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". 713

Archaeology, historical sources and Slavic folk traditions tell us that their idol houses were lavishly adorned with graven images of the divine beings.⁷¹⁴ 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*).⁷¹⁵ *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".⁷¹⁶ Considering the supposed Greek or Roman origin of *terem*, the means of making such a construction might have been copied from Roman and Greek frontier defensive posts long observed by the ancient 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". There 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 that the 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")⁷¹⁸ originated in the Persian *chartak*: *char* ("four") *tak* ("high", "a balcony" or "a porch").⁷¹⁸ 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.⁷¹⁹ 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. These same words 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

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. 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, 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.⁷² 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*-worshiping Zurvanite Magi observed this practice. Therefore the Slavic towered fire temples were, in all likelihood Magian Zurvanite temples, run by Zurvanite dualist Maguswizards, 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." 722a

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, 23 and the way in which they moved about divulged the outcome of a conflict before it had even started. 53 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. 54 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.

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.^{724a} 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.^{725a}

MAGIAN 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. The bells might also have been in separate bell towers. 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. By Moulton's reckoning the Parsees had adopted the practice from the Hindus, 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.

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. 730 Three pagan Russian first names banned under Christianity (Dzvinka, Dzvenimira, and Dzvenislava)731 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.732 These were deceased male bell-ringers that wore pointy white or red hats, and sounded the bells in the dead of night. 732 Kolokol'niye kuzhiki were normally the souls of ancestors with supernatural powers and abilities.732 They served inside the churches at night or on major feast days. 732 Upon the third striking of their bells, demons were struck down, or so they said in Novgorod. 732 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 chatter", or more likely the reflexive form boltat'sya meaning "to dangle" or "to hang around". 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. The chaotic peeling of different-sized bells rung in unison, bells of Indian provenance.

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, ⁷³⁵ sumptuously decorated griffons, centaurs and serpents. ⁵⁶ 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, 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 tantalizing 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.^{756a}

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:

"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".

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". 756

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,737 and some huge structures in Central Asia would tend to resemble Mithraea, although they are generally 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".738

Zoroastrian scriptures linked the heretical devil-worshipers 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, I 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. The

Traditionally amphitheatres were of Greek or Roman origin. Smaller venues in rural localities may have emulated the great amphitheatre at Pergamum or Epidaurus, where the pagan philosophers once preached and convened lectures before outlawed by Christian authorities. 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.

The general Russo-Slavic word *skomorokh* specifically denoted a wandering musician *who* acted as a comedian and a sorcerer, while wearing Latin-style clothing. In the Old Polish we find the words *skomroszny* ("shameless" or "indecent"), or *skowrysny* and *skowrosny* ("happy" and "lively"). **I Skomorokh is believed to have originated from a Greek word which meant "a prank" or "a practical joke", but could also mean "a swindle" or "a deliberate act of deception". It is also apparently linked with the Latvian word *Samarags* which meant "someone who never keeps their word".**

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

"This form of propitiation of such gods as these - with all its lascivious impurity, its shameless, filthy corruption, and its actors whom the Romans, with a laudable, instinctive sense of honour, debarred from all political office and expelled from their tribes, marked as beneath contempt and condemned to outlawry". "On certain appointed festivals, scenes of shame, accompanied with cruelty, acts of dishonour and crime, attributed (whether truly or falsely) to

the divine beings, were plainly and openly represented, consecrated and dedicated to those gods ... Those demons (the actors) admit that they are (made) unclean by delighting in such things. They awouch themselves as the promoters of lives of crime and indecency, by their crimes and misdemeanours, real or pretended, and by the public presentation of them...". The

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

During the ritual carnivals of the heathen festival calendar, *skomorokhi* musicians and actors went from place to place serenading the masses with their skillful orations. Their buffoonery, comedy and merry-making (most likely of classical Greek or Roman origin) no doubt provided an enjoyable dimension to the pagan carnivals, which the Christian priests viewed with exceptional disdain. When a *skomorokh* plucked the strings of his gusli, blew the pipes, or began a ballad or epic poem, an atmosphere of expectation wafted amongst the crowds of listeners and guests. The people jostled for a good spot to stand and awaited with glee, the songs and dramas of their forefathers. According to the *Primary Chronicle*, pagan impenitence was nowhere more visible, and openly flaunted than when these boys came to town, for the Churches stood almost empty, and wherever the clowns played, the congregated audiences wore the ground to bare earth!⁷⁴³ In short, the *skomorokhi* were almost single-handedly responsible for, not only hampering, but undoing the conversions of many early Mediaeval Russians!

Sugatilishehe

Soyatilishche 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 bozhnitsa **(derived from the word Bog {god} and thus traceable back to the Iranian Bag). The word bozhnitsa implies devotional images and idols representing Iranian and shamanic gods, yazatas, holy saints, Magi, royals and nobles were housed within these 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 bozhnitsa with the term gudhus (Gothic: "a synagogue") or godahus (Old Icelandic: "a pagan

temple").745

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 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.⁷⁴⁶

Pagan pilgrimages

The sort of temples menitioned 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 centers of great learning and medical treatment. Physical evidence of trade contacts suggests that 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.⁷⁴⁷

Slav (and perhaps even foreign) initiates gathered at these institutions for tutelage in the finer arts of the *Volkhv*'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). 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 centers, the pagan priests were consulted by those seeking treatment not only for their 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". 748

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 in-depth questioning by local priests and bishops accompanied by armed troops. ⁷⁴⁹ 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 center 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 that is fast emerging from this work; that the pagans of northern, western and eastern Europe were far from informal gatherings of nature worshipers, instead being an organized 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? Were these sin payments, a pious gift, or covert funding to help them sustain military operations against the Holy Roman Empire?

Pagan holg siles

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 centers 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 contact with 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 re-admitted 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.

Oroves

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", and "Whoever causes to set up a 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 (that had been offered to the grove) contentedly grazed inside.

Brahmins ritually consecrated a given tree, especially those devoted in honour of Indra, using butter, herbs and floral garlands.⁷⁵⁴ The tree was then bedecked in cloth, a custom that appears to have been practiced in various parts of Europe, until comparatively recent times.⁷⁵⁴ Following the dressing of the tree, oblations were offered to it, with a musical accompaniment,⁷⁵⁴ and a cow released there. Generally there was a shed or cabin of some kind erected nearby, which served to house a sacred flame.⁷⁵⁴

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,⁷⁵⁵

"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 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 Slaws show such reverence for their holy things that they do not allow the neighborhood 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 gods". 56

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. Fe

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 *Volkhvy*, 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 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 *Volkhv* or *Volkhv*a, 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.⁷⁹

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 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 Finnougric shamans to the North), *Volkhwy* of sufficient standing sometimes climbed these trees to the realm of a particular God, ⁷⁶⁰ 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 symbolized 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 mainly to contain and shield the holy animals who lived there. This is another point of similarity with the 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. 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". 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. From the Finnish smith Ilmarinen's forge also came a "golden-horned" sun cow, with a solar disk mounted on its head. 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 *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.⁷⁶⁴ 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. They thought that impending misfortune would result from harming one of these trees in any way. As

matters stood the *Bardtrad* helped pregnant wives have trouble-free labor, but to obtain this assistance the woman had to hug the trunk.⁷⁶⁵

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".766

"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"."

"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". Tos

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 the 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. 769 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.⁷⁷⁰ 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.

Solg fires

The most glorious of white Magian religious duties was the feeding of holy fires, the socalled *valuram* 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"."

"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 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 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".772

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". "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." In practice the dwelling of a valuram 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". The

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 more ancient times such lifespans 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 *Gushmasp* (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 Slav 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 the 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.⁷⁷⁵

The 10th Century Arab annalist, Ibn-Dasta described the Slavs as "fire-worshipers", who bow down low before the flame. 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. Since Arab sources describe the pagan Russians as both "*Simurgs*" and avid fireworshipers, 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 THEY REALLY MAGIAN 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.⁷⁸ One archaeologist, the late Dr Spooner, apparently excavated a large number of these fire urns in Central Asia.⁷⁸

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.⁷⁷⁹ 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 synchretization 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. Sam' (from which comes *samo*) originated from the Old Indian *samas* ("the same"), and/or the Avestan *hama* ("the same"). 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". 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 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 vahram. 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. The Old Russian word *palit'* meaning "to scorch or singe" rather than "to burn" seems related to *palka* (meaning "a wand") and *palets* ("finger"). And this being the case can we then say that the 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. The sap 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. ⁷⁸⁴ 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 away³⁵ 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". The

Every pagan Rus' settlement was organized around a Mir, which symbolized 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}). So if the Russes were Magians, the Russian *mir* might also have meant "a holy fire", but this additional meaning did not survive the Christianization process.

A number of pagan Russian first names 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 one can see that 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"), *-mil* (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 *mihr* 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.*⁷⁰ 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").⁷⁰¹ 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 Mihr also meant "sun", but carried the connotation of "fire" or "light". For example the Magi called one of their greatest holy fires Burzem-Mihr. 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 Mihr (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-milir. In pagan times Slavic firecabins 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". 792

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". 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") and mir, perhaps meaning "fire-fat". A Lithuanian word related to zhir, gyras, meant kvas (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 "fire-fat", 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 *berezisavanga* 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."

Similarly, in the Old Norse we have what was presumably a pagan ritual term *Blotspann*, which translates as "a sacrificial chip (of wood)". 7%

Inevitably ash was the result of so much daily combustion. Magians referred to the residual ash of their *valuram* 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*. 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. Soo 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.

GRADE ⁸⁰¹	MAINTAINED BY ⁸⁰¹	RE-LIT ANNUALLY ⁸⁰¹	LOCATION ⁸⁰¹
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 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. These fires belonged to the lowest grade of holy fire, termed *dadgah*. 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.⁸⁰² 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. ⁸⁰⁸ 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. ⁸⁰⁴ 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. Statistical tisthought 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". 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"). Statistical transport of the Bulgarian, and old High German, all of which originated in the Old Indian *dhumas* ("smoke"). Statistical transport of the Bulgarian, statistical transport of the Bulgarian tra

The Norsemen and Prussians are recorded as having kept perpetual fires, burning on altars. ⁸⁰⁷ 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. ⁸⁰⁸ 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 any other assailant who wanted 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 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 that 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.809

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 that 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.⁸⁰⁹

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. 809 To get there the wolf allowed the prince to ride on his back.809 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. 809 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.809 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.809

In effect this seems to be a legend about a Russian Christian monarch relapsing into paganism, and fulfilling his desire to do so by reestablishing 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 *Volkhv* 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 fiery eagle, a wivern of flame ... the feet he shaped of iron, for wings the side of a boat". Sio 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. Sio

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 *Alum* 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.⁸¹¹ These fires were often kept separate from the standard hearth,

and fed eggs for sustenance.811 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.811 If there wasn't enough milk, they used kvas.⁸¹ They were not to use water under any circumstances, for it was believed to cause flare ups in earth-bound heavenly fire.811 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. 812 The ceremonial generation of this much anticipated new fire, the zhivoi ogon', was attended by elders, eminent families, as well as village representatives. 813 It could not begin until every hearth in a settlement had been quenched. 813 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.813 In some parts of Europe a hangman's rope was recommended for this purpose.84 The proceedings were conducted in absolute silence, the rite performed cleanly, and in the exact fashion.815 As the ritual participants diligently went about their task, silent and solemn onlookers witnessed the emergence of flame from the wood.816 In such a manner was born the zhivoi ogon' (literally "living fire"), which arose from the friction generated. 816 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. 816 The inhabitants were admonished to ensure that this flame stayed alive until the same festival one year hence. 816 According to Russian folklore, once the zhivoi ogon' was placed in the hearth, allowing it to die out would bring certain misfortune on the entire household.816 The fire had to be guarded against defilement from impurities and rubbish.817 Accordingly 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.817 Russian peasants always recited prayers during the morning fire feeding, which took place at dawn. 818 So it was too for the Magian people. The Novgoroders, whose great city stood by the river Volkho (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.88 Locals later ran their cattle between them to provide protection against disease.818

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. Families gathered together and celebrated this moment with three to four days of meaddrinking revelry. 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. 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*. The custom proved so resilient that villagers persisted with it even until last century. 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. 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. 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.

