"politically correct" flavour. Nonetheless I am basically in agreement with many of her major reconstructions. So, despite Gimbutas' clearly "feminist" undertones, which she allowed to intrude into her studies, it is still possible that her conclusions are sound, and this civilisation of "Old Europe" was stomped into the ground by the "patriarchal" Aryan Kurgan invaders, and so came to an abrupt end.

For a long time now studies in Indo-European history have concentrated on Vedic analogies when attempting to identify the cultural background and lifestyle of the Indo-Europeans. While there is an amazing and sizeable collection of archaeological data on the Indo-Europeans which shows such Vedic ritualism as the horse sacrifice, it also reveals funerary practices that were considered unacceptable in the Vedic texts, namely defleshing. Therefore, it is possible that the Indo-Europeans were a Magian race who had been influenced by Vedic teachings. We find evidence of such a hybridised Vedic-Avestan religion in the book Dinkard IX. Zoroaster was famous for his tireless, and what would have been for some controversial, preaching against the Aryan Vedic customs and rites which captivated preceding generations of Iranians and Indians. Their ethos held that Daevas were the supreme gods, whereas in Zoroaster's words, and the words of the luminous Ahura Mazda, these deities were really demons who deceived mankind into following the way of destruction. Zoroaster might have succeeded in convincing the Iranians to pay homage to the Ahuras and renounce the Daevas, but it appears that he was not wholly successful in this venture, and Vedic Aryanism continued to remain popular within Iranian society. It is possible to conclude one of two things. Either Vedic lore maintained a strong presence within Magian society after the death of Zoroaster, thereby melding with Zoroaster's teachings, and creating a hybridised faith. Alternatively a significant segment of the Iranian population apostasised from Zoroaster's faith, and formed a quasi-Vedic Magian faith, which allowed for the worship of both Ahuras and Daevas. This latter form of Magianism was termed Zurvanism.

"You rush out, astute in evil, to the extremity of that horrible gloom; so you are all from the demon, your race is really from Evil Thought, that is, your race is from there where Evil Thought, as well as Lust the destroyer and also Greed the well accumulating, resides, and where, moreover, Indar (Indra) the fighter is the spirit of the religion of apostasy and further deceives the worldly existence of mankind, as to proper living and immortal progress and first confines their thoughts". 250

From the above passage which is contained in the writings of the Magi (the pagan fire-priests who governed the religious life of Iran) we learn that Indra was the chief god of this break-away Iranian religion, one which adhered to Magian customs, but also espoused key elements of the old Aryan codes, especially their continued worship of the Daevas.

One other interpretation is that Vedic Aryanism was younger than Magianism, a body of religious thought which apostasised from an older Aryan Magianism. Though it is possible to conclude that the preceding Magian text contains a Zoroastrian spin, it is also possible that it might contain a fossilised account of people apostasising away from Zoroastrianism, thus creating the original Vedic religion, or the much later demi-Vedic Magianism. This question will need to be looked at far more closely in the future. In light of the Magian-like funeral rites performed by the Kurgan people, I think it noteworthy that Herodotus mentioned that the Medeans (the tribe from which the Magi were drawn) were the original Aryan race.<sup>251</sup>

Returning to our theme of the Indo-Europeans, we will be exploring the many customs, words, gods and observances which they left behind as a legacy for generation after generation of Europeans. But first it behoves us to examine the history of Russia, that vast, ever-open portal bridging the Asian and European continents. In doing so we come to the swift realisation that eastern Europe was repeatedly subjected to, and saturated by, eastern and western cultural traditions.

Nowadays when we look at a map of Russia, we envisage a nation firmly under the control of one people, the Russians, and that's easy to picture. In reality, Russians are only a fusion of many radically different cultures who came to inhabit the same geographical region. In former times unified control of the lands was definitely not the case. Prehistoric hunters, Indo-European invaders, Finns, Scythians, Sarmatians, Goths, Taurians, Geloni, Budini, Neurians, Athenians, Huns, Cimmerians, Avars, Antes, Alans, Roxolani, Persians, Jews, Ros, Slavs, Vlakhs, Volokhi, Norsemen, Magyars, Bulgars, Khazars, and Central Asians such as the Pechenegs, Kipchaqs and Mongols have all had their day at controlling the steppes and forests of Russia and the Ukraine. Russia was and is one great genetic and ethnic jigsaw puzzle. To label the Russian people Slavs is correct only from the linguistic viewpoint - in reality

OWING TO ITS NEAR
PROXIMITY TO ASIA,
RUSSIA IS A GIANT
ETHNIC AND LINGUISTIC
JIGSAW

they are an admixture of many, many races united under the Slavic tongues. Some folk, even a good many, were the descendants of races that were former subjects of the Persian Empire.

The Mehaemenis Versian Empire

Susa, Persepolis, Istakhr, Ecbatana and Pasargadae (aka Parsagada) are places few westerners have even heard of nowadays, yet they left an indelible brand mark on world events, not just for centuries, but millennia, sending shockwaves even into the 20th Century. All of them have one major thing in common, they were regional capitals of the Persian Empire, a sometimes united, and often times bickering federation of states united under an Aryan Persian king.

Who can guess when the Empire's foremost nations of Persia (Parsua) and Medea (Mada) first arose; so much of their beginnings are obscured by mysterious legends. Compared to the monumental statures of neighbouring Assyria and Babylonia, they must hardly have figured in the overall scheme of things, being little more than tax revenue for their neighbours. Records generated in the reign of Shalmaneser III, lord of the Assyrians, provide a minimum date of 836 BC.<sup>252</sup>

Persian tribal entities of that era included the Panthialaei, Derusiaei, Maraphii, Maspii, Dai, Mardi, Sagartii (from whose name Asagarta is derived), Dropici and the Germanii (who appear to have dwellt at Kerman shah). <sup>253</sup> As in India, Persian social structure provides a linguistic correlation between caste and colour and evidence for an Aryan social matrix. <sup>254</sup> Persian and Medean folk fell into three distinct racial classifications, namely the Airyaman (an Aryan grouping to which the rulers, warriors and husbandmen belonged) who, one might guess, saw them selves as of higher status than their other non-Aryan compatriots, the Verezena and Kkhvaetu (possibly Semitic tribal groupings). <sup>254</sup>

Besides Persians, the Medes were the other up and coming regional power. Medean tribal names have survived, appearing as Paretaceni, Struchates, Arizanti, Busae and Budii, and last but not least, the Magi. <sup>25</sup> Under Deioces, a revered chieftain newly promoted from high judge to great king of the Medes, Medean tribesmen set about constructing the royal city of Ecbatana in a mountainous area roughly 6,000 feet above sea level. <sup>26</sup> Ecbatana also appears as Agbatana, and is thought to have arisen from an Aryan term Hagmatan, signifying that it was an assembly point for their tribesmen, perhaps for events of political, military and religious significance. It was no small undertaking, similar in scale to the Athenian city state, with a circular layout encompassed by seven defensive walls in total, each painted a different colour. <sup>26</sup>

Assyria was very powerful indeed. Fledgling states like Medea and Ecbatana had little chance of beating her into submission by their own means. If they wanted to pull a military stunt it paid to network with the Elamites and Babylonians; safety in numbers.

In the year 651 BC Cyrus provided Persian and Elamite military assistance to the Babylonians (collectively recorded under the term Guti) who were at that time in a state of insurrection against the Assyrian king Ashurbanipal.<sup>257</sup> Things went poorly during the rebellion allowing Assyrian forces to overrun Elam and Parsuash, and reinforce their vassalage. At the passing of Ashurbanipal an opportunity to strike reared its head once more.

Between 610 and 615 BC the Medes again sought independence by force of arms, forcing the Assyrians into retreat. Their successful uprising sent nearby powers like the Babylonians clamouring to join in. The siege of Assyria had resumed, though this time with a combined and reinvigorated force of Medeans and Babylonian-Chaldeans, who waged a series of epic battles against them. The last remaining Assyrian strongholds were bolstered by Egyptian troops sent across to Asia Minor at the eleventh hour, but all was lost. The enemy threw their full might against the final bastions of Nineveh, Assur and Nimrud and cast them down forever. Thus died Assyria.

Their new overlords, the Babylonians, never sought to rebuild their towns and cities; few indeed were spared. Meanwhile, sensing further strikes on the Egyptian homelands from this powerful eastern enemy, the Egyptian Pharaoh sent a large body of troops to occupy Syria and vital tracts of the Euphrates. Concerned by these developments, Prince Nebuchadnezzar of Babylon was directed by his father to utterly destroy not only the Egyptians, but the Greek forces which were lending aid to them, and thus reopen the route to the Mediterranean Sea.

THE ACHAEMENID
PERSIAN ROYAL DYNASTY
WAS ARYAN

PERSIA AND MEDEA

PERSIAN TRIBES

MEDEAN TRIBES

ECBATANA, CAPITAL CITY
OF THE MAGI

ASSYRIA

WARS

VARIOUS REGIONAL KINGS CONSPIRED AGAINST THE ASSYRIANS

CYRUS THE GREAT

**JEWS AND** 

PERSIANS

**BABYLONIANS** 

THE MEDES AND

PROPHESIED THE RISE OF

Leaving their co-collaborators to sort out their own affairs with the Egyptians, the Medes began seizing land in Armenia and Asia Minor. Babylonian and Medean rule was to be all too brief though, with the emergence of Cyrus at the head of a Persian host which occupied much of Iran. Cyrus' military operations against the more easterly Choresmians and Soghdians had the effect of forcing the Massagetae to escape their domains, moving westward toward the steppe and Caucuses region.<sup>28</sup>

Somewhere around 550 BC the Medeans were effectively conquered by Cyrus and the Persians. Low and behold the Persians (who included ethnic Persian sub-tribes such as the "Germanians" and "Daans") had thrown off the Medean yoke, then subjugated not only their former masters, but the Babylonians as well.<sup>259</sup> Their prior marriage of military convenience was over.

Hints of, and even the motivation for, Cyrus' final victory over the Medes were allegedly foretold in the Babylonian prophecies of Marduk.<sup>260</sup> This conquest resulted in the fateful fusion of Median and Persian societal entities. The cultural joining was reciprocal, and of such a magnitude that the name Medes frequently applied to both nations, owing to the exorbitant number of Medes running the empire.

Accordingly new Aryan powers foreclosed on semitic Babylon, relatively speaking, and with it their leaders and their gods.

Daniel, a Jewish prophet serving in the Babylonian adminstration also prophesied the end of Belshazzar's Babylonian reign, his words immortalised in Jewish scripture, in (OT) *Daniel 5: 25-30;* 

"And this is the writing that was written MENE MENE TEKEL UPHARSHIN. This is the interpretation of the thing: MENE: God hath numbered thy kingdom and finished it. TEKEL: Thou art weighed in the balances, and art found wanting. PERES: Thy kingdom is divided and given to the Medes and Persians.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Medean took the kingdom, being about three score and two years old."

Cyrus made it his business to bring the seemingly vanquished gods of Assyria back to life, by re-erecting their idols in newly built temples. Next Cambyses, the son of Cyrus, entered the holy and royal Egyptian city of Memphis, and Sais too (where many an Egyptian priest or priestess was trained), leading a multitudinous army. Like Ionian Greece, Egypt entered vassalage as a Satrapy of the Achaemenid Persian Empire, down as far as





Fig 20. Heiroglyphs on the belt of Darius, the Persian king.

Ethiopia.<sup>261</sup> From the inception of his rule Cambyses was termed the "offspring of Ra (ie; the sun God)", for he saw himself as ruler of the Egyptian people, one already related to their royal family, and the high gods of Egypt.<sup>261</sup> The Egyptian kings therefore seem to have been blood relations of the Sun-Kings of Medea and Persia.

Legends that Cambyses was in the business of habitually slaughtering Egypt's dearest earthly divine being (the Apis bull) are utterly false. In fact precisely the opposite was true. The king was a great patron of the Egyptian priestly families, and seems to have supported them in their undertakings, supplying expensive monumental masonry for the Apis' resting place in the Serapeum complex at Saqqara. As a reward for Cambyses' pious reverence one finds the names of Persian royalty recorded in customary pharaonic heiroglyphic cartouches. And so one reads "Horus, Samtowi, king of Upper and Lower Egypt, Mestiu-re, Son of Re, Cambyses, may he live forever". At the bovine cenotaph Cambyses is depicted kneeling in adoration of the Apis, dressed as an Egyptian prince, and a sure

HISTORY PRESERVES
NUMEROUS LIES ABOUT
THE PERSIANS

Persian kings became Lords of Egypt CAMBYSES, THE EMBODIMENT OF APIS-OSIRIS

EGYPTIAN PRIESTS
INTERACTED WELL
WITH THE PERSIAN
DYNASTY

Persia invades 'Greece'

CYRUS THE GREAT

KHOREZM

BABYLONIAN SUBJECTS

PERSIA EVOLVED INTO AN EMPIRE COMPRISED OF 27 VASSAL STATES incarnation of his father "Apis-Osiris". Clearly Persian monarchs hobnobed with priests and gods of every shade. No, there was more to the outward trappings than simple showmanship ... Cambyses was a fully fledged son of Osiris, which might account for the type of pharaonic crown he wore, even in his native Persia.

In the Nile lands he enjoyed the attention of countless heirophants, and this sometimes led him to become embroiled in local cult disputation. Many times the rational for his actions are not entirely apparent. At one point Cambyses boots hellenic mercenaries from Egypt for daring to set up shop in the Temple of Neith (said to be the spiritual mother city of Darius, the son of Ra). They had been purloining tithes due to the sanctuary, and diverted priestly serfs toward their own purposes etc. His hearty patronage of Sais, Hermopolis and Memphis was not replicated throughout many parts of the Lower Kingdom (in particular Thebes and Heliopolis) though, where local priests endured a litany of insults, relegated to marshlands with diminished livestock numbers and so forth. Clearly he didn't mind offending some divinities!

The year 547 BC ushered in a new and unpredictable phase of Persian history, as the Iranians came to hear of Greek states far to their west, and sought to assimilate them into the king's expanding sphere of control. So came probing actions into the Aegean peninsula, where seaboard city states and peoples cleaved toward the Persians, with scant deference for the neighbouring, kingless Greek states, whose internal wars proceeded for ever and a day.<sup>263</sup> Little could he have known that one such acquisition, Macedonia, would lead to the downfall of everything he held dear.

Somewhat later, in 539 BC, Babylonia-Chaldea was further humbled by the Indo-Iranian army of Cyrus the Great, a Medean who became King of Persia. This must in turn have caused an efflux of Chaldeans from Mesopotamia, into the lands of Scythia and remote Central Asia, or become absorbed into the warp and weave of Indo-Iranian society. These Indo-Iranians, the Persians, Medeans, Zikirtu, Haraiva, and Parthians, were the next wave of invaders, who in their turn, took over all the lands once held by the descendants of the Aryans. Upon their coming the Aryan *Daeva* gods officially became diabolised, and the *Ahuras* raised in great exultation. In practice though, the *Daevas* were worshiped by many commoners, but in a syncretic form which blended together portions of Vedic and Magian teachings. Indo-Iranian supremacy came via powerful and prosperous dynasties such as the Achaemenids, Parthians and Sassanians, who patronised the religion of the prophet Zoroaster, in various guises.

Chaldeans maintained a significant presence in the Elamite capital of Susa which according to legends fondly recalled by the Greeks, was established by Trojan refugees.<sup>265</sup>

Prior to their settlement East of the Caspian the Khorezmians were yet another trans-Oxanian people to wander into the Persian Empire. They lived in close proximity to the Massagetae, who, as fortune would have it, migrated even further westward with the Scythian bands, even into what would later be called Germany. The civilising influence of the Persians introduced a higher standard of living into the Scythian aggreate with the result that Scythians became progressively more cultured as years past.

Babylonians were an interesting subject people. The empire's significant and widely-spread Babylonian component maintained many of their older customs, holding their own councils (led by the 'head men') priests who acted equally as secular and religious officials, making sacrifices, divining the will of the gods by varied means.<sup>267</sup> Being collectors of tithed livestock priests found their temple precincts teaming with growing herds of creatures.

Slave trading and the subsequent bounty of relatively cost-free labour enriched the profits of wily aristocrats and merchants, leaving free workmen and artisans to suffer diminishing standards of living as opportunities for full employment dwindled.<sup>268</sup> We also find a reasonable number of shirku serfs, who manned the feudal fields and workshops of the Near-East.

State by state, country by country, a series of Persian kings steadily expanded the extent of their imperial jurisdiction to an Empire consisting of 27 satrapies (governmental districts) stretching from Libya to northern India. It was an empire such as the world had never seen. Each satrapy was administered by a governor answerable to the great king, ruling from within substantial fortifications. The Achaemenid state entities are listed here, placed in the context of their approximate geographical region.

Balkans/Russia/Turkey	Arabia/Mesopotamia	Central Asia	Africa	India
Armenia	Arabay	Arachosia	Libya	Hindush
Dascyleium	Medea	Drangiana	Ethiopia	
Cappadocia	Parsa	Bactria	Egypt	
Sardis	Elam	Chorasmii		
Caria	Assyria	Parthia		
Ionia	Babylon	Asagarta		
Thrace-Macedonia		Areia		
Saka Paradraya		Sattagydia		
		Saka Haumavar	ga	

Jewish scripture tells us a little about Darius' administrative apparatus. "It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom. And over these three presidents: of whom Darius was the first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him, and the king thought to set him over the whole realm". 269 Daniel's supposedly indispensable position as a personal adviser to Darius is not corroborated by other sources, but this might change in the near future as the Ecbatana excavations proceed.

DARIUS PLACES LESSER
PRINCES ON REGIONAL
THRONES



Fig 21. Darius, the Persian king at court

Persian custom attributes all forms of earthly lordship to the will of the divine being "A great god is Ahuramazda, who created this earth, who created man, who created peace for man, who made Xerxes king, one king of many, one lord of many." Every domain he ruled, every subject he gained, was a gift from the creator himself. It might seem a paradox but the king, as an angelic deputy of a divine being, who is all things good, becomes the principle inflictor of torments on the law-breaker, the advocate of military conquest against unrighteous peoples. "Good rulers let (Ahura) bring slaughter upon them and peace from them for the joyful villagers. Let him bring torment upon them, he that is Greatest, with the bonds of death, and soon let it be! To men of evil creed belongs the Place of Corruption". As a consequence of this teaching rebellion was regarded as demonism to be put down without faintest mercy.

Around 522 BC things were not going Persia's way, compelling Darius to mete out death supressing a series of rebellions so widespread that his full inventory of satrapies looked to be falling away ... Babylon, Assyria, Media, Elam, Parsa, Parthia, Sattagydia, Egypt and the Scythians.<sup>272</sup> It seemed as though the entire empire was in open revolt, as provincial kings broke for freedom. It's not that the conspiratorial successionist uprisings were planned in unison; many were sharkishly driven by the scent of blood in the water, that of a king limping from endless conflict.

And then there were the intrigues of Gaumata the Magus who briefly usurped royal power, holed up in the citadel of Sikayauvatish. In true Mesopotamian style, Darius' cathartic response was to blind, impale or otherwise mutilate the turncoats; whatever it took to advertise that treason was punishable by the cruelest of means. The angels of Order were truly on the march.

THEY RULED BY THE WILL OF GOD

THEY BROUGHT ORDER

AND PEACE TO THE

WORLD, BY FORCE IF

NEED BE

REBELLIONS
MATERIALISED FROM
TIME TO TIME







Fig 22.2



Fig 22.3





Fig 22.4

PERSIAN CITIES
Fig 22.1. The Elamite capital of Susa
Fig 22.2. Ecbatana, capital city of the
Medes

Fig 22.3. The elevated terrace at Pasargadae
Fig 22.4. \*\*\*
Fig 22.5. Persepolis

Fig 22.5





But in better times gifts, tithes and taxes aplenty flooded into Greater Persia from outlying satrapies. Massive shipments of expensive frankincense totalling more than 60,000 pounds arrived from the Satrapy of Arabay annually,<sup>23</sup> destined for the use of priests and royals, as offerings to the gods, and to make the air aromatic, pure and holy.

PERSIA BECAME
WEALTHY THROUGH
TRIBUTE PAID BY THE
SATRAPIES

Manpower and academics of intellect were arguably the Empire's greatest imports, allowing Persia to expand in a way that it otherwise would not have. Achaemenid monarchs greatly prized the Babylonians for their sciences especially, all the while holding them in contempt for a variety of other reasons.<sup>274</sup> They had an extensive repertoire of knowledge in most subjects, and deeply specialised expertise in areas they felt held a special allure. Babylonian study institutions produced a plethora of linguistic prodigies versed in present and past tongues, together with astronomers, natural scientists, mathematicians, doctors, inventors, mechanics, builders, planners and the like.<sup>274</sup> They had knowledge of many lands, and of agriculture, they knew physics and tricks of light, and of weather.

BABYLONIANS
CONTRIBUTED TO THE
ELEVATED
INTELLECTUAL CLIMATE
INSIDE PERSIA

Persia could learn a great many novelties from their subjects. Eastern mathematicians utilised two formal modes of calculation, an admixture of sexagesimal and decimal figures, popular in Babylon and Egypt respectively. Geometry was a little off by today's standards since Pi was reckoned to equal 3.16 rather than 3.14.<sup>275</sup>

ARYAN WRITING
INVENTED DURING
DARIUS' REIGN

Persians developed their own native innovations too, and they didn't mind telling you about it. In keeping with royal protocol many congratulatory inscriptions were made immortalizing the king's efforts, which in the case of Darius included the invention of Persian writing "I made inscriptions in other ways, in Aryan, which was not done before". 276

ASSYRIAN SCRIBES
ASSIST THE FORMATION
OF ARYAN WRITTEN
CULTURE

At that point in their intellectual history Persian scribes apparently adapted Assyrian and Elamite cuneiform scripts for their own purposes, which developed into a twofold stream of characters consisting of ideograms and rudimentary alphabetic symbols.<sup>277</sup> This Persian script was used for royal purposes only (as was also the case in Egypt with heiroglyphics), leaving the greater part of the king's subjects to notate their correspondence in Aramaic, and in earlier times, Akkadian and (the mostly indecipherable) Elamite cuneiform.<sup>277</sup> Prior to this the Persians were illiterate.

BABYLONIAN LAWS
TAILORED FOR ARYAN
USAGE

Countless aspects of Persian law were hand-me-downs from Hammurabi's ground-breaking Babylonian law codes, which by order of Darius were rendered fit for Aryan usage. It was termed the "Ordinance of Good Regulations" 1278. Its major tenets sought to ensure that 'justice and righteousness' prevailed, that 'the strong should not injure the weak', 278 that truth shall illumine the heart of earthly matters. In a society that prized truth above all else it comes as no surprise that perjury was the basest of crimes, whether of a defendant, an accuser, or some other witness. They were made visible to the general public in the form of carved standing stones which stood in all regional centres. Scribes versed in Aramaic compiled them into text books for the benefit of society's literate bureaucrats.

ed by

Darius' laws, the pillars of the Persian Empire, crumbled under Alexander's hooves, but were later revived by Parthian monarchs, appearing in the revamped *Videvat* codex. Such was the "Antidemonic Law" administered by princes and Magi. No man callous of the truth was fit to sit on the seat of judgement in Persia, especially not those amenable to bribery to pervert the course of justice (a crime for which they were debarred from officiating cases and crucified).<sup>29</sup>

Segthians

No discussion of Persia would be complete without an examination of Eurasian Scythians who for so long were an integral part of Persia, yet a worrisome burden on the king, a fly in the Imperial ointment on account of their marauding ways. They were Persia's "loose canons", rude, boorish, tattooed, long-haired subjects you always needed to be wary of.

THE SCYTHIAN NATIONS

The earliest Indo-Iranian migrants to settle in Slavia, are associated with the so-called Andronovo culture, a people who once dwelt to the east of the Caspian in Central Asia. Their presence was signified by nomadic pastoralism, horse domestication and kurgan mound burials, which, as in the Afanasievo culture, were erected over square excavated sites, in which the body of the deceased was covered in ochre. The material culture of these various tribes was linked with the Caspian. Similar ceramic ritual braziers were found in both places.<sup>280</sup>

Andronovo culture

Next came one of the most important "races" to ever inhabit Russia. As early as 1,000 BC the widely-travelled nomadic Scythian cattle-herders moved westwards out of Central Asia and Siberia. Generally speaking the Scythians were white Europoids, yet some bore Asiatic genes to a greater or lesser degree, stemming from ancestral unions with Asiatic folk in Eurasia. When the Hunnish hordes eventually left Asia to its own destiny, mixed race

SCYTHIANS WERE NOMADIC HERDERS AND ADVENTURERS

Fig 23. Scythian cauldron found in Russia.



SCYTHIANS SETTLE
DOWN IN RUSSIA.
OTHERS LIVED FURTHER
EAST IN EURASIA

children had the option of staying behind in Asia, others rode with their fathers back into Europe. Upon reaching the prosperous grazing areas of Russia, many were inspired to settle down for at least part of the year, striking more or less permanent camps for these periods.<sup>281</sup> Commonalties in the construction of slab-grave funerary monuments in Scythia and Mongolia point to common mortuary rites spread from Scythia to Siberia during the Bronze Age. Massive burial mounds were also raised, containing sacrificed retinues and livestock. Bronzes and other artifacts found in them prove that the Mongoloids and Europoids interred in them had traded extensively between Europe and Asia.<sup>282</sup>

During the 7th-4th Centuries BC, the Scythian nations played a major role in the construction of the Khorezmian and Samarkandian city-states.<sup>263</sup> These sites were admirably endowed with towers, irrigation and even luscious, well-stocked game parks for recreational hunting. There were holy sites too, perhaps cult centres around which the nomads congregated for religious feasts of calendrical significance. Cauldrons, iron-working, horses and religious depictions of deer were just some of the things that Scythians habitually carried with them on their travels.

The Indo-Iranian-speaking Saka ("stag") nations had three main divisions. In the heart of Central Asia lived the Saka Haumavarga (future European inhabitants whose ancestral realms lay east of Tashkent), also known as the Amyrgaean Sacae. Further west were the Tigraxauda, amongst whom were the Massagetae. The westernmost of the Saka were the Scythians of the Russian steppe.<sup>284</sup>

In the 7th Century BC Scythians fled from an internal conflict with the Massagetae. Consequently, the Scythians erupted onto the Russian Steppe where the castle-building Cimmerians dwelt. According to Herodotus a prolonged time of friction ensued, during which the Scythians sought to chase the Cimmerians from their pastures. At one point they harried a large band of fleeing Cimmerians, but took a wrong turn, headed down past the Caucuses and violated the Iranian borders of the Medes. For this reason throngs of Scythian horsemen ended up in Medea. A more likely reason for the Scythian invasion was some form of Scythian-Assyrian alliance with the Assyrian king, Ashurbanipal, built from the much flimsier military arrangements of prior times. What followed was a 28-year Scythian occupation of Medea.

Archaeological remnants at Damghan revealed evidence of bloody happenings there, resulting from this initial collision between Scythian Eurasian steppe raiders and the area's early Persian inhabitants.<sup>285</sup>

Playing their military gambit to the fullest, Indo-Iranian tribesmen swept into Elamite Susa, taking control of Semitic Chaldea, whose formeost city was Harran. Weapons spoke louder than words.<sup>286</sup>

At length the Scythians and their Saka allies governed Medea, sufficiently long enough to allow an intermingling of cultural traditions, and more importantly the integration of the Scythian and Magian aristocracies.<sup>287</sup> Judging by one Scythian site in Russia, their religious architecture conformed to designs once employed in the construction of Iranian temples. Beasts were ritually slain in them too.<sup>288</sup>

Politics in Central Asia was eternally mutable though; fortunes changed quickly, drastically, unexpectedly. Because the Scythians had been draconian in their treatment of the Medes, the most prominent Scythian chiefs were assassinated while attending a Medean banquet in 624 BC, possibly at the command of the Magi. The ensuing confusion promoted by the loss of their leaders permitted the Medes to re-gain their sovereignty. Even after this act of treachery, Scythians lent their support to the Medes (ie; the Magi).

SCYTHIAN TRIBAL GROUPINGS

SOMETIMES THEY
FOUGHT EACH OTHER

SCYTHIANS VISITED BLOODY RETRIBUTION DURING RAIDING With Assyria in a severe state of decay and a resurgent Medean state strutting about, the Scythians decided to concern themselves with pillaging other locations. They were now ideally placed to raid prosperous southerly regions unopposed. Scythian horsemen of the Russian Steppe successfully conquered Syria, the Caucuses and as far south as Egypt, but diverted their attack on the Nile countries only when the Pharaoh made a sufficiently large offer of money and goods.

During Darius' period of sovereignty (522-486 BC), Persian troops marched into Scythian Russia with the aim of exacting a very great vengeance upon the Scythians. This was in retribution for the past warring of the Scythians against the Medeans, whose forces they defeated and whose lands they occupied for more than 20 years. The business of subjugating the Scythians was a necessary part of Persian empire building, though it turned out a very drawn out affair. All that remained was to bring the Sakas, especially the Massagetae, to a state of obedient submission. Cyrus attempted the same assassination ploy once used by the Medes on the Scythians, but it backfired and he lost his life. Though their leader perished, the Persians overcame the Saka and subsequently brought Central Asia into Persia's growing sphere of influence. At the end of it all the Persians emerged powerfully victorious, but were propped up by the very nations they had sequentially vanquished.

As a result of these Persian victories, the Scythians, Medeans and Massagetae became loyal to the dynastic visions of the Achaemenid state, and were an indispensable part of the Persian power base. Through them the Persians extended their trade influences far into Asia. Many Scythians served the needs of the Achaemenids, and, based on wall murals at Persepopolis, took part in consular processions before Darius in their trademark tall pointed hats. Scythian resources were also highly prized. Scythian miners and gold prospectors became the largest single source of gold for the Iranians and Persians. And for this reason, the relationship between Scythian Russia and Persia was sure to be a long one. One Bronze Age Scythian interment in the Urals contained a seal and bowls of Achaemenid manufacture, some of which were even engraved using Aramaic script. It is therefore likely that some of the Ural's Scythian inhabitants knew how to read and write Aramaic. During the construction of the Achaemenid palace at Susa, Egyptian and Medean craft-masters were charged with all goldsmithing projects, owing to their special prowess in this art. They turned Scythian Ural gold into exquisite works of art.

## THOSE UNKNOWN YEARS...

There had always been strange stories of these places in the north, in lands the Semites called Gog and Magog.<sup>295</sup> Forgotten by time, a veil of blackness and ignorance seemed to hang along the Russian frontier like a pall of impenetrable smoke; who could hint what was there? Even the finest ancient minds knew scarcely anything of it. Strange, perhaps fictional stories emerged. Much later, according to Mediaeval Arabs, if you went trading there you took your life in your hands because the pagans there slaughtered all strangers; these were people who wished to live their lives free of uninvited, "unclean" guests.<sup>294</sup> In truth the history of those lands is more amazing than fiction itself. Just how much of it was true, and how much is attributable to demonic cliches promoted by the Muslims, Jews and Christians is something I hope to explore throughout the remainder of this work.

For a very long time Russia was ruled by the very same Scythians who became embroiled in the Assyrian conflict. Further westward on the Russian steppe, Scythians lay claim to a great deal of territory, and built at least a hundred walled towns.<sup>295</sup> Though fortified, many of these lesser settlements were merely seasonal places of residence, in which the nomadic Scythians pitched their tents.<sup>296</sup> At other times of the year, Scythians followed their herds about in four or six-wheeled tent-covered wagons.<sup>297</sup>

To the north of the Scythians lived the Neurian wolf-men. In close proximity to them were the Melanchlæni, a Gothic race who lived near the Pripyet swamplands, and who garbed themselves in black robes. To the east were the peaceful Argippæans, who housed themselves in tented groves and were drinkers of the Aschy libation, a mixture of milk and the strained juices of squashed cherries which grew on their holy trees.<sup>298</sup> Other locals, the Androphagi, were cannibals who probably dwelt somewhere near the Urals. They practiced a different form of cannibalism from the nearby Issedonians (who consumed the flesh of deceased kinsmen during a funeral banquet).

To the south lived colonists from Ancient Greece. Athenians sank their roots into the Crimea, establishing not only colonies but commercially viable agricultural districts.<sup>299</sup> From these extensive wine-growing regions came taxes aplenty, and trade further afield. In adjacent territories the Scythians reaped copious amounts of grain, and sold it to the ancient Greeks.<sup>300</sup> They became rich accordingly. Consequently an enviable range of exquisite gold ornamentation was manufactured by Greek craftsmen for the Scythians, for they prized that metal greatly, and even worshiped it.

PERSIA INVADES
SCYTHIAN RUSSIA
LOOKING FOR REVENGE

THE REGION WAS
FORMERLY ASSOCIATED
WITH GOG AND
MAGOG

WOLF MEN

GREEK COLONISTS



Fig 24. Scythians tend a fallen comrade.

MUMMIFICATION TRADITIONS

SCYTHIAN WAR COUNCIL

SCYTHIAN SOOTHSAYERS

Scythians were keen to maintain the purity of their customs, and for this reason given to murdering fellow tribesmen infected by Greek teachings, Dionysianism in particular. The gods of the Scythians were peculiar to themselves, but owing to Herodotus's writings, confusingly equated with classical Greek divinities. Bearing in mind their xenophobic hatred of foreign ways the following correlations are unlikely to have been factually analogous. Thus the Scythians worshiped Tabiti (a fire goddess like Hestia was the greatest), Papoeus (a thunder god like Zeus), Apia (an earth goddess like Ge), Oetosyrus (a messenger of the gods like Apollo), Arimaspa (a heavenly goddess like Aphrodite), Hercules (none other than Hercules himself), Ares (a war god), and Thamimasadas (a sea god like Poseidon).<sup>300</sup>

After living so long among the Medes, it appears that the Scythian religion had inherited a number of Magian customs. The best evidence for them being Magian comes from Herodotus. They are likely to have been avid fire-worshippers, and drank their libations from golden cups. Like the Magi, the Scythians achieved bodily cleanliness by means of a paste made from pulverised cypress, frankincense (from Ethiopia) and cedar woods, which was plastered all over their body, and peeled off the following day. The Magi used this same custom because they deemed water so holy that they would not contaminate it for the sake of washing in it.<sup>301</sup> Embalming corpses in wax was another Magian funeral rite, one which was also incidentally practiced throughout Bronze Age Scythia.<sup>302</sup> The name of one of the Scythian leaders, Octomasadas, seems derived from the Zoroastrian word for God - *Ahura* Mazda. Their highest god was most likely the same as that of the Persians (ie; *Ahura* Mazda), as evinced by the following account. When the Persians lunged upon their Scythian quarry, the defenders appealed to neighbours for military aid ...

"The assembled princes of the nations, after hearing all that the Scythians had to say, deliberated. At the end opinion was divided - the Kings of the Geloni, Budini and Sauromatae were of accord, and pledged themselves to give assistance to the Scythians; but the Agathyrsian and Neurian princes, together with the sovereigns of the Androphagi, the Melanchaeni, and the Tauri, replied to their request as follows:

"If you had not been the first to wrong the Persians, and begin the war, we should have thought the request you make just; we should then have complied with your wishes, and joined our arms with yours. Now, however, the case stands thus - you, independently of us, invaded the land of the Persians, and so long as God gave you the power, lorded it over them; raised up now by the same God they are come to do to you the like". "300

Several pieces of interesting information arise from this passage. Firstly there is an admission that the god of the Scythians and the Persians is one and the same. Secondly, there is evidence of social cohesion among the various northern races, many of which were ruled by princes. Despite being portrayed as pitiless man-slayers (and in one case cannibals) the likes of the Androphagi, and Tauri were well able to meet in council with all of their nearby neighbours, and reject the Scythian call to war against the Persians out of fairness and honour, and a desire to not commit the first wrong.

Scythian priests, the Enares, were akin to the Magi in very many ways. Like the Magi, their soothsaying magician-priests sacrificed horses and cattle, and performed ceremonies using bound faggots of willow wands. Herodotus also tells us that Scythia was certainly not under-manned when it came to prophets, for there were already many different occult societies there, especially haruspex (anthropomancers).

According to Ptolemy's map, a presumably Indo-Iranian people known as the Anares lived east of Margiana, in Bactria around 150 AD.<sup>304</sup> Bearing in mind that the Massagetae lived not far due west of them, and are known to have migrated toward Europe, it's plausible that the Anares did likewise. Accordingly the Scythian Enares may have been Anares. Recalling the Scythian fortune-tellers Herodotus recounted;

"Scythia has an abundance of soothsayers, who foretell the future by means of a number of willow wands. A large bundle of these wands is brought and laid on the ground. The soothsayer unties the bundle, and places each wand by itself, at the same time uttering his prophecy; then, while he is still speaking, he gathers the rods together again, and makes them up once more into a bundle". \*\*Soothsayer\*\*

LOT CASTERS

Herodotus then wrongly asserted that this method of divining originated in Scythia, when in fact it was of Magian provenance, though not unknown in some Hindu vedic rituals. That the Persians had such a rite is confirmed by Magian scripture and a Persian relief depicting a Scythian magician with a pointed "scythian hat" and wand bundle.

Scythian war customs were exceptionally brutal. In my opinion the graphic barbarity described by Herodotus (which I shall now examine) might only normally have been unleashed when their kinsfolk were threatened, or when challenged by oath-breakers. As the text suggests, those who refused to side with the Scythians would have been compelled to aid their war effort if only the Scythian cause had been just. In war they took heads (for each head they presented to their leaders they gained a given portion of the war booty). Battlefield scalping was virtually a Scythian trademark, and proven by scalp marks found on a frozen corpse found at Pazyrk, Siberia. After cleaning a scalp, a warrior traditionally used the grim trophy as a placemat, or, if he had enough of them, sewed them together to make a prestigious cloak. They knew no limits when it came to grotesque ornamentation. Occasionally they dangled the amputated limbs and body parts of their enemies from the saddle or reins, or stretched the skin of a flayed adversary over a frame, which was in turn mounted on a pole and carried as a battle standard. Arrow quivers were made from skin flayed intact from a defeated enemy's arm. All in all they must have presented a terrifying and macabre sight to the 'more civilised' inhabitants of Greece and Persia.

It is unfortunate that the passing of the Scythians went unrecorded, for they vanish from classical sources some time during the 4th Century BC. But of course they didn't disappear. Scythians nomads migrated further westward into what we now call Poland and Germany,<sup>307</sup> while others no doubt stayed behind on the Steppe.

Other marvels existed there. In his 5th Century BC travel log the ancient Greek historian Herodotus spoke of Scythian ramped 'pyramids' made from kindling. They had 600-metre wide bases and enormous swords stabbed into their peaks. In comparison, their bases were two and a half times bigger than that of Egypt's "Great Pyramid of Khufu", or the Aztec "Pyramid of the Sun". While it is tempting to believe that Herodotus had over-inflated the true scale of these temples, it should be remembered that he actually visited Scythia at the time of the Persian invasion, and so saw these things first hand. The cyclopaean dimensions described by him are probably credible considering the exactitude of his notations on the pyramid of Cheops.

Scythian megastructures had three almost perpendicular sides and a fourth consisted of a steep rampway which led to the top of the building.<sup>308</sup> In some ways the design was akin to the sacrificial dais' of the Medean Magi, but built on a similar scale to ziggurats. These "ziggurats" were so heavy, that they sunk under their own weight, and each required 150 cart-loads of brushwood annually to help them maintain an appropriate height. The temples were raised in honour of the Scythian War God. Consequently herds of cattle and 1% of all war prisoners were slaughtered atop the temples to appease him. After pouring consecrated wine over their heads, priests slit the throats of captured enemies, allowing their lifeblood to flow out into a bowl, which was then ceremoniously tipped upon the sword,<sup>309</sup> perhaps to give it life. In an almost Meso-American display of butchery, the sacrificers hacked off the sword arm of captives and tossed them into the air as an offering, after which the body was flung from the heights of the "ziggurat" to the land far below.

One sign of strong government on the steppes is that each Scythian district possessed one of these mountainous temples dedicated to Ares. Obviously they required a large labour force to construct. Equally so the canal which allegedly spanned from the Sea of Azov to the Taurus mountains. Why they stopped making these temples seems problematic, and today, no trace can been found of them. It is my guess they were burned down.

The Persian colonisation of Scythia provided a further powerful infusion of Iranian dualism amongst the various inhabitants of the region. The tattooed Scythian nations who built these "ziggurats" were perhaps related to the Tauri, a later people much given to human sacrifice and war, and who also immersed themselves in the construction of gargantuan building projects. One such location, Charax, has been excavated, providing firm proof of the epic proportions of their efforts. The Taurian fort called Charax<sup>310</sup> (named after the Chaldean for "fort"), at the foot of the Crimean Mountains, on the Black Sea coast, was eventually stormed by Roman troops who had gained a foothold in the area. Thereafter Rome used Charax as a permanent garrison.

As you will later see in this book, the fullest range of horrors is yet to be revealed, for in this land, among the pagan Slavs and their predecessors, lay a bizarre sect of devil-worshippers that lived by ethics too terrifying to contemplate.....

EXTREME BRUTALITY
WAS THEIR TRADEMARK



Fig 25. Artistic reconstruction of the Scythian temples. Compare their alleged size with that of Cheops on the left.

SCYTHIANS
COOPERATED IN LARGE
UNDERTAKINGS

THE TAURI POSSESSED EDUCATED ENGINEERS

## Reanwhile, east of Segthia

We now look eastward to the monumental developments taking place in Iran and Central Asia from the 3rd Century BC onwards.<sup>311</sup> Alexander the Great assumed power over the Greek and Balkan peninsula in 336 BC, and followed in his father's footsteps not only by consolidating his hold on the area, but by pushing Macedonian influence into Asia.<sup>312</sup>

Alexander, son of Philip II, king of Macedonia was, from the first, preened for great things. He studied the natural world, and learned the craft of governorship, under the famed Greek pagan philosopher Aristotle. And from his father he acquired an excellent grasp of the art of war, in addition to a war council of highly seasoned and decorated generals, all of them loyal to the memory of his father. Until roughly this time the Greek peninsula was in a sorry state in terms of pan-hellenism. It would be true to say that Greece only existed in linguistic terms, since the lands were divided amongst various city states, whether Greek or otherwise, and governed by no less than 158 different rules of law, not to mention oligarchal mercantile interest groups.

The Persian invasions of Darius and Xerxes were greeted with mixed emotion on their side of the Bosphorus strait. Some feuding hellenic states (eg: Ionia, Caria) gained new prestige and protection from local enemies by integration with Persia. With this new eastern player on the scene, Athens, Corinth, Sparta and the like were unable to exert their will over nearby states with the same ease as before. The Persian conflict had the effect of galvanising hellenic states hemming the borders of the Greek satrapies. Mutual solidarity as a means of curtailing further Persian incursions into the peninsula appeared to be the only solution. The Greek philosophers, through their political orations, prepared the groundwork for more formal alliances against the barbarians. This in turn led to the establishment of the Greek Corinthian league, which Alexander used as a secondary power base upon the death of Philip. He had everything going for him as a potential ruler. The vigorous and athletic twenty year old personally knew the main movers and shakers of Macedonia and Greek, whether military or academic figures. He came from a good family, his father was well regarded, and more importantly he was imbued with the fighting spirit imbued within Homeric epic. Here was a man desirous of flattening 'Troy' all over again, of piercing the lands of the King of Kings, to a depth and extent never conceived, even by the most optimistic Greek. With so much of Persia unknown to the Greek mind, and largely unmapped, many Greek leaders were understandably doubtful about a proper level of military commitment to his as-yet-sketchy plans for taking over the Persian empire. They granted him only a token number of forces, if only in the spirit of cooperation.

So Alexander set off from home with a predominantly Macedonian expeditionary force augmented by small contingents of Greek auxiliaries and mercenaries looking for adventure. His unusually modest army initially consisted of no more than 35,000 combatants, mostly heavy infantrymen arranged in phalanxes, supplemented by cavalry. They were exceptionally well-trained and stalwart fighters, determined to live off the land by sacking cities along their invasion route, thereby obviating the need for excessively long supply routes. As he went he installed rulers favourable to his new territorial designs, but sought to retain the intactness of the Persian satrapy system, thereby minimising disruption to his planned colonisation.

Alexander's troops began their march into glory with an initial military engagement against the Persians. This was to be only a preliminary engagement, for the time being. Alexander was more interested in Egypt at this point. So he ordered his forces to wander down through Judaea and into Egypt, annexing land and subject peoples all along the way. Only after this was he ready to begin a full-scale invasion of greater Persia.

Alexander's timing was impeccable. As Alexander crossed the Persian frontier Darius III, the Great King of Persia, was already in hot water, being largely unable to muster the allegiance of uppety regional governors to put up a united front. Regular reports of a depressing nature must have flooded into the royal city with increasing frequency as Alexander's campaign snaffled some of Persia's finest city states, some of which were thought militarily impregnable (eg; Tyre). Darius' dreaded moment came at the Battle of Issus, a mere three years after the young Macedonian became helmsmen of the hellenic, anti-Persian resistence. Despite the superior number of heavy Persian cavalry deployed (the main battle tanks of the ancient world), the defection of Greek mercenary cavalry on the royal payroll had the effect of demoralising the Persian ranks. An air of despondency and defeatism settled over Darius' forces, as Alexander exploited his enemy's weakness. The Persians whose fighting spirit was sapped by high living, took to their heels, leaving the region open to exploitation, and the king's realm in tatters. Darius was subsequently assassinated by one of his petty kings, leaving the Empire without a head. To top it all off Alexander razed the Achaemenid capital city of Persepolis to the ground, and whether intentionally or



Fig 26. Coin bearing an image of Alexander the Great.

ALEXANDER'S ARMY SETS
OFF

EGYPT AND JUDAEA
CAPTURED

DARIUS' POWER CRIPPLED BY ALEXANDER'S CONQUESTS

THE PERSIAN CAPITAL RAZED



ALEXANDER, KING OF ASIA

ALEXANDER HELLENISES
PERSIA

AFTER ALEXANDER'S
DEATH HIS GENERALS
CARVED UP THE
ACQUISITIONS

**GREEK COLONISTS** 

GREEK 'WHITE COLLAR'
WORKERS THROUGHOUT
THE EAST

GREEK ARCHITECTURE

JEWS BESOTTED BY GREEK
CUSTOMS AND
TRADITIONS DURING THE
OCCUPATION

THE JERUSALEM TEMPLE
REDEDICATED FROM
YAWEH TO ZEUS

unintentionally, destroyed the master copies of the Magian holy texts, then housed in the royal treasury.

By chasing Darius afar, and subjugating Persia, Babylon, Afghanistan, and many other nations between Greece and the Hindu Kush mountains, the gutsy opportunist Alexander stole the mantle of King of Asia. From there he ventured into India, but found his warriors unwilling to over-extend themselves. By 330 BC the Greeks, now satiated by their opulent booty, were eager to return home with the spoils, and so left Alexander's service. The loss of so many veterans, while troubling, did not lead Alexander to curtail his long-term territorial ambitions, only limit its extent. He then returned to Persia from India, where he set about mating his forces with local women, with the aim of creating a superior breed of human. It was there that Alexander promoted the idea that he was a divine being, perhaps in emulation of the region's former rulers. As a new place of rule Alexander chose Ecbatana, the captial city of the Aryan Magi.

Now that he had gained control over the area, he devoted much time to the finer points of how he would hold such possessions, especially with so many feudal kings loitering about the countryside in their petty kingdoms. Alexander the Great hoped to integrate Greek and Persian culture in a secular, religious and intellectual sense and this led to a situation where his royal court was frequented by Magi and Greek philosophers alike, each performing their oblations for his success. A certain amount of emnity arose in the Greek camp when Alexander was seen to fall under the influence of the Magi. The situation was bound to become even more inflammable as a disgruntled Alexander ordered the execution of Aristotle's relative, the philosopher Callisthenes, for snubbing his deification.

With the unforseen death of Alexander in 323 BC, the already serious fractures among his generals, became even worse as they hankered for control of the world Alexander had carved. The so-called "Wars of the Successors" erupted as the king's possessions were divided up the hard way; by force. Ptolemy held the western part of Alexander's empire, establishing a dynasty in Egypt that would one day end upon the death of Cleopatra. Being more powerful, Seleucius, and later Antiochus I, took control of Graeco-Macedonian Bactria, and strived to requisition lands in Khorezm and beyond the Oxus river.<sup>314</sup>

Greeks of every description came to live there, bringing customs, lifestyles, and Hellenic religious sensibilities and traditions that would linger for century after century.<sup>314</sup> As time went by the Greeks became more Persian in their outlook.<sup>314</sup> What emanated from this cultural marriage was the Iranian civilisation of Parthia, which lasted from 238 BC until 226 AD, when they lost power to Ardashir and an entirely new dynasty of Sassanian monarchs. The Parthian Empire was based for the most part on Achaemenid governmental structure, but with substantial Greek influence.<sup>314</sup>

Greeks formed the nucleus of their administrative engine, to the exclusion of Persian scribes and academics. A shrewder means to alienate the Magi from the halls of power could not be found. Democratic processes were instituted in many places, where previously there had been absolute feudal monarchies with clear class distinctions. It is a structure of their administrative engine, to the exclusion of Persian scribes and academics. A shrewder means to alienate the Magi from the halls of power could not be found. Democratic processes were instituted in many places, where previously there had been absolute feudal monarchies with clear class distinctions.

From the reign of Seleucius through to the 4th Antiochus, Greek military outposts, villages, towns and cities flourished throughout much of Seleucia. Their farmers were at one and the same time warriors. This enabled the new regional overlords to cultivate a thriving agricultural sector capable of being defended at a moments notice. Larger cities were modelled on the autonomous Greek states, and very often possessed their own assembly. 

Local religious heads, sacred prostitutes and their many holdings and temples were now required to submit to Greek rule. 

Greek rule. 

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Local religious heads, sacred prostitutes and their many holdings and temples were now required to submit to Greek rule.

Hellenic builders turned their hand to planning and constructing Central Asian cities using methods popular back in Greece, and, not surprisingly, their works include stepped theatrical auditoria, temples, not to mention classical Greek sculpting techniques for rendering regional gods in stone.<sup>318</sup>

Under the leadership of the Soghdian aristocracy Saka, Scythians, Khorezmians and Hyrcanians pounced on the decaying remanants of Alexander's Persians acquisitions, and before too long had wrestled control of Hyrcania and Parthia.<sup>319</sup> From this opportunistic federation arose the dynasty of the Arascids, precursors to the Persian Sassanian empire.

