

# THE BOOK OF VELES



**BERSERKER**

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**BOOKS**

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## VELES BOOK

Transcribed from Old Ukrainian into modern vocabulary:

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And history!... A poem

Of a free people!

How poor those Romans are!

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...Freedom grew among us,

Washed by the Dnieper,

...Was sheltered by the steppe!

It washed itself with blood,...

...Just look closely,

Read again

That Glory. And read

Word by word,

Do not skip any titles,

Not even a comma,

Understand everything... and ask

Then ask yourself: who are we?

Whose sons? Whose fathers?

By whom? Why are we chained?

Then you will see...

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...Show us!... For science,

Don't worry, there will be

mother's good payment.

The delusion will crumble

Before your insatiable eyes,

You will see Glory,

The living glory of your ancestors...

...Learn, read,

And learn from others,

And do not shy away from your own.

For those who forget their Mother,

God will punish them...

...Such is our glory,

The glory of Ukraine...

/Prophet/

"The original touched my soul – what great faith in God, the Heavenly Lord, the Giver of Earthly and Unearthly Being!!!

What deep love for the Native Land!!!

I decided to rewrite "Vlesknyga" using modern vocabulary so that readers could understand what Ilar Horugin wrote, following the instructions of our Prophet Taras. Read and reread, Rus-Ukrainians, may the sparks of self-ignited Faith in the Native God be kindled in your souls, may the fire of love for the Native Land be kindled. »

/V.-V. Kabatsyura/

"...I read, ...I thank you, ...I am proud... My soul is filled with the Spirituality, Glory and Pride of Our Ancestors..."

/Bogdan Dzhuryk, runato, Lviv/

"...sincerely grateful for such a clear, understandable transcription... it only needs to be noted – LITERAL..."

/Volodymyr Smotrytel, runatato, Honoured Artist of Ukraine, Khmelnytskyi/

"...I am delighted! Profound and convincing... and how easy it is to read alongside the original transcription... Read with your mind and soul, Ukrainians..."

/Vlada Yatkevich, runamama, Krasyliv/

## Foreword

So much has been written about the Vles Book that I am afraid of repeating myself, but I will still give a short foreword.

Ilar Horugin's work is invaluable material evidence of the development of the culture of the Rus, our ancestors. It is one of the best spiritual and moral educational works from ancient times to the present day, written on wooden tablets. What prompted the author to undertake such a difficult task at that time? On page 1, we read: "We are already forgetting our glorious old days... And so we look back and ask: 'Who are we?'"

On page 6d it is written: - THAT IS, THE PRIEST OF VOD SEN GOBZYANSHETI ROKO STA ... AND THAT WAS STOLEN BY ODO, AND WE DID NOT HAVE NOINI KOL, BECAUSE WE DID NOT HAVE BRANDI, OUR BOYANI, AND SO WE WERE UNHAPPY UNTIL THE END AND WHERE ARE WE NOW?

We read: "That is why those who sacrifice for the Vedas began to speak shamefully... And that was stolen from us, and we do not have a chronicle now, because we do not have our wise men and bards (kobzars), so we will remain ignorant until the end and forget where we came from." This is what has been done to us, and continues to be done by those who destroyed and continue to destroy the faith of our ancestors, and whose business is religion.

The author was pained by the fact that even donors are becoming ignorant, forgetting the commandments of their ancestors and not knowing the history of their family. He was pained that the Rus could become ignorant to the very end, forget the Holy Spirit of their family, the Slavic family – the Giver of Being, Dazhbog, their Gods – the Great Ancestors, their shrines, their language. He decided to restore what had been lost, to revive the Vedas, so that his descendants would know their history and live by the wisdom of their ancestors, not by the wisdom of foreigners, invaders and colonisers. He sought out people who had read the Vedas and could remember and recount the history of the Slavs and Rus, if not in detail, then at least approximately. These are the Rus, the Venedi, the Scythians (Czechs), the Illyrians... The stories show that everyone treated the Rus with respect. They pointed out that they were close to the Rus or of the same clan, etc. This is not the case today – the Rus-Ukrainians are ashamed to admit that they are Ukrainians and consider themselves to be part of the "fashionable" Russian group of nationalities – Mordvins, Karelians, Chukchis, Tatars, Yakuts, etc., and consider the Rus-Ukrainians to be their enemies. Therefore, the book should be called "The Rus People." And I am sure that everyone who, as Ilar Khorugin writes, reads it with their mind, with a pure soul and heart, will agree with me. Such a person will not think of wasting it.

I will quote the words of researcher and translator Serhiy Piddubny: "I. Khorugin's book is direct proof that the Rus (Ukrainians) had their own writing system, their own worldview philosophy, their own alphabet and literature long before the introduction of Christianity in Rus. We can confidently say that the book is written in Ukrainian dialects, of which there are still many today. Words such as gondzia, kryzuvaty, genbel, gundity, gordyn, pudo, etc., which cannot be found in modern dictionaries, are still used today by the inhabitants of Pryatranne, in the centre of Trypillia-Ruskolani... (and Podillia – author). The richness of the language, culture of thought and terminology is impressive, indicating the diverse intellectual, spiritual and productive activities of our ancestors, their contacts with neighbouring ethnic groups, etc. B. Yatsenko spoke the truth: "The emergence of Vlesknyga from oblivion is living proof of the immortality and indestructibility of the Ukrainian people." The language, the beliefs, traditions and customs described in the Vlesknyga, the places where the events described took place – all this indicates that this is purely our Ukrainian sacredness, and that Ukraine is the direct heir to ancient Rus. We finally have the opportunity to study our own history from the mouths of our ancestors, those who are truly the forefathers of our family, which gods they worshipped, what the first name of our state and capital was. This is concrete confirmation of how great, educated and ancient our people were.

The book names the First Builders of our state, the Holy Defenders of our land, our faith and our ancestral legacy. It is them we should honour and remember in our prayers.

I would like to draw attention to what Y. Myrolyubov wrote to O. Kurenkov (also known as O. Kur), secretary of the editorial board of the magazine "Zhary Ptytsia" (San Francisco): "We tried to decipher these tablets ourselves... The inscriptions on them were strange to us, because we had never heard that there was a letter to Christians in the Rus."

There was no numbering in the originals. The tablets, the text of which had been processed, were marked by Y. Myrolyubov with Roman numerals. O. Kur numbered them with Arabic numerals in the order of their publication, and M. Skrypnyk also contributed to this. I made a transcription, changing the order of the texts according to logic, bringing them closer to the development of historical events.

After Y. Myrolyubov's death, M. Skrypnyk, a businessman from the Netherlands, found his best decipherings of the VK in the archives and published them in The Hague and London. After that, they became interesting again in the USSR. The texts were sent to the Institute of Russian Language and Literature.

B. Yatsenko corresponded with the institute's scientists, fighting for the recognition of the Vlesknyga, scientifically substantiating, so to speak, the naturalness of the vocabulary used in this work. His translation based on Y. Myrolyubov's texts is somewhat different from the originals submitted by M. Skrypnyk. It is possible that, while corresponding with scholars from the Academy of Sciences of the USSR, he received texts that had already been edited and corrected. In his translations, sentences have been rearranged, words have been rearranged in the texts, and there are even excerpts from one text to another.

Ukrainian scholar H. Lozko discovered, so to speak, the original texts submitted by M. Skrypnyk, taken from Y. Myrolyubov's archive, to the general public. And she wrote her "Volkhovnik" based on the original texts submitted by M. Skrypnyk. S. Piddubny also uses these texts.

But the most painful thing is that the people who translated this Spiritual Treasure are atheists. B. Yatsenko, for example, did not even pay attention to the fact that the book begins with Spiritual Essence; his gaze is fixed on patriotism. But without Native Spirituality, there can be no patriotism for one's NATIVE land. The author of VK draws the reader's attention to the fact that by losing our own millennia-old Spirituality, we will lose our past, our history, "...we will forget where we came from..." That's right. As Y. Myrolyubov wrote: "...I have never heard that there was literacy in Rus..." THAT'S RIGHT! No more, no less.

My blood remembers, and my heart lives by it, so my soul is in Dazhbo. Dazhbo is my Holiness, my Guide, my Inspiration, my Faith and my Love. I pray – inspire me to understand the writings of my native Ancestors, give me the strength to correctly transcribe the "Vlesknygy", to convey to future generations the depth of their love for their Clan, that Holy reverence for You, Dazhbog, for the Father and Creator of the Holy Clan of Oriya, for the Holy Mother of our Clan, for our Native Land, for Nature. May the soul of everyone who reads it be filled with Your Holiness, Your Love, Love for our Sacred Ancestors, for our Native Ancestors, for our Holy Land, given to us by You for eternity.

Glory to You, our Dazhbog! Glory to You!

And that is why I pay attention to spirituality first and foremost. But B. Yatsenko deliberately distorted the texts: example d. 6d.; he writes the words "Holy Oriy-God" (SVA RG) as if he were talking about Mintyazhmash Ukrvugleprom, etc. And his followers followed the same path. Nevertheless, I am most grateful to B. Yatsenko, because he gave his followers, including me, the opportunity to join this Treasure and work on it.

I would like to express my sincere gratitude to S. Piddubny, who introduced me to the VK and instilled it in my soul.

Viroslav-Vasyl Kabatsyura

ZRI RUSE KO UME YAKO ZHO UM VLYIK BOZHSK ESTE EDIN SO NOI

d. 1

We are already forgetting our glorious old days, and we are going where – uncertainty<sup>1</sup> (unknown). And so we look back and ask: "What are we? Are we ashamed to know Nava, Pravu, Yavu<sup>2</sup>, and to know and understand Unity<sup>3</sup> in all its aspects?"

For DaBo<sup>4</sup> (Dazhbo) created Oveyts<sup>5</sup> for us, which is the shining World-Star (Sun), and in that abyss Dazhbo hung Our Earth, so that it would be held<sup>6</sup>... Such are the Souls of the Ancestors, and they shine like stars for us from Iriy...

But the Greeks, having invaded Rus, do evil in the name of their gods.

We are who we are. We no longer know where to go. What else can we do?

The Law is invisibly laid down by Dazhbo, and according to it, Yava flows like yarn. And that creates our life, and when it departs, there is death. Yava is fluid, and created according to the Law.

Nava Nebesna [NBO] is according to it — before it there is Nava, and after it there is Nava. And in the Law there is Yava!

Let us learn the old and immerse our souls in Him, for it is ours, for it has already come to us on the Circle<sup>7</sup>... Let us feel (sense) the Power created by God's Mind [GOD'S MIND] within ourselves. For it is God's Gift, we have no need [POTREBU EMO], Heavenly (God's) [Bo] to waste<sup>9</sup> /sin/...

The Souls of our Ancestors, from Iriy, are watching us, and there they weep in sorrow and reproach us for not keeping the Rules, the Traditions and the Manifestations... We do not keep the Heavenly [BO], but rather we mock it. This is the truth... We are not worthy to be the grandchildren of Dazhbog...

Therefore, let us pray to God (the Higher Mind, the Creator, Dazhbog), and let us keep our souls and bodies pure, so that we may live with our Forefathers, and be united with the Gods (in Heaven\*). The truth is this: we are Dazhbog's grandchildren! – see (accept), Rus, with your mind, for the Great Divine Mind is One with us, and therefore create and speak with God as one...

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1 – that is, we live, losing our native spirituality, without understanding where it will lead.

2 – Laws – the laws of creation of the World. The Giver of Being created the Law, according to which the Universe, the Solar System, the Earth and its nature are created and developed. These are the laws of gravity, constant motion, the circle, conservation of energy, etc. The Laws of the Earth are the continuous movement around its axis, around the Sun; the continuity of the reproduction of internal energy, Nature, the plant and animal world, man (this is our external and internal structure, biological processes, instincts, reproduction, etc.).

Nava is the spiritual and informational world. Not only those in the know, but also scientists prove that there is an informational shell of the Earth – the Navosphere (noosphere). And the Navosphere contains information about the past, present and future. Only those who know have access to the Navosphere (Nostradamus, Yuri Drohobych, Nikola Tesla, Vanga, Did Petro, Mikhail Nechay, etc.).

Java is the visible world that humans can perceive with their senses and minds. The Creator has no secrets from humans in Nature. There is nothing supernatural except for Navi; there are only phenomena that are incomprehensible to us, unexplored, unproven, and unconfirmed. For now.

Death is the natural process of the transition of the human soul's "I" into the Navosphere, into other "dimensions," where conscious life continues in another form outside the physical body.

3 – in the original, "tyrlo" means "tyrlvannya", equivalent to camping, i.e., unity, a single whole.

4 – Holy Spirit of Our Kind; Dazh – Giver, Bo – Sky (Sanskrit), i.e., Dazhbo – Heavenly Giver;

5 – Egg – Sun – source of life energy.

6 – provided a gravitational field.

7 – the shape of the Sun, Earth, and other planets; the rotation of the Earth around its axis and around the Sun. Teacher Lev Sylenko teaches that the entire Solar System is a single circle. The Dazhbog circle is the complete rotation of the Earth around the Sun, i.e., a year. It begins on the Day of the Birth of the Light of Dazhbog. Saint Oriy, our Father, moved the beginning of the economic year to the day of the spring equinox – Yar, Novoyar, and divided the year into months – the Circle of Saint Oriy.

There is a shortened concept of "Svarog", "Svarog's circle", invented by those who defame the Holy Name of our Great Ancestor – Saint Oriy, Father of Our Family, and want to kill the memory of him among the people. SVARG – SVA OR GO, Saint Oriy-God; He is also God – the Heavenly Spirit of the Earthly Lord.

8 – that is, not requested for the needs of Prava, Nava and Yava from God, but given as a gift by Dazhbog since the creation of the World.

9 – to despise. Our father's teaching to us (me and my two brothers): – "It is a sin to despise your own kin."

#### KOLODAR DAZHBOG

The Holy Circle of Dazhbog – from the Birth of the Light of Dazhbog to the lowest "setting of the Sun", from Kolyada to Kolyada. Nowadays, the Circle of Dazhbog is called a year.

The Dazhbog Circle is divided into two periods of 6 months each – the YAR period and the Sivy period.

Yar (spring, bright period) is the period from 22 March to 21 September, during which the light part of the day is longer than the dark part. This period was also called the Bilobo period. 22 March is the day of Yar, Novoyar, Novolittya.

Bilobo – White Bo: – White Heaven, White (Bilobog) God. White (Light) and Yar gave the name to the first month of New Year – Biloyar, meaning the month of Bright Light.

Siviy – the period from 22 September to 21 March, during which the dark part of the day is longer than the light part. This period was also called the period of Chornobo.

Chornobo – Chorno Bo: – Black Heaven, Black (Chornobog) God.

The expression used in conversation is: Dazhbog Kolo or Siviy Yar.

Dazhbog's circle is divided into three periods:

the first – KHORS; the period from 22 March to 21 July, the period of greatest solar activity, the period of God's Grace in Nature, in the Soul of Man. This period includes the periods of Vyshen and Lele: Vyshen – the period of Nature's awakening, the period of "high" worship of Nature, Prav and Yava Dazhbog; Lele – the period of God's highest Grace in Nature. Khors is a good, blessed period; Khors Dazhbo is Good Dazhbo, Blessed Dazhbo. (Khors Dazhbo Yar is good, bright Dazhbo (day 4g).);

the second – VLES; the period from 22 July to 21 November, which includes the periods of Litits and Radogosch. Litits – the period of gathering and harvesting the Harvest, the Gifts of Nature, the Gifts of the Heavenly Giver; Radogosch literally means "welcoming guests", there is time and something to treat them with, to entertain them. Vles on day 33 Velos, in "Maga Vira" – Vylas, Vylaskyany, yes, this period is caressed, cherished by Man for God's Gifts. The period of Velos (in modern terms – Vellas) – the period of Great Caress of Dazhbog;

the third – STRYBO (Strybbo); the period from 22 November to 21 March, a period of changeable weather: rain, snow, wind, fog, heat, cold, frost, etc.

Strybo – Stryb Bo – Strybo heavenly, Strybo (Strybog) – Strybo divine.

1 (d. 1, 3a, 16a).

D. 1–2 Our life is fleeting (transient), but we still ride horses on our land to work, live in winter with the body of a ram (with sheep), and drive our cattle from our enemies to... Sveredz10...

D. 3a We pray to Vles<sup>11</sup>, our Father, let him pull<sup>12</sup> the horses of Surazhov<sup>13</sup> in the sky, and let Surya Visha ride them and the Golden Circle spin. For that is our Sun, which sanctifies our home, and before it the face is pale, the face of the household hearths. We ask God's self-igniting flame<sup>14</sup> to appear and rise (reach) the heavens, and it is taken until the wise world /burned/ us. Thanks to him, we have God's Fire.

And we go to work, as we do every day, having strengthened our bodies with prayer, we eat and go to our fields. Work, as God commanded every man who is able (able-bodied) to work for his bread. May the grandchildren become God's favourites, and may you hold God's swift ploughs (confidently) in your right hands.

We sing the Glory of Surazhia (at noon), and also think about it until evening.

Fivefold praise to God is introduced. Let us drink the Heavenly surica as a sign of goodness and unity with God, who are in Holy Paradise<sup>15</sup> and drink for our happiness...

Let us sing the praises of Surazhia and those golden horses of Surazhia that gallop in the heavens.

We go home after working hard, light the fire there, pray before supper, and eat our food.

We give thanks... How gracious God is to us! – and we go to sleep.

The day will come again and we will not be hungry... We also give a tenth to our fathers, and a hundredth to the Holy Power [VLA SVE]... And so we remain glorious, as we glorify our God, and pray with our bodies washed with pure water...

D. 16a ...We dedicate this book to Vles (the Great Grace), our God, who is our refuge and strength.

In other times, there was a man who was good and valiant, as recognised by the fathers in Rus. And he had a wife and two daughters, and they became livestock – cows and many sheep. They were with them in the steppes, and they had no husbands for their daughters yet. So they prayed to God to stop the extinction of their family.

And Dazhbog heard their prayer, and in response to their prayer, he gave them what they had asked for, as it was said: "The Heavenly One walks among us, and we must give birth."

For Jasna<sup>17</sup> weaves<sup>18</sup> him that child, God Vles carries the youth<sup>19</sup>...

We must bring the son to Him, to our God, and we proclaim His praise (greatness): "Be blessed forever: now and forever [PR SLE – in sleep], from age to age."

This is said by the miracle workers (magicians) and what is asked for will be given for health<sup>20</sup>.

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10 – possibly in the forests near Lake Svityaz.

11 – The Holy Scripture "MAGA VIRA" says that VLES – Vylas, Vylaskyany; In VK (d. 33) Vles – Velos – Teacher, father, saint, and on d. 16a, note that Vles – God, Vles – Dazhbo. This indicates that these tablets were written during the period of Vles, during the period of the Great Grace of Dazhbog (provision of grain, vegetables, fruits, etc.).

12 – will drive; and this word is still used today.

13 – and Surya, Sune – Sun. In ancient times, ancestors believed that the Sun moved across the sky with the help of (golden) horses. Surazhia – Surya zhija, literally – Surya life.

14 – samozhorelya – heat taken from a fire lit during a thunderstorm, covered with ashes for preservation, and then used to light a new fire dedicated to the Glory of God and the Ancestors, and only from this Fire was heat taken for further use, preserving it in the same way.

15 – in the original – in "Svarog", that is, where the Holy Spirit of Oriya reigns, in Holy Paradise.

16 – consecrated with water according to the Word (according to the commandments) of Saint Oriya, Father of our Family.

17 – and Magura, the Heavenly Bird – the Holy Mother of our Family, the Heavenly Mother Glory.

18 – The Virgin performed the holy act of God – the conception of a child.

19 – here, as if by faith, on the Christmas of the Light of Dazhbog, conception takes place, and after 9 months, Vles "carries the child".

20 – from the text of the original tablet, a photocopy of which has been preserved.

## 2 (day 31)

D. 31-1 We thank You, God, for giving us the cup of death to drink and for coming upon our enemies.

And we strike them with the sword spoken by You<sup>21</sup> from above, and You blind their eyes with light, shining, and You bring night upon them, to destroy those of Perun\*\* with Your radiance<sup>22</sup>.

And so we say<sup>23</sup> that our sons will be spared from enemy raids.

Let that day come, which You desire, first, of course, stubbornly ringing [AZ OBOIHO MO UPRE ZVENTSESCHI] and thundering upon us, for that is Your true power – fertilising our fields, and thunderstorms pouring rain upon them.

Therefore, we are good, as we walk according to Your will. And the first morning Glory is given to You, and we must proclaim that You are Good and the Giver of our blessings... When asked, they (blessings) are like sheep flowing...

So you will have us every day, and we will be faithful to You until the end of Your Glory... For our Father, this is forever. And so be it! – every day...

We offer You a sacrifice of oat flour, and we sing a hymn to Your Greatness!

Let us glorify DAŽ BO (the Giver of Heaven)!

And He will be our Protector and Intercessor from Christmas to Christmas, and will multiply the crops in the fields and provide grass for the cattle.

And may our cattle multiply every day, and may the grain multiply, so that the Honey Cake may be baked in the oven.

