Caste and class were integral to the Aryan lifestyle. They are in part a state of mind, being resigned to blind acceptance, a tacit acceptance of social condition, but they permit the existence of a fully functional society. Aryans embraced their station in life with fond acceptance. As an example there's a very real difference between a tradesman and craftsman - it is their mindset. The craftsman is totally absorbed in what he is doing, he understands fully what he is ... a maker of wooden objects. He knows he is not, and never will be, a corporate financier who drives a porsche and get a 1,000,000 bonus for enhanced company performance. He caresses the timber searching for imperfections. At that moment his life becomes a joy. An Aryan soldier is one who strives to master military science, rather than somebody performing a service for cash alone. A soldier is not what he does, it's what he is!

If one were to choose between the two, class is clearly the better option since it still accommodates the wild card of "hope".

Far from being sub-moronic, the well-honed Aryan mind created social constructs which allowed for gratification in everday life. Still, one day, they might be something different, if god, or the gods, are smiling.

The other option is to internalize revulsion to one's position in life, always dreaming of stardom and bountiful riches (as shown on TV). For some, suicide, drug and alcohol abuse are the inevitable result. It's far better to embrace the reality of the life you're ultimately born into, at least until something better comes along.

# The bown-sibe of religious fervour

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

Some advocate Adolf Hitler was the architect of the Holocaust. He stood up, persecuted Jews, incited German society to expel Jewry, while behind closed doors orchestrating their liquidation behind the confusion of war. The truth is altogether different. No person has the ability to incite such a persecution unless their society is already receptive to such ideas. Hitler, Goebels and the like were merely spokesmen for widely-held anti-semitic views present long before the Middle Ages. Members of the Thule Order, evidently filled with fury over modifications occurring inside Freemasonry, probably decided to settle accounts with the Jews in the background. These changes, itinitally brought about by the Duke of Sussex, took place in 1830, following the close of the Napoleonic wars. It amounted to a total overhaul of the craft and a recalibration of their entire ritual handbook. From that time delving into the craft's early origin was strictly forbidden by London's United Grand Lodge. The genuine secrets were buried. And so a lot of little fish got caught up in Hitler's dragnet too ... gypsies, Jehovah's Witnesses, Freemasons, homosexuals, Jews, traitors. Researchers need to go back over surviving administrative minutes generated during Thule assemblies to determine what agendas were being discussed by their brethren.

And during the first centuries after the birth of Islam, Muslim armies had by far become the most accomplished religious threshing machine ever to walk the planet, devastating cultures in Africa, Asia Minor and India, and exterminating Zoroastrians.

Early Christians were martyred on a large scale by Romans, vindictive Rabbis and others. A millennium later many pseudo-Muslims were executed in early medieval Cordoba, that is secret Christians who pretended to observe the Islamic devotions of their overlords, but later decided to come out of the closet. They fully expected to greet the executioner's sword for apostacising from Islam, but a good many made the leap toward martyrdom as a matter of principle. But in time the Church, secular authorities and over-zealous medieval Christian peasantry had a fair amount of blood on their hands, all centred in this regrettable phase of Church history. For the past failings of these ancient members of the Church, a mitred Pope John Paul II sought atonement before God in March 2000, during mass at St Peter's Basilica. Some say the gesture was insufficient, yet by the same token the events are up to a

thousand years old, and it is difficult to embrace the notion of corporate blame for those happenings. Likewise modern Germans cannot be held responsible for the holocaust. Most weren't even born.

In talking of the killings of witches, Jews and heretics it is vital we keep them in perspective though, for at that time they were only the tip of the iceberg when it came to the summary execution of criminals; rebels, conspirators, thieves, counterfeiters, rapists could all be hanged on the spot if caught in the act, or, as we know from western accounts, taken for sentencing at the *private gallows* of some landed baron. We should spare a thought for the pagans, and what happened to them. For it stands as a plain warning to us as to what can happen when society turns against segments of its own community, who have fallen from favour, punished for even being born. Despite everything that has happened to the Jewish race, it certainly seems they are the second most persecuted of the major religions. The unfortunate honour of being the most vilified creed belongs to a certain component of the Aryan nations, the Magians, Zoroastrians, and their descendants the Parsees. The sum total of devastation directed towards them throughout history has reduced them to a mere 130,000 survivors and the number of staunch adherents is rapidly diminishing, bordering on extinction. The original demographic dimensions of the religion is unquantifiable, but in the millions, and reaching a good part of the earth's surface. Even so it is not fair to claim that the demise of Zoroastrianism was entirely attributable to killings. Many abandoned what they once held sacred, whether willingly or to enhance their social standing in the new world ushered in by the Christians, Jews and Muslims.

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

The most perplexing phenomenon of all is the widespread abandonment of European kingship, which hastened in the decades following the first world war. While it is true that imperial aspirations were the primary cause of the Great War, the second world war proved we did not need royals to bring us over the edge, into the abyss of war.

Twentieth century royals, the very descendants of historical monarchs found in this book, are of varied faiths, whether Catholic, Orthodox, Church of England or Lutheran. They are noticeably in the forefront of international cultural, charity and aid efforts, visiting victims of calamities. They foster environmental programmes designed to save both flora and fauna, which is a pressing issue for our planet. In speaking of the Australian situation the caveat "royal" can only be used under certain circumstances. We have royal zoos, royal hospitals, royal penitentiaries, a royal society for the prevention of cruelty to animals, royal wildlife funds, royal charities, royal military and police forces, and royal commissions into legal impropriety, especially where politicians are concerned. And who can forget the royal agricultural shows where adjudicators get to walk around and judge the most impressive wool, livestock and garden produce, awarding prizes for pumpkins big enough to be carted in wheelbarrows. Royalty endorses and embodies notions of truth, justice, care for the sick, care for the needy and unfortunate, and the discovery of falsehood, especially where it has come to roost in government circles. Despite representing something good in society, royalty has been increasingly subjected to gutter-press attacks which intrude upon their very busy philanthropic lives in a most vile way. For at least a century Marxist interpretations have prevailed, portraying them as nefarious, exploitative, blood-sucking parasites who bleed the public purse. Could it be that these comments came from atheistic pedagogues whose mostly-Jewish secret police crushed religion and infamously liquidated over 20 million Russian citizens as though they were mere insects?

Even so, the age of kings was doomed by rebellion, the new mark of sanctity, the beginning of the end coming with the French revolution, and the storming of the Bastille. A reign of terror came over the land, leaving the state guillotine running red with the blood of loyalists. Ecstatic crowds watched on as Sun King Louis XVI and his queen

REVOLUTIONS ASSAILED EUROPE'S ROYAL HOUSES, THREATENING THEIR VERY EXISTENCE

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were guillotined, leaving their 10-year-old son to die a lonely and miserable death in a light-starved, solitary prison cell. Thence came the English civil war of bitter memory, which saw English kingship enter a state of virtual captivity, Charles I beheaded, and their ultimate powers of discretion in many ways neutered by the parliament. Across Europe it was as though King Arthur's subjects conspired to kill him off bodily and ideologically, together with Merlin and the old ways. Then we have the American Revolution which saw the colonials oust British rule in 1776 (for political and economic reasons), plus a host of hispanic uprisings.

The final years of Czarist rule in Russia saw justifiable paranoia emerge in royal circles, reprisals against saboteurs, particularly after the assassination of Alexander II, not to mention flourishing anti-semitism. Religion clearly featured in the battle.<sup>7%</sup>

Czars had to be continually informed of happenings outside the palace, the many incidents of subversion. An Interior Minister, Mr Ignatyev conveyed the following dire news to his majesty, Alexander III; "In St Petersburg there exists a powerful group of Poles and Yids which has direct control of the banks, the stock exchange, the bar, a great part of the press, and other areas of public life. Through many legal and illegal ways it exerts an enormous influence over the bureaucracy and the general course of affairs. Parts of this group are implicated in the growing plunder of the exchequer and in seditious activity". <sup>123</sup> In layman's terms what he's really telling the Czar is "Guess who's really in control of Russia".

Ignatyev's observations hit the bullseye. Jews such as Lenin, Marx and Trotsky orchestrated the new upbeat Communist illuminati, mobilising the impoverished masses for revolution and mob rule against Europe's ancient Aryan social matrix. Their grab for power was financed by Germans keen to get Russia out of the war and free troops for deployment along the western front. This ill-conceived plan would later come back to haunt Germany only a few decades later. What emerged out of this was a Bolshevik revolutionary council overwhelmingly run by Jews, with only a token presence of Russians and Caucasians. With the Bolsheviks now in control the royal family was captured and spirited away, held under house arrest by the revolutionary guard. Lenin gave the final order for their liquidation, dashing all hope of a Czarist return. The family was led down into a cellar and shot.

The death of the Russian royal family was not wholly politically inspired. This is proven by a slogan daubed on the wall of the cellar in which Czar Nicholas and his beloved seed were shot to death and bayoneted in cold blood by Jewish executioners. It did not read "Long live the revolution", or "Proletariats of the world unite". Instead it made reference to the murder of Belshazzar, the last king of Babylon, who had offended the god of Israel. Throughout these harrowing ordeals there were those who stood ready to defend their kings to the death, just as Harald's personal retinue once did at the battle of Hastings, where each, to the last, fell. Loyalist warriors of the Czarist White Guard fell very much into this category, fighting a rear-guard action against the Bolsheviks from Europe to Vladivostok. Yet there has been no shortage of those racing to bear arms against the royal houses. The ultimate cause of the demise of royal power was, I believe, an upswing of secularising and judaising within Christian society, coinciding with the medieval Church reform process and the great protestant reformation. With it came the millennia-long contempt of monarchy so central to Judaism and rejection of 'divine right'. The rabbinical Talmudic books of Zohar are quite clear on the matter. They call for the destruction of the gentile princes, and a rejoicing in this, so that Israel can be freed of their influence. Be that as it may such subliminal ideologies were kept in check by frequent New Testament references to kings as agents of the divine being, tasked with bringing law, order and peace to the world. Evidently royalty had a place in the old order and the new. Add to this the steady exertion of leftist ideologies throughout the primary, secondary and tertiary school systems. This latter group was particularly devastating to the old world order, imperceptibly re-modelling fresh batches of students along left-wing lines.

Communism found its greatest expression in Joseph Stalin the classic narcissist who made himself comptroller of the entire Communist apparatus, appearing at the hub of a rotating wheel of state power (comprised of three major components, namely the Red Army, the Communist Party of the Soviet Union and finally the NKVD/KGB), which turned at a speed of his choosing. Periodically he ensconced his grip on power by patronising each of these elements in turn, in order to purge the ranks of the remaining power-holding bodies. This resulted in show trials and massive body counts among otherwise loyal Communists. This former man of the cloth mutated into one of the most fiendish killers the world has ever known, or may ever hope to know. Perhaps his gravest crime was to steal from children the opportunity to look up into heaven, and wonder about the possibility of an afterlife other than the industrialised 'utopia' he had prepared for them and the hungry grave that shall claim us all soon enough. From the

SOME OBSERVERS
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STALIN WAS GUILTY OF GREAT BUTCHERY AGAINST THE RUSSIAN AND UKRAINIAN PEOPLE

perspective of the Christian Church, whether Catholic or Orthodox, Lenin and Stalin were an infernal duo, with Lenin dwelling in the lower depths of Hell and Dugashvilli still lower, considerably lower. Both these figures were instrumental in destroying the ancient Aryan order, with priests and kings foremost on their hit list. By their guiding hand the social matrix turned upside down leaving the masses to denigrate their kings, the earthly ordained of god in Christian and pagan tradition. Christian religious were singled out for special treatment.

During the Communist purges only a few hundred Russian priests out of 51,100 were saved from incarceration, exile to Siberia, or liquidation, and the fate of 94,000 nuns remains uncertain. Nor would there be any monasteries, hospitals, convents or Church schools. Barely several hundred of the estimated 54,000 parishes escaped decimation (including cathedrals converted into an olympic-size swimming pool or chapel of Atheism), meaning that under comrade Stalin (the ex-Georgian Orthodox seminarian!) the Russian Church had almost ceased to exist by 1939. 1924 These anti-clerical atrocities were but a prelude to the happenings of the Spanish civil war where priests were dragged out into the streets to be shot.

It certainly seems there are those who feel they cannot rest peacefully until they have entirely destroyed the existence of royal families, partly on account of their ancient pedigree and status. In doing so they plan to replace them with kingless parliaments and republican senates. Such a time was spoken of by St Augustine, and in mediaeval myths concerning the demise of kings, and their role as defenders of society against the inroads of the great demon, who would one day turn society and everything dear upside down.

> At functions in Australia, until comparatively recent times, it was not uncommon to see the average party-goer charge their glasses and drink to the health, reign and long life of the Queen. Now you are hard pressed to see this, other than among the most devoted royalists. Republican moves are afoot to abandon our monarch as head of state, but were thwarted in a national referendum on the matter. Nevertheless forces are again remustering for another crack at Her Majesty, both here and back in England, where attempts to remove the House of Lords met with failure. With pro-Monarchical opinion now lower than 50%, many of whom are elderly, commentators are predicting the fall of the Windsors (ie; the Welfs), especially over the next decade, when many citizens will have passed on. Such an eventuality was beyond all comprehension or belief barely 100 years ago. It's like thinking of Ancient Egypt without Pharaohs! Apart from the interregnum ushered in by Cromwell's treacherous slaughter of Charles I, has there ever been a time when Britain was not ruled by one of the Celtic or Germanic royal blood, or a caesar?

> The arguments for retaining kingship are varied. Kings inherit their symbolic station through birthright, and this provides a modicum of state stability, except where a monarch dies and is replaced by the normal order of succession. Kingship is apolitical. By the ancient laws of kingship monarchs are required to justly rule their subjects without fear or favour. They do not need to curry favour with the rich and famous to get their burn on a seat. They do not have to elicit party election funds and other kickbacks. Their retention goes beyond simple politics. As you have already seen, where Christianity is concerned there is a religious imperative for keeping them on the throne. They are installed by god, and have a special connection with the heavenly lord. This is proven by the fact that princes and princeses cannot become kings or queens until the performance of a sacramental annointing and coronation, which elevates them from a secular representative of the royal house to an earthly representative of the divine being. The good and wise kings will surely walk into heaven according to the Christian bible. But what will be the fate of those keen to do in their king for no perceptible reason, to anonymously plot their downfall with ballot paper and pencil, as

surely as if they had a sword or poison in hand. Will these backstabbers waltz past St Peter with impunity, as the apostle waves them through the pearly gates with a sly wink? It's an interesting theological question. During the Middle Ages this sorry situation was clearly foretold, merely a symptom of the end of days, of the decline of spiritual faith, of the atheistic age of Antichrist.

If monarchy does go out the back door, as seems likely, is it not possible that native-born royal candidates can



Fig 68. Lodge in Vienna. Wolfgang Amadeus Mozart, the gifted orchestral composer and musician, is seen seated on the left in full regalia

stand for presidential office? It's my understanding the Bulgarian king was duly and democratically elected as that nation's president. Or is the institution totally out of keeping with the notion of a purely secular state? Do people even care? That many don't drives home the magnitude of the social reversals promoted over the past 40-50 years.

In The Forbidden History of Europe you have witnessed the life and death of our pagan ancestry, which occurred largely through conversion. All of us were born of pagan stock and attitudes, including our royals. Czar Nicholas of the Romanov dynasty, like his predecessors, employed the two-headed eagle emblem as the Russian royal insignia, one coincidentally used by Hittite Kings of ancient Mesopotamia.<sup>210</sup> As mentioned, this device has been firmly associated with certain elements of the European royal houses (see p. 271). But was it just a well used symbol, or did it carry the same meaning it once did among the Hittites? It is hard to say. The two-headed eagle is still in use nowadays on the Albanian and Serbian flags, or the coat of arms of the Russian parliamentary Duma.

A less well known example of the double-headed eagle is used by the supreme council of the Masonic brotherhood. This very motif was sewn onto a flag and carried during the first Fig 67.1. Masonic flag allegedly taken to the moon landing by Buzz Aldrin, aboard "the eagle". It was surmounted by a glowing triangle (which normally contains an eye), and bore the caption "Supreme Council of the 33rd degree,

Southern Jurisdiction, USA". What all this means is anyone's guess, though I must hasten to add that I cannot vouchsafe this is a true account of the "other eagle's" lunar landing, and instead recall here only what was recorded in Time Life. In that same publication we also find a painting depicting one of Czar Nicholas indirect blood relatives (the Queen's great grandfather British King Edward VII) in full masonic regalia, wearing a golden medallion with a depiction of a triangle and a shining eye in it, almost identical to the capstone of the pyramid on the Great Seal of the USA. This may not be purely coincidental, for a number of US Presidents had been Grandmasters of the Masonic Lodge, such as George Washington whose masonic apron is emblazoned with a golden sun-eye. Thomas Jefferson and Benjamin Franklin were accomplished gentlemen in science and alchemy, and like so many presidents after them, brethren of the craft.

Collectively these pieces of artwork indicate that ancient sympathies were still current within various European monarchies and the US government as recently as six generations ago, but such a claim could only be made if the parties involved had cognisance of the original meanings associated with these same symbols. Whether the secretive Masonic brotherhood understands the importance of the

Having loyally served in Her Royal Majesty's armed forces I would not dare to presume the attitudes of my own Queen beyond what is already known, namely that she is a devout Christian, and the head of the Church of England. As with all

of us she has a pagan ancestry, and as a linear descendant of Prince Albert of Saxe-Coburg and Gotha, one purer than most, genealogically speaking.

For some time now there have been accusations Freemasonry is trying to take over the world. I can tell you this is surely not the case, in fact it is dying out, catastrophically so. As with so many Churches, one only has to look at the number of lodges closing down due to insufficient support from the young. Having examined the varied streams and orders within the craft I am of the opinion that it is as ancient as Freemasonry purports. Owing to the level of secrecy enshrouding the craft, a secrecy born in the inquisitorial persecutions, a number of urban myths abound. It does not include infernal goat sacrifices. It does not include idol-worship. It does include a lot of charity work and strives for a better society. Having said that changes came about in the early 1800's which reduced the craft to a purely symbolic institution and certain orders rejected as 'irregular', and by implication disregarded by the new Masonic order as unholy. Nowadays its main attraction is for older men seeking companionship, especially single



moon Fig 67.2. Edward VII in masonic regalia.



THE BRITISH MONARCHY STILL HAS SUPPORT, BUT THE NUMBER OF REPUBLICANS IS GROWING. SOON THEY WILL BE THE MAJORITY IF IT IS PUT TO A DEMOCRATIC VOTE

elderly men who have the opportunity to dine out every day of the week if they really want to, or simply have a beer with friends rather than sit home rotting in front of the TV.

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

And so, dear reader, the age of kings and wise folk draws to a close in our day, backlit by the failing, obscured light of the creator as it descends below earth's horizon. The pure light of heaven, now throttled by unbelief and materialism, shall, with its departure from the world of man, leave nought but infernal gloominess and organised chaos as we contemplate that which we so gleefully destroyed.

That brings me to the disturbing video footage constantly beamed around the world nowadays. The execution of aid workers (whether in Iraq or Somalia) represents a significant deviation from everything the Muslim creed professes. They were non-combatants. They were there to help re-build the country, to return life back to normal for women and little children; not fight. Add to this the bombing of thousand-year-old Churches in Iraq and you soon realise things are more out of control than they have been over the past millenium, with hothead zealots hoping to march fellow believers into a wider Jihad.

For those of you who have come to understand Islam as an orgy of wanton destruction, the heart of Islam is supposed to be founded upon somewhat different pillars of faith; "The righteous man is he who believes in God and the Last Day, in the angels and the Book and the prophets; who, though he loves it dearly gives away his wealth to kinsfolk, to orphans, to the destitute, to the traveller in need and to beggars, and for the redemption of captives; who attends to his prayers and renders the alms levy; who is true to his promises and steadfast in trial and adversity and in times of war. Such are the true believers". 1925

As a rule Muslim military strikes are normally only ever undertaken as a retaliatory response, against criminals or enemies attacking Muslims <u>because of their religion</u>. Once the killing cycle starts it is difficult to stop, for the *Qur'an* requires 'an eye for an eye' payback to avenge each and every death. It is a personal duty for kinsmen to pick up the gauntlet. Other than that, there are very few passages in the *Qur'an*, identifiable as an open incitement to warfare. These passages mainly refer to a period some 1,400 years ago, when the emerging Muslim faith fought battles against idol-worshippers in their region.

"Those that make war against God and His Apostle (Mohammed) and spread disorder in the land shall be put to death or crucified or have their hands and feet cut off on alternate sides, or be banished from the country".

For a start it's impossible to argue that westerners are conducting a punitive war against Islam. If this were so western nations would not have Muslim allies of any description. They would probably have warships off the coast of Saudi Arabia with the grid coordinates of Mecca and Medina permanently programmed into their shipboard nuclear delivery systems, ready willing and able to convert Islam's holiest meeting places into irradiated piles that would glow for a thousand years. Such is not the case. Nor would they entertain the construction of Mosques on their own home soil. The *Qur'an* also calls for a certain level of restraint in their military activity.

"Fight for the sake of God those that fight against you, but do not attack them first. God does not love the aggressors. Slay them wherever you find them. Drive them out of the places from which they drove you. Idolatry is more grievous than bloodshed ... Fight against them until idolatry is no more and God's religion reigns supreme. But if they desist, fight none except the evil-doers".

And what should we see but civilians repeatedly targeted in more recent attacks. Bombings in shopping malls, cafes, outside polling booths, you name it. Where does this sort of behaviour fit into the *Qur'an* I ask you?

As we further enter the nuclear age this sort of religious militarism gives rise to new and more disturbing trends

for global terrorism and warfare. Along the confrontational Indian and Pakistani frontier, delivery systems for nuclear warheads draw religious names like *Shariah* (ie; Islamic Law) and *Agni* (ie; the Hindu fire god). Here we're not witnessing atomic weapons controlled by governments with purely secular ideals, but radioactive religious fireballs just looking for a day and a time. The reciprocal killing cycle can really jump up a few notches.

The *Qur'an* also provides avenues for peace. When peace returns to parties warring or in contention, it is seen as a gift from God. "It may well be that God will put good will between you and those with whom you have hitherto been at odds. God is Mighty. God is forgiving and merciful". <sup>1328</sup> Perhaps Allah shall deign a more or less lasting ceasefire throughout the Middle East.

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

Keep your eyes peeled for those who forcefully assert there is no primeval connection between Europe and the Orient in terms of cultural inheritence and shared traditions. Stand back for a moment and assess the validity of theories disingenuously denying the reality of cultural importation conjoined with the Eurasian migrations. Could it be that an invisible forcefield guards Europe's eastern parts, erasing Asiatic thought and practice from the minds of any and all immigrants, from the millions of steppe invaders who traversed the region looking for a new European homeland? If there was it certainly failed in the case of the Khazarian Jews who entered Europe in significant numbers, together with their language and religion. This scholastically bankrupt prognosis, where disseminated in an environment cognisant of new developments, forms an integral part of the veil of falsehood, that shields the European mind from its Aryan past.

The political (left-wing and anti-Aryan lobbyists) and religious (Islamic and Judaeo-Christian fundamentalists) suzerainty of the presently ruling powers guaranteed that a site as monumentous as Ecbatana has, at the dawn of this 21st century of 'enlightenment', never received the due attention of archaeologists. For god's sake the 38 hectare site is the conceptual equivalent of an Aryan Washington DC; that's how important the place was. Now that there has been a change of heart in Tehran the exploration must continue at a brisk pace. In the region of Persepolis and Pasargadae (the old Persian capitals) the Bulaghi dam is nearing completion and is due to flood the area for perpetuity in early 2006, and with it any opportunity to reconstruct this vital period of Eastern history in the political heartlands.

Predictive archaeology dictates that the upper level of Ecbatana will display signs of catastrophic destruction which led to its depopulation. It was never built upon from that time forth, and one might guess the gutted remains of the wizards' city gained a taboo reputation throughout much of the Islamic period. Beneath it should be -

An untold number of texts written on clay tablets, and possibly even parchment or cloth. They will have been composed in a variety of languages, and there will probably be evidence of Greek, Chinese, Sanskrit, Babylonian, Assyrian, Egyptian characters.

Extensive underground passages and chambers

Educational facilities and scriptoria

Astronomical observatories

Smelting furnaces

Plumbing

**Educational institutions** 

Advanced water delivery through aquaducts?

Barrows associated with excarnation sites

Magical talismans and other devices commonly employed in the magical art

Fire temples

Sacrificial areas where the Magi slaughtered cattle

The oldest Christian churches ever built, all of which will show signs of being deliberately razed. There may even be historical documentation referring to Jesus Christ.

BY THE YEAR 2010
EXCAVATIONS AT
HAMADAN IN IRAN
SHOULD YIELD
INTERESTING DATA
ABOUT ARYAN
CIVILISATION AS IT

ARCHAEOLOGY IS
CAPABLE OF PROVIDING
ANSWERS TO SOME OF
SOCIETY'S MOST
ENDURING PROBLEMS

As many sets of human remains as possible to fuel future DNA analysis in the determination of the physical characteristics of the original Medes, and the overall racial composition of the city's inhabitants.

Taking into account the relative paucity of Persian artifacts (ritual equipment especially) this inevitably generated a vibrant black market in illicitly excavated and fake artifacts up until now. One only has to consider the princely sums collectors are prepared to pay, up to 1.5 million dollars in some cases. The only way to combat these upsetting events is turn to Ecbatana with renewed vigour. Perhaps, after suitable evaluation, newly excavated items ought be sold to collectors with very fat cheque books. These monies might then further fund continued excavation activity.

Yet it is deeply troubling to learn we might see a range of valuable objects disappear from museums very soon. In the wake of recent surprise allegations that up to a third of Israeli artifacts were 'forged' by unscrupulous Jewish specialists, researchers must redouble their efforts to assess each and every item. This fiasco had the effect of casting doubt over the work of all preceding archaeologists (eg; is any of it real?). We must be careful not to easily discard objects that had previously been declared genuine. I think atheistic academics, where they are believed financially incorregible, are of special worth in this emotionally charged religious environment, acting as a control mechanism when competing Jewish, Muslim and Christian ideologies collide in the evaluation of artifacts and data, plus oversee the conduct of especially controversial laboratory tests to ensure everything is above board, and no particular faction is able to 'cook the books'.

I think most readers will be rightly disgusted by this whole sorry episode, and the perverse attempts to bury one of the most crucial chapters of human history. So remain alert for news of library fires, book seizures, disappearing archaeological items and newly debunked historical texts. Collectively they're a dangerous mix which spirits away or vaporises evidence piece by piece. Who knows, we may even discover the identities of those aiming to maim the historical record for their own purposes. Then watch these dark reptiles of falsehood slither out from the shadows onto open ground, where their nefarious exploits are plainly visible in the light of day.

But, then again, I suppose there is another option, one some of the world's finest minds will ask you to believe; namely there were no wizards and witches, they are only a myth for gullible people, and the stuff of novels. Moreover the word Aryan is inappropriate to use at any time ... an artificial Nazi construct. And Christianity ... why it's an extension of Judaism of course!

Bout the Author

The author, hereafter referred to as "John Smith", studied at an Australian university in the early 1980's. Thereafter he served in the Australian Navy where he studied to be a linguist and communications specialist. Around 1990 his first wife died of a heroin overdose leaving him a child to look after. He left the navy, remarried and found gainful employment in a police department. Several years later this marriage broke down for a variety of reasons leaving him a total of three children to raise. In 1990 he decided to embark upon a career as an author, hoping to make a few dollars on the side for his struggling family. Ten years later, in the closing months of 1999, the author released his work under a certain title, receiving book reviews in the Australian and the Ontario Globe and Mail. The promotional website received 250,000 hits over the following year and a half. Distribution was impossible to obtain for the title though, effectively preventing its circulation in the UK and USA. Around that time the author was working 60 hours per week catering for his family. After that his children were told how evil their father was; that he was a "total loser". His kids lost all faith in him and left, under complicated circumstances, to live elsewhere. In 2004 Smith attempted the release of two paperbacks, cut down versions of his original 1,000-page work. These were entitled The True History of Wizards and Witches and Christianity's Greatest Controversy - Prelude to Genocide. Again zero distribution, again practically non-existent sales, again a financial loss, and eventually bankruptcy. He now works in a quasi-industrial environment, but is pleased to know this document will be in mass circulation for some time to come.

The following is a quote from the 1999 release. It turned out to be very prophetic. Pay attention to the underlined portions.

"After all this time, this is a story that needs to be told, and I am under no illusions I will be widely vilified and condemned by many quarters, for even daring to compile a work of this nature. Indeed it has already started. Publishers refused to handle it; "it's an esoteric book", "Nobody is interested in this kind of book", "limited appeal", "just how did you get into this anyway", "who put you up to this"? Others said "I hope you don't tell anyone you work here", "your life will be destroyed for writing this book", "this is white supremacist propaganda" or "I sense the emergence of the Antichrist". Comments like these betray what I always suspected would happen from the very beginning, that my work would suffer from ignorance, and that well-placed people would try and prevent it from ever being released.

Some will regard this title as bordering on a pagan missal, others a gross heresy about to re-afflict the world, others an infernal Satanic Testament, a sermon penned by the "Antichrist from down-under". Others will see it as an apologetic for Roman Catholicism, others a Protestant attack on Catholicism. But they are all wrong; this is a history book, plain and simple, a look at the unsanitised history of mediaeval Europe from both sides of the



fence. Through this comes a more complete understanding of those happenings. I got into it by starting to write a book about pagan Russia ten years ago, and like a detective asked one too many questions, and followed as many leads as I could. Undistilled the truth is blinding, so the sheer frankness and novelty of the information portrayed herein will prove too unsettling for many, perhaps tearing down some of their ill-founded or pre-conceived notions concerning the era. For them the best solution is to close their eyes, ignore it, and hope that it will go away. But it will not go away. Since our distant past, this information has always been there, and will continue to be until the end of time unless cruder minds hope for a return of the book burnings days of old, to cleanse it away, once and for all.

We need not fear a greater understanding of the past, for it can help us understand exactly who we are as human beings, and where we are heading. If one were to take a person of 40 years of age and erase the first 30 years of life from their mind, the subject would lose cognisance of their childhood, their adolescence and the early adult years. This amnesia would rob them of an understanding of who they once knew, and what sort of a relationship they once had with others. You would rightly assume that such a person had a personality disorder, because they don't understand who they are, or why they are as they are. They just walk around being themself day in day out, scratching their head from time to time, wondering "why is it so"? If one were to ask a Christian, Jew or Muslim what came before their respective religions they might say pagans. Rarely indeed will someone be able to recount creditable facts about the pagans. Yet it never dawns on them that these pagans were our ancestors, each and every one of us. A mere 30 to 40 generations have passed since 1,000AD".

In 1999, prior to its millennial release, John Smith was seriously considering burning everything he had ever written in the preceding decade, a ten-year period he often slept only four hours per day writing or researching material. In brief he thought about the wider consequences of releasing his research.

As you may have seen on the title page, this book exists in two formats, one a traditional history book, the other a right-wing version. You may ask what possessed Smith to diverge from a history book about Aryans to an Aryan history book? This took place late in the year 2004 AD ... four years after its aborted release in 1999. Basically it was when he realised the consequences of not circulating the text. By not disseminating to the public, various parties would get away with the same blue murder, as they've done for some time, manipulating the masses in a very insidious way. He had a plain and simple duty to the people ... to tell the truth.

No one single factor tipped him over the edge, coaxing him to politicise his history book, something he never originally planned on doing. The main reason was to provide a clear reference against which readers can gauge the "right-wingness" of the original title, the true basis for its original condemnation. Other than that:

- When he perceived certain individuals knew all about this, that this was not a major discovery, and they were hiding it from their citizenry to give themselves free reign behind the scenes. <a href="True democracy">True democracy</a> cannot exist in an intellectual void. <a href="True democracy">True democracy</a> offers people a right to make decisions, to vote according to their will. Censorship steals something valuable from the people, the right to deliberate based on a measured assessment of the facts. You take away the facts, you take away their decision-making power, you take away democracy.
- When he discovered his brake hose sliced through after his car spun out of control.
- When he found out his wheel nuts had been undone by person's unkown, thereby endangering his entire family.
- When he saw certain interest groups having a controlling interest in western academia and the "free

press".

The piecemeal demonisation of white Anglo-Saxon culture, almost as though they are the sole cause of the world's many evils. There is also an unspoken absolute, that Anglo-Saxon = racist=white devil etc.

This is despite the fact that the white countries have invited peoples from every corner of the globe to live in the nations they very often built from the ground up, frequently under appalling climatic conditions.

6 Empty places of worship.

- Book stores. A book store owner once told me they saw an original copy of *Mein Kampf* on sale for \$0.20. Considering my repeated reference to "Aryan" and my depiction of swastikas theoriginal history book was absolutely worthless as a saleable commodity in western society, in their opinion, that is despite the fact it contained valuable information about ancient witchcraft, which was at that time a very hot seller.
- Book distribution control mechanisms. Very few published titles ever make it onto the shelves of major book stores. I am reliably informed only 30 out of every 270 titles are embraced by chain stores (ie; 11%). The remaining 88% normally belong to small independant publishers.
- An inability to get book reviews. Most papers will not review "small press" titles unless they come with a large advertising budget. One argument is, why should they do it for free?
- Most international publishers favour minority literature (ie; African American, Feminst, Jewish etc).

  Mentioning the word Aryan unfortunately does not bring you under the aegis of such a category.
- 11 The "A" factor. Smith has been called Mr Devil and the Antichrist for writing a history book.
- 12 Last but not least the level of treachery against the crown in his own country.



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ppendix I



# Reg events in the Rise and fall of the Rus' state

In the following time-line we learn of the principle events which impacted upon the foundation of the pagan Rus' State.

- 825 Arabs gave the Khazar military several very bloody noses.
- 833 The Khazars built the town of Sarkel on the Don River with assistance from the Byzantines (at that time their allies). This fortification was probably founded to reinforce Khazarian control of estuarine Southern Russia, to limit the movements of Rus' shipping into Khazarian region. For this reason the Greek Christians felt it profitable to aid them in such an adventure.
- 838 A mysterious group of Swedes was found trading in Tsargrad (Constantinople) claiming to be from Rus', an almost unknown place. They were kept under house arrest, then sent to the Carolingian Emperor, Louis the Pious and returned home only after some considerable amount of time. When apprehended they were apparently en-route to Baghdad, via Georgia to trade.
  - 840 Rus' troops attacked and occupied Amastris, inflicting great carnage on the inhabitants
- 852 Danish troops attacked the Baltic Kors (Kurland) and Novgorod, thus severing this northern Slavic stronghold from any allies to the South. They did not leave Novgorod until tribute was paid and even then they refused to remove troops stationed on the main road heading south.

Rurik raided the North Sea area, experiencing mixed fortunes in England, Germany and Friesland. Rurik then turned his eyes to raiding in the Baltic Sea.

