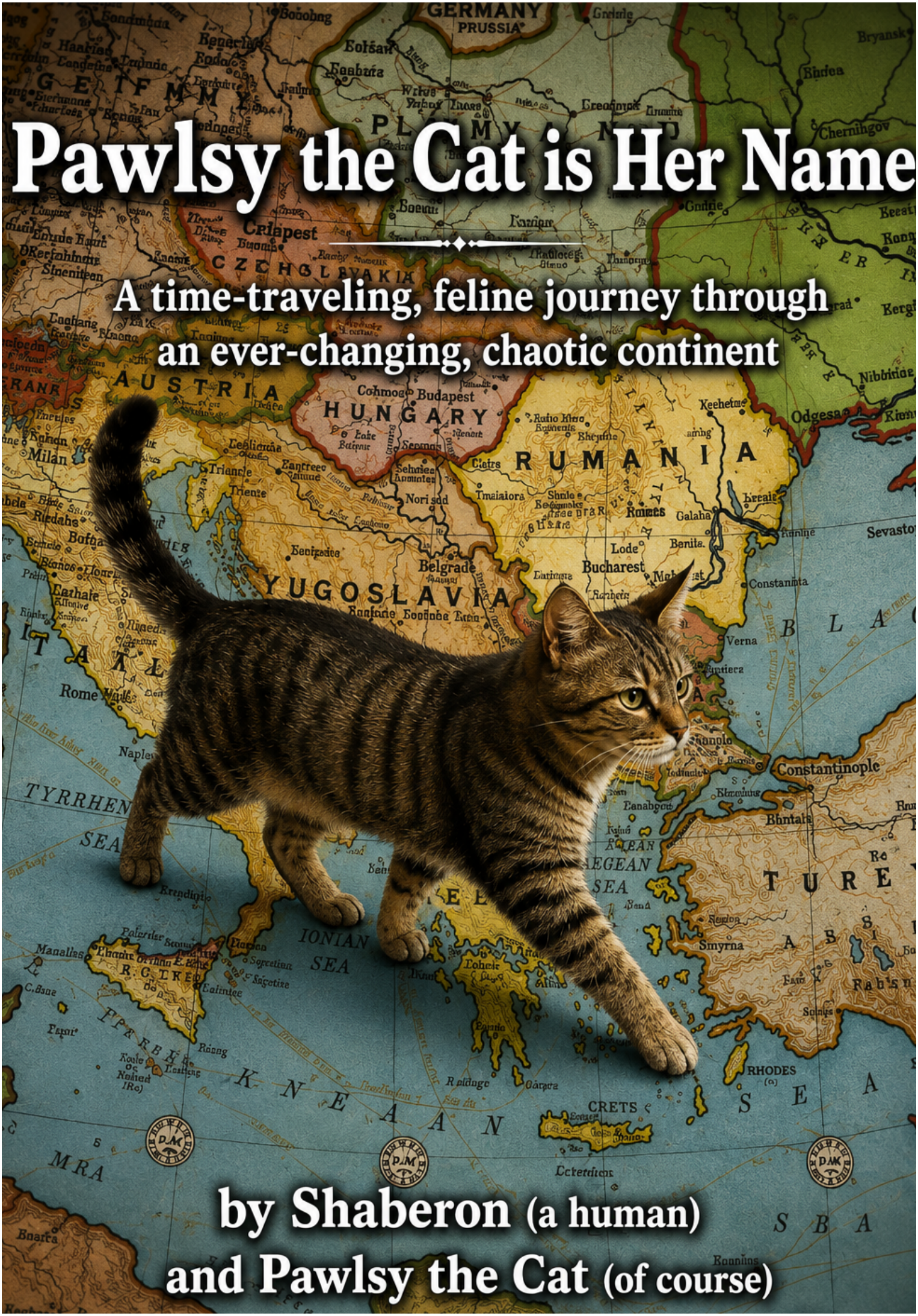
Pawlsy the Cat is Her Name

A time-traveling, feline journey through an ever-changing, chaotic continent



by Shaberon (a human)
and Pawlsy the Cat (of course)

Chapter One

We met somewhere out in the Balkans.

That means different things to different people, and we didn't know where we were or what we were doing.

Well, we're in those *lost pages* if you recall when the Ottoman Empire was driven back from Vienna. No one knows about the borderland between the two powers for a long time until the rise of Russia.

What people *do* know about, that you have to understand, is that the adventures of Byron in Greece swept through the musical world like wildfire, especially as what we call the *Romantic* period. That's how I got involved.

After him, the Balkan regions that are in Greece weren't as important as the areas closer to the *Balkan Mountains*, which are in Bulgaria.

In music, after focusing Byron for years, we knew something was, so to speak, going to change the tune. That's why my adventures with Pawlsy began in the prelude to what is now called the Great Eastern Crisis:

On 24 August **1854**, during the Crimean War, the Ottoman Empire took its first foreign loans. The empire entered into subsequent loans, partly to finance the construction of railways and telegraph lines, and partly to finance deficits between revenues and the lavish expenditures of the imperial court, such as the construction of new palaces on the Bosphorus strait in Constantinople. Some financial commentators have noted that the terms of these loans were exceptionally favourable to the British and French banks (owned by the Rothschild family) which facilitated them, whereas others have noted that the terms reflected the imperial administration's willingness to constantly refinance its debts.

The Great Eastern Crisis of 1875–1878 began in the Ottoman Empire's administrative territories in the Balkan Peninsula in 1875, with the outbreak of several uprisings and wars that resulted in the intervention of international powers, and was ended with the Treaty of Berlin in July 1878.

We knew that there was a bad deal thrown out as a blanket policy over a considerable variety of ethnicities in the 1850s. And we knew this tension of power over the divided and conquered was going to erupt. Because of music, I was able to go out and merge with the Carbonari of I can't tell you, determined to have a hand in affairs of the hinterlands.

It turned out to be a bit *surreal*, so, let's say we became involved with multiple genres, but it started out as Romantic. Everyone knows that Pawlsy the Cat had an award-winning career that spans multiple generations. This is how it started and how everything worked.

We didn't have any resources at the time. We got a couple of local guides, a compass and the stars. So I rely on the work of others to try to make some sense of it now. This is roughly accurate to what was going on then, in good detail if you expand the map:

The reason I met Pawlsy was coming from the momentum of Montenegro:

In **1858**, one of the major Montenegrin victories over the Ottomans occurred at the Battle of Grahovac. Grand Duke Mirko Petrović, elder brother of Knjaz Danilo, led an army of 7,500 and defeated the numerically superior Ottomans with 15,000 troops at Grahovac on 1 May 1858. This forced the Great Powers to officially demarcate the borders between Montenegro and Ottoman Empire, de facto recognising Montenegro's independence.

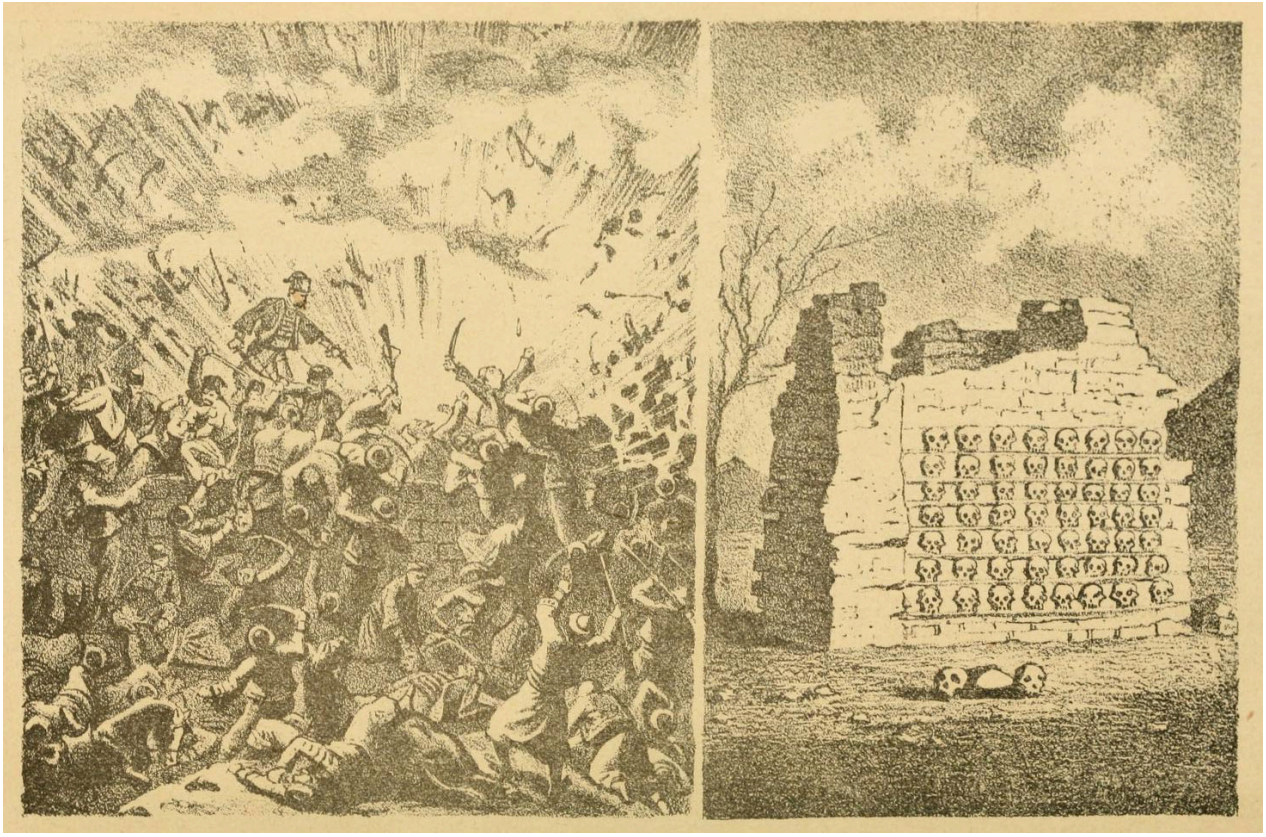
That's why I did it, and this is all I can tell you about getting there:

Following the assassination of Danilo by Todor Kadić in Kotor, in 1860, the Montenegrins proclaimed Nicholas I as his successor on August 14 of that year. In 1861–1862, Nicholas engaged in an unsuccessful war against the Ottoman Empire.

Under Nicholas I (ruled 1860–1918), the principality was enlarged several times in the Montenegro-Turkish Wars and was recognised as independent in 1878.

1858 made an epic wave in the music world, although no one knew anything about Montenegro.

Grahovo Field:



Now, if you look at Montenegro, Grahova is in its small upper left shoulder:

On the first map, you can tell you have to go far to the southeast to reach the headwaters of the River Drin. And so what we had to do is traverse the southern end of the Alps or Albanian Alps which are the Accursed Mountains:

This geography is rather odd. The Drin is a conflux of two headwaters, and the northern one comes from the scantily-known region of Peja:

The region came to be a part of Sanjak of Scutari in the 16th century, during which time Islam was introduced to the Catholic population in the region.

In October 1912, Peja region was captured by Montenegro from the Ottomans.

Strange emptiness for centuries.

The main inhabitation near there is Pristina:

> During the 18th century, the history of the city is less documented, though recent data show a regular life unfolding in the city after the Great Turkish War. While in the first few decades the city was rebuilding its infrastructure, in the second part of the century it is better known for the governing of the local feudal family, the Gjinollis.

Maybe so; it isn't documented very well.

I did not know this at the time. It just sort of happened to me. For some reason, you just go to the source of the White Drin beyond Peja, except to us it's through Montenegro. I was curious, since I was a big fan of *Apollo and the Muses* with respect to the performing arts. The idea was we would have to change the formula of the Carbonari somewhat, that Masonic Rites and so forth were not portable enough to be useful for our purposes. That's why they wanted to adopt a musical approach. I don't know why, but for some reason it made them value me enough to be included in what felt more like a *pilgrimage*.

We're going to Zleb or Mokra Gora in the Accursed Mountains:

And it turns out to be a quite lovely waterfall that's the source of the White Drin:

I feel like I've died Byron's death six times already, just waiting for the real one from a saber or gun, and when we begin to set up our base camp for this thing, at night we see the fires of what looks like someone else doing the same thing.

We don't know anything about scouting; we're our own scouts. If we are about to contest some professional military, we're fried. There's no way they won't take us as a threat. We're heavily armed. To us, it is just a "supply", we weren't thinking of actually using it.

The next day we went to check each other out, and, I admit, we were armed for it.

Different languages are being used, and so it's impossible for me to know what's actually going on.

However, it turns out that the opposite camp is "similar to" Carbonari who are organizing on behalf of the problems in Sofia:

❝Sofia entered a period of economic and political decline in the 17th century, accelerated during the period of anarchy in the Ottoman Balkans of the late 18th and early 19th century, when local Ottoman warlords ravaged the countryside.

By the 19th century the Bulgarian population had two schools and seven churches, contributing to the Bulgarian National Revival. In 1858 Nedelya Petkova created the first Bulgarian school for women in the city. In 1867 was inaugurated the first chitalishte in Sofia – a Bulgarian cultural institution.

Now I find myself in the ironic position that an *unknown party* appears to be on the same *pilgrimage* that I, not having been told that's what it is, feel like I am on.

And I'm realizing that basic idea is *true*, that music is going to be the most effective way to cut through these languages and cultural barriers. I can see the potential. And then I see this chick and for a deja-vu split second it feels like a normal day at the univeristy. And then I notice this camp actually has several girls or women. And this gets my attention, and, I hadn't thought about it at all, but there's no reason there can't be female guerillas or revolutionaries.

There may be a reason that there should be. Montenegro is a guerilla force of men.

That's when it happened.

By definition any river has some kind of headwater, but they don't all have this:

❝The river springs near the Bukuroshja e Fjetur Cave. The cave is multi-levelled, not much explored and has a lake inside.

This is what they say about the Cave:

"The Bukuroshja e Fjetur Cave was first discovered in 1968.

By 1968 we were driving convertibles.

They don't know anything about what happened in that cave.

Pawlsy was...she was the leader of a troupe, in the same way I was trying to take the normal military drum and bugle and come in with a new music altogether. Hers was Bulgarian a capella chanting that would make your hair stand on end.

But first I'm going to tell you why she was *the Cat*.

There is an unsolvable riddle about whether the question mark shape "?" comes from an Egyptian *Crook* symbol, and does this have to do with the curvature in some cat's tails.

When the...awkwardness of the near-confrontation wore off, wondering if my limited knowledge of basic Greek would do any good, it did. I know what I'm doing and I'm looking for the right resources and she's it. We became instant friends, using a bit of this language that was foreign to us both.

Pawlsy's family was really *Egyptian* who had come up in recent times as an attempt to be on the *fringe* of Islam. In a complex manner, it had gained European converts across Roumelia.

And we know the religions can be used for good or evil.

The Greeks never colonized anywhere near Peja, and the first mosque was in the 1700s.

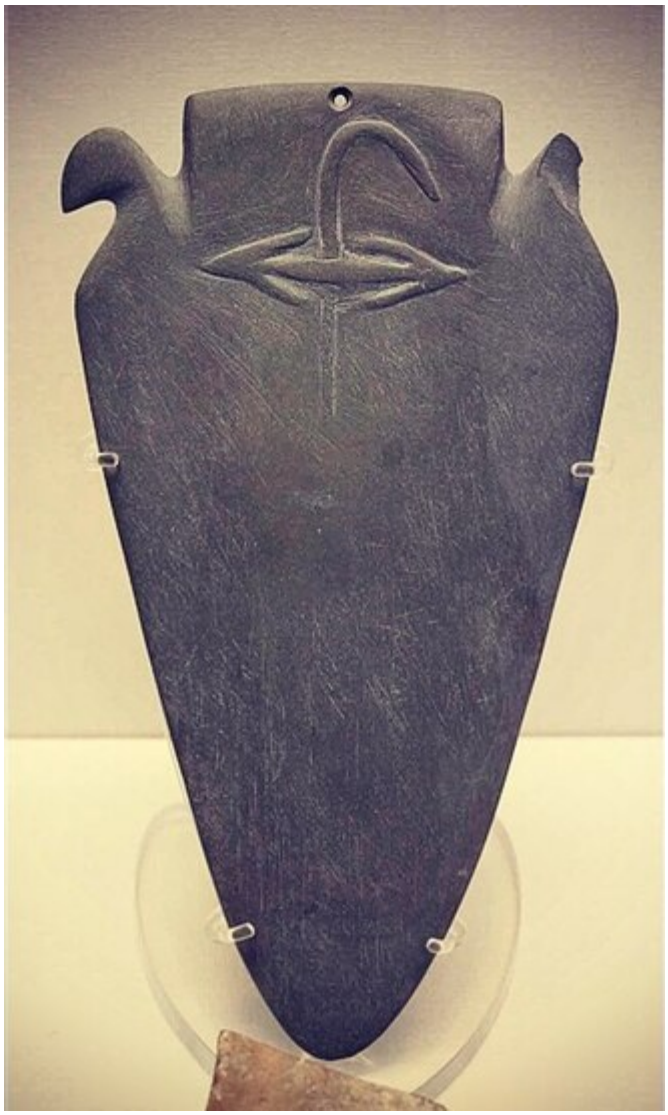
When we entered the cave that night, a solemn ceremony was conducted.

I don't really know anything about the religions; my school of thought says that Genesis is probably not a historical document, and, Zoroaster and the Upanishads are probably important sources of ancient wisdom.

We drank of the lake, and then Pawlsy and her troupe bathed in it. They then began a

musical performance, and, Pawlsy's tail is a tattoo that was then given to her which has been passed down in her tradition since the Koptos Colossi from 3,300 B. C. E..

It's a "Crook", but, it's a *ligature*, combined to make the symbol of Min as on this palette:



This is a Min temple lion guardian:

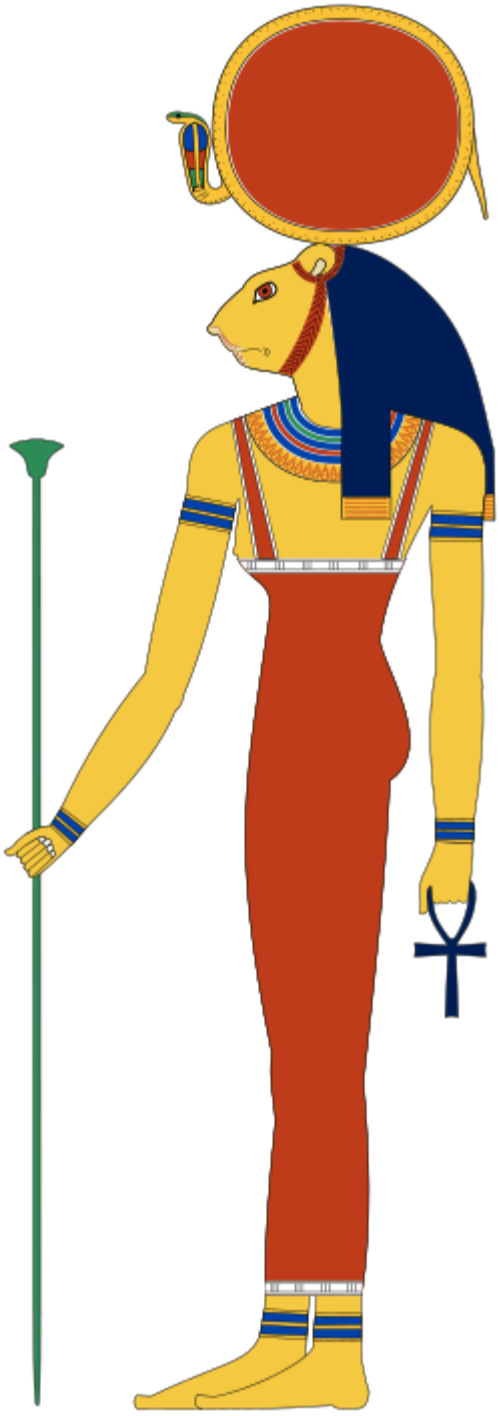
So while she's having her tail tattooed, these entertaining women who are singing and dancing, are doing so in what will come to be called Cleopatra slit skirts and things like that, and, it becomes obvious the "tail" depends on how low that thing goes in the back:

And so my wheels are turning, I can easily see we have the seeds of success, and yet it

is some kind of initiation in the oldest Egyptian cult.

The problem is, rather than a peaceful circuit of musical venues, we have on our hands a powder keg that seems like it could obliterate almost the whole world.

That night before my very eyes, Pawlsy was crowned as Repyt wife of Min:



Very little paraphernalia was involved, aside from an actual gold cobra crown and lioness headdress.

It's like the Hierophant in the Tarot. I saw it happen.

And that was my new friend. That was when we withdrew from the cave area and lodged ourselves around Peja. And we found a good chance for unity from Sofia to Montenegro.

We figured we were going to have a lot of fun, and some of us were probably going to die.

We avoided religious issues completely. All of our material was along humanistic lines. We didn't want to fight for security or survival purposes, we wanted to do it in order to establish a way of life with a radically new well-being.

Now, how long were we out there? *Decades*. The scale of things that happened before what you call Pawlsy's career is phenomenal. Yes, Phyllis Diller, Joan Rivers, and a large league of others are her protegees. Everyone who pushed the limits has something from her. I don't think you can deny that. Not totally.

I can tell you one thing -- she's very strong.

Nothing fake about her. She may be the single most dangerous person I have known. Undefeated.

What they tried to explain to me, didn't depend on *language*, but was an attempt to restore tradition that they claimed had been present in the Accursed Mountains and Balkan regions in ages beyond the Egyptian Colossi.

Pristina goddess probably older than Min:

Whoever they were was something different than "modern ladies" as seemed to have been cultivated by standards that seemed a bit repressive.

As you can probably tell already, we were behind this:

From 1969 to 1972, Bardot was the official face of Marianne, who had previously up until then been anonymous, to represent the liberty of France.

I knew, unavoidably, their Byzantine mystique would crash into our Marianne irrevocably:

On the 1848 National Seal, she is identical to the Statue of Liberty:

And it may be curious that during what we were doing, they made a French Masonic Marianne:

Jacques France réalise donc une deuxième version de sa Marianne où les symboles maçonniques sont remplacés par les grandes dates de la République : 1789, 1848 et 1870. Sous la présidence du vieux Victor Hugo, un Comité central des bustes de la République est constitué en 1882. On y retrouve tous les grands noms du Parti républicain, dont beaucoup de maçons : Emmanuel Arago, Louis Blanc, Jean Macé, Camille Pelletan, Frédéric Desmons, Gustave Mesureur… Le Comité réunit la Ligue de l'enseignement, le Congrès anticlérical et, bien sûr, le Grand Orient de France. Des comités départementaux sont ensuite créés. Une active propagande s'engage alors pour diffuser cet « admirable buste de la République. Cet emblème [qui] fut aussitôt acclamé comme représentant mieux qu'aucun autre précédent, l'image de la République telle que nous la désirons ; noble et fière, souriant doucement à tous ses enfants. […] Il importe que chaque loge, chaque bourg et chaque commune de France possède avant peu le buste de notre République, symbole de l'amour de la liberté et de l'initiative Communale ». « Cet élan […] constituera un véritable plébiscite républicain », ajoute la lettre, abondamment diffusée par le Comité central. Le succès de la Marianne de Jacques France accompagne, sur le plan symbolique, le travail politique du Parti républicain visant à enraciner dans la France profonde les idéaux démocratiques.

That's like a more formal, industrialized version of what we had to do, which sounds

more like Bulgarian Revival:

> The significant changes in the Bulgarian society, the freedom of economic initiative and religious choice led to the formation of the Bulgarian nation in its ethnic borders and common territory embracing the lands of Moesia (including Dobruja), Thrace and Macedonia.

or its National Awakening:

> The National awakening of Bulgaria refers to the Bulgarian nationalism that emerged in the early 19th century under the influence of western ideas such as liberalism and nationalism, which trickled into the country after the French Revolution, mostly via Greece, although there were stirrings in the 18th century. Russia, as fellow Orthodox Slavs, could appeal to the Bulgarians in a way that Austria could not. The Treaty of Küçük Kaynarca of 1774 gave Russia the right to interfere in Ottoman affairs to protect the Sultan's Christian subjects.

And, as you can see, we didn't have places like Kosovo and Albania that you have these days.

We have to deal with multiple religions, multiple empires, over natives who are mostly Illyrian pagan peasants.

As may not be surprising, the musical girls included a few we would call *Gypsies*.

There are reasons you could get run out of Bohemia and Transylvania and so forth. One thing that stood particularly horrible in my mind was *Witch Hunts*. I could maybe see it if you were sure it was *hexcraft*. But for the most part, I think it was mostly puritanical types that didn't think there should be any such thing as non-puritanical women. Towards the west, everything is a bit more crazy. Out here, it is more straightforward.

That is to say, problems are more straightforward as well. On a human level, some of the Illyrians simply hate the Bulgars and Serbs as people. It looks like it's going to take a lot of work to try to get this to relax.

Source: https://youtube.com/watch?v=f2MEIiaMirk

The Ottoman Empire is something we have to take issue with it, but, its internal cohesion is where we can find Pawlsy's true heritage which has nothing to do with politics.

Cairo was hammered by the Black Death fifty times, along with multiple famines, but nevertheless:

❝During the 16th and 17th centuries, Cairo still remained an important economic and cultural centre. Although no longer on the spice route, the city facilitated the transportation of Yemeni coffee and Indian textiles, primarily to Anatolia, North Africa, and the Balkans.

They finally migrated because of problems with Napoleon; she said that what we now know as the *Knights of Malta* on the Italian mainland is only a name, and that the actual Order had gone completely underground. That it was in our best interest to also merge with *this* underground. And it made sense because we could see the English system was what the Carbonari were trying to keep *out* of Greece, and the new country, despite inspiring incredible new music, might just go into a new corruption.

We believed the Ottomans did and tried to raise awareness about how this works.

Anyone who did not follow a major doctrine was called a "radical", and we realized we had to distance ourselves from the *Mazzinists*, on the one hand, and certain government radicals on the other. This is the drama that was being played out in the musical world. And as we thought about this, we began to see it as a contest for *souls*.

My friendship with Pawlsy was not because we were pacifists, which we are not, but because we were neither extremists nor imperialists. We were willing to fight injustice and oppression. That was fairly common in those times, but, Italy found it took a lot of fine-tuning to come up with Garibaldi and Cavour. They were a closer parallel to what we were doing.

Although vast amounts of territory were gobbled by the Ottomans, since 1512 Montenegro had maintained its independence as a *theocracy*:

Metropolitanate of Cetinje

So you have a hereditary theocracy that in the early 1800s voluntarily establishes a balance-of-powers government, and then this happens:

Before his death in 1851, Petar II named his nephew Danilo as his successor. He assigned him a tutor and sent him to Vienna, from where he continued his education in Russia. According to some historians Petar II most likely prepared Danilo to be a secular leader. However, when Petar II died, the Senate, under influence of Djordjije Petrović (the wealthiest Montenegrin at the time), proclaimed Petar II's elder brother Pero as Prince and not Metropolitan. Nevertheless, in a brief struggle for power, Pero, who commanded the support of the Senate, lost to the much younger Danilo who had more support among the people. In 1852, Danilo proclaimed a secular Principality of Montenegro with himself as Prince and formally abolished ecclesiastical rule.

In Danilo I's Code, dated to 1855, he explicitly states that he is the "knjaz (duke, prince) and gospodar (lord) of the Free Black Mountain (Montenegro) and the Hills".

When I say *momentum*:

> The glory of Montenegrin weapons was soon immortalized in the songs and literature of all the South Slavs, in particular the Serbs in Vojvodina, then part of Austria-Hungary. Montenegrin victory forced the Great Powers to officially demarcate the borders between Montenegro and Turkey, de facto recognizing Montenegro's centuries-long independence. In 1858, a commission of foreign powers representatives demarcated the border between Montenegro and Turkey. Montenegro gained Grahovo, Rudine, Nikšić's Župa, more than a half of Drobnjaci, Tušina, Uskoci, Lipovo, Upper Vasojevići, and the part of Kuči and Dodoši

.

These whirlwind battles and musical explosion were what drew me down there.

They installed a new Prince:

> Prince Nikola, who had been trained from infancy in martial and athletic exercises, spent a portion of his early boyhood in Trieste at the household of the Kustic family, to which his aunt, the princess Darinka, wife of Danilo II, belonged. The princess was an ardent francophile, and at her suggestion, the young heir-presumptive of the vladikas was sent to the Lycée Louis-le-Grand in Paris. Unlike his contemporary, King Milan of Serbia, Prince Nikola was little influenced in his tastes and habits by his Parisian education; the young highlander, whose keen patriotism, capability for leadership and poetic talents early displayed themselves, showed no inclination for the pleasures of the French capital, and eagerly looked forward to returning to his native land.

He wasn't interested in France. In Montenegro, he was pro-Serb and pro-Russian. Losing his early battles in the 1860s, this is how he regenerated:

...in 1868 he undertook a journey to Russia, where he received an affectionate welcome from the tsar, Alexander II in St Petersburg. Being a champion of Orthodoxy, Russia provided military missions and supplies to Montenegro. He afterwards visited the courts of Berlin and Vienna. His efforts to enlist the sympathies of the Russian imperial family produced important results for Montenegro; considerable subsidies were granted by the tsar and tsaritsa for educational and other purposes, and supplies of arms and ammunition were sent to Cetinje. In 1871 Prince Dolgorukov arrived in Montenegro on a special mission from the tsar and distributed large sums of money among the people.

This is celebrated as a Masque to this day:

The event depicted the 1871 reception of Nicholas I and Milena Vukotic honoring the visitor, Prince Vladimir Andreyevich Dolgorukov.

The only information on him is Russian, and we can figure out his father was Andrey Nikolayevich.

These are the *Rurikids of Kiev*, and House Dolgorukov includes:

Helene Pavlovna Dolgorukova (1790–1860), grandmother of Helena Blavatsky and Sergei Witte

We can extrapolate from the Russian that he must be a brother of Vasily Andreyevich:

He was born in Moscow into the family of state councilor Prince Andrei Nikolaevich Dolgorukov (1772-1834) and Elizaveta Nikolaevna Saltykova.

That appears correct. Vasily stuck in the Russian military and government and does not make international affairs. Vladimir made a huge difference in Montenegro leading to its expansion.

So we are looking at the time around when the new Prince Nikola Petrovic-Njegos struggled in the early 1860s, and had a big breakthrough in the 1870s. That says nothing as to his becoming King in 1910 and reigning until 1918 -- a total of almost sixty years.

He was a songwriter and also created The Empress of the Balkans:

This dramatic work depicts the life of the ruthless Empress of the Balkans and her pursuit of power through deceit and manipulation. Set in a time of turbulent political upheaval, the play explores themes of betrayal, love, and the corrupting nature of absolute power.

or:

This book explores the little-known historical tale of how fifteenth-century Ottoman expansion across the Balkans ignited resistance from Balkan nations, culminating in a legendary battle against the Turkish Empire that would change the destiny of Eastern Europe. It reveals the significant but largely forgotten role of Prince Stanko, a courageous Montenegrin who led a pivotal defense against the Turkish army and whose heroism became a cornerstone of Balkan identity and resilience against Ottoman rule. Through the compelling story of Stanko and his contemporaries, the author sheds light on an important chapter of European history, highlighting the power of resistance, unity, and strength in regional identity.

or:

❝As the war rages on, Stanko is forced to make difficult choices, and he begins to question his own motives and the cost of war. The book explores the themes of war, heroism, and the nature of good and evil. The author does not shy away from the brutality of war, and he paints a vivid picture of the horrors of battle. However, he also shows the courage and resilience of the human spirit, and he celebrates the power of love and compassion. Ultimately, the book is a powerful indictment of war, and a reminder of the importance of peace.

And, no, you don't know anything about this until it is published much later.

I think it will help you understand us if you recall Serbia wanted to offer alliance in 1866.

As you see, the 1860s started off a bit rough, but then we are going to see this led to some changes and things turned around. During his reign in Serbia:

❝In 1866 Serbia began the campaign of forging the First Balkan Alliance by signing a series of agreements with other Balkan entities in the period 1866–1868.

But there was more to it:

❝Nikola was a member of the "United Serbian Youth" (Уједињена омладина српска) during its existence (1866–1871). After the organization was prohibited in the Principality of Serbia and Austro-Hungary, the "Association for Serb Liberation and Unification" (Дружина за ослобођење и уједињење српско) was established by Nikola, Marko Popović, Simo Popović, Mašo Vrbica, Vasa Pelagić, and more, in Cetinje (1871).

Sounds kind of unusual. A Prince's movement is "prohibited". The "Serbian" headquarters move to Montenegro.

Now let's take a look at his tunesmithing:

Onamo, 'namo! cemented Nicholas' reputation as an accomplished poet among his subjects, as well as the Serb population of the Balkans more broadly. "The people accepted this poem as their battle song," the historian Olga Zirojević writes, "as a call to liberate those Serbian people still under Turkish occupation, as a great national duty which had to be accomplished." At the height of its popularity, it was widely referred to as the "Serbian Marseillaise".

Pawlsy and me have a plan to distribute this round the world. Not his song, mind you, which we were merely beginning in the shadow of. But this whole concept of intellectual and moral music played with feeling, facing all our issues of war and peace. It's a *total* music.

If it seems strange that a Prince's Serbian club would actually be *banned*, it turns out that his music is also *banned*. Both Montenegro and Serbia are considering adopting a national anthem. Nikola's song contains the separation of what we now call *Kosovo* from the Ottoman Empire. So the countries, per se, see this as inflammatory and don't want to cause problems by effectively declaring war in a musical way:

Nevertheless, Onamo, 'namo! became highly popular among the Serb population of the Balkans, and was sung on many official and unofficial occasions. For this reason, it was banned in the Ottoman Empire and Austria-Hungary.

So, to rewind, what's he talking about. Peja and Pristina where I met Pawlsy the Cat when she got her tail.

That's the visible face of what we were doing.

I'm telling you it's because of that cave.

The women knew about it since time immemorial, and, "initiation into the mysteries" had the meaning of a man coming to know of it. You'd make an oath and carry it to the grave. That's why it's thought of as "undiscovered".

I realized it was vitally necessary to have them guide the men. Not just in an astronomical manner like Catherine the Great. But in, what I think they call, *administrative* functions, and also something similar to the *bishop*.

Montenegro had been ruled by a Bishop for three centuries.

I'm not from there. I have respect for a Prince who had certain effects in the male-dominated world. And our tangent was geographically different, to Sofia, which didn't have that name yet, but same place.

So, what do you do. I go out as a Byronic Greek Independence Romantic-themed musician; we're not exactly a Montenegran vanguard, because there is only one military person with us; and then the new Prince spurs a few failed secessions.

At the time, I don't know these details I've added in for reference purposes. All I knew was I had just met Pawlsy the Cat and we were on a mission in the Accursed Mountains.

Rugova:

There is another area where they are split in half by the Rugova Gorge, or, Peja Lumbardh being a tributary of the White Drin:

It's between Mount Zhleb and Kopranik:

The gorge is 23 km long and up to 1,000 m (3,300 ft) deep.

The river valley, including the Rugova Canyon, is a route for the road connecting Kosovo with Montenegro, over the Cakor pass.

Even today, it is the third-largest, but, least-populated district of Kosovo, where the people could inherently be described as Illyrian Korybantes.

As to "traditions":

They are still very much alive in the mountainous regions of Albania, Kosovo, Montenegro and western North Macedonia, as well as among the Arbëreshë in Italy, the Arvanites in Greece and the Arbanasi in Croatia.

They have been preserved through traditional memory systems that have survived intact into modern times in Albania, a phenomenon that is explained by the lack of state formation among Albanians and their ancestors – the Illyrians, being able to preserve their "tribally" organized society. This distinguished them from civilizations such as Ancient Egypt, Minoans and Mycenaeans, who underwent state formation and disrupted their traditional memory practices.

Albanian traditional practices, beliefs, myths and legends have been sporadically described in written sources since the 15th century CE, but the systematic collection of Albanian customs and folklore material began only in the 19th century

.

Byron had seen something of it:

Mount Zhleb has the road from Cakor Pass:

"The road from the city of Rožaje (Montenegro) to Peja is located within the foothills of the mountains, and also contains 2 or 3 villages within that road.