DAILY PRAYERS AT THE FIRE TEMPLE

By drawing on the many points of similarity between Magianism and the rites of the *Volkhwy* Magi, we can deduce the following. After the ringing of the bells, Svarog's fire was fed five times per day by the *Volkhwy* with sacred woods and other timber cut from the forests, amidst universal rejoicing, hymns and prayers of the *Gathas*. 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"). Grano is also related to the Old Indian *grnite* ("he is singing"), which no doubt pertains to the recital of hymns. In addition to this the Old Russian *zherton* ("sacrifice") is related to the Old Indian *gir* "praise, "reward" and the Avestan *gar*. 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 that 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").⁸²² These may have been connected with Greek pagan gnostic hymns, especially to Apollo, or alternatively with Byzantine Christian hymns.

Ragan 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. 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. Later and the sum of the page of the principles behind 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 the Egyptians and Mesopotamians, to delimit territorial boundaries, and to record resounding military victories for posterity.⁸²⁵

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

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". **ET*

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*) received its own name, by which the God recognized it, and to which the *daemone* 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 favors 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 realize that (according to traditional 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 merely 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?

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, there might have been a factual link between the *telestic arts* of the classic civilizations and the origins of the idol-craft employed by *Volktry*.

In Rus', idols were normally crafted from the trunks of grove trees by *Volkhvy* suitably skilled in idol-craft. ⁸²⁹ 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. 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. 12). *Agni Purana* ⁸³¹ provides fairly precise descriptions of how to make, handle and consecrate idols. Indian 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.

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. State of the best of his ability.

Once this work was completed the artisan and the assembled group of worshipers payed their utmost respects to the image, housing it in a special pavilion, bathing it, and dressing it.⁸³¹ Bowing low in obeisance, they bestowed upon their new lord the gift of a cow.⁸³¹

Next they prayed that there are no defects in the effigy's construction and prepared to bring it to life. 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. 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. Str. 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. 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. Tristly 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. Even more incantations were uttered, and precious perfumes smeared on the steadily more divine image. Garlands were draped around its neck, as were herbs and

a holy string.831 With the utterance of the requisite mantras, its head was bathed in incense.831

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. S31 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. S31

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. ⁸³¹ *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 platform 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. §32

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". So She (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) dwell.

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).⁸³⁴ The closest parallel to this can be found in Ancient Egypt, where the idols of demons were habitually dressed in tar.⁸³⁵ Bearing in mind that an unknown number of pagan Prussians also worshiped the Graeco-Egyptian pagan gnostic god of healing Asclepius⁸³⁶ (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.⁸³⁷

The idol sanctuary which the Russes of the Upper Volga worshiped at consisted of a mound upon which was raised a post that had 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.⁸³⁸

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 worshipers watched on as dogs entered into the sanctuary, and converged on the offerings. The meat offerings were then eagerly devored by dogs. So it would seem that a hopeful querist or thankful worshiper 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.⁸⁹⁹

For what its worth, Norse carved wooden posts provide exceptional parallels with idols made in ancient Babylon or Medea, and might well have been 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". Fig. Linguists believe it came from the Old Scandinavian *stod* ("a post", or "a column"), Fig. 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 16.1 and 16.4) 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 idols, and in particular Magian effigies depicting lions. Firstly they bear a stark resemblance to Babylonian (fig 16.3), Persian (fig 16.5) and Scythian lions(fig 16.2).

Stylistically speaking Medean renditions of the lion were tamed somewhat around the 4th Century BC.842 With their ferocious, menacing aspect stripped away they looked more

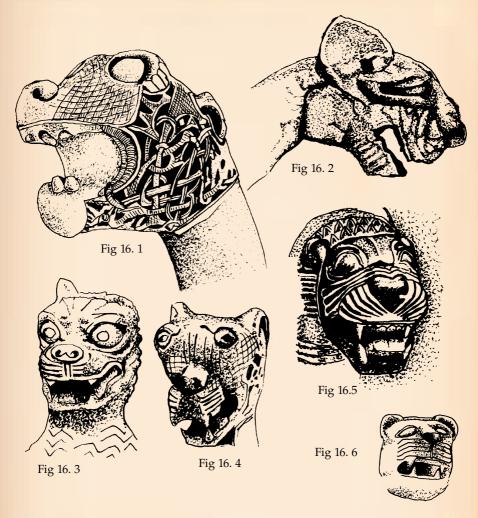


Fig 16. 1. An intricately sculptured post from Oseburg. If it was an idol, then it was at least feline, but more likely leonine. If it was a lion, is it not strange that people living in Scandinavia chose to carve lions in preference to other known beasts?

- Fig 16. 2. Scythian lions sculpted from wood and covered with gold leafing.
- Fig 16. 3. Babylonian demon idol, 6th-7th C. BC.
- Fig 16. 4. Feline viking burial post from Oseburg. Note the similarity between it and the Babylonian lionheaded demon (Fig 16. 4).
- Fig 16. 5. The face of a lion from an Achaemenid Persian sword pommel.
- Fig 16. 6. A Hittite lion-guardian carved in stone, 1,000 BC.

like a common house cat, though they still retained their leonine features. ⁸⁴² Medean craftsmen often portrayed canine and avian predators resting on the backs of the ibex and feline beasts which featured on their socketed metal standards. ⁸⁴³ These varied images were often intertwined with great skill, creating an aesthetic hybrid anthropomorphic image. ⁸⁴³ One of the Oseburg "lion-posts" (see fig 16. 1) 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".844

In the eastern world idols were often carried about on wagon-like vehicles. According to Al-Nadim's sources Indian sun-worshipers 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.⁸⁴⁵

Indian moon-worshipers had their blacksmiths fabricate idol-vehicles too, albeit duckdrawn. 845 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 "multinational" pantheon of *Kapishche* idols raised by Vladimir (the Rus' Slav Khagan with the *Bulgar* name) in the year 980 AD on p. 73. 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, but 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 Islamicized 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.⁸⁴⁶

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.⁸⁴⁷ What this shows is that idol-worshipers 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 Christianized.
- 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 Slavicized 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 which now offered 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". Sas 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) deputized to visit remote settlements in their wheeled wagons. Since *kolimags* were apparently affiliated with the word *khram* "a temple", ⁸⁴⁸ it is exceedingly likely that the wagons in question were sometimes mobile holy fires, or idol houses that the widely-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"). ⁸⁴⁸ 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. ^{848a} 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. ¹⁹⁷ 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.

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). Nobody knows where the landship finally ended up. Nor do we know who built it.

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.⁸⁴⁹ I am unaware if this is the original meaning of Magyar in the Hungarian.

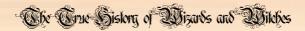
Based on the aforementioned meanings I believe *kolimag* originated from an agglutination of the words *kolo* ("wheel")- *mag* ("a sorcerer" or "a Magus"). As with Rotomagus, *kolimag* probably originally meant "a Magus on wheels". It should be noted linguists do not believe that *kolo*-formed the root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

WERE THERE IDOLS IN RUSSIA BEFORE VLADIMIR RAISED THEM?

The 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.

Secondly philology supports the existence of Magian cult sites in Slavia, including those for the adoration of royals, such as were known in in the pre-Sassanian era, but converted into fire shrines 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. 849a

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 throngs of believers. Thirdly, from *The Primary Chronicle, The Life of Avraamij of Smolensk*, and the *Lesson on the Life of Boris and Gleb*, we know that 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 that they would



had 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.

There were three basic classes of idols in Slavia. 850

1	Kapishche	A Kapischche or Kap	was the primary idol of a god.
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2	Kumir	Kumiry were second or subsequent idols, of reasonable
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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, 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").851 In Belorussian balvan (a word cognate with other Slavic words meaning "an idol") means "a wooden post near the corner of the stove". 82 The pechnoy stolb (literally "an oven post")853 is arguably a similar physical Russian construct. By some strange coincidence in England there was a practice whereby peasants kept "witch-posts" at one corner of the hearth specifically to protect the flame and cooking pots from the vexation of maelific black witches. One such "witch-post" (from Yorkshire, a former viking enclave) is depicted in fig 17.1. A closer examination of the post reveals that the top of it bears the image of a crudely carved face; an unmistakable clue that 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.

The True History of Wisards and Wildies

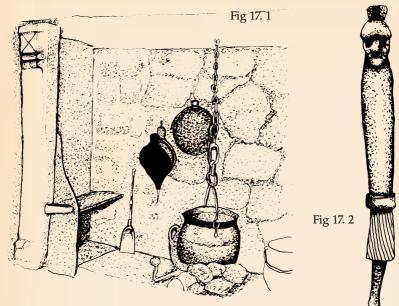


Fig 17.1. A witch post, Yorkshire, England.

Fig 17.2. Slavic idol found at Starya Ladoga, Northern Russia, 10th Century (almost 30 cm high).

Fig 17. 3. A corn goat from Scandinavia.

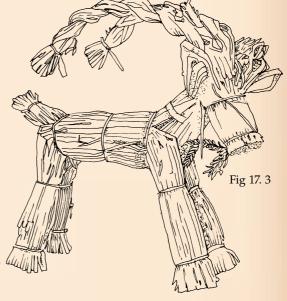
Fig 17. 4 and 17. 5. Carved effigies, 12th C. Scandinavian (20 cm and 17 cm).

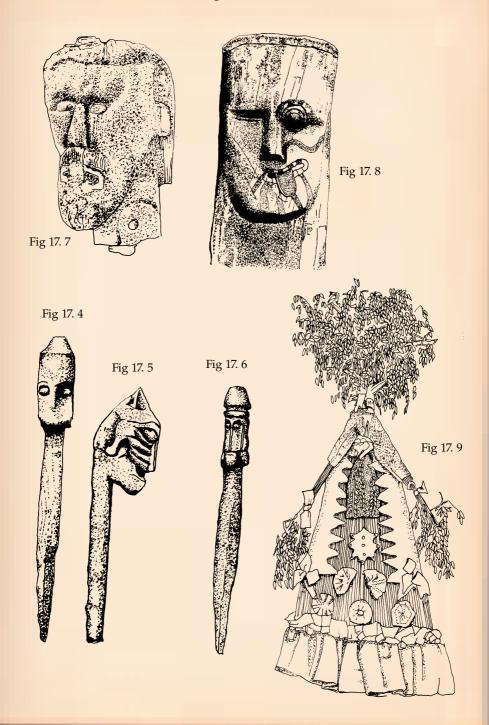
Fig 17. 6. Slavic idol, early 12th C. Denmark (13.5 cm).

Fig 17. 7. The head of a Wendish pagan idol.

Fig 17. 8 A carved post thought to represent Odin. From a Scandinavian stave church, Hegge, Norway.

Fig 17. 9. This "corn doll" was





Equally close in form and meaning is the Irish word *balban* which denoted "a straw effigy". ¹⁶⁶ 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"). ⁸⁵¹ The meaning which *buluvans* acquired might be related to the bird gods which were supposed to have been worshiped with acts of human sacrifice in certain parts of the Baltic, mostly of purchased slaves. ⁸⁵⁴

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". So Moreover the Norse kenning (ancient saying) for "a warrior" or "hero" was a "tree of battle". This kenning may dimly recollect a time when fallen heroes were immortalized 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". So

When all is said and done though these many words are probably derived from the Persian word *pahlivan* 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 *pahvan* (which also occurs in the Eastern Turkic, Tatar and Uzbek tongues) as well as *bahvan*, all of which mean "a warrior" or "a hero". ⁵⁶¹

Numerous stone memorial grave markers¹⁷¹ 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 surmize 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") were probably forms of Christian invective directed against idol-worshipers 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". §88

Whenever a *Volkhv* Magus, sage, hero, or warrior legend died, the Slavs made a statue of them and erected it in the groves. 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 *boloan*.

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". 860

The Norsemen had a word *kumba*, which meant "a sepulchral monument", set 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.

Linguistic evidence indicates that kaps and kapishche were rel

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. 862 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 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. 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. 863 The Old Norse term *kappi* is almost certainly related to these words; it meant "a hero" or "champion". 864

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.

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. ⁸⁶⁵ 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". ⁸⁶⁶ 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 ibolatrg

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

Log covered pit

Cave or grotto

The Seath of the Rus' isols

Triglav's fane was choked with war booty, evidently the proceeds from pre-battle oaths made by warriors worshiping there before setting off on campaigns. Amid the piles of treasure, dazzled worshipers 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 favor 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 organized 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 the 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 menat-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 furnigated the battle ready, who kneeled in church as the bishop said mass, to bless their endeavor. 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 their 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; they were 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 sacrificial intercessors, but the knowledge to preserve their religion.