855 Rurik heard of the spectacular successes of the earlier Danish raid against the Slovene and Kurlanders, and contemplated similar military campaigns. But this was only a prelude of greater things to come - Rurik sought bigger prey. Rurik planned to invade Constantinople (the largest city in the East) from the North by using a combined force of Rus', Finnish, Slavic and Varangian troops. To facilitate the building of such an army, Rurik had to resort to skillful diplomacy. His big opportunity came once he was invited into the eastern Slavic lands by the Rus', Finnish and Slavic tribes to settle the long-standing feuds which were tearing the region apart. Larger numbers of Rus' Varangians began pouring into Rus' along the waterways, securing whatever Slav villages lay along their banks. The pacification of these Slavic tribes had to take place quickly, for the Byzantine navy would be preoccupied with the Venetian warships in the Mediterranean for only so long. Wasting no time, Rurik moved straight on to Kiev which was at that time ruled by the Magyar overlord Amos. There they defeated the Magyar troops, annexed most of Malorus and set up the would-be capitol of the Rus' federation of eastern tribes.

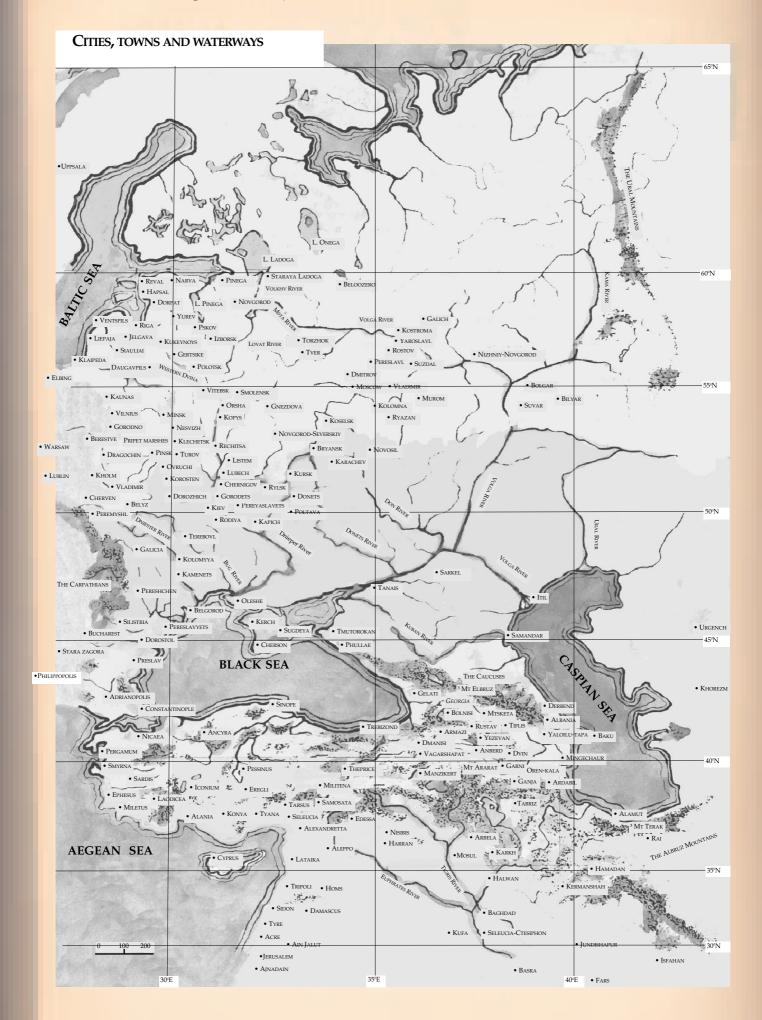
Askold and Dir (relatives of Rurik) plus a large number of troops then contacted the Rus' expeditionary war group, which had been permanently sited at Tmutorokan on the Kuban river from an unknown date, in readiness for the impending attack. Here they organised the siege needed to cripple the greatest city in the world. By that time Tmutorokan (the ancient homeland of their Gothic, Bulgar and Alanic forefathers) had acquired the status of a military nerve centre. Overall this appeared to be a revival of the old Roxolani (Ros-Alan) alliance. It is unclear whether Bulgar troops were stationed in Tmutorokan at this point, but certainly Alano-Bulgar interaction was taking place far to the north of Tmutorokan, deep inside Russia.<sup>2</sup>

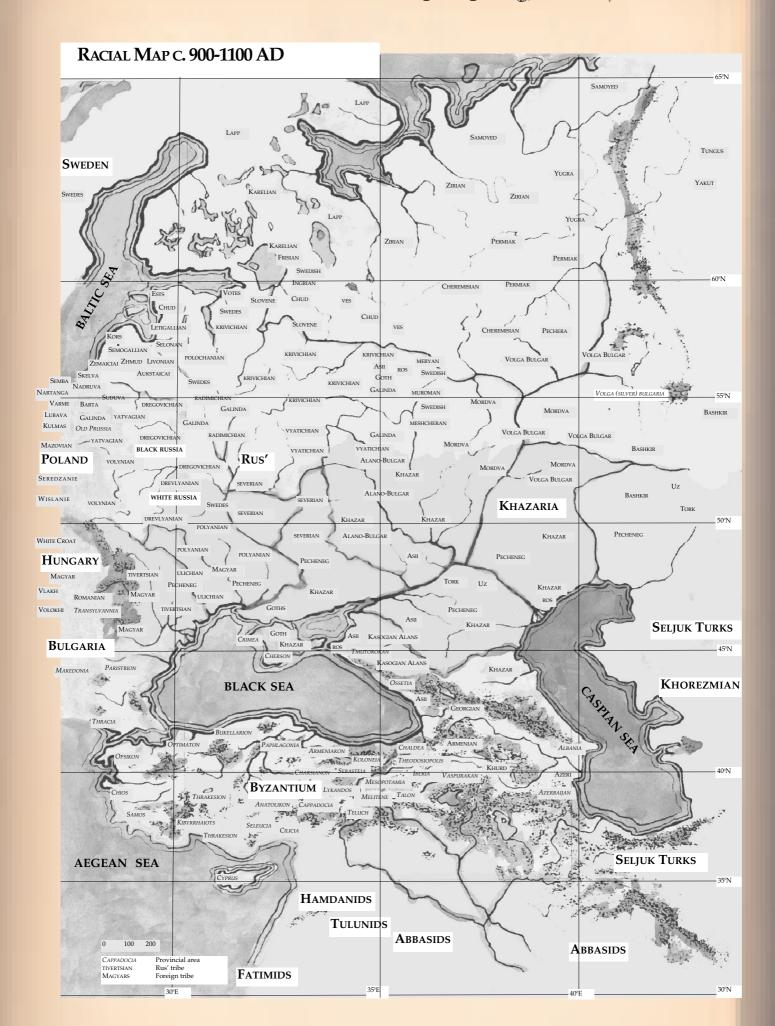
860 Dir and Askold launched the grand attack on Tsargrad (the Russian name for Constantinople) with a sizeable flotilla of warships overflowing with troops. Constantinople held its breath, fearing greatly the carnage that the pagans would inflict on their city and outlying districts. According to legend the shroud of the Virgin Mary was walked around the walls of the city by the Patriarch, an act which was said to have unleashed maelstroms on the sea and in the heavens, freak storms which sunk the bulk of the fleet about to assault the walls. The attack, now a terrible shambles, was called off and the survivors retreated back up-river to the lands of the Rus'.

Other remnants of the flotilla, vengeance in mind, set about raiding Byzantine coastal and island monasteries, looting anything of value and putting virtually every clergyman to the sword.<sup>3</sup> The havoc which they inflicted on the monasteries calls to mind the deadly level of destruction which the Norsemen inflicted on monastic communes in Ireland, Britain and France.

861-863 Persistent low-level skirmishes between Rus' and Byzantine forces took place.

861 This was the supposed year of the Khazar polemic, during which Christian, Muslim and Jewish holymen were invited to attempt to convert the pagan Khazar ruler to their faith. Judaism is reported to have been adopted as





the new state religion in Khazaria. Other evidence places the polemic as early as 740 AD.

Many Tmutorokan Russes adopted Christianity in this year after seeing the terrible losses which took place during the ill-fated 860 AD attack. According to Vernadsky, many of the troops who survived this attack perceived that these losses were inflicted upon them by the Christian God.

Land disputes remained unsettled between the warring Slav and Finnish tribes. Armed inter-tribal clashes among them resulted in such heavy losses that their many chieftains were forced to gather around the bargaining table. The chieftains of these major northern tribes assembled at Novgorod, where they signed the earliest Rus' federation pact. It was agreed that all of the constituent Rus' tribes would be united into one nation and ruled over by prince Rurik. All tribes were to support this rulership with a promise of taxes, equipment and tithe troops. The southern tribes agreed to join in this union only after much debate, "pork-barrelling" and strife. Tributes were from this time emptied into the coffers of the Velikiy Knyaz' (Grand Prince), collected using bands of battle-hardened Varangian tax collectors.

- 864 The Bulgarian Khan Boris converted to Christianity, though many of his subjects remained committed pagans.
  - 866 The Tmutorokan Rus' negotiated a separate trade and friendship treaty with the Byzantines.
- Further trade and friendship treaties followed, but again, only the Christianised Rus' were involved. The first Rus' bishopric was placed in Tmutorokan itself. The Pechenegs were subdued.

St's Constantine (Cyrill) and Methodius met the Papacy seeking the right of prayer in the Slavic tongues instead of Latin or Greek. The Pope heartily agreed and bestowed this unique honour upon them, an honour not shared by Christians in other parts of the world. After a life of evangelising the Slavs, St Cyrill went to live in Rome until his death.

- 873 Rurik died and Oleg became the de facto Velikiy Knyaz' of the Rus' by virtue of his fosterage of Rurik's son, Igor'.
- 875 Moravian emissaries of the German Church convinced Dir and Askold to promote the ideals of Christianity amongst the Rus' tribes; both of them converted. In Russian cities Christianity gained slow but steady acceptance.
- 878 Oleg heard that some survivors of the ill-fated 860 attack on Tsargrad had converted and were making plans to construct parish churches in the heart of Kiev itself. He mustered a force of northerners (Varangians, Chud, Slovene, Ves, Krivichi and Meryans) and marched on Smolensk and Lyubech. These cities were seized and occupied. Next he turned his eyes on Kiev, planning to tackle the city's defenders under Askold and Dir. The city garrison collapsed and the heartlands of the southern Slav tribes became occupied by the northerners; Christian ringleaders were executed or banished from the city's perimeters and Christianity's chance to become the religion of Kiev fell to pieces until the conversion of St Vladimir I. All Christian adherents were persecuted at around this time and had to carry out their worship in secret.
- 879 Oleg became greedy for war booty. He murdered Askold and Dir and usurped command of Kievan Rus', together with all of its levied footmen, victuals, horses and other currencies of war.
- 886 Buoyed by fresh victories, Oleg sought to drive the Magyars from the south-western grazing lands of the Rus' and expel them across the Bug. Oleg also made war against the Magyars tithe tribes, the Tivertsy and the Ulichians, and defeated them only after having sustained some very heavy casualties. Both of these tribes were forcibly annexed by Oleg and became part of the Rus' tribal federation. Though barred from the pastures of southern Rus', Magyar horsemen were easily able to keep the Rus' infantry at bay, and thus maintained their sovereignty of lands lining the Bug and Dnieper rivers.
- 887 Oleg ordered his victorious combatants to fan out East and West of Kiev, to conquer each and every tribe that they came across. The eastern Slavic, Polyanians, Radimichians and Severians submitted to him and became reluctant components of his rapidly expanding grand princedom.

Loose bands of Pechenegs began turning up in the grazing lands of southern Rus'. At this point in time the Pechenegs were largely non-hostile, even friendly towards the Rus' and took advantage of the political disarray occurring across the south to slip into these tribal lands unannounced. These were only the probing frontal spearhead of the Pecheneg hordes then residing further to the East, near the Don.

At roughly this time Vladimir-Rasate reinstated paganism as the religion of Bulgaria and made contact with the Magus princes of the Franks.

The Magyars were forced further westward into the best part of Moravia, under the weight of the Bulgarian settlers and newly arrived Pechenegs (from Central Asia). Hostilities there remained fierce as the realisation of a permanent Magyar presence dawned upon Bulgar and German alike. Fighting erupted between the Bulgarians and Magyars. The Bulgarian Tsar used the services of hired Pecheneg cavalry to put pressure on the Magyars, making them flee onto the Great Steppe. Consequently, Magyar settlements were rapidly dislodged.

904 Arab forces entered Albania and the Byzantine Balkan provinces. There they besieged and took Salonika. Sensing that the Byzantine army has its hands full trying to expel the Arabs, the Bulgars took the opportunity to march in and seize southern Macedonia.

"The Sage" (Oleg) moved his forces downriver by ship and got the troops to pull all 2,000 vessels from the water once they had reached the prescribed staging place. Mass slaughter of rural townsfolk ensued there, without the faintest mercy. In a move designed to negate the effects of Constantinople's harbour chains (which blockaded the entry of naval vessels to the city), Oleg ordered that wheels be placed on these vessels, thus converting them into land-ships. In unison with Rus' cavalry, these amazing vehicles then sped in for the attack on Tsargrad, under full sail power. Within moments of the first sighting of the land-ships, the Byzantine commanders realised that thousands of Rus' barbarian infantry were bearing down on the city at high speed. Shocked beyond belief, Constantinople's garrisons surrendered, and the Emperor agreed to pay Oleg tribute in order to stave off further attacks by the Rus'. A full trade agreement was forged between the Byzantines and the Rus', thus allowing Rus' merchants the right of passage and trade within Tsargrad.

911 Further trade agreements were struck between Byzantium and the pagans from the north. Varangians and Rus' fighting men were now invited to serve as the emperor's personal bodyguards.

912 Oleg died of snakebite, as prophesied (or conspired!) by his magicians.

With his death the Drevlyanians rebelled against the rule of the Velikiy Knyaz'. All tax collectors, Varangian guardsmen and those of the Rus' political apparatus were banished from the Drevlyanian tribal lands. Igor' became Velikiy Knyaz' and ushered in his reign by having the Drevlyanian insurrection violently quelled.

Pecheneg hordes took advantage of the political disarray and moved into the Rus' lands en-masse. However thanks to Igor's military stratagem, the invasion by the Pechenegs was stunted for the time being.

Sensing the high state of battle-readiness among his exceptionally well equipped infantry, Igor' began to make plans for the further expansion of Rus' territorial assets. Accordingly he undertook military actions in Anatolia, Georgia and Armenia, all of which did not succeed.

After arranging safe passage for his expedition with the Khazar Khagan, Igor' sent a flotilla of Rus' troops along the Volga so that he could begin troop landings along the Caspian coast, not far from Baku. He planned to give battle to the Azeris along the coast, and then march inland across the mountains to invade neighbouring Armenia and the Georgian territories. Although the venture proved to be highly profitable, in terms of war booty, they were unable to sustain any of their hard won gains. On its way home to Rus' the invasion fleet was ambushed on the Volga by treacherous Khazar forces lying in wait. Igor' enlisted the aid of Pecheneg mercenaries and Norsemen to renew the conflict with Tsargrad.

920 Upon hearing reports that the Pecheneg hordes were beginning to swell in even greater numbers, Igor' decided to wage war on them, hoping to teach them a few manners, and some good hard lessons.

930 Zoroastrian uprisings occurred throughout the Middle-East to honour what they believed was the 1,500th anniversary of Zarathustra's death. Mecca was ransacked and the rock of the Ka'aba stolen. By the time the 80-day Bahrain coup had ended, Zoroastrians had been absolutely decimated, causing the survivors to convert to Islam, or flee elsewhere.

941 After heavy losses of trained men and equipment, Igor' regrouped as many forces as he possibly could. Using sound military reasoning, he hired a considerable number of Pecheneg horsemen to augment his reconstructed army, thus giving him something that the Rus' had always sadly lacked, a sizeable mobile and very deadly attack force.

Igor' next mounted a two-pronged attack on Byzantium; against Anatolia and then Constantinople itself. The

Rus' exacted a frightening toll on the farmlands of Byzantium, sacking them many times over. This range of plundering operations saw them once again face Byzantine troops on the field of battle. Byzantine provincial garrisons succeeded in halting the Rus' advance into Anatolia (Turkey) long enough for reinforcements to arrive from Constantinople and neighbouring provinces. The Byzantines disembarked marines and other troops in the area and succeeded in ejecting the Rus' from Anatolia. To counter the magnitude of the attack on the city's seaward side by the ship-borne Rus', the Byzantines launched greek-fire, causing the Rus' fleet to quickly rout, weighed down by heavy losses. Igor' reorganised his demoralised troops almost immediately and after having petitioned the booty hungry Varangians for some extra military muscle, they marched off to assail Constantinople *once again*. The Byzantine military caught wind of the Rus'/Varangian/Pecheneg invasion and saw the wisdom of a diplomatic solution. Realising how close they had come to losing their city last time, the Byzantines sued for peace and offered the invaders expensive presents, plus very favourable trading rights for the Rus'.

Having received their portion of the Byzantine peace tithe, the Varangians shifted to Tmutorokan to organise other military campaigns in the Azeri territories. Whilst the rest of the Rus' soldiery returned home to their tribal lands, the Tmutorokan Russes and their Asii (Alanic) allies were most obliging to the Varangians and sallied forth to enact the invasion plans of the ambitious Tmutorokan prince, Oleg. They took Berdaa easily and were preparing to use it as a base for all of their military operations in the Caucuses when Muslim Bouid Persian forces came to the aid of the Azeris. They surrounded the campaigners and inflicted a punishing toll on the invaders from the West.

- 944 Igor' signed a peace treaty with the Byzantines.
- 945 Igor' was murdered by the Drevlyanian. Ol'ga, his wife, ruled Rus' until his son Svyatoslav reached manhood. Ol'ga took vengeance upon the Drevlyanians with horrific reprisals, and brought them under her total command. Uniform taxation laws were designed by her in this year.
- 955 Ol'ga became a Christian. The Varangians made trouble concerning the sudden interest in Christianity and under pressure from some exiled Norse priests<sup>5</sup> and Volkhvy started a mass civil campaign aimed at denouncing Christianity. The pagan resurgence continued in earnest, thus giving rise to the temple building programmes.
- 962 Khazars marched on the Crimea to fight the Crimean Goths and their allies the Rus' who were located there. The Khazars still forced the Severians, Vyatichians and Polyanians to pay tribute to the Khazar Khagan. Khazar and Magyar troops remained stationed in these tribal zones to maintain effective control over these peoples. Upon reaching manhood, Svyatoslav assumed control of Rus', but unlike his Ol'ga, paganism burned proudly in his veins.

The German Bishop, Adalbert and his entourage came on a mission to Kiev, on behalf of Otto I, attempting to bring Ol'ga into the cultural orbit of the Holy Roman Empire. It is believed that the Rus' prince Yaropolk, was baptised via the Roman rites as a result of this mission. Adalbert's party was attacked by persons unknown, who killed his retainers; Adalbert barely escaped back to Germany with his own life.

965 Svyatoslav found out the Khazars were extorting monies from his own Slav subjects and went to war against them. Svyatoslav placed the Russeson war footing and began his series of military victories *unprecedented in all of Russian history*.

Knowing that the Jewish Khazar Khagan had pulled his best troops away from Khazaria's northern frontier to fight the Rus', the Islamicised Volga Bulgars took the opportunity to free themselves of the Khazar yoke. Volga Bulgar horsemen began ejecting Jewish occupation troops from the whole area, and acquired as much Finnish territory as they could lay their hands on.

- 967 Svyatoslav invaded Bulgaria, seizing land and imposing tribute upon the locals. He shifted his court to Pereslavets, the place he loved, and from there reigned over his rapidly growing empire. Perhaps he believed that from Pereslavets he could blockade much of the trade flowing around the Black Sea, setting himself up as some kind of commodity broker, and the de-facto ruler of northern Bulgaria. The Bulgar Khagan contacted the Pechenegs and coerced them into withdrawing back onto the steppes to attack Kiev, inciting them to lure away the very Rus' forces which were then occupying the Bulgarian heartlands.
- 968 Pecheneg horsemen assailed the walls of Kiev. The Slav Severian tribe dispatched their best territorial troops to help man the battlements of the Kievan city state. The city's garrisons, once bolstered by the arrival of the

Severians were then able to prevent the Pechenegs from taking and occupying any portion of the city proper. The Pecheneg horsemen were then bloodily repulsed out into the farmlands of the nearby provincial villages.

A comet appeared in the sky over Rus'; deformed births multiplied, thus portending coming tragedies.

The four Bulgarian Cometopuli brothers (the sons of a Count and his prophetess wife, and so-called because they rose to prominence during the arrival of this comet) launched campaigns against Byzantine assets in the vicinity of Macedonia. They seized much of the Balkans and Greece, Macedonia and Albania, plus all of Thessaly, the meeting place of sorcerers. With the strategically important Larissa citadel captured, and in the hands of the Bogomil-sympathetic Cometopulis, pagans probably had free access to Mt Olympus, the sacred mountain of their ancient fathers.

St Ol'ga dispatched riders to convince Svyatoslav to return to Kiev and expel the now brazenly bold steppe-tribe back out to from whence they came. Svyatoslav rode back to his mother's aid at great pace and with many Bogatyr's. The Pechenegs felt the pressure of this offensive and buckled immediately, rapidly exiting the best farmlands of the Russes.

St Ol'ga passed away and was buried, leaving Svyatoslav to sort out the power-brokering between his three sons. To his eldest, Yaropolk, he gave the rulership of Kiev, to Oleg he gave the lands of the Drevlyanian (the Varangian tithe land), and to his youngest son, Vladimir, he entrusted Novgorod itself. The Novgorod tithe to the Varangians was raised ten-fold and due to the silver shortage which this provoked, coins became debased.

After extensive consultation with his best diplomatic and military advisors, Svyatoslav sought to bring about a serious collapse in the Khazarian empire. Rus' forces left southern Rus' and moved far to the North-East, into the fringes of the Volga Bulgar territory and then thrust rapidly southwards, easily penetrating the puny frontier defenses of the Khazars in this part of their empire. Svyatoslav's generals looted the lands of the (now Muslim) Volga Bulgars, and seized its capital (Bulgar). Rus' troops then marched on Itil and Sarkel which were major Khazar cities. The Rus' established occupation forces to control these parts of Khazaria and extracted tithes from the Jews that would give added prestige to Svyatoslav's newly won military achievements. The back of the Khazar empire had been broken militarily, although the Rus' permitted them to survive as a political entity.

971 The Greeks and nominally-Christian Bulgarian rulers made a non-aggression pact and turned on Svyatoslav forcing him to yield the captured territory. This transpired at the battle of Silistria, where most of his Magyar and Pecheneg auxiliaries deserted in the face of battle, on account of Greek treachery. Svyatoslav's routing footmen retired to his fortress, all the while being ridden down relentlessly by Byzantine cavalry under John Zimesces. Therein the Rus' underwent a gruelling 65-day siege after which time a treaty was signed that allowed a staged release of the garrison's defenders. Svyatoslav and his retinue were decimated by Pechenegs whilst escaping back to Kiev along the Volga river after this campaign. The Vyatichians and Radimichians proclaimed their independence from the Rus' federation and ensured their tribal integrity by beefing up the size of their tribal armies.

975 Paulician heretics were ejected from Anatolia and re-settled in Philippopolis by the victorious army of John Zimesces.

977 The Varangian Voevoda (war leader) Sveneld caused an incident which turned Yaropolk against his brother Oleg. Oleg's forces faltered on the battlefield and took to flight, finally holing up in the fortress at Ovruchi. There, in the thick of combat, Oleg died in the moat. After hearing of his brother's untimely demise, and sensing Yaropolk's attempt to seize all of Rus' for himself, <u>Vladimir fled overseas to muster support amongst his Norse friends.</u> Yaropolk proclaimed himself Velikiy Knyaz' of all Rus'. Vladimir returned home to Novgorod with a sizeable number of "Vikings" and set off to give battle to Yaropolk. Yaropolk was assassinated, thus forcing his army to capitulate over to Vladimir.

978 Vladimir became the ruler of all Rus' and adopted the title Khagan instead of Velikiy Knyaz'.

981 Vladimir invaded the Polish border area, and annexed considerable land, including Cherven and Peremyshl.

983 Vladimir subjugated the Prussian Yatvagi (Sudovian) tribe in a bitter fight to the end. Perhaps around a thousand prisoners were taken to Kiev and offered as war sacrifices to Perun. Vladimir then turned his army against the seditious Vyatichians and Radimichians who were still able to field a respectable force against him. Their stand proved to be in vain. Vladimir had forced them back into the Rus' federation.

- 985 Vladimir went to war against the (now Muslim) Volga Bulgars using his lightning fast Bogatyr' cavalry and paid Uz and Tork horsemen. He then signed a non-aggression treaty with them, thus creating a feeling of mutual trust and understanding.
- 986 Byzantine generals organised insurrection against Basil II, the Emperor of Byzantium, and proclaimed the Anatolian provinces as their own. Meanwhile, Basil was busy giving battle to the Bulgarian invaders and so requested Vladimir's military assistance. Vladimir agreed to help but made any such assistance conditional. Rus' troops allowed the Byzantines to maintain order once again. To reinforce his previous demands, Vladimir invaded Cherson in the Crimea and sat there until Basil acceded to his demands.
- 987 Vladimir, in consultation with his great council of boyars, decided to abandon paganism in favour of a new faith. To this end delegations were sent from the Jews (from Khazaria), the Western Christians (from Germany), the Muslims (from Volga Bulgaria), and the Eastern Christians (from Constantinople) to convince the pagan Russians to adopt their respective creeds. It is also noteworthy that the Khazars sought to abandon paganism in precisely the same way. Their conversion to Judaism resulted from the justly famous Khazar polemic, which is thought to have occurred in the year 861 AD (or 740 AD). After hearing the various sermons presented by each of the representatives of these religions, Vladimir recommended sending Russians on a fact finding mission to each of their main religious centres to gain a clearer picture of the societies which stemmed from adherence to these faiths. The events of these conversion missions were fully described in the *Primary Chronicle*.
- 988 Vladimir forged a peaceful alliance with the Byzantine Emperor and married his sister. Vladimir now adopted Christianity and decided to introduce it as the national religion of his subject peoples. Rus' then minted its first gold coin under the Khagan Vladimir I, not unlike the Byzantine golden bezant, but with his image on it.

Vladimir returned to Kiev with many clergymen and issued an edict commanding all (city) Rus' to muster on the river banks in the biggest towns so that they could be baptised as Christians. The Volkhvy were banished and all temples and outdoor sanctuaries were destroyed. A massive Christianisation scheme was initiated by Vladimir, who proposed the construction of churches in as many places as possible, as well as works of charity to help the poorer peasants. He commanded that all wealthy Rus' be educated by the Church and that with few exceptions all of them were to seek to learn to write in the cyrillic script which was to be adopted as the official alphabet of the Rus'. The scripts known to the Volkhvy fell into disuse from this time on.

- 990 Now on friendly terms with most of the nations which surrounded Rus', Vladimir turned his forces against the menacing and numerically superior Pechenegs that possessed the southern reaches of the Rus' grasslands. Skirmishes between Rus' and Pechenegs took place on an ever increasing basis.
- 992 Wishing to display their military might, the Pechenegs attacked southern Rus'. After months of bitter fighting, they were successfully outflanked and buffeted from the area.
- 995 Vladimir turned back a horrifyingly intense invasion of the lower Rus' lands by the Pechenegs. The days of the sword returned in full.
- 997 A council of Pecheneg Begs (chieftains) urged more arrogant and vicious attacks on the Rus'. Invasion forces were rumoured to be in excess of 100,000 horsemen. The fighting continued for some years with hardly a lull in the fighting. Both sides kept feeding more and more combatants into the battle as time progressed.
- 1000 The year 1000 AD saw the formation of Christian bishoprics at Belgorod (near Kiev), Turov, Novgorod, Chernigov, Vladimir, Rostov, and Polotsk took place in 1,000 AD.
- 1014 Bulgarians under Tsar Samuel were soundly defeated by the superior tactics and forces of the Byzantine army under Emperor Basil II, at the battle of Belastitsa in Macedonia. Basil blinded almost all of the 15,000 prisoners, leaving only one man in every hundred with a single eye, to lead them back to Bulgaria. Samuel died of a broken heart.
- 1015 Boris the Christian Khan of the Bulgars, continued the good fight against the western hordes of the Zoroastrian and Manichaean Pechenegs. The "evil menace" from Central Asia had not yet been held in check, and only seemed to grow in size as time went by.

The death of St Vladimir I occurred in 1015 AD. His body was said to have been snuck out past his guards for a hasty burial, presumably to facilitate the politics needed to select a successor. Svyatopolk promptly usurped regal power in Kiev and had his brothers the princes Boris and Gleb assassinated (who together with St Ol'ga, St's Boris

and Gleb would become the pre-eminent Orthodox Saints of Kievan Rus'). Meanwhile their brother ("the accursed") Svyatopolk acquired a reputation as the new Cain.

1015-1019 The Novgorod (Yaroslav)-Kiev (Svyatopolk) war was the major event of this five year period. The whole of Rus' society became polarised, with all of the northern tribes falling in behind Yaroslav, and the remainder behind Svyatopolk. The stage was set for a bloody civil war, one that in the fullness of time would partition Rus' with immense hatred.

1016 Rus'-Byzantine forces carried out major offensives, seeking to liquidate the Khazar empire once and for all.

1017 Rumours began circulating that Vladimir I had not really died, but had reverted back to paganism under his old title "Vladimir, the Ardent Sun". This sparked the year of the great church burnings. A good many Christians and pagans died in tit-for-tat reprisals and the pagan rumour was that he saw out the last years of his life as a novice in a special pagan occult monastery in the Balkans which he founded in order to gather together the itinerant and banished Volkhvy, shamans, heretics and sorcerers of the pre-Christian era. Known as the "Imperishable Monastery", it is thought to have been situated in the mountains of Albania.

1018 Boleslav, the Catholic King of Poland united with Svyatopolk's forces and readied for battle against Yaroslav's troops, just near the Bug river. The banks of the river were lost to the Poles, thus forcing Yaroslav into retreat. In the wake of these losses, Yaroslav sailed to Scandinavia, and returned with a small Norse army.

1018 Yaroslav arrived back in Novgorod and amassed a large number of soldiers, a mix of Varangians and Novgoroders, compelling Boleslav to retire back into Poland. With the Poles out of the way, Yaroslav set off to assail the now vulnerable Svatopolk and assumed power, following his brother's humiliating rout. Svyatopolk fled, seeking the protection of Pecheneg clan Begs. Thereafter Mstislav waged a lengthy and very costly war against Yaroslav.

Eymund's Saga provides the Norse perspective for their participation in the 1018 AD civil war between Yaroslav and Svyatopolk. The Varangians in question were a mercenary outfit plain and simple, that was their sole interest in coming there. They hoped to generate enough conflict in Rus' to ensure that one of the wealthier princes would enlist their services in return for good pay, food and lodgings. To this end Eymund ceaselessly prodded Yarisleif into military actions against his brothers. The names of the Russian kings (princes) involved were incorrectly recorded in the saga as Yarisleif, Borisleif and Vartilaf, thus indicating that the Saga's author was not paying too much interest in major details. It should have read Yaroslav, Svyatopolk, and Mstislav, with the added warmongering of Boleslav the Polish king.

1026 The division of Rus'; West of the Dnieper went to Yaroslav (ruled from Novgorod), and East of the Dnieper went to Mstislav (ruled from Chernigov)

1030 The fall of Khazaria was completed. Poles revolted against the Christian authorities following Boleslav's death. Clergy, and any nobles connected with them were slain on a very large scale, and many of the churches destroyed.

1031 Taking advantage of the disarray prompted by the Polish anti-Christian rebellion, Rus' troops moved into Poland and repatriated many Poles to Rus', supposedly as captives. Polish territories which had formerly been under Rus' control were re-taken in the Wendish-Rus' border region, and settled by these expatriate Poles.

1036 Mstislav died leaving no heir apparent. Yaroslav (the Wise) shifted his power base to Kiev, united Rus' into one nation again and then ruled it as Velikiy Knyaz'. Yaroslav signed the Russkaya Pravda, whereby all legal power was standardised and centralised - legal jurisdiction was to rest on princely thrones. This signified the beginning of the end for all chiefdoms in Rus'

1043 Another Russo-Byzantine war took place. As in previous engagements the Rus' fleet was decimated by the Byzantine navy, punished by the Greek-fire which rained down upon their vessels from above.

1051 Hilarion was called upon to be the Metropolitan of the Russian Church, and the power of the Church was placed in Kiev.

1054 Yaroslav the Wise died.

The year 1054 AD saw the great split between the Orthodox churches and the See of Rome, primarily over the Filoque, but also concerning inherited religious customs practiced in both the East and West. Thus began Christendom's 900 year period of deep shame; appaling rhetoric and behaviour was witnessed on all sides.

But, while their respective Church hierarchies remained in mutually states of anathema, there was no shortage of western suitors seeking marriage to the Russian princesses, including Otto III, Emperor of the Holy Roman Empire. In the same year as the Roman-Byzantine schism Novgorod refused to pay the Varangians their tithe and Svyatoslav raised the price of salt, causing violent uprisings. The Varangians left sworn service to the Rus', and departed the country.

1058 Prince Izyaslav finally vanquished the Prussians that resided in the area that would one day become Moscow.

1067 The "great fire of Novgorod" savaged the Northern city state. Meanwhile in the Caucuses, Armenia fell to the bellicose Muslim Seljuk Turks.

1071 The Byzantine campaign to dislodge the Turks from Armenia failed miserably. At Manzikert, the bulk and pride of the Byzantine army was utterly decimated by a small but well concealed Seljuk force. The glory and prestige of Byzantium never recovered.

1076 Under their Sultan, Malik Shah, the "Muslim fundamentalist" Seljuks captured Jerusalem, Asia Minor and Syria. Within the Holy City there were reprisals against the local infidel population, but even so, many eastern Christians found the promise of fair treatment under these Turks if they were cooperative. Western pilgrims suffered great indignities, and the Holy Sepulchre was sacked by the Mohammedans.

1095 Unable to sit back endure the Seljuk outrages against pilgrims any longer, the First Crusade was officially announced by Pope Urban, at the Council of Clermont. Christian kings mobilised numerous bands of willing volunteers, equipment, provisions and livestock and set off toward the Middle East.

1096 The not-so-welcome army of Crusaders marched through Byzantium, causing not a little strife.

1097 The council of Russian princes took place at Lyubech where the problem of persistent Kipchaq insurgency forced them to reluctantly form a loose bond of friendship amongst their feuding principalities. The attempt could hardly be seen as a great success, for sporadic skirmishes took place between rival Russian forces at the slightest provocation.

Catholic Christian soldiers made their way into Asia-Minor expelling the Turks where encountered. The Seljuks re-grouped their forces at Antioch, but were besieged there by a vastly superior force of Crusaders. There Bohemund I prepared a long siege. While the Crusades served to unify Christendom, it had one very unhappy consequence for its leaders. Previously warring Muslim factions all came together, united under the banner of Jihad (Holy War), ready to repulse the Christian invaders that had come.

1098 With the Seljuks at war with the Crusaders, the Fatimid Arab forces took Jerusalem from beneath the noses of the Turks. Meanwhile Antioch surrendered to the Crusaders. With the Seljuks neutralised, the Crusaders then had to make war on the Fatimids which held the Holy City.