Zhleb also faces the canyon formed by the White Drin. It's geographically unusual, because the river flows *east* out of the mountains and flattens at Peja, but instead of continuing across the plain to Pristina, it turns south and eventually turns completely around and goes to the Adriatic.

In the lower right, you can make out its strange course, among tribes of Illyrians:

The road in question can be seen at the end of a page describing a trip by bicycle. The road was militarized and then shut down. Only in the past few years can you get permits again.

It is near the top of a page with better topography, but it is not the blue highlight, you have to move the map slightly and find Peja. Similarlly here on a satellite version. Or Lumbardh to Peja plain but clear.

We have to be careful in our plans for this and other routes. We know that nobody is going to go with what we say just because we describe common problems. This is called *Settling a Frontier Dispute*:

SETTLING A FRONTIER DISPUTE.

Correspondingly enough, Illyrian national memory is in a bardic tradition of a rather large number of Songs of the Frontier Warriors.

Those are against both Slavs and Turks.

So Pawlsy and me decided to do our own version of Bulgar and Illyric anthems, but, instead of moving them in the direction of "La Marsellaise", we were talking it back to its root strata which seems akin to Greek mythology and probably Indian. We're not going to sing about it so much as, *you're going to become Kosovo and Albania, because you defeated the Ottomans*, it is about who you are and where you live "and defended itself", sort of like an addendum or even a footnote.

And as far as I can tell, it was a *pilgrimage*. We were told to prepare to leave the cave area, it was not *headquarters*, it was for certain functions, and no you're not likely to find its exact location unless attention is drawn to it.

We have to go through this thing, as known in polyglot:

Albanian: Kanioni i Rugovës; Serbian: Руговска клисура / Rugovska klisura

Sometimes if you try to tell where you are, you can't figure anything out:

and, lacking the obviously modern features, something like this could be Roman cobble masonry and a tunnel possibly hand-made in the Stone Age:

We are informed at the mouth of the canyon is an Orthodox monastery that is the seat of the Patriarch of Serbia. That's right. To this day he is still considered *Archbishop of Peja*, meaning the monastery is still the same seat it was, while the office holds additional facilities. But yes it is really the *Patriarchate of Peja* which means to include all of Serbia since the 1200s. It's not by design. It's because the original seat, in Serbia, Zica, was abandoned twice because of invasions.

Here's the thing. We think there should not be an Ottoman system anywhere it's not a basically Turkish region. One of our chief complaints about Independent Greece is that there is no recovery of Constantinople. It exists in Tsarist theory but not in any successes of Imperial Russia. The Patriarch of Constantinople is not a "Pope", but we may not agree he should be an *Ottoman vassal*.

To make it clear, because there are always questions, what kind of a story is this, Pawlsy and me were never an item. We were a natural team. What we recognized in each other was something we didn't see in most of the others around us; only some, by degree. I told her that I didn't really have a religion, but, as I mentioned earlier, the subject of the *Muses* spoke of something I felt was real in terms of how I personally work.

I liked her. She was a hot chick from day one. I've hugged her from time to time, but we're not bedfellows.

Pawlsy was the Wife of Min. Like Empress Catherine, she was what you could call a *serial monogamist*. I found her to be an extremely intense form of living art who could magnetize other women, and I thought this was a key ingredient of which there were not very many "Mariannes" in actuality.

We were quick and easy friends because we were the most interesting people out of what had gotten to be a bit of a crowd.

I perhaps naively had quick plans that we were going to go through a difficult period, and out of that we would go on to a big career and own the stages in all of the countries. I just foresaw us as taking part in something that would expand and circulate the musical world. The influences out here are very different to what we had from Mozart.

Then, what did we get from Nikola's run against the Ottomans, *two years* of scrape and loss with nothing to show.

But when we first met, we agreed on that basic plan.

Lots of times I consider the "y" on her name as optional, and, most of the time when I address her in conversations, I just say "Pawls". Most of our conversations didn't begin in private, and in general I would say the choir girls were more interesting than most of the other people. I could see how this was due to Pawlsy's influence.

I could also understand a Montenegran military official to negotiate with the *Orthodox monastery*. If he had been Ottoman, this perhaps could be classified as a *colonel's coup*. What we have done is formed a paramilitary, and the two of us have been selected to do this populist work and we are treated as NCOs.

"Pawls," as I said I would say, "these mountains have got to be haunted."

"There are people who can see those kinds of things very easily; I'm not one of them. But I believe in ghosts".

"I don't think its a particularly good idea to go on making so many more in battles."

"No," she told me. "Battle has to be fought to a certain point. Wise judgment could eliminate future conflicts."

I understand Orthodoxy, somewhat, and I understand *pagan philosophy*, which I think we have in common, but she has already *put it in practice* in a way that I have not.

"Can you explain to me what it means to be Egyptian, or Islam from the inside?"

"I'm not Egyptian. I have Egyptian heritage, but I am Bulgar from:

Σαρδική, Serdikē

that also has her own ancient traditions."

"That's what I'm finding, Pawls. *Genesis* does not make sense, because that tattoo you have is older than it, and I think some of these relics may be older still."

"We hold it to be symbolic".

"So despite representing Egyptian paganism, you nevertheless use Genesis".

"Cairo Islam is an ever-tightening noose. You see, yes, it was mainly an Islamic establishment, but that was along with the magicians and alchemists and astrologers and so on. We have roots that are partially similar to Sufism, but also to what you call *Gnosticism*. That is, the groups you now know as the *Druze* started coming from Cairo in the early days, out of foresight, and basically continued to emigrate. Meanwhile, there is

a lair of Copts and Hermeticists. We come from this, I guess you could say, Druze-alike milieu. And we were probably the end of it. Yes, at some level most of them professed Islam or Christianity. But, if you want to say, traditions, those kept going."

"But if I go to Cairo now, it will be in vain, because it has become too strict."

"Most likely".

"That was a technical note that told me the tail shape is from the symbol of Min. In the ritual you told us Min is Pan."

Pawlsy's ears flared.

"Of course. I have moved my Egyptian blood to another place, and Pan is what they understand as closest to the same meaning as Min. It's like what happened near the end of the Ptolomies".

…he (that is, Ptolemy XII) built this wonderful memorial for his father Min Re, the lord of Achmim, the king of the gods. He built the materials store for his mother, the Mighty, Repyt, the Eye of Horus in the West, in order to beautify her majesty with these fabrics. May the reward for the King be that duration, that life and power, that full health and all joy which eternally comes forth from the throne of Horus like Ra (the sun god).

"Repyt became the mother of Horus *Kolanthes*, which is a non-Egyptian name, possibly taken from Greek."

I got the analogy, Repyt is clearly shown giving birth to a "foreign" child. Therefor some kind of Horus or offspring of Pan may now emerge,

What am I going to do with a *Pan and Repyt cult* in the face of Slavic and Illyrian paganism which do not share the same language?

"Do you think Repyt needs an introduction?"

She told me about the European Lion, a creature that has been hunted to extinction. The last ones were seen in Bulgaria up until the medieval period. And it is seen in some of their oldest iconography near Strelcha ca. 400 B. C. E.:

also:

❝...9th century when it appeares on a relief from the ruins of an aulos (palace of the Khan) near Diristiron (now Silistra)

It easily becomes the relevant Flag:

❝In the 19th century, the lion could be spotted on the flag of some of the key Bulgarian revolutionaries working to organize a revolt against Ottoman rule. “The revolutionaries

believed that an empire like the Ottoman Empire, although in its twilight, needed a great authentic force to fight it and defeat it," Prof. Georgi Atanassov, a historian with the History Museum in Silistra in northeastern Bulgaria, tells 3Seas Europe. "What animal symbolizes that better than the lion?"

The revolutionary Vasil Ivanov Kunchev (1837-1873) will forever be known as Vasil Levski (Vasil the Lion).

Leva = Lion remains the national currency.

This may be the oldest art object, it probably is the oldest statue, from Swabia around 40,000 years ago:

"Even though I am an Egyptian tradition with more affinity for the pagans, those are Orthodox forces using the lion standard."

"But you know how to deal with Muslims such as some of the Illyrians as well."

"Yes, exactly."

What did she just become? *Repyt* has the meaning lady of distinguishment, or noblewoman.

She has something to do with the afterlife:

In utterances such as PT 356 and 423, rpwt appears in phrases relating to a palanquin or carrying chair symbolizing the king's ba-soul

Although it may mean personal presence, rather than cars or litters being named for her:

Such an image exists of a Goddess resembling Bat inside the canopy of a palanquin and labeled rpyt

When Hellenized:

Triphis is invoked in vessel-inquiry divination spells for oracular revelations, arriving "on the arm" of the practitioner to reveal hidden knowledge.

As near-identity:

"the great Sekhmet in Akhmim,"

While she may be a *title of* and thereby possibly an aspect of Hathor, Isis, Nephythys, and the Moon.

She is also the Day and governs the Hours.

The Bulgarian Lion already has the same meaning as Nikola's song.

I get how Pawlsy is making that work by embedding it among unorthodox peasants.

The implication I am getting is that:

Pan, the shepherd god (theos nomios)

is the son of *Hermes*, and part of this generation:

Herakles (Heracles), Dionysos, and Pan are held to be the youngest of the gods

Okay. There is most likely a historical founder of:

Boeotian Thebes

Cadmus was credited by the Greek historian Herodotus with introducing the original Phoenician alphabet to the Greeks, who adapted it to form their Greek alphabet. Modern scholarship has almost unanimously agreed with Herodotus concerning the Phoenician source of the alphabet.

He is also credited with the foundation of several cities in Illyria, like Bouthoe (Budva, Montenegro) and Lychnidus (Ohrid). In ancient Greek literature, the end of the mythical narrative of Cadmus and Harmonia is associated with Enchelei and Illyrians, a tradition deeply rooted among the Illyrian peoples.

"Enchelei" is thought to be a pre-Greek native name, being brought into the culture via this legend of Cadmus. If not an actual person, it at least almost certainly has the meaning of a school of scribes, Greeks who had learned the alphabet and imported the art of writing.

Not that the region was always peaceful:

A legend widespread in antiquity reports that Cadmus – a Phoenician prince who became king of Thebes, and a Boeotian and Enchelean figure – with his wife Harmonia arrived among the Enchelei and helped them build many towns on the shores of Lake Ohrid and Lake Shkodra, among them Lychnidus (Ohrid) and Bouthoe (Budva). As the legend says it, at that time the Enchele were at war with neighboring Illyrian tribes and Cadmus after orders from the Oracle became leader of the people and came to their aid. After the victory against the Illyrians, the Enchele chose Cadmus as their king.

"That's like saying the young god Pan was born here."

Pawlsy nodded in agreement.

"And that long ago, in Macedonia you could hunt lions, and this was done all through here."

She did nothing to deny this.

But then Pan is probably an Arcadian word and not Greek "all, universe". He appears to be a fusion of rustic deities, and the most consistent thing about him is his father is Hermes, even though his mother changes many times.

"So these are Greek attributions towards whatever Illyrian paganism really was."

"Well, why not?"

"Hermes is a pre- or non-Greek deity from Crete. It's in Mycenean. Then it is his *son* who is associated with an area consisting of Boeotia and part of the Illyrians that probably does describe the origin of Greek script."

"And by that, you mean Hesiod putting in Greek something that was mostly eastern."

So I have this living Lady Liberty of the Bulgarian Lion and her masculine counterpart is *Pan, the Satyr*. I like it because it's musical and pastoral, but, I don't see it going over well in church.

Of these things it was once said:

Al-Masudi, an Arab historian, geographer and traveler, equates the paganism of the Slavs and the Rus' with reason:

There was a decree of the capital of the Khazar khaganate, and there are seven judges in it, two of them from Muslims, two from the Khazars, who judge according to the law of Taura, two from the Christians there, who judge according to the law of Injil, one of them from the Slavs, Russ and other pagans, he judges according to the law of paganism, that is, according to the law of reason.

—Al-Masudi. Gold mines or placers of gems

"And yet even that, could be said to be *Indo-Iranian*,"

Pawlsy shrugged and said "You told me Genesis wasn't historical."

In early 1861, Prince Nikola is massing troops at the southern border. He also supports insurrection in the northern neighbor Herzegovina. We're what the Austrians will come to call *Bandits*, except we're not here to specifically attack anything. We're authorized to use force. But we are trying to grow and form something first.

It does not suffice to describe someone as Albanian or Illyrian, as these have their further sub-divisions. Nikola has a limited number of Albanian allies.

The fighting spirit is roused by Kosovo 1389, the only time a *Sultan* has ever been killed in battle, one of the largest battles in history that resulted in thousands of losses and the commanders of both sides. This was at Pristina.

But that was, so to speak, a *collision of armies*, because Pristina is on a thoroughfare connecting eastern Europe. We're entering an Ottoman administration, Rumelia, but it's not garrisoned. It's Albanian majority, but, unlike the coastal region, has a lost of Serbs and Croats and all the religions. The main task is to curry favor against something we're not even sure they have a problem with. And we're not really offering anything. The assumption is they don't care about politics.

Pawlsy told me no officials were interested in our mission:

Despite contemporary reports describing Montenegrin civilians clothed in rags and dying from disease, heat, thirst, and starvation, the Prince of Montenegro nevertheless deemed it fit to wage war on the Ottoman Empire in the hope of acquiring new territories.

The nobles seem to have had all the money...she asked me if I had been lured by a considerable sum.

"What? No...I took a year's stipend and have to figure out a way to go back and get another one."

She laughed. "What makes you think you're going back? That means you have to win, or you'll be stuck out here with nothing".

"Pawls, we're not in charge, but, we're going to be in actual control. I have already learned how powerful peoples' minds work, and, even the Prince is someone I could bring to do my bidding. It's indirect, but, I can do it, and you can do it too."

"If it helps the Slavs, that's great; Sofia is a long way away. The countryside is filled with mixed peasants and craftsmen. They'll suffer a bloodbath as soon as the Ottomans or Slavs take them as a threat."

"They're what I'm trying to admire when music is called *pastoral*. They still have something that is lost, I think, when you have to worry about what kind of European you are, or if you are Orthodox or Catholic. I'm worried about this sparking off something like the *Wars of the Reformation*, because these ideas are forced on you and they are taken very seriously."

"It's pathetic. Nothing like that happens because of Kemetic or Slavic paganism. It doesn't make any sense to attack someone because of a name of a deity or of the liturgy

used."

"Right. That's why I think we should compose from a pagan point of view that *tolerates* scriptural religions. Pagans are usually only intolerant when attacked."

Now, if I think about this for a minute, "Pan" is a non-Greek "rustic" deity. But we are using another word of non-Greek origin:

Latin: paganus, lit. 'rustic'

It hasn't a known origin or cognates. There is only speculation:

The connection between Pan and Pushan, both of whom are associated with goats, was first identified in 1924 by the German scholar Hermann Collitz.

Should be *suggested*, not *identified*.

The northerly Pan has very limited numbers of artificial facilities, but one may notice:

Temple of Pan at Apollonopolis Magna in ancient Egypt

Considering it to be the syncretic era:

In the mystery cults of the highly syncretic Hellenistic era, Pan is identified with Phanes/Protogonos, Zeus, Dionysus and Eros.

In the second-century "Hieronyman Theogony', which harmonized Orphic themes from

the theogony of Protogonos with Stoicism, he is Protogonos, Phanes, Zeus and Pan; in the Orphic Rhapsodies he is additionally called Metis, Eros, Erikepaios and Bromios.

I can't promise that Pan is the source of the word "pagan", they just have the same meaning; in turn, pagan has been distributed into almost every language on the continent, same in Albanian, Turkish, Russian, Welsh.

Why would a rustic Illyrian deity be found in Egypt centuries later and equated to the main part of the theophany?

Min is Pan.

Pan's artifacts have been found in Albania and Bulgaria; in Rome itself he clearly has the "Crook" part of the Min symbol:

Pawlsy's tail is the *staff of Pan*, and what is that, a Shepherd deity. We can get music from this. Why did he surge in popularity around 1890?

I don't know about the *popular* version. Pawlsy and me started the real thing.

I figured that since the cave has "been discovered" that it was time to explain it.

We were young; I'm just a couple of years older than she is. We should probably say

Pawlsy started it, and I just seized upon the right opportunity. At the time, I thought we would more or less work up a repertoire, make it to Sofia and make it big, and get to go touring and be able to choose whatever we wanted to do. I was convinced we could floor the other musicians. I could sense the power crackling.

One could perhaps understand *pagan* as *transmitted by song*.

I don't have a problem with whatever I find, as long as it isn't a mistake, and I like having her as a sounding board for new ideas.

"So the Bulgarian Lion is pre-Slavic altogether and the first thing it is more appropriate with is Pan".

She just looks at me most of the time. If it's funny, she'll laugh; if not, it is rejected as humor. Honest critic.

I figured we were off to the best start imaginable, and someone approached. They're carrying a wheel of cheese.

"I stole this cheese out of a storehouse in the village and they saw me, and they only chased me almost the whole way out here, but then I got away. Everything's fine."

I said "Oh. Does that explain the angry mob with torches and pitchforks?"

Pawlsy said something in another language and I turned to look at her.

Only a few more words were spoken, and, everyone retrieved a loaded weapon. Pawlsy shoved a rifle over my shoulder and I could only swivel back to look and she shot someone in the face. There were a whole lot of shots and everyone in that village was shot at least one time. Everyone ran at them and finished them off with swords and

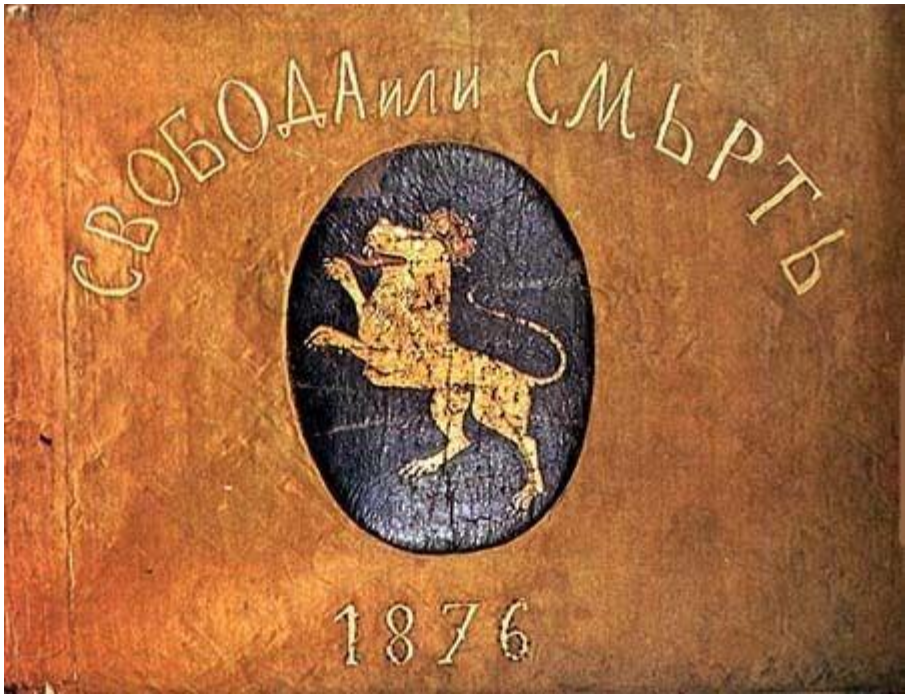
bayonets. The bloodcurdling screams and throes of agony were very intense but brief. And I was still just kind of sitting there in fact a bit stunned because I didn't understand what she said or what had happened.

"They might have informed the authorities".

I found myself for the first time in a step *behind* the class, in guerilla tactics.

From that moment going forward, Pawlsy stole the hearts of fans everywhere with her compelling performance.

So, no, she didn't start the symbol. She started what I guess you could call the underground of some of these resistance movements. That's why she really is part of the revolutionary flag.



Chapter Two

I met Pawlsy in 1861 in a very unexpected fashion.

On modern maps, it is the tri-point region where Serbia, Montenegro, and Kosovo come together. At the time, we just thought we went to Mokra Gora "Wet Mountain":

Between the peaks of Mokra Gora, on the Kosovar side, lies a natural water source of clean drinking water. The source is located more than 1,800 m (5,906 ft) above sea level.

Lumbardh, literally translates to White River in Albanian.

Bistrica means "clearwater" in Serbian.

We reported to you an incident somewhere like this:

And, to avoid the authorities, we have a pre-conceived vision of not going out to the north. Kopanik and other mountains lead northeast towards Mitrovica, which is rather Turkish.

To the south is the range of Bogicevica:

The main ridge has a sub-meridional direction extending from Čakor Pass in the north to Trekufiri (Trigranichni) Peak (2356 m) in the south, which serves as a point where the three countries (Montenegro, Kosovo, and Albania) meet. From this peak, the main ridge of the mountain system continues southwest, connecting with the central part of the Prokletije massif, along which runs the state border between Montenegro and Albania.

To the southeast, another ridge separates, along which runs the Kosovo-Albanian border.

This has to do with the unusual drainage pattern through the lowest point in Kosovo:

...lowest is where the White Drin leaves Kosovo flowing into Albania at 297 metres (974 ft).

We have to be able to sort out the issues like there are Albanians in Montenegro and Serbians in Kosovo.

That's when we arrive at the old monastery:

Some kind of official business takes place. In Herzegovina, it's to support a rebellion, but here, there is less need to rebel, just an outreach that Montenegro wishes to bring the region into its plan, like an envoy. As you may expect, we're run off of church property, and our Montenegrin guides return to Cetinje.

We "have independence", so to speak, finding our mission cloaked in the gloom at the meeting of Peja and Rugova:

We certainly have enough cheese to go round for a few days, but as a unit we have to take what they gave us and buy bags of flour and whatever else we are going to need. We have to stay out of trouble and find a way to get villagers to accept us. Pawlsy told me more about what is now western Kosovo. The phenomenal view of it all has another

small town, Decan, at the south/bottom, and Peja at the north/top:

"You can call me a Bulgar because that's where I'm from, but my parents are from here."

If she hadn't told me they were recent immigrants, you wouldn't be able to tell. They are within the veil of the Ashkali or Balkan Egyptians who:

"...are Albanian-speaking Muslim ethnic cultural minorities (recognized communities), which mainly inhabit Kosovo and southern Serbia, as well as Albania, Montenegro, and

North Macedonia.

While some Ashkali speak Romani, Egyptians do not. The two groups are not clearly delineated. Though they differ linguistically and culturally from the Roma, they have often been grouped together under the acronym RAE (Roma, Ashkali, and Egyptians).

The origins of the Balkan Egyptians are obscure, but some Balkan historians trace the origin of Balkan Egyptians to the Iron Age, citing vague references in Herodotus of the presence of Khener, an Ancient Egyptian dance group in the region. They also attribute archaeological structures in the area, notably in modern Ohrid and Bitola, as temples of the Goddess Isis.

The origin of the Ashkali remains scientifically unexplained.

Most Ashkali live in Kosovo, but they also reside in Serbia and Montenegro, while most Balkan Egyptians are thought to live in North Macedonia and Albania.

"You're telling me that when the Temple of Pan was built in Egypt, there were already Egyptians here, some of whom have drifted more towards Albanian or Gypsy ethnicities."

"Yes. I'm that, with Slav-friendly."

"And so we're going to come out here with no instruments, and start a band, because your Slavic music is different and it will capture their attention."

I thought we would immediately gain a reputation as Gypsies.

We were able to find a guy called Haxhi who had various properties that sounded suitable for use. We started a community gathering based in the choral technique.

Source: https://youtube.com/watch?v=So-p6X_5BrA

Now, again, to frame this by a modern map, the language of Albanian Gheg represents a different Kosovo than the part near Pristina:

As we said, their music is dominated by warrior songs already. Musical instruments are scarce because they have yet to adopt them from southern Albanians. What happens when you take the astonishing Pawlsy the Cat and throw in some of the scorchingest instrumental drive:

The development of groups of instrumentalists played a significant role for the establishment of urban music in Albania. In the cities of northern Albania these instrumentalist groups were referred to as ahengje (meaning roughly 'to party' or 'partying') in Shkodër and as orkestrina ('little orchestras') in Tirana, Durrës, Kavajë and Elbasan; while in all cities of southern Albania they were referred to as saze (another term for 'little orchestras'). Conglomerates of solists or groups of instrumentalists were referred to as taifa, which were created in order to facilitate the professional rights and existence of the musicians.

With the growth of the cities their music began to develop peculiar features that were inclined to be accepted by the bulk of Albanians. The popullore ('popular') songs covered repertories which incorporated urban songs, as well as Romani songs, and sometimes also complex folk music. It has been suggested that before the second half of the 20th century "the entire musical life of Albania was determined by folk music".

They admit it:

The Shkodra's Aheng songs, were widespread as a musical composition from the end of the 18th century until the 40s of the 20th century. Aheng songs did not emerge from the traditional local style. The term Shkodran means that owing to the influence of oriental music, aheng song featured several distinguishing peculiarities from the other genres. This type of song was born as such due to the ways in which the melody or oriental song lends itself to the Shkodra environment, how it was further transformed and composed by local ahengxhi-s (aheng singers), occasionally adapting to this genre the melodic and rhythmic elements as well as the stylistics of the local musical tradition.

These songs maintained their relevance in weddings, family celebrations, and entertainment, in the characteristic Shkodra houses, in yards and gardens, under the mulberry tree shade, and later in concert scenes, radio, and TV screens, leading for years an independent artistic life. The instruments played by aheng players are: saze, qemane (violin), dajre (tambourine), etc.

The saze is an oriental, chordophone, and ten-string instrument. The most important part is setting the scale at its neck/sap. The first part of the sounding board produces some microtones while the rest produces semitones. The Shkodran Aheng, it played the leading role in the melody. This instrument has been used in the aheng group for about 150 years. It remained an untempered instrument solely in Shkodra.

The introduction of the Turkish makam system (musical scale) was influential in the evolution of this song. Its distinctive features have made the aheng song so unique all over Albania. The earliest group we have known to this day dates back as far as the 18th century by Mehmet Shllaku.

I was unfamiliar with micro-tones, until I was able to dig up a Turkish-inspired instrument called a Ciftelia:

It has just two strings, one drone and one played.

Not what I want to rely on in the long run, but you've got to start somewhere.

And that was when I became somebody. Mostly, to me, this is a *scenic journey*, because I can communicate with fewer and fewer people. I started using something a little different than the more common instrument:

The head of the lahuta is decorated with symbols of ancient cults such as the head of the capricorn, which is the symbol of the Helmet of Skanderbeg.

This is hard to say it's "Capricorn", but is definitely a goat:

Skanderbeg was one of the most successful rivals of the Ottomans in the 1400s.

There is our goat-headed champion of the High Lands.

And, of course, to do this, we had to troll the local musicians. As of now, they are famous for a particular export, pipes, which they say are for tobacco, such as this from Albania to Stalin:

The western mountains towards Albania are now a Kosovo National Park. From the Albanian perspective, it may be called the Dukagjin Highlands; in Kosovo, Metohija tends to over-write that Albanian noble name with a statement that a lot of it is owned by Orthodox monasteries or even Mount Athos.

- map of geographical regions of Kosovo -

Dukagjin becomes famous in modern times after the following:

Enver Hoxha, the communist dictator who ruled Albania from 1944 until 1954, banned cannabis cultivation in 1946. Before that, cannabis had been freely traded for

recreational use and provided as a sedative for children.

Yes, well, he got it to where getting arrested means you don't have any friends in the police or state structure.

I didn't know or hadn't really thought about it. The Romantic poets were doing laudanum and who knows what. We have a large amount of coffee because of Pawlsy's Egyptian connections. We start having these get-togethers when we're drinking coffee and the locals start smoking these pipes and offering them to us. I didn't pay any attention.

Pawlsy said "I don't see you going for beer."

I said, "I have before, but, I quit drinking for the most part."

She said, "You might like this better."

"What?"

She introduced me to two new habits back to back. One of them involved coughing my head off many times. At first I didn't get it.

It was a good summer. The first time I really got lit because I smoked it properly was when we had arranged for all the singers and musicians to put something together. And, they're Russian meets Italian. I requested if they had an ensemble, like Pawlsy's singers, and it turns out they do.

Source: https://youtube.com/watch?v=3e6lWViIy3w

Most of those girls sound the same, which on an individual basis tends to get a bit shrill. I've already had it to the brim with sopranos and the way some things are going in opera. I'm trying to narrow them down, to see if there is anyone who can hold her own like Pawlsy.

Source: https://youtube.com/watch?v=AHeglygfyvQ

If you're not singing, you can throw in a high-energy dance:

Source: https://youtube.com/watch?v=tJq2gfX20Z0

Pawlsy said "Good. Let me bring you some of this."

Eventually joined by one of her Gypsies performing the cult of Sekhmet:

Source: https://youtube.com/watch?v=1s4pBqTspSA

I got two groups of women learning song and dance off each other. I'm like "I'm playing instruments". Depending on the situation, I can slide around to any stringed or percussion instrument. That means I'm able to try out and train various people for support. And so it's like a huge jam session. Quite fun. I don't like everything that comes

out of it simply because I don't like everything people do with music.

What thing is this?

I like Beethoven, since he changed the musical direction from *perfection* to *feeling*. Sometimes Baroque just seems like a barrage of notes, perhaps pleasantly arranged, but it can be a bit unreachable. The later styles really stick with you, when your brain is the only recorder, I think they are truly impressive. But this is something else. These people don't read any music. They have to mentally record everything they want to play.

It's amazing how popular everything Egyptian was becoming. You could buy a vial of mummy's toenails. Pawlsy said, "They're creating an imbalanced perception. Everything is derived. They don't know how to deal with the genuine article face-to-face, let alone how to become what the Egyptians spoke of."

"But it's true no one could read hieroglyphs or speak the old language."

"No. They're Greek and Arab. Only non-verbal things are the same, such as dance."

Pawlsy's method is split from the Old Dynasties of Egypt:

❝...the Egyptian term khener – which derives from a verb meaning 'to restrain, confine' – is used by Egyptologists to describe an administrative institution connected with royal women and probably attached to pharaonic palaces and villas during the New Kingdom.

It is the term khener that is usually translated as 'harem' (referring both to the place and to its inhabitants), but the translation can be confusing not least since we end up thinking of an Ottoman harem, which tends to be the example best-known to westerners, and conjures visions of a cosseted group of beautiful and sensuous women whose sole duty

was to entertain the sultan.

However, as far as ancient Egypt is concerned, the surviving texts describe the ‘harem’ as an important economic institution supported by taxation, and receiving regular supplies of rations. On the other hand, the archaeological remains at some royal settlements suggest the domestic apartments of the king and his royal women. These royal harems would have included not only Egyptian women and their children, but also large numbers of foreigners married by the Egyptian king primarily in order to establish diplomatic links with the Hittite and Mitannian royal courts. For example, in Year 34 the Egyptian bonds with the Hittites were strengthened by a marriage between Rameses and a daughter of the Hittite King Hattusili. The daughter was received with much pomp and circumstance and was given the Egyptian name Neferura-who-beholds- Horus. This event was recorded on the ‘marriage stele’ in Ramesses’ temple at Abu Simbel, and also on Papyrus UCL 32795 from the likely harem palace at Gurob, which refers to …the king’s wife Maathorneferura (may she live) (the daughter) of the ruler of Khatti.

As with the soul itself, something that was "confined" to royalty in early times, spread to Real Women:

...the office of the God’s Wife was especially powerful and so we can again make the connection between the way in which women held religious titles and the political power a particular cult wielded. The use of female musical titles declined sharply after the 22nd Dynasty. Sistrum players (IHyt) and singers (Hsyt) did not completely disappear. They were not as numerous as in previous eras, but there were still women who recorded these vocations on their monuments. While there were fewer women who claimed such titles, it is clear there were still groups of chantresses and singers working in temples. The Canopus decree, a Ptolemaic decree that established the funerary cult of Ptolemy III’s daughter, Berenice, (among other things) spells out the rites to be performed in her honor. Chantresses should praise the deified princess and offer her jewelry. Singers should sing daily for the soul of the princess (Onstine 2005: 20).

The reasons for this shift away from the importance of the title are likely to be found in the unstable political environment of the Late Period that probably led to changes in temple administration as well as changes in religious practices. The development of official musical troupes attached to temples happened alongside the use of individual titles, providing a glimpse into the possible venue in which title holders performed. The xnr, or musical troupe, and the choir (Sspt dxn) are frequently depicted in larger religious gatherings like festivals or funerals. One of the most famous is a block in Hatshepsut's Red Chapel that depicts part of the Opet festival where male and female musicians perform: the women are labeled as the Khener troupe of the temple, and the men are labeled as a choir (Lacau and Chevrier 1977: vol. II pl. 9). These groups were, in part, made up of the musician priestesses. Titles associated with the Khener are less common than chantresses or singers, but women like Nebet-tawyia (Figure 15.1) held multiple titles including "great one of the Khener of Mut."

A Khener troupe could be attached to different deities, but Amun was the most commonly named god in titles. The title great one of the Khener of Amun Re King of the Gods (wrt xnrt n Imn Re nsw nTrw) was commonly held by the women of the family of the High Priests of Amun in the Third Intermediate Period. The daily rites in the temple as well as the festivals could be led by male and female musicians. Temple scenes depicting these rites sometimes include groups of unnamed women clapping and chanting as part of the activities. These groups may be labeled chantresses, or sometimes they bear no inscription. A scene at Karnak dating to the reign of Thutmosis III, for example, shows chantresses leading a procession of chanters and wab-priests to where rites before the god Amun are taking place (Figure 15.2). This puts them in direct proximity with the gods on the same level as the other priests, albeit the lower-ranking priests. At Luxor temple, an unidentified group of female acrobats and musician priestesses form an important part of Tutankhamun's Opet festival reliefs, leading the parade into the temple.

They are now thought to be the explanation of Hathor's healing figurines:

Tattoos with diamond patterns similar to those found on khener dancers are common. Khener dancers performed a ritual dance in the nude, during which they exposed their genitals with high kicks and back bends. Their dance echoed the story of Hathor, the goddess of love and sexuality who exposed her genitals to rejuvenate her father, the God Ra, when he was despondent over the contentions of Horus and Set. Khener dancers with such tattoos were found buried at the mortuary temple of the Eleventh Dynasty king Mentuhotep II at Deir el-Bahri. They would have danced for his ka in the afterlife.

Everything like that used to be assumed as "fertility".

It's a bit more intricate. Music was important to all rituals:

Special troupes were formed and trained specifically for ritual, and these men and women are referred to in surviving Old Kingdom text as 'musical troupes' - 'Khener'.
In the Old Kingdom it seemed the troupes were exclusively composed of women - and could also be overseen by a woman. However by the Middle Kingdom men were predominant in the role as overseer, and male musicians and singers also appear to have been included in these troupes toward the end of the Old Kingdom.

In the New Kingdom priests officiate under the supervision of the head priest, whilst priestesses provide the ritual music/dance headed by the 'Weret Khener' - 'great one of the troupe of musical performers'. This prestigious post was conferred to women of high status, and specifically referred to their role as overseer of the musicians of the cult. She was usually royalty or a close relative of a high ranking priest or official.

They testify to a different Indo-Syrian style:

Asiatic dancing girls were introduced during the invasion and occupation of the Hyskos (1700)BC. The Hyksos were Semitic tribes originally believed to be from Palestine and Syria. It is here that the sharp angular lines previously depicted begin to

soften, and a gentler, flowing art form is introduced. The Hyksos were also credited with introducing the long necked lute, lyre, oboe and tamborine. The harp dates from the Old Kingdom and by the Amarna period it was so large that two people were required to play it. The flute is one of the oldest instruments in the continuum of Egyptian instruments.