D. 31-2 Praise God the Light, Surazhia, for we spread the hay before winter, and it flows into summer, so we sing His praise, as our fathers did in the fields.

We glorify the Fire of God – self-igniting, gnawing wood and straw, and the firebrand (torch) will scatter in the morning, afternoon and evening. We will be grateful to Him for the flour and drink He has created, for there is only one – we keep it in the ashes, and we blow on it, and it burns...

...Our land lies from Sun to Sun, the Horned Light<sup>24</sup>, and there are great and good meadows there. And there we graze cattle, and we have offspring by the Will of Dazhbog. We praise him...

And whoever knows this and does not give praise to the gods will be cursed three times.

Glory to Perun, our God, who protects us.

And yet, God, /You/ are the Giver of Health, the Giver of Earthly Goods. Therefore, we burn the Prophetic Fire in the city of Novy on the Volkhov and in the Mountains, in the Forests. And those oak groves are God's Birches and Heaven's Oaks, in the Field<sup>25</sup> of our Dazhbog.

The point is that DAZHBO is the giver /for/ those who ask, and we glorify that God...

...For you are and everyone is clear in the days of God: ...and in the holy house, and in the house of the living.

May the name of the Lord be hallowed and give us joy [I N D RA], for He is our God among the Gods, and the Vedic sages know (indicate) this. We will sing of His might, and we will have flocks of cattle that we protect from evil. The Lord God is you [GO BZIA VI SIA] and the flocks will be protected. Yes, the Lord Himself!

D. 31-3 And the children came from the land of Arya<sup>26</sup> to the land of In(d)ska<sup>27</sup>, and there they had meadows. So they came to the grassy paradise, a feast for cattle, and settled there... We were greatly offended there...<sup>28</sup> The Father's Voice said to the three sons of the Aryans: "Divide yourselves into three families and go to the south." And then the sun set.

And there were Kyi, Shchek, and Khoryv. And so, they divided the cattle and went in three families, and each sat down to his own gmeta<sup>30</sup>. And Kyi said: "Build a city." And that is why it is called Kyiv. They lived there through the winter, and in the spring the fathers went south, and there we have been grazing our cattle since the first summer.

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21 – consecrated by God himself.

22 – possibly referring to a stormy night.

23 – a sacred ritual according to the Holy Book of Oriya.

24 – from sunrise to sunset, the rising of the Horned Light (the Moon).

25 – the lands inhabited by the grandchildren of Dazhbog. Birches are guardians, and oaks are the spirits of ancestors in the divine forests.

26 – Irat (Arat) on the Olbia monument.

27 – mention of our ancestors' stay in India during the Great Cold Spell.

28 – an earthquake occurred, and people were left without means of subsistence.

29 – clarification; that is, noon in the direction in which the Sun "sets" after Kupala.

30 – "simple" people; in the text – "each prince separately with his people". Vognishchany – villagers, farmers.

### 3 (d. 38a)

D. 38a-1 Written by hand.

And while there was great cold, the relatives fought for power. And many said: "We will not go to the clan, for there is no peace for the villagers, but we will rather wander alone in the forests, on God's mountains." With these words, the relatives were divided and became very angry and furious. Then God, Holy Oryi-Lord, punished them and caused great turmoil in the mountains. And that night, the Slavs were awakened by loud thunder and the shaking of the earth, and they heard horses neighing in the mountains. Seized with fear, they jumped out of their beds and fled from the village, leaving their sheep behind... And in the morning they saw their homes scattered: some on the hill, others in the valley, and others in a large hole in the ground, with no trace of the other houses, as if they had never stood there...

The Slavs were in great distress and had nothing to feed their families. And the fathers said to Iriy: "Lead us away!" And Iriy asked them first: "Will you go with my sons?" They replied: "We will follow." And they went with Kyiv, Shchek, and Khoryv—the three sons of Iriy—to explore other lands. From that began the glorious lineage that continues to this day...

D. 38a-2 Since God, the Giver, did not reveal the future to mortals, let us exalt His Wisdom. Let us remember the old days and speak of the times that were before the Slavs in the great and high mountains: there they ploughed the land and cared for sheep and lambs, keeping them and grazing them in the grass. Once upon a time, people awoke, and horses neighed in fear beneath the clouds. Hearing this, those who were seized with fear could not save themselves from their terror.

This event sowed pestilence, and great famine spread from the land of Yinsk, and they went forward with their eyes where they could see. They passed by the land of the Persians and went far away, for that land was not suitable for sheep. They walked through the mountains and saw stones, but they could not sow millet on them, so they passed by. And they saw the steppes, green and blooming, and stayed there for two years, but then they moved on, because thieves appeared.

D. 38a-3 ...They pass by Kayali, go to Nipri, as he had to border everyone, and be an obstacle to evil enemies. At that Nipri, Mother /Holy commanded/ them to settle down, a glorious family. And those were the fire-worshippers, as each had an earthen hole (cave, dugout) and a fire to glorify Saint Orya-Lord and Dazhbog, who are in the Holy Paradise, pure and immaculate; Perun and Stribog, God, as the first commands thunder and lightning, and Stribog, God, has winds raging on the earth; and therefore Lado, God, who rules the order of the tribes and all goodness; and Kupala, God, who rules customs and all ablutions; and Yar of God, who rules over spring blossoms and water spirits, forest spirits and house spirits. And Holy Oriy-Lord rules over them...

Every tribe has ancestors and forefathers who died centuries ago. And yet we must honour them as gods, and we must rejoice in them. And he placed the first glorious race – a place of worship in the city, in memory of Indi-Kyiv, still called Kyiv, and they were to settle within its circle.

And in the oak forests, the forest spirits began to sway in the branches, their beards covered with hops and their hair in the grass, which is green leaves. And the Mokoshans, who sleep under them, tuck those leaves into their beards.

We must act, and not say that we cannot. And do not say that we have no faith – let us diligently honour our own. Learn well, as our fathers said (SITSE – SE OTTSI), and let us not forget our fathers and act accordingly, and do so every day: we are boyars, like others – we are simple hearths.

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31 – that is, the fathers turned to Heaven\*, to Saint Orya, the Father of the family.

32 – in the original ХИЧИЦОІ; "cunning" (crafty) people.

33 – possibly, past the Great Kalka.

34 – pryа – struggle, war. The Nipri River – the Defender River, a river that was difficult for enemies to cross.

35 – before Kupala Day; spells were cast, consecrations (sacred rites) were performed, and medicinal herbs were gathered.

36 – Lado, Kupala – names of months, the period of Nature's Sacred Rites. Around Kupala Bozhogo from 22 May to 21 June.

37 – it is possible that in India, migrants had a city with this name; or in honour of Prince Kyi, who led the Ors out of India after an earthquake, saving his people from famine; in honour of Kyi the Father.

#### 4 (day 26)

Day 26-1 And this was before your time, O fire-worshipper<sup>38</sup>. And this was good. And God gave him many sheep and cattle in the pastures of the steppes; and they were among many (rich) grasses. And God gave him cattle offspring and multiplied it.

And so a travelling man came before his eyes and said to him: "Let your sons go to that land, to the strange land that is in the west of our Sun. There the Sun sleeps on a golden bed. And this horseman rides up to him and wakes the Sun: rise, Sun, to your blue bow, then you must jump into your chariot and rise from the east. And having said this, they will ride to the other land. In the evening, they gallop close to the ground, and another horseman says that the Sun should set behind its mountains and not leave its golden chariot, lest the enemies want to steal it. And those horsemen gallop close to the ground to the other edge. And so (again) the Dawn goes, and leads its rays, and shakes with Dazhbog's garment (cover), and the rays flow to the edge of the sky. And this is what it says... /elsewhere/...

And so, the two sons go before sunset, and see there many wonders and cereal grasses... And so they stand before their father and tell him how beautiful that land is... And so many tribes and families declare their will to follow that path, and they all go after the settled one, and that one.../left/...

D. 26-2 ... Oryi, the father, told his sons to be the leaders of the whole tribe, but they did not want to, and divided themselves into two groups. The princes led their people south in unity, and Oryi led them along the sea coast. And there was a great drought and much sand, and they came to the mountains and settled there for half a century. For defence, they created a great cavalry and went through foreign lands. There, warriors stood in their path, and they were very strong... and they were crushed... And so they went on, and they saw warm lands and did not guard them, for there were many foreign tribes there. And the distance grows... For God leads them as His people, because it became difficult for them near the great mountain – there they all fought... Going further against their enemies...

And we must always remember this, and strive for our own, as our fathers did.

D. 26-3 Let us purify ourselves with prayer according to the Word<sup>43</sup>, and we perform these prayers, for our pure souls and bodies, as the Holy Lord established those Movements (sacraments: commandments, rites, etc.) and baths, and pointed to that, and we dare not destroy it. And we wash our bodies, and we wash our Spirit in the pure Waters of Life, and we go to work, but every day we pray and drink sour milk, as it was before. And we drink it five times a day and praise our Gods for those joys, as our milk is churned for our drink, and food comes to us from the cows, and we live by it. And we boil our cereal grasses into milk, and so we each take our share and rejoice.

So I will say this, my sons, that time is not wasted in vain – eternity lies before us. And there we will see our ancestors and mothers, who reign in Paradise, and there they can graze their flocks, and they reap their harvests, and they have life, just as we do. There is no yoke there, nor does Elan live there – he has the right to rule. And that right is true, as Nava is displaced, lower than Yava is given, and remains for eternity near Svitovid. And Zorebog<sup>46</sup> walks that land and tells our ancestors how we live on Earth and how we still suffer, for we have much evil. But there they have no evil, and green grass meets them – it greets them with its rustling about the Divine will and the happiness of those people. And that is what they have.

D. 26-4 Behold the heavenly steppes of Svarze\*, how blue they are, and that blue comes from God, Holy Orius-Lord. And Vles goes to rule their flocks, and they grow fat on grain and living water<sup>47</sup>... And no one is enslaved in that land, and there are no foreign slaves there; and they have no other sacrifices, as there is bread, and they give grapes, honey, and grain to those prayers. So be it! And we give glory to the gods, who are our fathers, and we are their sons and worthy to be pure in body and soul, which never dies and does not fade away with the death of our bodies.

And to those who have fallen on the battlefield, Perunica gives Living Water to drink, and after drinking it, they go to Holy Paradise on a white horse. There, Perunko meets her and leads her to his good chambers, where she remains for a time and receives a new body. And so she shall live in joy, praying for us throughout the ages.

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38 – a settled fire-worshipper, a strong farmer, a "farmer".

39 – bed. The lands of the Slavs ended on the banks of a river called the Oder. Perhaps it was "odre".

40 – the contemporary understanding of how the Sun returned to the east, "where the sky begins," because the Earth is flat...

41 – perhaps warriors from other (foreign) tribes joined them, those who had a thirst for adventure.

42 – most likely local tribes who resisted the Rus on their way.

43 – The Commandments of Saint Ora, our Father, that is, the word "Language" originally meant SACRED ACT.

44 – In Heavenly Paradise, in the Meadows of Saint Ory, the ancestors believed that those in Navi lived earthly lives.

45 – The visible world of Yava, the Holy Deed of Dazhbog.

46 – the popular name of the Creator of Heavenly Dazhbog.

47 – suitable for human life, unsuitable bring pestilence and death. Hence the sea, sea (dead) water.

D. 4g-1 May the Holy One be above us! (May the Stars of Life be above us!)

And we go where we see: the earth, the mountains... and the meadows, the sea. And all day long we turn to God, as the world comes to be: we call Him Perun, Dazhbo Hora<sup>48</sup> Yar and other names... So we sing Glory to the Gods and live by God's mercy for the sake of life (preservation). This drives Surozh and strikes our enemies, who crawl in dark pits and threaten us with pain, and Mara<sup>49</sup> and Mora<sup>50</sup>, and the end of all life... Show yourself, God, Power... and strike with that sword of lightning — and they will die... Suria, shine on us and to us! And it is visible to all: for the glory of Suria spreads to Dido (Oriya) d. 11A).

There is an evil shadow every day... From that darkness came forth and arose the evil tribe of Dasuvo<sup>51</sup>. And that evil tribe attacked our ancestors... and attacked and there are many who have been kidnapped and killed<sup>52</sup>. And that old man Orius said: "Let us leave this land, where the hunye (robbers) kill our brothers, for those bloody-eyed beasts steal our cattle and kill our children."... And the Elder said: "Let us go to another land, a land flowing with milk and honey, and that land exists." And they all went, and the three sons of Oriy were Kyi, Shchek and Khoryv, from whom three glorious tribes sprang forth...

The sons were brave leaders of their troops. So they mounted their horses and set off... Behind them rode their younger wives, and followed their livestock: cows, mighty bulls... and sheep... carrying the children of the elders, mothers, wives... Like people in a dream... And so they went south, towards the sea...

D. 4g-2 ...Striking their enemies with swords, they came to a great mountain and to a wealth of grass, which was abundant with grain... There, Kyi, who was the builder of Kyiv, settled. And that was the capital of Rus...

That campaign cost the Slavs a lot of blood... The Ants did not shy away from evil, but went where the Orya River flowed, because our blood is holy, and our blood says that we are all Rusichi!

Do not listen to the enemies who say: "We are not valiant..." We come from Father Oriy, and he... from time to time is born among us, and the bond is with everyone until death...

We will also not forget the Ilmerts, who protected us many times and were in harmony with us, and gave us their blood...

Long ago there were Khazars in Rus, today there are Voryaz55... But we ourselves are Rusichi, not Voryaz...

We leave our milk in the grass to sour, and at night we add sorrel and other herbs to it, as our ancestors said, and let it sour. And we drink it three times a day for the glory of God, five times a day, because that is our ancient reverence for the gods, it is our duty and necessity, and it will be a bond between us... We dare not praise Maru or Morok, for they are the maidens of our misfortunes... /Because of them/ our grandfather is in Holy Paradise.

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48 – Khors. We know that this is the period of the cycle of Dazhbog from 22 March to 21 July. Since the book does not define its role, the name indicates a good, fruitful period. Khors – Good Spring Dazhbog, Fruitful Dazhbog.

49 – spirit of illness.

50 – spirit of death.

51 – the tribe of Dasas, in ancient Indian mythology – a demon, enemy of the Aryans Dasyu.

52 – killed; literally – sent to the evil spirit Mara.

53 – the Rus tribe divided into the Kyich, Shek (Shekhov) and Croats.

54 – to the Kyiv Mountains.

55 – the word "voryazi" in the book is much more often written with the letter "o", that is, for their ancestors they were "voryazi".

56 – a sacred ritual of appealing to God on behalf of a community or an individual for necessary needs.

6 (d. 11a, 11b)

D. 11a For when we pray, we must first worship the Triune God and sing His Great Glory:

– We exalt and praise Saint Orius the Lord<sup>57</sup>, God's Father, for He is the beginning of the Divine Family, and the cool Eternal Water of the entire Family, which flows in summer from its Source [KRYNE] (well) and never freezes in winter. And drinking that Living Water, we live until we come to Him, arriving at His Paradise Meadows;

– And to God Perun, the Thunderer, God of war and struggle, we ask that living beings never cease to turn the Circle<sup>58</sup>. And He leads us along the Path of Righteousness to battle and to the Great Feast for all the fallen, who go to Eternal Life to Perun's Army;

– And we give glory to God Svitovid, for God Prav and Yavi stand, and we sing songs to Him as dawn breaks, and through Him we see the world with our eyes and the existence of Yavi. And He protects us from Navi, and for that we sing His praises. We sing and dance to Him, and we call upon our God, who holds the Earth, our Sunrise, and the stars, and creates a strong World.

Glory to the Great World!

Glory to our God!

For it has touched our hearts. And so we all renounce our evil deeds and have begun to do good. For we release the young men<sup>59</sup> /captives/, embrace them and bless them for having done this. For we cannot be understood by a broken (reckless) mind.

And we stand [ON THIS GROUND] because we know (have been taught) that this is the Great Mystery /of our Faith/, as there is Holy Oriy-God and Perun, and in the Worldview, those two are holy [two e sva] held in Svarog\*, and on both sides of them, the White God<sup>60</sup> and the Black God<sup>61</sup> are pulled. They support the Holy Lord Orya so that His World is not overthrown. After those two, the Holiness (the World of the Holy Orya – Paradise) is held by Khors, Vles and Stryb<sup>62</sup>, and beyond them are Vyshen, Lele, Litits,...

D. 11b ...Radogosch, Kolendo and Kryschen<sup>63</sup>. And this formation is held by Sivy and Yary Dazhbo.

For they are Biloyara, Lada, Kupalo, Sinits, Zhitnits, Vinishch, Zranits, Ovsienits, Prosyts, Studets, Lidits and Lyutits.

In other words: birds and beasts, milks and rains, fruits and berries, bees and swarms, maple trees and seeds, winds and straw, mushrooms and hunters, conversations and snowflakes, pilgrims and saints, councils and lights, blood and beauty, grass and stalks.

And then there is another essence: parents-olives, life-water, leaves-flowers, body-zvedich, thunder-simi, linden-fish, birch-green, горець-страждниць, spasits-listopadits, myslyts-hostits, ratits-stranits, churets-ridits<sup>65</sup>.

And that is why /Novoyar/ consecrates the self-igniting Fire of God, and sheep (lambs) are born quickly and pure. And that is the essence of the Three-Headed Unity [obtsia] (common, one), and this holiday comes from Them. And we await the Heavenly Mother.

Child, you will open their gates and enter them – that is the beautiful Slavic Paradise!

There the Paradise River flows, separating the Heavenly\* World from Yava, and the Number of God counts our days and tells God its numbers. And there shall be a Heavenly Day\*, as there is night, and all shall sleep. For everyone is clear (conscious) on God's Day, and at night no one is (unconscious), and God-Grandfather, Oak, our Sheaf<sup>69</sup> awaits us.

Glory to God Perun, fiery-haired, who shoots arrows at enemies and leads the faithful forward on the Path and always [NOT ALWAYS] guides them along it. There is that Faithful Honour and Judgement, as Zolotorunny<sup>70</sup> is merciful and all-righteous!

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57 – The father of the Orytsians and grandfather of the Great Ancestors who are in Paradise, those who must be honoured as gods.

58 – They prayed for the Circle to turn, for summer to return, for thunder to rumble and for the Rainbow to shine.

59 – Captured Roman legionnaires.

60 – the light period of the day; prevails during the Circle of Dazhbo, when the light hours of the day exceed the dark ones.

61 – the dark period of the day (night); prevails during the Circle of Dazhbo, when the dark hours of the day exceed the light ones.

62 – the Circle of Dazhbo is divided into three periods: Khors (22 March – 21 July), Vles (22 July – 21 November) and Stribo (22 November – 21 March).

63 – names of the periods of the Dazhbo Cycle, which was divided into six periods, each of which contained periods of two months.

64 – the names of the months at that time. The Dazhbo cycle is divided into twelve periods – months.

65 – other folk names for the months in ancient times.

66 – "pure", Khoryazhi, born during the period of Khors, sheep, the favourite sacrifice of the gods.

67 – Novoyar, Easter, Rusalia – these are the names of the same holiday, which was celebrated for at least a week.

68 – fallen young warriors, whose souls went to Paradise.

69 – Spirits of the Ancestors. That is, at night, the Spirits of the Ancestors ensured peace.

70 – because he writes runes in the sky with golden lightning.

## 7 (day 30)

D. 30-1 For we preserve the image of Pita Ore-Dyae<sup>71</sup> [PIT ARE DIAIE], as it is special. It stands by the Mother, opposite her. For this was still with the arrival at the Sources. And She walked, raising her hands to the bread-giving Sky, and this gave rain, which goes and saturates the earth, and we have our granary and reap the harvest to Her glory.

For against her is our Earth, and we preserve it, as did our fathers. We will marry Svarozh (Heaven)\* and Earth, and we will perform the Holy Act of God [SVADIEB – SVADIEB] as we await. The Creator is Heavenly\*, and against Him /Earth/ is His Wife. And we must perform this Celebration, as is done for a husband and wife. And we are their children, and so we say, wishing for this: to be healthy and happy, and to have many children and be proud of ourselves. So look to the Waters, be fruitful, and let us give the men the consecration of Pita Ore. And let your vow be to bear fruit, vegetables, and grain. And we rejoice in this and thank you for it, and so it will be until the final Day. For your faithful pray for blessings and goodness. May our lives be wholly devoted to the needs and sacrifices of the One and the Other, and may this be kept in Your power. For the servant can provide bread if we have our needs and pray for it.

For we have Onder, who is also our Perunets. And he will throw our enemies on their backs, and also tear off their heads, and burn them from the sky, and throw them into the sea and the abyss.

D. 30-2 And this land came quickly from a foreign land, and it will be there until Pita Ore can take it away. Every day we still go to sing about it, and we cast spells on it and chase it away.

