives. With the fertility gods on side, all that remained was to sooth the demon's anger. If there was no *kumir* (an idol of secondary status) depicting the offending demon in the settlement, then a group of elders, guards and pilgrims were probably assigned to gather tithes and take the offerings to a nearby settlement possessing such an idol, with all haste. Village militia or temple guards may have gone from house to house looking for shirkers, or readied themselves to escort the crisis offering. And if we are to believe the preceding *Primary Chronicle* account in which men were commanded to bring their own womenfolk to the sorcerers to be slain, it seems no coercion whatsoever was required to make villagers attend a crisis meeting; everyone would have turned up to one of these potentially lethal gatherings quite willingly.

Fertility gains could often only be achieved by coercing the demon-god to withdraw its fist of destruction from stock and crops, an end which these devoted gatherings hoped to procure. If that means some demons outwardly appear to have been fertility gods, then so be it. But there is a major difference between the gifts imparted by generous fertility deities of the celestial realms, and the ritual extortions of conniving demon-gods.

So in conclusion many dualist pagans thought it best to pay homage to gods of fertility and the demons of destruction whensoever life went terribly wrong for the whole community. Now, with some of the universe's biggest givers and takers feeling satisfied, mankind could breathe a sigh of relief.

Certainly Celtic death rites were linked with the appeasement of deities who caused all manner of destruction, often possessing their own patronages, and a degree of specialisation such as we see in the Russian demonic pantheon.<sup>2005</sup>

Pagan holy siles

What we know of the former heathen holy sites of Europe, provides us with clues that they were of varied pagan faiths, which included eastern dualist paganism (Magianism), animism, pagan gnosticism (Mithraism, Chaldeanism, Neo-Pythagoreanism) and Aryan paganism. The Aryan origin of their words for fire, their holy flags, the Hindu-style form of their idols, their grove cults, and the Indo-Iranian names of their gods, suggests a need to indulge in a comparative religious study, that expands upon similarities between Vedic and Magian religion, and European paganism. In doing so one is able to make informed guesses about the nature of European pagan religious sites, to paint in details otherwise erased or omitted by Christian or Muslim sources.

BY APPEASING A DEMON, IT WOULD LEAVE YOU ALONE

SLAVIC PAGAN HOLY SITES SHOW THAT THEY WERE OF VARIED HEATHEN FAITHS EUROPEAN PAGAN HOLY
SITES FALL INTO DISTINCT
CATEGORIES

This approach does have one shortcoming. Due to a relative scarcity of Pan-European historical source material for each given sub-topic, dating to between 500 and 1,000 AD, it is by no means easy to confirm that these additional conjectured details were actually present across all of Europe (ie; every single country). Sometimes folklore is all we have to go on. In most cases we cannot definitively authenticate the Pan-European nature of a given analogous custom, where comparable details are no longer to be found in other European countries. Considering that many features of Magian religion should be readily noticeable in the archeological record, only a greater commitment to archeological exploration will bring us a better understanding of what actually took place. Even then, we will never be able to recover the full picture. As in Asia, European pagan holy sites fell into five main categories; temples (fixed or mobile), groves, holy springs, holy fires and idols. With the coming of Christianity, public modes of heathen religious expression were no longer permitted. The new order, whether Christian or Muslim, set about dismantling whatever sites still remained operative, or where possible commandeered them for Christian or Islamic usage respectively.

More importantly, this section proceeds to divulge evidence that these heathen faiths were remarkably well organised, so much so that pagan adherents from other "christianised" countries made their way to Rus' and the Baltic on religious pilgrimages during the 10th Century AD and before.

Abrami – pagan temples

In bygone ages, the pagans could see their fenced off grove and trees within them. On days when an oblation was to be made to the gods a high priest would cross over the boundary fence, and enshroud the tree in the holy tent.<sup>2306</sup> There he was alone with the heavenly gods. As temple-making became more common, people incorporated the concept of this private inner sanctum into their building design. Under Aryanism, a sacred post or pillar was raised inside the groves to tether the steed prior to its sacrifice. In Zoroastrian/Magian texts, four wooden pylons were said to delimit the boundary-line of the inner-most sanctum, and were encased by a mesh of interwoven thin wood slats, or even woven basketry which prevented entry into the pagan "holy of holies". This allowed worshippers to see the holy fire within, and witness the ceremonies taking place. Sanctuaries were also found in any Christian church or chapel, although in Russia it was appended to one end of the nave, rather than centrally located, and skirted by a *trapeznya* porch. <sup>2307</sup>

Large sums of money were invested in their construction. At Gutzkow, Poland, 300 marks of silver was the sum recorded as having been raised and set aside for building a temple there.<sup>2308</sup> Upon completion it proved so breathtaking in appearance, that the Gutzkowians refused to demolish it when their people were eventually converted.<sup>2308</sup> Other sources of temple-building revenue consisted of donations from abroad, tribal taxes, votary contributions collected from those seeking intercessions, and or course war booty. The high fane of Rugen was financed in just this manner, or so it was noted.<sup>2308</sup>

LARGE SUMS OF MONEY
SPENT BUILDING TEMPLES

THE RUSSIAN WORD FOR A TEMPLE ORIGINATED FROM A HITTITE TERM

THE PRESENCE OF SUCH A
WORD IS LINGUISTIC
EVIDENCE FOR PAGAN

TEMPLES

### Ahram construction

According to a linguist by the name of Makhek, the Old Slavic word for "a temple" (singular *Khram*", plural: *Khrami* is supposed to have been derived from the Hittite word *Karimmi*, which also means "a temple". <sup>209</sup> One cannot overstress the implications of this, for here we find that the pagan Slavic word for "a temple" came from the language of the Hittites, an Aryan people, and there are *no surviving Persian or Old Indian parallels*.

The reconstructed hypothetical Old Eastern-Slavic word \*khorm", though linguistically dissimilar to *khram* by a minor degree, apparently gave rise to other related words throughout Slavia, many of them quite specialised, others more general.<sup>2310</sup> These include the Russian dialectal words *khoromina* or *khoroma* ("a roof"), *khoromshchik* ("a carpenter"), as well as the Ukrainian word *khorom* ("a corridor"), *khoromi* ("a porch").<sup>2310</sup> Then in the Serbo-Croat we have *khram* and *khrama* which meant "a house" or "a temple".<sup>2310</sup> In the Slovenian *hram* signified "a construction, "a dwelling", "a home", "a temple", and much later in history "an apartment", and Czechs used the words *chram* or *chramina* ("a temple" or "a church").<sup>2310</sup> *Chromina* was the Polish word for "a hut" or "a cabin". Related to these last few words is the Latvian *karms* ("a construction") and the Old Indian *harmyam* ("a fortification").<sup>2310</sup>

From this we can infer several things. Firstly that *khram* originally denoted a pagan temple in eastern and southern Slavia. Secondly that many folk in western and central Slavia had lost the pagan meaning of a *khram* and began using it to describe any kind of building whatsoever. Alternatively these same people still worshiped in heathen *khrami*, but due to their isolation from more major Eastern Slavic cult centres, they had to content themselves with conducting pagan religious gatherings in private homes. The situation was much the same in Scandinavia, for *St Olav's Saga* tells us a major cult site for Thor was situated on a farm, in a barn. And lastly, in Russia and Poland the word entirely lost its pagan affiliations after the conversion, thereafter meaning "a Christian church". This probably means that local bishops chose to commandeer and renovate pre-existing heathen buildings, during the conversions, recycling them for Christian usage. The very same thing happened in England.

So how is it that Mediaeval Slavic pagans had preserved a word for "temple" once used by the Indo-European Hittites some 2,000 years prior to their day? Let's face it, the word had survived the passage of 2,000 years in the Slavic, in the same context (ie; not only the survival of the word, but its use to describe temples which Slavs in fact built). If the word Khrami had not been in Slavia for 2,000 or so years, a relic of the ancient Indo-European migrations into Europe, then it was surely imported there by people who had kept Hittite temple-building alive for that same period. Pagan Slav temples evidently had a Mesopotamian or Aryan origin.

Since the Bulgars are the only other non-Slavic race to equate *khram* with a heathen temple, it's possible that that the Bulgars taught the ultimately Hittite word to the Slavs, together with the know-how to make them. Since *khram* was not used by the Volga Finns or Bashkirs, and cannot be found in other Turkic languages, this leads me to believe the word was indigenous to Slavia, and had been there from remotest antiquity.

So what were Aryan temples like? From the *Agni Puranas* we know Aryans believed they could redeem up to 21 generations of their ancestors by building or financing the construction of temples and pavilion shrines.<sup>2311</sup> Temples were ideally of exquisite craftsmanship, for they were intended to shelter the holy *Daeva* idols.<sup>2311</sup> Their general appearance and structural integrity was to be well maintained by regular upkeep, if the good fortune promised by the *Puranas* was to materialise.<sup>2311</sup> It then followed that the destruction of a temple robbed its former builders and sponsors of the spiritual graces received through their act of devotion.<sup>2311</sup>

Indian pagan temples varied in both shape and size.<sup>2312</sup> They could be square, circular, elliptical, octagonal or oblong.<sup>2312</sup> Doorways were an integral structural component, and were traditionally embellished with the effigies of angels and divine guardians, carved into the lintels and posts either side of the entrance.<sup>2312</sup> Further ornamentation consisted of intertwined branches and foliage.<sup>2312</sup> The temple's architectural form was seen as a representation of the divine being to whom the temple was dedicated, with specific structural features embodying certain part of the god's body.<sup>2313</sup> For instance the fairly standard towering vault and cupola represented the divinity's head and neck.<sup>2313</sup> Such notions seem apparent in the Old Russian *p'rst"*, the Bulgarian *pr"st*, the Serbo-Croat, Czech and Slovenian *prst*, the Polish *parst*, all of which meant "a finger".<sup>2314</sup> These are related to the Latvian *pirsts*, the Lithuanian *pirstas*, and Old Prussian.<sup>2314</sup> These Slavic words are cognate with the Old High German word *first* ("the ridge of a roof"), or the Latin *postis* ("a post"), the Old Indian *prstham* "a backbone", "the spine of a mountain", or "a summit".<sup>2314</sup> *Stoll* (variously meaning "a post", "stairs" or "a ladder" in diverse Slavic tongues) is equated with the Latvian *stills* "the lower part of the hand or foot".<sup>2315</sup> That further correlations between names for architectural features and body parts are not easily discernible, indicates that such similarities are purely coincidental, or had mostly dissipated with the passage of time.

Anyhow, the Brahmins wrapped a special thread around various parts of an Aryan temple, including the exterior. Once built, all that remained was to sanctify the building by a prescribed set of hallowing rituals, and chisel sacred images into it. Such an unusual detail as a string encircling a temple seems replicated in Adam of Bremen's mention of the Swedish temple at Uppsala, which was girded by a golden chain.

To consecrate an Aryan temple doorway "(a piece of) gold should be placed beneath the door (frame)".<sup>2316</sup> It is impossible to guess whether or not such a custom gave rise to a later Norse pagan tradition. At various Scandinavian sites, archaeologists have located carnelian shards and golden embossed foils (termed goldengubber) buried under post holes. Owing to their widespread distribution archaeologists guess the foils served some magical purpose, perhaps

BY INFERENCE THESE
TEMPLES MAY HAVE
RESEMBLED THOSE OF
THE ARYAN HITTITES

ARYAN TEMPLES AND
THEIR DESIGN

TEMPLE SHAPES

THE TEMPLE
REPRESENTED THE BODY
OF A GOD

PARTS OF THE BUILDING
WERE NAMED AFTER
PARTS OF THE GOD'S
BODY

BRAHMINS ENCIRCLED
THEIR TEMPLES WITH A
THREAD

CONSECRATING A
DOORWAY

MAGICAL GOLDEN FOILS FOUND IN SCANDINAVIA MIGHT HAVE BEEN GOTHIC

GOLDEN SUN DISCS WERE INSTALLED IN THE TEMPLES

HOLY FIRES WERE LIT

AN IDOL WAS ERECTED

ARYAN TEMPLE FLAGS WERE RAISED



Fig 120. Tibetan prayer flags

THE FLAG WAS WORSHIPPED

IDOLS LIVED INSIDE THE TEMPLE

HOLY WELLS WERE DUG

sealing a marriage, or guaranteeing fertility at the site. They variously depict heterosexual couples, same sex couples (perhaps men hugging each other, or perhaps homosexuals) or a person and an animal. Some of these golden foils carry the image of a bear embracing a woman. This last motif may be related to Gothic mythology, which traces their ancestry to progeny once generated by the union of a young lass and a bear.<sup>2317</sup> Considering that golden magical foils are frequently found in the foundations of houses, these bear and woman foils may have been Gothic amulets designed to bring fertility and heirs to the married couples dwelling in a given Gothic household.<sup>2317</sup>

The Aryans usually placed a large golden metallic disk inside their newly completed temples, but only after the due consecrations had been made.<sup>2318</sup> These temple disks represented the sun, and were thus objects of cult veneration.<sup>2318</sup> This calls to mind an account concerning the Wends, who slung a so-called "golden shield", on a wall inside Yarovit's temple.<sup>2319</sup> Perhaps it was really a solar disk of the type described in the *Agni Puranas*. Judging by Herbord's spartan description of the sanctuary's interior, little else was found there. Maybe Wolgast was more austere than other Wendish sites, but judging by the number of villagers thronging around the temple as the Christian troops first entered to violate the sanctuary, the pagans might have been expecting their arrival. If so pagan priests could have spirited away most of the temple's valuables just in time. Nevertheless the locals were visibly awe-struck as the sacred device passed by, victoriously held aloft by the Christian free-booters. Though in opposition to this conjecture, Yarovit was held to be a war god that Herbord equated with Mars.<sup>2319</sup> Evidently his name was derived from the Slavic *yariy* ("violent", "fierce", "furious").

To further inaugurate an Aryan temple the Brahmins placed a stone altar there, and lit the holy fire of *Agni* upon it. Next the temple's principal idol was put in place, seated on its own stone pedestal. Following this a flagstaff was blessed and erected next to the idol of the divine being, in order to negate the effects of the evil spirits.<sup>220</sup> Once hoisted, the flag "surrounds the neck of the temple (the vault's interior) and it wafts the wind around the globe (the cupola's interior), altar and image".<sup>220</sup> An Aryan temple banner required purification too, and could only be used after it was bathed and consecrated. The silken flag was either of "a single or variegated colours", and traditionally bore an heraldic depiction of military arms.<sup>220</sup> The *Agni Purana* adds;"It should be adorned with cowries and small bells".<sup>220</sup> Once all this was complete, a flag-raising ceremony took place, accompanied by great pomp and reverence, the faithful solemnly reciting hymns as the unfolding banner made its heroic ascension to the top of the mast. If worshiped with piety the temple flag could remove the stain of one's sinfulness, and bestow boons upon the assembled devotees. Kings were the primary providers of temple flags. It was a pressing duty that they avoided to their own personal detriment.

"By the offer of a banner one goes to heaven and becomes a strong monarch on the earth". 2321

Aryans attached some importance to their temple flags as evidenced by *The Laws of Manu IX: 285 "He who destroys a bridge, the flag (of a temple or royal palace), a pole, or (common) images (made of clay and so forth), shall repair the whole (damage) and pay five hundred (Panas)."* Regarding the pagan Western Slav temple flags we may have further evidence of Aryan religious parallels.

In the Aryan tradition idols could housed inside a temple, or outdoors safely sheltered by a pavilion shrine, or in the halls of those who wished to earn the spiritual merits attached to sponsoring the erection of an effigy.<sup>2322</sup>

The faithful also needed to dig holy tanks, reservoirs or wells near the new temple, to pool the sacred waters.<sup>223</sup>
A post was driven deep into the well's bottom, and a consecrated effigy, plus gold, were committed its bottom.<sup>223</sup>
The spiritual graces flowing from well construction were profound. As sacred cattle lapped its waters, the sins of the one who commissioned the digging and lining of the well were taken away - "He never goes to hell", so said their scriptures.<sup>223</sup>

The style and decoration of pagan Russian *khrami* varied depending on the precise form of worship normally conducted there. Just as there was immense variation in the construction and decoration of the later Christian churches, pagan temples most likely acquired their own "feel". The more lavish and impressive *khrami* no doubt attracted greater volumes of heathen pilgrims on sacred festivals (and more prestige for local tribespeople).

Since most available descriptions of the pagan Wendish temple interiors come from some of the very people

who sacked them, we should ask how reliable their recollections were? If Mediaeval Christian writers were in any way keen on diabolising the pagans, they could have had an absolute field day describing the insides of the heathen temples. There was simply no better moment to revel in classic demonic cliches. Instead, we find very little of this, and predominantly lucid descriptions of what was seen inside. For example at Rethra ... "a great temple had been erected to the demons, the chief of whom is Redigast. His image is ornamented with gold, his bed bedecked with purple". Thietmar added that the effigy was actually gilded wood, embellished by engravings, perhaps writing, though it is highly unlikely that Redigast was seen as demonic by pagan Wends. This was Thietmar's own embellishment. Purple cloth was draped over the walls, 2005 and flags placed inside, 2005 though it is difficult to guess how closely this practice resembled that of the Aryans. Carved images (set with animal horns) were erected outside, near the exterior of the Rethra temple. 2003 In all we are presented with a picture of pagan Slav holy sites every bit similar to those described in the Hindu *Puranas*.

THE HEATHEN TEMPLE
AT RETHRA

DRAPED WITH PURPLE CLOTH

# Sotus shaped mounds?

In Hindu (and presumably Aryan) religious art, the *Daeva* idols were very frequently found seated (in the lotus position) or standing on a lotus flower pillar. According to *Agni Purana* the faithful worshiped weaponry and sundry deities atop flower-shaped mounds, in the centre of which was an idol of Indra. In 1951 Russian archaeologists excavated a flower-shaped mound at Novgorod, which is believed to have acted as a pedestal for Perun's idol, originally brought there by Vladimir's uncle Dobrynya. Holy fires once blazed there also, burning in the centre of the flower, and at the tip of each petal.<sup>236</sup> All things being equal, this Novgorod religious site was probably a Zurvanite or Aryan pagan *daeva* temple dedicated to Perun, or in other words Indra.

As you will have seen Celtic pagan idols were sometimes found seated with their legs arranged in the so-called lotus position, a religious posture adopted during meditation in India.<sup>2007</sup>

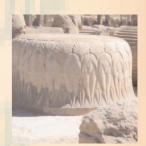


Fig 121.1. Lotus pillar base, Persia

#### Cowered temples

As you will recall, Aryan temples frequently possessed a lofty vault.<sup>2328</sup> The situation was much the same in Slavia. By far the most impressive of the Slavic *khrami* were immense (square, octagonal or circular) wooden towers, roofed by a pyramid-like cupola made from aesthetically pleasing rows of oak shingles called *lemekh*.<sup>2329</sup> *Lemekh* is a word common to all the Slavs, despite minor phonetic variations, and appears traceable to the Lithuanian word *lemesis*.<sup>2329</sup> These shingled temples<sup>2330</sup> probably resembled the fire temples of the Magi, and coincidentally were not unlike Western Church bell-towers to look at.

VAULTED TOWERS

VARIED SHAPES

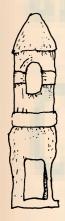


Fig 121. 2. An architectural model of an Eastern Slav temple tower, excavated at Novgorod. Russia. Thought to date to the 13th Century AD. Based on the height of a man, this tower would have been roughly 25 metres tall.



Fig 121. 3. An octagonal-shaped belfry of the sort used by the Russian Church. It probably represents a pre-Christian architectural style.



Fig 121. 4. Reconstruction of a Pagan Western Slav fortified tower.



Fig 121.5. The frequently honeycombed "fairy chimneys" of Asia Minor (Cappadocia, Turkey.) may have been forefunners of the Slavic wizard towers.



Fig 121. 6. Yarpole belltower, Worcester, 13th Century AD.

SHINGLED ROOFS

**SPIRES** 

TEMPLE CUPOLAS

In other instances, heathen Slav towers had octagonal spires, or *shater* "tent rooves" (pronounced *shatyor*) as they called them. These cupola-towers apparently existed before the 989 AD conversion to Christianity, and their design was faithfully incorporated into early Russian churches.<sup>233</sup> High towers were therefore elements of pagan Slavic architecture.

Linguistics lets us infer that shater tent rooves (or at the very least Magian tents) were employed over a large area; Slavia, Serbo-Croatia, Bulgaria, the Uighur Empire, Azerbaijan, and the vast Turkic lands of Central Asia, as far away as the Altai region of Siberia, in the Asiatic Far-East. The true origin of shatyor is the Persian word chatr ("a barrier" or "tent"), and the Old Indian chattram ("a barrier"). 2332 Shatyor's impressive distribution might be evidence that Magian or Magian-Brahminic temple building skills had decentralised from the Iranian region, and had diffused northwards, eastwards and westwards over an exceptionally vast region. The Achaemenid holy city of Pasargadae (which translates as "the encampment of the Persians"), was tent-shaped in its overall layout. 233 Such a design was simply a translation of their tented holy sites into more lasting materials, which were suitably decorated with the exploits of kings by teams of carvers.<sup>223</sup> If for arguments sake Achaemenid Magians had come to settle in Russia, either immediately, or after a lengthy period of habitation in Northern and Central Asia, we might expect they engaged themselves in similar activities. Accordingly one should find groves, anthropomorphic household utensils, griffons, highly decorated temples, seals. And we do. Though one point of difference between Achaemenid Persia and Slavia was the Russian use of wood rather than stone, perhaps on account of its plentifulness. The relatively treeless realms of the Achaemenids and Magi never provided the Persians with a suitable quantity of timber for use in temple construction. For this reason, building in wood may have been cheaper to make in time and money (no stone to import and dress), and what is more, the wood was very holy. Expatriate Persian craftsmen in Slavia probably delighted in a pleasant change from stone. Achaemenid architecture originally showed Egyptian and Mesopotamian decorative influences (ie; humans with animal heads and other animalian body parts, lions, griffons), 2333 far in excess of the expected Greek influence, which was nonetheless present.233 Be that as it may, the vast majority of the Magian religious sites appear to have been in the form of outdoor gardens (transected by flowing creeks of crystalline purity), free-standing pavilion-shrines, as well as raised platforms set atop hills.<sup>2333</sup> This notwithstanding, steppe immigrants emerging out of the Caucuses constructed ashlar buildings and towers (fire temples and possibly observatories) in southern Ukraine.

Our most enduring problem is the desolation of the old Slav temples, on account of which we are unlikely to discover the fullest range of artistic themes that once adorned them. This is a pity, for they were described as exquisite even by the Christians who came to destroy them. Nor can we compare anything other than chance discoveries of well-preserved fragments of carved panels. Nevertheless, Russian holy groves and temples can be admirably equated with Iranian holy sites. All the more so because a number of Scandinavian and Slavic artifacts (whether excavated or mentioned in mediaeval historical sources) resemble those of the Persians. Accordingly we see a translation of Persian motifs like lions and griffons cascading out of Iran and into Northern and Eastern Europe. Such motifs are found in their wood carvings. In a Slavic context, the tent-roofed cupola design is thought to have been an outgrowth of a feature common to Slavic fortifications.<sup>2334</sup> A firm relationship between religious towers and fortified sites is validated by archeological excavations and historical accounts pertaining to Rugen, which depict the main temple there as securely guarded not only by men-at-arms, but defensive works.

Another Old Russian word for "a tower" commonly used in pre-Christian times was *vezha*, which is similar to the Slovenian *veza*, the Polish *wieza*, and the Czech *vez* or *veze*, which in almost all cases mean "a tower". *Vezha* perhaps originated from the Avestan Persian verb *vaza*.<sup>2334</sup> What is more certain is that these correlations emerged from the proto-slavic \*vezha meaning "a mobile home", or "a portable tower". Historically speaking, Slav towers were more often than not portable, and for this reason only infrequently covered in external cladding. They could be readily dismantled, transported about on a wagon and re-assembled at a new location.