1099 Jerusalem fell to the bedraggled forces of Christendom.

1113 Serious civil disobedience flared up in Kiev. Thereafter, Rus' disintegrated back into the petty principalities of old and reunited briefly for one last time during the reign of Vladimir Monomachus. His death ushered in the ultimate demise of Kievan Rus'.

Soon, the Mongol hordes began appearing in the eastern precincts of Rus' and a cloak of darkness descended upon the Russian people, one that in the course of the next 200 years would cost them dearly.

1237 In the year 1237 AD a vast host of Mongol horsemen and siege engines under Batu Khan, rode into the pathetically disorganised and squabbling principalities of what was once called Rus'. Between then and the year 1240 AD, the Mongol Tartars tirelessly subdued city after city and extracted a great toll in terms of lives and wealth.

Kiev, great in all of Rus', was decimated by the Mongol holocaust. Its magnificent Churches, library and oncebusy workshops utterly destroyed. Once the Mongols had finished with it only a few hundred dwellings remained, and the streets lay choked with bones and piles of pestilential corpses.

Meanwhile, amid all this carnage, the Swedes took the opportunity to attack Novgorod, the Baltic and Finnish areas, while the German Teutonic knights went into action throughout the Baltic. In one way or another Muscovy and the Russian Principalities remained under constant oppression until Velikiy Knyaz' Dmitriy's victory over the Mongols at the fateful 1380 AD battle of Kulikovo Pole. The offensives launched by Tsar Ivan III Grozniy (Ivan the Terrible) finally ousted every menace from Russian soil, and heralded the rise of the Moscovite State and the

ascendancy of Russian Orthodoxy as the "Third Rome" following Tsargrad's fall.



Church sources tell us that pagan first names were no longer acceptable in Christian Russia. They were recorded as uncanonical and therefore unfit to use as a name for any true Christian. What was it about these names that made them so detestable to the Christian authorities? They seem nice enough.

Firstly it is possible to perceive that the pagan Slavs were known by titles that reflected the role they played in society, or their personal qualities.

Secondly there is an inherent dualism in them, one side inclining towards supreme goodness (good thoughts, good words and good deeds), and the other side which focused on killing, fury and wrongdoing. The good however predominate. The existence of these white and black names is extremely important, firstly because it shows the early Russian Church fully understood the differences between the white and black Magi; this is no great surprise, books like *Malleus Maleficarum* tell us as much from a Catholic perspective. Many accounts of the witches in the later Middle Ages show the Church regarded the white and black Magi in a totally different light. However, while they did not seek to diabolise the white side of pagan religion, the Church did not want to endorse the views of the white Magi either. In the end whites suffered with the blacks.

The prohibition of names which referred to a person's earthly duties like soil tiller, helmsman, husbandman and words like Bratan and Bratko seem very strange ... what possible religious threat could these names pose to the Church? Such words cannot in themselves be regarded as evil, and in many cases these names carry concepts which could easily apply to any pious Christian. The most likely answer is that the early Christian clergy in Rus' was attempting to de-programme the class-based and brotherhood-based society which they had come to shepherd. They tried to eradicate such names because they embodied the class notions espoused by the Magi. What this points to is that the Church might have been trying to create a society in which class was of no great concern. If this is true then their social motives and agendas were the exact opposite of what theorists on the Mediaeval social structure have been telling us for so long. As incredulous as it may seem, the Church was not trying to forge an elaborate system of feudal plot farms from which they could exploit all and sundry, and stuff their pockets full of money at the expense of the impoverished farm labourers who sweated in the fields. Under the patronage of the Russian Christian priests all workers now came under one banner krest'yanin (which is the Russian word for peasant). Thus the average citizen was no longer a plot-farmer, but a krest'yanin, or Christian. Their names no longer reflected the type of work they did, or some pagan office, but were replaced by names of christian significance

Lastly, the Russian pagan names frequently have a parallel Iranian name, something you would expect to see in a Magian context. The Iranian names provided here have been, or continue to be, used by the Parsees, and were sourced from Dosabhai, *History of the Parsis I*, London 1884.

For reasons described in Chapter IX (p. 458), I have translated Mir as "fire", though it embodies several other concepts also.

#### Bereza

"Birch". It may however have come from the Magian name Berezavant ("exalted").

## Bik

"Bull"

## Bozh

("God" or "a god"). It is to be compared with the Iranian name Khudavandeh ("God" or "Lord")

## Bogdan

"A gift from god". Perhaps derived from the Persian Baghodat ("Created by God"), or Khudabakh ("Gift from God").

## **Bozhok and Bozhko**

"Little god" or "Dearly loved god"

# **Bogumir or Bozhimir**

"The fire of god". Perhaps a slavicisation of Adarhormazd ("Fire of God").

# **Bogorod**

"Born of God"?,or "The son of a god"?, or "Of the family of God?

# Bogolip

"Lime tree of God"

## **Bogoslav**

"Glory of God". Perhaps a slavicisation of Fambag ("God's Glory"), which also happens to be the name of Sassania's great Fambag fire temple, which was maintained by the Zoroastrian nobility and priesthood.

## **Budimir**

Perhaps from buda + mir; "a cabin fire"

## **Budivid**

Budivid probably came from buda + vid. The Old Russian and Old Slavonic vid meant "appearance", "face", "form". It originated from the Old Indian Vedas ("knowledge") or the Avestan Vaedah ("a possession").<sup>2</sup>

Its Russian meaning may have been "something having the appearance of a cabin". But in pagan times it might also have meant "a cabin owner", or even a hut wherein people learned things, perhaps even the vedas themselves.

## Buyan

"A rowdy fighter or warrior", perhaps even beserker. The Russian name originated in the Bulgarian. But if for instance it came from the Turkic or Mongol *bajan*, then it would have meant "wealthy". A possible Magian equivalent would be Jangi ("Warlike" or "Brave"), or Pahlawan and Pahalvan ("a hero", or "a warrior").

## Vishezor

"One who sees higher". Perhaps a Slavic variant of the Magian name Kurush ("Far-sighted").

#### Viter

"Wind".

# Vognedar

"One who gives presents to Agni (ie; the holy fires)".

## Gradimir

From grad + mir;
"City fire".

## Granislay

"Glorious verses". As you may recall from Chapter V, *Grani* can be equated with Aryan religious verses known to the Magians and observers of the *Vedas*.

# Gulyaiveter

"Walking wind".

## **Dalemir**

("Distant fire") Dalemir resembles *Darimihr*, a popular Iranian colloquialism for a fire temple "*Dar-i-mihr* ("Gate of Mithra").

## Derzhikrai

"One who holds to paradise" or less likely "hold the frontier or border".

# **Dorogomisl**

"One who thinks of dear things".

# **Dobromisl**

Dobromisl meant "Good Thought", or "one who thinks well of things". It should be stressed that "Good Thought" was an important archangel of the white Magi. Dobromisl might have come from the Magian name Bahman, meaning "good mind".

# Dogodko

"One who takes guesses".

## Dolya

"Fate" "fortune" or "a lot". Perhaps dolya meant a lot-caster or astrologer. The individual might also have been named after the goddess dolya). It can be compared with the Zoroastrian name Bakhtafrid "blessed by good fortune".

## Dovgan'

"Up to the fire", perhaps meaning one who walks up to the fire, perhaps bringing gifts.

## **Zemovit**

"Land weaver"?

# Zlotodan

"Gift of gold". Perhaps related to the Iranian Zar ("Gold") and Zaran ("Golden").

#### Zoremir

If Zoremir was derived from zorit' + mir, then it meant a "fire-destroyer", "fire-devastator", or "destroyer of the peace".

## Zemomisl

From zemlya + misl', thus meaning "Thought of the land"

## Zhdan

"One who waits {in expectation?}"

## Zhivko

"Lively one".

# Lyubomir

"Fire of love", or "One who loves the fire"

## Mezhamir

"A forest-fire"

# Mirolyub

"Lover of peace" or "Lover of the Fire"

#### Miroslav

"Fire of Glory". Perhaps a Slavicisation of the Magian name Adarkhordad ("Fire of Glory").

# Molibog

Molibog perhaps comes from *molit'* + *bog*. Since *molit'* means "to pray" or "to entreat", then Molibog meant "One who entreats god", "One who prays to god" or "One who cries out to god for mercy".

#### Odinets'

The one?, or a priest of Odin, or a follower of Odin.

#### Orimir

If it came from the word or' ("a horse")<sup>5</sup> then orimir meant "a horse fire" or much less likely "Or's fire" (ie; the fire of the god Or). To this end Orimir can be favourably compared with Adargushnasp, the name of the Magian warhorse fire, which was maintained by the military.

## Ostromir

If ostromir came from *ostrov* + *mir* then it might have meant "an island fire".<sup>6</sup>

If it came from *ostrog* + *mir* then it was a fire that burned in a roofed wattle and daub hut, a fire-house perhaps.

Alternatively Ostromir may have been an agglutination of *ostriy* + *mir*, and if so it might have meant "a keen or strong fire". If *ostriy* originated in the Greek, then its original meaning was "a mountain-top fire", or "a fire lit on the heights".

## Prodan

"one who was sold", ie; a slave.

#### Radevoi

"a soldier" or from Ryadovich "a peasant plot farmer".

## Rad or Radko

If the name rad came from the pan-Slavic word rad ("glad"), it

probably meant "One who is glad".

Considering the amount of Magian data in Olden Russia *Rad* and *Radko* might have been related to the Iranian word *Rad*, which means "a Magian fire pontiff". Perhaps *Rad* or *Radko* applied to a Magus-Pontiff, or in other words a Magupat.

On the other hand they may have been related to the Magian name Khorram ("happy").

# Radimir

If Radimir came from the Russian *rad* it probably meant "Fire of gladness".

If it was derived from the Iranian rad it may have meant "a pontiff's fire" or "a high priest's fire".

Radi is also found in the Bulgarian and Serbo-croat. Considering that *radi* was cognate with the Old Persian *radiy* or the New Persian *rai* (both of which meant "for the sake of"),<sup>7</sup> it might even have meant "for the sake of the fire", or "for the sake of peace".

Considering that Rai was the name of Zoroaster's birthplace, and also the Russian word for "paradise", a Radimir might also have meant "fire of paradise" or "Rai Fire" (a holy fire that could trace its ancestry to a vahram fire that once burned in Rai, Persia).

#### Ratomir

"a Warrior-fire".

# Radusha

"Happy spirit". Evidently derived from the Magian name Rushad ("One whose soul is joyous").

#### Radogost

"Happy guest" or named after the Wendish pagan god Radigast or Radigost).

# **Rostichar**

The Russian pagan name Rostichar could be derived from a number of words;

Rost (version I, which is related to {a} "growth", or {b} "height"), and Rost (version II, which is related to the German Rost meant "an iron stand upon which a kettle is placed", or "a grille or lattice which protects a fire"). To this word was appended char ("a spell", "sorcery"), chara ("a cauldron"), or charka ("a cup" or "a goblet").

Thus we gain the following possible interpretations;

Built on Rost I {a}: "Cup of growth", "Growth-spell", "Chalice of growth", "Cauldron of growth" and "Growth-sorcery"

Built on Rost I {b}: "High-cup", "High-chalice", "High-cauldron" and "High-sorcery"

Built on Rost II: "Cauldron on the cauldron-stand"?

Considering these aforementioned possibilities it might also have meant "a high-wizard" or Arch-Magus, which may have been the Slav term for a Magupat.

I most favour "chalice, cauldron or cup of Growth" or "growth-spell". This accords with descriptions of the fertility ceremony performed by a Polish pagan High Priest on Rugen. During the rite he performed a ceremony with mead and a sacred cake which were used to implore the gods to bestow an abundant harvest during the following agricultural season. All of the potential interpretations listed against Rostichar need not necessarily have been separate in nature.

#### Rudik

"blood-red", or "red". Perhaps drawn from the Magian female name Argavan ("red").

#### Ruslan

Ruslan was a heroic Russian name derived from the Turkic *Arslan* ("lion").<sup>9</sup> It is to be particularly associated with Alp Arslan, the name of a legendary Turkic Khan. Without question it is related to the Magian names Arshan ("Hero") and Arshama ("Having the might of a hero").

#### Svara

If from the Russian *Svara* it meant "hostility" or "enmity", "a quarrel", or "a wrangle". <sup>10</sup> Under these circumstances *Svara* meant "quarrelsome one", or "hostile one"

If it was derived from Old Icelandic and Old Saxon words meaning "an answer" or "to answer", *Svara* might have meant "one who answers", or in other words a "soothsayer" or "seer".

#### **Svarg**

"Svarog" or "sky".

#### Svetozar

Svetozar probably comes from sveto + zhar. Sveto was cognate with svet, sveta, sveto (Bulgarian, Serbo-croat,

Slovenian), svatu (Czech), swietu and sventa (Polish), sventas (Lithuanian), and swenta (Old Prussian), which meant "a saint", "saintly", "holy". They were pre-Christian words that came directly from the Avestan spenta (meaning "holy" or "saintly") or spanah (meaning "sanctity").

Zhar means "a fire", "a blaze"

Therefore *svetozar* would have meant "holy fire" or "holy blaze" and by implication the concept came by way of Persia.

### Svetokol

Probably from *sveto* (see above) + *kol*. Since *kol* means "a stake", or "a picket", *svetokol* probably meant "holy stake", or "holy post". This might be a reference to a sacrificial stake which was used to kill offerings, or a sacrificial post which horses and cattle were tethered pending their ritual sacrifice.

# Svyatoslav

From svyatoi + slav it meant "holy glory", "glorious saint" or "holy Slav".

From sveto + slav it meant "holy glory", "glorious saint" or "holy Slav".

Considering that Svyatoslav was a staunchly pagan prince who dressed in a pure white smock I incline towards "glorious saint".

# Svyatopolk

"Holy regiment", "Glorious regiment", or perhaps even "Regiment of the Saints". Probably Magian in nature.

# Semibor

Semi might have come from *sem'ya* ("family"), or *semya* ("seed") bor I"assembly, gathering, meeting, collection, tax, harvest, gathering of s.t. ".<sup>11</sup> bor II "pine forest", or "coniferous".<sup>11</sup> bor IV "graveyard".<sup>11</sup>

Therefore the most plausible translations are; sem'ya + bor I: "Family gathering", "Family assembly", "Family harvest" sem'ya + bor II: "Family pine forest", "A family pine grove" sem'ya + bor IV: "Family graveyard" semya + bor I: "Seed gathering", "Seed collector", "Seed harvester"

#### Slovnisha

Perhaps derived from *slovnik* which means "a word list". This person might have been responsible for recording or remembering lists of words; genealogical lineages perhaps.

# **Smeshko**

If it came from *smes*' "a mixture", or *smeshat*' "to mix or blend" smeshlo would have meant "The mixer" or "the blender". In a Russian Magian context Smeshko could well have denoted the Magus who fullfilled the office of Havanan or Rathwiskar, the crusher, strainer and mixer of the *Haoma* libation.

If Smeshko came from *smekh* it might have meant "A joker", "A comedian", "One who laughs", or perhaps even "An actor who performed divine comedies".

### Sobimir

times.

Derived from either sobor "a council" or sobirat" "to gather", "to collect", "to prepare"

Based on sobor + mir it probably meant "a council fire"

Based on sobirat' + mir it perhaps meant "fire-preparer" or "fire-collector". Such a person could have been equivalent to the Magian Atarevaksh, a priest who prepares the fire on ceremonial occasions, and spends most of his time gathering wood at other

# Stanimir

From stan + mir.

In Russian and Bulgarian *stan* (and slight variants of it) meant "a camp". In Serbo-croatian it meant "a building", "a stock enclosure", "a home", "a dwelling". In the Czech *stan* meant "a tent" (of both *palatka* and *shater* types), as was also the case in Poland, where we find *stan* ("a tent", or "a place"). These words were ultimately derived from the Old Persian *stana* meaning "a place", "steadfastly", or "a stall (for livestock)".<sup>12</sup>

Therefore *stanimir* probably meant "a camp fire", "a fire inside a livestock enclosure", "a home fire", "a fire inside a tent". Due to a conceptual connection between *stan* and *shater* in the Czech language we might guess that *stanimir* also referred to fires that burned inside pagan cupola-towers.

#### **Stoimir**

Perhaps a Stoimir was a perpetual or eternal flame, also called "Fire of the centuries"? Alternatively a Stoimir was a fire maintained by each heathen Russian military *Sotnia* (a hundred-man military formation) and their *sotnik* (a pagan Russian centurion).

# Sudash, Sudevoi, Sudilo

These three names relate to courts and legal judgements, and might have been used by individuals who played important roles in the pagan Russian legal system.

A Magian equivalent would be Dad "Law" or "Justice", or Dadgar "judge".

#### Sudemir

Sudimir seems related to *sud* I "a court", "a verdict", "a trial", "a judgement", and *sudit*', "to condemn", or "to convict". <sup>13</sup> In either case *sudemir* probably meant "a judgement-fire", "a court-fire", "a verdict-fire". Such a flame seems reminiscent of the ordeal fires used by the Brahmin and Magi to try offenders, who were made to carry hot iron. Perhaps sudimir pertained to an official who maintained the "justice-fire", and oversaw the fire ordeals that were requisite in certain court cases.

# Sudko

"a judge"? "a lot-caster"?

# **Tvorimir**

If *tvorimir* came from *tvorit'* ("to create s.t.", "to do s.t.") + mir, it perhaps meant "a fire-maker".

If it came from tvorog + mir it would have meant "fire-curds".

### Khvalimir

From khvalit' + mir.

Khwala meant "praise" and "thankfulness" and khwalit' ("to give praise to s.t. or s.o.").

Thus khvalimir probably meant "One who gives praise to the

fire", or perhaps even "praiser of peace".

# Khoriv

If *khoriv* stemmed from *khor* then it probably meant a "choir singer" or "a dancer". Alternatively it may have come from a number of Magian names.

# Chornotur

"Black Auroch".

# Shchek

Somebody named after Kii's brother.

#### Yavolod

Cognate with the Norse name Havaldr.

# Yakun

Cognate with the Norse name Hakon.

### Yarilo

So named after the Slavic god Yarilo.

# Yaromir

"Radiant fire" or "Spring fire".

# Yaropolk

If Svyatopolk meant "holy regiment" then Yaropolk meant either "Furious regiment" (from yariy), or less likely "Spring regiment" (if it came from yara).

# Yaroslav

If Yaroslav stemmed from the word *yarkiy* it meant "Bright Glory". But if it came from *yariy* then it might have meant "Glorious fury", "Glorious violence" or "Glorious frenzy". It could also mean "Spring Glory" (if it came from *yara*).

### Yarchik

"puppy".

# **FEMALE NAMES**

A number of Magian female names are derived from words for flowers, such as the rose and the violet.

# Bogolipa

"lime tree of god" or "the lime tree goddess"

# Bogushka

"a dear goddess" or "little goddess"

# Bozhedara

"she who gives things to god"

# Bozhena

"divine"? "a Goddess"

# Vira

"Faith"

#### Vlodimira

Female variant of Vlodimir.

# Vognedara

Female variant of Vognedar.

#### Dana

Named after the Slavic Goddess Dana, who may in turn be related to Daeno, the name of a Magian ashavan.

# Dobroslava

"Glorious good".

# Domorada

"A happy home".

#### Zhiroslava

Probably derived from *zhir + slav*, in which case it meant "Gloryfat". Such a person might have been tasked with churning the holy butter which was used to fuel the holy fires.

# Zvenislava

Probably derived from *zvenet'* + *slava*. Therefore Zvenislava probably meant "glorious bell-ringing" or "glorious bell-ringer"

#### Zirka

"Star". Perhaps related to the Magian female name Nekakhtar ("of good stars").

# **Zlata**

"Golden". See Zlotodan for the Iranian variant.

# Zoryana

"Morning star".

# Kalina

"Guelder-Rose". Perhaps equated with Banugul ("Rose-like Lady").

# Kvitka

"Little flower".

# Polyana and Poleva

This most likely means a woman of the fields.

# Rada

She who is glad. Female pontiff?. Perhaps equal to the Magian female name Farkhonda (happy or fortunate).

#### Radislava

Glorious gladness? Glorious pontiff?

# Radomira

(Fire of gladness. Female fire pontiff).

# Radoslava

(Glorious gladness, Joyful glory).

# Rogned' and Rognida

Difficult to translate, but there is a connotation that these words are concerned with horns, perhaps drinking horns.

# Rostislava

"Glorious heights? or the height of Glory?

# Rostichara

Female version of Rostichar. It perhaps signified a high-priestess

# Svitogora

"Holy mountain".

# Svitozara

"Holy Blaze".

# Slava

"Glory". Equal to the Magian female name Franak ("Glorious").

# **Sudimira**

Female variant of sudemir.

# **Tvordimira**

Perhaps a female variant of Tvorimir.

# **Tsvitana**

Meaning "bedecked with flowers" or "a flower woman". To be equated with the Magian female names Gulbanu ("Flower-like Lady"), or Gulandam ("Having the form of a flower").

# Khoroshka

"The Good"

# Charunya

"A witch", "a sorceress".

# Yaromira

Female variant of Yaromir.

These are but a small selection of names.



In the absence of written diaries, it is difficult for historians to faithfully reconstruct many facets of daily life in a supposedly non-literate heathen society. Russian Church documentation, Arab sources, archaeology and linguistics are often the only things we can rely on, and even then grey areas still exist. In this appendix we will examine the social hierarchy of pagan Rus', their political order, inter-personal relationships, sexuality, the places they lived, taxation, trade, transport and military infrastructure. Throughout this book you have been presented with information which revealed a Magian and Indo-European aspect to Rus' society. In this Appendix I will repeatedly draw upon Avestan and Vedic scriptural references as an aid to understanding the true significance of many things that are already known about the pagan Slavs.

# Vastes

As mentioned on p. 15, Aryan society was broken down into various social classes, which are still present in India today, in the form of the caste system. Admittance to one of the Aryan classes was by birthright only, a hereditary and unalterable inheritance bestowed by the creator.

"He who was begotten by an Aryan on a non-Aryan female, may become (like to) an Aryan by his virtues; he whom an Aryan (mother) bore to an non-Aryan father (is and remains) unlike to an Aryan?"

"Those who have been mentioned as the base-born (offspring) of Aryans, or as produced in consequence of a violation (of the law), shall subsist by occupations reprehended by the twice-born."

The pagan Celts had a caste based society<sup>4</sup>, as also the pagan Saxons. Adam of Bremen recorded that it was a capital offense for Saxons to marry outside of their social grouping<sup>5</sup>. This was to preserve the purity of the respective tiers of Saxon society. We know of the Irish caste system from various points outlined in the legal codes known as *Crith Gablach*. One's caste determined their station in life; the sort of goods they could own, the kind of house they lived in.<sup>6</sup>



In Mesopotamia though, the Magi held to a similar social matrix, but it was more class-based than unalterably hereditary in nature.

"The four classes of the religion, which are priesthood, warriorship, husbandry, and artisanship"?

Iranian social structure comprised of elaborate kinship ties and duties, but, unlike the Hindus of India, it seems they drifted away from the Aryan concept of hereditary vocations, though by and large people would automatically be born into a certain lifestyle. Therefore, the Iranians were not confronted by religious taboos preventing social mobility.

"The sage asked the spirit of wisdom thus: "What is the business of the priests, warriors, and husbandmen, each separately?"

The spirit of wisdom answered thus: "the business of the priests is to maintain the religion properly: and to perform the ceremonial and invocation of the sacred beings well and with attention, and the decrees, decisions, custom and control, as revealed by the pure, good religion of the Mazda-worshippers. To make people aware of the goodness of good works: and to show the way to heaven, and the danger and avoidance of hell.

"The business of the warriors is to defeat the enemy: and to keep their own country and land unalarmed and tranquil.

"And the business of the husbandmen is to perform tillage and cultivation; and, to the extent of their ability to keep the world invigorated and populous".....

"The spirit of wisdom answered thus: "The business of the artisans is this, that as to that work which they do not understand, they do not bring a hand to it: and that which they well understand, they perform well and with attention: and they demand wages lawfully"?

pagan Russian society is much closer in nature to the Magian vision, rather than than the Vedic. This becomes evident by analysing their military levying procedures. In pagan Rus', petty Princes, Boyars, and chieftains supplied not only money, horses, victuals, and arms to the Grand Prince, but peasants. These peasants farmers were trained in the military arts, and became professional men-at-arms for a minimum 20 years period of engagement. If Vedic Aryan caste ethics were in any way prevalent there, then such levying would have been not only unneccessary, but unholy since peasants belong to a lower caste than warriors. By inference the remainder of society was class-based instead of caste-based. That is not to say that the Russian royal Magians had abandoned their long standing belief in the next-of-kin marriage. Royal status was still conferred by birthright alone, the Magi, their Kings and princes obtaining their lordship and/or magical intercessory powers, as always, via the sacred blood which ran through their veins. Perhaps for this reason the Russian Volkhvy Magi married among their own kind. It was one of their most fundamental duties. Volkhvy post-nuptial festivities were nothing like that of the Christians, or of the Zoroastrian fire-priests either. During the wedding feast attendees turned into wolves, burst into the streets, and ran off into the forests, living there night and day.<sup>10</sup>

# "The five Chieftainships"

Christian society owes much to Aryan conceptions of authority, the patriarchal society brought into Europe with the Indo-Iranian migrants, and Aryan Indo-Europeans before them. Before we look too much further into ancient Russian society we will explore the roots from which their social structure sprang; the Magian doctrine of the "Five Chieftainships". From the Iranian Aryan Avestas and Pahlavi Yasna XIX Bako, which followed earlier Vedic lore, we learn that authority among the Iranians rested upon five tiers of "chieftains", each of which possessed its own dual military and religious duties. This gave rise to a society that was basically feudal in nature. Feudalism was already an integral part of Eastern European society long before the arrival of Christianity, a feudalism administered by chieftains of varying status. Ascending from lowest to highest these chieftainships were;

A house-chieftain He who ruled over his family - the man of the house

A village or clan chief

A tribal chieftain

A prince

He who ruled over related clans
He who ruled over tribes

The great prince or He who ruled over all the tribes. This post, the greatest chieftainship, could High King also be held by a high ranking Magus, also called "the supreme Zarathustra".

Each chieftainship entailed a secular and religious duty, to rule over those under their sovereignty, and to offer prayers and sacrifices on behalf of those under their stewardship. These rulers were accountable before God for the manner in which they governed their peoples. It was the holy obligation of their subjects to be obedient and loyal to their fathers, chieftains, princes and kings, and the lands they ruled over, which were sanctified by their respective reigns. Thus, white Magian society was well organised and very nationalistic, a reflection of their dearest values, a sacrosanct love of God, King and country. Though one's neighbours might also be Magian, armed conflict with them was a foregone conclusion if their Magian monarch, clan or family head was despotic, unjust or an oathbreaker, for the sacred nature of their reign was defiled. Magian society was characterised by a common priesthood and faith across whole boroughs and nations, a religion littered by manifold local divine beings (all beneath the might and majesty of the beneficent Sun), yet one which allowed for rampant nationalism, and internecine warfare under certain circumstances.

# Magian seubalism

Feudalism, which we feel inclined to view as a phenomenon of the Middle Ages, has had a very long history. From authors such as Herodotus we learn that class-based and caste-based societies were the prevailing forms of

social structure among the Aryans, Greeks, Egyptians, and Magi. The Sanskrit word *Varna* means both "colour" and "caste", thus indicating that in the remotest phase of the Vedic era, the castes might well have been organized along racial lines, consisting of segregated racial groups, based on the colour of a person's skin. The moment a baby issued from its mother's womb, it inherited a specific niche in society; it would live and die with the status it had earned as a birthright, whether great or small. Whether Indo-European society was caste-based, like their eastern counterparts the Aryans, is unclear. One thing is certain, once we enter the pagan era, for which we have written records, society was largely class-based, while the nobility and royals alone seemed to be concerned with the importance of bloodline. Perhaps society was originally caste-based, but later shed inherited social status in favour of permissible social-mobility. Or alternatively the Aryans were originally a class-based society, but adopted the precepts of caste in Asia for reasons of racial purity alone.

It is difficult to gauge the extent to which the more archaic populations of say the Bronze Age observed a caste-based lifestyle, as opposed to a class-based lifestyle. This might only be proved by correlating various distinctive grave cultures that seem to display features which indicate a certain class, with the genetic testing of skeletal material unearthed in excavations. Of particular interest is any evidence which shows that endogamy (incest) was practiced within the nuclear family unit, because this may well be indicative of the Magian next-of-kin marriage. Gimbutas does mention that some sites excavated in Eastern Europe display endogamous features.

During the Middle Ages princes and lords had a god-given duty to justly rule and adequately protect whomsoever lived beneath their dominion. So they established their own militias and fortifications to fulfill this duty and, as Lords, acted as protectors for all levels of society. In Christian times the nobility sponsored their own personal clergy, financing and guarding these fledgling parishes. Such was the shape of the Mediaeval Church in most parts of Europe. However from the 12th Century onwards, in Western Europe at least, private parishes founded by royal sponsorship were banned. Earlier you learned that lay parishes fell from grace because the means by which they were acquired and administered was essentially pagan. In churches and monasteries the old ways were as lively as ever, concealed by a polished facia of Christian virtue, until the time of the Holy councils which put an end to it all. But during the pagan era, in the far East, nobles were guardians for the Magi, who had an equivalent role to Christian clergyman in very many ways, performing their esteemed sacral functions for a particular tribe, while being themselves part of a larger kin-based divine priesthood and intelligentsia. Peasants and artisans were guaranteed of their dutiful concern also, for they formed the backbone of society's manufacturing capability. As war threatened and hostile troops closed in on a town or city, peasant workers and artisans retired to the safety of the castle, where the lord gave them protection and upkeep until all danger had past. The common perception of the Mediaeval plot farmers as little more than the degraded and abused chattels of all-powerful barons, who became prosperous by exploiting them for everything they were worth, may outwardly seem to be correct. But if the teachings of the Magi were in any way present among the people, then the truth was altogether different; the farmers were not the lowest rung of the social ladder, but some of the most valued of all individuals, because they sustained the lives of the living, which were sacred to their maker. This might explain the very pragmatic and prudent approach of the nobility in protecting them during times of calamity. Although soldiers were in theory dispensers of death to the unjust, like the farmers, the soldier was primarily a protector of divinely forged life and keeper of the peace, not through the plough, but by blade of iron.

In modern society the true worth of (often poorly treated) workers is measured by their money earning potential for the mega-corporations, but the inescapable fact is that every level of society is important for the overall welfare of that same society, from the least worker to the greatest of Kings. *Everyone* in some way played a vital role, and was, when all is said and done, vital to the running of society. If there was no one to milk a cow, or till the fields, then children went hungry. In the aftermath of the 14th Century Black Death, which drastically culled the European population and destroyed the workforce, humble manual labourers, agriculturists and pastoralists came to realise their immeasurable worth to the nobility, and owing to their scarcity gained newly found bargaining power with which to achieve greater rights and entitlements for them and their families. When workers and artisans were crippled, so was their society.

# Social status

In Rus' citizens fell into one of three basic social groupings, each related to their degree of personal liberty; the unfree, the semi-free and the free. Apart from bastards, concubines, their offspring and born slaves, it was possible to be socially mobile, depending of course on your financial means and assets. Thus a person's social status adequately reflected their *present financial situation*, and *current legal status*, which were liable to change under circumstances of good fortune or financial calamity.

#### KHOLOP - THE UNFREE

The *kholopy* (a Slavic/Baltic term) consisted of slaves, concubines and bastards, and had no legal status, or rights of inheritance, nor could they carry a weapon, or participate at a *Veche* gathering.

#### **SMERDY - SEMI-FREE**

This fairly sizeable group consisted of bonded freemen dependent on a landlord or craftsmen for their livelihood. *Smerdy*, literally meaning "the ones who smell" (of sweat and toil) generally lacked any financial independence. Normally they were legally bound to work the fields of their landlords for a small fee. The word *smerdy* (sing. *smerd*) belongs strictly to the Slavic and Baltic tongues. A close phonetic parallel exists in the Persian word *Merd* or *Mard* which means 'a man', though Fasmer disregards it as a source. <sup>11a</sup>

#### MUZH OR LYUDIN - THE FREE

Muzh and lyudin were financially independent freemen, with their own range of personal assets, means of income, and were legally entitled to be called a man, hence the term muzh ("a man"). Muzh is derived from the Old Indian manus and the Avestan manush, which later mutated into the Gothic manua and the Old Icelandic mathr (all of which meant 'a man'). 11b Ultimately this is where the English word 'man' comes from.

The Russian words *muzhchina* and *mushchina* ("a man") are unusual in that they refer to something of male gender, while the word form possesses a female ending. This deviation from normal Russian gender classification laws suggests an unusual process for the word's acquisition. My belief is it was related to *mushkinu*<sup>11c</sup> a defunct Babylonian term, abandoned for all but legal usage, and signifying 'free serfs'. It survived Babylon's demise only to end up in Darius' tablet of laws, and therefore used in litigation procedures throughout Magian Iran. That *mushchina* is derived from the Old Russian legal classification *muzh* leaves open the possibility that *muzh* is a fossilised Magian legal term preserved in Achaemenid, Parthian and Sassanian society since Babylonian times.

# The socio-political order of heathen russes

The socio-political structure of heathen Rus' was not disimilar to the monarchies and caliphates of Europe and the Middle-East. The one major difference between Rus' and these other societies is the profound level of influence the Volkhvy exerted over the masses, gods who walked among men, the consorts of the celestial and infernal deities.

#### **ROYALTY**

GRAND PRINCE
SENIOR PRINCES
PETTY PRINCES
LESSER ROYAL FAMILY ESTATES

#### **RETINUE AND ADVISORS**

THE COUNCIL OF BOYARS
THE COUNCIL OF DOCTORS (OR BISHOPS)
KOLDUNS / SOOTHSAYERS
FOREIGN EMISSARIES
TRIBAL ADVISORS

MILITARY

# POSADNIK THE UPPER DRUZHINA THE LOWER DRUZHINA

#### **DOMAIN**

THE TRIBES OF RUS', OCCUPIED TMUTOROKAN
AND ALL SUBJUGATED PEOPLES UNDER THE RUSSIAN YOKE

Even during the Christian era, everything remained largely unchanged except for the fact that leaders took advice from ecclesiastical authorities such as the bishops rather than the old pagan priesthood. Officially the Volkhvy were relegated to the ranks of fugitives and treated as little more than outlaws. Yet all the while, the village folk and the nobility gave them shelter, so much so that the Christian authorities were unable to curtail their activities throughout the countryside. With the main cities under Church rule, it was only possible for them to remain operational in the cities after 996 AD if their true identity and profession remained concealed from the authorities, largely by masquerading as devout Christians and then living double lives.

#### **RULERS BY BLOOD**

It is hard to imagine why the beginnings of such a major nation as Russia should be enshrouded in so many question marks. It is ever so tempting to accept without question the *Primary Chronicle* account of the arrival of the Nordic Rurikid Rus' royals in the lands of the Finns and Slavs. It is about as straightforward as you can get .. Or is it? That Rurik was a Norseman, perhaps even Riorik (of Jutland) is to my mind beyond question, and yet there are other shreds of surviving data which set the groundwork for a most amazing reconstruction of pagan government in early Rus', a reconstruction which intimates that there may be a lost shred of Norse history available to the discerning eye.