And then everyone prayed to the gods about that sorrow and grief. And the Fathers stood, God, at the border, the foremost Holy Ory-Lord, and they took their hands from their beards and commanded the rain to flow to that land, and that dry finger may be satisfied everywhere according to God's will, and that grains may fall to the ground, and that they may see the Sun for themselves. The sun nourishes them and fills the grass and roots with strength. And the grains of cereal come to life and bear fruit, and the vines grow, and we gather them into our granaries. And we will bring this to them (the Father Gods) and thank them that they commanded the servant to fall upon us, and that the vines are grown, and we have these grains. We truly eat our bread!

For we rejoice in Onedru, acting thus: we ask the log for forgiveness and tell it what to do... And then we light a strong fire and throw the log into it, so that the fire reaches the heavens, and there the yazen<sup>77</sup> torments it, and divides it into two or three parts. And this is a sign from God that he loves this sacrifice and wants it.

If there is a heretic among us who counts God and separates him from Heaven<sup>\*78</sup>, he will be expelled from the tribe, for we have no gods except the Most High (Dazhbog) and Holy Oriy-Lord, and they are many, for God is one and many. Let no one divide that multitude, and let no one say that we have many gods. For the Light of Irius is coming to us — so let us be worthy of Him!

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71 – Patriarch Ora-Giver. DIAIE – GIVES, GIVER. Perhaps he is Saint Ory – the Father of our Family. They prayed to him as they lit the fire. An indication that the Father of our Family, Saint Ory, taught how to light, use and preserve the fire given by the Highest Mother of our Family, Saint Slava.

72 – appeal to Dazhbog. Thank God for every day you live, and all your days will be happy.

73 – hail; perhaps to prevent the destruction of crops by hail, they baked "verguni" to appease Onder.

74 – that is, the same Perun, endowed with the same functions.

75 – to prevent drought, they sang praises to God and all the saints, praying for rain, and even hail, as they do today.

76 – in VK – PERST. According to Dal: perstya – earth, that is, so that the earth would be wet to the smallest clod.

77 – fiery tongue. Here it is possible, as the Spirit of the fiery element.

78 – to humiliate our Great Ancestors.

In those days there was (lived) Bogumir, a man of Glory, and they had three daughters and two sons. Those sons led their cattle to the steppe and lived there in the grass. They took after their father: they were bards (kobzars), devout, and gifted with intelligence<sup>79</sup>... Their mother, named Slavunya, took care of their needs. And on the seventh day, she said to Bogumir: "We must see our daughters and look after our grandchildren." Having said this, she harnessed the horses to the cart and went to her family.

He came to an oak tree standing in a field and stayed there for the night by his campfire. In the evening, he saw three men on horses approaching him. Standing, they said, "Greetings! What are you looking for?" Bogumir told them of his longing, and they replied that they themselves were on a quest to find wives. Bogumir returned to his steppes and led the three men to his daughters... Thus, his three families came into being and became glorious tribes. From them descended the Drevlyans, the Krivichians (cattle breeders?) and the Polans, for Bogumir's first daughter was named Dreva, the second Skreva, and the third Poleva. Bogumir's sons were named Siva and the younger Rus. From them came the Severians and the Rus. The three men were three messengers: one for the morning, one for noon, and one for the evening.

These tribes formed near seven rivers, where they lived across the sea in the Green Land, where cattle had been brought before the Exodus to the Carpathian Mountains. This was in the years before 1300 AD... In those days, there was a great flood on the shores of the Godsky Sea. There, the forefathers built mounds of white stones, under which they buried their boyars and fathers who had fallen in battle.

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79 – gifted.

80 – most likely the North Caucasus, the Kuban valley.

81 – the Sea of Azov.

82 – possibly a burial mound, the remains of which can still be found today in the Luhansk region.

Having come from the Green Land to the Sea of God, we encountered a god there who blocked our path. And so we fought on that land for our lives! Before that, our fathers were on the shores of the sea and on the Ra River. With great difficulty, we transported our belongings, people, and livestock across the Nipra to the other side, coming from the Don.

And there we saw a tribe, going south, and we saw the God Sea. And the tribe stood with swords against us, watching. So we were forced to fight for our livelihood and our lives, as the Yegunshy were on the heels of our fathers and attacked us, killing people and taking livestock. So it was. And the glorious tribe moved to another land, where the sun sleeps at night, and where there is plenty of grass, and the meadows are lush (fat), and the rivers are full of fish, and where no one dies. For while still in the Green Land, they walked slowly (little by little, quietly) before their fathers.

The River Paradise is large and separated us from other people, and flows into the Sea of Fasiste. Here, a man of the Biloyar clan went to the other side of the River Paradise and warned the blue-eyed people who were going to the Frangians that the Yegunshtsi were on their island and were waiting for guests, and would rob them. This was half a century before Aldorich. And even earlier, the Biloyar clan was stronger than the Yegunshi. The guests dressed as men of Biloyar and spoke like them, giving him silver for that and two horses of gold, and went elsewhere, avoiding the wrath of the Yegunshi. And so they passed by the gods, who were also eager for robbery. The warriors of Nipra and their princes, instead of honours, took double tribute. So those guests, the Kuneschans, returned to the land of Synste and never came again.

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83 – here is the Volga.

84 – accumulated over many years.

85 – in VK – IEGUNSHTI. One of the Caucasian tribes that led the united tribes and waged wars of conquest. A name close to the current one – Ingush. A century later, they began to be called Huns. S. Poddubny notes that the Huns are also Rus, and their name comes from the name of the prince – Gonia or Gunia. In VK – Genya.

86 – Khvastlyve. The Caspian Sea.

87 – S. Piddubny indicates that the most likely Trans-Ural tribe is the Sintashta.

88 – possibly the Thracians.

89 – precious, decorated with gold, a two-horse carriage.

90 – possibly furriers, fur traders.

#### 10 (day 10)

Bogumir Bozia gave us earthly blessings, but we do not have that, as we have been given something else... And we choose elders from our family, like princes, who have been ours since ancient times, and we call them fathers once and for all /life/. That is why there were princes for a long time, and they did not leave, but stood to the end, as men of duty. Therefore, the family had to give their descendants at that time, so that they could rule them.

And after Bohumir there was Oriy with his sons. And when the Yegunshy started a great war, forming their great land, they left there and went to Rus. Now other times have come, and we must take the reins and move forward, and they will not say that we are leaving our land and taking another. No! Let them say that we are fighting valiantly (stubbornly) for ourselves, for there are no Greeks left on our land among the Rus, and we are fighting for it.

In those days, the Ra-rika was our border with other lands, but now our enemies dwell there. And we must fight for our grandchildren and keep our steppes and not give the land to others. For we must, and can do no other, create, and not burn the oaks for our fields, so that we may sow and reap in the ashes, for we have grassy steppes and we keep our cattle, protecting them from our enemies...

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91 – every family was obliged to give one of their offspring to the prince's retinue.

11 (d. 17a, 35a, 35b)

D. 17a And these were the princes Slaven and his brother Skiv, and they waged great wars in the east. And he, Skiv, said: "Let us go to the land of Ilmer<sup>92</sup> on the Danube." And so it was, and he left his son Bostara on guard.

And the Ilmers went north and established their city of Slaven there.

And his brother Scythian will be by the sea. And Bostar had his son Vend. And after them, these fathers, there was a grandson, Kisech, who was the ruler of the southern steppe and many cows. They lived and prospered there, but then there was a great famine and strife on both sides of the Danube. The Rusichi went to the mountains, the Carpathian hills, and there they decided to form circles and were protected by them, and also resisted their enemies, defeating them all and driving them away. And then they turned to the tribes and called a single council, creating our land.

And so the land stood for five hundred years. And then a civil war arose among the Rusichi, and it ruled over them, and they lost their strength, having their clashes and disorder. So the enemies came upon our fathers in the south, and they lost the Scythian land on the sea coast and the steppes. And they moved north, and met the Friazi, who said, "Wait!" and helped them against their enemies. And the Scythian fathers returned and fought against the enemy forces and defeated them. And these warriors were the Yeguns, who had first come to Rus and were driven away that time.

This is a sign for us of how we should act now and preserve what is ours.

D. 35a These were the causes of our internal strife, about which we must speak openly. And there we will tell the truth about our ancestors, and we will not lie about it, but speak the truth about them. We will tell about our first ban and the chosen prince, whose name was Kisko. He led his relatives across the steppes with their cattle to the south, and there, where the sun shines, they still remain. And Father Oriy came to them and said to him: "We have both our children, and men, and women, and old people too — we must defend ourselves from our enemies. Let us agree, for we are of one tribe. Let us bring our sheep and other livestock to ours, and there will be one tribe. The gods favour us, we know — our valour will also last for eternity."

And when they united, they began to say, "There are also differences..." and other things. So Father Oriy led his groups and people away from them, and having led them away, he said to build a city there. And that Goline was... as it is, in the bare steppe and in the forest.

And Kysko went away, for he was leading his people to another place, so as not to mix with the people of Father Oriy.

That one, Oryi, was the elder. And so they built that city on the earth and settled there.

And so Kysko left with his people and created another land, and there they remain.

And so both of them separated themselves from the whole, and so they ruled, being strangers to others. They did not share with each other all the possessions and strength they had. And Kisko was famous, and the people of Father Orya were famous, for their fame spread and their fields were known, as were their arrows and swords.

D. 35b For they came to his land, Kisko, and began to turn the cattle away. And Kisko attacked them and drove them away at first, but then he himself was driven away. And the people had to become food for the crows, and they ate out the eyes of many people who had been struck down by the sword.

And they told Oriya's father that the dead were blackened by the crows and that they were cawing with joy at having received food. And Oriya's heart was disgusted, and he said to his relatives, "Support Kiska and his people." And they saddled their horses and attacked the ravens, and they were crushed.

And we must know one thing: we must join forces, and no one will be able to conquer us. For those steppes were not taken away, as they belong to the Rus, and we have earned the recognition of our enemies. When they come to us and see our way of life, they are tempted by our brothers' silver (coins) and pottery, mocking us that we are the sons of Aries. Our life in the steppes is our own, we do not need anything else (foreign) for ourselves. And we do not need to talk about another life. For our words are true, and theirs are false. For they speak lies and live by them.

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92 – Illyrians.

93 – "SITSE" – SI SE, where SE – OTSE – father; that is, si otci.

94 – settlements built in a circle and surrounded by a protective wall.

95 – near the forest, i.e., on the border between the Steppe and the Forest-Steppe.

96 – S. Poddubny gives this as one of the names of the Khazars. In the VK, it is often "hezari" – perhaps this was the correct name.

12 (d. 17b, 17c)

D. 17b We must return, that is, the steppe mounds [HORPY] (graves) and preserve them, as our fathers and forefathers did, who still had those mounds in their steppe, and their grasses and flowers, and knew how to preserve them, as they shed their blood for themselves (for theirs). Our Kolan<sup>97</sup> was left to the enemies, and that Golun<sup>98</sup>, being a circle, fell to the enemies in a difficult struggle. And we must build our cities with a circle, as did our fathers, who fought fiercely for the land at every turn and brought it to prosperity, and loved it, and were ready to die there, and did not stumble or retreat in battle. Where have those days gone, and why do we have nowhere to take refuge? We say this, as our fathers did, and we have been fighting since we were born.

Perunets came to us and told us: "As there is dust on the earth, so there are Heavenly Warriors\* - they will help." The armies are coming from the clouds to the earth, and Dido, our Dazhbo, is at their head. And if we cannot defeat them in battle, and we are not alone, then we will not be able to survive.

And so we turn in prayer to our Gods, that they may hasten to help us and give us victory over our powerful enemies, for we want our land to be trampled underfoot by the evil feet of our enemies. And it is hard for us to bear. We remain (live) when enemies surround us, and we do not go against them, and we do not thrust our swords into their mouths, and we do not twist them in the wounds of our enemies, and we do not kill them since they have attacked us, so we turn to our warriors.

D. 17b And once a year, Kisech spoke to his people during the time of the attacks on them. And they were disgusted with their enemies, and so they rushed at them and crushed them. This is a sign of our power, and we cannot give our share to Java, that is, we are still weak. We have strength, we are many, and our enemies are not as many as we are. We are Rusichi, and our enemies are different. Where our blood is shed, there is our land<sup>101</sup>. Our enemies know this, and they try to prevent it, but their efforts are in vain. It will be as it was in the old days, in the days of our fathers.

Let us repeat those words so that we do not lose a single one of them. And let us say this to our brothers: "Where the power of God is upon you, you will defeat your enemies to the last. And if anyone wants your land, throw it into his mouth and let him suck it in his mouth, and do not utter a single word. You will be the sons of your gods, and their power will be with you until the end."

We cannot even fill our bellies with bread, for it has been burned by the enemy's fire, and our cows, our cattle, suffer as we do. And this is like our other Khoreum Luzhne<sup>102</sup> [HARA LUZHNE], which we will soon obtain from the Polans, and we will be stronger than our enemies.

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97 – the ancient name of the Rus state. The names Rus, Ruskolan and Kolan were used simultaneously.

98 – the capital of Ruskolan.

99 – that is, the enemies will completely destroy the Rus.

100 – a short Greek sword.

101 – that is, we shed blood on our own land; we do not need foreign blood.

102 – that is, swords made by Horus himself, Blessed Dazhb, tinned (half-tinned), bleached, covered with tin.

13 (d. 7z)

Thus, we affirm that we have the Red Crown of our Faith and do not need to choose another. Our prince says that we must go to Yasune, the boyar, so that we may protect him from enemies victoriously from dawn until late at night, if there is a late end. Thus we have our strength in the steppes. Mother Sun lined up her children and spread her wings to the sides – Her Spirit in her heart, and Yasun's head on his high shoulder. Glorious commanders... they do not leave Yasun's head in battle, but keep it safe until the new day.

When Shek went to the sunset with his warriors, and the Croats took their warriors, then the other part of the Sheks remained with the Rus. And so they did not divide this land with them, but formed Ruskolan with them. Kyi settled in Kyiv, and we are subordinate to him, and with him we are still building all of Rus. And if there is another power among us, we do not go with it, but with Rus forever! She is our Mother, and we are her children, and we will be with her until the end.

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103 – that is, we have our native Dazhb, the god-protector Perun, and the Holy Mother of our tribe, what else is there to choose?

104 – S. Piddubny presents it as the head of Aries (ram), decorated with jewels; B. Yatsenko – as the banner of the Sun.

105 – in the original VK – body.

14 (d. 2a, 2b)

D. 2a The man is right, going to the house of Aries /Yasuna106/, saying he wants revenge, and he will be right107, but if his words... and his actions coincide with this. It has been said to us from olden times that we should do this, and it will be good. And as our forefathers said (bequeathed), so shall it be...

Also, in evil but glorious times, Rus was torn apart by the enemy's hand, and crimes were committed... The prince was powerless and sent his sons to battle, but they succumbed to the thieves, disregarding the Veche and dishonouring the Veche's decision. That is why they became divided and taken into captivity. And when they say now, "The princes are ours," we will not believe them...

We came to the south and got this land... for us and our children. But then the Greeks attacked us, because they settled on their land. And there was a great battle, lasting many months...

A hundred times Rus began, and a hundred times it was destroyed.

From north to south... that is how our forefathers brought their cattle, and they were led by Father Oriy to the edge of Rus, and we still remain there to this day. And the early cold brings us much suffering, so we came here and settled as fire-worshippers on the land of Rus. This happened two times before the present, and after those two times, the Voryaz came and took the land from the Khazars into their own hands. That is why we are working as slaves.

Our people were related to the Ilmerts, and our peoples came from the same root. Those who came later to the Rus' land settled among the Ilmerts. They are our brothers and are like us. And even when there is enmity, they protect us from evil. They have a veche: whatever is decided at the veche is so, and whatever is not decided shall not be. They elect princes from the people to the people. And so we live. We also help them, and so it will be. For they know how to make potions, bake vessels in the fires, and they are good potters. They understand how to plough the land and herd cattle... Such are our fathers.

But then an evil tribe came and attacked us, and that is why...

D. 2b ...we were forced to flee to the forest. There we lived by hunting and fishing, and we were able to escape our fears. So we had a common cause and began to build cities and lay out hearths everywhere. The second topic was the Great Cold<sup>110</sup>, and we headed south. There are cereal crops there. And there the Iron people wanted a tithe of our cattle, so we agreed. Why should we run away? We kept our word!

And so we headed south to the green grass and now we have a lot of cattle...

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106 – the house where Yasun was kept.

107 – faithful to the Laws and Testaments of the Ancestors.

108 – after a certain period; according to VK – after 400 years.

109 – according to V. Dal – the theme is equal to 10 thousand; here, perhaps, the theme is equal to 10 centuries.

110 – one of the cold spells recorded in n. d., when winter lasted 9 months

#### 15 (d. 24b)

This is our sacrifice, honey... sura<sup>111</sup> with nine-strength and sorrel, and on Sura stavenna – three days, and after that through wool tsidenna. And that will be our sacrifice to the gods of Prav, as is our forefather, for we come from them, from Dazhba, and became glorious, because, glorifying our God, we never ask or pray for our own good. For God tells (commands) us to go to Rus<sup>112</sup> and never to be with our enemies.

The Holy Mother Glory has chosen us to sing of victory over the enemy, and therefore we believe, as the words say about the Bird Cherry<sup>113</sup>, that they fly straight from us to Svarze\*...

For we choose our princes, let their power be and let them care for us. And when the enemy comes to our borders, he will not cross them, for Perun himself will turn him back.

And that Snip (Spirit of the Ancestors) knows how we pray to Glory and never ask for anything else, never needing anything necessary for life.

For this is what our father Oriy did. He walked to the clouds, having been kidnapped, and was taken by force to Perunko's forge. And Oriy broke down there, as Perunko forged swords against his enemies and, forging, said to him: "Have these arrows and swords for your warriors and do not be afraid of them, for I will destroy them to the last man, and their people will be mixed into a pile, like earth in animal dung. And they will be like piglets, smeared with fermentation, and they will carry their stench in their wake, and there it will be said of them as of stinking piglets and pigs." Saying this, Perun forged swords and told Orya (commanded him). And Orya told this to our fathers.

And such was our struggle for life. There were many victories centuries ago, and there are many today.

We believe in Heaven\*.

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111 – a dairy product, whey infused with herbs.

112 – in the steppe zone of Kievan Rus.

113 – manifestation of the Holy Mother of Our Race in the form of a "Bird" – Rainbow in all its Heavenly beauty.

114 – everyone on earth in one pile.

16 (d. 18a)

Behold with both your eyes, and keep that Bird on your head, and it will lead you to victory over your enemies. For it is Holy and there, /in Heaven\*, it waits for everyone and holds them, and here it flaunts itself before us and beckons with flowers (colours) to the blue.

And so She was in other times, when the Rus' walked<sup>115</sup> with the Wends. And they wanted to bring their God to the sea<sup>116</sup> and settled there. And they built many cities and magnificent churches there, for they were rich. And those churches are adorned with gold and silver.

And many honoured all those wooden gods. And all this is known to others, and also those who saw it, looked at it and told everyone. And our poor relatives rest there. The orabs came to them and traded in the markets, enriching themselves, and there they settled, giving their children into servitude. And that land will tell of vile wars and evil deeds.

For we went through the Carpathian Mountains to Kyiv, and there were also tongues born to evil. For we sing, as we Rusyns, of these glorious days. And we have songs from our fathers about the beautiful life in the steppes and the glory of our fathers.

For the voivode Bobrets, who led the Rus to Goluni, received the rank of "Perun" after his death. And we will never forget that brave pride, for as we are the sons of our fathers, so we must love and remember them. And we tell of them, for they were our strength, and that strength comes to us from their harvest. We make wine and drink wine<sup>117</sup>, we say.

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115 – lived together.

116 – translators attribute this inscription to a reference to the shores of the Baltic Sea, when it is known that many temples were built on the shores of the Black (Blue) Sea. Vanga also spoke about this, saying that she sees many magnificent temples destroyed on Slavic lands, built thousands of years ago.

117 – how you raise your youth is how your descendants will be.

17 (d. 6b, 6g)

D. 6b Here, foreigners (Greeks) appeared and began to build fortresses – Khorzuna and others. Ruskolans, torn by strife, began to form in the south, while the Borusi were in the north. They suffered greatly. That is why those relatives did not want the Borusi families to unite with the Ruskolans. The two branches were called Great and Little Borusena. Surozh was called Surozhska Rus<sup>118</sup>, and the Borusi were called prabory. That was the case, but they were not prabory<sup>119</sup>... And a long feud between the clans tore the Borusi apart.

So Surozh could not stand against the Greeks, and the wanderers advanced – they were yellow<sup>120</sup>. The Rus were Rus and blue-eyed. The strong and unquenchable fire burned incessantly, and when there were no more young princes left in Surozh<sup>121</sup>... or the Greeks did not give...<sup>122</sup> the enemies of their fathers, as they did to us...

From Father Ori to Dir, there were fifteen hundred years. Our Persian fathers learned about copper swords. For the Creator, through their efforts, told them (the fathers) to make iron and take horses, which come from God to us. And so Ruskolan was strong and firm, for our people received it from Perun. How many times did they take up their swords against the enemy, driving them from their lands, for the fathers of Orius and their families were glorious and strong, as they defeated Syria and Egypt.