We know from Poland that the Western Slavs preferred to build their temple towers on the top of hills or mountains, but due to the lack of high ground in Russia, it is less likely that they followed this custom. These temples contained idols, treasure and holy fires which were so valuable that in one case we know of (the Western Slav cult centre of Rugen) they were guarded by 300 armed riders. Archaeologists and surviving historical accounts allow us to guess that the Rus' pagan temples resembled those of the Western Slavs in many respects.<sup>2335</sup> In his 10th Century text *Fields of Gold*, Al-Masudi informs us that many Slavs were demi-pagans, part Christian and part sunworshippers. They were, so to speak, heretics. He provided descriptions of their Slavic temples (or possibly even heretical churches), but did not state if he saw them personally:

"And another temple was built by one of their kings on Chornaya Gora (Black mountain)
- miraculous waters encircle it, multi-coloured and varied, with well known uses. In it they had
a great idol in the form of a person, like an old man with a stick in his hands, with which
he moves the bones of the dead from the grave (ie; he re-animates or resurrects the
dead). A picture of various ants is situated at his right foot, and at his left foot are pictures
of black, winged ravens, and other black winged images ...". 2336

"And they have another temple on a hill surrounded by the sea .... Inside it was lined out with red coral and green chrysolite. In the midst of it was a great tower, and under it was the idol, which had parts crafted from four kinds of precious stones: carnelian, crystal, sapphires, and green chrysolite, and its head from many carats of gold. Young girls stare at another idol which stood opposite it, bringing it sacrifices and incense. The building has been attributed to a sort of sage that was there in olden times". 336

Archaeology, historical sources and Slavic folk traditions tell us that their idol houses were lavishly adorned with graven images of the divine beings.<sup>2337</sup> The pagan idols venerated by Khagan Vladimir and the Kievans were located on the hill not far from the towered palace (in the *Primary Chronicle* text recorded using the word *terem*).<sup>2338</sup> *Terem* was the Old Russian word for "a tower", "a cupola" or "a palace". It was related to the Serb *term* ("turret"), the Bulgarian *trem* ("a porch"), the Serbo-Croat *trejema* ("a hall"), and the Slovenian *trem* ("a roof"). Vasmer does not list an Old Indian or Avestan correlation for these terms, but records that they might have come from Greek and Roman words which meaning "a beam" or "a girder".<sup>2339</sup> Considering the supposed Greek or Roman origin of *terem*, the means of making such a construction may have been copied from Roman and Greek frontier defensive posts long observed by the Slavs, or taught to them by captured Roman war prisoners, of which there were once many.

There were two other Old Russian words for "a tower", namely *syn* and *sun* (which meant the same as "son", and was therefore in all probability somehow related to "the sun"). *Syn* originated in the Dunai-Bulgar tongue, and is also traceable to the Old Turkic, where it meant "a statue" or "a grave marker". <sup>2340</sup> Here we have possible evidence that Russian towers housed idols consecrated to the gods, and effigies representing ancestors who had passed on. What is more, the data suggests Slavs learned how to make these idol-towers from the Magian Bulgars and Turks.

Lastly there are the words *chertog* and the later *cherdak*. The Old Russian *chertog* ("a building's interior")<sup>2241</sup> originated in the Persian *chartak*: *char* ("four") *tak* ("high", "a balcony" or "a porch").<sup>2341</sup> Perhaps it originally meant "a high or four-storey tower". In Sassania, a *Chahar Taq* was, more specifically, a domed pavilion that sheltered a Zoroastrian fire altar.<sup>2342</sup> Clearly a certain proportion of the Bulgar and Slavic Magians were Orthodox Zoroastrians beholden to post-Karterian ideologies, iconoclasm and dogmatism. The following table is a synopsis of words relating to towers and temples in Slavia. They are in no way to be found throughout the Germanic tongues.

Term	Meaning	Origin	Distribution of cognate words
khram	'a temple'	Hittite	Eastern and Western Slavia, the Balkans
shater	'a pyramidal cupola'	Persian/Old Indian	Eastern Europe and Eurasia
vezha	'a tower'	Proto-Slavonic	Russia, Poland, Czechoslovakia, Slovenia
terem	'a tower'	Greek/Roman	Russia, Bulgaria, Serbo-Croatia, Slovenia
syn	'a tower'	Bulgar/Turkic	Russia, Bulgaria
cherdak	'a balcony'	Persian via the Turkic	Russia
chertog	'a building's	Persian via	Russia, Serbia, Bulgaria, Central Asia
	interior'	the Old Bulgarian	

A TEMPLE BUILT BY A
SLAVIC KING

A TEMPLE SURROUNDED

BY SEA

DIFFERENT NAMES FOR TOWERS

EVIDENCE OF PERSIAN

ARCHITECTURAL

TERMINOLOGY IN

RUSSIA

Towers had various

LEVELS

HOLY FIRES ONCE KEPT
IN AN UPPER STOREY

**ETERNAL FIRES** 

Banners kept in a wendish temple

MAGIAN WAR BANNERS

Norse and magyar war banners

To match their cosmological view, the pagan Russians and Balts made towers of some considerable height. These main towers were divided into three levels; the upper "observation deck", holy fire and pagan belfry, the ground based inner sanctum where ceremonies were performed, and the subterranean level.

Many Slavic and Baltic tower temples were round, but others were square shaped, constructed around four central pylons.<sup>2343</sup> According to Darmesteter, this was the principal form of Achaemenid Mazdean temple design, so this may be further evidence that Slavic temples were based on Persian designs of some antiquity. Dome-topped fire temples supported by columns were however atypical of the Sassanian period,<sup>2344</sup> rather than towers, no doubt the result of Roman craftsmanship reluctantly provided by war captives from missing legions taken in warfare against Rome. A building of similar design is still to be found in Russia.

If the Slavs had Magi, and they had towered temples (with architectural features derived from the Iranian), then it is likely their towers were styled in a manner similar to a typical Magian fire temple. You see Magians once kept their fires atop towers to keep the flame out of harm's way. This being the case, Slavic *khrami* towers probably possessed a sand box, stone hearth or pedestal somewhere on the upper storey, on which burned the holy fire, the eternal fire of ages (ie; Svarozhich, or son of God). In fact the modern Russian term for an eternal flame is *Vechnaya Plamya*, literally "the centuries-old flame". Judging by the account of the Slav temple at Rugen, one could also find the war banner and primary idol of the settlement inside the temple. The idol was sited on the ground floor level of the temple, in front of which was a sacrificial fire pit. The placement of idols inside fire temples was never acceptable under Orthodox Zoroastrianism; only the more ancient varieties of *Daeva* and *drug*-worshipping Zurvanite Magi observed this practice. Therefore the Slavic towered fire temples were, in all likelihood Magian Zurvanite temples, run by Zurvanite dualist Magus-wizards, or Aryan pagan holy sites administrated by Brahmins.

The Slavic war banners might have had a three-fold role. Firstly as a means of heraldic identification for specific military units, thus facilitating greater control of one's fighters on a crowded battlefield. Secondly to show archers the prevailing wind direction and approximate velocity. And thirdly to discover whether or not the *fravashis* (the Magian saints) were accompanying them into combat, and hence signal the likelihood of victory during battle. The following scripture would of course only apply to non-Zurvanite Magi, for it refers to battle against the *Daevas*. Whether the Zurvanites had a similar teaching is unknown, nor do we know who the *fravashis* would have been directed against in Zurvanite doctrine; against the *Ahuras* or the *Daevas*?

"We worship the good, strong, beneficent fravashis of the faithful; with helms of brass, with weapons of brass, with armour of brass, who struggle in the fights for victory in garments of light, arraying the battles and bringing them forwards, to kill thousands of Daevas. When the wind blows from behind them and brings their breath unto men, then men know where blows the breath of victory; and they pay homage unto the strong, beneficent fravashis of the faithful, with their hearts prepared and their arms uplifted." 2346

While there are only scant references to the Slav war banners, there are a number of recorded instances in the sagas where Norse battle standards bore a raven motif,<sup>2347</sup> and the way in which they moved about divulged the outcome of a conflict before it had even started.<sup>2347</sup> For example the raven banner carried for Ragnar Lothbrok was woven by his daughters, and it portended victory if it flew strongly, whereas a limp pennant augured defeat.<sup>2348</sup> As you will recall the sons of Ragnar (from Dublin) are guessed to have been willing participants in the *Al-Madjus* attacks on Cordoba and North Africa, so accordingly they may have believed in the same banner-lore as the Magi. Magyar standards carried the same sorts of motifs too; ravens with meat in their beaks. Considering that Hungarians had heathen fire priests known as *Magoch Magus*, and call themselves Magyars (pronounced majar), their raven image should be seen in a Magian context, signifying swift death to their enemies.

Roman soldiers invested a certain spiritual significance in their battle standards, the Roman eagle foremost of all. In so far as the conquest of Jerusalem is concerned legionaries were observed entering the still-burning temple of Solomon, ritually sacrificing to their battle standards, or in a spiritual sense, the angels and genii that

accompanied them into battle, and layed waste the Jewish sanctuary.<sup>2349</sup> In this respect they possessed spiritual powers conceptually equivalent to Magian war flags.

As with the Mazdean temples, the *Volkhvy* chose the upper storey of these towers as the preferred location for the flame, for not only was it the highest point overlooking the surrounding landscape, but it afforded some protection to the holy fire, which in times of war could be susceptible to attack. Vernadsky mentions that Slav temple's could only be directly accessed via the roof (using ropes), and when there, the pagan priests had to hold their breath.<sup>2550</sup> This was most likely a reference to the Zoroastrian/Zurvanite belief that human breath could contaminate the holy fire, and when tending it Mobeds had to wear a mask over the face. We know that the *Volkhvy* also wore masks, plausibly for this reason.

One Mediaeval Western writer spoke of a "lighthouse" situated in one of the Baltic countries, a lofty tower with a fire burning brightly at the top. Perhaps this was a lighthouse, but it might also have been an eyewitness account of a holy fire burning on the upper storey of a Magian tower. Consider this. It was situated south of the town, and in a small cemetery. The archaeologist (Flipowiak 1986) called it a beacon to guide shipping. But how could it be when it was not situated on the coast, but further inland on a river. It is unlikely that river craft would need a lighthouse for guidance, when they simply follow the river's course. That is unless it served to warn approaching helmsmen of navigational hazards. Unfortunately I know of no further details in relation to the structure of this tower. From the writings of the Magi, we know that the holy fire was the most important and vulnerable possession of a given settlement, the focal point of the people's public ceremonial life, since only it was capable of transporting their sacrificial gifts back to the Creator and heavenly gods. If the holy flame was in danger of capture, the ash-filled fire urn could be removed and transported to the safety of some secluded location, however this option would only be considered in the gravest of dire emergencies, when there was literally no other option.

#### Wagian belfries

Slavic *Volkhvy* used bells to ward off evil in the surrounding lands, and were known to have worn them on their person, or mounted them in bell towers, where the bells hung from the ceiling by means of chains.<sup>2353</sup> The bells might also have been in separate bell towers.<sup>2554</sup> This practice is in accord with Magian fire temple constructions, which had four bells slung from the ceiling by chains, and which were rung during prayer sessions, when the holy fire was being fed.<sup>2355</sup> By Moulton's reckoning the Parsees had adopted the practice from the Hindus,<sup>2356</sup> and not all fire temples had them. Magian bell towers were most likely modelled on early Hindu towers, or, less likely a later post-exilic tradition, acquired in India. Considering that Iranian mosques were often refurbished fire temples, it necessarily follows that many eastern minarets are vestiges of the ancient wizard towers, or otherwise modelled on them.<sup>2357</sup>

The more archaic Old Russian word for "a bell tower" was zvonitsa, which was derived from the Old Russian word for bell zvon (Old Slavonic, Serbo-Croat, Slovenian and Czech), zvonets (Bulgarian), and dzvon (Polish). Then there is the Latvian zvans and the Lithuanian zvanas. These stemmed from the Old Indian svanas ("a sound"), which also gave rise to the Latin sonus ("sound"). Thus we might think that Slavic and Baltic bell towers originated in the pre-Christian era, and had some kind of an Aryan genesis.<sup>258</sup> Three pagan Russian first names banned under Christianity (Dzvinka, Dzvenimira, and Dzvenislava)259 seem related to bells, and do not appear to have had a masculine form. This might indicate that women, perhaps female Magi, were tasked with ringing the temple bells. Dzvinka and Dzvenimira might have meant "bell-ringer", while Dzvenislava could have meant "Glory of the ringing bells". On the other hand, Russian folklore preserves information on the kolokol'niy man or kolokol'niy myzhik.<sup>2360</sup> These were deceased male bell-ringers that wore pointy white or red hats, and sounded the bells in the dead of night.250 Kolokol'niye kuzhiki were normally the souls of ancestors with supernatural powers and abilities. 2360 They served inside the churches at night or on major feast days.250 Upon the third striking of their bells, demons were struck down, or so they said in Novgorod.<sup>256)</sup> Perhaps kolokol'niye myzhiki were the ghosts of Russian Christian monks returning from beyond the grave to dutifully sound the bells as they did in life. The inclusion of pointy white and red hats veers us from a monastic spectre though, instead suggesting they were the helpful apparitions of heathen bell-men. Another word balabolka meant "a bell" or "bell-ringer", and it was etymologically related to balabolit', which meant "to MEASURES TO PROTECT
THE HOLY FIRE

ANCIENT BELL TOWERS

MAGI AND HINDUS
HAD BELL TOWERS

IN RUSSIA GHOSTS
WITH POINTED RED OR
WHITE HATS TUGGED
THE BELL ROPES

chatter", or more likely the reflexive form *boltat'sya* meaning "to dangle" or "to hang around". <sup>261</sup> The less archaic Russian word for bell (*kolokol*) evidently comes from the Old Indian *kalakalas* ("disorderly clamouring or cries", or "noise"). Doubtless to say *kolokol* reflected the chaotic peeling of different-sized bells rung in unison, bells of Indian provenance. <sup>2862</sup>

ORNATELY DECORATED
WITH WOOD ENGRAVINGS

Slavic temple sanctuaries were inlaid with lime, oak, boxwood and other fine-grained ornamental woods, and carved with celestial and mythological imagery of the highest standard,<sup>2363</sup> sumptuously decorated griffons, centaurs and serpents.<sup>2364</sup> Such ornamental work is potential evidence for the continuation of ancient Greek or Mesopotamian religious practices inside Slavia. Slavic temple towers were used by their heathen astronomers as a platform to scan the heavens in search of the planets and other celestial phenomena.

In Russia, bell-towers were free standing, normally built at a distance from the main building, <sup>236</sup> and this continued to be the case during Christian times. Some English bell towers crudely resemble the architectural model of a tower which was dug up by archaeologists during the Novgorod excavations.

Slavic temples came alive with the scent of floral garlands, perfumes, incenses and visually tantalising reliefs, pagan "scriptural" writing, and paintwork. Notable was the inlaying of gems, coral and other precious objects into the woodwork, as was mentioned of a Balt temple.<sup>2366</sup>

Some of the tower constructions found in Old Russia, the Baltic and the Ukraine might not have been temples at all, but much rather astodans, towers of the dead, known to the Magi as "Towers of Silence". The following is Moulton's account of a Parsee (Zoroastrian) astodan:

INCENSE, PERFUMES AND FLOWERS

"A Tower (of silence) is a round structure of brick or stone situated on rising ground, a hill-top if possible. Inside its circular wall was a floor built in three sections - the highest, next the wall, for males, the next for females, the lowest for children. They slope down to a central well, with a circumference about half that of the outside wall. In the shallow receptacles provided, the corpse was laid, and the cotton clothes well slit up and down with scissors, care being taken that the head does not lie to the north, a quarter haunted by fiends".

DEFLESHING GROUNDS SOMETIMES TOOK THE FORM OF TOWERS

As soon as the corpse-bearers had left the Tower, the vultures swoop down from their post of observation round the wall (on an outer ledge), and in half an hour there was nothing left but the skeleton. Quickly the bones dry, and the corpse-bearers enter again after some days, and cast the bones into the central well, where they crumble away".<sup>2865</sup>

The underground places

The pagan Germans, Celts, Iranians, Buddhists and Slavs all dug out underground places. In various parts of Europe, archaeologists normally interpret them as food storage facilities. Some saw both religious and secular use. As you will have read certain pagans living in the frosty North reportedly spent much of their time living below ground to escape looking at the sun they loathed. Down in the burrowed hollows they revelled, playing drums and music until nightfall.

More sophisticated underground temples were constructed by the Slavs too. In pagan Rus' the base of a circular stone temple at Bug was excavated and found to possess a subterranean passage leading down into a circular room. This is the room in which Mirobog appears in a wall mural on bended knees before a sacred tree. In a Magian environment, such rooms most likely acted as 'caves' for performing necromancy and planetary invocations. That is because a white Magus would not even think about performing a *Haoma* libation beneath the surface of the earth. This would be an act of defilement; devil-worship.

So where did they inherit the practice of building subterranean temples from? If we are to assume that the cult of Mithra was not under-represented in certain parts of pagan Rus', we may have good reason to suspect that there were a lot of *Mithraea*, or underground vaults in Rus', in which the pivotal bull-sacrificing ceremony was performed, where a priest impersonating Mithra slaughtered the Bull of Creation. Roman Mithraeas were unearthed as a result of WW2 bombing in England, relics from Roman Briton. They have also been found right across Europe, <sup>2367</sup> and some huge structures in Central Asia tend to resemble *Mithraea*, although they are generally

MITHRAEA

assumed to have been absent there. Whether the below-ground portions of the Rus' temples served as *Mithraea* is anyone's guess, but generally *Mithraea* were built to a standard design, and were supposed to be rectangular rather than circular in nature, as was the case with the Rus' design. Greek Pythagorean gnostics used underground chambers as well (perhaps circular) in which they performed necromancy. The only clue that below ground temples ever existed in Rus' came when several were unearthed in Russia some time ago. It is amazing that any survived at all, because like the above ground temples, they too were earmarked for demolition by Russian Church authorities. Vladimir ordered his troops not only to tear down the temples, but to "dig them up". <sup>208</sup>

Zoroastrian scriptures linked the heretical devil-worshippers and their numberless idol houses with the use of hiding pits, or burrows. But is there such a link with the Slavs? Considering the many perceptible manifestations of quasi-vedic, quasi-Magian society, Slavic pagan Zurvanites used some underground diggings for ritual purposes, or as astodan bone pits, and not just for storage, or sanctuary in the event of an attack.

## Amphilheatres

According to one source, the pagan Russes possessed amphitheatres. They consisted of an earthen-mound (central stage), on which sat idols and an altar, all of which were surrounded by a semi-circle of benches or "pews" that faced the sanctuary, providing seating for in excess of 300 persons. Such sites may have been places of secular assembly, such as the *veche* council area excavated at Novgorod, which fits the general description of an amphitheatre. Having said that, Rus' pagan priests are recorded having used comedy masks, horns, harps and other mysterious rites during festivals at which they performed for the packed audiences of the post-conversion era. Description of the post-conversion era.

Traditionally amphitheatres were of Greek or Roman origin. Smaller venues in rural localities throughout Slavia may have emulated the great amphitheatre at Pergamum or Epidaurus, where the pagan philosophers once preached and convened lectures before outlawed by Christian authorities, or modelled on theatres fashionably built in various parts of Central Asia during the Hellenic period. If the Russes built their amphitheatres to Roman specifications they may have been erected by Mithraic devotees, and if Greek they were probably built by descendants of Neo-pythagorean philosopher scientists banished from Athens in the 6th Century AD. By some coincidence the early mediaeval Northumbrian royal court in Yeavering (Britain) also had an amphitheatre.

## Sugatilishehe

Svyatilishche (from the Slavic meaning a house for saints and holy things) were shrines located in Slavia's villages, lesser settlements, and even out in the wilderness. True they had smaller dimensions than great temples, but were generally no less stunning in appearance. The not-so-rich placed tithes and sacrifices at these sites for protection against demons, just as hunters and woodsmen hoped for a similar insurance policy against unexpected blizzards, or sudden attacks by marauders, bandits, wolves or bears. Small shrines might only be a sacred tree, stump, tree hollow or bough, bearing recognisable mythological and religious engravings. Gifts were left in the most obvious location, to be collected and immolated by a resident or wandering Magus at a later date. In Old Russian another name for a small pagan temple or chapel was bozlmitsa 2271 (derived from the word Bog {god} and thus traceable back to the Iranian Bag). The word bozlmitsa implies devotional images and idols representing Iranian and shamanic gods, yazatas, holy saints, Magi, royals and nobles were housed within timber shrines. Back in Magian Iran regional sacrificial pavilions of similar function were assigned their own Magus, referred to as a Bagnapat (meaning Master of a Bagin {bag shrine}). For this reason linguists have linked bozlmitsa with the term gudhus (Gothic: "a synagogue") or godahus (Old Icelandic: "a pagan temple").2772

Perhaps the best example of a Magian shrine is Cyrus' tomb.<sup>2373</sup> Royally funded priests continued to serve Cyrus after his death at the hands of the Massagetae, living near the mausoleum, and performing sacrifices of sheep and horses in his honour.<sup>2373</sup> Whether this was typical behaviour for all royal priestly servitors throughout the Achaemenid and Sassian periods has yet to be determined, but if it was, one might think heathen districts possessed countless royal shrines, each manned by several Magi.

It was revealed in writings derived from the council of Braga (in Portugal) that pagans in that part of the world were in the habit of building illuminated shrines near the groves and springs, which shone brightly (probably owing

MANY OF THE
UNDERGROUND PLACES
WERE DUG UP AROUND
THE TIME OF THE
CONVERSION TO
CHRISTIANITY

SVYATILISHCHE WERE SHRINES

SOMETIMES THEY WERE BUILDINGS

AT OTHER TIMES TREES

PAGAN SLAV SHRINES
WERE ALSO CALLED
BOZHNITSY, A TERM
TRACEABLE TO THE
IRANIAN

ROYAL SHRINES

Yazata genii were made into wall features throughout Persia and Slavia, mostly to provide spiritual protection to an edifice or dwelling. The damaged but fortuitously-preserved wooden panel on the right came from a section of heathen temple. Yazatas can still be clearly seen thereon. Fig 122.1. Novgorod Russia, Middle Ages. Fig 122.2. Assyrian yazata Fig 122.3. Persian yazata Fig 122.4. Scythian yazata. Fig 122.5. Scythian yazata

MAGIAN TEMPLE SHRINES
HAD WALLS MADE OF
LATTICED WOODEN
GRILLES

PAGAN PILGRIMS VISITED SUCH SITES

SOLDIERS NEEDED TO PROTECT AND REGULATE GOOD ORDER AT HOLY SITES



Fig 122.6. A spent magical candle found inside a Pagan warrior's grave mound, Russia, 10th Century AD. Similar candles were placed inside grave mounds in Scandinavia during the same period also.











to the holy fire burning within, or due to large numbers of burning candles). Interestingly, these shrines were described as having walls of lattice construction, just as were the Magian temples and shrines, whose inner sanctum was a four-posted chamber surrounded by wooden lattice wall grilles, and for this reason the interior light sources were probably visible to onlookers.<sup>2374</sup>

# Beathen pilgrimages

The sort of temples mentioned in this chapter were major destinations for pilgrims, not only by Russians, but die-hard pagans from Western Europe, pining for their mead. They were also centres of great learning and medical treatment. Physical evidence of trade contacts suggests many of these visitors were English and Frankish, though Adam of Bremen specifically highlights Hispanic and Hellenic folk converging on the Baltic in large numbers to consult necromancers, soothsayers and other occultists.<sup>275</sup>

Slav (and perhaps even foreign) initiates gathered at these institutions for tutelage in the finer arts of the *Volldro's* craft. These hierarchical colleges contained the intelligentsia of pre-Christian Rus', and progression through their highly regimented fields of study took many years to achieve, and brought great prestige. These were effectively Magian seminaries, where they learned Magian scripture and ritual (called *herbestans*), or *dibirestans* (where writing, astrology, natural science, medicine etc was acquired).<sup>276</sup> With the coming of Christianity, their written treasures were committed to the flames, ushering out an old era, heralding a new.

There are no existing records hinting at just how many temples flourished in pagan Rus'. Perhaps these massive temple edifices were found in almost every major *grad*, *khrami* dedicated to the tribe's patron god, and worshiped at a prince or chieftains's seat of power.