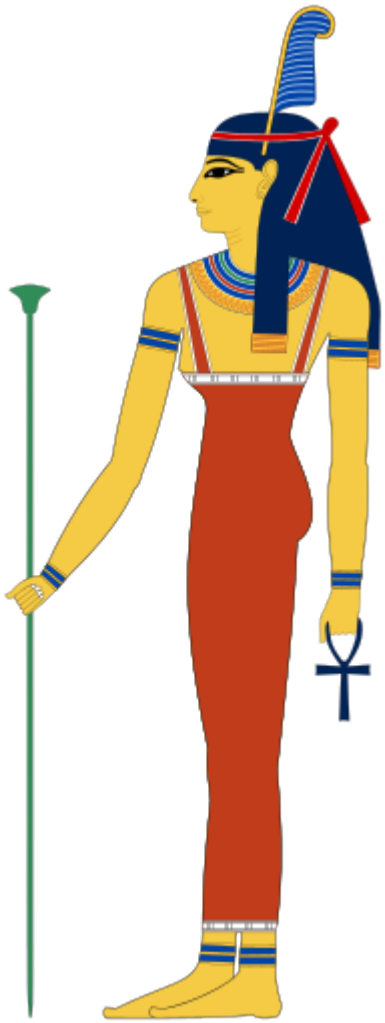
Concerning goddesses:

Although dance, music, song and chant are evident throughout ancient Egyptian life, dance was especially important to the cults of Hathor and Bast. To Hathor dance was 'food for the heart'.

Dancers dedicated to Hathor had a picture of Bes tattooed on their inner thighs.

The dancers often wore a mask of a fearsome lion, tail, feathered head dress. On other occasions Bes could also appear as a jovial almost comic chap.

They have compounded Lion goddess with Ma'at, whose ostrich feather represents the truth:

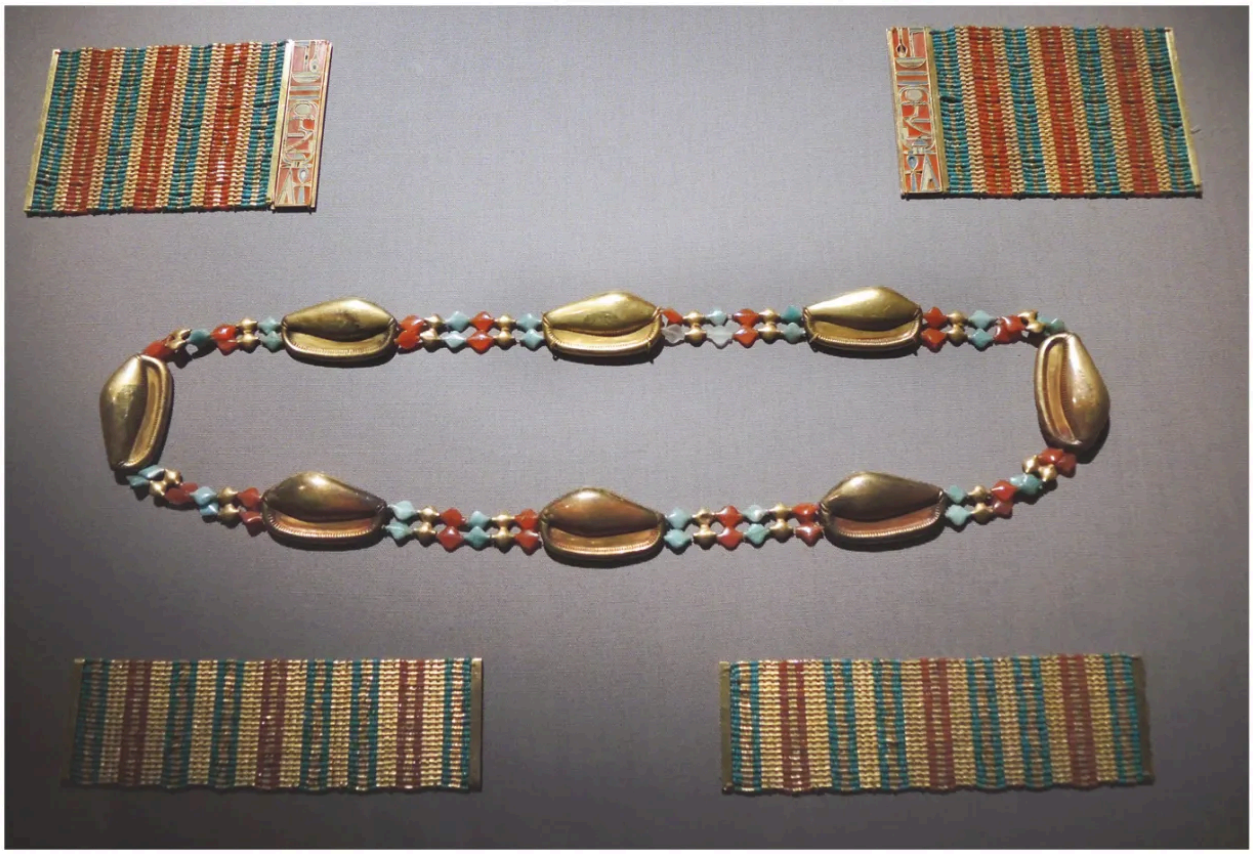


Pawlsy said "Bes or Bastet is not really distinct, but is the domestic cat. She's the relaxed side of Sekhmet. And it's not just that, the point is, you are not going to have a Bast if you don't have Sekhmet for protective purposes. So you need to look at this as to how the two are related."

I couldn't. There was just no way to gain my trust for Pawlsy as an innocent kitten. That was a mystery that was way off in Egypt sealed in some royal necropolis. I can't see how we have a manifestation of Bast anywhere to be found. So I said "I will."

Their other notable accoutrement was Anklets such as this gold with amethyst beads ca. 1,900 B. C. E.:

self-explanatory:



It can be dismissed that Harem is a good translation for "musical performers" and:

The same institution was also involved in the cults
of deities such as Sakhmet, Bat, Wepwawet, Horus, Min, and Onuris.

Several *werets* are listed.

"Pawls, this looks like a bigger deal than a stray remark by Herodotus."

"Yes. People start off with the wrong ideas, and then you can never fix it. The Napoleonics came through and decided we were all prostitutes, because that is the only kind of woman they were able to meet. Or, one who sells her body just makes noise for attention. They don't have to be quite as good, since they have another purpose."

"But that doesn't mean the latter-day French are going to take this as an all-encompassing art form. Maybe it started as a royal privilege, but it is the only thing *consistent* throughout Egyptology, as pagan devotionals."

"Well, yes, but Egyptians were mostly urbanized, and so that word isn't the best fit. They didn't have "-isms". It would just be "Hathor" or whoever was prominent at the site."

"And they tolerated Greek and Levantine deities, or hosted them. The coming of the Hyksos had nothing to do with religion, it was not a crusade. I don't think we have a way of understanding why power struggles happened in by-gone times. There could have been good or bad reasons and we just don't know usually."

"Which would you say Napoleon was?"

"I try not to. France is just...it's just...I don't know, too big, I guess. That's why I wanted to come out here and do things on an *individual* basis. We have to make our own programs rather than join them."

"It's going to be tricky. Even among the Slavs, there is apprehension about making Serbia a too-great power."

Before Greece left, you can see Montenegro notched out of what is one vast Ottoman *eyalet*:

Pawlsy is a product of the main administration going away after centuries. In 1836, the capital moved from Sofia to Manastir (now Bitola), Macedonia.

During our life, they attempted numerous legal reforms in a process called Tanzimat 1839 - 1876:

...the reforms faced resistance from conservative clerics, exacerbated ethnic tensions in the Balkans, and saddled the empire with crippling foreign debt.

The primary purpose of the Tanzimat was to reform the military by modernizing and taking inspiration from European armies. The traditional Ottoman army, the Janissaries, had fallen from grace in terms of military prestige and a European-inspired reconstruction was a necessary change to be made.

It was insolvent in 1875.

A very large number of things took place, but were they for their own sake or that purpose.

Agreeably enough, some of their terms classify as what we might call "good". But there are further concerns:

The Imperial Reform Edict of 1856 promising full legal equality for citizens of all religions. Abolition of Jizya, though it was replaced with bedel-i askeri, and iltizams –tax farms.

Establishment of the Ottoman Bank (originally established as the Bank-ı Osmanî in 1856, and later reorganized as the Bank-ı Osmanî-i Şahane in 1863) and the Ottoman Stock Exchange (Dersaadet Tahvilat Borsası, established in 1866).

How do I discuss this with Albanians?

In the first matter, it's just a sleight-of-hand. Instead of a tax for "being" Christian, you are taxed for work or produce obtained in a non-Muslim manner. And, we are in a place where the church owns an unusual number of estates.

They definitely won't understand the second part. My reaction went off not just because of potential military conflict, but because I had seen how it affected England and France and now made its way here. The Bank that is.

"This is serious, Pawls. We have found out from St-Germain about how this places a country in debt, which it resolves by aggression. He tried to stop it well before the Revolution. But it went through and came out as Napoleon. And then despite other Republican reforms, the banking structure still sits there quietly, and I am afraid it is only a matter of time before they do something else."

She saw through it right away.

I said to her one of those things that sounds anachronistic now:

"In America, they had a president sit two terms to prevent it."

"But the Turks are asking for it."

"Yes. And someone will be taking advantage of it and pulling their strings. We have to tell people, for this reason, the Ottoman success is, at best, temporary, and, ultimately, leads to renewed conflict".

"Or taxes will go sky high."

"I guess you could say there are a lot of related issues. It might work different ways, but it probably won't work well. Here's what I don't like, The one in England opened in 1694 and it has exclusive hold on government finances".

"So the fate of a nation depends on what goes on with that third party."

"Yes. The medieval kings all operated by taking personal loans. Up to him to manage his own finances, if not, it's his problem or that of his family and immediate retainers."

"Muslims will not like that additional party."

"Their Sultan is giving it to them. I doubt they understand. I doubt very highly that anyone will understand this. You have to be educated in a certain view of French politics. In school, they have a way of making it sound normal. I think some classes distort reality, they teach you an idea that only exists in school, and they neglect the actual substance. With songs and rituals, it's the other way around."

"If you put this truth in lyrics, it will erase falsehood, like whisking away a cobweb."

Everything is cut out for me. I'm going to talk to Albanian girls, using a language I don't understand, to say something she won't understand.

Their music is highly textured, but they often express a restraint, a bit of coolness, as singers. I think there is something in *romance* they need to pick up on, something gustatorial. They're all very friendly, they're great people basically, but I am talking about grooming a stage presence, an Albanian *Marianne*. They work as a pack and seem to have little notion of individual verve. It's going to take the right voice with a certain quality of character.

There are 20 or 64 of them.

Here, you are named *for* something. Europe has had phases of loading in Hebrew and Greek names, and in general a person is not known as "Tuesday" or "that rock" because it is just "this sound means *you*". If we work at it, we can trace meaning and linguistic correspondences such as French *miel* is in Greek Melissa "honeybee". Here is a handful and what we are able to tell.

Elira - (Eh-leer-ah) - The free one (is *Illyrian* Greek or a self-name?)

Hana - (Hannah) - Moon (not Semitic "grace")

Hojza - (Hoy-zah) - Honeycomb (not a miel- or mel- stem, closer to *honey*)

Rea (Reh-ah) - Cloud

Vera - Summer (rather than "truth")

Aferdita, dawn (Prende)

Ariana, Persian

Dardana, a Trojan

Denisa, of Dionysos

Fatjeta, luck-life (several similar names imply Fat- is like Latin *fata* or Fate)

Fetije, victory

Gentiana, gentian plant; also, Gentile (the second part sounds derived or associated)

Manjola, magnolia

Mimoza, mimosa

Pranvera, spring (similar to Sanskrit Pra- "before", i. e. "before summer")

Tefta, active principle; soul of the world; essence of all things (if from theophania)

Tereza, harvester (resembling terre or terra)

Venera, of Venus

Zana - (Zah-nah) - Fairy (Diana -- Artemis)

Ariana is backwards, so to place the oldest first:

Ariana, a term in classical history, from Latin Arianus, Ariana, from Greek Arianē, Areianē, names applied in classical times to the eastern part of ancient Iran and to its inhabitants. Ancient Iranians used the name in reference to themselves (Old Persian ariya-), hence Iran. Ultimately from Sanskrit arya- "compatriot;" in later language "noble, of good family."

The name Ariana is the Latinized form of the Ancient Greek name Ariadne (Doric Greek: αρι αδνος; Ancient Greek: Ἀριάδνη; Latin: Ariadna; "most holy"), the daughter of Minos, King of Crete, and his queen Pasiphaë, daughter of Helios, the god of the sun.

Similarly to Cadmus, Ariadne is probably an actual person or a real historical generation of people, and Minos never existed or is imaginary.

The potential for *ariana* to have an "eastern" context runs back to some 3,000 B. C. E.. Somehow a "d" was applied to it but dropped again. It is the prefix ari- that would tend to be "great" or "the most".

Among many more examples:

Dhimiter / Dhimitër — “devoted to Demeter”

Diell — “sun”

Luan — “lion”

Dea (princess of beauty)

Diellza (‘sun rays’)

Entela (old, illyrian name: god of fire)

Era (the wind/breeze, illyrian goddess)

Redon/Rodon (sea deity)

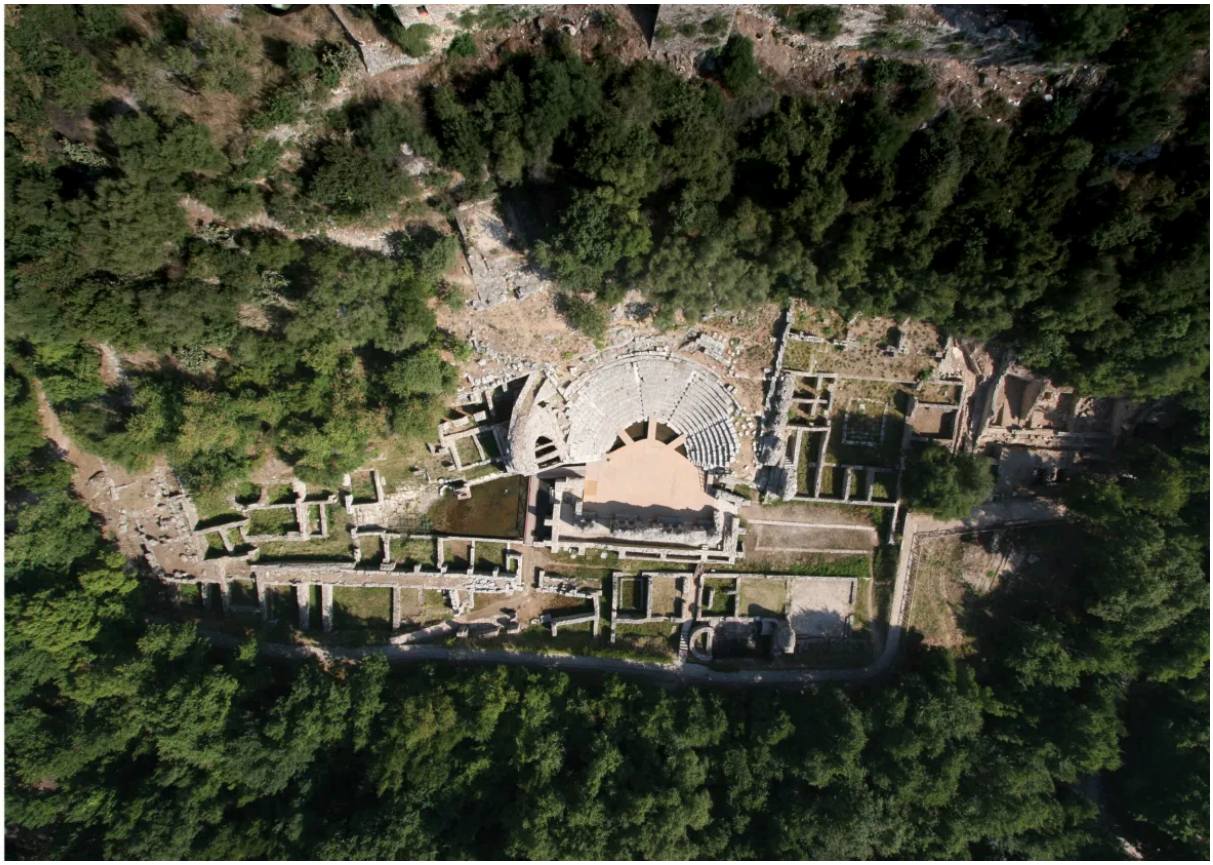
There is another set from early inscriptions, which is very different from the ones we are getting, although it includes Gentiana. And pretty much everything that has an obvious Greek meaning is said to be imported, rather than native Albanian. And you can see that continue, because Venus is Latin, not Greek. And of course into modern times, they pick up versions of "George" and several other European names. They are just as likely to be named for features like the Drin River, and have clan surnames such as Rugova and Peja.

That is why it is interesting to find native deity names.

In an article on a Pan statue found on Mount Mile near Butrint:

Pasa (Πᾶσα), the female consort of Pan

The excavated Butrint site also with shrine of Asklepios:



And let us note Pan continues to be used on Roman coins in the 200s.

"Pawls, I have an objection. Pan didn't die. Someone said he did and Tiberius got concerned, and that's all that is known of it. The church is all too happy to say it proves he was kicked into Hell as the Devil. However, no real meaning can be ascribed to the voice at sea Tiberius believed in. This is not a widespread account reported by all of Rome. It's a vignette from a sole source."

"Gods don't die."

"That would be the next problem with it. Yes, the story seems to be geographically aimed at Albania, but there isn't exactly a fact in it."

"No, especially since he remains significant in the Orphic Hymns."

She's right. It's the extensive context for something that is also cast in metal objects from centuries after the declaration of death. It's not like there is actually a story to back it up. You don't have to argue it was symbolic or localized if you can't find it.

"Okay, Pawls. I have this Albanian ethos somewhat figured out. It mainly deals with the Sun, Dielli -- Yellow, both in myth and ritual but specifically in the taking of *oaths*. There are others, but he is the primary thing to swear to, often in the sense of *all-seeing eye*. An oath is a personal covenant, making him something like Baal Berith."

"Yes. And the most important transitions are Yule and the Spring Equinox, when the sun returns and promotes growth."

Edith Durham – who collected Albanian ethnographic material from northern Albania and Montenegro – reported that Albanian traditional tattooing of girls was practiced on March 19, which falls in the days of the spring celebrations.

Pawlsy said, "I am a Solar agency, and at first we must administer a revolutionary oath by Dielli. Loyalty to the death. That's for everyone. From the best women, I shall install an Order of the *Moon* which will re-radiate itself through the peaks and veils of these Accursed Mountains."

All of the men folk singers were dedicated to *memorizing* historical poetry. She's being *territorial*. She'll broadcast something different to all fighters and all people and I know it won't go the same as what I call south, west, or coastal Albania, where we certainly don't expect anything to be happy about the Slavs.

"I haven't noticed Pan by name, but he would seem to be heavily involved."

In Albanian folk beliefs the mountain worship is strictly related to the cult of Nature in general, and the cult of the Sun in particular.

Pawlsy is quick to pick up on things. "Each individual mountain has its own type of manifestation. And I think Pan would be there because Nymphs are everywhere."

In Albanian folklore the original Zana is escorted by three wild goats with golden horns. In Northern Albania and Kosovo every mountain is said to have its own zana, who appeared as a fair maiden found bathing naked in mountain streams. The zana is believed to be extremely courageous, a formidable opponent, who can bestow her protection on warriors similarly to Pallas Athena.

The zana is believed to have the power to petrify humans with a glance; shetuar or ****uar is used in the Gheg Albanian dialect for a person that has been paralyzed by a zana.

The zana symbolize the vital energy of human beings. They idealize feminine energy, wild beauty, eternal youth and the joy of nature. The zana appear as warlike nymphs capable of offering simple mortals a part of their own psychophysical and divine power, giving humans strength comparable to that of the **drangue**.

In the coastal region they are called:

Fatia

and Ora at northern tributaries of the Drin.

We have to treat this gingerly. It's layer upon layer, and in the main folk songs there are

only certain memories. I turned to Pawlsy in the compositional sense and said "They speak in terms of *Drangue* versus *Kulshedra* as hosts of good and evil. It means environmental calamities as well as human strife. It is again also personal or psychological. Every town has its own telling and maybe every bard in it. It's Homeric, as if it happened from maybe the 500s to the 1400s, and has just kind of gone quiet since then, nothing to add."

"Well, that means all the truly ancient references are in a lower strata. as evidenced by inscriptions being largely forgotten, the ones from just slightly before that time."

"There could easily have been a previous *Heroes* cycle in the same *Drangue vs. Kulshedra* milieu."

"A thousand years is a long time to remember a memory for its own sake when new events happen."

"Yes. And so for example the war dance, like the cross quarter dates, the tradition itself is cloaked in terms like sun and fire and highly persistent. And when we look at these oaths and hymns and so forth, we find graded expressions for fire itself and then Fire as a regent, a superior intelligence acting in a spiritual manner."

The lineage is identified with an original fire, and the members of a same tribe/clan are "from the same fire". Zjarri i Vatrës ("the Fire of the Hearth") is regarded as the offspring of the Sun and the sustainer of the continuity between the world of the living and that of the dead and between the generations, ensuring the survival of the lineage (fis or farë).

"This core is probably cognate to Sanskrit."

Enji or Enjte -- Agni

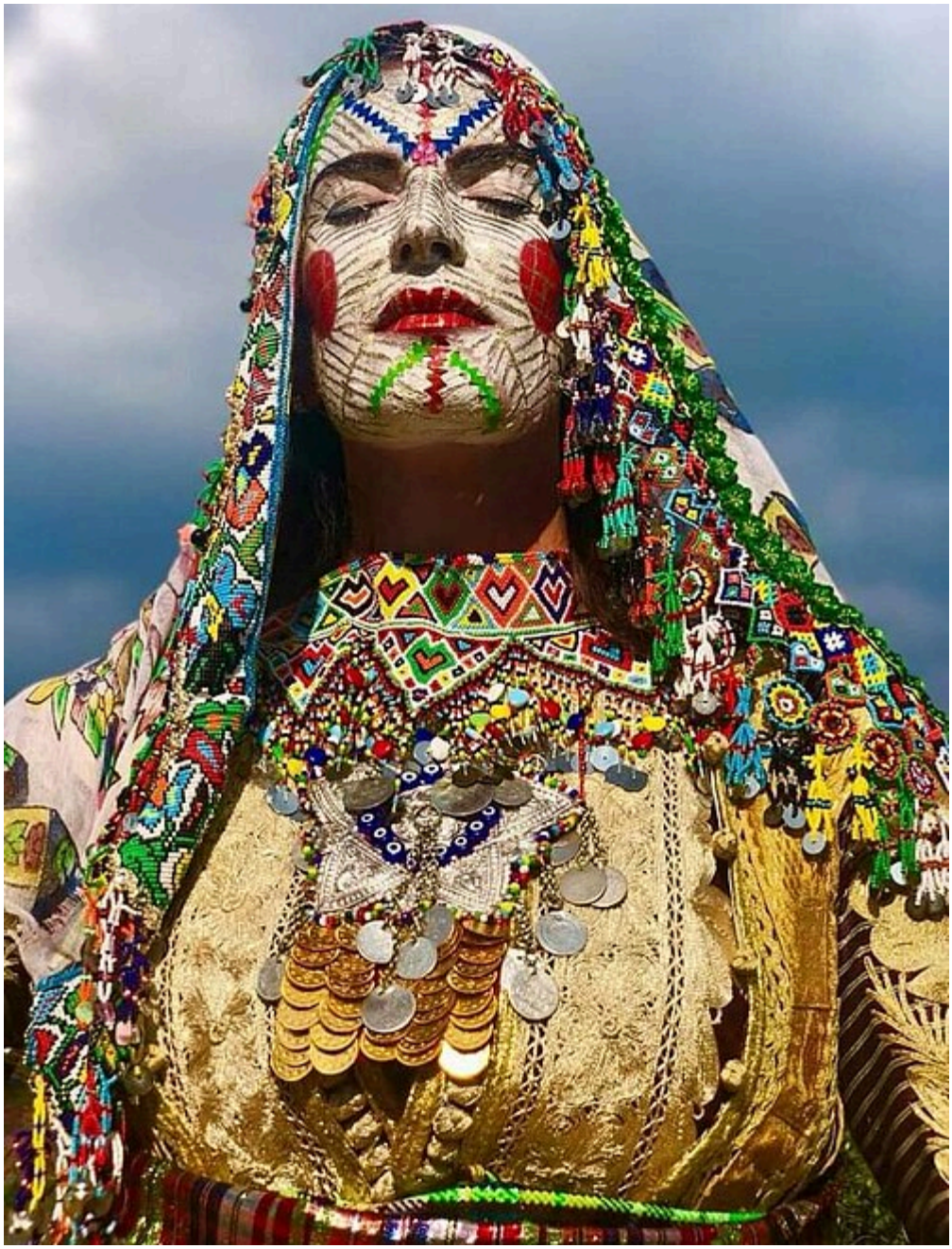
"That's the main thing making it the same. Indian Drought is pictured as a *cold drought* which is basically that you get rain clouds that never do anything. It's just gloomy. This impacts their unique three-season pattern."

"The Accursed Mountains have their own climate and seasonal changes, so the battle of a beneficial weather or "storm" deity should not be strictly identical."

"Yes. The question is more of how do you think the Sun god represents good. And this is where we have to write in new factors, considering the Battle of Kosovo to be obsolete for the current situation."

"As I said, Serbia is something to watch. It won't work to call us "the Slavs" and throw us into one category, since, like "Albanian", loyalties run in different lines. Then when you're Egyptian, people confuse you for a Gypsy anyway. Even if sometimes we live like that. There is no single thing that is common to all the types of people that we have to ask what the Turkish problems are. It's not because it is Turkish or because it is "unfair", you have to address particular issues. And, they are inexperienced, you have to warn them about what may happen with English or French assistance. If we have any success, the first thing they will do is try to pull it out from underneath us."

Pawlsy had put together everything I know with everything I don't since the Vernal Equinox with Albanian Egyptians:



Local Albanian mythology has it that Zojz has a son and a daughter. His son is called Plutoni (cf. the Ancient Greek Pluto), the god of fire and the underworld. With the fire in his hand, he holds control of the center of the Earth. Plutoni used to be worshiped as well. Zojz's daughter is the goddess Prende, widely worshiped in northern Albania.

It is generically perendi for "sky, heaven, deities", later simply capitalized to translate the God of the scriptures. Obviously, it is closer to the name of Dawn than to anything else in their language or others.

"Pawls, the word for divinity or this Daughter Goddess is rather unique, but the other part is an accretion. To understand the Orphics, *Ploutos* is the deity of Wealth, whereas *Plouton* is an epithet of Hades, whom they avoided talking about. The two are usually conflated as "Pluto", but the Albanians are transmitting a Greek *euphemism*."

"We don't avoid talking about it out of fear, but, rather, for the sake of not dwelling on it."

"They're not cluttered with an Azi Dahaka or Big Devil, that Albania is a bit close to asserting. If we take it from Zoroaster, it's the same, it's not really a subject from sheer lack of interest in pursuing it. Instead, the focus is on why those issues happen and the conclusion is their lore conveys the impression they were successful at not having all that malignancy erupt."

"Compose from that standpoint of Victory."

"Pawls, that is perhaps the main word that gets translated only as military success. We have to paint it more broadly."

Here is a summary of Albanian song lore with the people and events removed:

The Kângë Kreshnikësh – the traditional songs of the heroic legendary cycle of Albanian epic poetry – always begin with a ritual praise to the supreme being: "Lum për ty o i lumi Zot!" ("Praise be to you, o praised God!"). This introductory religious formula brings the audience into a distant world and a primordial time. Including elements

ranging from paganism to monotheism, the primeval religiosity of the Albanian mountains and epic poetry is reflected by a supreme deity who is the god of the universe and who is conceived through the belief in the fantastic and supernatural beings and things, resulting in an extremely structured imaginative creation.

The components of Nature are animated and personified deities, so the Moon (Hëna), the Sun (Dielli), the stars, the clouds, the lightning, the Earth (Dheu/Toka), the mountains, etc. participate in the world of humans influencing their events. People also address oaths or long curses to the animated elements of nature. The supreme god allows the existence of terrestrial female deities with their intervention in earthly events and interaction with humans. Indeed, in their life, the heroes can be assisted by zanas and oras, who symbolize the vital energy and existential time of human beings respectively. The zana idealizes feminine energy, wild beauty, eternal youth and the joy of nature. They appear as warlike nymphs capable of offering simple mortals a part of their own psychophysical and divine power, giving humans strength comparable to that of the drangue.

The ora represent the "moment of the day" (Albanian: koha e ditës) and the flowing of human destiny. As masters of time and place, they take care of humans (also of the zana and of some particular animals) watching over their life, their house and their hidden treasures before sealing their destiny. Hence, the goddesses of fate "maintain the order of the universe and enforce its laws" – "organising the appearance of humankind." However great his power, the supreme god holds an executive role as he only carries out what has been already ordained by the fate goddesses.

"It's not about logic, Pawls, it's so you will live in a magical world."

One where the rainbow is:

"the belt of Zoja Prenne"

also called:

Zoja e Bukuris

Ylbera:

"Prende is not cognate to Eos -- Ushas, but, her meaning is almost the same. And then we see Zonja or Zoja is a title, it's an *Our Lady*, like Belet, or Repyt."

Pawlsy said "Beauty (Bukuris) is their name for the power-holder in each of the three realms."

"Earth, Sea, Sky. It's not the same as the Indian version. But it is similar. So for example the Sun is Beauty of Sky. However, Dawn is being called Our Lady of Beauty, as if the quality itself in any form."

They seem to have simply transferred things from Christianity:

Virgin Mary, or Zoja e Mërturit ('Our Lady of Mërturi' in Albanian)

...certain Illyrian and Messapian goddesses (some of them borrowed from Greek) shared the title Ana or Anna, which is plausibly interpreted as "Mother".

When Christians were the majority in Albania, she was called Shëne Premte or Shën Prende ("Saint Veneranda"), identified by the Catholic Church as Saint Anne, mother of Virgin Mary.

Comparatively, Egyptian syncretism is crafted. Sekhmet is the Daughter of and Eye of Ra. Repyt is especially the guardian of **Ma'at** and the Eye of Horus:

...she and her son Kolanthes perform appeasement acts with incense to neutralize disorderly forces like serpentine chaos entities. Doorway reveals in the innermost sanctuaries depict her mediating the sun god's journey through the twelve hours of day and night, actively warding off nocturnal perils to maintain the sun's passage and prevent the unraveling of creation.

and as wife of Min in another reaction:

If they knew that the Greeks translated Repyt's name into Psyche, and that she is described in the Gnostic writings (translation of Egyptian stories), as well as in the Greek pantheon, they would be able to fill the empty holes in their view on who Repyt and Min in fact is. Because the Egyptologists do not broaden their perspective outside Egypt,

they are blind to such connections. I saw this like by “accident” because I did study broadly because of personal interest.

"That's right, isn't it Pawls? In the Ptolemaic era you do have to look for Egyptian syncretism. Of course Min is not linguistically related to Eros. But this is when the Orphics use Eros and Pan in a theological way. Orpheus is thought to have been *Thracian* which has not persisted as a language or culture in any known way."

"No records are known of pre-Greek Bulgaria."

Repyt is the same scale as Ora. A Day.

If Albanian Illyria is historically introduced by attributions from Greece, it has more and more to assert its unique existence. Dardania has at least something like this; but, of Thrace, no, it just seems to be a mention with nothing preserved of its own nature.

So I am trying to sift their basket of bardistry to find things to work with. Here is a vocabulary lesson in the Lightning Weapon of the Drangue:

E Bija e Hënës dhe e Diellit ("the Daughter of the Moon and the Sun")

I have to take the obscure of the obscure and do something completely handmade and verbal. It explains the counter-argument to the folk music compendium The Highland Lute in Albania itself for this reason. That collection partially takes from the "classics" or older Albanian songs and then adds its version of current events. This is based on:

Zana e Madhe ("the Great Zana") is thought to have been an Illyrian goddess, equivalent of the Ancient Greek Artemis and Roman Diana.

and the message is clear:

The Zana of mount Vizitor provides an idyllic interlude to the fighting. The Great Zana is outraged at witnessing the murder of her childhood companion Tringa. She brings the body back to the Alpine pastures where it is buried ceremoniously at the foot of a linden tree. In a spirit of vengerance the Great Zana calls upon all good men to hasten to the battlefield of Noshiq.

Lahuta e Malcís, a classic work of Albanian folk tradition published in the 1920s, includes several appearances by zana. In one canto the zana of the Sharr Mountains watches over local noblemen as they rally against the Treaty of San Stefano (which awarded areas hitherto under Albanian rule to Prince Nikola of Montenegro), and delights in their speeches and rhetoric. In another, the "great zana" issues a call to arms for all willing Albanian men to avenge the murder of the maiden Tringa by Slav bandits.

and in fact anyone who reviews it cannot miss the fact it is racism set to music:

There is a pathological hatred between the two sides, not only among humans, but also between the relevant mythological beings, between nature, natural phenomena, and so on. This makes it impossible for the spirit of either side to rest or to cease to fight. In the Highland Lute, the hatred between the enemy camps is the contagious plasma of the poem. It puts together the clusters of characters. The poem travels between fantasy and reality clustering both imaginary and real characters. Both sides have undisputed right to all territories, events, to fight, to make peace, etc. The heavenly reality is no more than the reality of everyday life and no more terrestrial than imagined and fantasized in a mountainous, all-natural familiarity among the two groups. Albania's time establishes a completely human, almost parental, relationship with Ali Pasha of Gucia when the moment is played with the fate of the nation. The great fairy is the poet's life-long sister, giving him courage and the spirit to follow the development of events, such as poems

and curses. Likewise, other clocks, by tribal names or other clans by mountain names. The typical familiarity of this nature is created in the guest song "Zana" known for its rare artistic values.

It is arranged Iliad-like, from the older folklore up to one particular person:

The last two songs create the atmosphere developmental of Albanian national identity. The next cycle begins with the Albanian Prizren league and the only central character is Marko Miljanov, (described as Mark Milani in Albanian) who is the anatagonist in both Kosovar folklore and amongst the highlanders in Malësia e Madhe. Alongside Miljanov, King Nicolas Petrovic hastily appears.

Rather obviously, our main hopes are in the Albanian Montenegrin Miljanov:

The village of Medun was located in the Kuči tribe (in present-day Podgorica municipality, Montenegro) of the Brda (Highland) region. The tribe at the time was de facto independent from the Ottoman Empire as well as the direct rule of Petar II Petrović-Njegoš. Like his fellow highlanders, Miljanov took part in hajdučija (guerilla fighting) against the Ottomans in the region.

In 1856, he came to the Montenegrin capital Cetinje and entered the service of Prince Danilo in his guards unit called perjanici. For his bravery and successes in raids on Ottoman territory and as a man of confidence, he was awarded in 1862 the position of judge and head of Bratonožići tribe (that neighboured Kuči). For his work on the unification of Kuči with Montenegro in 1874, he had a price set on his head by the Ottomans.

The success of 1858 has furthered itself to regions more distant from Cetinje.

Miljanov is the larger white-haired figure meeting Lazar Socica of Herzegovina:

When I get into this, that's who I see myself working for, or with. And this published song cycle is a later affair. Note that it is based on a mountain in Montenegro.

Tringa is a real person, a guerilla who became a "Marianne" figure.

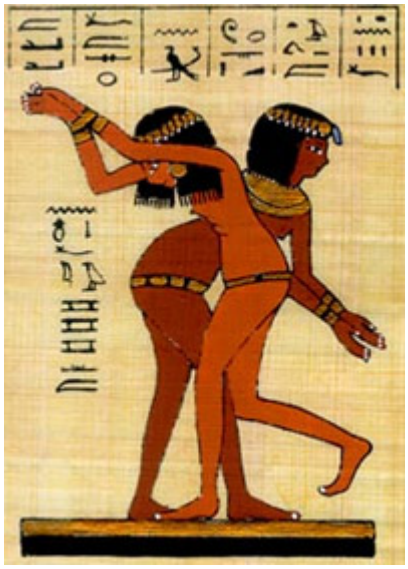
With Marie Coba she founded the Albanian Woman movement around 1920.

We were planting the precursor ideas a decade before they were born. All we were doing was Dukagjin Ahengje, or, as said, *party songs*. Building something similar to *The Highland Lute* but not focused on that particular instrument and actually trying to prevent its doctrine.

The first thing that happened was Pawlsy's dance went off like a tempest.