The following account was provided by Helmold, and it adequately describes such happenings:

"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". 868

Temples were far bigger prey. 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. 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. Frodigious quantities of bullion stocks, temple donations and taxes were ferried off into Christian coffers. 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 sanitized 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 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." 872

At the time of the conversion in 989 AD, Christian converts and soldiers began tearing down "demonic" idols at Khagan Vladimir's command, Vladimir, the very person who erected them in the first place! According to the *Primary Chronicle* these were then soundly whipped with lengthy rods of iron, to punish the "demonic vitae" lurking behind the image. Thereafter they were hacked up with axes, smashed asunder by hammers and tossed into the 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.

Volkhvy from the frontier regions no doubt caught wind of the destruction of the kapishche and kumirs in the major cities, and organized 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 forests, 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 had kumirs on their property, tucked away in a barn, which also doubled as a cult site for the local

pagan peasantry.

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!⁵⁷³ 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 civilization of idol-worshiping 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.

In my next book *Christianity's Greatest Controversy - Prelude to Genocide* 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 intellectual stooges flung untold numbers of books into the fires of the new age, and a good many people '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.



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- 3 Talbot, C. H.The Hodoeporicon of St Willibald
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- 6 Wayland Barber, p.133
- 7 Spencer Wells The Journey of Man A Genetic Odyssey
- 8 See Roland G. Kent, Old Persian, 1953, DARIUS, NAQSH-I-RUSTAM A. (DNa) 2. (8-15.), as displayed by Joseph H. Peterson on The Avesta Zoroastrian Archives.
- 9 Darmesteter The Zend-avesta Part II (Sirozahs, Yasts & Nyayis), p. 120
- 10 Mallory, J. P. In Search of the Indo-Europeans, p. 9-10
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- 13 Gimbutas, M. The Civilization of the Goddess, p. 243

- 14 Larousse Dictionary of World Folklore
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- 16 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol III. p. 118
- 17 The zend-avesta part i vendidad, Intro III 2
- 18 Graf, Fritz. Magic in the Ancient World, p.36. As noted by Cicero.
- 19 Iamblichus' *Life of Pythagorus IV*. Sylvan Guthrie, K. *The Pythagorean Sourcebook and Library*, p. 61.
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- 23 Pahlavi Texts Part III, p. 171
- 24 A translation of these tales is listed in Freake Three Books of Occult Philosophy, C. Agrippa, p. 707
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- 26 Thomas, K. Religion and the Decline of Magic, p. 237.
- 27 Jones, H. L. Geography, Strabo 15:20
- 28 Moulton. The Treasures of the Magi
- 29 Moulton. The Treasures of the Magi, p.14, as well as Boyce, M. Zoroastrians, p.139
- 30 Agni Purana II, p.578. Agni Purana 222:15
- 31 Flint, V. The Rise of Magic in Early Medieval Europe, p.152
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- 33 The Zend Avesta Part I, Introduction, as well as Moulton, p.15.
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- 35 Wolfram, H. History of the Goths, p. 56
- 36 Nock, Conversion, p. 132
- 37 Bond, Janet and Colin, p. 12-13
- 38 Ibid., p. 13
- 39 Nock, p. 128
- 40 Quest for the Past, p. 174.
- 41 Sylvan Guthrie. *The Pythagorean Sourcebook and Library*, p. 61. *The Life of Pythagorus*: 4 (by Iamblichus). Sylvan Guthrie. , p. 124-125.

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"In Babylon he associated with the other Chaldeans, especially attaching himself to Zaratus, by whom he was purified from the pollutions of his past life, and taught the things from which a virtuous man ought to be free".

The Come History of Wisards and Wildhes

Here Zoroaster is mistakenly identified as a Chaldean. Nevertheless the quoted passage serves to illustrate that religious ordinances peculiar to certain geographical areas spread to others.

42 - Nock

43 - The City of God II:15, p. 65

43a - 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.

44 - Guhl and Kroner. The Romans - Their Life and Customs, p. 535-538.

45 - Sikand Gumanik Vigar X:67. West Pahlavi Texts Part III, p. 171.

46 - Lenormant, F. Chaldean Magic, p.221

47 - Graf, Fritz. Magic in the Ancient World.

48 - West, W. The Pahlavi Texts Part I, Bundahishn, Zad Sparam and Bahman Yast.

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51 - 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.)

52 - Yasna XII: 1-4

53 - Jones, H. L. Geography , Strabo 15:13

54 - Ibid. Geography , Strabo 15:13

55 - Ibid., Strabo 15:14

56 - Ibid., Strabo 15:15

57 - West, W. The Pahlavi Texts Part I, Bundahishn I:3

58 - Ibid. , Bundahishn I:9-11

59 - Ibid. , Bundahishn I:13

60 - Ibid. , Bundahishn I:16

61 - Ibid., Bundahishn I:9-11

62 - Ibid. , Bundahishn III: 6

63 - Ibid., Bundahishn VIII

<mark>64 - Ibid. , Bundahishn VIII:1</mark>

65 - West - The Pahlavi Texts Part I, p. 87. Dadistan i Dinik XXXVII:27.

They were truly a force to be reckoned with, those living Fravashis of the past, and the present, and those yet to be born, for all were joined together in one eternal moment. During earthly combats warriors could count on the assistance of the ghostly angelic warriors from

above. Farvardin Yast VII-XII 'We worship the good, strong, beneficent Fravashis of the faithful, who form many battalions, girded with weapons, lifting up spears, and full of sheen; who in fearful battles come rushing along where the gallant heroes go'. They were 'the good, strong, beneficent Fravashis of the faithful, who gallantly and bravely fight, causing havoc, wounding ... most strong ... harmless to those who are true, who turn to that side where are faithful men, most devoted to holiness, and where is the greatest piety'. God's warrior champion Mithras would likely be there too and the soulweigher 'Rashnu and the awful cursing thought of the wise and the victorious wind'.

- 66 West The Pahlavi Texts Part I, p. 201-215. Bahman Yast II and Dadistan i Dinik XXXV:3
- 67 West, W. The Pahlavi Texts Part I, Bahman Yast II:16-64.
- 68 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.
- 69 For an insight into their technological achievements read Thorpe, P. J. and N. *Ancient Inventions*.
- 70 History Begins, The Penguin Encyclopedia of Classical Civilization, The World of Ancient Times, The Rise and Fall of Civilizations, The First Civilizations, Ancient Imaq, just to name a few books. In The Indo-European Language and the Indo-Europeans, I am told that a Russian scholar utilizes extremely involved linguistic arguments to postulate that the Aryans originated not in Russia, but in Anatolia specifically.
- 71 Mallory, J. P. In Search of the Indo-Europeans
- 72 Christian, D. A History of Russia, Central Asia and Mongolia, p.102

- 73 Ibid., p. 93
- 74 Ibid., p. 82, 83
- 75 Mallory, J. P. In Search of the Indo-Europeans, p.163
- 76 Ibid., p. 154
- 77 Christian, D., p. 100, 101
- 78 Ibid., p. 100, 101
- 79 Ibid., p. 73
- 80 Ibid., p. 108,109
- 81 Ibid., p. 110
- 82 Ibid., p. 111-112
- 83 Ibid., p. 113
- 84 Roux, G. Ancient Iraq, p. 266
- 85 The Rise and Fall of Civilizations, p.325
- 86 Christian, D. A History of Russia, Central Asia and Mongolia, p.104
- 86a For more information see The Journey of Man A Genetic Odyssey.
- 87 Roux, G. Ancient Iraq, p. 242
- 88 Ibid., p. 266
- 89 Mallory, J. P., p.222
- 90 Christian, D., p.124-127
- 91 Ibid., p. 129
- 92 Ibid., p. 137
- 93 Ibid., p. 130, 133
- 94 Roux, G., pp. 326-327, 332, 336, 373, 375-376
- 95 Christian, D., p.163-165
- 96 Ibid., p.134
- 97 Culican, W. The Medes and Persians, p.54
- 98 Rawlinson, G. The Histories I:126, p. 60
- 99 Culican, W., p. 58-59
- 100 Rawlinson, G. The Histories, p. 305, 309
- 101 Christian, D. A History of Russia, Central Asia and Mongolia, p.167
- 102 Culican, W., p.136
- 103 Ibid., p. 143
- 104 Ibid., p. 104
- 105 Christian, D., p.137
- 106 Ibid., p. 142
- 107 Rawlinson, G. The Histories
- 108 Christian, D., p.153

109 - Rawlinson, G. The Histories

110 - Ibid., p. 330

111 - Ibid., The Histories I:140, p.65

112 - Ibid., IV:119

113 - Cf Cosmography, Plate XXII

114 - Rawlinson, G. The Histories, IV:67

115 - Ibid., p. 326-327

116 - Maps depicting these Scythian migrations can be found in Predistoriya Davnikh Rusiv

117 - Rawlinson, G. The Histories: 62.

118 - 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.

119 - Mongait, A. L. Archaeology of the USSR, p. 204

120 - Christian, D., p.169-171

121 - Walbank, F. W. The Penguin Encyclopedia of Classical Civilizations, p. 44

122 - Ibid., p.45

123 - Christian, D., p.169-171

124 - Walbank, F. W., p. 63

125 - Ibid., p. 63-64

126 - Ibid., p. 63

127 - Ibid., p. 55

128 - Christian, D., p.176

129 - Ibid.

130 - Cotterell, A. (Ed), Cuyler Young, T. The Penguin Encyclopedia of Classical Civilizations, p.

161

131 - Walbank, F. W., p. 175

132 - Walbank, F. W., p.172

133 - Christian, D., p. 312

134 - Ibid.

135 - Nock, A. D. Conversion, p.42

136 - Christian, D., p.176

137 - Walbank, F. W., p.163

138 - Ibid., p.166

139 - Ibid., p.213

140 - Ibid., p. 213

141 - Nock, A. D., p. 43

- 142 Ibid., p. 46
- 143 Christian, D., p. 216
- 144 Ibid., p. 215
- 145 Ibid., p. 304
- 146 Ibid., p. 306-307
- 147 Ibid., p. 306
- 148 Ibid., p. 307
- 149 Ibid., p. 248-260
- 150 Ibid., p. 248
- 151 Ibid., p. 250, 253
- 152 Ibid., p. 261
- 153 Cotterell, A. (Ed), Keall, E. J., p.189
- 153a Boyce, The Zoroastrians, p.142
- 154 Christian, D., p. 307
- 155 Ibid., p. 308
- 156 Ibid., p. 309
- 156a Boyce, Mary Zoroastrians, p. 146
- 157 Lunde and Stone. The Meadows of Gold, p. 425
- 157a Boyce, Mary Zoroastrians, p. 156
- 158 Dodge, B. The Fihrist of Al-Nadim
- 159 Lunde and Stone.
- 159a Boyce, M. Zoroastrians, p. 43
- 160 Dodge, B. The Fihrist of Al-Nadim
- 160a Boyce, M. p. 153
- 161 Ibid., Chapter IX, Part II
- 162 Cotterell, A. (Ed), Keall, E. J., p. 189-190
- 163 Vasmer, M. Etimologicheskii Slovar Russkovo Yazyka, Vol II, p. 554
- 164 Dodge. The Fihrist of Al Nadim
- 164a Boyce, The Zoroastrians, p. 102
- 164b Vasmer, Vol II, p.554
- 164c Strongs Concordance, Hebrew-Chaldean Dictionary
- 164d A History of Pagan Europe
- 165 Wayland Barber, p. 201
- 166 Vasmer, M. Etimologicheskii Slovar Russkovo Yazyka, Vol I, p. 84
- 167 Jones and Pennick. A History of Pagan Europe, p.186
- 168 Vlasova, M. Novaya Abevega Russkikh Syeverii, p. 70-71
- 169 My Russian-English translation of an excerpt from Book Of Jossipon, The Table of

Peoples. Petrukhin Nachalo Etnokyl'turnoi Istorii Rusii IX-XI Vekov, p. 36-40.

170 - Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p. 96

171 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol I, p. 139

172 - Ibid., Vol III, p. 115

173 - Ibid., Vol IV p. 571

174 - Ibid., Vol III, p. 493-494

175 - Ibid., Vol II p. 214

176 - Ibid., Vol I p. 110

177 - This table of plantsuffs was compiled from information contained in Vernadsky, Maksimov and Excavations in the Medieval City.