If we draw upon the case of Rugen, pagan troops were probably attached to Rus' temples or sanctuaries of note during major festivals, perhaps even at all times. They were probably tasked with crowd control, guarding the temple and other sundry duties like escorting of tithes and dignitaries from distant towns. Other temple buildings perhaps included accommodation for the Ehrpats (Magian students), study rooms, storehouses for food, furs, tools and other valuable commodities, inns, workshops, stables, apothecaries, smithies, studies, and libraries. People of every social class descended upon the temples and sanctuaries bearing gifts for their gods; bribes to stave off harm or perhaps even to receive a showering of luck if they had been especially generous. At these religious centres, pagan priests were consulted by those seeking treatment not only for kin, but diseased crops and livestock. Remedies, wards and phylacterys of every description were dispensed from their pharmacological drying rooms.

Fasting and donations of cattle and gold were features of Aryan pilgrimage ... "who possesses learning, austerity and penance, reaps the fruits of pilgrimage". 2377

Everywhere heathens could be seen in festive moods, prostrating themselves before carved or gilded statues of their favorite gods, normally on woven mats or prayer rugs to avoid kneeling on dead or defiled matter. At certain times of their festive year, gargantuan ceremonial bonfires fires burned at major colleges on ritual hearths of set stone (ie; cairns of stones), consuming voracious quantities of sanctified timbers like birchwood and allowing the ready summoning up and worship of powerful angelic spirits and genii. These colleges were almost always sited in windy places, and wherever possible were situated on a promontory hill or at the base of a mountain near a large body of water, or preferably a river junction. Here the secret rites of the "Doctors" and *Volkhvy* brought to fruition man's highest possible level of interaction with the elements, a befriending of the sky, the trees, the grass, the water, the animals and all that existed. A pre-eminent council of *Volkhvy*, which presided in Tmutorokan, coordinated the Slav networks of fire, air, earth and water temples, as well as the colleges associated with the more prestigious temples.

At around the time of Charlemagne, according to Einhard (the Emperor's biographer), pilgrims making their way through Western Europe were routinely subjected to Church roadblocks, spot checks, body-searches and indepth questioning by local priests and bishops accompanied by armed troops. Such details reveal a strong desire to control, and/or monitor the movements of pilgrims and "undesirable riff-raff". It had occurred to me that this was a strange way to treat pilgrims; pretty heavy handed. Perhaps the Church was dabbling in mediaeval police duties, but it may simply have been trying to verify whether people were actually on their way to Jerusalem and the Holy lands, and not some pagan cult centre in Prussia, Rus' or Bulgaria. Official reports were said to have been collated during these checks, so this may have been an intelligence gathering effort, aimed at pinpointing and curtailing Franks sympathetic to paganism.

The mere existence of these pagan pilgrims further reinforces one major conclusion fast emerging from this work; that the pagans of northern, western and eastern Europe were far from informal gatherings of nature worshippers, instead being an organised religion controlled for the most part by the Magi, and which had roots in many countries. Why for instance did the pagan western Slav temple at Rugen (Poland) receive overseas financial donations, which were no doubt kept inside with the mass of gold bullion therein?<sup>2379</sup> Were these sin payments, a pious gift, or covert funding to help them sustain military operations against the Holy Roman Empire?

Pagan holy sites

From Mediaeval Christian sources we learn that Eastern European paganism could only thrive if the groves and springs remained uncontaminated by "unclean" races. Due to the remoteness of their nations from the great centres of Christianity and Islam, the Balts, the Finns and the Rus' were able to maintain the purity of these kinds of sites for centuries without them ever being chanced upon by dangerously nosy non-believers. For this reason, pagan villagers detailed a grove-keeper to guard a sanctuary's boundaries, as a sentinel against uninvited guests to their Holy of Holies. From accounts of the Finns we know that their grove-keepers were usually elders who lived in a cabin located next to the grove. During the times of the conversions, pagans had a right and duty to protect their springs from the sort of contamination that resulted from intrusive non-believers. Former "brothers" and "sisters" who had started attending mass were banished (ie; excommunicated) from the pagan fellowship, and alienated.

In Vedic and Avestan tradition, banished individuals were prohibited from entering the holy places unless readmitted to the pagan community, after being absolved of the spiritual defilement caused by their spiritual or civil transgressions. Banishment was the most horrendous punishment to be inflicted by the Magi, for it meant a ceremonial disowning not only of a person's body, but of their very soul. Magian banishment came into effect with the recital of the *yazad* curse (the 'Curse of the Wise'). From that moment, the banished criminal or wrong-doer was cut off from their society and religion. They had forfeited their right to enter holy places and springs, and indeed heaven. The wayward defaulters were now unclean, abandoned by the celestial gods and their own kin. Only demons remained.

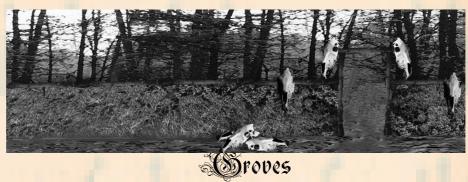
ARYAN PILGRIMAGES

PAGAN COLLEGES

THE MOVEMENTS OF
PILGRIMS WERE CLOSELY
MONITORED

THE PURITY AND
SANCTITY OF HOLY
SITES WAS OF UTMOST
IMPORTANCE TO THE
SLAVIC PAGANS

Non-believers and those banished by the white magian yazad curse were not permitted to enter



GROVES WERE VERY

As with their Aryan ancestors, the awe-inspired reverence of the Slavs and Balts for the *daevas* led them to make fenced in enclosures, within which the sacred trees flourished, perhaps living many hundreds of years. Although their rites are no longer practiced, we can look to the ancient Indian texts for clarification as to their supposed religious function. *Agni Purana* describes the Asian groves, which were established for more than just aesthetic purposes. The Aryan scriptures promised that "The consecration of trees and a garden destroys one's sins and gets the highest merit". In an an an analysis of the pleasure grove stays eternally in the garden of Indra". Their lushly foliated boughs were gloriously draped in cloth and floral wreaths, their trunks washed with water. Serene tunes resounded throughout the grove from the instruments of players, as cows (offered to the god or goddess of the grove) contentedly grazed inside.

BRAHMINS CONSECRATED
GROVES

Brahmins ritually consecrated a given tree, especially those devoted in honour of Indra, using butter, herbs and floral garlands.<sup>2883</sup> The tree was then bedecked in cloth, a custom that appears to have been practiced in various parts of Europe, until comparatively recent times.<sup>2883</sup> Following the dressing of the tree, oblations were offered to it, with a musical accompaniment,<sup>2883</sup> and a cow released there. Generally there was a shed or cabin of some kind erected nearby, which served to house a sacred flame.<sup>2883</sup>

GROVES USED BY EUROPEAN PAGANS

Similar grove customs were found as late as the Middle Ages throughout much of heathen Europe, and as with horses, and the Indo-European language, it appears that the Indo-Europeans were responsible for introducing them.

Prussians, like the Slavs, maintained inviolate groves and pastures, that were not to be despoiled by human hands;<sup>2384</sup>

DESCRIPTION OF AN OLD PRUSSIAN GROVE

"Among very old trees we saw there the sacred oaks which had been consecrated to the god of that land, Prove (Perun/Indra). There was a courtyard about them and a fence very carefully constructed of good and having two gates. For besides the household gods and the

SHARPENED FENCE PAILINGS

carefully constructed of wood and having two gates. For, besides the household gods and the idols with which each village abounded, that place was the sanctuary of the whole land for which a flamen (fire priest) and feast days and a variety of sacrificial rites had been appointed. On the second week day the people of the land were wont to assemble there for holding court with the ruler and with the flamen. Entrance to this courtyard was forbidden to all, except only to the priest and to those wishing to make sacrifices, or to those in danger of death, because they were never to be denied asylum. For the Slavs show such reverence for their holy things that they do not allow the neighbourhood of a fane to be defiled by blood even in time of war. They admit oaths with the greatest reluctance, because of the avenging wrath of

THE IDOLS OF BYGONE
HEROES AND MAGI WERE
FOUND THEREIN, AND
COULD BE CALLED UPON
BY THE FAITHFUL

the gods".2385

In Slavia groves were a place of assembly and counsel, where commoners brought issues before royalty and regional fire priests. By inference, Helmold's description of a Slavic-Baltic grove indicates that some if not many were enclosed by a gate and wooden fencing. Fences were made of sharpened pailings, perhaps to deter trespassers. Eternal flames were sometimes found in them. For instance the pagan Lithuanian grove at Romove had an oak-fuelled eternal flame, that burned before a sacred oak. Note also that the oak was hallowed, with a ritual of some sort implied by the term "consecrated".

The idols of their beloved gods and "pagan saints" stood prominently beneath their leafy boughs, peppered with acorns, and shaded by luscious foliage. As you will shortly see, these were effigies of pagan warrior heroes and *Volkhwy*, deified in death as they were in life. Here pagans came to commune with each other, and the *daevas* once widely worshiped in continental Europe before the advent of Christianity.

In pagan eyes, a grove was first and foremost the sanctuary of the World Tree (the European Mountain ash {Rowan tree} or the Golden or Manna Ash depending on one's devotions), and lesser trees, a microcosm of everlasting bounty and eternal life. Its fenceline marked the extent of an inviolate consecrated precinct. Neither hunting or trapping, nor the felling of trees, nor the picking of flowers, herbs and shrubs was allowed there. Devotees and pilgrims entered the sanctuaries escorted by a *Volkhw* or *Volkhwa*, through whose agency they tendered their tithes to the gods. Only those permitted entrance by the village elders could proceed into the groves, and even then they had to observe proper decorum.<sup>238</sup>

The Magi professed that a spark of god's divine fire dwelt in the wood of every tree and plant (birch and box trees in particular). The Magi called this internal "plant fire" urvazist, and it awesomely emerged during the combustion of wood in a holy fire. Since the presence of urazist was not as pronounced in animal matter as it was in plants, forests must have provided Magians with a vista of awe, stark imagery revealing the Creator alive within one's surroundings.

Throughout Rus' and the Baltic the oak (Perun's sacred tree) was amongst the holiest of plants, but lime and birch trees were also highly revered. Box, oak, ash, willow, plum, cherry, apple and pear trees could also be found in Rus' groves, each individual tree being dedicated to a deity, whose presence lived inside that tree. A linguistic analysis of names for these trees indicates common terminologies for them throughout much of Slavia, Germany and Scandinavia. What is more, Oriental or Greek affiliations for these words, are only barely perceptible.

During ceremonial ascents into the heavens (which mirror the tree ladders of the Finno-ugric shamans to the North), *Volkhvy* of sufficient standing sometimes climbed these trees to the realm of a particular God,<sup>2390</sup> a type of "Jacob's ladder" if you like, an astral voyage only for the initiated. This shows that in some cases Russian priests were shamans, most likely dualistic animists.

During communal grove meetings on major feast days, a *Volkhv* or elder entered the presence of the sacred flame, took the curtain which symbolised the inner sanctum of the Creator's presence, and surrounded the tree and himself with the partitioning tent cloth. Propitiatory oblations then took place in this inner sanctum, with bursts of *Haoma* or *Soma* steam (or even vapours from seared blood) wafting up through the leaves of the world tree into the very home of the gods.

European pagan groves were fenced in, partly to show the boundaries of their holy perimeters, but also to contain and shield the holy animals ruminating there. This is another point of similarity with Aryan groves, that were well stocked with cattle in ancient times. For instance Dano-Frisian holy grove sanctuaries penned the sacred cows who drank water from a spring that exuded miraculous virtues.<sup>250</sup> The Church saw it as their duty to desecrate such sites, perhaps drawing upon Islamic conversion methods, which, back in Iran, made much use of site defilement, tree chopping and the like.

The situation was probably much the same among the Finns. In the Kalevala, Ilmnari's lady friend petitions the high god "I send my cows to the grove, the milk-givers to the glade" ... Look after them, O fair God, keep them, steadfast Creator, and keep them out of harm's way". 2391 There the alder, rowan and willows kept a watchful eye over the milkers. A well of gold was found there too, providing watery "mead" to quench the cattle's thirst and increase their milk flow. 2391 From the Finnish smith Ilmarinen's forge also came a "golden-horned" sun cow, with a solar disk mounted on its head. 2392 Such a creature was known to both the Egyptians and Indians, and was evidently most holy to the Finns.

Sacred black and white dairy cattle and the deer of the settlement, were probably left to graze freely there on the "pastures of the gods". Here animals could chew the grass upon which dew had dripped from the leaves of the holy trees. The milk from their blessed udders was therefore laden with heavenly dew from above. Sacred cows were milked daily by a female Brahmin or Magus, and their holy milk poured into pitchers and amphoras for use in the ceremonial concoction of the drink of immortality and new life. For instance in the Iranian we have the female name

IT WAS FORBIDDEN FOR COMMONERS TO PICK OR BREAK ANY PLANTS WITHIN THE GROVE

GROVE ASSEMBLIES

FENCES SHOWED THE
PERIMETER OF THE
HOLY SANCTUARY, AND
FENCED IN THE SACRED
LIVESTOCK

MILKING THE SACRED CATTLE

FOR ARYANS,
ESTABLISHING A GROVE
WAS AN ACT OF PIETY

GROVES IN NORTHUMBRIA

Praise to the holy waters

THE PAGAN SAINTS

WRONGDOERS WERE NOT TO TOUCH THE WATER

THE WATER QUENCHED
THE THIRST OF THE
CATTLE

Dogdo ("One who milks cows"). Frequent milking was vital to prevent the unholy loss of milk, as the fattened udders of dozing heifers pressed into the ground. In doing so they enhanced a settlement's production of sacred cream and butter, so sorely needed as food for the holy fires. From the Magian perspective, cow's milk was a vital substance employed in *Haoma* making. Groves were lovingly tended by priests and priestesses who catered for the special needs of more vulnerable plants like fruit trees, some of which must have needed to be covered against frosts. Flowers and medicinal herbs grown in the sanctuary were touched by gods and angels, and so considered more efficacious than herbs grown in the wilds. Such plants were readily used by a settlement's herbalists to treat various ailments, whether for ailing man or beast.

Aryan custom dictated that groves be established by pious patrons, possibly using school children, who spent part of their day planting trees. For this reason settlements probably had more than one grove. Whether European pagan warriors, merchants and peasants maintained separate groves, to serve the needs of their respective feudal social classes is unclear, but in Britain, Ireland and Scandinavia there were a number of fenced enclosures at a given location. Personal enclosures may have belonged to particular families, for ancestral devotions.

At Yeavering, the Saxon Northumbrians had a temple encircled by a boundary fence. Cattle skulls were displayed about it upon erected posts.<sup>2983</sup> The bones may have been the remains of their frequent cattle-sacrifices, or the skeletons of cows that died naturally inside the enclosure.

Certain trees continued to have pride of place in European folk tradition. In various parts of Sweden farmers kept a sacred *Bardtrad* (an ash, lime or elm tree that served as a guardian for the settlement) somewhere on their property, even until last century.<sup>2394</sup> They thought that impending misfortune would result from harming one of these trees in any way.<sup>2394</sup> As matters stood the *Bardtrad* helped pregnant wives have trouble-free labour, but to obtain this assistance the woman had to hug the trunk.<sup>2394</sup>

# Sacred springs

Pagan Russes regarded springs as very holy. Such a belief was held in common with most of Europe's pre-Christian pagans, and by the Magi and Aryans in particular, who perceived them as dwelling places for mighty spiritual forces, the goddess Anakhita especially. In some of the oldest Magian texts we read;

"The spring named Arvi Sura (Anakhita), O Spitaman Zarathustra! that spring of mine, purifies the seed in man, the fruit in a woman's womb, the milk in a woman's breast". 2995

"I will praise the water Ardvi Sura Anahita, the wide-flowing and healing in its influence, efficacious against the Daevas, devoted to Ahura's lore, and to be worshiped with sacrifice within the corporeal world, furthering all living springs and holy-helping on the increase and improvement of our herds and settlements, holy, and increasing our wealth, holy and helping on the progress of the Province, Holy as she is". 3986

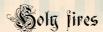
"Let the saints' fravashis now draw near, those of the saints who live, or have lived, or those born, or yet to be born: yea, let them come near which have borne these waters up stream from the nearest ones that lie below as the outlet pours away. Let not our waters be for the man of ill intent, of evil speech, or deeds, or conscience; let them not be for the offender of a friend, not for an insulter of a Magian, nor for one who harms the workmen, nor for on one who hates his kindred. And let not our good waters which are not only good, but the best, and Mazda-made, help on the man who strives to mar our settlements which are not to be corrupted, nor him who would mar our bodies, our uncorrupted selves, nor the thief, or bludgeon-bearing ruffian who would slaughter the disciples, nor a sorcerer, nor a burier of dead bodies, nor the jealous, nor the niggard, nor the godless heretic who slays disciples, nor the evil tyrant among men. Against these may our waters come as torments. As destructive may these come, may they come to him who had done those first foul evils, as to him who does the last. O waters! rest still within your places while the invoking priest shall offer".<sup>2997</sup>

By inference these Magian passages might have applied to the Russian water goddess Moksha, whose name was derived from Finnish terms meaning "a river". I say this because Anahita's other name was *Oksho*. This similarity may be purely fortuitous, and Vasmer certainly does not included it in his list of etymologies for Moksha.

Usually a natural spring was found somewhere inside a grove, with the water of the gods nourishing the roots of the holy trees and quenching the thirst of the sacred milk-givers who lounged beneath them. Wherever spring water welled up from beneath the earth, the ground was considered especially sacred to pagans. Holy water was not to be treated lightly, particularly after its blessing with religious formulas, since its ritual mis-handling constituted an act of devil-worship according to the Magi. Trespassers were to be carefully guarded against, and in Russia it was forbidden to speak while drawing water there.

Throughout much of Iran and the Orient, it was commonly believed that spring water possessed remarkable healing properties (perhaps owing to mineral content), and was therefore used to form the drink of immortality, sacred beer and mead. In Europe, as in Asia, some springs were better endowed with the ability to heal and expel spirits and demons than others. One could tell not only by the luxuriant verdancy of the oaks and other plants, but by past 'miraculous healings', for here was the beneficence of the Gods for all to see. Consequently pagan devotees probably travelled considerable distances to drink, wash and commune at places of renown, for it was deemed pious to visit these wondrous shrines. Even nowadays pilgrims trek up the side of Iran's Mt Shand to retrieve holy water for healing their ailments. During the Christian era, overseas pilgrims came to Slavia and the Baltic from as far afield as England and Germany to walk with the gods once again. People hung wax simulacra, or cloth worn by the sick or infirm from the boughs of nearby trees, to obtain healing. Body part simulacra buns had already been in use by pagan Franks as early as the 6th Century AD.<sup>2988</sup> In some places these Aryan customs lasted far into the future. Until this century the Loughharrow pilgrims of Britain tethered their cattle to a nearby tree, and tossed large chunks of butter into the lake water, much to the chagrin of the local bishop.<sup>2999</sup> This custom evidently originated in Indo-European religiosity.

Since springs, creeks and rivers are natural topographical features, holy sites of this calibre would be notoriously difficult to see in the archeological record. Larger cult sites would be identifiable as holy springs surrounded by the remains of scattered temporary campsites (attributable to pilgrims intermittently visiting a site on certain feast days) and huts. Wheel ruts and log roads might also be discernible in their vicinity. The remains of wooden simulacra and stone effigies could be present there also, where soil preservation permits.



The most glorious of white Magian religious duties was the feeding of holy fires, the so-called *vahram* fires that existed throughout all major settlements. It was an act of unparalleled devotion to the creator;

"We would approach You two, O ye primeval ones in the house of this Thy Holy Fire, O Ahura Mazda, Thou most bounteous Spirit! Who brings pollutions to this Thy flame him wilt Thou cover with pollutions in his turn. But as the most friendly do Thou give us zeal, O Fire of the Lord". 2400

"I offer my sacrifice and homage to thee, the Fire, as a good offering, and an offering with our hail of salvation, even as an offering of praise with benedictions, to thee, the Fire, O Ahura Mazda's son! Meet for sacrifice are thou, and worthy of our homage, may'st thou be in the houses of men who worship Mazda. Salvation be to this man who worships thee in verity and truth, with wood in hand, and Baresman (wand bundle) ready, with flesh in hand, and holding too the mortar. And may'st thou be ever fed with wood as the prescription orders.

Yea, may'st thou have thy perfume justly, and thy sacred butter (gum) without fail, and thine andirons (unleavened bread) regularly placed. Be of full-age as to thy nourishment, of the canon's age as to the measure of thy food, O Fire, Ahura Mazda's son! Be now aflame within this house; be ever without fail in flame; be all ashine within this house; be on thy growth

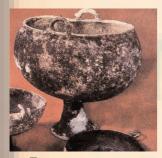
BUT IT HAD
MIRACULOUS POWERS
OF HEALING

FIRE-WORSHIP
REGARDED AS AN ACT
OF PIETY

MAGIANS OFFERED PRAYERS TO FIRE



Fig 123.1. Large Magian fire urn. Fig 123.2. Small cauldrons, such as those found below may have served the same purpose in mobile communities.



THE FIRE BURNED IN AN

A FIRE THAT HAS BURNED FOR 1,000 YEARS

THE MAIN FIRE TEMPLES
WERE DESECRATED BY
MUSLIMS AND BYZANTINE
CHRISTIANS

SMALLER COMMUNITIES HAD THEIR OWN HOLY FIRE

within this house; for a long time be thou thus to the furtherance of the heroic renovation, to the completion of all progress, yea, even till the good heroic millennial time when the renovation shall have become complete. Give me, O Fire, Ahura Mazda's son! a speedy glory, speedy nourishment, and speedy booty, and abundant glory, abundant nourishment, abundant booty, an expanded mind, and nimbleness of tongue for soul and understanding, even an understanding continually growing in its largeness, and never wanders, and long enduring virile power, an offspring sure of foot, that never sleeps on watch, and rises quick from bed, and likewise a wakeful offspring, helpful to nurture, or reclaim, legitimate, keeping order in men's meetings, yea, drawing men to assemblies through their influence and word, grown to power, skillful, redeeming others from oppression, served by many followers, which may advance my line in prosperity and fame". 2401

In an historical sense, the gist of these scriptural passages is corroborated by Strabo who stated "And to whatever god they offer sacrifice, to him they first offer prayer with fire". 2402 Consecrated fire was one of their most important religious symbols; each a holy site in its own right, each, like the jewelled firmament, a beacon of god's light. Strabo tells us that the Magi normally maintained their holy fires in the precincts of grove enclosures. 2402 In practice the dwelling of a vahram fire varied from place to place, depending on the lifestyle of the Magian families.

Normally the holy fires burned inside a large metal urn, which, in mobile pastoralist communities (or among refugees fleeing the Muslim conquests), could be transported about in the back of a tent-covered wagon, sitting comfortably on an insulative sand-box. In larger fixed temple complexes, the containment urn stood proudly atop large stone dais' and altars, tended by priests, fire wardens, guardians and wood collectors. Different classes of Magi tended the holy fires, and through their loving reverence for the Son of God, brought protection and prosperity to the land and its people;

"it is necessary to properly maintain the sacred fire which they have established in a town or village. And at night it is necessary to make it blaze up once, and by day twice. For it is declared in revelation, that, if there had been no sacred fire, no one would have been able to go from town to town; because it is owing to the glory of the sacred fire that no one on the roads is able to commit an excess upon any one else". 2403

In modern Bombay, there is a Parsee fire that has burned continuously for over a thousand years, from the time the Magi arrived in India. But in a more ancient epoch such life-spans would have been fairly typical of Magian fires in Iran and Central Asia. Until the coming of the Muslim Arabs and Turks in the 7th Century AD, and the subsequent exile of the Zoroastrians from Iran, the Magi had other supremely eminent sacred eternal fires, the heart and soul of their white religion. The most famous of these was *Farbag* (the priests' fire, Fars in Persia, or even Kabul Afghanistan), then *Gushnasp* (soldiers and the Magi, at Shiraz in Persia) and lastly there was *Burzen-Mihr* (for farmers and husbandmen, and it was situated at Mt Ganavad or Mt Revand in Persia).

As a result of Byzantine anti-Magian crusades and the advent of Islam, the fire urns of the Caucasian, Iranian and Central Asian Zoroastrians were progressively thrown down and snuffed out, their holy ashes kicked and scattered about the ground by Muslims and Christians alike. Thus died the fires, the sons of god unable to be re-lit in the history of the world, since the dasturs, the only ones able to re-kindle them, had been killed, or had fled.