It was understood what we were making was for *select audiences*, we were not replacing the village holiday festivals and so forth. We're not needed to help them do what they already do. We're foreigners making a collusion.

Cairo was a place where the once-royal temple system of singers and dancers no longer continued:



But for Pawlsy, there was a strong downturn causing her family to emigrate:

❝The women with whom they were able to socialize were principally prostitutes, who used 'dance' solely as a means of attracting custom. Respectable women and artists were kept well away from the gaze and attentions of the 'infidels'.

In fact, fearing they may be forced to perform for the French, the genuine Egyptian artists had already left the capital.

Egyptian dance, having been dropped from temples, continued in ways not that different from Albanian:

Pawlsy said "Our music cannot be separated from this *somatic* component."

Yes, I thought, we will be an *event* or an *experience* that cannot be fully represented in a songbook.

She said, "I'll make this simple. There is only one Crown of Repyt. In time, I have to choose a successor. But I also need to say something that is conditional upon my death, which is to leave it to you for judgment."

I think I lost my eyebrows.

Something very strange happened quite fast, which I have later speculated was perhaps a burst of Ultraviolet light from Pawlsy's teeth, but it felt like something hit me corporeally. I couldn't think because my fate was about to be jerked around faster.

"This Crown gives me authority to delegate a retinue. Every Spring, if possible, we will elect a new girl or woman as a Priestess. She will be taken to the cave and rites administered."

"You'll make an Order that is mixed Albanian and Slavic."

"The Order is Egyptian that has already merged with Levantine, Syrian, and Greek."

"Repyt is the chain of human manifestations of Sekhmet."

"She welcomes practical revelations of deity -- perendi -- in any language, such as Pan or Zana."

I had an idea I wanted to bounce off her.

"Pawls, the *Kulshedra* are a designation of hostile forces, but here is the reason it shouldn't be taken too seriously. That is, the description of evil dragons or Azi Dahak is basically folklore that was added into Zoroastrianism. It evolved from a concept, to an extremely serious concept, to an active power in the world embodied in kings and peoples. And so you have this great existential struggle. But this is not what original Zoroastrianism is about. It doesn't mention this."

"That's why our songs are also dance, and the activities of the season such as planting and harvesting, and the subject of fighting is intended to be temporary and out of necessity. It's that quality of fearlessness that's being honored. Not to just automatically run off and kill somebody."

"But we've got to make a fighters' oath, which may be tied to an official structure, but, it may amount to a citizens' rebellion as well."

"My work is to protect Ma'at or Mut:

Maat had a central role in the ceremony of the Weighing of the Heart, where the decedent's heart was weighed against her feather.

The sun-god Ra came from the primaeval mound of creation only after he set his daughter Maat in place of isfet (chaos). Kings inherited the duty to ensure Maat remained in place...

Maat was the goddess of harmony, justice, and truth represented as a young woman.

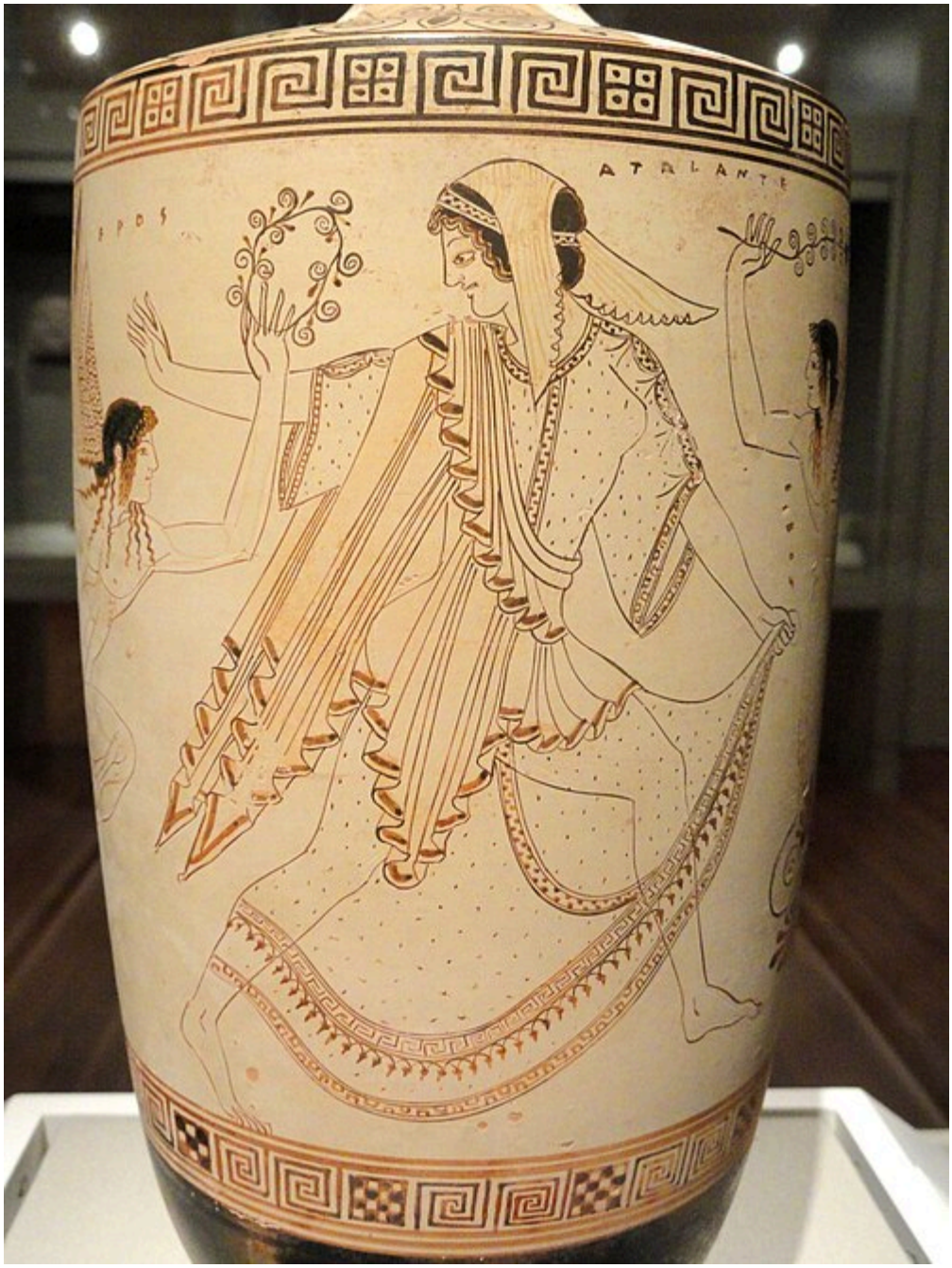
It's not a given, it's not the standard by which all societies or tribes operate. Artemis is

Potnia Theron of Crete. In Arcadia and Boeotia, she had a famous devotee known as Atalanta who stands for freedom and independence. Callisto is a more famous Arcadian."

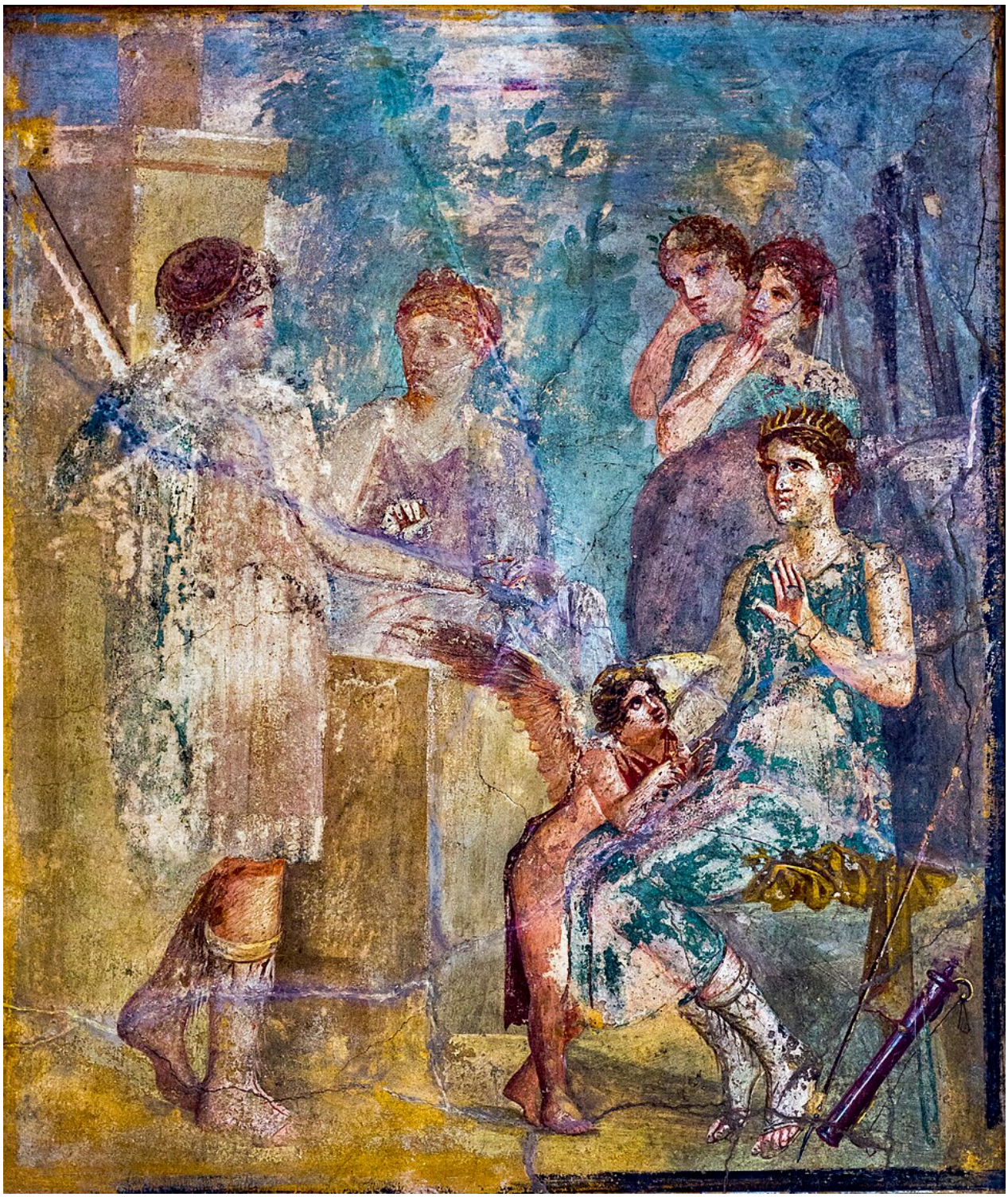
"Arcadia is the idea of Hermes and Pan in central Greece. As if some kind of Albanians or Illyrians were present there as well."

Do they perhaps evolve with Orphic philosophy, it appears so.

Atalanta with Erotes:



Pompeiian Artemis enthroned with Eros and Callisto:



Pan is perhaps also understood as *Sylvanus Silvestris*.

From re-thinking the process of cultural exchange:

The goat is most frequently used
in different emissions of Pharos (Hvar) on the reverse, with the head of Zeus, Persephone or
Artemis on the obverse. The image of the goat most certainly derives from the coinage of the
mother-city of Paros, which was known as one of the centres of the nymph-cult in the Cyclades.

The other series of coinage from Pharos depicted
the goat and coiling snake (Bonačić Mandinić 2004: 58-61, no. 89-93), which, in the opinion
of Stipčević (1976: 246), represented a merging of the Pharian symbol of the goat and snake
which was an indigenous sacred animal, also present in the myth of Cadmus.

Of his Youth form:

The companions to this type of Silvanus are Diana, or the
»nymphs«. The »nymphs«, accompanying both types of Silvanus are sometimes represented
in very distinctive clothes, which might well reflect provincial female dress.

From a Bosnian view, Dracon and Dracaena are Vidasus and Tana.

Zana:

"Prende has been conjectured as etymologicaly related to Persephone. No one has considered if Aphrodite may be from *Afer Dita* even though -dita may mean "bright" perhaps day in Greek."

Afro-dita is its Albanian imperative form meaning "come forth the day/dawn".

Prende's festival was celebrated on July 26 every year, and her devotees would don beautiful clothing and would set out a mortar and pestle as a representation of sexual union.

According to folk beliefs, swallows, called Pulat e Zojës "the Lady's Birds", pull Prende across the sky in her chariot. Swallows are connected to the chariot by the rainbow (Ylberi), which the people also call Brezi or Shoka e Zojës "the Lady's Belt".

"So, Pawls, I'm a novitiate. I don't have a priest-like ability to belt out a metaphysical theology with a full set of explanatory legends. I just know about the cave and an introductory level of what would be the fringe of Greek interaction which reached to Hungary, or, the current "Turkish Balkans" beyond their geographical extent. Prende is perhaps more cosmic and appellant of 'Our Lady' and as the basis of Beauty in any world, whereas the agent, or intercessory, Great Zana of a Mountain functions as Artemis -- Diana. And then zanas or nymphs and fairies are the class which is replete through the background of all Pan-related lore, even if you were to argue some of it was exported from back out of Italy."

She said, "It doesn't fit in the propensity to "orientalize" us. "Illyrian" just means it was put into known writings by the Greeks after 500 B. C. E., not as if they invented themselves whole cloth the night before. People we are now calling Slavs were these same Illyrians, who dropped the traditions we are preserving. I'm less interested in names and languages, and more interested in how the principles of Ma'at can be distributed in any system."

The fate-like personal Ora may be the inspiration for Greek mountain-nymphs or Oreads:

Within Central Albania it was believed that the Ora were present everywhere, “listening to people’s blessings and curses, which they would then aim to quickly fulfil”.'

Within Albanian folklore and poetry, Ora had the ability to take any form they pleased, including “birds, beasts, women, or serpents.”

In Northern Albania, Oras “often appear as serpents.” – similarly to the Southern Albanian deity Vitore. Both the Ora and Vitore are “widely represented as a serpent with golden horns who brings gold.” Albanian stories describe beliefs associated with the protective serpent Oras. The mythological cycle of the ‘deeds of Muyi’ reveal the Ora’s ability to provide the hero with supernatural powers and healing while in the form of a serpent.

From Albanian literature translated by Robert Elsie -

“Can you see that Ora, standing at my bedside?

She holds vigil over me day and night.

This serpent slithers over my wounds to heal them.

God bestowed it upon me to come to my assistance.“

They are an aspect of Zana, whose chieftess is Tana or Diana, influenced by the Moon, emblematic of arraying the zana-hosts for purposes of Ma'at. Overall being mountain-nymphs, they are also muse-like, lady of the forests, protector of animals, guardian of springs and streams, protector of women, as well as distributor of sovereignty.

"We will have to have ones from our own territory, that is, certain mountains that may not be used in the songs of others."

In Old Albanian the name Hana/Hanë was attested also as a theonym – the Albanian rendering of Roman goddess Diana.

Hana shows one observance which is rather Indian:

Among Albanians the dualism between black/darkness and white/light is also remarkably represented by the Moon's phases, which symbolize both fertility (increase) and sterility (decrease).

The widespread deification of the Moon among Albanians is considered to have been related to the ancient worship of a local deity associated with agriculture and nature.

"Now, Pawls, there's no discernable linguistic difference between them. Moon -- Hana is maybe like a Big Artemis, to whom Zana is any local dissemination. More importantly, *every Pan-like figure follows them*."

Pawlsy said, "You've figured it out. Pan is wise or successful inasmuch as he harmonizes with the will of the Nymphs."

"I think that's a big difference. Our message is more nuanced. The scriptures are like a given external set of rules are sufficient as one answer at all times. We have that, in universal principles, such as Ma'at or Diana, and then the regional variants of cosmology are important to bring it to a personal and individual level. Situations can be complex and undefined. Thus the problems we have expressing the Ottoman Empire as dangerous for other than superficial reasons."

The broad base of a universal tradition based on Sun and Moon is not at all something we need to harp on. We need to immerse ourselves in order to produce our local variant. You can't miss those who are nominally on our side or perhaps receptive to it.

Albanian woman of Gruda, Montenegro:

How do we prevent an *intra-Albanian* rift when we are really trying to ask about the Ottomans?

Well, if I just wanted to sign up to fight, I could have done that. People probably are. I just have a new musical concept that appeals to Montenegrin elites and a belief that a type of soft allegiance-forming can deter a lot of what might otherwise be Turkish onslaught. I know I might have to get involved with that.

Pawlsy said. "Yes, you have an initiation a bit beyond the first of the Greek Carbonari, but the Montenegrins themselves are the receiving end that makes you a Hajduk:

In Balkan folkloric tradition, the hajduk is a romanticised hero figure who steals from, and leads his fighters into battle against, the Ottoman authorities.

People that helped hajduks were called jataks. Jataks lived in villages and towns and provided food and shelter for hajduks. In return, hajduks would give them part of the loot.

The hajduk of the 17th, 18th and 19th centuries commonly were as much guerrilla fighters against the Ottoman rule as they were bandits and highwaymen who preyed not only on Ottomans and their local representatives, but also on local merchants and travellers.

By the 17th century they were firmly established in the Ottoman Balkans, owing to increased taxes, Christian victories against the Ottomans, and a general decline in security. Hajduk bands typically consisted of ten to thirty men, exceptionally up to one hundred, with a clear hierarchy under a single leader. They targeted Ottoman representatives and rich people, mainly rich Turks, for plunder, punishment of oppressive Ottomans, revenge, or a combination of all.

The two categories share a reputation ranging from bandits to freedom fighters, depending on time, place, and their enemies.

In the European lands of the Ottoman Empire, the term hajduk was used to describe bandits and brigands of the Balkans, while in Central Europe for the West Slavs, Hungarians, and Germans, and Eastern Europe for the Ukrainians, it was used to refer to outlaws who protected Christians against provocative actions by the Ottomans. The term originates from Hajdú County of the Kingdom of Hungary.

"It's unorganized. Sporadic. My mission is, as you might say, to spread the will of the Nymphs."

"I know how to translate you: Zoja e Luana, Our Lady the Lion."

Skanderbeg is a local figure with a goat head, and, I have seen Pawlsy as a lionness. That doesn't fade so easily. But it will seep into the folklore easily because it makes sense in context, but it doesn't literally give away the cave of initiation.

"Then by 'Priestess', you mean Hana, and a Great Zana or Zana e Madhe other than one from the coastal region."

"I will determine girls selectable for our musical and fighting needs."

"Pawls, I'm also a follower of herbology like Shakespeare's *eye of newt*, such things being a code used to evade authorities during the Witch Hunts. This is what the Italian *striga* are based on, and so I am thinking it is the same in Bohemia and Hungary and back to Illyria. That makes is noticeable that *Gentian* is a useful herb here. It is one of the most effective digestive bitters, and it's got moxy."

"What's that?"

"You don't know yet, but, it will be part of what enflames audiences at your outstanding performances."

"You've made up a word for something that hasn't happened yet based on a common weed?"

"Absolutely. I'm going to make it into infusions and elixirs. So we need ones that are also herbalists."

"Good choice."

We are encompassing a region from Rugova and Peja through the next area in the wide angle picture, Decan close to the Gjakova Highlands, who had recently rebelled over the

right to bear arms.

I thought out loud. "So we're based in Peja, the least-involved and most remote district. This neighbor is a little more developed and a lot more revolutionary as they have already fought. It is Albanian in the sense that everything says it was Dardania; but they were just fighting a dangerous form of oppression, not a race or religion."

"Yes. That's what I'm doing, rather than *pan-Slavism*."

We hit it off well. Otherwise it was a slow start. The pretext is Peja is the capital of the Sanjak of Ipek or Dukakin, under the Sanjakbey of Scutari, in the overall Rumelia. This is all Ottoman Empire. Just less heavily garrisoned in this particular corner.

What we are calling a city or town like Decan has only a few thousand people. Peja is perhaps twice its size. The distance between them is not more than eight or ten miles.

By "slow", what it means to me personally, is, I have to have Pawlsy, and then a friend of Pawlsy's, to communicate in Albanian.

By "folk", it means they don't have churches and scriptures, they all do this singing and dancing based on Sun and Moon and Hearth Fire.

The Albanian fire similar to *zjarm* is cognate to *heat* such as Sanskrit Gharma. The proposition is that Enji is cognate to Agni, rather than derived from Latin. This is also to distinguish Enji and Zot. They work together, although the fire is a constant presence:

"During traditional feasts Albanians use to sing and dance around the purifying fire in order to use its supernatural power for protection against evil.

Zjarri for the celebration of Dita e Verës in Tropojë, northern Albania. Kindled on the eve or before sunrise in order to give strength to the Sun (Dielli), people dance and sing around it or jump across it, a ritual practiced for the end of winter, renewal, purification and apotropaic purposes.

So it's completely normal for anyone I meet to only know a "Sun and Moon cult" with a propensity for fire rites timed to the seasons.

I didn't know what i was doing, I just started doing it. I was able to gain access to the mountains by presenting to the cannabis farmers the opportunity for this to be treated like any farming product as a source of income. I can use Slavic singers as a way to say "exported to Bulgaria". This seemed to have its merits, and I got a relaxed policy from the Highlands. And so me and Pawlsy are riding around these towns and villages and sacred mountains for months over the summer, doing whatever impromptu musical exchanges we can make with whoever is interested.

For me, it was mostly passive and observational, until we had a reputation, and I had one thing to say. It was time to introduce "foreign concepts", such as the ability to make a living by music itself, as well as the message we were trying to make. By Yule, we will have an offer for someone to travel with us and do more, a new music, that will so to speak preserve their integrity while adjusting to a large and international world. That their western kinfolk were at risk of being isolationist and supremacist. Our singing would largely be a power move for the Zana as they know them in a sensibly harmonious way.

Because I am performing an operation, I recruit ones named for certain meanings, Genta and Ariana.

"Ariana, you are Persia and the East and a common bond all the way to India, a mystery not remembered by anyone."

"Genta, you are the living herb of local significance."

"You have to tell your friends so we can influence mountain rituals and gain the power of Zana before someone else takes it."

I though it was pretty amazing. A good year. We didn't resort to banditry, so we didn't commit any more atrocities like at first. We're able to form a nucleus of Albanian music based in a lively, driving style, with Slavic and Egyptian influences. The Ciftelia was a beast in terms of someone who isn't used to that kind of setup. In the professional sense, it was quite slow, as the "orchestra" or "instrumentalism". Crude but effective.

It's "party music", it is almost like *chamber music* except far humbler. Natural sites and humble hearths.

I've basically hired singers as my Albanian teachers.

We haven't yet told them that Pawlsy is going to turn them into *Artemis* of a living tradition. It's how we started a band. We could compose our own songs and go back to the other places next year and show off something new. It was ideal. I felt there was a type of common perception of "goodness" that was above and beyond language barriers. In the right hands, this Lightning weapon was fine. And we did want to use the authentic part of their own heritage to come forward as a way of life.

This is small but actual success, wherein we are promoting adjunction with Montenegro. And the old monastery is the station for its news which comes in about their co-Albanians at Muriq:

On November 15, **1861**, in the morning, Pope Savo Vujović, with his combat unit, attacked the Lower Muric with the greatest severity. Here, too, a bloody fight took place between two unequal opponents. The Montenegrin forces intended to kill and cut off as many heads of Albanians as possible to loot as many items and various objects, food items, etc. The warriors here too did their work with the greatest ferocity. But many houses in Lower Muriq became impregnable fortresses, for the protection of which the women of Muriq showed special heroism. And in this battle, the Montenegrin forces were badly broken, and Pope Savo Vujović was also killed there, who had told Prince Danilo that "in the first battle, I will either cut off the head of the Turks, or I will be wounded, or I will be killed" and the latter happened to him, was killed precisely in Muriq.

The news about the attack by the Montenegrin forces and the bloody fight in Muriq spread throughout the Kraja and Shkodra, from where help also came (the people from Shkodra in boats across Lake Shkodra, while the people from the lower part ran faster and reached Muriq). Reinforcements are also ordered for the Montenegrins. The war didn't continue, there was a stalemate and the Montenegrins took advantage of it to retreat to Krricë and Cermicë.

And, in the example of people from Herzegovina joining us, Omar Pasha was a Serbian thief who defected to the Ottomans. He stomped the insurrection in Herzegovina and appeared vengeful towards Montenegro. He had crushed Albanian rebellions before, and in fact started *The Great Eastern Crisis*.

Oh, my.

That's only both sides of the cause I got involved with. It has directly led to human slaughter in both ways. Finds itself on the losing end of both. But those Albanians are Ottomans. So who are they really.

Well, we planned on being able to run new music out to larger areas like Pristina, my vision was all on the scale of professional music. It was just a folk style taking the same stage. A rough concept that had never happened yet. Instead, me and Pawlsy were hemmed in behind Gjakova:

In 1862 the Ottomans sent Maxharr Pasha with 12 divisions to implement the Tanzimat Reforms in the Highlands of Gjakova. Under the leadership of Mic Sokoli and Binak Alia, the tribes of Krasniqi, Gashi, Bytyçi and Nikaj-Mertur organised a resistance near Bujan. The rebels were reinforced by the forces of Shala, led by Mark Lula. After heavy fighting, they managed to defeat the Ottoman force and expel them from the highlands.

"That's right. Pawls, do you remember when we started to play music, the Montenegrins got stomped on both sides, then the Turks came out and we had to smash them?"

"I do. It was your first battle. You shot nine hundred and thirty-six people."

"It was easy. I paid attention to the *Bija* of the Sun and Moon, and then whenever I looked at somebody, they would stop and look back. I just thought I was doing good at getting the Fire rite. Power of the Drangue."

Pawlsy said, "You didn't return to any foreign school."

Omar Pasha gathered possibly as many as 50,000 Turks and went in against thousands of Montenegrins.

Originally, Prince Nikola was installed by Dukagjin Albanians because:

The assassin, Chief Todor Kadić of the Bjelopavlići, was said to be assisted by Austrian authorities in carrying out the assassination.

They inhabit the plain around Ostrog Monastery where Mirko Petrovic put up the main resistance. Omar Pasha ground it up. He then proceeded to Cetinje and surrounded or attacked it. Whole Montenegro was defeated.

Terms were signed at the Convention of Scutari, August 31, 1862:

Vassal status of Montenegro (as well as province borderline) was ratified
Mirko Petrović-Njegoš, Nikola's father who had fought against Ottomans was deported
Weapon import to Montenegro was banned
The provincial borderline between Montenegro and Herzegovina was put under Ottoman military control

As for Petrovic:

He is a controversial figure in Montenegro, where he is seen as a symbol of "Montenegrin identity, pride and statehood" by many, while others hold him responsible for the deaths of thousands of innocent civilians.

Now what. My whole cause is gone. As it went, it gained the reputation of attempted Albanian genocide, and massive destruction of its own country.

Dukagjin Albanians have one local story confirmed by genetics:

The Krasniqi and the Nikaj share the same progenitor with Gashi tribe ca. 1200 CE.

The Krasniqi and Nikaj lineages diverge after 1500 CE which is consistent with their origin story from the two brothers Kolë and Nikë Mekshi. The Margegaj belong to the Krasniqi lineage which confirms the oral tradition which considers them descendants of Kolë Mekshi.

There are a lot of similar stories, or, each tribe having an ancestor, not all of them have an accurate record. The one above is verifiable for what would seem to be the proper time range. Gashi is the patriarchal tribe who established Botushe near the Accursed Mountains and Koshare higher up.

Slightly west of Gjakova town, Bytyci primarily market to Gjakova and Peja.

According to legend, there are two villages (Luzha and Botusha) in the Highlands of Gjakova where the Albanian population of the older Gashi tribe of the 17th century continues to live. Due to their constant resistance against Ottoman rule, the Gashi tribe were repeatedly punished via military expeditions, which led to the departure of the population from their initial settlements and a gradual conversion to Islam in the years 1690–1743.

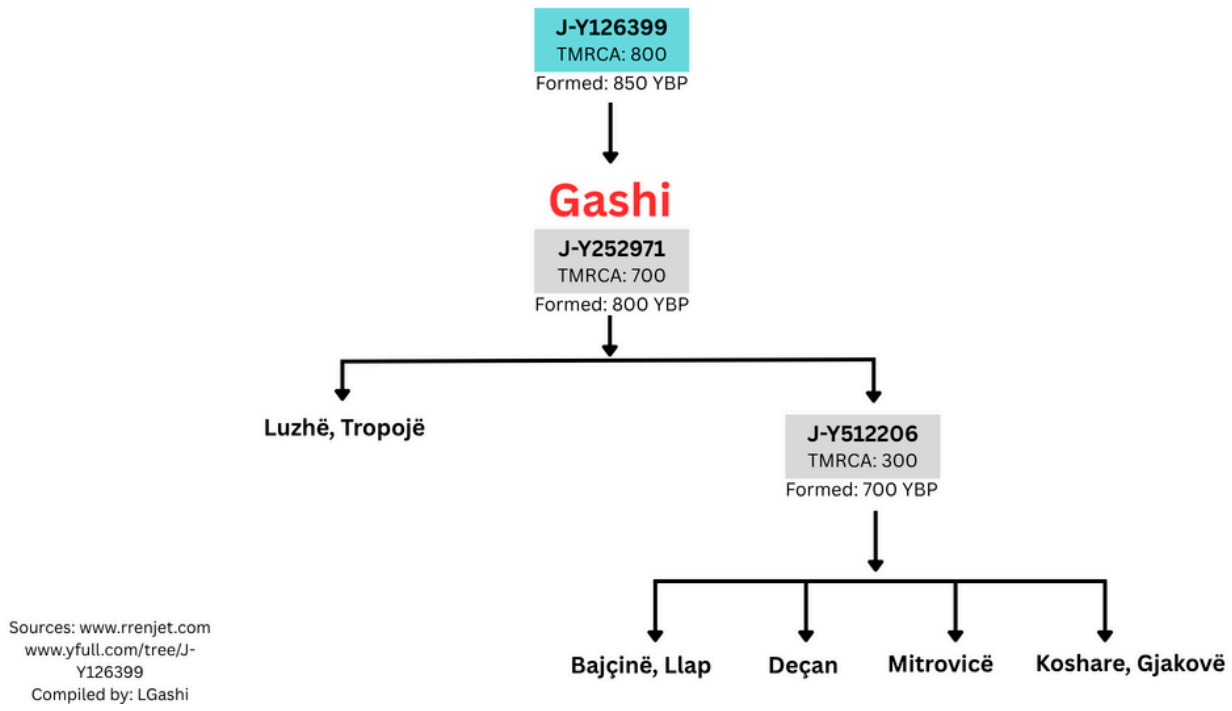
Following the Ottoman conquest of the region, Princess Milica of Serbia successfully advocated for the return of Botushë and the surrounding villages as property to the Dečani Monastery from Ottoman control.

Reka e Keqe is a ravine that runs about twelve miles from Gjakova to Decan.

Reka e Keqe is a smaller subregion of the greater Reka region of the Dukagjini Plain, which consists of around 80 villages known for their resistance against occupying forces.

These people have come from the west, occupying areas where Iron Age Illyrian mound-graves are found, representing some prior drift, but reinforcing even Dardania was "Illyrian" generally. Gashi are not blood-related to other tribes they united with.

It is fairly easy to see the distribution of the first Gashi genetics:



Pawlsy said, "I know you like to talk around it. The success of our music didn't come from your careful plans. It's because it was born with the rites that prepared for this vengeful battle, which was only part of a campaign that took place around some of the larger cities."

The rustic Peja provided the oldest known musical documentation:

In 1830 Vuk Karadžić recorded from Dovica Obadović from Đurakovac near Peć 12 Albanian songs and one riddle for Jernej Kopitar. This collection constitutes one of the earliest written records of Albanian oral verse from Kosovo.

And we find an epic cycle involving the relation of the Dukagjin to an imperial defector:

Skanderbeg quit the field along with 300 other Albanians serving in the Ottoman army. He immediately led his men to Krujë, where he arrived on 28 November, and by the use of a forged letter from Sultan Murad to the Governor of Krujë he became lord of the city

that very day. To reinforce his intention of gaining control of the former domains of Zeta, Skanderbeg proclaimed himself the heir of the Balšić family.

"So he made the first large tribal confederation, however he did so as a Christian, which I think we should leverage just on the aspect of freedom. Because of this, you have a gateway for the Slavs, who aren't going to tax you on it. Again, monastic property served as a shield, so yes to name the region "lots of monasteries" makes sense. Most of the western Albanians are really Catholic."

Whilst identifying Skanderbeg as the "dragon prince" who dared to fight against any foe, chronicles portray Dukagjini as the "angel prince" who, with dignity and wisdom, ensured the continuity of the Albanian identity.

While there is Kanun or "law" named for Skanderbeg, Dukagjin, and others, the one used nearby is another variant still:

Kanuni i Malësisë së Madhë

It is exactly this we have to write into our bag of songs, something like The High Land Ciftelia.

The Albanian national awareness is likely to have been a source of the motivation to record the songs. In the late 19th century, Romanticism in Europe and in particular in Eastern Europe triggered a desire to cultivate and solidify national cultural identities. Thus, importance was placed on the Albanian epic verse because of the cultural history it contains.

In 1862 it was relatively easy to package a certain strand of epic poetry and play a circuit among the High Lands. We omitted the Slavic fights and carried hymns for native deities.

"Pawls, Prende is only Dawn figuratively; Prende is Venus. That means the main trio in Albania might as well be Sumerian."

"According to you, Enji is Agni of the Rg Veda."

It was a very real experience. We made the music for the fire dance of invigoration for battle and then we went and really did it and the music worked.

There was no more Montenegro in the way I had come to understand it, there was a new force that had defended every city for many miles.

"Pawls, our Zanas and Oras will be the Nymphs -- Oreads or Silvanae -- all the way to Moldova, wherever a Pan-like deity has been found. Reason being they work."

"You believe we really live in a magical world, like a flux of lights, like the Drangue."

"If that means one you are powerful in, I think so."

"If I said I can't help you with Montenegro?"

"I don't know what to say about school, or anything...returning to the world I know is something I decided to write off. I was going to do this for a few years, as a source of income, but we became pre-occupied. It's, I suppose, a little embarrassing, but I did not realize those guys were going to go off like cannons."

Pawlsy laughed. "Your sinister plan has not even started."

"No. On the face of it, I would not have accepted a plan to get stuck in a practically

unknown area on an instrument with two strings. Sounds like a horrible idea. But I think circumstances will give us what we need to guide our compositions by Ma'at rather than the warrior per se."

I consider it genuine. At that time we played versions of select numbers that we culled from the public. We just concentrated some of what we found. We're not actually in the position of trying to collate centuries' worth of sagas in an Iliad-like manner. Just certain foci. And by doing this we really did go on to stop the Turk and become a known celebrity presence in some of these places. Even better, it was decided that we really did display *Drangue* due to our sincerity.