Greek rule left its mark on Judah too, just as it did elsewhere. During their occupation of Jerusalem many Jews developed a fondness for Greek ways, attending theatres, sporting facilities ... "They placed no value on their hereditary dignities, but cared above everything for Hellenic honours". Owing to the lure of these Graecophilic fads the Jewish temple High priests found it difficult maintaining religious order year by year. Undoubtedly the priests were perceived as rebellious against Seleucid governorship, and this led to the outlawing of Judaism. Crunch time came in 169 BC with Antiochus IV Epiphanes refurbishing Solomon's temple as a place of worship for Zeus (the so-called 'abomination of desolation'), and the profanation of the altar by swine sacrifice. In response a general Jewish

uprising occured under Judas Maccabaeus, which saw the temple recaptured and rededicated, and the Seleucid rulers evicted from Judah.

As the power of Macedonia unravelled owing to successive failures on the field of battle, even as far away as Egypt, the eastern Greeks were cut off and forgotten. The homogeneous Hellenic presence there entered a period of decline, and finally suffered its *coup de grace* at the hand of the Scythians, and allied Indo-Iranian tribes, like the Parthian Persians and the Saka. The spark of Greek influence never fully died out though, for its virility had already inseminated the diverse cultures and religions of Central Asia and Iran.

Like a phoenix rising from the ashes, the Persian Parthian tribe rebelled against the waning power of the Greeks, under the Arascid dynasty, thereafter gaining a position of sovereignty. Parthian royals were notable for their attempts to resurrect the Zoroastrian teachings, which, during Alexander's reign, had lost the supremacy they had previously enjoyed under the Achaemenids. And so the faith of Zoroaster, not to mention fire and sun-worship experienced heightened popularity. We have them to thank for the reconstructed Avestan texts which had been mutilated by Iskander.

Aramaic became the script of the era, applied in both domestic and commercial documentation, whereas Ancient Greek saw service only among the Parthian administration. Its use had long been abandoned by ordinary people.<sup>323</sup> The guiding hand of the Parthian kings prepared the way for the revivification of Zoroastrianism (which was suppressed by the Greeks), which in time led to the foundation of the Zoroastrian Sassanian state in 226 AD.

The halls in which Achaemenid dignitaries once lived and dined, before the Greeks came, had their lofty roofs supported by equally impressive Greek-style columns. Later, between the 3rd Century BC and the 3rd Century AD, Parthians arranged their massive, oblong, high-roofed feast halls (*itwans*) in groups of four, each hall forming the side of square inner communal courtyard. Later, between the 3rd Century BC and the 3rd Century AD, Parthians arranged their massive, oblong, high-roofed feast halls (*itwans*) in groups of four, each hall forming the side of square inner communal courtyard. Later, between the 3rd Century BC and the 3rd Century AD, Parthians arranged their massive, oblong, high-roofed feast halls (*itwans*) in groups of four, each hall forming the side of square inner communal courtyard. Later, between the 3rd Century BC and the 3rd Century AD, Parthians arranged their massive, oblong, high-roofed feast halls (*itwans*) in groups of four, each hall forming the side of square inner communal courtyard. Later, between the 3rd Century BC and the 3rd Cen

Greek gods, religious traditions and philosophies were never far from the horizon in Parthia either. Parthian kings and their Armenian royal allies are known to have enjoyed the extravagances of Bacchic theatre, <sup>306</sup> and this is something which ensured that they would be erased from Sassanian Orthodox Zoroastrian psyche from the 2nd Century onwards. So favourable an impression did the drunken revelry of Pan and Bacchus leave on the region, that his rites were still being celebrated in Central Asia as late as Islamic times. <sup>307</sup> Though the Dionysian mysteries had by that stage incorporated the extremely ancient worship of Anahita, a goddess also found in Zoroastrian scripture. <sup>307</sup>

Meanwhile Babylonian temples nestled safely into their venerable niches, and were still substantially operative in Parthian times. They had resisted the absorption of religious hybridisations born to this Parthian menagerie of faiths, and would live on into the Islamic era, when they met their doom. Undeniable confirmation of a Babylonian presence within the Persian empire is provided by Darius, since one of his monumental inscriptions was rendered in Babylonian. It was obviously intended for the eyes of his Babylonian subjects. Temple prostitutes such as those once found in Babylon were still to be found in Armenia and Pontus in that day. The substantially operative in Parthian times. They had resisted the absorption of religious hybridisations born to this Parthian menagerie of faiths, and would live on into the Islamic era, when they met their doom. Undeniable confirmation of a Babylonian presence within the Persian empire is provided by Darius, since one of his monumental inscriptions was rendered in Babylonian. It was obviously intended for the eyes of his Babylonian subjects. Temple prostitutes such as those once found in Babylon were still to be found in Armenia and Pontus in that day.

Military coordination and cooperation proved difficult to achieve in Parthia.<sup>30</sup> Instead the land was studded with petty kings and princes who fielded their own forces, multi-national armies which may or may not have lent support to the Parthian kings.<sup>330</sup> Such untamed arrangements left social unity vulnerable to the lobbying of kingmakers, or nobles intent on feathering their own nest.<sup>330</sup> Some Parthian rulers were better able to muster support from lesser kings, with the result that they, and Parthia, fared better at those times.<sup>331</sup> But a house divided is one that is destined to fall, and for this reason Parthia fell victim to its own internal bickering.<sup>332</sup> It caused them to lose control over the silk routes which sustained them, and made them an easy target for Pompey and Trajan's legions. Only the Roman Empire and the prosperous Kushan empire to their east could profit from this.

Parthia's successors, the Sassanians, governed Persia from 226 AD through to the year 651 AD. I will omit further discussion on the Orthodox Zorastrian Sassanian State at this point purely because they are discussed elsewhere in this book.

To the east of Iran lay the Kuhsan empire (50-250 AD), which was led by the Great Kings, the Sons of Heaven. They dominated a large part of northern India, Central Asia and Afghanistan, and many arterial trade routes along the silk road. But Kushan was itself subservient to Zoroastrian Sassania, with whom they presumably had strong contacts. An unprecedented spectrum of religions intermingled in Kushan lands. One could just as easily find Zoroastrian fire priests, preachers of ancient Greek philosophies, Chaldeans, Hindu Brahmans, Manichees,

JEWS REBEL AGAINST
THE GREEKS

MACEDONIA COLLAPSES

PERSIAN REVIVAL

ZOROASTRIANISM POPULAR ONCE MORE

DIONYSIAN MYSTERIES

BABYLONIAN RELIGIOUS
TRADITIONS LIVED ON
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PARTHIAN EMPIRE
STUDDED WITH PETTY
KINGS

KUSHAN EMPIRE

MANY DIFFERENT
RELIGIOUS TRADITIONS
INTERMINGLED
THROUGHOUT EURASIA

**TURKIC EMPIRES** 

TURKISH CONVERSIONS
TO TAOISM AND
BUDDHISM BROUGHT
PACIFICATION

MANY DIFFERENT RACES HAVE INHABITED RUSSIA THROUGHOUT ANTIQUITY Buddhists, Chinese Taoists, Confucians and Christian priests.<sup>334</sup> In this climate of coexistence, doctrinal purity was difficult to maintain. Antiochus' funerary rites were jointly performed in a Greek and Persian manner. As conservative as it may have been, Magianism readily accrued Oriental asceticism in certain areas.<sup>335</sup> Greek and Buddhist philosophers likewise shared whatever they saw fit.<sup>336</sup> Owing to a predominance of Buddhists, Kushan became a staging point for the intensive Buddhist missionary bombardment of distant China.<sup>337</sup> With the wandering monks came countless Chinese monasteries, which sprouted from the mountains, hills and arid plains like wild-flowers after a desert shower.<sup>337</sup>

Kushan's extensive trade contacts are highlighted by their material culture, which showed evidence of Chinese, Indian, Greek, and even Egyptian craftsmanship.<sup>338</sup> Its pre-eminence in Central Asia diminished after 250 AD, leaving the region open for later Kidarite and Hephthalite control.<sup>339</sup> Much of the countryside was governed by wealthy regional lords known as the *Dihqans*.<sup>340</sup> The affluence of these nobles was measured by the extent of their trade and agricultural holdings, and the size of their castles, manor houses and private armies.<sup>340</sup>

Khorezm, one of the most lavish and important cities in the entire region, fell into decline. After a lull in progress spanning the 300-400's AD, the Khorezmian city-state once again emerged as an illustrious promoter of advancement under the Iranians.<sup>341</sup> Extensive irrigation projects, astronomical observatories, educational, and profitable craft centres were built.<sup>342</sup>

The next major regional development was the formation of two Central Asian Turkic empires between 552-734 AD, the first of which collapsed around 630 AD.<sup>343</sup> The Turkic ethno-cultural complex was diverse, for they inhabited lands ranging from Mongolia through to Scythia.<sup>344</sup> Ancestral legends depict them as having originated in the Altai mountains in distant Siberia, where they were led by demi-gods. These same rulers continued to govern them throughout their history.<sup>345</sup> From the 6th Century AD Turks displayed a strong desire to usurp mastery of the trade routes throughout the various regions in which they lived. Turkic mounted war bands earned their notoriety and power by sacking the immense wealth of the Chinese Empire, at every opportunity. This prosperity coaxed many of them to revel in the luxuriance of their spoils. Turkic nobles became enamoured with Chinese ways, and this resulted in their Sinisisation, and subsequent pacification. The raiding which brought them their pilfered riches became less, and their status as a regional power waned accordingly. The Khagans were further lulled into a false sense of security by arranged marriages between the Chinese and Turkic highborn. Now inside the Turkic elite the Chinese were better placed to exploit inherent inter-tribal animosity. Imperial forces were then able to pounce on the squabbling khaganates and through a series of battles, picked them off one by one.

In the 7th and 8th Centuries the Turks attempted to regain their grip on Central Asia, but this came to nought with the assassination of Bilga Khan in the year 734 AD. 346 Grandiose plans for the establishment of urban centres and monasteries to house their Taoist and Buddhist adepts were abandoned, since it was thought that becoming sedentary, and adopting pacifistic lifestyles would rob them of the warrior spirit that made them great. Nevertheless some favoured urbanisation. 346 After an illustrious career the second Empire came to a violent end, causing many Turks to disperse throughout Asia in every direction. It was succeeded by the Uighur Empire, which, within a short space of time, became the foremost champion of Manichaeism, a nominally Christian heresy. Eventually they turned Muslim.

The last Sags of the Wagi

For many, many hundreds of years leading up to the 10th Century AD, successive waves of invaders poured through Russia and the Balkans, as they trampled through the steppes and entered eastern and western Europe from Central Asia. From that time the Balkans lost its old Latin title *Haemus*, earning the new Central Asian name *Balkan* (from the Kalmyk language). These intruders were the numberless Scythians, Sarmatians, Goths, Taurians, Huns, Cimmerians, Avars, Antes, Alans, Roxolani, Slavs, Serbs, Croats, Vlakhs, Volokhi, Magyars, Bulgars, Khazars, Pechenegs, and Kipchaqs, many of whom were adherents of Zoroastrianism, Manichaeism, Buddhism, shamanism and other such oriental faiths. Rarely do scholars ever attempt to explain the reasons for such mammoth population dislocations. It is hard to believe that entire nations just wandered into Europe without some apparent cause. Considering the large numbers involved, it is far more likely they were the victims of catastrophies capable of afflicting entire communities, things such as plagues, water shortages, failed seasons and malnutrition, or religious, ethnic or military persecution.

As fugitives they exited regions in which elaborate formal religions thrived. Most if not all were party to such creeds. Since the pagan priests of the eastern Europeans, and the religious figureheads of these many

invaders/immigrants were very often Magi (or at the very least inheritors of Magian beliefs), we have just cause to ask why Magi chose to emigrate from their Iranian holy lands in the first place. The solution to this perplexing question comes from an obvious source, namely the holy texts of the Magi.

The Avesta and the Pahlavi writings of the Zoroastrians recount in graphic detail the last days of Magian rule in Iranian Sassania, and provide blow by blow accounts of "the desolation of localities and settlements". According to the Magian holy texts, Iran's demise did not happen in a single moment, but was the culmination of three separate holy wars directed against their homeland, the first by Turkic "devil-worshippers", the second by Byzantine military forces, and the last by Muslim Arabs. The last and most disastrous of these invasions saw the collapse of their social unity, logistical infrastructure, and communication network (a "pony express" system with a delivery motto like that of the US Mail Service).345 This demolished whatever cohesion existed between the isolated pockets of Iranian princes still offering resistance to the invaders. In addition to that, their elaborate irrigation systems fell into disrepair, guaranteeing the withering of their lush desert gardens and crops, which they needed to sustain their people. Much, but by no means all, of Iran is a parched desert wasteland. Through their ingenuity the Persians developed the socalled foggara technique for tapping into subterranean water sources and basins. This entailed the sinking of periodic shafts down to water level, along the length of the water course, and then joining these shafts with lateral connector shafts. Once completed these shafts constituted a water delivery system relatively impervious to evaporation in the unforgiving desert sun. Spent portions of the grid could be requisitioned for use as sewer system. One of the oldest tricks in seige warfare is cutting off a city's water supply. You'd be surprised how quickly a city of 100-500,000 folds once its water supply is interupted by military or ecological intervention. In the arid environment everything begins to die, whereas in the presence of water the sun brings life and abundant growth.

Most importantly, the extinguishing of the Millennium-old holy fires (Farbag, Gushmasp, and Burzen-Mihr), plus the eradication and expulsion of the Magi who could re-light the holy flames, which were the focus of their spiritual life, utterly demoralised the Iranians, and amplified the hopelessness of their plight.

We shall now explore the downfall of their religion and their society, because in many ways the story has a direct bearing on the nature and consolidation of pagan Slav dualistic religion in eastern Europe during the 7th-10th Century AD. In sadness the white Magi recounted thus;



"And that which was of steel is the reign of King Chosroes son of Kevad, when he keeps away from this religion the accursed Mazdak, son of Bamdad, who remains opposed to the religion along with the heterodox. And that which was mixed with iron is the reign of the demons with dishevelled hair of the race of Wrath, when it is the end of the tenth hundredth winter of thy millennium, O Zarathustra the Spitaman (Spitama meaning 'the white')..........<sup>349</sup>

Altura Mazda spoke thus: "Righteous Zarathustra! I will make it clear: The token that it is the end of thy millennium (somewhere near the year 10,000 of the Zoroastrian calendar), and the most evil period is coming is that a hundred

ENEMIES CONVERGE ON
PERSIA, AIMING TO
FINISH IT OFF ONCE

WATER IS LIFE. WATER
ALLOWS MASSIVE
POPULATIONS TO
INHABIT OTHERWISE
INHOSPITABLE DESERTS

Fig 27. King
Chosroes II wears
a winged dynastic
helmet. It also has
horns and a sun
disk between
them. Similar
headress were
worn by Egyptian
princes in
pharaonic times.

THE RACE OF WRATH

ENEMIES CONVERGE ON AN AILING PERSIA

RAIDERS WALK ABOUT
PERSIA AS IF THEY WERE
SOVEREIGN LORDS

CHRISTIAN FORCES

THE FINAL BATTLES

CHRISTIANITY SAID TO BE RELATED TO ZOROASTRIANISM

MASS APOSTASY

kinds, a thousand kinds, a myriad of kinds of demons with dishevelled hair, of the race of Wrath, rush into the country of Iran from the direction of the east, which has an inferior race and race of Wrath. They have uplifted banners, they slay those living in the world, they have their hair dishevelled on the back, and they are mostly a small and inferior race, forward in destroying the strong doer.....the race of Wrath is miscreated and its origin is not manifest. Through witchcraft they rush into these countries of Iran, which I, Ahura Mazda, created, since they burn and damage many things; and the house of the house-owner, the land of the land-digger, prosperity, nobility, sovereignty, religion, truth, agreement, security, enjoyment, and every characteristic which I, Ahura Mazda, created, this pure religion of the Mazdayasnians, and the fire of Vahram, which is set in the appointed place, encounter annihilation, and the direst destruction and trouble will come into notice. And that which is a great district will become a town; and that which is a great town, a village; and that which is a great town, a village; and that which is a great family, a single threshold.

"...the reign of Wrath with infuriate spear and the demon with dishevelled hair, of the race of Wrath, the meanest slaves walk forth with the authority of nobles of the land...<sup>350</sup>

".after the ill-omened sovereignty of those of the race of Wrath there is a fiend, Shedaspih of the Kilisyakih (the ecclesiastics/
Christian priests - and bearing in mind the supposed time frame of the account, they could be either Byzantine
or Nestorian Christian Priests), from the countries of Salman (near the Tigris River); Mhavan-dad said that these people
are Ruman, and Roshan said that they have red weapons, red banners and red hats. It is when a symptom of them appears, as they
advance, O Zarathustra, the Spitaman the sun and the dark show signs, and the moon becomes manifest of various colours;
earthquakes, too, become numerous, and the wind comes more violently; in the world want, distress, and discomfort advance the
sovereignty for the vile, and they are in hundreds and thousands and myriads. They have the red banner of Shedaspih of Kilisyakih,
and they hasten much their progress to these countries of Iran which I, Ahura Mazda, created, up to the bank of the Arvan, some
have said the Frat river, "unto the Greeks dwelling in Asuristan; they (the Rumans) are Greeks by strict reckoning, and their
Assyrian dwelling (Anatolia) is this, that they slay the Assyrian people therein, and thus they will destroy their abode, some have
said the lurking holes of the demons". 351

And as the dualistic, animistic, demon-worshipping Turks went about their destruction of Iran, further misfortune was to come to the Iranians via the Christian Romans (who were really Greeks, ie; the Byzantines) and Arabs. According to the Magi the Byzantines apparently had another objective there, namely to destroy the subterranean Assyrian temples then found in Iran.

"miscreated by wrath, were, through the war of the religion, in the combat of Sped-razur (the Hoary Forest) some have said it was in Pars: and the third when it is the end of thy millennium, O Zarathustra the Spitaman! when all three, Turk, Arab and Ruman come to this place, some have said the plain of Nisanak.<sup>352</sup>

The rapid decline which they inflicted upon Sassanian civilisation, and the tragic dispersion of the Aryan Iranian Magian race was recorded in the following way;

"There is this marcellousness, really overthrowing the blessedness of the knowledge of former government, revealed by the Avesta about the ninth and tenth centuries (of the Zoroastrian calendar), that which is an indicator of circumstances now visible such as the dispersion of the sovereignty of Iran from the country of Iran, the disturbance of just law and custom, the predominance of those with dishevelled hair, and (at roughly that same time the prevalence of) the haughty profession of ecclesiastics. 

Also the collection and even connection of all their four systems of belief (which the late Prof west noted as Zoroastrianism, Mohammedanism, Christianity, Judaism or Idolatry) together for the upper rank; the coming of one working with the sacred beings to the inferior (a defiler of the worship of the sacred beings), the transient, and the captive of the period; and the dispersion and downfall of dependent and public men in their time.

The disappearance of a disposition for wisdom from the foreigners in the countries of Iran, which is an indication of shame at the truth of the religion, and at the praise, peace, liberality, and other goodness whose provision has lodgement in a disposition for wisdom. Also the abundance of the decisions of apostasy, the falsehood, deceit, slander, quarrelsomeness, fraudulence, ingratitude, discord, stinginess, and other vileness whose real connection is a disposition to devour, neglecting heedfulness for the archangels of fire, water, and worldly existence. The oppressiveness of infidelity and idol-worship, the scarcity of freedom, the extreme predominance of avarice in the individuals of mankind, the plenitude of different opinions about witchcraft, and the much inclination

of many for paralysing the religion of the sacred beings.353

The annihilation of the sovereignty of mankind one over the other, the desolation of localities and settlements by severe actual distress, and the evil foreign potentates who are, one after the other, scattering the valiant; the destruction among cattle and the defilement of the spirit of enjoyment, owing to the lodgement of lamentation and weeping in the countries of Iran, the clamour of the demon-worshipper in the country, and the unobtainable stature, non-existent strength, blighted destiny, and short life of mankind. Also the abundance of ordinances of various descriptions, the approval of the apostate among tyrants (it was an anathema for the white Magi to countenance the reign of an unjust ruler, especially one who was an apostate) and the non-approval of the Zoti (Zoroastrian High Priests) who is well-disposed and wise, the coming of the Zoti (high priests) to want, and all the other adversity, disruption, and running astray which are overpowering even in districts and localities of the countries of Iran.<sup>33</sup>

The maintenance of no ritual of the religion of the sacred beings; the weakness, suffering, and evil habits of those of the good religion; the lamentation and recantation of the upholders of the religion; and the wickedness and extermination of good works in most of the countries of Iran. Also much other misery in these two centuries is recounted in the Avesta, which passed away with them (the Avesta slid into oblivion with the very people who observed its teachings) and is also now so visible therein, and manifestly occurs in them.<sup>333</sup>

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

This, too, is a statement as to them, which revelation mentions thus: "That is the age mingled with iron (that is, from every side they perceive it is of iron) in which they bring forth into life him who is a sturdy praying apostate. This is their sturdiness, that their approval is unobservant of both doctrines; and this is their praying, that whenever it is possible for them they shall cause misery to others; also when an old man publicly advances into a crowd of youths, owing to the evil times in which that man who is learned is born they are unfriendly to him that is, they are no friends of the high-priests of the priestly assembly. They are freely speaking (that is, they utter phrases smoothly), they are wicked and are fully maliciously talking, so that they shall make the statements of priests and high-priests useless; they also tear asunder the spiritual lordship and priestly authority, and shall bring the ruler and priestly authority in to evil behaviour as vicious, but they bring together those who are singular (ie; inclividualists more interested in their pesonal welfare than that of the state).<sup>333</sup>

Amything they say is always mischief, and that district which had a judge they cast into the smiting precinct, into hell; it is miscry without intermission they shall inflict therein, till they attain unto damnation through the recitation they persevere in, both he who is the evil progeny disseminated by the apostate and he who is the villainous wolf full of disaster and full of depravity. ... Then, when character and wisdom recede from the countries of Iran (that is, they depart), so that destitution and also winter, produced by demons who are worshipping the demon, rush together from the vicinity of disaster on to the countries of Iran, where even rain becomes scanty and pestilence is secretly advancing and deceiving, so that deaths become numerous; thus even he of percerted wisdom, who is wicked, and the apostate also, who is unrighteous, rush together in companionship. As what one says they all exclaim thus: "Consume and destroy, O ruler! for it is to be consumed and destroyed by thee; destroy even the fire, consume even as food those who are the protection of the association enforcing religious obedience, and those leading on the poor man of the righteous dispensation for guidance". So that they shall make him thoroughly detached and smite him;.... And about the ninth and tenth centuries this also it says, that, as that age proceeds, this is what occurs, O Zarathust of the Spitamas! when many apostates utter the righteousness of priestly instruction and authority, which is wickedness towards me, they cause begging for water, they wither vegetation, and they put down all excellence which is due to the manifestation of righteousness". ... This, too, he says, namely: "Of those, O Zarathust of the Spitamas! who come in the 9th and 10th Centuries, I tell thee that they are of the fiend of Greed (Azi); it is in her womb that they are to be fashioned, they who assist those who would be vicious, through pre-eminence in leadership, or through excellence in subserviency".353

And this, too, it say about them: "Those men are much to be destroyed:" so it is said by Ahura Mazda that "these who are righteous, who carry away a corpse in this world, distress their fire, according to every high-priest, and even long-flowing water; their

ENEMIES LAY WASTE TO THE FLAGGING EMPIRE

KINGS APOSTACISE

ZOROASTRIANISM
ENTERS AN
IRREVERSIBLE PERIOD OF
DECLINE

THE HORRORS OF
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ATTRIBUTED IN PART TO
DEMONIC ACTIVITY

GREED OVERCOMES
RIGHTEOUSNESS

THOSE WHO GLORIFY
DEVILS

THOSE WHO EXTERMINATE

THOSE WHO ENTER COMBAT FOR FUN

EVIL WIZARDS

BYZANTINE-PERSIAN WARS

HOLY CROSS CAPTURED
BY THE PERSIAN KING

GUSHNASP FIRE TEMPLE DESTROYED

Major military loss in 637 AD

THE FARR

bodies, which are really cesspools of a terrible character, become very assisting for the tormentors whose corpses are grievously wicked.

Concerning them I tell thee, O Zarathustra of the Spitamas! that, in the 9th and 10th Centuries, there come those who are the broad of the fiend and the wound-producer of the evil spirit; even one of them is more to be destroyed than ten demon-worshippers; they also produce extermination for these who are mine, for these of my religion, whom they call a provision for destruction (that is, when it is possible to live in our way, and ours are wicked, they diminish in superiority).<sup>333</sup>

Even the iniquity that they shall commit in leadership and subserviency, the sin which is smiting thee, they call a trifle, O pure one of the Spitamas! and the smiter, they say, is he whom these of thy religion of Mazda-worshippers smite"....

They foster villainous outrage, and they say the best work for mankind is immoderate fighting whose joyfulness is due to actions that are villainous; those too, that they exterminate their own souls, they exterminate the embodied existences of the world; and they produce lamentation for the soul, and even the religion, as regards what is the mode of controlling orthodox people together with the iniquitous of the same period"....<sup>335</sup>

This, too, it says, that Zarathustra enquired thus: "Is he, O Ahura Mazda! who is a Kai or a Karap (Prof west: two forms of wizards), or he who is a most evil ruler in authority, mingled again with the good?" And Ahura Mazda spoke thus "Even he". Zarathustra also enquired thus: "Is he, too, O Ahura Mazda! who is one of those of the good sovereignty, mingled again with the good; or these such as the Kaisar and Khagan? (Prof west: the rulers of the devil-worshipping Turkic invaders) And Ahura Mazda spoke thus "Even that former, O Zarathustra!" ... those three manifest branches, that worship the fiend with simultaneous worship, are really these who march for eminent service on horses, even the Turkish demons with dishevelled hair, the Arab, and also Shedaspo the ecclesiastical Aruman (Prof west: the Roman [Byzantine] Emperor ie; Caesar). 353

These passages from the Magian texts reflect what we already know historically. The end of their civilisation came as a result of the three-fold foe - the Turkic devil-worshippers, Byzantines and Arabs.<sup>354</sup>

The shutdown of Sassania was well and truly underway following the bitterly contested Byzantine Crusade against the Zoroastrians in 622-628 AD. This war was merely the culmination of centuries-long warfare between the Roman and Persian states.

The 7th Century AD Roman counter-offensives against the Magians were heavy handed and vengeful to say the least. After all, the Zoroastrians had previously taken Edessa, Jerusalem, and what's worse the greatest relic of Christianity, the Holy Cross upon which Jesus was supposed to have been crucified. Such was the inflamed ideological arena in which Magians and Christians fought it out to sever the ancient connection between their two faiths, since mass conversions of the former had given rise to most of the latter throughout much of the east. The reason why Magians so readily mutated into Christians is a story in itself, and one I shall not indulge in at this point.

Anyhow, steamrolling Byzantine forces crippled them to the point where political and religious disunion, coupled with a fractured organisational and logistical structure, made them incapable of adequately repelling the massive Arab Muslim incursions, which began shortly after the cessation of hostilities with the Byzantines. Notable in this Byzantine campaign was the use of marines to penetrate deep inside Iran, whereby they ransacked Gushnasp,<sup>355</sup> one of the three greatest Magian fire-temples to have ever existed, and made their way to just outside Ctesiphon, the heart of Sassanian royal power. The death blow was not far off.

For the Magi, the year 637 AD marked one of unparalleled tragedy. Mohammedan forces routed whatever troops the Sassanians had mustered, during a battle on the plains of Harran. From there the Muslims grabbed much of Iran and the Caucuses on the western shores of the Caspian.

If the Arab general Qutayaba was to instal Islam in any meaningful way, and gain prestige for Allah and the prophet Mohammed, he desperately needed military victories of ideological importance. And so it became imperative that he subjugate the Farr which was at that time under the control of the pagan Iranian Sassanian monarchy and the Orthodox Zoroastrian religion. The Farr is a geographical term scattered throughout early Iranian literature, and especially noteworthy in the early medieval Persian epic of the kings 'Shah-Nameh' first noted by the Muslim writer Hakim al-Qasim Firdowsi.<sup>357</sup> In essence the romanticised word applied to Central Asia and Iran stretching back into antiquity when the divine ancestors of the Magians held sway. It was a land with an almost supernatural aura hanging over it; overseen by god, ruled by kings whose authority to govern the said zone

was by divine right.<sup>557</sup> By defeating the last of the Zoroastrian kings in open combat, against the backdrop of this mythical landscape, Islam would snap the soul of ancient Iran. Certainly from the Magian perspective the military collapse was as haunting as it was catastrophic in a military and governmental sense, for it sounded the death knell for their belief system, and the beginning of a new.

In disarray, the Sassanid leader Yazdegird retreated to the city of Merv, situated south-west of Gurganj in Khorezm flying an apron from a battle standard. Yazdegird was assassinated some 14 years after the debacle at Hamadan (Ecbatana), thus prompting his hereditary successor Peroz to take flight into China. Into this vacuum fed tens of thousands of Muslim settlers from Arabia, lured by the promise of land grants.

In this initial phase of Islamicisation, Qutayba was installed as the most influential of the Umayyad Islamic governors.<sup>399</sup> To realise the resettlement program of his masters required the depopulation of Merv and Khorezm, either by genocide or selling the Magians into slavery.<sup>359</sup> Muslim documentation tells us that Magian archives, educational institutions and books were destroyed, and the intelligentsia liquidated, at Khorezm.<sup>359</sup> In one stroke a thousand years of Persian and Babylonian civilisation evaporated. By Al-Biruni's recollections Qutayba further eliminated opposition to the conquests by re-opening wounds in Iranian society, and turning the protagonists on each other. Whether the Persians liked it or not, Arabs were there to stay.<sup>359</sup>

Early Arab leaders were open to the possibility of negotiations with Iranian infidels but only if they remained humbly obedient and submissive to their new overlords. This is how Qumis and Rai escaped the typical predations, and gained concessions for the continuation of their faith, by handing over the princely sum of half a million dirhems (Iranian variants of the Greek drachmas introduced after Alexander's time). 360

In spite of the terrors inflicted on the white Zoroastrian Magi and their flock, they still found some way of surviving. As the irrigation channels which turned their desert cities into livable oases capable of supporting phenomenally-sized populations dried up, many of the wizards, and fellow Iranians faithful to the creed of Zoroaster, withdrew to more secluded locations. According to Al-Masudi, the magicians still possessed well-fortified enclaves during the Middle Ages, which harboured practitioners of the old faith, even as late as the 10th Century AD. While they had lost substantial geographical regions to the Muslims, they were regrouping in strength, and well able to maintain sovereign Magian rule over certain areas. For instance in 913 AD Abbasid Islamic forces were forced to retire from Tabaristan (on the Western Caspian seaboard) at the hand of a Magian army. Many of their forces garrisoned massively-walled cantonment valleys on the Caucasian seaboard, prepositioned there to fight off Islamic amphibious intrusions. Further inland others manned formidable mountain fortifications once built there by the Arascid kings of olden Iran.<sup>361</sup>

The city of Istakhr, the location of the wizards' greatest library, remained psychologically significant to the Magi in Islamic times, and for this reason a spirited resistence took root there in the 10th Century AD, which the Muslims spared nothing to suppress. The uprising ended with "fierce fighting ... siege engines and killing therewith 40,000 of the (Magian) Persians and wiping out most of the noble houses together with the chiefs of chivalry". 302

As years went by the ferocity of the Islamicisation push died down somewhat. Judging by Al-Nadim's mention of Muslim religious texts dedicated to refuting Magianism and other diverse pagan faiths,<sup>363</sup> Islamic preachers no doubt hoped to convert the remaining pagans rather than kill them. After all, forced conversions are technically forbidden by the *Qur'an* ("There shall be no compulsion in religion"),<sup>364</sup> but that never stopped some people in the past Liquidating Magians might not have been the right thing either. On Judgement Day, Muslims expect to see themselves standing in a great company of many and varied faiths, each awaiting their trial before God and his angels. "As for the true believers, the Jews, the Sabaeans, the Christians, the Magians, and the pagans, God will judge them on the Day of Resurrection". <sup>365</sup> Magians would be there too.

Once Islam was firmly entrenched in both religious and governmental terms, alien creeds posed minimal threat to the new order, and a spirit of tolerance flourished. Fugitive Magians lived an existence quite separate from that of Muslims, yet a certain number chose to remain behind and slotted into Islamic society fairly well. As a result of this, most of the Abassid Caliphate's administrative apparatus was still being run by Magian civil servants during the Mediaeval era, still wearing the tell-tale white linen shirts and *kustik* belts, the traditional dress of the Magians. Yet others served as court astrologers to the Caliphs. In the end, Muslim authorities became so tolerant, that the Yezidis, the surmised devil-worshippers of Iraq's Basra marshes continued to live there unmolested, and still do, to this very day. After all the *Qur'an* maintains that those who maintain an exterior appearance of Islamic piety gain social rights not enjoyed by non-believers.

ISLAM GAINS CONTROL
OF PERSIA

THE PERSIAN ROYAL
HOUSES SCATTER

ISLAMIC GOVERNORS

HUGE SUMS OF MONEY
EXTORTED FROM THE
PERSIAN REMNANTS

LIBRARIES AND
ACADEMIC
INSTITUTIONS
DESTROYED

MAGIAN CULTURE
DISMANTLED

CONVERSIONS BY STEALTH AND FORCE

EVENTUALLY THE MAGI CAME TO BE TOLERATED

SOME CONVERSIONS TO ISLAM WERE NOT SINCERE, AND IN APPEARANCE ONLY

UMAR II WAS HEAVY HANDED

PERIODIC MAGIAN REVOLTS

A FUTURE MAGIAN MESSIAH FIGURE FORETOLD

Many Magians left Iran to live abroad

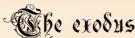
SOME WENT TO CHINA

SOME MIGRATED TO INDIA

OTHERS CAME TO SIBERIA

But as a rule, the fate of the blood-Magi was vastly different to that of their followers, the Magians. The Magi, together with their books of ancient lore and fire temples, were destined to be systematically exterminated by Muslim devastators, particularly during the harsh rule of Umar II.367 Paradoxically many of their treatises on the ancient sciences found their way into Islamic academic institutions, to be fully investigated. Al-Nadim reported how one group of Magians fared after having surrendered themselves to Islamic authorities, to convert to the faith of the Qur'an.368 These Magian turn-coats who apostasised to Islam the Magi called Mutazalik. So heinous was apostasy in their eyes, that the Magi professed that it was better to suicide than abjure the religion of Zoroaster. In a scene that was probably repeated many, many times over since the advent of the 7th Century Islamic conquest of Central Asia, the Muslims were only too happy to accept the prospective recruits whole heartedly. Not so the white Magus, who was just as eager as his followers to become a Muslim. They slaughtered him on the spot. Al-Nadim explained that they did this simply because he was a Magus priest. He had the blood, the blood that others once wished for but could never have; once a Magus, always a Magus. By killing him they were helping to eliminate once and for all the powerful lineage that was the backbone of Magianism. To kill a Magus was to kill everything that he held so dearly in his heart, his impressive command of the sciences, and the prayers and rites committed to memory during at least a decade of rote learning and tuition. Most of all they were killing the only folk able to pass the blood and faith on to their offspring, and the only figures permitted to conduct their foremost ceremonies. With the death of each magician the chances of the Magian faith ever resurrecting itself from the ashes of what once was grew less and less. Accordingly Islam waxed stronger.

Some Magus-priests stood firm in an overwhelmingly Islamic world, unsuccessfully attempting to re-muster support for the faith. Prince Mazyar's failed rebellion was beaten down in 854 AD.<sup>369</sup> The *Muslimiyah* was a Magian-Muslim sect of uncertain size, begun by one Abu Muslim, a self-styled prophet of Zoroaster.<sup>370</sup> According to his followers Abu Muslim would make a dramatic return in the distant future to reinstall the faith of the Magi, and this is probably connected with Iranian teachings concerning the Mahdi, a religious teacher who will one day return to put an end to the Jihads, ushering in an unprecedented period of peace and prosperity for the region.

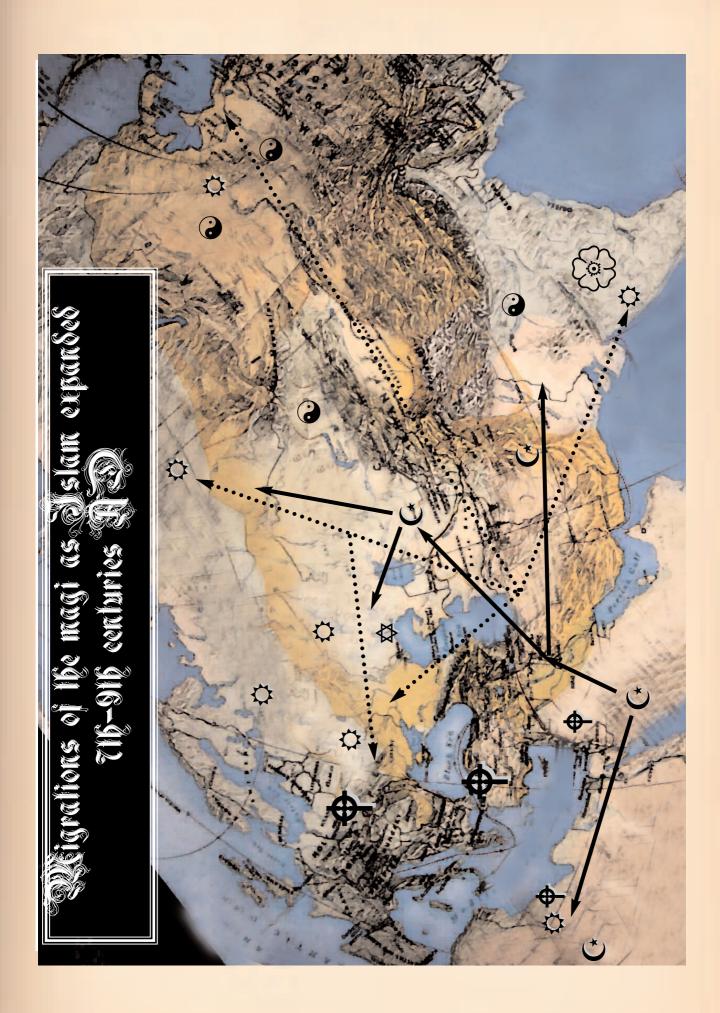


With death constantly staring them in the face as the Islamic crescent overshadowed Central Asia, and Iran, many Magi logically chose one of the last courses of action available to them; to migrate eastward into India or China, north into the Siberian forests, or westward onto the great Russian steppe (the mouth of the Volga is only 800 km's from Khorezm), and thence into the Balkans, the Baltic and other little-known locations.

Chinese annals and substantial Iranian archeological remains in China tell us that thousands of Magians sought refuge in the Far-East too.<sup>371</sup> Most probably reached there after a 5,000 kilometre journey across the 3-7,000 metre-high Tien Shan range. They arrived there firstly as small cogs in a large oriental trade machine, and the last wave of them rolled in contemporaneously with the collapse of the Sassanian empire during the reign of King Chosroes II. The final Sassanian King of Iran was amongst those who preferred a life of exile in China, and in 651 AD he packed up his royal heirs and went to live under the protection of the Tang dynasty.<sup>371</sup> As a destination for the dispossessed, China was probably highly favoured, especially when one considers the extensive diplomatic and trade connections which they enjoyed with successive Chinese emperors, particularly during the 5th-6th Centuries AD. The number and types of books spirited away to their oriental havens by the Magians went unrecorded, but it is difficult to accept that the Muslims succeeded in destroying or acquiring everything they possessed on the sciences.

The better documented refugees sailed to India in the 10th Century AD, or trekked a taxing 2,250 kilometre route across the 5,000+ metre-high Hindu Kush Mountains. There they were called Parsees, which meant Persians. In the 20th Century the Parsees are all that officially remains of the Magian religion besides small pockets living in Iran and the West.

Other Magian colonists continued their religion in the vicinity of the Ural mountains, and beyond its ridges, out in the forests of Siberia. There the inhabitants were largely animists, or the inheritors of Aryan pagan religious customs, particularly in the form of Buddhism. Others made a brief expedition over much kinder terrain into once-Scythian districts, into pagan eastern Europe and the Balkans (barely 800-2,000 kilometres away, depending on how far they wanted to penetrate into the area). The really smart ones probably boarded ships which took them across the Caspian, and straight up the Volga into new lands, and a new life. The only thing they did not count on



THOSE WHO SETTLED IN
EASTERN EUROPE WERE
LEFT HIGH AND DRY
FOLLOWING THE
CONVERSIONS TO
CHRISTIANITY

though, was the Christianisation of these heathen nations in the 9th and 10th Centuries AD, roughly 300 years later. After the loss of these final western Magian refuges to Orthodox and Catholic Christianity the Magi knew no safety. Without a home or land to call their own, many wizards and witches took their chances at surviving in a Christian environment, while the even more committed of their adherents took to the roads, moving into the Baltic, where paganism still flowered until suppressed by the Teutonic knights during the especially violent Northern Crusades of the 13th Century AD.

Owing to many similarities between the beliefs of the Magi and those of the Christians, Magian and Christian religious themes intermingled. Subsequently, heterodox forms of dualistic Christianity began popping up in Eastern Europe as Magians and Christians interacted inside the parishes. Over time these new demi-pagan Christian teachings gained momentum, drawing more and more Church vitriol, as apostolic Christianity, a more Jewish vision, became stronger and sought to purify the faith from the influence of Magianism.

Later in this book you will explore the life and times of the heretical Christian witches and wizards, a remarkable story beginning with the journey of the Magi at the birth of Jesus Christ.

The extent of the Magian diaspora is perceptible in the following words, found in locations many thousands of kilometres apart.

TERMINOLOGIES
PERTAINING TO THE
MAGI ARE FOUND OVER
A HUGE GEOGRAPHICAL
AREA

LANGUAGE	WORD	MEANING
Old Persian	Magus	"a Magus" <sup>372</sup>
Greek	Magos	"a Magus" <sup>372</sup>
Latin	Magus	"a Magus" <sup>372</sup>
Latin	magicus	"magical"
Arabic	Al-Madjus	"a Magus" <sup>373</sup>
German	magishch	"a Magus" <sup>372</sup>
Spanish	Magoa	"a magician"
Hungarian	Magoch Magus	"a pagan priest who keeps the bonfire"
Sassanian Pahlavi	Mog	"a Magus" 374
Lithuanian	Mag	"a magician, or wizard" 375
Old Russian	Mag	"a magician, or wizard" 375
Old Russian	magiya	"magic" 375
Estonian	Maag	"a magician" 375
Old Chinese	Myag <sup>2</sup>	"a magician" 376
Babylonian	Rab-Mag	"Chief Magian" 377

Other interesting terminologies exist in Eastern Europe, words once related to the Magi and the specialised roles they undertook.

Slovak	Bieloknyazi	Bieloknyazi were heathen white priests known to the Slovaks. 378 It	
		translates as "The White Princes".	
Magyar	Arbis	A doctor or herbalist.	
Old Russian	Arbui	"A priestly sacrificer versed in the old pagan rites". 379	
		The Old Russian verbs arbovati or arbuyu meant "to	
		perform the pagan religious ordinances".39	
Finnish	Arpoja	"A pagan priest who foretells the future". 39 Among the Finnish Mari	
		tribe they were called Arbuj, which is derived from the words ar	
		("intellectual") and -buj ("head").39 Finnish pagan priests were therefore	
		part of an intellectual class.	
Magyar	Baksa	A pagan priest knowledgeable in the sciences.	
Kirghiz	Baksy	A sorcerer skilled at healing, and fighting off the demons responsible for	
		illness.	
Tibetan	Bhikshu	A Tibetan Buddhist monk.	

From historical and folkloric sources we know that certain pagan musicians performed a religious role, which continued well into the Christian era. For this reason I include the following words;

Old Russian Skomorokh A minstrel-poet
Magyar Harsany A minstrel-poet

And then there were the witches dedicated to evil.

Magyar Garabancias

Serbo-Croat Garabancias A warlock. The Garabancias 378 priests of Slavia and the Balkans seem to have

been dedicated to crime, brigandage and every kind of lawlessness; "crime-fathers" if you like. The Old Prussians had priests of evil also. In ceremonies reminiscent of the witch Sabbaths of the later Middle Ages, Renaissance and Early Modern era, a 13th Century AD Prussian "black priest" was recorded as congratulating attendees for their crimes, pilfering, extortions and

bloodshed, and anything else "iniquitous".300

Polish Planetnik 378 An astronomer in some way akin to the Garabancias.

Russian Ved'ma Witches who interacted with demons.381

The wizards come to Europe

To adequately probe the question of wizards as historical entities one must put certain regions of Europe under the microscope, places like Russia, Scandinavia, Germany, Hungary, the Balkan, Britain and Ireland. For it is in such lands that we find a point of origin for the European wizards and witches. Vital clues exist suggesting the existence of a shared regime of religious traditions throughout these vast tracts of Europe, and with them comes proof of cultural interaction between the pre-Christian inhabitants of these localities.

The likely truth underpinning the close inter-relationship between the Mediaeval pagan Norse, Hungarians, Goths, Finns and Slavs is a shared religious heritage, traceable to nations of eastern magicians who had emigrated from Persia and Central Asia over a wide span of centuries. From the Bronze Age onwards they came into Scandinavia and Eastern Europe via Scythian Russia, especially so between the 1st-3rd Centuries AD, when the Huns and Goths proceeded into Europe from places as far away as China. From that time Europe became home to "witches".

For much of their formative history the Magi passed on their erudite teachings, histories, sciences and ritualism orally, varied colleges of brethren being the mode of transmission. Only later, during the persecutions of Alexander the Great, the Christians and Muslims, did they commit them to parchment. By the Dark and Early Middle Ages, as Christianisation gained ground, the histories, as told by the Magi, fell under the assault of polemicists, who detested the public recitals of this knowledge taking place in royal courts. Then came the inquisitorial censors, who extirpated or requisitioned many volumes kept by the wizards. Small wonder we only have Jewish Old Testament records of the monumental migratory period.

Writing in 1531 the German Christian wizard Cornelius Agrippa Von Nettesheim divulged what he knew of this ancient connection between Goths, Hunns and the geographical region of Iran and Central Asia. He states;

"it is delivered in histories, that certain women of the Goths (which they call Alrumna or Halirunae) eminent both for beauty and ingenuity, long since at Filimire or (as other say) at Idanthresie, going forth out of the tents of the king of the Goths, wandered in the deserts of Scythia in Asia (Central Asia and Iran) beyond the marshes of Meotis (Russia), and there being impregnated by fauni and satyrs, brought forth the first Huns". \*\*\*

The following portion of text was drawn from a 10th Century Hebrew document (the *Book of Jossipon*) penned in Kiev by Jews who had been driven out of the crumbling Khazarian Jewish empire, then situated by the Caspian Sea. It drew upon the *Old Testament* when explaining the ancient waves of migrants who shifted into Europe from the vicinity of Mesopotamia and the Steppes, but goes on to specify the various family groups that migrated elsewhere after the dissolution of Babylon. Considering that Moses can be seen as the founder of Judaism, the many figures preceding him (Noah etc) need not necessarily be seen as Jews in the pure sense of the word, but much rather the earliest ancestors of later generations of humanity, some of whom were Jews.

EUROPEAN MAGI

THE GREAT EURASIAN
MIGRATIONS

DIFFERENT COLLEGES

OF MAGI

ACCORDING TO
AGRIPPA THE ARTS OF
WITCHES AND WIZARDS
ORIGINATED IN
OSTROGOTHA,
SCYTHIA AND EURASIA

BIBLICAL NARRATIVE
CONCERNING THE
MIGRATIONS

EUROPE'S RACES SAID TO HAVE EVOLVED FROM NOAH'S SONS

"Noy (Noah) sired Sima (Shem), Khama (Ham) and Iafet (Japheth). The sons of Iafet were Gomer (Homer), Magog, Madai, Yavan, Tuval, Meshekh and Tiras. The sons of Gomer were Ashkenaz, Ripat and Togarma. The sons of Yavan were Elisha and Tarshish, Kittim and Dodanim. And all the lands had one language and one dialect. And having moved out of the east, they settled the plains. And they said to eachother, let's make ourselves a city. And the Lord God came down to see the city and the tower, and the Lord said "This one people, I will descend upon their language and jumble it up. And the Lord scattered them from there throughout all the lands, from that place he calls Babylon. These are the races of the sons of Iafet, and the lands which they settled in, recorded in the tongue which they use in their own homelands.

The sons of Gomer are the Frankos (the Franks) who live in France on the river Seine. The sons of Ripat are the Bretons, who lived in Brittany, on the River Lera. The Lera and the Seine flow into the Great Ocean. The line of Tograma consists of 10 races, of which there are Khazars, Pechenegs, Alans, Bulgars, Kanbina (unidentified), Turks, Buz (or Kuz, perhaps Oghuzz), Zakhuk (unidentified), the Ugrians and Tolmach (a Pecheneg tribe). All of them live in the north, and their countries are named after them, and they live along the Itil' River (the lower Volga).

Only the Ugrians, Bulgars and Pechenegs live along the Great Danube River, that is the Dunai River. The sons of Yavan, the Greeks, live in the countries of Ionia and Macedonia. The sons of Madai, the Al'dailash, live in Khorezm. The sons of Tuval are the Tuscans, who live in Tuscany on the River Piza. The sons of Meshekh are the Saxons and the sons of Tiras are the Russes.

The Saxons and the Angles live on the Great Sea, the Russes live on the Kiev River, which flows into the Gurgan Sea (the Caspian). The sons of Alisha, the Alemani, live between the Iod and Sabtimo mountains (the Alps). They conquered Italy and settled there until this very day, along the River Pao and Tichno, and from them are the Burgundians who live on the River Rodno (Rhone), and from them come the Baioriya, who live on the River Renus (the Rhine) which flows into the Great Sea. The Tichno and Pao Rivers flow into the Venetian Sea (Venetian Gulf).