Other lesser fires burned everywhere throughout the lands of Zoroaster's people, in every town and village, and hamlet, and house, but these subordinate flames did not even faintly approach the grandeur of the main fires, which attracted large numbers of prayerful pilgrims annually. The white Magian fire-priests were duty bound to shield the holy flames from any harm, especially that of evil-doers, who sought to defile the fires. The first act of any new Magus was to wander the countryside in search of a protector, a warrior lord who would accept him as his personal Magian sacrificer. In return, the Magus' defender would guard and watch over him, the holy springs, idols and most importantly the fires. And on account of meandering journeys, the Romans came to see the Magi in their midst as itinerant beggar-priests.

The white Magi believed that where *valuram* fires burned, so too was the presence of God, who was himself the most wondrous and beautiful of all fires. The pagan Slavs also believed that fire (which they called *Svarozhich* or *Svarogich*) was the son of god, a custom no doubt inherited from the Magi.

For the Magi keeping the holy fires burning in homes and temples was almost the greatest act of love one could ever have for the Creator. Pagan Slavic customs and beliefs associated with fire were thus extremely close to that of the Zoroastrians and Zurvanites. But to the untrained eye something as meaningful as holy fires were simply "heathen" and "devilish" bonfires! When establishing new Magian villages, a foundation fire was installed in a newly built fire shrine. Such fires were often named after a prominent king or high born aristocrat, in particular those who had, in all piety, financed their construction.

The 10th Century Arab annalist, Ibn-Dasta described the Slavs as "fire-worshippers", who bow down low before the flame. <sup>2465</sup> In the 11th Century Russian text *Slovi Khristolyubtsya*, the Slavic practice of offering prayers to the hearth fire, the Son of Svarog, (the Shining God) is described. <sup>2406</sup> Since Arab sources describe the pagan Russians as both "Simurgs" and avid fire-worshippers, we can deduce that the Russes had similar if not identical fire-rites to the Zoroastrians. Throughout the remainder of this section you will discover amazing similarities between these two fire-cults.

Samovars - were theg really Ragian fire urns?

Now it was the custom of the Magi that the eternal flame and ashes be contained within a large metal urn, roughly two feet tall, which they called *afrinagan*. They were not dissimilar to tea urns in form, and were traditionally mounted on sand boxes or stone pedestals cut in such a way that there was a stone foot at each corner of the pedestal's upper surface. These feet helped hold the urn in place.<sup>2407</sup> One archaeologist, the late Dr Spooner, apparently excavated a large number of these fire urns in Central Asia.<sup>2407</sup>

Strangely, some classical Roman, Jewish and Greek altars resemble these fire urn pedestals. Certainly a fire is unlikely to have been lit atop the stone; fire and embers would have fallen out all over the place without being contained in something. For instance, one Roman altar dedicated to the guardian genius of the first Varduli cohort (complete with inscribed swastikas and the Germanic rune Dæg {Dæg meaning "fire" in both the Germanic and Iranian}) possessed a circular indentation in the top of it, which presumably held an urn or bowl of some kind.<sup>2408</sup> Fire urns continue to be used by the Parsee fire-priests.

Russians have long used metal samovars for boiling water, vessels that resemble old-fashioned tea or coffee urns. We might ask the question, was there ever a connection between *samovars* (Russian tea urns), and the fire urns the Magi employed to contain their holy fires? Archeologically speaking it is difficult to say. I have not read of samovars being excavated by Russian archaeologists in any of my source materials, though they might well have been. For a solution we must look towards comparative linguistics.

It has long been accepted that *samovar* is an obvious synchretisation of *samo* (self) and *varit'* (which nowadays means "to cook" or "to boil") which would then make a *samovar* "a self-boiler". An obvious connection can be found in the Turkic *samavar* and *sanabar*, or the Tatar *samaur*, or *samuwar*, which also denote cooking urns. I believe that the Slavic and Turkic words had a similar genesis to the Russian *samovar*, and what is more, that *samovar* really came from *samo* + *var* rather than *samo* + *variti*, the traditionally accepted etymology. <sup>2409</sup> Sam' (from which comes *samo*) originated from the Old Indian *samas* ("the same"), and/or the Avestan *hama* ("the same"). <sup>2410</sup> The modern Russian word *varit'* is a verb which was formed from the noun *var* (which meant "resin", "heat", "hot embers", or "boiling water"). But in the *Old Russian*, *Serbo-Croat and Old Slavonic*, the noun *var specifically meant "hot embers"*, whereas the verb *variti* (which had variants among the Slavs and Balts) meant "to boil". <sup>2411</sup> Thus when determining the origin of the word *samovar*, in an ancient context, it is important that we distinguish between *var* and *variti*, because the two words are slightly different, even though they come from the same root word *var*. In the case of *samovar* the suffix *var* need not necessarily carry a connotation of cooking, and, as mentioned, the noun did not possess such a meaning in ancient times, *only the verb*. Thus we arrive at a literal translation of "the very same hot embers" (instead of "self-boiler"), which could signify that the word *samovar* embodied the Magian ideal of a perpetual fire, whose embers

THE FIRE INDICATED
THE PRESENCE OF GOD

IT WAS IMPORTANT TO KEEP THE FIRE BURNING

SLAVS AND RUSSIANS
WORSHIPPED FIRE



Fig 124. The Roman Varduli military altar.

RESIN PLACED ON THE

FIRE

LINGUISTIC EVIDENCE FOR MAGIAN FIRE LORE IN RUSSIA

THE SOUL OF A
DEPARTED LOVED ONE
LEFT THIS WORLD
THROUGH AN OPEN
STOVE DOOR

RUSSIAN PAGAN NAMES

possessed the age and unbroken pedigree of the glorious Aryan holy fires.

The inclusion of "resin" as an additional meaning for var is interesting. Unless this meaning preserves a custom of extracting plant resin by boiling, I suggest it relates to the Magian practice of burning incense and the the sweet Haoma (Golden Ash) resin to feed the fire. I incline towards the latter view because if the former were correct, one would also expect to see var meaning lamb, beef, porridge and any other foodstuff normally cooked by boiling, instead of a seemingly unlikely "resin". Moreover the Magian name for a holy fire was valvam. The Slavic var might come from this word. I am convinced that during pagan times the Slavs used samovars not just to boil water, but to contain the holy fires into which they periodically fed sandalwood and Haoma resin, the "sweet honey" of Magian lore.

Not only that, but in the Lithuanian we find it as *versme* ("a spring" or "a source"), which is reminiscent of *barsema* (a Magus wand which lay on a stand in front of the fire, and which were implements that acted as a source for the outpouring of their magical power).

Russian words denoting the ashen remnants of a fire, like *pepel*, *zola* and *prakh* do not seem to have an Avestan or Mesopotamian origin. Old Indian could be a source, but the phonetic connections are weak.<sup>2412</sup> The Old Russian word *palit'* meaning "to scorch or singe" rather than "to burn" seems related to *palka* (meaning "a wand") and *palets* ("finger"). This being the case one might say pagan Slavs formerly singed their wands next to the holy fire in accordance with the same Magian form of that ritual (ie; wetting the wands with holy spring water and leaving them to be scorched by the fire), which was performed by the Magian Rathwiskar. The ceremonial scorching of moistened golden ash branches caused the bark to rupture, allowing the ash sap to exude. Resin could then be put into the fire. Barsema wands were however made from tamarisk back in the old countries.

Palochka ("a small wand", "a baton" or "a rod") and palka ("a rod" or "a stick") are probably traceable back to the Old Indian phalati ("it is breaking/snapping", or "it is crackling/chapping"), and do not appear to have Avestan roots. <sup>2413</sup> If the Rus' were Magians then it stands to reason that holy fires were a significant feature of community and home life. It is quite true to say that in traditional Russian homes, the fire has always been of both practical and religious significance. Not only did they allow for cooking and home heating, but they acted as a gateway through which souls entered and left this world. There, in the fire, existed one's progenitor ancestors and future descendants.

The Slavic custom of opening the stove door the moment a family member passed away, and making it blaze up<sup>2414</sup> is undoubtedly linked to a passage of Magian scripture, which states;

"it is revealed that when they sever the consciousness of men (after the soul of the deceased has lingered for three days and been released through the performance of the "three-day ceremonial") it goes out to the nearest fire, then out to the stars, then out to the moon, and then out to the sun; and it is needful that the nearest fire, which is that to which it has come out, should become stronger". 2415

Every pagan Rus' settlement was organised around a Mir,<sup>2416</sup> which symbolised their unity. The Russian *mir* specifically meant "the people", "the world", "peace", "agreement" or "accord". In a practical sense the Irish word *Mir* had a similar meaning ("a portion", "a part of a country", "a section") in that it was a label for separate areas, though Vasmer does not include it in his list of etymologies. According to Professor Vernadsky *Mir* comes from the Persian *Mithras* (meaning "an accord" of some kind), the guardian of sacred oaths. Even so the Persian *Mihr* could also denote a holy fire. For example, *Darimihr* was a popular Iranian colloquialism for a Magian fire temple ("*Dar-i-mihr* {Gate of Mithra}).<sup>2417</sup> So if the Russes were Magians, the Russian *mir* might also have meant "a holy fire", but this additional meaning did not survive the Christianisation process.

A number of pagan Russian first names<sup>2418</sup> which the Church saw as unfit for the naming of Christian folk, and subsequently replaced with Christian names, may be evidence for this. Most pagan Russian first names are in some way translatable. Once translated they described a person's nature or role in life. For instance *Gulyaiveter* meant "walking wind". A good many others end in *-slav* (meaning either "glory", or "Slav"), *-misl* ("a thought"), *-misl* 

(meaning "beloved") or -mir. In the case of -slav, -misl and -mil the ending confers a meaning on the root word such as were indicated above. Bogoslav meant "the Glory of God", Granislav "the glorious verses" and Mechislav "the sword of glory". Bogumil meant "Beloved of God", and Bratomil "Beloved brother". Then there was Dobromisl "Good Thought", or "one who thinks well of things". Coincidentally "Good Thought" was an important white Magian angel, perhaps the guardian spirit of one so named. Many Slavic first names ended in -mir, so we might presume that the -mir ending had a specific meaning. But what was it? Since Mir had a meaning of "peace", "accord", "the world" and "the people" in the Slavic, we find it difficult to get satisfactory translations from the pagan first names using either interpretation. This suggests that that -mir had another elusive meaning.

As in Russia the Iranian Pahlavi word *milrr* connoted an abstract notion of "friendship, "an agreement" or "a contract", which is evidently reflected in the Slavic form and meaning of the word *mir*. In Albanian *mire* meant "good" and in the Bulgarian it also meant "light" (in addition to the standard Slavic meanings). The Old Indian word *mitras* meant "a friend". The Slavic word *svet* (which is conceptually and linguistically connected with *mir*) also meant "peace" or "light", but in some linguistic sub-groups of the Slavic we find that *mir* also meant "light", "day" or "people". *Svet* came from the Old Indian *svetas* ("bright", "light" or "white") or the Avestan *spaeta* ("to shine"). For this reason, there is every reason to believe that the pagan Russians used the term *mir* when referring to the holy fires that burned in their *ognishche* fire-houses and pavilions.

In Iran Miln also meant "sun", but carried the connotation of "fire" or "light". For example the Magi called one of their greatest holy fires Burzem-Miln. Such a fire would naturally embody all these qualities; it shone like the sun, and embodied peace and friendship. This is in perfect accordance with the various meanings attributed to the Slavic word mir. Now in the following list of Russian names if we translate the Persian word Miln (pron. Mir) as "fire", lucid translations automatically become possible. Among many of these prohibited pagan names we can discern Slavic translations of Magian names, and concepts related to differing grades of holy fire, and various classes of people who had some ritual connection with these fires. For example the name svetozar probably meant "holy fire". Medomir ("honey-fire", or "fire-honey") was perhaps a reference to the "honey" placed on the valuram fires by the Magi (ie; ash-tree resin). Alternatively Medomir might have meant "mead of peace", or even a "mead-fire", that is a fire used during the mead-brewing process. The last option would conform to the Magian notion of brewing fires, which were a separate class of fire. Thus we might interpret Gradimir as "a city fire", Budimir as "a cabin fire", Dalemir might have originated from the Persian term Dar-i-miln. In pagan times Slavic fire-cabins might have resembled those found in the Scandinavian Lund, or the Finnish Lud, which had a sacral function, and were located at groves or near the family home. Each Finnish Lud cabin contained a holy fire and idols of the family ancestors.

Judging by the Kalevala the Finns felt it necessary to keep the fires burning all the time, for it contains the imprecation "Great woe to the flameless". 2421

In Russia we find the term *lesnaya budka*, which meant "a forest warden's hut". The Russian pagan first name *Budko*, was perhaps used by someone holding the position of grove keeper, and who manned the *lesnaya budka*, keeping watch for unholy trespassers. *Borimir* might have meant "a pine-grove fire", *Lyubomir* "the Fire of love", *Mezhamir* a "forest-fire"(ie; a grove fire). *Ostromir* could have been "an island fire" or "an ostrog fire". In the Ukrainian an *ostrog* was "a roofed building walled with wicker basketry". <sup>2422</sup> Such a building is an excellent description of a Magian inner-sanctum, which shielded the fire, and in which rites of adoration took place. But in Belorussian and Polish an *ostrog* was a settlement surrounded by a palisade made of pointed logs. In effect an *ostrog* fire was "a village fire", or a fire maintained within the inner sanctum of a fire temple (ie; a fire house). *Ratomir* might have meant "a warrior or military fire". As it happens the ancient custom of burning eternal fires of remembrance still continues. At a number of war monuments and cemeteries that I have visited over the years, eternal flames still burn, and coincidentally are guarded. In pagan Rus' a *stoimir* might have been a guardian-fire kept by 100-man heathen Russian military units called *Sotnia*. This kind of fire would have been marginally less grand than the Varduli cohort's holy fire. *Orimir* is more difficult to translate. Perhaps an *Orimir* meant Or's fire (ie; the fire of the god Or) or even a "horse-fire" of the sort used to boil cauldrons during the *asvamedha*. *Zhiromir* was a composite of *zhir* ("food" or "fat")<sup>2423</sup> and *-mir*, perhaps meaning "fire-fat". A Lithuanian word related to *zhir*, *gyras*, meant *koas* 

SOME ARE RELATED TO

DIFFERENT CLASSES OF FIRE

SPECIAL GROVE-WARDENS' HUTS SCENTED WOOD WAS
OFFERED TO THE FLAMES

ASH, THE CLOTHING OF

**GIVING AMBER AND** 

RESIN TO THE FIRE

THE FIRE

(which in pagan times was a form of libation once poured into the holy fire or drunk). Serbo-Croat *zhira* ("acorns"), Slovenian *zhir* ("acorns" or "food"). These are connected conceptually with *zhit*', which means "to live". The Ukrainian or Bulgar word *zhir* meant "fat", "an acorn" or "pig's lard". Therefore *Zhiromir* might have meant "firefat", or "fire food", and in a pagan sense perhaps indicated a person who placed fat, acorns, butter or meat on the holy fire.

Wooden billets of precious wood (sandal especially) were however the preferred foods consumed by the *Vahram* fires. These were traditionally broken down into small sacrificial chips, which could be placed in the fire in a variety of ways. The Magi believed that *berezi-savanga* was the wood most powerfully invested with the spiritual fire, and its mere growth promoted long life and prosperity in the world. And it just so happens that *bereza* is the Slavic word for the white "birch tree", which the Slavs had for so long burned as votive offerings to their gods.<sup>2424</sup>

Similarly, in the Old Norse we have what was presumably a pagan ritual term *Blotspann*, which translates as "a sacrificial chip (of wood)".<sup>2425</sup>

Inevitably ash was the result of so much daily combustion. Magians referred to the residual ash of their *vahram* fires as *var* or "the clothing of the fire". At their daily fire ceremonies, the fire-priests anointed the faces of prayerful devotees with this ash. In Rus' Magian society it is simply no coincidence that the Slavic word *var* meant "resin", "heat", "hot embers". The inclusion of "boiling water" to the Slavic *var* quite likely related to the boiling cauldrons which sat on the holy fire.

In pagan times resins such as amber were placed in the glowing fires. Again the Slavic word *var* had a meaning of "ash" and "resin", and to the Magi it meant "ash" or "the clothing of the fire". Another Slavic word for "resin" was *smola*.<sup>3428</sup> A number of Baltic words (like *smela* and *smilkti*) also show the relationship between "resin" and "smouldering", which is exactly what happens to resins and incenses ignited in fire. In fact, the English word "smoulder" seems to be related to it. *Smola* might also be related to *smolost*" meaning "a cow's udder", and if so might the Lithuanian *smilkti* ("to smolder") be connected with the English word "milk"?

#### TYPES OF FIRES

Every Magian fire, whether it be in a home, village, or city were all joined to God, and thus theoretically constituted a minute portion of a single holy blaze, despite whatever physical distance might have separated them. As with the 'feudal' society that maintained them, these fires too possessed varied pedigrees. The higher the social ranking of a fire's patron, and the older the flame was, the more prestige it could claim, the more devotees it could attract.

RUSSIAN NAMES FOR THE DIFFERENT FIRE CLASSIFICATIONS

GRADE	MAINTAINED BY	RE-LIT ANNUALLY	LOCATION
OF FIRE	FIRE-PRIESTS		
Vahram	Yes	Permanently lit	Cathedral-like temple
Adaran	Yes	Yes	Communal fire house
Dadgah	No	Yes	Home hearths

The following is a hypothetical reconstruction of the hierarchy of pagan Rus' holy fires, based on Magian analogies, including possible Russian word equivalents for that class of fire, based on the heathen names proscribed in Christian times.

#### PRIESTLY FIRE

The Magi's main Iranian holy fire was known as Farbag. In Russia it might have been called Radimir

#### WARRIOR FIRE

The principal warrior fire in pre-islamic Persia was *Gushnasp*. In Rus' such a fire might have been called a *Ratimir* or *Stoimir*.

#### TRIBAL FIRE

The equivalent of a *Varharan* fire probably burned in a belfried temple in each tribal grad where a *Knyaz'* reigned. In Russia a tribal fire might have been called a *Gradimir*.

#### VILLAGE FIRE

Each Magian village had its own *Aduran* fire - a temple or grove fire, or communal bonfire. In Rus' a village fire might have been called an *Ostromir*.

#### SETTLEMENT

In Magian lore, a settlement fire was made from 16 home hearth fires. Such a flame might have been termed a *Stanimir* or *Mezhamir* by the Slavs, and would probably have burnt on a sacrificial stone altar within a "peasant" grove-enclosure.

#### HOME HEARTH

Magians kept a holy fire permanently alive in their home ovens, a symbol of the presence of the almighty and great protector of their people. Home fires belonged to the lowest grade of holy fire, termed *dadgaln*. Whenever a family shifted to another fixed abode they took the ash and embers of this home fire with them, to found the new hearth. This Magian custom is very ancient and continuously observed by later generations of Parsees.<sup>2431</sup> Based on Russian folk tradition, it seems heathen Russes observed these same strict rules governing home-fires.

The ancient Greeks had a similar observance, meaning that in remotest times the translation of the home fire to a new abode was originally an Aryan custom practiced by the Vedic Indo-Europeans, thereafter being inherited by the Magi after them. The Russian word for a home fire might have been *Budimir*.

The common Slavic and Baltic words for "flame" (plamya or plamen) are not derived from Avestan and Old Indian sources, and it is my guess that they came from the Latin flamma. It might also be related to the Latin word Flamen, that is, the fire-priests who formed colleges dedicated to particular gods, as was the ancient Roman custom. It is of further interest that the priests of pagan Britain (just prior to the conversion) were referred to by Church historians as Flamen and Arch-flamen. If the connection between plamya, plamen and flamen is valid then we might suspect that some Slavic fire tenders followed Roman/Mithraic customs, and may have done so since the time of Ptolemy, who depicted Caesar's altar on one of his maps of Scythia. It was situated in the Southern Ukraine.

Another pan-Slavic word for "fire" was ogon' (or variants of it), which is derived from the Vedic Agnis (the divine holy fire). The Vedic Agnis also gave rise to the Latin ignis and the Hittite agnis, the Lithuanian ugnis and the Latvian uguns. 2433 Judging by the prevalence of ogon' (and variants of it) Baltic and Slavic "fire-worship" had substantial Vedic roots. That is not to say that the word was not being used by the demi-Vedic Zurvanite Magians. The Vedic word for fire does not seem to have taken root among the Germans and Scandinavians.

The Russian word *zhar* (meaning "heat" or "live coals") also appears in the Bulgarian, Serbo-Croat, Czech, and Slovenian. <sup>2434</sup> It is thought derived from the Old Indian *haras* (meaning "live coals" or "a flame"), which in turn fed into the Old Prussian as *gorme* ("live coals"), the Latvian *garme* ("warm"), the Armenian *jerm* ("warm") and the Frisian *germo* ("warm"), from which we get the English word "warm". <sup>2434</sup> The Old Russian word for "smoke" *dym* is found in the Slavic, Greek, Latin and Old High German, all of which originated in the Old Indian *dhumas* ("smoke"). <sup>2435</sup>

The Norsemen and Prussians are recorded as having kept perpetual fires, burning on altars.<sup>2436</sup> In the Baltic the holy fire dwelling in the family stove was cared for by the woman of the house at night before going to bed, and revived each morning with devotion.<sup>2437</sup> Similar traditions are to be found throughout Slavia.

In Magian eschatology, *Ahriman* and the Whore sought to vex and destroy the purity of all created nature, especially fire, but in particular the *Vahram* fires. One further duty incumbent upon any white Magian was the protection of the holy fire. It had to be guarded against the black Magians, apostates and other assailants wanting to extinguish it. To this end the Slavs built heavily fortified towers wherein the *Vahrams* burned brilliantly, resolutely and with all confidence, bringing vitality and health to the land and the people.

In Bahman Yast II, we are told of a future time when the Vahram fires would suffer grievous annihilation from the

ROMAN INFLUENCES
ON THEIR FIRE WORSHIP

HOT COALS

ETERNAL FLAMES IN
PRUSSIA AND
SCANDINAVIA

THE FIRE HAD TO BE GUARDED

THE HOLY FIRES WOULD COME UNDER ATTACK, AND BE WIPED OUT DURING THE END TIMES

enemies of god's light, signifying the onset of disaster for their religion, the obliteration of the Magian Aryan nations, and devastation for the world of created good existence. Whereas in ancient times there were more than enough Magus-priests to attend the fires, in that dark winter of *Ahriman*'s malcontent, barely one-thousandth of their number would remain to perform the sacred duty to the *vahram* fires. Earth lay in the Demon's penumbra.

Temple towers also sheltered the fire against direct sunlight, since the Magi proclaimed it was not proper to allow sunlight to fall on the holy fire, because it melted away the potency of the flame, dissolving it and rendering it invisible. In Ireland and England there are recorded examples of folk beliefs over the last eight hundred years which related to the radiance of the sun being able to extinguish fire, and hence they protected fires from direct sunlight.