At the head of the political tree was the Grand Prince (*Velikiy knyaz'*), or alternatively Khagan, depending on the ethnicity of the ruler. At no stage did any ruler of the Rus' tribal federation every go by the title of king, which was the standard royal title among the Norsemen. This further complicates what could easily have been a fairly straightforward *Primary Chronicle* account of a Norsemen, his two brothers and his kin settling amid the Eastern Slavs. If Rurik was a Norseman, then how is it that he was known as a Knyaz' (prince) rather than a king? Why did other members of the Rus' royal family utilise the title of Khagan, which was a rank typically found in Khazaria and Central Asia among the Turks? From Rus' very inception, the Khagan or Velikiy Knyaz' possessed supreme executive power, and exerted steady control over the usually unruly Slavic tribes, as well as the many other domains conquered by the Rus'. Besides the members of his own royal family, there were other officials who could influence him in his decisions, such as the bogatyr's, the Volkhvy and Boyars, each of which held a large amount of power. Thus, the Grand Prince was unquestionably the most important factor in maintaining a coherent conglomeration of multitudinous power wielding bodies and tribes. Without one man with the authority to impartially resolve the never ending streams of disputes and feuds, Rus' would have fallen apart at the seams.

The most enduring problem which faced the house of Rurik was that no formal rules or edicts existed dictating the seniority of members of the royal family. If a Grand Prince died his successor was determined by the personal choice of the outgoing monarch, or brinkmanship; survival of the fittest. For this reason Rus' degenerated into separate feudal principalities in the 11th Century, as prince vainly fought against prince for the crown. Members of the royal family even allied themselves with the Poles to settle grudges with their recalcitrant brothers.

During the Muscovite era, Slav royals adopted the double-headed eagle as their device, the insignia of the Romanov's, which had apparently been brought into the area by the Turks. The Imperial two-headed Eagle originated in Mesopotamia, and later found its way to ancient Rome. Following the fall of the Roman Empire, it was also employed as the standard for Russian, English, German, and French royal bloodlines. Today it can still be found on the Albanian flag. Even the "Chi-Rho" insignia once used by Constantine was supposed to have been a product of Assyria, where it was slung around the neck as a protective device.<sup>12</sup>

It is also significant that Rus' Princes continued to use Sun or Fire-names during the Christian era, and this reveals the true extent of their demi-pagan Christian leanings, if not blatant paganism. These names were formally

declared uncanonical by the Russian Church, and were thus unacceptable as Christian names. The Rus' princes were believed to possess the secret powers and knowledge of the Magi, a point further reinforced by the use of the trident as their heraldic device, and a possible link with the Merovingian dynasty of Magus-princes who ruled the Franks prior to the coronation of Emperor Charlemagne.<sup>13</sup>

Rus' royals lived a life different from other men, their duties and public image reflecting ancient notions of royalty, the very ones found in the following passages from the Aryan book *The Laws of Manu*.

"I will declare the duties of kings, (and) show how a king should conduct himself, how he was created, and how (he can obtain highest success). A Kshatriya (man of the warrior caste), who has received according to the rule the sacrament prescribed by the Veda (ie; the rite of coronation), must duly protect this whole (world)..."14

"And, <u>like the sun</u>, he (the King) burns eyes and hearts; nor can anybody on earth even gaze on him. Through his (supernatural) power he is Fire and Wind, he Sun and Moon, he the Lord of justice (Yama), he Kubera, he Varuna, he great Indra". 14

"....hence it is prescribed (in the Sastras that a king shall possess) a fortress. Let that fortress be well supplied with weapons, money, grain and beasts of burden, with Brahmanas, with artisans, with engines, with fodder, and with water. Let him cause to be built for himself, in the centre of it, a spacious palace, (well) protected, habitable in every season, resplendent (with whitewash), supplied with water and trees.". 15

"Let him appoint a domestic priest and choose officiating priests; they shall perform his domestic rites and the (sacrifices) for which three fires are required". 16

The lesser royal personages were granted minor provincial thrones in accordance with their standing and seniority. Lesser princely thrones were situated in each major tribal grad, and within these domains they bore the highest administrative office. As such the princes were entitled to extract taxes from the people on their own behalf. Disputations arising from the ascension of certain members of the royal household at the expense of other likely candidates were settled by the Velikiy Knyaz'. Normally the veches (ie; the democratic tribal councils) or elders of all subordinate and tributary tribes convened to find out what the people's thoughts were on the potential of certain successors. Widespread refusal of candidates by the people normally meant that the throne would pass onto someone with a closer rapport with his subjects. Rus' princes and princesses often married Magyar and Bulgar royals, and during the 10th Century the Scandinavians were deemed the best suitors for Russian brides. Due to the size of the pagan Slav royal harems, it is possible that up to several hundred blood princes and princesses were born annually, though this cannot be confirmed. As you will have read, widespread intermarriage took place between the Frankish monarchy and Slav royals from Rus', Poland and Bohemia during the Middle Ages. These consanguine marriages came to be viewed by Roman Catholic clergymen (such as Adam of Bremen) as especially forbidden, vehicle for the transmission of equally forbidden heretical pagan conceptions of Christ and the Christian faith.

Strabo tells us a little about the sleeping habits of the Persian kings; "They (the Persians) are governed by hereditary kings. And he who is disobedient has his head and arms cut off and his body cast forth. The men marry many wives, and at the same time maintain several concubines, for the sake of having many children. The kings set forth prizes annually for those who have the most children; but the children are not brought into the presence of their parents until they are four years old. Marriages are consummated at the beginning of the vernal equinox; and the bridegroom passes to the bridal chamber, having first eaten an apple or a camel's marrow, but nothing else during that day". 18

# PRIESTLY BLOODLINES

With their main seat of power in Tmutorokan, the lands of the Roxolanian and Bulgarian forefathers, the esteemed Council of Doctors exerted unimaginable power. Venerated as true gods, and the most highly accomplished of all the Volkhvy, they were the greatest link between man and the demonic, earthly and celestial gods. Volkhvy of this magnitude held great influence over the minds of the people and were generally perceived to hold the prosperity and well being of the economy and the masses in their hands. When deliberating upon matters pertaining to nature, the gods and the elements, the Grand Prince would most likely adopt the views and recommendations of the Volkhvy. Volkhvy, being as learned as they were, had sources of information at their

disposal, whether written teachings, or intelligence gleaned through overseas contacts (especially in the Caucuses, Middle East and Central Asia). This allowed them to grant advice to the Princes, with an interesting perspective.

Herodotus tells us pagan Egyptian priests formed up into separate Colleges, each of which served its own deity. <sup>19</sup> pagan Gnostic philosophers follow their model. The Rus' Magi also founded colleges dedicated to particular gods. The most famous of these was the College of Doctors, which served the Tmutorokan idol. <sup>20</sup> Yet this structure would soon break down, the demise of the pagan temples and their white and black gods guaranteed by St Vladimir's adoption of Christianity. The number of senior Volkhvy Magi (probably including a *Magupat Magupatan*) who managed to escape and go to ground, is not known. No doubt they did not take the demotion from god to peasant quietly. These were the most likely candidates for the crown of the supreme Bogomil anti-pope and his apostles, who, according to legends popular during the Middle Ages, were preparing the covert infiltration of the Church in both the east *and* west. Shortly thereafter, Rome dispensed with married clergy and demanded celibacy, perhaps a last ditch attempt to lock Magian bloodlines out of the Roman priesthood, as was occurring in other outlying places, such as Wales. <sup>21</sup>

Being highly skilled in the mystical arts and fortune-telling, Kolduny sorcerers were often able to subvert the advice given to the Grand Prince, by the Volkhvy and other parties. The Grand Prince quite regularly had a willing ear for them, and for this reason, there was probably a great deal of jealousy towards the petty sorcerers by the other power brokers, the Volkhvy in particular. Being a court astrologer under the Rus' princes might have been as precarious as it was in Babylonian times, though we cannot be sure. Back then the diviners regularly reported to their monarch, informing them of every detail indicated by the stars, be it unknown plots, the outcome of royal negotiations, illnesses, military campaigns and so forth. One Babylonian tablet read "In deep anxiety, I have nothing to report". As with the Mediaeval alchemists, astrologers were eager to please their wealthy royal patron, highlighting successful predictions whereever possible, and cunningly shunting into the background those which failed.

#### WARRIOR BLOODLINES/ FRATERNITIES

The military class formed the backbone of the Kievan State, for in the brutal mediaeval world, no race could exist for long without men ready to bear arms in defence of their race and ruler. Accordingly, those who formed this segment of Rus' society could expect to have a drastic impact on the fortunes of their nation, depending of course upon the way in which they were employed in the field. For a full account of the warrior class, see the section on military structure (Appendix III).

#### MERCANTILE BLOODLINES

Arguably the most influential group outside the reigning royal family were the *Boyars*, nobles of comparable status to lords or barons. Their political clout, wealth and influence over the clan and tribal chieftains within their sphere of control, necessitated they be kept on side most times. That the term Boyar comes from the Turkic via the Danubian Bulgar tongue convincingly illustrates the large scale Bulgarian presence colluding with the equally Magian pagan Russian aristocracy (formerly of Scandinavian extraction).

In typically Magian fashion the Boyars owned vast herds of stock and enormous landed estates, which had been confiscated or bought from the increasingly impotent tribal chieftains, or even bestowed by the Grand Prince for favours rendered. Traditionally the tribal heads of power, the chieftains, were the primary figures of authority in the era preceding the rise of the House of Rurik. With the advent of this royal line, the hereditary chieftains became little more than dignified minions of the princes, Khagans and boyars. As one of the controlling forces behind the formation of the Rus' State during the 9th and 10th Centuries AD, the boyars installed themselves as the defacto rulers of the land and its people, largely through their control of the chieftains, the agricultural sector, plus their ability to throttle the movement of trade goods throughout their respective regions. Considering the sort of mercantile ventures being conducted by the Bulgars, into Iran and Central Asia, it is likely the Boyars frequently had extensive high level contact with the old countries, whether directly, or through European and Asiatic traders. And so the princes wisely feared their true might, especially since many maintained well paid and equipped private armies. Without a loyal council of Boyars on side, the federated Rus' tribes would have become embroiled in divisive factional disputes that would have left it impoverished, hungry and practically ungovernable.

Fortunately, the ranks of their council were composed of power-thirsty splinter groups, who often aligned and realigned themselves with other internal factions for their own personal gain. This, and the relative loyalty of the Varangians, prevented them from usurping power.

Foreigners also congregated around the royal court, the emissaries, vassals and consorts sent to the Rus' princes from time to time, primarily by western and eastern European monarchs, Arabs, Khazars, Greeks, Pechenegs, Persians and Volga Bulgars. They supplied the Velikiy Knyaz with communiques from abroad, bearing words of friendship, advice and warning.

# Gribal/village structure

Chieftains and elders played lead roles in governing the villages. Knowledgeable in the languages, dialects and the customs of the constituent Rus' races, these personages represented their own tribe when dealing with princes, boyars or other dignitaries, putting forth their best interests in the royal presence. Without their timely reminders concerning tribal sensibilities, negotiations would have become bogged down from the very start.

#### **RULERS**

Boyar (ruler by wealth and birth) Chieftain (ruler by birthright)

#### THE VECHE

Tribal elders/lawspeakers Local Volkhvy or Svyashchenniks / Pops (Christian Rus' only) Kolduns/soothsayers

#### DRUZHINA OBSERVERS / MILITARY DETACHMENTS

Bogatyr' commander (druzhina assets) Varangian troops / tax collectors Lower druzhina detachment

#### TRIBAL MILITARY

\*Bogatyr' commander Tribal troop garrison

#### **UPPER AND MIDDLE CLASS**

Merchants
Freemen craftsmen
Freemen landowners

# **LOWER CLASS**

The working populace: Peasants

#### **OUTCASTS**

Slaves, exiles, brigands, bastards, and drifters.

### LOCAL RULERS

The boyars were an obvious regional control mechanism, a link connecting town and village existence with the higher levels of power in Kiev. Given that many of the Bulgars were Magian they probably had religious duties to perform in the villages, together with the Volkhvy, their frequent companions.

Village activity was regulated by the Veche democratic assemblies where freemen voted alongside chieftains, boyars and other dignitaries. During all law trials, banishments, war council meetings and in other times of crisis, such as the invocation of food and water rationing, the *veche* convened to determine the tribe's course of action. This form of government was also known to the Saxons and Norsemen, and collectively the assemblies of these three races had some level of interaction. For example Slav dignitaries are known to have appeared as speakers before

Saxon assemblies.

The elders (the heads of the clans), were respected older folk, entrusted with the oral history, laws and genealogies of their tribe. Many villagers came to them seeking the wisdom of the ancients, for their memories were alive with the epic blunders and victories of generations long past. In all matters religious, the *vozhd'* would consult local Magi for advice, especially so when the elemental gods and demons had adversely treated their village community. So during times of economic hardship caused by the loss of stock to frost, or crops to hail, the Volkhvy busied themselves determining why the calamity had occurred, and how to remedy things between mankind, the gods and the demons. All the while free-lance Chaldean sorcerers, the *Kolduny*, acted as advisors to the *vozhd'*, though on a more secretive level, since their powers of prophecy had the ability to refute any seemingly sound advice tendered by the village wizards. For this reason, *Kolduny* were probably held in personal disrepute for political treachery. Just the same, many people of the village would have cause to visit them, particularly after the birth of their children, or to enhance their station in life via sorcery.

With the coming of Christianity the boyars or chieftains gave cursory attention to the advice of the Christian priests who presided within their area. Though in practice the Volkhvy magicians were never far from the horizon, in many cases harboured by their old friends, the powerful and not-so-devoutly Christian Boyars.

#### THE UPPER AND MIDDLE CLASSES

The upper and middle class of Rus' society consisted of merchants, landowners, public dignitaries, religious figures and heroes. As stated in the *Primary Chronicle* the upper class and merchants who travelled abroad were entitled (and required) to carry their own seal, which was normally worn around the neck as a pendant. These were engraved with a distinctive image, and used to safeguard the integrity of any overland communiques sent by outrider or foot courier. Merchants who did business abroad were permitted the privilege of a silver seal, and boyars' merchants carried the much revered golden seals, normally reserved for boyars, princes and those of royal blood. Silver and golden seals could not be struck (or acquired) without the prior approval of the grand prince or one of his deputies. Without a seal or a certificate from the Volkhvy, merchants and their crews would not be permitted to make trade journeys to Byzantium in the South.

Freemen merchants peddled their wares locally, or in other regional village. Some even travelled to quite distant trade centres, such as Tsargrad, Gurgani, Bolgar, the Caucuses and Baghdad. In pagan times however, their trade caravans travelled the hot and dusty roads of Central Asia and Arabia, searching for the sacred woods and perfumes so needed by their dearly loved gods and holy fires. This made the traders important to a village's economy, and to their religious life, supplying everyone with necessities, luxury goods and commodities unobtainable within the village's environs. Accordingly the merchants had a greater than normal personal wealth owing to their often profitable dealings. Freemen craftsmen had their own households, workshops and slaves, and performed skilled tasks for the vozhd' and other village folk in return for payment of some type. Journeyman and apprentices were often members of a bratchina (brotherhood) or guild (a trade or craft fraterity). It is not known whether their guilds only came about with the arrival of Christianity. Certainly the concept was known to the pagans also. Be that as it may the guilds were important segments of the mediaeval Russian communities, and archaeologists have established that craftsmen tended to congregate in certain areas. These fraternities possessed their own merchants who cheaply acquired bulk consignments of raw materials commonly needed by guildmembers. Membership of a specific guild guaranteed cheap lodgings in any gorodok (town) or grad (city), at other guildmembers' houses, or at any premises owned specifically by the guild. It also allowed the purchase of tools and trade goods at reduced prices. Independent freeman landholders made a up the remainder of the middle class, making a living by selling a large portion of their produce locally, or to neighbouring villages. Some estates were run by farm managers, or farm co-owners known as siabry.

# THE LOWER CLASSES

A typical Rus' village mainly consisted of abundant slave and peasant labour. Slaves were acquired by purchase, captured in battle, or inherited from father to son. Peasants were not officially slaves in name, but the poor folk, field workers and husbandmen of the village. They received a wage, albeit an extremely modest one, and probably had most of their lodgings and food catered for in return for their work.

Peasants were totally dependant upon chieftains and boyars for their protection and means of survival. Females were charged with the production of cloth, tapestries, farm chores, child raising and cooking, while the men worked the plough teams, felled timber, raised stock and hunted. We might think that their lives were probably fairly arduous, but we can infer from the following Magian passage, that these plot farmers were essential to the existence of Magian society, and very highly regarded, despite being worked hard by masters who gained merits for making them do so; "the performance of agriculture is like that when some one is performing the ceremonial of the sacred beings, and it is necessary to maintain much respect for agriculturists; it is also necessary to keep trouble and strife far from them." "For it is declared in revelation, that, as to every one who replants a shrub, while that shrub or tree exists at the place, every good work that every one, who eats of that shrub, does in that state of repletion becomes the agriculturist's, just like those which are done by his own hand. If anyone orders it (ploughing and agriculture), just as that good work occurs much new repose and comfort reach his soul. As to corn and grain and whatever they sow, it is just like this, because, as regards every one who eats wheat, barley, and other grains, and performs duty and good works, they become those of the sower of those grains, just as those which are performed by his own hand. Because, for the life of mankind a crop was necessary, the creation of a creator after the sacred being, the most high, owing to the work of the agriculturist. For every one who eats anything dies, therefore, as regards that person by whose work the life of mankind is established, it is necessary to consider him valuable and precious".

While there is no doubting the powers of destruction, the true power of life is that even while disease, pollution and disorder murder the biosphere, it can re-grow, even more so with man's kind help. Agriculturists played a leading role in the battle against the Lord of destruction by replanting flora and crops, thereby thwarting Ahriman's apocalyptic attempts to emasculate regeneration on an ever increasing basis. Life is subtle, and so its true power often passes unnoticed when compared with incidents of destruction and death, which are all too easily focussed on, due to the trauma they evoke. The practice of planting a tree on the birth of a child was and is still practiced in Eastern and Western Europe<sup>21</sup>.

Slaves fell into two main types; the *cheliad* who was tribal property, and the *rob*, who was the legal property of one specific owner. They entered bondage in a number of ways. Some were purchased, others had broken legal contracts, or defaulted on payments to their financiers and were therefore bound to work for their creditor as a slave until the debt was made good. Still others were war prisoners compelled to work for their captor until their relatives paid the required ransom demanded.

And on the fringe of Russian society were miscreant elements; the outlanders, or izgoi as they were commonly called, who had been expelled into the forests and steppes, for past almost irredeemable transgressions against law, order and the powers that be. The word izgoi (meaning "a social outcast") was derived from the verb izgonyat' ("to banish" or "expel"). Therefore the very word izgoi implies that a typical pagan Russian banishment ceremony entailed a formal chasing away. Since the Rus' pagans were ruled by Magi, we can infer that (in "white" settlements at least) banishment took place after a white Magus recited the Curse of the Wise (known among the Iranian Magi as the Yazad Curse), and in Christian times it would have taken place after a secular edict by the authorities, or perhaps once a sentence of excommunication was handed down by the local Christian clergy. A similar custom might have been known to the Celtic Druids. Under druidic law banishment was the highest penalty that could ever be inflicted on a person, a much heavier burden even than death. In Ireland the offender was expelled from their community by all and sundry (including friends and relations), and chased from the perimeter of the settlement at great speed. The person had to run for dear life, hurdling fences, creeks and bracken, for to their rear was an angry mob intent on catching up with them, often carrying weapons and tools. If the person proved to be too slow and was caught, then they would die then and there, killed by their own kin. The ranks of the izgoi were filled with the spiritually unclean, such as the devil-priests, and both pitiful and lawless breeds (the bankrupt, brigands, convicted criminal offenders on the run, and Mithradrugs, those who lied unto Perun and lived). As exiles they were truly the pagan damned, struck from the tribal heritage for all eternity. Many of these figures no doubt congregated around the settlements of the black families, and black Magi, who were probably the only Volkhvy who would openly deal with them. As you will have read, these pagan priests were the equivalent to crime-fathers, with their own congregations of thieves, robbers and highwaymen. In the chaotic turmoil of Rus's clan and civil warfare their testy brotherhood of criminals found gainful employment in piracy, brigandage, sedition and assassination plots against merchants, clan chieftains, princely dignitaries and the white Magi. Adam of Bremen spoke of the Slavic and Baltic pirate bands which,

together with the vikings, plied the Baltic. They lived in communes along the cost, from which they set off to lay waste to Baltic merchant shipping or coastal prey. Accordingly there was a deep level of mistrust for drifters, especially those of a rival tribe. They could be anybody, perhaps even the worst of people, nay, even living demons. Upon arrival at a new location, travellers could expect to be quizzed by Volkhvy intent on discovering where they were from, and where they were going.

# Gilies in Rus'

The Norsemen referred to Russia as *Svithjod himn mikla* (Old Norse: the Greater Sweden, or Sweden the Great), or in the period following the "Call of the Varangians" *Ryzalandr* (Old Norse: Land of the Russes). Throughout this book you have continually seen evidence for Scythian exapansionism into Europe and Scandinavia, via Russia. For this reason I postulate that "Scythia" was the original etymology of the Norse term *Swithjod* ("Sweden"). If this is a suitable etymology then Sweden was formerly known as *Swithiod* ("Scythia") and Russia continued to be known by its ancient title "Greater Scythia", *Svithjod himn mikla*. Such a perception was present during the Middle Ages, for the medieval churchman Adam of Bremen referred to Scandinavia and Slavia collectively as Scythia.

Another Norse name for pagan Russia was *Gardariki*, the "land of enclosures", the "land of forts". This mention of enclosures is a reference to the ubiquitous walled fortifications which studded the landscape, and perhaps even the boundary fences which encircled their groves. Considering the level of Magianism in Russia Slavic fortress walls mayhave had a sacral meaning, I believe, and were supposed to emulate the Magi's heavily fortified heavenly city *garodoman*, which was patrolled by the holy warrior-saints. Norsemen used a similar term for their settlements *gard* (which means "a city"), and every Russian city was called a *gorod*, or *grad*. In a Magian context this perhaps indicates that the Russian and Norse forts were earthly fortresses of the righteous.

Other Norse titles for Russian cities are very interesting, none more so than Novgorod (Slavic: New City) which the Norse called *Holmgardr* (Old Norse: Island City). For interest's sake Novgorod had a population of around 20 thousand during the 11th Century AD, which only increased to about 50,000 on the eve of the Mongol invasions.

Kiev was called *Koenugarthr* (Old Norse: City of the King) by the Norsemen. Another Old Norse word which seems linked to that of Kiev is *Kuronggarth* (Old Norse: "a boat enclosure" or "an anchorage"), which due to a play on words gave rise to the legend of Kiev being founded by Kiy the ferryman (the mythological founder of Kiev). Certainly Kiev was the mustering point for merchant vessels which, during the period when trade treaties existed, annually departed to peddle their wares in Constantinople.

# Siving conditions

Kirpich', the Old Russian word for "a brick" comes from the Old Turkic kirpiz, the Tatar kirpic or the Azeri word karpic, all of which mean "a brick". This confirms that certain aspects of Russian bricklaying did not start until Mongol times. What term applied to the white ashlar blocks used by the Bulgars to build fire temples and fortifications in Russia, Bulgaria and the Caucuses as early as the 9th and 10th Centuries is unknown. It seems to have been lost. Prior to that dwellings and temples from wood were built throughout Slavia.

Russian words for building materials show a degree of commonality with the Germanic and Scandinavian milieu. *Dver'* meaning "door" has Germanic, Greek, Baltic and Norse equivalents and is derived from the Old India *dvaras*. The Russian word for "a nail" *gvozd* has Germanic and Scandinavian correlations. *Okno* meaning "a window" is of Slavic or Baltic origin, and as discussed probably represented the eyes of a building. Russian words for "a shingle" (*dran'* or *dranka*) come from the words *drat'* and *deru* "to tear or strip something", and share a common linguistic genealogy with the Lithuanian *dirti*, the Latvian *dirat*, the Old Indian *drnati* ("to break", "to snap", "to split"), Avestan *dar*- ("to split s.t."), *dero* (Greek: "to tear", "to break", "to slit"). Perhaps the Greek and Russian etymologies have preserved a connection between their shingle-making, and the techniques of ancient shingle splitters. Tools usually carry indigenous names, for instance the Slav word for "a chisel" is Slavic in nature, and the word for "saw" carries Slavic Germanic, Anglo-saxon correlations.

Most Russian settlements possessed main thoroughfares of the "corduroy" variety, that is roadways made from two parallel tracks of wooden beams overlayed crossways with split logs, which provided a stable surface. Corduroy roads provided an adequate running surface for sledge runners, or magical "snakes" as they were often called. Considering that these roads frequently sank into the muddy ground over long periods of time, they were

constantly being rebuilt, positioned over the previous layer. To what extent road gangs headed out into the forests to expand the network of northern roadworks to other cities and river portages is unknown. In settlements of the far north, these roads or walkways were hemmed in by posts that supported hide awnings. These temporary corridors were erected seasonally (depending on the severity of the winter), allowing townsfolk to make their way around the village within the comfort of a covered walkway.<sup>41</sup>

Sanitation was also factored into the design of their settlements. Sewage, waste water and melting snow was taken away from major buildings by hand cut wooden drainage channels, covered in bark, though generally speaking these were only affixed to civic buildings.

#### TYPICAL NORTHERN HOME (IZBA)

Izbas were rectangular, sunken, wooden-walled homes possessing stone hearths. These single-roomed dwellings were of either log lattice or wattle and daub construction, fixed to four corner foundation posts. More often than not they had a dirt floor, but sometimes boards were nailed into position. Sleeping lofts were set against one wall, and accessible by a ladder. This allowed people to sleep nearer the ceiling, where much of the heat accumulated. Roofing was commonly made of shingles, wooden planks or thatching. Burying the roof under piles of earth and turf was another common and fairly ancient northern practice, which combated the cold by exploiting the natural insulation afforded by the earth. These rooms normally contained the family hearth. The Rus' penchant for beautiful colours, saw them embellish their houses, boats and temples with grandiose and precisely executed murals, most wonderful to behold. Many painted their shingled roofs red. Indeed the Rus' word for "beautiful", krasiviy, was derived from krasniy, meaning "red".

#### CRAFTSMENS' DWELLINGS

Craftsmens' dwellings followed the northern izba design but had a small adjoining room which served as a workshop or shop front, and sometimes they even had a holding yard to house livestock or a client's horse.

#### AFFLUENT DWELLINGS

Multi-storeyed constructions, complete with balconies and porches were not unknown in pagan Rus' and were frequently found on rural estates or within the bounds of a city's mercantile quarter.

#### STOCK YARDS

In the towns, cities and villages, most homes had their own adjoining fenced yards, to keep stock from wandering off, and to keep them under constant surveillance (for fear of thieves). These were usually in the form of rail and picket fencing, a style that is still in use throughout Russia today.

### HOUSING ON THE STEPPES

With timber in such short supply, the southerners preferred to use the semi-sunken *khata* construction method. These were square or circular huts founded on a pit dug roughly a metre or more into the ground. The ground level edge of the sunken home was built up with stones or other available materials. A central support post was erected and roof support beams radiated outward from this post and were attached to the above ground wall section. These were then covered in thatching. Wattle and daub homes existed there also.

#### MARSH HOUSING

In marshy areas sunken rectangular huts were built with clay walls and floors on the highest possible ground to escape flood damage. Ovens and food storage areas were also made of clay composite materials.

I will now put forward an imaginative reconstruction of what typical Slav households looked like during the Middle Ages based on archaeological finds, folklore, history and ethnographic analysis. Since rural Russian life in much the same as it was 1,000 years ago in certain respects, with women weaving or embroidering similar folk designs and patterns, and men in some places building corduroy roads and homes like the Mediaeval Russian, the reconstructions can be marginally tempered by ethnographic analogy. For example vessels and household utensils from the Persian Achaemenid period were produced in a simplistic manner using stone and clay, but were enlivened by crafting handles in the form of birds and animals.<sup>149</sup> Where they excelled in particular was the production of carved seals, plus exquisite metal work, to be worn as jewellry, or to adorn the dinner table.<sup>149</sup> The

latter luxury goods were embellished with animals and balanced aesthetic geometric designs. <sup>149</sup> In these connections, we can draw immediate parallels not only with Slavic goods, but Germanic, Scandinavian and Celtic handcrafts. As in Persia, Slavic jewellry and artifacts featured horses, duck beaks, and webbed feet.

#### **SLAVE QUARTERS**

People of such low status could never own their own living quarters and instead were accommodated in an area set aside by their master for their billeting. This would be in an isolated corner of the house, in a stable or in a separate building, apart from the master's abode. Not being legal people, slaves had very little discernable furniture and would make the fullest possible use of buckets, firewood and the like as tables and seating. They used straw and thatching as a comfortable sleeping mattress and covered themselves with sacking or old cloth and bark during the sleeping hours. They relied greatly upon the body warmth of other members of their family group, especially during the colder months. Although this built close bonds between them it created health problems such as parasitic infestation.

Slaves received their weekly rations by their owner. This usually consisted of oats, wheat and various vegetables. They supplemented this meagre food allotment with small game like rabbits, pigeons or whatever they may have caught outside their working hours, together with berries, nuts or a vast array of vegetables that could be found growing in the wild. This food usually took pride of place within their living area, located in a relatively clean place for all to see. It was not uncommon for slaves to steal more than their given quota of food from their master and it would always be hidden in a safe place, secure from the prying eyes of their owner.

The main living area usually had a pounded dirt or clay floor, though a scattering of straw would be scattered about if they had it to spare. These people had a small cooking hearth as their main source of light and utilised small chips of lit wood (usually pine wood) as makeshift candles. Often under such unremarkable living conditions, the slaves sought to beautify their otherwise drab surroundings with various handcrafts. Such artworks usually consisted of toys and statuettes, whittled from wood, carved utensils and smallish tapestries.

Spindles could always be found in a slaves quarters, since the women were required to turn out a predetermined quantity of flaxen or woollen cloth monthly for their master, and their own personal use.

Slaves were never allowed to own weapons, nor would they be permitted to bear arms, even during a raid on their village. A slave's living area was often littered with farming and cleaning utensils, as well as pans and pots for their master's cooking. Slaves might have had a pet cat, or bird perhaps. Most of their clothing could be found folded in certain corners of the room and if they were lucky, they might even own a small handmade wooden box to hold their few personal possessions.

#### PEASANT HOUSING

The peasantry formed the bulk of the village folk; they were free, yet their financial status was such that they did not have the means to live a life independent of land owners, chieftains or boyars. Although they received a small amount of payment in the form of extra food, coins or beads, they probably fared little better than the average slave financially. Peasants lived in quarters that had been allotted to them by their boss, and usually shared that accommodation with another blood related group of peasants. If need be, they would be told to share with strangers.

#### THE SLEEPING AND LIVING AREA

A large clay or stone oven with a flat top was prominent within the room, and in it most of the baking was done. The oven was the most precious thing they owned. Not only did harbour the fire of god and the spirits of their ancestors, but it served as a sleeping platform during the long drawn out winters and allowed them to benefit from the warmth that permeated through its walls. Normally though, they slept on sturdy racks built onto one wall of the dwelling, or on benches arranged about the stove. Peasant women took great pains to ensure that the fire was stoked at all times, not only to keep warm, but to ensure that the Domovoi (which lived at the back of the oven), and the spirit of the Creator, did not leave them forever. There would also be a large table and bench chairs capable of seating a family, which had been crafted from logs. Most of the family's activities occurred in this room, where mother or grandmother spent much of their time at the table preparing food for the hardworking family

members, baking and so on.

Peasants had a number of cast iron pots for the cooking of stews and soups, as well as pans for the frying of bliny (Russian pancakes similar in shape to the Magian sacred Dron buns). They had knives for portioning meat, and clay or wooden bowls and plates for eating food. A poker and a small hand shovel would have been located near the main oven to ensure that the area was clean and free from charcoal and ash. There was a long spatula for taking bread from the oven and a mill stone for processing the grain before mixing the dough.

#### PROVISIONS

Foodstuffs might be stored in earthenware pots. As in Achaemenid Iran, Slavic and Baltic pottery was bland and unimaginative; crude even. <sup>149a</sup> Peasants also had several woven baskets in their abode which contained their allotment of grain, such as millet and rye. These were used to make bread, sacred *kashlya* (porridge) or any other baked foodstuffs. The grain was collected daily from the village granary by one of the children. Peasants often ate freshly cooked fish or small game, which had been killed as the opportunity arose, and this was usually eaten that same day. Many peasants shared their extra food with other families who had none. This gift was always reciprocated when the other family had been blessed with some good catches. There would always be berries and nuts for them to eat during the warmer months, and foraging for them in the forest was often a job for the children to carry out in their spare time.

#### LIGHTING

Most peasants saved whatever animal fat was carved from the slaughtered game and melted it down into a liquified, waxy material, which would burn similar to a candle when a wick was inserted into it. The "candle" wax would usually be held in a small clay urn with the wick supported by a piece of wood or wire. Additional lighting was supplied by the hearth and small chips of ignited kindling. Animal fat candles threw out a pungent smoke as they burnt, and so the women made bags of lavender and other herbs to take away the acrid smell of the animal fat candle smoke. Their main room had dirt floors and the use of animal pelts as floor coverings was probably frowned upon by poorer families, since they were valuable commodities. Those who did so were viewed as being extravagant, or well-to-do by their peers.

#### POSSESSIONS

Women folk tried to beautify the living area, often embroidering lovely linen wall hangings if time permitted. Woodcraft items such as *matryoshki* (dolls) or painted plates and toys could be found in various states of completion also. Usually, the grandfather would spend his available time painting, making and decorating them. Wood-craft tools could be seen on a shelf somewhere. Such tools were used in the service of their landlords, and handy for home duties.

There were also buckets in which the washing of eating utensils and clothing was done. Grooming equipment such as combs and brushes saw frequent usage, particularly amongst the younger girls who plaited and braided each others hair. A bucket of drinking water with a ladle sat within ready reach of all. Usually the family owned its own goat, which kept them supplied with milk and cheese. Peasants made butter and cheese for themselves and their landlords. Peasants stowed their good clothing, jewellry and other valuables in one or more chests.

There was always a spindle and baskets of wool or flax in a peasant abode, but neither the wheel nor the wool belonged to the peasants. Women were required to make yarn for their master and then weave it into cloth if they had the skill. In return, the master allowed them to keep a certain portion of cloth for the family's use. Family members dressed in woollen and linen clothing, although the woollens were their better wear. Birchbark or bast footwear was commonplace among the peasantry. Patchwork cloaks, made from the pelts of animals the menfolk had killed on trapping and hunting expeditions were usually hung from wall pegs. These were shared by those family members who were required to work outside during winter.

There would be a number of herbs and other natural medicines in the home for use as remedies in colds and other illnesses and infirmities. For their more complex health needs, they went to the village Volkhv/a.