178 - Vasmer, M. Vol II, p. 47

179 - Excavations in the Medieval City

180 - Vasmer, M. Vol III, p. 139

181 - Excavations in the Medieval City

182 - Vasmer, M. Vol III, p. 729

183 - Vasmer, M. Vol III, p. 287

184 - Vasmer, M. Vol IV, p. 122

185 - Vasmer, M. Vol III, p. 578

186 - Vasmer, M. Vol II, p. 149

187 - Vasmer, M. Vol I, p. 305

188 - Ibid., Vol IV, p. 226

189 - Ibid., Vol I, p. 526

190 - Murray, M. The Witch Cult of Western Europe

191 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol III, p. 780

192 - Laing. The Ynglinga Saga :2

193 - Laing. The Ynglinga Saga:5

194 - Laing. The Ynglinga Saga:4

195 - Laing. The Ynglinga Saga:7

196 - The Oxford Illustrated History of Medieval Europe, p. 109-110

197 - Ibid., p. 105-112

198 - The Oxford Illustrated History of Medieval Europe, Bronsted, Johannes. The Vikings, A History of the Vikings

199 - The Oxford Illustrated History of Medieval Europe, p. 110

200 - Shanahoe - A rich area - Naithi O'Raicli

201 - Dewing, H. B. Procopius II: xxvi:1

202 - Ibid. II: xxvi:1

203 - The Vikings, pp. 34, 35, 55, 56

204 - Ibid., pp. 34, 35, 55, 56

205 - Ibid.

206 - Dodge, B. The Fihristi of Al-Nadim

207 - A History of the Vikings, p. 214-215

208 - Oxenstierna. The Norsemen, p.107

209 - Jones, G. A History of the Vikings, p. 214

210 - Marsden. The Fury of the Northmen, p. 124, and Jones, G. A History of the Vikings, p. 214

210a - Zoega. Western readers will probably be disgusted by this reference. Still this is a history book. So a little bit of background is warranted under the circumstances, to explain it in an historical context. Firstly racism is not peculiar to Europe's Aryan immigrants. It's found on every continent throughout the world ... India, Japan, Vietnam, China, Rwanda, Iraq, Israel etc. Since the happenings of WWII white Caucasians have been touted as superracists *par excellence*, when infact they have embraced racial diversity on a scale never attempted among any other 'racial group'. In the case of the Aryans, the following factors played a decisive part in crafting a xenophobic psychology found throughout certain points in their history.

- * Genetic preservation. Fair hair and complexions are recessive genetic characteristics. By interbreeding this particular segment of the Aryan nations would eventually disappear. In fact the very existence of blondes is undeniable evidence for exclusive interbreeding within that same gene pool over a long period of time. Otherwise it would have died out a very long time ago. Having said that the Persian Empire was built of diverse racial and tribal building blocks. This did not necessarily result in racial inter-breeding on a massive scale, merely societal coexistence united under the king's law, a unified rule frequently undermined by disunity among racial groups.
- * Natural order Magians were very big on natural order ... things are the way they are because that's the way they were intended to be. Acting contrary to the natural order was considered inverted demonic behaviour. For instance women were tasked with rearing children. This was never questioned simply because women were physically equiped with breasts to feed infants. Men do not have breasts, but are physically stronger, and so better suited to hunting and protecting the group. And so this is what they do. It sounds very primitive, but it has stood the test of time since the stone age. Now if we take this concept to another level and suggest that humanity consisted of varied primitive racial archetypes (eg; caucasians, semites, mongoloids), interbreeding between these groups might be deemed contrary to the natural order, since it was by the Creator's will that they fell into these categories originally.
- * Geopolitical conflict Caucasian Europoids (blondes, red-heads, brunettes) had settled in

distant China and Siberia some 4,000 years ago. Archaeology gives some insight into their initial east-meets-west experience. In the early phase they lived apart from Asia's traditional inhabitants, wandering the countryside as nomads. But as time went by they progressively interbred with indigenous locals, whether in China or India. Several hundred years before Christ the asiatics started pushing Caucasians out of the region, compressing them back in toward Europe. From this came a period of two-way mistrust and military conflict between Europeans and Asians, mainly due to, as has been supposed, the former's predatory raiding.

- * Aryan mythology Now in relation to the racial undertones attached to the word heljar-skinn, certain unspecified schools of Magi, without question, identified particular human races as belonging to the devil, on the basis of philosophy and certain visual indicators (the relative lightness and darkness of skin colour, physiological traits, disorderliness, crime, laziness, intellectual sloth, a tendency to destroy rather than build civilization etc). These views were enshrined in Iranian mythology. For example; "This, too, they say, that in the reign of Azi Dahaka (the Demoness of Greed) a young woman was admitted to a demon and a young man was admitted to a witch, and on seeing them they had intercourse: owing to that one intercourse the black-skinned negro arose from them". (Bundahishm XXIII:2). Negroes became, in effect, part human, part demon. This was of course not typical of all Magians. Many Magi mixed in with the Hindus and Semitic races of the Near East, especially during the early period when Asuras and Daevas were lauded in equal measure.
- * Philosophical/Religious conflict The Aryan priesthood widely regarded Jews as demon spawn, not because of their race, but owing to their theology. The Magi expounded that, based upon the scriptured activities of Yaweh, the god of the Jews was the 'fiend who is leader of the hell which is the den of the gloomy race, whom the devilish defiled ones and evil people glorify by the name of the Lord, and offer him homage'. (Sikand-Gumanik Vigar XIV:82-86)

"In these three modes (Judaeo-Christianity, Judaism and Islam who equally teach of god's jointly merciful and punitive aspects) the sacred being gives evidence of different kinds about his own creatures. One is this, that he himself is Aharman; one is this, that he is himself the deluder of the creatures; and, in the other, he makes his own creatures confederates involved with Aharman in deluding". (Sikand-Gumanik Vigar XI:273-275)

Jewish Magi, being party to the old Aryan cosmology, did not fall under the same level of anathaematization as their pharisaic and sadducean brothers. That is because they felt god was not the ultimate source of harm. Through their efforts notions of the devil begin to infiltrate rabbinical judaic literature in the post-exilic era. The *Book of Job* seems to indicate the existence of an independently-acting evil, destructive force, unrelated to the supreme being. It, and its fiendish ilk, wandered about the world, suggesting that its preferred dwelling space was the material world. The new-fangled teaching, alien to pre-exilic judaic ideologies,

undeniably comes from white Magianism, inevitably imparted to certain Jewish priests and rabbis, plausibly in the royal courts of Cyrus and Darius. The following *Old Testament* scripture will give you a better idea.

'Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan. Whence cometh thou? (ie; where in the hell have you come from?) Then Satan answered the Lord, a, and said, From going to and fro in the earth, and from walking up and down in it'. (Job I:7)

The statement "Whence cometh thou?" is a profoundly important portion of this scripture, a novel yet wierd introduction to Jewish monotheism. Here god appears to greet the Evil One as though they'd never met. From here it appears to diverge into a sort of Magian Zurvanism as Satan tells the Lord he can make even his most pious creations despise him as their creator. God decides to put Satan's theory to the test and accepts his dare. But first of all Satan suggests that god should invoke the calamaties personally, saying 'Put forth thine hand now, and touch all that he hath, and he (the pious man Job) will curse thee to thy face'. 'And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord'. (Job I:11-12) In other words god said 'Satan, you go and do it'. 'And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause'. (Job II: 3) What follows for Job is a period of relentless, excruciating destruction and chaos. Under the more ancient rabbinical model you have to take out an eraser and remove the devil entirely from this picture. This leaves only a single deity, who, if you displease him in only some small way, your punishment may be out of all proportion.

A comparable event is chiselled into the teachings of the Magi, the most likely source of the doctrines which led to the tale of Job. In Magian theology, god is the fountain of endless light, originator of all purity, wisdom and goodness. This tranquility came to an abrupt end the moment the dark spirit of evil stumbled across the light, somewhere in infinity. 'The evil spirit, on account of backward knowledge, was not aware of the existence of Auharmazd; and, afterwards, he arose from the abyss, and came in unto the light which he saw. Desirous of destroying, and because of his malicious nature, he rushed in to destroy that light'. (Bundahishn I:9-16) He was convincingly beaten back, though returned with reinforcements to attempt a victory through renewed violence and supreme malevolence. And the devil beheld all that god had made and he was jealous indeed at their magnificence. The wicked spirit imperiously declares that he will ensnare all god's special creations, enticing them to worship him, and his entirely different value system. He will lure mankind into worshiping the abomination himself, namely the root source of all desolation. He would usurp the place of their true creator, masquerading as the divine being, so as to win over creation from its original source. For this reason the

white Magi identified the doctrine of a creator-destroyer (the single principle), as the cardinal sin, the very reason for mankind's fall from grace in the first place.

As in the tale of Job, the Magi tell us that the material world is the devil's domicile; "Hell is in the middle of the earth; there where the evil spirit pierced the earth and rushed in upon it, as all the possessions of the world were changing into duality, and persecution, contention, and mingling of high and low became manifest" (Bundahishn III:27)

In Magian legend a similar dare to that found in Job, from the Evil One to the supreme being, proved to be the origin of the war between light and darkness. 'And Auharmazd spoke to the evil spirit thus: "Appoint a period! so that the intermingling of the conflict may be for nine thousand years'. Then the evil spirit, unobservant and through ingnorance, was content with that agreement' (Bundahishn I: 18). It amounted to a declaration of war, of finite duration. The battleground? ... the chessboard of physical existence. So began the primordial duel.

The sublimely pure and majestic spiritual being lauded by the Magi wasn't good at destroying through fighting. It wasn't in its nature. To hold his ground in the world Ahura Mazda needed the assistance of loyal servants, ready willing and eager to tackle evil-doing head on, to cross swords with the Evil One and his earthly minions. Normally these servants took the form of kings, white magi, soldiers, doctors, teachers, judges, lawmen and imperial officers, very often incarnate angels and saints. Their job was to suppress lawlessness and chaos throughout the world.

* Under siege Aryan Magians were hunted down like filth for the last 2,000 years, mainly for daring to suggest that the god of the Judaeo-Christians, Jews and Muslims is practically indistinguishable from the devil when you sit down and examine their holy texts in elaborate detail. Their real crime was to suggest that the supreme being is a whole lot more loving and compassionate than he is portrayed in these other faiths. Spiritual damnation did exist, but it was not an act of god, merely a parting of the ways on Judgement day. One flock goes off to the heavenly father, the other to their father in the underworld. They were chased out of their homelands, slaughtered throughout Iran and Europe. As they were squeezed into smaller and smaller parcels of land, especially after the European conversions to Christianity, they became significantly vengeful. In this book you will see their forces attacking various locations, whether it be Jewish Khazaria, Iran, Moorish Spain, the Holy Roman Empire and Byzantium, followed by enemy counter-attacks and ceaseless warfare. As you will see in Chrisianity's Greatest Controversy - Prelude to Genocide many of them were left with no other option than to convert to one of these other faiths or be stripped of property and title, burned alive, tortured or summarily executed. It was like repeatedly thrusting a stick into a wasp's nest. At the end of it all you end up with a lot of very angry people who just want to be left alone, to live life according to the ways of their ancestors ... or else!. 211 - Stoyanov, Y., p. 124 and Heer. The Medieval World, p. 239

- 212 Flint, V. The Rise of Magic in Early Medieval Europe
- 213 Cross, Sherbowitz-wetzor, The Primary Chronicle, p. 64
- 214 Vernadsky, G. The Origins of Russia
- 215 Byzantium, Rozvitok davn'orus'kogo staroukrains'kogo naukovogo tekstu, illustr 10
- 216 The Ship as Symbol in Prehistoric and Medieval Scandinavia, p. 176
- 217 Thorpe, p. 77-78.
- 218 Vernadsky, G. The Origins of Russia, p.219
- 219 Erdoes, R. AD 1,000 Living on the Brink of Apocalypse
- 220 Thorpe
- 221 The Ship as Symbol in Prehistoric and Medieval Scandinavia, p. 186-194
- 222 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol II, p. 289
- 223 Ibid., Vol III, p.168.
- 224 Byzantium The Apogee, p.150
- 225 Vernadsky, G. The Origins of Russia, p. 175
- 226 Ibid., p. 256
- 227 The Vikings, A History of Pagan Europe
- 228 Tschan. The History of the Archbishops of Hamburg-Bremen
- 229 The Vikings, A History of Pagan Europe
- 230 The Vikings, and A History of Pagan Europe, p. 179. Not far to the north of Kurland was a region of Estonia known as Askala, on account of the many wizards who inhabited the area. Though translated as "Land of the Wizards", I believe Askala came from a combination of Nordic words Askr land, or in other words Ash land, the home of Ash, which, on linguistic grounds, can be associated with the Haoma tree of the white wise Magi, ie; wizards, or Ascomanni ("Ashmen") as Adam of Bremen called them.