Fire birds had their origin in Persia, but are also interconnected with the legend of the Phoenix, which can be traced back to ancient Egypt, in the form of the Bennu bird. They were popularly portrayed as eagles composed of raging flame, and were bringers of fertility. By obtaining the blessing of a fire bird, all the crops in one's district would grow at an unbelievable rate, and cattle or sheep would be fruitful. In pagan Russia fire birds were termed *zhar-ptitsy*. These varied myths probably have a common basis, which resides in ritual. When a holy libation was poured onto a holy fire, a gush of fire would appear to fly up towards the sky. At that precise moment the flame, as a fiery bird, took flight, carrying the life-bringing sacrifice to the celestial gods, along with the prayers of the faithful. It literally rose from the ashes. Here is one Russian legend about the fire bird.<sup>2438</sup>

There was once a *tsar* (in reality a *Knyaz'* or *Khagan*), whose apple orchard was losing its fruit. Owing to the names of both his sons and himself, one can guess they were Christian, but the year of this Tsar's reign is not stated. As matters stood, his fruit harvest diminished daily because the fire bird was taking them away from him for reasons unknown. Perhaps it was because he did not have a fire bird. I say this because the king guessed that it would only be by obtaining the fire bird that his orchard's losses would cease. And so Vyslav Andronovitch sent his three sons on a mission to find the elusive *zhar ptitsa*, which had skillfully evaded capture thus far. The prince who could find it was to inherit their father's entire kingdom, and so the competition between them was fierce.<sup>2438</sup>

During this journey Prince Ivan (ie; John) lost his way, and his mount was killed in a wolf attack. A while later Ivan chanced upon the grey wolf who had slain his steed. The wolf told him where the fire bird could by found, at the court of Tsar Dalmat, in a relatively distant land.<sup>2438</sup> To get there the wolf allowed the prince to ride on his back.<sup>2438</sup> Having arrived secretly outside Dalmat's wall-encompassed garden, the wolf proceeded to warn Ivan to take only the fire bird, but not the cage which housed it in the garden. But the foolhardy prince took no heed, and tried to make off with both bird and cage. Unbeknownst to him the cage was attached to bells, and these alerted the guards, who promptly pounced on the knavish young man and arrested him.<sup>2438</sup> Dalmat castigated the rash prince after having ascertained Ivan's identity. He was told that his attempt to steal the fire bird was despicable, and that he would have been given it freely if only he had done the proper thing, and courteously asked for it.<sup>2438</sup> To atone for this misdeed Dalmat sent him on a quest. Only on completion of this assigned task would Dalmat hand over the bird. Ivan was captured in the stables of another king (Afron) doing what Dalmat had asked of him, and sent on yet another quest to retrieve a queen. With the assistance of the wolf's magical deceptions Ivan swindled both Afron and Dalmat, making off with both bird and cage, not to mention a golden-maned charger, and a queen who he seized by capture.<sup>2438</sup>

In effect this seems to be a legend about a Russian Christian monarch relapsing into paganism, and fulfilling his desire to do so by re-establishing a perpetual holy flame, from the court of a foreign royal. Now the name Dalmat sounds suspiciously like Dalmatia, in Croatia. So Dalmat might have been a Croatian royal. Ivan botches the entire mission by trying to steal the holy fire and the receptacle which held it. A series of bells were tied to the fire urn, and so they peeled once he tried lifting the receptacle. Ivan was made to undertake a quest as a penance for his crime. But with the help of a shape-changing *Volkhw* Magus, the prince merely appears to have atoned for his ruses, and returns home to Russia victorious. He lives happily ever after, with his own kingdom, a fire bird and a new wife.

In Finland the fire bird was born in the forge of a hero. In the midst of the incandescent coals the smith made "a



Fig 125.1. A fire bird rising from a Roman altar dedicated to Isis and Sarapis.

Fig 125.2. Was this urn-like contraption the cage of a fire-bird, or was it, as is believed, simply a small stove?

Fig 125. 3 and Fig 125. 4. Winged solar disks from Mesopotamia and Persia.



THE FLAME FLIES UP TO HEAVEN IN THE FORM OF A BIRD

fiery eagle, a wivern of flame ... the feet he shaped of iron, for wings the side of a boat". <sup>2439</sup> This fire bird flew to locations determined by Ilmarinen, and performed wondrous deeds for him there. "Well, the iron-foot eagle at that flared up into flight - up into the sky" to the heavens. <sup>2439</sup>

#### Sounding a temple fire

Founding a temple fire was a very elaborate ritual demanding multiple ignitions and purifications and could only be performed by a *dastur* or greater. It required the gathering of flame from numerous other sources, particularly hearths and occurred during the final week of the year.

In Magian law, a temple flame was created by the pooling of fires from a prescribed number of sources, such as a fire made by friction against wood; a fire caused by a lightning strike; a brewing fire (a fire used in the brewing process); a corpse-fire and especially a fire from another fire temple. Accordingly every temple fire had a pedigree and unbroken genealogy traceable back to the earliest *Vahrams* of Mazdaism, as intricately preserved as the bloodlines of any given Magus or king.

It was not lost on the black Magi, Muslims and Christians alike that to destroy temple fires was the surest way to destroy the Good Religion of *Ahura* Mazda. Conversely the way to rebuild the religion was to found more and more temples and holy fires. Accordingly the ignition or re-ignition of a holy fire was an awe-filled occasion.

Another facet of the Magian holy fires is that lower grade fires were extinguished at a certain time of year, on the five intercalary days which concluded the year, and re-lit by the Magi. As with the Magi, the so-called Russian "fire-cult" made distinctions between various types of fire and annually re-lit their hearths around mid-winter. In Russian folklore, the term nebesniy ogon' ("heavenly fire"), applied to fires started by a lightning strike from one of Perun's thunder bolts.<sup>240</sup> These fires were often kept separate from the standard hearth, and fed eggs for sustenance.2440 The Magi also fed eggs to their fires, eggs which symbolically hatched into fire birds. If there was a further lightning strike on the property, and a blaze erupted out of control, villagers were only to extinguish that blaze with milk.2440 If there wasn't enough milk, they used kvas.2440 They were not to employ water under any circumstances, for it was believed to cause flare ups in earth-bound heavenly fire.<sup>2440</sup> Another species of flame was termed zhivym, literally the "living fire". From olden times village inhabitants in many parts of Russia (Novgoroders especially), annually doused their hearths as a community, to extinguish their home-fires in readiness to receive newly consecrated fire.2441 The ceremonial generation of this much anticipated new fire, the zhivoi ogon', was attended by elders, eminent families, as well as village representatives.<sup>242</sup> It could not begin until every hearth in a settlement had been quenched.<sup>2442</sup> On this same day each year, unspecified menfolk briskly rotated a spoked wheel, or a wooden shaft, on a piece of wood using a length of rope.<sup>242</sup> In some parts of Europe a hangman's rope was recommended for this purpose.2443 The proceedings were conducted in absolute silence, the rite performed cleanly, and in the exact fashion.<sup>244</sup> As the ritual participants diligently went about their task, silent and solemn onlookers witnessed the emergence of flame from the wood.<sup>245</sup> In such a manner was born the zhivoi ogon' (literally "living fire"), which arose from the friction generated.245 They then set alight a dry wooden staff using the fresh fire, and ferried it to every home so they could re-ignite their hearths.<sup>245</sup> The inhabitants were admonished to ensure that this flame stayed alive until the same festival one year hence. According to Russian folklore, once

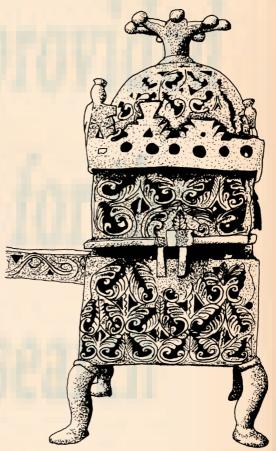




Fig 126.1. Brazier, Scandinavia Fig 126.2. Zoroastrian fire urn, India

ON ST NICHOLAS' DAY
BELIEVERS GATHERED IN
NOVGOROD, ALONG
MAGUS RIVER, TO
CELEBRATE THE ANNUAL
FIRE DOUSING CEREMONY

THE CHURCH ATTACKED
THIS PAN-EUROPEAN
CEREMONY AS HEATHEN
TO THE CORE

THE FIRE WHEEL ROTATES

FIRE IS BORN INTO THE WORLD

the *zhivoi ogon'* was placed in the hearth, allowing it to die out would bring certain misfortune on the entire household.<sup>2445</sup>The fire had to be guarded against defilement from impurities and rubbish.<sup>2446</sup> To feed it they placed leftover sour cream in the oven. Milk and water were also associated with the homefires, perhaps, like sour cream, as a bowl full of sustenance placed on a shelf inside the oven.<sup>2446</sup> Russian peasants always recited prayers during the morning fire feeding, which took place at dawn.<sup>2447</sup> So it was too for the Magian people. The Novgoroders, whose great city stood by the river *Volkhv* (ie; Magus River), greatly prized this flame; no doubt for its spiritual value, its pagan spiritual value. Without dallying villagers then lit bonfire in the street, one in the midst of the village, and yet others near the cow sheds and cow-trail.<sup>2447</sup> Locals later ran their cattle between them to provide protection against disease.<sup>2447</sup>

Such were the happenings that took place on the 6th of December, the festival of *Nikol'shchina* (St Nicholas' feast day), *Nikola Ugodnik*, a time of great rejoicing for the people.<sup>2447</sup> Families gathered together and celebrated this moment with three to four days of mead-drinking revelry.<sup>2447</sup> While it may have been performed under the auspices of a Christian saint, this was essentially a Magian pagan ceremonial observance. You might expect a solemnity of this kind to be confined to Russia. It is instead found right across the continent: Germany, Scotland, England, France, but nowhere more so than in Slavia and the Balkans.<sup>246</sup> Mediaeval Europe witnessed a dramatic rise in the popularity of these need fires, that is despite a resounding condemnation of the practice by the Catholic Church, who decried it as a *heathen rite*.<sup>246</sup> The custom proved so resilient that villagers persisted with it even until last century.<sup>246</sup> One cannot overstate the significance of the Church's enthusiastic attacks on the practice, when viewed against the pan-European nature of the uses to which the need-fire was put, or the days upon which it was made, and the manner of the fire's birth. In short, such evidence suggests the existence of an ancient pagan religion deeply rooted in the European psyche, which found itself unsuccessfully challenged by the prevailing Church authorities.

The use of a fire-wheel as a source of friction is a feature peculiar to Russia, Scotland, and indeed the Beltaine fires of the thought-to-be-extinct pagan Celtic druids. The Celtic bonfire ceremonies of Beltaine were lit in response to the increased activity of the black witches, who were at that time especially powerful, and much given to milk-stealing and vexing cattle.<sup>2450</sup> Since the druids are the oldest recorded group of Europeans known to have observed the wheel friction custom, one is tempted to associate the diffusion of need-fires with a druidic diaspora of some kind, that leapt onto the mainland, and migrated as far away as the Urals.<sup>2450</sup> Perhaps this took place after the Roman slaughter on Mona, with large segments of the druidic class escaping Britain, only to seek sanctuary in far away places. But on the contrary, it is far more likely to have been a ritual transported into pre-Roman Britain with druidic Magi, as they left their eastern roots and Galatian holy oak far behind. It therefore comes as little surprise that Russian and Celtic Magian observances (in Gaul and Briton), followed a similar, if not the same, format.

"The Scots term of Beltin the first Day of May, having its first rise from the custome practiced by the druids in the Isles, of extinguishing all the fires in the parish untile the tythes were paid; and upon payment of them, the fires were kindled in each family and never till then". 2451

#### Daily pragers at the fire temple

By drawing on the many points of similarity between Magianism and the rites of the *Volkhvy* Magi, we can deduce the following. After the ringing of bells, Svarog's fire was fed five times per day by the *Volkhvy* with sacred woods and other timber cut from the forests, amidst universal rejoicing, hymns and prayers of the *Gathus*. People stood about as the procession of woods was taken into the inner sanctuary by specially invested individuals. Prayer times (which the Magi called the Gah's) began at cockcrow, when the more pious pagans attended, and continued at prescribed times throughout the day until sunset. At nightfall began *Ahriman*'s domain, when the dead and deadly roamed about until dawn.

The prayer times were as follows.

Gah Havan6am-10amGah Rapithvin10am-3pmGah Uziren3pm-6pmGah Aiwisruthrima6pm-12pm

Gah Ushahin 12pm-6am

Evidence for Magian *gah* fire-vigils in heathen Russia is found in the Old Russian word *grano* ("verses"), which is linked to the Avestan *gar* ("praise" or "a hymn of praise"), and the Alanic *gaer* ("a cry" or "a sound"). <sup>2452</sup> *Grano* is also related to the Old Indian *grnite* ("he is singing"), which no doubt pertains to the recital of hymns. <sup>2452</sup> In addition to this the Old Russian *zhertva* ("sacrifice") is related to the Old Indian *gir* "praise, "reward" and the Avestan *gar*. <sup>2452</sup> This simply illustrates the common Indian and Iranian origins for the concept of hymns as a religious offering, and a continuous understanding of the notion that the word described a tradition of religious song, present even into pagan times. The Lithuanian *girti* and *giriu* ("to praise") is much closer to the Old Indian, which may or may not indicate they cleaved more greatly to vedic psalmody, in what was arguably the most staunchly pagan of all the European countries. If Vasmer's etymological reconstructions are complete, then such a series of correlations appears to be absent in the German, Scandinavian, English, or any of the Romance languages.

A different class of religious song is perceptible in the Russian *pet'* ("to sing") and *pesnya* ("a song"). <sup>2453</sup> These may have been connected with Greek pagan gnostic hymns (eg; to Apollo), or alternatively Byzantine Christian hymns.

## Pagan isols

In the ancient world, mankind carved holy images of spirits, divine beings and their ancestors. The practice first began during the stone-age when hunters whittled (from bone, wood and antler) magical effigies of deer, bears, pregnant women and the like, which are thought to have been able to cause a change in the fortunes of those who gave reverence to the image. The powers attributable to these first generations of idols lay in sympathetic magic.

Later idol crafting became a highly evolved science, surrounded by intricate ritualism. As mentioned the pagan priesthoods of antiquity held common views on pagan religiosity and ceremonial in quite a number of respects. The priests of the Egyptians, Chaldeans, Greeks, Romans and Medean Magi all used mutually similar, sacred and well guarded magical processes to craft idols. These were known as the telestic arts. By Greek reckoning the method appears to have originated in Babylonia-Chaldea.<sup>2454</sup> As you will soon read Christians and Jews had only a very rudimentary knowledge of the principles behind idol-worship. Based on their crude observations, the idolatry which they so vehemently rejected and condemned, entailed giving homage to stones, timber and demons. This is only partly correct. A Babylonian *Kudurru*-stone dating to the 13th Millennium BC clearly depicts Mesopotamian idols in the form of columns, or wooden posts with bulbous serpentine or anthropomorphic faces carved at the top. These were either engraved with the image of a god, or left unembellished but for inscribed spells.<sup>2455</sup> Images frequently included those of the divine sages, often dressed as animals. Carved posts were not always idols though. The erection of engraved pillars or stellae, was also practiced by Egyptians and Mesopotamians, to delimit territorial boundaries, and record resounding military victories for posterity.<sup>2456</sup>

### The telestic arts

In Alexandrian Egypt, the pagan priests taught that idols were linked with the soul of the god through the telestic arts, occult processes used during an idol's carving and consecration. From *Asclepius III:37* we know the telestic arts entailed the use of certain plants, gemstones, incenses and sacred utterances. To the classical mind, the soul of a god could not enter "the lower bodies"; things like gems, pieces of dead wood, or living things such as trees or people. This was because the celestial divinities were too lofty and etheric to defile themselves by residing in such a base condition. To this end, the telestic arts (devised by Egyptians or Chaldeans) prescribed that a *daemone* (a lower angel) or hero *obedient to the deity* was conjured into the idol, and from that day forth this being would act as the god's agent and earthly representative. The telestic arts served to bind this *daemone* or hero to the receptacle be it a stone or wooden image, and ensured its obedience to the god it was to serve. As Celsus Africanus explained; "Let anyone

LINGUISTIC EVIDENCE FOR MAGIAN PRAYER SESSIONS IN RUS'

THE IDOLS OF THE
ANCIENT WORLD WERE
MADE USING SPECIAL
RITES

BABYLONIAN IDOLS
TOOK THE FORM OF
CARVED POSTS

THE RITES WERE KNOWN AS THE TELESTIC ARTS

A DAEMONE WAS
INFUSED INTO THE IDOL,
SERVING AS A
MESSENGER FOR A
CELESTIAL GOD

inquire of the Egyptians, and he will find that everything, even to the most insignificant, is committed to the care of a certain demon". 2457

Tenth Century AD Muslim writers said much the same thing about them;

"Now these things are called sacred, which are made holy by the gods themselves, or their demons, being (as I may say) dedicated to us by the gods themselves. By this account we call demons holy, because in them God dwells, whose name they are often said to hear." ... and ...

"there are also sacred rites and holy observations, which are made for the reverencing of the gods, and religion, viz. devout gestures, genuflexions, uncoverings of the head, washings, sprinklings of holy water, perfumes, exterior expiations, humble processions, and exterior ornaments for divine praises, as musical harmony, burning of wax candles and lights, ringing of bells, the adorning of temples, altars and images, in all which there is required a supreme and special reverence and comeliness; wherefore they are used for these things, the most excellent, most beautiful and precious things, as gold, silver, precious stones, and such like: which reverences and exterior rites are as it were lessons and invitations to spiritual sacred things, for the obtaining the bounty of the gods". 2458

PERFUMES, HOLY WATER, KNEELING, BELL-RINGING, CANDLES AND PRECIOUS METALS AND STONES WERE REQUIRED TO PERFORM THE RITUALS

THE DAEMONE FORMED A
BRIDGE BETWEEN THIS
WORLD AND THE LANDS
OF THE GODS

IDOLS ENABLED PAGANS
TO MAKE CONTACT WITH
THEIR GODS

IDOLS HAD THEIR OWN NAMES

An idol was therefore only a representation of the deity, mystically linked to the god, a sort of front door step permitting divine worship and the divinity's direct presence, but through the mediation of a *daemone*, the lowest form of spiritual essence, which alone was capable of entering into inanimate lower bodies. At no stage did they see an idol was the god itself, something the *Old Testament* misrepresents. As a part of the telestic rite each idol (ie; resident *daemone* or hero) received its own name, by which the God recognised it, and to which the *daemone* or hero responded upon hearing its mere utterance, *but only if the devotee was holy*. Thus, the same god could be known by many names, depending on how many idols were consecrated to it. Idols were said to have little trouble bestowing favours on behalf of the god who they represented, but only when prayed to, given offerings or serenaded by music and incense.

The task of unravelling the connections between similar and dissimilar names for gods in pagan Eastern Europe becomes even more convoluted once you realise that (according to traditional Chaldean teachings about idols) any given god might have a number of effigies on earth dedicated to it, with each idol of the God known by its own separate name. Divine worship was therefore offered to a specific god via the adoration of variously-named idols. Can we be so sure, that differing names for pagan gods which have survived down to the present day do not represent different gods (which many no doubt are), but simply regional names for an idol venerated in a specific locality. For example among the Slavs and Balts the God of Thunder was known by various names such as Perkunas, Perkuons, Pargnus, Perun and Proven. Were these merely dialectal variations, or are we looking at evidence that there were five main idols dedicated to one and the same god, with each idol possessing its own personal daemone, with its own personal name?

The following range of idols (found mostly in Britain, Gaul, Germany the Balkans) conform to a Pan-European format, with the planets Mars, Jupiter and Mercury augmented by a second name, peculiar to a certain locality. They were therefore gods of place, governing a locality assigned to them by the supreme god. In Chaldean theology the life force of each planet took on human flesh each and every generation in the guise of certain priveleged Chaldean headmen and women (witches and wizards). When they died an idol was fashioned and consecrated in their honour, receiving their genius or soul after they passed away, in the same way that daemones might be fixed to an idol through the telestic art or idol craftsmanship. One also notes the existence of female matron goddesses and Hercules (witches and heroes respectively).

Apollo Atepomarus (Gaul), Apollo Belenus (Britain), Apollo Cunomaglus (Britain) Apollo Grannus (Britain) Apollo Grannus Mogounos (Germany), Apollo Toutiorix (Germany), Apollo Vindonnus (Gaul) Apollo Virotutis (Gaul) Hercules Illunus (Gaul), Hercules Magusanus (Gaul), Hercules Saegon (Britain)

Jupiter Brixianus (Italy), Jupiter Cernenus (Britain), Jupiter Optimus Maximus Tanarus (of Gaulish origin, found in England), Jupiter Parthinus (Balkans), Jupiter Poeninus (Germany), Jupiter Taranis (Britain), Jupiter Uxellinus (Germany)

Mars Alator (Britain), Mars Albiorix (Gaul), Mars Barrex (Britain), Mars Belatucadrus (Britain), Mars Braciaca (Britain), Mars Caturix (Britain), Mars Cocidius (Britain), Mars Condatis (Britain), Mars Corotiacus (Britain) Mars Lenumius (Britain), Mars Loucietius (Britain), Mars Nodens (Britain), Mars Loucetius (Germany), Mars Mediocus (Britain), Mars Mullo (Gaul), Mars Ocelus (Britain), Mars Olloudius (Britain), Mars Rigas (Britain), Mars Rigisamus (Britain), Mars Rigonemetis (Britain), Mars Rudianus (Gaul), Mars Segomo (Gaul), Mars Sertrius (Germany), Mars Thincsus (Britain), Mars Vorocius (Gaul).

Matres (Western Europe), Matres Comedovae (Gaul), Matres Domesticae (Britain), Matres Griselicae (Gaul), Matres Nemauiscae (Gaul), Matronae Alhiahenae (Germany), Matronae Andrusteihae (Germany), Matronae Audrinehae (Germany), Matronae Aufaniae (Germany), Matronae Axsinginehae (Germany)

Matronae Udravarinehae (Germany), Matronae Vacallinehae (Germany), Matronae Vallabneihae (Germany)

Mercury Artaios (Gaul), Mercury Arvernus (Gaul), Mercury Cissonius (Gaul and Germany), Mercury Gebrnius (Germany), Mercury Moccus (Gaul)

Silvanus Cocidius (England), Silvanus Maglae (Pannonia), Silvanus Poininus (Roman Bulgaria)

In antiquity, the Egyptians, Greeks, Romans, Indians, Medeans, Assyrians, Chaldeans and Babylonians had highly developed idolatry, and were eminently skilled in the fashioning of idols. Although the Rus' were said to had been consummate artisans when using a wood medium, it is unfortunate that the only major surviving examples of their idols are often very crude. The crafting of fairly simple images was also evident among the Celts, whose idols resemble those of the Russes in many respects. Nonetheless the more elaborate Slav idols were most likely torn down and destroyed during the conversion, leaving only petty idols remaining. Since the Slavs had inherited Chaldean magical rites,<sup>2461</sup> there might have been a factual link between the *telestic arts* of the classic civilisations and the origins of the idol-craft employed by *Volkhvy*.

In Rus', idols were normally crafted from the trunks of grove trees by *Volkhvy* suitably skilled in idol-craft. <sup>2462</sup> In areas where slash and burn agriculture was practiced, Slavic idols were normally hewn from stone to prevent the "scandalous" destruction of their deity's image during burn-offs. More often than not Balto-Slavic idols were representations of divine beings, Magi or heroes, something which leads one to believe that they knew the telestic arts. We have even greater cause to think this because according to the Arabs, their idols were inlaid with finely cut gems, especially in the eye cavities, since their gleaming facets were believed to be a window into the world, emitting glamours from the lands of the gods. From depressions left in the pupils of some Celtic idols, and things like the Gundestrup cauldron (which turned out to be Scythian and not Celtic), it is fairly clear that the Celts and Scythians also employed glass or gem-eyes for some images. <sup>2463</sup> Even so, Slavic stone *kumiry* (a specific type of idol) were of mixed quality, and in no way reached the pinnacle of Egyptian, Babylonian or Indian craftsmanship, whose artisans gave their idols such life-like appearances.

Andian idols

One can infer from Mediaeval Church sources and archeological specimens, that Celtic and Slavic idols resembled those of the Hindus (see p. 54). *Agni Purana* <sup>2464</sup> provides fairly precise descriptions of how to make, handle and consecrate idols. Indian idol-fabrication rituals were fundamentally different from the telestic arts, for they resulted in the direct presence of the god, rather than a *daemone*-underling who merely acted as a god's representative (as was the case in Chaldeanism and pagan gnosticism). Since we don't have eyewitness accounts of European pagan priests in the act of making idols, we cannot confirm that the following rites were used in the manufacture of Slavic poly-cephalic and many-armed *Daeva* gods.

HINDU TEXTS INFORM US HOW ARYAN IDOLS WERE MADE THE CRAFTSMAN STARTS
CHISELLING

GIFTS GIVEN TO THE IDOL

CHECKED FOR DEFECTS

THE IDOL IS CROWNED

ANNOINTED WITH BUTTER

GARLANDS

THE BRAHMIN CALLED
THE GOD'S
CONSCIOUSNESS INTO THE
IDOL

THE IDOL HAD TO BE CARED FOR

IDOLS WERE FED, AND
WENT TO BED AS NORMAL
PEOPLE DO

WHEN AN IDOL GREW
TOO OLD IT WAS THROWN
INTO A BODY OF WATER

NERTHUS WAS DRIVEN
ABOUT IN A CHARIOT

MEAT OFFERINGS SLUNG AROUND THE NECK OF IDOLS IN THANKSGIVING With silk fastened around his arm, a craftsman set to work making an idol, in a shed specially constructed for the purpose. Other sculptors might aid him in this task, as the idol's future guardians watched on, playing music all the while. A string of mustard seeds was tied to the idol's arm as a special incantation was recited. With a blessed chisel in hand the artist delicately, and with all reverence, carved the idol's features to the best of his ability. 2464

Once this work was completed the artisan and the assembled group of worshippers payed their utmost respects to the image, housing it in a special pavilion, bathing it, and dressing it.<sup>2464</sup> Bowing low in obeisance, they bestowed upon their new lord the gift of a cow.<sup>2464</sup>

Next they prayed there were no defects in the effigy's construction and prepared to bring it to life.<sup>2464</sup> Sequentially the priest opened the idol's eyes with a sacred utterance and an anointing, as butter, flowers and mustard were surrendered at its feet.<sup>2464</sup> The idol was crowned with grass.