Peasants were not allowed to own any weapons besides their hunting bows and butchering knives. In times of war, the vozhd' trained the menfolk in the use weapons, and issued them with weapons from the vozhd's armoury as the hour of affray neared.

#### MIDDLE CLASS HOUSING

The freemen, craftsmen and land holders were relatively wealthy and usually had a number of serfs in their employ, plus several slaves. They normally had a business premises (or a workshop in the case of craftsmen) which also served as billeting for the slaves. Peasant workers were provided with their own abode (where possible), rented from their employer. As a rule workshops adjoined the craftsman's house.

Although craftsmen had more money at their disposal, they were still less well off in comparison to the landowner, once raw materials and rental on offshoot properties was paid for. Landowners required their peasants and slaves to live in huts assigned to them. These huts may or may not have been within the confines of the village proper and certain groups of families were assigned to the full time care of outlying farming properties. Many of the craftsmen and landowners preferred to live in the villages or cities for their own protection. Very little cleaning equipment, tools and foodstuffs could be found cluttering the living quarters of the freeman, since the slaves were tasked with their timely removal. The freeman's sleeping area was warmed by an ornately decorated stove designed to provide a comfortable and radiant warmth. In those bigger homes they might have had more than one hearth. Each extra hearth was a sign of prestige, and required a permanent commitment to feed it. The freemen might have slept in sightly wooden beds covered by a sheepskin underlay. For extra warmth, woollen blankets and furs were used as bedding during the night. Children might normally have bedded down in another room, which was usually partitioned from the main parental living area by an embroidered curtain. A lengthy table, and a number of chairs were used to seat guests upon their arrival. Numerous well crafted shelves adorned the walls.

At supper or mealtimes, metal bowls of berries, fruit, cheeses, sausages and meat were placed on tables for freemen to sup on. Carafes of wine and mead stood on the main table. Lighting was plentiful, in the form of wax candles, which were held in clay candle stands of various shapes and descriptions. Slaves ensured that wax drippings were cleaned away daily. Some houses might have had a time candle burning, which was changed by slaves every three hours. Pieces of art decor graced various parts of the house; perhaps bronze or brass statuettes of various description, paintings or colourful wall hangings. There would normally have been a large brass or ceramic water urn and ladle for the whole family to drink from. Most of these families had a dog for security reasons and maybe a pet bird. Chests were used to hold the better part of their finery, clothes, cloaks, boots, belt, etc.

In a heathen household, there was probably a small shrine dedicated to one of the gods. There you would find small carved *bolvany* of their ancestors, or even a modestly sized effigy of their family's prashchur' (patron god or ancestor). Christian homes would sometimes have had an icon reverently placed in a prominent corner, but at the very least there was always a cross, or other similarly blessed items inside. Floors were normally boarded and covered with woven carpets or bear skins.

The menfolks' personal armour and weapons were kept either on a wooden stand or in a chest, and a sword and shield hung ever ready on one wall, to greet unexpected attack. Freemen normally had a good saddle placed carefully in one corner of the house together with harness and reins, and a favourite hunting bow and quiver of arrows was slung unstrung from wall pegs.

#### MERCANTILE LIVING QUARTERS

Merchants enjoyed an opulent standard of living, and had most of the perceived mod-cons at their disposal, like carpets, perfumes and glassware. Their lives revolved around administrating their personal wealth and affairs, and officiating in matters pertaining to their public office. Furnishings were numerous and they had a number of tables and chairs crafted from expensive imported woods. Usually, their beds were extremely comfortable and sure to be draped in fur blankets and linen or silken sheets of the finest handwork. They had several hearths, one of which was used solely for cooking. Sometimes the wife was responsible for the cooking of foods, instead of slaves and peasants, since the risk of being poisoned by one's competitors was very real. Merchants' tables were often well stocked with many exotic fruits, vegetables and meats which they used to tempt the taste buds of guests. Any type of alcoholic beverage you care to name could be found in well-topped silver carafes. Guests drank only from silver goblets in their company. Weapons and armour of fine craftsmanship could be found adorning the walls of a merchant's feast area.

#### **UPPER CLASS HOUSING**

The astonishing living quarters of the chieftains, boyars, the royal family, princes and the Grand Prince were usually laden with wealth and affluence largely undreamed of by the vast majority of people in olden Rus'. Their massive entourages of slaves and peasants added further to their lives of excessive indulgence, allowing them to partake of finer things, such as education, politics and history, or sports, like hunting and racing. Their study area usually accommodated the scribe's account ledgers and records, and perhaps held hand written books or stacks of wax tablets on diverse topics.

The average wealthy home had several hearths designed to heat the rest quarters throughout to perfection. These stone hearths were of fine craftsmanship, intricately chiselled with a plethora of diverse motifs which were probably the subject of many a discussion during the entertainment of guests and consuls.

Their beds would usually be fashioned from the rarest woods, perhaps imported from as far afield as China and India, and embellished with exquisite carvings. Mattress were usually of goose-feather stuffing and covered by skillfully embroidered silken sheets spun from the silk mills of the Chinese Empire. Massive sable pelt blankets provided luxuriant sleep with heavenly warmth. Even in their sleeping quarters it was possible to find a great table hewn from interesting timbers, fashioned with great care. There were seats aplenty also, covered with sumptuous materials brought in from the looms of Bokhara or Samarkand.

Somewhere in the main dining area was a pitcher and bowl filled with washing water. The washing bowl was hammered from either silver or gold and perhaps inlaid with gems. During pagan times such bowls were receptacles for water from the holy springs, which they could used to wash away their defilements. Jugs of wine and mead could be found interspersed throughout the household, together with silver trays, goblets, eating bowls, finger bowls and the like. Food of every description was placed at strategic areas about the house, and meals but a finger snap away. Large wall tapestries adorned most walls and, as a rule, they depicted the greatest feats and adventures of the master of the house. Silver edged wall mirrors catered for the vanity of the family and guests alike. Tapestries were the work of either skilled slaves or peasants under their employ. There would always have been a silken entry curtain at the entrance to their seductively scented sleeping quarters. Statuettes of all shapes and sizes were ostentatiously displayed along the walls and on tables. A typical heathen household might have had battle or hunting scenes, and griffons, horses, dragons or other creatures depicted in wall reliefs. Rich folk would most likely have commission a Bolvan to stand watch over the inside their main living area, made of carved and inlaid wood, or polished stone. In a Christian household an icon of considerable value was placed respectfully aloft and small pictures of other saints were situated in some corners of the house.

The floor was normally of highly polished wood, carefully maintained by slaves. Several bearskin or arctic fox skin rugs would have been used to cover the floor, or perhaps even some fine Persian rugs.

The master of the house had his favourite armour, weapons and shield stored in a neat and orderly way upon a stand in the sleeping quarters. He took pride in his falcon and favourite war dogs, which would have roamed freely about inside. Falcons usually perched in the main eating area of the house. In pagan families that firmly adhered to the rites of the Magi, these dogs and falcons also had funerary applications for the high born.



As is evidenced by the following passage, Aryan kings had a birthright and duty to levy taxes from their subjects, and re-directed the monies towards projects of their choice, with the aim of fortifying the societal infrastructure of their realm.

"As the leech, the calf and the bee take their food little by little, even so must the king draw from his realm moderate annual taxes".<sup>42</sup>

#### SECULAR TAXES

From the moment of Rusia's foundation, the Grand Prince or Khagan required large-scale funding to construct a workable government. These monies came from two separate areas. By far the greatest level of finance was gathered from each tribal prince, who was required to supply given quantities of men and equipment for the Grand Prince's service. The petty Princes in turn obtained much of this wealth by subjecting their subjects to further taxation, or via

business dealings.

The principle tax was the Velikiy Knyaz's *Polyudie*. The *Polyudie* was a pre-945 AD Winter hearth and plough tax introduced by Ol'ga, set at 1 silver grivna. Tax collectors started levying the tax around November, and supplied each person with a wooden tally showing that they had paid their silver to the Grand Prince. The higher ranking Rus' citizens were exempted from having to pay the lesser tax. The Velikiy Knyaz' also earned further revenue via the toll bridge or ferry tax, the river tax (which was applied to all vessels journeying south to Tsargrad), the fur trapping tax, the loot tax (which was a certain proportion of a soldiers war booty), and the Inn tax (which was a surcharge on lodgings).

The custom of paying a portion of your booty to one's military leader was observed in pagan Rus', and is probably traceable to Aryan times. Consider the following Aryan text;

"Chariots and horses, elephants, parasols, money, grain, cattle, women, all sorts of (marketable) goods and valueless metals belong to him who takes them (singly) conquering (the possessor). A text of the Veda (declares) that (the soldiers) shall present a choice portion (of the booty) to the king; what has not been taken singly, must be distributed by the king among the soldiers".



#### ARYAN LAW

In the *Law Books of Manu*, the *Narada* (which were recorded in Sanskrit only between the 5th-6th Centuries AD, but encapsulated the pre-existing orally transmitted laws) we find the essential features of Aryan law. Being Aryan, the civilisations of the Hittites, Hurrians and Mitannians would also have followed the same if not similar laws. Whether this differed from Vedic Aryan law of the 1st to 2nd millennia BC is uncertain. As it turns out it is very much like the law systems still in use today. Aryan law reflected the "superior" nature of their people, and their domination of weaker races.

"Men of the Sudra caste (ie; the low-born), who proffer a false accusation against a member of a twice-born (Aryan) caste, shall have

their tongue slit by (the officers of) the king, and he shall cause them to be put on stakes".44

Law was above all a manifestation of the truth, which was the highest form of existence.

"If truth and a thousand horse-sacrifices are balanced against one another (it will be found that) truth weighs more heavily than a thousand horse-sacrifices". 45

#### ARYAN PERJURY

For the Aryans nothing was more heinous than the act of false witness, especially during a law trial. Not only would it see you worthy of damnation, but it could consign your deceased ancestors to the flames of the underworld, to share in your punishment.

"Speak truth and discard falsehood. It is through truth that thou shalt attain heaven. By uttering a falsehood thou wilt precipitate thyself into a most dreadful hellish abode.

And in the hells the merciless attendants of Yama, endowed with great strength, will cut off thy tongue and strike thee with swords; constantly. And attack and pierce thee with spears, while thou art wailing helpless. When thou art standing, they will fell thee to the ground and fling thee into the flames. After having sustained thus for a long while the acute tortures of hell, thou shalt enter in this world (reincarnated in) the horrid bodies of vultures, crows, and other (despicable creatures).46

"Thy ancestors are in suspense, when thou hast been appointed to give evidence (reflecting in their minds): Will he conduct us (into heaven) or will he precipitate us (into hell)?". 47

The Magi were similarly concerned with the preservation of truth's purity. Disreputable behaviour was intolerable by any citizen, much less the judges, who were to be above reproach. For this reason King Cambyses strove to maintain orderly conduct among his judges in particular. In one case he had a miscreant law-man bashed to death and flayed. Thereafter his skin was used as a covering for the seat of judgement that he formerly sat upon, and upon which his son was to sit. In Sassanian times, the Magi were granted the highest positions within the legal system, within which they acted as judges. Then as now contracts formed the backbone of the civil and judicial system and were extremely elaborate, possessing six forms.

One of the most common legally binding agreements among the Magians was the "word contract". A verbal contract was more than sufficient to seal most undertakings, for to break such a compact, was the worst conceivable transgression against God's law, which is the truth. One shudders to guess the dire penalties inflicted on the oath-breaker.

"Which is the the worst of the sins that men commit?" The good, beneficent Ahura Mazda answered, "There is no sin worse than when a man, having given his word to another, there being no witness but myself, Ahura Mazda, one of them breaks his word and says, I don't know anything about it ..... there is no sin worse than this".

They also had the "hand contract" (a spoken contract which is sealed by a sign such as a handshake), the "Sheep contract", the "Ox contract", the "Man contract", and the "Field contract". For Magians this field contract was the most formal of official agreements. We do not know to what extent it might have resembled the Russian custom of solemnising certain contracts by placing a sod of field earth on once's head. The same contracts by placing a sod of field earth on once's head. The same contracts by placing a sod of field earth on once's head.

The horror attached to breaking any one of these contracts lay not so much in the fact that it was unlawful, but that the souls of <u>all your kinfolk up to 9 times removed</u> would suffer in hell for between 300 and 1,000 years. Sinners were called Peshotanu, or in other words those who must pay for the crime with their own body, <u>which was offered to the Magi to be flogged or wounded in accordance with the law</u>. To rexample;

"The very first time when that deed has been done, without waiting until it is done again.

Down there the pain for that deed shall be as hard as any in this world: should one cut off the limbs from his perishable body with knives of brass, yet still worse shall it be.

Down there the pain for that deed shall be as hard as any in this world: should one nail his perishable body with nails of brass, yet still worse shall it be.

Down there the pain for that deed shall be as hard as any in this world: should one by force throw his perishable body headlong down a precipice a hundred times the height of a man, yet worse shall it be. Down there the pain for that deed shall be as hard as any in this world: should one by force impale his perishable body, yet still worse shall it be". 54

They had extensive legal texts intended to clarify points of law. For instance the *Nikadum nask* contained a thorough treatment of assault, and its many and varied forms, and the atonements. The Magi also treated non-believers differently in their court system. They were as unlikely to receive a fair trial under the Magi as any pagan would be under a Muslim or Christian court system.

# Russian law

Until the formulation of the first recorded set of uniform Russian laws, that would apply to all of the Rus' tribes (called the *Russkaya Pravda*, literally "the Russian Truth") in 1036 AD, the right to judge, sentence and punish a man was carried out in the village *Veche* forum, or the area in which the offense was committed. Every legal case was presided over by a Volkhv judge and a prince or chieftain, in unison with the law-speaker. From one Arab account, we learn that in pagan times, the Volkhvy wolf-Magi were known to have served primarily as the judge, jury and executioner. They not only sentenced but hung law-breakers. Wolf-Magi were also found among the Balts, as judges and punishers. If stories of the Livonian (Baltic) werewolves are true, then these wolf-priests employed scourging rods, to paint defaulters with the bloody redeeming stripes left by the blows.

Further clues to the origins of pagan Russian law can be found in the Old Russian word for "the Law" (zakon), a word similarly employed by other easterners/Central Asians such as the Khazars, Magyars and Pechenegs, as well

as residents of the Medieval Balkans and Eastern Europe like the Serbo-croats, Bulgarians, Czechs, Poles, Slovenians. The question of why Christian authorities chose to call their newly promulgated laws "The Russian Truth" needs to be examined, because the terminology seems heavily steeped in Aryanism and Magianism, despite the fact that it was coined during the Christian era. For instance the Russian word for "an oath", rota, stems from both Avestan and Old Indian words, thus signifying that its original meaning may subsist within Aryan (Vedic or Avestan) Law.

Though they were formed independently of each other, Vernadsky noted the existence of many similarities between Slavic, Saxon and Germanic law. He attributes these likenesses to "general conditions of life, in social organisation, as well as in tribal mentality at a given stage of the historical progress of each of the two ethnic groups, rather than that of a conscious imitation on the part of either of them".<sup>61</sup> In my opinion there can be little doubt that these similarities were ancient indeed.

Further evidence for the pagan origin of Russian law can be established by comparing Magian and Aryan law codes with the amended pagan laws drafted by the Russian Church, of the post-conversion Kievan Rus' era. In the case of Iceland the especially heavily regulated laws are symptomatic not of barbarians, but a highly moralistic pagan society, one in every way intent on justice and fairness.

#### RUSSIAN LAW DURING CHRISTIAN TIMES

Christian Rus' had two kinds of judicial system; one the secular courts (where civil and criminal crimes were tried by secular lords) and the other the Ecclesiastical courts, (in which priests, or more likely bishops presided over religious crimes which presumably included heresy, but mainly 'crimes against the divine majesty', such as promiscuity, giving birth to bastards and so on). For instance, in Russia, witchery, sorcery and varied pagan superstitions were subject to articles contained within the Church's *Nomokanon*, otherwise called the *Kormchaya Kniga.*, "The Rudder".<sup>63</sup>

At the head of the judicial system was the Grand Prince. His role as the primary judge in the land is found echoed long prior to that in the law codes of the Aryans ....

"Therefore let a king, after having seated himself on the judgement seat, be equitable towards all beings, discarding selfish interests and acting the part of (Yama) Vaivasvata, (the judge of the dead). Attending to (the dictates of) the law-book and adhering to the opinion of his chief judge, let him try causes in due order, adhibiting great care..... Avoiding carefully the violation of either the sacred law or the dictates of prudence, he should conduct the trial attentively and skillfully. As a huntsman traces the vestiges of wounded deer in a thicket by the drops of blood, even so let him trace justice". <sup>64</sup>

In the period following Vladimir's conversion, he made every endeavour to make his reign one of Christian clemency and beneficence. But due to his soft and forgiving approach towards wrongdoing, the level of lawlessness and banditry grew out of all proportion. The Bishops incited Vladimir' to meet the robber bands head on, and punish whomsoever had been apprehended for these crimes, but only after they had received fair trials under the law. As a result of this request, Vladimir' determined his own course of action in solving the problem; his independently concocted solution was to abolish bloodmoney (the weregild), then, as suggested by the bishops, to gather armed forces and pursue the brigands. This account is an extremely important one, for not only does it reveal the role played by bloodmoney in the law enforcement process of the pagan Rus' legal system, but that it possessed a religious basis, rooted in Magianism.

But against this, the Old and Middle High German terms for "blood money" were *wergelt*, the Old Icelandic *verr*, the Gothic *wair*, the Latin *vir*, the Latvian *vyras*, the Old Russian *vira*, all of which intimate that the money is in compensation for the loss of a man, and all of which ultimately stemmed from the Old Indian word *viras* (meaning "a man" or "a hero"). This would mean that its roots lay in Vedic lore.

You see, lawlessness spiralled out of control in the years following Vladimir's conversion for two main reasons. One was his apprehension that physically punishing the criminals would have compromised the most cherished tenets of his new faith. This the Christian priests put to rest by explaining that he had a god-given duty to bring to justice and punish unrepentant malefactors, and to show mercy against the righteous. Thus he resolved to act against the criminals. But now the only thing standing between the bandits and their physical punishment was the

bloodmoney. Since bloodmoney had been present in the pre-conversion era, it would be amiss to suggest that criminals went unpunished during those times, but much rather they could escape physical punishment, and walk free, simply by paying a portion of their loot to the prince and the aggrieved family. The number of bandits running about the countryside unpunished was therefore caused by the existence of the blood-money payment. Criminals could easily and legitimately escape physical punishment for their crimes by paying the requisite fee or fine in reparation. Vladimir's decision to ban blood-money, was re-fashioned by the priests, who recommended he bring it back in, so that the money which came to him through the payment of fines could be directed towards procuring weapons and war horses to fight against the Pechenegs and other heathen enemies, then swelling in great numbers on the steppe.

Bloodmoney permitted a killer to walk freely if he paid a blood price to the Prince (this portion of the fine was the *Vira*) and the family of his victim (the family's compensation payment was known as *Golovnichestvo*). Whether the exact circumstances under which *weregild* was payable varied under pagan and Christian Russian law is impossible to say, certainly there were provisions for family vengeance, which would have been sought on many an occasion. During the early conversion era it is plausible that only a handful of crimes might have been punishable by death, and fines the norm. But, following the reign of Vladimir' the courts which the Church ran, which were convened in addition to the secular courts of the princes, started to countenance harsh punishment for transgressions of the law, by resorting to the old pagan punishments then current in the secular law system, including trials by ordeal (dunking, trial by combat, the carrying of red hot iron), whippings and massive fines. In a Christian village, the local svyashchennik or pop would help adjudicate in matters where the Church had been affronted by sins of a very serious nature. Death sentences and serious penalties (once handed down) were usually enacted by the secular authorities.

The Chronicle goes on to suggest that, with the reinstitution of the weregild, Vladimir' returned to the mechanisms of law practiced by his forefathers. This tells us that the legal system of the early Russian Church was in all likelihood based on the old pagan law codes. The case was much the same elsewhere. When Ireland converted from paganism, St Patrick sat on a council which examined the pagan laws to determine which laws were in accordance with the Christian faith, and which were unacceptable. As a result of this the laws of post-conversion Ireland were slightly amended, but largely the same as what they were in pagan times. The Christian laws, as contained in Senchus Mar, were supposed to have been composed by the mystical utterances of God's Holy Spirit, but revamped by St Patrick to make them more applicable to a Christian community.<sup>68</sup> Macalister regards this recollection of the Irish law's genesis as utterly profane, since the laws were essentially of pagan origin, and wrongfully attributed to the Holy Spirit by the dangerously misguided scholars of the past. That Christian law in Ireland began life as pagan law is not in doubt. But an alternative explanation is that these were Aryan/Indo-Iranian legal codes first devised by Spenta Mainyu (ie; The Holy Spirit), but which had to be vetted and manicured by St Patrick to more faithfully reflect the values of the Apostolic and Catholic form of Christianity. Comparing Magian and Christian law we can guess that the number of changes required would have be relatively minimal. Indeed St Patrick deemed only a few changes necessary. Bearing this in mind we will now examine some of the law processes in force according to Magian and Vedic law, and which may well have proved to be the basis for Mediaeval law in Russia, both before and after its Christianisation.

### PENALTIES

A number of the penalties listed below, like whipping, monetary fines, and more especially the ordeals of combat and hot iron seem related to penalties and judgements listed in the book of Aryan legal codes known as *The Law Books of Manu*, or *The Vendidad* which was a law canon of the Persian Magi. Bodily mutilation were probably preformed in Russia, as they were in Western Europe, during both pagan and Christian times. Many pagan laws continued on into Christian times. This was certainly the case in Ireland, where St Patrick and other clergy chose to retain much of the old druidic legal system, but with slight modifications that would make it more palatable to the Church.<sup>69</sup>

According to the Aryans "the Law" was inviolate, and offenders could expect a rendezvous with the King's punishment as a consequence of their actions. Punishment was therefore extremely harsh, because it held Aryan society together; and thus the infliction of grievous punishments came to be seen as extremely holy. Yes, punishment was a holy act, it purified the body.

"Punishment is (in reality) the king (and) the male, that the manager of affairs, that the ruler, and that is called the surety for the four orders obedience to the law. Punishment alone governs all created beings, punishment alone protects them, punishment watches over them while they sleep; the wise declare punishment (to be identical with) the law. If (punishment) is properly inflicted after (due) consideration, it makes all people happy; but inflicted without consideration, it destroys everything.

If the king did not, without tiring, inflict punishment on those worthy to be punished, the stronger would roast the weaker, like fish on a spit; The crow would eat the sacrificial cake and the dog would lick the sacrificial viands, and ownership would not remain with any one, the lower ones would (usurp the place of) the higher ones. The whole world is kept in order by punishment, for a guiltless man is hard to find; through fear of punishment the whole world the enjoyment (which it owes)".

#### **BANISHMENT**

During a typical banishment ceremony, the village was called together to witness the expulsion, which has previously been discussed. This public sentencing was designed to let the townsfolk recognise the offender, or to humiliate, or say goodbye to whoever was being disowned by the clan. This assembly of onlookers then proceeded to chase the person from the settlement at great speed, armed with weapons. If the banished person was ever captured in the area from whence they had been expelled, the locals would arrest, try, punish and perhaps even execute the offender. It is highly likely that they were tattooed or suffered partial bodily mutilation as a visible sign that they were a banished soul.

### THE DEATH PENALTY

Under Magian law criminals might be handed over to a Magus for execution, or to a warrior to be slain with arrows. In Rus' the situation is less clear. In pagan Rus' if a plaintiff was unable to avenge the victim's death, then the Volkhv or chieftain would choose the manner of execution. During St Vladimir's reign death penalties were commuted to banishments, but shortly after his death, capital punishment was restored. A person could suffer strangulation, hanging, beheading, be burned alive, be buried alive, be flayed alive, be gutted, or even drawn apart between two horses or trees.

The Russian Church probably burned a large number of people at the stake for religious crimes. But whether it ever reached the heights of the great witch burnings throughout the various dioceses of western Christendom, is unclear due to a lack of documentation. Certainly there would have been infinitely more pagan priests in Rus' than in Western Europe. Apparently it was quite easy to "get cooked" in those days ... St Avraamij of Smolensk only narrowly avoided death by fire, just for reading the "forbidden books". White Magian retribution against criminals was often swift and pitiless; frequently it permitted the immediate linching of brigands and other serious offenders, or worse.

"it is necessary to practise great abstinence from committing theft and seizing anything from mankind by force." ...... "And if he shall steal three dirhems and two dangs, it is requisite to cut off his right hand. If he shall steal five hundred dirhames, it is requisite to have him"

"And if, on the spot where people capture him, he makes it convenient to return four things in compensation for one, when they have fully understood, as they capture that person who is committing highway-robbery, that he makes it convenient, they may kill him at once."

#### MONETARY FINE

For some offenses it was the custom that money be paid as compensation to each party. Part of the money was given to the chieftain, whilst the remainder was passed on to the victim or victim's family, before the court. After 989 AD, 10% of fines went to the Church and 90% to the Knyaz'. A small portion of the prince's fine monies collected might have ended up being shared with the local druzhina members, the local chieftains, or town Veche. All fine monies were retrieved from the offender by a *Vernik*, or blood money collector.

#### DISFIGUREMENT

The Aryans thought nothing of bodily mutilating criminal offenders as both a punishment for the transgression, and a deterrent to other would-be sons of lawlessness.

"Manu, the son of the Self-Existent, has declared ten places of punishment, which should be (selected) in punishing members of the

three (lower) castes; a Brahman should remain uninjured always.

(Those places are) the privy parts, the belly, the tongue, the two hands, and, fifthly, the two feet; as well as the eye, the nose, the two ears, the property, and the body. After carefully considering the (nature of the) offense, the place and time, and after examining the ability (of the offender), and the motive (by which he was actuated), he shall inflict these punishments". \*\*

Mediaeval penalties were very, very harsh, and probably followed Aryan precepts, at least conceptually. Under certain circumstances part of the convicted criminal was to be hacked off or mutilated as a permanent reminder! People were blinded by the use of a red hot iron rod, their tongue could be cut out, or hands, ears or feet lopped off. Very often the *Knut* (a very heavy whip) was the primary instrument of justice.

#### AN EYE FOR AN EYE

The plaintiff was permitted to commit the same offense as was committed in the first place to the guilty party, or hand-picked kin. Under pagan Prussian law the only remedy for a murder was a revenge killing on the perpetrator, or one of their kinsfolk.<sup>75</sup>

#### **IMPRISONMENT**

Pagans often imprisoned wrong-doers. The most celebrated of the Magian penal detention centres was the so-called "Prison of Oblivion". Whomsoever went there would languish until their death, and to even speak an inmate's name in the outside world merited death. The Nikadum nask mentions holding pits containing serpents, where the number of snakes was altered to suite the heinousness of a convict's crimes. Considering Boniface's description of the Christians held captive by the Wends, the Western Slavs certainly did so, and via linguistics we might guess that Russian pagans were partial to it also. Vasmer believed that the Russian word for a jail Tyur'ma came from the Old French Torn, in opposition to the Altai, Kirghiz and Tatar word for a prison (Turmo). Whether their prison pits were modelled on French variants or cruder Turkic holding pits is therefore difficult to determine. Even during the Christian era of the 1200's, pagans were so prolific in Russia that they kept the priest Avraamij of Smolensk incarcerated for three years. (without any hope of rescue). This was in retribution for his attempts to chop down some of their idols which were still in public use some 200 years after Russia's official conversion. Avraamij only escaped by successfully converting his captors. Such a desecrater would normally have been executed by pagans, but as in the case of the Frisian King Ragobod, perhaps they cast lots for his fate, which returned a verdict that he should not be killed, but imprisoned.

During the Christian era heretics were often cast into a pit and subjected to repeated refutations of the heresy espoused, until final recantation was achieved. During this period of interment, the prisoner would be held in irons and fed bread and water, if lucky. No recantation was to never see the light of day. A certain proportion of Russian heretics would have been burned though.

#### RITUAL SACRIFICE

In pagan times criminals were handed over to the Volkhvy and hung by the neck from the bough of a grove tree. Others were taken to a forlorn peat bog, draped over a black rock, and sacrificed to dyemon gods, or simply drowned in the bog.

### **ORDEALS**

Under Vedic and Magian law, defendants and accusers could undergo an ordeal to prove their innocence, or the truth of their claims. No jury was required, for this trial method relied solely on the belief that god would pronounce judgement during the trial ordeal. It was believed that nobody false could survive the ordeal without damage to themselves. In Magian society ordeals were witnessed by the high priest, who stood near the place of ordeal uttering prayers and spells for the efficacy of the event. The most common Magian ordeals were the Ordeal of the Sacred Twig, the Ordeal of Heat,78 the Ordeal of Over-eating,79 Ordeal by walking on a water-filled bladder containing instruments of wounding,30 and the Ordeal of cold.81 The barsom or heat ordeals were recorded in the Nikadum nask.32

The trial of hot iron is better described in the Aryan law codes. A ball of metal was heated by a smith, leaves were placed on the defendant's hands, and he was to carry the incandescent iron a full nine metres. By some coincidence the Old Norse trial of hot iron was roughly similar, and required the person to carry the iron nine paces. The hands

were examined for scarring, which served as god's verdict.

It was a belief of the Aryans that one who is unjust, or untrue could not win in battle. To this extent an ordeal of arms might be sought as a remedy for injustice. During a trial by arms the plaintiff and the accused faced each other in mortal combat, at a place predetermined. The winner was assumed to be the one who was victorious, since Perun or God had judged in their favour. It was also a Magian custom that a man could take the goods of another, and proclaim to be the new owner of those goods if he underwent an ordeal of combat and came through unscathed.<sup>80</sup> This reminds me of the Norse duellers who made a living by seizing other people's goods and then meeting them during an ordeal of trial by arms. If they won, they legally got to keep whatever was at stake. In such a way the acquisition of those goods was not illegal, though perhaps morally questionable.

The white Magi maintained that the heat ordeal was best suited to trials concerning witchcraft, or circumstances in which a person was gravely suspected of a crime, for which his accusers had no compelling evidence. Similar ordeals survived the transition to Christianity, and continued to be used by Christian authorities, especially in witch trials. However *Malleus Maleficarum* provides cautions saying that witches have some way of coming through the ordeal unscathed. In the West, during the Christian era, consecrated baptismal water was employed in Trials by Ordeal, where the water itself would declare the drinker guilty or innocent. The Ordeal was a legal trial also performed by both the Aryans and Magi, during which the accused was placed before the scrutiny of the gods rather than the judgements of a mere jury. So

If guilty the water condemned the accused (perhaps by afflicting the offender with misfortune or sickness). The notion that holy water was capable of dealing out punishment to wrongdoers can be found engrained into the Magian psyche, as is evidenced by the Iranian scriptural passage on p. 455. Dunking was another Ordeal method. But ultimately the original Aryan Ordeal of Water required the accused to enter the water. Next an archer fired 3 arrows into the distance, and at that moment the accused submerged himself beneath the water. At that the archer dropped his bow and ran off to find the second arrow, then ran back to where he fired the shot, with the arrow in hand. If the person was still submerged in the same spot by the time the runner returned, then he was innocent. Much the same rational applied during witch dunkings. If water, which was pure, rejected the witch due to her unholiness, then she was guilty.



# CLAN LAND

The exact dimensions of clan land holdings were usually well known to the local populace, and were often delineated by markers such as tree scarring, ploughed ditches and rocks. The Aryan texts state that boundaries should be marked off by burying broken pottery sherds along the boundary. Where no physical markers existed, the local clan elders provided the solutions for any land disputes. Each portion of clan land was owned by a specific family, who normally resided in a fortified homestead. Families were charged with the upkeep and protection of their land on a day to day basis, and tribal troops were brought into the area only in the event of serious transgressions by rival tribes. Any activities upon a man's land had to be with the consent of the owner, particularly with regard to felling, grazing and hunting. Local fish stocks, water ways, burial mounds, peat and iron ore deposits might have been common reasons for feuds.

#### TRIBAL LANDS

Clan land holdings collectively formed what was known as tribal land. Chieftains and tribal bodies were responsible for resource management and resolving grievances of a more serious nature arising between feuding families. The centre of tribal lands was always a fortified city known as a grad.

# PRINCELY LANDS

The major city of every tribe had a petty prince, or someone of equivalent status, loyal to the dynasty of Rurik, as the head authority. The walled city-states of Kiev and "Novgorod the Great" were esteemed above all others; Kiev

exceeding Novgorod in prestige, wealth, food and power. Only the greatest princes could ever have hoped to share in the inheritance of their immense might.

#### **TMUTOROKAN**

Tmutorokan was situated across the sea from Cherson in the Crimea, and was once home to Alans, Jews, Goths, Bulgars and Ros. Though ruled by a senior Rus' prince (Khagan), it was not Rus' tribal territory strictly speaking, but rather land shared with their former Roxolani allies, to allow the business of besieging Tsargrad to continue. There you would find militarily cooperative Alanic folk, with small cultural groups of Goths and Khazars, not to mention a permanent garrison of Rus' Druzhina infantry many thousands strong, and their families, plus several thousand well paid Pecheneg mercenaries and a few hundred Bogatyr's. Tmutorokan was a centre of religious tolerance, containing synagogues, the greatest College of the Volkhvy, and the first Christian archdiocese of the Russes. How diverse could you get. The location was moreover strategically vital to the Rus' since it blocked any unauthorised entry into the Sea of Azov and hence the great Rus' rivers.



In the year 648 BC Babylon produced yet another first, one with which we are still familiar, commercial banking groups and pawn stores. Some commentators believe the funds managers in question were Jewish based upon the family names Iranu and Egibi. Traditional Persian lending practices with respect to food and clothing were interest free, according to custom, if loaned goods were repaid within a year. 860

The word for "trade" or "market" in the Old Slavonic, Old Russian, Bulgarian, Serbo-croat, Slovenian is *trg*. These words are related to other words which carry the same meaning, such as *trh* (Czech), *targ* (Polish), *turgus* (Lithuanian), *tirgus* (Latvian), *torg* (Old Scandinavian), *torg* (Swedish), *torv* (Danish), *turku* (Finnish). These are probably connected with the Mongol word for "silk" *torga*, and the Old Turkic *turku* (meaning "a stop-over"). What we have here is evidence of wide scale trade contacts between Scandinavians, Slavs and the Turks of Eastern Europe, Central Asia and Siberia. These words may even betray the existence of an extensive pre-christian trading block in the northern world. The Old Russian word for "a market" *bazar* (with the earliest written example of the word dating to 1193 AD, though it may go back even earlier) is the same as the German *basar* and the French *bazar*. These words evidently came from the Persian *bazar*, perhaps via the Turkic words *bazar* and *pazar*, so or perhaps directly.