The sons of Dodanim are the Danes, who live in the gulf of the sea, of the Ocean, in the countries of Denmark and Indn'ya, on the Great Sea. They swore never to submit to the Romans and lay concealed out on the high seas and the Ocean, but they could not do so (for long) because the power of Rome stretched unto the farthest islands in the Sea.

And the Moravians, the Croats, the Serbs, and the Luchanians and the Lyakhs (Poles), and the Krakars, and the Boimin (Bohemians), consider themselves to stem from the sons of Dodanim, and they inhabit the coastline between the Bulgar border and the Venetian, and from there they stretch up towards the Saxon frontier, to the Great Sea, and they are called Sclavi (Slavs).

Some say that they are from the sons of Khanaan (Canaan?), but they elevate themselves to the pedigree of Dodanim". 380

For so many years now, educated westerners remained convinced that such records are little more than fairy tales, bankrupt of any truth whatsoever. Genetics, archaeology, linguistics, history and folklore tell a vastly different story, one largely supportive of events similar to those portrayed in the above-mentioned Jewish text.

For instance, Dr Ornella Semino, an Italian genetic researcher, has determined that almost all European males emerged from ten different patriarchal gene pools, that originated in the Middle-East and Ural regions. Of them, four-fifths are thought to have dwelt in Europe since the stone age (25-40,000 years ago), while another one-fifth arrived intermittently between 10,000 years ago and the present. The point of origin for a Y chromosome characteristic possessed by one in 20 European men is yet to be identified. At this point I feel these researchers need to work hand in glove with archaeologists, to see if the timing of these population movements can be more precisely mapped out, by comparing modern samples with DNA extracted from excavated skeletal material.

A genetic appraisal of modern Levitical Ashkenazi Jewry has established that some 50% of the men folk carry y chromosomes inherited from Slavs as the result of interbreeding about 1,000 years ago. Set Some of them will no doubt be descendants of Jewesses inevitably raped by members of Svyatoslav's Russian invasion force during the 965 AD invasion of Khazaria, 1,000 years back. Whereas others will be related to Slavic converts to Judaism. Since Levitical origins are dependant on patriarchal inheritence this data conclusively prooves that some were fraudulently trying to pass themselves off as members of the elite group, or is evidence of extra-marital hanky panky. Rather than assume Slavs were eager to infiltrate the Levite fraternity, the rape theory might account for past attempts to cover up a dodgy non-Levitical paternity. The results seem straightforward and logical yet it

THE MYTHS PRESERVE FACTUAL RACIAL MOVEMENTS

GENETICS IS BEGINNING
TO FURNISH INTERESTING
DATA ABOUT OUR
ANCIENT ANCESTORS

JEWISH PRIESTS HAVE
GENETIC FEATURES
PECULIAR TO THEIR
GROUP

doesn't sit well with historical sources which point to the Jewish converts being of Khazarian Turkic ancestry rather than Slavic.

This points to a potential flaw in the Jewish text cited above for here, a millenia ago, the Jewish author makes Ashkenazi Jewry paternally associated with the Bretons, Khazars, Pechenegs, Alans, Bulgars, Kanbina (unidentified), Turks, Buz, Zakhuk, Ugrians and Tolmach, whereas lab results show Slavic paternity, said to be descended from the patriarch Dodanim. Unless of course the gene marker chosen in the study was itself inherited by the Slavs through interbreeding with the prior-mentioned steppe races, in which case the accuracy of the Book of Jossipon remains intact in this respect.

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

Considerably older is the 2,000-year old *Genesis Apocryphon* of the Jewish Essene brotherhood. It is we personally hear from Noah, writing in the first person, describing his descent from Mt Ararat in Armenia, and how he started off the human race all over again, immensely thankful for the Most High's intervention. In it he names his grandchildren by his son Japhet, namely "Gomer and Magog and Madai and Yavan and Tubal and Mashok and Tiras, and four daughters". As time passed by the lands were divided amongst Noah's descendants "He gave the first lot to Gomer in the north as far as the river Tina, and afterwards to Magog, and afterwards to Media, and afterwards to Yavan, all the islands that are by Lydia". See

Using the Dead Sea scrolls as a measuring rod, as recorded traditions sealed for 2,000 years, the Kievan Jewish text unquestionably preserved teachings of extreme antiquity, but what is even more useful and important, is that it went on to describe the early medieval racial descendants of these post-deluvian patriarchs. From a Jewish perspective Ashkenazi Jewry had more in common with Europeans genetically speaking, while their religious observances were inherited from semitic Jewry.

Archaeological debris indicates the importation of artifacts and manufacturing techniques from the Near East into Europe. Linguistics confirms that European languages branched out from a source common to Hindus and Central Asians. Genetics proves the reality of a past migration of peoples from the east into Europe. Put simply, in the millennia following the retreat of the Ice Age glaciers, the northern world was peopled by hunter gatherers, owing to the agriculturally marginal nature of the climate and soil. Whereas more southerly latitudes particularly lent themselves to exploitation by farmers skilled in sowing and harvesting crops, and domesticating livestock; the very things which allowed for the establishment of permanent settlements. Using an undreamed of range of data on genetic distances, mitochondrial DNA and craniometric measurements, geneticists have illustrated that much of Russia and Central Europe was settled by eastern farmers, with segments of the modern population still exhibiting genetic traits characteristic of these ancient folk from Asia Minor.

Linguistics not only clarifies a time frame for this genetic intrusion, but provides clues as to the ethnicity of the immigrants. Fossilised words tell us that European farming was heavily steeped in Persian agricultural practices, and that many of these same techniques were shared by Slavs, Balts, Germans, Scandinavians and Saxons.

Russian folkloric tradition has it that many of their vegetables once came from Asia in remote antiquity: buck wheat from Turkestan, peas from China. Their oats, barley, rye and wheat first arrived in the Dunai region from the Indian sub-continent, via the Caucuses. Linguistics in part confirms this, for some Russian words concerning agriculture and agricultural produce come from the Avestan and later Persian. Consider the following examples;

The Russian word for a garden bashtan came from the Turkic/Persian bostan. \*\*\* Ovoshchi (meaning "vegetables") came from ovosht which was derived from vagsaiti (Avestan: "to grow") or the Old Indian vaksayati, a connection more faithfully preserved phonetically in the Gothic/Germanic languages. \*\*\*

The Russian word for "wheat" (pshenitsa) is traceable to the Old Indian word pistam (meaning "flour") through intermediate words. The Russian word for barley (yachmen') is part of many Eastern European languages and is believed to be related to the Greek word for "barley". 30 The Russian word for "rye" (rozh') is not traceable to Indo-

A PROPORTION OF THE
ASHKENAZI WERE
CONVERTS TO JUDAISM,
AND NOT JEWS BY RACE

THE SONS OF NOAH

THE GENESIS
APOCRYPHON FOUND
AT QUMRAN

A VAST RANGE OF DATA CORROBORATES THE FACTUALITY OF EASTERN MIGRATIONS INTO EUROPE

PERSIA IS A LIKELY
PLACE OF ORIGIN

RUSSIAN AGRICULTURE
SHOWS EASTERN
INFLUENCES

European or Avestan roots, but is in common use (in various forms) by the Finns, Scandinavians, Germans, Balts, Saxons and Slavs.<sup>391</sup> The Russian word for "porridge", *kasha* (which is found in a number of Eastern European countries), is only barely traceable to the Indo-European.<sup>392</sup>

Perhaps Russians might also have grown egg plants (aubergine). The Russian term *baklazhan*,<sup>393</sup> otherwise known as the *Solanum esculentum* (egg plant) began somewhere near Astrakhan, and came into Russia via the Eastern Turkic and Arab-Persian. Their other crops<sup>394</sup> were;

**CROPS** 

Northern crops: Flax, hemp, and millet

Southern crops: Millet, oats, wheat, barley, rye, and hemp Fruit crops: Pears, apples, grapes, plums, and cherries

Nuts: Almonds and walnuts

Vegetable crops: Onions, garlic, pumpkins, cucumbers, radishes, cabbages,

beetroots, lentils, mushrooms, peas, and turnips

Apricots were unknown in Mediaeval Russia if we consider historical sources alone. Linguistically however, the Russian *zherdela* came from the Turkic, and indirectly from the Avestan and New Persian.<sup>395</sup> This suggests that apricots initially entered Russia with Turkic-speakers, perhaps Bulgars, as early as the 7th-8th Centuries AD.

Archaeological excavations at Novgorod show that agriculture was rudimentary during the 10th Century, because of problems with seed stock. Many different crop types were brought northward from the steppes by Slavic colonists during the 9th and 10th Centuries AD, but not being suited to such harsh climes they had trouble growing, with the result that famines were a regular occurrence. It took a few hundred years of sustained cultivation to produce seed capable of producing acceptable crop yields in northern regions.

In Mediaeval Rus' peasant plot farmers were called *ryadovichi*, which implies that they worked in fields laid out in furrowed rows or lines. This is fairly natural considering that they extensively used ploughing as a means of soil preparation, and practiced crop rotation. The plough was therefore an implement vital to progressive agriculture.

By examining Russian words for "plough" we gain some understanding of where Russian agricultural technologies originated. Two Russian words for "plough" (*omezh'* and *omezha*), and Bulgarian and Croat words with similar forms, come from the Persian *amazh*, "" thus indicating Persian influences in the field of Slavic agriculture, among the Russians, Bulgars and Serbo-Croatians. Then there was a scratch plough known as the *soldia*, which proved so remarkable an innovation that it opened up much of the northern forests to plot farming." *Soldia* is related to Old Indian and New Persian words meaning "a branch" or "a bough", or "a horn" (which were arguably plough components), but originated from the Gothic *hoha* ("plough"). It is also related to the Old High German *sahs* ("a knife"). In this instance the Slavs and Goths probably utilised *sokha* scratch ploughs, which scarified the suface of the ground, rather than digging under it. They were therefore ideally suited to cultivating the stump-riddled, agriculturally marginal northern soils of Russia. The Russian word *plug* ("plough"), which often has pagan religious connotations, is a pan-Slavic linguistic form related to the Old High German *pfluog*, the Old Icelandic *plogr* and the Anglo-Saxon *plog*. In this instance we find neither Baltic nor Gothic correlations, thus indicating that it was something shared within a Slavic and Nordo-Teutonic forum. It was either present from very early times, when both races freely shared cultural traits, or it was exchanged between all three cultural groups, taking root as far away as the Balkans and England.

And now for livestock. The massive, long-horned aurochs once found on the Russian steppe were without question descended from stock once raised and herded into the region by Magian pastoralists. The Russian word tur ("an auroch") is related to the Avestan Persian staora ("huge, horned cattle"). From this we get the English word "steer", which came via the Gothic stiur. Likewise the English word cow is closely related to the Avestan gao ("a cow").

The Russian words for "a sow", *svinoi* or *svina*, are related to the Gothic *svein*, the Anglo-Saxon *su*, the Latin *sus*, the Greek *us*, Middle Latin *suinus*, the Avestan Persian *hu*, the Old Prussian *swintian*, and the Old Indian *sukaris*. Similarly related is the Latvian *sivens* or *suvens* ("a suckling pig"). \*\*\* Kaban, the Russian word for "a boar", comes via the Turkic.\*\*\*

**PLOUGHS** 

LIVESTOCK

**AGRICULTURE** 

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

Many Old Russian words used to describe housing seem to be of Magian origin. For example the Slavic word for "a village", derevnya, is predated by the older word ves' (meaning "village" in Old Russian and Old Slavonic). This word can also be found in use in other languages. For example vas (Slovenian), and vies (Polish) meant "a village", but were also connected with viespatis (Lithuanian meaning "a Lord"). These are all derived from the Old Indian vic ("a settlement"), or more especially the Avestan and Old Persian vis (meaning "a house"). One Russian word for "home", khata, comes directly from the Avestan Persian word kata. The other commonly used word dom (Old Russian for "home") is traceable partly to the Old Indian damas, but more specifically to the Avestan dam all of which meant "a house". The Latin domus and the Greek domos no doubt originated from the Old Indian or rather Indo-European, instead of the Avestan (which gave rise to the Russian). As correctly pointed out by the late Professor Margaret Murray, khata-style housing existed not only on the steppes of Russia, but in Britain also, where they came to be associated with the huts of the mystical fairy folk (which by her reckoning was another name for the witches).

Khata were made by heaping thatching over a skeleton framework of timbers, which radiated outward from a vertical pylon. The Russian word "to build" stroit' comes from the Russian stroi or stroya. These originated in the Lithuanian word straja ("to cover with thatching"), with its true origin residing in the Avestan urvaro-straya ("the cutting of plants"). \*\*Obviously the construction of Magian khata in Slavia and the Baltic took place at harvest time, when bundles of cut grass and hay were gathered up and piled on their roofing. Again, an Avestan connection.

Where there's smoke there's fire. Where one finds the activity of pre-Islamic Persians and Iranians, one will, no doubt, also detect the presence of Magi, the priests and priestesses who tended to the religious needs of that same culture. And that is exactly what one finds.



On our voyage of discovery, ancient Russia and Scandinavia excite our every interest. Perhaps the greatest single confirmation of a Magian (or at the very least Chaldean) presence in Scandinavia, Germany and Russia can be found in none other than the Nordic *Ynglinga Saga*, as recorded in Mediaeval times by Snorri of Iceland, based on epics narrated at Scandinavian royal feasts. This particular saga is notable for its worldliness, since much of the interaction between the vikings and mortal gods like Odin takes place in known geographical locations such as Turkland (Central Asia), the Ukraine, Saxony and Denmark. In essence the *Ynglinga Saga* traces the ancestry of Odin (one of the principal gods of the Norsemen), his people and his gods to an ancient homeland in the east. According to the surviving pagan, non-Jewish tradition, he was the leader of a mass migration into Europe from Eurasia during the era of Roman conquest in Persia and other such places. It was from his bloodline that so many European royals claimed ancestry. The Norse *Ynglinga Saga* evidently recalls the arrival of the Magi in Europe, and their leader, a man-god called Odin;

"The country east of the Tanaquisl (the Dnieper River) in Asia was called Asaland, or Asaheim, and the chief city in that land was called Asgaard. In that city was a chief called Odin, and it was a great place for sacrifice ..." 409

"There goes a great mountain barrier from north-east to south-west (the Urals), which divides the Greater Swithiod (Greater Scythia) from other kingdoms..

South of this mountain ridge it is not far to Turkland (the Caspian, Iranian and Central Asian region), where Odin had great possessions. In those times the Roman chiefs went wide around in the world, subduing to themselves all people; and on this account many chiefs fled from their domains. But Odin having foreknowledge, and magic-sight, knew that his posterity would come to settle and dwell in the northern half of the world". 410

"He therefore set his brothers Ve and Vilje over Asgaard (in Asia); and he himself, with all the gods and a great many other people, wandered out, first westward to Gardarike (Russia), and then south to Saxland (Poland/Saxony). He had many

PERSIAN WORDS
RELATING TO HOUSING
AND SETTLEMENTS TAKE
ROOT IN RUSSIA



Fig 28. This reconstructed Bronze Age hut from the British Isles is almost identical to a Russian khata.

'VIKING' MAGI

ONE NORSE SAGA
SPEAKS OF ANCESTORS
COMING IN OUT OF THE
EAST

ODIN WAS ORIGINALLY
A WIZARD

ASGAARD WAS PROBABLY
A FACTUAL PLACE

SOME DISCREDIT THE SAGAS AS UNHISTORICAL

HISTORY FORMERLY
TRANSFERRED VIA ORAL
FOLK TRADITION

ODIN COLONISES EUROPE

ODIN POSSESSED LANDS
THROUGHOUT TURKLAND

sons; and after having subdued an extensive kingdom in Saxland, he set his sons to rule the country. He himself went northwards to the sea (Denmark), and took up his abode in an island which is called Odins in Fyen". 411

From these arts (of magic) he (Odin) became very celebrated. ... He taught the most of his arts to his priests of the sacrifices, and they came nearest to himself in all wisdom and witch-knowledge. Many others, however, occupied themselves much with it; and from that time witchcraft spread far and wide, and continued long".<sup>412</sup>

This was how the Norsemen inherited their religion, or so Snorri Sturluson tells us in the 12th Century, some 200 years after their conversion to Christianity. So how reliable is this Saga? After all it was written down some 200 years after the Norsemen had converted. The average person today has precious little idea of historical events and details dating back to Ivan the Terrible, Abraham Lincoln or Napoleon's time. One might guess that they are fairly unreliable as an historical source. This widely accepted stance presupposes that ancient teachings and myths cannot be carried across centuries in a pure or even partly pure form by oral means. It also assumes that myths were unimportant both to the reciter and the audience, that they were treated flippantly and contemptuously. This is most untrue. Before the age when they were first recorded in writing, the teachings of the Magian religion were propagated orally from generation to generation, as was the religion of the Vedas which formed the basis of Hinduism. These faiths were, if you apply this same yardstick "oral traditions". But they were "oral traditions" with a difference. Magian scholars charged with propagating their respective creeds had a serious attitude towards learning. Students spent 20 years learning both general and specific doctrines, rituals, and the stanzas, which were memorised by rote-learning. They had to pass the tests of their peers, and be able to repeat the ancient teachings and prayers word for word before they were ready to begin their careers as priests. Innovation and embellishing the teachings was positively frowned upon; it amounted to a corruption of what once was, and this was "unholy". While the organisation of their priesthoods remained intact, the chance their vital oral lore could slide into degeneracy was minimal

Myth and legend were important facets of pagan and mediaeval culture, much more than during the 20th Century. It is this change in attitude which has seen the disappearance of oral traditions throughout western society. It is not evidence that it is impossible to remember the epics of the past, but much rather that we want to forget them. To say that we have the same attitude towards ancient oral traditions as the pagans of yesteryear is laughable, for we are no fitting yardstick for the potential survivability of ancient traditions.

## THE HOMELAND OF ODIN, AND HIS MIGRATIONS

In the "mythologised" Ynglinga Saga I perceive several phases in the migrations of Odin and his people.

- 1. Odin's ancient homeland lay to the east of the Dnieper River, in Asia
- Odin came to Asaland, perhaps in the Caucuses, in the domains of the Alans (Asaland). The capital city
  of the Asalanders was the ancient Asgaard, and it is recorded in the Ynglinga Saga as being a major
  religious centre. Odin, the other gods, and his people departed for the west.

According to an old Ossetian (Alanic) legend, the great and wise hero Udan went north to Scandinavia in ancient times to find a suitable fair haired wife. He was of the race of the Asii (Alans), and is said to have been buried in a mound on the Tarma-don river following his death.<sup>413</sup> Russia's Don river, the rumoured site of Odin's mound, was originally called the Tanais. Later, under Alano-Iranian influence it was renamed the mighty Don (so named after the Alanic don "river", which comes from the Avestan Persian danu "river").<sup>414</sup>

It is difficult to see how this parallel myth eventuated in far off Ossetia (the land of the Asii in the Caucuses) if Snorri's epic was a phoney tradition. Scandinavian tales of Odin, make him not of the Asii, but the Aesir, who were a specific group of gods. If there is a connection, then it is just possible that Odin might have been an Asii, who was revered in the far-north as a God; a man-god. As you will read later, this in itself might be sufficient proof that not only the Asii, but Odin himself ("the long-haired friend of the altar fire")<sup>415</sup>, might have been of the race of the Magi, priestly wizards, who were both man and divine beings. Clues for the timing of this migration might be contained in the Ynglinga Saga, which states;

"There goes a great mountain barrier from north-east to south-west (the Urals), which divides the Greater Swithiod from other kingdoms ... South of this mountain ridge it is not far to Turkland (the Caspian, Iranian and Central Asian region), where Odin had great possessions. In those times the Roman chiefs went wide around in the world, subduing to themselves all people; and on this account many chiefs fled from their domains. But Odin having foreknowledge, and magic-sight, knew that his posterity would come to settle and dwell in the northern half of the world". 416

Accordingly we might place Odin's exodus from 'Turkland' as early as the 2nd Century AD, during the time of Emperor Trajan, or the battles between Mithridates and Pompey. Roman expansionism in the east was most characteristic of this period. Archaeologically speaking these wanderers ought to be equated with the Late Sarmatian period.

Some tribes affiliated with the Huns spoke Germanic, Iranian and Turkic languages,<sup>47</sup> and it may have been at this point that eastern beliefs came to Germania, though I still favour a period many, many centuries earlier.

Though small in number the Alans were truly rulers amongst men. Just before the mid-14th Century AD John of Marignolli wrote of a lordly Alanic presence in the land of the Tatars."... the chief princes of his whole empire, more than 30,000 in number, who are called Alans, and govern the whole Orient, are Christians either in fact or in name, calling themselves "the Pope's slaves", and ready to die for the "Franks". 418 Obviously this is a post conversion account depicting the Asii as militant Roman Catholics, but in ancient times they were devotees of Persian Mithraism.

- Odin took Russia, whose inhabitants espoused the religion of the Vanalanders. After a period of
  prolonged conflict Odin made peace with the Vanir and an exchange of religious ideas (including magic)
  took place.
- 4. Odin carved out a massive kingdom in Saxony.
- 5. Thereafter he chose Denmark as the centre of his realm, and saw to it that Sweden was also incorporated.

Prior to these folk movements Odin had sovereignty over many eastern realms, which he had conquered by force. Then Odin's eyes spied lands in the west, in Europe, and he knew that it was his destiny to conquer them ...

"He therefore set his brothers Ve and Vilje over Asgaard; and he himself, with all the gods and a great many other people, wandered out, first westward to Gardarike (Russia), and then south to Saxland (Poland / Saxony). He had many sons; and after having subdued an extensive kingdom in Saxland, he set his sons to rule the country. He himself went northwards to the sea (Denmark), and took up his abode in an island which is called Odins in Fyen". 419

In this particular passage one gets the impression that Odin and the other immigrants established a settlement, or gained power at Asgaard, which is in all likelihood a Norse folk recollection of the Persian governmental satrapy of

Asagarta; also transliterated as Sagartia. By some quirk of fate the state of Sagartia vanishes from the thriving heart of the Persian empire in an as yet undetermined year, 420 leaving one to conclude that it was somehow destroyed, assimilated into Medea, or even relocated elsewhere.

Having set forth from the homelands he and his peoples left westward and moved into Russia, then Saxony, then into Denmark. After arriving on the Danish peninsula he founded a Kingdom on a particular island, perhaps the very one which Al-Ghazali referred to as the island of the King of the Magi, in 845 AD. If it happened that the Magus-king lived in Scandinavia rather than Ireland or Russia, then Odinse may be a likely location for this ancient settlement, however such a site has eluded archaeologist there for some time. Either it wasn't there, or they still haven't found it yet.

THE ALANS WERE A

ODIN GRABS LAND IN SAXONY, RUSSIA AND SCANDINAVIA

Fig 10. A section of the Oseburg tapestry, which was crafted by pagan weavers. It depicts a tribal migration, or a religious procession. Note the robed figures, often with baggy trousers, as well as the swastikas, and the horned man who leads the band.



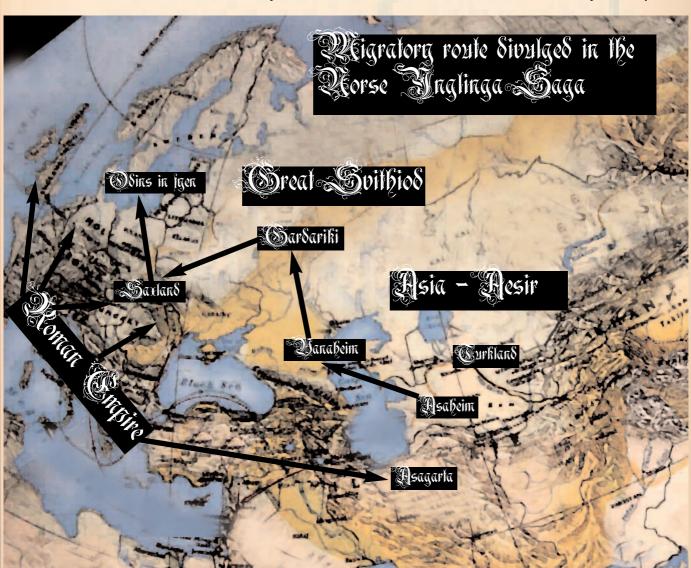
Based on linguistic similarities, the names of the Persian and Iranian tribes involved in the migration into Russia, Germany and Scandinavia might have been the Germanians, Guti, Danns and Perse. In their new homeland they probably became Germans, Goths, Danes and Prusi (Prussians) respectively.

**ODIN FREQUENTLY** TRAVELLED TO THE EASTERN HOMELANDS

"The country east of the Tanaquisl (the Dnieper River) in Asia was called Asaland, or Asaheim, and the chief city in that land was called Asgaard. In that city was a chief called Odin, and it was a great place for sacrifice. It was the custom there that twelve temple priests should both direct the sacrifices, and also judge the people. They were called Diar, or Drotner, and all the people served and obeyed them. Odin was a great and very far-travelled warrior, who conquered many kingdoms, and so successful was he that in every battle the victory was on his side. It was the belief of his people that victory belonged to him in every battle. It was his custom when he sent his men into battle, or on any expedition, that he first laid his hand upon their heads, and called down a blessing upon them; and then they believed their undertaking would be successful. His people also were accustomed, whenever they fell into danger by land or sea, to call upon his name; and they thought that always they got comfort and aid by it, for where he was they thought help was near. Often he went away so far that he passed many seasons on his journeys".421

**ODIN BLESSED HIS** WARRIORS

The religion of the Norse was probably linked with distant regions of the Far-East, for in the Ynglinga Saga it appears that they ventured there rather frequently, and for prolonged periods. Not only Odin, but his many underlings made such treks. This contact probably belongs to an era subsequent to their colonisation of eastern, central and northern Europe. When Odin sent his warriors off, he called down a benediction upon them by a touch



of his hand. Like the Magi and pagan Slav priests, Odin and his priests were both sacrificers and judges. Moreover an excellent parallel is found here between Odin's religious functions (judge, ruler, divine intercession), and those of the Magi. There, in Asaland;

"Odin placed Njord and Frey (who were Vanir) as priests of the sacrifices, and they became Diar (gods) of the Asaland people. Njord's daughter Freya was priestess of the sacrifices, and first taught the Asaland people the magic art, as it was in use and fashion among the Vanaland people. While Njord was with the Vanaland people he had taken his own sister in marriage, for that was allowed by their law; and their children were Frey and Freya. But among the Asaland people it was forbidden to intermarry with such near relations". 422

SOME OF THE MORTAL
GODS WERE
ENDOGAMOUS, OTHERS
EXOGAMOUS

MAGICIANS

Like the Magi, the Vanir of southern Russia were incestuous and practitioners of magic. More specifically Vanaland was probably the *Vaino land* spoken of in the Finnish Kalevala, and perhaps therefore a Finnish homeland in European Russia. Alternatively it might have been derived from *Vununund*, a proto-Bulgar word used to describe southern Russia. After the truce between the Aesir and the Vanir, Odin installed several of the Vanir priests (Njord, Frey, and Njord's daughter) as gods of the Aesir. In subsequent generations, despite the passage of centuries, these Vanir inherited an important place in the Norse "pantheon". After marrying his own sister Njord had two children, namely Frey and Freya. Again, these two became gods of the Aesir and the later Norsemen.

Odin was, according to legend, deposed by the other gods for his wrong doings. In his place they installed a magician named Oller to rule over the Swedes, who was not only royal, but a god.<sup>423</sup> After being ousted Oller died somewhere in Sweden, by unrecorded means. Here Odin and Oller very much seem to have been living men and divine beings.

JORDANNES CONNECTS
WITCHCRAFT WITH THE
GOTHS AND HUNNS

ODIN DEPOSED BY THE

OTHER GODS

Around the year 550AD a Gothic Christian Bishop by the name of Jordannes made reference to the Getae (Goths who lived in Thessaly in the Balkans). With the arrival of the Goths on the Scythian steppe under King Filimer (Filimir?), a large number of witches<sup>124</sup> (many of whom were Goths) who had been living in Scythia since the 500's BC<sup>125</sup> were banished to remote deserts (Central Asia?, Persia?, Arabia?). There, according to the tales recounted by Cornelius Agrippa, they interbred with demons and begat the race of the Huns. Thus European witches were somehow related to Gothic and Scythian witches (Gothic: *Alrumna*) that formerly lived among the Huns, a race frequently associated with the Turks and Magyar of Central Asian provenance.

Linguistics and historical reports suggest a factual connection between the vikings, the witches and the Magi. Any suggestion that this amounts to a factual Magian presence in Scandinavia has never been given a second thought by the vast majority of researchers, and for this reason much of what you will read here concerning the Norse *Al-Madjus* is controversial, but by no means unsupported. As it happens nobody has bothered to examine the possibility or impossibility of the connection, they just simply ignore some very significant clues. On the other hand I spent a considerable amount of time examining the Magian aspects of Russian pagan religiosity, only to discover that many Magian-style features were present in Scandinavia also. For this reason we ought to wonder about the significance of a temple site found near Oslo, Norway, which contained objects from Europe, India and Persia. It dates to the time of the Islamic penetration of Iran.

AN UNUSUAL NORWEGIAN TEMPLE

MAGI WERE POLITICAL DYNAMOS

With the Magi came power politics. Many Scandinavians were peaceful farmers, highly accomplished artisans, explorers and merchants. Even so we cannot ignore evidence that a fair number of Norsemen were eager to blood their swords, some as part of a king's territorial and political designs, others as a matter of lawlessness and piracy, others just trying to find a new home.

Academics are still theorising about reasons for the viking attacks on Europe and Church property. Was this conflict something which predictably accompanied their migrations into Scotland and Ireland, a result of population pressures, attempts by banished Norsemen and their kin to settle down in new regions, a looting spree, or an anti-missionary response prompted by their staunch adherence to paganism, or a combination of the above theories?<sup>426</sup> I personally believe these were all factors.

THE RUSSES ATTACKED

MANY OF THEIR

NEIGHBOURS

In the pagan Rus' attacks on Byzantium, the Caucuses, Khazaria and Islamic Volga Bulgaria, immense wealth must have been sacked. Therefore the acquisition of booty and new territory is widely viewed as being the only motive for Rus' hostilities against their neighbours. But if this was their only inspiration for warfare, how do we explain the relative absence of foreign booty hordes in the archaeological record. Admittedly some, or even a lot, of

SOME BELIEVE THEY DID SO TO ACQUIRE LOOT

OTHER POSSIBLE REASONS FOR THEIR BELLIGERENCE

THE MAGI SERVED AS
ADVISORS TO THE KINGS.
THEIR COUNSEL
FREQUENTLY INFLUENCED

MONARCHIES

A LARGE PROPORTION OF THEIR RAIDING CONCERNED GATHERING THE SPOILS OF WAR

THEY PROVIDED A
SECURITY BLANKET
AROUND THEIR PAGAN
EMPIRE

their loot would have been in the form of perishable commodities; grain, cloth, slaves and so forth, but that still doesn't account for the paucity of Byzantine wealth which they appropriated during extensive raiding against Constantinople, and the length and breadth of their northern Anatolian provinces. How do we explain their reluctance to hold territories which they had attacked? Obviously we are looking at piracy and brigandage of the magnitude employed by the Turkic hordes of Central Asia, which extracted wealth from China like milk from a docile cow.

Perhaps the Russes went to war for other reasons besides monetary gain. One plausible reason for the collaboration of the Bulgars, Finns, Slavs and Norsemen might have been the formation of a pagan army, and preparations for what was initially a defensive pagan holy war across several fronts. By my reckoning the military operations which helped create the pagan Rus' state in the first instance, and later assailed regional powers (like Christian Bulgaria and Byzantium, Muslim Volga Bulgaria and Jewish Khazaria) were at least partially designed to surround the last major pockets of eastern European Magians with a protective shell.

Grasp the idea that Magi were an organised religious hierarchy of royal intellectuals, who were literate, and who headed a formal religion with many and varied customs. Are we to believe that only the Christian, Muslim and Jewish states which surrounded Russia on its southern and eastern flanks were able to formulate a creditable retaliatory response against external pressures? Are we to believe that Oleg, the (possibly Magian) Sage, had only money and power on his mind when he tore down the Christian Churches in Kiev, newly founded after the 860 AD attack on Constantinople? Are we to believe that a Magus thought only of looting, and had no designs on protecting the last of his faith, some of the last of a religion viciously driven from Iran and Central Asia? One missionary could be more damaging to their civilisation than any army; for apostasising threatened the most cherished ideals of their society. Are we to believe that Magi (who were seen as living gods) had little or no influence over the pagans and their royal houses? It's like saying bishops had no influence over kings, nor rabbis over the Khazar Khagans, nor Islamic Jurists over the Caliphs? Of course they must have had some influence, it's only logical.

We are thus presented with another plausible reason for the acquisition of wealth by force; religion. Pagan Slav temples often contained large amounts of war booty as offerings to their gods. Profitable raiding could enhance the relationship between rulers and their gods. Trading was also profitable for their temples; merchants could neither buy nor sell in heathen Slav settlements without giving a portion of their most profitable commodities to the gods. For Magians silver, and more especially gold, were amazingly holy, they were the body of Gayomard, and it was not proper for non-believers to possess these things. They professed; "One should not give gold or silver to the vile". \*\*

Once coins like Arab dinars and dihrems were gathered in as a result of trading in commodities like slaves and amber, or by raiding if need be, these noble metals were probably ritually purified and smelted down. The holy metals might be used by the royals to pay their loyal retinues, chieftains and boyars, or paid to the Magi so their sins were forgiven. Magi could have used it to increase their standing within the religion, since they paid good money for the choicest ranks within the priesthood. Gold and silver might also be deposited in the temples, where the Slavs are known to have kept stocks of precious goods and bullion. As a result the monies were not used for internal trade within Slavia, at least not between non-believers anyway. Even so, theory is one thing, and practice another. We know that Sassanians traded gold and silver objects with the Chinese, so they can't have been as scrupulously protective of gold and silver as their scriptures would suggest.

This multi-national collaboration between Scandinavians, Slavs and Finns allowed them to become an important regional power, but it would also have permitted the formation of a state in which they could practice the Magian religion free from molestation by Muslims and Jews, and the Byzantine or Roman Catholic missionaries, who were beginning to feed across the border into what was essentially pagan country. By pooling their forces and resources they could push back the many Jews and Christians living in and around the pagan Rus' border areas. They would thus have created a buffer zone against the encroachment of unwanted religious influences that threatened a Magian faith then living in exile in eastern Europe.

Do we see them attacking other pagan areas like Poland, Scandinavia, Old Prussia, Latvia, Estonia and Lithuania with the same formidable array of forces? No, what few inter-pagan hostilities there were appear to have been politically inspired (against the Galinda near Moscow, the Yatvagi and against Slav tribes that would not surrender their allegiance to the Rus' State), rather than prompted by racial or religious factors. Why didn't Rus'

forces over run the ice-free "ports" of pagan Latvia? Either they were not a political objective, or these "ports" and waterways were already accessible to the pagan Slavs. Rus' conflict with the Magyars and Pechenegs represents a noticeable deviation from their normally pagan-friendly activities. The *causa bellum* in these instances was the encroaching presence of these mobile populations, combined with political and religious considerations.

As you will read later in this book, foreign wares and pagan pilgrims arrived into Russia without too much trouble during pagan times. This shows pagans had a certain spirit of cooperation among themselves, regardless of their ethnicity, be they Finnish, Balt, Scandinavian or Slav. Even so, some will say that these pagan locations were not attacked by the Rus' because they were not as rich as Khazaria, Bolgar or Constantinople.

The main problem we encounter in attempting to reconstruct the political-religious events then occurring in pagan Russia is that the Magi are no longer with us, and their internal political-religious history was never preserved by the Christian authorities which later assumed power. Whatever events were recorded by the pagan Sages of Rus', in their own hand, are likely to have gone up in smoke in the same bonfires which swept away many of "the forbidden books", the lion's share of the Magi's tomes of learning and other documentation.

The other complicating factor is the veil of secrecy that commonly surrounds the planning and execution of major military operations. This is often hard to break through. From the very remotest periods of history until the modern day, kings and emperors, presidents and prime ministers, popes and patriarchs have gathered large cabinets of retainers and advisors to discuss pressing issues which effect their period of rule, and the fate and prosperity of their nations and subjects. Often the topics which underpin these cabinet room meetings are of an extremely sensitive nature, in fact so sensitive that the matters must be kept secret at all costs. Subject matter of this kind might never ever be written about, either then, or at any time in the future where there are parties still interested in maintaining the wall of silence. These secrets remain forbidden items of discussion outside of the inner sanctum of trusted advisors, retainers and committee members.

What actually takes place and has always taken place behind closed doors varies with the phase of history in which the events are set, and so we can only speculate on the finer details. Fortunately items of information do slip from under the veil of darkness, which enable us to piece together some aspects of closed-session, media-free politics and decision making. I mention this because a great deal of mediaeval history, especially the many concealed happenings and liaisons which fuelled the battle between the papacy and the royal houses of Europe inevitably falls into this category. Besides popes and kings there were other powerful forces at work during those times, namely the pagan intelligentsia (sages), who, for all intents and purposes, have been painted out of the historical record, so that they remain enigmatic, faceless non-entities. But in their day these Magian priests and priestesses might have been household names in many areas. It is their activities which are of immense interest to us, because behind them lays what I believe is one of the more amazing aspects of mediaeval politics, an attempt by the pre-Christian rulers and priests to recover their lost or waning status, power and prestige. The story goes something like this.

In the west, vikings undertook repeated raids against major European targets the very same century as the Nordic Rus' tribe and its princes helped amalgamate the numerous Slavic nations. These included Ireland (830-840 AD), Francia (834 AD), Paris (845, 885 AD), Spain (859-862 AD), Constantinople (860 AD), York (866 AD), Cologne (882 AD). And let's not kid ourselves some of these were major fortified targets (though defensive works are thought to have become dilapidated by the 9th Century) being attacked by predominantly sea-borne forces, advancing down inland waterways.

In essence many viking operations were little more than elaborate extortion attempts, where highly mobile bands of Scandinavian warriors arrived by sea to besiege rich trading cities as large as Paris. As in Russia a common ploy used by vikings was to control major arterial waterways, rivers such as the Seine, Rhone, Rhine, and the Elbe to name but a few places, and thereby choke commercial traffic entering and leaving major cities. Their *modus operandi* becomes blatantly obvious in the case of the heathen Russian attack on Constantinople, because clearly they had little chance of taking a city that big with the number of forces they reportedly fielded in 860 AD. No, these troops planned on cutting off Constantinople from its agricultural provinces, outer suburbs (which they looted and destroyed) and trading partners. More importantly they could prevent the passage of trade goods in and out of the city by either land or sea. Therefore their aim was to besiege prosperous world trade centres, and keep them blockaded until they have paid you a sufficiently large sum of money to leave. Either they pay the money or stay entrapped within their own walls, slowly watching their economy and international trade status fall apart at the seams. Either way their victims were likely to pay them everything they wanted.

MANY OF HISTORY'S

MOST IMPORTANT

DECISIONS ARE MADE

BEHIND CLOSED DOORS.

THEY ARE OFTEN

UNDOCUMENTED

MAGI WERE THE "X" FACTOR IN MEDIEVAL EUROPEAN POLITICS

VIKING ATTACKS ON THE CHURCH

EXTORTION

VIKING ATTACKS
AGAINST THE CHURCH
PROCEEDED WITH SOME
INTENSITY DURING THE
9TH CENTURY AD

SOME OF THESE ATTACKS
WERE PROMPTED BY
RELIGIOUS MOTIVES

MAGI HAD A TRACK RECORD OF PURSUING HOLY WAR

PERSIAN ATTACKS ON CONSTANTINOPLE

SLAVIC PAGANS ASSIST THE PERSIAN KING

THE MAGIAN CAMPAIGN FLOUDERS

Viking attacks on Church property in the west, the earliest recorded being that of the 8th Century raids on Lindisfarne, have long been portrayed as having been prompted by purely financial concerns. Naturally monasteries were a soft target for vikings, and their lavish trappings and ornamentation presented an irresistible temptation; maximum gain for minimal losses. It is logical that the strong often can and do attack the weak. In many cases raids on monasteries were a get-rich-quick scheme. And vikings were not the only ones to arrive at this realisation; Irish kings and monks became wealthy by plundering neighbouring monastic communes, and they were Christian. Monasteries were not always utterly destroyed either. Vikings often only removed their more valuable ornamentation and furnishings, leaving the building intact\* so that the faithful could restock their place of worship with valuables at some time in the near future. This provided the Norsemen with yet another opportunity to come back and raid them. Thus looting was clearly a major, if not the major objective of their raids.

There is no mistaking a religious component to viking raids in Ireland however. The adventurous Norse raider Turgesius (whose supposed agenda was to eradicate Christianity in Ireland) led his longships up the Shannon river into central Ireland, and there besieged the O'Moore keep.<sup>433</sup> Other targets awaited him. The monasteries at Terryglass and Glonenagh were utterly devastated by his swift assaults, their abbots put to the sword.<sup>433</sup> At Clonmacnois, one can only guess the terror felt by the monks as they saw the Norsemen beaching their ships on the reedy river banks, a mere stone's throw from the Church. After eradicating the resident clergy, he placed his sibylline wife Ota on the altar, and there she issued prophesies that went unrecorded. Turgesius' rash of plundering came to an unhappy end once he has taken captive and executed by the King of Midhe in the year 845 AD.

The direct byproduct of these assaults (intentionally or unintentionally) was the disruption of the Church in many parts. Whether this was in some cases the aim of the viking attackers (or an added bonus), or whether it was just a booty adventure is hard to say in each given incidence, but it was almost always a matter of becoming rich through plunder. And yet there are factors which strongly point toward a clandestine religious agenda among some of the pagan priests of the Norse, Bulgars and Slavs, which aimed to head off Christian expansionism by deliberately "knee-capping" Christian learning and mediaeval missionary outposts, and, to this I will add, attacks against the Muslim populations of 9th Century AD Spain, Persia and North Africa.

An historical precedent for Magian religious conquests can be found in the writings of Procopius, who, amongst other things, recorded the events of earlier wars between the Persians and the eastern Romans of Christian Byzantium. In his day the Magian doctrines were degenerating. Too many of the faithful had converted to the faith of the Christians. Edessa, being only a short distance from Persia, must have seemed a real thorn in the side of Zoroaster's religion, a vexing source of missionaries and a Roman post perched on the edge of his Empire.

It is the 6th Century AD, and the Zoroastrian King Chosroes is engaging in a series of epic wars against the Roman Empire, which had intruded, in a most unwelcome way, into the ancestral domains of his subjects. But it was not only a desperate conflict over land, it was a punitive holy war against a religion that the Magi deemed most poisonous to their faith, namely Christianity. To rid themselves of Constantinople's damaging military and religious influence in the east, Chosroes decided to eradicate Roman influence at the source, by destroying Constantinople. The task was not easy. Already Chosroes had suffered excruciating humiliations on the battlefield in Anatolia, far from the Byzantine capitol. How could he traverse the length of modern Turkey and be able enough to take such a well guarded city? It was then that he seized upon his master plan, after hearing how successful pagans had been on the other side of the Black Sea, when attacking Constantinople. Accordingly he would barge his way through Armenia, en-route across the Caucuses, and join forces with the Asii (the Alans) on the other side of the range.

"He (Chosroes) kept saying that it would be possible for the Persians (and Medes), if they held Lazica (Chechnya), to go, whenever they wished, straight to Byzantium with no trouble and without crossing the sea at all, just as the other barbarian nations (a Slavic-Bulgar coalition, led by a Frankish king) who are settled in that region are constantly doing. For this reason then, the Persians (and Medes) are trying to gain Lazica". \*\*\*

Just before 562 AD, as a Slavic host pierced down into the Balkans, on Byzantium's western flanks, King Chosroes set forth against the Byzantine city of Edessa.

"Now this invasion was made by this Chosroes not against Justinian, the Emperor of the Romans, nor indeed against any other man, but only against the God whom the Christians reverence. For when in the first invasion he retired, after failing to capture Edessa, both he and the Magi, since they had been worsted by the God of the Christians, fell into a great dejection". 436

PERSIA ALREADY HAD A
FOOTHOLD IN
BYZANTIUM

These designs reached fruition under his successors, with Sassanian and Avar invasions of Constantinople and Anatolia around 620 AD, in the time of Heraclius. The Sassanians already controlled most Byzantine territory in Anatolia by 626 AD, even the strategically vital Bosphorus strait. On the other side of the strait a swollen besieging force of Gepids, Slavs and Bulgars was supposed to link arms with the armies of the Persian lord to effect an attack on the city from many sides.

THE SLAVS AGREED TO
LAND PERSIAN
MARINES

Somewhere along the way the Slavs agreed to supply water transport for a portion of the Sassanian army, adding amphibious capability to the Constantinople seige ... pagan marines! In the absence of written sources surrounding the use of Slavic vessels by the Persian expeditionary force, one can still make important inferences about the logistics involved. The gathering of such a maritime force cannot take place by accident. A lot of organisation was involved, not only to accumulate a fleet of sufficient strength for a Persian naval infantry task force of a specific size, but to ensure the vessels reached the Persian encampments at an agreed time. They evidently had a formal alliance with the Persians, if not for the long haul, then certainly for the duration of this campaign. The Slavic Khagan may have convened meetings with Orthodox Zoroastrian Persian generals in the lead up to the event, if not with Chosroes himself. And, as the Magi were the architects of Chosroes holy war against Christianity, one can only guess what role his wizards played in the organisational dilemmas faced by military planners.

THE FLOTILLA

Thus Slavic boatmen gathered a largish flotilla of small dugout craft to help ferry Persian infantry across the sea to Constantinople. "On that Sunday the accursed (Slavic) khagan went to Bebek and put in the sea boats which were to cross to the other side of the Bosphorus and bring him the Persians in accordance with their promise". Unluckily for the Slavs and Persians, the Emperor's vessels made short work of the barbarian fleet.

THE BYZANTINE
FOREIGN OFFICE
RECRUITED PAGANS TO
CAUSE TROUBLE BEHIND
ENEMY LINES

Christian Byzantium lived on its toes, prepared to try anything for its defence. Emperor Heraclius also mentions something I have difficulty believing, namely that he enlisted the help of Ugrians (part of the Northern Russian Finnish cultural complex) to attack the Persian king from the North, during this military collision.<sup>439</sup> It all sounds rather far-fetched, but if it did turn out to be factual, the Finns could well have been recruited by the Byzantine "Office of Barbarians", the eastern Roman equivalent of MI6 or the CIA, specialising in gaining intelligence on the hordes that hemmed their empire in on every side. An envoy of some sort must have ventured to the far north of Russia to make contact with the Finns, working his way through hundreds and hundreds of kilometres of hostile Slavic and Bulgar territory.

KING CHOSROES
COULD NOT CAPTURE
EDESSA

Chosroes campaigns were not tailored for pillage, power, or land acquisition, but a Magian holy war against Christianity, against one of the biggest Christian cities in the region.

His army did not prove sufficiently capable of taking Edessa; the city was not to be the easy pushover he first

envisaged. So the king arranged for a troop withdrawal that would save face. He stipulated that he would only call his troops off once the Romans had purchased peace "for a great sum of money". 40 By this, the Persian king went on to say, he meant every article of wealth in the city. 40 So great was his hate for Christianity that his original plan entailed capturing Christian Edessa and transporting all its inhabitants back to Persia, but not before wrecking the city, and turning it into a pasture for sheep. 40 Chosroes didn't want to add Edessa to his empire, he wanted it gone forever. The Romans were not forthcoming with the peace price he demanded, so he renewed the siege but found the going tough, with much of his army devastated by wounds, or lost. Saddened by the inauspicious events, Chosroes returned to Sassanian Persia with his tail between his legs, and somewhat less money than he had hoped.

HE WANTED TO
DEMOLISH THE EASTERN
ROMAN CAPITAL

But his bigger plan was to demolish Constantinople, and to bring about this achievement he, in unison with the Alans, took control of land north of the Caucuses, as far away as Tmutorokan. And it was from here that he wished to pummel the Byzantine capitol, reaching there by sending an invasion fleet across the Black Sea. Without foreknowledge of a sea attack, his arrival outside Constantinople's walls would therefore come as an unpleasant surprise to the Romans.

We are left with a need to determine precisely how it was that a substantial contingent of Russo-Alanic troops were already stationed at Tmutorokan, before Rurik (the first recorded king of the Russes) had even made his way that far south into eastern Slavia.<sup>41</sup> Vernadsky speculates that the larger vessels (100-man crews) which participated

THE RUS' GARRISON AT TMUTOROKAN

DIR AND ASKOLD

THE OLD RUSSIAN
ATTACK PLAN RESEMBLED
THAT OF THE PERSIANS
UNDER CHOSROES

MAGI ATTACKED ISLAMIC SPAIN IN THE 9TH CENTURY AD

A MUSLIM FLEET
COUNTER-ATTACKED,
DRIVING THE NORSE
MAGI FROM THE AREA

Norse Al-Madjus
ATTACKED ITALY

AN ISLAMIC DELEGATION
TO THE KING OF THE
SCANDINAVIAN MAGI

in the 860 AD attack on Constantinople were stationed in Tmutorokan, whereas river vessels, roughly half that size, were designed to operate along the Russian waterways, and later rendezvoused with the Tmutorokan oceangoing ships, thereby forming up as an invasion fleet. Either Rurik's henchmen Dir and Askold didn't know the Tmutorokan force was there, and made a chance alliance with them upon coming across them (very unlikely), or the army had already been prepositioned there in readiness for the attack. Accordingly the Norsemen may have shipped large numbers of troops along the politically unstable eastern Slav waterways, over a period of time, to pave the way for the 860 AD campaign on Constantinople. According to Vernadsky, the Tmutorokan forces were, at other times, responsible for military activities in the Crimean region, parts of which were at that time manned by Byzantine garrisons.<sup>41</sup>

Another possibility is that, for the most part, the Tmutorokan garrison had always been there. The 860 AD scenario bears a startling resemblance to Chosroes' Constantinople invasion plan some 300 years earlier, the only difference being that the Russo-Alanic force was operating several hundred kilometres north of Chosroes preferred staging point. If the Russo-Alanic operation was a continuation of the earlier Magian Persian campaign, which also included significant Alanic participation, the centre of operations had moved further north, perhaps owing to a growing Muslim presence in nearby areas. Alternatively the Russo-Alanic campaigns might have been a masterful attempt to replicate Chosroes intended invasions, but in no wise related.