Vernadsky, G. *The Origin of Russia*, p. 89. Alternatively it was derived from *Askal*, an Arab word denoting the Alans.

- 231 Zoega, p. 20
- 232 Orchard, A. Dictionary of Norse Myth and Legend, p. 129
- 233 Daniel, G. *The Slavs*, p.214
- 234 Dodge, B. The Fihrist of Al-Nadim
- 235 The Oxford Illustrated History of Medieval Europe, p. 104
- 236 The Oxford Illustrated History of Medieval Europe, p. 111
- 237 St Olav's Saga
- 238 St Olav's Saga: 118
- 239 Dennis, A., Foote, P., Perkins, R. Laws of Early Iceland Gragas. K115, p. 184-185
- 240 The Vikings, p. 34, 35, 55
- 241 Jones, P. and Pennwick, N A History of Pagan Europe, p. 166

242 - Webster's Dictionary

242a - Witches and wizards always sought the council of their ilk to obtain specialized knowledge, witches both living and dead. In 1588 Alison Peirson was convicted of summoning "the spreitis of the Dewill ... "speciallie in the visione and forme of ane Mr. William Sympsoune, hir cousing and moder-brotheris-sone, quha sche affermit wes ane grit scoller and doctor of medicin". (Murray, M. The Witch cult in Western Europe, p. 35)

243 - Zoega, G. T., p. 500

244 - Ibid., p. 500

245 - Ibid., p. 500

246 - Ibid., p. 500

266 - Vasmer, Vol IV, p. 156

247 - Ibid., p. 158

248 - Ibid., Bundahishn V:1

249 - Ibid., Bundahishn XXX:33

250 - Orchard, A.

251 - Turville-Petre, E. O. G. Myth and Religion of the North, p. 283-284

252 - Mc Ginn. Visions of the End - Apocalyptic Traditions in the Middle Ages, p. 81. Muspilli :54

253 - Wolfram, H. - History of the Goths, p. 113

254 - Cross Sherbowitz-wetzor. The Primary Chronicle

255 - Laing. The Ynglinga Saga:9

256 - Ibid. The Ynglinga Saga:15

257 - Turville-Petrie, E. O. G. Myth and Religion of the north

258 - Palsson, H. and Edwards, P. Vikings in Russia, p. 27

259 - The Archaeology of Novgorod Russia, p. 92-93

260 - Vernadsky, G. The Origins of Russia

261 - Simargel Owing to the writings of the Persian Muslim Khaqani," we can deduce that *Simargl* was the Slavic name for *Simurg*, a white celestial fertility god recorded by the white Magi in the *Book of Bundahishn*." In fact he goes so far as to call the Russians Simurghs. *According to both the Magian and pagan Rus' traditions* Simurg or Simargel was the semen of the gods, who controlled the growth of crops and medicinal herbs, plus family and tribal fecundity. In Zoroastrian iconography Simurg is depicted as a dog-headed beast with bat's wings, which is a little like the Persian depiction of *Ahriman*, but closer to that of the Griffonbird (the bat) which itself brought much fertility to the land. To the Zoroastrians Simurg was the "radiant bird", the *Haoma*-bringer, and the spreader of life across barren earth. This notion was encapsulated in the Russian myth of the *Zhar Ptitsa* (the Fire Bird). When Simargel^c was strong every one would prosper; when depleted of potency, life remained barren or died. Further evidence of profound Magian influence on Rus' paganism (and the

foundation of the pagan Kievan Rus' State) is found by the mere existence of this God among those stone *kumiry* (idols) raised by Vladimir atop bald hill in Kiev, in the year 980 AD.

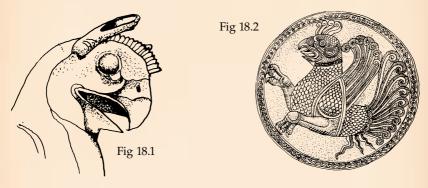


Fig 18. 1. Sculpture of Simurg from Persepolis, at the Achaemenid Persian royal palace. Vladimir's Simargl may have looked very similar Fig 18. 2. Magian ritual platter depicting Simurg

Simurg was often shown with leonine features, bat's wings, a spread of resplendent peacock tail feathers and the body parts of a dog. To Zoroastrians the dog was one of the holiest of animals, a sign of vitality, a ward against the dead, and an indispensable part of their everyday life. Despite this unusual appearance Simurg should not to be confused with *Ahriman* the devil, in typically Assyrian goat or dog form. Alternative spellings for Simargel were Semar'gl', or Simargl. In Rus' it acted as a guardian for the average pagan household, and gave aid to those in trouble.^d

Overseas in Ireland it appears they had a very different conception of him, for there *Simorg* was regarded as a demon. That Simurg was known in pagan Ireland is self-evident, perhaps owing to Norse influences. Calling him a demon has wider implications though. Unless this meaning arose during Christian times to diabolise the old heathen god, then the Irish saw Simargl' with Vedic eyes, equating him with what the Indo-European Aryans saw as demonic Asuras.⁶

A similar situation exists in Rus'. The Medieval Russian text *Slovo o Polku Igoreve* (written in the Christian era) classifies Simargl as a *Div* (derived from a Persian word relating to *Daevas*), which in both Persian and Russian meant "a demon". In this particular instance the old word was used in Christian times to diabolize one of the holiest spiritual beings known to the good Magi.

Alternatively medieval commentators confused Simargl with Samael, a high infernal prince found in Jewish apocrypha (identified as the serpent in the *Book of Genesis*, the true

father of Cain by Eve, and a celestial power associated with fire, Mars the planet of war, and ruler of the northern wastes). The Hebrew terms <code>sama1</code> ({pronounced sawmal} meaning "to use the left hand path", "to turn left") and <code>semo1</code> ({pronounced semole} meaning "wrapping up", "enveloped in darkness", "the north", "the left hand") point to a connection between Samael and the high demon of the Chaldees.

Chaldean sorcerers lauded the God of the desolate North, Lord of Demons, captain of countless legions of devils and crafty djinn. He was also the master of the left-hand path that leads away from heaven, the route of crime, perversion and decadence. If this correlation is factual, the Russian Simargl/Smoagel worshipers were plausibly Magians familiar with the Chaldean "Mysteries of the North". In effect this made them somewhat similar to Zurvanites; absolute dualists. It probably seems paradoxical to modern readers, but Chaldean rituals obtained luck and blessings from the devil, for the benefit of their families. Only Russian folklore prevents us from formally attributing a demonic nature to Simurgh, since the Russian Simargl's festivals do not coincide with ceremonial dates formerly observed in Chaldean Harran. Moreover orthodox Magian tradition assures us that Ahriman and Simurgh were two totally different deities, one bad, one good. Only chaldeanized Magians are likely to have conflated the two.

Despite the clear association between the words Simargl and Simurg, a later church source, the 11th Century Slovo nikoevo Khristolyubitsya ^f mentions "The peasants live a double faith (ie; a form Christianity steeped in paganism) and believe in Perun, and Khors, and Mokosh', and Sima, and R'gla and Vili ... they bring them sacrifices ... and they pray to fire".

On account of this some have guessed that Simargl was simply a joining together of *Sima, and R'gla.*[§] Be that as it may we still find reference to Simargl in a *fifteenth century* Bavarian magical text. In a Medieval spell designed to divine the identity of thieves, a portion of the wording is prefaced "*Jaspar, Balthasar, Melchior, Smoagel, Emanuel* (ie; Jesus)". Here I believe the Bavarian reciter is summoning Jesus, the Three Wise Kings, and of course Simurgh, but under his Slavic name Simargl. As with the zodiacal reliquary found at the royal numery of Quedlinburg, it proves the penetration of Slavic Christian witchcraft into Germany (see also note 303 of this book).

- a Vernadsky, G. The Origins of Russia, p. 124
- b West, W. The Pahlavi Texts Part I, Bundahishn XIV, XVIII, XIX, XXIV
- c Metropolit Ilarion. Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu, p. 108-109
- d Simonov, P. Essential Russian Mythology, p. 15
- e Vasmer, M., Vol III, p. 622
- f Krishchuk, M. Ukrains'ka Mifologiya, p. 28. My translation.
- g Metropolit Ilarion, *Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu* and Krishchuk.

h - Kieckhefer, R. Forbidden Rites - A Necromancer's Manual of the Fifteenth Century, p. 337.

25 May - 16 June Khors, also known as Khoros, Khoroshko, Khres, Khurz, 262 - Khors Korsun' or Kherson, was worshiped by the Slavs, Croats, Czechs and Bulgars. The name Khors, which some believe gave rise to the Russian word khoroshiy ("good") is drawn from the Alanic khur ("the sun"), and khurz ("good"). Ultimately it is traceable to the Avestan hvur ("the sun"). From Russian mythology we know that Khors was the god of peace and goodness. He was offered mead, consecrated rolls, wild flowers and green twigs in sacrifice, and represented the Good Sun in the sphere of fate, where he served as the ruler of the benign 12 zodiacs (the sun-signs). Khors was the embodiment of all goodness, and, based upon the above etymologies, originally a Khorezmian, Magian deity dear to the Alans, through whom the word entered the Russian. Thus the worship of Khors can most likely be traced back to Khorezm and the Mesopotamian city of Khorsabad. Khors' idols varied regionally in pagan Rus'. Based on the wide range of divergent information that Mikhail Krishchuk and G. Lozko have managed to discover concerning the images of Khors, I believe he was perceived by people in different ways, or that Khors was several different but very similar gods, which in Russian folklore became known by the one name.

1. In the first variant, Khres or Khors' benevolent image closely resembles that of Christ, a man holding a young lamb in his arms; amazing when you consider that the Avestan word Keresa is believed to mean Jesus! However such an effigy need not necessarily depict Christ, Hermes might be represented in this fashion too.

Khors, the Good Sun, was seen to own the 12 portions of the (good) zodiac, whereas the black Chernobog most likely adopted *Ahriman*'s function as lord of all planets. This last point is only an inference based on traditional Magian thought on the matter, and was never recorded as such in Rus'. The 12 zodiacs were originally personified as young princesses who were often rendered as idols. Interestingly, in Manichaeism, the signs of the zodiac were also depicted as young maidens. Dolya, another Rus' deity was also connected with the planetary motions.

On the strength of evidence it would appear that the reverencing of Khres did not contain itself to Russia alone. Imagery found on the 10th Century AD Quedlinberg reliquary belows the rapid infusion of Magianism into Germany, in fact, into Otto's royal court. This "Christian" reliquary had Christ "the sun" at its center, and the 12 apostles revolving around him. Moreover, each apostle portrayed on the reliquary was astrally linked to a gemstone and sign of the zodiac!. The advent of such novel though condemned imagery is, I believe, linked with Otto's Russian bride and other Russians who no doubt started to mix in with the Ottonian elite."

If Khres or Khors was in reality the pagan conception of Christ, then this creed most likely

began among the very great masses of Persian Christians d who were cut off from the rest of Christendom following the 3rd Century AD. During the reign of Shapur, at the time of the Zoroastrian reformation, many of them had been rounded up and shipped to the very center of the Persian empire and there underwent sustained persecution e and ultimately liquidation. Others may had fled westward. But Christianity may have been present in Russia for some considerable time. Just as St Thomas made his way to India, Eusebius mentions that St Andrew went to evangelize the lands at the northern end of the world. And he was perhaps very successful. According to the Life of Constantine, a sizeable delegation of Scythian bishops attended the great council of Nicaea in the early 4th Century AD, much to the surprise of those present. If there were bishops in Scythia (Russia) then there were dioceses, and where there were dioceses there were parishes of practising Christians. However, this fledgling Church in Rus' died out for some reason or other, perhaps put to the sword by the many Huns and Avars who made their way across the steppes and into Europe and the Balkans. These dead would have been included among the swelled ranks of the hitherto unknown eastern martyrs that eluded the hagiographer's pen. Those that survived the socalled "barbarian" incursions may well had adopted other pagan customs while living there.