Tattooing rituals are common, primarily using solar and lunar symbols:

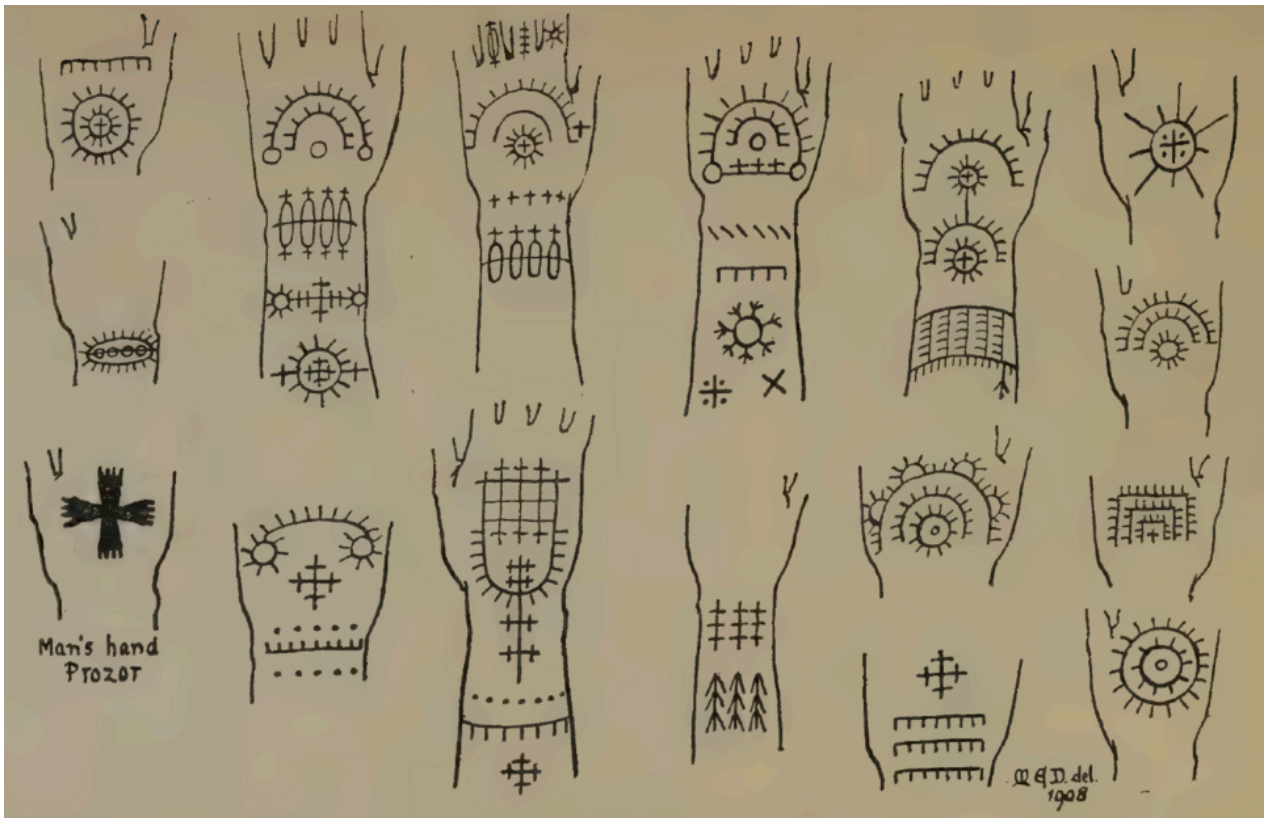


FIG. 4.—CATHOLIC WOMEN'S HANDS—JAITZE, BOSNIA

Chapter Three

Pawlsy was right. My idea about becoming a musical recruiter in Europe helping Montenegro make a bloc of loyalty through its minor eastern connection had collapsed.

I was glad for the opportunity to shift the ambition. Reports were that Montenegro was reduced to a miserable state:

"The Weser Zeitung from Vienna reports on August 2 that the battle between the Turks and the Montenegrins, which appears to have been decisive, took place on Friday afternoon, July 18. Omer Pasha, with the three corps of Abdi Pasha, Dervish Pasha, and Hussein Pasha, totaling approximately 50,000 men, attacked the combined Montenegrin forces under Prince Mirko Petrović and Vukotić, numbering about 15,000 men, between Duga Luka and Tuzi, on the line of Bijelo Polje and Pavlovići.

This time the Turks fought with the greatest fearlessness and charged with bayonets against the almost impregnable enemy position, which they finally captured on Saturday evening, July 19. However, they suffered losses of approximately 2,000 dead and just as many wounded or missing. The Montenegrins, who also lost around 400 men, retreated to the strong defensive line of Žagari (Zagarač), which they had already fortified earlier.

After abandoning the Bijelo Polje and Pavlovići positions, they passed through a mountain range, and the Turks did not dare pursue them there. Immediately after securing the Bijelo Polje–Pavlovići line, Omer Pasha began reinforcing it with entrenchments. On Monday, July 21, however, he advanced toward Žagari, and a new, furious battle ensued, the outcome of which was not yet officially reported.

On the plain, it was said that the Turks had been unable to dislodge the enemy from his new position. But anyone who knows the circumstances of the war, the fighting style, and the character of the combatants must consider Montenegro's situation desperate. To explain this sudden turn of events, the word "exhaustion" suffices, for if 1,000 Turks and 100 Montenegrins remain, the loss is far more severe for the latter, since the Turks constantly receive reinforcements, while the Montenegrins must face the same fire with

dwindling numbers.

Since the beginning of the war, around 8,000 Montenegrins have already perished. Montenegro has exhausted its last reserves, and even old men over sixty and boys under fourteen are among the fighters. Typhus threatens both armies, as masses of unburied corpses in the heat are polluting the air. The Turkish hospitals are overflowing, and thousands have already died.

But the Montenegrins, too, cannot endure such hardships indefinitely. The sun beats down on the bare rocks with terrible intensity — there is almost no shade or tree to be found. Added to the misery is an extreme water shortage; over forty men have already died of sunstroke. Night brings little relief: after suffocatingly hot days, the nights are bitterly cold. The soldiers are poorly clothed; without exaggeration, nearly a third of the Montenegrins have no shirts, only a single garment.

From the cold or storms, many die even without combat. Fever is common, striking so violently that the afflicted remain unfit for days. Since the retreat began, an eyewitness reports, an oppressive silence has descended upon Cetinje. Desolation reigns. No one dares speak of the army, much less of the future. The Prince — long resigned to his unhappy fate — has even prevented Darinka, the widow of Prince Danilo, from leaving Paris to return to Montenegro and share the fate of her people.

He wanders about dejected and pensive. Telegrams are constantly sent; almost daily dispatches reach the Russian and French consuls, all identical in content, demanding aid. All hope now rests on Russia. The dispatch from France to Mirko was very inconvenient for Montenegrin interests, and lately communications have also been sent to Lerin (Florina).

In Cetinje, people speak poorly of Serbia, blaming jealousy for its slow action. It is even said that the Prince considers moving to another city, probably Cattaro (Kotor). Preparations are already underway to secure the archives, the treasury, the Prince’s personal effects, and the relics of two saints. The Montenegrins seem to have money, but suffer a great lack of ammunition. Rumors of an impending ceasefire circulate,

though they sound unlikely at this moment. One wonders how long the Great Powers will permit this barbaric and utterly senseless war to continue."

After this defeat, Montenegrin bandits – hired once again by Prince Danilo – started plundering the Albanian regions of Vranina, Lesendro, Grudi, Hoti and Tuzi. Austrian diplomats at the time described these raids committed by "banditi montenegrini" quietly supported by Cetinje.

The defense was finished after many details on the battle of Ostrog:

The outcome accelerated great power intervention, with Russia and Austria-Hungary exerting influence to curb Ottoman expansion and protect Slavic interests, while Britain and France advocated restraint to maintain Balkan stability under the European Concert. These dynamics underscored Ottoman vulnerabilities, fueling internal reform debates and external perceptions of decline...

In contemporary cultural discourse, particularly among right-leaning Montenegrin and Serbian nationalists, the battle symbolizes unyielding Christian perseverance against imperial expansionism, framing Ottoman aggression as a civilizational clash rather than mere territorial dispute. This interpretation privileges the empirical grit of outnumbered fighters over defeat's sting, yet critics in academic circles argue it over-romanticizes the event, sidelining verifiable strategic withdrawals that preserved forces for later gains in the 1876–78 war, thus distorting causal assessments of long-term Ottoman decline in the Balkans.

As you see, the main reaction is not quite what we want to be happening. It's similar. But just as we want to take Albanian folk music and cut out the parts about fighting Slavs, we don't want to go the opposite route of pan-Slavism either. And we can't have that religious crusading thing.

With Russian help, we might be able to get Constantinople.

But, honestly, by not going into a professional music career, instead, total immersion in folk music affected me at a profound level. I tried to participate in the culture as much as possible without pretending to be one.

I wound up becoming rather nocturnal by dealing with people all night.

Oftentimes at the downturn of activity, I would wander off in any direction for the sheer purpose of walking. It was somnambulistic, in the sense of being somewhat unrepressible or there was nothing in me that sought to question it. Hyper-locomotivation maybe. I would go around until I felt I had come to a power spot, and from there contemplate nature and life.

Sometimes I would get edgy, like I was about to "see things", ghosts, fairies, popping out of some tree branch or piece of rag. It never happened, so I inured myself against flickers and shadows.

That night where I stopped, Skanderbeg bowed to me.

It was too real. This is not a ghost, this is a *vision* or something I don't have a name for, like an *angel of the battlefield*.

I think to myself "He's been dead for four hundred years."

Well, we did play ever so many rounds of, at least, certain portions of his story, it's not like we didn't invoke him at numerous pagan bonfires.

It keeps me quiet at this moment.

Skanderbeg is armored with his helmet, bowing so it looks exactly like the large goat crest is looking at you.

Is this Pan or...what generation of what name...for this Christian person.

It's the most serious thing I've ever seen. He speaks nothing. He is half-shrouded by fog and is possibly what they call a *shade*. Ominously, his utter passivity radiates some kind of forceful gravity.

Maybe this is what they do before they cut your head off from beyond the grave. So I move towards him saying "My lord..."

And as he rises it's not me that said it. He spoke it to me and became a different figure in the moonlight, in something like a monk's robe with his hands gently clasped in front.

I just stared at him in a daze because no one had ever literally stolen my words like that.

He was speaking to me in Greek.

"Friend, are you well?"

"Lord Skanderbeg, I beseech you."

"Hello, I, what? No. This is 1862. Have you been in the hills that long?"

"Several seasons reciting your hymns."

"I haven't got any hymns. Do you need somewhere to lie down, maybe a cup of water?"

"Oh yes, you have been remembered -- "

"Stop that. I was getting concerned because I saw you in the shadows emitting red light

and static electricity."

"I saw your goat armor."

"I have never worn armor. Quit making nonsense."

"Can you sing?"

He was my first local, normal type of friendship.

That's because it turned out he could. I was seeking a baritone to, you know, fill the register, and he had a great speaking voice. Didn't turn out to be a true deep baritone, still a bit on the tenor side, but he could do it.

I wasn't sure he was not lying.

He accused me:

"You are a hajduk."

"What makes you say that?"

"You are wearing a battle-axe equipped on your belt."

"Oh. Don't tell anybody."

"I am not afraid."

"You have a monk-like appearance."

"I retired from it."

Now I get it. He's Greek, and therefor affiliated to the same church as the monastery. So that of course has chanting. He's developed.

"Let me guess. You've come from afar, because this is the Patriarchate of Serbia, which makes it something like a promotion."

"I'm Nubian."

Oh. That's quite far.

That's understandable. He had done Greek education and Orthodox Hesychasm for most of his life, and just reached a point where normal and basic was more appealing.

In other words he was *Coptic*, and trying to get his name, he didn't seem to have one. As far as he was concerned, "Mister" was good enough to get his attention. I was able to get him to tell me he has the academic nom de plume Pherecydes:

Pherecydes' cosmogony forms a bridge between the mythological thought of Hesiod and pre-Socratic Greek philosophy; Aristotle considered him one of the earliest thinkers to abandon traditional mythology in order to arrive at a systematic explanation of the world, although Plutarch, as well as many other writers, still gave him the title of theologus, as opposed to the later physiologoi of the Ionian school. Later hellenistic doxographers also considered him as one of the first thinkers to introduce a doctrine of the transmigration of souls to the Ancient Greek religion, which influenced the metempsychosis of Pythagoreanism, and the theogonies of Orphism. Various legends and miracles were ascribed to him, many of which tie him to the development of Pythagoreanism or Orphism.

I said "This is interesting, but is too difficult to say, so I'm going to tighten it to Fergus, after the king of Scotland."

"Yes, master."

I said "Thank you, but I'm an NCO."

"Yes, master."

"I am not your --"

"You paid my bond fee."

"No, I was having a psycho-kinetic catharsis, and Skanderbeg of Albania appeared before me."

"Yes, but I was begging, and you gave me money."

"I've just met you. I've done nothing of the sort."

"Master, I was asking for something to eat. Now I will no longer be bound to the church property.. I appreciate this but I'd really like to have something to eat."

"Follow me."

We had a good opportunity at Peja. Haxhi Zeka was interested in us, and we were able to retrofit a barn into a big tavern with a musical venue. We would play there sometimes and then go other places towards Decan and Gjakova. In turn, we developed our own market for their agricultural products. Kind of simple, but a step beyond what anyone else was doing. We became *avant-garde*.

One thing about Pawlsy was nothing around her was inferior or cheap. There was an air of expectation that reeked of success. She had rented a whole house.

I lived on the ground floor and the *khener* troupe had the upstairs.

I walked in with a complete stranger.

Pawlsy threw me to the side by the mere idea of it and said. "Good sir. You swear to obey my every command, direct or delegated, and obey though it may risk your life including fight to death at any moment. Or may the Sun see you and the bolt blast you."

"Yes, m'lady."

I said, "Good decision".

Pawlsy said, "You look like you've seen Skanderbeg's apparition".

I said, "We'll work him in with the goats of Zana."

She said "Next year, Pristina."

"His real name is Pherecydes. He's a scholar."

"Oh. Terrific. We've never had one in the guerilla force."

"Pawlsy is Despoina."

So far, I think everyone's alright with each other.

Despoina is modern Greek for Mycenaean *Potnia*, "Our Lady" of Crete.

Fergus said, "That helps me."

When you've nothing to eat, *anything* will help you, so I didn't get his point.

"The reason we like the monastery is because it has enriching ties with the people. Other churches seem to look at them as objects to be told what to do and what to think. And that Confessional practice is something we perceive much differently. Although we are not members, we carry a respect for Orthodoxy."

"Thank you. Yes, I'm generally pleased with what the church does. I just reached a...a level of paradox."

"How's that?"

"I had a harder and harder time seeing how spirituality would depend on only one person."

"I see. I come from a Masonic family, so, there had been ages of what you might call inter-faith discussions, and so it was decided to not automatically place me in any of them."

"Without being born into one, you did not enter the flock by choice?"

"I thought I would. I was looking into it, but, to me at least, the Greek myths sounded more interesting. As I got a little older, I got into things like Tarot and Zoroaster, and since I've come out here I...well, I haven't really converted into a religion, but, like anyone else, I make oaths by Dielli. I've gotten drawn in to something which seems to be similar to what Greek literature is about, but it may be connected to India as well."

"Who am I to say you can't get to Heaven by these Albanian nature deities?"

"Oh, mon ami...you've renounced your faith."

"I found out that most Albanians who attend church or profess Christianity or Islam see it as basically synonymous to what they already believe. That the god that is followed in any scripture cannot be different from the one to their understanding."

"So they are heretics."

"Not while they are in church. They don't come in and say this is Albanian. They just switch modes and follow the service accordingly."

"In other words they neither know nor care."

"Not really."

"Therefor the name on your commentaries?"

"I found that *theology* was the kernel of *Orphismos*, but the church didn't really have one. Not until the Middle Ages. I thought that Hesiod's *Cosmogony* was being related in a more personal way in literature that was rather slowly developed."

"Very good. It's pretty close to the way we see it, so, our paths have merged. In response, I would say that I think there was a Jesus who was a spiritual healer, but I just think it was similar to paganism. He did not go to the church that has been made for him. That's not what he ever did. I would guess it's similar to Hesychasm. I can understand how a wild dance at a blazing fire gears you up for battle, but I can't say I got a healing touch from it."

"They don't teach that in the monastery."

"It should have been the point of the practice from the moment you walk in the door."

"That would be appealing."

"I need to explain something else to you, or for you to help me figure it out."

"If I can, I will."

When there is money involved, you always go divulging your inmost secrets to a perfect stranger. I had been caught as being a Hajduk, of a debatable faction. Suddenly I'm surrounded by Africans.

"As I tried to tell you, me and Pawlsy are not real commanders of any sort whatsoever."

"I am an anarchist?"

"Y -- Yes...I guess so."

"What do you require?"

"No, look...this has all gone out of hand. Let me put it to you this way. I may still be working for Prince Nikola of Montenegro."

"Master!"

"Hold on, it's Albanian and really twisted, and...I mean, I know you'll tell me to put my foot right in my mouth if I say this is about Empire, not Albanians"

"Albanians have defended themselves to the east and west."

"So, we were under a Montenegrin officer, but due to events our connection has been severed. Things defaulted to us and I am really trying to get out of this and launch a musical career. It was a rather large company, so I thinned it out by taking the ones I thought prone to banditry and maneuvering them to a position that was wiped out by the Ottomans. That helped, we're sort of like a band with a guard. Also due to events, though, I cannot get this career off the ground and it is possible we will get orders from Montenegro."

"And otherwise?"

"I consider Pawlsy to be the native. She has all kinds of commercial contacts and personal devotees on 25-30% of the sacred mountains. As our lead singer, all we do is on her behalf."

For another idea of that territory, here is an interesting physical view that expands to a high level of detail. The older borders are not the same.

This is Italian from 1689, when the region was in the territory of Serbia. Under its name in bold near the top, is "Podrima", and under that, the expression for the *White Drin*, which you can easily trace down and also find "Drino Negro" which forms part of the border.

To the headwaters, you can find the highest part at Pechia/Pech, then at the next tributary "Deciani" -- Decan, and at the next, "Iacoua" -- Gjakova:

To their south can be found *Gruda*, which we know as "Albanian Montenegro". Near the conflux of the Black and White Drins is Prisreno -- Prizren. Pristina is at the edge of the

scrollwork.

"Here's the deal folks.

We have to get Paris. If we can get Paris, everything is set because at least some portion of the continent will open its doors to us.

I was trying to just pick up a few people from here, and, go there as straight as possible. Incoming."

Pawlsy said, "We'll travel like Gypsies probably to Pristina first. You'll probably wind up in Budapest."

"I think so. Paris is no longer a priority."

"We'll have some of the continent, and some day it will bring us more."

"I'm going to try to bring in one or two of the locals as instrumentalists, and, I'm going to finger a couple of ours, and, Mister Fergus, I'm going to need you to kind of slit their throats and dispose of the bodies in a prompt and immediate manner."

"Yes, master."

At that point we were more like a band with a Hajduk oath to Dielli as a song. We checked around for cannabis and they said "Oh here, take a wagon load and see what you can get." We kept our association with Haxhi and the old monastery, asserting that we were going to further the cause and bring support, one way or another.

I remember it all going rather well. We slowly crawled a portion of eastern Europe, not

recruiting but doing as much as possible to send a basic message. A handful of things. Trying to spark a musical scene while acquiring new instruments. Pawlsy's fame started immediately. Sometimes people were unsure about us until she got going, and, every time, it blew them away.

Consequently, we were heading closer and closer to her personal domain.

Pawlsy said, "I have a house.

It's not my real house, it's my house."

By now, we seriously believe we can make lots of money.

She left as barely not a girl, a youth, and now she was a solid adult. Now we could probably get big enough stages to where we can book tours and live in hotels. We just do our thing and everything is taken care of for us. We have that edge. We have a place we can live as long as we need to. So we have the party just for ourselves for once, and on the new day the troupe is making a batch of Pawlsy's Mutter Miscuits when we discover a change in the accommodations.

1864

You wake up one day and it's a new system, the Danube Vilayet.

November 8 Vilayet Law has made this a new model province.

We're in Sofia now baby!

We were aghast. We didn't know what it was and it comes across as a far more meticulous Ottoman administration on small scales with new departments and things like this. And we didn't know if we had to strike a match with whatever we could rouse of compatriots, because we were working, as the money was for lots of ammunition, and lots more ammunition, and things like that, and it was supposed to have started years ago for Montenegro.

It was going to be a decision-making moment, so, I changed the subject completely.

"Pay attention, everyone. This is important. When we reach the professional venues, we are going to begin to appear in the *press*."

Something had managed to bother me.

"We're all adults in the room right? This is what we're up against in terms of low opinion of exotic dancers. This is at the Paris Salon being denounced as *immoral*.

Dance of the Almeh:

Now what is going on there. Pawlsy, this artist really has made a tour of Egypt in recent years. He's presenting a stereotype. A group of men presumably soldiers, appear to be exploiting a sole dancer, implying she is a prostitute.

The expression *Almeh* is supposed to be for the temple singers.

I think it would be more telling in the context of how this guy has a career in *stereotypes*.

Mister Fergus, can you tell me what might be *immoral* about that?"

"Pawlsy's career will be banned."

"Oh, no, we're going to overcome that. First of all I'm going to show you a bizarre sexual confusion in the mind of man.

Now, although this dance was called "immoral", the same artist had recently been flamed

because he had done a work that was called *pornographic* on Phryne the Haetera. The story is she was in court and her defense was the attorney exposed her breasts.

And, actually, this story had been drawn up by a number of artists throughout the 1800s. And so this scene of having your clothes pulled off is nothing new.

The *strange* part about his version is that she is doing a *shame* gesture, which is basically the same on a series of slave portraits he did.

Besides that, there is a whole lot of nudity in the works of J - L Gerome. I'm not making this up, they have classes where a woman agrees to be naked and just stand there all day. And they draw and paint her. And this is considered appropriate because it's the *realism* school of art."

Pawlsy said, "They're all stilted, or brittle."

"That's right. *Dance of the Almeh* is one of the few that looks human. And yet its reputation is harmed. On the other hand, status is given to the artificial pose of a situation where you can't tell me there isn't something weirdly sexual about that."

"True enough. There is a lot of it. To his credit, the artist is quite talented in many places, and the artificial looks are only in some of the works. It's an intentional statement. However, the difference between a woman standing there naked because paid to do so, and a prostitute, is hard to tell."

"The painting is not incorrect, inasmuch as there really are a large number of these prostitutes."

"In Cairo. But yes, most of the true living heritage of Egypt is leaving, rather than being discovered by people who decipher artifacts."

"I said that Gerome relied upon some stereotypes, and here is one you can't miss. Not knowing who the "Albanians" are, the Turks use a name for their language, *Arnaut*. Because some of them are Ottoman sympathizers, they join the army and are regularly seen stationed in Cairo. This is them."

Arnaut in Cairo:

Arnaut Fumant:

J.L. GEROME

Blowing Smoke in His Dog's Nose:

Pawlsy explained to me that in Lebanon, most cannabis is processed into hashish, and in Egypt, virtually all of it is. It is impossible to gauge the level of consumption in Cairo. Its use is shown in a few other pieces. We do not hear such a shock wave about this.

She unwrapped a 2 - 3 kilos block to demonstrate.

"I made sure I had six of these left here."

I said, "There is more hookah in his work as well. He intentionally does stuff to be provocative. I just don't think he understands it."

Pawlsy said, "It is the best visual technique, combined with average intellect."

"The moral is that what is translated as a *love* goddess is really a *sex* goddess. That's what it means. On the other hand, it doesn't make sense to take a bunch of nudity and de-sexualize it, in a clinical, or sanitized, manner."

"This point goes missing by transferring the knowledge of the Almeh to an advertisement by a prostitute. But in fact we can find cases where the *Haetera* prove to be the Wise Ones as well. Instead of considering any of these women's views, the art has got it switched around where they just push buttons."

"Everyone understand that when we get in the *press*. Not being a prostitute does not de-sexualize feminity."

Pawlsy said, "What does this mean to be in a *Vilayet*."

The Ottomans prefer a name that ultimately originates from Saint Sophia:

Built as a church in the fourth century CE, the building was converted to a mosque in the 16th century and was restored as a basilica during the 19th and 20th centuries. It is one of the oldest churches in Sofia. In 1329 CE, the town of Serdica was renamed as Sofia, after the church.

Or, it was sometimes and in some cases referred to as Sofia, while Slavic "Serdica"

remained in use. Therefor, it is Slavic that is not preferred by the authorities.

Pawlsy was not fond of how this Vilayet works.

"What is this? Censorship?"

Promulgation of a Press and Journalism Regulation Code (Matbuat Nizamnamesi)

"You have councils that amount to some form of local representation, but look how centralized this is."

The list of upper-level, Ottoman government appointed officials is as follows:

vali
Overseer of the provincial justice system (müfettiş-i hukkâm or mufettichi-hukkiami-cherie
Chief financial officer (muhasebeci)
Director of correspondence (mektubcu)
Director of real estate records (defter-i hakanî müdürü)

Lower-level officials appointed directly by the Ottoman government are as follows:

Public works (nâfi'a)
Landed agriculture (ziraat)
Foreign affairs (umur-i ecnebiye)
Census and cadastral surveys (tahrir-i emlâk)

"In terms of numbers, the councils are going to favor the Muslims to begin with, and then,

all councils that a normal person might hold are subject to the final authority of those bigger ones."

I said, "It sounds like a Turkish system."

"We know the governor they've appointed."

Midhat Pasha:

...he succeeded in putting down banditry in the Balkans in 1854–1856. In 1858 he spent six months traveling in western Europe for studies, including in Vienna, Paris, Brussels and London.

"I am going to have a word or two with this fellow."

She was pissed.

From that meeting, let's say he was persuaded to do everything in his power to aid the community up to the point of telling the Empire to stay out of it:

During his governorship, he built countless schools and educational institutes, built hospitals, granaries, roads and bridges, paying for these projects through voluntary contributions from the people. Within two years Midhat Pasha restored order, introduced the new reformed hierarchy, provided agricultural credits (through the first agricultural credit co-operatives), extended roads, bridges, and waterways, started industries, opened schools and orphanages, founded a newspaper, and increased the revenues of

the province from 26,000 to 300,000 purses. He clashed with the Grand Vizier Mehmed Emin Ali Pasha, which led to his appointment as governor of Baghdad in 1869, as the appointment to such a remote posting was intended as a punishment.

Midhat's successes have been attributed to his imaginativeness in governing and creating new offices and institutions, as well as his ability to heavily influence those directly appointed from Constantinople.

That's what I mean by *going professional*.

Elsewhere they didn't get these results:

The Vilayet Law of 1864, although a strong reform movement in concept, has been seen as largely unsuccessful. That is not to say that there was failure in the division of offices and structure. It is to say that there was a failing in those appointed to the offices. Many officials were known to be incompetent, reluctant to leave Constantinople for a far-flung province, or susceptible to the existing political intrigue and struggle with the local notables (ayans) in the newly reorganized provinces.

Pawlsy said, "My teacher has left to promote literacy."

Nedelya Petkova taught in Sofia from 1858 to 1861, where she opened the first girls' school in the city with the help of Sava Filaretov. A few years later, she was invited to teach in Samokov from 1862 to 1864 and in Kyustendil from 1864 to 1865, but she did not stay long, as she decided to become actively involved in the struggle of Bulgarians in region of Macedonia to have Bulgarian schools and churches. Thus, from 1865 to 1878, she taught in Prilep (1865-1866), Bitola, Ohrid (1868-1869), Veles (1870-1871), and Thessaloniki. During these years, she was arrested multiple times by Ottoman authorities and persecuted by Greek priests. However, after each school was closed by

their intervention, she opened a new one in a neighboring town. She established the first Bulgarian girls' schools in Prilep, Bitola, Veles, and Thessaloniki, welcoming hundreds of students.

"As you see, we have already formed a mission equivalent to yours."

Pawlsy is now set to become Repyt of Sofia, *the Cat*.

"We will work with the most impossible person."

Panayot Hitov:

Around 1864–1865, Hitov began to regard his actions as part of the national liberation movement, and was in correspondence with Georgi Rakovski. In 1864, while in Serbia, he gathered band members among the Bulgarians in Kragujevac and Belgrade and moved to the region of Berkovitsa and Pirot. According to Rakovski's plan as presented in "1867 Provisional Law on the National and Forest Bands", Hitov was to be the chief Bulgarian voivode.

In other words, there is already a widespread *Carbonari* movement. Now we are just an *aspect* of something. Who is this mastermind Rakovski:

In 1841, he was sentenced to death whilst involved in revolutionary plans against the Turks, but thanks to a Greek friend, he managed to escape to Marseille. A year-and-a-half later, he returned to Kotel, only to be arrested again in 1845 and sent to Constantinople for seven years of solitary confinement. He was released in May 1848.

He decided to remain in Istanbul, where he worked as a lawyer and tradesman, and took part in campaigns for a Bulgarian national church. Rakovski was soon arrested once more, this time due to his creation of a secret society of Bulgarians to assist the Russians in the Crimean War. While being deported to Istanbul, he escaped, and gathered together a group of rebels. In June 1854, he was transferred to Bulgaria.

1861 saw him organizing a Bulgarian legion in Belgrade, where he met voivode Đuro Matanović to negotiate a simultaneous rebellion in Bulgaria, Bosnia-Herzegovina, and Albania, and travelling through Europe recruiting support for his country's cause. While his radical views often met opposition from more moderate minds, his writings incited youth to go against the Turks. It was in this year that he wrote his Plan for the Liberation of Bulgaria. Many young people rallied under his flag to fight the Ottomans alongside the Serbs. However the conflict between Serbia and the Ottoman Empire was soon resolved and the legion was dissolved. During raids and recruiting G.S Rakovski stayed hidden at many addresses throughout the southern regions of Bulgaria. Rakovski moved to Bucharest, where he continued his journalistic and revolutionary activities.

Led by the belief that Ottoman power could be brought down only with armed action, he began organizing small groups of revolutionary fighters, called cheti. Their aim was to instigate unrest in Bulgaria, thus motivating the population to fight the Ottomans. For the purpose of coordinating the armed resistance Rakovski and his followers founded the Bulgarian Revolutionary Central Committee - an organization which was yet to feature in the Bulgarian Liberation movement.

Between 1854 and 1860, Rakovski spent his time writing, publishing reviews, and avoiding arrest. He also issued his own magazine "Bulgarian ancient times" ("Българска старина") 1865, which managed only one edition. In his article in it Rakovski cited all his sources in original for he could speak more than 9 languages and was the first European who translated the old vedic texts in Bulgarian. His wide interests and profound knowledge made him a really versatile rennaissance personality of the Bulgarian National Revival Movement in the mid 19th century.

He penned his best-known work, Gorski Patnik (translated as A Traveller in the Woods or Forest Wanderer), while hiding from Turkish authorities near the bulgarian city of Kotel during the Crimean War (1853–56). Considered to be one of the first Bulgarian literary poems, it was not actually published until 1857. The published version differed from the first version, in that it had a clearer plot and improved style.

The plot concerns a Bulgarian man who recruits a rebel group to mutiny against the Turks. Rakovski's aim in writing this was to awaken the people's spirit to fight for freedom and to take revenge on the Turks for their cruelty. The novel opens with the main character admiring the beauty of nature on the Bosporus. A preoccupation with national problems and lack of freedom clouds his mind, and he encourages others to join him in a revolt. As the insurgents travel toward Bulgaria, the reader takes in their courage and trials of the journey. The work is said to “unite all the ideology, hopes and beliefs” of the Bulgarian people in their brave fight against the yoke.

Rakovski left Gorski Patnik incomplete. Written in archaic language, it was difficult to read, but still had a great influence in society.

Pawlsy said, "As my teacher left, I left, to, co-incidentally, meet you, which worked out because it was the plan of Rakovski with Matanovich."

We were the musical version of that.

And, I remember it all as generally going fairly well. The region was half fallen apart, and it really was a big and noticeable change taking place. Everything visible was impressive. You'd not complain unless you thought about something like your taxes funding a military that will still do whatever it wants. We caused a decrease in banditry and there were not any military problems. We continued to work with the Dukagjin Highlanders.

1867

Sofia:

What it does not actually have is *professional stages*.

You don't just land in the paparazzi either. It had its weird underground as demonstrated by our accomplices. In the view just of Hitov, he does not do that much:

Hitov entered Bulgaria from Romania at Tutrakan with a band of thirty, the band's standard-bearer being Vasil Levski. With his band, Hitov headed to the Balkan Mountains and spent some time around Kotel and Sliven. The goal of his band was not to organize an uprising, but to garner support among the Bulgarians for an organized resistance against Ottoman rule.

In August 1867, together with his band and that of Filip Totyu, Hitov headed to Serbia along the ridge of the Balkan Mountains. He settled in Belgrade, living there as a pensioner and becoming a supporter of the idea that Bulgaria's liberation struggle should be co-ordinated with Serbia's anti-Ottoman actions.

That's it, *organized resistance* is a totally different concept from *revolt*. We agreed on something.

But as a part of the larger chain:

In 1867 the Committee equipped two bands (cheti) who penetrated Bulgaria led by Panayot Hitov and Filip Totyu. They fought battles with the Ottoman forces, but did not manage to fulfill their goals. Led by Hadzhi Dimitar and Stefan Karadzha, 120 chetnitsi entered Bulgaria in 1868 and fought their way to Stara Planina before being surrounded by the Ottomans. Some of the fighters, including Stefan Karadzha, were wounded, captured and later executed. The remaining men under the leadership of Hadzhi Dimitar were crushed at Buzludzha Peak in Stara Planina.

And so this first attempt to "organize" has met with disaster.

Rakovski got tuberculosis and croaked in 1867.

The 1860s had got us another small army defeated and our favorite governor replaced.

Now when I try to describe what I think of as "Europe" to these people, the difference is Budapest is about *five hundred miles* from Sofia. It was an idea that had remained on the backburner.

We're in a phase of innovating on Albanian folk music. It started a scene in Sofia. With the removal of the governor, we decided it was time to take what we had to Budapest. Some of the examples are pushing a higher energy level:

Source: https://youtube.com/watch?v=fp3j63QGWKI

Or with a more mellow sound:

Source: https://youtube.com/watch?v=r5HWi4pyYiI

Now of course we are doing this for our own personal fame, but, as I said, the concept is to buy as many European arms and armaments as possible and outfit our tranche of followers.

I tried to explain to everybody about what having a dedicated theater building was like. It had recently started there in Budapest.

"Pawls, they have started something in parallel with the older German Theater."

The 1867 Compromise with the Hapsburgs, which made Hungary into an independent kingdom within the Empire, removed the last hurdle to the growth of the Hungarian middle class. The structure of Hungarian society underwent swift and dramatic changes. There emerged an educated middle class that to this day forms the backbone of Hungarian theatre audiences. Concurrently, small towns were turning into big cities where permanent theatre buildings were springing up like mushrooms —just as in the Hungarian capital itself. Practically speaking, 90 percent of the theatres in operation today were established at that time. Their designers were the two illustrious architects Ferdinand Fellner and Hermann Helmer. Thanks to them, between 1855 and 1920, twenty-four theatres were built along the Vienna-Prague-Budapest “line.”

"It's been up for a while and now it is taking over."

It's a huge wave with a strange new breed of Critics:

In the last decades of the nineteenth century more and more theatre buildings emerged in the provincial towns with or without their own companies while troupes from the capital began to tour the countryside for purely economic reasons. Local journalism had its first flourishing period and, consequently, theatrical commentaries suddenly grew in number. It does not require too much research to prove that the majority of these comments on stage productions could hardly be called theatre criticism in the proper sense of the word. Nevertheless, such journalistic pieces, especially in the country, had two interesting features: first, they were published every day about the previous night’s performance, and, second, although generally they had very little to say about acting,

directing or the production as a whole, they almost always referred to the audience's response. Therefore, they have a very significant sociological and historical role in the theoretical reconstruction of the repertory of a given theatre and its relationship with the theatre-going public.

As many historians pointed out: although writers of Hungarian theatre commentary of any kind between 1790 (the date of the first Hungarian-language troupe being formed) and the late 1870s "noticed the independence of the art of the actor", they "considered drama as a literary work more important and more valuable" (Magyar Színháztörténet I: 439; my translation) than its realization on the stage, they were practically unable to write about theatre performances from this practical point of view. In other words: formally, there was Hungarian theatre criticism in this period but the majority of the commentaries would analyze the plays and not the performances.'

Old National Theater demolished 1965:

When you add Music:

Opera was a prominent political forum and a potent force for nineteenth-century nationalism. As one of the most popular forms of entertainment, opera could mobilize large crowds and became the locus of ideological debates about nation-building. Despite its crucial role in national movements, opera has received little attention in the context of nationalism. In Staging the Nation: Opera and Nationalism in 19th-Century Hungary , Krisztina Lajosi examines the development of Hungarian national thought by exploring the theatrical and operatic practices that have shaped historical consciousness. Lajosi combines cultural history, political thought, and the history of music theater, and highlights the role of the opera composer Ferenc Erkel (1810-1893) in institutionalizing national opera and turning opera-loving audiences into a national public.

It's partly due to favor from Hapsburg:

Regarding the practice of the theater, music and spoken theater performances were held almost every day of the year. According to the newly appraised material, an

observation of the additional inscriptions of the playbills seems to be an obvious criterion for defining the celebrations, since the repertoire was often the same for them. The theater's management ordered the use of solemn decorative lighting and also mentioned it on the playbills regarding the festive occasions: "full solemn floodlight of the auditorium."