Some 280 years later the Magi were still like yelping war dogs. Iberia (ie; Spain) saw the arrival of viking raiders shortly before 844 AD. Not too many years later (between 859 and 862 AD) other vikings were going about their business of sacking various places around the Mediterranean, including Moorish Spain. These vikings made repeated highly successful sorties against significant Moorish strongholds (like Seville) and settlements within the Cordoban Caliphate, during which they plundered much and took many captives. Cordoban Muslim commentators, specifically referred to these sea-borne viking assailants as pagan sorcerers, and termed them *Al-Madjus*, which in Arabic meant "the Magi". 422

The luck of the vikings had had run out though. Having recovered from the shock of the surprise attack, the Moors prepared the sort of retaliatory response that the Norsemen would not have wanted. Hemmed in on their island base by the warships of Caliph Abd Ar Rahman II, the vikings found themselves with little or no opportunity to escape the encircling Muslim fleet. Far from home, with dwindling food supplies and many of their raiding vessels falling to the Moors on an ever increasing basis, all that was left was to try and negotiate their way out of the blockade. The bargaining chips used to gain their freedom were the non-combatants kidnapped during the initial raids. Not so fortunate were the vikings captured by the Muslims, almost all of which were strung up from the city's gallows and date palms, or decapitated.<sup>443</sup>

These particular vikings also tried attacking Pisa in Italy, which they originally thought was Rome, their intended target. For a time they also moored their ships at the mouth of the Rhone, which one might guess turned the river into a viking checkpoint where they could board at whim, the unsuspecting Frankish merchant vessels en-route to the Mediterranean, and fleece them of their valuable monies and cargoes. Pisa and the Cordoban caliphate were also very prosperous locations, something which, based on present historical interpretations, would provide the single motive for these raids. And yet, during the 9th Century Al-Nadim was just one of a number of eastern Muslim authors who recorded the existence of isolated well guarded enclaves of Magian devotees throughout the Orient, who maintained their resistance to Islamic conversion. It is unlikely that Arab writers who very likely knew of the Magi could mistakenly refer to the Norseman as *Al-Madjus* ("the Magi") without there being some creditable basis for their comments. And bear this in mind. There were various types of sorcerer present in the Muslim east which were known to the Muslims by the non-specific term *Al-Kaldaniyun*. *Al-Madjus* however was a very specific term, it related to one group of sorcerers only, namely the Magi. Magi weren't just wizards, they were the priests and priestesses of an organised Iranian mystery religion.

Viking Magi? But could there be some mistake? Surely? Apparently the Cordoban Caliph didn't think so. He had no illusions as to who these Norsemen were. Some time during the year 845 AD he bothered to send Al-Ghazali, and a gift-laden peace delegation, to meet with the reigning monarch of the Magi, whose stronghold lay somewhere in the northern seas, on a large island amid even larger clusters of islands which were themselves inhabited by the Magi. Several days journey from this verdant Magian paradise lay the mainland, where his rule and authority were equally well recognised. 446

Significant elaboration is provided by Al-Jacub, who records in his annals;

"In the year 844, the heathen men we call Rus attacked Seville, plundered, laid waste, burned and murdered". 447

What allegedly ensued was a six-week-long looting spree that ravished all of Seville except the keep. 48

It becomes important to establish whether or not Seville was attacked by one or more Magian invasion fleets. Unless there were two separate and unrelated attacks on Seville in the same year, the Russes should be identified as the *Al-Madjus* Norsemen described in the caliphate's record of the incident. Unmistakable evidence for Magianism in pagan Rus' gives added poignancy to this assessment.

While reports of the Russian invasion force seem credible enough, there are other factors which create confusion as to the nationality of Seville's troublesome attackers. Unaware of Al-Jacub's tale of the Russian attack, some believe the *Al-Madjus* came from early mediaeval Ireland!<sup>449</sup> On the strength of a Hibernian manuscript, they maintain that the Norsemen responsible for these assaults can be tentatively identified as sons of King Ragnar Lothbrok and their attendant bands of sea fighters. These particular Norsemen ran a lucrative slave-trading operation out of Dublin, which had been founded by viking settlers from Norway.<sup>449</sup> As it happens they had previously taken in excess of 1,000 slaves during hard-hearted raiding along the British coastline, and northern Scotland in particular. It was after their return to Dublin, laden with human chattels, that they decided to plunder the Islamic lands of Moorish Spain and North Africa. What happened there has already been told. But, according to the Irish Annals, once back in Dublin, fresh from the Mediterranean, they brought ashore their consignment of Bluemen (Old Norse: "Blackmen" ie; Africans and Moors).<sup>449</sup> I think they were Moors rather than negroes (termed *heljar-skinn* (Old Icelandic "dark skinned", lit. 'hell-skin', or 'skin of the damned').<sup>430</sup> This terminology must have come from white Magianism, since in the old faith negroes were born through the mating of a demon and a black witch (be sure to see note 450).

That the life and death of Ragnar Lothbrok was recorded by Snorri, will cause some to disbelieve the factual existence of this Norseman and his kin. That is because a fair number of researchers cannot muster enough courage to admit that these folk memories are at the very least quasi-historical. Be that as it may references to his sons in the Irish Annals provide sufficient corroboration for him as an historical personage. That is unless one cynically requires 2,3,4, or even 10 independent sources before considering him a living being.

Clearly Seville was invaded by both parties. Considering the level of Magianism found among the Slavs and Scandinavians, it is my personal belief that there was a propensity for collaboration between the Dublin vikings and Russlanders; something suggested by linguistic correlations between the Old Irish and Slavic tongues.

There is little chance that the Moors mistook the Norsemen as Magi; this is, if anything, a highly believable facet of the account. Cordoba knew the Magi well enough, because between the 6th and 12th Centuries they were experiencing a revival of the faith of the Magi in their own back yard. There the Islamic universities of this Caliphate and Madrasas were riddled with subversives attempting to revive the ancient beliefs of the Manichees and Magi, many of whom were executed for their activities. <sup>451</sup> Is it not possible that these secretive Spanish Muslim Magi were somehow connected with the Norse Magi then attacking Cordoba, and seditiously aided them in their attacks on various Islamic centres in Spain, by providing intelligence reports in the lead up to the planned invasions?

If an undetermined number of vikings were Magi, as the Spanish Muslims stated, is there any other evidence to corroborate this from Christian sources? Mediaeval Church sources do indeed discuss the presence of European Magi, and refer to them by name, though not in connection with the vikings. Sadly, most writers have seen European references to the Magi as merely another word for a sorcerer. But there is a body of evidence which strongly points to them being actual Magi. It is noteworthy that Church writers understood the differences between the various kinds of Magi, and some were less acceptable than others.<sup>452</sup>

Without question the most exotic account of pagan military activity comes from Russia, with anecdotal evidence of a land armada organised and led by a great heathen sage named Oleg the Wise. Under his leadership the polyethnic Rus' State made its prestigious medieval debut by attacking Europe's largest city in 2,000 ships mounted on wheels! 453 The chronicled event apparently cost Byzantium very dearly indeed in money terms, and forced their city into instant capitulation, and a humiliating trade deal with the Rus', in which the northern upstarts held all the trump cards. 454

Any suggestion that this curtain raiser actually took place is avoided by scholars specialising in ancient Russian history. After all, these military tactics lack any historical precedent. Nor does it fit neatly with the barbarian image fallaciously bestowed upon the Russes. Equally great are doubts about the Russes' ability to built such contraptions,

THE RUSSES LAYED WASTE TO SEVILLE

SOME ACADEMICS
BELIEVE THEY HAILED
FROM DUBLIN

THE SONS OF LOTHBROK

RUSSLANDERS AND
DUBLIN VIKINGS JOIN
FORCES

THE MOBILE INVASION FORCE ILLUSTRATES THE MILITARY BENEFITS OF UNUSUAL TECHNOLOGY SOME REFUSE TO BELIEVE THE RUSSIAN WIZARDS BUILT SUCH VEHICLES

WIND CARS

and indeed their drivability. So it was perhaps inevitable that academics would disregard the entire episode as a monkish fantasy, given the sensational nature of the Chronicle entry. However an illumination of the event contained within the *Radziwil Codex* (an illuminated copy of the *Primary Chronicle*) convincingly suggests that the accompanying Chronicle article was anything but an impish inclusion by the monastic scribe.

You see the Rus' vehicles depicted outside the walls of Constantinople (fig 30.1), bear an uncanny resemblance to Central Asian wind-cars (fig 30.2.),<sup>455</sup> and their prows are identical to ship grafitti depicted on the wall of a Scandinavian stave Church at Bryggen (perhaps carved somewhere between the 9th-14th Centuries AD).<sup>456</sup>





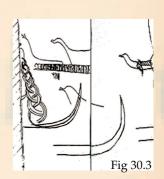


Fig 30.1



## WIND CARS

Fig 30. 1. Illustration of the 907 AD attack as contained in the *Primary Chronicle* (written c. 1039 AD).

Fig 30. 2. A drawing of a 16th Century AD Central-Asian wind-car, rendered by a portugese explorer (the design of which is similar to those built from the 6th Century AD onwards). Note the forward positioning of the sail and the awning to keep the sun off passengers - these unusual features can also be found on the pagan Slav wheeled-ships depicted in the Russian codex.

Fig 30.3. The prows on the above examples of Scandinavian ship graffiti seem similar to those of the wind-cars shown in the Russian manuscript

Fig 30.4

Speeds approaching 60 km/h

The technology to build operable vehicles comparable to those shown in the Russian Church illumination existed much earlier than the 10th Century AD. As early as 552 AD, the Central Asian Chinese were making wind-cars, which they used to speedily traverse the dusty wind-swept desert plains of that region. <sup>457</sup> They were capable of transporting up to 30 passengers at speeds approaching 60 k/ph. When there was insufficient wind to fill their sails the vessels were drawn by oxen.

It is perhaps coincidental that Al Masudi claims Rus' warships had a complement of 100 men, whereas during the 907 AD attack, Oleg's vessels carried 40.458 The passenger load of the latter vessels was thus on par with that of a wind car.

The 907 AD assault was apparently conducted in unison with cavalry. All the while Russlanders flew warkites with disturbingly bizarre faces over the battlefield, <sup>499</sup> to further spook Constantinople's defenders. In so far as war-kites are concerned, we find yet another link with Central Asia. No nation at that time is thought to have used

them in warfare besides the Chinese, who employed them for propaganda purposes (ie; psychological warfare). The Chinese also fielded manned variants as observation platforms, into which battlefield observers were strapped. The Russian term for a kite is *Bumazhniy Zmei*, literally "paper serpent" or "paper dragon". Having said that, Russian flying paper serpent kites may have resembled the serpentine windsock-style standards of the French Merovingian Magus-kings.

These devices, while novel, may have entered Russian service through technologies obtained from the Hunns a few centuries earlier, inventions unknown even to the Merovingians.

As of the 6th Century the Hunnish Ordos crossed the Danube, intent on invading Merovingian lands, at that time ruled by King Sigibert. "The Huns once more attempted to invade Gaul, and Sigibert led his army against them, having with him a great host of valiant men. But when they were about to engage, the Huns, who were versed in magic arts, caused fantastic shapes to appear before the Franks, and thus had great advantage over them. The army of Sigibert fled". "61"

As fanciful as it may seem, the Huns seemingly employed a 'magical' Chinese lantern to achieve this effect, a technique they themselves probably witnessed in their wars with the Chinese along the great wall. In the far orient Chinese lanterns were normally used for entertainment purposes, but they had remarkable and decisive applications in military psyops. In essence it was a form of boxed projector consisting of a translucent silk screen image (eg; painted with the image of a dragon or demon), behind which was a strong light. A lens was positioned in front of the screen and this had the effect of casting an image onto walls, clouds and so forth. Just seeing something like that could literally snap the minds of superstitious warriors and levies. Over the preceding century or two the Huns may have captured one as booty in their Chinese raids, perhaps even purchased one.

How terrifying and demoralising the advent of this heathen invasion force must have seemed to the Byzantine soldiers manning the battlements. As they looked down over the pagan army arrayed against them many would have thought "Just who are they?" or "If they can do these marvels, what else are they capable of?". Thus, on the balance of probabilities, Rus' pagan sages (like Oleg) learned to make land-ships and war-kites in Iran and Central Asia (the old heartlands of Magianism).

A wheeled-ship (lacking a canopy and sail) is portrayed some 420 years later in the Danish Sjæland Church of Kirkerup c. 1325 AD, carrying a man with horns who is holding a pitchfork and waving about some kind of bill or writ.\* Birgitte Munch Thye interprets this as Moses (whose name can equally be translated as meaning either "a halo of light around the head" or "horns at the front of the head" (a reference to the horns worn by many Egyptian princes of his calibre, between which often sat a luminous solar globe) sitting in the Ark of the Covenant. The (obvious) pitchfork she regards as Moses' snake staff, and the boat she explains is a mistranslation of Ark (the ornate box which held the tablets of the ten commandments), and Noah's Ark (the boat). While it is possible to suggest that the uneducated rural clergy of the age might have been sufficiently in the dark about scripture to allow such a misperception to have occurred (as it happens Mediaeval western and eastern clergy quoted more often from Old Testament than the New), I am doubtful of her interpretation. Western Church iconography during the Middle Ages allowed for the depiction of the "enemies of the Church" in the eastern wing of the building. Therefore parishioners would emerge from mass into an essentially pagan world through a portal (at the opposite end of the altar) above which were the "devil's agents". This might account for why they chose to depict a wheeled ship in Denmark.

Let us see what comparative linguistics can tell us about the (pagan) Russian wheeled vehicles. The Russian word for "wheel" *kolo* is the same in the Old Russian, Old Slavonic, Serbo-Croat, Czech, Polish and Slovenian, and virtually identical to *kola* (Bulgarian). These words are apparently connected with the Old Indian, Latin, Avestan and Tokharian. <sup>463</sup> The origins of the Old Russian word for "an axle" are more certain. *Os*' is derived from the Avestan *asa*, and less likely from the Old Indian word for "axle" *aksas* (from which came the Latin word *axis* meaning "a chariot" or "an axle"). <sup>464</sup> Little could I have known what other secrets this word held. The Russo-Slavic word *os*' seems rather close to the Middle Irish word *aiss* (which does not belong to the Old Irish) meaning 'a carriage', 'a cart' or 'a wagon'. <sup>464</sup>

On linguistic grounds one might presume that the vehicle-making capabilities of the Slavs and later Irish were derived from those of the Magi, whereas the Romans were custodians of technologies known to the Aryan mechanics (who are repeatedly mentioned in the Vedas and other Hindu texts). What is even more curious is that there do not appear to be any Norse intermediary word between Russian and Irish. This probably means the Irish obtained this word from pagan Slavs during the Middle Ages, and what is more, these words may have come

WAR KITES SHAPED LIKE DRAGONS

MEROVINGIANS

HUNNS USED
REMARKABLE ASIATIC
SCIENTIFIC INVENTIONS

CHINESE LANTERNS

CHRISTIAN BYZANTIUM
WAS TERRIFIED BY THE
HEATHEN ARMY

A WHEELED SHIP
DEPICTED IN DENMARK

TERMS APPLICABLE TO
ITEMS OF TECHNOLOGY
WERE RATHER OLD,
AND TRACEABLE TO
EURASIA

HISTORICAL SOURCES
HAVE GONE MISSING

HISTORICAL REPORTS
CONCERNING THE
INCIDENT ARE EITHER
SKETCHY OR NON
EXISTENT

DIFFERENT SCHOOLS OF MAGI

TEUTONIC MAGI ASCOMANNI

ASKALA, THE LAND OF THE WIZARDS from a Persian source. In other words they may have been exposed to Magian vehicle-making technologies. While some may regard the linguistic connection between os' and aiss as a freakish coincidence, I intend to show, in the remainder of this book, that there was contact between Russia and Ireland during the Middle Ages, contact attributable to pagans, pagans cognisant of Eastern religious ideologies.

J. J. Norwich<sup>465</sup> states that the entire account of the wheeled-ship attack is suspect owing to the fact that any mention of the Rus' assault does not appear in surviving Byzantine documentation dating to 905-907 AD. However, several hundred years later, when the Mongols had begun attacking Byzantium's easternmost settlements, we find that any mention of such an important series of invasions did not begin to appear in Byzantine annals until 20 years after the event. So Norwich's observation may not be as significant as one might otherwise think. Moreover, it seems strange that the large scale 860 AD attack on Constantinople only appeared in the writings of Patriarch Photius,466 the source from which the Russian monks took excerpts when compiling the Primary Chronicle accounts. As it turns out the 907 AD Rus' attack was noted by Marvazi in the 12th Century, a retelling of an account written by the Arab writer Al Jayhani between 892 and 907 AD, 407 who mentioned that the Rus' could get around the chains which spanned the entire mouth of Constantinople's harbour (though the mounting of wheels was not mentioned). In 1453 AD the Turks only succeeded in negating the harbour chains during their attack on Constantinople, by taking their ships overland on log rollers, perhaps in emulation of the earlier Rus' attack. Moreover a treatise on Arab and Rus' naval vessels was written in 905 AD by one Byzantine author, indicating that like the Arab armada of 904 AD, a fleet of Russian warships had freshly appeared some time around 904-905 AD (any mention of wheels is lacking in this account also). Lastly we have Al Masudi's the Meadows of Gold which state that Oleg made war on the Greeks. This can only be a reference to Oleg's 907 AD attack on Constantinople.

It is to my mind plausible that local Christian authorities formulated their own names for the various types of Magi they encountered, just as the Muslims had their own Arabic term for them. If we are to admit that some vikings were Magi, then the next most important task before us is to identify what kind of Magi there were; black Magi, white Zoroastrian Magi, grey Zurvanite Magi, or Mithraic Magi?

It is possible that some vikings were dualistic. In Ireland, as in Scandinavia, Central and Eastern Europe, names and titles denoting families, clans or races were often preceded by the words "black" or "white". For instance in Ireland Danes were considered blacks, whereas the Norwegian vikings were seen as white. From Adam of Bremen we know that in some cases the title "the white", "the black", or "the red" related to a person's hair colour. But they are found in alternative contexts too. In Magianism white or black signified which of God's two sons a person followed; whites, the radiant sun, and blacks a horned winged goat or serpent called *Ahriman*.

If some vikings were Magi, then, considering the viking predilection for sporadic and unprovoked sprees of violence and brigandage, it is to my mind beyond question that a certain proportion were black or grey (Zurvanite) Magus wizards. Adam of Bremen terms some of the Norse raiders *wichingi*,<sup>470</sup> which seems to be a reference to witches and warlocks, (but more succinctly meant a sage, wiseman or wisewoman). Perhaps these *wichingi* were dualistic Zurvanite wizards, some of whom saw crime and robbery as acts of devotion to the lord of the underworld.

The other option is that many of the *witchingi* were white wizards. The Germans called some viking raiders *Ascomanni* (perhaps meaning "Ashmen"),<sup>471</sup> which I perceive as a reference to the Golden Ash or Mountain Ash trees (the *Haoma* trees of the white Magi, see p. 440, 485). Strange too that *As* was a Russian colloquialism for "a wizard", so evidently Adam of Bremen was not the only person to make such a connection. By the same token *Askr* meant not only "the ash tree", but "an ash spear", or "a small boat").<sup>472</sup> I am disinclined to equate *Ascommani* with "men in small boats", mainly because longships were much bigger vessels. That would leave "men with ash spears" which, based upon Norse legend, could also have a religious connotation.

Not far to the north of Kurland was a region of Estonia known as Askala, on account of the many wizards who inhabited the area. Though translated as "Land of the Wizards", I believe Askala came from a combination of Nordic words *Askr land*, or in other words Ash land, the home of Ash, which, on linguistic grounds, can be associated with the *Haoma* tree of the white wise Magi, ie; wizards, or *Ascomanni* ("Ashmen") as Adam of Bremen called them.

The reasons for overseas forays by sea-borne white Magian troops assume an entirely different dimension beyond the mere sacking of settlements. Firstly the white Magi were peaceable in every respect, that is unless you

throw concepts like despotism, oath-breaking, Magian heresy or apostasy from the Magian faith into the equation. In such instances they were duty bound to gather arms and confront enemies which they perceived as elements of *Ahriman's* black forces. They mobilised to hunt down lawlessness, and fought for matters of principle, law and honour, especially hoping to destroy tyrants whereever they may be found ruling in the material world. Therefore some of the viking warriors who raged against the Moors of Spain and Africa might have been exacting vengeance on the Muslims for past injustices against their kin back in Iran and the Caucuses, or the persecution of fellow Magi in Spain. Many of the latter were Slavs, many of whom had been captured during a series of Arab incursions in the Caucuses and southern Russia in the 8th Century AD, emasculated, and shipped to various parts of the Islamic world. Those Vikings who attacked Pisa thinking it was Rome might have been signalling their intention to up the stakes in their intellectual and moral war with the Roman Catholic Church. In either case we are provided with an undreamed of range of possibilities for the military and piratical exploits of the Norsemen and Vikings, beyond that of the obvious looting which took place.

In the Norse *Ragnarsdrapa*, Ragnar was immortalised as pursuing conflict with the evil viking king Jormunrekk (possibly a transliteration of Ermanaric, the famous Ostrogothic overlord). And if this was the case, and the Magian presence in Dublin was attributable to his kinsmen, then the line of Ragnar might have been white Magian.

These particular Scandinavian Magians reportedly had unconventional Magian marital customs, for their Queen and womenfolk were free to sleep with whosoever they wished.<sup>474</sup> This makes them Magians of the heretical Mazdakite sect by my reckoning. Al Nadim described how Mazdakites lived: "The master, the former Mazdak, ordered them to partake of pleasures and to pursue carnal desires, food and drinks, social intercourse and mixing together" and "they shared their women ... as no one of them was excluded from the women of another, nor did he himself withhold his own women". <sup>475</sup> Ibn Fadlan, the trusted emissary of Caliph Muqtadir, witnessed this same level of hospitality on the Upper Volga, during a 9th Century AD mission to the King of the Russes.

Whatever the case, this Magian monarch considered himself sufficiently powerful to wage war on Cordoba, something land forces would have been hard pressed to achieve, and which Charlemagne failed to do with his mighty land army. We might think that he had designs on other places also. Some of the most devastating attacks on the English mainland occurred at the dawn of the 9th Century AD, at a time when Charlemagne began directing the Irish and Anglo-Saxon clergy to begin educating the people about the papacy's version of Christianity, through homilies in the vernacular, and by producing books which would help parishioners understand the mass. Tuition of the clergy and parishioners became standardised, or at least directed towards a greater missionary effectiveness. We might think that such new developments seriously galled the Magi once these teachings began penetrating into the largely uneducated demi-pagans of Britain and the Holy Roman Empire. During raids directed against monastic communes, vikings obliterated the very libraries which were the fountain of all Christian learning in those parts. Thus many relics and items of secular and religious writing penned by the Churchmen were probably destroyed forever during these attacks, and with them many detailed references to the pagan world they tried so hard to convert.

If in some cases the real aim of these viking (*Al-Madjus*) raids was to cause havoc in Catholic missionary outposts and schools in Britain, then of necessity they would need to attack Ireland's many monasteries, which for so long had shone like a beacon of the Christian faith across Europe. And what should we find during the 9th Century AD but Norsemen descending on the emerald Isle like a swarm of enraged bees. Obviously libraries were not the only reason they came there, but it's food for thought. Once Norsemen had gained a foothold in places like Scotland and Ireland, some chose to be baptised, but in the main their coming was synonymous with a returned pagan presence. There they were called "heathens", which is a non-descript term.

Back in Scandinavia we hear tell of a unified and lightning-swift anti-Christian response where proselytisers were concerned. The very moment King Olaf issued a proclamation for the baptism of his subjects, a general revolt originated at the Thing place (ie; the council assembly point) where they were required to assemble. A pagan advocate said;

"A man is come to Loar who is called Olaf (the King), and will force upon us another faith than what we had before, and will break in pieces all our gods. ... if we carry Thor, who has always stood by us, out of our temple that is standing upon this farm, Olaf's god will melt away, and he and his men be made nothing so soon as Thor looks upon them. Then the bondes all shouted as one person that Olaf should never get away

WHITE MAGI WENT TO WAR FOR REASONS OF IUSTICE AND HONOUR

SOME OF THEIR
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THE NORSEMEN HELD
CHRISTIANITY IN
CONTEMPT

THE KING'S PROPOSAL
TO CONVERT THEM LED
TO A BLOODY WAR

A LARGE BAND OF RELIGIOUS REBELS CHALLENGED KING OLAF

with life if he came to them ... They chose out 700 men to go northwards to Breida, to watch his (ie; the King's) movements". 478

"Another faith than what we had before" is a particularly significant admission in this account, for in it we find clues that the Norsemen were part of an organised set of religious traditions and beliefs, sufficient to be called a "faith". But the king braved the moment and approached them, hoping to gain their ear, and entice them into converting. "They replied, "We shall give thee something else to do today than to be mocking us;" "," and at that a furious melee broke out. The fight went in the king's favour, the insurrectionists (largely farmers) hurriedly disbanded in fright.

The father of one of the ringleaders sought the council of an important chieftain in that valley, by the name of Thord Istermage. Istermage ordered that a group of 13 delegates should meet the king and entice him into facing the people at the Thing-place, so that they could find out "if there was any truth in it (Christianity)". The king came and gave them news that Norsemen in Lesjar, Loaf and Vagar had already made the transition to Christianity, and had "broken down their houses of sacrifice". Visibly unimpressed a spokesman for the pagans called Gudbrand quizzed the king "Dost thou call him God, whom neither thou nor any one else can see?" 478 Gudbrand made a challenge for their respective gods, to change the weather; but Thor was to go first. And on the following day Thor made the skies overcast as asked. Now it was the king's turn. His bishop gave the pagans a long sermon about the virtues of God and the Christian faith, after which Thord Istermage responded.

"Many things we are told of by this horned man with the staff in his hand crooked at the top like a ram's horn; but since ye say, comrades (ie; fellow countrymen), that your god is so powerful, and can do so many wonders, tell him to make it clear sunshine tomorrow forenoon, and then we shall meet here again, and do one of two things - either agree with you about this business, or fight you"."

Here Istermage was referring to the bishop and his crozier. That he calls him a "horned man" is problematic. Perhaps the bishop was wearing the typical double-pointed mitre, perhaps it was an allegorical phrase for a holyman current in Scandinavia at the time, and if so it probably meant that Norse pagan priests wore horned headdress (something suggested by a heathen tapestry found in Scandinavia). Perhaps he was really saying that the bishop was evil. The name Istermage, the bishop's protagonist, is alluring in the light of other seemingly Magian information emanating from Scandinavia and Slavia. One of the proscribed pagan names in Rus' was Ister, leading to the possibility that Istermage is a compound name meaning "a Magus called Ister". I cannot confirm this without seeing how faithful Istermage is to the original translation, but on face value this appears to be the case.

This showdown between the might of gods could end up a bloody affair, with kinsmen and countrymen smiting each other. The way the pagans thought, if the Christian god could not manifest his powers before their eyes, and make the sun shine, then there was no truth in the new faith, and thenceforth they would raise their arms to strike down proponents of Christianity. Based on this and other Sagas it is irrefutable that religious dissension was a cause for social fractures and internecine warfare in Scandinavia. Money was not the only thing the Norsemen were willing to fight and die for, and to suggest this is to degrade their former religious sensibilities. It was dear enough for them to rise up en-masse, hundreds at a time, not just to protect their religion from proselytisers, but to eliminate the unwanted doctrinal intrusion. Norse religion can hardly be seen as a conglomeration of superstitions, for the assembled pagans were so incensed that they "shouted as one person that Olaf (the Christian king) should never get away with life". If all they believed was personal family superstitions, unimportant to anyone outside their immediate family or district, how do we explain this community response, if not by a common religious system, that was worth living and dying for. A breaker of treaties in Norway was to be forever condemned and "driven off" for as long as "Christians go to Church, heathens hallow temples, ground grows, ... mother bears son, ... sun shines ... He shall shun ... every home save hell". 450 All that such a person owned was confiscated and the offender placed under a life-long censure against ever setting foot in that land. Inherent in this passage is an admission that Mediaeval European heathens (most likely Norsemen) were building their own temples after the Christianisation of Iceland, though their precise form is not hinted at. Such was the remarkable tenacity of the varied pagan faiths.

So much for internal proselytisers. What happened when outsiders wanted them to convert? When Otto, the Holy Roman Emperor, requested the conversion of the Danish king, Harald, and his subjects (in 975 AD), war broke out. And it was no small affair. The Saga of King Harald Grafeld and of Earl Haakon Son of Sigurd tells us that

THE BATTLE WAS
MYSTICAL IN NATURE.
ONLY TRUE GODS COULD
ALTER THE WEATHER

THEY THREATENED TO KILL THE KING

WHEN OTTO SENT MISSIONARIES TO DENMARK A WAR ERLIPTED forces mustered together from all over Denmark. The request for military back-up which he sent to the Norwegian Yarl Hakon saw an enormous army gather in Norway, and sail to Denmark to meet this Frankish Emperor head on. The combined Dano-Norwegian force was recorded as "very numerous". The issue at stake was the abandonment of paganism, the result was a war. Not a war over lucky rabbits' feet, or which way you stir your porridge, but over highly emotive articles of pagan faith.

The word viking was coined by the Danes to denote "a pirate". Even so, the precise origins of this Danish term have never been satisfactorily resolved. Some scholars say it comes from the word *vig* ("combat"), others *vik* ("a water inlet of various kinds"), and yet others maintain that it comes from a much older word *wic* (Anglo-Saxon), meaning "an encampment". I would like to postulate an additional genesis for "viking" by drawing attention to similarities between the word "viking", and the names Adam of Bremen used when referring to the vikings who did untold damage throughout the Lowlands in the years leading up to the turn of the millennium (these he called *wichingi* or *Ascomanni*). After factoring in Arab accounts of the viking *Al-Madjus* it becomes eminently plausible that the term *wichingi* ("a viking") was connected with the origin of the word English word "witch". Consider the following terms;

wita (Old English): "a sage" or "an advisor": wiccian (Old English): "to perform witchcraft": wig (Old English): "an idol": wiglian (Old English): "to divine the future": wicche (Middle English): "a wizard": wicken (Middle High German): "to divine the future" or "to bewitch": wizzo / wizzi (Albanian): "a wizard" or "a sage": wizzo (Old High German): "a sage". Obviously the English word 'wizard' is related to the Old High German, and (if the connections which I have provided are valid) infers that the pagan priests of the Norsemen (and most likely those of the British Isles) were not only wizards but sages of some intellect. Old Icelandic has conceptually similar terminologies; visdoms-madr (literally "a wise man", meaning "a sage", "a soothsayer" or "a prophet"), visdoms-kona ("a wisewoman"), visinda-madr ("a soothsayer"): visinda-kona ("a wise woman or sybil"): visinda-tree ("the tree of knowledge"), and visi ("a poet", "a chieftain" or "a leader"). Visi was simply another word for a gothar. Collectively I see these words as related to the Near Eastern term wasir ("a high chieftain"). The Norse wizards probably had books too. The Old Icelandic word visinda bok meant "a learned book".

Drifting momentarily from this geographical area, we also hear of the rune-using Magyar (Hungarian: pronounced Modjer) *Vezer*, or *Nagyvezer* ... their chieftains, of the line of Arpad, which hailed from the Central Asian city state of Khorezm (which in the Iranian meant "the Land of the Sun"). By some strange coincidence this Hungarian dynastic name phonetically resembles the title proudly flaunted by the Magian priestly bloodline ... Ehrpat. This once-nomadic folk dressed in typically asiatic and near eastern dress styles, had their own learned heathen culture, and were remnants of the old Hunnish hordes.

Another style of Nordic magic related to singing and smithing is perceptible in *gala* and *galdr*, but they might only be different words. *Gala* "to sing or chant" is conceptually related to *galdr* "a magical song or charm", and in the plural it meant "witchcraft". This form of magic, if it varied from the rites of the wizards, was an evolved type of religiosity, using sung incantations. Witness *galdr-ligr* ("magical"), *galdra-mathr* ("a wizard"), *galdra-raumr* ("a great sorcerer") or *galdra smithr* ("a sorcerer {smith}"), *galdra-kind* ("a foul witch"), *galdra-kona* ("a witch"), and *galdra-bok* ("a book of sorcery").<sup>499</sup>

The Old Icelandic words *vita* ("to know"), *vitki* ("a wizard") and *vizka* ("wisdom" or "sagacity")<sup>§®</sup> were related to the aforementioned words denoting a wizard or sage. Based on this word set, we can infer that the Scandinavian wizards in question were the recipients of vedic knowledge, for the words seem derived from *vita* and *veda*, Old Indian words relating to vedic knowledge, but specifically meaning "I know".

Perhaps the Norsemen had chieftains who were at the same time sages, soothsayers and mortal divinities. If so these Norse wizards may well have inherited the godliness, wisdom and sciences of the Hindu Brahmans or Iranian Magi, and continued to perpetuate them during the pagan era.

On the odd occasion Indians might have made their way into Europe, as seems to be the case in an account supplied by Pliny the Elder, which states that several Indians (probably Hindus) were handed over to a Roman proconsul in Gaul. Apparently they had embarked upon a voyage but became lost along the way, ending up in Germany and thence Gaul. If this journey did factually occur it is more than likely they travelled from India along labyrinthine estuarine routes that permeate the landscape in between rather than by open sea. Expatriate Hindu Brahmins may have been an additional source for the spread of vedic knowledge in Europe too.

VIKING TECHNICALLY
MEANS 'A PIRATE'

WORDS MEANING
WIZARDS AND WITCHES

**VIZIERS** 

DOOMSDAY

Besides written accounts of the viking Al-Madjus attacks on Moorish Spain, Norse eschatology provides powerful evidence for Magian religion in pagan Scandinavia. That is because the viking doomsday of Ragnarok resembles the "apocalypse" portended by the Magi not only in the nature of the predicted events, but in the internal event sequence of both armageddons. This uncanny resemblance far exceeds whatever "end times" similitudes can be found in the Christian Book of Revelations and the Qur'an, though in substance there are certain features common to all four, owing to the common origins of the doomsday mythos. But for now you will read precised accounts of doomsday as told by the Magi and the Vikings.

The End Days

THE MAGI During the three-year-long "Terrible winter", an era of unprecedented ecological catastrophe, lawlessness, deforestation, rapine, promiscuity, family and civil disorder, the heavens collapse (including the starbridge). Gokiliar (literally the "wolf-progeny" in the form of flaming meteors) and the demon-serpent, plus perhaps "the thievish Muspar" (a fiery comet that loiters around the sun), 10 lunge down upon the world, thereby melting the mountains and they sink down, making a great plain, upon which the war will be fought.

"this earth becomes an iceless, slopeless plain; even the mountain, whose summit is the support of the Kinvar bridge, they keep down, and it will not exist". 492

A river of molten metal thus springs up and all mankind must pass through it at this point, having been raised up from death, in a preliminary sense, by the Magian messiah (whose body shone like the sun) so that they could undergo the ordeal. This assembly of resurrected souls is called the Assembly of Sadvastaran, and during it the Archangel Rashnu weighs the souls of each and every one. As this progresses, the "archangelic" hero-gods of many virtues ride into the fray, mounted on white horses and carrying spears. They enjoin a one-on-one battle to the death with a particular demon (responsible for making devastating fires, frosts and many other baneful experiences) who was their personal arch-enemy throughout their long existence. After this war the wolf-progeny

are killed, but *Ahriman* (the dog/goat who is lord of the devils) and Az (the serpent of greed) escape the scene. To bring about the utter cleansing of evil, *Ahuma* Mazda (God of the Light) and *Saoshans/Sraosha* (the messianic judge and resurrector) chased them down, and the fleeing pair were utterly consumed in the broad fiery river. Long preceding this, *Yima*, the benevolent lord of the dead would gather together selected men, women, plants and beasts, and secrete them under the earth, in a hall-shelter of mammoth size. And there they would live out their days until the "apocalypse" had passed, and thence emerge from hiding to re-people an earth victimised and inundated with horrific fires and engulfing waters. From the moment the battle was over, a newly-renovated universe would be created for eternity. This renewal was called "The Renovation", and decrepitude or misfortune would no longer exist once it was consummated.

SCANDINAVIANS AND GERMANS During the three-year-long "Fimbul Winter",

during a period of immense warfare, discord and moral decay, whoredom, winds, disunion and the collapse of the family unit, the *Fenris* wolf escapes its bonds. The heavens then break asunder, and the Bifrost bridge leading to heaven collapses. In company with Loki, the Midgard serpent and various *Muspilli* (fire giants) plummet out of the sky (demons of desolation in fiery raiment) to array themselves against the gods and all that existed. A boat-load of giants sails to fight the *Aesir*. Upon their arrival flooding and fires will bury the land, so that the earth appears to sink down, creating a vast plain that stretches in every direction.<sup>493</sup>

The word *Muspilli* is inexorably connected with Ragnarok, though the term is derived from the Old German (meaning "Judgement day", or "the end of the world").<sup>494</sup> Portions of the 8th Century AD German myth, the *Muspilli* read;

"This is what the wise men have told: The Antichrist shall fight with Elijah. The Evil One is well-armed, they will fight it out.

The warriors so mighty, the stakes so great ... The mountains catch fire, No tree is left standing, ... The moon will fall ...

On the Day of judgement ... In the face of the Muspilli. ... A red hot rain burns up everything".

If we compare these pagan myths with biblical references, we have cause to ask whether or not Christianity had fused aspects of Magian lore into its eschatology, if not adopted that same myth as the true basis for the

THE TERRIBLE WINTER

THE COMET

THE MOLTEN EARTH

THE SAVIOUR

WAR WITH THE SAINTS



Fig 31. An assyrian frescoe illustrating a battle between the ancient Sumerian Thunder/war god Ninurta and a demon, perhaps Assaku, dating to Nimrud, 883 BC. Such a battle might have been a precursor to Zurvanite and subsequent slavic beliefs concerning warfare between the thunder god and demons.

FIERY MUSPILLI FALL FROM THE SKY

THE FIRE GIANTS BRING CHASTISEMENT

Armaggedon of Revelation.

Old Norse prophecies relating to Ragnarok (the battle between the gods at the end of time) displayed many of the features found in Magian apocalyptic prophecy too. There was to be "struggle and slaughter" amongst brothers, ruined kinship ties, "great whoredom (promiscuity); axe-age (warfare) ... wind-age (perverted seasons), wolf-age (crime) ... before the world crumbles: no man shall spare another". Saxo Grammaticus also adds "The sky seemed to fall suddenly to the earth, and fields and forests to sink to the ground, all things were disturbed, and the ancient chaos came again ... the world rushing to universal destruction". \*\* Many features of Norse myth relating to the creation and subsequent periods seem laced with further Magian elements. In both Magian and Norse lore, the pestiferous serpent chews to death the roots of the world tree, the Sacred Ash. After the conversion of the Norsemen, we still find depictions of Ragnarok on the reverse side of High crosses, perhaps conclusively proving that both Christians and pagan Norsemen had similar beliefs to the Magi about the apocalypse; the Scandinavians more so.

Clearly Christian taints have found their way into the once-pagan German prophecy, but there seems to have been pagan cognisance as to the interrelatedness of the events. It was on account of this that believers felt little disquiet when intermingling the pagan and Christian eschatological traditions, when mixing their metaphors.

Then came Judgement Day according to the *Muspilli* text.\*\* when rewards and punishments were parceled out to the good and the wicked respectively. Considering that Judgement Day is a feature absent from the Norse *Voluspa*, it seems that this aspect of the myth was a Christian nuance added to their recollections of the Germanic apocalypse.

For the Norsemen it is on that flame-ravaged plain that the last great battle of all the ages is to be fought. The crafty and insidious Loki, the Serpent, the Wolf and the many enemies of the gods enter single combat with their own ancient foes like Thor, Odin and many others. The forces of good were bolstered by battalions of fallen warriors who lived in Valholl with Odin. The fight is fierce and unforgiving, most contenders fighting until death. The shining Baldar the Beautiful, and some sons of Odin, are the only ones to survive. Baldar rises from *Hel*, into the newly resurrected world, and a golden age.

Similar notions of a catastrophic collapse of the heavenly vault were present among the Goths and Celts too, probably arising from one and the same source.<sup>499</sup>

CHRISTIANITY At the end of the world when people have lost their faith in Jesus, abandoned the saints, and fallen away from the Church, when families are disintegrating, when heavenly cataclysms paint signs in the sky, and famine, earthquakes and war ravage the lands, the king of kings (Jesus Christ) and an army of angels leave heaven to fight with the kings of the world, and their armies. The kings lose and suffer punishment, together with the great beast and prophet who aided them in their exploits against the King of Kings. They are bathed forever more in hellfire. The Devil, in the guise of a great serpent, is bound by a chain, and thrown down into an abyss to languish for a thousand years. Then comes Judgement Day, as Christ passes sentence on the damned, and rewards the faithful. Those who were pleasing to Christ earn the first resurrection, and are raised from death for a Millennium, while the wrongdoers remain in a state of death for that same period. Through the agency of Gog and Magog, the kings come back to life for a little season, including kings who had previously not had their own kingdom. They burst out into a persecution against the Church and spread their deceptions to the ends of the earth. They will inflict terrible sufferings on the Church, persecuting the city of god and the saints. But the fire of god falls from the heavens and destroys them, following which Satan and the great beast are consumed by the lake of fire together with those who believed the devil's lies, and did not experience the first resurrection. From this carnage a new and delightful existence is bestowed on those who were enrolled in the book of life. All that was bad about the past fades away, and these blessed ones gain eternal life in the heavenly city which contains life-giving waters, trees and many mansions.500

ISLAM At a time when most no longer believe in Jesus Christ and families are rent by schisms, there will be an eclipse. The heavens will split apart, obscuring the stars. Down plummet the stars, cascading from the heavens. Amid devastating earthquakes the mountains will pass away and a trumpet will sound. Soul escorters come to earth to bring every soul to learn god's verdict. Allah will pass judgement on all those he has resurrected. Such is Judgement Day, or "the Overwhelming Event" as the Muslims call it. The Book of life is opened, whereafter there will be the weighing of souls, and the division of them into the blessed, most blessed and the damned. Sinners will be subjected to a range of punishments (ie; bad food for the wicked and hot water to drink) then burned in an inferno,

JUDGEMENT DAY

THE GODS

THE WORLD IS
RESURRECTED AFTER
THE WAR

THE KING OF KINGS
FIGHTS AGAINST
CERTAIN KINGS OF THE
WORLD

THE KINGS ARE DEFEATED

THE DEVIL IS DESTROYED FOR EVER

CHRISTIANITY WILL
LOSE ADHERENTS

HEAVEN SPLITS APART

THE "OVERWHELMING
EVENT"

THE SIMILARITIES HAVE ALREADY BEEN NOTED, BUT THE ISSUE HAS NOT BEEN FURTHER EXPLORED

MOST SAY IT IS A PAGAN MYTH GIVEN CHRISTIANISED ELEMENTS BY SNORRI

HOW DO WE ACCOUNT FOR SOME OF THE DIFFERENCES?

as the holy receive substantial luxurious rewards throughout their opulent eternal life. 501

Of the above four apocalyptic myths, I believe the first two are so similar to each other as to constitute the same eschatological myth. That some Norsemen were described using the very specific Arabic word Al-Madjus gives us added cause to accept the plausibility of their interrelatedness. I am not the only person to have noted this. Olrik wrote a well-received paper some time ago explaining the elaborate similarities, though he guesses that the Norsemen had somehow borrowed the myth. Borrowed the myth? Clearly any suggestion that this was just a casual assimilation of Magian eschatology with the Norse Voluspa epic, is formulated oblivious to the sizeable Magian presence in Slavia, and with a blatant disregard to Norse sagas which expressly state that their wizardgods, magic and religion came from beyond the Dnieper in the far-East. Based on what Norse mythology has survived we know that it was a fundamentally important belief for them. I suspect the real reason why this line of thought has not been taken further by academics is not so much due to their ignorance, or sloth, but a fear of what they might find. In doing so they would be drifting into controversy, soiling their hands with esoteric matters better left alone by any serious academic keen on keeping their job. Reputations could be in tatters by even suggesting a Magian presence in Scandinavia. Fears of this kind are not without foundation. One only has to look at the vicious treatment dealt out to Margaret Murray for examination of witch trial documentation, and her conclusion that, based on surviving data, shape-changing witches were the survivors of a pagan cult wearing animal skins to undergo a metamorphoses into an altered state. This sorry episode is more fully discussed on p. 400.

At present most academics specialising in Norse mythology believe Ragnarok was a pagan myth which Snorri had contaminated with Christian imagery either through ineptitude, misinformation, or through some religious agenda which hitherto eludes me.

Accordingly the sibylline prophecy the *Voluspa* (which contains the epic of Ragnarok) was tentatively dated to the 11th Century, the transition period when Christianity slid in over the back of paganism. Yet *using Ragnarok's similarities with the Christian Revelation to deduce an early Mediaeval date*, so is probably wrong considering that it more greatly resembles Magian eschatology than the Christian. Thus the *Voluspa* (attributed to Snorri) is more likely to have been drawn from Magian eschatology, and would therefore be far older than we have supposed thus far.

Be that as it may, how do we account for any variations in Nordo-Germanic myth and religion, and the faith of the Magi? In successive chapters we probe this question. For the most part it seems attributable to:

- A variation in the European Magian oral tradition, owing to a loss of contact between European Magians and the old homelands. Recollections began regressing during the ensuing period of prolonged isolation. This led to home-grown embellishments of the myth in Scandinavia.
- The European Magians preserved additional eschatological details which were once contained in Magian texts destroyed by a variety of invaders, the most notorious being Alexander the Ruman (see p. 505). The amount of extant Magian scripture does not even come close to the 1,000,000 lines of Zoroastrian literature destroyed at Alexandria on Egypt's northern coastline.
- There was far more that Snorri and other early Norse writers could have preserved, but they felt
  it unwise to delve into further explicit details, for fear of the consequences of upsetting too many
  of the clergy and Christian rulers.
- 4. Considering that 200 or so years had passed since the close of the pagan era, Snorri and other early Norse writers had a rudimentary knowledge of the myths, and were unable to record them more fully, or with a greater degree of accuracy.
- 5. The Norsemen might have imperfectly learned the beliefs of the Magi, from wandering Magus priests and priestesses, whose ancestors had made their way into Scandinavia, the Baltic and nearby Russia. This is less likely considering that the Ynglinga Saga, specifically preserves evidence of large-scale contact between Central Asia and Scandinavia. The Scandinavians had accepted a new religion from foreign magicians and gods, who once lived in the East, far beyond the Dnieper River, beyond what we now call Russia.

Evidently elements of the *Voluspa* had not come from Christianity, but in time newly converted Scandinavians were beginning to confuse the myth of Ragnarok with Armaggedon. This was, I believe, a secondary assimilation of Christian epos attributable to Magian Christian heretics, and persons not sufficiently well schooled in Christian ideology.

If Catholicism assumed a level of prominence in the religious lives of the Norsemen, how is it then that individuals in several different locations had formally blended the pagan apocalypse of Ragnarok with *Revelations*, and immortalised this by engraving the epic onto high crosses and other works of masonry (eg; the Gosforth Cross, situated in Cumbria, England). What could be gained from doing so? The closing passages of *Revelations* warned against adding or taking away from the contents of the prophesied biblical "end times", the penalty being plagues on those guilty of doing so. Mixing themes of this kind in such an open fashion would have had immense spiritual dangers for the faithful, bordering on heresy no less. Any priest would have been well aware of it.

An additional secondary assimilation was due to poor missionary work during Christianity's infancy in Scandinavia. Nevertheless parishioners of Snorri's day were not so dim-witted as to be incapable of comprehending recitals from *Revelations* during Church readings and subsequent homilies. That is unless Christian clergy did not have copies of this particular text available to them, from which they could properly educate their congregations. Some evidence for this is found in the *Correspondence of St Boniface*. In it the saint requests copies of certain New Testament books. Even allowing for this it remains difficult to pin-point which dioceses lacked given books, or at what times

Ragnarok was perhaps then an oral tradition, recording a more antiquated pagan apocalyptic scenario, which as of the 13th Century had still to come to pass.

One convincing explanation for the likenesses is supplied by an examination of Alanic legend. The pre-eminent champion of the Mediaeval Ossetians was none other than the biblical prophet Elijah, who according to the Old Testament had been taken up into heaven, thereafter to fly through the heavens in his fiery sky-chariot. 503 His expected return portended the much-anticipated second coming of Christ. A hazy blend of eastern dualist Christianity is perceptible behind these Alanic beliefs, with Elijah representing god's champion, and the sacrificial goat the equivalent of Ahriman. Perhaps the Alans were responsible for integrating Elijah's participation in Armaggedon with the Germanic Muspel tradition. After the conversion of Rus', the Russians equated Perun with Elijah, so the main god of the Alans might really have been the Thunder god Perun (or the many other variants of his name). Moreover, I can only speculate how similar this Alanic Christian creed was to the Paulician heresy (a Christian heresy discussed in Part II). Although the Asii espoused traditional forms of Christianity (Byzantine or Georgian Church traditions), they are likely to have harboured primordial Zurvanite sympathies (especially Mithraism). The mediaeval descendants of the previously great Roxolani and Caucasian Alans (who were probably connected with the Asii of the Ynglinga Saga) not only spoke an Iranian language, but had strange religious customs which blended Christianity and pagan "superstition". Asii sacred rites included the sacrifice and consumption of a goat in an underground place, whose flayed skin had protective qualities where matters of misfortune and fertility were concerned.

The tree and deer imagery depicted on the Bug temple wall (in Southern Russia) may embody aspects of Norse creation myth. If so, the presence of related religious themes in Russia indicates that Snorri had supplied creditworthy strands of pristine Norse mythology, with regard to the cultural affiliations shared by the Russians and Scandinavians. The only problem is that the officiating priest was probably a Slav, and the temple inscription in Russian, not Old Norse. No runes were carved inside. Besides the Yggdrassil-like relief, a further tangible connection with the Norsemen was Oleg himself, for whom the priest performed the rites before the tree (Oleg being a variant of the Norse name Helgi {meaning "the Holy"}).