- a Krishchuk, M. Ukrains'ka Mifologiya, p. 8
- b Flint, V. The Rise of Magic in Early Medieval Europe
- c Heer, F. The Holy Roman Empire
- d Williamson, G. A. (trans) *The History of the Church,* and Comby, Jean.
- How to Read Church History, p. 60
- e Comby, Jean. How to Read Church History, p. 60, 80
- f Ibid., p. 91. An extract from Life of Constantine III:7-16

263 - Dazhbog Dazhbog, the grandfather of the Russes was also called Daibog ('the giving God'), Belobog or Byelun (Slav: the White God). The name Dazhbog is most likely derived from the Iranian words *Dag baga*, meaning "the fiery god". Dazhbog was the deity of Heavenly Fire, day, sunlight, warmth, life on earth, work, prosperity and germination. He is also recorded being called Helios (a Greek and Chaldean term) in Rus'. Dazhbog might also have personified *Ahuna* Mazda, the burning love and goodness of god's spirit, who reigned over the earth from the heavens.

Dazhbog was born and grew old every day, reaching maximum potency around midday. At dawn he pushed back the night, but after sunset he made a perilous journey down into the counter world (the underworld) where he tussled with the Lord of Darkness. As the sun waxed and waned in potency throughout the year, so too did the powers of Dazhbog. During Summer he was an armoured warrior of middle age brandishing either a sword or a hammer, riding a blazing red horse across the heavens. Yet during Winter, his

fires were less potent and his steed became black in colour. Dazhbog governed forges, and was known as lord of all fire, the sons of God. His penchant for healing and purifying his devotees served to multiply the numbers of worshipers faithful to him.

264 - Stribog Stribog was also called *Shtiribog* or *Strzyboga* (Polish), God of the Winds from the four corners of the earth. His name comes from the Olden Iranian *Sribaga*, "the high god", or "god of the heights", or "God of the High Places" (a reference to the mountain-top shrines and places of sacrifice). Based on the Old Iranian meaning we might suspect that *Stribog* was the Eastern Slav name for *Svyatovit*. In support of this, one tradition makes his idol similar to that of the four-faced Svyatovit.

Stribog supposedly had another form, portrayed as a round fat man with a big head and long straight nose, but only one face. It sounds suspiciously like an elephant, so perhaps such an effigy has been wrongly attributed to Stribog and instead should represent the Hindu deities Ganesh or Indra's wind steed, Airavata. That this idol might have been a rendition of an elephant is not as implausible as it may sound. *Yngvar's Saga* records an encounter between 11th Century Norse adventurers and a group of Slavs seated in a tower, mounted on the back of a massive creature. This was, doubtless to say, an elephant.

Stribog sired all the winds, and helped Perun (a Slavic name for Indra) go about his business. He was tasked with controlling the winds in an almost undiscernable pattern handed down to him by his father Svarog. When he exhaled via his nose, winds were born, when he inhaled, the skies were calm.

It is also possible that Stribog was a personification of *Spenta Mainyu* (the Holy Spirit), the vital spiritual emanation of the creator, which the Magi termed the "Holy Wind". This is a valid analogy since the first form of Stribog's idol mentioned was said to be one and the same as that of the four faced Polish Creator-god called Svyatovit. If Stribog was *Spenta Mainyu*, then it is only natural that he would have the same sort of idol as Svyatovit, for in essence they were the same god. If this was the case, then Stribog's idol could have come to Rus' from Poland, which had converted to Christianity c.960 AD.

- a Vasmer, M., Vol III, p. 777
- b Krishchuk, M. Ukrains'ka Mifologiya, p. 8

265 - **Perun** In the Baltic region and the Balkans the god Perun was variously known as *Perkuons* (Latvian: "God of the Oak"), *Perkunas* (Lithuania), *Perunja Ves* or *Perunji Vrh* (Bosnia), *Perendi* (in Albania his name meant "God") and *Percunis* (Old Prussian: "Thunder").^a

Perun's name is believed to be derived from titles that described Indra, the Aryan *Daeva* war god enshrined in the *Rig Veda*; *Purandara* ("the destroyer of cities"), *Parjanya* ("rainbringer"), or *Purana* ("the triple lawbreaker"), or *Perunas* (a god known to the Hittites); to my

mind this explanation is more than convincing. As for the names *Perkuns* and *Perkunas*, which have a "Perkunish" rather than "Perunish" root they may have come from the Sanskrit word *Peykkunavai*, which translates as the "devil dance", a dance that Aryan warriors performed to the tune of pipes and drums, after annihilating their foes.

Therefore Perun is one of the oldest European gods, a divinity probably imported onto the continent along with Indo-European words and the domesticated riding horse, as the ancient Indo-European migrations and invasions pressed westward. He also entered into India with the invaders who destroyed much of the pre-Aryan civilization that existed there, and until the present day, continues to be one of the most important gods of India. The Vedic Aryans had the following to say about their esteemed war god;

"He who killed the serpent and loosed the seven rivers who drove out the cows that had been pent up by Vala, who gave birth to fire between two stones, the winner of booty in combats - he, my people, is Indra.

He who is invoked by both of two armies, enemies locked in combat, on this side and that side, he who is even invoked separately by each of two men standing on the very same chariot, he, my people, is Indra.

He who killed with his weapon all those who had committed a great sin, even when they did not know it, he who does not pardon the arrogant man for his arrogance, who is the slayer of the Dasyus, he, my people, is Indra.

Even the sky and the earth bow low before him, and the mountains are terrified of his hot breath; he who is known as the Soma-drinker, with the thunderbolt in his hand, with the thunderbolt in his palm, he, my people, is Indra".

Perun, the Slavic thunder god was also lord of the heavenly verses, the winds which kissed the earth and lower heavens, and the god of war, desolation, rain, justice and liberation from both man and demons; he was the mighty liberator. Perun was breathtakingly similar to Indra in nature, lying the skies in his chariot looking for foes to defeat and grind under his feet, the *ultimate conquistado*r of men, gods and demons; the whole world was his domain.

In the sphere of fate Perun probably offered council to the planet Mars (one of the "Great Judges" of fate), though he was himself linked with two signs of the zodiac, namely Taurus (Slavic: *Telets'*, *Bik*), and Sagittarius (*Strilyets'*). The insignia of these two zodiacal signs, the bull and the archer, aptly describe both Indra and Perun as heavenly archers for whom the bow was a sacred weapon, and the bull which both of these gods received in sacrifice.

Perun was the god of war declaration and overall victory; the god of sacred oaths, and sudden attacks. Since he looked upon battles as though men were merely pawns, whole cities and *princes had to make offerings to him in times of war* if they wished for his aid in

vanquishing their foes, or simply survive battle. Prussian pagan priests burned 1/3 of a warrior's war booty to their gods as an offering for their victory. *Proven* would have been prominent among those gods who received sacrificed war goods from their hand. These same intercessory priests ritually slew horses for the community and were lot-casters. The notion that princes and sacrificers made offerings to Perun on behalf of the Rus' people may be somehow linked to *Yasna 46:11*. In that passage, Zarathustra spoke of the Sacrificers and Magus-princes who practiced blood sacrifice by cattle killing, who treated life with contempt, and who sought to destroy creation wherever possible. Bloody cattle sacrifices were practiced in Medea and related localities long before the arrival of the Zurvanite Magi, in places like Scythia.

In his role as administrator of justice, Perun seems to have adopted the functions of "Mithra of the Wide Pastures", the neutral mediator, soul-weigher, judge and executioner all rolled up in one. Though of normal human appearance, both Mithra and Indra could open 1,000 eyes to scrutinize humanity's actions; who could hide from their awesome gaze?

In the elemental sphere, Perun controlled the weather. When he was angry the entire sky became enshrouded in violent storm clouds, as lightning and thunder erupted, and his anger blotted out the sun.

Perun's statue had a silver head and a golden moustache, and in at least one case, iron legs. He was venerated in sacred groves under the branches of his favorite tree, the holy oak. It was presumably to him that the *Volkhvy* hanged their sacrificial victims, dangling them from the boughs of these trees.

Although Perun served the mighty Dazhbog, as his prized champion in the ongoing cosmic battle against Chernobog who daily attempted to transform the world into a bier of chaos and disunity, he was a freelance deity. For if we more closely equate him with Indra, he was more greatly concerned with his own thirst for the shattered remnants of battle, of splintered wood, dented armour and the blood of the slain, which, besides *Soma* and mead, were his true loves.

During war, Perun, the prashchur (guardian deity) of the Rus' people, arrogantly thundered across the skies in his great sky chariot, brandishing spear, axe, war hammer or cudgel, resolutely peering over the battle, seeking those whom he wished to pluck from life. As the dispatcher of souls to the starry bridge, he nocked arrows of lightning which he fired into the thick of flailing swords and axes, ready to cut down his victory fee, to reap the bread of battle. The Indo-European god of thunder was no ordinary god, not even the gods dared anger him. Via the hands of the Brahman and Zurvanite Magus priests it remained the lot of warriors to feed him his dues; the spoils of war, the lamentation of widows, war booty and the blood of the slain, whether they fell in battle or were captured on the "field of justice" and later ritually sacrificed.

Perun served good as the agent of law, order and imparter of rain, but served evil as the author of war, man's ultimate act of predation on himself. The Russian word for lightning, *molniya*, is phonetically similar to the word *Mjollnir*, the hammer of Thor, the Norse thunder God. This may be indicative of a link between Perun and Thor. For this reason some would equate him with both Zeus and Jupiter, who were both lightning wielders. In fact a Russian manuscript of 1202, refers to him as the classical Roman god Jupiter. The pagan priests of the Slavs divined the future by interpreting the lightning which arced down from the heavens, bearing tidings from their lord who raced about the heavens.

- a Ibid., Vol III, p. 246-247
- b Donigher O'flaherty, W. Rig Veda 2.12:3, 8,10,13
- c Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p. 411
- d Portable Medieval Reader, p. 428, Source: Ordensritter und Kirchenfursten Trans H.
- F. Schwarz, Insel-Verlag 1927
- e Metropolit Ilarion. Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu, p. 98
- 266 Vasmer, M., Vol IV, p. 156-157
- 267 Vernadsky, G. The Origins of Russia, p. 101
- 268 Culican, W. The Medes and Persians, p. 18
- 269 Wolfram, H. History of the Goths, p.115
- 270 Ibid., p. 106
- 271 Zoega, p.169
- 272 Ibid., pp. 169,175
- 273 Wolfram, H. History of the Goths, p.135
- 274 Ibid., p.108
- 275 Petrukhin Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov, p. 265-267. See also Ancient Russian Cities: A travel guide to the Historical & Architectual Monuments and Fine Art Museum
- 276 Laing. The Ynglinga Saga:37
- 277 History of the Archbishops of Hamburg-BremenII:18
- 278 History of the Archbishops of Hamburg-BremenII:19
- 279 History of the Archbishops of Hamburg-BremenIV:18
- 280 Timber Castles, p. 84-87
- 281 The Ancient Slavs, p. 49
- 281a e. karloukovski@uea.ac.uk Drawn from Vassil Karloukovski's English translation of Dmitrov, D. *Prabulgarite po severnoto i zpadnoto Chernomorie*, Varna 1987
- 282 Cotterell, A. (Ed), Keall, E. J. The Penguin Encyclopedia of Classical Civilizations, p. 190-192
- 283 The involvement of Magyars in support of a fledgling Christian regime is difficult to reconcile with a host of other information indicating that a certain number of Magyars were

Magian. Were these particular Magyars of another faith, say Christians, Animists, Muslims or Jews? Or might the garrison have been indirectly led by white Magi deeply concerned by the political activities of other Magi to their north? With a name like Amos, one might guess that the Magyar force was headed by a Christian or Jewish Magyar.

