> Insert (A)

BERDACHE AFTER THE FALL OF JERUSALEM in 587 BC

1. Re-review remarks on Khorezm in Harrappa section on Berdache III?

2. " remarks, in notes, on Zoroastrism at Khorezm.

(where is this point made - in Harris?)

Interestingly enough, the history of Mesopotamia tells us that as the Persian pastoralist invaders swept out of the northeast bringing Zoroastrism with them they encounter strong resistance to their religion from the peasants of the fertile river valleys, - quote Baikie, Harris, and Westermarck. Indeed, their strongest adherents appear to be the urban middle-classes, traders, merchants, landowning pastoralists, and presumably metal-working artisans. ~~apparently~~ The urbanized Jews of the exile have praiseworthy relations with the gentle tolerance of Zoroastrianism for it is thru' this rein that they return to Palestine. It is conceivable that genetic strains of the Zohar mysticism, as well as the spread of Messianism amongst the post-exilic city poor, can be traced to the inroads of Zoroastrianism both in Babylon, and by the conquering Persian occupation of Palestine. However, we still must equate ahura Mazda's loyal little Persians with Herodotus's statement that the "Greeks taught the Persian Army to sleep with boys." Also, it must be noted that the Persians with whom greeks had most contact are those who lived in regions acculturated by the Hittite code.

(A) — Insert above: Curiously enough, the Zoroastrian fire-temple in the city configurations of Korehzm come after the "inhabited wall period and in a culture which shows a pueblo divided into 2 phratries, - a period of growth of Anahita, the fertility Goddess complete with female figurines, - and some phalli for her consort, the divine ancestor of Korehzm's kings. HOWEVER, this development according to Tolstov comes in the 5th century b.c. AFTER Korehzm has wrenched free from subordination to the Persian Achmenids, - after Cambysis had presumably met his death, according to Herodotus, (see Baikie & Harris), at the hands of Tomyrsis, "Queen of the Massagaetoi" - a member of the _____ confederacy which also numbered Khorezm. Was the fire-worship at Khorezm in the 6th century a super-imposition of the Achmenaeds - or was it an early manifestation from which Zoroastrianism later was to spring. Certainly, the rise of a fertility Goddess with a consort suggests that matriarchal or gynarchic gentile society is still a strong factor to be reckoned with - and a warrior Queen like Tomyrsis somewhat confirms the postulate. Is it this acculturation of the good and evil dialectic of Zoroaster acculturated to tilthic fertility which manifests the Buddhist protestant reformation of the 7th century BC in Brahmanist lands of the Aryan-Indus conquests, - and which is so warmly pressed by the Khorezmic conquerors thru' Afganistan, Turkestan, and Sinkiang into Western china later in the years ____? (Equate Watson's remarks with LIFE story on spread of Bhuddism.)

Certainly the degeneration of pure Zoroastrianism, mentioned by Daniel-Rops, which gives rise to both Mithra and later Manichaeanism, Arrius, and Albigensian via the Cathars, stems from the mixed mysticism of fire-worship and fertility reflected in the Khorezmic configuration of the 5th century B.C.