The mighty Yggdrasil, the world tree, was an Ash tree spread over several terrestrial regions. Four deer (Dain, Durathror, Duneyr and Dvalin) wandered amid its shady branches, while far above, in its boughs, sat an eagle, hawk and a squirrel.<sup>504</sup>

But deep underground, the serpent *Nithhogg* (which translates as "vicious blow") and his seething serpentine accomplices savaged the roots which nourished that Ash.<sup>505</sup> The snakes who aided him (Svafnir, Ofnir, Grabak, Grafvollud, Moin and Goin) had once been living men, if Snorri's accounts can be relied upon.<sup>505</sup> White Magians too believed that the basest of wrongdoers became serpents, though it is not expressly stated whether or not these joined with the many other reptiles which attacked the wondrous *Haoma* tree of Ahura Mazda (a sacred Ash tree).

One archaeological site in Russia known as Chernaya Mogila, has petroglyphic images which portray serpents surrounding trees. 506 Although Y. Shilov likens this to themes contained in the Epic of Gilgamesh, I would also like to add that there is a Magian parallel, which is as follows;

CHRISTIANS WERE
WARNED NOT TO ADD
OR TAKE AWAY FROM
THE BOOK OF
REVELATION

RAGNAROK

ALANIC LEGEND

ELIJAH

THE SACRED TREE AND DEER

THE WORLD TREE

THE WICKED SERPENT
AIMED TO KILL THE
TREE

THE GUARDIAN SPIRITS
AND SAINTS

At the monumental moment when Zoroaster's Fravashi (pre-existing soul) came down from heaven, his guardian angel Vohumano fought to protect the *Haoma* tree (which brings life) from the flock of serpents and demons that hovered above and below its branches.

"Then that guardian spirit of Zarathustra started up, and the serpents on the tree rushed also from them away towards the demons; but that guardian spirit of Zarathustra smote them on the jaws, and the serpents fell down and expired" 507

HELL

In that horrendous Scandinavian underworld which ingloriously claimed its victims by old age, and infirmity, dwelt the dog Garm, and of course Hel, the Queen of the Underworld. There was also a river there in the northern parts, frigid, not burning, as is the case in the Magi's version. If some Norsemen were Magian, then it is likely Garm might represented Ahriman in his dog form, and Hel, Geh, the Great Whore. Unfortunately, owing to a paucity of more specific details about these two figures, I am unable to explore other possible points of similarity or difference. Certainly the Lapps held that the Devil was a dog, and this belief might have been related to Norse cosmology. 508

How similar this all seems to Magian tales of the world tree, Gokard, beneath which the many-horned three-legged Ass grazed. Far below ground the bestial demon Azi-Dahaka and the serpents tried to kill it off, by gnawing at that which sustained it, its root system. Likewise from the beginning, the Golden Ash had been vampirically attacked by reptiles of many forms. Come the "end times" little foliage would remain on the ash, and what did stay would be imperiled by disease. So the Magi foresaw.

If there was a link between the Norse, Russian and Magian eschatology, it evidently dispersed into Northern Europe out of Iran and Mesopotamia, via Scythia.

Unfortunately the Norwegian age of wizards came to a fiery end, or was greatly diminished once a great many of the wise men and women were deliberately entrapped within a feast hall and burned to death by the Christian King Olaf. Such was the common fate of Europe's many wizards and witches.

NORWEGIAN WIZARDS
WERE TRAPPED IN A
FEAST HALL AND BURNED
ALIVE

The European Wagi consolibate power

Norsemen, and the Goths in particular, had long been using the southerly arterial rivers to travel to the lucrative markets and bazaars of Byzantium and Asia Minor. An undetermined number of them were already living along Rus's main rivers, in supply depots or the cabins of fur traders. They included Danes, Russes and Swedes. But for reasons unknown, the Finns and Slavs pooled forces and militarily ejected the Nordic Russes from the area, sending them back to Sweden. In the ensuing power vacuum created by their absence, inter-tribal conflicts erupted. At some point during those turbulent years the more northerly Slav and Finnish tribes sent word abroad to the Rus' princes, beckoning them to return and install some sense of order among them. Thus the ascendancy of Norse royals, under Prince Rurik, to a position of dynastic honour, took place not at sword point, but for political reasons mutually agreeable to both the Rus' royals, and those who invited them. In this land of Rus' it took only a sword and an axe to carve out a kingdom for yourself from the forest wilderness. With a reputation for big drinking and an almost feral hardiness, the Slavs and Finns were a people after the Norsemen's hearts. As you might expect, Norse assimilation with the local tribesmen was fairly rapid, though it was often the case that Norse colonists preferred to congregate in their own enclaves.

In the early to mid-9th Century AD the Swedes, and more particularly Russes, systematically penetrated the northerly Finnish and Slavic lands, heading east towards Silver Bulgaria, where they often went to trade. With their Slavicised Ros partners (from Rostov), the Slavic Krivichians and Finns from the Ladoga and Beloozero districts (such as the Chud and Ves) at their side, they began making moves towards tribal solidarity between Finn, Estonian, Scandinavian and Slav. This became enshrined in history as the pivotal "Call to the Varangians", the birth of Russia.

To be sure the Norsemen were beginning to look far beyond their frost-bound northern peninsula. Today's historians simply attribute their adventurous eastern forays and racial politics to trade and a trail-blazing spirit. Commerce was, no doubt, a significant reason for them colonising Russia, and even trekking to regions as distant as Azerbaijan, Iran and Iraq, often in company with Slavs or Alans. I however see religion as the primary catalyst for their extensive interaction with other heathens in Greater Scythia and beyond.

According to Ynglinga Saga, many hundreds of years after the Aesir had settled among the Vanir, Norse nobles continued to remember their venerable eastern ancestry, which was traceable to Godheim and the Great Swithiod. It

GERMANIC
ADVENTURERS SETTLE
DOWN IN VARIOUS PARTS
OF RUSSIA.

is probably for this reason that the Old Norse term *Yarl* (an Earl, a member of the provincial Scandinavian nobility, often a warlord with royal lineage) looks to be derived from the Persian *Yal*, meaning a "brave warrior". <sup>510</sup> Not surprisingly this appears in the Old English as *Eorl* (with precisely the same meaning as the Old Norse *Yarl*), and probably imported with Scandinavian settlers.

ORIGINALLY STEMMED
FROM THE PERSIAN
ARYAN ARISTOCRACY

NORSE EARLS

These eastern lands were legendary and still held an aura of mystique and wonderment for later Norsemen, many centuries after they had migrated westward.

SCANDINAVIANS WERE BESOTTED BY EURASIA

"To Saeming Earl Hakon the Great reckoned back his pedigree. This Swithiod they called Mannheim (literally: The home of men), but the Great Swithiod (Greater Scythia) they called Godheim (literally "the home of the gods"); and of Godheim great wonders and novelties were related". 511

THE HOME OF THE GODS

It would appear that the descendants of Odin and the initial wave of immigrants lost contact with *Godheim* in the ancestral fatherland, and after having lived a long time in Europe set out in search of it, having previously sworn that they would succeed in this mission. It was in Turkland (ie; Central Asia) that the Norseman Swegde chanced upon the very people he had been searching for. Having rediscovered *Godheim* and the *Great Svithiod* he apparently established lasting contact with the inhabitants of the region.

EARL HAKON
LAUNCHED AN
EXPEDITION TO
ESTABLISH CONTACT

WITH THE EASTERNERS

"Swegde took the kingdom after his father, and he made a solemn vow to seek Godheim and Odin. He went with twelve men through the world, and came to Turkland, and the Great Svithiod, where he found many of his connections". 512

Earl Hakon the Great was not the only high-born one to look eastward. In the Old Norse tale *Gylfaginning*,<sup>513</sup> the Swedish king Gylfi is said to have undertaken an arduous journey to Asgard (an Icelandic folk remembrance of the Persian regional governmental centre of Asagarta {sandwiched between Parthia and Medea}), where he met in consultation with the wizard-gods, who, the Christian Snorri tells us, "deceived him" with their tales of the world's origins and its coming end. There the king learned many other things that proved to be the basis for Norse pagan beliefs. As you have already seen, the epic of Ragnarok was probably one such teaching. Here Snorri's pen appears to have faithfully recorded Gylfi's unforgettable adventure, preserving for us profound Norse remembrances of the divine wizards of Asia Minor.

Additional relevant details are found noted in a 13th Century Icelandic tract, which allow us to specifically identify the wizards as Magi, for it was said that - "Magon reigned over parts of the Great Svithiod, but Madia over Kylfingaland, which we call Gardariki (Rus')".514 This account intimates that the Svithiod was ruled by a Magus, with the best part of the Medes, the original tribe to which the Magi belonged, serving as temporal lords over ancient Russia, having left Persia at some point in ages past.

Besides being a wonder-filled realm of incestuous wizards, what else does *Ynglinga Saga* tell us about the legendary Great Swithiod?

"northward of the Black Sea lies Swithiod the Great, or the Cold. The Great Swithiod is reckoned by some as not less than the Great Serkland (Africa); others compare it to the Great Blueland (Libya). The northern part of Swithiod lies uninhabited on account of frost and cold, as likewise the southern parts of Blueland are waste from the burning of the sun. In Swithiod are many great domains, and many races of men, and many kinds of languages. There are giants, and there are dwarfs, and there are also blue men, and there are many kinds of stranger creatures. There are huge wild beasts, and dreadful dragons. On the south side of the mountains which lie outside of all inhabited lands runs a river through Swithiod, which is properly called by the name of Tanais, but was formerly called Tanaquisl, or Vanaquisl, and which falls into the Black Sea. The country of the people on the Vanaquisl was called Vanaland, or Vanaheim". 515

Here Vanaland is identified geographically with European Russia, where Slavs, Finns and many other cultures dwelt, such as the descendents of the Scythians, Indo-Iranians and Hunns. Therefore the legendary era of renewed contact between Sweden and the Great Swithiod is perhaps historically attributable to the 9th and 10th Centuries AD in particular, for it is during that period that Norsemen once again began interacting with the region's inhabitants (ie; Finns, Slavs and Swedish colonists) to a far greater degree.

The subsequent analysis of thousands of birch scrolls unearthed at Novgorod has conclusively proven that Novgorod was founded by Slavic-speakers who had previously inhabited a region just south of the Baltic, perhaps near Poland or Prussia. 516 Yet their language was different from that of every other Slavic linguistic group, displaying

VANALAND

SARMATIAN AND
ALANIC INFLUENCES IN
RUSSIA AND
SCANDINAVIA

**NORMANNISTS** 

IRANIAN GODS
WORSHIPPED IN ANCIENT
RUSSIA

feature of Slavic language).<sup>516</sup> In short, the language of these highly-educated Slavs had formed in isolation from the others. Perhaps they had lived on an island, just as the Russes were supposed to have, perhaps the mysteriously-deserted island of Gotland. Maybe the Russes weren't really ethnic Slavs at all, but Balts or Scandinavians who came to speak Slavic as their preferred language. Nevertheless these scrolls are likely to reveal a great deal about the linguistic affiliations of the tribe in question. Unhappily I have been unable to obtain copies of Professor Zaliznyak's more specific findings in relation to this, though based on what I've read on the internet he attributes these changes to orthographic corruption

The Varangians of which the *Primary Chronicle* speaks were commonly described as Swedes or Norwegians. For Russians it meant a person of Scandinavian heritage, either a settler, a trader or mercenary. The word

at least twenty points of difference, and lacking the "second palatisation of the back palate consonants" (a standard

The Varangians of which the *Primary Chronicle* speaks were commonly described as Swedes or Norwegians. For Russians it meant a person of Scandinavian heritage, either a settler, a trader or mercenary. The word technically refers to those who served in the bodyguard of the Byzantine Emperor, and it is from this term that the Russians adopted their wide usage of the label Varangian. Despite the relatively late origins of the term Varangian, Persian texts as early as the 10th Century make mention of these marauding men of fury, the *Asiu o Varag* (Alanic-Varangian) alliance which conducted plundering expeditions throughout the Caucuses. Vernadsky believed there may be a relationship between the two terms. I concur. The Baltic was formerly called the Varangian Sea (owing to the quantity of Scandinavian sea traffic), but before that it was the Sarmatian Sea (so named after the Indo-Iranian Sarmatians).

Such then is the traditionally accepted Normannist view of Russia's birth. Put simply the vikings are invited by the region's ethnically-diverse inhabitants to come and rule them, to cement them into a single nation. It's nice and tidy, free of any anomalies. That is until one asks some simple and very obvious questions, that blow its naive simplicity apart forever. Why did the Finns and Slavs place so much store in the ability of the Russes to restore order there? Why on earth would the region's ethnically-diverse inhabitants invite the very people they had militarily vanquished back to rule over them? It just doesn't make sense. No doubt these tribes ascribed to the Gothic Norse royals a power of some kind, well able to bring order and law from the warmongering of their various chieftains. What ever led them to place so much trust and hope in these Norse royals from over the sea? After all they were not under threat from foreign aggressors, and could just as easily have chosen a Latvian lord to act as an independent mediator, if that's all they sought. As you will see later, their unquestioning recognition of Norse royal power, and their obedience to these same royals was rooted not just in politics, but in their common paganism.

Normannists also fail to address a number of other salient details. For instance why did Vladimir oversee the erection of stone Iranian idols in Kiev, not far from the prince's tower, after assuming power there?

Simargl' The fertility deity Simurg, as recorded in the scriptures of the Magi. 517

Khors The Good Sun, and ruler of the twelve signs of the zodiac. Khors was originally an Alanic deity

from Khorezm in Central Asia and/or Khorsabad in Mesopotamia which, in one form, and under

Mithraic influence, is almost certainly equated with Jesus, the Good Son. 517

Dazhbog A sun God with an Iranian title. 517
Stribog A high-ranking Iranian deity. 517

Perun Cognate with the Vedic war god Indra. 517

Let's take a closer look at the deities involved.

SIMARGEL

FIRE BIRD OR PHOENIX

Simargel Owing to the writings of the Persian Muslim Khaqani, 518 we can deduce that *Simargl* was the Slavic name for *Simurg*, a white celestial fertility god recorded by the white Magi in the *Book of Bundahishn*. 519 In fact he goes so far as to call the Russians Simurghs. *According to both the Magian and pagan Rus' traditions* Simurg or Simargel was the semen of the gods, who controlled the growth of crops and medicinal herbs, plus family and tribal fecundity. In Zoroastrian iconography Simurg is depicted as a dog-headed beast with bat's wings, which is a little like the Persian depiction of *Ahriman*, but closer to that of the Griffon-bird (the bat) which itself brought much fertility to the land. To the Zoroastrians Simurg was the "radiant bird", the *Haoma*-bringer, and the spreader of life across barren earth. This notion was encapsulated in the Russian myth of the *Zhar Ptitsa* (the Fire Bird). When Simargel<sup>520</sup> was strong every one would prosper; when depleted of potency, life remained barren or died. Further





Fig 32.2

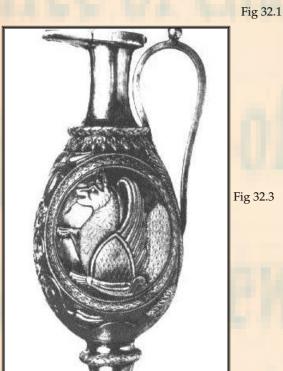


Fig 32.3



Fig 32.4



Fig 32.5

## SIMURGH ORNAMENTS

Fig 32.1. Cloth depicting Simurgh. Persia.
Fig 32.2. The head of a Simurgh drinking horn.
Fig 32.3. A ritual pitcher emblazoned with Simurgh, Russia.
Fig 32.4. Metal plate bearing an image of Simurgh.
Fig 32.5. Metal plate carrying Simurgh's image.

ICONOGRAPHY FOR SIMURGH

IN IRELAND SIMORG WAS HELD TO BE A DEVIL

SIMARGL POSSIBLY
CONFUSED WITH
SAMAEL, DEMONIC LORD
OF THE 'LEFT-HAND
PATH'

THE INFERNAL GOD OF THE NORTH

SIMARGL APPEARS AS SMOAGEL IN A BAVARIAN SPELL

THE THREE WISE KINGS

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

Back in Persia Simurg was often shown with leonine features, bat's wings, a spread of resplendent peacock tail feathers and the body parts of a dog. To Zoroastrians the dog was one of the holiest of animals, a sign of vitality, a ward against the dead, and an indispensable part of their everyday life. Despite this unusual appearance Simurg should not to be confused with *Ahriman* the devil, in typically Assyrian goat or dog form. Alternative spellings for Simargel were Semar'gl', or Simargl. In Rus' it acted as a guardian for the average pagan household, and gave aid to those in trouble.<sup>521</sup>

Overseas in Ireland it appears they had a very different conception of him, for there *Simorg* was regarded as a demon. That Simurg was known in pagan Ireland is self-evident, perhaps owing to Norse influences. Calling him a demon has wider implications though. Unless this meaning arose during Christian times to diabolise the old heathen god, then the Irish saw Simargl' with Vedic eyes, equating him with what the Indo-European Aryans saw as demonic Asuras.<sup>322</sup>

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

Alternatively medieval commentators confused Simargl with Samael, a high infernal prince found in Jewish apocrypha (identified as the serpent in the *Book of Genesis*, the true father of Cain by Eve, and a celestial power associated with fire, Mars the planet of war, and ruler of the northern wastes). The Hebrew terms *sama'l* ({pronounced sawmal} meaning "to use the left hand path", "to turn left") and *semo'l* ({pronounced semole} meaning "wrapping up", "enveloped in darkness", "the north", "the left hand") point to a connection between Samael and the high demon of the Chaldees (formerly called Agathodaemon, or amongst the Yezidis Melek Taus).

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

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

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

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

1. In the first variant, Khres or Khors' benevolent image closely resembles that of Christ, a man holding a young lamb in his arms, <sup>526</sup> amazing when you consider that the Avestan word Keresa is believed to mean Jesus! However such an effigy need not necessarily depict Christ, Hermes might be represented in this fashion too.

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

On the strength of evidence it would appear that the reverencing of Khres did not contain itself to Russia alone. Imagery found on the 10th Century AD Quedlinberg reliquary 527 shows the rapid infusion of Magianism into Germany, in fact, into Otto's royal court. This "Christian" reliquary had Christ "the sun" at its centre, and the 12 apostles revolving around him. Moreover, each apostle portrayed on the reliquary was astrally linked to a gemstone and sign of the zodiac!. The advent of such novel though condemned imagery is, I believe, linked with Otto's Russian royal bride and other Russians who no doubt started to mix in with the Ottonian elite. 528

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

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

KHORS

ZODIAC

PROBABLY A PAGAN

VARIANT OF JESUS

CHRIST

SLAVIC IMAGE FOUND
ON A CHRISTIAN
RELIQUARY ASSOICATED
WITH AN IMPERIAL
GERMAN NUNNERY

POSSBILY A REMNANT
OF VERY EARLY
CHRISTIAN SYMBOLISM

AN IRANIAN SUN GOD

SOLAR BATTLE LORD

HIGH GOD

PERUN - A RUSSIAN WAR

ORIGINATED IN INDRA, THE ARYAN WAR GOD shared the same conceptual patronages, and on account of this their details conflated under the name Dazhbog.

Dazhbog was born and grew old every day, reaching maximum potency around midday. At dawn he pushed back the night, but after sunset he made a perilous journey down into the counter world (the underworld) where he tussled with the Lord of Darkness. As the sun waxed and waned in potency throughout the year, so too did the powers of Dazhbog. During Summer he was an armoured warrior of middle age brandishing either a sword or a hammer, riding a blazing red horse across the heavens. Yet during Winter, his fires were less potent and his steed became black in colour. Dazhbog governed forges, and was known as lord of all fire, the sons of God. His penchant for healing and purifying his devotees served to multiply the numbers of worshippers faithful to him.

Stribog Stribog was also called *Shtiribog* or *Strzyboga* (Polish), God of the Winds from the four corners of the earth. His name comes from the Olden Iranian *Sribaga*, "the high god", or "god of the heights", or "God of the High Places" (a reference to the mountain-top shrines and places of sacrifice).<sup>538</sup> Based on the Old Iranian meaning we might suspect that *Stribog* was the Eastern Slav name for *Svyatovit*. In support of this, one tradition makes his idol similar to that of the four-faced Svyatovit.

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

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

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

**Perun** In the Baltic region and the Balkans the god Perun was variously known as *Perkuons* (Latvian: "God of the Oak"), *Perkunas* (Lithuania), *Perunja Ves* or *Perunji Vrh* (Bosnia), *Perendi* (in Albania his name meant "God") and *Percunis* (Old Prussian: "Thunder"). 535

Perun's name is believed to be derived from titles that described Indra, the Aryan *Daeva* war god enshrined in the *Rig Veda*; *Purandara* ("the destroyer of cities"), *Parjanya* ("rain-bringer"), or *Purana* ("the triple lawbreaker"), or *Perunas* (a god known to the Aryan Hittites); to my mind this explanation is more than convincing. As for the names *Perkunas*, which have a "Perkunish" rather than "Perunish" root they may have come from the Sanskrit word *Peykkuravai*, which translates as the "devil dance", a dance that Aryan warriors performed to the tune of pipes and drums, after annihilating their foes.

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

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

He who is invoked by both of two armies, enemies locked in combat, on this side and that side, he who is even

invoked separately by each of two men standing on the very same chariot, he, my people, is Indra.

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

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

INDRA BATTLED THE PRIMEVAL SERPENT

Perun, the Slavic thunder god was also lord of the heavenly verses, the winds which kissed the earth and lower heavens, and the god of war, desolation, rain, justice and liberation from both man and demons; he was the mighty liberator. Perun was breathtakingly similar to Indra in nature, lying the skies in his chariot looking for foes to defeat and grind under his feet, the *ultimate conquistador* of men, gods and demons; <sup>557</sup> the whole world was his domain.

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

Perun was the god of war declaration and overall victory; the god of sacred oaths, and sudden attacks. Since he looked upon battles as though men were merely pawns, whole cities and *princes had to make offerings to him in times of war* if they wished for his aid in vanquishing their foes, or simply survive battle. Prussian pagan priests burned 1/3 of a warrior's war booty to their gods as an offering for their victory. *Proven* (Perun's cognate in the Prussian world)would have been prominent among those gods who received sacrificed war goods from their hand. These same intercessory priests ritually slew horses for the community and were lot-casters. The notion that princes and sacrificers made offerings to Perun on behalf of the Rus' people may be somehow linked to *Yasna 46 : 11*, where diabolising Iranian invective spews forth against a certain college of priests and princes. In that passage, Zarathustra spoke of the sacrificers and Magus-princes who practiced blood sacrifice by cattle killing, who treated life with contempt, and who sought to destroy creation wherever possible (war mongers of Indra, who plausibly took a heavy toll on the old Iranian motherland). Bloody cattle sacrifices were practiced in Medea and related localities long before the arrival of the Zurvanite Magi, in places like Scythia.

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

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

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

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

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

GRANTED VICTORY,
OVERSAW OATHS

WAR BOOTY LAVISHED UPON HIM IN THANKSGIVING

LORD OF JUSTICE

CHAMPION OF THE SUN

RODE A SKY CHARIOT

PERUN BROUGHT RAIN, THUNDER AND LIGHTNING

RUSSIAN MONARCHS
USED ROYAL TITLES
PECULIAR TO EURASIA,
IRAN AND CENTRAL

A Magus king took control of Kievan Rus' in 981 AD

HE INSTALLED PERSIAN IDOLS

SOME RESEARCHERS
DON'T WANT TO TALK
ABOUT THIS MATERIAL.
THEY RUN FROM IT LIKE
THE PLAGUE

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

Why were Rus' rulers (allegedly of Swedish ancestry) using the royal title *Khagan*, which is exclusive to the Russian steppes and Central Asia, and acting as patrons for gods once worshiped by the Magi of Iran and Persia? Just a little un-Scandinavian wouldn't you say? Why did Vladimir' require the Slavic masses to worship demons, plus pagan Alanic, Finnish, Iranian and Greek gods? What was the purpose of this move? Where did the *Volkhwy* (the Rus' Magus priests) get their classic astronomical and astrological expertise, not to mention the skills to build the observatories that Arabs knew of? Why were the Rus' pagan priests, the *Volkhwy* (Old Russian: "Magi") revered as living gods, just as the Magi once were? Could they be actual Magi? How could it be that the pagan Russes had occupied Rus' since the mid-9th Century, and yet it was only in 981 AD, a mere eight years before their conversion to Christianity, that they finally brought their chief Iranian and Indo-European idols to Kiev and later Novgorod? The *Primary Chronicle* entry relating to this event made it almost seem as though Vladimir was introducing less than familiar gods and temples to the Slavic locals. Was he? ... or were the Iranian gods always there but went unrecorded in the earlier Chronicle entries of that same text? And if the *Volkhwy*, and the idols that they served, weren't indigenous to Kiev, why did it take up to 100 years for them to arrive in Kiev?

Why, when Oleg "the Sage" had taken Kiev as early as 878 AD, did a century have to pass before the Russes immersed themselves in temple construction projects, in the southern Ukraine region at least? Obviously, the Ukraine's Slavic inhabitants were already pagan, and paganism was not being introduced to the eastern Slavs for the first time Was this a taste of a different style of eastern or northern paganism, with trimmings that they were not fully accustomed to? And I deliberately use the term unaccustomed to, rather than unknown, because most likely the religious practices were not completely unknown to them, judging by the ease with which they began worshipping the newly-arrived idols.

The inevitable conclusion is that somehow a new Magian faith had established itself in Kiev (the capital of Rus') in year 981 AD, almost a thousand years after the birth of Christ. It may be that Magianism already existed in northern Rus', or near the Urals, but for political reasons the pagan hierarchy chose to relocate their most important cult centre to the Ukrainian frontier. In support of this hypothesis, the word *ukraina* (Ukrainian) or *oukraina* (Old Russian), meant "the border" or "the frontier". This indicates that Kievan territories were a peripheral location in relation to the pagan political-military nerve centre. If this was the case, then the Kievan idols may have been brought there from a former administrative capitol. But where was it? ... Rostov? ... Novgorod? ... Tmutorokan? ... Bolgar? ... elsewhere in the Urals? My guess is Tmutorokan, but the question is almost impossible to answer with any conviction.

The presence of Magians in Rus' is clearly demonstrated by this material, priest-judges who by Ibn Rusta's word were regarded as even higher than kings, and capable of ordering anything they deemed necessary for the advancement of their religion. Considering this level of adulation and respect granted them, these divine pagan figureheads must have exerted a considerable controlling interest over the kings, as events ever unfolded.

The implications of this are enormous. There was another religion on Europe's doorstep, and it was neither Christian, Muslim or Jewish, but pagan, Magian pagan. So, whose Magi were they; Norse, Slavic or Finnish? Never had I seen a single scholar specializing in Ancient Russian studies, present the topic for open discussion. This unwanted and embarrassing data was like a deformed child locked away in a box by disturbed parents, hoping to hide it from the world. I too felt sheepish about it. So I was faced with two options. I either had to tackle this cryptic data head on, by prying open that box to see what lay within it, or coyly escape the magnitude of the task with a

houdini-like shrug of the shoulders. On principle alone I felt it improper to disregard the evidence without further appraisal, irrespective of its wild and seemingly inscrutable nature. If the data was unsustainable then this would easily become apparent once it was subjected to meticulous analysis. If the existence of Magi in Rus' was mere fable, then the set of tests I proposed to lay down would surely disprove it.

By my estimation the only way of assessing whether or not Magians were an integral part of the Rus' state was by comparing information relating to the Magi and the Russes. Of necessity this comparative study would need to include an assessment of the similarities and differences between their respective languages, funerary rites, magical traditions, superstitions, rituals, customs, mythology, social structure, architecture, art, music, literature, Persian chess boards, clothing, military structure, politics, law, and religion. A Magian presence could only be confirmed if, and only if, each of these areas showed Magian influences.

Surviving Mediaeval Arab and Christian historical sources conjure images of a southerly or south-westward religious/military migration across Russia, that progressively gobbled up tribes along the way, gradually assimilating them into the new pagan Rus' state. The original protagonists are already known from the *Primary Chronicle* - the Nordic Rus', the Finnish Ves', the Estonian Chud, and the Slavic Krivichian nations.

Returning to the apparently answerless questions just posed, only one alluring solution seems to cover every base. The Rus' royals were really Scandinavian Goths, and their process of forging the Rus' state was no venture into the unknown, simply a return to a more ancient political model for the region. Germanic Gothic kingship worked before during Ermanaric's reign, it could work again. This saw the poly-ethnic easterners rally behind the ancestors of the semi-divine Gothic Magus-kings who formerly governed their respective peoples many hundreds of years previously as Ostrogotha.

Russian Goths probably had Magian practices and affiliations, at least on par with those of their ancestral kings. Gothic ancestry might be traceable to one of the Medes' greatest tribes, the *Guti*. One of the most illustrious surviving Magian fire temples, the Goti, is presently sited in Surat, India. Like all Medeans, the *Guti* were deeply influenced by Indo-Aryan culture and religion. <sup>542</sup> Gutic priests were predominantly magician-smiths. <sup>543</sup> Considering that the Scythian *Getae* and *Massagetae* originally inhabited a region geographically neighboring Medea, the analogy has distinct possibilities. Even more so when one learns that the dignified attire of the famed semi-divine Gothic Amali dynasty was Sassanian. <sup>544</sup> That is, similar to the manner of dress of the Magian kings.

That they were demi-gods is sign-posted by surviving linguistic data. The words *Gothar* (sing), *Gothar* (pl) (Old Norse: a pagan priest or chieftain of the Norse), *Got* (Germanic: "God") are in all likelihood linguistically related to each other. So it is eminently plausible that these linguistic similarities reveal the Goths as a race of priestly mortal gods. The closest parallel for them are the Magi, or the pagan gnostic philosophers. In Gothic the words "God" and "priest" are from the same root, but *Guth* also held an older meaning: "idol". This Russo-Germanic custom may be related to an old Persian practice whereby devotees carved idols of their heathen priests, royals and heroes after they had died. These words are also related to *gothar*, *goth* and *gott* ("good", "morally commendable", "honest", "kind", "friendly"), <sup>546</sup> and *goth-mogn*, *guth-magn*, *gothmagn* ("divine powers", "the gods"). <sup>546</sup>

First names used by the Gothic royals were in some instances Persian. One such name was Gaatha, and it applied to a 4th Century AD Gothic princess. White and black magic were acknowledged influences in Gothic society. So too the influence of demonic possession known as *daimonareis*. Collectively these are indicative of dualistic wizardry in Ostrogotha, the eastern Gothic marches of Scythia. Such dualistic beliefs were a standard feature of Indo-Europeanised Magianism, of a sort known to the Zurvanites.

The Slavs

Our first encounters with recorded Russian history occur in the 9th-10th Centuries AD, in the works of early Russian monks, Norse travellers and Arab geographers. Prior to that we had sketchy Greek and Roman reports. At times some of them mention what outwardly seems to be exaggerated, contradictory or dubious statements. Rus's cultural genesis is most fully elaborated upon in the 11th Century *Primary Chronicle*, the one indispensable source for any serious *Rusist*, and yet an enigmatic treatise of uncertain historical value, since it seems to have served equally as

MY EVALUATION OF EUROPE'S OCCULT ORIGINS AROSE FROM A NEED TO EXPLAIN DATA WHICH OTHERS BURY

THE GOTHIC PRESENCE
IN ANCIENT RUSSIA

MORTAL GODS

THE SLAVIC NATIONS

THE RUSSIAN CHRISTIAN
MONK WHO WROTE THE
PRIMARY CHRONICLE
LEFT OUT A GREAT DEAL
OF INFORMATION

SCYTHIA, AN OLD NAME FOR RUSSIA

ANCIENT RUSSIA
PRACTICED DEMOCRACY,
PROBABLY AFTER THE
GREEK POLITICAL SYSTEM

SLAVS MADE WAR ON ROME'S DACIAN PROVINCES

THEY WERE FIERCE WARRIORS

a politico-religious tool and a polemic against the Magi and heathenism.

The *Primary Chronicle* is of uncertain value because the fine line which separates fact from the chronicler's own biases is unclear. However that doesn't mean the chronicle is worthless! Obviously authors have their own opinions about various issues, it just depends on whether they allow them to cloud the objectivity of their work. Hopefully the chronicler's apparent inaccuracies can be weeded out by meticulously comparing them with the works of authors less likely to gloss over important information.

The slanted and colourful writing styles of most Mediaeval monastic authors seems to militate against a trouble free assessment of their works. For example, were the chronicler's repeated references to pagan priests serving the "Antichrist" simply Church propaganda, or was there another elusive meaning behind it? As you will soon see, and will already have read, these comments may well hold a meaning that has been distorted and obscured by the passing of dusty ages.

But, by and large, it seems that Christian author of the *Primary Chronicle* tended to play down, or omit references to events, rather than lie about them, and, as was usual at that time, preferred to "see, hear and speak no evil". Hence very few precise details are recorded concerning the pagan empire which Vladimir inherited upon ascending the Rus' throne. But there may well have been other reasons for him doing this. These will become apparent later.

The mediaeval masters of the heavily populated eastern lands of "Scythia" were the Slavs, a race largely forgotten by history. They first came to be known to the Romans as the *Sclavini*, and much later to the Arabs as the *Saqlab*. They were related to the Avars, and with them shared the ancestral name of the *Spori*. The Slavs were however just one of the many tribes then inhabiting Greater Scythia, albeit the very one which gave its language to whatever nations or tribal complexes came to live there on a more permanent basis. As more foreigners spoke Slavic the Slavic nations swelled in size, far exceeding their original dimensions.

To the Romans, their lands were the barbarian, sub-human realms of Greater Scythia and the ends of the earth, a "Scythian wilderness" to which sorcerers, rebels and other "undesirables" were presumably banished, and a bottomless pit that swallowed thousands of Roman troops at a time, <sup>549</sup> the Russian Front, ancient style.

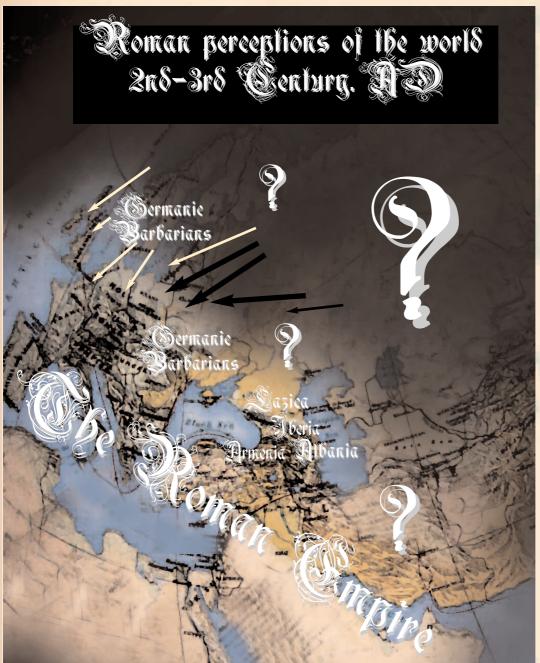
As there are only a mere handful of historical references to the ancient Slavs, virtually everything else we know about them has been the result of archaeological, philological and folkloric endeavour; and the picture is very, very interesting indeed. For a start the word barbarian is a misnomer.

"For these nations, the Sclaveni and the Antae, are not ruled by one man, but they have lived from of old under a democracy, and consequently everything which involves their welfare, whether for good or for ill, is referred to the people.".<sup>550</sup>

They were thus fairly well organised and governed, but probably kingless. It was perhaps because of their social cohesion that Roman attempts to break into Slavia failed miserably, and had to be aborted. Then came retaliatory incursions by the Slavs, cascading into the Roman Balkans, and ravishing everything. To halt the frequent violations of the frontier, the best the Romans could hope for was to contain them. Accordingly they shielded the vulnerable Dacian provinces with extensive defensive structures along much of the Danube river, the isolated eastern flank of the Empire. Manning the sentry towers along that wall was very risky business indeed, because the Slavs were not only adept at standing warfare, but specialised in ambushes. Their 'commando teams' of brave and lightly armed warriors stealthfully swam or rowed across the river, scaled the walls, and eliminated the not-so-vigilant guards. Their methods for neutralising whole sections of Roman defensive works continued until the Romans eventually figured out their strategies. Having captured a single sentry post, the Slavs signalled troops to make their way toward the wall out of the line-of-sight of the nearby towers. These too came over the walls, then moved swiftly along the battlements in large numbers, knocking out tower after tower.

Procopius paints a picture of 6th Century Slavs, that differs little from Ibn Rusta's description of the Russes 400 years later. The Slavs were "exceptionally tall and stalwart men, while their bodies and hair are neither very fair or blonde, nor indeed do they incline entirely to the dark type, but they are all slightly ruddy in colour". They ventured into battle with only a buckler and javelins, wore no armour; simply a cloak or shirt. Others had nothing bar their trousers, which they rolled up to the groin area. So evidently they resembled men depicted on the Gunestrup cauldron.

Like the Massagetae, "they are continually and at all times covered with filth; however, they are in no respect base or evildoers, but they preserve the Hunnic character in all its simplicity". 553 As you will read later in Chapter VIII, Procopius' qualification that "they are in no respect base or evildoers" following his description of their standards of hygiene has a special significance, for evidently Procopius knew of others who were caked in filth, and who were evildoers.



In the 6th Century AD, and perhaps as early as 1,000 BC, the ancient Slavic tribal heartland stretched from the central Oder-Elbe region of Germany, to the Dnieper in the east, the Dniester in the south, and as far north as the Pripyet Marshes. There they mixed with the Celts and Germanic tribes which harassed the Roman frontiers.<sup>554</sup>

As the German nations moved west and south, pouncing on the decaying remains of the once-invincible Roman dominions, the Slavs took over much of what we now call Germany. Ethnically the inhabitants were an admixture of Slavic and Germanic tribesmen, perhaps living together, or in racially homogeneous enclaves.<sup>555</sup>

Even today scholars are still haggling over the ethnic ownership of many artifacts, graves and settlements unearthed across Germany, Poland and Russia. The overall uniformity of the material is such that their identification with a particular race has been of some importance in determining the cultural tapestry of these three regions. Nationalism has not proved helpful, since naturally scholars are keen on proving that it was their race who was responsible for the artifacts, especially those displaying superb artistry and craftsmanship. Archaeology and linguistics have highlighted the commonality of the cultural framework once present among the pagan Slavs, Celts and Germans of northern and eastern Europe. So widespread were the many similarities between these races that

GERMANS AND SLAVS
INTERMINGLED. THEIR
CULTURES BLURRED IN
PARTICULAR AREAS

CELTS WERE PART OF THIS SYSTEM TOO RUSSIAN ETHNIC GROUPINGS

FURTHER GROUPS OF TURKIC INDO-IRANIAN TRIBESMAN VENTURED INTO SLAVIA

THEY CAME IN 'WALKING CITIES', THOUSANDS UPON THOUSANDS OF PEOPLE AT A TIME

SOME PARTS OF RUSSIA ARE NOT SUITABLE FOR LARGE-SCALE AGRICULTURE

THIS LED TO FAMINES

THE RUSSES AND SWEDES WORKED IN TOGETHER

some have begun to see them as having the same cultural roots, or as inheritors of the same or similar cultural traditions.<sup>556</sup> This feudalistic culture was headed by dynasties of nobles and royals who, for the most part, were related to each other owing to the prevalence of intermarriage within their own wealthy tier of society.

The 6th Century AD witnessed large-scale movements of Slavs into the Balkans and Central Europe, where Slav settlers displaced many Germanic tribesmen and gave Saxons, Danes and Thuringians cause for concern. As the number of Slavs in the area swelled, the nervous Danes prepared defensive positions such as the Danevirke.<sup>507</sup>

Anyhow, the enhanced agricultural practices of the period (and perhaps other factors) led to a swelling of western European populations in that area, forcing the Slavs to shift back eastwards. For example, the eastern Slav Volynian tribe is linked to the Isle of Wollin (now in Germany). From these progenitor Slavs came the Russians, Poles, Slovenes, and Macedonians. The Slavs thrust further eastward and northward, into the steppes and Finnish lands, and became three distinct cultural groups, known nowadays as the Belorusskiye (White Russians), Velikorusskiye (Greater Russians) and Malorusskiye (Lesser Russians), all with their own cultural peculiarities. They began absorbing and subjugating the traditional inhabitants in earnest. Finnish customs became closely intertwined with Slavic practices; cultural evolution at work.

Over the next few centuries Scythia witnessed the arrival of traditionally nomadic Turkic pastoralists from Central Asia and Iran. During this time span Bulgars (a Turkic race), Croats (from the once Magian city state of Khorezm), and Serbs (from Iran) simply rode onto the European continent, in their many hundreds of thousands. The Bulgars, like the Scythians before them, abandoned their upwardly mobile lifestyle upon reaching the promised land of the Balkans. Tents disappeared in favour of fixed abodes. These newcomers freely mingled with the southern and eastern Slavs, and settled among them. Before long they all spoke the mutually agreeable Slavic tongue, and were thenceforth regarded as Slavs, 500 though this only served to camouflage the fact that some Slavs had widely differing cultural origins

The spectacle of these new-comers and their *gulai-gorody* (walking cities) must have been overawing. Thousands upon thousands of mounted men, women and children, tent-cities, trains of "scythian" wagons, a myriad, myriad head of cattle, sheep, goats and surplus mounts, all kicking up dust clouds above the Russian prairie, as far as the eye can see. With them came mobile smithies, craft workshops, cartwrights, and of course foreign gods, gods worshiped by the many animists, Nestorians, Manichees, Buddhists, Hindus and Magians of Central Asia and Siberia. Such then was the religious composition of those places in pre-Islamic times.

Living in eastern Europe was not without its problems though. Marginal soil in the north and poor rainfall in the south were the plague of every farmer (even to this day), making them fight for every grain they grew and reaped by resorting to back-breaking irrigation practices, and slash and burn horticulture. The perpetual famines that struck at the very lifeblood of Scythia were so severe, that at times cannibalism of the dead and dying were probably the last resort of the emaciated living. This even occurred during the famine caused by Stalin's collectivisation program. Yet despite all this, little could dampen their love of life and fun, or their feelings of hope which always carried them from the depths of their despair. It was in this climate of bare subsistence farming that a thriving and most intriguing dualistic nature cult grew and thrived. Man had always needed supernatural help to survive life's ordeals, for who besides the gods, could heal sick cows, or make a harvest lush with grain. These were their beloved celestial fertility gods who warred against a raucous army of malicious and rapacious subterranean deities. These were the demons responsible for causing waning harvests, deathly frosts, diminished herds, rotting food stocks, plague, infestations of crop-swallowing rodents and insect pests, and all manner of destruction in their daily lives.<sup>561</sup>

Progressing onto the 10th Century, we discover that the Rus' had once again come to the attention of the Greeks; however by this stage they were somehow profoundly linked to the Swedes, perhaps those that had colonised isolated pockets in northern Russia, or perhaps those from back in Scandinavia itself. The Rus' signatories of the 907 AD treaty with Byzantium were, to the last man, of Swedish extraction, if their names and personal confessions are anything to go by. <sup>502</sup> On the basis of this information Pro-Normannist scholars have felt inclined to speculate that the word Rus' comes from a Finnish word *Ruotsi*, <sup>503</sup> which Finns used to denote Swedish oarsmen. Yet even in the face of such compelling and straight forward accounts, there are other more complex factors which indicate that the Rus'-Slav-Swedish connection was far more complex than it first seems.

At this point it should be stated that the Nordic customs and lifestyle of the Rus' tribe had been severely eroded during a mere 200 years of life among the Slavs. Nostalgic Norse names are perceptible throughout succeeding generations of Russian Royalty, but they are heavily slavicised. For instance back in Scandinavia the name Valdemar (perhaps a Nordic version of Vladimir') occurs among repeated generations of Mediaeval Norse royalty, dating to the period in which Russian princesses were wedded to Scandinavian royals, and not before. You could go on asking other questions. Why did the Norse have no knowledge of this other mysterious and allegedly ethnic Scandinavian tribe called the Rus', a tribe known to the Arabs? Why were Norse religious beliefs (gods especially) under-represented in a land that they had colonised barely 100-200 years prior? One should expect to find widespread rune usage in Rus', or the formal worship of some Scandinavian deities in Kiev, evidence of which appears to be lacking. Why did Oleg's Swedish emmisaries unanimously swear their oaths by the Russian gods, Perun and Volos? Was this simply a case of total assimilation?

Normannist Rusists remain convinced that the Russes were Swedes. Especially so since the Rus' delegates sent to Byzantium in the year 838 AD (and subsequently interrogated by the Carolingian Emperor) admitted that their place of birth was Sweden. Yet there was another detail supplied by these Swedes which, I believe, greatly complicates the position of Normannist purists. They were, in their own words, ruled by a Khagan, and Khagans were normally associated with the royal families of Central Asia, especially the Turkic hordes. This is not to say that the Russes were not of Nordic stock, simply that they had elaborate eastern connections. No surviving Swedish documentation records the presence of Khagans in Sweden, which is hardly surprising since, as far as we know, they did not keep historical records. Further clarification is provided by the Russian *Primary Chronicle* which states that the Swedes were a separate race to the Russes.<sup>564</sup> This is an extremely significant admission and, as you will see, a component of a lost element of Scandinavian history, a history which will be progressively divulged throughout the course of this book, a history traceable not to Europe, but the Asian continent.

Consequently, a certain amount of bickering has been attached to these divergent testimonies, with pro and anti-Normannists swaying toward those arguments which best suite their position. In their zeal to champion their respective opinions most scholars have failed to consider a third alternative, one that takes into account both sources. It may well be that the Russes originated in a Central Asian homeland, but came to be living in Sweden during the pagan era.

Placing aside these assessments it is also plausible that the Swedish consuls sent to Byzantium in 838 AD, were not Russes at all, but Swedes acting as "frontmen" for their good friends, a virtually unknown Nordic tribe known as the Rus' (or Ros), whose monarchs came from Central Asia.

Still, nobody could have forseen what was to follow as a result of the important political developments then taking place north of Byzantium, in heathendom. The prestigious medieval debut of the poly-ethnic Rus' State included them attacking Europe's largest city in 2,000 ships mounted on wheels! <sup>565</sup> The chronicled event apparently cost Byzantium very dearly indeed in money terms, and forced their city into instant capitulation, and a humiliating trade deal with the Rus', in which the northern upstarts held all the trump cards. <sup>566</sup>

So we will now turn our minds to the birth of Rus' (Russia) and its namesake tribe, the Rus' (or Ros as the Byzantines called them), and look at what we do know about them. Our earliest glimpses of the Russes come from the Greeks and Arabs, both of which prompt even more enigmatic questions. Only a hearty commitment to extensive archaeological excavations in the area will successfully answer them.

Despite the many unanswered riddles, the question of vital Norse interaction with the Rus' hierarchy is simply not open to dispute. There had been Swedish colonies at Staraya Ladoga and a couple of other places for about 200 years. Following the arrival of the Rus' tribe in Slavic and Finnish lands, these Norsemen trekked eastward looking for trade in the Caspian area via Bolgar. They probably knew some of the Slavs there, like the Krivichi, but were far more friendly with the Finns, in particular the Ves and Chud tribes. Because the Volga was once called the Rhos River, as is evidenced by the 5th Century Greek map *Hypotyposis Geographiae*, these liaisons might have gone back some considerable time, to an era when the Ros lived on the Volga. These Ros were once party to the Roxolani (Ros-Alanic) hordes which Strabo said moved into the Danube region c. 62 AD, and the Baltic region (where there is another Ros River), north of the Dnieper, and somewhere to the south of the Scandinavian high countries.

THE NORSEMEN
ADOPTED SLAVIC
DRESS, LANGUAGE AND
CUSTOMS

SCHOLARS ARGUE
ABOUT THE ETHNICITY
OF THE RUSSES - WERE
THEY SLAVS OR
SCANDINAVIANS?

RUSSES CATALYSED THE
BIRTH OF RUSSIA

SLAVS AND NORSEMEN INTERACTED FOR SOME TIME WHAT IS NOT ALWAYS CLEAR IS MOTIVE IN AN UNFOLDING TEMPORAL CONTEXT

ISLAMIC SOURCES
ALLUDE TO HAPPENINGS
IN THIS PART OF THE
WORLD

WIZARDS FREQUENTED
THE REGION

ARABS HAD DIFFICULTY VISUALLY DIFFERENTIATING BETWEEN SLAVS, TURKS, GOTHS AND NORSEMEN

THE SWORD OATH
SWORN OVER NEWLY
BORN CHILDREN

The only thing open to dispute is the nature, degree and motivation for the Norse influence that followed. Norsemen practiced both cremation (which left little evidence of their ethnicity), and inhumation. Few Norse inhumations have been found outside their colonial settlements in Russia, <sup>500</sup> despite extensive barrow excavations (20,000 sites), though this might only indicate that they were not practicing burial on any wide scale. This might also be evidence that, for whatever reason, only a smallish number of Norsemen were intermixing with the Slavs.