284 - Vernadsky, G. The Origins of Russia

285 - Vernadsky, G. The Origins of Russia and Ukrains'ke Yazichnitstvo

286 - Vernadsky, G. The Origins of Russia

287 - Cotterell, A. (Ed), Keall, E. J. The Penguin Encyclopedia of Classical Civilizations, p. 189

288 - Vernadsky, G. The Origins of Russia, The Primary Chronicle

289 - Culican, W. The Medes and Persians, p. 29

290 - Lozko, G. Ukrains'ke Yazichnitstvo

291 - Stoyanov, Y. The Hidden Tradition in Europe

291a - See Archaeology of the USSR. These predate medieval western blast furnaces by several centuries.

292 - Vernadsky, G. The Origins of Russia

293 - Stoyanov, Y. The Hidden Tradition in Europe, p. 112

294 - Ibid.

295 - e. karloukovski@uea.ac.uk Drawn from Vassil Karloukovski's English translation of Dmitrov, D. *Prabulgarite po severnoto i zpadnoto Chernomorie*, Varna 1987 - Proto-Bulgarians 7, p. 3

296 - Ibid., Proto-Bulgarians 8, p. 3-4

297 - Ibid., Proto-Bulgarians 9, p. 2

298 - Ilarion, Mitropolit. Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu, p. 159

299 - Vernadsky, G. The Origins of Russia, p. 110

300 - Lozko, G. Ukrains'ke Yazichnitstvo, p.23

300a - Vernadsky, G. , p. 110.

301 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol I, p. 409-410

302 - Pahlavi Texts Part I, p. 131

303 - Moulton. The Treasure of the Magi, p. 167. Mesopotamia is the undoubted home of astrology. And it was there that priests developed the notion that seven planets were really gods worthy of worship and sacrifice (Venus, Mercury, Mars, Saturn, Jupiter, Mars and the Moon under varied names). Magi were similarly accomplished astronomers and astrologers. Yet they compiled astrology charts at the birth of every child for an entirely different reason - to discover what harm might befall the newborn. One of their greatest philosophical arguments surrounded the cause of misfortune for extremely pious individuals. They attributed their woes and injustices, in a practical sense, to these planetary 'divinities' who, acting like brigands, redistributed the good fortune of the righteous, and

handed it over to the unworthy as they travelled around the zodiac, as they clashed with the celestial sphere. For this reason many of the Magi differentiated between light-emitting (stars and constellations) and light-reflecting celestial bodies (planets). The white wizards made offerings to the stars and holy constellations as entry points for the light of god into the universe, but condemned cattle sacrifices to the planets, whereas the rites of the Chaldeans and Chaldeanized Magi were directed toward adoration of the planets. Magian scripture contains a number of references on this issue;

"A similitude of these planets and the benefit which they always bestow is such as the brigands and highwaymen who interrupt the path of traders in a caravan. They abstract important things from many, and do no grant and give them to the diligent and worthy, but to sinners, idlers, courtezans, parmours and the unworthy." (Sikand-Gumanik Vigar IV: 6-10 and Sikand-Gumanik Vigar IV: 24)

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

"If Ahura Mazda and Ahriman created in conference, then that way it is manifest that Ahura Mazda is an accomplice and confederate with Ahriman, in the harm and evil which ever arise from the celestial sphere. The answer is this, that the celestial sphere is the place of the divinities, who are the distributers of happiness from which they always justly bestow their distribution of every happiness. And the forms of the seven planets are witches who rush below them, despoilers who are antagonistic distributers, to whose scriptural name is Gadug (the Brigands)." (Sikand-Gumanik Vigar IV: 30-36)

"As the evil spirit was entangled in the sky, that fiend, with evil astuteness and with lying falsehood encompassed and mingled with the light, together with the fiends of crimes of many kinds, who are those of a gloomy race, thinking thus: "I will make these creatures and creation of Ahura Mazda extinct, or I make them for my own". (Sikand-Gumanik Vigar IV: 12)

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

303a - Lozko, G. Ukrains'ke Yazichnitstvo, G. Lozko, 304 - Lozko, G. Ukrains'ke Yazichnitstvo, G. Lozko, p. 99

The Come History of Wisards and Wildhes

305 - Vasmer, M. Etimologicheskiy Slovar' Russkovo Yazyka

306 - Ibid., Vol II, p. 85-86

307 - Ibid., Vol I, p. 94. Zaehner. Assyrian writers were imporant figures in early Magian scriptoriums, perhaps imparting some of their own terminologies into educated Magian speech. This might account for *kunnuku*.

308 - Ibid., Vol III, p. 273

309 - Lozko, G. Ukrains'ke Yazichnitstvo, p. 11

309a - e. karloukovski@uea.ac.uk Drawn from Vassil Karloukovski's English translation of Dmitrov, D. *Prabulgarite po severnoto i zpadnoto Chernomorie*, Varna 1987

310 - Mierow, C. C. The Origin and Deeds of the Goths XI:67-73

311 - Ibid., Proto-Bulgarians 1b, p. 3

312 - www..uib.no/smi/paj/ Frolova.html.

As pointed out by Prof O. Frolova during the third Nordic conference on Middle Eastern Studies, Joensuu, Finland, 19-22 June 1995. As evidence she drew upon existing copies of al-Qazwini's mediaeval work.

313 - An English translation of German and French passages contained in in Marquart. *Osteuropaische und Ostasiatische Streifzuge* (eastern European and eastern Asiatic Migrations)1903.

The quoted extract was preceded by the following "We note something peculiar about the Danube Bulgars; as I indicated above, Gaihani incorporated (Abu) Muslim's report on the still pagan Burgan (ie; Bulgars, and also called Bordjan) (in his own hand) without changing anything. Especially noteworthy here are the funeral customs followed by the Huns".

314 - The Jewish author of *The Book of Jossipon* lists Yavan as one of Japhet's sons, not Younan (as Abu Muslim states). This far-eastern Jewish text identified the sons of Yavan as Romans, Greeks, Tarshish, the Alemanni (ie; Germans), the Burgundians and Baioriya, Danes, Moravians, Croats, Serbs, Poles, Czechs, Slavs and Bohemians. Thus Abu Muslim classified the Bulgars as belonging to the same racial pool as the above nations, whereas according to *The Book of Jossipon* Bulgars belonged to the descendants of Tograma, son of Gomer, son of Japhet. Whether this represents an additional tradition, or whether Abu Muslim or the author of the *Book of Jossipon* is mistaken is not easily resolved.

315 - Vasmer. , Vol III, p. 655

316 - Dodge, B. The Fihrist of Al-Nadim

316a - Cross, Sherbowitz wetzor. The Russian Primary Chronicle - The Laurentian Text

317 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol II, p. 262-263

317a - Vasmer, Vol II, p.100-101. *Znakhar'*, a Ukrainian, Bulgarian and Prussian word for 'sorcerer', also found in far-off Astrakhan (an Alanic city in the Caspian-Azov region), is likewise derived from *znat'*, signifying they were sorcerers graced with knowledge.

318 - Ibid., Vol I, p. 304

318a - Ibid., Vol I

318b - Zoega

319 - Zoega, p. 500

320 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol III, p. 243

321 - Ibid., p. 266

322 - Ibid., p. 673

323 - Badiny, Francisco Jos, The Sumerian Wonder 1974, p. 249

324 - Dodge, B. The Fihrist of Al-Nadim

325 - Ynglinga Saga:5

326 - Bahn, P. G. Tombs, Graves and Mummies, p.152-153

326a - Thanks to Dr Paul Cubberley, professor of Russian linguistics, for advice given on this point.

327 - Ibid., p.152

328 - Lozko, G. *Ukrains'ke Yazichnitstvo*, p. 24. Vernadsky's theorises that the Old Rus characters were a glagolithic-style script devised by St Constantine, p. 239-240.

329 - Vasmer, M. Vol II, p. 670

330 - Zoega, G. T. A Concise Dictionary of Old Icelandic, p. 500

331 - Vernadsky, G. The Origins of Russia

332 - Cross Sherbowitz-wetzor The Primary Chronicle, p. 93

333 - Vernadsky, G. The Origins of Russia

334 -Though it is possible to say that Thor resembled Perun in some ways, and therefore Indra.

335 - Vernadsky, G. The Origins of Russia

336 - Vernadsky, G. The Origins of Russia, p. 279

337 - Vernadsky, G. The Origins of Russia, p. 315 and Slovo o polky Igoreve.

338 - Zoega, p.102. For information on king Agni see Turville-Petre. *Speculum Norroenum*, p. 89

339 - Vernadsky, G. The Origins of Russia, p. 33

340 - Korinfskii, A. A. Narodnaya Rus', p. 105

341 - Ibid., p.105

342 - Ibid., p.105

343 - Christian, D., pp. .252,255

344 - Vasmer, M., Vol I, p.141

345 - Ibid., Vol II, p.155

346 - Ibid., Vol I, p. 182

347 - Zoega, p. 39

- 348 Christian, D., p. 256
- 349 Ibid., p.256
- 350 Vasmer, M, Vol I, p.183
- 351 Dodge, B. Chapter IX, Part II
- 352 Eliade, M. Shamanism, p.4
- 353 Vernadsky, G. The Origins of Russia, p. 69
- 354 Vasmer, M, Vol II, p. 266
- 355 Jones and Pennick. A History of Pagan Europe, p. 187
- 356 Hollingsworth, P. The Hagiography of Kievan Rus', p. 6
- 357 Cross Sherbowitz-wetzor., p. 86
- 358 Vernadsky, G. The Origins of Russia, p. 255-257
- 359 Ibid., p. 149
- 360 Cross Sherbowitz-wetzor., p. 134-135
- 361 Vasmer, M., Vol I, p.183
- 362 Mithras Mysteries and Initiation Rediscovered, pp. 77, 94, 105
- 363 The Concise Encyclopedia of Heraldry, p.49
- 364 Culican, W., p.41
- 365 Concise Encyclopedia of Heraldry, p. 165-178.
- 366 Vernadsky, G. The Origins of Russia
- 367 Vasmer, M., Vol III, p. 585
- 368 Ibid., Vol III, p. 584
- 369 Orchard, A., p. 186
- 370 Cotterell, A. (Ed), Keall, E. J. The Penguin

Encyclopedia of Classical Civilizations, p. 186

- 371 Turville-Petre and Orchard
- 372 Simonov, P.
- 373 West, W. The Pahlavi Texts Part I, Bundahishn VI
- 374 Selections of Zad Sparam V:1-2.
- 375 Lozko, G. Ukrains'ke Yazichnitstvo
- 376 Laing. The Ynglinga Saga:7
- 377 Ibid. The Ynglinga Saga:10
- 378 War in Ancient India
- 379 Laing. The Ynglinga Saga
- 380 Ibid. The Ynglinga Saga:11
- 381 Ibid. The Ynglinga Saga:13
- 382 Flint, V., p. 65
- 383 Ibid., p. 64

384 - Palsson, H. and Edwards, P. - Vikings in Russia, p. 56

385 - Mc Ginn, B. - Visions of the End

386 - Palsson, H. and Edwards, P. - Vikings in Russia, p. 57

387 - (Avesta Part I) Vendidad Fargard VIII: V: 31-32

388 - West, W. The Pahlavi Texts Part III, Sad Dar VIII:1-2,6

389 - Zend-Avesta Part I, p. 102

390 - Shayast La-shayast VIII:4

391 - Flint, V., p. 215

392 - Larousse Dictionary of World Folklore, p. 217.

393 - Witchcraft in Europe 1100-1700, p. 95

394 - Ankarloo and Henningsen. Early Modern European Witchcraft, p. 259

395 - The Oxford Dictionary of Superstitions, pp. 172, 189.

396 - Ibid., p. 431. Magians also believed tempests accompanied the departure of very holy souls.

397 - Murray, M. The Witch Cult in Western Europe

398 - Arnold. An archaeology of the early anglo-saxon kingdoms, p. 193

399 - Cohn, N. Europe's Inner Demons, p. 131

400 - Lenormant, F. Chaldean Magic, p.7

401 - Lenormant, F., p.5-6

402 - Lenormant, F., p.5

403 - Moulton, J. H. The Treasure of the Magi, p. 137

404 - The Treasure of the Magi. Unfortunately Moulton regarded their penchant for rote-learning as symptomatic of their lack of intelligence, when in fact it really signified their desire to propagate their faith in a relatively pure and undefiled form. It's a demanding method that mindless crettins should steer well clear of. Although Moulton studied the Zoroastrians, such comments show that he held their priests in little regard. These were men of extreme piety, albeit a piety which others may not appreciate.