Those times are long gone, and we no longer have that unity. But it was... We became like wax without Vles. For he told us that we must walk straight and not crookedly, but we did not listen to him. That is why the Persians took a large part of the Rus and subjugated Nabsur. They did not protect themselves from their enemies, and so the Adomors<sup>124</sup> attacked them. They went, bowing their heads, under the enemy's whips, and they encountered a strong guard on three sides. Others went with cattle to the west of the Sun and were lost there... Our people, going into the service of Nabsur-sary, then went to Syria and began to perish.

D. 6g The years of slavery were long, and it would have continued, but the day of the Rus' came – they fled from Nabsur-sary. For the Persians did not pursue us, but went to our lands, where they listened to our songs to Intr\*\*\*. And the will is that they should believe<sup>125</sup>... We will stand with our gods, but we will not force our God on them.

That is why we had to wear the same yokes, and we never called ourselves anything other than ezets<sup>126</sup>, when we suffered Babylonian slavery. And Nabsur-sar was the prince here, who subjugated them. And those (Rus) gave their youth to the army, and they died. Their daughters suffered in the fields, beaten with sticks, and it became unbearable: "This cannot be," they said to their fathers. "It has become impossible for our hearts to bear."

Once, in those days, when there was a great earthquake and upheaval: all the enemies were gone, and our own people went to Svarozh\* (in Paradise) /went<sup>127</sup>/... And there, horses and oxen were running wild... And suddenly they agreed: "Let us take our flocks and return to the north... and save our souls. And may the gods protect our sons who rest there, our daughters, and our wives, and we will ask all our saints for this. And we were not those who led the army and returned to their own, but walked lower than dogs.

We are the descendants of Slavuny<sup>128</sup> and we can be proud, and we do not guard our essence — for Magura sings her song to the battle, and that Bird comes from Initra, for Nitro\*\*\* was and will remain forever. Intra himself, like Perun, takes up his weapon to stop them (the enemies), and throws it to the ground. And that will bring Yar and the ram (sheep) walks through the meadows.

And it is better for us to flee (disappear), but never to be in slavery ourselves and sacrifice to their gods (the invaders).

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118 – possibly Olbia, near Mykolaiv, where excavations are being carried out. "Surozh" – the Bright Sea, which is a liman. S. Piddubny presents it as a city that was located on the site of the present-day city of Sudak.

119 – equals among equals and descended from the Rus.

120 – possibly refers to the "Huns" known in historical science – nomads of another race.

121 – many fell in battle, so that there was no one left to fight.

122 – the Greeks traded in weapons, and they were also interested in weakening both warring sides.

123 – this probably refers to the Babylonian captivity (6th century BC) under King Nebuchadnezzar.

124 – this is how the author refers to the guards who led the Rus' into captivity.

125 – that is, they accepted the faith of the Persian god Mithra and sang songs in his honour.

126 – some present them as pagans, others as a people; this probably refers to the Yazyents mentioned in the VK or to the Yaz.

127 – there were casualties from the earthquake among the enemies and among the Rus.

128 – those who believe in the power of the Mother of Heavenly Glory.

18 (d. 15a, 15b)

D. 15a They left the Old<sup>129</sup> city, going to Lake Ilmer, and there they built another city – New<sup>130</sup>, where we now reside. And here we pray to Saint Orya-Lord – the First Ancestor; we invite the Source of the birth of our family; and that Oak – the root of our bread; Saint Orius-Lord still creates the World<sup>131</sup> of Gods, that World is /Paradise Gardens/ (d.11a); and God Prav, Yavi and Navi – /Dazhbo/ (d. 1).

For we hold them to be true, and this truth of ours overcomes the forces of darkness and leads to goodness...

And as our forefathers will create, we know this, they sacrificed a white horse and left the land of the Seven Rivers near Mount Irshta<sup>132</sup> in Zagir, though they had promised to stay forever. And so they left, going to Dvorichchia, and we defeated them with our cavalry, and went to the land of Syria, and settled there. And later we went through the great mountains, through snow and ice, and came to the steppes, and there we were with our herds and wandered.

This was the First Law, bequeathed to our fathers by our forefathers, which supported them in their great struggle and gave them strength to repel their enemies, the pagans, as they fought their way to the Carpathian Mountains. There, led by five princes, they organised towns, villages, and large markets. But they were oppressed...

D. 15b ...by the years that were (lived) before the rising of the Sun. From there they went to the Sun, to the Nipri River, and there we are. Kyi established the city that was promised by the fathers of the glorious family and others. There they settled and created the hearth of Dub and Snop, who are the essence of Saint Orius the Lord, our ancestor.

And soon a new enemy attacked us – osze<sup>137</sup> with a sword, to shed the blood of the glorious ones. And Kyi directed his armies against them. And the warriors in Svarze\*, the warriors of Perun, also rushed at them and crushed their strength, smashing them to the ground. They showed their backs.

And that tribe sometimes attacked us: and the battle was great, and they were driven away to the last man. And our armies saw this and began to shout: "Our gods are driving away our enemies."

For Vyshen comes<sup>138</sup> to us on the clouds and says: "Children, build your cities and fortify them, for you will be beaten. You are surrounded by other enemies, and your struggle will be fierce and strong. The Holy Ory-Lord sent me to tell you that you will have heavenly forces on your left and right, but he also reproached you for not caring for the gods, and so here you are, alone before your enemies."

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129 – possibly a city founded by the Illyrian prince Slav. B. Yatsenko gives – Stargard in northern Poland.

130 – mention of Novgorod.

131 – Creator of the World Navi. Creator of the Doctrine of the Divine Trinity, introduced the concept and clear understanding of Prav, Yava and Navi. Divided the Circle of Dazhbog into circles-months. Gave the Mova clan the Holy Commandments of God.

132 – possibly, they lived near the mountains, where in the distance, "behind the mountains," a high mountain was visible, which they called Iriy, meaning "Heavenly," and this is Mount Elbrus.

133 – local tribes.

134 – that is, through the Caucasus Mountains.

135 – the Olbia monument lists five tribes that came to the Carpathian Mountains.

136 – The ancestors believed that every nation had its own god, and every god, caring for his tribe, gave them his own luminary. That is why the Rus lived until sunrise.

137 – an unknown tribe, possibly the Estonians or the Yazy.

138 – Spring came, and it was time to make repairs and prepare to meet possible enemies, of whom the Rus had plenty.

19 (day 34)

D. 34-1 For Prince Kiyu decided to attack the Bulgarians, and he drove his army north, to where our Voronenets is, and stopped somewhere there. And the Bulgarians also had their own warriors – the Polans<sup>139</sup>, and they turned them back. For they were suffering from famine... And they also took the Rus' city of Golun, their abode, and their land as well. They took that land and the Rus' fathers settled there.

Lebeden<sup>140</sup> – because he sat in the city of Kyiv near our mountain, as he impressed with his mind, and ruled from the guard, that is, he ruled and supervised the Elan and Arab markets, as he had such a position. And so Kyi will withdraw his troops from the enemy when the Bulgarians bring us tribute from their land, which belonged to their tribe. For glory spread throughout both worlds. And there they began to wage war, and the power of man drives them away.

And so our land stretched from edge to edge, as promised (inhabited) by the Rusyns. For God gave it to us, we fought it back from our enemies, and we hold it for ourselves. And Golune-grad will stand, great and rich, for the enemy is coming to destroy it and burn its walls. And we must defend our fortress and keep it for the Rusichi. For the land in Luz on the Ra River<sup>141</sup> has been ours for centuries, on both sides, it is the land of our fathers, and we have had it all these years. It is holy, and we will protect it. For there we landed and stand, pouring our red blood into it, as it will be after us. Our voivode's wounded heart and blood will flow onto the land, and that is Rus blood, and the land is marked for that reason. And if we see such a sign in our days, we must flee to the steppe, for that is not a chase, that is our land, and we will be Rus forever.

D. 34-2 And Perun shoots his arrows at us, so that his enemies may have the strength to drive us away.

And so it has been for centuries, for it does not subside. In such a struggle, we learned our strength from them. And we go to Golunia and to the land of Surozh, which is near the Dulebsky Sea, and to the left and directly to the south was the camp of the Elans. For we trade with them, supporting our lives.

And we agreed: "Let us join our forces!" For we gave thunderous praise to the gods. And there we made suru and drank it to the glory of God. And we acquired goods for ourselves, and divided those steppes among our families, and brought in many cattle - sheep and cows, which became our strength to live, watching where the grass was. And we led them, protecting them for two centuries. Now we have a cold winter, and we do not have enough hay, so we go south to the green pastures to feed on grain to the Elans. And they drove us by force to the cold land. And we would have perished, unable to stay on the green pastures because of the hostility of the Elans. But they did not take the green pastures, but sowed evil, unwilling to help our people. And so we speak of revenge for those deeds and of retribution for them in their time. For thus our fathers decided – to take possession of that land and drive the Greeks to the sea. And they carried out this plan with their swords, charging at them and striking the front ranks, inflicting great damage. And the Greeks asked for peace and to end our invasion. And so we obtained the pasture for the winter and fed our cattle, and we give glory to the gods.

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139 – possibly captives, or warriors from those tribes that lived in the territory conquered by the Bulgarians.

140 – son of Kyi, probably the prototype of the mythological sister

141 – The Great Meadow on the banks of the Nipra, now flooded by the Kakhovka Sea.

142 – the name of the Black Sea after the tribe that lived on its shores.

143 – that is, they destroyed the enemy camp with their chests.

20 (d. 36b)

The Khoryv and the Schekh separated from the others and went to the Carpathian Mountains, where they lived and built their cities. They traded with other tribes and had great wealth. But enemies attacked them, so they (the Croats and Schechs) moved to Kyi-grad and Goluni, and settled there, lighting their fires to Svarze\* and making sacrifices to thank the gods. And they are like us.

And so Kyi died after thirty years of ruling us. And after him came the son of Lebedian, whom they called Slaver, and he lived (ruled) for twenty years. And then there was Veren from Velikograd – also for two decades, and then Serezhen – ten on the throne... They won victories over their enemies.

Autumn brought much misfortune – strangers descended upon us. And then they came to our steppes, doing evil. Those were valiant days, and our forefathers had to fight for their lives.

For we are Slavs, and we glorify God, and we are the grandchildren of the gods and our Holy Oriya and Dazhbo, and we are patient in the face of evil, and by uniting, we have great strength. And we defended ourselves fiercely against the raids of the Goths for ten years. And here the Ilmers supported us, and we prevailed over our enemies. ... For those ten years were great battles of brave warriors.

The Yasi attacked us after some time and committed sins, and we had no other weapons than the swords of the Khorazhi, which had been exchanged for rams and sheep a few days earlier. And those were created by the Creator, in the Holy Paradise itself.

#### 21 (d. 5a, 5b)

D. 5a It is impossible to begin with the details, so I will roughly tell you what happened (what I experienced) before Dira, fifteen hundred years ago... /lit/. Our great-grandfathers came to the Carpathian Mountains and settled there and lived peacefully (well), that is, they were ruled by their fathers, and the elder of the clan was Shchek – from the future Oriyan. Parkun (Perun) was favourable to us, flying through the sky [FAVOURABLE TO THE SKY], and comforting us. And so life was for five hundred years.

Then they went to the setting Sun and came to Nipri – that is, the river that flows to the sea, and settled on it in the north. And they named it Nipri Prypent<sup>144</sup>, as their fathers had named it - Nipri Prypent. And there they sat, and for five hundred years the Veche ruled over all. And so, protected by the gods from many things, they risked their lives<sup>145</sup>. There were many Ilerians there. They lived by the fires, and they also drove their cattle into the steppes, where they were also protected by the gods. They were able, as they say, to rest and live confidently, and they began to acquire much gold and wealth.

D. 5b    The Yazyens turned south and left us alone.

And so our people went on, leading their cattle – their cows and bulls. Here we saw many birds flying towards us. They were jackdaws and crows flying from their food, and there was plenty of food in the steppes. That tribe attacked the Kostobeks and fought them fiercely. Many were wounded, and blood was shed here unexpectedly, ... and they cut off the heads of their enemies, which were food for the crows. And so Strybo whistled in the steppes, and Borai<sup>146</sup> roared until midnight... it was dangerous for us. But the battle was great — the Yazyents and Kostobeks fought with malice, the attackers and thieves of our cattle.

And so it will be for two hundred years. And our relatives went to the Lyash (forests? Lyakhs?) Pripenteny, in essence, and sat there.

A hundred years later, the Yermengrich<sup>148</sup> appeared there, and this was evil for us. And there was a great battle, and they were crushed and driven back to the Don and the Donets. And Yermengrich drank... and became our beloved brother. Later, he led our warriors. And so it was established.

A new life began.

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144 – Pripjat; the place where the Pripjat flows into the Dnieper.

145 – Yazy, Yasy. There are two versions: the first is one of the names of the Shekhs, the second is one of the names of the Khazars.

146 – perhaps a clarification is needed here – the wind towards the forests, or from the forests.

147 – poborytsia; struggle.

148 – Goths. Hermanarich – Gothic ruler (351–376), who united the Ostrogoths and Visigoths.

22 (day 27)

D. 27-1 ...Life would be different in the north if they created a different life. After Aldorich, no one went to Kyiv anymore... Let us remember his successor, Konorich, ...the grandson of Burich...

...We must mention those boyars who went boldly to war. Let us name the boyar – it was Genya, who killed the son of Yermengrich and wounded the boy Galarikh as follows...

And Rus' was subjugated for years. Aldorich was given tribute for that, and they had to give two hundred...

...And in the time of Yermengrich? ...the feast goes on until midnight, and it will come upon us... And it will be done... And they took tribute and had to bear the burden of the youths<sup>149</sup>... That is why they did evil...

...And so Rus fell, and the enemy ruled over us. And this continued... for years. And we will erase this, because the youths rose up and the times of slavery... /are over/. And now the Rus are free and we live like this... because the Rus all rose up and said: "Away with the enemy..."

For they had surrounded the land of Ruslan on all sides, our... enemies were numerous. And so the fathers went to the forest near Voronzenets, and suddenly attacked the enemy with all their might and crushed them. It was... Such was the truth in the days of Konorich. They were both with Father Aldorich from their great-great-grandfather Gotorich<sup>150</sup>, for he was before Yermengrich... as has already been said.

D. 27-2 ...In those years, there were the godly ones of Yermengrich, and this Evil was upon us... And there was a great battle, and the godly ones were crushed and driven back to the Donshche and the Don. And Yermengrich drank wine - he will become a beloved brother. Later, he led our warriors. And so they fought, and a new life began... In those days, when misfortune befell us, Yermengrich made a deal with the Yengush, and he supported them, and we had two enemies at two ends of our land. And that Bolorev faced great difficulties. Then the Holy Mother flew in and said, "Attack the Yengush first, crush them, and then return to war. There, they struck down Yermengrich's son and killed his father. And then Galarikh<sup>151</sup>, ...our friend, drank blood and wine, and later, in a single summer, came upon us with a mokoš<sup>152</sup>.

And more than once Bolorev called to chase those Goda, and so he did. It is foretold that we must stand honestly and solemnly, and stand well for your leader, for on that stands the struggle for our lives with the iron of our fathers, for the wheels and horses are our strength.

So we began to act... and we cannot... as we have become a mob.

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149 – to perform military service, like Ukrainian convicts in Muscovy during World War II.

150 – possibly Othoric – Giberich (318 – 350), king of the Visigoths. Aldorich – possibly Theodoric I (419–451), and Conorich – Theodoric II (453–466) – descendants of Giberich, kings of the Visigoths.

151 – Alaric I, king of the Visigoths (390–410), took Rome.

152 – across marshy terrain, across wet ground.

153 – cities built in a circle.

## 23 (day 32)

Day 32-1 And Ruskolan was defeated by the god Yermonrich. And he wanted a wife from our family, and they captured her. So our fathers went against them, and Yermonrich defeated them and captured the Rus, Bozh, Busa and seventy others, and crucified them. And there was great turmoil in Rus. And the younger Vendeslav rose up, gathered Rus, and led it against them. And he immediately crushed the god, and showed no mercy to anyone. And they wandered to the north, ...and wintered there by the grace of Karina.

Such joy... and our Grandfather Dazhbo rejoiced at that pride, for our fathers had received many swift horses and much good. And also, the land of Gorsky remained Rus' and will remain so until the end.

And the Mithridates told the Rus' that they could settle near them. And if they agreed, those Greeks would lead them to the river, and again, and again, and without end, and there the Rus' would be completely destroyed. And many warriors would fall. The Rus' left the Greeks and settled on the Don and Donets, and later went to the Nipri and Donau and lived there peacefully.

And those enemies often attacked us, and we would still... not suffer harm from the attacks, but grow up to the last and work for them. So the Rus went to fight and liberate her /land/, that is, to die themselves.

D. 32-2. This is from the old relatives: "Speak quickly [RESCHE KHUTE], Iriyu, quickly swear an oath of loyalty, and keep it until death." And we ourselves must die, but we will liberate Rus, we say. And if anyone did not want to go to war, but fled to his home, they tied his hands and gave him to anyone to the Greeks, so that he would work like an ox.

His punishment will be severe, and his family will cast him out, and in grief they will not mourn him, and his name will be forgotten. And you yourselves will be glorious warriors from generation to generation in our families.

We will support Mithridates, but we will not save Ruskolan. And then we saw the Egunshits before us. They roamed at night like wolves, stealing young men. And so we consulted about them and crushed them, and suffered much evil... And then a great misfortune befell us after the Yegunshts, that is, the Obry, like sea sand, as they say... To let them seize all of Rus... and leave it there? ...And they began to quarrel, and there was no order in Rus.

The Obry gained the upper hand over us by force, and Father (Prince) Duse was forced to give his warriors and go to the Greeks. And they knew it, but had no other choice. And so, after the council, they decided with the father and the warriors to go to the Don and further. ... And they did not return from there.

At that time, Volhynia spoke (began to speak) about our unity, and the tribes agreed with each other and gained great strength in a single day. And at the right moment, our fathers attacked them and defeated them. Today, we must also stand to the death in the struggle for the land to the very end. Heaven is waiting.

The Greeks are coming for us. And the sky thunders with power, Perun is our Father, and we will crush those Greeks. See where the crows are flying? There will be death there. And they are flying to the Greeks, and so it will be.

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154 – cut. And now in Podillia this word is used: cut bread, cut (cut a piece of cloth for a dress), etc.

155 – the spirit of punishment of the Rus, and possibly all Slavs, takes care of enemies, cares for them, mourns for them.

156 – I consider it to be the equivalent of the word "kighthood" in the language of our ancestors.

157 – Alans, a Caucasian tribe.

#### 24 (d. 4b)

D. 4b-1 Rus-bo is still settling on that land. At that time, the Voryaz went to Kyiv with guests and defeated the Khazars, and the Khazar khagan said to Skoten, ...help us... Skoten rejected this, saying, "Help yourselves..."

D. 4b-2 The Rus' council had little to care for their circles, so the striking force went to the land of Voronenets. Voronenets was ancient, established many centuries ago, ... separated (fenced off) from attackers around it... But the enemy came to Voronenets, surrounded it and besieged it. Rus was fenced off from the setting sun. And they (the Rus) went to Sur158 in the south and established the city of Surozh. The Greeks were already there by the sea. Biloyar fortified the city of Surozh.

Kryvorog was the prince of the Rus at that time. He released a white dove – wherever it flew, he went there. And it flew to the Greeks. Kryvorog attacked them and drove them away. Here, the Greeks, like foxes, wagging their tails, gave Kryvorog a golden fleece and horse harnesses. And Kryvorog remained in Surozh, while the Greeks were in our circles [KOLU N'KH] - Kryvorog agreed to let the Rus' settle there. But the Greeks attacked them again159 with iron weapons and defeated them. Much Rus blood was shed until the fall, and they left no flag, beating the Rus. The Ilmerts said: "There are still fools. But we will come to you, we will help..."

Let us honour the memory of those who fertilised our Rus' land, and all our elders, who lost their strength for Rus' on those battlefields with our enemies, and whose blood fertilised our land... For they are our gods, who, working with Perun, forged their swords against our enemies. We will pray to them – may they help us.

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158 – S. Piddubny suggests – the Molochna River, but where is the city of Surozh? Perhaps he is referring to the Sunny Land.

159 – fresh fighting forces.

160 – to the ground.

161 – Spirits of the Ancestors

25 (d. 83)

D. 83-1 When our ancestors began to build Surozh, ...the Greeks, who came as guests to our markets, saw the profits, and seeing our land, sent many young men to us to learn: to build houses, and cities for trade, and markets. And once we saw their warriors armed with swords, and soon they took our land into their hands and created different games, which we see here.

The Greeks are idle, but they are famous for their youth. And so our land, which had been ours for four centuries, became Greek, and we are there like dogs. And soon they will chase us away with stones - and that land is Greek. So now we must gather to take it back, and water it with our blood, so that it becomes more fertile and rich.