The Muslim College of Arab Geographers had some crucially important sources pertaining to the Rus' which appear to be free of bias, including the writings of Ibn Al-Istakhri, Ibn Fadlan, Ibn Al-Jayhani. Ibn Khurdadhib, Ibn Hawkal, Ibn Al-Balkhi, Ibn Al-Masudi and Ibn-Rustah.<sup>570</sup> Of all these geographers, only Ibn Istakhri and Ibn Hawkal described a third, obscure race of the Rus' called the Arsa (Artha) or Utanie from a place called Arsania, situated somewhere north of the Ilmen Slavs, and who sold only the finest possible furs, slaves and processed tin. 51 In talking of their northerly abode, it should be remembered that the Arab geographer Ibn Istakhri, who wrote about the Arsa, drew his maps with west as north. 572 Therefore this would place the Arsa somewhere to the west of the Ilmen Slavs, perhaps in Latvia, Estonia, Lithuania, Prussia or Poland, depending on how far north the Ilmen Slavs (Slovene) were living at the time of these accounts, for they were in the midst of their northern migration towards Lake Ilmen from the south.<sup>573</sup> The Arsa were a highly secretive tribe known to kill anyone who came into their lands, either announced or unannounced, and to go there was tantamount to signing one's own death warrant.<sup>574</sup> Though outside of this presumed geographic area, one could suggest on linguistic grounds that the Arsa were in reality the Finnish Erza clan, the sister of the Moksha clan; both of which were tribal members of the (cannibalistic) Mordva tribe, and known in antiquity as the man-eating Androphagi. 55 Ibn Hawkal went on to say that the Arsa came from the lands of Gog and Magog, or in old geographical terms, the roof, or northernmost lands of the entire world. In their time the north was considered to be "Shaitan's" kingdom by many peoples......a land of devils. This raises some interesting questions. If the Arsa were a Rus' tribe, why were they keen to go trading in distant lands, but extremely bashful about traders coming to see them on their own turf, so shy that they became homicidal? Was Arsa a corruption of Asii or Rus'? If Arsa is derived from Asii, which is possible when you consider that the Norse Ynglinga Saga calls Asaland Arsaniya, then the Rus' might have been Asii (ethnic Alans). But then again Arsa might have come from Arza or Urza, which mean "rye" in the Cheremisian tongue of the Finnish Mari tribe. 576 Other inhabitants of the north, referred to as Finns, had been seen using magical Rumot staffs, which the Finns are not thought to have used; were they Arsa? Perhaps not, they might easily have been Ves tribesmen.

There is also a reference that states that in Rus' there were Alans and Albanians who in their own tongue called themselves *Wizzi*. Finnish names for the Ves' tribe such as *Vepsy* and *Vepsa* are believed cognate with *Wizzi*. The eastern word Vizier, a royal advisor to the Persian monarchs most likely has the same provenance. These were the wise "white" sages.

A clear perception of the ethnic mixes then present among the Norsemen is difficult to achieve. If there was one thing Arabian geographers had trouble with, it was figuring out the precise ethnicity of northern dwellers at a glance. From their descriptions, there appears to have been little physical difference between the Rus', Slavs, Goths, Turks, Bulgars and Norseman. Due to their red or blonde hair, blue eyes, fancy quasi-Asiatic dress, appearance and customs, the Bulgars, Norseman and Slavs looked pretty much the same. Residents of Bohemia were a little different. Al Bakri noted that native Bohemians were swarthy, with dark hair.

The idol-worshipping Russes (the actual tribe) were regarded as being of exquisite human stock, finely dressed, of considerable height, highly muscled, blonde and blue-eyed; one can even say the epitome of Hitler's perception of the pure Aryan breed which in ancient times invaded Europe and Asia. These tribesmen were not in the business of working the fields or tending stock; they took or extorted whatever they needed from anyone living nearby.

As babes, a sword oath was recited over them, which stated that they would have nothing except for what they took by means of the sword. When the Rus' came to Russia, they preyed on all the surrounding Slav tribes using bully-boy tactics, and in time won many Slavs over to their way of thinking. From this time the spirit of war gained ascendancy among the Finns and Slavs. As a result of this, sizeable and diverse bands of warriors came into being, which over the course of the following 100 years devastated or ransomed the wealth of Jewish Khazaria, Christian Byzantium and the Caucuses.

The Arabs and the Jews never did feel comfortable about letting the heathen Slavs, Finns and the Rus' newcomers downriver from Bulgar to do business near the Caspian (the once-great centre of Magian rule), amongst other places. In truth they were fearful of what they would do once they got there. Instead, these races were forced to buy and sell in Bulgar (the capitol of Silver Bulgaria), which acted as a sort of half way point, or buffer zone between the heathen hosts, and the Islamic lands of Persia and the east. Muslim traders came there to acquire furs, then headed back home to Arabia and Central Asia with their caravans. This became known as the Imperial trade route which stretched from Bolgar to Khorezm. The Rus'/Ros and the Slavs, for a time got around this blockade (perhaps through diplomacy) and were forging their own flourishing trade networks in the east, such as the one from Baghdad to Gurganj (formerly a Magian city-state in pre-Islamic times). Ibn Hurdadbeh speaks of a Russo-Slavic trade route into the Caspian area and even Baghdad. This trans-Caucasian trade highway was interconnected with the Arab spice and silk routes, and so led to Baghdad, Bokhara, Khorezm, Central Asia and right across north Africa to Spain.

The path from Persia and Baghdad to Cordoba in Moorish Spain is said to have been well travelled by the Jews during the 9th through to the 12th Century AD, but was probably used by Muslim travellers and other easterners as well. The road between these two destinations wound its way through Narbonne, Lyons, Mainz, Krakow and Kiev. Sa As you will read later, there are convincing reasons why we should regard this as a "superhighway" via which far-eastern dualistic heresies, Magianism and devil-worship passed from the Oriental Arab world into western Europe, only to be met with the tough hand of the western Church, in the form of its Inquisitors.

Most assuredly the Russes knew people abroad, they knew about the world. Large colonies of Russes are known to have existed at Tmutorokan and Khazarian Itil', both strategic river choke-points (the Volga and Kuban) for trade with the Caucuses and the Orient. Their commerce was sometimes conducted during trade missions at more southerly latitudes, in Volga Bulgaria, Khazaria and Baghdad, with whom they enjoyed constant trade until the Russo-Byzantine wars. The Russes never formed joint ventures with merchants of other nationalities and always did business with the rich Arabs personally; never through intermediaries. Why? Why were they received in Islamic Baghdad and not Christian Tsargrad? What was the link with Baghdad? Could the fact that a half-Arab, half-Slav Muslim by the name of Ahmad Ibn Muhammad ibn Al-Mu'tasim became Caliph around 862 AD<sup>584</sup> be the Slav-Arab connection that we have been seeking? Presumably from that time Slavs gained steadily more elaborate ties with the court of the Abassid Caliphate. Some may even have journeyed to Baghdad to meet in council with coreligionists under the noses of the Islamic authorities.

Following Svyatoslav's campaigns against the Khazar Empire, the Khazar Khagan prohibited the Russes'/Slavs from ever navigating the southern reaches of the Volga, and deployed Khazar vessels laden with boarding parties to enforce the ban. As the Turkic Pechenegs overran the steppes in this part of the Ukraine, the chances of using the Volga in safety would have become fairly tenuous. This "sealing of the Volga" prevented the pagans from having contact with the Far east, and heralded the sudden drying up of silver coinage from Central Asia. <sup>365</sup>

Thereafter Ibn Hawkal stated that quality Russian furs were transported directly from the Baltic to Spain, via Danes and Franks.<sup>586</sup>

Mute-trading<sup>ssy</sup> was also practiced in the northern reaches of Russia, a unique phenomenon not thought to have been practiced anywhere else in the world. In a typical transaction, the buyer or trader never set eyes on each other, nor exchanged words, but left their goods and monies in a well known drop off point. Was this the behaviour of the highly secretive Arsa, or simply Finns who were so petrified of who they might come across that they wanted to avoid of all contact with outsiders? Anyone who has read of the frightening level of taxes levied on the Finns by the Norsemen will probably be inclined to go with the latter option - I would have hidden too!

Ibn's al-Fakih and Kurradadhbih testified that the Rus' traded *directly* with Rai, the Iranian city alleged to have been the birthplace of Zoroaster) and Baghdad, selling only the finest quality merchandise. Yet Rus' trade with Byzantium took place only at a respectable distance, in the Crimea, particularly in Chersons. Why? Whatever the Slavs sold there was subjected to a hefty 10% levy by the Byzantine authorities in the Crimea. Trade with the Norseman supposedly became more frequent in pagan Rus' during the 10th Century AD, allowing the Slavs to purchase goods from the Rhine, the isle of Volyn, England, and Flanders, especially via Novgorod. See

Lastly, the degree to which the Nordic Rus' tribe was absorbed into the surrounding Slav cultures is fairly

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THE JEWS TRIED TO
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RUSSES SAILING INTO
ISLAMICISED IRAN

THE TRANS-EUROPEAN
TRADE ROUTE

THE RUSSES HAD
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COMING TO
CONSTANTINOPLE

MUTE TRADING

RUSSES TRADED WARES
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BIRTHPLACE OF
ZOROASTER, THE
ARYAN PROPHET

significant. In *The Primary Chronicle* it states that the first group of Rus' to migrate to Russia returned back to their homeland and compelled the remainder of their clansmen to come and live in Russia. Perhaps this is the real reason why the Norse had no knowledge of the Nordic Rus' tribe; the Rus' had all moved east.

A culture as dominant as that of the Scandinavians would never have become totally absorbed into a foreign culture (without leaving behind any notable linguistic traces) unless it considered Slav culture to be equal or superior to their own. Whoever the Rus' were, by 880 AD they were so Slavicised that the word Rus' can no longer be used to denote a Nordic Rus' tribesman, but a member of the new multi-cultural federation of Rus', Finn and Slavs, known as Rus'. *The Scandinavians and Slavs must have had a great deal in common for this to have occurred.* 

The Russes originally lived along the shores of the Varangian Sea (ie; the Baltic Sea). This leaves the

following possibilities - Poles, Saxons, Germans, Goths, Prussians, Danes, Ests, and Swedes. The much

THE RUSSES LIVED NEAR THE BALTIC SEA

- romanticised, and some might say fictitious, *Jomsvikingr* (a brotherhood of Norse and western Slav pirates and mercenaries which had their raiding base on Wollin) are also likely candidates; that's if they existed. Norwegians can probably be ruled out mainly because they do not live on the Varangian Sea.
  - 2. The Rus' originally inhabited a <u>swampy reed island</u> and had a population approaching 100,000.<sup>591</sup> A population of this size would suggest that the settlement was historically known. Rugen might fit this description.

Coincidentally a large number of western Slavs lived in settlements which were built in the middle of lakes. Therefore the Arab reference to their island home could simply be a recollection of a western Slav lake cities/towns/villages.

Apparently there was another strategic trade settlement that might fit this description. The once important town of Summerkent was situated on a reed island in the southern reaches of the Volga, not far from the lands of the Khazars and Silver Bulgars. Its folk were the ancestrally connected with the Ostrogothic tribesmen who had penetrated into Europe (Spain, Italy and France) during Roman times, and who continued to live at Summerkent until the island fell to the Mongols after an eight-year siege. The inhabitants were supposedly Christians (though some commentators have grave doubts about this), and are guessed to have had blood kin among both the Crimean Goths and the Old Saxons (who lived in Germany and Poland). The author of *The Tartar Relation* saw fit to clear up any misconceptions about their ethnicity. He specifically referred to these so-called Goths as Saksins. If true, this would place a sizeable colony of Saxons at the lower reaches of the Volga.

- 3. Only one Arab geographer mentioned that the Russes inhabited a frigid location, a point that is unlikely to have escaped the comment of most Muslim scholars. Being so far north, Lake Ilmen is therefore an unlikely location for the island home of the Russes.
- 4. The Russes were described by two Byzantine writers (John Zonaras and Cedrenus) as living in the Crimea around 860 AD, in the lands of the Tauri. *According to the Greeks, the Ros were of Taurian stock.*<sup>594</sup> Not only were the Ros (Rus') said to live in the Taurian homeland of the Crimean Mountains, but they grabbed strangers to sacrifice, drove nails into their heads,<sup>595</sup> and otherwise put them to death in Taurian fashion.<sup>596</sup> The Rhos, like the Tauri were supposed to have been ferocious robbers, ever swayed by their war-lust.
- 5. Gotlanders, like the Swedes, are noted in *The Primary Chronicle* as being different from the Russes. Therefore Gotlanders and Swedes are not an option for the Rus' tribe's ethnicity (though they were integrally linked).
- 6. Rus' leaders used the term Khagan for their rulers, a title belonging *exclusively* to the peoples of the steppes.<sup>597</sup>
- 7. There is a reference in *The Primary Chronicle* to Slavs evicting the Varangian Russes from their shores. Danes are known to have been repulsed by the Slavs following their attacks on Novgorod at around that same time.<sup>58</sup> Is this a reference to one and the same event? If it is, then the Rus' tribesmen could have been Danes.
- 8. In the 5th Century AD the Rus' were already living on the Volga, and in the vicinity of the Crimea, but under the name Ros.<sup>599</sup> It should be remembered that the vast majority of the Goths had left the Ukraine and went

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back up north to live among the Scandinavians and Balts, during the period of the Gothic migrations. Scattered remnants of the once great Roxolanian (Ros-Alan) nation (which included many Goths) stayed behind in Asia Minor, the Crimea, the Caucuses and Khazaria.

- 9. The Russes were known as exceptionally fierce and bloodthirsty warriors.
- 10. Russes made their living by extorting money and goods from other people rather than working in the fields, tending cattle or crops. They were also knowledgeable ship builders.
- 11. The Jewish Khazars who dwelt to the north of the Caspian already knew the Rus' and were mighty fearful of what they were capable of doing.
- Russes were reported as blond, muscular and Nordic looking. According to Arabs like Al Masudi and Miskawaih, they were "as tall as date palms", intimating that they towered above people of ordinary size. A Syrian mentioned that they were so tall, and their appendages so long, that they were said to be incapable of riding horses. Even allowing for the fact that the horses of the Mediaeval Steppe were smaller than today's breeds, it is possible to say that (if this account is true) the Rus' race was unusually tall, perhaps in the order of 6.5-7.5 feet tall. Such individuals do exist. For instance the Erulian Goths, of which I shall soon speak, were exceptionally tall men, and due to the length of their stride, were very swift in battle, never riding, but always accompanying horsemen into combat on foot.
- 13. The Rus' rulers had a tamga like that of the Bosphorans, Khorezmians, and Alans, and it resembled one character from a magical script devised by the pharaohs, but which came to be used by Mediaeval sorcerers and alchemists. Thus they may have had some Iranian/Mesopotamian or Egyptian connection. The other variant of this device resembled a trident, which was similar to the trident-like *fleur-de-lis* of old Babylon.
- 14. The Rus' were well known in the Far-East. Although Scandinavians were known in Central Asia, it is doubtful whether they were well known, far and wide throughout the east; certainly there is no mention of it in the sagas. The Goths on the other hand are a different story.
- 15. The Rus' were also described as Franks. If this is not a reference to them being of French or German stock, then it is evidence that Rus' tribesmen were living amid the French and Germans. Thus they were either Goths, or the ancestors of Norsemen who had settled in France, and became known as Normans, probably Danes.

  This fits nicely with Vernadsky's identification of Riorik as leader of the Rus'
- 16. Since the Rus' were said to be Tauro-Scythian, it is also possible to make this inference ... they were also skilled building engineers, capable of constructing not only big projects, but megastructures. I say this because Taurian architecture was built to massive proportions. In pagan Rus' and Poland it is possible that the "Taurians" and "Goths" were responsible for building the towered pagan temples and island fortresses.

Around 985 AD, Khagan Vladimir, the leader of the pagan Russes, ordered the construction of a protective wall to shield the eastern reaches of his empire from Khazars, Muslim Volga Bulgars and Steppe hordes. The project was ambitious to say the least, a 500-kilometre long stretch of palisading and forts called the Snake Ramparts. Even more amazingly, the task was completed barely a few years later.

To give you some idea of how massive these works were, it took the great Sassanian Empire some 200 years between the 3rd and 5th Centuries AD to construct a 200-kilometre stretch of frontier defenses.<sup>601</sup> These included walls and towers. Whereas in pagan Rus', we find some 500 kilometres of defensive works.

That is not to say that the Slavs were incapable of such undertakings, but that the Goths or Taurians supported the Rus' state by lending their expertise.

In the early 9th Century Ibn Khurdadhbeh recorded that a group of Rus' merchants trading in Baghdad *claimed to be Christians*. Since a vast number of Oriental sources attest that the Rus' were pagans, Petrukhin theorises that these traders were only feigning Christianity in order to attract the more advantageous tax concessions which Christians were then entitled to. However Ibn Khurdadhbeh's account may prove to be of exceptional worth. Coupled with the fact that the Rus' worshiped among their Iranian-named pantheon, an idol of the Good Sun, *Khors* (in Russia also called *Khres*, which is like *Keresa*, a Magian word for Jesus Christ), we might also think that at least

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THE ORIGINAL RUS'
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NEAR THE CASPIAN SEA

some of the Rus' Magi were pagan-Christians. In other words they were adherents of an heretical form of Christianity which I will proceed to discuss at length in Part II. As you will later see, evidence for the existence of such a cult is very compelling, and even overpowering.

- 18. In the *Risala*, Ibn Fadhlan mentions that the Rus' really loved their pork and alcohol (a point reinforced by *The Primary Chronicle*), and that since many Rus' had converted to Islam, they found Muslim prohibitions of these things very difficult to endure. This reference to mass conversions to Islam among the Rus', seems more applicable to the Bulgars, Slavs, Goths, Alans and other easterners rather than it does to the Scandinavian Norsemen, who did not become Muslims *en-masse*. For instance 20,000 Slavs entered Arab bondage in 790 AD, having been kidnapped from the Russian steppe by their invasion force. These were sold in the bazaars of Baghdad and other Islamic regional centres. Quite frequently they served their new masters as soldiers or interpreters.
- 19. Rus' was used by 9th Century AD Arabs when describing northmen living among the Franks and Spaniards.
- 20. Bearing in mind the large amount of Magian data that can be found in Slavic society, it is interesting that Ibn Miskawih recorded that the Rus' originally came from the Caspian area. Mediaeval Islamic writers called the Russes "Simurgs" and fire-worshippers (ie; Magians). The existence of Rus' idols with Iranian titles further indicates a Magian presence among them.

## The formation of the Rus' state

Academia always has been hotly divided into the pro and anti Normannist schools of thought concerning the origins of mediaeval pagan Rus' statehood. Normannists are those who think the political stabilisation and formation of the early Rus' state can only be attributed to the intervention of Norseman, as spoken of in the *Primary Chronicle*. The prevailing notion in the 19th century was the now scandalous "supremacist" assertion that the Slavs were a culturally illiterate nomadic race who just aimlessly meandered in off the steppes and began farming. On the other hand, Slavophiles entered into the debate, bristling with cultural pride, suggesting that the Slavs had forged their own destiny, with little or no foreign interference from the Norsemen. However this is not the full story either. The truth, as usual, is at a premium, highly elusive, fairly sketchy, and will *never fully be known*. As time goes by, the reality of Norse political intervention remains clear, though to an unknown degree. In *Before the Burning Times* these simplistic pro- and anti-Normannist arguments are examined in the light of other substantial influences, which are often conveniently ignored to maintain the purity of either theory.

## THE NAME RUS'

The origins of the word Rus' have long been the subject of intense debate. Ultimately we will probably never know its origins with any certainty. I provide the following possibilities, some of which are by my own admission spurious, but which I objectively include here for the sake of completeness.

1. Currently *Rootsi* and *Ruotsi*, which were local Estonian and Finnish colloquialisms for Swedes (meaning "oarsmen or rowers"), are the words most commonly favoured by the Normannists<sup>605</sup> as the source of the name Rus'. Some would add the Old Icelandic *Rothskalar* or *Rothsmenn* (meaning "a sailor" or "oarsmen") to this list.

On the basis of *Primary Chronicle* references, and the confessions made by Russes held in detention by the Carolingians, it seems that the Russes were of Swedish ethnicity. This is in perfect accordance with the Normannist stance. On phonetic grounds though, I remain far from convinced about this *Ruotsi*/*Rootsi* interpretation when there are other possibilities available which are much closer in form phonetically, and which are supported by a range of other supporting information.

2. Al-Nadim (a Mediaeval Islamic scholar) recorded the existence of the Ashab Al Ra's (literally the Ra's, pronounced Rus), a group of Chaldean magicians (who worshiped *dæmones*; spiritual essences which lived in the lower atmosphere, in addition to other gods). These sorcerers once resided in parts of Mediaeval Anatolia (Turkey) in regions under both Muslim and Byzantine Christian rule. 606 As you will read there is some reason to link the

ASHAB AL RA'S

Russian sorcerers called Kolduny with these Chaldean wizards which the Arabs also called Al-Kaldani. Might the existence of Kolduny sorcerers (and Chaldean rites) in Rus' be a basis to link the Rus' with the Al Ra's? I have never seen any scholar make this comparison but I mention it simply because other data is directly explainable by such a link.

3. Vernadsky believes the name Rus' was derived from the name Rosh, a reference to the Prince of Rosh mentioned in the prophecy of Ezekiel as leading the army of Gog. 607 Moreover the name Rus' might be related to the Rurikid trident tamga, which looked like the letter "Resh" of the clandestine magical script known as "the Alphabet of the Kings". For some they are embodied antichristian forces due to be unleashed in the end times.

4. The name of the Rus' tribe appeared in several variants between the 4th-10th Centuries AD. In one Syrian text they were termed *Hros*, in the Greek *Ros* and *Rhos* and eventually *Rus*'.

Were the Russes Plano-Boths?

The most plausible theory regarding the ethnicity of the Russes is the one that dispenses with the least amount of primary source material. With this in mind, the only "race" to meet all of the above mentioned requirements are the Goths, particularly the Erulian Goths. Firstly the Arabs had difficulties identifying the ethnicity of the Russes; were they Scandinavian, or "sort of Slavic"? Despite their unalluring and nebulous nature, these Arab comments are not left wanting. Goths admirably fit their descriptions, since extensive interbreeding once took place between the Goths and other tribes throughout the northern and eastern region. Western Slavs, Alans, Balts and Norsemen had interbred with the Goths, ethnicity became blurred. They were all Ostrogothic, loosely speaking. Affiliations between Scandinavia, and what later came to be called Slavia went beyond ancient ethnic sympathies. These nations, despite their varied *gens*, accepted the common rule of Gothic monarchs. Gothic kings excelled at forming poly-ethnic federations similar to the Mediaeval pagan Rus' federation. In the *Origo Gothica* we are informed that the Gothic kingship of Ermanaric oversaw Finns, Balts and all the Scythians as subject peoples. Gothic monarchs had a hand in ruling eastern and Central European inhabitants, as well as Rugians and other Pomeranians, not to mention the Prussian Galinda tribe.

In the remotest past, Scandinavia was more properly known as Gothiscandza,<sup>611</sup> which suggests that Goths once lived there, but that was certainly not the only place they settled.

Later classical geographers addressed wide-ranging Goths by the venerable names *Gauti* or *Gapt*.<sup>612</sup> *Gutae* was an even older designation, supplied by Ptolemy in his *Geographia*.<sup>612</sup> By far the oldest reference to the Goths comes from Strabo; he terms them *Gutones*. In Ptolemy's time the *Gutones* were located in the vicinity of the Vistula River (in present-day Poland).<sup>612</sup> Gothic habitation of Scythia had therefore existed even before 150 AD. We can perhaps trace their eastern presence even as far back as the Bronze Age, for the Baltic *Malenclaeni* tribesmen and princes (first mentioned by Herodotus), are seen as Gothic.<sup>613</sup>

Further east the Gothic Black Sea homeland in the Ukraine was termed Ostrogotha.<sup>614</sup> Later, as a result of the high antiquity of their eastern settlements, "Scythian" became synonymous with "Gothic".<sup>615</sup> For instance the Gothic and allied troops (of Germano-Sarmatian ethnicity) who burst forth across the borders of the Roman Empire in the early 3rd Century AD, were seen as a Scythian force.<sup>616</sup> Such were the beginnings of the Gothic "Scythian wars" as the Romans called them.<sup>616</sup> The Goths payed homage to Mars/Ares, their war-god forefather in the same manner as the ancient Scythians, by praising the image of a sword.<sup>617</sup> Consequently they were a people whose religion greatly incited them towards armed conflict.<sup>617</sup>

Since the Goths and Eruli (also known as Heruli) had returned to Denmark and Scandinavia after a prolonged stay not only in the Ukraine, but the far east, this means that they would have had close (perhaps brotherly) ties not only with the pagan Slavs, but the Norsemen. Is this what is meant when an Arab called the Russes "sort of Slavic"? Thus Goths were a Slavicised Germanic breed who were exceedingly fierce, who once inhabited Tauro-Scythia and the Far-East, and who had been there since the earliest years of the 1st-4th Centuries AD (first arriving in the Crimea c. 180 AD). Goths had extensive colonies in the east and once constituted part of the Roxolani (Ros-Alan) alliance which penetrated as far east as India.

Goths undertook construction projects of gargantuan proportions. In 376 AD Athanaric's subjects left the troubled Dacian region en-masse, arriving shortly thereafter in the southern Ukraine. Upon arrival they founded a large city based on Roman town planning.<sup>618</sup>

The letter Resh, from the "Alphabet of the Kings"

V



(Left) One version of the Rus' royal tamga, also used by the Alans. (Right) The Rus' royal tridents resembled ancient variants of the fleurde-lis.

IT IS PLAUSIBLE, IF NOT LIKELY, THAT THE RUSSES WERE GOTHS

THE GOTHS FORMED
POLY-ETHNIC
FEDERATIONS IN THE
BALTIC AND SLAVIC
REGIONS

THE GOTHS HAD
ANCIENT CONNECTION
WITH SCYTHIA

THE UKRAINE FORMED PART OF OSTROGOTHA

GOTHS FOUGHT
ALONGSIDE GERMAN
AND INDO-IRANIAN
ALLIES

THE GOTHS WERE WIDELY KNOWN TO MANY PEOPLES

A NUMBER OF GOTHS ENGAGED IN ACTS OF PIRACY, AS A MEANS OF MAKING A LIVING

WHILE CAMPAIGNING
GOTHIC TROOPS WERE
NOT ABLE TO TAKE
PRISONERS, BECAUSE OF
THE LOGISTICAL
NIGHTMARE THEY POSED

ATHANARIC WAS A VISIGOTHIC KING

THE GOTHS DISLIKED
CHRISTIANITY BECAUSE
OF THE CHANGES IT
BROUGHT

The towering temples of the pagan Slavs and Balts fit the general description of the steepled towers integral to European Gothic cathedral architecture. As with the Magian temple that was situated at Bulgar, near the Urals, these royally sponsored European cathedrals carried architectural features originating in the pagan Far-East. The spires and arches of some mediaeval Christian shrines (as built by the Franks) seem to carry Asiatic architectural features discussed extensively in Part II. Since the Goths (who are more commonly associated with the Crimea, Scandinavia, and Tmutorokan) also had colonies in the far east, it is not implausible they acquired Asian architectural techniques and styles, and brought these into Europe. The craftsmen who built the pagan Silver Bulgar temple in the Ural mountains turned out constructions obviously influenced by Indian architectural trends.<sup>619</sup>

Like the Russes, the Goths were known equally to Swedes, Muslims, Franks, Khazars, Finns, Bulgars and Slavs. Like the Alans, many eastern Goths probably became Muslim, while others remained pagan or Arian Christian.

The Goths were used by many and varied people as mercenaries. This was due to their reputation as skilled looters. <sup>620</sup> They were also capable of organising formidable piratical expeditions. As with most acts of piracy, atrocities and pillage were an inevitable result. In the 3rd Century, flotillas of Gothic sea-brigands made headway from their Black Sea bases in the estuaries of the southern Ukraine, raiding Byzantine coastal settlements at will.<sup>62</sup> In 268 AD Herulian Gothic shipping emerged from the Sea of Azov, whereas the larger body of the Gothic fleet filed out out of the Dniester. 622 These were for all intents and purposes massive pirate flotillas whose tentacles reached out into the Aegean. At once they fell upon the Byzantine provinces of Galatia and penetrated Cappadocia (once the heartland of Mediterranean piracy). 22 Even before this Cappadocia was well known to the Goths. 623 An undetermined number of Goths had birth-ties to Cappadocia, the most famous of which was Ulfilas (Little-wolf), the Gothic bishop who converted them to Christianity.<sup>624</sup> Therefore this particular intrusion may have been an attempt to re-establish ties with the area. But that was not the only apparent connection between the Goths and Cappadocians - Gothic piracy bore a strong resemblance to Cappadocian buccanering. Es In both cases pirates used dug-out canoes and shallow draught vessels to evade pursuers. Pirates could lift their canoe-vessels over portages, or conceal them in riverside reed beds when assailing choice targets. Cappadocian pirates used estuarine islands as bases for their inland operations, as a strategy integral to the successes of Norse piracy also. In both the Baltic and Mediterranean, endemic piracy caused the depopulation of whole coastal areas. 625 As in the warmer southern oceans, the Baltic inland settlements probably had more to do with protecting themselves against sea-brigands rather than regional monarchs, though they would have served a dual purpose. In both Scandinavia and Cilicia, elaborate artificial harbour traps and channel obstructions were constructed, whose secret entrance routes were remembered by their pilots alone. Attempting to enter these booby-trapped anchorages entailed a considerable risk of shipwreck. Swedish and Danish offshore sea defenses were built predominantly between the 11th and 13th Centuries AD, but the earliest examples date to about 370 AD, when the Goths lived in Scandinavia.<sup>266</sup>

Besides their frequent acts of piracy, many if not all reports of Gothic brutality can be attributed to the practically non-existent logistical infrastructure of Gothic military formations. Few if any provisions were carried with them while campaigning, and what supplies they consumed were requisitioned from peoples whose lands they advanced through. Captives were generally slain because the rapidly deploying Gothic troops had limited ability to take prisoners with them. Their untimely and often horrendous deaths served as a plain warning to others, and cleared their lines of communications from future interference by conquered peoples left to their rear. Roman captives were not unknown however, and so the likelihood of taking prisoners was no doubt dictated by the prevailing military circumstances. or the relative financial worth of a captive.

The history of the later Visigothic tribal federation began with Athanaric, a king whose claim to fame was his Scythian royal blood and the right to judge. Far from being a petty Gothic tribal representative, Athanaric was observed to be a representative for a great many other Gothic Kings. Perhaps he was the Gothic High King.

The Old Icelandic word *Lygi-Konungr* ("a false king")<sup>629</sup> intimates the existence of false-kings among the Norsemen. This either relates to the falsity of their word, or the absence of the royal blood in their veins. In other words false-kings might have been imposters, unfit for kingship.

The Goths, like the Russes had a history of persecuting Christians. Take Athanaric; he was most interested in ensuring pagan hegemony among the Goths. Christian Goths did exist, but they were burned to death if unwilling to participate in the tests of faith he instituted. This required them to haul a vehicle about, bearing a divine effigy of

some kind, or to eat meat from beasts sacrificed to the pagan Gods. Refusal meant a rebuttal of the "divine laws" over which Athanaric presided. His motive for doing so was to preserve the faith which he had inherited from their divine ancestors. Christianity threatened it to its very core, a danger not only to Athanaric's religion, but to the social order, which we might guess was elaborately connected with such a faith. For this reason Gothic society experienced fractures due to the very presence of Christianity.

If the Russes were of Gothic extraction, it is feasible that a certain proportion of the Ostrogothic nation was nominally Christian. But the extent of their Christianisation, or their orthodoxy hang under a very grey cloud indeed. In Byzantium, Bishop Gregory expressed the gravest possible concerns about readmitting to the Church whatever Roman prisoners had been emancipated from Gothic captivity. 631 Doubtless to say he must have been rather disturbed about the matter, so much so that he felt that the issue needed to be addressed resolutely.

Wolfram believes the Bishop's worrisome remarks could not have been so much directed towards the Goths, who, on the strength of surviving accounts, are not guessed to have been preoccupied with idolatry at that time.<sup>632</sup>

He professes that Gregory's nervousness was due to the existence of Christian apostates and heretics among the masses of captives held by the Goths, rather than the Goths themselves. The ritual slaughter of livestock to idols appears to have been a feature of this cult, based on the Bishop's commentary in the surviving letter from the mid-3rd Century AD.<sup>632</sup> Further, these other Christians hoped to be rejoined with the Church militant, something the Bishop was not keen to countenance lightly. These might have been a dangerous source of spiritual contamination likely to poison whatever parish they joined.

Wolfram's is a respectable analysis of the data, but one further explanation is possible. The heretics might have been Gothic, and the dangerous heresy found there was that of the Magian Christians (fully explained in Part II). Historically Cappadocia and Cilicia were seedbeds of dualist Christian heresy owing to their close proximity with the Iranian nations. Goths may have observed ancestral Christian heresies of some antiquity.<sup>63</sup>

We might also trace Gothic ancestry to one of the Medes' greatest tribes, the *Guti*. Like all Medeans, the *Guti* were deeply influenced by Indo-Aryan culture and religion. Gutic priests were predominantly magician-smiths. Gutic priests were pre

That they were demi-gods is sign-posted by surviving linguistic data. The words *Gothar* (sing), *Gothar* (pl) (Old Norse: a pagan Priest or chieftain of the Norse), *Got* (Germanic: "God") are in all likelihood linguistically related to each other. So it is eminently plausible that these linguistic similarities reveal the Goths as a race of priestly man-gods. The closest parallel for them are the Magi (which the Arabs called *Al-Madjus*), or the pagan Gnostic philosophers. In Gothic the word "God" and "priest" are from the same root, but *Guth* also held an older meaning; "idol". <sup>68</sup> In Chapter VIII we learn of a pagan Russian tradition whereby devotees carved idols of their heathen priests and heroes after they had died. These are related to *gothir*, *goth* and *gott* ("good", "morally commendable", "honest", "kind", "friendly"), <sup>69</sup> and *goth-mogn*, *guth-magn*, *gothmagn* ("divine powers", "gods"). <sup>68</sup>

Gothar existed in Scandinavia, that much we know. Nonetheless we cannot ascertain whether a Gothar was a Swede, Norwegian or Dane by blood, or merely a dignitary who held a particular pagan religious office. Considering a range of other data, one can infer that a Gothar belonged to an ethnic Gothic priesthood operating in Scandinavia.

Goths were Nordic, they lived among the Balts, the Scandinavians and the Slavs, and had settled throughout eastern and western Europe. In Spain they founded the Kingdom of the Visigoths (which meant "the Good Goths"). Presumably if they felt inclined to call themselves the Good Goths, they may have wanted to differentiate themselves from other Goths who were bad - in short looters, brigands and mercenaries who inflicted terrible sufferings for the promise of war booty and live kills. Roman recollections of the Goths also fall into the latter category.

If the words Gothar (a Norse pagan priest), Goth (Goth), Got (a God) are related to each other, it is highly possible that they reveal the Goths as being a race of priestly man-gods; in other words, reminiscent of the Magi!

Some Goths were good - Like the Magi, the Goths were great venerators of the (fraxinus) Ash tree, who used it to effect many cures. They had a custom of splitting the tree down the trunk, stretching it open, and passing sick

NONETHELESS A
CERTAIN NUMBER OF
GOTHS WERE
CHRISTIANS

HERETICAL NOTIONS OF CHRISTIANITY WERE PRESENT IN GOTHIC REGIONS

THE GOTHS MIGHT
HAVE BEEN RELATED TO
A MEDEAN TRIBE

GOTHIC KINGS WERE
SEMI-DIVINE

GOTHIC HEATHEN RELIGIOSITY HAD DUALISTIC ASPECTS

THE TITLE OF THEIR
KINGS ORIGINATED FROM
INDO-FUROPEAN

PAGAN GOTHS BELIEVED
IN AN AFTERLIFE

THEY HAD AN
ORGANISED PRIESTHOOD

THEY WERE
KNOWLEDGEABLE IN
MATTERS OF PHILOSOPHY

THE GOTHS DID
WHATEVER DICINEUS
COMMANDED OF THEM

IN RETURN HE TAUGHT THEM PHYSICS, ASTRONOMY AND ASTROLOGY children through the hole. Thereafter the tree was bound together, and as it healed, so did the child.<sup>69</sup> Ash trees were treated with utmost reverence and care, and it was considered highly inauspicious to neglect them in any way. Customs like these were still very common in England during the early 1800's AD.<sup>69</sup>

First names uses by the Gothic royals were in some instances Persian.<sup>640</sup> One such name was Gaatha; it applied to a 4th Century AD Gothic princess.<sup>640</sup> White and black magic were acknowledged influences in Gothic society.<sup>641</sup> So too the influence of demonic possession known as *Daimonareis*.<sup>641</sup> This suggests the presence of dualistic wizardry in Ostrogotha. Such beliefs were a standard feature of the Indo-Europeanised Magianism practiced by the Zurvanites.

Unlike the Rus' princes, the ruling Gothic chiefs were called *Reiks*, <sup>642</sup> which I see as related to the venerable Vedic term *Rig*, which in eastern tradition meant not only "a king", but "the sun". Gothic *Reiks* might have been similar to Irish Kings, the *Riogh*, judging by the extensive ties once shared by the Goths and Celts of old. The Latin *Rex* ("king") was also cognate with them, <sup>643</sup> and clearly derived from the same Indo-European heritage. If they were Magians, they had acquired a certain Indo-European aspect, especially where their kings were concerned. Perhaps the Gothic royals had always displayed Magian features, but they might also have absorbed these tastes from the many Turks and Indo-Iranians of the Russian Steppe.

Another of the Gothic dynasties was the *Balthi*. Though of lesser magnificence the *Balthi* were equally recognised for a well-famed and noble ancestry.<sup>644</sup> In the 6th Century AD, many hundreds of years after the Christianisation of the Goths, the *Amali* dynasties still actively engaged in the deposition of grave goods.<sup>645</sup> This practice was naturally contrary to the Roman Catholic Church's thoughts on the matter. After all, this was a Gothic pagan practice designed to supply the deceased with sufficient enough goods for their afterlife.<sup>646</sup> Whether this future life was to be in a reincarnated form, or in a heaven of some kind is not stated. As with Mediaeval pagan Slavs, Gothic heathens lived in kinship communities bound together in peace by means of their banqueting.<sup>647</sup> There they respectfully paraded and glorified their ancestral genetrix idols, much to the disgust of the Christians among them.<sup>647</sup>

As you will see the Goths had an highly evolved pagan priesthood, manned by individuals from the highest rungs of the aristocracy. Jordannes' work may lend respectability to their possibly Magian origins, but it could also reveal a Neo-Pythagorean influence. This is the sort of thing you would expect to see in Parthia:

"Now the Gothic race gained great fame in the region where they were then dwelling, that is in the Scythian land on the shore of Pontus, holding undisputed sway over great stretches of country, many arms of the sea and many river courses". 648

"In their second home, that is in the countries of Dacia, Thrace and Moesia (ie; the Balkans), Zalmoxes (a name once used by a legendary Neo-Pythagorean philosopher-scientist, born a Slave, but regarded as an incarnation of Kronos, and so the equivalent of Zurvan) reigned, whom many writers of annals mention as a man of remarkable learning in philosophy. Yet even before this they had a learned man Zeuta, and after him Dicineus; and the third was Zalmoxes of whom I have made mention above. Nor did they lack teachers of wisdom. Wherefore the Goths have ever been wiser than other barbarians and were nearly like the Greeks, as Dio relates ... He says that those of noble birth among them, from whom their kings and priests were appointed, were called first Tarabosteei and then Pilleati. ... "And they had more than all other races a deep spirit of religion, since worship of this god (Mars, otherwise known as the God of War) seemed to be really bestowed upon their ancestor". 649

"... when Buruista was king of the Goths, Dicineus (the philosopher sage) came to Gothia at the time when Sulla ruled the Romans (c. 80 BC). Ruruista received Dicineus and gave him almost royal power. It was by his advice the Goths ravaged the lands of the Germans, which the Franks now possess ... Their safety, their advantage, their one hope lay in this, that whatever their counsellor Dicineus advised should by all means be done; and they judged it expedient that they should labour for its accomplishment. And when he saw that their minds were obedient to him in all things and that they had natural ability, he taught them almost the whole of philosophy, for he was a skilled master of this subject. Thus by teaching them ethics he restrained their barbarous customs; by imparting a knowledge of physics he made them live naturally under laws of their own, which they possess in written form to this day and call belagines. He taught them logic and made them skilled in reasoning beyond all other races; he showed them practical knowledge and so persuaded them to abound in good works. By demonstrating theoretical knowledge he urged them to contemplate the 12 signs (of the zodiac) and the courses of the planets passing through them, and the whole of

astronomy. He told them how the disc of the moon gains increase or suffers loss, and showed them how much the fiery glove of the sun exceeds in size our earthly planet. He explained the names of the three hundred and forty-six stars and told through what signs in the arching vault of the heavens they glide swiftly from their rising to their setting. Think, I pray you, what pleasure it was for these brave men, when for a little space they had leisure from warfare, to be instructed in the teachings of philosophy! You might have seen one scanning the position of the heavens and another investigating the nature of plants and bushes. Here stood one who studied the waxing and waning of the moon, while still another regarded the labours of the sun and observed how those bodies which were hastening to go toward the east are whirled around and borne back to the west by the rotation of the heavens.

... These and various other matters Dicineus taught the Goths in his wisdom and gained marvellous repute among them, so that he ruled not only the common men, but their kings. He chose from among them those that were at that time of noblest birth and superior wisdom and taught them theology, bidding them worship certain divinities and holy places. He gave the name Pilleati to the priests he ordained, I suppose because the offered sacrifice having their heads covered with tiaras, which we otherwise call Pillei.. But he bade them call the rest of their race Capillati" ... "After the death of Disineus, they held Comosicus in almost equal honour, because he was not inferior in knowledge. By reason of his wisdom he was accounted their priest and king, and he judged the people with the greatest uprightness". 60

The presence of Neo-Pythagoreanism among the Goths is indicated by Jordannes' mention of Zalmoxes, and Ancient Greek writings. Diogenes tells us that Pythagoras had several brothers, one of whom was "as slave named Zalmoxis, to whom the Getae sacrifice, believing him to be the same as Kronos, according to the account of Herodotus". 651

A surviving piece of engraved Gothic jewellry confirms their actual worship of Jupiter, as Roman writers previously noted.<sup>652</sup> This might be a feature of pagan Gnosticism or Chaldeanism. Zalmoxis tutored the Getae in the lofty philosophies and sciences of Pythagorus and for this reason "Zalmoxis was by them considered as the greatest of the Gods".<sup>653</sup>Since, according to Jordannes, Zalmoxes was only the third great Gothic mentor, we might guess that other religious teachers were present among the Getae before the arrival of Zalmoxes. Whether they were of the same religious persuasion as Zalmoxes is indeterminable at this stage.

On this basis we can presume that the Goths had been subjected to Pythagorean teachings at some stage, but other eastern traditions probably also had currency there.

"these priests of the Goths that are called the Holy men suddenly opened the gates of Osessus and came forth to meet them. They bore harps and were clad in snowy robes, and chanted in suppliant strains to the gods of their fathers that they might be propitious and repel the Macedonians". 654

In Chapter VI you'll discover that Mediaeval pagan priests in Rus' also had musician magicians known as "Storm chasers", astronomers, and books devoted to a wide range of ancient teachings and natural sciences. From this perspective alone it is enticing enough to equate the Goths with the Rus' magician priests. But a more specific sub-component of the Goths are the most likely contenders, namely the Eruli.

Were the Russes more specifically Erulian Goths?

"They (the Eruli) used to dwell beyond the Ister (Danube) River from of old (ie; in Slavia, or even more eastward than that), worshipping a great host of gods, whom it seemed to them holy to appease even by human sacrifices. And they observed many customs which were not in accord with those of other men". "555

The Eruli (also known as the Heruli) were habitual raiders. Their piratical corporations looted their surrounding neighbours with great frequency. So powerful were they that the Eruli fought and conquered the Lombards and several other Germanic tribes in their area. They did this on account of their "love of money and a lawless spirit".

After three years of peace the men of the Eruli couldn't stand it any more. They mocked their king Rodolphus for the peace they were living through, and attempted to start a war, just to liven things up. And so it came to pass that Rodolphus was goaded into mobilising the Erulian nation, and marching them headlong toward the Lombards, a people already tributary and totally submissive to Rodolphus. Unable to fathom why they were about to be attacked with the full might of the Eruli, the petrified Lombards sent envoys pleading to be left alone. They begged to pay Rodolphus extra tribute, interest on prior tribute, whatever it took. But no, he wanted war, for the sake of war, both

THEIR RELIGION
POSSESSED PAGAN
GNOSTIC TRAITS

THE GOTHS HAD A
HOLY PRIESTHOOD,
WHO WORE WHITE
ROBES

THEY CHASED AWAY STORMS WITH HARPS

THE ERULIAN GOTHS

ERULIANS LIVED BY RAIDING, SUPPOSEDLY OUT OF GREED RATHER THAN NECESSITY THEY ATTACKED THE LOMBARDS BECAUSE PEACE WAS NOT TO THEIR LIKING

DEFEATED BY THE LOMBARDS

ERULIANS WERE
ALLEGEDLY REGICIDES

THE ERULI HAD MANY KINGS

THE MOST PART OF THEIR KINGS INHABITED THULE

THEY WORSHIPED PAGAN GODS, HEROES AND DEMONS

THEY PERFORMED HUMAN SACRIFICE

A NUMBER OF THEIR
BELIEFS ARE SUGGESTIVE
OF PAGAN GNOSTIC
INFLUENCES

to redeem his prestige, and to sate the belligerent spirit of his tribesmen. The tables however, were about to turn on the Eruli, the erstwhile rulers of the area. Heedless of inauspicious battlefield portents (ie; black clouds hovering over the Lombard army), and unmindful that they were waging an unjust war on the Lombards, they entered the fray. Despite having a force of superior size, the grim omens had successfully foreshadowed the Eruli's surprise defeat. Rodolphus had been killed, countless casualties littered the field, and the remainder of the army had fled. In haste the survivors returned home, and hurriedly migrated northward, coming to stay in the lands of the western Slavs, especially the Rugii of redoubtable Rugen.

Erulians were, by Procopius' testimony, the most knavish of men. They possessed a level of avarice so insatiable that they were forever driven to attack their neighbours. As further evidence of their baseness, Procopius reckoned that they practiced bestiality and were also regicidal.

Although Goths recognised the power, inviolability and holiness of oaths, there were instances when they had conspired to violate their treaty oaths in a cold and calculating fashion. <sup>656</sup> Knowingly they had falsely foresworn the most damning of oaths, ones which would precipitate them into horrendous sufferings.

Unlike other nations which honoured their kings, the Eruli bastardised and maltreated their monarch in whatever way they wished. After putting King Ochus to death, they sent word to Thule that they needed a new king, for in that land dwelt all the Eruli with royal blood. The precise location of Thule has not been established, but, based on the fact that it was accessibly only by sea, and considering the length of the days experienced by those who travelled there, it could have been Sweden or Norway, or much less likely Iceland. The story of how their many kings came to be living in Thule is as follows:

".. these men, led by many of the royal blood, traversed all the nations of the Sclaveni (the Slaves) one after the other, and after next crossing a large tract of barren country, they came to the Varni (perhaps the Germanic tribe of the Varini), as they are called. After these they passed by the nations of the Dani (the Danes), without suffering violence at the hands of the barbarians there. Coming thence to the ocean, they took to the sea, and putting in at Thule, remained there on the island ... where thirteen very numerous nations are settled; and there are kings over each nation". <sup>657</sup>

There is, as you will see, a remarkable similarity between this historical account, and the *Ynglinga saga*. Procopius continues his narrative on the Heruli.

"But all the other inhabitants of Thule, practically speaking, do not differ very much from the rest of men, but they reverence in great numbers gods and demons both of the heavens and of the air, of the earth and of the sea, and sundry other demons which are said to be in the waters of springs and rivers. And they incessantly offer up all kinds of sacrifices, and make oblations to the dead, but the noblest of sacrifices, in their eyes, is the first human being whom they have taken captive in war; for they sacrifice him to Ares (their war god), who they regard as the greatest god. And the manner in which they offer up the captive is <u>not by sacrificing him on an altar only, but also by hanging him to a tree</u>, or throwing him among thorns, or killing him by some of the other most cruel forms of death. Thus, then, do the inhabitants of Thule live. And one of their most numerous nations is the Gauti, and it was next to them that the incoming Eruli settled at the time in question" 658

By comparing the accounts of Jordannes and Diogenes we can infer that the Eruli had pagan beliefs similar to those of the Pythagoreans. For instance;

"The Pythagoreans also assert that the whole air is full of souls, and that these are those that are accounted daimons or heroes. They are the ones that send down among men dreams, and tokens of disease and health ... They are concerned with purifications, expiations, and all kinds of divinations, oracular predictions, and the like". <sup>659</sup>

Pythagorus also decreed that humanity "should honour the gods above the daimons and heroes above men, and that of all men, parents are those entitled to more honour". 660 Yet even if the Erulians had incorporated Neo-Pythagoreanism into their pagan religious scheme, it could not have been in a pure form, or had perhaps undergone modification over the centuries before Jordannes' time. This is because Pythagoreans prohibited the sacrifice of animal victims to the gods, much less human beings. 661 Under the Pythagorean philosophical system, only grain and cakes were offered. 661

In a number of respects Erulian Goths seem perfect aspirants for the title of the Russes.

Their dualistic religion was like that of the Slavs

They had lived in Slavia and Sweden at one stage, and had particularly close contacts with the Goths, Danes and Wends

They settled in Scandinavia

They had fought the Lombards, and most likely the Franks

They must have been known throughout Russia and the Far-east

They had their own magicians who specialised in rune-cutting

What Procopius records of their funeral customs is remarkably close to that of the Russes

The Eruli and the Goths were supposed to have been from the same ethno-cultural complex.

In the mid-6th Century AD the last of the Herulian warriors surrendered their arms near Verona, and this is practically the last major historical reference we find to these particular Goths.<sup>602</sup> Be that as it may, *The Forbidden History of Europe* examines what could well be the continued history of the Heruli, a history soundly rooted in an even earlier historical phase of the Gothic nations; in Slavia.

The reason why I, like Vernadsky, feel most inclined to favour a Gothic heritage for the Rus' tribe is because they originally lived in Sweden and came to live in the Crimea. Though they themselves were not Swedes ethnically, it would have been impossible to tell the two apart physically, and moreover since they had lived in Sweden for so long, they were as Swedish as a Swede. We witness the same phenomenon nowadays, as migrants from far flung regions of the globe migrate elsewhere, and settle permanently in a new location. But their new cultural identity covers over their lengthy history, their ancient customs and beliefs. Whether these live on in the new homeland depends on the migrants themselves. Some might say the Goths were Swedes who later became known as Goths as they wandered far from home, but a complete knowledge of the earliest Gothic generations has been lost in obscurity. Archaeology tells us that they came from Sweden originally (though some scholars dispute this), but went awandering to the south, and settled in many different lands.