Merchants usually banded together and formed expeditions. In this way they could share the cost of freight, mercenary fees and so forth. In the wake of the later treaties between the Byzantines and the Rus', special arrangements were made with small numbers of certified merchants to make their trade journeys into Byzantium and to Tsargrad proper. Tsargrad (now called Istanbul) was a city of incredible proportions, much larger than any place a Russian could ever hope to visit in a life time. With a rough population of 500,000 its bustling streets were teeming with traders from every corner of the globe. Tsargrad was located at the nexus of trade routes from the Chinese Empire, the technologically advanced Arabic countries, Rus' and the other Scandinavian countries, Northern Africa and Western Europe. Again, it was only as a result of a treaty with the Emperor that a small and select group of Rus' traders were permitted trading rights there. In prior years the pagan Rus' were simply not allowed to visit Constantinople. So prolific was the volume of trade moving through its gates that it was perhaps the economic hub of the Dark and Middle Ages. Its wealth and military might were eyed suspiciously by the envious Arabs and Europeans at every stage. Northern Rus' traders preferred to do business in the east, in the markets and bazaars of the Volga Bulgars, which were busy with Arabs laden with fattened purses, and spice or silk merchants from the Far-east. Foreign traders of Germanic and Saxon stock also brought business aplenty to the north and east, via their small trading vessels which cruised the waters of the Varangian Sea (Baltic). Southerners placed most of their vested commercial interests in the Byzantines to the south. Only those traders with the silver seal (and who came with plenty of furs) were allowed the right to buy and sell goods there. All Rus' traders had to leave Tsargrad by the Winter and pay duties on silk (50 golden bezants was the maximum purchase) and other goods being exported. When there, Rus' had to be unarmed and escorted by Byzantine troops at all times.

#### TRADE WEIGHTS AND MEASUREMENTS

The commonly used measurements in Rus' are marked\*. Some were used only by craftsmen; eg; dola and zolotnik were used by silversmiths and those with lapidary skills.

MEASURE	METRIC	US/IMPERIAL	ORIGIN OF THE TERM
Chetvert*	.5 ha	1.3 acres	Old Indian
Desyatin	1.0 ha	2.7 acres	Latin, Avestan, Old Indian
Sazhen'*	17.5 cm's	7 in	Slavic
Vershok*	4.4 cm	1.7 in	Slavic
Versta*	1.0 km	.6 ml	Balto-Slavic, derived from the Old Indian
Pud*	16.3 kg	36.1 lb	Balto-Slavic, derived from the Latin
Chetverik	26.24 lt	.7 bu	Old Indian
Chetvert	.54 hl	5 bu	Old Indian
Vedro*	12.3 lt	3.24/2.70 gal	Slavic
Dola	.4 gm/s	.6 grains	Slavic, Scandinavian, Gothic, Gaelic, Persian
Zolotnik	4.2 gm's	.15 oz	Turkic
Metric abbreviations			
ha = Hectare	kg = Kilogram	gm = Gram	lt = Litre hl= Hectolitre m = Metre
US/UK Imperial abbreviations			
bu = Bushel	gal = Gallon	lb = Pound	oz = Ounce in = Inch ml = Mile

Some Russian, Latvian and Finnish measurements seem to have been of base 10 roots. For example the Finnish and Latvian arm rings were commonly either 100 or 200 gm's and the desyatin and versta equalled 1 hectare and 1 kilometre respectively. In other words these pagans were using systems of measurement which closely resemble the metric system devised in 18th Century France! There do not appear to have been any corresponding Roman, Egyptian or Greek measurements among the Rus' (except for the Pud) unless they fell into disuse as the years went by. The Dola is similar to the Persian weight measurement known as the Tola (used for weighing precious metals).

#### THE ABACUS

The Russians have had a long history of using the abacus to perform their mathematical calculations. It is unknown what year they first began using it. If they had it before the Mongol invasions then most likely it was an innovation brought to them by the Romans many centuries prior. Otherwise the abacus would have been an invention imported by the Mongol-tartars.



### **CATTLE MONEY**

The Old Slavic *skot'* ("cattle") existed with slight variation in Bulgarian, Ossetian, Old Saxon, Gothic, Old Czech, Old Norse and Old Frisian and collectively denoted a person's wealth or means, though among the Slavs it particularly infers that large, horned cattle were their primary unit of currency. A similar situation is found in the Avestan Persian *gaonem* meaning "riches" or "benefits" which has the root word *gao* "a cow", from which we get the English word *cow*.

Owing to the fact that the size of one's herds would have been indicative of one's wealth and status, the Slavs probably jealously guarded their cows from theft, by placing them in corrals and watching over them.

"When they shall sell cattle for slaughter and foreign eating, many cattle - amounting even to a diminution of the maintenance of Iran-....are more wretched than a righteous man forced to kill them through a living becoming unobtainable and the fear of death". <sup>50</sup>

From the above text it is quite clear that any Zoroastrian with poor finances, or an empty belly should rather kill their own cattle for sustenance, than sell them off to foreigners not of the same faith. How is it then that Eastern Slavs succeeded in purchasing such livestock from the Zoroastrian Pecheneg hordes which had migrated into the

Ukraine. This is a crucial detail, for no genuine Magian would sell a cow to a Russian if they were non-believers.

#### **COINAGE**

The Russes did not mint their own coinage until the end of the late 10th Century AD. Following the Christianization of Rus' by Khagan Vladimir I they began stamping the first truly Russian currency, but even then these gold coins (called *zolotniki*) and silver coins (*srebrniki*) were only an imitation of the Byzantine *bezant*. Before this time, an admixture of Arabic, Kufic (Persian), Byzantine, Roman or Western foreign coinage were in circulation. Many of them had been robbed from graves or looted during the military campaigns against the Byzantines, Bulgarians and Khazars and returned to Rus' as war booty, or had been obtained via legitimate trading in the East and at Scandinavian markets such as Birko. Western coins such as pfennigs and pennies were also brought to Rus' with Saxon, Norse and English traders, or with pagan Pilgrims.

In pagan times other currencies were used. *The Rani used bands of linen as currency, not coins or precious metals.* <sup>91</sup> Evidently this is a reference to bolts of linen cloth or even scrolls. If they were scrolls they may have been promissory notes. It is impossible to guess whether this was related to a Persian custom, whereby they made documents from cloth, sewing instead of writing the characters. Dirhems were the most common form of coin in use among the Rus', many of which were struck in Samarkand, and even Sassania. The *silver dirhem weighed 2.8 gm's*, *or 1/10th of an ounce*.

During the pagan era the Rus' made two types of silver ingots for use as currency. Known as *grivna*, they were not coins as such, but silver bars, and carried no stamp or impression whatsoever. The weight of the "standard grivna" was more or less uniform, 68 grammes.

In Old Russian *grivna* technically meant "ring, coin, necklace", and in the Bulgarian "a bracelet". "In Clearly they wore their metallic wealth on their person in the form of jewellery, often around the neck. Which makes it noteworthy that *grivna* was in turn derived from *griva*, which in Old Indian and Avestan Persian referred to the neck area.

It is possible a larger "trade grivna" existed, perhaps in the form of neck rings and torques, which would have weighed 25 times the standard weight already mentioned. I say this because the *Primary Chronicle* mentions that 300 *grivna* was the tribute needed to cover the cost of Novgorod's entire Varangian contingent. This sum could never have met the financial needs of the Varangian troops, so I hypothesise that a another grivna unit may have existed to account for this discrepancy. If there was a larger trade grivna, then it would have been used by princes and merchants for trade with distant places. However, it may simply have been that the grivna mentioned in the *Chronicle* were of the conventional weight, but the overall tithe sum was topped up with payment in kind such as gems or fur etc.

As you will read in the section on the white rites, the use of dirhems by the Slavs, and perhaps even by the Norsemen, might be linked to the Magian religion, which required sinners to pay silver dirhems in order to be released from their sins. The Slavs referred to such coins as *byelaya*, or "White Money"; in other words it was clean or honest money, as opposed to black money, which was the product of brigandage and crime. In most places silver was the preferred method of payment since they could be utilised for taxes, as tithes, sin payments or blood money. Generally speaking village folk refrained from spending coinage, much rather preferring to barter for goods and services.

So in summation, formal payments could be made using *zolotniki*, golden dinars, *srebrniki*, silver dirhems, bar *grivna*, silver pennies, silver pfennigs, Finnish arm rings, Lithuanian *grivna*, jewellry, multi-coloured glass beads, *veveritsa* (Squirrel pelts), cowrie shells (from India and Arabia) and *rezana* (hacksilver). Hacksilver consisted of snapped arm rings or other silver fragments which were weighed first to determine the true value of the metal before it was accepted as a means of payment. Silver plated lead and copper, or fraudulent scale weights were not unknown. Scratching silver to verify its purported purity, and checking scales were very wise measures in those days.

# The water roads of Rus'

With so much land consumed by great forests, and so few roads, the average Russlander needed a lot of guts to travel between cities over land. In some areas it was perilous due to the number of hostile troops (foreign or tribal) wandering about, the frequency of brigandage, the proliferation of wild animals, not to mention their fear of the

magical beasts and rogue elemental spirits who claimed the lands as their own. The danger of becoming disoriented was perhaps even more daunting, especially with the onset of squalls heralding an imminent and potentially lethal blizzard.

The length and breadth of Rus' literally teemed with innumerable fast flowing rivers and labyrinthine creeks. From the very earliest times the Slavic tribes established their villages along these banks. With the spring thaw they put their boats back into the water and made distant journeys in search of trade, adventure, or war. Travel by means of canoe, barge, boat or ship often worked out to be a lot safer. Where roads were lacking, it still remained the best way to move large quantities of passengers and commercial goods. The rivers of Rus' therefore assumed the character of roads, enabling travellers, pilgrims, armies and hefty quantities of merchandise to be moved about with relative ease, and with all speed. They were Russia's ancient super-highways of trade and military conquest, and, as stated in Chapter I, the likely point of entrance for many of the initial waves of Magian refugees.

Boats and ships from all over northern Rus' converged on Kiev annually around June, to meet up with the newly refitted merchant vessels of the southerners, and thereafter left southward for the great journey to Tsargrad. This Rus' trading fleet consisted of royal and private merchant vessels. At Vitichev, the river tax was collectively imposed on all shipping within the convoy, usually not more than a day following embarkation for the southerly trip.

# The Dnieper

During peak flooding the Dnieper (known to the Greeks as the Tanais River c. 150 AD) can grow to as wide as 6 miles. This river was the lifeblood of the southerly trade routes and the prime reason for Kiev's ascendancy to political eminence amongst the other tribes of the Rus', for its rulers effectively controlled the lion's share of southward and northward trade movement. At its lower reaches were the two cataracts known as St Gregory's Island and Berezany. At Berezany stood a giant oak, a grove and idols; the most notable being that of Perun.

#### The Dniester

The Dniester was an alternative southerly passage, more conveniently used by the Ukrainians which inhabited the western borderlands abutting Poland. This river also allowed passage from the Baltic to the Black Sea via the Bug and Vistula Rivers.

#### The Don

The Don River was the main route leading from northern Rus' to the Sea of Azov and hence the primary link with the Tmutorokan enclave, and the Crimea. Once through the heads at Tmutorokan, the Sea of Azov granted access to the Black Sea, and hence the Anatolian provinces of Byzantium, the Caucuses and Constantinople itself.

#### The Donets

The Donets was an East-West bridging river, linking the Dnieper to the Don.

#### The Lovat

The Lovat flowed southward from Novgorod, finally emptying into the Dnieper. It provided part of the most famous of the north-south passages.

#### The Msta

The Msta river joined the Volkhv to the Upper Volga.

#### The Volga

The Volga (c. 150 AD called the river Rhos, or Rhas by the Greeks) was the prime arterial route stretching from the far North to the Caspian, and controlled at its point of exit by the Khazar fortress of Itil (at least until the Rus' captured it anyway). This route allowed direct trade between Rus' and the lands which line the "Silk Road" to the far east, and provided a link between Rus' and the eastern Caucuses. Most of this River was under foreign control at its lower extremities and vigorously policed by Khazar riverboats, never keen to allow the Rus' passage, whomsoever they may be. A Jewish Khazar Khagan, Joseph, feared that the entrance of the pagan Rus' into the great Caspian sea would herald the downfall of civilisation as he knew it, in a type of doomsday scene in which the

Russians would trample under foot every decent city in Islamic Persia, Arabia and Central Asia, unleashing their frenzied swords for the promise of silk, spices and silver, silver, and more silver. Perhaps what they really feared was a long overdue payback for the destruction of the Magian homelands.

#### The Volkhy

The Volkhv (literally "Magus River") was the Viking gateway to Novgorod the Great, since it stretched from Lake Ladoga and the icy north to the actual city itself. Norse longships and merchant vessels would have been a regular sight on the Volkhv. Whether it became known as Magus River because of the nature of the Vikings that used it, or because of the Magi which lived in the area, is unclear. The title is regarded by some as having come from the Finnish word *Velho* (a "Magus").

#### The Western Dvina

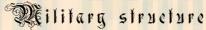
The western Dvina flowed inland from the Latvian coast, joining up with the Lovat.

#### **BOAT AND SHIP BUILDING**

Just as the Norse were especially adept at open seafaring, the Rus' were equally skillful in the construction and utilisation of river craft, preferring several main styles. The traditional Slavic monoxyla (meaning "one keel"), was formed from a single large hollowed tree trunk, (attested to in at least one reliable source) and, as a rule of thumb, capable of carrying up to 50 men. One source I have read doubts that monoxyla were hewn from a single tree trunk, but any doubts about this were dispelled by the unearthing of a full-scale one in a Western Latvian bog dating to the closing years of the 4th millennium BC.<sup>92</sup> Although preserved from decay, its overall appearance had deteriorated somewhat, making the engravings and zoomorphic imagery that embellished the bow sprit, barely discernible or non existent.

Despite the monoxyla's vast size, it was man portable and could be carried over portages or unnavigable cataracts. Significantly, these vessels could be produced fairly quickly, thus enhancing their appeal as a cheap, rough and ready mode of transport, especially during war time. The ingeniously simple monoxyla was made by the Krivichians and Dregovichians during the long Winters. In late Autumn, selected trees were cut down and dragged into the communal halls and stock sheds, for the men and children to work on throughout the Winter months of snowy isolation. Each of them had the core removed by adzes, to form a single hull 9 metres long by 2.5 metres wide, which was then decorated by carvers of artistic ornamentation. They were then lashed to one another and slid out onto a frozen lake and, with the coming of Spring, after the thawing of the river ice, the tribesmen paddled them down river to Kiev to be fitted with sail, tackle and sound oars. There they were pounced on by eager buyers. So plentiful were they that merchants normally removed all rigging from their previous monoxyla and then re-fitted them to the new hull, so as to set off on their trade missions each year in what were essentially new boats.

Another type of vessel was styled roughly on Norse designs and of more complex construction than the indigenous vessels that had navigated the river routes for centuries and even millennia. Both of these versions possessed not only trade, but military applications. The Ros warships were reported to have had serpent-head prows. Western Slavs appear to have been better boatwrights than the Eastern Slavs, for Poles set to sea in fleets at least as good as those of the Norsemen, and in 1135 AD a Wendish war flotilla considered itself formidable enough to gather in Norwegian waters, intent on hostilities. From the account of Leo the Deacon we learn that the warriors of mediaeval Rus' also used Scythian watercraft, thus indicating the survival of Scythian technologies, and most likely customs into the 10th Centuries AD. Small dugouts and barges were used by the small-time merchants and clansmen. Barges were usually towed along by large teams of hardy men by ropes which spanned from the river to the riverbank. These gangs (which were known as the burlaks {barge haulers}) worked as a team, struggling along under the terrible weight of cargo-laden barges, which sat heavily in the water. The pagan Celts also had dug-out water craft and settlements constructed in the midst of lakes.



It would seem the military infrastructure of heathen Russia was modelled on ancient Roman and Central Asian

protocols. In Rome the vast bulk of the army were members of the quasi-Iranian Mithraic cult, and so the legions were not just an army, but a religious fraternity dedicated not only to their fellow brothers-in-arms, but to war, order, obedience and the State. Russian troops had a similar philosophy, drawn variously from Romanised Goths who had served as auxiliaries in the Roman legions, and immigrants from Persia and Central Asia

#### THE KIEVAN RUS' ORDER OF BATTLE

The army of Kievan Rus<sup>66</sup> was be divided into three echelons, namely the upper *druzhina*, the lower *druzhina*, and lastly, the less-seasoned militias and peasant levies. The component military bodies of these echelons are shown as follows in order of their eminence.

#### FIRST ECHELON - THE UPPER DRUZHINA

Druzhina cavalry and footmen

#### SECOND ECHELON - THE LOWER DRUZHINA

Varangian mercenaries
Tribal armies - each organised as a *Tysiacha*Foreign auxiliaries
Boyar *Druzhina*City militia - one Tysiacha

#### THIRD ECHELON

Seconded tribal units

Village defence militia - one Sotnia

Peasant levies

#### T'MA

The Russian *t'ma* <sup>st</sup>was equal to a myriad, or 10 *tysiacha*, the rough equivalent of a modern division. The term *t'ma* originated among the Turks and Persians of Central Asia, but under the influence of barbarian cavalry auxiliaries, mainly Alans, later found its way into Roman military usage as a term to denote a large cavalry squadron, known as a *turma*. Therefore it is less clear, from a linguistic perspective, to determine whether their usage of the term entered Russian military vocabulary from Iran or mithraic Rome. Other evidence points to both sources.

#### **TYSIACHA**

The *tysiacha* was a 1,000 man formation commanded by a *tysiatsky*, who was the equivalent of a general, known in Rome as a *Chiliarchus* or in Persia as a *Hazarapat*. A *tysiacha* was composed of 10 centuries or *sotnia*.

#### **SOTNIA**

The 100-man formation or century was commanded by a *Sotnik* or *Sotskiy*, which translates directly as "centurion". Persian and Roman military formations typically included centuries. A Russian *Sotnia* was composed of 10 *decurions*.

#### **DECURION**

The decurion was the basic military unit employed by the pagan Russians, a ten-man section commanded by a desyatnik. The term decurion comes from the Latin Decuria which in military terms meant a group of 10 men. Thus the rank desyatnik was a Slavicisation of the Roman decurio, a mounted officer in charge of a ten-man section, who traditionally held positions of prominence within the smaller Roman Mithraic assemblies. Ten-man squads were the smallest units fielded in Persian times

First Cehelon

# VELIKIY KNYAZ'S / KHAGAN'S UPPER DRUZHINA COUNCIL

The federated Rus' war council of the upper druzhina probably included representatives from all of the constituent tribes, especially any *Tysiatskiye* or *Sotniki* allied to the Velikiy Knyaz' via various treaties. It was chaired by the Grand Prince and the *Posadnik* (his personal lieutenant or adjutant), and boasted the finest military minds in all of Rus'. Only the greatest of veterans could expect to join the council. In Kievan Rus', the *Posadnik* and war council retinue were perhaps the third most important group in terms of influence, though in military matters, they would have had sole jurisdiction. This council had massive leverage during the formulation of campaigns against foreign powers and was charged with the strategic deployment of troops ("the Children") on the battlefield. These war leaders were the logistics experts of Kievan Rus', responsible for levying troops, horses, money, food, weapons and armour from all of the tribal clans and Boyars. The wealthiest Russes had to supply peasants to serve in the *druzhina* plus supplies, or else furnish an equal amount of money. This custom points to Russian society being class-based rather than caste-based. If the latter were true only members of the warrior caste would be granted a place in the *druzhina*, which is not the case.

# DRUZHINA CAVALRY - THE BOGATYR' (HEROIC KNIGHT)

The cavalry component of the *druzhina* was formed by elite upper class horsemen who had surrendered all other allegiances, in favour of sworn loyalty to the Grand Prince. These were the front-line horsemen of the Velikiy Knyaz's finest vanguard, protectors of the ruling royal bloodline and hence the champions of Rus'. Amongst the people they were an institution unto themselves, who had long given the peasantry the themes for many of the valiant stories told to their children. The *bogatyr'* horseman thus epitomised the epic Russian, or indeed Asiatic hero, a knight displaying superb and fearless skill at arms. This much cannot be denied since the very word is also found in Turkic, Hungarian and Mongolian, a sure sign of a Eurasian pedigree for the Hunn warrior class.

The Rus' Grand Prince's military retinue was created from troops and horsemen such as these, levied from the constituent tribes of the Rus'. They defended the Grand Prince from sedition, enacted his decrees, and guaranteed the integrity of all Rus' borders. Whenever military campaigns were waged against "Mother Rus" by foreign armies, or when the Grand Prince undertook any form of military conquest, the cavalry was mustered to serve their liege. Bogatyr's were frequently posted to worrisome tribal zones to interact with the chieftains as formal emissaries of the Grand Prince. As a result the prince always knew what was taking place throughout his domains and could readily exert full control at short notice if trouble arose.

Most knights were offspring of the same, or people highly placed in society; so they were usually quite wealthy in their own right. They showed an unmistakable air of superiority, and were easily distinguished by their personal courage, honour, and ferocity. On the plains they were an object of fear. As steppe horsemen assaulted Russian farms and settlements, the heavily mailed *bogatyr'* burst forth on his charger in hot pursuit, swiftly hunting down the foe as he retired back out into the grasslands, and cutting down any raider whose pony failed him. As the cream of the Rus' warrior class, the *bogatyr'* heroically reveled in the excitement generated on the battle field; whether mounted or on foot, they led their brothers headlong into victory or honourable death.

# DRUZHINA FOOTMAN - "THE CHILDREN"

The elite infantry of Rus' were termed *druzhina* (which when translated from the Slavic indicates that they were not only an bodyguard for the Prince and State, but a brotherly fraternity), otherwise known as "the Children". In fact the English word "infantry" meant roughly the same thing in ancient times, coming by way of the Romans. While some modern books have tended to portray the mediaeval Russian troops as a rag tag bunch of undisciplined rabble, or marauding looters, Arab commentators and the easterners told a vastly different story. In their eyes the Rus' were singularly formidable adversaries, not only on account of their skill in bloodshed, their organisation or physiques, but due to their unbreakable solidarity, which saw their formations march into battle as if they were a single man. The battle ethics of Rus' royal retinues were therefore not too different from those of the Franks, English, Norsemen, and the Magians. The Magi spoke of their Aryan warrior lifestyle;

"About the esteem by warriors together, the union of friendship one with the other, obedient unto their commander of the troops, and mindfully resigning themselves to death, there being seen a spiritual reward, without doubt, in the future

existence".101

One only has to look at the outstanding military exploits of the Russes against the civilisations of Khazaria or Constantinople to realise they were far from amateurish. Like the Roman Legions, the mediaeval Rus' druzhina infantry attended to the matter of logistics. In both Rus' and Rome, troops took to the field armed not only with rectangular red shields (similar to Roman shields see fig 69.6), javelins, and armour, but with an array of encampment tools which were used to erect defensive encampments.102 Like the Romans they could hurriedly form "a shield burg" under unfavourable circumstances. 103 This defensive drill probably resembled the Roman tortoise-formation, and was used to encompass the women and baggage with a wall of interlocking shields capable of fending off a hail of incoming arrows. As in the Roman legions, suitable Russian youths volunteered for military service, or, in accordance with the prevailing custom, were handed over to the Druzhina retinue by their tribe to serve in the army of the Grand Prince for a mandatory 20 year stint. Having completed their service they were released from the binding druzhina oath and became freemen. Such were the earliest beginnings of the Russian army. In Slovo o Polky Igoreve (the account of Igor's campaigning in the Polovtsy wars), we find a passage which says that Rus' men-at-arms were born from "Latin forges", 105 and who caused the earth to quake beneath their very feet. Obviously men are not forged, so this is a reference to the (Latin, or in other words Roman military) training which molded the Rus' warriors. Rumbling earth probably signifies they marched about the country in well-drilled formations. Roman recruiting practices resembled those of the Persians, whose soldiers were levied in much the same way, and served for 20-30 years, until the age of 50, maximum. Persians normally carried woven rhomboidal shields, and their hats were tower-like. 106 There was evidently some Persian influence. One meaning of the Slavic word stan ("a military camp") comes from the Old Indian sthanam ("a place"), or the Avestan and Old Persian Stana ("stand at attention", "a place" or "a location").104



# **LOWER DRUZHINA**

The entire lower *druzhina* was composed of troops given to the Velikiy Knyaz' of the day by various tribes as a sign of their fealty. Besides the "tribal thousands", it consisted of paid Norse Varangian troops and foreign mercenaries from places as far afield as Ossetia and Arabia, to name a few. All had respectable fighting experience.

## VARANGIAN TROOPS AND FOREIGN MERCENARIES

Norse Varangian forces were supplementary to all Rus' troops and strong insurance against the rapid disintegration of the Rus' federation of tribes due to tribal disputes. These were impartial, highly trained and disciplined foreigners dedicated to the concept of personal wealth and sworn to maintain a united Rus'. They were charged with the defence of the nation, peace keeping when tribal incidents got out of hand, and the collection of taxes for the Velikiy Knyaz'. No political wheeling and dealing was complete without looking for the blessing of the Varangian *Voevoda* (Slavic: literally War leader). A lack of Varangian backing spelt the end of any political designs immediately. Surprisingly, a number of the Varangians were Christian folk, or those who had left the service of the Byzantine Emperor. Sensing new opportunities in this land, many decided to settle in Rus' and brought their families there also. The racial mix of the foreign auxiliaries serving in the Lower Druzhina varied from year to year. They could be Pechenegs, Alans, Bulgars, Magyars, or Muslims from Silver Bulgar and Central Asia.

## TRIBAL ARMIES - THE TRIBAL THOUSANDS

Tribal troops were thousand-man military formations drawn from the clans. Their duties included maintaining order among the scattered tribal villages, patrols of the tribal border regions, protection for tribal merchants, law and order within the tribal boundaries and combat roles as dictated by the tribal war council. Once, the tribal warlords sought to put every available man and boy under arms in an attempt to give their tribe the military edge over their neighbouring enemies; that all changed once the princes began exercising their own control. Under the treaty that forged the existence of Rus', all tribes were bound by law to field armies (*T'ma*) no larger than 1,000 in number. These were the tribal home guards and they were duty bound to aid any fellow kinsmen or tribal ally under attack from external forces. In practice the manning limitations were a farce and it became almost impossible

to police this policy. This task fell to the Varangians and *druzhina* infantry (The *druzhina* were the Grand Princes personal retinue of warriors) based in these tribal zones. Furthermore, the cheating on troop numbers must have led to frequent inter-tribal spying, with vozhd's everywhere eyeing their bordering tribes suspiciously.

Tribal troops were always the wild card in any disputes arising between the various tribes. Detachments of druzhina troops were garrisoned there as observers, tax collectors and ready deployment forces. At Rus' frontier locations and tribal hot-spots they were based in even greater concentrations. The arrival of substantial druzhina formations in a given area normally deep trouble, signifying a state of virtual martial law or an impending military campaign by the Grand Prince.

#### **CITY MILITIA**

Every major city had its own organic military capability which was drawn from the tribal armies, and which was led by the reigning petty prince whose throne was situated therein. City militias were usually a thousand strong, and perhaps each garrison formed the nucleus of what could even be termed a tribal military district. In major conflicts they entered battle formed up by their city of origin ie; the Novgoroders, the Kievans, the Suzdalians etc.

# **BOYAR DRUZHINA**

Boyar Druzhinas were owned and maintained by any Boyar with sufficient political influence and prestige; these were quite literally private armies sworn to protect the interests of their employer. The Boyar business magnates were keen to maintain well paid, billeted and armed troops, not only to protect their caravans or to guard their backs and assets against scheming business rivals, but to act as a bargaining chip that could be placed on the Grand Prince's table during war time.



## TRIBAL FOOTMAN

Tribal troops not only manned the major cities and towns, but helped bolster the local village militias during times of trouble and armed strife.

## VILLAGE DEFENCE MILITIA

Permanent town or village militias were subordinate to and augmented by the tribal regulars from time to time. On the steppes and vulnerable frontier zones, permanent 100-man detachments commanded by a *Sotnik*, were stationed at towns and villages. Their primary function was to form the village defence detachments, and retard an enemy's advance, thus allowing levies enough time to muster and deploy in full battle order. Duties formerly undertaken were military patrols of the village, law and order, feud invoked raids on a neighbouring villages, maintaining wall defenses and forming tracking parties which looked for lost townsfolk, insurgents, wild beasts etc.

# **OPOLOCHENIE**

*Opolochenie* were peasant levies rallied at the village level, for use in policing and sentry duties. Levies supplemented the permanent village militia.

# Armour and weapons

Russians had various types of armour; mail corslets and hauberks, vambraces (arm-guards), greaves (shin-guards), leather and mail coifs, as well as the standard conical helmet (mostly without nasal guard). Their tall pointed helmets were of a type commonly found throughout Persia and India, and to a lesser extent even resembled those of the Assyrians (See fig 69.5). The only other parallels to them can be found in a small number of bronze age Celtic helmets (which themselves may have been subjected to the same influences). Pagan Rus' shields were normally of rounded wooden construction, but large rectangular shields were also used on an unknown scale.

Their hand weapons were clearly the product of both eastern and western influence, and included axe-hammers, battle axes, broad swords, daggers, flails, flanged maces, lances, long swords, maces, sabres, spiked clubs, bows, boar hunting spears, hand axes, javelins, slings and spears and slung maces (a lead ball with thonging attached). Metal weapons were made of iron or in some cases copper.

One academic has drawn parallels between armour worn by both Iranians and Norsemen (of the Vendel / 5th Century AD "migration period"), in particular the use of mail, and certain styles of helmet with a mouth veil of mail (See fig 69.11). Thus the whole head was encased in helmet and mail). The presence of expert archers on the steppe, and its favoured status as a weapon of choice made such face protection highly necessary in Central Asia.

Linguistics tells us that there was some Eastern influence for the naming of weaponry, but the majority of Slavic words were home grown.

The Old Russian, Bulgarian and Old Slavonic words for "a shield" is *schit*. This term is related to *shtit* (Serbocroat), *scit* (Slovenian), *stit* (Czech), *szczyt* (Polish), *scaytan* (Old Prussian), *scutum* (Latin), *skildus* (Gothic) and *sciath* (Irish), all of which mean "a shield".<sup>108</sup>

One Russian word for a spear *drotik* seems to have been taken from the Greek and/or the Persian languages, and appears somehow linked with *darrathr*, the Old Icelandic word for 'a spear'. The Russian word for a dagger was *kinzhall*, a word of Caucasian provenance. It probably came from *kanjar* (Old Persian for a long, double-edged dagger). The Russian word for "a club" (*dubina*) came from the Slavic word for the "oak" (*dub*). Thus Russian clubs were most likely oaken cudgels. *Bulava* (the Eastern Slav word for "a mace") is phonetically connected with the Czech, Polish, Slovenian, Serbo-croat and Irish (*bolach*) words for the same sort of weapon. The Persian languages, and appears to have been taken from the Greek and/or the Persian languages, and appears to have a spear'. The Russian word for a dagger was *kinzhall*, a word of Caucasian provenance. It probably came from the Slavic word for the "oak" (*dub*). Thus Russian clubs were most likely oaken cudgels. *Bulava* (the Eastern Slav word for "a mace") is phonetically connected with

The Slavic word for an arrow *strela* is conceptually connected with lightning on the strength of associated meanings. The Russian/Slavic word for an axe (*topor*) is traceable back to the Old Iranian *tapara*, the Middle Persian *tabrak*, the New Persian *teber*, and the Armenian *tapar*. The same word form has impregnated the Turkic (*tabar*), the Finnish (*tappara*) and the Anglo-saxon (*tæpperæx*), all of which mean "an axe"

The Slav word for mail (Kol'chuga) originated among the Slavs, and was a composite word meaning iron rings.

# Prisoners of war

Combatants captured in the thick of battle and whose lives were spared became the property of the victor. They could be offered at a temple as a sacrifice to Perun, be kept as a personal slave, or, if the captive was from a well-to-do family (especially Byzantine), the person might be ransomed for a hefty price. War-slaves brought with them their own brands of beliefs and customs, which in turn subtly modified the community's behavioural pattern, eg; Jews captured in the Khazar campaigns ended up ploughing Rus' fields. Later they invited their relatives to live with them in Rus'. Slav slaves sold by the Muslims as far away as Spain, either directly or through German intermediaries were emasculated as a matter of course before sale. This was the standard practice of the Byzantine and Muslim slave traders<sup>123</sup>. But why did they resort to such practices? Naturally the inherent brutality of the era is the most plausible factor, yet one cannot help feeling that the new masters might not have wanted Slav males breeding their religion into a healthy state within the Christian and Islamic communities where they were sold. These slaves were usually consigned to the backbreaking toils of the fields. Some however found gainful employment in the military forces of the Caliphate of Cordoba. But in time their power-broking came to the fore, and they became major figures within the Moorish war machine in Spain. This sent tempers aflare as Muslim princes tried to suppress the destabilising and even controlling interests of the pagan Slavic eunuchs in their midst.

# Argan War Doctrine

Since the Zurvanites were devotees of the Daevas, and in particular Indra, I shall briefly explore Aryan war doctrine in an attempt to shed light on what may well have been Slav military behaviour. Peace was a most sorrowful occasion for the ksatriyas (the warrior caste), for in it they found neither valour or fame, nor wealth, nor women, nor indeed salvation (which entailed them gaining a place in the heavens of the Gods, the chief amongst which was their Lord of warriors, Indra). Their duty was not only to defend their people, but to make war happen. Then they could revel in the very reason for their existence; heroic bloodshed, land and cattle seizure, and pillaging booty. War proper could only be entered into with the permission of Kings, so for the most part they engaged in low-scale conflicts, like raiding for the purposes of plunder. This included stealing maidens by capture, plundering luxury goods, and cattle-raids. Chariot riding and cattle-raids call to mind the heroic activities outlined in the Leinster cycle of the distant Irish Celts, perhaps revealing an underlying Aryan substrata as the basis for Celtic/Druidic society. The warrior caste had a role in confronting internal and external strife, and were required to

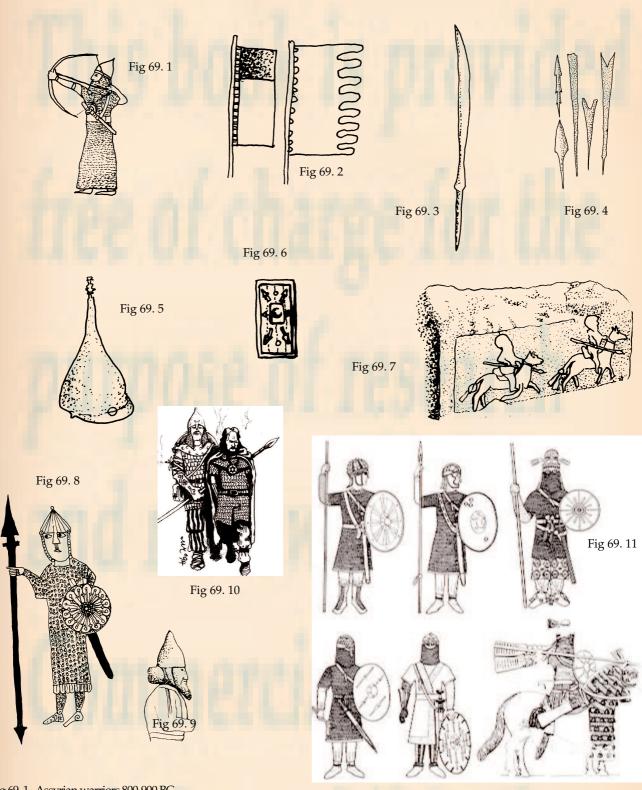


Fig 69. 1. Assyrian warriors 800-900 BC.