Perunica flies in Svarze\* and brings us the horn of glory, so let us drink it to the bottom and defend our people from our enemies. And Perunica says, if the Rusichi slept through their Orya, they must defend it on that day. That is what Surya says, and the news goes to the Rusichi, and they must act thus: when we leave our land, we will strike (run into) a wall, and we will make a hole in it for ourselves and for our people, and we will be at home from now on. And whoever Perun judges will eat eternal food in Paradise, resurrected in the Holy Paradise. We do not want to perish today, but we cannot choose otherwise if we are to remain alive. For it is better to be dead than to live as strangers. And a living youth is always better than a despot, than one who has been pierced.

D. 83-2 We must all listen to our princes and go to war for our land, as they command us. And Ta /Heavenly Mother/ and Nitra will come to us, so that we may preserve our strength until the grass grows<sup>165</sup> and stand firm for our people. For the Divine Power will surround (protect) us, and we will be invincible in the field. We will sacrifice to our God on His altars and set out. And those who become cowards must be thrown down, and their blood will flow into the dust.

Once upon a time, the Celts fought bravely. But now the Greeks have taken to the field for those who do not have that strength and have become cowards, and so their swords are thin and their shields are light, and they quickly became accustomed to throwing the earth because of their weakness, for they had no help from the basileus, and they must stand up for themselves. Our Surozh will be different, and it will be ours, and no one should listen to their talk. For they teach us their writing, so that we may take it and lose our memory. Here we will be...

That Ilar, who wants to teach our children, must become a hovat in their homes, so that he may convert them, who are ignorant, to our writing and to worship our gods.

D. 83-3 And I will tell you that you will fight the Greeks, for I know this clearly, and our fathers knew it and told me that they will become lowly and we will destroy the abominable Horsun and Omastrid. And we will stand as a great power with our prince, with great cities and a multitude of iron weapons. And our descendants will be countless. And the Greeks will diminish, and they will look back on their past and shake their heads. Act thus, for there will be many storms upon us and thunder will rumble; and when one ceases, another will begin. But we will prevail in the end and establish ourselves for many ages, thanks to the Gods, and nothing will destroy us. Stand like lions, one for another, and support your princes. And Perun will be with you and give you victory.

Glory to our Gods until the end of the age of this Earth and to all the blessings of Rus, our Fatherland!

And so it shall be, for these words come from God.

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162 – in the original – KMETO, rural residents, farmers, the land where the Rus farmers live.

163 – defensive wall, most likely the Perekop Rampart.

164 – on their native land.

165 – that is, to save strength for the new, next summer.

166 – ancestors prayed by the water.

167 – cowardly, afraid or unwilling to fight enemies.

168 – as a designation of belonging to the Byzantine Emperor Basil the Great.

169 – the name of the teacher and, undoubtedly, the author of the VK, because only the author and teacher could give instructions.

170 – underground; in hiding.

171 – Khorsun is a Crimean city, and Omasrid is a northern Black Sea city.

## 26 (day 25)

D. 25-1 There was also something with the warriors in Karani<sup>172</sup>. And there was a small town on the shores of the Russian sea. And there was a prince who called on the Elans to fight and drive them away from Rus. And he gathered an army and cavalry, and went against them and was victorious. And the Elans wept in their sorrow, begging him to pay the tribute. And the tribute was taken from them in the form of sheep and wine. And the Elans knew that the Rus drank a lot, and that they only had to attack them, and victory would be theirs.

And then Volshev came to Koren, who is our brother, and said to the Rus: "Do not be tempted by those gifts." But the Rus did not listen and became drunk. And in those days, the Elans attacked them and destroyed them. And seeing this destruction, the Rus' went to the steppe and there, they say, gathered their strength, went back on them and defeated them. For the gods inspired them and strengthened their hands, and they were victorious. For they crushed their enemies and said, "We will crush you like sheep and rule over those lands ourselves, for they are beautiful, and we will not give them up."

D. 25-2 We pray to Triglav, great and small, for Triglav gathers us together, and we quickly ride our horses to defeat our enemies. And we see how the gods take control of them. And we will see that the dead are slain by the gods, and we must lay our dead on the pyre and give up (bury) the many dead bodies. For the great army of Perun rushed upon them and crushed them, and the saints<sup>175</sup> are driving them away. And Dazhda<sup>176</sup> will bring our victory in his hands to his glorious family, which preserves the glory of our fathers and defeats enemies in the fields with its might.

And Zhalya mourns over the enemies, and Goryn mourns over their death, for they fell by the hands of God, and Karina weeps for the dead who stood in the path of God. And the earth mourns that the field is full of dead bones: severed heads and hands cut off from their bodies lie in the grass, and a stench rises from the field... And crows fly to them to peck at their dead eyes and eat their flesh... Much has been destroyed...

D. 25-3 Thus spoke Holy Orius, our Lord, as we are created [AND CREATED]: "And you are created from my earth [FROM THE DUST]. And it shall be said (known) that there are Sons created by the Lord [CREATED BY HIM], and behave (act) as Sons created by the Lord, and you shall be as my children, and DazhDy shall be your Father. Therefore, listen with dignity, and He will tell you (command you) what you must do next — how to speak and what to do."

And the people were great. And they prevailed throughout the world, and crushed other nations, for they drew strength even from stones. They performed miracles - they drove without horses, and did all manner of wonders as if they were magicians, for each one was and walked as a magician.

And they created curses, swearing at the people, and the people liked them for it. And so there were many, many words... But with those words they deceived and flattered (approved of) slavery, exchanging it for gold, and they also wanted to sell that "minos" to their enemies<sup>178</sup>.

And this is what the gods tell you, and these are the covenants of Ori:

Love the green and living (life-giving) world!

And love your friends!

And be peaceful among the generations!

And at that time there were seventy princes of ours, such as Mezhlav, Borislav, Konebranich, and Gorislav: they were chosen at the Vich and excommunicated at the Vich when the people did not want them. For those princes worked hard. And Kisech was great and wise. And they died, and others came after them. Each of them acted and did some good for Rus.

Our memory will preserve this, as we must honour them, celebrate every Trina three times, and pass on the memory of them to our sons. And no one dares to forget this, for they will be cursed by our gods and by people. People will forget his name forever.

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172 – its location is unknown. Could it be the city of the Karets, mentioned on the monument from Olbia?

173 – perhaps the Elans also took revenge on the Rus for placing themselves on a par with the gods.

174 – a place for the funeral rites of the dead.

175 – that is, the descendants of Saint Orius from Heaven.

176 – that is, God himself will bring victory to his tribe.

177 – spirits of sorrow and grief.

178 – hypocrisy, which we still see and hear from the authorities every day.

179 – some of the Covenants of Dazhbog given through Saint Orya.

180 – they will be cursed and forgotten.

It has been foretold since ancient times that fathers must work together with others to create a great state. We must revive our Ruslan with Golun and three hundred towns and villages. There is smoke from oak fires there, and Perun is ours and the Earth. For the Holy Mother Bird sings of those days, and we await Her in these times, which the Heavenly Circles\* must return to us. And those times always come to us.

We say (we swear) to the Holy Mother that we will defend our land better than the Wends, who went where the Sun sets and there, before the enemy /Sun/, plough the land, and have a false faith, holding on to it. Borovin says (boasts) that he is strong, and the people believe him because of his words. And we are not stupid, we are not surprised, but we cannot believe until we see that the Vends are returning to our lands, to the ancient steppes, and are still looking at their caves, as in the days of their departure from the Five-Year and Seven-Year Periods, when they broke away from the Sun and separated from ours.

And the Holy Bird says that fire from Mara will be carried to them, and famine will strike, so there will be sorrow, and God will bathe and rain, for that land will be destroyed and horses will be swallowed up, as the sons of those horses will tie them up, asking the gods... And those gods are all in the steppes, and there they give us the Sun and our destiny. We should be proud of this, and not of the times of the Ants. Those anti-Ori\*\*\*\* seized much\*\*\*\*\* with the sword, but where did they destroy your home, for no one builds a home in a foreign land<sup>184</sup>.

For Oryi the father goes before us, and Kyi leads Rus, and Shchek leads his tribe, and Khoriv leads his Croats. And Zemlebog rejoices that we are the grandchildren of God.

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181 – that is, the Circle of Dazhbog is constantly in motion and the seasons return to us renewed.

182 – The Venedi, who lived in the west, visited caves-sanctuaries.

183 – that is, they left for the lands of foreign tribes, under a "foreign" sun, because other peoples have their "own" sun.

184 – having conquered what was foreign, they protected and developed it at the expense of their own people.

185 – Dazhbo, the Creator of the Earth.

From Oriya to Seo were our fathers with the Borussians from Ra-Rika to Nipri ours and the great Carpathian state<sup>186</sup>... By birth, they ruled from their relatives and the Vicha, and each family was named after their relative who ruled from where they came to the Mountains as well. And there were princes and voivodes-fathers who led people to battle against their enemies for the glory of Perun, and in battle, Dazhbog's help turned against them.

Such was the state of Rus from Rus, and the Borusichi were the forests. And there was great turmoil all the time... And there were already many battles, either started by enemies or still unfinished. And only when the Romans<sup>188</sup> leave, here comes Yermonrich to us, attacks us and destroys us. We were frightened by the Romans and by God. To smoulder between two fires and burn?

And then a great misfortune befell us: our harvest was burned, and they left us in poverty, with nothing but ashes. Then the Bird of God flew to us and said, "Go north, and attack them when they go to our settlements, and you will be victorious. And so we did. We went north, attacked them, and dealt with them. We defeated them, and then we went to them and set up camp on the Don. The Roma returned to us and fought, and there were many of them. They quickly rushed in and wanted to cut off our heads, but we cut off their heads. And then the theme<sup>189</sup> was simply decapitated.

Heavy snow, cold, and hunger tormented our people, but they stood firm. Left with nothing, they suffered greatly at that time, for they had independence and were creating it.

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186 – a state that stretched from the Volga to the Carpathians.

187 – northern Rus. Perhaps this is a tribal division of the Rus or Borus, unknown to history.

188 – in the Muscovite manner – the Romans.

189 – 10 thousand.

D. 24b We drink suru five times a day for the glory of Slava and light bonfires near the Oak, and we also praise the Sheaves and sing their praises. We are the grandchildren of Dazhbog and dare not neglect our glory for centuries.

For we were the Ants in Ruskolan, in ancient times we were Rus, and we remain so... This is about Volhynia - she goes ahead and fights bravely, as she is brave. And Volhynia is the first tribe, and she is the heart. It was they and the Ants of Mezenmir who won victories over the Goths and crushed them to death.

And after them came the Yeguns, for they thirst for the blood of the glorious, and that struggle was cruel. And the Guds turned to the Yeguns and attacked our fathers with them, but they were defeated and destroyed. For the Obry came upon the prince and killed him. And the Blue Sea<sup>190</sup> departed from Rus.

The gods of Rus do not accept human sacrifices, nor living animals, only fruits, vegetables, flowers, grain, milk, fermented herbal drinks, and honey — never live birds or fish. The Voryaz and Elans offer the gods a different and terrible sacrifice — human sacrifice. But we must not act like this, as we are the grandchildren of Dazhbog, and we cannot follow in the footsteps of the chuzem (foreigners).

D. 24a And Dazhbog comes with great power to help his people, and we have no fear, for we have waited for him in ancient times, as we do now, for he cares for us. And we turn to him when necessary, and we wait for our day, for what we have (what we deserve)...

For Voronzenets was a city near which all settled, and the Rus' were defeated. And that city was small, and it was burned down: and the dust and ashes of it were scattered by the winds on both sides. And the city was left desolate. That land is Rus, and we do not look back on it, but we will not forget it. For there the blood of our fathers was shed, and so we have the right to attack it... The glory of Voronzenets flows through the Rus. And those saints make everyone pity him, and have the strength to ride their horses and return the lands to Rus. For all must give according to their rank - according to their rank, and the firemen who serve them must keep a special rank in battle: let them take food and drink for their time until death, and serve us. For many lay down their bones on the battlefield, as in the days of Mezenmir.

Yes, we are anti, we sing honour and glory to the gods. And we are called Slavs. Never asking for life, we proclaim glory, for we wash our bodies with prayer and proclaim glory there as well.

D. 24g Going from the Tiverians<sup>195</sup> to the Blue Sea and Surozh to yours, we say to you, as we ourselves know from old: our land has become an antova from the glades and is also watered with much blood. And on it Rus will be, as we pour out our blood, and so we will live (by it) until the end (until the last drop). And it will be our land.

And the glorious tribes and families glorify God, never asking for anything, only for their glory and strength. And they also glorify our ancestor, Saint Orius the Lord, who was, is, and will always be with us, from age to age, until the end...

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190 – Our ancestors called the sea Blue. The origin of the name Black is unknown. There is a theory that the name was given by the Greeks who settled on the shores, because they are black.

191 – Voronenets (Voronzenets) – a city that was in the west. It is known that in the Vinnytsia region (Khmilnytskyi district) there is a village called Voronenets, whose name was changed by the Bolsheviks to Voronivka.

192 – here – duty.

193 – that is, there will be many casualties on the battlefield.

194 – the last prince of the Ants.

195 – a tribe that lived in Podillia; now there is the town of Tyvriv.

30 (days 12, 13)

D. 12 And while the stars are still shining, we sing praise to the gods and to Perun's Hearth<sup>196</sup>, who is the bridegroom of Potyatich<sup>197</sup> to the enemy, and we proclaim Great Glory to our Fathers, our Grandfathers, who are in Holy Paradise. We say this three times /"glory! glory! glory!"/ and go in groups to lead them to the grass. And when we lead them to other steppes, we will again exalt the gods and sing their glory.

And so until noon we proclaim Great Glory to Khors, the Golden-Horned One who spins the wheel, and we drink surian. And we wait until evening.

And after supper, when the bonfires are lit, we sing evening praise to our Dazhba. For it has been said by our forefathers that by doing so we will all be purified (sighted). And we still create speech<sup>198</sup> [MOVLENA]. We go to sleep, and there a great unknown awaits us.

D. 13 ...For it will reveal the wise and strengthen the brave.

And those who go to the rising Sun will see both sides of the river and sit there, if Holy Mother Glory blesses them and sanctifies them with both her wings. And also, we take that land and defend it from the Asun and the Yegunshi, as we turn our arrows and sharpened swords against them.

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196 – that is, they thanked Perun for the fire lit by lightning, the embers of which they kept for kindling fires.

197 – as a protective god, He "cuts down enemies".

198 – in the original "MOVLENA", that is, consecration, incantations of the Spirits to protect the peace of the night.

D. 23-1 For Novoyar<sup>199</sup> is coming (approaching) to the old man, and we are waiting... It was like this with the Rusichi – they came to the south and settled in the steppes for ten centuries. That is, as always, the Rus choose their princes, and those from their families. And the families take care of the tribe: each has its own prince. And among the princes, the most active, the eldest prince is the father of the tribe. And so they live on that land.

The Voryaz came down to us in the valleys and were defeated there.

And the Greeks came to that land and settled there, not caring about the Rus. For the Rus took up their swords and attacked them, and drove them back to their sea shore. For the Greeks brought their armies in iron armour. The fathers called out, and there was a great battle there. And crows cawed over the men's food, which was thrown on the field, pecking out their eyes. The crows pecked at the armour, and a great (terrible) rumbling stood over that field. There they pecked out the eyes of the Greeks, but did not touch the eyes of the Rus.

There they had a sign that God did not want Rus to perish. And there the Sun and the Moon grieved over that land, and Heaven\* grieved for the people, so that the land would not fall into the hands of the Elans, but remain Rus. There, mothers wept for their children, who shed their blood for that people. And that land remains Rus.

Novoyar is there to this day, and that land will remain ours, for it is marked with the blood shed for it. And there the Elans agreed with our elder prince, telling him that they did not want to walk on the land of the Niprians or take slaves, but only to be on the seashore in their own way.

So we have a sign for our day, as our forefathers died for the people and did not take our land to the enemy. That is, we have a sign today that no one will take it away. D. 23-2 For Hermanarich is coming from the north against us, and we must defend our land and also go against them. For the land of God is ours. And they sowed the White Mountain<sup>201</sup> with their bones and watered it with their blood, and it is ours.

For the Holy Mother Bird calls us and tells us to be glorious: let us take up our swords and go out into the field at dawn – we will repel the enemies from the north, we will repel the enemies from the south, and we will go against the enemies from the east and fight. The thunderbolts led the Rus, for we are the sons of our Father Perun and the grandsons of Dazhba. For Heaven\* will show us where to go with both of them.

And Hermanarich went north, and the Elans went south. Thus we gather our land together and do not give it to foreign sons, but it will be for our own sons. For a great number of foreign tribes are coming to our steppe, and we cannot be at peace. We await help from heaven, and that is in our vengeance at the end of the sword, and with that we cut down the enemy.

The Holy Mother Bird calls us to raise the Holy Sword in defence of ourselves and Her. She beats her wings against the ground and raises dust to Svarozhch\*. For she has fallen to the ground and beats against it, fearing for us. And we will take that land and establish it, for the falcon cries out to our hearts.

D. 23-3 And we must know what drink to drink as we go to battle. And there we will receive another drink, confirmed by the Gods\*, and it will be for us like Living Water afterwards, at the time of the Great Feast, which is for all those who await death for their land.

For the Holy Oryi looks down on us from his wonderful Svarze\* and, seeing our armies, counts them on his fingers. And there are not enough, as before. And he counts them with the fingers of his foot and tells our ancestors how great our strength is and that our enemy cannot overcome us.

For we will trample them and chase them until they fall to the ground and die in Mari, and the Sea will take them, for we say in our hearts that we will not return to our hearths until our enemies are gone. And we will not rest with our bodies until our enemies plunder our land and tell everyone that our gods are hunters. They instil this in the minds of their sons, for whom the children take up spears.

When our enemies turn their backs, we will turn ours (open them), and we will fly across our land to them, to defeat them until the end of time, and to see Mari – for Mora has retreated. I affirm that there is no force that can hold back the Rus knights. And such glory awaits them, and they will flow to Svarozhch\*, and there the gods will say: "How bravely you stand, Rus! We have a place for you near God, near Perun and Dazhba, your Father."

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199 – New Yar, Bright Dazhbo, New Year. It comes after the spring equinox.

200 – that is, to live according to their customs.

201 – probably limestone mountains, the remains of which can still be seen in the Luhansk region.

202 – a signal to attack.

203 – pagans; and now the Judeo-Christians insist that our ancestors were "pagans" and, in order to get rid of "disgust", forget that you are the sons of Ori, call yourselves the sons of Japheth, slaves of Sabaoth, pray to him and worship his sons.

204 – gates, doors, city gates.

205 – that is, to smite enemies to pieces.

## 32 (d. 37a)

The Mother, the Holy Bird, flaps her wings as the Germans advance upon us. And those horns, where the forehead is, will strike and walk thus, attacking us. And great sorrow flows across our land, like smoke rising from the steppes to Svarze\*206, and also Zhalya weeps for us. And the Holy Mother calls upon the Most High, who gave her fire for our hearths, and he will come to our aid and bring all his might to bear on the enemy, and Hermanrich will retreat. And now they have settled on Kalytsia Malaya\*207 and gone to the shores of the sea, and they hold the land up to the Don, and beyond the Don River it is so. Kalka Velyka\*208 is the border between us and the invading tribe. There we fought for four hundred years with our enemies, and therefore we took our land and tilled it well. And we trade with the Elans, exchanging cattle, skins and fat<sup>209</sup> for silver and gold coins, and drink and eat (processed, prepared) skins. Our life at that time was harmonious and peaceful. But then they attacked us again, and it lasted for decades. And we are holding on to our land.

We must also defend ourselves from enemies when necessary (when absolutely necessary) – holidays are everywhere. Holidays are coming to us, and that holiday is: first – Kolyada, second – Yar (Easter), and Krasna Hora, and Ovsena<sup>210</sup> – Great and Small. When those holidays come, men go from the city to the village of Vognichanski, and peace comes from us to others, and from others to us.

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206 – signal smoke about enemy attacks.

207 – Ukrainian historians claim that this is a river that originated in what is now the Kharkiv region. A tributary of the Don, now a stream.

208 – modern Kalmius, according to historians, although it could also be Konka, which had a wide bed.

209 – fat, possibly salted or seasoned with herbs for long-term storage.

210 – Velyka – Day of the Heavenly Mother, now the Day of the Intercession. Mala – Day of Remembrance for those who fell in battle for our Holy Land. Now, in the Orthodox Church, it is the Day of Remembrance for the Fallen, 4 November.

211 – probably celebrated mainly in villages where there were Sacred Ancestral Hearths, as temple holidays are today.

### 33 (d. 7a, 7b)

D. 7a Glory to our gods! We have the true faith, which does not require human sacrifice.

And this is done in the thieves, who always sacrificed it, calling Perun – Parkun. And

Therefore, we sacrifice, but we only dare to give a field sacrifice and from our labours – millet, milk and tuk, for we feed the lambs on Kolyada and on Rusalia on the day of Novaya Yar212. Also, on Krasna Hora, we give it in memory of the Carpathian Mountains, at that time our tribe was called Karpeni. When we lived in the forests, we were called Drevichi, and when we were in the fields, we were called Poliany. This is still the case.