In the case of the festive presentations, four main interdependent categories can be set up: (1) charity events, (2) guest performers, (3) performances in promotion of national culture, and (4) anniversaries as well as occasions of royal representation.

And it is what is meant by "professional":

The Hungarian Theater of Pest was inaugurated in 1837, and from 1840 on it continued to operate with national support as the National Theater. The core musical repertoire was played there and spread throughout the country; it was identical with that of the German, Austrian, and Czech territories: in addition to mainly Austrian and German pieces, Italian, French and English works were represented

The first major celebration organized in the theater for a member of the Habsburg family was the birthday of Archduke Joseph (1776–1847), Palatine of Hungary. It was due to him that the Pest Hungarian Theater was first illuminated with gas lamps on March 9, 1838.

Twenty-four theaters towards Vienna and Prague. Indeed. Why do you think all this was happening.

I didn't say anything about Hungary. We never posed ourselves as Hungarians or had anything to do with it. We had to do with the *volume of traffic*.

That's why to most peoples' accounts, Pawlsy's career began in Hungary or Pawlsy is Hungarian. It's not true, but we let it sit there rather than trying to deal with it usually.

No Hungarian will ever mention us in terms of what the Critics think is important.

A couple of things happened. We immediately revived a Pan cult, and, also, we soaked up some of the Hungarian music, which is one of the best parts of it all.

It was more subtle than that, because we began to experiment with *theatrics*. It seemed to us that having Skanderbeg bow to the audience would convey a sense of Albanian equality. The armor was just a costume, but I kept that old vision of Fergus and he performed it. We had different make-up for the Goats of Zana, and for "Pan" or exactly who, another different image. We set it up so these were like inter-changeable modules, so our performance could run multiple ways. Because of this type cast, that's how he became Fergus the Goat.

And, no, the *Crown* of Repyt is not for public display. That really is just for the Hierophant lineage. But the Lion is how she appeared. We would either open with Pawlsy wearing it, or, it would be used further in, but that was consistently part of our act.

It was an act of moving their florins into my pocket.

We didn't just *put on a clever routine* as if we had taken it from the realism portraits of the orientalists. We didn't just write our variation on Hungarian drama with additional influences. It was no conjectural screenplay. It was a ritual and oath that had well cut its teeth. Everyone performing was prepared to brandish a weapon and fire at every moment.

I don't want to get a big head. We'd still show up for a few songs at some kid's birthday party for free. But it was a snap from bars and coffee houses to freaking National Theater and all its branches and surroundings. In the way that we were in Sofia for Big Infrastructure, here we go to Big Culture. I mean some people hated us. I said we won't lift a finger about how to please *everybody*, we only respond to the sympathy we find.

No legitimate opera or play company would hire us.

But I can legitimately say we were the first and only ones like us. I would say that others were interested in the *content*, without having anything to do with the actual circumstances that produced it.

I wanted to clear up the background. We were living legends to begin with. The 1870s are simply when the publicity happened.

I looked at Pawlsy and said "I could buy an arsenal for Montenegro. I'm not sure that's what I'm going to do."

She said, "You better watch who you talk to with a bag of cash."

I actually took that into serious consideration. It slowed down what could have been the conversion of finance to delivered goods, but I'm going to wind up benefitting an *industry*. According to the myths, this is supposed to have a moral view. This is more of an issue than exposed breasts or combat itself. I'm afraid of it getting swiped by the Catholics because I think it may be a matter of time before they come after us. Besides them, you have to know who you're dealing with.

Pawlsy said, "You can get a bunch of Maltese and Corsican assassins for cheap, which may ease your mind on the recipients."

"Yes, we should carefully organize a resistance, rather than toss dynamite at someone."

It's the last thing I wanted to do, because I had to take my own advice.

If you have heard of Sellier & Bellot:

In 1870, a cartridge production started. Together with Flobert's rimfire and Lefaucheux's pin-primer cartridges, the first centrefire cartridges appear in the production program. In just a few years, the annual output grows to 10 million cartridges.

Hungary was effectively used as a donation box for the Revolutionary Central Committee:

The decisive influence for the establishment of the committee was exerted by the Svoboda ("Freedom") newspaper which Lyuben Karavelov began to publish in the

autumn of 1869. Some of the other revolutionaries who took active part in the formation and work of the BRCK were Panayot Hitov, Vasil Levski and Dimitar Tsenovich.

Karavelov was elected chairman of the BRCK in the spring of 1870. He also prepared the first programme of the organisation (promulgated in Geneva on 1 August 1870), which envisaged the liberation of Bulgaria through a nationwide revolution and the establishment of a democratic republic.

By the end of 1871, both Karavelov and Vasil Levski, the leader of the other Bulgarian revolutionary society–the Internal Revolutionary Organisation–knew that the future success of the armed struggle against the Ottomans depended on the co-operation of both emigration and local committees. To this end, the two organisations prepared and adopted a joint programme and charter and voted on the merger of the two organisations under the name of BRCK at a general meeting held in Bucharest in May 1872. The charter of the joint organisation represented a compromise between the ideas of both Levski and Karavelov.

Hitov does something else:

❝Without taking Levski's advice into consideration, he signed an agreement with the Montenegrin voivode Matanović to organize a joint uprising in Bulgaria, Bosnia, Herzegovina and Albania.

We've been through this.

The Bulgarian expression goes:

❝Without listening to the advice of the Apostle, in the summer of 1871, Hitov signed an agreement with the Montenegrin voivode Matanović for a simultaneous uprising in Bulgaria, Bosnia, Herzegovina and Albania. In April 1872 Hitov became a member of the Bulgarian Revolutionary Committee in Bucharest.

Pawlsy said, "I'm not interested in risking our people unless he's got something hermetically sealed."

I said, "If we don't support it, we might not be kept in the web."

Pawlsy said, "Sokoli is most useful in Albania, and, out of Montenegro, Miljanov reached a point of stability."

For his bravery and successes in raids on Ottoman territory and as a man of confidence, he was awarded in 1862 the position of judge and head of Bratonožići tribe (that neighboured Kuči).

I said, "Yes, but it is necessary others move in conjunction."

Pawlsy said, "We may need to buy those Russian factories and get a lot of weapons."

Because we wanted Russian stuff, and, I still felt mostly on the side of Prince Nikola:

In 1871 Prince Dolgorukov arrived in Montenegro on a special mission from the tsar and distributed large sums of money among the people.

It is easy to find out about his famous relative.

Helena Dolgoruki's daughter:

Helena Fadeyev

m. Peter von Hahn

She is notable despite only living to twenty-eight.

And so the married name "Hahn" being spelled "Gan", from early literature of Women in Russia:

In the first half of the nineteenth century the most prominent figures in women's prose were Mariia Zhukova and Elena Gan (1814–42).

Practically all studies of Gan's work agree that her chief interest was the unusual woman, the feminized variant of the romantic exile.

The extraordinary female protagonist is created in various ways: by using exotic material; by taking traditional motifs in the depiction of women to extremes (the mania for self-sacrifice in Theophania Abbiadjio (Teofaniia Abbiadzhio, 1840), or in The Numbered Box (Numerovannaia lozha, 1842); or by depicting a strong heroine who experiences romantic alienation, a conflict with her surroundings, like Ol'ga in The Ideal (Ideal, 1840), or Zenaida in Society's Judgment (Sud sveta, 1840). The histories of these heroines are similar in many ways: childhood paradise, mother's early death, persecution by the crowd which makes accusations of excessive intellect and pride, self-sacrifice for a male other, and unfulfilled hopes for family happiness. Both texts conclude with the heroine's first-person narrative about herself, the leitmotif of which is the feeling of unrealized personality and rejection of ordinary life in favour of spiritual endeavour. The sharp conflict between woman and the world around her and the critical depiction of male characters, have allowed some researchers to call Gan 'the Russian George Sand', but the ideas at which her rebellious protagonists arrive, have very little in common with women's emancipation or gender inversion, the assimilation of male roles.

Gan's heroines are not satisfied with either male or female roles, only with angelic ones, signifying a total ban on sexuality. However, whilst they refuse to tie themselves to the

adult, sexual, male world and retreat into the nunnery of spiritual innocence, Gan's heroines still feel the imperative to create and write. The central themes of Gan's last unfinished work, A Futile Gift (Naprasnyi dar, 1842), are the nature of female talent and the possibilities for women's creative self-realization. Here she distinguishes creativity from authorship. The heroine of the story, Aniuta, is a female romantic poet (a soothsayer), who brings her gift to fruition and is happy so long as she lives by the laws of inexpressible, wordless, poetic revelation. However, the attempt to go public, the moment of contact with the real world and the reader, turns out to be extremely dangerous or even impossible for a woman – to adopt a rational, professional relation to creativity (within the male world of competition and conflict) is perceived as betrayal of her gift. With her typical romantic maximalism, Gan takes the problem to extremes and makes it visible and significant. In this sense, Catriona Kelly thinks, 'as a writer who eschewed compromise, she was suitably inspiring in the absolutist conditions of Russian culture'.

Transitional isn't it, a difficulty in breaking out.

"Her enigmatic daughter is similar."

Another one who is on the cusp of what we are doing:

"If they accepted the rules of the game and agreed to the conventions of feminization, which set the boundaries for women's self-expression, they gained the reputation of a 'salon or ballroom poetess', like, for example, Evdokiia Rostopchina (1811–58).

Key themes for Rostopchina's lyrics were those associated with society life: the masquerade and the ball. The exceptionally rich and metaphorically weighty motif of the masquerade was used in two ways in the romantic context. On the one hand, it was associated with the motifs of pretence, deception, mimesis and concealment: individuals act out what the mask they have assumed depicts. But on the other hand, the mask can

be understood as a means for liberation. The mask does not conceal, but, on the contrary, protects the authentic I, it hides all the social roles and statuses inscribed on to the face and body and when wearing the mask it is possible to be authentically oneself. Both can be found in Rostopchina, in 'Putting on an Albanian Costume' (Nadevaia albanskii kostium), 'Why I Love Masquerades' (Zachem ia liubliu maskarady) and other poems. There is always a gap between mask, costume and face, a space for play, in which it is possible to create one's own 'elusive', 'performative' identity. In Rostopchina's work the mask acquires not only standard romantic connotations, but also gender connotations, as do the motifs of society, ball and dancing. The society drawing-room and the ballroom are, for Rostopchina, not only the territory of pretence, deception and worldliness, but her own positive space, characterized by positive epithets: merry, colourful, luxurious, festive, joyful and intoxicating. It is a place where women are allowed to speak and in describing it she can talk about themes which are branded taboo by the dominant discourse.

Poetry in general is a dangerous experiment and a dangerous occupation for women: Rostopchina agrees with these judgements by contemporary critics. In her poem 'How Women Should Write' ('Kak dolzhny pisat' zhenshchiny'), she calls on women not to depict their feelings openly, but to shroud them with a veil of reticence and 'decency', not to display them to general view, to society. But repressed sensual experience can be illuminated indirectly, through the depiction of the ball, the dance and music. Here she can talk about the taboo experience of the body, about women's bodily pleasure, preserving the erotic connotations associated with the motif of dance in the culture of the time, but reducing the theme of crime and punishment. Although the poetess entitles her key poem on this theme 'Temptation' ('Iskushenie'), it talks not about sin, but about joy, happiness, ecstasy and the bodily pleasure resulting from sensual experience of smell, taste and touch. Uncontrolled female pleasure is conveyed by the rhythmic pattern of the verse: in this pulsating flow of speech, the music, sound, and rhythm (the semiotic in Kristeva's term), are almost more important than the sense (the symbolic), which for contemporary feminist critics (Hélène Cixous) is the sign of specifically female language, the female manner of writing. Contemporaries saw the source of this feminine element of Rostopchina's style as salon chatter, the tradition of brilliant, lively, flowing social

conversation, and this (not only the theme of the poetry), was the reason for calling Rostopchina a ‘salon poetess’.

"We have a certain *theology* that favors Albanian *Buukuri*, or Beauty, as raison d'etre. This is close to even the *atheist* arguments that stipulate *Happiness* as the determining factor of morality, not blind adherence to externally-imposed rules."

Fergus said, "That's how you explained Eros, *pursuit of beauty*. It's not sexual but it's not non-sexual either. It's a quality."

"Yes. And Pan represents the *limit of reliability* in the written world, not appearing with the oldest authors, but, around 500 B. C. E. as both artifacts, and, what sounds to be a well-spread legend. He isn't being introduced. But this is the same limit we reach with "Illyrian" and "Thracian", which may imply a non-Greek Pan. Especially since one of the first mentions of him is perhaps to "Grecianize" him by giving the etymology for "all"."

Fergus said, "But if you look closely, Zeus respects him for being the *Shepherd of Amalthea*. Moreover, his father, Hermes, is from Crete. According to Pausanias, there is an interesting use of what the Albanians call Ora or Fati."

"The account of the people of Thelpousa (Thelpusa) [in Arkadia (Arcadia)] about the mating of Poseidon and Demeter . . . Afterwards, they say, angry with Poseidon and grieved at the rape of Persephone, she [Demeter] put on black apparel and shut herself up in this cavern for a long time. But when the fruits of the earth were perishing, and the human race dying yet more through famine, no god, it seemed, knew where Demeter was hiding, until Pan, they say, visited Arkadia. Roaming from mountain to mountain as he hunted, he came at last to Mount Elaios (Elaeus) and spied Demeter, the state she was in and the clothes she wore. So Zeus learnt this from Pan, and sent the Moirai (Fates) to Demeter, who listened to the Moirai (Moirae, Fates) and laid aside her wrath, moderating her grief as well."

"He has a true Hearth Fire."

"[At the sanctuary of Despoine, daughter of Poseidon and Demeter, in Arkadia (Arcadia) :] You will ascend by stairs to a sanctuary of Pan . . . Beside this Pan a fire is kept burning which is never allowed to go out."

I said, "Multiple mothers indicate Hermes siring Pan in multiple places. There is more than one of him, and he has Pan as offspring. His subject is Eros having a few salient remarks."

Pan was a lusty god who is associated with numerous female immortals. Some of his most important liaisons include

Selene, goddess of the moon, who was seduced by Pan and succumbed to his charms.
Pitys, who ran from Pan and was turned into a fir tree.
Echo, who sang Pan's songs but who scorned his love and thus was left with only a voice.
The Maenads (translated as mad or raving), who were female followers of Dionysis, all of whom Pan seduced.
Pan's pursuit of the nymph Syrinx led to his adoption of the pan pipes. Syrinx, running from (or, in some versions, to) Pan was transformed into a clump of marsh reeds. Either in anger or sorrow (depending upon the version of the story), Pan gathered the reeds and formed them into pipes that he bound together into a single instrument.

While Pan had many sexual encounters, his offspring—the twelve Panes—are not necessarily associated with a particular mother or mothers. Instead, they are described as multiplications of the god who possesses similar features and characteristics. Aigipan, Agreus, Nomios, Paneides, Pan Sybarios, and Phaunos are all Panes. Each of the Panes has his own individual story; Aigipan, for example, helped Zeus defeat a monster called Typhoeus and was rewarded for his efforts by becoming the constellation Capricorn.

Pan was also known for his attachment to music. When he created his syrinx (pan pipes), Pan became so enamored of his own music that he challenged Apollo to a musical contest. Tmolus, a mountain god, was to judge between Pan's pipe-playing and Apollo's skill on the lute. Midas, who was present at the contest, was impressed by Pan, although Apollo won the contest. To punish Midas for his disloyalty, Apollo cursed him with ass's ears.

Children: Aigipan, Agreus, Nomios, Paneides, Pan Sybarios, Phaunos (the "Panes")

"He perhaps is the same as his father."

Hermes has a very similar trait as the *psychopomp:*

Numerous depictions of Hermes as a shepherd god carrying a lamb on his shoulders (Hermes kriophoros) have been found throughout the Mediterranean world, and it is possible that the iconography of Hermes as "The Good Shepherd" had an influence on early Christianity.

And similar companions:

Hermes's name is rendered as e-ma-a (Ἑρμάης). This name is always recorded alongside those of several goddesses, including Potnija, Posidaeja, Diwja, Hera, Pere, and Ipemedeja, indicating that his worship was strongly connected to theirs. This is a pattern that would continue in later periods, as worship of Hermes almost always took place within temples and sanctuaries primarily dedicated to goddesses, including Hera, Demeter, Hecate, and Despoina.

"Master, you have allegorized the Shepherd taking the soul to Heaven."

"Well, yes, but isn't Hermes the god of *vivid experience* overall?"

"Moreso than learning and scribalism, such as Thoth, who was not merged until a relatively late period, perhaps more similar to *Cadmus*."

"Yes. Knossos repeatedly attests:

pa-si-te-o-i

Pantes Theoi.

In the original, it doesn't look to be as good a match as the "pagan, rustic" derivation of Pan. Perhaps Pasa, consort of Pan.

Another one of those:

pe-re-* or pe-re-swa -- thought to be Persephone.

I was disputing Persephone as the source of *Prende*, because it was theoretical, in some other direction. Here, we're not actually sure it is Persephone, but I am sure it is the closest thing I have seen to the Albanian *perendi*."

Fergus said, "Pan is moderately violent in a late Roman *Argonautica*."

"[The King of Kyzikos (Cyzicus) slew one of Kybele's (Cybele's) sacred lions angering the goddess :] The god Pan had riven the doubting city [of Kyzikos] distraught, Pan fulfilling the cruel commands of the Mygdonian Mother [Kybele], Pan lord of the woodlands and of war, whom from the daylight hours caverns shelter; about midnight in lonely places are seen that hairy flank and the soughing leafage on his fierce brow.

Louder than all trumpets sounds his voice alone, and at that sound fall helm and sword, the charioteer from his rocking car and bolts from gates of walls by night; nor might the helm of Mars [Ares] and the tresses of the Furiai (Furies) [Erinyes], nor the dismal Gorgon from on high spread such terror, nor with phantoms so dire sweep an army in headlong rout. Sport it is to the god when he ravishes the trembling flock from their pens, and the steers trample the thickets in their flight."

"This is a much earlier Pindar."

"O Pan, that rulest over Arkadia (Arcadia), and art the warder of holy shrines . . . thou companion of the Great Mother [Rhea-Kybele], thou dear delight of the holy Kharites (Charites)!"

Rhea Kybele hid Zeus in Crete.

"Now, as we are saying the likely-Cretan Hermes met the likely-Illyrian Pan:"

...the passage of Hesiod, which accordingly must be regarded as the most ancient Greek legend about Rhea, seems to suggest that the mystic priests of Crete had already formed connections with the more northern parts of Greece. In this manner, it would seem, the mother of Zeus became known to the Thracians, with whom she became a divinity of far greater importance than she had been before in the south (Orph. Hymn. 13, 25, 26), for she was connected with the Thracian goddess Bendis or Cotys (Hecate), and identified with Demeter. (Strab. x. p. 470.)

The Thracians, in the mean time, conceived the chief divinity of the Samothracian and Lemnian mysteries as Rhea-Hecate, while some of them who had settled in Asia Minor, became there acquainted with still stranger beings, and one especially who was worshipped with wild and enthusiastic solemnities, was found to resemble Rhea. In like manner the Greeks who afterwards settled in Asia identified the Asiatic goddess with Rhea, with whose worship they had long been familiar (Strab. x. p. 471; Hom. Hymn. 13,

31). In Phrygia, where Rhea became identified with Cybele, she is said to have purified Dionysus, and to have taught him the mysteries (Apollod. iii. 5. § 1), and thus a Dionysiac element became amalgamated with the worship of Rhea. Demeter, moreover, the daughter of Rhea, is sometimes mentioned with all the attributes belonging to Rhea. (Eurip. Helen. 1304.) The confusion then became so great that the worship of the Cretan Rhea was confounded with that of the Phrygian mother of the gods, and that the orgies of Dionysus became interwoven with those of Cybele.

"Hesiod is the evidence of Cadmus, or, Greek writing derived from the Phoenician school. which is taking place well after an older cultural fusion. Actual objective people not more than about two hundred years before Hesiod are further connected to something that is either conjecture or fabrication."

Fergus said, "The *Dionysica* is among the last classical works, wherein Pan assists Dionysus in the *Indian War*, which is developed enough to use the river Hydaspes, which is in Punjab. It is a co-struggle of these deities about misfortunes with Eros."

I said, "In music, both of them are more or less rivals with Apollo. But in writing, "India" usually meant something Indian that is in Syria. We'll have to arrange this into your routine, without re-doing the conquest of Alexander the Great. It's music, and there is a reason why it would fluctuate between these three particular deities."

"I don't drink."

"Well, me neither, mostly. That's Pan's lament. He believes Wine gives Dionysus advantage with Nymphs."

"It would be frustrating to have an affair with *Echo*."

"You should not have said that. I'm going to arrange it."

"Pan's angst is the source of *Tragedy*."

"That will have its moments. But mostly we are going to stay on the dynamic side.

The Homeric Hymns are an old form of Greek Bardistry where you find Pan has an unusually large litany. Almost all of them go, I sing of..., and have a few verses. But now it is Muse, tell me about Pan, that son of Hermes..., as if something that was not in Hesiod or Homer is about to be expounded."

We were getting deep. It was almost simultaneous. We just started playing and suddenly we're doing these arms deals with Czech, Prussia, and Russia. Amazing.

I said, "So we found out Russia has a lot of free-thinking women writers, they have a few different schools of thought, and tend to be snide and contemptuous towards each other. This is more realistic than the stereotypes of Gerome. Or, it is more moral because more true. In fact those designs practically silence them."

Pawlsy said, "Yes, and they had better get to work for me right away."

An important innovation of the system of 1838 was working out patterns for the mountain edinorogs and mortars. They were rather light, what allowed them to be transported on horse packs or carried by arms.

Along with reforming and rearming Russian troops, the Artillery Department realized its goal of equipping the army with up-to-date breech-loading small-arms in the 1860's. The remaking of old systems of muzzle-loading arms into breech-loading ones marked the beginning of this process. Rifles Model 1867, Karl type, Model 1869, Krnka type, and Baranov type are displayed in large vertical glass-cases.

The development of small-arms included not only the creation of new rifles, but also the elaboration of new cartridges for them. Metal cases replaced paper ones. They firmly united all parts of the charge into a single unitary cartridge. However, the mass of rifle cartridge increased after adding metal cases to the armory, so designers had to look for a way to reduce the weight. A way out was found by reducing the gun's caliber. In 1868, a new rifle was added to the Russian armory. General A. Gorlov and Captain K. Gunius created a rifle with an up-swinging breechblock and the caliber reduced from 6 lines (15.24 mm) to 4.2 lines (10.67 mm) on the basis of the rifle designed by H. Berdan. It was called Berdana1 in Russia and Russian rifle in the USA. In 1870, the 4.2-lined (10.7-mm) Berdana rifle Model 1870 (Berdana2) was added to the Russian armory.

"I will put it in my house."

Bulgarian rail started in 1866 Ruse to Zana and:

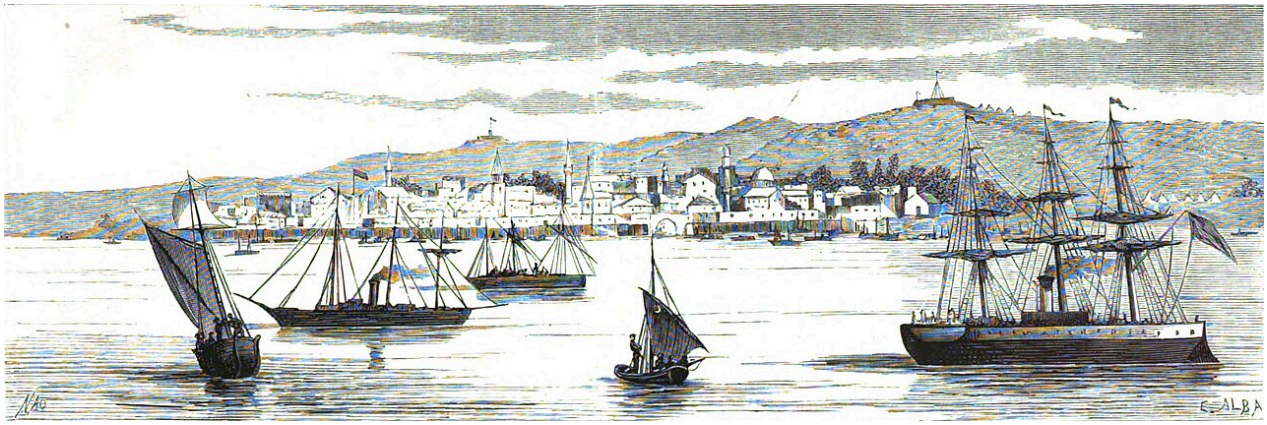
"The railway construction that started in Turkey coincided with the liberation movement against the Ottoman rule in Bulgaria", Zlatina Stefanova went on to say. "Vasil Levski who was ideologist and organizer of the national revolution urged the members of the revolutionary committees to participate at the construction and the management of the railways, so they could use those railway lines during the future revolution. That is why many of the leaders of the April National Uprising in 1876 were railway workers. Todor Kableshkov was a station master of Belovo train station. Zahari Stoyanov worked at Simeonovgrad (Tarnovo-Seymen) train station. Ilarion Dragostinov worked as a telegraphist in a train station in Ruse and Georgi Ikonomov was a shunter in the train stations in Ruse, Tarnovo-Seymen and Edirne."

This utilizes Black Sea shipping.

Odessa:

In 1866, the city was linked by rail with Kyiv and Kharkiv as well as with Iaşi in Romania.

to Varna:



In 1866, the first railroad in Bulgaria established a connection between Varna and Rousse on the Danube, linking the Ottoman capital Constantinople with Central Europe; for a few years, the Orient Express ran through that route. The port of Varna developed as a major supplier of food—notably wheat from the adjacent breadbasket Southern Dobruja—to Constantinople and a busy hub for European imports to the capital; 12 foreign consulates opened in the city. Local Bulgarians took part in the National Revival; Vasil Levski established a secret revolutionary committee.

That took years to develop, starting as a leg:

On November 7, 1866, the Ottoman governor of Ruse, Midhat Pasha, travelled the whole distance between Ruse and Varna without switching from train to horse, and declared the 224 km railway open. The date marks the beginning of rail communications in the land of today's Bulgaria.

The Revolutionaries had the right strategy and so we of course took it a step further to Russian interests. Dolgorukov explained to us there was a kind of re-structuring of Europe, from repercussions on how to deal with the Ottomans, which would, so to speak, echo within its own fragmentary or confused populations leading to complete upheaval. Perversely, it is because England has developed an animosity towards Russia. But let me tell you one thing. We went into frenzy about these new breech loaders with metallic cartridges. We were raised on cap-and-ball type munitions. The newer systems are easier to clean and maintain and use *rifling*. This is important.

Headquarters

Grave 43 contained more gold than has been found in the entire rest of the world for that epoch. It was initially identified as the grave of a prince, but is now thought to be that of a smith.

So far, Varna, Bulgaria, has the oldest gold jewelry in the world at about 4,500 B. C. E., and possibly traded with the *Cyclades*. What is unusual there is not just that unfired clay masks (rather than humans) were buried with gold treasure, but, the "elite male or king" is a U2.

This tells the story from the beginning of Anatomically Modern Humans being largely Siberian:

Haplogroup U2 has been found in the remains of a 37,000 and 30,000-year-old hunter-gatherer from the Kostyonki, Voronezh Oblast in Central-South European Russia., in 4800 to 4000-year-old human remains from a Beaker culture site of the Late Neolithic in Kromsdorf Germany...

Haplogroup U2b2 has been found in the remains of a 4500 year old female excavated from the Rakhigarhi site of Indus Valley civilisation, in present day state of Haryana, India. While U2 is typically found in India, it is also present in the Nogais, descendants of various Mongolic and Turkic tribes, who formed the Nogai Horde. Both U2 and U4 are found in the Ket and Nganasan peoples, the indigenous inhabitants of the Yenisei River basin and the Taymyr Peninsula.

Haplogroup U2 is most common in South Asia.

The overall frequency of U2 in South Asia is largely accounted for by the group U2i in India whereas haplogroup U2e, common in Europe, is rare; given that these lineages diverged approximately 50,000-years-ago, these data have been interpreted as indicating very low maternal-line gene-flow between South Asia and Europe throughout this period.

U2e is considered a European-specific subclade but also found in South India.

U2 is rare in present-day Scandinavians. The remains of a 2,000-year-old West Eurasian male of haplogroup U2e1 was found in the Xiongnu Cemetery of Northeast Mongolia.

The genetics research does not mention the Varna find.

Before the Ice Age, there was a Hyperborean family from Europe to Siberia, and Siberia to the Americas. Somewhere around 12,000 years ago, "Indo-Iran" emerged out of Siberia and split.

This archaic Thracian is most strongly related to Siberians and Indians, and less related to the U2e of Europe and hardly to Scandinavia at all.

That's what I call "a plan coming together". A bit better organized. Exploiting the Turkish system to make railways, and do a little international arms trafficking.

The 1870s started as the notion we would play the Hungarian circuit for a few years, and then go back and do a "small tour" out of Sofia equipping our original fan base. This seemed to be at the pace the Revolutionary Committee was going. I remember it all going rather well.

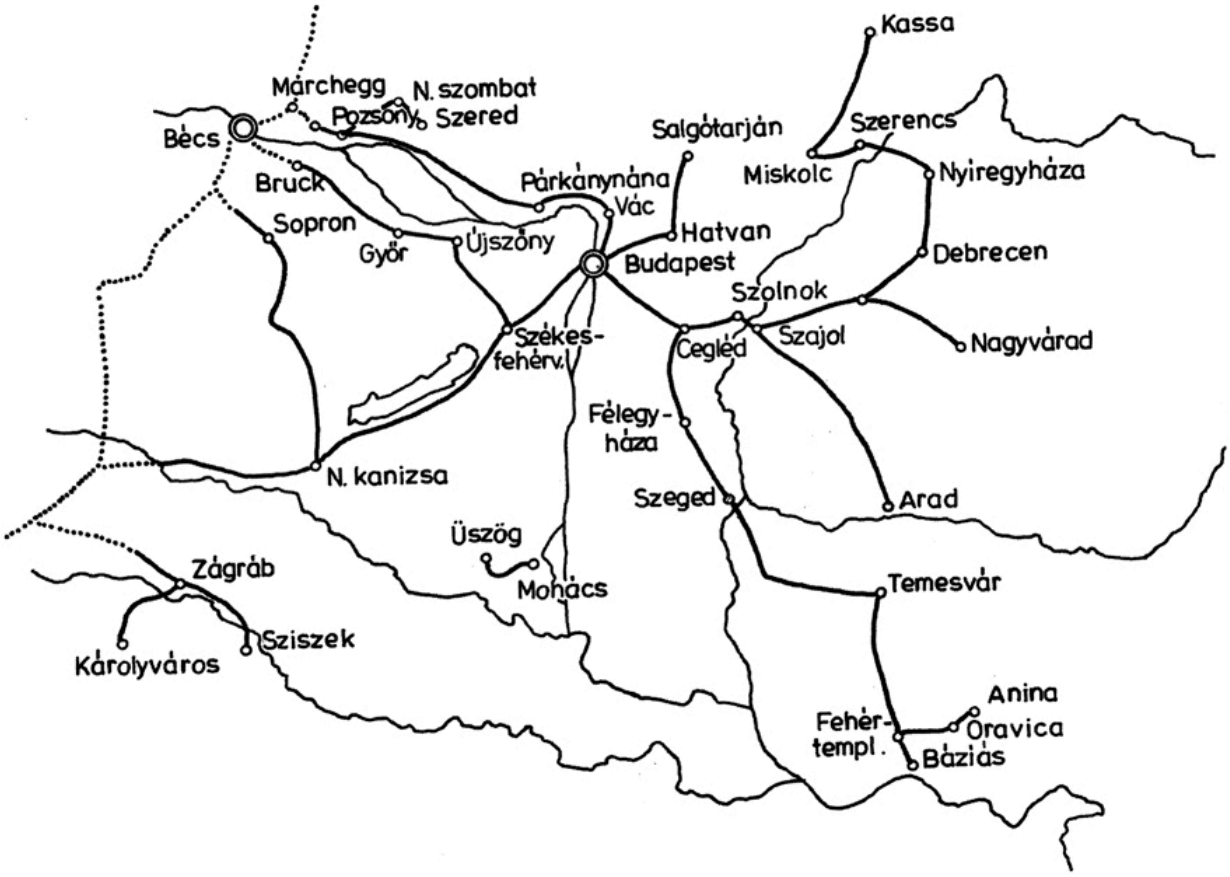
"Pawls, after the Bulgarian mistake of '68, isn't Budapest where we really got our feet on the ground?"

"I forgot about Paris, put it that way."

Hungary was a leader in railways, having built one in 1848 to the edge of Austria, and multiple internal branches in the 1860s.

It is a matter of it coming to reach the 1871 Franz Josef from Prague to Vienna.

This much was already made in 1867:



Over the decade, you can see the length of coverage doubling:

What may not be apparent is the South Line goes to Rijeka on the Adriatic coast.

Pawlsy said, "How convenient."

The city was then annexed directly to Croatia, although it did keep a degree of autonomy.

Giovanni de Ciotta (mayor from 1872 to 1896) proved to be an authoritative local political leader. Under his leadership, an impressive phase of expansion of the city started, marked by major port development, fuelled by the general expansion of international trade and the city's connection (1873) to the Austro-Hungarian railway network. Modern industrial and commercial enterprises such as the Royal Hungarian Sea Navigation Company "Adria", a rival shipping company the Ungaro-Croata (established in 1891) and the Smith and Meynier paper mill (which operated the first steam engine in south-east Europe), situated in the Rječina canyon, producing cigarette paper sold around the world.

The second half of the 19th century and the beginning of the 20th century (up to World War I) was a period of great prosperity, rapid economic growth and technological dynamism for Rijeka. Many authors and witnesses describe Rijeka of this time as a rich, tolerant, well-to-do town which offered a good standard of living, with endless possibilities for making one's fortune. The Pontifical Delegate Celso Costantini noted in his diary "the religious indifference and apathy of the town". The further industrial development of the city included the first industrial scale oil refinery in Europe in 1882 and the first torpedo factory in the world in 1866, after Robert Whitehead, manager of the "Stabilimento Tecnico Fiumano" (an Austrian engineering company engaged in providing engines for the Austro-Hungarian Navy), designed and successfully tested the world's first torpedo. In addition to the Whitehead Torpedo Works, which opened in 1874, the oil refinery (1882) and the paper mill, many other industrial and commercial enterprises were established or expanded in these years. These include a rice husking and starch factory (one of the largest in the world), a wood and furniture company, a wheat elevator and mill, the Ganz-Danubius shipbuilding industries, a cocoa and chocolate factory, a brick factory, a tobacco factory (the largest in the Monarchy), a cognac distillery, a pasta factory, the Ossoinack barrel and chest factory, a large tannery, five foundries and many

others. At the beginning of the 20th century more than half of the industrial capacity in Croatia (which was at that time mostly agrarian) was located in Rijeka.

This is a big scene known as the Austrian Riviera:

...a term used for advertising the seaside resorts on the Adriatic coast of the Austrian crown lands of Gorizia and Istria. The name arose with the emergence of tourism in the Austrian Littoral from the mid 19th century onwards and was common until the dissolution of the Austro-Hungarian Empire at the end of World War I.

Rijeka came under the administration of the central Hungarian government as a separate political body - Corpus Separatum. The Hungarians sought to turn the temporary political situation into a permanent one and achieve their goal - the creation of a Hungarian littoral (Magyar tenger) with Rijeka as its capital.

Here's what happened:

In 1873 the railway routes coming from Budapest via Zagreb and Karlovac as well as from Vienna via Ljubljana & Pivka to Rijeka were finished and the station was opened on the 25 June 1873. A year later a direct rail connection to Trieste was established.

Elsewhere ,it was like this:

Prior to the industrial age in Hungary (first half of the 18th century) the country's road system was poor. Any extended period of rain transformed the countryside into a bog ridden swamp with roads becoming little more than morasses. Wagon carts would become bogged down, sometimes able to travel only two miles (three kilometers) in a day. Road trips from Buda to Vienna and back could take, at best, over two days in a wagon cart, at worst, several weeks. Even the express mail carts took 30 hours. This may not sound too bad until one considers that travel conditions were less than ideal. There was always the constant threat robbery by highwaymen and exposure to the elements. The idea of comfort was anathema during this period. Lodgings were down at

the heel or non-existent.