- Fig 69. 2. The Frankish battle standards, of the Oriflamme and Templars. They typify the sort of standards found in the Far-East.
- Fig 69.3. A Finnish spear head. The shape of the weapon closely resembles that of cutting spears used in China and Central Asia.
- Fig 69. 4. Finnish arrow heads, 10th Century AD. Such arrows are practically identical to those used throughout Asia.
- Fig 69.5. Celtic helmet Bronze Age Gaul.
- Fig 69. 6. A heathen Russian shield.
- Fig 69.7. An Anglo-Saxon grave stone. The bulbous headress, saddles and tail knots display aspects of Asiatic and Persian cavalry practice.
- Fig 69.8. This mediaeval Visigothic knight has equipment that could easily be mistaken as Persian.
- Fig 69.9. Sassanian Persian warrior.
- Fig 69.10. Pagan Rus' warrior leading a Jewish captive following their decisive victory against the Khazarian Empire.
- Fig 69. 11. A comparison of Norse Vendel armour with Persian styles (Top Right and mounted rider). A particularly obvious similarity is the full-face mail veil.

back the king in upholding his administration. Accordingly they were billeted away from the ordinary people, in military enclosures.

In one Indian text, the *Hariharacaturanga*, Aryan warriors are described performing the *Peykkuravai*<sup>113</sup> (which means the "devil dance") in the wake of great victories, to celebrate the delightful sight of their numberless enemies laying slain on the battlefield. Their heroic exploits can be found throughout the *Puranas*. Battle magic could also be relied upon to vanquish adversaries, whether personal or tribal;

"The votary should remain nude, have the tuft untied, face the south and offer human flesh, blood and poison mixed with chaff of grain, pieces of bone as oblations to the fire ... at the cremation ground in the night uttering the name of the enemy 108 times". 114 What followed after this was a variety of incantations which, it was hoped, would bind and destroy the sacrificer's enemies.

The tuft referred to in this passage was a hair knot worn by the warriors as a sign of their caste. There are several points of similarity between this Aryan rite, and what details are furnished by Tacitus in his *Germania*. For instance pagan Germanic warriors went into battle nude. One set of remains unearthed there still had well-preserved hair, gathered in a knot on the top of the head. Such a style the Romans termed the Suebian knot. They also performed human sacrifices in connection with their rites of war.

According to the Aryan war prayers known in India victory could be won by summoning the aid of a terrifying goddess with a series of incantations;

"... One who destroys all obstacles ... do it quickly...subjugate with your mace. Enter. Dance. Dance. Shake. Make (the enemies) move ... One who is fond of blood, flesh and intoxicating drink ... trample ... cut ... kill ... chase". 115

As brutal as they may have been, Aryan battle codes had a certain sense of honour and order about them.

"Let him not strike one who (in flight) has climbed on an eminence, nor a eunuch, nor one who joins the palms of his hands (in supplication) .... Nor one who sleeps, nor one who has lost his coat of mail, nor one who is naked, nor one who is disarmed, nor one who looks on without taking part in the fight, nor one who is fighting with another (foe)". 116

From this passage we can guess that large scale Aryan battles were simply a sea of one-on-one engagements. In those days a display of cowardice by a soldier was damnable ...

"But the Kshatriya who is slain in battle, while he turns back in fear, takes upon himself all the sin of his master, whatever (it may be); and whatever merit (a man) who is slain in flight may have gained for the next world, all that his master takes". "17

The mothers of cowardly *ksatriyas* would rather slice off their own breasts, regretting the day they ever fed the child upon hearing that they had run from battle or received a back wound. Once again we find parallel behaviour displayed by heathen Germans during war. Their kin-based troop units were driven into battle, not by force, but a sincere desire to seem manly in the eyes of their wives and children (who loitered watchfully at the rear of the battlefield). Their heathen priests were in attendance, performing floggings and guarding the sacred grove images, which they brought to the field of battle. These were battle relics dear indeed to their war god. In typically Aryan tradition wives flopped out their breasts (perhaps scornfully) if their men were losing, and delighted in showing off the wounds of their menfolk to other kinsfolk. We find a similar story concerning a Scandinavian woman who slapped her bare breast with a sword once she realised they were being defeated and retreating from combat with the Vinland skraelings.

The Scythians and other steppe dwellers were no strangers to human carnage. They took scalps to hang from their saddles, tanned the skins of their flayed victims and mounted them for display, or turned their enemies' skulls into drinking cups. According to Herodotus, this was the Scythian way of dealing with enemies vanquished, or brazenly offensive friends and relatives. It is fairly certain that similar behaviour was still present in 9th Century Bulgaria and 10th Century Rus'. For example, Svyatoslav and his retinue were said to had been killed returning to Kiev by Pechenegs. His head was flayed and the skull taken and converted into a gilded drinking cup, from which

his assailants scoffingly drank their libations. The motto Prince Kuria had engraved amounted to the age-old adage that thieves never prosper. Scythians customarily only possessed one such "cup", but it is not inconceivable that some had more. Whether the Pechenegs went a step further and tanned Svyatoslav's skin as a war trophy, or drank his blood from a large bowl is hard to say.

Herodotus' explained that the Scythians sacrificed 1% of their captives to Ares, and this was probably a major reason for war; the gathering of offerings. The Conquistadors witnessed similar religious observances among the Mayans and Aztecs, so it is not an entirely unbelievable story. The brutality of these "Scythian" acts, which followed in the aftermath of victory, seem similar to the customs of the Cimbri warriors.

Concerning Celtic head hunting practices (which might have originated in Central Europe and the Russian Steppes) it is possible to suggest that under circumstances where a Zurvanite Magus or Brahman was not present at a battle to sacrifice their prisoners, the warriors brought the heads of their enemies home in victory. These heads could then be offered to the war god by the pagan priests, by being thrown into a lake or pit, or even cremated.

In pagan times two things allowed village life to continue in an atmosphere of relative order, things that bound society together just like a piece of string. These were the ties of blood and the binding word. This vital string was undone when the unswerving nature of the word or blood fell into question or open disrepute. In the pagan mind organised society would collapse if either of these factors disappeared, and drag civilisation down into a miasma of chaos and disunity. For this reason family and the oath was pagan and Christian society's highest forms of reality.

#### **FAMILIES**

There once was a time when the basic unit of any nation was the nuclear and extended family, a highly disciplined unit so unbreakable that it was like steel. Within it the interconnecting bonds and relationships that joined a husband and a wife together, the children, the youths, the sick and infirm grandparents, uncles and aunts, cousins and relatives, and friends down on their luck made them one people, a living entity. Folk could count their kin to several generations. Strangely, it was the rigidity, the unbending nature of the husband-wife relationship that proved to be the lynch pin-holding the entire society together. Still, somehow the rigours and hardships of life, which were many, seemed to pull everyone together, closer in some ways than before.

To the Rus' and many others brought up under "Aryan" family life, existence outside of the family unit was inconceivable. The practice of disowning wayward family members, in a world as harsh as it always had been, was akin to a death sentence, for it would have been difficult to indefinitely survive the hostilities and carnage of steppe raiders, wild beasts, demons, hunger and privation all by yourself.

# **CLANS**

Each tribe had its own constituent family based clans and it was from these families and the military agreements that sprung up between them, that the tribes themselves were formed. Clans possessed the right to impose their own laws and punish those who had wronged the "family". Similarly, an unjust harm perpetrated against a clan member by a non-clansmen was also a slight against the entire family tree. Just as a Scottish Highlander might have personal grudges for past treachery and grievances perpetrated by another clan's ancestors (events many hundreds of years old), so too did the Rus' base much of their communal thinking on events which had long passed into the annals of the clan folklore. In essence to fight one man was potentially a fight with his family, and his tribe, but whether arguments blew up into something bigger all depended on the circumstances.

# **FAMILY LIFE**

According to white Magian belief every family member was required to show respect to their elders, particularly one's father and mother. This was not just a matter of courtesy, but a holy duty;

"...it is not desirable to distress one's priest, or father, or mother; and, if people perceive much trouble, disquietude, and harm arising from them, it is certainly not desirable that they should give them back a reply with any aggravation. Because their satisfaction is connected with the satisfaction of the sacred being, and every time that people distress them they have distressed Hormazd (Ahura Mazcla), the good and propitious. It is not possible for any duty or good work to extend to the spiritual existences while one does not make those guardians satisfied". <sup>121</sup>

In pagan and Christian times, the Russian woman's day was very busy, the busiest of all. She got up early in the morning stoked the hearth and greeted the Sun during the first prayer ceremony of the day. Led by a female Volkhy, and female elders, the women of a settlement made the expected offerings to the female goddesses, the Rozhanitsy and their ancestors at the proper times. Thereafter women milked the cows or goats, collect the eggs and then made the day's porridge, cakes and bread. The raising of children, cooking, cleaning, the laundry, looking after the finances, collecting foods, embroidering, working in the fields or crafts workshops owned by their masters or landlords, were just some of their daily chores. To top it all off, they might have to pull their drunken husband home by the ear.

From Ibn Fadlan's memoirs of the Slavs, 122 Russian concubines and slave girls could be expected to "put out" for their master's friends and guests if he so commanded.

On the other hand the male's role was to provide the necessities of life, by whatever means. Black families engaged in plundering and banditry, and white families made goods, worked the fields or shepherded stock.

#### **SEX-BASED ROLES**

Historically speaking males and females played different, fairly traditional, very clearly defined roles within their family and society. Under Aryanism, the man was the Lord and Master of the house and acted accordingly, administering justice or favours to those who lived under his roof. He was the public face of the family in its dealings with others. But when it came to running the activities inside the house, it was his wife who had the most say. The wife through her dutiful attention to her family and children was, in many ways, responsible for keeping the family unit in tip top shape, physically and emotionally. The mothers normally took a keen interest in their children and could be credited with cementing together a society of individuals who understood the role that they would play in it once they came of age, as well as the manner in which they were expected to conduct themselves. In short the mother prepared them for life and its tribulations, and, together with the father, equipped them to honourably interact with other families and the greater society. Children were not permitted to back-answer or rebel against their mother, who was to be shown all due respect. The father, being the dispenser of justice would dish out a good flogging to the disobedient.

## **OFFSPRING**

"Women have been created for the sake of propagation, the wife being the field, and the husband the giver of the seed. The field must be given to him who has seed. He who has no seed is unworthy to possess the field".<sup>131</sup>

Purity of bloodlineage was a fundamental Aryan-pagan belief, and something which was always taken into consideration when matching couples. In cases where a family exhibited exceptional traits or abilities, their choice of a breeding partner was given considerable thought. Being "gods", the magical blood of the Volkhvy, for instance, had to be streamlined, nurtured, concentrated and perfected by incestuous marriage with those of like blood. A settlement's Magus probably had a key role in influencing who a person married. In families renowned for certain attributes, the Volkhvy probably tried to pair brother off with sister, or son with cousin, in an attempt to achieve a superior bloodstock. In other words, they considered marrying outside of a finely bred family unholy, a watering down, or contamination of such fine specimens.

Only in Christian times were these next-of-kin marriages deemed sacrilegious, but in pagan Rus', where people congregated in family-based settlements, they were probably quite common.

In Ireland we find a great many heathen inscriptions executed in ogham script, etched into megaliths especially, dating to druidic times, and even after that. They are not often lengthy inscriptions, and one of the most important pieces of information found in them is recorded in a standard format *X. Maqi Mucoi*, where *mucoi* means "a family headperson", and *maqi* meant "son of". <sup>132</sup> These engravings were frequently defaced by Christians. So pagan rock engravers of the Christian era took heed of this danger and took measures to disguise the old druidic inscriptions, jumbling up the letters, or putting dummy characters in front of the phrase, transposing "g" for "m" for instance.

Thus we would get inscriptions like *gaqimu* or *gucoi*. Considering the amount of Magian similarities in that part of the world, it is possible that *Mucoi* came from *Magoi which* means "a *Magian*" in Pahlavi. <sup>133</sup> Thus inscriptions might be better read as X. son of a Magian, or X. a living descendant of a Magian. If so, these stones had the effect of immortalising which families had the blood and which did not. If the Church could efface this knowledge, by destroying the etchings, they could break the chain of paganism, by destroying the proof of people's ancient ancestry, thereby diverting whole families away from their ancestral blood inheritance. Small wonder the Christians chipped away at them.

When a Magian child was born they made a "religious announcement of a name for the new-born". Naming days remain customary in Slavia, even today. Following this it was given "haoma juice" and "the butter of Maidok-zarem" to taste.<sup>135</sup>

#### PAGAN SEXUALITY

The Aryans had clear perceptions about what constituted proper sexual conduct;

"Intercourse is permitted with a wanton woman, who belongs to another than the Brahman caste, or a prostitute, or a female slave, or a female not restrained by her master, if these women belong to a lower caste than oneself, but with a woman of superior caste, intercourse is prohibited".<sup>139</sup>

"A mother, mother's sister, mother-in-law, maternal uncle's wife, father's sister, paternal uncle's (wife), friend's (wife), pupils wife, sister sister's friend, daughter-in-law, daughter, spiritual teacher's wife, Sagotra relation, one come to him for protection, a queen, a female ascetic, a nurse, an honest woman, and a female of the highest caste: When a man carnally knows any one out of these (twenty) women, he is said to commit incest. For that crime, no other punishment than excision of the organ (the penis) is considered (as sufficient atonement)". 140

"He who does not give such a maiden in marriage commits the crime of killing an embryo as many times as her period of menstruation passes by without her having a husband". 141

They described the different classes of marriage;

"In the Brahma form, a maiden decked with ornaments is given (to the bridegroom), after he has been invited and honourably received (by the father). When he as been addressed with the words, "Fulfill your sacred duties together (with her), it is termed the Pragapatya form. When (the father) receives (from the bridegroom) a dress and a bull and a cow, it is termed the Arsha form."

When she is given, before the altar, to a priest, who officiates at a sacrifice, it is termed the Daiva form". 

The union of a willing maiden with her lover is the fifth form, termed Gandharva. When a price is (asked for the bride by the father and) taken (by him) it is the form termed Asura. The Rakshasa form is declared to consist of the forcible abduction of a maiden. Sexual intercourse with a woman during her sleep or while she is unconscious (of the approach of a man) constitutes the eight form, the basest of all". 

""

Drawing upon Ibn Fadlan's account of the sexual favours supplied to guests by Russian concubines, we can only be amazed by the cavalier swappery, and immense sexual bravado of the Russes. We might guess that the tittilating hedonistic aspect of Slav paganism, was one facet of the old ways that was sadly missed with the coming of Christianity and its attempts to eradicate such "dissolute" heathen lifestyles. Svyashchenniks and pops could only usher in the new era of restraint by a promiscuity tax, which hit hard those single-mothers who were certain to result eventually. Aggrieved male family members of "shamed" females were not adverse to making the other guilty party/ies own up ... probably under pain of death!

In pagan and Christian times the belief that life resided within a man's seed meant that, for white families anyway, it had to be treated with some reverence, and in accordance with the natural order. In the case of it being transmitted to anything other than a woman, preferably one's wife, it was deemed an evil act before the eyes of the creator. Thus even auto-eroticism was regarded as a crime against life because if the generative function was improperly channeled, it would give birth to demons instead of human beings.

Manichaeans and some other Gnostic cults, however, took the opposite view, that creation was an evil beyond knowing, placing souls inside dark earthly tombs. Accordingly they fostered the ethic of treating the flesh with contempt. In due course this led to alternative sexual practices considered unsatisfactory by pagans, Jews, Muslims

and Christian alike.

We know very little about heathen Russian attitudes towards homosexuals, but the Norsemen were in no way partial to it. The Norse Sagas glaringly illustrate that they were socially reprehensible, and what is more, the merest insinuation that a man was gay was enough to see weapons drawn, and blood spilled in retribution for the grievousness of the insult. The mediaeval text *Malleus Maleficarum* mentions that those who habitually engaged in the act of sodomy, or those who played with more bizarre forms of sexual activity rarely lived beyond their 33rd year, unless it was by an act of divine mercy. <sup>144</sup> This account may betray the presence of widespread sexually transmitted disease during the Middle Ages, which ravaged the mediaeval gay communities in particular.

Contraception employing toxic herbal concoctions, if they were used, were probably the responsibility of the woman, although men *may have* used an animal bladder sheath from time to time. To procure them women went to herbalists skilled in poisons. During the Middle Ages one popular contraceptive recipe consisted of precious myrrh, pepper, fennel juice, rue and the skin of a pomegranate, all mixed and brewed into a concoction using certain ratios. It did work but had another side-effect, namely that it could easily kill the drinker! <sup>145</sup>

Herbal brews were not the only avenues of contraception available to the pagan Rus' either! A team of US gynecologists visiting Russia in 1995 were shocked to discover the number of Russian women using magical methods as their main means of birth control! An in-depth study on the theories behind these methods would go along way to expanding our knowledge of pagan Rus' fullest religious heritage.

The "White" Zoroastrian Magi had a deep hatred for all these practices; but they were not alone. The *Didache* (c. 90 AD), an ancient Christian document (said to be tainted by heresy), condemned magical birth control and these types of recipes, as abominable weapons against the gift of new life, an anathema unbefitting of any Christian.

#### **BASTARDS**

The status of illegitimate offspring in pagan Rus' remains unclear. Bastards were far from uncommon during pagan times. Not only did they possess a lower status within the "family" when compared with legitimate offspring, but society also. Inferior-looking bastards and those resulting from liaisons of a socially embarrassing nature would have become slaves. The unlucky ones probably ended up competing with the village dogs for discarded table scraps, or were taken in by unscrupulous speculators keen on exploiting them in every way. A kind old granny was the best they could hope for in life. Their status is a little more certain among the Norse. The Old Icelandic *hornungr* meant both "a bastard son", and "an outcast", <sup>146</sup> and this suggests that bastards were not well thought of in Norse society, though it is impossible to consign the origins of such a sentiment to either the pagan or Christian era with any degree of certainty.

Being a bastard during Christian times carried an equally great social stigma, however the exposed infants, abandoned orphans and bastards usually entered under the protection of the Church, living their formative years in a monastery where they acquired a trade or spent much of their time learning to stand on their own two feet.

Magians considered anyone born without a father to be automatically among the damned, who together with apostates would not be resurrected in the future existence.

# Bratehini & oaths

Since the dawn of time there has always been a yearning deep within the human psyche which craves to belong to someone or something bigger in this world; be it a family, a band of friends, a guild of craftsmen, a religion, or even a member of a club or team. In ancient times these associations of people were formalised by an oath of loyalty to their comrades. By the nature of the sworn oath uttered between members of a formal fraternity or sisterhood, no member could break the faith of that vow without being judged and subjected to the punishment of his "brothers" or "sisters"; by people of the same caste. All brother/sisterhoods had a charter of rules and agreements which were binding on their members. This was the overriding principle inherited from the Aryan forefathers. In Roman times these brotherhoods/sisterhoods were termed Collegia, associations of people of like status and interests. In pagan Rus' they were called *bratchini*.

When attempting to join a brother or sisterhood, the prospective initiate was indoctrinated with the rules of the group and then subjected to an initiation ceremony, to see whether they were suitable to enter into the lasting bonds of the oath.

In magical or religious fraternities everything was based upon a person's level of knowledge, as gained through skilled tuition. Once everything had been learned they could take their vows of loyalty and obedience to the group, which were witnessed by the supreme god.

#### MILITARY OATHS

People normally swore oaths of allegiance to prospective lords, which could never be broken regardless of the personal cost to the member, even the sacrifice of one's life. To break this oath was to fall under the weight of Perun's (the Slav God of War and Justice) retribution. Cowardice in the face of battle, desertion or dereliction of duty were exceptionally grave offenses which would never go "unrewarded". Execution for the more serious offenses was regarded as the norm. Amongst warriors, the individual had to undertake feats of courage or physical punishment to see if they were skilled or hardy enough to be deemed a worthy member of the group. If so, the oath was duly sworn before Perun. There are no surviving accounts of the manner in which the warrior brotherhood ceremony was carried out during the 10th Century AD, but in Scythian times the leader and the initiate pierced their bodies, and emptied some of their life-blood into a cup of wine. After having wetted the points and cutting edges of all their weapons in the drink, all parties partook of the wine, draining away every single drop. The brotherhood was now sealed.<sup>147</sup>

Since the Slav God Perun is thought to be a variant of the Aryan war god Indra, fused with Mithra, it is worth while looking at how the Iranians viewed the sanctity of this oath. According to Mithraic law the breaking of an oath made to Mithra would see the "liar" chased down, and rent apart by weapons, including the splitting asunder of their long bones and the removal of the marrow. Their bashed body and brains were finally to be trounced into the blood-sodden earth. Whether such Mithraic penalties applied to the breaking a Perunic oath is anyone's guess, but lets put it this way, it was the last word in oaths. You could almost say you staked your life on whatever was swom to! You messed with him, you were a dead man! Such were the oaths of the warrior breed, those born with a sword to use as they willed, a breed apart from the agrarian underlings.

### OFFENSES AGAINST THE BROTHERHOOD

Under Aryan pagan (and Zoroastrian) law, the demand for utter obedience (especially in sworn service) was beyond question. Even within the family the father's authority was not to be challenged in any way, shape or form, and he had the right to dish out a good flogging to any wayward kin under his roof. Within Aryanism all brother and sisterhoods had the legal right to exact punishment upon their own errant members, including the death penalty for the more "treasonous" offenses.

Anyone who has served in the military forces will be able to tell you that there is an "unofficial" custom, whereby "trouble-makers", the disobedient, malingerers, thieves, those grossly negligent in their duties, or who have broken faith with their comrades in arms are gang-bashed, perhaps in the showers, or in the thick of night by men from their own unit. While most men are only too willing to submit to the calling of utter obedience to their commanders, from time to time there are high spirited types who require extra efforts to force them into submission to their leaders. Kangaroo courts are often the last recourse if the rebel has resisted other measures.

Infrequently the defaulters are severely injured, perhaps inadvertently killed. Although this internal disciplining of wayward comrades is "unofficially" tolerated, occasions where the person dies are naturally rigorously investigated in this modern age, owing to the fact that they are few and far between. Yet in distant Russia a most bizarre custom still lives on their within their military community.

I was amazed to see film footage of an event (1996) regularly staged by members of the Russian army, which of late has sufficiently aroused the ire of the mothers of young conscripts, and led to the formation of lobby groups. Hundreds of servicemen gathered at a stadium to witness a grim spectacle, namely the formal beating of errant conscripts. It had all the atmosphere of the Roman colluseum, with successive pairs of victims brought into the arena for one hell of a beating.

Soldiers in fatigue uniforms dragged the dazed, and even barely conscious conscripts across the ground, with the

odd punch being thrown in for good measure. Having reached the centre of the arena, the conscript was lashed to upright boards and repeatedly struck, buffeted and kicked, in the abdomen and other similarly vulnerable parts of the body. If they passed out, their torments did not end there, since helpers were on hand to douse them in buckets of water to bring them around for further treatment. Apparently four thousand conscripts die annually in Russia at the hands of fellow servicemen, from beatings or worse. So while it is normal for unsanctioned beatings to occur in the military, in no way does it ever reach the level of formality, ferocity and brutality practiced in Russia to this very day. Could these military customs be an ongoing survival of brotherhood rites practiced in Russia, at least since pagan times? Are they perpetuated through sheer force of habit, an adherence to tradition, or do some actually understand the religious basis of military brotherhood? Given that defence forces are notoriously conducive to the observance of ancient traditions, I am inclined to believe that it is inherited behaviour.

Such customs are reminiscent of the *Fustuarium*, a form of Roman punishment meted out to deserters and sentries who left their posts without permission. The penalty consisted of being stoned or beaten to death with wooden clubs by the very comrades whose lives had been endangered by the defaulter's behaviour.



Variations existed between Medean and Persian national costumery. Originally the Persians preferred clothing that fitted the form of the body, whereas the Medeans had loose fitting wear, of sumptuous design and decorated with embroidered embellishments. The Persians later adopted the dress codes of the Medeans. <sup>150</sup> I mention this because pagan Rus' clothing was considered to be stylish by many foreigners, and had something in common with Persian and far eastern dress standards; consider the baggy breaches once worn by Svyatoslav, or the full robes and breaches depicted on pagan Norse tapestries and stone monuments. pagan Rus' clothing was usually created from linen and imported woollen cloth, the beauty of which was enhanced by extensive dying in lively colours and imaginative embroidery. <sup>151</sup> Woollen cloth was frequently imported, loomed in either England or Flanders prior to arrival in Rus'. <sup>152</sup>

The term *Pavolok* (which was used exclusively among the Slavs) related to valuable fabrics such as these, which had been shipped into Russia from abroad.<sup>153</sup>

The linen smocks manufactured by the Rus' were normally white, but were often coloured in a variety of hues using the block method to stain them with the primary colours, and white or black toned dyes (or mixtures of them). As you will have read, these were most likely the same type of shirt as the sacred shirts worn by Magian folk.

Shirts were frequently of the *poruchi* style, possessing long sleeves and a hemline that reached down to knee level. *Porty* were the pants typically worn in conjunction with the *poruchi*.<sup>154</sup>

The common people's clothing was made from *siriachyna*, a coarsely woven but sturdy form of cloth made from flax and hemp fibres.<sup>155</sup> Other items worn to enhance their dress were the *nachil'nik* (head ring)<sup>156</sup> and *drobnytsi* (metallic, often bejewelled plates which the rich had fastened to their clothing. One might suspect they were talismanic in nature in heathen times).<sup>157</sup> The lace-up, moccasin-like, footwear (woven from bast) worn by the lower-classes were called *luchaky*.<sup>158</sup>

Russian families and individual clan members most likely personalised their sacred white shirt and belt with needlework depicting exciting images. Common motifs (which have survived to the present day) included hunting scenes, horses, crosses, swastikas, suns, line patterns, moons, stars, boars, foxes, wolves, bears, deer, geometric designs, ivies, flourishes or woven motifs, griffons, black winged dogs, intertwined serpents, battle scenes, harvesting scenes, ploughing scenes, cattle, fantastic beasts, flowers, ravens, birds and eggs. Some of this artwork originated in Iran, for there archaeologists have retrieved cloth bearing stylised bird motifs practically identical to those found in Russian folk embroidery.

Another favourite embellishment was the fastening of pearls along the hem of one's finest attire, *pearls cultivated* in rivers throughout the northern reaches of Rus'. Unless the pagan Rus' discovered pearl cultivation independently, then the methods that they used might have been learned from either Britain, India or ancient Rome. Linguistics gives us even better clues as to where they acquired the necessary skill for pearl harvesting, and suggests an

entirely different location. The Russians had several words for "pearl", the oldest being *Inchi* and the other *zhemchug* (pron. Zhemchuk) which was used from at least the 11th Century AD onwards. *Zhemchug* came from the Hungarian (*gyongy*: Pearl) and the Middle Uighur (*jonzu*: Pearl) which originated from the Chinese. *Inchi* came from the Turkic and Azeri word *indzi*. Thus Russians first gained their love of pearls via the Turks and Azeris, but by the 11th Century the source of their pearls (or the loan word anyway), were derived from the Far-East, from China and the Uighur Empire. These Far-Eastern word transactions might be due to the number of Manichees (who saw the pearl as a major religious symbol), migrating into Europe from Manichaean settlements in China and the Uighur Empire. The correlation may also be attributable to Magians who accompanied the last of the Sassanian monarchs to their place of repose at the Tang Dynastic palaces, following their flight to freedom.

Another was *marzhan* or *morzhan* meaning "coral" or "fine pearl". <sup>162</sup> It can also be found in the Siberian. Irkut, Yakut, Turkic, Uighur, Kipchaq. <sup>162</sup> These apparently originated in the Arabic, Armenian and Greek. <sup>162</sup> Note how the words for "pearl" and "coral" had filtered into the frosty northern wastes, entering into the language of the northern Finno-Ugric peoples.

Typical Sassanian embroidery motifs were not dissimilar to the Russian, with birds and boar heads proving the most popular. 163 Pearl edging was not uncommon in Sassania. 163

Owing to a presence of artifacts closely resembling (Iranian) Luristanian bronzes across a very vast area, it has been guessed that Magian culture, and even migrants, had settled over much of the Caucuses and Caspian region, not to mention the Kuban area of southern Russia. Their jewellry, such as the small animals sporting dangling bells were possibly the precursors of the Koltsy devices worn by later generations of pagan Iron Age Slavs and Finns, not to mention the many Caucasian races. Besides the diverse animals that they rendered into wearable objects, one can also find demon effigies and bearded divinities such as those which inhabited their world.

The Medes were pectoral crescent moons, 165 or gorgets, in which case I suspect they could be the original inventors of the lunula crescent pendants worn by the Iron Age and mediaeval Russes. This is just one item of Rus' jewellry possessing an Iranian precedent. Both the Persians and Medes (whether men or women) wore torques,

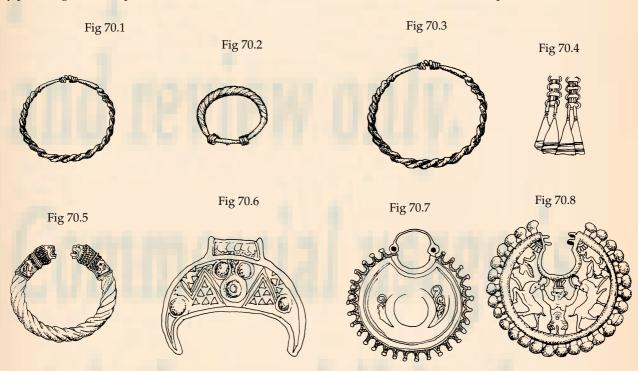


Fig 70.1. A twisted gold arm ring from Pagan Jutland, Denmark.

Fig 70.2. A twisted silver arm ring from Parthia.

Fig 70.3. A silver neck ring from 11th C. Scandinavia. The Russian grivna was of similar form. It probably signified the coil of a serpent.

Fig 70.4. One type of Pagan Slav dangling pendants. They were often suspended from horse brooches that often possessed double-heads.

Fig 70.5. A Greek gold bracelet, perhaps an amulet or religious object. Found at Kul Oba, the Crimea, 4th Century BC. Practically identical rings were made in Parthia, and a vaguely similar ring has been found in Germany

Fig 70.6. A heathen Russian pectoral crescent.

Fig 70.7. An early Mediaeval Pagan Russian earring.

Fig 70.8. An Achaemenid earring, 5th C. BC. This style was probably a precursor to that still being crafted in Rus' some 1,500 years later.

arm-rings, earrings and other jewellry, sometimes inlaid with cloisonne enameling. <sup>166</sup> Medean headdress was dome-like with chinstraps dangling behind, whereas the Persian aristocracy sported tiaras. As a point of difference the Babylonians of their day wore cone-shaped mitres draped with some tassel work. <sup>166</sup>

It is therefore hardly surprising that Scythian art (deeply impregnated with Persian, Assyrian, Median and Mesopotamian imagery) has been unearthed in the Kuban, Dnieper and Kiev regions.<sup>167</sup>

In this Appendix we have viewed many seemingly mundane aspects of life in pagan Rus'. Repeatedly Magian and Aryan influences can be seen as important components of their lifestyle.



# **W**riting systems

In Part I we saw evidence of writing in Rus'. Considering the Avestan-style mirror-writing below it is likely the Russian kings wrote a number of their texts in Old Russian but transcribed it into Avestan Persian script, which might be inverted on certain occasions. This is not entirely out of the question considering that Silver Bulgars are on record as using a form of Middle Persian used by the Manichees.

These were not the only scripts used in Slavia. For instance the Rotu document found in Albania was scribed in the *Ruxski pismena* or "*pisa ruhsska*".¹ Clearly the characters were Old Albanian, yet they were used to write an essentially Russian text. Such ad hoc means of writing were probably not uncommon. Many pagans (especially merchants) probably gained a knowledge of writing via the Crimean cultural "melting pot", in which many of the known world's writing systems were utilised. Rus' warriors involved in the southern military campaigns no doubt were exposed to these scripts and some may have learnt them there. The remainder of the illiterate masses probably made extensive use of cultured slaves or Magian scribes. Most of the cultured slaves could easily have served as scribes or accountants until the time when Cyrillics was introduced by the Church on a wider scale.

We might think that for an undetermined period after the Christianisation of Rus' in 989 AD, that Cyrillics were mainly confined to areas that had accepted Christianity (ie; the cities) or to those few places visited by travelling Byzantine missionaries. But by the 10th Century, not more than a hundred years after its inception, the cyrillic writing system was in relatively widespread use amongst the Slavs (even among the lower classes), interspersed with elements of glagolithics.

That some Russes knew how to write is confirmed by Constantine (in the *Life of Constantine*), who met a learned Rus' in the Crimea around 861 AD, and saw that he kept a copy of the bible. It had been written in a script that he believed was purposefully designed by them from an eclectic collection of foreign scripts. Presumably some elements of the script were intelligible to him, others not so.

A glagolithic-style script can be found on the wall of a ruined pagan temple<sup>320</sup>, so presumably glagolithics saw some usage and modification under the pagans. Glagolithics were also known to the Vlakhs, Moravians, and especially the Bulgars. In later years the Patriarchate of Constantinople and the See of Rome fostered Latin and Cyrillic scripts, and then attempt to eradicate the use of glagolithics.

In summation, the sorts of writing systems present in 9th Century, pre-Christian Rus' probably included;

- 1. Avestar
- 2. An unidentified script, perhaps Bulgar or Hungarian runes.
- Modified glagolithics.
- 4. Cyrillics.
- 5. Khazar runes (similar to the Alphabet of the Kings, but without orbs).

# DID THE PAGAN SLAVS USE CARRIER PIGEONS?

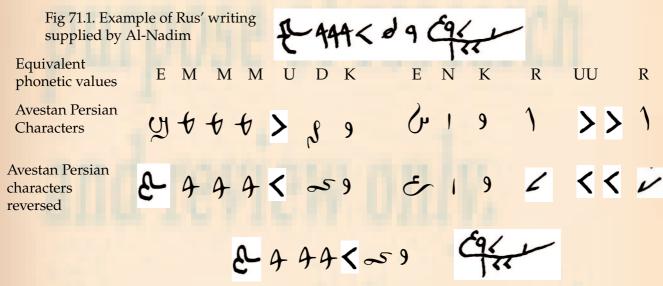
In today's world we use the internet or satellites for speedy communications, but in the ancient world, it was the pigeon that facilitated swift and reliable contact between distant locations. In Rome and Babylon, and later in Central Asia and Iran (under Arab rule), the pigeon and the sparrow were the only animals used for aerial communications.<sup>2</sup> The homing pigeons they bred and trained were indispensible during emergencies, such as surprise sieges, plagues and to contact more remote trading outposts. During the Middle Ages heretics were

observed to be communicating with each other by means of carrier pigeons.

From the *Primary Chronicle*<sup>3</sup> we know that the typical Drevlyanian household had their own pigeons and sparrows (a holy animal to the Persians). Whether other tribes followed the same practice is unrecorded. Sparrows and more especially pigeons are well known for their fondness of human company, but there may have been other reasons for keeping them other than companionship. While these birds would have been useful for eating insects in the thatching and under the eaves, or served as food during lean times, they might have provided a means of allowing relatives and friends separated by the tyranny of distance to converse by "air mail".