The priest liberally bathed the image in butter, to the tune of hymns, then sealed the image by caking flour onto its surface. A short while thereafter the gluey paste was scrubbed away with the aid of hot water.<sup>264</sup> It underwent purificatory ablutions, washed in a river, a holy precinct, in a water source wherein gems had been placed, and with streams of water from consecrated pitchers. Steaming hot water completed the ablutions.<sup>265</sup>The surface of the damp image was then dried with a powder comprised of five different species of soil. Once dusted off, the washings continued.<sup>2464</sup>Firstly herbs were boiled up, and the watery tincture poured on the idol, followed by an anointing with various dairy products, and water laced with fruit juices.<sup>2464</sup>Even more incantations were uttered, and precious perfumes smeared on the steadily more divine image.<sup>2464</sup>Garlands were draped around its neck, as were herbs and a holy string.<sup>2464</sup>With the utterance of the requisite mantras, its head was bathed in incense.<sup>2464</sup>

Next the Brahmin entered into a meditative state, drawing the god's consciousness down from the ether. Using the power of his will, the Brahmin imprinted parts of the celestial being's form and mind onto the idol.<sup>2464</sup> Sequentially he brought to life the god's arms, mind, heart, olfactory senses, legs and genitalia by writing the required hymns on the god's body parts, both physically and mentally.<sup>2464</sup>

All this having been done, the idol became a physical embodiment of the god, the divinity itself at one with the effigy. Appropriate household goods were then supplied to the god, for its earthly needs. These goods were of necessity used by its custodians, who performed every menial task for the idol, and gave homage at all times.

Indian idols had their own daily routine; eating, drinking and sleeping. When an idol's guardians wished to put it to bed, they sang the *ato deva* hymn.<sup>2464</sup> *Agni Purana* also relates that images were taken to the river for a ritual bath, mounted upon a vehicle, and there worshiped atop a river-side wooden platform or pier against a background of music and hymns. At the end of the day's proceedings, the idol returned home once again, to its place of rest in the temple, to its bed.

When an idol began to look jaded, worn out with the lapsing of ages those of wood were incinerated. Old stone idols were treated somewhat differently. Their cloth-draped form was driven to a coastal area on a wheeled vehicle, and plunged into the depths of a water body, preferably the sea, to the sound of music. On that day the old effigy was laid to rest, and a new one consecrated and raised.<sup>2464</sup>

These features call to mind Tacitus' references to the Germanic Goddess Nerthus; "They believe that she (the Earth Mother Nerthus) takes part in human affairs, riding in a chariot among her people. On an island of the sea stands an inviolate grove, in which, veiled with a cloth, is a chariot that none but the priest may touch". He (perhaps meaning the idol of Nerthus) is paraded about the countryside on the chariot to share in the festivities that took place throughout many parts of heathen Germany. Upon cessation of the gaiety "the chariot, the vestments, and (believe it if you will) the goddess herself, are cleansed in a secluded lake". Following this the goddess and the chariot are returned to the grove in which her presence (and most likely idol) dwelled.

As you will recall from the beginning of this chapter, Slavic idols were also put to bed in elaborately constructed and decorated towers and purple-bedecked temples, they were dressed, and indeed covered with inscriptions (perhaps written mantras or power words).

Herbertus' account of a Prussian grove mentions the presence of an idol coated with a thick layer of bitumen (a

substance derived from crude oil).<sup>2466</sup> The closest parallel to this can be found in Ancient Egypt, where the idols of demons were habitually dressed in tar.<sup>2467</sup> Bearing in mind that an unknown number of pagan Prussians also worshiped the Graeco-Egyptian pagan gnostic god of healing Asclepius<sup>2468</sup> (under the name Asceutus), the link need not be that tenuous.

The Eastern Finns kept a chest containing carved effigies of their ancestors in their holy *Lud* or *Kuala* cabins. This might have an Egyptian parallel, though whether there is a connection is uncertain, or even unlikely. You see it was the custom in Egypt that each generation an idol should be made, and kept by the priests. In this way they knew how many generations had lived there.<sup>2469</sup>

The idol sanctuary which the Russes of the Upper Volga worshiped at consisted of a mound upon which was raised a post with the face of a god chiselled into it. This god was surrounded by a series of smaller idols who were allegedly the issue of that same god. Whether or not these were really ancestor idols is difficult to say. Another translation makes the smaller idols the daughters and wives of the main idol.<sup>2470</sup>

To reward these idols for their gifts and support, a Russlander gave them the meat of slaughtered cattle and sheep, which he deliberately hung around the necks of the idols. The worshippers watched on as dogs entered into the sanctuary, and converged on the meat offerings which they eagerly devoured. So it would seem that a hopeful querist or thankful worshipper was assured that a god was well pleased if dogs ate their gifts to the idols. We know this because the visibly happy Rus merchant went on to exclaim "he (the god) has consumed my gifts". Therefore it would be proper to say that the god of these Rus' merchants was either personified as a dog, or that dogs merely acted as agents or familiars of the god, and their mouths were as the mouth of the god itself, who truly ate the sacrifices offered to it.<sup>2471</sup>

For what its worth, Norse carved wooden posts provide exceptional parallels with idols made in ancient Babylon

or Medea in the Achaemenid period. On the balance of probability these idols wree fashioned by Magians using the telestic arts. One Russian word for an idol was *stod* (masculine) or *stoda* (feminine), which had the additional meaning of "a god" or "a goddess". Linguists believe it came from the Old Scandinavian *stod* ("a post", or "a column"), though there the *stod* has lost its original religious meaning. By implication Scandinavian pagan idolatry was found in Russia too, and what is more, their idols were in the form of carved posts. Archeological and historical sources confirm that this was frequently the case.

Consider the Norse carved posts (figs 128.1 and 128.4) which were found at the Oseburg grave site. Commentators normally interpret them as prow ornamentation for longships, perhaps even cult objects, since a number of them were interred at the aforementioned site. However I believe they were ideas and in particular Magian efficies depicting lions. Firstly they bear a stark recomblance to Babylonia

idols, and in particular Magian effigies depicting lions. Firstly they bear a stark resemblance to Babylonian (fig 128.5), Persian (fig 128.6) and Scythian lions(fig 128.2, 128.3).

Stylistically speaking Medean renditions of the lion were tamed somewhat around the 4th Century BC.<sup>2473</sup> With their ferocious, menacing aspect stripped away they looked more like a common house cat, though they still retained their leonine features.<sup>2473</sup> Medean craftsmen often portrayed canine and avian predators resting on the backs of ibex and feline beasts which featured on their socketed metal standards.<sup>2474</sup> These varied images were often intertwined with great skill, creating an aesthetic hybrid anthropomorphic image.<sup>2474</sup> One of the Oseburg "lion-posts" (see fig 128.4) also had a bird on its back, pleasingly integrated with the interlaced reliefs adorning the neck and head region.

Norse idols might normally be kept in a barn temple. In *St Olav's Saga* pagans related the following details about their idol of Thor, which they kept on a certain farm, and which received hundreds of willing visitors.

"we have a god who can be seen every day, although he (Thor's idol) is not out today, because the weather is wet, and he will appear to thee terrible and very grand, and I expect that fear will mix with your very blood when he comes into the Thing". "he bore the likeness of Thor; had a hammer in his hand; was of great size, but hollow within; and had a high stand, upon which he stood when he was out. Neither gold nor silver are wanting about him, and every day he receives four cakes of bread, besides meat". 2475



Fig 127.1. Benign
Egyptian demon idol c.
1200 BC. The visible
blackening was due to a
bitumen coating, which
was plastered over the
wooden effigy.

A DOG WAS REQUIRED TO EAT THE OFFERING



Fig 127.2 and 127.3. Ornamental lions from Persepolis, the ancient capital of Persia.





Fig 128. 1. An intricately sculptured post from

Oseburg. If it was an idol, then it was at least feline,

but more likely leonine. If it was a lion, is it not strange that people living in Scandinavia chose to carve lions in preference to other known beasts?

Fig 128. 2 and Fig 128. 3. Scythian lions sculpted from wood and covered with gold leafing.

Fig 128. 4. Another of the Oseburg posts.

Fig 128. 5. Babylonian demon idol, 6th-7th C. BC.

Fig 128. 6. The face of a lion from an Achaemenid Persian sword pommel.

Fig 128. 7. A carved lion which guards the doorway at Vinje Church, Norway, 1200 AD.

Fig 128. 8. A T'ang dynasty Chinese ceramic lion.

Fig 128. 9. Feline viking burial post from Oseburg. Note the similarity between it and the Babylonian lion-headed demon (Fig 128. 5).

Fig 128. 10. A Hittite lion-guardian carved in stone, 1,000 BC.

Fig 128.11. Lion-shaped table leg from a Scythian tomb.

Fig 128. 12. Aryan Kassite demon engraving from Babylon 1600-1100 BC.

# The Sorbiober Sistory of Europe - The Chronicles and Testament of the Argan

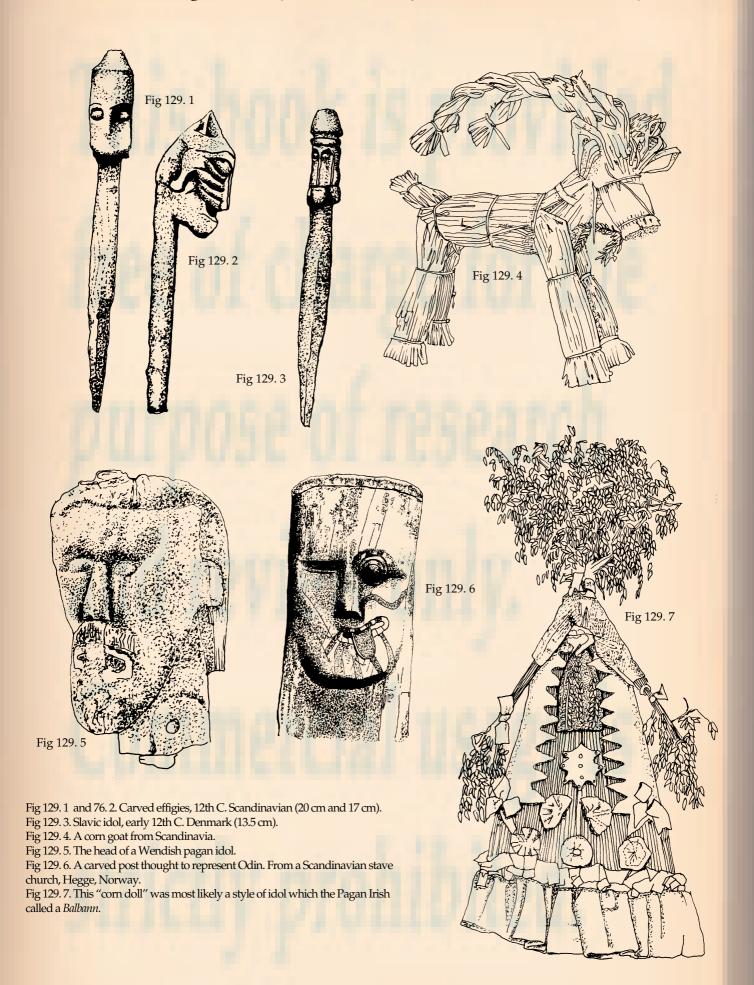






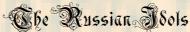
Fig 130. The mediaeval Balkan stecci monument (above, lower) is decorated in a manner reminiscent of Babylonian Kudduru stones, or the Carthaginian stone (top);

IRANIAN GODS
WORSHIPPED AT KIEV

In the eastern world idols were often carried about on wagon-like vehicles. According to Al-Nadim's sources Indian sun-worshippers gave worship to an idol of the sun (in human form) that drove along in a horse-drawn vehicle. It had its own personal servants, money, land holdings, and was constantly serenaded by music, and cared for as one might a living being of high status.<sup>2476</sup>

Indian moon-worshippers had their blacksmiths fabricate idol-vehicles too, albeit duck-drawn.<sup>2476</sup> This is almost an exact description of a metal contraption found in the Balkans, dating to the Bronze Age, long before Alexander's invasion of India.

In 11th Century Norway the pagans had a similar observance, for Thor's idol was mounted on wheels. Dragging his carriage along signified a pious act of service towards Thor.



Our best information on the Rus' idols comes from the *Primary Chronicle*, a strange little episode that on face value leaves one with the distinct impression that the Rus' idols were the brainchild of Khagan Vladimir. While it is fairly strange that no other mention of indigenous idols was made for the pre-980AD period, what information the *Primary Chronicle* does tell us is very revealing; a solitary entry which unveils the true identities of the heathen gods worshiped by the Kievan Rus' State c.980 AD. We took a look at the "multi-national" pantheon of *Kapishche* idols raised by Vladimir (the Rus' Slav Khagan with the *Bulgar* name) in the year 980 AD on p. 152. They were predominantly Iranian gods plus a *Daeva*. Some had simply been assigned another name, and retained their other attributes and patronages, whilst others kept their original Iranian titles. Demon idols are entirely absent from the royal line-up. That is not to say they were unknown, simply deprived of state worship. The names of certain Iranian archdemons found in Magian scripture have been amply preserved in Russian folklore.

If the names of these Slavic gods are traceable linguistically to Iran and Central Asia, it would not be improper to suggest that Iranian religious thought was important during the formative stages of pagan Slav religion, and considering a plethora of anecdotal evidence, that many Slav pagans were practicing Magians. To illustrate this point, if Russian idols had names of Zulu provenance you could educe with some conviction that there were Zulu influences, particularly if there were also apparent continuities of Zulu culture in Slavia, which accompanied the linguistic survivals. Obviously such an eventuality is improbable. But just one look at a map shows how close Russia is to Persia and the Caucuses. The pagan Slavs and Russes are, predictably, known to have travelled to these parts during the Middle Ages, for business, war, and other matters. These Kievan idols without question belonged to people who were Magian. Unless they were already being worshiped by Magi in Rus' for some time prior to Vladimir', they most likely belonged to newly-arriving pagan Silver Bulgar Magi migrating to the Balkans, a people who we definitively know were Magian on account of Arab testimonies and through the analysis of elements of their surviving religious architecture.

Moreover, since Orthodox Zoroastrians did not fashion idols, these particular Rus' Magians evidently belonged to an earlier wave of Zurvanites, since Vladimir's pantheon incorporated the veneration of *Ahuras* and the *Daeva* Indra.

I have focussed upon the Bulgar origin of these effigies mainly because certain Bulgars were deemed to be Magian, they did migrate from the Caucuses and Islamicised Silver Bulgaria moving west and south-west, and their temple designs were so to speak Sassanian in nature.

The *Old Testament* provides numerous Jewish accounts of the way Babylonians behaved towards their idols. The descriptions are for the most part only crude and fairly straight forward observations of idol crafting and idolatry, that do not seek to explain the philosophical basis that lay behind them. For instance *Isaiah 46: 1-2* mentions that the Chaldean idols of *Bel* and *Nebo* (in Russian the word Nebo means "the sky"), among others, were loaded onto donkeys to be taken away following the fall of Babylon. What this shows is all perfectly understandable, the actions of the Babylonians in attempting to save their idols from harm and destruction.

In the 10th Century AD Al-Nadim described the Chaldeans of his day (the same sort of priests that served the

idols of ancient Babylon) moving their idols about on barges when they needed to transport them.<sup>2477</sup>

Al-Masudi described the arrival of a four-armed golden Aryan *Daeva* idol at Baghdad, brought all the way from India. As a result of the Muslim holy wars in India this idol called *Shugl* (together with a number of other smaller effigies) was taken back to the heart of the Caliphate as booty, and immediately diverted to a police station upon arrival, and one might suspect, impounded.<sup>2478</sup> What this shows is that idol-worshippers are likely to have taken their idols with them when forced to leave their homeland, whether by ship or by wheeled vehicle.

While the Bulgar scenario is, to my mind, the most likely reason for the late raising of the idols in Kiev, we should ask the question; if they were imported from elsewhere, where else could they had come from? Here are some options;

- 1. The idols were withdrawn back to Kiev from Black Bulgaria as it became more and more Christianised.
- 2. The idols were brought into Rus' by fugitive Western Slavs (Poles), whose country had only recently converted to Christianity (966 AD).
- 3. The idols were brought to Rus' by Vladimir sometime following his overseas stay in Scandinavia while trying to muster a Norse army to deploy in the civil war against his brothers. Under this option some or all of these idols would have originated in Scandinavia, or even Ireland. But if this were the case where was Odin? Freyr? Thor? While it is possible that some of these gods could conceivably be discretely tucked away within the Russian Pantheon, disguised by Slavicised titles, it should be noted that they traditionally kept their own names when worshiped by Scandinavian colonists in Western Europe and the British Isles. In these locations there are many place names which have names traceable to Norse gods. Even so there is a mounting case that an undetermined number of Norsemen were Magians, especially among those living in Dublin.
- 4. The Rus' idols belonged to Paulician heretics who had fled into Rus' from Asia Minor, or to some of the 200,000 Paulicians who might have migrated north into Russia and the Ukraine after their forced resettlement in the Balkans under John Zimesces. In his *Fields of Gold* Al-Masudi recorded that the faith of the Paulicians was an open blend of Christianity and Magianism, something which corroborates the account supplied by John IV, a former leader of the Armenian Church. The nature of the pagan Rus' "pantheon" fits neatly into this category.
- 5. The idols were brought there by Zoroastrians fleeing the failed 930 AD uprising in the Middle East.

Earlier in the book I posed the question as to where the primary idols (kapishche) may have been situated prior to Vladimir bringing them to Kiev and Novgorod. It is also plausible that Vladimir's pantheon was artificially created as a goodwill gesture toward the various tribes now offering him their allegiance. Did he, for example, recommend a pooling of the tribal Kapishche (patron gods) at Kiev, as a sign of the federated nature of the early Rus' state? Such a manoeuvre would conform to Aryan practice, for the Agni Purana recommends that victorious kings incorporate rather than suppress local gods in captured areas. At the very least, Vladimir's choice of divinities was a political statement. Under his rule, the Kievans were to pay homage to Iranian gods, the gods of state.

Unfortunately we have no historical accounts of wheeled-idols in Russia, so once again linguistics must come to the rescue. Earlier you read of Rouen's olden name (*Rotomagus* ie; "a wheeled-Magus"), and the body of a Celtic prince laying in state on a wheeled couch, wearing a white pointed hat. From this we might guess that idols of the Magi, or even their inert bodies, where transported about on wheeled vehicles, if only for ceremonial purposes. Hence the concept of "a wheeled-Magus". In the Old Russian the words *kolimog* and *kolimag* meant "a tent". Other related words such as the Belorussian *kalamazhka*, the Old Czech *kolimah* or the Old Polish *kolimaga* all meant "a horse-drawn wagon". In the Ukrainian we discover that *kolimaga* meant "a freight wagon" whereas *kolimag* meant "a tent". 2479 Since there is a sound connection between tents and wagons, the tents described were probably of the mobile variety, normally mounted on the back of the vehicle.

Perhaps a wheeled-Magus was simply a wandering Magus (or group of them) deputised to visit remote settlements in their wheeled wagons. Since *kolimags* were apparently affiliated with the word *khram* "a temple", it is exceedingly likely that the wagons in question were sometimes mobile holy fires, or idol houses that the widely-

THEIR CULT WAS
EVIDENTLY STARTED BY
MAGIAN PERSIAN
EXILES

THESE MAGIANS ARE
LIKELY TO HAVE BEEN
DUALISTIC ZURVANITES

WERE THEY BULGAR IDOLS?

WERE THEY WENDISH?

WERE THEY FROM SCANDINAVIA?

DID THEY BELONG TO PAULICIAN, MAGIAN-CHRISTIAN HERETICS?

VLADIMIR'S CHOICE OF IDOLS WAS A POLITICAL AND RELIGIOUS STATEMENT dispersed country folk visited, whenever Magus wizards visited their area for certain festivals. They also served as transport for fire during resettlement.

One linguist has even suggested that these words are collectively related to the Old Turkic *kulungu* ("a small boat"). <sup>2479</sup> If it is then it might describe a wheeled boat, sometimes used for the amphibious transportation of religious objects and dignitaries. Earlier in this book you witnessed Russian wind cars. In the early 1100's, the *Gesta Abbatum Trudonensium* reported the manufacture of a wheeled-ship near Aachen (Belgium). It was subsequently moved to Maesdricht to be fitted with sail and mast, hauled overland by weavers. Beyond there the procession visited a number of settlements along the way to Trond, where the Chronicle's author got his first glimpse of them. <sup>2480</sup> The abbot there must have sensed there was something untoward about the whole affair, and his reception for them was most unflattering. Other citizens of Trond thought differently, especially the ladies that rushed to the two-week-long night-time ceremonies conducted around it. <sup>2480</sup> On account of the partial nudity, rejoicing and revelry taking place there, a great many (supporters of the abbot) wanted the land-ship burned, but other activists turned out to protest against such designs. Escaping the controversy, the vessel set forth yet again, but was refused entry to Louvain. <sup>2480</sup> After that the Chronicler made no further mention of its ultimate fate.

In another isolated incident a 12th Century German Catholic priest saw a crowd of pagans (in festive spirits) near Cologne, clustering around a wheel-mounted, boat-like vehicle which he believed was carrying a devil (idol).<sup>2481</sup> Nobody knows where the landship finally ended up. Nor do we know who built it.

These two separate testimonies suggest that pagans in 12th Century Germany and Belgium knew how to make wheeled-boats; and what is more, the Church was none too happy about them. Perhaps the rejoicing associated with these craft might have been a celebration of the 907 AD victory over Constantinople. This is only speculation, but for argument's sake the Romans once encountered Celts celebrating an important military victory that transpired several hundred years earlier. Perhaps it was a religious occasion, the attendees drawn to cult idols or well-placed pagan dignitaries on board the craft. When all the evidence is tallied though, there is obviously more substance to the *Primary Chronicle's* wheeled-ship account than first meets the eye.

The Magyars supposedly lent their name to the term *mazhara*, which was used by the Crimean Tatars when referring to their mobile homes, which were covered, four-wheeled wagons.<sup>2492</sup> I am unaware if this is the original meaning of Magyar in the Hungarian.

Based on the aforementioned meanings I believe *kolimag* originated from an agglutination of the words *kolo* ("wheel")- *mag* ("a sorcerer" or "a Magus"). As with Rotomagus, *kolimag* probably originally meant "a Magus on wheels". It should be noted linguists do not believe that *kolo*-formed the root of *kolimag*.

We are extremely unlucky that no copies of Masudi's *Historical Annals* have survived because it contained so much information on the pagan Slavs that Masudi mentions in *The Meadows of Gold* that he need not say another word about them. Perhaps Masudi made further reference to the land ships, but we will never know for sure unless we find a copy somewhere or other. Despite the fact that *the Primary Chronicle* is the only surviving source in which a full account of the wheeled-ship assault is recorded, other forms of available evidence tend to add weight to a story which might otherwise seem like a fairy story. Therefore, the non-existence of a corroborative written account should in no way be viewed as proof that a given event did not occur. And let's face it, if there was ever an era in which information went missing, the Middle Ages was it. In this book I discuss the factors which led to the emergence of so many books dedicated to the ancient sciences and the occult, and the subsequent destruction of these "forbidden books" in blazing pyres at the hand of Church authorities. And in the Byzantine east, in one of the Anatolian provinces, Al-Nadim relates that a colleague of his was personally shown through a repository for ancient manuscripts which had been housed in a subterranean vault, built in antiquity from marble, and whose massive iron doors were kept sealed by the very same Byzantine authorities who kept its precise location a closely guarded secret. These books did exist, but now they don't, or are they still awaiting discovery?