There was no concept of tourism, which still lay decades into the future. This was the state of travel between the two cities for the first nine hundred years of Hungarian history.

See what I mean? We pushed the envelope on everything. We started a thing where you could do independent music and compete with the mainstream. I don't know if *you* could do it, because, to me, it was Pawlsy the Cat who was undeniably a pillar of life itself, she was contagious, and we *had no need* of the formal way most acts are managed.

She groomed the pastime of *tourism*.

Chapter Four

I thought it was outstanding.

It had taken about *ten years* longer than expected, but, it was worth it, because I never in my life dreamed about being support for Pawlsy the Cat. The musical level was way beyond anything I could have achieved individually. And when I thought of the fame of Paris, yes, it was still probably the highest peak, but Hungary was rewarding enough. It was a step ahead of what we were trying to provide for the south.

We would do persnickety things like advertise a show only a day before, knowing some fans would not be able to free up their time, and a few days later, we would leave a second ad, "And we will be back in two weeks for those who missed."

1873

"The committee network of the organisation in Bulgaria expanded considerably after the general meeting and the preparation of the uprising was well advanced, when a faction in BRCK led and initiated by Dimitar Obshti attacked a convoy of the Ottoman postal service near Sofia in order to procure money for ammunition. The robbery caused the exposure of a number of committee activists in the region of Sofia and eventually resulted in the capture and hanging of Vasil Levski on 18 February 1873.

The dissolution of the committee network around Sofia and the death of Levski dealt a hard blow to BRCK and its work. The attempt to find a successor to Levski was unsuccessful, the Svoboda newspaper was banned by the Romanian authorities and Karavelov was forced to flee Romania for fear of being extradited to the Ottoman Empire.

Pawlsy said, "Those rank amateurs".

All of our words were on *not* doing it that way, that in fact they had just *undermined our authority* while we were busy on the same job.

Now we have no allies in Sofia.

We tried to concentrate on building something serious. So we started touring resorts in the Austrian Riviera.

Finally we are able to get back to old friends who continue the cause. Miljanov is able to keep loyalty of some of the Albanians:

For his work on the unification of Kuči with Montenegro in 1874, he had a price set on his head by the Ottomans. The same year saw his appointment to the Montenegrin Senate (from 1879 transformed into a State Council).

That's what we need. The guy who forms a multi-ethnic alliance just for principles of justice. Otherwise, most of these factions are a one-trick pony. Such as the Bulgarian Revolutionary Committee keeps flailing around:

In 1874 Karavelov tried to regain control of the organisation at its second general meeting held in Bucharest but the other delegates passed censure on him and he left the organisation in March 1875.

Karavelov was replaced as chairman of the BRCK by Hristo Botev, a revolutionary, poet and editor of the Zname (Flag) newspaper. In August 1875, the faction around Botev organised a third general meeting of the organisation which took a decision on a general uprising in Bulgaria in September the same year. The time for preparation of the insurrection was, however, insufficient and only the regional committee in Stara Zagora managed to organise a small-scale rebellion, quickly crushed by the Ottoman police. The

failure of the uprising and the accusations of misappropriations of money which ensued forced Botev to resign. The organisation disbanded itself shortly afterwards, to assemble again in November 1875 in the town of Giurgiu where a decision on another general uprising was taken.

Hitov *would* have been involved, but:

After Levski's death in 1873, Hitov played an important role in the Bucharest committee, although he continued to live in Belgrade. In August 1875, he presided over the BRCC assembly which approved the proclamation of the Stara Zagora Uprising. According to the plan, Panayot Hitov was supposed to lead a band of soldiers, but this was not carried out due to the Serbian government's objections.

It was pushed by Stephan Stambolov against the opinion of other Committee members who wanted to wait. Of course you should wait. We're drinking cafe' au lait across Autria-Hungary so you will have a Russian stockade like Montenegro's, but, we can't tell you this, because it's our business. We influenced the opinion of members who wanted to wait.

With a few cohorts they go out with nowhere near enough men to have a snowball of a chance and:

After the Uprising had been dispersed, the Ottoman authorities imposed serious penalties. More than 600 people were arrested and punished with death and other forms of torture.

The plot did not even include Sofia. In fact the plan was for Stara Gora as the capital of Bulgaria. They tried to do this with a force of about 800, having just a couple sympathetic uprisings consisting of twenty or thirty people.

By 1875, the trigger-happy had once again gotten themselves wrecked, rather than following our advice.

That's not what we reacted to.

In 1875, archaeological excavations directed by the Hungarian archaeologist Baroness Zsófia Torma (1840–1899) at Tordos (present Turdaș, Romania) unearthed marble and fragments of pottery inscribed with previously unknown symbols. At the site, on the Maros river, a feeder into a tributary of the Danube, female figurines, pots, and artifacts made of stone were also found.

It was the discovery of a metal-working culture from 4,000 B. C. E. and probably earlier.

Now we have a Hungarian doing something in Transylvania whose answer is the mystery of a misunderstood humanity.

You see, we soaked up all the Hungarian music, but we didn't really have anything to do with their lyrical content, because it was all Hungarian nationalism. We weren't trying to get the Magyars to *do* anything, maybe understand us a little bit, but we mainly wanted to dazzle their senses so they would come to our shows.

It had already caused a churn in Romantic music:

The obscure origins of Hungarian folk music formed among the peasant population in the early nineteenth century with roots dating even further back. However, its broader popularity was largely due to the Hungarian composer Franz Liszt, who in 1846 began composing 19 Hungarian Rhapsodies for piano, five of which were later orchestrated, thus being the first pieces of music by a major composer to incorporate sources from so-called “peasant music”. These works, which broke free from classical tradition, were often viewed by the elite as brash and unrefined, yet they deeply influenced others, like

Johannes Brahms, and later Zoltán Kodály and Béla Bartók, even having an influence on American jazz.

It is associated with the Verbunkos dance, which is from a German word for "recruiter", done openly for the Hapsburgs. In that sense, it is militant art.

We were in the shadow of Franz Liszt:

From 1872 until the end of his life, Liszt made regular journeys between Rome, Weimar and Budapest, continuing what he called his vie trifurquée ("tripartite existence"). It is estimated that he travelled at least 4,000 miles a year during this period in his life – an exceptional figure given his advancing age and the rigors of road and rail in the 1870s.

Liszt's time in Budapest was the result of efforts from the Hungarian government in attracting him to work there. The plan of the foundation of the Royal Academy of Music was agreed upon by the Hungarian Parliament in 1873, and in March 1875 Liszt was nominated its president. The academy was officially opened on 14 November 1875 with Liszt's colleague Ferenc Erkel as director and Kornél Ábrányi and Robert Volkmann on the staff.

That's what we thought we were doing by driving popular interest, the Riviera and the Academy and numerous sub-divisions where you could do this somewhat non-classical music. We have this splendid combination of new things, and then we are told of this unknown writing and artifacts. I'm trying to say we're promoting...*something*...rather than just starting a fight.

The official record says:

At least 30,000 Berdan №2 rifles and 10 million rounds were bought from Russia for the Bulgarian army.

As I said, we also got *mortars*. The Russian provision of Montenegro as well as us was kind beyond protocol.

We, of course, take all those big names with a grain of salt. We know some Liszt but don't dwell on it. The Academy is great but we still go to the roots of music in the small places.

Hungarian instrumentalism is distinct:

Source: https://youtube.com/watch?v=sC2yEFpacIE

They frequently have a violin, flamenco, accordion, and even bagpipes as well as other instruments.

Even with low fi music, you can get an almost unbelievable Hungarian dance:

Source: https://youtube.com/watch?v=xiEgSgHM8cc

The main difference with the Gypsies is they are Indian, shown for example in tabla-like rhythms. and it is just folk music without the national label and without so much of the

national dance. Nevertheless, can they wail a wall of sound, and unleash a ravenous energy, yes:

Source: https://youtube.com/watch?v=Nk4ITyjMf2U

"Pawls, 1875 is the year of the new Academy as well as the ancient writings, it's truly remarkable. We had more revolutionaries throw themselves in folly, but there's a big reason we come to a turning point now."

She said, "I like touring and collecting rifles."

Fergus said, "What might be different now?"

"The wisest among us figured out how to use Empire's resources on our behalf. Here's where we have to be careful, because those resources are purloined, they are all stolen. If there is an independence, we have to make sure we don't get dragged into that same kind of resource theft.

It happened to France. Yes, it's no longer a Catholic monarchy, great, but what is it? Just as we have new, modern things, there is a new, modern type of Oligarchy made of these industrial sectors and finance. Industry is necessary; on its own, it tends towards a more sensible and working economy. However, finance has an opposite interest. It makes, so to speak, a hidden taxation, so that food and housing are difficult to obtain. It is a wealth transfer in exactly the same way we are doing from the Hungarian masses. Except they *want* to do that, whereas the financial class will do things that are hard to see that you would never agree to."

The facts we had to face were as discussed by Xu 2021:

❝On October 6, 1875, the Ottoman Empire, after struggling to deal with its financial difficulty
for decades, finally declared partial default on its foreign loans. The partial default soon became
a total one in April 1876, which suspended the interest defrayment for all the empire's foreign
bonds except for the 1855 Loan guaranteed by Britain and France. This decision soon sparked an
outcry from this besieged empire's creditors and led to a long negotiation process that ended
with the establishment of the Ottoman Public Debt Administration (OPDA) on December 20,
1881. By then, the Ottoman budget deficit had exceeded LT 13 million (approximately 11.8
million British pounds).

The OPDA's duty was to ensure that the Ottoman Empire's foreign
bonds would be repaid in spite of this huge deficit. To meet this objective, the OPDA was
equipped with the authority to administer a large proportion of the Ottoman revenues that the
Porte (the Ottoman government) ceded to it in the Decree of Muharrem. This historical episode
can be seen as part of a larger pattern of European imperialism, as it involved the European
powers' taking over of Ottoman economic sovereignty and consolidation of the Ottoman
Empire's peripheral position in the capitalist world-system.

The nemesis of the Ottoman sequence goes:

Abdülaziz so abused his unrestrained authority that he contributed to a major crisis in 1875–78.

Drought in 1873 and floods in 1874 had produced widespread discontent and even famine among the Ottoman peasantry, who already were disturbed by the increased burdens of a landholding system that had spread in the Balkans in the 19th century and by increased taxation and greater liability to conscription resulting from the 1869 military reorganization. The burden of taxation had been aggravated by the Ottoman debt burden. The first Ottoman foreign loan was in 1854; by 1875 the nominal public debt was £200 million, with annual interest and amortization payments of £12 million, more than half of the national revenue. The Ottomans could meet only about half of their annual obligation, however, because a world financial crisis in 1873 had made new credit difficult to obtain.

Balkan discontent was fanned by nationalist agitation supported by Serbia and by émigré Slav organizations. It culminated in uprisings largely of Christian peasants against Muslim lords in Bosnia and Herzegovina (July 1875) and in Bulgaria (August 1876). Ottoman efforts to suppress the uprisings led to war with Serbia and Montenegro (July 1876) and to attempts by European powers to force Ottoman reforms.

It's Odious:

After the taking of its first loans, the Empire had taken further loans out in 1858, 1860, 1862, 1863, 1865, and every year between 1869 and 1874. But economic trouble loomed. The Panic of 1873 depressed the economy, and poor harvests followed. Palace intrigues diverted political attention from the debt crisis. Finally, on October 6, 1875, the Empire suspended interest payments on its loans. The amount defaulted on was estimated at 214.5 million British Pounds (equivalent to £26,100,000,000 in 2023). But the entire income of the Empire had been a mere 21.7 million British pounds (equivalent

to £2,640,000,000 in 2023). For comparison, the modern debt to income ratio of the United States was around 7.8 in 2022. The default on the Ottoman debt was met by outrage in European nations, to whom the debts were owed. The concerted efforts of the United Kingdom and France, whose citizens were the chief bondholders on the Ottoman debt, would lead to the creation of the Ottoman Public Debt Administration in 1881. It would function as an independent arm of the Ottoman Bureaucracy, whose goal was to secure tax revenue to send back home to its citizen bondholders. Other represented nations were Germany, Italy, Austria, the Netherlands, as well as internal Ottoman bondholders. The Ottoman debt would prove to be a heavy weight on the Empire and only added to the other crises that emerged in the 1870s.

We get a de-crescendo of bankers' interest attempted to be met by high taxes.

"Folks, we've got to put Sofia back in the Bulgar league and outfit our cohorts in Rumelia. The Ottoman Bank missed its payment and can't keep up. There's no more resources to manipulate. All sorts of terrible things will happen because of that money. It happened to France. The Revolution was thrown way off course because of a money dispute becoming more important than basic issues of justice."

Pawlsy said, "I think our cash is going to take a wagon of its own."

Fergus said, "We could make a small country that fits between Greece and Bulgaria."

"I'll be more than honest. I would rather play the Riviera and I would like to get back to it as soon as possible. But we have an oath to fulfill."

There are trains to the southern edge of Hungary and that's it. Back on whatever they may call a "road". Still leaving hundreds of miles to Sofia. In perspective to Budapest, Romania already exists as the United Principalities of Wallachia and Moldova, an "autonomous" vilayet, striped through in this representation:

Ottoman view:

"Yes, Fergus. It would be simplest to keep this Danube Vilayet intact, which would become Bulgaria. The central regions, I am afraid, will be pure strife, limited by our extent to contain it."

That's how I remember it. After all the fits and starts, our personal decision to come out of "sleeper" mode was a reaction to the Ottoman financial collapse. It had nothing to do with personal decisions, theories, ambitions, or any of the outbursts rolling around out there. We just reacted. And our "theory" was to look at a way to finance a new country without going into those bad deals like France and now the Empire had done.

Chapter Five

We were a shard in the musical world.

That is to say, most of the newer music was *nationalistic*, in one way or another it would be pro-Hungary, or Bulgaria, or Albania, something conforming to *one* particular meaning.

We were more like an *Empire*, that is, multi-ethnic. I was never against the Ottoman Empire for any specific reason like they're Turks, or Muslims, but just because I perceived it as a malignant polity that should be pushed back probably into Anatolia.

But we weren't celebrating the Hapsburgs or had anything to do with any collective political assembly so far.

We had partnerships with external actors, such as Montenegro and Russia, and the similarity of Albanian Montenegrins to something we would need for our territory.

Pawlsy said, "They're not interested in my house".

1876:

"In the progress of the preparation of the uprising, the organisers gave up the idea of a fifth revolutionary district in Sofia due to the deplorable situation of the local revolutionary committees...

These people:

The rebels had been hoarding arms and ammunition for some time and even constructed a makeshift cannon out of cherry-wood.

In November 1875, activists of the Bulgarian Revolutionary Central Committee met in the Romanian town of Giurgiu and decided that the political situation was suitable for a general uprising.

Giurgiu is on the opposite bank of the Danube from Ruse.

When we pass through here, we become aware that we will be picking up our own kind and not in any coordinated operation with these Bulgarians. We are aligned, more strongly with the ones who wanted to build up the infrastructure, and as you see the revolutionaries of Sofia weren't really joining the club, because we had grafted them.

The important part is we have this set up. We have a base, we have a barn, we have a property manager, we have a safe house in every town, and you just follow simple orders and proceed to destination.

You defend "your town" not by jumping up in the latest onrush, but, by mobilizing into an organized resistance that will choose its fights tactfully.

When we got to Pawlsy's house in Sofia, there was no place to stay; it was full of equipment.

"Oh. Let's get started right away."

What that means is, we'd load a wagon with weapons and ammunition, and send someone off through our chain of delegates. Starting with our personal guard. And then we began recruiting Sofia.

It was easy, although we are leaving this area, our plan is to stick it in the liberated Danube Vilayet, whereas with the Committee this is unclear, because they keep dropping it. We have a lot of fans. They moved a lot of equipment.

Finally we're down to traveling as just a band with lots of weapons and ammunition, on the way to rouse personnel off the route.

This is the atmosphere we were under:

In Europe, in the 18th century, the classic non-national states were the multi-ethnic empires such as the Ottoman Empire and the Austro-Hungarian Empire, whose population belonged to many ethnic groups and spoke many languages. The idea of nation state became more prominent during the 19th century. The most noticeable characteristic was the degree to which nation states used the state as an instrument of national unity in economic, social and cultural life. By the 18th century, the Ottomans had fallen well behind the rest of Europe in science, technology, and industry. However, the Bulgarian population was also suppressed socially and politically under Ottoman rule. Additionally, more immediate causes for the greater mobilisation compared to earlier revolts were the severe internal and external problems which the Ottoman Empire experienced in the middle of the 1870s. In 1875, taxes levied on non-Muslims were raised for fear of state bankruptcy, which, in turn, caused additional tension between Muslims and Christians and led to the Herzegovinian rebellion and the Stara Zagora revolt in Bulgaria. The failure of the Ottomans to handle the Herzegovinian uprising successfully showed the weakness of the Ottoman state, and the atrocities committed during its suppression discredited it internationally. In the late 19th century, European ideas of nationalism were adopted by the Bulgarian elite.

"Pawls, the British are in Turkey demanding money, because they are trying to use it as a buffer against Russia. So, the stick is passed to Bulgarians and Albanians and everyone else, as if it was their fault."

Fergus said, "They have to fix this, so they can get more credit in the future."

Pawlsy said, "Listen to the Committee now."

In conformity with the decisions taken at Oborishte, the local rebel committee attacked and surrounded the headquarters of the Ottoman police in Koprivshtitsa on 20 April 1876. At least two Ottoman police officers were killed, and the commander, Necip Aga, was forced to release arrested rebel suspects. Necip Aga and his close officials managed to escape the siege. However, due to this incident, the Bulgarian rebels had to proclaim the insurrection two weeks in advance of the planned date.

Within several days, the rebellion spread to the entire Sredna Gora and to a number of towns and villages in the northwestern Rhodopes. The insurrection broke out in the other revolutionary districts, though on a much smaller scale. The areas of Gabrovo, Tryavna, and Pavlikeni also revolted in force, along with several villages north and south of Sliven and near Berovo (in present-day North Macedonia).

The Ottoman response was immediate and severe. Irregular bashi-bazouks, sometimes accompanied by army detachments, were swiftly mobilized. These forces attacked the first insurgent towns as early as 25 April. The Ottomans massacred civilian populations, the principal places being Panagurishte, Perushtitza, Klisura, and Batak (see Batak massacre). By the middle of May, the insurrection was completely suppressed. One of the last sparks of resistance was poet Hristo Botev's attempt to come to the rebels' rescue with a detachment of Bulgarian political émigrés resident in Romania, which ended with the unit's rout and Botev's death.

Nevertheless, a unit of Circassian paramilitaries managed to commit a final atrocity well after the end of hostilities. They butchered 145 non-combatants at Boyadzhik after confusing the preparation for a Bulgarian holiday with a rebellion in the making.

She said, "My teacher and I have nothing to do with this."

The Porte's refusal to send additional regular army detachments, and the decision of the Beys of Edirne and Filibe to instead arm bashi-bazouk forces greatly determined the number of casualties and the aftermath of the uprising's suppression. Thus, the village of Bratsigovo, which was one of the best prepared centres of the rebellion and managed to fiercely resist enemy attacks for days, suffered only 250 casualties, very few of whom civilian, after fighting a regular Ottoman army unit. The leader of the Bratsigovo resistance, Vasil Petleshkov, also assumed all blame for what had happened. By contrast, Perushtitza, Panagurishte and Batak, which faced bashi-bazouk forces, all suffered enormous casualties, estimated by Schuyler at approx. 1,000, 3,000 and 5,000, respectively.

Schuyler qualified the uprising as poorly prepared and undeserving of the brutality of the Ottoman response. Modern Bulgarian historiography also calls it premature and poorly prepared and considers that the organisers only wanted to draw European and Russian public attention to the plight of Ottoman Bulgarians, with no illusions that the revolt would succeed.

In view of the poor preparation of the insurgents, but the enormous repercussions of their deeds, American Protestant missionary and author Henry Otis Dwight called the revolt "the maddest freak that ever led men to death".

Their reports of the events, which came to be known in the press as the **Bulgarian Horrors** and the **Crime of the Century**, caused a public outcry across Europe and mobilised both common folks and famous intellectuals to demand a reform of the failed Ottoman model of governance of the Bulgarian lands.

But let me tell you what we saw at Batak ... The number of children killed in these massacres is something enormous. They were often spitted on bayonets, and we have several stories from eye-witnesses who saw the little babes carried about the streets,

both here and at Olluk-Kni, on the points of bayonets. The reason is simple. When a Mohammedan has killed a certain number of infidels he is sure of Paradise, no matter what his sins may be ... It was a heap of skulls, intermingled with bones from all parts of the human body, skeletons nearly entire and rotting, clothing, human hair and putrid flesh lying there in one foul heap, around which the grass was growing luxuriantly. It emitted a sickening odour, like that of a dead horse, and it was here that the dogs had been seeking a hasty repast when our untimely approach interrupted them ... The ground is covered here with skeletons, to which are clinging articles of clothing and bits of putrid flesh. The air was heavy, with a faint, sickening odour, that grows stronger as we advance. It is beginning to be horrible.

—Eyewitness account of J. A. MacGahan on Turkish atrocities in Bulgaria, in a letter to the London Daily News of August 22, 1876

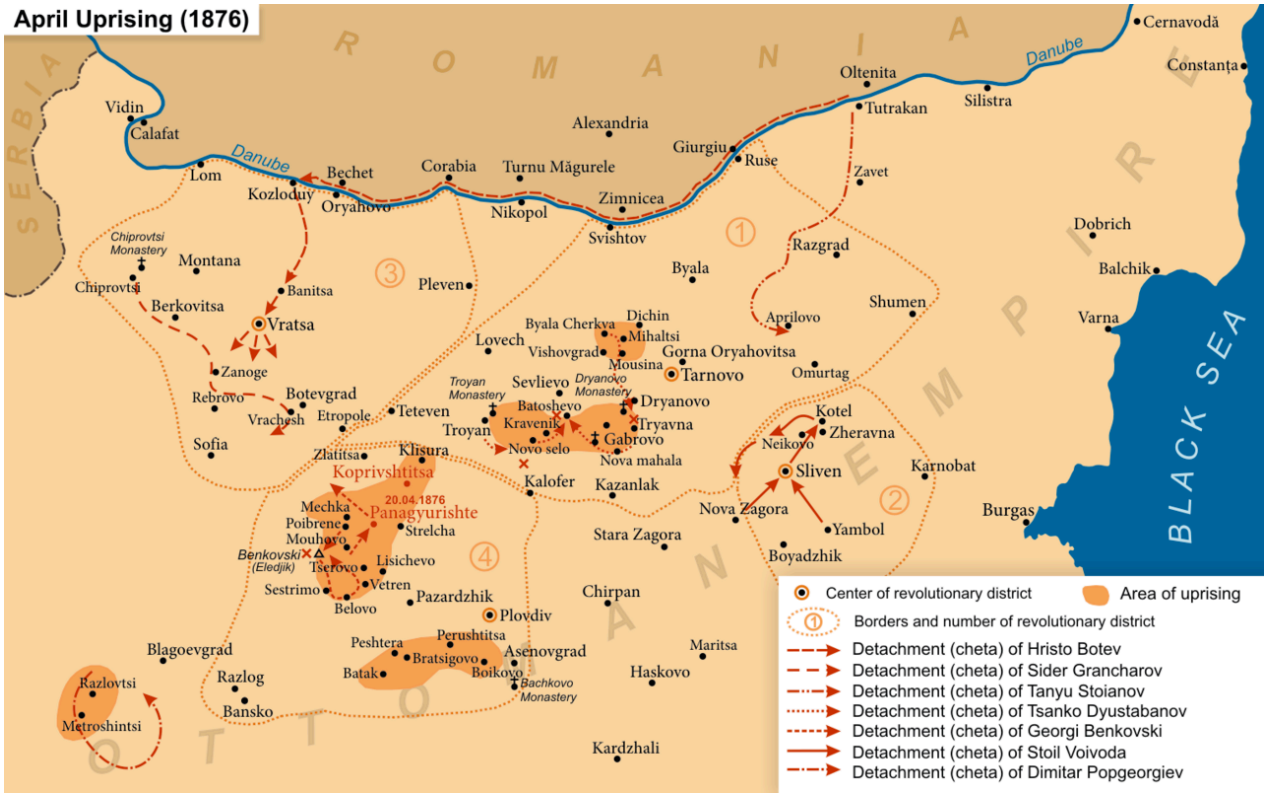
Europe was livid. Britain was indifferent until the outrage provoked a pivot against Disraeli:

During the 19th century, the British Empire typically supported Ottomans in their conflicts against the Russian Empire, a common rival at the time, to curb its pan-Slavist and Orthodox Christian influence in the Balkans. William Gladstone assumed a pro-Russian position on the conflict and was not concerned with the expansion of Russia's power projection.

That's how abhorrent it was.

Bashi-bazouks:

Pawlsy said, "It would be obvious to anyone you're not effectively going to remove an Empire this way."



And so the Bulgarians had been ruthlessly crushed in May, and then our little compass needle gets flipped around again:

Although the Ottoman Empire quickly suppressed the revolt in Bulgaria, the fighting in Herzegovina and Bosnia continued to drag on. In the same time, political instability in Turkish capital culminated on 30 May (1876) when sultan Abdülaziz was deposed and replaced with Murad V.

Montenegro requested that part of Herzegovina be handed over to the Montenegrins, but the Porte declined. Because of this, Montenegro declared war on 18 June 1876 (30 June), immediately followed by its foremost ally, the Principality of Serbia.

Taking advantage of the opportunity, the two semi-independent principalities of Serbia and Montenegro opted for independence and declared war on the Ottoman Empire on

18 June 1876.

At that time Serbia was accepting all volunteers; there were many volunteers from different countries, including Russians, Bulgarians, Italian followers of Giuseppe Garibaldi and Prussian officers, and also Englishmen, Frenchmen, Greeks, Romanians and Poles. The biggest detachments were those of the Russians and Bulgarians.

The main Ottoman army was based at Sofia under Abdul Kerim with 50,000 men plus irregulars (bashi-bazouk) and Circassians.

Pawlsy said, "That's it."

I looked at Mister Fergus and said, "It means we're starting."

He said, "You're going to make a small copy of the Serbian scene in Montenegro."

I looked at Pawlsy and said, "How does he know that?"

Pawlsy said, "You keep explaining it. Plus he helps you perform these musical celebrations where that is our main subject."

I said, "Well, next one's with the Albanian Montenegrins."

We wanted to create a platoon out of the band and a number of locals, who, from gaining experience, would be deputized as something like sergeants among other local groups. Pawlsy knows that Serbia is more important than Bulgaria. Fergus is personal friends with the Archbishop of Serbia. And so we're going to be the insurance policy for Montenegro.

Source: https://youtube.com/watch?v=dhPv3f4xGA8

Source: https://youtube.com/watch?v=dRm1uxv8Hwk

Prince Nikola smashed them first with Herzegovinan assistance:

The Battle of Vučji Do was a major battle of the Montenegrin-Ottoman War of 1876-78 that took place on 18 July 1876 in Vučji Do, Montenegro, fought between the combined forces of Montenegrin and Eastern Herzegovinian tribes (battalions) against the Ottoman Army under Grand Vizier Ahmed Muhtar Pasha. The Montenegrin-Herzegovinian forces heavily defeated the Ottomans, and managed to capture two of their commanders. In addition, they captured a large consignment of armaments.

Selim Pasha was killed by Đoko Popović, from the Cuce tribe, while Osman Pasha was captured by Luka Dragišić, from the Piperi tribe.

Shortly after that, we went to a real fandango. Montenegrin warlords the night before:

The Montenegrin Army was led by the two Montenegrin voivodes (or dukes) Ilija Plamenac, who had 2,100 men under his command, and Marko Miljanov, who had 1,800 men all of which were from the Kuci tribe. The Ottomans had a total strength of 40,000. Days before the battle, a Montenegrin Muslim, Mašo-Hadži Ahmetov revealed the Ottoman plans to Marko Miljanov, and thus the Montenegrins knew where the attack was going to come from.

Marko informed Ilija Plamenac about the plan of the Ottomans, who immediately came to Kuči upon invitation. The two voivodes agreed to invite all Montenegrin voivodes and officers to Kuči, after which they gathered the army. In Fundina, the Turks were faced by the battalions of several Montenegrin tribes at that time, like Kuči, Martinići, Bratonožići, Ceklin, Ljubotinja and others. Around two hundred soldiers from Zatrijepac also came to the aid of the Kuči. The Turkish army at Kuči was led by Mahmud Pasha, whose arrival was preceded by the dismissal of Ahmed Hamdi Pasha. Mahmud Pasha led a regular Turkish army to Fundina.

On August 2, 1876, the dawn broke, in which the deployed guards of Montenegrin soldiers in Fundina awaited the enemy. At dawn, Turks were advancing towards them. Most of them were coming from the direction of Podgorica and Dinoša; reportedly, no single Turkish soldier was moving towards Kuči from Albanian territory. Otherwise, if they had, there would have been a good man in Albania to inform about the Turkish plans for Kuci. Advancing towards Fundina, the Turkish army was building fortifications. They planned to attack Kuči on the third of August, so the defense had to get ahead of the Turks.

The Ottoman army was well armed with rifles, sabers, and dervish axes, while the Montenegrin army was poorly armed with yatagans, flintlock pistols and a small number

of flintlock rifles and numbered only about five thousand soldiers.

Reportedly, Marko Miljanov climbed onto the observation post, took off his Montenegrin cap, placed it on his chest and said:

“Here, God, let me pray to you one more time and I will not bother you anymore.”

He didn't know anything about Pawlsy.

He was about to behold the experience.

She said, "I will strike him when he gets drowsy."

The Ottomans advanced from the Southwest towards Kuči, planning their final attack for 3 August, but since Montenegrin commanders knew of their plans, they counterattacked a day before. Reportedly, around 13:00, the Montenegrin army attacked the Turks, who intended to sleep that night and attack Kuči rested. A battle was fought at the foot of the Heljam hill. Above Fundina, a great roar and the clash of khanjars could be heard.

Traditional Omani dagger:

Most of the fighting occurred at the foot of Heljam hill, where the Ottomans were defending from the trenches. While Marko Miljanov was in the front lines, Ilija Plamenac was commanding the Montenegrin army from the back, developing a strategy.

We have better rifles than the Montenegrins, but, the fact remains they are single-shot

affairs, and you can fight with the rifle itself or with the Hajduk axe. Because this is not primarily a gunfight. Of course we do have a few people positioned with mortars to aim off our side at reinforcements. But we are basically going to scythe through the Ottomans in a very medieval manner.

Now first of all she is excellent at stalking and so we followed her until we were in quite close range. And when we charged at them and they reacted, many of them were shot, none of us were shot, and then what happens is like dropping a lawnmower in a barrel of frogs.

Pawlsy is swinging an axe in *each hand*. She's also holding razors with her *toes*. She's using all four limbs and just begins demolishing soldiers. She's extraordinarily nimble, and so this thing they are calling a trench, to her, is more like a *playground*.

She's jumping in and out of trenches cutting off heads sometimes two at a time in a highly acrobatic manner.

The rest of us I think are simply viciously effective. There is a palpable force, we call it a Lightning effect, that in each of these clashes there is a moment where the opponent hesitates, which is where you immediately lash a fatal blow. We can usually feel ourselves crushing them mentally.

The whole thing felt like Vesuvius versus Pompeii.

I could not even begin to guess how many Ottomans I and my companions defeated that day. I will say I didn't have any trophy or disfigurement interest in the fallen. It seemed to come natural to put them that way. One of the reasons it's a *battle* axe is it can be used in a prodding motion such as against someone's hands where they are holding a saber. It can break it or disarm it. I found this to be a frequent policy.

Sometimes you can get a good shot while a person is brandishing a weapon at you. But all of us have a fighting style that's trained in with dancing, we have very good balance,

and easily outmaneuver everyone. They didn't stand a chance.

This is how it was explained then:

❝...the battle reached its climax with fierce hand-to-hand combat against Ottoman troops entrenched in hastily dug positions. Vojvoda Marko Miljanov led charges directly into the trenches, inspiring his warriors amid clashes of handžars and rifles, while Vojvoda Ilija Plamenac coordinated reinforcements from a commanding overlook, deploying battalions from Kuči, Martinići, and other clans to exploit gaps in the Ottoman lines.

The Ottoman defense, under Mušir Mahmud Pasha, initially held due to numerical superiority and prepared fortifications, but the surprise timing—catching reserves distant and troops still fortifying—led to disarray as Montenegrin fighters overran key positions. This breakthrough shattered Ottoman cohesion, with reports of over 10,000 enemy casualties from the engagement, far exceeding Montenegrin losses despite their smaller force of approximately 5,000

Midday phases featured repeated Ottoman waves met by sustained Montenegrin rifle fire and close-quarters counterattacks, particularly from Kuči and tribal contingents under Miljanov, who emphasized rapid repositioning to outflank advancing columns and target Ottoman officers to sow disorder. This tactical flexibility, rooted in local knowledge of ravines and heights, prevented Ottoman encirclement and inflicted disproportionate casualties despite the invaders' artillery and infantry numbers.

By afternoon, accumulating losses and faltering cohesion forced the Ottomans into retreat, as Montenegrin forces pressed pursuits to capture standards and secure the field, crediting Miljanov's decisive interventions for turning the engagement into a rout.

Key actions included the storming and capture of the Rašović tower in Kuči, where Montenegrins imprisoned and then burned Ottoman aghas and begs, producing visible

flames; battalions from Martinići and Kuči pursued the disorganized retreat to Ćemovsko polje and toward Dinoša. On 3 August, forces regrouped on Rano hill in Rašovići to assess losses, securing substantial trophies such as weapons, six Ottoman flags, and hidden gold coins within ornate rifle stocks. As a symbolic gesture, Vojvoda Miljanov sent a live wolf—captured during the fighting—to Mahmud Pasha, underscoring the Montenegrin triumph.

Montenegrin losses totaled 279 killed and wounded, the heaviest among Ceklići units. The disproportionate outcome stemmed from the surprise element, terrain advantages, and Ottoman disarray, as reserves remained distant. This success immediately boosted Montenegrin morale, reinforcing national resolve during the war; in recognition, King Nicholas I Petrović awarded medals to the Kuči clan and honored leaders, gifting Vojvoda Miljanov a captured Turkish saber and a house in Medun, while Serdar Škrnja Kušovac received an officer's horse. The battle's heroism, tied to the Ilindan tradition, cemented its place in Montenegrin military lore as a testament to defensive prowess against superior foes.

In the Rašović Kuča tower, they imprisoned and burned the Turkish agas and beys. According to the legend, which is still told today, when viewed from the direction of Podgorica, while the tower was burning, various colors rose to the sky.

The most successful part of the Montenegrin Army was the Martinići battalion, which killed 2,000 Ottomans via decapitation and captured 6 enemy flags. The pennant Novak Milošev Vujošević cut off 17 Turkish heads with his dagger. From the Russian emperor, the hero Novak Milošev, from the Kuči tribe, received a yatagan with jewels, on which it is written, "Whoever fights, I cut him down, and whoever does not, I leave him."

"Pawls, that was pretty close to the original plan."

"That cave is sacred for this reason."

"How do you mean?"

"It's not Orthodox, it's not pan-Slavic, and it is not against either one. And we have formed this bridge."

"Well, I had actually intended for it to work the opposite way, like a door for people in France and England and so forth, because I thought the music would work that way."

"Montenegro acted rashly and had to pay for it until now."

"This was a masterpiece of guerilla warfare."

"Yes, but our support in Serbia has tried and foundered, they have taken losses and are generally held to be defeated."

Dunis, 17 October 1876:

"So it is like Bulgaria?"

"Yes, a series of costly eruptions and I have got to stick my house back in it."

"It seems more and more like we are dealing with a melting pot that has nothing to do with what are likely becoming new countries."

"It's where the Egyptians are."

"You just like Sofia because of houses and money and probably a railroad someday."

"I shall see to it that it has something like Budapest."