The Greeks say that we sacrifice men, but this is a lie, which is not true. The truth is that we have a different custom for this. And whoever wants to impress children will call it evil, but a fool will not fight against it, and so it is, and others will also say the same.

This was done for a long time by the tribes. The elders of the Wendish tribe went to judge their relatives near Perun's tree, and on that day they also had games in front of the elders and showed their youthful strength — the young men walked quickly (ran), sang and danced. On that day, the hunters went hunting and brought game to the elders, who divided it among the other people. The magicians made sacrifices to the gods for greatness and glory. They spoke of the times of prosperity and the appearance of the enemy. They chose princes from among the fathers, and those princes led the young men into a fierce battle.

That is why the Romans watched and plotted evil against us... And they came. With their carts, in iron armour, they attacked us, and we fought them for a long time... And drove them away...

D. 7b ...we drove them from our land. And the Romans learned how much we value our lives, and left us alone.

The Greeks wanted to subdue us near Cherson, but we fought fiercely against our invaders. And the struggle lasted for thirty years, and they left us alone. Then the Greeks went to our markets and began to exchange our cows for oil (ointments) and silver, which we needed for our wives and children. And so we continue to trade to this day, even though the Greeks later sought to exploit our weakness and take us as slaves. Therefore, let us not weaken and let us not give up our land, just as we did not give up the land of Troy. This is for the Romans.

And let Obidonositsa<sup>214</sup> not become the grandchildren of Dazhbog, who cares for the oxen in the ravines. And yet today we are not in disgrace. Likewise, our fathers still pulled /threw/ them from the shore into the Blue Sea and won victory over them. The song of greatness was sung by the Mother, that Beautiful Bird, who brought fire to the homes of our ancestors. And we will also skin the lamb, for we have become more numerous — we have gained strength, and we were able to defeat our enemies, and shame on them.

Look, my people, how secure and numerous you are because of this. You did not stray from your wounds, and you did not descend into the ranks so that we could chase away our enemies. We got rid of our troubles and now have a different life, because we were and remain proud and invincible, and a heavy defeat will befall them. And we then... For fifteen hundred years, we have had numerous battles and wars, and yet we are alive, thanks to the sacrifice of young men and commanders.

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212 – I am sure that Novoyar was celebrated for at least a week, just like Navrus. They welcomed Yar, celebrated Easter, Rusalia, the return of the birds, young people went with songs to the forest to wake up the spirits, to the rivers, etc.

213 – possibly a tree struck by lightning, or near which they burned the Fire of God in honour of Perun.

214 – the spirit of insult, humiliation; one of the names of the spirit of punishment of the Rus – Karina.

215 – they freed their people from the invaders and "there were more of us".

34 (d. 6d, 6b)

D. 6d That is why we sacrifice to the Gods, Lord God, our Ti [go bzya nshe ty] rekti became... And that was stolen from us and we do not have it now kol216, because we do not have our beards and boyans217. So we will become ignorant to the end and /forget/ where we came from.

And here is about the boyar Gordynia, who fought in the summer of the three hundredth year after the Carpathian Exodus. And he, like Tre Dorey [TRIE], goes fearlessly against them. And this boyar Genya, who killed the son of Yermonrich and drove Galarikh away from Voronenets. There were and remained Rus: Borus and Rusolans. So should we still be ashamed of our words about the circle? We must proclaim this. And we cannot believe every foolish word spoken to us before the battle.

For the dawn is shining upon us, and the morning is coming to us, and we have a messenger who rides all over Svarze\*, and we proclaim the praise (greatness) and glory of the gods. For Surozh is overthrown, and it will not be, for it is still Rus, even though there are Greek gods and statues there. And there we will cast off our sorrow and receive something else. Yes. Svyaten Intrus leads our sons out of darkness. We have our Highest Helper, and the old times are our blessing. We will gain strength and fortitude from them, so that we may respond to our enemies as we should.

D. 6b For in the hundred and twentieth year, driven from behind by the Yegunshts and Berends<sup>219</sup>, they departed to the north between the Ra River and the Divina (Dvina), and there Yermengrich disappeared. And Galarich led them to new lands. For the Yegunshta with the Berends, and their cattle, settled on that land, where there were many horses and cattle - grass and living water... For Galarich brought his new forces and drove the Yegunshta away, and they are now coming towards us. Here, our kinsmen gathered on their horses and attacked them. There was a fierce battle there for thirty days, but the Rus let the Yegunshi into their land, as they had promised to be with us.

Hard times have come. The Danaans attacked us, the Greeks from the south, and the Hodeans from the east and south, but they did not cause much harm. The Romans were in the cities of Danae, watching us and waiting. That struggle was great for us, for they did nothing that pleased the gods and people. For we have no other refuge but this /our native land/. And we choose a prince from among our fathers, and he shall be from Ovsena to Ovsena<sup>221</sup>, to whom we pay tribute from the people, and with fear we lead our flocks and cultivate the land, our livelihood.

So it was for a hundred and fifty years, and they did great deeds every day, but not always. They had Prince Saha, who was wise, looked after the peace of the Rus, and was our friend. The Berends walked quietly. The Yegunshy were thieves, and the struggle with them was difficult, for it lasted hundreds of years. And the Yegunshy remained on the land of God.

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216 – chronicle, history.

217 – wise men and singers (kobzars) to write chronicles and sing about important events, bringing them to the people.

218 – Genya defeated the Goths in the 4th century AD, so we can determine that the exodus to the Carpathians took place in the 7th century BC.

219 – Berendei, a well-known Caucasian nomadic tribe in history, which was occasionally an ally of the Rus, even during the reign of Vladimir Monomakh.

220 – Galarikh and Genya formed a military alliance. According to S. Piddubny's version, the combined military force of Galarikh and Gona-Oriya conquered part of the Roman Empire (the capital of Ravenna). And VK writes: "... they found the Romans... the Greeks... and the Goths... and did not do any great harm." D. 36a writes that the Ants "destroyed your house, as if it were a house in a foreign land" ... they built. That is, they rebuilt the Roman Empire by plundering Rus and other subjugated peoples.

221 – apparently, on the Day of the Heavenly Mother, elections were held or the prince was approved for further cooperation.

35 (d. 7b)

Then we were not different, and today we are worthy, and we can defend ourselves against our enemies, and every day we defend ourselves and eat what we have sown. And first of all, we call on the banner of our fathers, who are not yet senile and proud. We come for the truth to our camp<sup>222</sup> [STOGNA] and say that it will not be otherwise, and we must go to the Greeks, who have begun to commit outrages. We say that Yasna and Intra should follow us, as they followed our fathers to the Romans in the land of Troy. But there is no essence. There would be, if the leaders led our warriors to what we ourselves can do. For a thousand years we fought off the Romans and the Greeks, and Surya<sup>223</sup> and Yakov were with us...

We will never forget how the Gode united with the Yegunshi against us: Galarik attacked from the north, and the Yegunshi from the south. Ruskolan, Borusia, and Elitsa wept because the Yegunshi defended the Goths. Rus raised its forces and defeated the Yegunshi, forming the lands of the Ants and Scythia Kyiv.

And today our hearts are filled with blood, from morning till night we walk and shed tears of condemnation. We live silently in these troubled times, but we know that the time has come when we must march against the enemy: whether it be the Greeks or the Yegunshte. That is, we must harness and restrain ourselves so that the enemy does not stand before our eyes like a vile thing. For Galarik paid for it, and we must force Kherson to pay for the tears of our daughters who were taken away and our sons who were taken captive. The payment is not silver or gold, but no less than their severed heads, chopped into pieces.

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222 – S. Piddubny: special places surrounded by ramparts for gatherings and ritual ceremonies. I think it means a camp.

223 – here, the Heavenly Mother.

224 – this region was probably on the left bank of the Nipra River, along the V. Kalka, M. Kalka, Don and Dintsa rivers.

225 – into slavery. Slaves were fitted with wooden collars around their necks or shackles on their feet to prevent them from escaping.

36 (d. 8)

D. 8-1 And so discord and strife arose among the Rus<sup>226</sup>, and Zhalya stood between them (the Rus) and began to weep and reproach them. Let us not follow them, for we will remain there and our destruction will be complete, and we will suffer<sup>227</sup> until there is nothing left of us.

Let us remember how, under Father Orius, there was one glorious tribe... And after his father, with his three sons... they divided into three, and so it came to pass: the Rus' and the Vents, who divided into two and were created; and the Borus, who were divided into two, and then soon had ten. Why build fortifications and ramparts when we have to divide ourselves endlessly? For there can be only one Rus, not ten, but those families and relatives are all divided. And the enemies attacked us repeatedly.

We must defend Oriyan, not talk about what fathers we had. If you have a dozen cows and perish from the enemy, there is little honour. But if you remain in the clan until the end, your dozen will become a thousand, as when Oglenya led cows across the steppes. And those who often speak many words about their relatives and consider themselves higher than their ancestors and Oriya-father, they do harm. We will not be like them, follow the example of our fathers, for we will not go our own way.

D. 8-2 According to Galarikh, they gathered at midnight and disappeared there — Deterik leads them, and we know nothing more about them. And the Berendei came to us and began to tell us that they were greatly oppressed by the Yaghs, who had followed in the footsteps of the Yegunshi. So Boloyar told them to wait and came to them. And he went to them unexpectedly with five thousand men and defeated the Yaghs, whom they crushed on all sides. They drove them away, took their cows and cattle, their daughters and young men, and killed the older ones completely. We, the Rusichi, should be proud of our campaign and remain friends until our dying breath.

Let us also remember Darius the Persian, who attacked us and defeated us because of our disunity and strife. That is why. Because the thieves Erik and Asik<sup>229</sup> settled on our border and torment us on that border. We are the descendants of the Slavuna clan, who came to the Ilma River and settled here for generations, and have been here for a thousand years.

D. 8-3 The Celts attacked us with their iron, but stumbled and returned to the setting sun, for there is a strong hand holding us back, and so we rushed from the plough to take revenge and instilled fear in them, driving them away from our land.

And the Ilmers watched this and did not all defend themselves, and they perished. We could not change this, for the Ilmers did not want to take iron into their hands and did not defend themselves against the enemy. Such families must wither away, lest others follow their example.

Thunder rumbles in the blue sky, and we must fly upon the enemy like swift swallows and light thunderbirds. And that swiftness is a new and Russian trait. And we have another goal today: that the Scythian steppe should stand great behind us, and all kinds of wanderers should disappear from it. Only our cows should walk there, and our relatives should live there. For yesterday's Celts are today's Voryaz and Greeks, who are said to be Elans, and those who do not understand this are their future youths<sup>231</sup> and the wooden-headed.

D. 8-4 Borysia, land of Rus, defend yourself, and do not let others (strangers) lead you to Korcha; that is, do not let your enemies harness you and tie you to a cart, so that you are pulled wherever a foreign ruler wants, and not where you want to go yourself. Great pity for Karina for those who do not understand these words. And may thunder strike them from the heavens, so that they fall down and do not rise again.

Our ruler is one – Khors (Khorosh), and Perun, Yaroslav, Kupala, Lada – Dazhbo. And when the long-awaited Kupala comes in a wreath, which they put on his head, woven from green branches, flowers and fruits, at that time we must ride far from Nipri to Rus. We do not think about our death, our condition and life in the field are beautiful. Holy Glory beats her wings and commands us to go to battle, and we must go. And we have neither /holidays/ nor flour bread smeared with fat. Perhaps we must sleep on the damp ground and eat green grass until Rus is free and strong.

At that time, when it was still early morning, Yermonrich had already negotiated with the Yegunshte and supported them, and we had two enemies at both ends of our land. And Bolorev, faced with great difficulties, began to doubt. Then Mother flew in and told him to boldly attack the Yegunshte, destroy them first, and then return to the north. And he did so: he defeated the Yegunshte, but when he returned to the north, they struck Yermengrich's son, and he died.

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226 – spirits of discord, suspicion and despair.

227 – we will fight among ourselves; we will conquer.

228 – natural, according to the Laws of Dazhbog.

229 – Asik – Askold, Erik, according to S. Poddubny, Rurik, but it may have been someone else.

230 – possibly descendants of Prince Slava's family (see p. 17), or descendants of the faithful Mother Slava, or Slavs.

231 – that is, those who are forced to be suicide warriors in the enemy army.

232 – probably a slave market, a place where people writhe in agony. This may be where the name of the city of Kerch comes from.

233 – to the steppe.

37 (d. 28)

D. 28-1 These are enemies on our... that is, and we cannot turn back and return our cities to cut off our burdens. And Prince Bravelen said to them: "Help the cities and hold back your warriors, let them preserve the power of Rus as a single threat to the enemies." And so it is.

For that is what the Zhmud told us about the battle that Deterich had. And they went north and there, near the Zhmud, turned south and went to Rome. And there they fought against the legions and other warriors, and took great spoils from them, invading their land. And Deterich was killed, for he had sins... For these feasts are contrary to the gods, and they spit on them...

Our towns are poor, but our elders do not choose from among other tribes for themselves, so that they may rule over them. We go to them, and they are worthy. We have stories about those who fell into unexpected hardship and worked for them, and we shed tears for them.

Holy Glory beats her wings and reminds us of the difficult times of drought and cattle plague. And we know, as it is said by our forefathers, that the Celts<sup>235</sup> helped them. For they went to them and were helped by them for a hundred years.

Also, about the Ilms, that is, the Ilers: we are relatives, and we are from the Rozenitsy<sup>236</sup> family, whose names are dear to our hearts and protect us from our enemies. For we have fallen to our knees today and pray to God for his intercession. And so it will be.

D. 28-2 For it is clear about us, and it leads our fathers through the mountains and steppes past the years. And we drink from the Don – we have our river, as we shed our blood for the land, and that is the Rus' land. And it will be Rus'! For the Rus' people have Heavenly care\* for themselves, and we do our work for life. And the gods tell us that they will come to our aid and support us against our enemies.

We are not to obey anyone! This is said to you, and it is the first commandment that helps in the struggle of the Rus against my and your enemies. And in these difficult times, we do not protect ourselves, but go to die for our people. And the disgusting Pit<sup>237</sup> devours the slain, and the crows eat their eyes, and grass grows through their jaws. And we cannot see, as we flee from the enemy to the mountains, the land, and our strength. And heaven waits. We will be taken into slavery to the plough of others, and like horses, we will pull their ploughs and reap their harvests, and they will eat our bread, and we will eat the earth. And we cannot reveal this to our minds, and we cannot bow our necks to the ground.

D. 28-3 And our gods will defeat our enemies and break their backs so that they cannot encroach on our holy things, drag our women and children<sup>238</sup> to the marketplace, and leave them there to the Elans and Greeks for silver and gold<sup>239</sup> as payment for their insults. We say to our enemies: "Disappear, as darkness disappears in the presence of the Sun, for Perun will come and smash you like sheep (lambs)." And they trembled more than once, and they fear the Heavenly Warriors\*. For this is a sign – as when a vine blossomed in winter near Nipri. And Kupala shows us a sign of victory over our enemies, and we must do this.

That is, Mara and Mora are coming upon them, and these two will take their strength and sweep them away with our swords, and the power of the sword will divide them. This line will divide us, and that line is full of blood, and it is not worthy to cross it to them, only to us. This is what Borovlen says, so that they may boldly go to them: "This sign tells us that we have victory, as we are Vends." And the Vends settled on the land where the Sunrise sleeps at night on a golden bed (in the west). And there is their land.

The Holy Lord Ory spoke to our fathers about those who are also our brothers in that land. And they said that they would come to us in winter and support us. And this divine power will come to us and sustain us until the end. And the Venedi came to us to ask for help, and they have none, as every worthy person must protect himself.

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234 – ODO KRECH IMO – from the sin he had. Deterich – possibly Sigeri, who died in 415, the year he ascended the throne after Alaric, wishing to repeat his success and capture Rome.

235 – in the original – KIELCOI, an ancient tribe related to the Slavic Sklavini.

236 – Holy Mother, who "weaves" children and protects women in labour, and whose ancestors were of the same root and destiny.

237 – the one who destroys bodies after death.

238 – This refers to the abduction of women and children and their sale into slavery.

239 – images of Christian saints, decorations.

...We walk in our own way. They placed the cavalry in a bird formation and embraced their enemies with their wings... It became a mess of blood. And they struck with their heads... various parts. Striking with that cavalry, deliberately bypassing, they cut off the ranks of the battle, and then led Perun's circle... And we must always act in the same way if we want to win victories over the invaders... And they became soft, as they had their sacrifice in those days, as sheep ran before us...

The Scythian fathers and sunny relatives<sup>241</sup> grazed cattle for ten hundred years and people swarmed, while the Greeks put our livelihood in their barns and exchanged it for their own bountiful goods...

In Vlesa, our ancestors learned to plough the land, and so do we... therefore, we throw grass and brushwood into the fire, praising Vlesa and thanking him for his teachings...

Three times Rus perished, but it will rise again... And more than once the Yegunshtsi beat us mercilessly, separating us from others, but now, after this battle, ...we will not let them rise again... And if such an old enemy arises, it must continue until their complete destruction... Many tribes came to our steppes, ...the sun was not visible from the arrows, ...but Rus is one.

They called upon Svarozh\* for God's help... and they had it, and once again swords rattled and no voices could be heard... And one day will come... when the fathers will gather their strength and chase the enemies like sheep, and the free will be free.

The fathers supported the prince, and they commanded their children to hold on to the bush<sup>243</sup>, but they do not listen, so when evil times come, they will suffer defeat. We must maintain unity and first begin to fortify the ramparts, for we do not have them, and without them we will not have victory. Honour our gods, and Perun will come and shoot his arrows at them. And there will be great glory here, as foretold by the Holy Mother, beating her wings loudly. Thus, the enemies will flee from us, for although those men are simple, they do not lose heart — they have pride...

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<sup>240</sup> – tactics of warfare – the army was arranged in a bird formation.

241 – tribes that lived in the south.

242 – green herbs and branches, probably when they saw off Horus and welcomed Volos.

243 – to maintain unity.

39 (day 21)

For Horber244 defeated the evil force that surrounded everything on all sides.

We must preserve these shrines, and we place our shrines to the gods: we build a wall of oak trees on frequent piles, then other walls, and there we keep the images of our gods. We have many shrines in Novy Grad on the Volkhov River, we have them in Kyivgrad, in Bogolis. And we have the Duleb shrines in Volhynia, and in Surozh near the Surozh and Blue Seas. And this is a great insult to us, as the Surozh shrines have been destroyed by enemies, and our gods lie in the dust. The Rusichi understand this, but they do not have the strength to defeat their enemies.

For we have ravines, where wandering men who walk through the forests at night dry their clothes. Others are the same. The Rusichi have caves on the Rus body, and we do not guard them. We drag ourselves to the shrines to praise the gods, who do not accept our sacrifices, for they are offended by our laziness.

The Mother Bird, Holy Glory, has flown in and reproaches us and begs us to comfort our father's glory, but we do not have the courage to take up arms and take back our land from our enemies with our swords. For a thousand and three hundred years we have kept our holy things, but now our women say that we are good and have lost our minds, and we are like little lambs before them (our enemies), and we do not dare to put on armour and strike our enemies with our swords.

For Kupalo comes to us and tells us that we must stand proud and cast our pure bodies and souls at Her Feet248, /Heavenly Mother/, so that She may come for us and protect us, leading us to victory. And there we would stand facing Svarozhch\*, and going into battle, we would glorify our God in battle, as in peaceful days. For Kupala tells us that if we stand firm until Her time comes, we will be honoured for our glory, and we will also be united with our fathers.

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244 – S. Piddubny: possibly the name of a voivode, which literally means "brave warrior".

245 – urvi (or, ur – fire) – a sanctuary where a sacred fire is kept.

246 – throughout the land of the Rus.

247 – that is, there were already Christians who captured shrines (temples).

248 – to the Footprint of the Holy Mother of our Family, which is also mentioned in Herodotus' history.

249 – honoured at the level of fathers.

40 (d. 18b)

About those whom we despise...

And we have no places of worship. And we create images<sup>250</sup> by streams and springs, where Living Water still flows, and there is God's Will [VOL BA], and predatory wolves do not walk. Let us remember those times of Oldorich (Aldorich) — he was called a stallion, for they had no joy. He was reckless and did not keep his word — he took our beauties by force, and he kidnapped and defiled them. There is discord among us: should we fight for our honour?

And we survived that. And it was enough.

In those days, the tribes and princes ruled. And this prince was Borevlen. Once he saw (surrounded) and took elans on the seashore. Then they went to live there and raised cattle, and made skirts, grazed cattle in the steppes, that is, they lived there. Such Greeks settled in a new way, built cities, and evil was upon us. After that,

they went straight to the north and stayed there for two hundred years. And we have been there from those times until today.

And now we have another prince, Borevlen, the great-grandson of his ancestors. And he says to go south to the Greeks. For the Greeks are a separate tribe among the Elans: they trade with us in the steppes for our cattle, but they want to take it for free. And so we must crush them again to the sea and drive them to their land, as the Rus' land is here. And Rus' blood has watered this land until now, and it has drunk our blood. We have hope in us, and we will defend it every day, as we hold it.