405 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka

406 - Vasmer, M., Vol II, p.642

407 - Vernadsky, G. The Origins of Russia, p. 124

408 - Vasmer, M., Vol I, p. 346

409 - Metropolit Ilarion, Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu, p. 174-175

410 - Vasmer, M., Vol I, p. 346

411 - Vlasova, M. Novaya Abevega Russkikh Sueverii, p. 109 and Metropolit Ilarion, p. 174

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

413 - Ibid., p. 110

414 - Dodge, B. The Fihrist of Al-Nadim

- 415 Vlasova, M. Novaya Abevega Russkikh Sueverii, p. 109
- 416 Metropolit Ilarion. Dokhristiyans'ki Viruvannya Ukrains'kovo Narodu, p. 175
- 417 Zoega, p. 292
- 418 Zoega, p. 286
- 419 Zoega, p. 37
- 420- Zoega, p. 169
- 421 Early Modern European Witchcraft
- 422 Vlasova, M. Novaya Abevega Russkikh Sueverii, p. 109
- 423 Wayland Barber, E. The Mummies of Urumchi, p. 201.
- 424 Vernadsky, G. The Origins of Russia, p. 191
- 425 Rawlinson, G. The Histories, Herodotus
- 426 Vasmer, M., Vol I
- 427 Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p. 355
- 428 Ankarloo and Henningsen Early Modern European Witchcraft, p.126
- 429 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol II, p. 554
- 430 Flint, V. The Rise of Magic in Early Medieval Europe
- 431 Fletcher, R. The Conversion of Europe, p. 246-247
- 432 Petrukhin. Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov, p.141
- 433 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol I, p. 338
- 434 Vlasova, M. Novaya Abevega Russkikh Sueverii, p. 262
- 435 Ibid., p. 105
- 436 Ibid., p. 262
- 437 Ibid., p. 106
- 438 Vasmer, M. Vol I, p. 315
- 439 Plutarch, Moralia V, De Iside et Osiride
- 439a Boyce, The Zoroastrians
- 440 Tschan. The Chronicle of the Slavs, p. 159
- 441 West, E. The Pahlavi Texts Part IV, Dinkard VIII: Nikadum Nask XX:116
- 442 Webster's Dictionary
- 443 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol I, p. 345
- 444 Ibid., Vol I, p. 345
- 445 From the Norse Voluspa, as reproduced in Heer. The Medieval World, p. 364
- 445a Vasmer, Vol I, p.352
- 446 Petrukhin. Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov, p. 148-149
- **447 -** *Procopius I:V:16-20*
- 448 Vlasova, M. Novaya Abevega Russkikh Sueverii
- 449 Vasmer, M., Vol III, p. 614

- 450 Ibid., Vol II, p. 63
- 451 Encyclopedia of Religion, p. 356
- 452 Stoyanov, Y. The Hidden Tradition in Europe
- 453 Lozko, G. Ukrains'ke Yazichnitstvo
- 453a Lozko, G. Ukrains'ke Yazichnitstvo
- 454 Russko-Angliiskii Slovar'
- 455 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol IV, p. 316
- 456 Ibid., Vol IV, p. 316-317
- 457 Jones and Pennick. A History of Pagan Europe, p. 187
- 458 West, E. The Pahlavi Texts Part IV, Dinkard IX:XXX:6
- 459 Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol II, p. 51-52
- 460 Haoma was a ritual drink made by the Magi. It was believed to grant immortality.
- 461 West, E. The Pahlavi Texts Part IV, Dinkard IX:XXX:6
- 462 Ibid., Dinkard IX:XLV:8-9
- 463 Ibid., Dinkard IX:LIII:2
- 464 Ibid., Dinkard IX:XVIII:1
- 465 Ibid., Dinkard VIII:IX1-3
- 466 Yasna LXII: 3-4
- 467 West, E. The Pahlavi Texts Part IV, Dinkard IXXLIV:19
- 468 The Rivyat of Bahman Pungyah:18-20
- 469 Dadistan-i Dinik LXXII:3-5
- 470 Legends relating to Keresasp, Pahlavi Texts Part II, p. 376
- 471 West, E. The Pahlavi Texts Part IV, Dinkard VIII: Nikadum Nask XX:2
- 472 Flint, V. The Rise of Magic in Early Medieval Europe, p.179
- 473 The Balts and Ukrains'ke Yazichnitstvo, G. Lozko, p.8
- 474 Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p. 406
- 475 Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p. 410
- 475a- Fell, C. Egil's Saga
- 475a Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila
- 476 Zoega, p.110, 111
- 476a Vernadsky. The Origins of Russia. Dmytryshyn. A History of Russia, p.69
- 476b Vasmer, Vol III, p.177
- 477 Vernadskiy, G. Medieval Russian Laws, p. 30-32
- 478 Vernadskiy, G. Medieval Russian Laws, p. 41
- 479 Vasmer, M. Etimologicheskiy Slovar' Russkovo Yazyka, Vol III. p. 177
- 479a Boyce, p. 142
- 480 See Dinkard IX XXXIII: 1-6, The Zend Avesta Part I footnote p. 64, and Darmesteter's

commentary on p. 262 of Pahlavi Texts Part IV

481 - Visparad.

482 - Information on the sorts of offices filled by the subordinate Slav priests has been gained from *Ukrains'ke Yazichnitstvo*, G. Lozko, p. 10-14 and 24-28.

483 - Geography, 15: 3: 15

484 - Foote and Wilson - The Viking Achievement, p. 401

485 - Zoega, p.27

486 - Zoega, p. 219

487 - Lozko, G. Ukrains'ke Yazichnitstvo, p. 64-65

488 - West, W. The Pahlavi Texts Part III, Sad Dar VIII

489 - Vernadskiy, G. The Origins of Russia

490 - Lozko, G. Ukrains'ke Yaznichnitstvo, p.8-9

491 - Cosmography, plate IX, XVII and XX.

492 - The Zend Avesta Part I, Introduction xlviii

493 - Elizabeth Wayland Barber. The Mummies of Urumchi, p.201

494 - Stoyanov, Y. The Hidden Tradition in Europe, p.190

495 - Gimbutas, M. The Balts, p. 183

496 - Ibid., p. 25

497 - Jones and Pennick. A History of Pagan Europe, p.166

498 - Gimbutas, M. The Balts, p. 183

499 - A great many of these items are mentioned in Lozko, G. *Ukrains'ke Yazichnitstvo*, p.10-15, Barret, F. *The Magus, Encyclopedia of the Occult*, p.262, the *Avesta* and *Pahlavi* texts.

499a - Lozko

500 - Jones, H. L. *Geography 15: 1: 71, Volume VII*, p. 125

501 - Culican, W. *The Medes and Persians*, p. 47-48. This mode of attire resembles that of the Egyptian Horus priesthood. In their case the leopard-skin cloak symbolized the suns victory over Seth or Sutekh (the demonic brother of Horus, cognate with the Devil himself).

502 - Culican, W. The Medes and Persians, p. 27

503 - Bahn, P. G. Tombs, Graves and Mummies, p. 152

504 - Ibid., p. 106-109

505 - For those wanting to see this for themselves compare the Hotchdorf examplar in Bahn, P. G. *Tombs, Graves and Mummies*, p.108 with those found in Kaul, Fleming - *Ships on Bronzes* - A study in Bronze Age religion and iconography (Vol I and II) - National Museum of Denmark

506 - Nicolle, D. Armies of Medieval Russia, p. 24.

507 - Strabo - Geography 15:3

508 - Shayast La-Shayast IV: 1-14

509 - The Northern World

510 - Vasmer, M Etimologicheskiy Slovar' Russkovo Yazyka, Vol II, p. 429

511 - Gordon, p. 379

512 - Tkach, Y. History of Ukrainian Costume, p. 21

513 - Tkach. The History of Ukrainian Costume, p.19.

514 - Vasmer, M. Etimologicheskiy Slovar' Russkovo Yazyka, Vol I, p. 118

515 - Ibid. , Vol II, p. 220

516 - Ibid. , Vol III,:p. 561

517 - Tilke, M. Costumes, Patterns and Designs, p. 26

518 - Tkach, Y. History of Ukrainian Costume, p. 22

519 - Tilke, M., p. 26

520 - Lozko, G. Ukrains'ke Yazichnitstvo, p.14

521 - The Zend Avesta Part I, Introduction

522 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol III, p. 752-753

523 - Heather, P. - The Goths, p.77-80

524 - Zoega, p.407

525 - Culican, W. The Medes and Persians, p. 141-142

526 - Ibid., p. 120

527 - Ibid. p. 122

528 - Foote and Wilson. The Viking Achievement, p. 401

529 - The Sutton Hoo Ship Burial, Angela Care Evans p. 92-93

530 - I believe that the level of perfection achieved in the crafting of stone idols and earlier stone architectural forms, as noted in India (performed by Persian masons), Egypt (especially), and to a lesser extent Greece and Rome, was achieved, in a number of instances, without any great need for metal tools. Instead rock sufaces were hewn and shaved back quickly and easily with the aid of dolerite (a very hard rock which archaeologists have found shaped into hand tools), or by diamond tipped cutting instruments, and diamond dust scourers (for polishing granite, basalt, etc) which the Babylonian gem engravers are known to have used.

To give you an example of the excellence attained by these craftsmen we find in India a casket dating to the Mauryan period (c 322-185 BC), which was made to house Buddhist relics. The object was carved from a large piece of crystal and is one of the finest examples of stonework ever seen in Asia. (*The Penguin Encyclopedia of Classical civilizations*, p. 215.)

531 - Zoega, p. 434

532 - Ibid., p. 397

533 - See The God of the Witches and The Witch Cult of Western Europe.

534 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol IV, p. 320

535 - See Dadistan i Dinik XLII and other references.

536 - Lozko, G. Ukrains'ke Yazichnitstvo, p. 13-14

537 - Kieckhefer, R. Magic in the Middle Ages, p. 48-49

538 - Fletcher, R. The Conversion of Europe, p. 251

539 - Flint, V. The Rise of Magic in Early Medieval Europe

540 - Vasmer, M. Etimologicheskiy Slovar' Russkovo Yazyka, Vol IV, p. 73

541 - Ibid., Vol III, p. 788

542 - Ibid., p. 250

543 - Arnold. An Archaeology of the Early Anglo-Saxon Kingdoms

544 - Berresford Ellis, P. The Druids

555 - The Dictionary of Symbolism, p. 273

556 - Lozko, G. Ukrains'ke Yazichnitstvo, p.92

557 - Ibid., p. 12

558 - Gokihar might be related to the astrological terms, the two nodes of the dragon, which were composed of a head and tail.

559 - Vasmer, M. Etimologichesckii Slovar' Russkovo Yazyka, Vol II, p. 612-613

560 - Lozko, G. Ukrains'ke Yazichnitstvo, p.12

561 - Brisbane, Judelson and Huggins. The Archaeology of Novgorod, Russia, pp. 162, 165, 183

562 - Appendix of L. Cherenkov, Gypsy-Russian / Russian-Gypsy Dictionary (Kalderash dialect), Moscow Russky Yazyk Publishers 1990

563 - Cf. The Zend-Avesta Part I Vendidad

564 - Vasmer, M. Etimologicheskii Slovar' Russkovo Yazyka, Vol IV, p. 349

565 - Ibid., p. 349

566 - West, E. The Pahlavi Texts Part IV, Dinkard VIII:XVIII:6

567 - Darmesteter, J. The Zend-Avesta Part I Vendidad, p.102.

568 - West, E. The Pahlavi Texts Part IV, Dinkard VIII:VII:15

569 - Frazer, J.G. The Golden Bough, p.549

570 - Novgorod the Great - Excavations at the Medieval City, pp. 66, 93

571 - Arnold. An Archaeology of the Early Anglo-Saxon Kingdoms, p.162

572 - Ibid. , p.120

572a - Regarding the Iron Age Druids, Pliny (a Roman academic), in his inimically anti-Magian style, expressed;

"Magic continued to be practiced in the two Gallic provinces within living memory. The principate of Tiberius saw the <u>removal of the Druids and the whole pack of soothsayers</u> (ie; those who prognosticated by means of animal sacrifice) <u>and doctors</u>. But these remarks are of little interest when one considers that magic has crossed the ocean and reached Nature's empty wastes. <u>Today</u>