Whether they came from somewhere else before that is uncertain; Gothic names can be found across in Poona, India (c. 150 AD), inside an underground Buddhist temple.<sup>663</sup> This means we ought to rethink Gothic chronologies, since news that the Teutonic-speaking Goths were in India at such an early date proves that they had contact with the Far-East shortly after the birth of Christ. Perhaps they might have been traders, or served in the armies of the Roxolani or Alexander the Great, who knows. No doubt, it was in India and South-East Asia that their masons first became acquainted with Indian architectural styles (which themselves exhibited the influence of Iranian craftsmanship), styles which would later be employed in the building of the Bulgar temple near the Ural Mountains,<sup>664</sup> and techniques used to flavour the architectural designs of mediaeval Cathedrals. We cannot however attribute the construction of the Ural temples to Goths with any certainty. As you will see, it was the Proto-Bulgars themselves, whose construction crews built Persian-style buildings in the Crimea, and the Kuban region of Russia.

I think most scholars have understandably fallen for a red herring, namely that some *Primary Chronicle* references to Swedes should really read Alano-Gothic Herulians who lived in Sweden and/or Rus', and who were for all intents and purposes Gothic Swedes who decided to become Slavic-speaking Russians.

## Eliminating opposition within the Rus' state

Although the Slavs, Norsemen and Finns were no strangers to each other, the events of the 9th Century saw a more elaborate and formalised relationship begin to appear, resulting in the formation of the Rus' state, which was ruled from Kiev. The sudden emergence of Kievan control represented a totally new development in all of their relationships and came about as a result of intense inter-tribal diplomacy, brinkmanship, and, if necessary, by military conquest against non-compliant tribes.

The most likely consequence of this was the emergence or re-emergence of a pagan governmental system, which independent tribal entities were required by treaty to submit themselves to, if the task of bringing law out of lawlessness was to be achieved. This being the case one would presume that Rurik employed a Norse governmental model, one destined to control a country as big as Russia, by ingenious means. The 10th Century AD saw the widespread establishment of palisaded administrative

ERULIANS
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RESEMBLED THE RUSSES
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THE RUSSES WERE
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CENTURY AD

PAGAN GOVERNMENT
IN OLD RUSSIA

TAXATION

RUSSIAN GOVERNMENTAL DISTRICTS POSSIBLY BASED ON THE PERSIAN SATRAPIES

POGOSTI WERE ROYAL MANOR HOUSES

REGIONAL INSPECTORS

PUBLIC WORKS
PROGRAMMES

ROAD BUILDING

THE SLAVS ALREADY
BUILD ELABORATE CITIES

settlements known as *pogosts*. These were outposts that housed military personnel loyal to the Grand Prince, plus groups of tradespeople and their families.<sup>665</sup> Through the agency of archaeology it is only now coming to light just how many of these settlements were established during the Mediaeval era of pagan Rus'. Their prevalence signifies a flourishing centralised pagan government in Kiev, which succeeded in extending its control over the length and breadth of the countryside, with these outposts serving as regional outposts of royal military and administrative power. Nobody knows how quickly the *pogosti* spread, though by the time Princess Ol'ga had introduced the *polyudie* tax (literally "going around to the people") the need for governmental stockades in even the remotest places was greater than ever. Accordingly *pogosti* appear to have been flourishing by the mid 900's AD, and this *pogost* network proved so workable that it crossed over into Christian hands following the conversion.

Since *pogosti* were constructed in the vicinity of the larger and better fortified cities it seems that they were intended to be autonomous enclaves, independent of any nearby tribal grad and its princely ruler. They had a psychological effect also, reminding the Russes of exactly who was in control of their Empire; *pogosti* were visual proof. *Pogosti* might have been an added insurance policy against treasonous rebellions, a marvellous ploy by Kiev. Should an uprising occur, in which a prince tried to break away from the Rus' tribal federation, then the existence of a *pogost* in close proximity would have been timely and crucial. Through affiliations made with city folk within the *grad*, local *druzhinna pogost* troops might have been better able to plot a breach in the errant city's defenses, or remain on standby pending the arrival of reinforcements from the Grand Prince, all the while reconnoitering the situation as it unfolded. What is more they would serve as the eyes and ears of the Kievan throne.

The name *pogost* infers they served as royal guest houses too, manors where traders, travellers and dignitaries stopped over on their journeys. *Pogosti* probably afforded protection for merchant caravans against bandits, and allowing traders and artisans the opportunity to undertake commerce in an otherwise little known area, or simply shelter from inhospitable weather conditions. In all they sound very much like the Persian governmental satrapies, regional administrative centres with their own settlements and fortifications, such as Asagarta.

At the height of Persian power satraps were annually visited by regional inspectors, who wandered the empire, dropping in on provincial royal courts in order to ascertain what was really happening in remote places. Bureaucratic entourages of this sort became the 'king's eye'. 666

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 that studded the landscape, and perhaps even the boundary fences encircling their groves. Norsemen used a similar term for their settlements *gard* (which means "a city"). Russian cities were known as *gorod*, or *grad*. Considering the level of Magianism in Russia, Slavic fortress walls might have had a sacral meaning, I believe, intended to emulate the Magi's heavily fortified heavenly city *garodoman*, which was patrolled by the holy warrior-saints. In a Magian context a typical Russian or Norse *gard*, *grad* or *gorod* may have been an earthly fortresses of the righteous, just as *garodoman* encircled heaven, to keep the demons away.

The Ynglinga Saga alludes to public works programmes back in Scandinavia;

"Onund had roads made through all Sweden, both through forests and morasses, and also over mountains; and he was therefore called Onund Roadmaker. He had a house built for himself in every district of Sweden, and went over the whole country in guest-quarters". <sup>667</sup>

Considering such measures saw service in Rus' during pagan times, instituted after the "Calling of the Varangians" it is possible the Norsemen were responsible for bringing these same skills into Russia, though they may have been there since Greek or Scythian times.

That is not to say that the Slavs were ignorant of public works. Far from it. Western Slav cities were very elaborate, well established and protected. Adam of Bremen flatters one heathen Polish city with the following kind words;

"The city itself has nine gates and is surrounded on all sides by a deep lake. A wooden bridge, over which approach is allowed only to those who would make sacrifices or seek oracular advice, affords a means of crossing". 668

"At its mouth (the Oder river), where it feeds the Scythian marshes, Jumne, a most noble city, affords a very widely known trading centre for the barbarians and Greeks who live round about. Because great and scarcely credible things are said in praise of this city, I think it of interest to introduce a few facts that are worth relating. It is truly the largest of all the cities in Europe, and there live in it Slavs and many other peoples, Greeks and barbarians. For even alien Saxons also have the right to reside there on equal terms with others, provided only that while they sojourn there they do not openly profess Christianity. In fact all its inhabitants still blunder about in pagan rites. Otherwise, so far as morals and hospitality are concerned, a more honourable or kindlier folk cannot be found".699

PAGAN PRIESTS
CONTROLLED BRIDGE
ACCESS TO THE CITY

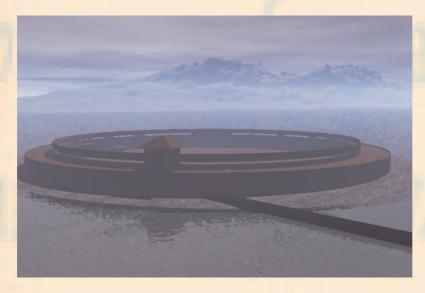
From what Adam reported, we know that Rugen (where Svyatovit's idol was situated) was supposed to have been a very dangerous place, and tales of it are reminiscent of those concerning the Rus' Arsa tribe;

"So much are they (the Slav kings of Rugen) feared on account of their familiarity with the gods, or rather demons, whom this people holds in greater veneration than do the others. Both these islands, too, are infested by pirates and by very bloodthirsty robbers who spare no one who passes that way. For they kill all those whom others are accustomed to sell". <sup>670</sup>

PEOPLE FEARED THE SLAVIC KINGS OF RUGEN

So what else do we know about major urban centres in other parts of heathen Slavia? In the Slavic world of the 9th and 10th Centuries AD the royals and nobles built their own keeps surrounded by timber palisades and mottes. Tribes also had their own specific fortifications, which granted them safety during inter-tribal warfare. Some sites, such as the Slavic island-fortress of Biskupin (see below) had been continuously inhabited since the earliest years of the 8th Century BC. <sup>671</sup> Such complicated engineering evidently required the use of floating pile drivers.

THE BUILT CITIES IN THE MIDST OF LAKES



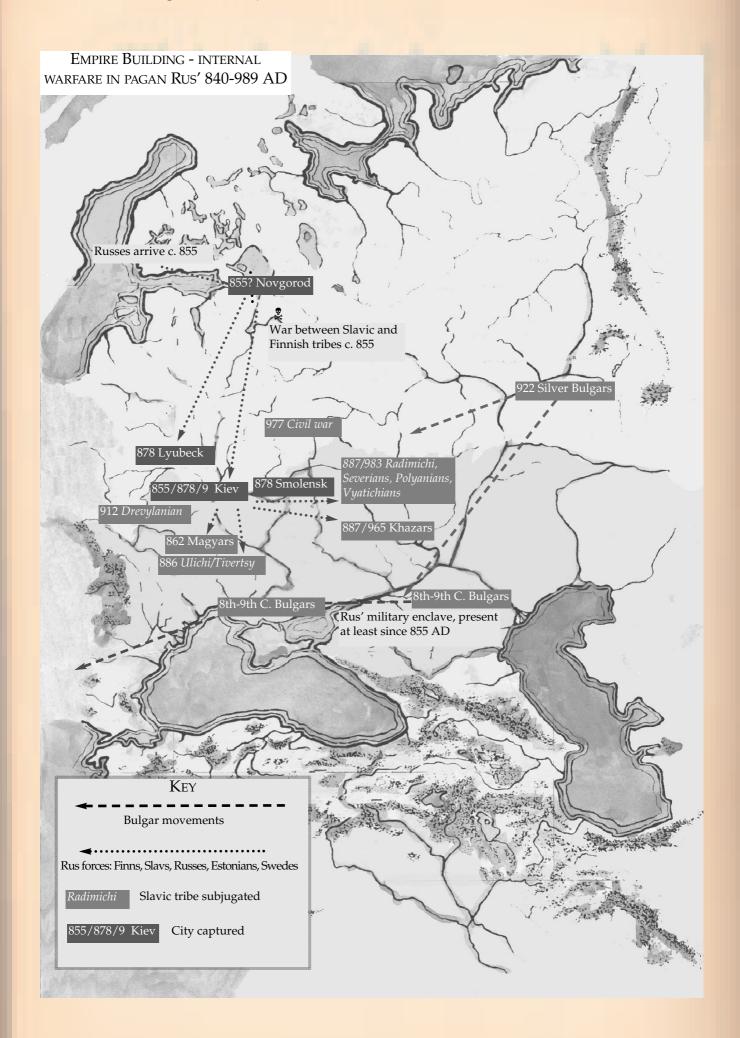
Slavs had a love of hill forts, many of which have since been excavated by Russian archaeologists. To the west, fortifications were commonplace in Bohemia, the Baltic, and among the Eastern and Western Slavs. In Central Europe Bohemian fortifications conformed to four main styles:<sup>672</sup>

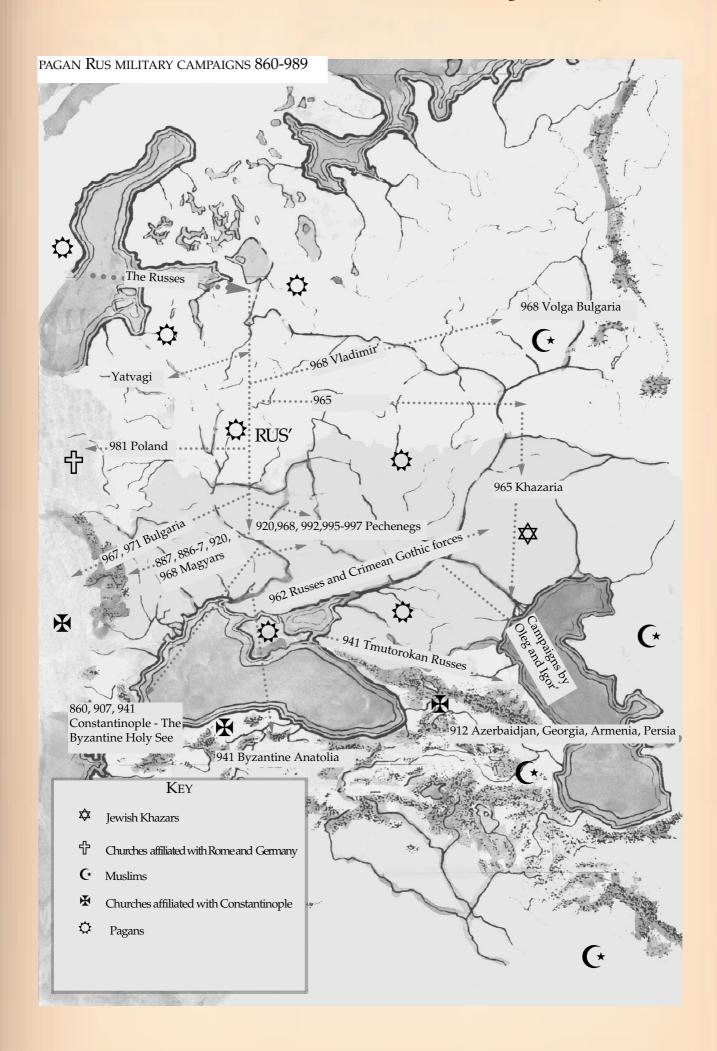
SLAVIC HILL FORTS

- 1. Those built in the middle of swamps.
- 2. Those raised atop hills.
- 3. Large-scale fortifications established on level ground.
- 4. Those built on stretches of land between two rivers.

The Western Slavs, being close to the Catholic Holy Roman Empire, felt a need to build defenses that could only be assailed with difficulty. One Polish hill fort, at Gniezno, had 50-metre-thick walls made from log lattice work with rubble filling sandwiched in between. That's half a running field thick! The scale of this gargantuan fortification is in some ways reminiscent of the old Tauro-Scythian fort at Charax, and eclipses the wall thicknesses of the mediaeval world's major cities. This reveals several things;

WALLS OF MASSIVE DIMENSIONS





RECENT AND
UNPRECEDENTED
ARCHAEOLOGICAL

**EXCAVATIONS IN IRAN** 

MAY SHED SOME LIGHT

ON EVENTS IN SCYTHIA

- 1. There was immense social cohesion, sufficient to undertake projects of this size.
- 2. The herculean nature of the undertaking suggests that the rampart was erected to guard the inhabitants against Christian German or pagan siege engines. The thickness of the wall would have been rather pointless if it was only designed as defense against attacking infantry, since once they had scaled the top of the wall, its thickness would have been irrelevant. In so far as Bulgar siegecraft is concerned, linguistic evidence suggests that their military engineers used equipment and techniques that originated in Central Asia.<sup>673</sup>
- 3. Who or what was so valuable or important that it needed a 50 metre thick wall for protection? Constantinople didn't, so why should some place in Poland require it? My guess is that Gniezno was a major pagan centre, charged with protecting high-ranking heathen dignitaries, royals and pagan priests.

Archeological examinations of Sassanian Persian sites are pitifully insufficient in modern Iran owing to a lack of funding for such projects, and to prohibitions against archeological excavations put in place by the Islamic government of modern Iran (which have thankfully been lifted during the past year). We do know that circular city plans predominated in Sassania, a point of difference with Roman square town grids. <sup>574</sup> In this respect they may have provided the blueprint for the circular Slavic residential enclosures, which differed from the squarish settlements also known in Russia.

The major cities and towns of pagan Rus' were normally built on large flattened mounds, or preferably on the spur of a hill, presenting attackers with their first formidable obstacle. Frequently they were also situated in the midst of a marsh or at places where tributary and arterial rivers joined. This allowed chieftains and other rulers the right to tactically restrict river access if they so wished. Fortified places of refuge had always been a necessity in a land so prone to invaders, and poisoned by the chaos of internal wrangling. Here power meant having more swords and warriors than your neighbours. So Russian cities and towns were formed around a central lofty citadel or keep made of thick oak logging, known as a *detinets*. The *detinyets* was in turn surrounded by a small partitioning wall and then on the other side of that, houses and workshops were arranged into different quarters. The whole settlement was often surrounded by a sturdy log palisade and ringed by defensive ditchwork or a moat. In the later Middle Ages they made their fortifications from stone and bricks; these became known as Kremlins. Secret underground passages (souterrains) and rooms are known to have been dug beneath the stockades. The tunnels linked houses and key buildings, allowing speedy escapes during surprise raids and sieges, or freedom of movement down covered passageways during the terrifyingly-cold winter weather. The underground hiding pits like those dug by pagan Germans, Slavs and Celts continued to see service in Rus' after the conversion, largely owing to their functionality.

The *Volkhvy* Magian advisors who worked closely with the Slavic and Nordo-Gothic royals seem to have been masters of government diplomacy, and the gathering of information through contacts abroad. They soon gained the upper hand over the farmers and herders of the forests helped by their force of hardened Rus', Slav, Norse and Finnish warriors. By military conquest, and displays of their superior technology, they so profoundly inspired those who witnessed them that, in the north anyway, they were regarded as living-gods. They gave the inhabitants a re-organised Magian pantheon to bow down to, new *ahuras* and *daevas* (gods of the Aryans and Magians) of heaven, the earth and the underworld, and achieved a unified magical theocracy with stout warrior backing. This was the birth of what could even be called the last great pagan Empire.

The northerners did not have it all their own way though. To the south and east of the eastern Slav lands there were a few dissenting voices. The Rurikids aimed to bring them to heel by mustering forces for an all out offensive against the rebellious Malorussians and Belorussians. These two Slavic sub-groups asked for Magyar aid against the northern Ros/Silver Bulgar invaders, a request which saw pre-Rurikid Kiev receive a permanent Magyar garrison, under Amos. Their attacks on the south might have been influenced by religious developments taking place there at the time. The growing influence of Christianity in Kiev became a cause for concern to pagan leaders, even more so when it was discovered that catastrophic chinks were starting to appear in the pagan camp: Dir and Askold (the *boyar* nobles who allied themselves to Rurik, and commanded the Constantinople attack of 860 AD) converted to Christianity under German Catholic missionaries. Pagan schisms among such major political and military figures probably posed a threat to the divine *Volldwy* priesthood, and the pagan state they were attempting to establish. As the pagan northern forces moved ever southward, Dir and Askold subsequently steeled their people for heavy battle. After protracted warfare and siege, in which they fought so bravely, the Kievan-Magyar alliance was utterly destroyed. Dir, Askold, and all the Christian priests and elders found in pagan Kiev were rounded up and executed. Parish churches and chapels were razed to the ground. With the unwanted Christian

MAGI SERVED THE SLAVIC AND NORDO-GOTHIC ARISTOCRACY

NOT ALL SLAVS FELT INCLINED TO COOPERATE WITH THE PAGANS

CHRISTIANITY EXISTED
THERE, BUT CHURCHES
WERE WIPED OUT

presence now suppressed, the *Volkhvy* were free to exert their influence over the people of the south, though deep down there was still the seed of rebellion in the southerners. This resulted in the bloody warfare of 983, 1015-1019AD, and cost many lives. After the conversion of Rus' in 989 AD, the *Volkhvy* and their sympathisers, who were always more numerous in the north of the nation, promoted uprisings against the Russian Church, especially in Suzdal and Yaroslavl, Novgorod, Rostov and Kiev, in 1024 AD and again in 1071 AD. These were the pagan "hotspots".<sup>677</sup>

Having achieved their goal of forming a pagan nation, the Rus' (like the Vikings) then seemed hell-bent on controlling some of the region's major trade routes, and no doubt had very considerable diplomatic skills, which must surely classify them as more than just a gang of wily beer-swigging forest trappers. Oleg began by destroying Byzantine maritime control and supremacy of the western Black Sea. This level of strategic brinkmanship calls to mind the foreign policies of the Magian Sassanians, who sought to maintain a tight grip on sea and land passages, to consummate their monopoly on oriental trade.

The Jewish Khazars, one of the few nations to actually know the Russes, became quite afraid once their tribal amalgamations began. They had no doubts about their ability to scorch the eastern empires, including their own, as in fact they later did.

With the arrival of the Magi and the Rurikid dynasty, the newly formed nation of Rus' acquired a new regime of command and control, the spontaneous formation of a centralised government and military apparatus, which sought to guide and limit the overseas movements of its people by issuing passport seals,<sup>680</sup> and which gathered around itself a large standing army, known literally as "the Children". Seal-bearing officials had lived in Russia for tens of centuries previously, for several examples of Scythian seals are extant.<sup>681</sup> It was at that point that the tribe known as the Rus'/Ros disappeared almost as mysteriously as they came, most likely absorbed into the society they helped create, perhaps forming the upper religious caste. According to Galina Lozko there were so many Magi in Rus' that there was a minimum of one Magus for every settlement in the lands, however small. Such was also the case in pre-Islamic Iran.<sup>682</sup>

Gies with the Silver Bulgars

Even so there was one other major participant in the "Calling of the Varangians", whose activities are normally quarantined from our understanding of these gargantuan events; the Silver Bulgars. I say this because Al-Nadim and Abu Muslim divulged that the Bulgars were Magians.

Nearby in the Urals, where Norsemen often came, and close to the domains of the eastern Finnish and Slavic tribes, the idolatrous Silver Bulgar nation was progressively succumbing to the overtures of Islam. Those who had converted to Islam had begun building mosques. As a result of this, the pagan militants of the Silver Bulgars, presumably with some of their more important idols, probably decided to emigrate to the Balkans, to amalgamate with their southern Bulgar brethren (who also once had Sassanian ties). But evidently they changed their minds, linked arms with the Norse princes and sought power amid the bickering tribes of the eastern Slavs (some of which were still under Jewish Khazar suzerainty).

By 922 AD the Silver Bulgar homeland had officially converted to Islam. This necessitated a rapid and complete exodus, of whatever Magians remained, though understandably they would have been moving south-west prior to this year, having already seen the warning signs of Islamicisation. This emigration amounted to the almost total dislocation of a race possessing extremely advanced blast furnaces, but water baths, complete with plumbing and highly-skilled architectural and magical practices. This is certainly true of those Bulgars who moved into the Balkans, the Crimea and southern Ukraine.

Their entanglement in the tribal amalgamations that formed the backbone of the pagan Rus' multi-racial alliance readily explains not only a Magian presence in Rus', but the intense paganisation that characterised the years of the 10th Century rather than the 9th Century. There are a few potential reasons why they may have adopted this stance:

- 1. The Silver Bulgar Magi decided to stay on among the eastern Slavs, Alano-Bulgars, Finns and Norsemen because they liked the lifestyle, and because of population pressures in Bulgaria. The Alano-Bulgar enclaves once found in Central Russia and the lower reaches of the eastern Ukraine, must have swelled to even greater proportions, under the weight of the Silver Bulgar arrivals.
- 2. Having been summoned to the region by the Ros, Finns, Slavs and Alano-Bulgars, the Norsemen arrived in northern Russia, near Novgorod, hoping to build upon the successes of earlier Danish attacks on the Slavs and Kurlanders. They sensed easy pickings, if only they could build a pagan army from scratch. Once armed to the teeth

RUSSIAN MAGI WERE MOVERS AND SHAKERS

SILVER BULGARS WERE
ADHERENTS OF
MAGIAN RELIGION IN
THE POSTISLAMICISATION ERA

THEY WERE RELIGIOUS
DISSIDENTS

THE SILVER BULGARS
CONVERTED TO ISLAM
IN 922 AD. MANY
PAGANS LEFT AT THAT
TIME

POSSIBLE REASONS FOR THEIR INTERACTION WITH THE SLAVS, ESTONIANS, FINNS AND RUSSES

Many Magi Lived in Rus'

THEY HAD BEEN IN SCYTHIA SINCE ACHAEMENID TIMES

GOD, KING AND COUNTRY

DISPUTES BETWEEN
MAGIAN FACTIONS

CHRISTIAN CLERGY
EXPERIENCED A SIMILAR
LEVEL OF FACTIONALISM
WITHIN THEIR OWN
RANKS

SPHINXINE EFFIGIES

they could invade Tsargrad (Constantinople) and other wealthy locations around the region, and get very rich in the meantime. According to this scenario, the Bulgar Magi would have sensed that they too could become far more powerful by staying in Rus' and cooperating with the Russes and their planned formation of the Rus' State.

- 3. The Silver Bulgars might have been part of a combined Ros-Finnish-Norse force that was to enter the Balkans following the 9th Century AD Norse-Slav military assaults on Byzantine possessions. Accordingly the Bulgars were to act as reinforcements if the Norse-Slav flotillas came to grief, or even to secure the area if Constantinople fell into pagan hands.
- 4. Following the Islamicisation of their homeland the Silver Bulgars had nowhere else to go. After all, their southern kin, the Balkan Bulgars, had converted to Christianity in 864 AD. For these northern Bulgar Magians, Rus' may have been the only viable alternative.
- 5. Silver Bulgar Magians may have agreed to enter eastern Slavia in company with Finns, Ros, Varangians, and other pagans brought in from Scandinavia, to deliberately unify all the eastern Slavs, in readiness for a pagan holy war against Byzantium. This very topic is covered not only in this book, but *Christianity's Greatest Controversy Prelude to Genocide*.

A fair number of Magi were already living in Russia on the eve of the Bulgar arrival; but just how many, no one knows. They had inhabited Scythia at least from the time of Mithridates IV (reigned 128-147 AD) and even before that, during the age of Darius, and the Indo-Iranian intrusions of the preceding 1,000 years. There, in Scythia, they nurtured their olden mystery cults. One thing is certain though, this fresh infusion of Bulgar Magians probably meant the importation of potentially new ideas from Asia; new technologies, magic systems, temple designs, political agendas, not to mention chaotic internal migrations and warfare. From this came the assimilation and/or centralisation of diverse local cults, some of great antiquity, under a combination of Norse and Bulgar guidance

This hypothesised religious re-organisation evidently enjoyed the support of the reigning Nordic Gothic royals, but might not have been wholeheartedly embraced by everyone. While the Magi were part of a greater college which perpetuated centralised Gathic or Zurvanite teachings, it should be remembered that they were attached to their people at a tribal level, and as a result of this, the Magi frequently became embroiled in the nationalistic or racial intrigues of the warrior lords who protected and funded them. According to authentic Magian teachings, the love of one's country and king was holy, and treason against them the fruit of *Ahriman* (the Devil). The Zurvanite Magi in particular belonged to various colleges, each of which was dedicated to the service of a particular idol. We know that this custom of divine service was observed among the *Volkhvy*. All this led to full-blown nationalism, and cults of individual localised gods, fully endorsed by the indigenous Magi, and perhaps gathered into a "pantheon" during the political consolidation phase brought about by the Bulgar presence. Consequently disputes between the many Magus priests accompanied politico-religious developments of this magnitude.

The closest parallel to this factionalism can be found in the Orthodox and Catholic priesthoods of the post-conversion period. Although Catholic priests are part of a greater college, which espouses the *magisterium* under the leadership of the Pope, it should be remembered that there are German, English, French, Italian bishops, and so on, each of them serving the needs of their race, while still being part of a bigger institution. Similarly Orthodoxy has Russian, Bulgarian, Georgian and Greek priests, etc. During the Middle Ages especially, nationalism amongst clerics was a standard feature, and something that disassembled Church unity. The tribal consolidations that allowed the formation of the Rus' State may have occurred under circumstances less than agreeable to Magians throughout the various tribes. And from this much conflict arose, even among pagans of like faith.

With superior powers of organisation, and the help of friends among the Finns, Rus' and Norse to their west, the Bulgarian Magi may have provided a fresh perspective for the scattered heathens. Bulgar leaders probably exploited inter-tribal disunity among the many camps of magicians on the steppes, by installing their pagan Khans (and Rus princes') as regional rulers; a dynasty of warrior-mages.<sup>685</sup>

Bulgar-Slav relations were at best complex during pagan times. Even so, some scholars have likened the role of the Bulgars among the Slavs, as analogous to the Norman overlordship of the Anglo-Saxons post-1066 AD. 606 If the Bulgars had a position of prominence over the other pagan Slavs, this influence could only be attributable to their greater military might, or, as I believe, the presence of extremely high-ranking Magian religious dignitaries, if not the supreme head of all the Magi, or a combination of both.

The grandiose art (including engraved sphinxes), masonry and architecture which the Silver Bulgars left behind

on the Upper Volga not only reveal the skills once used in constructing the royal buildings of Zoroastrian Sassania, or Persia, but carry the influences of Indian and Alanic craftsmen, and all of this in the shadow of the Ural Mountains. A similar set of circumstances probably existed in Bulgaria prior to its Christianisation. The Danubian brothers of the Silver Bulgars had Sassanian-style temples also.

Accordingly the numbers of idle Magian-Bulgar, stone-craftsmen already present in Rus', or in transit through Russian territory, must have been huge. This if nothing else can explain the lateness of the 9th Century AD temple-construction phase in pagan Rus'. There the buildings were erected using finely cut and dressed ashlar, the blocks so deftly hewn and interlaced that only the slightest gaps separated the mortarless stonework. These increasingly Slavic-speaking Silver Bulgar immigrants had deep ties with Balkan Bulgaria, Khazaria, Central Asia and Baghdad, to which the Russes and Bulgars were clandestinely commuting in the 9th and 10th Centuries AD.

The architectural structure of Persian fire temples was chiefly based on Medean fortress designs, on doubt owing to a need to protect holy flames from the ravages of wild steppe dwellers and sundry other enemies.

Magi of the Achaemenid era usually kept their holy fires in their lofty towers, normally equipped with a belfry, rather than Sassanian domed pavilions. There, in the high places, they performed their most impressive ceremonies in honour of the sun. Throughout Slavia, such towers, mostly of ashlar or timber and shingle construction, appear to have been the prevalent form of pagan temple. A meticulous examination of architectural terms in the region reveals that Eastern European heathens knew building arts that originated in Persia. Looking eastward we detect the point of entry for their craft; the Caucuses.

At the higher reaches of the Kuban river, in the old Caucasian motherland, one finds Humarin Gorodishte, a city practically 900 x 500 meters in area, guarded by a keep and some twenty watch towers. A square-set building was situated there, somewhat similar to a Magian fire temple. Much the same could be said for a kindred construction found at Pliska, Bulgaria, near the royal palace. Nowadays a considerable number of stone towers can still be seen in the Caucuses, the more ancient of them built by the Persians. Unfortunately the recent Chechen conflict has taken a severe toll on the remaining towers, which had otherwise stood the test of time, and centuries of conventional warfare. Many fell victim to Russian shells as they combated Muslim separatists who for the past 1,000 years have been trying to take over the area. It used to be a pagan stronghold.

Another plausibly religious site in Olden Russia would be Majackoe Gorodishte, a towered structure raised atop a fortified 80-metre-high hill, constructed from well-crafted ashlar blocks.<sup>690</sup> It was situated on the northern Russian plains, not far from where the Tikaya Sosna and Don rivers meet. Its very name gives reason to suspect the presence of *Al-Madjus*. There one finds a large number of Bulgar runic insignia comparable to what one would find inside the Khazarian realm, but including pentacles and swastikas (an ancient Indian and Iranian solar motif), plus a variety of animals, particularly deer and steeds.<sup>690</sup> These, I believe, were tribal standards. Similar images were found in relief on ceramic shingles at a handful of sites, situated in the Crimea.<sup>691</sup> Bident and trident signs are often encountered too, signs readily linked with the Alanic and Russian royals who struck similar diagrams onto their coinage. They only began to appear during the 8th-9th Centuries and lacked any historical precedent in that area, nor was the practice known to the Byzantines. The constructions are associated with the 8th-9th Century Saltovo-Majack culture. Necropolises accompanying such ruins resembled those of Zlivka; in other words, they were excavated grave pits, sometimes accessible by steps, or indeed lidded.<sup>692</sup> Therein lay the skeletal remains of Caucasians devoid of any Asiatic physical traits.

These archeologically significant tower constructions appear to have been mentioned in Mediaeval Islamic sources. Based on what Al-Masudi had learned in the writings of the philosophers (presumably of those who worked in the Arab academic institutions in Baghdad) he stated,

"There are stories about this (Slav) temple (on a very high mountain), about its fine construction, about the arrangement of the various types and colours of gemstones (found there), and about the holes made in its upper story, and how they deposit precious stones into the holes in order to observe the ascension of the sun (sunrise)". 693

Remembering that the study and application of optical theory was on the frontiers of science during the 10th-15th Centuries, one wonders what pioneering techniques were employed in this heathen observatory, which specific gemstones were set in various portions of the building, <sup>693</sup> allowing the gaze of the gods and heavenly lights to move about the tower's upper story. Drawing upon accounts of other pagan temples in the region they were probably emeralds, sapphires, carnelians, chrysolite and crystal. <sup>694</sup> Depending on the number, colour and shape of the gems used, and the manner in which they were mounted in relation to each other, you can visualise it being something



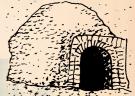




Fig 34.1. Sassanian dometopped fire temple, as used by Orthodox Zoroastrians.

This one was situated at Fars, Persia.

Fig 34.2. A crudely similar building located at Ufa, Russia. In legend this building was the grave of the pagan god Tur.

Fig 34.3. A wall section from Pliska Bulgaria. The same building technique was used at Humarin Gorodishte.

Necropolises

THEIR WIZARDS BUILT TOWERS

THEY MOUNTED GEMS
IN THE WALLS OF THEIR
TOWERS

like a 'laser-light' spectacle, with multi-coloured beams of light piercing through the "eyes" of the tower, dancing across each other as the sun laboriously lurched over the horizon. The priests then foretold the will of the supreme god by interpreting insignia carved into the temple(as signs were struck by the incoming sunlight). Apparently they were also used to spy and plausibly magnify distant celestial objects."

Masudi did not go on to compare it with anything in Baghdad. It would have been an obvious comment, yet one not found. This indicates that Arabs did not possess techniques even vaguely similar to those used in Slavia. As the pagan observatory was sited on the top of a lofty mountain, their heathen astronomers plausibly understood the affect of altitude on starlight, as Ptolemy had explained.

That the Russes knew of glass or gem "eyes" is greatly supported by the Old Russian word glaz ("glass spheres"), which appeared in the Russian Hypation (Ipat'ev) manuscript under an entry for 1114 AD. 666 If it were not for Masudi's testimony, we could be forgiven for thinking that they learned of such things under the new education system initiated by the Russian Church. Glaz is related to the Polish glaz ("a stone", or "rock") and glazny ("smooth", "sleek", "dextrous"). It also meant "a stone", "a sphere", or "an eye", whereas the Slavic glaz" meant "a ball" or "a globule". 666 Glass blowing technologies are suggested by these words. And since they have no connection with Gothic, Greek, Latin or Arabic words for "glass", we can deduce that their art of glass-making had been present in Germany and Slavia for some time. Unless a Western or Eastern etymology can be found for these many terms, the words evidently originated in a Slavo-Germanic linguistic context to describe processes imported into the area, or independently invented within that same region. What is even more astonishing is that archaeological artifacts corroborate the linguistic and historical evidence, with a hoard of excavated lenses taking these fabulous anecdotes of yesteryear from the land of fable, and converting them into fact.

These cabochoned lenses are part of small collection unearthed on the Scandinavian island of Gotland. Previously it was assumed they were highly polished, lathe-turned crystals, fashioned by a jeweller for aesthetic purposes alone. That was until Dr Olaf Schmidt and his team discovered, using raytracing, that they are aespheric lenses of a complexity not reached until the 1950's (a computer rendering of the lens curvature is on the right). Equally scary is that they were excavated from thousand-year old soil in that same location. Diviously a medieval craftsman in Gotland was an optician, well versed in precision lens grinding, not to mention the optical equations required to achieve satisfactory curvature and magnification. While it is tempting to advocate they were the product of strict trial and error experimentation, as some currently believe, it should be remembered that such methods were postulated as early as the 2nd century AD, in Ptolemy's work *Optika*.

One might easily leap to conclusions, and label them the handywork of monastic artisans captured during viking raids and brought home to Scandinavia to serve as cultured slaves. The only problem is varied sources tend to associate conceptually similar objects with aspects of wizardry. Could it be that Norse wizards were turning out

CEM EVES

**EVIDENCE FOR LENSES** 

THE ANCIENTS

EXPERIMENTED WITH

APPLIED OPTICS

## LENSES

Fig 35.1. A monstrance device, possibly designed to hold a lense.
Fig 35.2, Fig 35.3. Lenses from Gotland Sweden.
Fig 35.4. Babylonian lens.
Fig 35.5. Ray tracing data for the lense in 35.3.





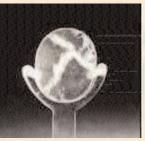


Fig 35.3





Fig 35.1 Fig 35.4 Fig 35.5

THEY WERE PROBABLY

HANDMADE BY PAGANS

items of sound scientific significance? Some theorise they formed part of a crude telescope, but more mundane earthly uses also include cauterization of wounds to stem blood loss, plus fire starting. Magnification, which was certainly required for some fabulous examples of Norse goldsmithing, where 1/10th mm beads of gold were applied to objects. Lenses must have been used to achieve such splendid technical and artistic results.

A pagan origin for the "eyes" is found not only in the Old-High-German glas ("amber" or "glass"), the Norwegian glosa "to sparkle", or "to flash", the Old-Low-German glaren ("to flame", "to glow"), and the Middle-High-German ("resin"). These are evidently cognate with the English word glass.

From this we might guess that the special gem-eyes Al-Masudi described in connection with the pagan observatory were gemstones, pieces of amber or resin, globules of molten glass, or even hollow glass-blown spheres filled with liquid.

In *Chips from a German Workshop (Vol III)* the once-famous German sanskritist Max Muller reproduced the following oral lore from the region of Pomerania and Rugen, the former seat of the high fanes of Wendish paganism. In places throughout the following poetry, Christian glosses have been superimposed over the original fairy traditions:

From "What the People Tell - Old Busum"

Old Busen sank into the waves;
The sea has made full many graves;
The flood came near and washed around,
Until rock to dust was ground.
No stone remained, no belfry steep; All sank into the waters deep.

... At times, when low the water falls,
The sailor sees the broken walls;
The church tow'r peeps from out the sand ...
Then hears one low the church bells ringing,
Then hears one low the sexton singing;

And from the poem Vineta;

"Lights are gleaming, fairy bells are ringing,
And long to plunge and wander free,
Where I hear the angel-voices singing,
In those ancient towers below the sea."

FOLKLORE PRESERVES
REGIONAL MEMORIES OF
THESE TOWERS

Part of this oral lore preserves ancient traditions concerning the heathen bell towers, and cities built over the waters, accessible only by boats and bridges built far out into the water. Towers had, in times past, belonged to the old faith.

There is certainly archeological and historical evidence for such constructions, most of which I provide toward the end of this book. In various parts of Scandinavia for instance, maritime archaeologists have found the remains of tower structures built offshore. In the fore-Caucuses the stone and ashlar towers of the pagans can still be seen there, so too linguistic, historical and archeological evidence of towers in Slavia.

Throughout antiquity astronomy and astrology were allied sciences. The Russian words <code>gadat'</code> ("to tell someone's fortune") and <code>gadaniye</code> ("fortune-telling") preserve the Magian ancestry of pagan Russian horoscopy, for they are built from the root word <code>gad</code>, which probably comes from the Pahlavi word <code>gadmant®®</code> (meaning "the allotted destiny"). Russian zodiacal divination therefore had a historical connection with Magian prognostication, perhaps as early as the third century AD, and continued long after the conversion until comparatively recent times. Even in the 20th Century, the Zoroastrian Parsees still require the construction of a natal horoscope after the birth of a child."

HOROSCOPY

Considering post-conversion attempts to eradicate heathenism, it comes as no shock that there are no existing historical accounts of Russian sorcerers formulating horoscopes, though other data, mostly folkloric, allows for such an assessment. When a child was born in heathen Rus' few parents avoided a hurried visit to the local Magus or *koldun*, to have their child's natal chart drafted using the arts of natal horoscopy. Thus could they learn which cosmic influences governed the whole of their child's life. Planets poised on the ascendant (a planet's "dawn") or descendant (a planet's "sunset") at the exact time of the severing of the umbilicus, at the latitude of the child's birth place, were thought to have a lasting and definite affect on the child's future behavior and innate abilities. These were to be particularly watched for, and where their influence was baleful, guarded against through the use of amulets designed to counteract their harm.

MAGIAN ASTROLOGERS

After viewing the heavens and consulting their personal archive of birch bark scrolls (containing notes about prevailing celestial positionings), the typical pagan Slav astrologer probably sought information in the *Rozhdenik* almanac (an expurgated Russian heathen text on astrological nativities, no longer extant). After cross-indexing the necessary information from *Rozhdenik* 700 with entries found in the extinct pagan treatise *Ostrologiya*, 700 the astrologer proceeded to determine the new-born's future lot in life, their destiny.

Surviving folklore about the Slavic zodiac places Khors (the Good Sun) at the centre of a massive zodiacal kingdom. His rule extended as far as the eye could see, but was subtended by the twelve conventional zodiac signs, forming twelve separate domains, each ruled by a princess. Coincidentally there was a parallel tradition in Greek pagan gnosticism and Manichaeism portraying the sun signs as princess or maidens. This may or may not have been the origin of the Russian myth regarding the governance of princesses over the sun-signs. To the best of my knowledge princesses were not attributed to the zodiac by the Zoroastrians, however the celestial vault was inhabited by many masculine and feminine angels of varied patronages. Some were affiliated with particular constellations. Since Vladimir raised an idol of Khors in pagan Kiev, such folkloric beliefs have conceivably existed there from that time.

The following table compares the Russian zodiac names with the Roman, and includes their period of influence.

T	OT 73 7	<b>SIGNS</b>
1 1 1 1 1	CILINI	CIL VIC
TILL	JUIN	SIGINS

]	ROMAN	SLAVIC <sup>304</sup>	PERIOD OF TRANSIT
4	Aries	Oven, Baran, Ares, Skop	18/4-14/5
-	Taurus -	Telets', Bik, Tyr, Volos, Kvochka, Perun	14/5-21/6
(	G <mark>emini</mark>	Bliznyuki, Bliznyata	21/6-20/7
(	Cancer	Rak	20/7 - 11/8
]	Leo	Lev	11/8-17/9
1	Virgo	Diva, Krilata Diva, Panna, Diva-lileya	17/9-31/10
]	Libra	Terezi, Vagi, Volopas, Divka	31/10-22/11
9	Scorpio	Skorpion, Vyedmid', Vedmedyuk	22/11-30/11
(	Ophiucus	Zmeinosyets	18/11 - 18/12
9	Sagittarius	Strilyets', Stribog, Perun	18/12-19/1
(	Capricorn	Kozerog, Koza, Pan, Khrest	19/1-16/2
1	Aquarius	Vodoliy, Mokosh, Mokosha, Vodnik	16/2-12/3
]	Pisces	Riba	12/3-18/4

Those readers familiar with the horoscopes that regularly appear in our newspapers and magazines may notice that the dates assigned to these signs differ from what they would normally expect. This is because over time a shift occurs in the signs. The transit periods listed here reflect the original dates for the star signs some 1,000 years ago.

When compared with the other zodiacs of antiquity, the Slavic zodiac was quite unique. Clearly this variant was born in isolation, though it had incorporated teachings from various schools of astrology, and subsequently underwent its own evolutionary path. Unlike the Indian fixed sphere of the zodiacs, the Slavic zodiac was a movable sphere, its format akin to that of the Greeks, Magi, Egyptians, and Romans, and in no way related to the Chinese zodiac (also known to the Bulgars).

Through a survey of Latin, Greek, Indian and Zoroastrian astronomical terms we find little evidence of the Persian astronomical and astrological names formerly used by the Zoroastrian astronomer-astrologers. Clearly the Magi of Slavia were beginning to use vernacular terminologies favoured by the Romans, and conceivably by the cult of Mithras in particular.

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

The Russian word for the sun (solntse), is related to slntse (Bulgarian), suntse (Serbo-Croat), solnce (Slovenian), slunce (Czech), and slonce (Polish). These are connected with the Lithuanian, Old Prussian and Latvian words saule, the Gothic sauil (or sunna), which appear closer to the Latin sol, than they do to the Old Indian svar or the Avestan hvara. This might indicate that the pagan Slavs and Balts derived their name for the sun from Roman, or perhaps even Mithraic sources which termed it Sol Invictus.

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

The Russian word for astronomy, astronomiya, comes from the Latin and Greek.<sup>703</sup> Planeta, meaning "a planet" is derived from the Latin and Greek.<sup>704</sup> The Russian word for a comet was kometa, and has Graeco-Roman origins.

The Russian word for "astrology", ostrologiya most likely indicates that their art entered Russia and the Balkans with Hellenised Persians and Parthians, or via Greek and/or Roman pagan gnostic philosophers (such as the Neo-Pythagoreans and Mithraic priests), most likely drawn from earlier Greek-, Roman-, Magian-, Babylonian- or Egyptian-based treatises.

So the heathen intelligentsia of ancient Russia certainly seems to have included skilled astrologers and astronomers with a remarkable understanding of the heavens, achieved through their celestial observatories, gemcraft, books and inherited knowledge. The prior-mentioned observatories were apparently of Bulgar provenance, possibly built and operated in collaboration with the Goths (the most obvious source for the Gotland lenses). Inscriptions found at the site were predominantly carved in Bulgar runes, though Gothic runes were located there also, indicating the joint nature of the project. Etymologically, the inscribed wording found in these Bulgar buildings, contained terms of Iranian, Sumero-Akkadian, Assyrian and Sanskrit origin, thereby confirming the strong oriental roots of their astronomical and astrological craft. Moreover, they tell us that these Magians held traditional Iranian cosmological views, with the sun as lord of the heavenly bodies, and Jupiter the Time God (perhaps with a similar nature to the Iranian deity Zurvan). Amazingly many words had distinct Celtic parallels, which may have been due to Central Asian Tokharian influence, or, indeed, to words left behind by the Celts prior to their westerly migrations further into Europe and the British Isles from Central Europe. It was there that Slavic, Germanic, Roman and Celtic populations overlapped.

The following account of the Scythian Goths supplied by the Gothic Bishop Jordannes, if true, remains a written testimony to the former presence of other skilled pagan astronomers on Russian soil. In his version of events the Goths learn physics astronomy and astrology via the tutelage of a pagan wise man and scientist who agreed to teach them much of what he knew, if only the Goths would obey his every command and perform to the letter every task he assigned them;

"Thus by teaching them ethics he (the heathen sage Dicineus) restrained their barbarous customs; by imparting a knowledge of physics he made them (the Goths) live naturally under laws of their own, which they possess in written form to this day and call belagines. He taught them logic and made them skilled in reasoning beyond all other races; he showed them practical knowledge and so persuaded them to abound in good works. By demonstrating theoretical knowledge he urged them to contemplate the 12 signs (of the zodiac) and the courses of the planets passing through them, and the whole of astronomy. He told them how the disc of the moon gains increase or suffers loss, and showed them how much the fiery glove of the sun exceeds in size our earthly planet. He explained the names of the three hundred and forty-six stars and told through what signs in the arching vault of the heavens they glide swiftly from their rising to their setting. ... You might have seen one scanning the position of the heavens and another investigating the nature of

EXTANT
ASTRONOMICAL
TERMINOLOGY SEEMS
TO HAVE A GREEK OR
ROMAN ORIGIN

ASTRONOMERS
OPERATED
OBSERVATORIES
THROUGHOUT SLAVIA

A TALE OF GOTHIC WIZARDRY IN RUSSIA

GOTHIC PAGAN GNOSTIC ASTRONOMERS AND PHILOSOPHERS PROBABLY COLLABORATED WITH THE MAGI

A POWERFUL ALLIANCE FORMED

plants and bushes. Here stood one who studied the waxing and waning of the moon, while still another regarded the labours of the sun and observed how those bodies which were hastening to go toward the east are whirled around and borne back to the west by the rotation of the heavens". The west by the rotation of the heavens ". The west by the rotation of the heavens".

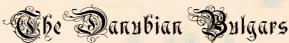
Besides Magians some of the Gothic wise men may have been exiled Neo-Pythagorean philosophers, banned from the pagan Athenian academy, which was outlawed in the 6th Century AD. Historical sources tell us almost nothing about the Bulgar priests who administered these religious centres in Rus' and Silver Bulgaria. Centuries earlier (towards the close of the 7th Century AD) the Bulgar city of Varachan, situated north of Derbend (a former city of the Magyar Huns), was visited by an Albanian Christian bishop, on a mission of conversion. There he saw a special priestly class who sacrificed steeds before a holy oak (draping the horse hides and skulls from the tree boughs), though for the best part of the time they conducted their rites in timber buildings situated on the city's outskirts. Their religious observances appeared to have been a synthesis of Persian and Turkic traditions, with the shamanic god Tengri considered the cognate of the Persian deity Aspandiat. Not a few shamans, physicians and diviners resided in Varachan. Most wore serpent charms of precious silver and gold.

Anyhow, the descendants of these eastern and Volga Bulgar Magi, in unison with the Nordo-Gothic princes, Finns and Slavs managed to militarily usurp control over the remaining pagan Slavs, who fell like dominoes. This allowed the sudden appearance of a single centralised Kievan Rus' religious pantheon possessing Iranian idols, one of which was an Iranian depiction of Jesus Christ. Yet for all this, it still encouraged older patterns of regional worship. In other words, the Nordic Russes and Bulgars collectively formulated, in stages, a binding matrix of Magian/Aryan gods and ritualism, from that which was extant in the lands of the Ros, or the Silver Bulgars near the Urals, complete with their indigenous Iranian idols. This "pantheon" was then imposed over the whole length of geographical Rus', culminating in Vladimir's temple construction phase (begun c. 955 AD) and the raising of the main idols (kapishche) at Kiev (and Novgorod) c. 981 AD.