The *Primary Chronicle* mentions nothing of pagan idols in Rus' prior to those raised by Vladimir. But the pagan Kievans certainly had them, and there are several good reasons for this. Firstly, Bulgar and western Slavic temples have been excavated, built in the pre-980AD period, which were modelled on Iranian temples, with a large central tower to house the sacred fire and largish idols.

**IDOLS IN WHEELED SHIPS** 

HERETICS SUPPOSEDLY
GATHERED AT COLOGNE

Secondly philology supports the existence of Magian cult sites in Slavia, including those for the adoration of royals, such as were formerly known in in the pre-Sassanian era. Most of them were converted into fire shrines during the Orthodox Zoroastrian reformation, by Karter's command. As the Orthodox Zoroastrian Sassanians expanded their boundaries into regions formerly part of the Parthian and Achaemenid Empires, they frequently encountered idol and fire shrines that had been continuously maintained throughout that period by adherents of Parthian and Achaemenid religious observances.<sup>285</sup>

Jewish writings clarify certain aspects of the royal cults associated with paganism throughout the eastern parts. The Talmudic TRACT ABUDA ZARA chapter IV. MISHNA VI stipulates heathens maintained altars for living kings, but erected an idol dedicated to the monarch only after the king died. The royal effigy was traditionally placed on these altars, formerly used in connection with the king's ritual ceremonies.<sup>2854</sup>

Thirdly, the pagan Slavs really loved their idols, and thought nothing of offering animal and human victims to them in worshipful homage. The Russes are unlikely to have fostered these measures if the effigies were alien to their belief system, or thrust upon them against their will. Obviously these idols were of considerable religious significance to the multitudes. Thirdly, from *The Primary Chronicle, The Life of Avraamij of Smolensk*, and the *Lesson on the Life of Boris and Gleb*, we know the Slavs were far from eager to relinquish their idols, or see them torn down. The Arkona idol (toppled by Christian Danes), for example, was guarded by 300 horsemen, a sign of the value attached to its protection. Moreover the Kievans wept bitterly as they chased after the idols which Vladimir had cast down into the river. Not the kind of devotion you would expect a mere nine years later if their prince had forced his alien idols upon them. Without question, Khagan Vladimir's idols were not the first Magian idols the Kievans had ever seen. Moreover it is highly unlikely they sacrificed their children to them if they were held in little regard! We are thus left with the Chroniclers view that the Slavs were a people drunk and deluded with a love of idols. So my guess is the Kievans were not unfamiliar with Vladimir's smorgasbord of Iranian and Aryan gods.

## The hierarchy of idols

There were three basic classes of idols in Slavia.<sup>2485</sup>

1 Kapishche A Kapischche or Kap' was the primary idol of a god.

2 Kumir Kumiry were second or subsequent idols, of reasonable importance. Sometimes these include effigies of Volkhvy and heroic cultural figures of antiquity.

3 Bolvan Bolvan or Bovvan were interchangeable terms for a Kumir, but I use it to designate small effigies or statuettes.

Linguistics provides supplementary information about these idols;

#### Bolvan

Bolvan, or variants of it can be found in Old Russian, Ukrainian, Belorussian, Middle Bulgarian, Serbo-Croat, Slovenian, Czech, Polish, Latvian and Lithuanian. These were blvan (Old Russian: Idol), balvan (Serbo-Croat: "an idol" or "beam"), balvan or bolvan (Slovenian: "an idol", or "a sizeable chunk or block", or "a log"), balvan (Czech: "a large chunk or block" or "lump"). \*\*In Belorussian balvan (a word cognate with other Slavic words meaning "an idol") means "a wooden post near the corner of the stove". \*\*In Belorussian balvan (a word cognate with other Slavic words meaning "an idol") means "a wooden post near the corner of the stove". \*\*In Belorussian balvan (a word cognate with other Slavic words meaning "an idol") means "a wooden post near the corner of the stove". \*\*In Belorussian balvan (a word cognate with other Slavic words meaning "an idol") means "a wooden post near the corner of the stove". \*\*In Belorussian balvan (a word cognate with other Slavic words meaning "an idol") means "a wooden post near the corner of the stove". \*\*In Belorussian balvan (a word cognate with other Slavic words meaning "an idol") means "a wooden post near the corner of the stove". \*\*In Belorussian balvan (a word cognate with other Slavic words meaning "an idol") means "a wooden post near the corner of the stove". \*\*In Belorussian balvan (a word cognate with other Slavic words meaning "an idol") means "a wooden post near the corner of the stove". \*\*In Belorussian balvan (a word cognate with other Slavic words meaning "an idol") means "a wooden post near the corner of the stove". \*\*In Belorussian balvan (a word cognate with other Slavic words meaning "a logic words meaning "a lo



Fig 131.1. A witch post, Yorkshire, England. Fig 131.2. Slavic idol found at Starya Ladoga, Northern Russia, 10th Century (almost 30 cm high).



THE PAGAN RUSSES
LOVED THEIR IDOLS
DEARLY

Norse and Saxon Carved posts

CERTAIN TREES WERE
CARVED WITH RELIGIOUS
IMAGES

SOME IDOLS WERE MADE FROM STRAW

RENOWNED WAR HEROES

THE TERM BOLVAN IS
DERIVED FROM THE
PERSIAN WORD
PAHLIVAN, MEANING A
HERO OR WARRIOR

post reveals that the top of it bears the image of a crudely carved face; an unmistakable clue these peasants had a wooden idol standing watch over the hearth to stop witches destroying the home hearth fire, which as explained was a task eagerly pursued by warlocks and their ilk. Therefore English and Belorussians probably had similar customs when it came to the positioning of idols in the home.

As unbelieveable as it may seem, a carved post, if correctly re-planted, might, under special circumstances, regenerate a new root system and revert back into living trees. Pagans carved pictures or words into timber idolposts and in some cases their holy trees. There are several instances from heathen France and Germany where living oaks and pines were chiselled with pagan images, as for instance the one found in the Bresle Valley by St Valery. <sup>2459</sup> It is more than plausible such trees began as decorated posts or idols that reverted to trees, still bearing the images once engraved into them.

Norsemen and Saxons carved massive wooden posts, even something as mythologically significant as Irmunsil. Into the Christian era there are occassions where Englishmen carved pictures into May-poles, which were probably a pagan survival of the old hewn wooden columns. Carved posts are unlikely to have been made for mere aesthetics. I believe their etched scenes were instructive when viewed in the light of indigenous oral tradition concerning their pagan faith and ancestry. As mnemonic aids "trigger-images" greatly enhance our ability to recall stored information, classes might have been held in front of carved trees and posts, allowing the illiterate, and pagan priests under instruction, to absorb the full meaning of the day's tuition. For instance mediaeval alchemical tomes were frequently devoid of writing, either written in obtruse sigils, or in colourfully illuminated pictures. These images told their own story, in much the same way as the tarot's major arcana was a philosophical teaching represented pictorially. Without any knowledge of the accompanying oral lore the pictures are meaningless, and serve to guard their knowledge from non-believers. Where trees were carved they might have had a lengthy lifespan, depending of course on how viciously the bark was chiselled.<sup>2490</sup>

Equally close in form and meaning is the Irish word *balban* which denoted "a straw effigy". <sup>2486</sup> The Irish word is connected with the fashioning of straw idols, which as we know were relatively common in pagan Rus', Scandinavia and many parts of Europe where paganism still existed. These many terms seem connected with the Polish word *balwan*, which means "a large stone", "a huge block" or "a piece of rock", the Lithuanian *bulvonas* ("an idol") and the Latvian *buluvans* ("a bird effigy"). <sup>2486</sup> The meaning *buluvans* acquired might relate back to the bird gods they supposedly worshiped with acts of human sacrifice in certain parts of the Baltic, purchased slaves mostly. <sup>2491</sup>

It has been suggested that these many words are related to the English *bole* and the Old Icelandic *bulr* or *bolr*, which meant "a tree trunk". Horse kenning (ancient saying) for "a warrior" or "hero" was a "tree of battle". This kenning may dimly recollect a time when fallen heroes were immortalised by having their image carved onto a tree trunk or post. A specific link between gods and wooden beams is found in the Old Icelandic *ass*, which meant a heathen Norse god, but also denoted "a pole" or "a beam of large diameter". Horse god, but also denoted "a pole" or "a beam of large diameter".

When all is said and done though these many words are probably derived from the Persian word *pallivan* which meant "a hero" or "a warrior". This being the case it is plausible that these linguistic ties reveal that a *bolvan*, and many variants of the word denoted idols dedicated to *fravashis*, the departed souls of white Magian heroes who could give aid to the living if invoked and given due worship. A Persian genesis for the word *bolvan* is given added credence by the presence of the word *bulvan* in the Old Turkic (meaning "a memorial" or "a memorial gravestone"), and the Kazakh word *palvan* (which also occurs in the Eastern Turkic, Tatar and Uzbek tongues) as well as *balvan*, all of which mean "a warrior" or "a hero".

Numerous stone memorial grave markers<sup>2493</sup> can still be found across the Russian Steppes dating to the time of the arrival of the Pechenegs, Kipchaqs and earlier horsemen (and their "walking cities" of wagons) from Central Asia. Whether they were worshiped by the nomads is unclear, but based on the more archaic variants, which would appear further westward in Europe, such individuals were no doubt once worshiped.

Here we find evidence of uniform religious terminology spread from Western Siberia and Central Asia right through as far as Ireland, something which helps reinforce the assumption that the Magian diaspora from Central Asia had fanned out in every conceivable direction from the old homelands, even into forested realms not far from

the Roman Empire's more distant borders. Based on this linguistic evidence, we can surmise that idols were normally made from large slabs or chunks of rock, straw effigies, tree trunks, carved posts, logs or beams. In Russia, the words *baloban* or *boloban* (which meant "a fool")<sup>2494</sup> were probably forms of Christian invective directed against idol-worshippers in the post-conversion era. These words are also connected with *balaban* (meaning "to chatter or waffle on"), no doubt a cheap shot at the many prayers the pagans recited.

## Kumirg

Other secondary, grove or village idols were crafted near the main *kapishche* idol that they were supposed to represent, so as to achieve a rendition as close as possible to the original; providing uniform portrayals of the god in question. *Kumir* meant "an idol" or "small god". The origins of the word are rather vague. Some believe it came from the Semitic word *kumra*, which meant "a sacrificer". In the Alanic Ossetian tongue we find that a *kumir* was "a giant", and in the Finnish *kumartaa* meant "to bow down in adoration". <sup>2495</sup>

Whenever a *Volldrv* Magus, sage, hero, or warrior legend died, the Slavs made a statue of them and erected it in the groves.<sup>2496</sup> The faithful prayed to it and anticipated the magical intervention of that Magian *fravashi*-saint from beyond the grave, just as Christians expected the miraculous intercession of the Christian saints. Accomplished ancestors and clan heroes of renown were also carved into wood and planted in a grove for veneration by the faithful, but usually only as a *bolvan*.

But even before they had died the great Magus-wizards and pagan gnostic priests were already gods, living gods, as was debated between Asclepius and Hermes Trismegistus in *Asclepius*: 35;

"those who have soul and breadth, that they are idols - these who bring about these great events. You are saying about these who give prophecies that they are idols - these who give (men sickness and) healing that (...) them" 2497

The Norsemen had a word *kumba*, which meant "a sepulchral monument", <sup>2488</sup> ie; a carved object dedicated to a deceased person. Considering other points discernible in the linguistic etymologies these could be construed as having a religious function, a testimony to the honour and memory of a hero or Magus-sacrificer.

## Kapishehe or kap'

Linguistic evidence indicates that *kaps* and *kapishche* were religious images. They might be carved statues, or even holy pictures. The Russo-Slavic word *kyp'* which meant "an image" is thought related to these words.

Every significant god possessed a single main idol of great aesthetic value, size, and esteem. So venerated was its image that countless smaller idols would themselves be modelled on it.<sup>2499</sup> It was through this image that the god's greatest presence could be felt on earth. Known as a *kapishche*, these elaborate effigies were located in the seat of state power, but were preferably erected on the highest possible vantage point above the surrounding terrain, ideally atop mountain peaks; the higher the better. Infernal gods were frequently sited in fens or buried underground to live beneath a mound or barrow, and were worshiped from atop the mound, thus accentuating the subterranean nature of the deity from the counter-world. In the Old Russian *kapishche* meant "a pagan temple", no doubt indicating that idols of this magnitude were housed in temples.<sup>2500</sup> From historical accounts of the Western Slavs, we know this to be the case. I note a similar correspondence in the Bulgarian *kapishtse* ("a temple"). Once again the Russians and Bulgars appear to share terminologies relating to places of worship. The Russian term *kaplitsa* ("a chapel" or "a shrine") could be related to both the above terms. *Kaplitsa* is in turn related to the Russian *chasovn'ya* which suggests that they took the form of sentry towers, and may have been places where time was kept.

In the Finnish Mari tongue a *kap* was "a body" or "a human figure", very likely an idol depicting a human being. <sup>2500</sup> The Old Norse term *kappi* is almost certainly related to these words; it meant "a hero" or "champion". <sup>2501</sup>

But in the Magyar language a *kep* was "a picture" of some kind, perhaps meaning that some of their most important idols were portrayed in two-dimensions only.

Kumiry

IDOLS ERECTED IN
MEMORY OF THE
FAITHFUL DEPARTED

PRIMARY IDOLS

IDOL CHAPELS

TWO-DIMENSIONAL IDOLS

Certainly the Asiatic Mongols had such idols, which were felt tapestries, and it was forbidden for ordinary people to touch them, under pain of death. These idols were transported in tented wagons. Idols of this nature were perhaps manifestations of dualistic animism, or forms of Magianism that preceded or superseded the Zurvanite phase of Magianism, during which three-dimensional religious images figured so heavily. This might be confirmed by the Old and Chuvash word *kap*, the Old Turkic *gib*, and the Uighur word *kep*, all of which meant "a picture". However the inclusion of a Uighur linguistic correlation might indicate that some of these were Manichaean religious tapestries. That is because the second Uighur Empire had Manichaeism as its state religion.

Kapishche statues evidently existed in the Orient too; the Altai word kep meant "a model", "a block".

## Places of pagan idolatry

THE NUMBER AND TYPE
OF IDOLS IN A GIVEN
AREA VARIED ACCORDING
TO THE DEVOTIONS OF
LOCAL PAGANS

The number and types of idols available in any given area, was relative to the affluence of the settlement. Merchants in particular would have been very fond of commissioning the carving of new idols to commemorate the success of business ventures. Other factors which I believe logically shaped the "pantheon" of idols peculiar to a given settlement included local environmental problems, the time of year, infestation by dark influences, rapacious demons, warfare and plagues. Very often though, Slavic idols were those dedicated to their ancestors.

In militant white communes the making of demon-idols dedicated to infernal deities, black Magi, anti-heroes (black fravashis in the form of serpents and demons) and entities from the counterworld was probably punishable by death. Militant black communes would usually had demon-idols of some kind, and being Zurvanites maybe a *kumir* in adoration of Perun, Volos or an assortment of *Daevas*.

Since dualism was practiced by the pagan Slavs, the idols would have been sited in an appropriate location.

#### **IDOL SANCTUARY LOCATIONS**

WHITE GODS

A fenced mound

A local grove

A private residence

A communal / banquet hall

The market square

At the side of the road, or in the fields

A specially-erected shrine

BLACK GODS

Earthen cellar

Stone crypt or vault

Bog

Burial mound

Burial mound Log covered pit Cave or grotto

## The death of the Rus' idols

The Talmud taught Jews the proper method for profaning heathen idols when encountered;

THE TALMUD SPEAKS OF METHODS FOR PROFANING IDOLS "TRACT ABUDA ZARA chapter IV. MISHNA V.: How is an idol to be profaned? By cutting off the tip of its ear, the point of the nose, or the ends of the fingers, or by disfiguring its face with a hammer, even if thereby nothing is broken off. But if he only spat or urinated before it, dragged it about in the dirt, or cast such upon it, it is not profaned. If a heathen sold or pawned his idol it is profaned according to Rabbi, but not according to the sages.

SMASHING THEM WITH HAMMERS

GEMARA: "Disfiguring its face with a hammer," etc. Why should it be profaned when nothing of it was lost thereby? Said R. Zera: Because it has thus been made unrecognizable."

Pagans treated broken idols and altars differently, according to the rabbis. Only the former maintained an inate holiness, whereas pagans treated the latter as refuse.

ALTARS FOR ROYAL WORSHIP

"TRACT ABUDA ZARA chapter IV. MISHNA VI.: Gemara." Altars erected for kings," etc. Are they not, after all, altars of the idol? ... broken idols are no longer worshipped and hence are allowed, does not assert the same with regard to altars, as it would be disgraceful to worship a broken idol, but upon a broken altar an idol may always be put. ... R. Johanan and Resh Lakish said: An altar upon which idols are habitually placed is, when broken, allowable; furthermore, even he who holds that fragments are worshipped allows such an altar, as he namely says: The broken idol

is always, even when broken, worshipfully regarded by the heathen, while no godliness is even imputed to an altar—it is but a mere stand for idols—so that as soon as it (an altar) is broken, it is set aside without any regard. The, following Boraitha expresses the same view of R. Johanan and Resh Lakish: An altar used as a stand for idols is, when partly broken, allowable; however, an altar used for sacrifices is, when broken, forbidden, until most of its stones fall apart". 2504

These Jewish traditions underpinned medieval Christian theology against idolatry, providing methodologies for Christian profanation techniques in the post-conversion era. All they needed to do was put it into action.

The Slavic god Triglav's fane was choked with war booty, evidently the proceeds from pre-battle oaths made by warriors worshipping there before setting off on campaigns, over generations. East Amid the piles of treasure, dazzled worshippers could only have seen physical proof of the god's past munificence. Why else would their ancestors have lavished Triglav with such booty if his powers were not to be trusted? But temples like that of Triglav soon met a swift death once the Christian religious hierarchy found favour with the Holy Roman Emperor. That their idols were just about to be annihilated was totally unexpected by many pagans. They were there one day, but with the sudden appearance of mounted Christian troops, the gods of their ancestors were gone for ever. Only rarely do we have apt descriptions of organised paganism's last moments, but it no doubt went something like this.

Planning for a raid on a heathen enclave began weeks before hand, very often prompted by officials keen to lay their hands on the treasures rumoured to be inside a pagan temple not so far away. Soldiers too became allured by the prospect of booty promised them for participating in a foray. Still others, with pious intent, dreamed of uprooting the heathen sanctuaries, and consummate god's work, the conversion of their nation.

So came the fateful day. Around daybreak a bishop's armed retinue mingled with men-at-arms supplied by whatever nobles were devout Christians, plus soldiers seconded from the German Emperor or a converted Slavic prince, and perhaps even a mercenary or two. Lackeys prepared their horses, women gave them provisions to tide them over on their journey into the heathen parts. Knowing that the pagans were in dire straits, and renowned for putting up a good fight, many probably felt a little nervous, requiring steady slugs of beer or wine to fortify them. Before setting off they converged on a chapel to have their confession heard. There deacons fumigated the battle ready, who kneeled in church as the bishop said mass, to bless their endeavour. This being completed they left the church, mounted up, and headed out, carrying the bishop's standard and a saintly relic or three.

Meanwhile, not a few kilometres away, the pagans were going about their daily business unaware of developments further afield. It was a precarious world for them, the old ways were collapsing, and their dwindling settlements supported the best part of those strong in faith. Amid the defensive works they had slaved so hard over, children played their games, chickens squabbled, and old women sat on doorsteps sewing clothes. Outside the palisade men and women toiled in the fields, along with their straining plough oxen.

The first signs of the impending calamity would have come from a sentry, who spotted a formation of armed riders making their way towards the holy groves nearby. With the sounding of a horn, the alarmed inhabitants ran every which way, adrenaline coursing about their bodies unchecked. The men sprinted into their homes to retrieve weapons, and speedily returned to the parapets or the grove, as others mustered the cows into their pens, or waited for the last of those in the fields to make it back in through the gates, so they could be closed. But the element of surprise got the better of them and many wouldn't even get that far.

The wary and exhilarated Christian horsemen hurriedly dismounted, entering into the grove after killing the irate sentry. Some extinguished the centuries-old holy fire in a split second, yet others set to work kicking down or angrily chopping apart the idols. Some attacked the holy trees, laying them low with woodsmen's axes, others smashing asunder the grove's delicately carved and painted perimeter fence.

Sometimes luck was not on their side, and the pagans made it to their desecrated sanctuary while the Christians were committing the act; red with hate. At such a moment the Christian militia-men could expect a pitched battle, the melee fierce and unforgiving. Perhaps the pagan women were there too, along with their men, firing hunting bows at the grove ravagers. Elsewhere stalwart pagans flocked around their *flamen*, desperately trying to shepherd the priests and priestesses to safety. For their part they would have been most fearful of losing the holy books (in whatever places books were maintained), for if the Christians got ahold of them too, they would lose not only their

CHRISTIAN CLERGYMEN
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IN THE FOOTSTEPS OF
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CLERICS ORGANISED
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sacrificial intercessors, but the knowledge to preserve their religion.

The following account was provided by Helmold, and it adequately describes such happenings:

A RAID INTO HEATHEN POLAND

"When we (Bishop Gerold and his followers) came to that wood and place of profanation, the bishop exhorted us to proceed energetically to the destruction of the grove, Leaping from his horse, he himself with his staff broke in pieces the decorated fronts of the gates and, entering the courtyard, we heaped up all the hedging of the enclosure about those sacred trees and made a pyre of the heap of wood by setting fire to it, not, however, without fear that perchance we might be overwhelmed in a tumult of the inhabitants". 2506

PAGAN TEMPLES WERE STOCKED WITH RICHES

Temples were far bigger prey.250 Once a Wendish pagan temple was gutted, the overburdened temple coffers, and every other furnishing of value, were ripped out and snatched away as booty for the triumphant Christian temple-raiders.2507 This is precisely what happened in Frisia and throughout Slavia.

Colourful additions were sometimes added to the more earthly recollections of the Arkona temple's demise.

There, Christian onlookers swore they had flushed out "a demon ... in the form of a dark animal" from the fane's inner sanctuary. 2008 Prodigious quantities of bullion stocks, temple donations and taxes were ferried off into Christian coffers.<sup>2509</sup> What greater incentive could there have been for undertaking the risky business of destroying the holy sites of people ready to die and kill for their faith in the old gods?

But as a general rule, the death of publicly practiced paganism was rarely recorded, preserved only in highly sanitised bravado. Russia's abandonment of idolatry was recorded by Hilarion (the first Russian Metropolitan);

"Then the murk of our idolatry began to clear, and the first rays of true piety glimmered. The darkness of demonolatry dimmed, and the sunlight of the gospel illumined our land: pagan

RUSSIAN CHRISTIAN PRIESTS APPLAUDED THEIR ABANDONMENT OF IDOLATRY

> shrines were torn down, and churches set up; the idols were smashed, and icons of saints were installed; the demons retreated, and cities were graced by the cross; and bishops - shepherds of Christ's spiritual flock - brought the bloodless sacrifice before the holy altar." 2510

ORGANISED PAGAN RELIGIOUS CENTRES TOOK A REAL BEATING AROUND THE YEAR 1,000 AD

At the time of the conversion in 989 AD, Christian soldiers began tearing down "demonic" idols at Khagan Vladimir's command, Vladimir, the very one who erected them in the first place! According to the Primary Chronicle they were soundly whipped with lengthy rods of iron, to punish the "demonic vitae" lurking in the image. Thereafter they were hacked up with axes, smashed asunder by hammers and tossed in nearby lakes and rivers. Many of them were decapitated. Symbolically, through the power of sympathetic ritual, this beheading passed on to the person or deity whose image was defaced in that manner. By beheading the idol, one decapitated the god.

THEY MOVED THE OLD IDOLS INTO OUT-OF-THE-WAY PLACES

Volkhwy from the frontier regions no doubt caught wind of the destruction of the kapishche and kumirs in the major cities, and organised teams of people to uproot the idols and holy fires, and make off with them to more discrete locations. These were re-erected in thick remote forests, or less likely in swamps, caves or wherever the authorities would be unable to find them. Some boyars who sponsored safe-havens for the Volkhvy on their estates might also have concealed kumirs on their property, tucked away in a barn, which also doubled as a cult site for the local pagan peasantry.