To give you some indication of the scale of pigeon and sparrow usage by the Slavs, the *Primary Chronicle* relates that Ol'ga ordered the Drevlyanians to give her three sparrows and three pigeons from each house in reparation for them slaying her husband Igor'. Expecting mass reprisals, the locals thought they had got off lightly when she only asked for their birds ... how wrong they were. Ol'ga ordered the birds to be released once they had a hunk of burning sulphur wrapped in material slung from their legs on pieces if string. These birds flew back to their owners' homes in the lands of the Drevlyanians (in Black Russia) whereupon *every single house*, *pigeon coop* or dove cote caught fire. First of all the mere admission that they had pigeon coops shows that they were breeding them for a specific purpose. Perhaps it was only a hobby, and perhaps only a ready food source, but we cannot discount the possibility that they were using them to cart messages. Most importantly, *they were homing pigeons*!

If every Drevlyanian house had homing pigeons during the pagan era, I think it says something about the potential ability of the average peasant to send news afar. But homing pigeons are just that, they return home upon



emmmud k enkruuR 

Ruurkne k dummme 

Rurik ne k dume. Likely English translation: "Rurik says no to the idea (or proposal)".

- 1. Being a communique from the Russians to the Armenians, the text originally possessed a political significance.
- 2. The courier guessed the Arab would be unable to recognise what was written, and showed him the Rus' writing for the sake of curiosity.
- 3. The emissary would not have shown the message to the Arabs if its contents were readable and highly sensitive.
- 4. It was a diplomatic communique and may have been encrypted in some way. The triple letter suggests that this was the case.
- 5. Of the 9 different characters used, 7 are almost identical to Avestan script, 1 more closely resembles the Pahlavi "n". Only the last character to seems to have been twisted inside out. Most characters were inverted 180°. The Pahlavi insignia served to indicate that he was a trained priest.
- 6. Avestan was written backwards, from right to left, as was this example of Rus' writing.
- 7. Considering that Al-Nadim noted this during the 10th Century, it is unlikely that the Rurik mentioned was the father of the Rus' state, but another royal who went by the name of their illustrious forebear. This prince must have belonged to Svyatoslav's generation, living more than a century before the other historically known Prince Rurik c. 1092 AD (son of Prince Rostislav of Tmutorokan to the Magyar princess Lanka).
- 8. The Avestan origin of the Rus' script complements other existing data suggesting a Magian presence in Olden Rus'.
- 9. The orthographic style displayed in the Russian example (Fig 71.1) is in keeping with Avestan script, as shown in the following extracts from a Magian manuscript.



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Ancient Greek <sup>2</sup>	Etruscan <sup>2</sup> A	Cyrillics <sup>5*</sup> <b>A</b> K	Glagolithic² ሐ十	Ruthenian <sup>4</sup> 外巾	Hebrew² ⊁==	Alphabet of the	Kings³,6** &	Zend-Persian¹ ←	Arabic² <b>K</b> ⋆	Babylonian AK	alphabet*** 41	Egyptian alphabet*** **

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In the Origins of Russia, Professor Vernadsky spoke of the Rotu, a

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\* The cyrillics shown here were taken from a Mediaeval school copy board unearthed in Novgorod. They show a mixture of cyrillic and glagolithic scripts.

\*\*\* I have been unable to find enough information on these two alphabets, to validate their background history for the reader. J. Drucker mentions that some of Waddell's research was dubiously compiled and presented, and \*\* Allowing for character rotation, these letters resemble Khazarian "runic" script, but have orbs.

contained some flaws which stemmed from his agenda for planting the seeds of German anti-semitism into late 19th Century Aryan research. Having said this Drucker doesn't stipulate what sort of corruptions, if any, were embedded in the table of 21 Alphabets she reproduced in the Alphabetic Labyrinthe, pg 288.

Century exemplar shows the presence of symbols derived from Sanskrit, specialised occult context. According to G. Vernadsky, the covert usage datable. Begin by comparing the 300 AD Pergamom characters with the Solomon", a Jewish Gnostic Kabbalistic device. Be sure to scrutinise the symbols taken from the 12th Century Kabbalistic tome, the Book of Raziel. Europe, (especially those dwelling in the monasteries) can be validated perpetuation of occult knowledge throughout succeeding generations, Glagolithics, Egyptian and Babylonian alphabets, all found in a highly of Glagolithics can found within Mediaeval monastic bookwork. The propose that his, and Yuri Stoyanov's comments regarding the Rotu, and the activities of the Bogomil infiltrators of Eastern and Western and which operated their own Pagan monastery in rural Albania. I by an analysis of archaic alphabets and magical devices which are Egyptian and Babylonian scripts. You will soon see that the 17th sigils found on a 17th century talismanic scroll known as a "Seal of Pagan/Bogomil brotherhood, which served as an agent for the At all stages, pay careful attention to the Glagolithics, Cyrillics,

True History of Christianily

most curious feature of the magical signs found on these artifacts, is that could almost deem them to be new characters. The same fusion method combinations occurring in a given word unless you know the alphabet, they are deliberately fused together when written, so much so that one and the correct copying rules. For instance Babylonian and Egyptian is used in Glagolithics, thus making it difficult to perceive the letter

Row E4-15, Row F1-15, Row G 1-8 Jewish Gnostic "Book of Raziel"

Row D 3-15, Row E 1-3 - Signs of the zodiac taken from a 1951 Belgian

Row A, Row B, Row C and Row D1-2 - Pergamum magicians bowl

characters could be rotated, or even inverted if the scribe wished.

release. And if they were keeping homing pigeons probably a certain number of those in a given coop might have belonged to other people, which were let free to fly back to their home. When visiting friends or business colleagues they might have taken their own birds with them and given them to the other party to release when they wanted to contact the pigeon's owner. The Chronicle does not mention fires breaking out in coops in other locations outside of the Drevlyanian lands. If they were used as carrier pigeons, then fires elsewhere went unrecorded, or they were simply for local dispatch, or the Drevlyanians gave them their own pigeons, rather than those of other individuals which they might have kept in the dove cote

And yet it is highly doubtful there was any degree of literacy among the peasantry during the pagan era. Despite the in excess of 100,000 birch scrolls excavated by archaeologists at Novgorod in the Christian cultural layers<sup>5</sup> of the 11th Century, no archaeological traces of them have come to light in earlier soil horizons datable to the pagan era. Since there is no evidence thus far that the average person used or even understood the *Ruxski Pismeni* (the radiant script), the Glagolithic-style writing system of the Slav Magi, the people probably used the services of a Magian scribe to draft any correspondence. In this fashion the Magi became indispensible to the masses, and what is more, they got to find out exactly what was happening around their area of influence.

Being some of the few people who knew writing, the Magi probably kept whole flocks of them in basketed coops, grouped according to the particular areas they were accustomed to flying to.

Against this proposed usage of homing pigeons there is a *Primary Chronicle* account of a city on the Steppe that had been besieged for a very long time. The city's defenders could only send for reinforcements by getting a young lad to run the gauntlet through the lines of Pecheneg assailants. This may mean that the Rus' never used carrier pigeons at all, or that their settlement had no carrier pigeons, or simply that due to the pressing hunger generated by the siege, the people had eaten them. This might also mean that only the Drevlyanian kept coops, whereas the city mentioned did not.

In Cappadocia Turkey, a land once connected with the Goths, one can still see the valley of the fairy chimneys, peculiar natural rock formations that look every bit like wizard towers. Past inhabitants burrowed into them, hollowing out passageways and rooms. By my estimate they were first used by pagans, but were later taken over by Christian monks, as the heathens were driven from the area by Byzantine military actions. Seemingly numberless pigeon coops dotted their wierd landscape, and are still to be found in conjunction with these sites. The birds themselves were probably kept for food and served to provide communications for the inhabitants of the valley.



Old and New Testament Bible quotations are sourced from the Old King James version. Select quotations from the Magian holy texts come from English translations first published by Oxford University Press in the 1880's, and subsequently reprinted by Mortilal Banarsidas in 1965, having been otherwise out of print since 1887. All other quotations are for research purposes, and are provided here, not for profit, in accordance with fair usage conventions.

- 1 St Luke allegedly painted Jesus with blue eyes.
- 2 To help cement his rule over the Jewish people, Herod torched all of the Hebrew genealogical archives, which showed the bloodline of each and every family, including which of them were descended from Ammonite and Moabite stock. This account is to be found in *The History of the Church I:7*.

According to the writings of Hegesippus (a Jew who had adopted the Christian faith), which are recounted in *The History of the Church III:20*, Emperor Domitian sought to exterminate every Davidian Jew, in order to put an end to the threat of a future Messiah among their people. Hegesippus mentions during the 2nd Century AD, that two of St Jude's grandchildren, who were perhaps the last of their bloodline (he does not mention any other survivors of the House of David), were apprehended and taken before Domitian. They were interrogated about their earthly wealth (which on account of Roman predations was meagre), whereupon the Emperor decided that they were of no threat to Roman secular power. He then proceeded to ask them about the Kingdom of Christ, to which they replied that it

was to come about only once the world had ended, and that it would not be in this world. Upon discovering that they were not planning an earthly kingdom, Domitian decided to cease destroying the Christian Church, and the two brothers were released. Thereafter these two figures went on to become leading figures in the Church until they passed into the next world during the reign of Marcus Trajan. It is not mentioned whether they had any offspring, but the survival of these personages might have given rise to the Mediaeval Christian myth that some of the Knights Templar were actually supposed to have been descendants of Christ's family line.

- 3 Gilbert, A. Magi The Quest for a Secret Tradition
- 4 Alternative spellings are Caspar, Mechior and Balthasar, said to be from Tarsus, Persia and Saba respectively. In legend Balthasar was a black Ethiopian.
- 5 (NT) Matthew 2:2
- 6 (NT) Matthew 2:5-6
- 7 (NT) Matthew 2:9-12
- 8 (NT) Matthew 2:13. To help cement his rule over the Jewish people, Herod torched all the Jewish genealogical archives, detailing the bloodline of each and every family, including those descended from Ammonite and Moabite stock (The History of the Church 1:7). From that time identifying the family origins of a potential Messiah became notoriously difficult, and one might guess heavily dependent on the mnemonic recollections of Jewish scribes. According to the writings of Hegesippus (a Jew who had adopted the Christian faith), which are recounted in The History of the Church III:20, Emperor Domitian sought to exterminate every Davidian Jew, in order to put an end to the threat of a future Messiah among their people. Hegesippus mentions during the 2nd Century AD, that two of St Jude's grandchildren, who were perhaps the last of their bloodline (he does not mention any other survivors of the House of David), were apprehended and taken before Domitian. They were interrogated about their earthly wealth (which on account of Roman predations was meagre), whereupon the Emperor decided that they were of no threat to Roman secular power. He then proceeded to ask them about the Kingdom of Christ, to which they replied that it was to come about only once the world had ended, and that it would not be in this world. Upon discovering that they were not planning an earthly kingdom, Domitian decided to cease destroying the Christian Church, and the two brothers were released. Thereafter these two figures went on to become leading figures in the Church until they passed into the next world during the reign of Marcus Trajan. It is not mentioned whether they had any offspring, but the survival of these personages might have given rise to the Mediaeval Christian myth that some of the Knights Templar were actually supposed to have been descendants of Christ's family line.
- 9 Josephus. Thrones of Blood, p. 61 Josephus may have placed some store in Jesus as the Messiah stating "There was about this time a wise man named Jesus if it is lawful to call him a man, for he was a doer of wonderful works ... He was the Christ'.
- 10 Fr. J Briand. The Judaeo-Christian Church of Nazareth
- 11 The Life of Christ, p. 655-666
- 12 (NT) Matthew 23: 31-33. See also West Pahlavi Text Part III, p.241. This same scripture is retold to Magian audiences in Sikand-Gumanik Vigar XV, with Jesus' wording appearing as ' "How is it possible for you to do good works when you are Jewish evil-doers?" And it was not his (Jesus') own father he called an evil-doer'. In the lead up to Christ's baptism in the Jordan, John the Baptist before him bore similar animousity toward the Jewish priestly establishment of that day. As John cleansed away peoples sins in the river, and heard their confessions, a group of Pharisees and Sadducees turned up, possibly to see what was going on, possibly to participate. John, the son of Zacharias, a fire priest and incenser of the order of Abia, addressed them with unabashed insolence 'O generation of vipers, who hath warned you to flee from the wrath to come'? (NT) Matthew III:7
- 13 (NT) Matthew 23: 34
- 14 Sikand-Gumanik Vigar XIV:4-8.
- 15 Isaiah 45:7
- 16 Isaiah 45:3

- 17 Sikand-Gumanik Vigar XIV:38
- 18 Sikand-Gumanik Vigar XIII:148
- 19 Sikand-Gumanik Vigar XIV82-86
- 20 (NT) Mark 16:19, Luke 24:50
- 21 The History of the Church, p. 108-109 the History of the Church 4:7.
- 22 The History of the Church, p. 121, 4:15.
- 23 The History of the Church, p. 161, 5:16.
- 24 The History of the Church, p. 86-89
- 25 Mark I:21. But his teachings deviated from those of traditional rabbinical Judaism. 'they (the rabbis) were astonished ... what new teaching is this?' Whatever Hebrew Jesus had masterfully acquired, may not have been gained within the Jewish religious community, culminating in your typical Bar Mitzvah. For during a feast in which Christ taught in the temple 'the Jews marvelled, saying, How knoweth this man letters, having never learned?'
  (John VII:15)
- 26 The Other Bible, p. 108
- 27 The Other Bible, p. 89. Gospel of Philip
- 28 In The History of the Church
- 29 Roebuck. The World of Ancient Times. p. 699-701
- 30 In *The History of the Church V:* 23-25 you will find historical references to the events of the big confrontation over the Easter controversy, and both sides of the argument.
- 31 Veder. The Edificatory Prose of Kievan Rus', p. 20
- 32 The Balts, Lake Peipus 1242 Battle of the Ice, The Medieval World, The Holy Roman Empire and The History of the Archbishops of Hamburg-Bremen
- 33 Origins of the Liturgy. The Agape was a meal during which a bishop shared an unconsecrated loaf and other foodstuffs at an evening meal to which the poorest members of the parish were invited, such as widows, the peniless and the destitute. The meal was normally funded by one of the richer members of the parish.
- 34 Williamson, G. *The History of the Church*, p. 428-430 These lists of Bishops cover each of the four original Holy Sees, and give the names of the apostolic rulers of these Sees between 44AD and 286 AD, in otherwords from the time of the apostles onwards. For example St James (a blood relative of Jesus), was the first bishop of the Holy See of Jerusalem.
- 35 Schenker, A. M. An Introduction to Slavic Philology, p.42
- 36 Domesday Book to Magna Carta, p. 223
- 37 A History of Russia
- 38 Domesday Book to Magna Carta, p. 224
- 39 Dennis, Foote and Perkins, R. Laws of Early Iceland Gragas.
- 40 The Conversion of Scandinavia
- 41-Lane Fox, R. Pagans and Christians, p. 269
- 42 Comby. How to Read Church History, p. 48
- 43 Kievs'ka Rus', p. 336-337
- 44 Vernadsky, G. The Origins of Russia
- 45 Vernadsky, G. The Origins of Russia, p. 299
- 46 Vernadsky, G. The Origins of Russia
- 47 Veder, William R. The Edificatory Prose of Kievan Rus'.., p. 40
- 48 The Gods of the Ancient Northmen, G.. Dumezil, p. 105-115.
- 49 Cross, Sherbowitz-wetzor. The Primary Chronicle, p. 117
- 50 Brisbane, Mark (Ed.) and Judelson, K (trans). *The Archaeology of Novgorod Russia*. and Thompson, M. W. Novgorod the Great, Excavations at the Medieval City.
- 51 Brisbane, Mark (Ed.) and Judelson, K (trans). The Archaeology of Novgorod Russia

- 52 Cross, Sherbowitz-wetzor. The Primary Chronicle, p. 116
- 53 Williamson, G. The History of the Church III: 37
- 54 (NT) Acts 19
- 55 Comby. *How to Read Church History*, p. 149. Despite its misleading name, this book is actually a massive collection of Christian documents spanning 1,500 years of Church history. Many of the items listed are of extreme interest.
- 56 (OT) Exodus 17: 2-8, 10-20, 28, 29, 31-32
- 57 (NT) John 6:47-58,60,66
- 58 (NT) Matthew 26:26-28
- 59 Foley, E. From Age to Age, p. 19
- 60 Ibid., p. 37
- 61 Fletcher, R. The Conversion of Europe, p. 286
- 62 Deiss, L. Early sources of the Liturgy, and The New Catholic Encyclopedia
- 63 The Edificatory Prose of Kievan Rus', The Homilies of Grigorii the Philosopher, p. 164. Homily 7 for the Seventh Day, for Saturday: On the Dead
- 64 Flint, V. The Rise of Magic in Early Medieval Europe, p. 113
- 65 Foley, E. From Age to Age, p. 83-86
- 66 (OT) Exodus 16: 31
- 67 Foley, E. From Age to Age, p. 59
- 68 Foley, E. From Age to Age
- 69 Murray, M. The Witch Cult of Western Europe, p. 226
- 70 (NT) I John 1: 8-10
- 71 As noted in (NT) John 20: 19-23
- 72 Which was related to (NT) John 20: 19-23 and 1 John 1: 8-10)
- 73 The Edificatory Prose of Kievan Rus', p. 124. Homily 1 of Grigorii the Philosopher
- 74 Temple of the Holy Spirit, p. 69. Whether the custom of dressing the body in clean clothing belongs to the 10th Century is unclear Alex Knyazeff's examples belong to the 14th Century onwards.
- 75 The Hagiography of Kievan Rus', p. 143
- 76 Darmesteter, J. The Zend-Avesta Part I Vendidad, J. Darmesteter, p. 96
- 77 As listed in The Hagiography of Kievan Rus'
- 78 Vernadsky. The Origins of Russia
- 79 Hollingsworth. The Hagiography of Kievan Rus'
- 80 Slovo O Polku Igoreve
- 81 Heer. The Holy Roman Empire, p. 15, and The Rise of Magic in Early Medieval Europe
- 82 MacMullen, R. Christianity and paganism in the 4th-8th Century AD
- 83 If some of the Druids were Magian dualists, and in any way connected with the dualistic Persian Cult of Mithra, so unanimously favourable to the Roman legions, then it is inevitable that they were seen as conspirators. They might have had contacts in Rome's military of uncertain magnitude, liaisons which could have been seen as a serious security risk to the Empire.
- 84 The Natural History
- 85 The Death of a Druid Prince
- 86 Flint, V. The Rise of Magic in Early Medieval Europe, p. 95
- 87 Flint, V. The Rise of Magic in Early Medieval Europe, p. 352
- 88 Military Aspects of Scandinavian Society In a European Perspective AD, 1-1300 Ch 11 Families at Kirkheim am Ries Analysis of Merovingian aristocratic and warrior families.
- 89 Military Aspects of Scandinavian Society In a European Perspective AD, 1-1300 Ch 11 Families at Kirkheim am Ries Analysis of Merovingian aristocratic and warrior families, p. 103-104

- 90 Fletcher, R. The Conversion of Europe, p. 260
- 91 Ibid., p. 259
- 92 Ibid., p. 102
- 93 Military Aspects of Scandinavian Society In a European Perspective AD, 1-1300 Ch 11 Families at Kirkheim am Ries

Analysis of Merovingian aristocratic and warrior families, p. 108

- 94 Fletcher, R. The Conversion of Europe, p. 123
- 95 Tschan. The History of the Archbishops of Hamburg-Bremen, p. 228
- 96 Tschan. History of the Arch Bishops of Hamburg-Bremen, p. 228
- 97 The History and Topography of Ireland: 39, p. 61
- 98 Dennis, A., Foote, P., Perkins, R. Laws of Early Iceland Gragas. K87, p. 146
- 99 Dennis, A., Foote, P., Perkins, R. Laws of Early Iceland Gragas. K3. p. 30-31
- 100 Death in the Middle Ages, p. 113
- 101 Ibid., p. 113
- 102 Ibid. p. 104
- 103 Ibid., p. 45
- 104 Ibid., p. 86
- 105 Ibid., p. 33
- 106 Ibid., p. 100
- 107 The Medieval Garden, pp. 61, 62, 106
- 108 Frazer, J.The Golden Bough
- 109 The Three Books of Occult Philosophy, p. 86
- 110 The Medieval Garden, p. 93
- 111 The Oxford Dictionary of Superstitions, p. 5-9
- 112 Palsson and Edwards Seven Viking Romances, p. 73
- 113 Lozko, G. Ukrains'ke Yaznichnitstvo, p. 42
- 114 Ibid., p. 42
- 115 Ibid., p. 50
- 116 Talbot, C. H. The Correspondence of St Boniface, p. 130
- 117 Fletcher, R. The Conversion of Europe, p. 396
- 118 Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p. 341
- 119 Vlasova, M. Novaya Abevega Russkikh Sueverii, p. 109
- 120 Tschan. History of the Archbishops of Hamburg-Bremen III:55
- 121 Flint, V. The Rise of Magic in Early Medieval Europe, p. 214
- 122 (NT) Acts 2
- 123 Robin Lane Fox pagans and Christians, p. 278-279
- 124 Williamson, G. A. The History of the Church I:13 and II:1, p. 31-33
- 125 Lane Fox, R. Pagans and Christians, p.587
- 126 The full extract was taken from the translation of Abercius' obituary monument, as found in Comby, J. How to

Read Church History, p. 60

- 127 The History of the Church III:5, p. 68
- 128 Lane Fox, R. Pagans and Christians, p.587
- 129 Williamson, G. A. The History of the Church, VIII:11. p. 268
- 130 Ibid. p.278-279, and Augustine's The City of God
- 131 Lane Fox, R. Pagans and Christians, p. 269
- 132 Ibid. p. 290
- 133 Nock, Conversion
- 134 Baring-Gould, S. Myths of the Middle Ages, p. 11

135 - Ibid., p. 12

136 - Ibid., p. 9-12

137 - Ibid., p. 11-12

138 - Ibid., p. 11

139 - Ibid., p. 12

140 - Ibid., p. 12-13

141 - Ibid., p. 11

142 - Baring-Gould, S. p. 10

143 - Ibid., p. 16

144 - The Penguin Encyclopedia of Classical Civilization, p. 182. Having said that, the Magi, according to one theory, suspected Chosroes of being a closet Christian. While in Jerusalem Chosroes inflicted a great deal of damage, but was visibly moved upon entering the Church of the Nativity, where he saw for himself imagery of the three wise Magi worshipping baby Jesus. If true, Chosroes may have wanted the True Cross for himself, but it is more likely to have been an valuable present for one of his Christian wives.

145 - Ibid., p. 11

146 - See Baring-Gould and Vernadsky

147 - See Vernadsky. The Origins of Russia

148 - Baring-Gould, S. Myths of the Middle Ages, p. 13

149 - Baring-Gould, S., p. 12

150 - Pahlavi texts Part I, Bahman Yast III:10, p. 218

151 - Warner, E. Heroes, Gods and Other Worlds from Russian Mythology

152 - Baring-Gould, S., p. 12-13

153 - Ibid. p. 12-15

154 - Ibid., p. 11

155 - Ibid., p. 14

156 - Lozko, G. Ukrains'ke Yazichnitstvo

157 - Baring-Gould, S., p. 13

158 - Skelton and Painter. The Vinland Map and the Tartar Relation, p. 68

159 - Ibid., p. 70

160 - Thorpe, p.226-231. See also the Vinland Saga and the Primary Chronicle.

161 - Information on the Nestorian missions can be found in *The Oxford Illustrated History of Christianity, The New Catholic Encyclopedia* and *How to Understand the History of Church Mission*, just to name a few books.

162 - The World Atlas of Archaeology.

163- Yasna LXII:1-5.

164 - Lane Fox, R. Pagans and Christians, p. 623

165 - Heer. *The Holy Roman Empire*, p. 4. In the Greek Jesus' name 'the Christ' allows for a play on words, consisting of cristoV "the annointed" and crhstoV "useful, good, agreeable, gracious".

166 - Cathedrals, p.82-83

167 - Krishchuk, M. Ukrain'ska Mifologiya, p. 8. See also Lozko, G. Ukrains'ke Yazichnitstvo

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

169 - Wolfram, H. History of the Goths, p. 49

170 - Ibid. and Lane-Fox - Pagans and Christians

171 - Stoyanov, Y. The Hidden Tradition in Europe

172 - Skelton, Marston and Painter. The Vinland Map and the Tartar Relation, p. 100-101

173 - In the *Origins of Russia* Vernadsky examines various terminologies for the Volga, drawing attention to the antiquity of this one.

- 174 The Oxford Illustrated History of Christianity, p. 88
- 175 West, E. The Pahlavi Texts Part IV, Dinkard VIII:XIV:14
- 176 (Avesta) Srosh Yast IV
- 177 Vasmer, M. Vol IV
- 178 Bundashisn II:10-11
- 179 A point also raised in The History of the Church III:20, 28).
- 180 See Eusebius' the *History of the Church* for St John's confrontation with Cerinthus, the originator of the so-called Cerinthian millenarian heresy. Eusebius also discusses the quest to exterminate the remaining members of the House of David. Only two nameless men survived and were personally freed by Emperor Domitian after admitting that Christ's kingdom never was or will be situated in this world.
- 181 Williamson, G. The History of the Church III:27-30
- 182 (Pahlavi) Bundahishn VI: 1,4
- 183 (Avesta) Yasna LVII, XI: 27 . Sraosha would lead a great army of Holy Immortals, the heavenly host, in the apocalyptic war against the demons. Farvardin Yast I:17 'In fearful battles they are the wisest for help, the Fravashis (sainted souls) of the faithful. The most powerful amongst the Fravashis of the faithful, O Spitama (Oh white one!)! are those of the primitive law or those of the Saoshayants not yet born, who are to restore the world'.
- 184 (Avesta) Yasna LVII, V:11-12
- 185 (Pahlavi) Srosh Yast Hadholkht I: 3
- 186 (Avesta) Yasna LVII, XIII:33
- 187 Macalister. The Archaeology of Ireland, p. 357
- 188 Elliot, R. W. V. Runes An Introduction, p. 93
- 189 Fletcher, R. The Conversion of Europe, p. 266
- 190 Ibid., p. 267
- 191 Zoega, p. 96
- 192 Murphy, G. R. The Saxon Saviour, p.51-52.
- This might be what is described in scripture when Jesus says; 'For I tell you, that many prophets and kings (both Jewish and Pagan) have desired to see those things which ye see (Jesus and his miracles), and have not seen them' (Luke X:24). What I believe to be an example of an Anglo-Saxon Sraosha cross can be found in Arnold. An Archaeology of the Early Anglo-Saxon Kingdoms, p. 82
- 193 Magi The Quest for a Secret Tradition, p.189
- 194 Barnstone, W. (Ed). The Other Bible
- 195 Those wanting to trace back the sources for these images should look in the Figures after the bibliography.
- 196 New Larousse Encyclopedia of Mythology, p.317
- 197 The Great Constroversy Between Christ and Satan, p. 294.
- 198 The Oxford Dictionary of Superstitions, p.131-132
- 199 Zoega, G. A Concise Dictionary of Old Icelandic
- 200 Murphy, G. R. The Saxon Saviour, p.51
- 201 Portable Medieval Reader, p.450 Source: Memoirs of Usamah Trans P. K. Hitti, Columbia University Press 1929
- 202 West, E. The Pahlavi Texts Part IV, Dinkard IX:XXXIII:1
- 203 (NT) 2 Peter 3: 3-7
- 204 (NT) Revelation 19: 11-21 and 20: 1-3
- 205 Maksimov, S. V. Nechistaya, Nevedomaya i Krestnaya Sila, p.500
- 206 Dadistan-i Dinik II: 13
- 207 (NT) Matthew 17: 2-5
- 208 (NT) Luke 22: 44
- 209 Mark 15

210 - The Edificatory Prose of Kievan Rus', p.137. Homily 4, for Wednesday: On the Most Pure and Ever Virginal Mother of

211 - West, E. The Pahlavi Texts Part IV, Dinkard VII, 16-19

212 - Compare this with New Testament accounts of the Transfiguration of Christ.

213 - West, W. The Pahlavi Texts Part I, Bundahishn XI: 6

214 - Srosh Yast Hadhokht V: 18

215 - \*\*\*

216 - West Pahlavi Texts Part III, p. 231-232 Sikand Gumanik Vigar XV:31-33.

217 - Strong's Concordance - the appended Hebrew-Chaldean and Ancient Greek dictionaries.

218 - Vermes, G. The Complete Dead Sea Scrolls in English, p.107

219 - Vermes, G. The Complete Dead Sea Scrolls in English, p.118 4QS

220 - \*\*\*\* input reference for Talmudic quote

221 - Strong's Concordance and Trenchard. A Complete Vocabulary Guide to the Greek New Testament

222 - The Life of Christ, p.689. This exact same saying was found in the 1,600-year old Nag Hammadi text the Gospel of Thomas, excavated mid last century. In it one also finds "Jesus said ... Split a piece of wood, and I am there. Lift up the stone and you will find me there", each a probable allusion to fire, the son of god, living inside wood, and the sacrificial mortar stones of the Magi. Magi had a special term for fire residing in wood - Urvazist. On top of that the Latin phrase Agnus Dei ("lamb of God") contains a play on words, discernible in a number of Indo-European languages, and sanskrit especially, meaning "the fire of god" or "God's fire god" (based on the sanskrit Agni rather than the Latin Ignis).

223 - Archaeology in Ireland, p. 355

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

225 - The History and Topography of Ireland: 69

226 - The History and Topography of Ireland: 69

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

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

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

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

much closer in the Avestan (Vasmer, M., Vol III, p. 585).

The concept of pre-existent souls in Christian thought is no doubt a very ancient dogma considering the contents of the Gospel of Thomas, but it was forced into the sin bin of unorthodoxy from the 4th Century onward. "Jesus said, When you see your likeness, you rejoice. But when you see your images which came into being before you, and which neither die nor become manifest, how much you will have to bear!" (The Nag Hammadi Library in English, p.135). One also finds "Jesus said, Blessed is he who came

into being before he came into being" (The Nag Hammadi Library in English, p.128), again a likely reference to fravashis, the pre-existent souls who incarnate upon their earthly conception.

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

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

233 - The History of Witchraft, p.52

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

235 - Ibid., p.585-586





The Evangelists Ss

Matthew in their

pre-existent forms.

Mark and

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

237 - Hollingsworth. The Hagiography of Kievan Rus'

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

The Celtic Year, pg213-214

For the Irish, the Christian saints and soul-friends who passed into the next world in a state of holiness were not only guardians, but in their mind very real spiritual proteges who attentively looked after their needs against the attacks of demons, and who directed their charge towards the path to goodness, sanctity and righteousness.

In Chapter X of *The Life of Saint Cuthbert*, we find the story of Cuthbert praying to God while standing in the ocean, up to his neck in water. According to the recollections of the young monk who spied him leave the water, two otters b scampered up the beach to where Cuthbert was drying off. There they lay at his feet, and in adoration of his piety dried the water from him with their bodies. If this incident is viewed through Magian eyes, we find that the Sea Otters (the *extremely holy* 'sea-dogs' as the Magi called them) gave adoration to him. And yet his immersion in seawater is a little un-Magian in that any true magus would have had to undergo a *Bareshnum* cleansing for doing so. On this basis we might say that Cuthbert was portrayed to his readers as a holy saint (in a Magian sort of way), but performing acts which Magians are less likely to have done.

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

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

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

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

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

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

We worship the fravashi of the holy Atarepats; We worship the fravashi of the holy Ataredata; We worship the fravashi of the holy Atarekithra; We worship the fravashi of the holy Atarehvarenah......We worship the fravashi of the holy Vohunemah, the son of Avaraostri, to withstand evil dreams, to withstand evil visions, to withstand evil, to withstand the evil Pairikas (fairies).

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

down most of the evil, unfaithful Ashemaoghas (devil-worshippers), that shout (yell?) the hymns, and acknowledge no lord

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

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

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

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

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

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

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

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

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

St Decumen was a Welsh saint whose only sustenance was the milk of a cow. He was decapitated by a brigand who then made off with his beloved dairy cow. Decumen stood up and carried his head to a well-spring, where his

blood sanctified the water. m Does Decumen's love of life-giving milk betray him as a white Magian saint?

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

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

St Sidwell was martyred by scythe-bearing pagan farmers to place fertility back into the soil. Accordingly she was a saint invoked to give life to the fields. p Echoes of the old pagan sacrificial martyrdoms for the life of the land are all to clear in the death of this saint.

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

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

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

- a Flint, V. The Rise of Magic in Early Medieval Europe, p.197-199
- b The Life of Saint Cuthbert. We also find a pair of otters carved into Chartres cathedral
- c (Pahlavi) Bahman Yast III:42
- d (Avesta) Farvardin Yast 101
- e-The Celtic Year, p.1
- f Berresford-Ellis. The Druids
- g Berresford-Ellis. The Druids, p. 20
- h MacAlister, R. *The Archaeology of Ireland*, p.3 46-347
- i Shayast La-shayast VIII:6
- j-Berresford-Ellis. The Druids, p. 233
- k Toulson, Shirley. The Celtic Year, p. 221
- 1- Ibid., p. 215
- m Ibid., p. 209
- n Ibid., p.174
- o Ibid., p.199-201
- p Ibid., p.198
- q Ibid., p.185
- r Ibid., p.208-209
- s Malleus Maleficarum
- 238 West. Pahlavi Texts Part II. Dadistan i Dinik XXXII. p. 73-74

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

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

241 - Srosh Yast

242 - West. Pahlavi Texts Part II. Dadistan i Dinik XXXVII: 3. p. 80

243 - Matthew 25: 31-41

244 - Dawood. The Qur'an. The 'Imrans. Surah 3:179, p. 58

245 - Dawood. The Qur'an . The Believers. Surah 23:105, p. 245

246 - Dawood. The Qur'an . That Which Is Coming. Surah 56:6, p.379

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

248 - Luke XII

249 - Dawood. The Qur'an . Iron. Surah 57:17, p.382

250 - Bond, Janet and Colin - Sacred Waters - Holy Wells and Water Lore in Britain and Ireland, p.13

250a - Ibid., p.34

251 - Ibid., p.7

252 - Ibid., p.7

253 -Bond, Janet and Colin - Sacred Waters - Holy Wells and Water Lore in Britain and Ireland . , p.39

254 - Ibid., p.7-8

255 - Ibid., p.8

256 - Dinkard VIII, XIV:8, Pahlavi texts Part IV, p.32

257 - Ibid., Dinkard IX, XXXII: 3

258 - Ibid., Dinkard IX, XXXII:12

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

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

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

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

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

264 - Dadistan i dinik: LXXVIII:

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

266 - Dadistan i Dinik LXXVIII:13

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

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

269 - Vasmer, Vol II, p.46

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

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

272 - Schenker, A. M. An Introduction to Slavic Philology, p.17

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

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

275 - Culican, W. The Medes and Persians

276 - Sad Dar XLVI

277 - Jolly. The Minor Law Books, Narada XII: 80-81