For a number of years I remained convinced that the idols and Magianism in Kiev were simply Bulgar imports. But as time passed, and the scope of my research deepened, I was astonished to discover the presence of additional Magian participants, who were not specifically attached to the Bulgars. In all likelihood these Magi advocated rallying the Slavic and Finnish tribes under the Nordic Rus' royals, who were themselves magicians of the royal blood. These pagan agitators were present to a greater or lesser degree among the Finns, Norsemen, Goths, Hungarians, Slavs and Bulgars. Small wonder the Muslim writer Zakarija al-Qazwini reported that the Burdjan followed the religion of the "Magi(cians) and pagans". The term Burdjan is believed to have applied to both Bulgars and Norsemen in his text.

The ends to which their brand new pagan Rus' army was directed bore some resemblance to the 9th Century AD viking conquests then taking place against the Christian Franks, Irish, Moors and Anglo-Saxons. During the 9th and 10th Centuries AD the nearby nations held their breath as the Slavs and Finns changed from stay-at-home agriculturalists, and herders concerned with inter-tribal bickering, into a formidable alliance that engaged in intensive military campaigns directed mainly against Christian Byzantium, the Eastern Roman Empire. Later they turned on even more of their neighbours and boldly projected their forces into the Balkans, the Urals, the Far-east and the Caucuses. These were expansive and extremely adventurous military operations against other regional adversaries, such as Islamic Iran, the Khazarian Jews and the Bulgar Muslims of the old Silver Bulgar homeland.

Something gargantuan was afoot in eastern Europe, a new nation was being born. Its spontaneous creation was not a matter for indifference, rather concern. Jews, Muslims and Christians looked worriedly northward, toward the vast steppe and forested interior of Rus', as the heathens they had hounded to death regrouped. What would they do next?



Having visited the Danubian Bulgars personally, Abu Muslim testified that they were Magians; in effect followers of an ancient Iranian religion, which was at all stages headed by a hierarchy of Magus wizards. Here one finds even more Muslim evidence for European Magi. On account of this Catholic and Orthodox authorities saw the Bulgars as the greatest heretics of the age, deeming Bulgaria a major threat to the faith, "the mouth of Hades". Abu Muslim's report was subsequently reproduced by Al-Gaihani,"

THE CHURCH HATED THE MAGI

THE BULGARS WERE MAGIAN

"The Bordjans (Danubian Bulgars and Norsemen) are the descendants of Younan, son of Japhet. Their kingdom is of importance and spread over a large area. They combat the Roumis (ie; the Byzantines), the Slavs, the Khazars and Turks, but their greatest, most redoubtable enemies, are the Roumis. It is 15 days march from Constantinople to the land of the Bordjan; their kingdom itself spans some twenty to thirty days march.

Each Borjan fortress is skirted by a hedge-like border that covers a sort of wooden net, creating a defensive wall built on raised ditchwork. The Bordjans are of the Magian religion, and possess no books at all. ... The Bordjans do not use denarius or dirhem; all their transactions, including contracts of marriage, use cattle and sheep as currency".

As you read, Bulgars are predominantly held to be Hunno-Turkic, yet Abu Muslim's remark indicates they were Magians, perhaps meaning proto-Bulgars who were at variance with the local Slavs, Khazars and Turkic hordes. Every aspect of this account can be carved and diced, measured and weighed by the fruits of other academic disciplines. The last point raised by Abu Muslim and Al Gaihani is only partly correct. Archaeologists regularly find Islamic and pre-Islamic dirhems at most Bulgar sites (and throughout Russia and Scandinavia for that matter), therefore confirming their usage. Having said that, based on what is known of Mediaeval Slavic commerce, they may have used this coinage only to pay taxes and in formal trade deals. Wrongly archaeologists only ever attribute the presence of these coins to eastern trade; never to funds brought into Europe with post-exilic communities from the steppe.

During the same period, in Tadzhikistan and Uzbekhistan (the same distance from the Caspian as Moscow) the dirhems bore inscriptions naming the local Islamic governor, the name of the Khalif, plus Islamic phrases (eg. Al Makhdi (760-761 AD), al-Ash'asb. Iach'ya (761-762 AD), Nasr (868 AD), Mukhammed (918-919 AD). Sassanian coins were absent, suggesting they weren't even in circulation in Islamic districts. This really can't come as a shock, for Sassanian dirhems always had a Magian fire altar, and the name of a Zoroastrian king stamped on the obverse. Muslims reactionaries were intent on replacing the old order, and consequently eradicated coins bearing images central to the Magian faith, replacing them shortly thereafter with images of the Caliph. Whereas for the same period, Eastern Europeans and Scandinavians often had Sassanian dirhems in their possession. These coins were frequently mounted on items of jewellry such as necklaces, and considering the fire altars thereon, their function was probably talismanic rather than financial, drawing down the protection of god's fire, and the supernatural might of long-dead kings.

Cattle were traditionally used as currency throughout Slavia. 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.<sup>71</sup> 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*.

We shall now delve deeper into this priceless record of the Bulgars. Firstly, the fortifications described by Al-Gaihani should be identified with a range of massive fortified settlements and cities (some more than 50 hectares in area), the foremost being Majackoe and Cimljanskoe Gorodishte, excavated by Russian archaeologists near the Don River.<sup>712</sup> The Bulgars built urban centres of like nature throughout the Balkans and Southern Ukraine from the mid-700's. Cities of this magnitude allowed them to house a burgeoning populace who dwelt in surface and dug-out tentwork, as they once did on the plains of the steppe. Most were encircled by ditches and wooden-lattice palisading, of the sort detailed by these Muslim writers, others by 15-foot-thick, rubble-filled walls of ashlar, white in colour.<sup>712</sup> The stonework was quarried some distance away and, more likely than not, ferried down the Don on barges. Masonry of this nature tells us that Bulgar engineers were more advanced than most other Europeans, who were still constructing fortifications from logging at that time. Perhaps for this very reason their services were highly sought after.. Two of their better-known clients were the Merovingian Magus-Kings of France, and the Khazarian Jews. Such Jewry was, by and large, party to unorthodox, often non-rabbinical teachings.

Necropolises and Zoroastrian Sassanian coinage associated with the Bulgar forts point to them having been driven from Northern Daghestan and the Caucuses during open warfare with the Arab Muslims in the 7th Century AD.<sup>712</sup> Caucasian Alano-Goths represented a certain portion of the Bulgar population throughout that region, folk also shunted from the eastern homelands. Bulgars situated at the Cimljanskoe Gorodishte settlement are believed to have maintained relations with the Jewish Khazars. Perhaps for this reason the Magian Bulgars besieged its ruler,

Hunno-Turkic

PERSIAN MONEY IS
REGULARLY FOUND
THROUGHOUT
SCANDINAVIA, THE
BALTIC AND EASTERN
EUROPE



Fig 36. A Persian silver dirhem bearing a royal portrait of Emperor Shapur.

BULGARS ERECTED
EXTENSIVE
FORTIFICATIONS

THEIR STONEMASONS
BUILT IN SMOOTH
ASHLAR

THE MUSLIMS DROVE
THEM OUT OF
DAGHESTAN

ABU MUSLIM DIDN'T
BELIEVE THEY HAD TEXTS

IT'S POSSIBLE THE MAGI NEVER SHOWED THEM TO HIM

AVESTAN PERSIAN SCRIPT WAS USED BY THE RUS' KINGS

THE RUSSES SENT
DIPLOMATIC ENVOYS TO
THE ARMENIANS

THEY CARVED WRITTEN
EPITAPHS TO THEIR DEAD
CHIEFTAIN

SLAVIC WORDS FOR BOOKS ARE DERIVED FROM THE ASSYRIAN

THE WORD DIDN'T ENTER
THEIR LEXICON VIA
GREEK AND ROMAN
CHRISTIAN SOURCES

ASSYRIAN SCRIBES WERE INSTRUMENTAL IN SHAPING MAGIAN WRITTEN CULTURE

AVESTAN AND VEDIC INFLUENCES

and destroyed the entire city. Cimljanskoe Gorodishte was gutted and most of its citizens relocated throughout Greater Bulgaria. While some Khazarian Jewish royals had plausibly been inducted into the rites of the Magi by virtue of their royal blood, as was the old custom, there were still philosophical clashes over the nature of the supreme god. This must inevitably have led to dissension with those Magian brethren who were party to the Jewish traditions. Surviving texts of the Magi certainly point toward the inevitability of a heated theological rift of this magnitude.

The absence of Bulgarian Magian written texts in Abu Muslim's original account is perplexing, since the Magi also preserved their religious and scientific teachings in writing. As it happens the Magi were extremely sensitive about the security of their holy books, for in the past they had seen many copies destroyed by their oppressors. Bulgar Magians may have been reluctant to compromise their existence by showing them to a Muslim for this very reason. To have done so may have been seen as an undeniably evil act. The only other alternative is these Magians were inheritors of the most ancient form of Magianism, perpetuated by oral teachings only. But in opposition to what Abu Muslim recorded, Al-Nadim said:

"The Turks, the Bulgar, the Blagha (Vlakhs ie; Wallachians of the Carpathians), the Burghaz (a Bulgarian tribe), the Khazar, the Llan (Alans), and the types with small eyes and extreme blondness (perhaps meaning the Goths or Scandinavians) have no script, except that the Bulgarians and the Tibetans write in Chinese and Manichaean (a form of Middle Persian script largely used by the Manichees), whereas the Khazar write Hebrew..." 7.13

Here Al-Nadim only seems to contradict himself. On one hand he says the Bulgars were illiterate, and then he says they knew Manichaean and Chinese script. His comments suggest the restricted usage of two oriental scripts among the Bulgars, by a select class, possibly the Bulgar viziers; the wizards.

One range of characters these Arabs failed to mention with respect to the Russes and Bulgars is Avestan script, an antiquated form of writing once used by pre-Sassanian Magi, that flowed from right to left. Confirmation of its royal usage in Olden Russia unwittingly comes from Al-Nadim who, in the 10th Century AD, before the conversion of the Russes, states that he had personally seen copies of Russian script etched into white wood (perhaps meaning bark, with a wooden backing; the very same medium upon which the Magi recorded texts and documents). He first learned of the Rus' script from an Armenian emissary who was returning home to the Caucuses after a mission to the King of the Russes. This Armenian even showed Al-Nadim an example of Rus' writing, which Al-Nadim subsequently reproduced in the Fihrist. Which Al-Nadim subsequently reproduced in the Fihrist. Which Al-Nadim subsequently reproduced in the Fihrist. Which Al-Nadim on the heathen Rus' funeral on the Volga (c. 922 AD) by saying: "In the middle of it (the burial mound) they raised a large post of birch. Then they wrote the name of the man and the name of the king of the Russes on it and so went on their way". The product of the standard of the Russes on it and so went on their way".

Fossilised words throughout Slavia further support the existence of eastern intellectualism in the region. The Russian word for "a book" is *kniga*, which they share with the Bulgarians and Serbo-Croats. Then there is *knjiga* (Slovenian), and *kniha* (Czech). These words are connected with *kuinig* (Old Turkic), *kuiniv* (Eastern Bulgar dialects), *koniov* (Mordva meaning "paper"), *konyv* (Hungarian), *kiunugæ* (Western Ossetian ie; Alanic), and *knik* (Armenian). Ultimately these can be traced back to the word *kunnuku* (Assyrian meaning "to print {cuneiform}, seal or stamp").<sup>715</sup>

The implications of this are obscenely obvious. What these words show is that higher Slavic learning during the pagan era most likely came via the Old Turkic (ie; the Bulgars), but the trail also led way back to Armenia and Ossetia (land of the Alans), and lastly Assyria. This seems in accord with the Caucasian ancestry of these folk. It was in no way attributable to Christian Greek or Roman missionaries. Without overly speculating, on the strength of these word correlations one might suspect that Assyrian knowledge had somehow filtered into Central Asia and Eastern Europe following the collapse of their state; the legacy of a dying civilisation. Apparently Mediaeval Arabs had a book on this very topic. As with so many other shunned titles it somehow disappeared into oblivion.

As it happens Assyrian writers were imporant figures in early Magian scriptoriums,<sup>716</sup> no doubt imparting some of their own terminologies into educated Magian speech. This might account for why Russian Magian texts were labeled by terms traceable to the Assyrian *kumnuku*. The Persian term *dibiristan* ("a scriptorium") is derived from *dibir*, the Persian word for a Magian scribe.<sup>716</sup> As with the Slavic word for 'a book', it too has an Assyrian etymology. Assyrians plausibly had much to do with the formation of Magian written culture, and therefore the Slavic.

As you will already have read, there are more than enough hints that the Slavs and Norsemen were exposed to Brahminic and Avestan scholarship. Consider the following linguistic correlations. One Russian word for "to

know" is znat', which comes from the Avestan Persian zan(a).<sup>77</sup> The Old Russian, Slovenian and Old Slavonic word for "knowledge" was vest', which is like the Czech vest and the Polish wiesc. Another Slav word vedat" meant "to know something", but it differed slightly in form from vest'.<sup>718</sup> Considering that vedat' is related to the Old Indian veda (which is the same word used to describe the Vedic textual corpus of the Indo-Aryans) and vida, vedat' might have meant "to know the Vedas", <sup>718</sup> the religion of the Aryan forefathers. For this reason it might not be a coincidence that the Slavic word for "knowledge" vest' sounds phonetically similar to "Avesta" (the holy writ of the Magi). So perhaps vest' and vedat' represented two different traditions of knowledge; one Avestan the other Vedic.

A slightly similar set of words is found in the Old Icelandic for that matter;

Old Russian vest' ("knowledge")<sup>719</sup> vedat' ("to know")<sup>719</sup>
Old Norse visa ("a verse", "a stanza")<sup>720</sup> vita ("to know")<sup>720</sup>

Consider the Scandinavian meaning of visa in connection with the following related words;

OLD RUSSIAN AND
OLD NORSE PRESERVE
EVIDENCE OF THESE
TWO PAGAN
INTELLECTUAL
CULTURES

OLD ICELANDIC		LATIN
visan	"a direction", or "an instruction" <sup>721</sup>	adminstratio, doctrina
visir	"a king" or "a leader" 721	rex
visinda-bok	"a learned book" 721	liber, volumen, codex
visinda-kona	"a prophetess" 7721	vates, fastidicus
visinda-mathr	"a soothsayer" <sup>7721</sup>	hariolus
visindi	"knowledge", "prophetic revelation",	scientia, vaticinari,
	"magic" <sup>7721</sup>	magicus
vis-bending	"knowledge", "intellect", "wisdom",	scientia, doctrina, ingenium
	"wise talk" [72]	

What we see here is an elaborate inter-relatedness for words meaning wizards, sybils, kings, the utterance of stanzas, knowledge, wise sayings, prophecies, soothsaying, books and magic. Such a correlation is readily explainable by equating *visa* with Avesta, the Persian name for the Magian books of religious instruction, prayer stanzas, knowledge and wisdom. That the concept of kings was included in this word set under the name *visir* attests to the Persian and Asiatic ancestry of these many concepts.

Even if one were to suggest that these words and concepts entered the Old Icelandic lexicon with translations of the *Old Testament* (that incorporated a pitifully inadequate amount of knowledge on old Babylon and the Chaldeans), we would still need to explain why they crossed over into Old Icelandic in a form other than Latin or Greek, in forms with a perceptibly Indian and Persian origin.

If you have books, then you must be able to write, and to write you need an implement. In the ancient world, feathers were sometimes used for this purpose. The word for "a feather pen" pero<sup>72</sup> is the same in the Old Russian, Bulgarian, Serbo-Croat, Slovenian, Czech and Polish. These are related to the Latvian sparns ("wing") and Lithuanian sparnas ("wing"), which were in turn derived from the Old Indian word parnam ("wing" or "pen") and the Avestan parena ("pen"). If they used what is ultimately an Avestan or Old Indian word for "pen", does it then follow that the diverse Slavic tribes had been subjected to Magian and Brahminic tuition?

Let's take a look at the word meaning "to write" which in modern Russian is pisat' or napisat'. Pisati (Old Russian, Serbo-Croat), psati (Czech), pisac (Polish), pisha (Bulgarian) are related to the Lithuanian piesiu ("to draw") or peisai (Old Prussian meaning "to write"). The most convincing genesis for this word is ni-pista (Old Persian meaning "something which has been noted down"), or the Avestan paesa ("a decoration" or "an embellishment", and in the context of a manuscript "an illumination").<sup>723</sup>

Based on our present understanding, mediaeval European writing systems came from three main sources; Greek, Latin, and the Nordo-Germanic and Hungarian runic traditions. However this certainly does not seem to be the case in Russia. The Russian for "a word", slovo (pron. Slova), comes from the Avestan Persian sravah ("a word", "a prayer", "the sacred text {the Avesta}").<sup>74</sup> It therefore differs from the Old-High-German and Old English wort "word", the Old Norse orth "word", the Gothic waurd, not to mention the Latin verbum, or the Greek eirren, or thennae. Based on these examples, no linguistic connections between scholarship and the Avestan or Old Indian languages appear evident in the Germanic languages (apart from the Old Norse). No it was the Balts, Scandinavians, Bulgars and the numberless Slavs that appear to have had a common Magian/Brahminic intellectual infrastructure,

AVESTAN PERSIAN
APPEARS TO BE AN
IMPORTANT SOURCE OF
INSPIRATION

WORDS FOR WRITING
AND WRITING
IMPLEMENTS ORIGINATE
IN AVESTAN PERSIAN

HINDU PRIESTS
RECORDED ORAL LORE IN
BOOKS CALLED SARGAS.
THE VIKINGS RECOUNTED
ANCESTRAL ORAL EPICS
SEVERAL CENTURIES
AFTER THEIR
CONVERSION. THEY WERE
CALLED SAGAS.

OTHER EVIDENCE OF WRITING

THE HUNNO-GERMANIC RUNIC TRADITION

employing Vedic and Avestan terms, and which seems to have been confined to their respective regions.

Having said that, the Hindu text *Agni Purana* mentions the existence of Hindu *sargas*, that is Aryan books (or oral compositions) containing creation myths, the genealogies of both gods and kings, and the general happenings of their times. In remote ages they were propagated by priests well versed in the time-worn oral traditions, but later they were written down by scribes. These may have been precursors of the Norse *Sagas*, which had precisely the same function in pre-Christian Scandinavia as Indian *Sargas*. The potential correlation between *Saga* and *Sarga* is given added credence by the existence of Old Norse words denoting sages, sagacity, knowledge, wisdom, witchcraft and sorcery, derived from eastern etymologies. These were related to the Old Indian *vita* and therefore connected with the word *veda*. So it would seem that Aryan sagas and vedas were known in Scandinavia, long before their conversion to Christianity in the early Middle Ages. Some of this knowledge may have been Magian; consider the existence of the *Magus Saga*. The Hindu *Sargas* belonged to a greater body of teachings which included information on the astrological sciences, the *Puranas* themselves, plus law codes, and works related to Indian linguistics and vocabulary, not to mention religious doctrines on penances and ritualism. Accordingly the Hindus and Buddhists, like the Magi, husbanded an extensive catalogue of inherited learning, which was maintained by successive waves of wise Brahmins and used to educate their societies generation by generation.

The connection between valuable texts and bark scrolls or tablets was perhaps not exclusive to the Magi. In the following examples we strike a linguistic mother-load indicating the presence of an additional learned book culture among the Slavic and Teutonic nations. The persons involved seem to have adopted the custom of writing on strips of beech bark, and assembled them into books.

The Old Ukrainian, Russian and Bulgarian word for "a letter" or "a character of an alphabet" is *bukva*. It is related to the word *buk* (Ukrainian, Bulgarian, Polish, and Serbo-croat for "a book" or "a written letter"), *bukve* (Slovenian for "a book"), Old High German *buoh* ("a book"), Middle Gothic *boka* ("a letter of an alphabet"), and the Old Icelandic *bok* or *bokr* ("a book"). The interesting thing is that in most of the above cases the word for "a book" or "a written character" is similar to, if not the same as their words for "a beech tree", a tree which I suspect was once debarked in pagan times to provide something to write on. The common Slavic word for "a beech tree" (and slight variants of it) is *buk* (pron. book), which is connected with *bok* (Old Icelandic), *boka* (Middle Gothic and Old Saxon), *buohha* (Old High German) and *boc* (Anglo-Saxon), all of which mean "beech tree". \*\*To a book to the same as their words for "a beech tree". \*\*To book to the same as their words for "a beech tree". \*\*To book to the same as their words for "a beech tree". \*\*To book to the same as their words for "a beech tree". \*\*To book to the same as their words for "a beech tree". \*\*To book to the same as their words for "a beech tree". \*\*To book to the same as their words for "a beech tree". \*\*To book to the same as their words for "a book".

It would be a logical enough to presume that the word "book" (and this attendant connection with the beech tree) came into the English language via Latin, especially when you consider how long the pagan Britons were exposed to Classical Roman civilisation. However the Latin for "a book" is *liber*, and "the beech" *fagus*. Nor are there any apparent connections with the Greek. Therefore the English word "book" was connected with the Teutonic and Slavic linguistic sub-families, and likely to have been a pre-Christian, and even Pre-Roman/pre-Catholic word connected not only with the beech tree, but with the written word. Equally important is the absence of Nordo-Germanic correlations with the Latin *littera* "a letter (of the alphabet)", which is only found in the Middle and Old English *lettre*. With the coming of Christianity Latin did make its presence felt in Scandinavia, though it amounted to an additional Northern writing system. Accordingly the northerners drew a distinction between their own form of writing and that imported by the Church, by using the Old Icelandic verb *dikta* ("to write or compose in Latin").<sup>728</sup>

Historically we know that the Germanic, and for that matter Bulgar, cultures used runic script. As a general rule they were carved into monuments, wood or other objects. Both the Bulgar and Pan-Germanic writing tradition differed from that of the Romans, and for this reason, their words for "to write" differed from the Latin scribere. Obviously the Latin term was originally used in Roman Briton, but was later displaced by words spoken by the rune-using Nordo-Germano-Saxon settlers, who seized power there following the collapse of the Roman state. The scratching of written characters is undeniably suggested in the following etymologies;

Old Norse *rita* "to write on parchment", Gothic *writs* "a stroke or letter", Middle English *writen* ("to scratch, draw or engrave"), the Old English *writan* ("to scratch, draw or engrave"), and the Old High German *rizan* ("to tear"). Their Old Indian cognate was *vrana* "to wound or to tear" or *vrnati* "he tears, plucks or incises". <sup>79</sup>

So the Nordo-Germanic words cited here applied more to characters etched into hard substances like stone or wood, rather than delicately written on parchment, as you would see in a typical Mediaeval Church scriptorium. Archaeologically speaking they applied to Germanic runic engravings.

Note well that this commonality (between the words "beech" and "book") does not appear to be linguistically

rooted in either the Avestan or Sanskrit. For there to be such uniformity there must have been a common thread in each of these cases, and this I believe was the Goths. Not only did they live in each of these geographical locations, but, according to Jordannes, were schooled in the ancient sciences of philosophy, physics, astrology and astronomy. In other words they were the recipients of classical teachings and sciences, perhaps of the sort once propagated by the pagan Gnostic philosophers who operated out of Athens until their school's closure in the 6th Century AD. This could also help explain the high incidence of Ancient Greek linguistic survivals in the Russian language, a whopping 11.73%, or just over 1 in 10 words. Since the timespan between the close of ancient Greek civilisation and the Middle Ages was lengthy, it seems fairly clear that certain persons were teaching Ancient Greek to the masses, helping it to survive in everyday speech, particularly in Russia, where many of the Eastern Goths lived. It might also be attributable to pagan Gnostic philosophers and Magian Neo-Pythagoreans of a sort found in Central Asia during and after Alexander's reign. As Parthia and Sassania assumed control of geographical Iran and Central Asia, Ancient Greek continued to be used by the intelligentsia; even a good many Magi probably used this language for secular correspondence, but not religious usage.

Elsewhere, in Scandinavia, England and Germany I am unsure of the survival rates of ancient Greek linguistic connections. These would be worth determining, because they might help pinpoint centres of pagan Gnostic teaching in other regions besides Russia. The Goths, prior to adopting a latinised script as a result of the mission of bishop Ulfilas in the mid-4th Century AD, used a form of Hellenic writing, predominantly derived from Greek uncials. This older Hellenic Gothic script confirms they were the best educated of barbarians, as Jordannes so aptly stated. In support of this the Goths also had a more specialised term *bokareis* ("a bookworm"),<sup>70</sup> presenting us with an image of Gothic scholars straining their eyes in lamp-lit rooms as they thumbed their way through ancient writings. You see the Goths would not have had a word for "bookworm" unless they were well endowed with them.

But having said that, the Old Russian word for "bark" kora is related to the Avestan word caraman which means "a skin or hide". <sup>731</sup> Here we have a possible Avestan connection between words denoting hides and bark, a connection possibly relating to their usefullness as a writing surface.

The pagans might have written on even more durable substances. Gregory of Tours reported unfavourable omens in and around 6th Century Chartres, not the least of which were the "vessels ... inscribed with unknown characters which could not be erased or scraped off"". "This phenomenon began in the neighbourhood of Chartres, spread to Orleans and then reached the Bordeaux area, leaving out no township on the way". The all likelihood there was nothing mystical about this "phenomenon". Instead, it is probably evidence of an additional writing system re-emerging in 6th Century Gaul, contemporaneously with the so-called "false-christs" (pagan mortal-gods) then growing in number throughout that region.

One further oddity is the modern English word *chapter*, which apparently came by way of the Middle English *chapitre* "a division of a book" or "a meeting of a body of canons". It is also allegedly related to the Old French and Old Latin *capitulum* "divisions of a book" or "a meeting place of canons". In both instances the Latin *caput* ("a head") is seen as the progenitor word. But if this were so why isn't *chapter* also found in the Old-High-German, Spanish, Italian, Portugese, Dutch, Austrian and so forth.<sup>733</sup> These were also Catholic countries, ostensibly governed by the same religious institutions that supposedly gave the French and English the word.

A far more likely proposition, I believe, is that the English word *chapter* entered Europe from Asia from the Uighur *taptar* ("a book"), which also meant "a book", or "a record", or "an entry" in the Turkic.<sup>733</sup> Since *taptar* is absent from the Arabic, and powerfully connected with the Turkic races, especially the Uighurs, one might guess that it was once used by Magian and more particularly Manichee scribes rather than Muslims.

In the Bashkir region the related Russian words *tepteri* or *teptyari* applied to immigrant islamicised Finnish Udmurts, Mordva, and Mari.<sup>73</sup> Now it should be noted that prior to their conversion to Islam, these particular races lived in the Volga Bulgar region, where Manichaean script was used.

Despite this mass of reliable linguistic and historical evidence, the general feeling among many scholars specialising in Ancient Russian studies and linguistics, is that the pagan Russes were illiterate. This stance I find absolutely astounding, with them dismissing out of hand the testimonies of Arabs who one thousand years ago:

THERE MAY BE
EVIDENCE FOR THE
PERPETUATION OF
ANCIENT GREEK IN
HEATHEN AREAS

THE SUDDEN
APPEARANCE OF WIERD
CHARACTERS IN 6TH
CENTURY GAUL WAS
THROUGHT TO BE
ALLIED WITH SERVANTS
OF THE ANTICHRIST

THE ENGLISH WORD
'CHAPTER' PROBABLY
COMES FROM CENTRAL
ASIA

SOME ACADEMICS
INSIST THE SLAVS AND
RUSSES WERE
ILLITERATE. EVIDENCE
CLEARLY POINTS TO THE
CONTRARY

- a. Saw the Russes carving their writing into a birch post first hand, and
- b. Saw and supplied examples of the script used by the King of the Russes, carved into white wood.

In essence, the main validation for their theory is that nobody has ever excavated a single example of pagan Rus' writing. The elusiveness of pagan texts is quite understandable though, when one considers the privations they had to endure in order to survive the past one thousand years. The threats to their survivability are four-fold:

- 1. Parchment, bark and vellum are susceptible to deterioration, to a greater or lesser degree, depending on the conditions under which they have been stored.
- 2. Archaeologists may not have excavated the most suitable locations. Most of Novgorod remains untouched by the excavators tools, and few other Russian Pre-Christian cities and settlements have been as meticulously scrutinised by archaeologists. Therefore many other settlements are as yet undiscovered, whether slumbering peacefully out on the steppe, concealed by the furrows of agriculturalists, or deeply buried under the hungry river silt of ancient river beds.
- 3. If the attitude of the pagan Russes toward their own texts was in any way similar to those of the Brahmin and Magi, they would have avoided handing them to the Christians at all costs. To this end the pagan scribes and priests/priestesses probably made off with them as they evaded detection.
- 4. Pagan documents chanced upon by Christian authorities were very often burned, (whether at the time of the conversion, or over the centuries that followed).

In the future we can only ever hope to recover pagan Rus' texts in two ways. The first is by archaeological discovery. The second is to find a text in someone's library, an heirloom handed down with each successive generation. The highly controversial *Book of Veles* may be such a discovery. Its enscribed boards relate that the princess Anna, daughter of Yaroslav, took Volkhvy texts from Novgorod, and spirited them away with her when she married into the Frankish royal court. It was condemned outright as a forgery by the former Soviet Academy of Sciences, though supporters of the text believe it is far too ingenious to ever be the product of somebody's fertile imagination.<sup>73</sup> Nazi researchers were very interested in its contents.

Leaving the *Book of Veles* aside however, we still have compelling evidence for the existence of three common pre-Christian intellectual cultures, which possessed their own writing and books. The first was Magian, and it appears to have been confined to the Baltic and Slavia, and to a certain extent Scandinavia. The second was Brahminic, which was found in these same regions. The third might well have been pagan Gnostic, which served the needs of unknown numbers of Goths, Germans, Saxons, Anglo-Saxons and Slavs.

Strabo tells as some amazing things about the Magian education system, which we might guess was present in Russia too, due to the Magian presence there. Here was their curriculum;

From five years of age to twenty-four they are trained to use the bow, to throw the javelin, to ride horseback, and to speak the truth; and they use as teachers of science their wisest men, who also interweave their teachings with the mythical element, thus reducing that element to a useful purpose, and rehearse both with song and without song the deeds both of the gods and of the noblest men. And these teachers wake the boys up before dawn by the sound of a brazen instruments, and assemble them in one place, as though for arming themselves or for a hunt; and then they divide the boys into companies of fifty, appoint one of the sons of the king or of a satrap as a leader of each company, and order them to follow their leader in a race, having marked off a distance of thirty or forty stadia. They require them also to give an account of each lesson, at the same time training them in loud speaking and in breathing, and in the use of their lungs, and also training them to endure heat and cold and rains, and to cross torrential streams in such a way as to keep both armour and clothing dry, and also to tend flocks and live outdoors all night and eat wild fruits, such as pistachio nuts (the origin of the Russian word for the pistachio is unclear, but appears to come from the French or Italian, but more likely the Persian or Turkic), acorns, and wild pears. These are called Cardaces, since they live on thievery for Carda means the manly and warlike spirit. Their daily food after their gymnastic exercises consists of bread, barley cake, cardamum, grains of salt, and roasted or boiled meat; but their drink is water.

THE BOOK OF VELES HAS BE CONDEMNED AS A FORGERY

MAGI HAD THEIR OWN EDUCATION SYSTEM

CLASSES CONSISTED OF FIFTY PUPILS AT A TIME

PRINCES SERVED AS CLASS PREFECTS

THEIR YOUTH
UNDERWENT PHYSICAL
AND MILITARY TRAINING
AS AN ADJUNCT TO THEIR
ACADEMIC SYLLABUS

They hunt by throwing spears from horseback, and with bows and slings; and late in the afternoon they are trained in the planting of trees (to counteract the devil's deforestation of the world, they planted at least one sapling for each tree they logged) and in the cutting and gathering of roots and in making weapons and in the art of making linen cloths and hunters' nets. The boys do not touch the meat of wild animal, though it is the custom to bring them home. Prizes are offered by the king for victory in running and in the four other contests of the pentathlon (ie; jumping, running, discus-throwing, wrestling and javelin throwing or boxing). The boys are adorned with gold, since the people hold in honour the fiery appearance of that metal; and on this account, in honour of its fiery appearance, they do not apply gold, just as they do not apply fire, to a dead body.<sup>755</sup>

We don't know how dissimilar the Persian model was from that of the pagan Irish, or even if they were ever connected. Nonetheless Druids had their own scholastic system,<sup>736</sup> hedge schools for want of a better term. There students (who were mentally apt for study, or drawn from the ranks of the high born) entered under the patronage of a mentor.<sup>736</sup> Druidic students did not have to pay taxes to their king, nor were they required to serve in any military sense.<sup>736</sup>

You may ask how it was that these alternative intellectual cultures disappeared from the face of Europe. This is what happened in Hungary on October the 9th, 1001 AD. The now-Christian King Stephen I ordained the following for his Magyar subjects:

"Upon the council of Pope Sylvester II we have decided that the ancient (Hungarian)runic characters, and that (additional) pagan method of writing which proceeds from right to left, used in Hungary by people and clergy (Magian-Christian priests, as found in Christianity's Greatest Controversy) of the Szekler and Kun provinces, shall henceforth be forbidden and will be suppressed throughout the country, and superseded by Latin writing". [75]

The remainder of the edict defined how Stephen's plan was to be implemented. Clergymen who persisted in using heathen writing, or disseminating pagan texts or sundry inscriptions were to be defrocked and excommunicated, plus fined. Rewards were given for surrendered texts, to induce priests and the laity alike to abandon the pre-existing learned culture of the pagan Hungarians. All contraband documentation was thenceforth to be immolated, and chopped apart by the sword. In concluding, the document trumpets "with their destruction all longing for past traditions and all memory of paganism shall cease". And so a new age surpassed the old. On those incandescent piles of timber, past realities entered the realm fable, becoming bed-time stories for credulous children, and a bunch of old wives' tales. And this is one of the scripts consigned to oblivion during the suppression; Europe's other great runic tradition, a Hunnish, non-Scandinavian variant used by the Magyars.

## 44 X 1 H 1 X ( 0 A + X + 1 O Z M O A ) D D 3 A H N I Y N P M | Y

Current historical interpretations are clear on one point. Pagan Russians did not know how to write until the arrival of Byzantine Christian clergy, who in a relatively short space of time taught them cyrillics. As with the misinformation or disinformation being spread by various academics in relation to the early Magian texts, not a few Rusists zealously champion a proposition that the pagan Slavs were an illiterate "Slave race". As you have already seen, it is fundamentally wrong to endorse their conclusion once balanced academic considerations are applied to the question.

Al-Nadim attributed Turkic literacy to the viziers who served their respective kings. In seeking to communicate with other regional monarchs, the great kings of Turkland (therefore including the Turkic Bulgarian royals) summoned viziers into their presence to scribe the necessary communiques. These were often carved into a war arrow.

"if he (the Great Turkish King) desired to write to a lesser king, he summoned his vizier (from which comes the Albanian and Alanic word Wizzi and the Old High German Wizzo, all of which meant "a sage" or "wizard") and ordered the splitting of an arrow. Then the vizier traced on it characters understood by the Turkish nobility ..." 778

In speaking of the Turkish nobility he might be referring to the Hunnish sub-races such as the Goths, Hungarians and Bulgars. Carving and splitting the war arrow was known in Scandinavia too; its origins may be eastern, Turkic in fact. The Norse *Ynglinga Saga* itself admits that Odin and his people formerly inhabited Turkland, but later migrated to Scandinavia via Germany and Scythia:

THE KING PATRONISED

NATIONAL SPORTING

EVENTS

THE HEATHEN IRISH WENT TO SCHOOL UNDER THE DRUIDS

KING STEVEN BANNED
PAGAN WRITING
SYSTEMS IN HUNGARY

ANYBODY FOUND
USING THE OLD
WRITING SYSTEMS
WOULD BE SEVERELY
PUNISHED, ESPECIALLY
WHERE THEY WERE
FOUND TO BE
CHRISTIAN PRIESTS

Fig 37. The Hungarian runic alphabet.

CHAMBERLAIN'S
THEORIES ABOUT
ARYAN MAN,
PUBLISHED LAST
CENTURY, PORTRAYED
SLAVS AS ILLITERATE
SAVAGES

KINGS FREQUENTLY
EMPLOYED THE
SERVICES OF VIZIERS

WAR ARROWS

SOME OF THE TURKIC HORDES HAD BLONDE AND RED HAIR

HUNNO-TURKIC
HORSEMENT RETURNED
TO EUROPE AFTER
CENTURIES OF EURASIAN
HABITATION

FINNS SUPPORTED THE SCANDINAVIANS AND SLAVS IN THE FORMATION RUSSIA

OLEG THE SAGE

THE WISE MEN

"south of this mountain ridge (the Urals) it is not far to Turkland (the Caspian, Iranian and Central Asian region), where Odin had great possessions". 799

In a quote from several pages ago, Al-Nadim includes blondes in his list of races whose ethnicity was predominantly Turkic, or at least culturally affiliated with them. These olden Turks were nothing like today's Turks, having red hair and blue eyes; that much is known from coloured Buddhist tapestries, found at Turfan. Some of these Turks were probably blonde.

Millennia later, having ridden into the Balkans from the Central Asian and Iranian region around 680 AD, with hordes numbering several hundred thousand strong, the Bulgars chose the Danube area as a suitable homeland. Troubles naturally erupted between them and the Slavs as a consequence of this. Using their superlative organisational skills, the Bulgars successfully harnessed the loyalties of the local Slavic inhabitants, thus giving rise to a formidable Bulgar state on Constantinople's western extremities. The Danubian Bulgars and their Silver Bulgar brothers originally spoke Turkic, which is somewhat different to the Slavic languages. The burgeoning number of Slavs inhabiting the very same stretch of the Balkans demanded that Danubian Bulgars speak both Turkic and Slavic when conducting their daily affairs. Between 680 and the mid-850's they were bi-lingual, but at the end of that period, Turkic fell from official usage, though it may well have been spoken by the average citizen of Bulgar extraction. In this same era, Silver Bulgars of the Urals persisted with the use of Turkic only.

The Silver Bulgars' had contacts with the Finnic Chud and Ves tribes, tribes that by some coincidence were also involving themselves in the business of forming this new and powerful Rus' state. Whether it was in Bolgar (the capital of Silver Bulgaria) that Rurik and the Norsemen first met up with the Silver Bulgar Magi, or whether they already had extensive ties with them is uncertain. I tend to believe they already knew each other fairly well, and am willing to speculate that based on later events, that the enhanced contacts of the period were attributable not only to trade, but more importantly to politico-religious developments organised by the Magi of the various tribes. Prince Oleg the Sage's name appears on the wall of an underground stone temple at Bushivs'kiy, so there appears to be a concrete link with some Norsemen and Magians who used a quasi-runic, quasi-glagolithic script.<sup>741</sup>

For a start, the mere fact that there were Slav temples at all indicates they were influenced by unusual religious practices, since many European pagans predominantly used open air groves. As this temple inscription bears Oleg's name, it signifies that it must have been constructed during his period of rule, which came to an end in 910 AD. The Magus depicted on its wall is shown offering up a libation before a (sacred) tree, declaring himself to be Oleg's sacrificer, named Mirobog<sup>74</sup> In the Slavic his name means "God of the world", "God of Peace", or perhaps even "God of the Mihr fire", a divine priest who acted as the tender of god's son, Svarozhich, the fire of peace.

A few years earlier Oleg "the Sage", as he was known, is said to have overseen the construction of the wheeled ships allegedly used in the 907 AD attack on Constantinople. Whether he used his own knowledge to achieve this feat, or whether he used the ingenuity of his advisors is uncertain. Certainly the name Oleg is cognate with the Old Norse Helgi, which means "the Holy (one?)", though some say it is derived from ulug, a Turkic word for "great". If Oleg was a 'great sage', even a 'holy sage', then what was the origin of his sagacity? We repeatedly read of sages throughout the Rig Veda, Pahlavi texts and the Avesta, and in these sources the sages were holy men, the Magian and Brahmana scholar-priests. The modern Russian word for "a sage" is mudrets, which comes from the Old Russian *mudr*' and the Old Slavonic word *madr*'. These words ultimately come from the Old Indian word *medha* (meaning "thought", "wisdom" and "understanding") and the Avestan words mazdra or maz-da (meaning "to retain something in your memory"). Similarly linked are the Slavic words m'd'r (Bulgarian), mudar (Serbo-Croat), madry (Polish), modar (Slovenian) and moudry (Czech).742 To this list of linguistic similitudes we might add the Old Norse terms visdoms-madr (literally "a wise man", meaning "a sage", "a soothsayer" or "a prophet"), and visindamadr, "a soothsayer"." Behind these many word correlations it is possible to speculate that the pagan sages of heathen Russia were the recipients of Vedic and Avestan knowledge during a yet to be determined era, and not only them, but the sages of many other races throughout the region. Since the Central Asian technology which Oleg might have used to design and construct the wheeled ships most likely came from Iranian sources, it probably follows that he was more likely to have been a Magian sage rather than a Brahmin.

So, we have an Oleg, who could well have been a Magus intellectual himself (or even a Brahmin), we have his retinue which contained camps of attendant *Volkhvy* Magi and soothsayers, and we have a glagolithic-style temple inscription. These runes were not used by the Norse, but are thought to have been used by the *Volkhvy*, and are

only known to have been utilised by the Bulgars, Magyars, Vlakhs and Moravians. Thus, the *Volkhvy* architects and masons who built this temple pre-910 AD were either Bulgars, or Rus' *Volkhvy* who were Bulgar affiliates, or other non-aligned *Volkhvy* from Bohemia and Moravia. Again I have not read information on the temple's precise design, so I can't compare it with what Stoyanov mentions on the constructions of the Silver Bulgar Magi near the Urals. I know at least one of them looks every bit similar to the dome-topped fire temples of Zoroastrian Sassania.

So, as legend has it, the Slavs, Finns and Varangians were amalgamated into "one people" by a Dane, Riorik, and his two brothers Sineus and Truvor plus, as you have seen, Magi in need of reliable warriors. Henceforth came into being the mightiest race of eastern Europe, a nation which would forever determine the destiny of those peoples who lay in close proximity to it; they would be the Russkie, the men of Rus'. The northmen had scored a great coup. In one swoop, they were party to the mustering of the last great pagan army in existence, but ultimately they were sorely needed to hold Rus' together. Now that they had permanent safe passage downriver to Constantinople, the mother city of all riches, they could lay prolonged siege to her and reap substantial rewards.<sup>744</sup>

If Rurik (the first prince of the Russes) was actually the Danish expatriate Riorik (formerly of Jutland) as Vernadsky speculated, then it is likely that he and his kin fought the Franks. Though initially allied to the Franks, Riorik ended up raiding some of their territory once the Frankish Emperor evicted him and his kinfolk from their Frisian land holdings. Masudi's account helps validate Vernadsky's identification of the Rurikids with a group of Jutes who had been living in exile among the Frisians and Franks, and why Ibn Fadhlan commented that the Rus' used Frankish swords.

The Rus' princes and Khagans continued to have repeated dealings with the Norsemen in those few years prior to the conversion period, though not always to their benefit. Most of Vladimir's contact with the Varangians concerned a large group of Huscarls, perhaps the very ones whose aid he had enlisted in Scandinavia to help him out during the bouts of bloody warfare between him and his brothers. Upplanders are mentioned in the *Primary Chronicle*, so they were most likely Swedes from Uppsala, the province in which the main Swedish pagan temple was located. It would be nice to know if these Varangians had intended to go Byzantium before they left Scandinavia, looking for imperial service, or whether they deliberately came to Rus' to meet up with the Rus' princes, and only headed off to Byzantium once they had outdone their welcome among the Slavs. The question is very difficult to answer, but could help us understand Norse motives in the area. Anyhow, when the Huscarls and Vladimir parted ways, the Huscarls headed on to Tsargrad seeking the employ of the Emperor, and high adventure. But hot on their trail was a communique imploring him to officially snub the trouble-making Huscarls, warning them never to return home via Rus' territory. After all, their interference had sparked a wave of warfare and royal fratricide

Following the departure of the official Norse party, Vladimir then went on to raise up Perun and a range of Iranian and Aryan idols in Kiev,<sup>747</sup> but strangely not a single Norse god (such as Odin) would stand atop that hill.<sup>748</sup> Vladimir's uncle Dobrynia then went north to Novgorod and brought an idol of Perun there at his nephew's command.<sup>749</sup> The level of cultural-religious cooperation between the Norse and the Rus' is curious; appearing almost transitory in some ways. In many respects the Norse involved in this whole Russian episode, were probably only reluctantly there, or "trying their luck" on the Russian stage, sensing "big opportunities" for power and silver. And yet there are some concurrences in Norse and Rus' administrative terms and religious beliefs.

In their capacity as advisors to the Rus' royal bloodline the Norsemen truly left their mark on Russian history. Their contributions to Rus' culture were more qualitative than quantitative, namely a neutral army to provide order, and a legal system. The word *veche*, a city council which empowered all free citizens to democratically vote is phonetically similar to the Russian *veshch'*, which means "thing", perhaps even "the thing". In Old Norse the word for such a legal council is *Thing*, which in their case is also the word for "a thing" or "the thing". In both Rus' and Norse versions, the *thing* and the *veche*, the free citizens had the right and the power to refuse the ascendancy of princes, or kings if they considered them unworthy, or unjust leaders. This calls to mind the philosophies of the white Magi who believed that wrong-doers had no place on the throne; despite being stalwart royalists, the act of dethroning an unjust ruler was seen as a holy duty; to let them reign meant abetting their despotism and evil. The fact that Saxons had institutions similar to the *Thing* adds further weight to the sort of common cultural ancestry spoken of in the *Ynglinga Saga*. This might not sound like such a big deal, but the Norse presence truly aided regional pagan unity. Yet paradoxically it gave rise to the greatest single Russian dilemma, the problem of royal ascendancy. It helped set the stage for the gut-wrenching civil wars of the 11th Century AD, as princes jostled for a chance to be

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the *Velikiy Knyaz'* (the Grand Prince). Whatever Scandinavians did stay behind in Rus' still played a vital role strengthening Kiev's grip over the countryside. Without the order that they brought to this land of lawlessness, it is difficult to assess what the political fortunes of the Rus' and Bulgars may have been. My guess is they would have fared very poorly.

The nearby Jewish Khazarian state (*Khuzarim* being the Hebrew word for "Khazar"), situated on Rus's eastern and south-eastern borderlands, was formed by sedentary Turks (including some of the Bulgars) who had intermingled with the Finns, Iranians, Sabir tribesmen and Caucasians. A common Turkic ancestry best explains Khazaria's close and ongoing links with the Bulgars, who aided the Khagans in forming government in Khazaria. This may account for certain Jewish names found among the Bulgar nobility. In antiquity though, they were regarded as being Huns and Scythians.

Khazarian power centred around several major urban centres, though by far the majority of Khazars continued to tend their crops and herds on the Steppe. Khazarian customs were undeniably Turkic, especially where their habitual inebriation is concerned, for they were frequently seen quaffing fermented milk from drinking horns. Being fellow Turks did not stop the Khazars turning on the Greater Bulgar state (Magna Bulgaria) in 670 AD, thereby causing the Bulgars to head off in varying directions, to the Balkans and Urals especially. <sup>51</sup>

The Khazar was a physically powerful breed, famous for their skilled use of the horseman's lance. With some of the finest warriors and heavy cavalry around, they carved out an empire of considerable prestige. The Khazarian khanate's premier city, Itil, was based on the shores of the Caspian sea, with many of its villages reaching into the foothills of the Caucuses, northward into the forests that conceal the base of the Urals, and westward into the steppes. Its main strategic citadel was a white castle, sited at Sarkel.

Their once great empire stretched out in all directions, allowing them mastery over adjoining lands, and many of the most important south-flowing waterways that emptied into the Caspian and Sea of Azov. The Khazars were a fairly militaristic race by all accounts, and controlled the lucrative Caspian region, where the "silk road" from the far-east inched its way into a Europe greedy for the goods of the Orient. But in the 10th Century AD, their civilisation was on the eve of its destruction, soon to be razed to the ground by Arabs and pagan Russian troops angered by their overlordship over certain Slavic tribes. Heraclius states that the Danubian Bulgars were, at least according to his understanding, related to, or descended from, the Khazars (hence at least a small proportion of them must have been Jewish converts). 752 Despite these Turkic origins, Khazaria's adopted Jewish heritage is beyond question. Their conversion to an unorthodox dualistic version of Judaism took place, as some believe, in the year 740 AD, but this faith was later supplanted by traditional rabbinical teachings introduced by Jewish immigrants arriving from Khorezm. Byzantine sources lend further information, perhaps illuminating the nature of their pre-Judaic faith. When it was heard abroad that the Khazar Khagan wished to receive religious delegations from Islam, Christianity and Judaism, with a view to adopting one of these faiths Emperor Michael III ordered that a group of learned Byzantine clergymen be sent in due order. Not wanting to be ill-prepared for the encounter, the priests stopped over in Chersones in the year 860, and there undertook preparatory studies in Hebrew and Samaritan religious texts. 73 Whether the writings related to the Samaritans in Judaea, or Zoroastrian scriptures, sonamed, in typical medieval style, after Simon Magus the Samaritan, is unclear. Additionally they brushed up on Hebrew so as to give the Jewish delegates a run for their money. By the end of the fateful spiritual council in Samander, Judaism was selected and embraced by the Khazar lord. This raises the possibility that an unknown number of Khazars were Jewish Magi, born through the mating of an Aryan Magus on a Jewess, and whose faith was a free and easy admixutre of Magianism and Jewish teachings.

Diplomatic and trade ties were at once forged between the Khazars and the Jews of Moorish Spain once news of the existence of a Khazarian Jewish state first reached western ears. This consolidation of Jewish unity further strengthened the scattered Jewish race in its many times of adversity. For the Jews of the diaspora Khazaria gave them rest and protection amidst a sea of Muslims, Zoroastrians and Christians. Being one of the only Jewish nations to have ever existed, its collapse would see the Jews again robbed of a homeland; its citizens and Jewry taken into bondage, booty for the Russian. Many Jews fled to Spain and other parts of eastern Europe; a transitory population which often did not receive a kind welcome.

The original pagan religion of the Khazars was one that was officially born to die out. Subsequently its followers were required to adopt one of the three main faiths, namely, Judaism, Islam or Christianity (of any kind). Their venerable pagan faith was outlawed, and their people no longer permitted to speak of it. Many species of heresy