RUSSIAN ORTHODOX PRIESTS STILL **ENCOUNTERED THESE** IDOLS IN THE 15TH-16TH CENTURIES AD

As of the 15th-16th Centuries AD, the Russian Orthodox Church was still coming across groves and idols as important as Kapishche (and more predictably kumirs) in use by local peasants! This helps explain the longevity of Rus' and Finnish paganism, for undiscovered (and therefore undefiled) groves and major idols were still being employed towards the end of the 19th Century. For the most part though, Vladimir's policy of extirpating the idol temples sounded the death knell for Europe's last intact civilisation of idol-worshipping pagans. From that time the priests and priestesses could barely rest, keeping their heads out of the noose, hoping against hope that they, their holy books and teachings would make it into the future ... that they would not be the last of their kind.

SO BEGAN THE BOOK BURNING, AND THE SO-CALLED BURNING TIMES

In Part II you will see what grim fate awaited them, as Europe's much older history went up in flames. It can only be described as an ancient 'Kristallnacht' as misguided stooges flung untold numbers of books into the fires of the new age, and a good many 'disappeared' in like fashion. With the problem permanently 'fixed' history could now be eagerly rejigged, emerging as the much-vaunted Judaeo-Christian version of events, as taught in school.

Endnotes for Part I

Old and New Testament Bible quotations are sourced from the Old King James version. Select quotations from the Magian holy texts come from English translations first published by Oxford University Press in the 1880's, and subsequently reprinted by Mortilal Banarsidas in 1965, having been otherwise out of print since 1887. All other quotations are for research purposes, and are provided here, not for profit, in accordance with fair usage conventions.

1 - History Begins, The Penguin Encyclopedia of Classical Civilization, The World of Ancient Times, The First Civilizations, just to name a few books

It has particularly puzzled archaeologists why the more archaic architectural forms of our earliest civilizations were so well executed. What is even worse, these architectural styles by and large lacked any predecessors. In other words there is little evidence they were pre-dated by intermediate architectural forms illustrating the steady evolution of their engineering capabilities. Instead, they appear as fully developed, precision construction projects. If anything there is an over all tendency for the architectural styles to degenerate in complexity and ingenuity as the centuries past. This is a fact. Over the years people have been willing to put forward a variety of outlandish theories to explain this phenomenon, everything from extra-terrestrials to the intellectuals of Atlantis. According to scholars the most believable answers to these questions may well lie in Babylon and Sumeria, the cradle of human civilization. It would appear that the reasons for this were altogether earthly. They were developed by *human beings* who were the receptacles of knowledge which we would not normally associate with those times. Such technology has been excavated by archaeologists over the years and can be found in the <u>amply documented</u> *Ancient Inventions*, a most engaging book which lifts the lid on the more important discoveries by the scientific communities of antiquity.

The lion's share of humanity's most revolutionary discoveries occured in Sumeria, Babylon and Ur. And this is the most enduring enigma of Sumerian civilization .... how did so many startling scientific, cultural and engineering innovations sprout in a single place in such a short period, while humanity lived in virtual barbarism? The search for the evidence which will one day answer these important questions are still being looked for by archaeologists. Soon the Near-Eastern innovations would spread to cities which the Sumerians had considerable dealings, like Mohenjo Daro in India, where an advanced pre-Aryan civilization thrived.

One possible explanation for the sudden blossoming of the more grandiose forms of architecture is the importation of skilled architects and stonemasons from elsewhere, who kept their ground-breaking construction techniques a closely guarded secret, and brought with them the capability to build fully developed styles.

The World of Ancient Time, p. 54-60. In the two earliest eras of Egyptian civilization, the "Archaic Period" and the "Old Kingdom", one sees that their tombs and pyramids have many points of likeness with those of the Sumerians, with the only difference being that the Sumerians had a tendency to use sun-baked bricks rather than granite or other similarly hard substances. On face value, the Sumerian architects may have had some influence on the architectural styles of the Egyptians. The oldest of their pyramids was at Saqqara, and in some ways it echoes the form of the step-ziggurats of Ur. However not too much later than this (c. 2600 BC) the Egyptians excelled themselves by building the geometrically precise Great Pyramids of Giza. Until that point in history, these "true pyramids" were the only ones of their kind in the history of the world. Fairly soon after this, the Egyptians either lost the skills necessary to build such fine structures, or lacked the willingness to engage themselves in such projects. It should be noted though that the quality of their later pyramids seems to go down hill following this earliest phase.

In India, the earliest Buddhist temples were the most precisely executed, and were hewn from substances such as granite. They mirrored the forms of the local Indian wooden temples, but strangely show the influence of Iranian craftsmen, who may even have been responsible for their adoption of stone as a temple-building medium, or may even have been built them in the first place.

The most likely reason for this is that the earliest variants were made from wood, or materials that disappeared with time. Such perishable monuments were witnessed by Herodotus on the steppes of Russia c.500 BC. This point will be explored a little later in this book.

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- 8 Spencer Wells The Journey of Man A Genetic Odyssey
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- 42 Tschan, F. J. (trans). The Chronicle of the Slavs, p.49
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- 47 Ibid., p. 48-49

- 48 Ibid., p. 52
- 49 Macalister, R. The Archaeology of Ireland, p. 348
- 50 Cf Almagest, Thorpe, and Geographia.
- 51 Schenker, A. M. An Introduction to Slavic Philology, p.5
- 52 Darmesteter The Zend-Avesta Part I, Introduction xiii
- As Darmesteter states, "Throughout the Middle Ages nothing was known of Mazdeism but the name of its founder, who from a Magus was converted into a magician and master of the hidden sciences".
- 53 Olmstead. History of the Persian Empire preface xiii and p.162
- 54 Culican, W. The Medes and Persians, p. 11
- 55 Although he excavated at Troy, it has come to light that he had only stripped a cultural layer built over Troy proper.
- 56 Mongait. Archaeology in the USSR
- 57 The World of Ancient Times, p. 676, On the Mysteries of the Egyptians, Chaldeans and Assyrians and The Neo-Pythagorean Sourcebook and Library.
- 58 Fox. Pagans and Christians, p. 31-33
- 59 Nock, A. D. Conversion, p. 151
- 60 Krishchuk, M. Ukrains'ka Mifologiya
- 61 Some Roman altars were engraved with swastikas.
- 62 Large numbers of Spanish Jew were expelled from Spain for refusing to convert to Catholicism, or undoing the conversions of those who had (the *conversos*). After the expulsion of Sephardic jewry those that chose to stay behind had to covertly maintain their Jewish faith or suffer the consequences. Consequently they masqueraded as Christians and could only observe their rites and customs after nightfall, or behind closed doors.
- 63 A form of ritual wand used by the Magi.
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- 89 Krishchuk, M. Ukrains'ka Mifologiya, pp. 10, 14, 20, 24, 27
- 90 Petrukhin. Nachalo Etnokul' turnoi Istorii Rusi IX-XI Vekov, p. 268-269
- 91 *The Hidden Tradition in Europe*, p.117-118. The ongoing presence of Mithraism, as well as the Dionysian and Orphic rites in the Balkans was mentioned during a 7th Century AD Ecumenical Council held in Constantinople.
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- 93 Berresford-Ellis. The Druids
- 94 Flint, V. The Rise of Magic in Early Medieval Europe
- 95 The Vikings (Brondsted) and The History of the Vikings (Jones)
- 96 The Fihrist of Al-Nadim Vol I and II
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- 101 Vernadsky, G. The Origins of Russia, Archaeology in the USSR, Ecstasies, p.214, The Life and Death of a Druid Prince
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- 114 Lozko, G. Ukrains'ke Yazichnitstvo
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- 149 Muray, M. The Witch Cult in Western Europe, p. 22-23
- 149 a West. Pahlavi Texts Part II. Dadistan i Dinik XXXVII: 9. p. 81
- 149 b West. Pahlavi Texts Part II. Dadistan i Dinik XXXVII: 50
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- 153 Dawood. The Qur'an. The Heights. Surah 7:133, p. 119
- 154 Dawood. The Qur'an. Cattle. Surah 6:112, p. 103
- 155 Dawood. The Qur'an . Adoration. Surah 32:8, p. 291
- 156 Dawood. *The Qur'an* . The 'Imrans. Surah 3:55, p. 47
- 157 Dawood. The Qur'an . Al-Hijr. Surah 15:23-26, p. 184
- 158 Dawood. *The Qur'an* . Al-Hijr. Surah 15, p. 184-185
- 159 The 'Spirit of Wickedness' was said to be a timeless evil. In the later Zurvanite view it was thought to perpetuate the aims of the Evil One throughout every age. This concept became Christianised, thereafter being immortalised in medieval apocalyptic literature as the 'Mystical Antichrist'.
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- 162 West, E. The Pahlavi Texts Part IV, Dinkard IX:XXX:4
- 163 Zad Sparam I: 6-10
- 164 West, W. The Pahlavi Texts Part I, Bundahishn XXX: 18-19. Gokihar might originally have meant Gurg-kihar "wolf progeny". In Pagan Rus' lore, it is said that at the final age a wolf would be released that would consume everything in the cosmos. The origin of this teaching might subsist in Magianism. The Norse Fenris wolf might have similar beginnings.
- 165 See Cumont and Stoyanov.
- 166 Pliny the Elder. Natural History II:15,16,21
- 167 Olmstead, p.29
- 168 The Life of Pythagorus: 12 (by Porphyry).
- 169 Olmstead, p.195
- 170 Olmstead, p.101-102
- 171 The Zend Avesta Part I, Introduction, as well as Moulton, p.15.
- 172 The Zend Avesta Part I, Introduction
- 173 Wolfram, H. History of the Goths, p. 56

174 - Nock, Conversion, p. 132

175 - Bond, Janet and Colin, p. 12-13

176 - Ibid., p. 13

177 - Nock, p. 128

178 - Quest for the Past, p. 174.

179 - Sylvan Guthrie. *The Pythagorean Sourcebook and Library*, p. 61. *The Life of Pythagorus: 4* (by Iamblichus). Sylvan Guthrie. , p. 124-125.

180 - Nock

181 - The City of God II:15, p. 65

182 - West - Pahlavi Texts Part I, p. 332. Shayast La-Shayast X:35. The ceremonial functions of priestesses mainly entailed the consecration of holy meals and sacrificial cakes in particular. Ritual cakes fashioned by women of ill-repute were shunned as offerings, which may account for their acceptableness at black sabbaths.

183 - Guhl and Kroner. The Romans - Their Life and Customs, p. 535-538.

184 - Sikand Gumanik Vigar X:67. West Pahlavi Texts Part III, p. 171.

185 - Lenormant, F. Chaldean Magic, p.221

186 - Graf, Fritz. Magic in the Ancient World.

187 - West, W. The Pahlavi Texts Part I, Bundahishn, Zad Sparam and Bahman Yast.

188 - West, W. The Pahlavi Texts Part I,

Bundahishn V

189 - Graf, Fritz. Magic in the Ancient World.

190 - Schenker, A. M. An Introduction to Slavic Philology, p. 49

191 - From Roland G. Kent, *Old Persian*, 1953, as displayed by Joseph H. Peterson on The Avesta Zoroastrian Archives. Inscription DARIUS, NAQSH-I-RUSTAM A. (DNa) 3. (15-30.)

192 - Yasna XII: 1-4

193 - Jones, H. L. Geography, Strabo 15:13

194 - Ibid. Geography, Strabo 15:13

195 - Ibid., Strabo 15:14

196 - Ibid., Strabo 15:15

197 - West, W. The Pahlavi Texts Part I, Bundahishn I:3

198 - Ibid., Bundahishn I:9-11

199 - Ibid., Bundahishn I:13

200 - Ibid., Bundahishn I:16

201 - Ibid., Bundahishn I:9-11

202 - Ibid., Bundahishn III: 6

203 - Ibid., Bundahishn VIII

204 - Ibid., Bundahishn VIII:1

205 - \*\*\*

206 - West - The Pahlavi Texts Part I, p. 201-215. Bahman Yast II and Dadistan i Dinik XXXV:3

207 - West, W. The Pahlavi Texts Part I, Bahman Yast II:16-64.

Jones, H. L. - *Geography*, *Strabo* 15:20 Hospitality was very important in ancient Persia; bestowing gifts and fond greetings among friends were the order of the day. Persians kissed each other on meeting, offering their cheek to a person of lower rank, or kissing the cheek of those of higher rank. Those of relatively low rank neither offered, nor received a kiss, but simply bowed or nodded. This was known as the "kiss of peace". A similar range of customary greetings seems to have survived in Europe, whether in France, Russia or the Balkans.

208 - There is a common perception that early wheel usage was confined to the building of rickety or cumbersome ox-drawn carts or light chariots. On the contrary, Assyrian seige frescoes (mid-8th Century BC) and Indian texts such as the Sama Veda may reveal they had some complexity. In books like War in Ancient India and the Sama Veda various kinds of vehicles are described which had a variety of applications in commerce and war. Obviously these writings could well be deemed the product of wild imaginations, and it is only too easy to arrive at this conclusion.

Until I saw a wall mural of Sennacherib's army undertaking a siege on Lachish (as shown in Exploring the World of the Bible lands, p. 93-95) I had never been willing to entertain the thought that these Vedic references might be actual descriptions of advanced wheel usage. The Assyrian murals depict siege engines (of a uniform design) advancing up the slopes of a siege ramp under their own power, followed at the rear by infantry which are firing their bows at the parapets from behind the cover of the vehicle. Modern examples of this can be found during World War 2, when soldiers huddled at the rear of advancing tanks whilst walking into battle devoid of cover, in order to gain some protection against incoming small arms fire. These Assyrian "vehicles" were not drawn by cattle or horses (as were the other carts and chariots shown in the mural), and show no pictorial evidence that they were propelled by soldiers walking on ground. We will never know for sure how they were made mobile, but the answer may be something as simple as soldiers operating systems of pulleys and wheels within the confines of the siege engine.

209 - For an insight into their technological achievements read Thorpe, P. J. and N. Ancient Inventions.

210 - History Begins, The Penguin Encyclopedia of Classical Civilisation, The World of Ancient Times, The Rise and Fall of Civilisations, The First Civilisations, Ancient Iraq, just to name a few books. In The Indo-European Language and the Indo-Europeans, I am told that a Russian scholar utilises extremely involved linguistic arguments to postulate that the Aryans originated not in Russia, but in Anatolia specifically.

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

212 - Christian, D. A History of Russia, Central Asia and Mongolia, p.102

213 - Ibid., p. 93

214 - Ibid., p. 82, 83

215 - Mallory, J. P. In Search of the Indo-Europeans, p.163

216 - Ibid., p. 154

217 - http://archaeology.about.com/gi/dynamic/offsite.htm?site=

http://www.news.scotsman.com/edinburgh.cfm%3Fid=8102004

218 - Christian, D., p. 100, 101

219 - Ibid., p. 100, 101

220 - The Eurasian Steppes. The Transition from Early Urbanism to Nomadism, p. 118

221 - S. A. Grigoryev. Investigations of Bronze Age Metallurgical Slag, p. 141

222 - K. Jones-Bley. Sintashta Burials and their Western European Counterparts, p. 126-128

223 - K. Jones-Bley. The Sintashta "chariots", p. 135

224 - K. Jones-Bley. The Sintashta "chariots", p. 135

225 - Mallory, J. P., p. 73

226 - Ibid., p. 108,109

227 - Ibid., p. 110

228 - Ibid., p. 111-112

229 - Ibid., p. 113

230 - Roux, G. Ancient Iraq, p. 266

231 - The Rise and Fall of Civilisations, p.325

232 - Christian, D. A History of Russia, Central Asia and Mongolia, p.104

233 - For more information see The Journey of Man - A Genetic Odyssey.

234 - Roux, G. Ancient Iraq, p. 242

235 - Roux, G. Ancient Iraq and Gimbutas, M. The Civilisation of the Goddess

236 - Christian, D., p.93

237 - Cannibalism, though an uncommon occurrence, remained in India for some time. It was mentioned in India c 500 BC by Herodotus (*The Histories II:99*), and later by *The Primary Chronicle* during the Middle Ages. Even last century British colonial troops hunted down the Thug gangs of India which kidnapped and murdered travellers as

an act of devotion to the Goddess Kali who wore jewelry made from human skulls.

238 - http://www.genome.org/cgi/doi/10.1101/gr.1413403

239 - Laws of Manu VIII:279, 282

240 - Timaeus and Critias (Plato), Penguin, p. 34-37

- 241 Mallory, J. P. In Search of the Indo-Europeans, p.131
- 242 Rawlinson, G. The Histories II:164, p.187
- 243 Gimbutas, M. The Civilisation of the Goddess, p.308-321
- 244 This last orthographic style of writing in some ways resembles the *Ruxski Pismeni* (the radiant script) of the Rus' Volkhvy Magi (Russian Pagan priests) or the Glagolithics employed by monks in eastern Europe during the early Middle Ages, which can make it very difficult to read.
- 245 See Drucker. The Alphabetic Labyrinthe
- 246 Gimbutas, M. The Civilization of the Goddess, p. 273
- 247 Ibid., p. 138
- 248 Christian, D., p.77
- 249 Mallory, J. P. In Search of the Indo-Europeans, p. 236
- 250 West, E. The Pahlavi Texts Part IV, Dinkard IX:XXXII:3
- 251- Rawlinson, G. The Histories

See also Roland G. Kent, *Old Persian*, 1953, as displayed by Joseph H. Peterson on The Avesta Zoroastrian Archives. *DARIUS*, *NAQSH-I-RUSTAM A. (DNa)* 2. (8-15.)

Herodotus' testament appears to be corroborated by a monumental inscription carved into a rock face situated north of Persepolis. "I am Darius the Great King, King of Kings, King of countries containing all kinds of men, King in this great earth far and wide, son of Hystaspes, an Achaemenian, a Persian, son of a Persian, an Aryan, having Aryan lineage".

- 252 Olmstead, p.22, 68
- 253 Olmstead, p.34
- 254 Olmstead, p.23
- 255 Olmstead, p.30
- 256 Olmstead, p.30
- 257 Olmstead, p.31
- 258 Culican, W. The Medes and Persians, p.54
- 259 Rawlinson, G. The Histories I:126, p. 60
- 260 Olmstead, p.36
- 261 Culican, W., p. 58-59
- 262 Olmstead, p.90
- 263 Olmstead, p.41
- 264 Roux, G., p. 266
- 265 Olmstead, p.45, 166
- 266 Olmstead, p.47
- 267 Olmstead, p.76
- 268 Olmstead, p.76
- 269 (OT) Daniel 6: 1-3
- 270 Olmstead, p.231
- 271 Olmstead, p.104
- 272 Olmstead, p.113
- 273 Olmstead, p.143
- 274 Olmstead, p. 200, 332 and Ancient Inventions
- 275 Olmstead. History of the Persian Empire, p.8, 9
- 276 Olmstead, p.116
- 277 Olmstead, p.22, 68
- 278 Olmstead, p.121-123
- 279 Olmstead, p.129
- 280 Mallory, J. P., p.222
- 281 Christian, D., p.124-127
- 282 Ibid., p. 129

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- 283 Ibid., p. 137
- 284 Ibid., p. 130, 133
- 285 Olmstead. History of the Persian Empire, p.20
- 286 Olmstead, p.32
- 287 Christian, D., p.163-165
- 288 Ibid., p.134
- 289 Rawlinson, G. The Histories, p. 305, 309
- 290 Christian, D. A History of Russia, Central Asia and Mongolia, p.167
- 291 Culican, W., p.136
- 292 Ibid., p. 143
- 293 The Koran, Surah 18:92, 21:96, The book of Ezekiel and The City of God., p. 480.
- 294 Ancient geographers were taken aback by the "brutality" of the Barbarian Scythians.
- 295 Ibid., p. 104
- 296 Christian, D., p.137
- 297 Ibid., p. 142
- 298 Rawlinson, G. The Histories
- 299 Christian, D., p.153
- 300 Rawlinson, G. The Histories
- 301 Ibid., p. 330
- 302 Ibid., The Histories I:140, p.65
- 303 Ibid., IV:119
- 304 Cf Cosmography, Plate XXII
- 305 Rawlinson, G. The Histories, IV:67
- 306 Ibid., p. 326-327
- 307 Maps depicting these Scythian migrations can be found in Predistoriya Davnikh Rusiv
- 308 Rawlinson, G. The Histories: 62.
- 309 Their reverence for sword imagery has distinct Arthurian parallels (as does Caucasian mediaeval literature).

While the story of King Arthur is believed to have been embellished by romanticists in the Middle Ages, one still wonders whether or not there is an actual link between this story and the Caucuses.

- 310 Mongait, A. L. Archaeology of the USSR, p. 204
- 311 Christian, D., p.169-171
- 312 Walbank, F. W. The Penguin Encyclopedia of Classical Civilisations, p. 44
- 313 Ibid., p.45
- 314 Christian, D., p.169-171
- 315 Walbank, F. W., p. 63
- 316 Ibid., p. 63-64
- 317 Ibid., p. 63
- 318 V. S. Olkhovskiy. Ancient Sanctuaries of the Aral and Caspian Regions A reconstruction of their History p. 36
- 319 V. S. Olkhovskiy. Ancient Sanctuaries of the Aral and Caspian Regions A reconstruction of their History p. 36
- 320 Vermes, G. The Complete Dead Sea Scrolls in English, p.51
- 321 Walbank., p. 55
- 322 Christian, D., p.176
- 323 Ibid.
- 324 Cotterell, A. (Ed), Cuyler Young, T. The Penguin Encyclopedia of Classical Civilisations, p. 161
- 325 Walbank, F. W., p. 175
- 326 Walbank, F. W., p.172
- 327 Christian, D., p. 312
- 328 Ibid.
- 329 Nock, A. D. Conversion, p.42

- 330 Christian, D., p.176
- 331 Walbank, F. W., p.163
- 332 Ibid., p.166
- 333 Ibid., p.213
- 334 Ibid., p. 213
- 335 Nock, A. D., p. 43
- 336 Ibid., p. 46
- 337 Christian, D., p. 216
- 338 Ibid., p. 215
- 339 Ibid., p. 304
- 340 Ibid., p. 306-307
- 341 Ibid., p. 306
- 342 Ibid., p. 307
- 343 Ibid., p. 248-260
- 344 Ibid., p. 248
- 345 Ibid., p. 250, 253
- 346 Ibid., p. 261
- 347 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol I, p.116
- 348 Thorpe
- 349 West, W. The Pahlavi Texts Part I, Bahman Yast II:21-27
- 350 West, W. The Pahlavi Texts Part I, Bahman Yast II: 36
- 351 West, W. The Pahlavi Texts Part I, Bahman Yast III: 3-5
- 352 West, W. The Pahlavi Texts Part I, Bahman Yast III: 9-10
- 353 West, E. The Pahlavi Texts Part IV, Dinkard VII:II:9, VII, VIII:19
- 354 Cotterell, A. (Ed), Keall, E. J., p.189
- 355 Boyce, The Zoroastrians, p.142
- 356 Christian, D., p. 307
- 357 www.angelfire.com/rnb/bashiri/Farr/farr.html. Iraj Bashiri. The Role of Farr in Firdowsi Shahname
- 358 Christian., p. 308
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- 360 Boyce, Mary Zoroastrians, p. 146
- 361 Lunde and Stone. The Meadows of Gold, p. 425
- 362 Boyce, Mary Zoroastrians, p. 156
- 363 Dodge, B. The Fihrist of Al-Nadim
- 364 Dawood. The Qur'an . The Cow. Surah 2:256, p. 38
- 365 Dawood. The Qur'an . Pilgrimage. Surah 22:16, p. 235
- 366 Lunde and Stone.
- 367 Boyce, M. Zoroastrians, p. 43
- 368 Dodge, B. The Fihrist of Al-Nadim
- 369 Boyce, M. p. 153
- 370 Ibid., Chapter IX, Part II
- 371 Cotterell, A. (Ed), Keall, E. J., p. 189-190
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- 374 Boyce, The Zoroastrians, p. 102
- 375 Vasmer, Vol II, p.554
- 376 Wayland Barber, p. 201
- 377 Strongs Concordance, Hebrew-Chaldean Dictionary
- 378 A History of Pagan Europe