41 (d. 19)

For I saw a dream in Navi: A fiery cloud, and a serpent rising from it. And it enveloped the Earth, and blood flowed from it, and it licked it. And a mighty man came and smote the serpent in two, and it became two, and he smote it again, and it became four. And the man cried out to the gods for help, and they came on horses from Svarze\*252 and slew the serpent.

For that power is not human. The sky is black, and the snakes are enemies who come from the south, that is, from Bosphorus. They are beaten by our grandfathers, rejected by our armies, and the Greeks want to surround our land. But we will not give it up, for it is our essence, and we will not allow it. And those creatures, the snakes, are our doom — we must fight and give our lives for our land. For it stretches from us to the glades and the Dregovichs. Rus reaches the seas and the mountains to the southern steppe. And this is Rus, and only from Rus do we have help, as they are the grandchildren of Dazhb.

We pray to Pita Ore-Dyae, as we light the fire, and we wait. Holy Mother Glory brought fire on her wings to our forefathers, and we sing songs to her, the Heavenly Mother, by the evening fires. We also recount the old words of our glory about the Holy Week of our year, when our fathers had beautiful cities and devastated that land, moving to another land. And where we had a state in those days under the ancient name of Kolan: cities, villages, and hearths that formed the land... For we will wash our bodies and souls, and remember the happiness of the Rus' — Kolan, which was strong and managed to instil fear in its enemies. For from Kysenia the sheep walked there, and that land has been stolen from us in recent days...

They, the Greeks, are doing other things to turn us away from our antiquities. And we will see that, and we will keep our hands on our swords, so that they may see how a fierce day is coming and blood is wanted. And we will spill it on the land of our Rus. The cities of Rus cry out to us with stones, and we must go and meet death... I will die, and my son will follow his father and die for her... my grandson will follow...

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250 – wooden likenesses of ancestors whom they worshipped. Judeo-Christians drowned them in the swamp, and when they are found centuries later, they consecrate these places, bury a cross there and declare that 90-year-old Anna, Mary's mother, bathed in that spring and was able to give birth to her.

251 – since they did not have the strength to drive out their enemies, they went north to feel safe.

252 – fathers from paradise.

253 – Lands stretching to modern-day Lithuania.

254 – They thanked Pita Ore-Dyae for teaching their ancestors how to use and preserve the fire of God.

255 – rivers of the steppe zone – Don, Nipri, Ingulets, Ingul, Southern Bug, Istr and Donai. Studying written MEMORIALS, I understood the origin of the names of these rivers: Don – bottom, deep river; Dniro – bottom ni pri, deep river defender; Bug – bog (baga), rich river; Dniester – dona and swift, deep and swift (fast) river; Donai (Danube) – dona nay, deepest river; Donsche (Donets) – dona she, still deep river; Desna (Dosna) – a deep, calm river; the rivers Ingul and Ingulets have the same root, indicating that between them are HOLUNTSI – (hulich, ulich), and after them "in." – others.

256 – Greeks, subjects of Byzantium.

42 (d. 7zh)

And here we have to tell you this: the Rus' people gather in tens, and tens in hundreds, and they attack their enemies. And when they capture them, they cut off their heads (chop them off) and leave them there to rot – let the wild beasts eat them and die.

Great rivers flow in Rus, and the great waters murmur with ancient songs about those boyars who were not afraid to go to battle and fought for many years for Rus' freedom. Those glorious men spared nothing, not even their own lives. So says Berehynia<sup>257</sup> about them. And Holy Glory beats her wings and tells their descendants about those who did not surrender to the Greeks or the Varangians. That Bird tells of the proud Borusian warriors who fell at the hands of the Romans near Danaev, near the Trojan Wall. And they lie there, without a funeral feast, and only the Stribovs danced for them, mourning them for Ovsyen, and in the cold winter, the roar of the steppe roars above them, and the dove-maids coo around them, for they died in glory and did not leave their land to their enemies. Are we not sons? We are also descendants. And we will not leave our land to the Voryaz or the Greeks!

The Red Dawn comes to us, like a kind wife, and gives us milk for our strength and fortitude. For the Dawn heralds the Sun to us. And we already hear the messenger-charioteer galloping towards the sunset, the Sun to steer his shining golden boat into the night, and they will be pulled by gentle oxen across the blue steppe – for there the Sun lies down to sleep at night. And when the next day comes, they will bring it, and again the horseman in Yava will bring the evening. And so he tells the Sun that the cart and the oxen are there, waiting for him on the Milky Way.

And the dawn will spill into the steppes, calling us to hurry to our beds.

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257 – Mother Heavenly Glory.

258 – chirping sadly.

259 – that is, to drive slowly and quietly so as not to wake the Sun.

260 – in the original – POPSHISHENDLA – POPSHISHEN D(O) LA.

D. 7d And so we will hold a glorious funeral feast<sup>261</sup> for our enemies. We will swoop down, falcons, on Kherson, and take food, goods, and livestock... rather than be captured by the Greeks. They portray us as evil, but are they themselves good to Rus? Darkness<sup>262</sup> will not be with us, but with those who take what belongs to others and say that they are doing good. And we will not be like them. The voivode has only one thing – our Yasun, and therefore we are inspired in our labour and will defeat our enemies to the last man. Like falcons, we will attack them and rush into battle fiercely (relentlessly).

That is why the Holy Mother sings in Svarze\* about military exploits. And we leave our homes and go to the enemy to show them the Russian sword. Yasun tells us that we cannot do anything, as we must go to the front. And we cannot catch up, you say? How can we not catch up (overtake), not be ahead of our own? We go fast, and those who go fast will have glory, and those who go slowly will be cursed by crows and chickens.

We are not cattle, we are Rusichi, and this is a lesson for others, so that they may know that Justice is with us, and we do not fear Evil, for Evil has no power against us. Therefore, we must pray to God for help in our military endeavours and strive.

That is why the Holy Mother flaps her wings over the labours of war and the glory of the warriors who drank the Living Water from Perunitsa in the fierce battle. And that Perunitsa<sup>263</sup> flies to us, and that horn gave full Living Water for eternal life to our Gordyn<sup>264</sup>, who received the enemy's sword and lost his head. So we do not have death from that, but only eternal life. And always a brother works for a brother.

D. 7e And if he dies, he goes to the Meadows of Saint Orya-Lord, and there Perunitsa says: "For he is none other than Rus-Gordyn, neither Greek nor Voryag, but our Slav of the glorious race." And he goes according to his Mother's songs. And Mother blesses us, her children, [SVA N SHCHEKH] to Your Fields, Holy Orya the Great. And Holy Orya-Lord says to him: "Go, my son, to that eternal beauty, and there you will see your grandfathers and grandmothers, and they will be in joy and merriment. When he saw this, they wept bitterly until now, but now they will rejoice in your eternal life until the end of time, and you will be resurrected there not temporarily."

As warriors of Yasuna, we have a different goal than the Greeks, and we have a different glory. And we also look after (care for) our Paradise and see beautiful flowers, and trees... and meadows... And we have to reap the fields, to labour: to weed the barley and gather the millet to the Heavenly Barns\*. For those riches are different from earthly ones – they are dust, pain and suffering. And may his peaceful days be eternal! And we will take his place and fight fiercely. And if we fall with glory there, we will go as he did.

For the Holy Mother beats her wings on her sides. On both sides, fire shines holy<sup>265</sup> upon us... And every feather is different, red, blue, light blue, yellow, silver, gold, and white. And it shines like the Sun-Star [SUN SARU ME], and around it are strands, shining with seven beauties. What is bequeathed in the Gods has become ours. And Perun sees her, thundering in the clear sky. For the Heavenly Mother is our happiness, and we have swords – we will give our strength, and we will also see her. And we will cut off our old life from the new, as they cut and chop wood in the homes of simple people. Mother Slava beats her wings against the sides, and we go to stand by our banners, for those are the banners of Yasuna.

D. 7 There Perun goes, shaking his golden head, sowing lightning across the blue Svarozh, and the Earth is strengthened by it. And Mother Glory sings of the labours of the holy warriors, and we must listen and strive for the fierce battle for our Rus and our most holy Fathers. Mother Glory shines in the clouds like the Sun and foretells our victories and our demise. But we will not be afraid, for such is earthly life, and above it is eternal life. And therefore we must care for the eternal, as earthly things are worthless. We are on earth like sparks, we will vanish in the darkness, as if we had never been, never existed on it. So our glory will flow to Mother Glory and remain in her until the end of earthly and other lives. Is it right to fear death, since we are descendants of the glorious, and Dazhbog gave birth to us through the "Cow" of our Earth? And so, being okra-ventsi and skiti-anti, rus-borusi and surozci, we will become the ancestors of the Rus.

From Pendeba, we are still going to the heavenly blue Holy Paradise (to the Fields of Saint Orya). In the old days, the fishermen stayed there, not wanting to go to our land. They said that they had valour, but they began to die out themselves, because they did not reproduce with us and died out, as they were not fertile. Nothing came of them (nothing remained). And nothing is known about those Kostobeks, but the essence is different. They waited for help from heaven, they did not work themselves, but only waited. Something else happened – they were swallowed up by the Illyrians. Here we say everything, it is our right, where it happened at that time. And so the Illyrians were swallowed up by us and had no one then. And the Dulebs began to return to Borus from us. Few Illyrians remained, we called them Ilmers, and they settled near the lake. And there the Venedi settled further, and the Ilmers remained there, and there were few of them, and they abandoned their language and were... (and lived).

The Holy Mother flaps her wings and sings songs to the Sich, and that Bird is not the sun, Dawn, but that which comes from it (manifests itself).

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261 – that is, we will destroy our enemies and gain glory.

262 – God's vengeance for deceit.

263 – Heavenly Mother.

264 – to our hero, so that he may enter Heaven with his head.

265 – Rainbow.

266 – gives courage to defenders to strengthen the defence of their native land.

267 – low, worthless.

268 – Heaven, which gave birth to Earth, its nature, people, and nourishes them with "milk" – Living Water through rain.

269 – Indian Punjab, from where the ories returned to Earth, given by Dazhbog to our Ancestors.

270 – that is, wherever the ors may be, after death their souls go to the meadows of Saint Or, our forefather, and not to the forefather of the Jews, Abraham, as the Judeo-Christians claim.

271 – due to constant raids by enemies from the coast, they went north to the Borus. It is known that they also lived in Volhynia.

44 (d. 82)

D. 82-1 A bird flew to us, sat on a tree and sang. And every feather is different, and shines... different colours – it became night, as it was day, and sang songs to the Borus and to the Pri – so we will fight the enemy. Let us remember that our fathers are now in blue Svarozh\* and are watching us, and they are smiling encouragingly at everyone. Yes, we are with our fathers, we are not alone. And we think of Perun's help, and we see the messenger riding a white horse in Svarozh\*. And He raises His sword to the sky, stirring the clouds: and it thunders, and Living Water flows upon us — and let us drink it, for it flows to us from the Holy Lord Orya with life. And let us drink it, for it is the source of God's Life on Earth.

For that is what the "Cow" of our Earth gives us – she goes to the blue field and begins to eat the grass and give "milk". And that "milk" flows into the bread, and shines at night with stars above us. And that Milk is visible to us shining – for that is Puteni<sup>272</sup> Pravy, and we have nothing else.

D. 82-2 And listen to that Mother, descendant, that Glory, and keep your heart with Rus, which is and will remain Our Earth. And we must defend it from the enemy and die for it, as the Day dies without the Sun<sup>273</sup>, and then there is darkness – its name is Evening, and when Evening dies, there is Night.

At night, Vles walks in Svarozh\* along the Heavenly Milk, and goes to his chambers as the Morning Star sets at the gate<sup>274</sup>. And we wait to begin our songs, and to praise Vles from age to age, and his temple, which shines with many lights, and we offer (sacrifice) a pure lamb. For Vles taught our forefathers to plough the land and sow grain, and to reap it in the fields of sorrow, and to place the sheaf on the hearth and honour it as the Spirit of the Divine Father.

Glory to our fathers and mothers! For they taught us about our God and led us by the hand to the Right Path. So let us walk that path and not become mere bread eaters. Glory to the Rus, who sing glory to the Gods. And such is the essence of the Slavs.

D. 82-3 From the shore of the Sea of God, we went to Nipri and saw no other wanderers<sup>278</sup>, like the Rus. And those are the Yengush and the Yag, who are crushed, because we have the boyar Oglen, who is proud of us and takes us into his fold<sup>279</sup>.

From morning to morning we see something else, evil is happening in Rus, and we wait for what will be good. And it will not be otherwise without us, if we do not unite our forces and take a single goal to our minds. That is what the Voice of the Forefathers tells you, and therefore we will take the goal, for otherwise we cannot act. Let us go to our steppe and fight for our lives, like Gordyn<sup>280</sup>, and not like dumb cattle, who do not know (do not understand).

For here the Beautiful Dawn comes and strings precious stones onto her adornments. And we welcome her from the heart, as Rusichi, not as Greeks, who do not know our gods and speak evil, ignorant as they are. That is why we are called Slavs and always show them glory, going against their iron, standing up and taking up the sword. Here, the Knowing Maiden<sup>281</sup> remained to listen to that glory, and the Elans who remained<sup>282</sup> ran and told others about the Rus. They will not kill her, and you will not be poor by force, Greeks, even if your enemies devise something new for their lust. For the Rus are proud and give thanks for their bread, unlike the Greeks, who take it and are angry at the giver. The eagles cry out and spread the glory around them – that the Rus are free and strong in the steppes.

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272 – The Milky Way, which is now still called Chumats'kyi in Ukraine.

273 – without the morning sun.

274 – that is, the morning star is visible in the sky at the level of the gate.

275 – sacrifice; a young woman, also called "yarka", that is, one who was born in Yar, in the spring, and has not given birth.

276 – stalks of cereal crops in small sheaves for drying before threshing.

277 – that is, the Slavs, who honoured and glorified their native Holy Places, their Native God and their Native Ancestral Gods.

278 – those who walk on this earth.

279 – endowed with the conquered.

280 – like knights (knights).

281 – "witch"; now equivalent to psychic.

282 – those Hellenes who remained alive after the battle.

D. 33-1 For in ancient times, many families were gathered by their fathers. They had elders and a veche. Others had a prince, who was elected every seven years from Kolyada to Kolyada<sup>283</sup>. And every clan is ruled by a miracle worker (wizard) – he makes sacrifices, and every clan still has an old miracle worker and already acts with him in Radogost<sup>284</sup>. And this one, the First, has the sign of Dazhbog at the head, and we act according to him. For we speak of the Head, who stands there, to our right, and will begin this action. And while he stands there, we rejoice in holiness, being happy, and drink this suru – for it will be a reward for everyone from Him... For it will fill us with true strength and envelop us with wisdom, and with clear thoughts we will go to the camps of our fathers and destroy them...

And the messenger came and said: "Hurry to the Danube, the Wallachians<sup>286</sup> are being beaten... And they are now crushed... but they are united... and they are still fighting." ...It will be so... for God considers us warriors who march with their banner...

We have our needs to this day, as our fathers had on the Pontic coast. And there are cities in (near) Russia, and there will be more. And these are the Rus, coming from the White Tower and from Rosia<sup>288</sup> along the Nipra River, and there Kyi founded the city of Kyiv, and this is a gathering: Polans, Drevlyans, Krivichians (cattle breeders?)... And the Lach people on the Rus bush. And the Rusichi became /many/...

D. 33-2 Let us not begin anew if we do not remember Mahu, who brought glory to the bush<sup>289</sup> and achieved unity of the land. ...And what then? Walk in reason, and you will have your own... The Velos warriors (Heavenly) are coming upon us... and we can become confirmed... For Volokh is great, and for this reason we go, as we drink brotherly wine... And so we came to Danae... but it is bad for the Romans... for the Roman warriors are terrible... And so the Romans are repaid for their evil... For you must not look back. Only forward! And so we eat the food we have acquired from their women...

So, liberating the hills, Rus, ... as the frets go forward, ... draw your swords on the Vas, for the old and the straight will remain until the end of our days...

Let us remember more often Mahu, who stood for unity, and we too will create unity. And drink this blood for your brotherly bonds until death, and the enemies will disappear... And Velos will rejoice, and we will honour him in joy, for we have our saint in... Heaven\*...

.../But our young men are bound and cannot break free, for they are in chains.../they must be freed/.

46 (d. 37b)

Go forth, our brothers, tribe by tribe, family by family, and fight for yourselves on our land, which belongs to us and never to others.

For we, the Rusichi, glorify our God with our songs, dances, games and spectacles to their glory.

For we will sit on the earth, take our finger to our wound and press it, so that after death, when we stand before Mara and Mora, it will be said: "We cannot blame him, for he is filled with the earth, and we cannot separate him from it." And the gods who will be there will say about this: "This is a Rusyn, and he will remain as he took this earth to his wound and carries it to Nava."

In those days, according to Kyi, many fathers were elected as princes, and the princes were special<sup>291</sup> and varied, as those who ruled in the Vich were declared simple men and thus became the rulers of the land. For these princes, being orcheni, cared for the people, and received bread, food, and all their livelihood from their people. ... Now we have something else: princes and commoners take power and give it to their sons, from father to son, and even to their great-grandsons...

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283 – Kolyada – The circle goes round, the New Circle of Dazhbog goes round, the New Year, from Novkolo, Nkolo formed Saint Nikolo.

284 – celebrations, festive joys; received sacred blessings.

285 – refers to the sign of Dazhbo, which was worn on the foreheads of the chief (first) magi.

286 – one of the Fryzian tribes of the Pridnoy, who lived in the territory of present-day Moldova.

287 – possibly in the lands and cities captured by the invaders; or the "need" to build new cities.

288 – an indication that the city of Bila Vezha stood on the Ros River, in which case Bila Tserkva is Bila Vezha.

289 – to the unity of the Rus tribes.

290 – that is, it is necessary to take up swords and destroy enemies in order to protect oneself from further attacks.

291 – who had special merits.

292 – elected to the highest princely office and consecrated, they were endowed with the duties and rights of the Father of the Ora Clan.

#### 47 (day 22)

D. 22-1 And it is also said that Kvasuro<sup>293</sup> received from the gods the secret of confirming the surina. And that is the quenching of thirst that we have for Radogosche<sup>294</sup>, to please the gods, and dancing, we throw wreaths at Svarze\*, and sing songs of praise to the gods. Kvasuro was a warrior and a strong man, he understood the gods, and that is why Lado came to him and advised him to pour water on the honey and expose it to the Sun, that is, to confirm the surina. And when it ferments and turns into surina, let us drink it to the glory of God.

And that was the crown with which the man was once greatly honoured. And Father Blagomiro said that he received instruction from the Heavenly Ones, as it was created by Kvasuro, and it is called surina, and that is our Radogosche. That is, we will have it every day, as we will create the harvest and rejoice in it. It is not always so, as some do not control their nature at once and say something foolish about the Black God, while others, rejoicing, say something about the White God. In the same way, one can find friends and enemies...

For we forge our swords to assert our strength, and we have God's strength to strike our enemies every day, in all fields (directions), that is.

D. 22-2 Bogumir<sup>295</sup> is recognised as the Creator through his efforts. For He spoke to him about the Slavs, that they should become, as God commanded them... That is, they established separate families, as God<sup>296</sup> caused families to be, and we are in families, and there are families in those as well. And Saint Orius-God is the Father, and the others are sons. And we must obey Him as well, because the Fathers obeyed the Family, as He is the Father of families. And those families were created after Kyi to Prince Kiste.

For after the year had passed, everything was destroyed, and, having devastated Ruskolania, they went to Kyi and settled in that land. There, waiting for the attack of the Voryaz, they defended themselves from them... And this was from the year 1300 after Kyiv-father: 300 years after the Carpathian life and 1000 years after Kyivgrad. One part went to Golun and settled there, and the other went to Kyivgrad, and the first is Ruskolan, and the second is Kyiv /Rus/. And, as we honour the surina, we follow the cattle and lead the flocks for ten centuries on our land.

For Golun was a glorious city and had three hundred strong cities, while Kyivgrad had fewer — a dozen cities in the south and that was all. And there were not many villages, for they were scattered across the steppes of various tribes. And they traded grain in the south. So they gave it to the Greeks in exchange for gold chains, rings, and necklaces to wear around their necks; they exchanged it for Greek wine. They bred their sheep and exchanged them.

D. 22-3 And those Rus' were in the south, building a strong city called Surozh, which the Greeks could not build, but they destroyed it and wanted to kill the Rus'. Therefore, let us go to them and destroy the Greek settlements. For these Elans are enemies of the Rus' and enemies of our gods.

The Greeks do not worship gods, nor do they worship people—their gods are made of stone in the likeness of men. But our gods are in the likeness of men.

We also fought off the Greeks, who put ox and cow horns on their heads and skins on their backs, and thus imagined themselves to be monsters for the Rusichi. And those took off their clothes and shirts, bared their backs, went to the enemy and defeated them. And this time we will go naked to the enemy and defeat them.

As the Greeks became rich, they softened their swords, so they will quickly cross over to Nava from Yama, who awaits his sacrifice to the earth, in order to drink its blood and kill its life, and thus live there...

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293 – the inventor of the drink "mead" and they began to call him by a name derived from the words – to ferment surina.

294 – a joyful period of the year (22.09 – 22.11). The Spirit of God Radogost reigns, which literally means "rejoice with guests": the result of labour is already known, there is something to treat guests with and there is time to do so.

295 – the chief magician at that time.

296 – The Great Ancestors who created families.

297 – the author reminds us that the father of the Rus tribe is Oryi.

298 – reminiscent of the name Kost; perhaps Kise is the same as Kiste, and the Kostobki are the Kiste tribe, descendants of his family.

299 – considering this indication, Kyiv existed in the 7th – 6th centuries BC.

300 – that is, they were honourably and deservedly welcomed at feasts and knew their limits when drinking intoxicating surina.

301 – that is, they only resembled the human form, because gods are invisible and unknown to our ancestors, and to us, and we cannot recreate the image of God.

302 – they were made thin and short.

48 (d. 3b, 16b, 4a, 4b)

D. 3b "The blood of others is not holy, but our blood is!" – this is what everyone prayed for when they chose princes, our elders. And so it was done for fifteen centuries through the Veche... And it was necessary to gather at night to judge all kinds of relationships... And so did our fathers... and everyone had a say... And that is the blessing we lost from the Khazars, /who came/... in the age of Troyan, who... /their own/ ruled with their sons and grandsons, against the decision of the Veche...

The Borus could not go against the Veche for the sake of power. For the Khazars were coming against them, and they could not fight... on all sides. And that trade lasted five hundred (one hundred and fifty? five hundred?) years, and did not end soon, but became a burden to us from the Khazars. For while the Borus fought the enemy... Many attacked them... And there was a grandson of Troyanen, he himself with his small retinue, and he was driven away...

D. 16b Four centuries after Surozh, the Khazars appeared, because our tribes did not arm themselves. For we were taken captive with the prince, as we were young to them. And we became Khazar...

D. 4a A difficult life began... And then there was a boyar named Skoten in the steppes... who did not submit to the Khazars. Being an Ironian, he asked the Ironians for help, and they sent cavalry to his aid, and the Khazars were driven away. The other Rus' remained under the Khazars... who reached the city of Kyiv and settled there... Those Rus' who did not want to be under the Khazars went to Skoten, and so Rus' scattered around... The Iron people did not touch our ancient customs, did not take slaves, and thus left the Rus people to live their Rus life... But the Khazars took them as slaves for their work, and it was very bad for the children and women. And... they did evil...

Then the robbers attacked Rus near Skotnya, and they took up their swords, and our ancestors rushed at them. Then the Iron cavalry rushed in... and defeated the robbers. The Goths were crushed and fled from the field... For the blood of Rus' was shed... Until the earth was red... Rus' crushed the land of the Goths with thunderbolts and destroyed everyone with swords, and their land, as is known, was annexed (joined) to its own.

And then the Khazars appeared in our glorious time of war, eager to attack us... And the Rus rushed into battle like lions, saying: "We will perish, for Perun does not care for us." But he helped them! And they suffered defeat, and the Khazars for the first time... tasted dust... They were crushed for the first time. And Rus sighed and said to them: "What, will there be more?"

...For the Khazars fled to the Volga along the Don and Donch... There, ashamed, ...their warriors scattered, throwing their swords to the ground. And they fled before our eyes...

Once again, the god moved and went north, and disappeared there. Moving on, Rus headed for the land taken by the Rus. They took the fallen in their hands and rejoiced, saying, "The time of God's mercy has come. Let us praise our Dazhba and Perun Zlatoust, who were with us." And so, for the first time, they sang Glory to the Gods on foreign soil. And the Rus' people said: "This is the land, and it is great to sweat there so that the land may become ours." But the Khazars were afraid to sweat on the land<sup>308</sup>, both in the vicinity of Kyiv and on the Volga.

Rus' was established on the Don after a while.

D. 4b Many Emts<sup>309</sup> went with them as well, because they worked and sowed with them. They were free and raged against their ancestors, who had accepted Vles' teaching – to plough the land and sow grain. They were afraid, like their ancestors, to become farmers and labourers...

We say this because it is said in our land, and not as the Greeks say, who desire to grow in the Russian language and subjugate the Bulgarians... But we must graze our cattle on our own grain fields, and choose our elders from generation to generation, and so it shall be. For ten centuries they forgot their own, and so the tribes live as separate tribes... They are called the Polans, the Severians and the Drevlyans, for they are all Rus from Ruskolani and had no divisions, as the Sum, the Ves and the Chud... And from there came strife to Rus...

For two thousand years... they fell under division, and being alone, they became slaves to do the work of others. First of all, they were held firmly by the Khazars, and then by the Khazars, who appeared with the khagan. And that was not a joy for us — at first they were guests in Rus... then they began to be talkative, and then they became evil, and began to oppress the Rus. They began to say: "Where shall we go from them? ... Where shall we find a free life? ... We are great orphans, and the hand of God has turned away from us. And so it has been (and will be) for twenty thousand years since we were unable to reunite with Rus."

And then the Voryaz came and took that land, for they became sons of wolves. Rus was created to the north, but we have no power there. The Ilmerts settled in the forests and are there, ... Kiev was given a small part... There the Voryaz settled, who are predatory.

Let us praise Svitlyar and glorify the image of the body of that boyar, our Gordin, who defeated Skotich. And that glorious deed took place in the year 1003, when the Slavic people came to Rus, because they were arrogant and robbed us, attacking us.

At that time, Svitlyar was the only prince chosen by the Rusichi in Ruskolan, and he took the Ruskolans, and the Borusi took their swords, and went to the truce with Voronzenets. There were ten armed horsemen there — no foot soldiers... And so they attacked them!

...The battle was fierce and short, and it was over by evening. And that was the end of it...

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303 – first of all, one must worry about one's own family.

304 – these are very incomparable historical events, between them 6 – 7 centuries, perhaps the tablet, the inscription on which could have clarified things, has been lost.

305 – this event took place in the 2nd century, but what about the Khazars? History tells us that the Khazars captured Kyiv in the 8th century.

306 – B. Yatsenko presents the Iron as one of the Caucasian tribes that also roamed the steppes.

307 – According to the religious canons of the Khazars, they had the right to rape the children and women of the conquered tribes.

49 (d. 7g)

And yet they lead our cattle away, because we are fighting. The Greek dog, like a fox, cunningly turns us away from our grass, and we must accept it, as long as the Sun still shines. For this is our myth, our ancestral heritage, and we will not betray it.

That is why, thirteen hundred years after the Carpathian Exodus, Askold the Evil came upon us.

Do not despair, my people of Lada<sup>311</sup>, but create love and follow our banners. And She, the Heavenly Mother, will protect us from our enemies in Rus. The mighty Saint Ory, our Lord, and not other gods (foreigners), and Heaven stands for us. We have nothing but death, but it is not scary when it is spoken of. For Saint Ory calls us, and we go to him.

So let us go, as the Holy Mother sings songs of war, and we must listen to her, so that we do not eat grass ourselves, but give our cattle to the Greeks. And they give us stones to eat: "Gnaw," because they have hard and sharp teeth. They say that we are beasts<sup>314</sup> and roar at night, frightening the Greeks.

The nations ask us, what are we? And we answer, we are people of a foolish land, ruled by Greeks and thieves. What shall we say to our children when they reproach us for our captivity? And they will be right. Let us gather our wives, stand by our banner, and say to everyone: "We have no food and no grain, so we will take it on the battlefield and elsewhere. Yes, we will take from the Greeks – we will eat, and if we do not take, we will not eat." For the Holy Mother sings over us, and we must let our banners flutter in the wind, and let the cavalry, galloping across the steppes, raise the dust of war behind us and give our enemies no respite.

On that day, the first battle was fought by us, and we had two hundred killed for Rus. Eternal glory to them!

And the people are coming to us, but we have no boyars<sup>315</sup>, and they are coming to us.

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308 – did not work on the land.

309 – collectors of tribute from the local population.

310 – forest dwellers had a wolf totem, wore wolf heads on their heads, and clothes made of predator skins. B. Yatsenko states that this confirms the fact that the Voryags originated from the Baltic tribe of the Volki.

311 – Mother-Progenitress.

312 – that is, the Heavenly forces will come to their defence.

313 – descendants of the military elite, descendants of those Cheeks who remained in Ruskolan.

314 – reminiscent of the modern "werewolves".

315 – refers to the unity of the people and the prince; as soon as the enemies attacked, the people rose to help the prince.

50 (d. 6e, 6e)

D. 6e Those times were very prophetic, for those days were so clear, and the drought was cruel to us... So the grain did not grow, and because of that we went to another land, and there we stayed. Rus was defeated by the Greeks and the Romans, and they went along the sea coast to Surozh and founded Surozh there: for that land is sunny, and it is close to Kyiv... But they did not achieve their goal, for evil was at hand.

For the first time, the Voryaz came to Rus, and Askold defeated our prince by force and crushed him. Askold, and later Dir, settled among us, like uninvited princes, and they began to rule.

Until then, we still had our fathers, and the bones of Ora316, who kept the Lord's Fire in God's House. ...He turned his face away from them, as they, the princes, were baptised by the Greeks. Askold is a dark warrior, and he also learned from the Greeks that there are no Rus, but only barbarians. And so we can laugh, as the Cimmerians were also our fathers, and those Romans shook and scattered the Greeks like frightened pigs.

D. 6 Our fathers determined what was necessary for each person, but here there will be a different essence and a different creation. And that Askold will sacrifice to foreign gods and will not be ours. Such were our fathers, and let us not dare to be different.

And the Greeks want to baptise us so that we forget our God, and so they turn to us as if we were slaves. Let us beware of this, like shepherds who guard their flocks and do not let wolves prey on lambs, which are like children.

From Suria (the Sun), the grass is green – this is a sign from God, and we must take it to our jugs, dry it in the Sun, and drink to the Heavenly Gods\*.

We pray to wooden images, and we make sacrifices to our father Dazhb. And that is already sanctified in Heaven\* many times over (not just once).

51 (d. 14)

D. 14-1 Since the enemy is coming upon us, let us take up our swords and, possessed by the words of the Holy Mother that our future is glorious, let us go to our death as to a celebration.

We have been told about the old days, when we still had our Carpathian temples, and there we welcomed guests in the old way – Armenians, Arabs and others. For those guests were honoured with Radogost (honoured). And so we took gifts from each of them – honoured shirts<sup>317</sup>. God honours them and commands us to do the same. And we honour them. This was a sign for our times, so that we would not act wrongly and would honour our fathers: we did not idly pound wood with our fingers, like those who are ignorant. Our hands are hardened by our ploughs, and we defend our independence with our swords. And She /Heavenly Mother/ commands us to go to our fields and guard them from the enemy. For the smoke<sup>318</sup> rises and flows to Svarze\*, and that means great longing for our fathers, children and mothers – for the time of struggle has come. And we dare not speak of other matters, only of these. For the enemies have come to Nipri, and there they have taken our land. They have taken people and land under their control for the first time. We dare not agree otherwise, but with our swords, we will drive Erica away from our lands and make him forget where he came from. For our enemies have shortened our lives, and our land opposes the enemy – that is our duty. No other sacrifice is needed – we are enough.

D. 14-2 There is another enemy – Hermanrich, who is coming at us from the north, and he is the grandson of Otorich. And he will throw his warriors at us with horns on their heads. The Voryaz say we should go to them, but we dare not: there are enemies on both sides, just as there are enemies on the first side, and there is no difference between them. For they are coming at us from Tanasus and Tamotorc with a strong cavalry, and their army is countless. And darkness flowed upon darkness, and it also flows upon us. We have no other help but God's command to us – we multiplied our forces tenfold and marched upon them. The White God leads our army and cavalry. And there we saw sorceresses who live in the forests, marching with the army, carrying swords. And we see the miracle workers performing a great miracle – from a finger thrown at Svarozhchik\*, heavenly armies rise up\* and rush upon the enemies and destroy them. And there we saw large birds flying towards them and rushing upon the enemies.

The Holy Mother beats her wings and calls us to go for our land and fight for the hearths of our tribe – for we are the Rusichi! Go, our brothers, tribe after tribe, family after family, and fight on our land, which belongs to us and never to others. There you will die, but you will not turn your backs, and nothing will frighten you, nothing will stop you, for everything is in the hands of the Heavenly One. And He leads you every day to victory and great pride.

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316 – the power of the Ancestors.

317 – possibly bleached or embroidered, possibly shirts of honour – special embroidery, length, etc.

318 – signal smoke about enemy attacks.

319 – under his power.

320 – refers to a person, the king of the Goths, but again there are obvious distortions by the narrator.

321 – Greek name for the Don.

322 – the city of Tamata, later Tmutarakan.

52 (d. 29)

D. 29-1 So let us always speak of the past, and let our words be true, and thus we shall obtain the truth. And we say this from the old words that came from our Fathers, who were strong. And we must return to their path and follow it.

For Askold is coming with his army to us, and this Askold is our enemy. He tells us that he is coming to our defence, but he is lying, for he has been our enemy until now, like the Greeks. And this Askold is an armed enemy, sent to guard the Elans who went to the Nipri River... And this Askold came to us with a knudium<sup>323</sup> two hundred years after Aldorich<sup>324</sup> and wanted to rule over us... And this Diro<sup>325</sup> subdued the Elans, the consecrated ones, and this is on the table... this is before him. And Askold hated<sup>326</sup> Diro, and he is the only one in that place and also our enemy. And we do not want him, as he is our enemy.

And old legends tell us how another Askold came to Rus, and how there were three Askolds-thieves. And those thieves sacrifice themselves and are not ours. We do not wait for foreign princes who are not princes, we do not wait for simple warriors. And both seized power by force. And now Eric is coming. And let us remember how the Roman eagles suffered defeat at the hands of our forefathers at the mouth of the Don. Trojan attacked the Dulebs, and our grandfathers went against the legions and crushed them. And that was three hundred years before our time. And we must keep this in mind and not give in to Eric, as we did not give in to others before.

D. 29-2 We have our princes and we give them tribute, and we will continue to do so until the end. Neither Rome nor the Elans ruled over us. And so we remain. And the Dulebs say of us that we are Aryan brothers with them, and this is the true truth, for they come from the same root as we do.

And let us remember how Troy was destroyed by our ancestors and its legions were taken captive to our fields, where they laboured for us for ten years and were then released by us. And do the Romans call us barbarians? And do the Greeks call us barbarians on all sides, because they benefit from it? For both are greedy for our land, and this land is ours, as we guard it with our swords and blood. And it is our land! And this was Trojan five hundred years ago, and we affirm today that our will shall not cease until the end of our lives.

And we will fight for our lives with swords, says Horugin, son of Horug, and this is your plea before the gods, that they give you strength and power over your land. We are surrounded by enemies and we are fighting... There was a hailstorm on the Voronzenets River and there our fathers crushed the enemy. And so we will crush other enemies, we care for our property and say that there will be another time for them.

There, Holy Mother Glory walks before us, who gave fire to our ancestors, and our ancestors rejoice for us in Holy Paradise, for Pita Ore-Dyae prays for us, and Oryi watches over his people. And we cannot turn our backs on our enemies.

It was a different time in Diros, and it was a Greek, and he disappeared. And Askold and Erik came upon us, so we pray to God to deliver Rus from that Evil.

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323 – konung, band.

324 – if we are talking about the already mentioned Aldorich, the Gothic king, then this is the first half of the 7th century.

325 – known as Dir – a Greek puppet; from history, he is supposedly Askold's brother and was killed by Prince Oleg.

326 – perhaps they cooperated at first, but then Dir declared him his enemy and drove him away or killed him.

327 – there was an eagle on the coat of arms of the Romans.

328 – whether these are legends from different centuries or distorted historical facts – 300 years passed before the Goths arrived, and 500 years passed from the Goths to Askold.

329 – in the original – XISENT.

330 – Germanarich was in Rus 250 years after Trojan.

331 – another confirmation of Vlesknyga's authorship: - Khorugin.

332 – long-dead ancestors who were resurrected in Paradise.

When they became a mob, and then they were grey and lowly (poor), and it would be for others (enemies) to attack in chains, and our insides would be torn from our bodies.

For Asik and Erik walked along the Nipra. And our people/fathers called for battle, but since they could not agree among themselves, we could not go against them. That flaw will serve as a lesson, so that we may understand our mistakes. And we have another – we became slaves.

For Asik has his warriors, he put them on boats and is going to gather others, and he says he is going to Greece, but he will destroy their cities and make a sacrifice to the gods in their land. That is not true, for Askold is not a Rus, because he is a Voryaz<sup>333</sup> and has another goal. He intends to trample on the Rus' people and, acting maliciously, destroy them. And Erik is not a Rus' either. He is cunningly heading for the steppe and striking foreign guests who trust him.

We went to the old cemetery, stood there and thought: how do our ancestors breathe under the green grass? And there we began to see what to do and what to strive for. And then our relatives began to divide: who would be the elders, who would be the fathers, who would be the fathers and forefathers of Mariensky<sup>334</sup>, who would follow them, and who would be simple folk. And that great quarrel overcame the Rus, which led to discord and disunity.

And the Greeks are already driving us from our own land, and the sky is gloomy, we have no strength to join together in a circle and with wings... Everyone began to look at his neighbour and did not believe in him, which leads a man to battle... So, when they returned, they began to quarrel about the campaign — who was better and who was still rabble...

There were other ancient tales about warriors who had heard about the campaigns from their fathers. So the Rus' fell to their knees from the horror and cruelty... And then Kievan Rus' was created, and the Antovs and the Godians were frightened and went away to Siverenets.

As is known, there are two Siverents: one is Venedian, and the other is Gode. And those Gode arrived to them, and the Gode settled there and formed themselves, and the Venedians weakened so much with them that they fell into ruin.

Separately, there were those who were close to them, and those who were distant, and they were called ilmy by us, also known as ilmery.

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333 – not Rus, but their own state. From that time on, they began to build an empire, without caring for their people.

334 – on the graves of those whom Mara took, that is, the dead.

335 – that is, the invisible blue Heaven, there is no connection with the Ancestors, with Perun and the Heavenly Mother, there is no help from them.

336 – that is, there are not enough people to form an army.

54 (d. 38b)

Our forefathers came to dry land led by Heaven\* [NAB – HEAVEN], Heaven\*337 where the Most High is. So we do not have Inda, that land, on our earth.

And baptised Rus is like that today...

...They began to fight with the Yegunshs, protected the harvest and the steppes, cared for them... and did not speak of their needs before a foreign crown... We will stand against a foreign faith, to the last, as we stood in the past... We had a good life in Ruskolan and near Nipri, for the tribes are Russian... And the Ruskolanians created Kostobtsy, and thus they had prosperity.

And we will stand to the last, but we must not be Christians, and we must never, as with Mora and Mara, dare to have a share, for we will be cut off (excommunicated) from our race. And that will be disgusting to all Rus.

Dazhda-God on Struz338 is in Heaven\*, the All-Wise, who is blue. And Struz shines and is visible, like Golden Fire, kindled by God.

That breath is the life of every creature and refuge...

Every man can know the goodness of That.

But no, there is also Evil, which is not approved by God. He will remain blind and will not have happiness with them. For everyone who goes to the Evil ones will remain with them until the end.

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337 – that is, the Heavenly Spirits of the Ancestors, who live in Paradise together with God, with the Most High, led the ancestors to their native land.

338 – here – the Sun and Dazhbog on the Sun.

339 – with Mara and Mora.

\* – Navosphere (noosphere). The conscious Heavenly World.

\*\* – on the Olbian monument – Perto. Per – the first, the most powerful, ton – sound, that is, the Mighty Voice of Heaven. In the inscription on the shrine of Osiris: "... pray, sowers! (arrows-lightning bolts) Tona... and have protection, si Per!

(arrows-lightning bolts). On p. 11a – The Holy Deed of Dazhbog.

\*\*\* – the Rus brought with them from captivity their belief in Mitra, who had the same functions as Perun.

\*\*\*\* – on the monument known as the "Monument to Pericles" it is written: "Per kolaniv se, Antip, – lord of our Aten." Is he not the head of the Ants clan? After a victorious war with the Gode and the Yegunshta, the Ants lived on the left bank of the Nipra (Antova Rus). It seems that after the war with the Obrami, the clan ceased to exist.

\*\*\*\* – Could it be that the Rus who went west were called HUNS after their prince Genya (Gonia, Gunia, Honorija [Gona orij])? After all, they divided the empire into two parts, stol. Raven, and in 410 they took Rome, but did not hold it.

\*\*\*\*\* – On p. 34, there is an indication that the steppe was divided between clans. Where could the Goluntsi have been located? Looking at the map of Rus-Ukraine, we find two rivers with almost identical names – Ingul and Ingulets. Their names suggest that there were Goluntsi between them, and behind them were the "in" – others. Where could the city of Golun have been located? There is an indication that it was on the border between the forest and the steppe. It is clear that it had to be on its own territory and in a place that was difficult for enemies to access. Such a place is the "heart of Ukraine" – Kholodny Yar or near it...

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