"That's very kind of you."

"I got this from the grapevine and you should know we are on the eve of an important

alliance."

Alexander II of Russia and Prince Gorchakov met Austria-Hungary's Franz Joseph I and Count Andrássy in the Reichstadt castle in Bohemia. No written agreement was made, but during the discussions, Russia agreed to support Austrian occupation of Bosnia and Herzegovina, and Austria-Hungary, in exchange, agreed to support the return of Southern Bessarabia – lost by Russia during the Crimean War – and Russian annexation of the port of Batum on the east coast of the Black Sea. Bulgaria was to become autonomous (independent, according to the Russian records).

She's right. Austria -- Russia operate differently than what I perceive as an Anglo-French system that has armed the Ottomans to the teeth and shifted the burden onto the general public.

After we routed them at Fundina:

Many Montenegrins broke the seized flintlock rifles after the battles. This was because the Turks had hidden gold coins in them, which led to many of them being found by the Montenegrins. The rifles themselves were of great value because they were richly decorated with gold, silver and nacre.

and:

Nationalist lenses in post-Yugoslav Montenegro perpetuate heroic framing for identity, occasionally overlooking Kuči tribe's mixed Orthodox-Muslim allegiances, which aided Montenegrin coordination but fueled Albanian historiographic counter-narratives framing participants as local defenders against expansion.

They've started to notice.

Yes, except it isn't just part of Montenegro, it's the hinterlands swath from the Accursed

Mountains to Sofia. It's "mixed" for every kind of reason, and the common cause is justice, not ethnicity, as for example Austria demonstrates on a large scale. Here, we are going to have to make it out of thin air. We are not really even against the Turks as such. It's just the government.

And so what happens, is, recalling what Europeans call Peja is called by the Turks *Ipek*, we are gifted with a new Vilayet law:

> The province was renowned for its craftsmen and important cities such as İpek, where distinct Ottoman architecture and public baths were erected, some of which can still be seen today.

The Vilayet of Kosovo was created in 1877, and consisted of a much larger area than modern Kosovo, as it also included the Sanjak of Novi Pazar, the Sanjak of Niş (until 1878), the region around Plav and Gusinje as well as the Dibra region.

and due to our comrades in Serbia:

> ...between 30,000 and 70,000 Muslims, mostly Albanians, were expelled by the Serb army from the Sanjak of Niș and fled to the Kosovo Vilayet.

You can see the countries now viewed as effectively independent compared to us:

- Vilayet of Kosovo within Ottoman Empire from 1875 to 1878
- Semi-independent states within Ottoman Empire
- Other Ottoman territories

"See, Pawls, that's like a pan-Europa thing, seeing Muslims as betrayers of Christianity or something like that. We've already found basic integration between different kinds of people is fine. This is ridiculous."

"You would be the one to know I don't have any direct political ties."

"We have to credit Montenegro on this. It's the right start. There's no country in the sense of nationality here where we are. Just unity about certain objectionable things."

"I had a good time."

Fergus said, "I am an anarchist who has defeated an Empire."

I said, "That's right, and we are not really going to be politicians, at least I am not. And I think we're all going to have the same career."

Suddenly those Albanian girls who didn't understand me, did.

Financial matters are compelling institutionalized oppression, violently enforced.

We had just participated in a multi-ethnic fight for justice, and we find the Serbians just made a huge step in the opposite direction with the Albanians. Yet we count Serbians as part of our base around Peja without thinking any differently about them.

The vilayet stood as a microcosm of Ottoman society; incorporated within its boundaries were diverse groups of peoples and religions: Albanians, Serbs, Bosniaks; Muslims and Christians, both Eastern Orthodox and Catholic.

There wouldn't be much reason to anticipate that Serbia and Bulgaria are exactly going to *help*. They could do a better job of beating the enemy, which would assist indirectly, but one can only guess if they can really get it together. Pawlsy's house will probably be part of an independent country, but what about Pawlsy's league of disciples near a timeless hidden cave?

It's usually enjoyed the benefit of not being "heavily garrisoned". It's not actually that bad until you get to the "system", because it is still wealth transfer to the French and English as well as the Turkish military.

As in most of these cases, I had no idea what was about to happen to me, but it sure did. I think we would have to say Fundina was our first true Hajduk operation. It's not a joke, we've got to take inexperienced people and galvanize them to destroy an imperial army. I haven't gone into the details, but we fairly regularly train things similar to Savatte and Judo. It was a success to take our baptism of fire and bring up others into the real thing. Totally new influence.

Chapter Six

Historically, *Rumelia* is now obsolete by the full implementation of the *Vilayet* system.

However, we find a front coalescing against it. We have entered as co-belligerents. Perhaps it could be called the Montenegrin sympathizers of Peja and Gjakova.

The fact of Shkodra as a separate Vilayet is the embryo of Albania.

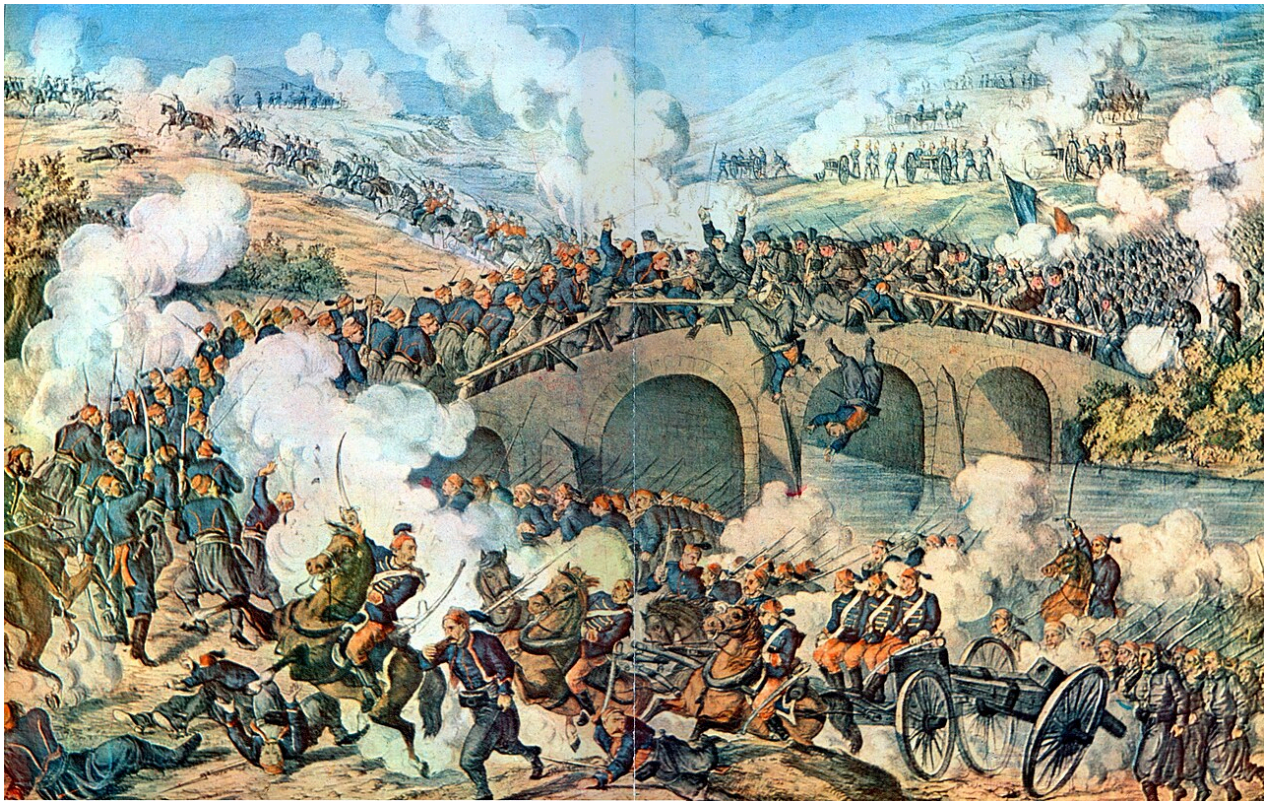
These are, for one thing, about to become some very dangerous times. We've spent literally years in a kind of unplanned trajectory, which has come back to roost. This is that glass of Absinthe that gets you Heaven and Hell at once.

1877

Pawlsy said, "Those Ottomans are all around my house."

So we get the first phase of the Russo-Turkish War, which is equivalent to the war for Romanian Independence:

❝Romania, fighting on the Russian side of the war, gained independence from the Ottoman Empire. On April 16 [O.S. April 4] 1877, Romania and the Russian Empire signed a treaty at Bucharest under which Russian troops were allowed to pass through Romanian territory, with the condition that Russia respected the integrity of Romania. Consequently, the mobilization of the Romanian troops also began, and around 114,000 soldiers were massed in the south of the country to defend against an eventual attack of the Ottoman forces from south of the Danube. On April 24 [O.S. April 12] 1877, Russia declared war on the Ottoman Empire and its troops entered Romania through the newly built Eiffel Bridge, on their way to the Ottoman Empire. Due to great losses, the Russian Empire asked Romania to intervene. On July 24 [O.S. July 12] 1877, the first Romanian Army units crossed the Danube and joined forces with the Russian Army.



Once this is all going:

The Serbian war coincided with the Bulgarian uprising, the Montenegrin–Ottoman War and the Russo-Turkish War, which together are known as the **Great Eastern Crisis** of the Ottoman Empire.

Now when the Ottomans come pouring out of Sofia, we know their intention is not to attack the Vilayet.

Pawlsy said, "They're going to try to pay off some Albanians and get back to unfinished business.

I looked at Fergus and he said, "Master, that means I have to defeat them again."

I said, "Stop calling -- oh never mind. Look, the first thing it means is we've got to have a big party around a bonfire. We just have to know where to aim ourselves."

The same strategy returns. We take more of our recruits and proceed to Montenegro:

Prince Nicholas took the initiative and counterattacked the Ottoman forces that were coming from the north, south and west. He conquered Nikšić (24 September 1877), Bar (10 January 1878), Ulcinj (20 January 1878), Grmožur (26 January 1878) and Vranjina and Lesendro (30 January 1878).

The war ended when the Ottomans signed a truce with the Montenegrins at Edirne on 13 January 1878. The advancement of Russian forces toward the Ottomans forced the Ottomans to sign a peace treaty on 3 March 1878, recognising the independence of Montenegro, as well as Romania and Serbia, and also increased Montenegro's territory from 4,405 km2 to 9,475 km2. Montenegro also gained the towns of Nikšić, Kolašin, Spuž, Podgorica, Žabljak, Bar, as well as access to the sea.

Montenegrin refugees return home:

In Serbia:

By early 1878, the Royal Serbian Army had captured most of the South Morava basin, reaching as far as Preševo and Vitina. On 31 January they took Vranje.

so:

The peace treaty between Russia and the Ottoman Empire was signed at San Stefano, on 3 March 1878. It created a Bulgarian principality and recognized the independence of Serbia, Montenegro, and Romania.

Pawlsy said, "Yes, that's how I seem to recall it. It was a series of battles, a campaign, at the conclusion of which, terms were set by the main contenders. The result peeled off a

quite tangible amount of Ottoman dominance."

This was the *original* Bulgaria created at San Stefano:

I said, "And then we get a perfect case of rebuttal by the strange."

The treaty was not recognised by the Central Powers and the 1878 peace conference in Berlin decided that Russia would give Romania its independence, the territories of Northern Dobruja, the Danube Delta and access to the Black Sea including the ancient port of Tomis, as well as the tiny Snake Island (Insula Şerpilor), but Russia would nevertheless occupy as a so-called "compensation" the old Romanian counties of Southern Bessarabia (Cahul, Bolgrad and Ismail), which by the Treaty of Paris of 1856

(after the Crimean War) were included in Moldavia. Prince Carol was most unhappy by this unfavorable turn of negotiations; he was finally persuaded by Bismarck (in now-published original letters exchanged at that time) to accept this compromise with Russia in view of the great economical potential of Romania's direct access to the Black Sea and its ancient ports at the expense of Bulgaria.

Russia did most of the work to gain it. Berlin took it out of their hands.

In consequence, we find a prior design fulfilled:

"The areas today comprising Sandžak (Raška) region of Serbia and Montenegro, although de jure under Ottoman control, were de facto under Austro-Hungarian occupation from 1878 until 1909, as provided under Article 25 of the Treaty of Berlin.

Austria-Hungary occupies the lighter northern area:

So now, although we are only a few miles from Austria:

❝As a result, firstly of the Treaty of San Stefano in 1878, then of the modified Treaty of Berlin the same year which split the Ottoman Empire, Kosovo became the first line of defense for the Ottoman Empire, with large garrisons of Ottoman troops being stationed in the province.

It adds up. We've painted ourselves into a corner.

It is at this very moment that Albania realizes they are probably going to get...balkanized...into these emergent countries, and Albanian nationality will be harmed. In this way of thinking, Mic Sokoli and others at the town south of us started the League of Prizren, June 10, 1878.

because:

❝The San Stefano treaty was later superseded by the Treaty of Berlin at the insistence of Austria-Hungary and Britain. This latter treaty, however, recognized the rival claims of other nations in the region over those of the Albanians.

The congress ceded to Montenegro the cities of Bar and Podgorica and areas around the mountain towns of Gusinje and Plav, which Albanian leaders considered Albanian territory.

In their view:

❝The Prizren League had 30,000 armed members under its control, who launched a revolution against the Ottoman Empire after the debacle at the Congress of Berlin and the official dissolution of the League ordered by the Ottomans who feared the League would seek total independence from the empire.

Prominent among them was Haxhi Zeka:

The Assembly of the first League was held on June 10, 1878, where he was elected member of its Central Committee. He was a military commander, in charge of the forces of the League in action in Gjakova in September 1878 against Mehmet Ali Pasha.

League of Prizren with Haxhi Zeka seated in the center:

[

The first military operation of the league was the attack against Mehmed Ali Pasha, the Ottoman marshal who would oversee the transfer of Plav-Gucia area to Montenegro.

as reported for Sokoli, it was additionally at:

Üsküb, Ferizaj, Gjilan and Gjakova against Mehmed Ali Pasha

Pawlsy said, "It was that massive contingent withdrawn from Sofia. They were preparing for the Austrians or Serbians or something. What we did to them was crippling."

It was a sea of carnage. High casualty rate. The thing was completely gone:

After the breakout of open war the League took over control from the Ottomans in the Kosovo towns of Vushtrri, Peja, Mitrovica, Prizren and Gjakova.

Nothing is said about Pristina or regions towards Macedonia.

We defeated the same guy from 1871:

The attack was the first military operation of the League of Prizren and marked the beginning of hostilities between the organization and the Ottoman Empire. On an international level, it was the first in a series of battles that changed the terms of the Congress of Berlin as regards the cessions to Montenegro and ended with the siege of Ulcinj, which determined the Montenegrin borders until the Balkan Wars.

Mehmed Ali Pasha was highly unpopular among Albanians as he had been the Ottoman representative in the congress of Berlin and in 1871 had led Ottoman troops during an Albanian revolt. Upon arriving in Prizren on August 25, he called a meeting with leading members of the league the following day and gave them a 24-hour ultimatum to cease their activities against the area transfer. On August 27, none of the leaders attended the renewed meeting and a local member killed the marshal's telegrafist in the Marash cafe

club of the city. To avoid the escalation of attacks on August 31 Mehmed Ali Pasha left Prizren and reinforced with three battalions move to Gjakova, where he was stationed in the estate of Abdullah Pasha Dreni, a former leader of the local league committee who had joined the Ottoman faction.

As on September 1 the routes from Gjakova to the Ottoman-Montenegrin border were blocked by volunteer forces under Ali Pasha of Gusinje, a leader of the Plav and Gusinje committees, Mehmed Ali Pasha extended his stay in Gjakova and waited for another battalion to arrive from Mitrovica as well as mercenaries from Fandi. The next day, 4,500 volunteer troops under Ahmet Koronica and Sulejman Vokshi blocked all routes in the region and representatives of the Gjakova Committee announced to Abdullah Pasha Dreni that if he did not surrender he would be regarded as an Ottoman during the league's attack. On September 3, the battle commenced with heavy losses on both sides and a 24-hour ceasefire for negotiations was agreed. The evening of September 4 was marked by the continuation of the battle, which the next day subsided mostly to low-level conflicts as the many Ottoman soldiers surrendered, while the soldiers of the Mitrovica battalion, many of whom were Albanians deserted their ranks and joined the volunteer forces upon their arrival.

In the final day of the attack the estate was burnt and Abdullah Pasha Dreni and Mehmed Ali Pasha were killed. In total, around 280 were killed and 300 were wounded during the battle. Between others, Shaqir Aga Curri, a trusted man of Abdullah Pasha and father of the kachak leader Bajram Curri. The inability of the Ottomans to complete the cession to Montenegro, highlighted at an international level the high level of instability of the country even after the 1878 congress.

Fergus said, "What complicated things is the League wanted to seize control of what had been Ottoman territory. That means they were fighting the Treaty of Berlin."

Pawlsy said, "The bridge that was being made started working differently than you anticipated."

Besides other political and military leaders the league struggled in late 1879 and early 1880 for the protection of Plav and Gusinje against the forces of Montenegro.

On December 4, 1879, members of the league participated in the Battle of Novšiće and defeated Montenegrin forces who tried to take control over Plav and Gusinje.

or as by Sokoli:

Battle of Novšiće against the Montenegrins, fought in Plav, Guci, Hoti, Gruda and Tuzi

Pawlsy said, "You defeated and retired Marko Miljanov."

In 1879 the Brda forces under his supreme command were defeated by the Albanian irregulars in the Battle of Novšiće, fought for the territory of Plav and Gusinje. After a fierce disagreement with Prince Nikola in 1882, he had to leave the State Council and decided to retire from public life to his native Medun.

That's right. We joined the Ottomans to attack Montenegro.

The twisted explanation of Novsice:

...when Montenegrins prepared forces for a military expedition in Plav and Gusinje, the Ottomans intervened with the Great Powers to stop it, in order to avoid eventual conflicts. Diplomacy of Austria-Hungary emphasized that Montenegro would use Plav and Gusinje as a foothold to realize its territorial aspirations toward Metohija. The common interest brought together former enemies, the Ottoman forces of Plav and

Gusinje with Albanian irregulars from the Prizren League.

The Ottomans were officially intentioned to respect their obligations, however, in reality, they supported the League of Prizren. The Ottoman governor of Scutari sent ammunitions to Gusinje to be distributed to the local population. Thousands of armed irregulars were mobilized by the League of Prizren all over the region and gathered in Plav and Gusinje. The British Ambassador at Istanbul Austen Henry Layard informed his government that the Ottoman Empire did nothing to prevent the influx of armed bands into the region of Gusinje and emphasized that the High Porte would be held responsible for the consequences. Since October 1879 there were numerous skirmishes between the Montenegrin forces and irregulars.

According to some speculations, the prince knew that an eventual success of this campaign would not bring much glory to the Montenegrin side, while eventual failure could significantly discredit the Montenegrin commanders. That is why the prince removed a member of his dynasty from the commanding position and appointed Miljanov as commander and Vešović as his advisor, both being his political enemies. Some authors speculated that Prince Nicholas appointed Marko Miljanov as responsible for the takeover of Plav and Gusinje, knowing that his forces would be attacked by much stronger forces, because Nicholas wanted his political enemy Miljanov dead.

Initially, the Montenegrin forces advanced undisturbed, which led them to conclusion that they were not expected or that the pro-Ottoman forces were not well organized, so they left their flanks unsecured. When they reached the narrow part of the valley surrounded by high hills near the village of Novšiće, the pro-Ottoman forces attacked them. Without secured flanks the Montenegrin forces soon found themselves surrounded and stuck in the deep snow. For hours they repelled numerous attacks while both sides suffered heavy casualties. Prominent commanders of the pro-Ottoman forces Jakup Ferri and Omer Bashulaj, the bajraktar of Plav, were killed at the beginning of the battle. Arif Bashi, another commander of the pro-Ottoman forces from Plav, also died in this battle. The pro-Ottoman forces from Plav were initially forced to retreat until around 600 fighters from Rugova attacked Montenegrin flanks from the direction of Ječmište.

"Well, it sounds hypocritical, since Montenegro embodied the message we were trying to craft, and the League is Albanian nationalists to the core. They attacked Serbia. And then here we go assisting the Empire. Let's think for a moment about how this was a map change made in a distant (and uninvolved) place."

The Treaty of Berlin is not seen in a favorable light:

Attended by delegates from Europe's then six great powers: Russia, Great Britain, France, Austria-Hungary, Italy, and Germany; the Ottomans as well as representatives of four Balkan states (Greece, Serbia, Romania and Montenegro), the Congress culminated in the Treaty of Berlin (13 July 1878). This agreement essentially dismantled the autonomous Greater Bulgarian State envisaged at San Stefano, and reorganised the borders of south-eastern Europe. The main results were the Austro-Hungarian forcible occupation of Bosnia and Herzegovina, the British de facto annexation of Cyprus under false pretenses, and the formal recognition of the self-declared independence of Romania, Serbia and Montenegro; allies of Russia in the previous war. While the settlement averted war, it exacerbated nationalist grievances in the Balkans and deepened the rivalry between Britain and Russia (The Great Game), contributing to long-term regional instability that foreshadowed the Balkan Wars and World War I.

Fergus said, "We had already liberated our lands. Then, this change is sent in, as if it were the Pope, where you will notice no care is given to Albanian populations, that had been mass transferred from Serbia to us."

Pawlsy said, "It was like temporarily using the Empire to build Sofia. We temporarily used them to fight the Treaty. And, yes, it was kind of an excuse for the Prince to reduce Miljanov."

I said, "I didn't get between them, and in my view, the cause was bigger than Montenegro itself. The major part of that has been achieved. It's not perfect. I no longer

have the expectation that Russia is going to get Constantinople back."

We realized now we were on a *musical fringe*, because now there is a lot of traditional nationalistic music. That's what they want to hear. We're no longer cutting edge, we're less competitive. We have to bring our message to the world stages.

Eclectic idioms of Albanian music -- slightly driving:

Source: https://youtube.com/watch?v=D6qDxf9msY0

Even tempo, with textures:

Source: https://youtube.com/watch?v=ScedxnH1VKc

Novsice became part of the Albanian musical canon:

This battle inspired poets of both sides that participated in it. The Ottomans made up a mockery song. The poetry of Muslims include description of the horse of Jakup Ferri that ran through the battlefield after the death of his master. Albanian epic poem The Highland Lute, written in 1937, mentions this battle and Jakup Ferri, who fought and died on the battlefield for the cause of an independent Albanian state.

There are several poems about this battle composed by the Vasojevići tribe. Pavel Rovinsky, who was a medic in the Montenegrin army, decided to publish (in 1902) a song "The Battles in Polimlje" (Serbian: Бојеви у Полимљу), based on the singing of Muslim gusle player Osman Abdulah descending from the Kuči tribe. According to this song the pro-Ottoman forces included many neighbouring Albanian tribes led by their bayraktars. The Krasniqi by Man Avdija, Gashi by Ali Ibra, tribes from Dukagjini by Mustafa bayraktar, tribes from Peja by Mahmudbegaj, from Gjakova by Saitbegaj and some by Salih-Aga. According to the legend, before the battle began advancing Montenegrin forces noticed gusle player Osman Abdulah spying on them, so they captured him. When he explained that he just wanted to personally witness the battle so he could make song about it, Miljanov ordered his release.

Pawlsy said, "We temporarily used the Empire, with no intention of letting it remain. I'll compromise. I'll give you one more campaign to secure the region."

In 1880, northeastern Albanian delegates proposed creating an autonomous Albanian province, with Monastir or Ohrid as its capital, locally appointed officials, and partial revenue allocation to the Ottoman central government. This proposal, presented by the Prizren League to the sultan, was echoed in an October 1880 assembly in Dibra, which called for Albania's unification. Prominent figures, including Xhemal Bey, Abdul Bey Frashëri, and Dervish Mustafa Efendi, worked to rally support and foster unity across northern and southern Albania.

In January 1881, Sulejman Vokshi of Gjakova led League troops in the capture of Skopje and Prishtina. In February, the League's forces captured Dibra and forced the Ottoman administration to withdraw. Guided by the autonomous movement, the League rejected Ottoman authority and sought complete secession from the Porte.

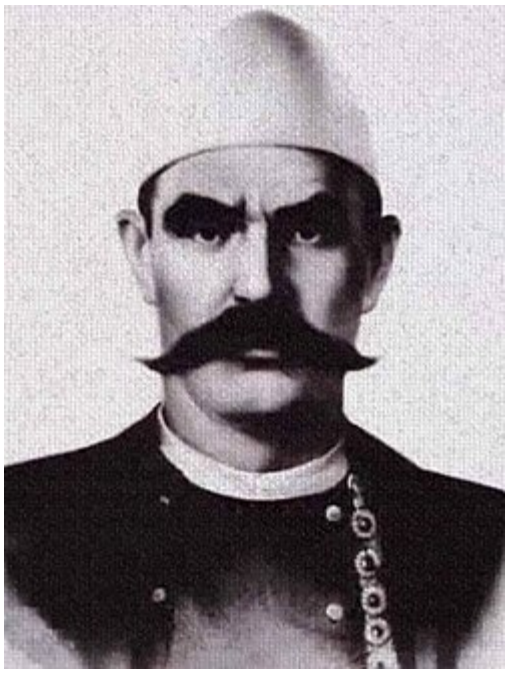
Vokshi's Prizren League forces captured the cities of Üsküb (4 January 1881), Pristina and Mitrovica and parts of the Sanjak of Novi Pazar.

Another brutal but effective delivery. Through Pawlsy's sheer force, nothing Ottoman remained from Prizren to Sofia.

Elsewhere, there was a little too much enthusiasm:

In areas like Kastoria, Prilep, Bitola and Veles where an Albanian population was present, the local Bulgarian movement of the day was defeated when armed Bulgarian groups were repelled by the League of Prizren who opposed Bulgarian geopolitical aims.

Sulejman Vokshi is also the chair of the financial committee:



During the meeting in Prizren a kararname was signed by 47 beys on June 18, 1878. The document represented an initial position, mainly supported by landlords and

individuals related to the Ottoman administration. In Article 1 of this document, these Albanian leaders restated their intention to preserve and maintain the territorial integrity of the Ottoman Empire in the Balkans by supporting the Porte and "to struggle in arms to defend the wholeness of the territories of Albania". Article 6 of the same document restated the hostility of the Albanians to the independence of both Bulgaria and Serbia. "We should not allow foreign armies to tread on our land. We should not recognize Bulgaria's name. If Serbia does not leave peacefully the illegally occupied countries, we should send bashibazouks (akindjias) and strive until the end to liberate these regions, including Montenegro."

On the first meeting of the league the decision memorandum (kararname) said nothing explicitly about reforms, schools, autonomy or the union of the Albanian population within one vilayet. It was at first not an appeal for Albanian independence, or even autonomy within Ottoman Empire but, as proposed by Pashko Vasa, simply the unification of all claimed territory within one vilayet. The participants wanted to return to the status quo before the start of Russo-Turkish War of 1877–1878. The main aim was to defend from immediate dangers. Soon that position changed radically and resulted in demands of autonomy and open war against the Ottoman Empire as formulated by Abdyl Frashëri.

That's right. The Ottomans supported it as long as it was Albanian ethnicity in *their* Vilayet, but rebellion only grew stronger:

❝Within the organization, the attack's success, which was the league's first military operation, caused the rise of the autonomist and independentist subfactions mainly under Abdyl Frashëri, who presided over the assembly of the Stamboll Committee. On September 27, the decisions of the assembly, which among others included the unification of all Albanian-inhabited areas into a single vilayet with maximal autonomy, were published in Tercuman-i Sark, a newspaper owned by Sami Frashëri in the Ottoman capital.

Pawlsy said to him, "Look. We've done what we came for, which was to carve these lands from the Empire. But you are just going to make a little Albanian Ottoman Vilayet. And you are making enemies all around you. I've shot all my ammunition and I'm not getting involved with internecine conflict between different peoples I sought to liberate. Don't waste this gift."

That was a big part of why we wanted to be on stage making a loud message about these attitudes. It was about twenty years of work and finally the authority was humbled. But we could still just say we had maybe a 30% following in a couple of the outlying areas. The League was way bigger than our grassroots. And, of course, Serbia justifies the prejudice. We can still just point to the small towns and say, unless oppressive conditions are imposed, people are usually not automatic enemies like that.

And that was how we left it. Yes, by musical means, we created our own paramilitary that entered battles for and against Marko Miljanov, and against Mehmet Ali Pasha and other Ottomans. I know that's why those victories happened. We took a few losses, not many, and caused so much damage as to be incomparable.

It doesn't mean we'll never be back because Pawlsy really is the transmittal of something ancient and Egyptian through that cave in Europe. Her message is serious with, at least, enclaves of Artemis-like devotees. We want as much publicity as possible so as to interfere with obnoxious political trends. We feel we are now working on an unlimited scale.

So, yes, that was a *mass human displacement* on Serbia's part that made it much easier for the League of Prizren to formally be the League for the Defense of the Rights of the Albanian Nation (Albanian: Lidhja për mbrojtjen e të drejtave të kombit Shqiptar). This is what they had proposed to the Congress of Berlin:

but they were ignored and insulted by Bismark.

"Pawls, Treaties are made like this, with visible defects if not outright obvious failures, and they don't address root issues, such as Albanians."

❝Just as we are not and do not want to be Turks, so we shall oppose with all our might anyone who would like to turn us into Slavs or Austrians or Greeks, we want to be Albanians.

—Excerpt from the League of Prizren memorandum to the British delegation at the Berlin Congress, 1878

"That's not something you ought to be compelled to say, particularly to deaf ears."

Pawlsy said, "Those politicians live in a theory somewhere."

Fergus said, "A difficult decision is a good test of character, which they did not dare attempt."

During this time, for the unusual case of Bulgarian Jews:

The Bulletins de l'Alliance Israélite Universelle reported that thousands of Bulgarian Jews found refuge at Constantinople and reported that many Jewish communities had fled in their entirety with the retreating Turks as their protectors.

However, this is directly contradicted by census figures, which, instead of a decrease, indicate a substantial increase in Bulgaria's Jewish population before and after the war. While there were only 4,595 males or 9,190 male and female Jews in the five vilayets to form the future Principality of Bulgaria – Rusçuk, Vidin, Sofia, Tirnova, and Varna – according to the pre-war Ottoman salname of 1875 (0.4% of the population), the 1880 Bulgarian census indicated a total of 14,342 Jews, who accounted for 0.7% of the post-war Bulgarian population. Moreover, an increase by 5,152 people, or 56%, in less than five years, cannot be explained by natural increase alone and would rather indicate substantial net immigration rather than emigration of Jews from the principality. Obviously, any such immigration or return of refugees would happen only after the postwar situation stabilized, offering necessary personal and economic security.

Turkey blocks Jews from moving to Palestine area

As a result of Bulgarian independence, Turkey was worried that Russian Jews moving to Palestine would work with Russia for independence. Hence they blocked Jews who wanted to emigrate. This caught Jews seeking to leave Russia and Ukraine by surprise - as the numbers applying for visas to enter Palestine was increasing. The following notice was posted outside the Consul-General's office in Odessa on 28 April 1882:

The Ottoman Government informs all Jews wishing to immigrate into Turkey that they are not permitted to settle in Palestine. They may immigrate into the other provinces of the Empire and settle as they wish, provided only that they become Ottoman subjects and accept the obligation to fulfil the laws of the Empire.

But that was a sober fact to have to face. Albanians and Slavs really do tend towards racism against the other, which is sculpting itself into countries. We just know there's a minority that doesn't think that way. At that point we headed back for Sofia and Budapest. We want to push our material on a continental level so it becomes like Plato's Republic or something.

There are intellectual trends we are more interested in.

Things are speculated about Hungarian music:

Some Indian song was the likely common origin of both folksong 95 and folksong D because of the Hindu mythological elements found in the latter two. In particular, a possible origin may be the Vedic hymn of the Vena bird (Rig Veda book 10, hymn 123).

and it is possible there is writing that is even older than Sumeria:

We want to discuss things like the root causes of war and other injustices, and how to responsibly determine just or unjust rulership. These are difficult issues! We take it seriously because the sad fact is there are beings whose function is to prey on other beings. We want to break audiences out of their shells. You will *think, feel, and move.* Almost as a matter of endurance.

And so as usual, things are going really well.

1881

We rent out another house in Budapest. We give ourselves a couple of weeks to flake out before committing to any new schedules. This is the news that comes in.

On 13 March [O.S. 1 March] 1881, Alexander II, the Emperor of Russia, was assassinated in Saint Petersburg, Russia, while returning to the Winter Palace from Mikhailovsky Manège in a closed carriage. The assassination was planned by the Executive Committee of Narodnaya Volya ("People's Will"), chiefly by Andrei Zhelyabov. Of the four assassins coordinated by Sophia Perovskaya, two actually committed the deed. One assassin, Nikolai Rysakov, threw a bomb which damaged the carriage, prompting the Tsar to disembark. At this point a second assassin, Ignacy Hryniewiecki, threw a bomb that fatally wounded Alexander II.

Faced with growing international pressure to "pacify" the refractory Albanians, the sultan dispatched a large army under Dervish Turgut Pasha to suppress the League of Prizren and deliver Ulcinj to Montenegro. This culminated in conflict between the League and the innumerable forces of the Ottomans, particularly the Battle of Slivova, in which a

small, poorly-armed force of Albanian resistance fighters were defeated by an Ottoman expeditionary force of 20 battalions, albeit not without great cost for the Ottomans. Albanians who were loyal to the empire supported the Sublime Porte's military intervention. In April 1881, Dervish Pasha's 10,000 men captured Prizren and later crushed the resistance at Ulcinj. The League of Prizren's leaders and their families were arrested and deported. Frashëri, who originally received a death sentence, was imprisoned until 1885 and exiled until his death seven years later.

The taste went out of everything.

I said, "Something is wrong in Russia. That organization is false."

Pawlsy said, "The League didn't speak for everybody, but it wasn't false."

Fergus said, "Our two pillars have vanished."

At the Battle of Slivove in April 1881, Mic Sokoli noticed that the League's fighters were being bombarded from a strong position. Upon realising that it would be impossible to kill the Ottoman soldiers operating the cannons, Sokoli would press his chest against a cannon and thereby sustain fatal injuries, but his efforts would ensure that the cannon would begin to fall downhill. Mic Sokoli's act of bravery motivated his fellow fighters to continue the battle, and this act is remembered today.

Suddenly it felt like amputation. All was dull.

Pawlsy said, "I'm going to find out who did this to Russia. We're not close, but I consider them important, and will speak up for them in their absence."

Going further, she said, "And I have to balance this with Austria so we are not just doing pan-Slavism. That neutral judge Germany doesn't believe Albanians matter. Austria and Russia are the ones with this effectively at their doorstep. And you wouldn't expect Russia to get involved with, say, a Scottish rebellion would you?"

Fergus said, "You want to fight an Empire with two Empires?"

"Maybe."

"It was a lot better the Russian way. They could have solved it."

Pawlsy looked at me and said, "You are going to make Europeans understand this in a comprehensive, not Albanian, manner, and we are going to start bringing those people into Bulgaria and Pristina."

I said, "This time we can get Vienna, and maybe we can go somewhere from there. But from what you are saying, there is an international ring of saboteurs, who also may step in, and, in some way, vampirize their way into positions of wealth and power."

She said, "Now you're working multiple fronts aren't you,".

"There's the obvious, there's the contra-nationalistic view, and real additional danger that would have to be classed as *unknown*."

Divided into four vilayets, Albanians had no common geographical or political nerve center. The Albanians' religious differences forced nationalist leaders to give the national movement a purely secular character that alienated religious leaders. The most significant factor uniting the Albanians, their spoken language, lacked a standard literary form and even a standard alphabet. Each of the three available choices, the Latin, Cyrillic, and Arabic scripts, implied different political and religious orientations opposed by one or another element of the population. In 1878 there were no Albanian-language schools in the most developed of the areas claimed by the League, Gjirokastër, Berat, and Vlorë – where schools conducted classes either in Turkish or in Greek.

The League of Prizren was among the most obvious Albanian reactions to the dramatic withdrawal of the Albanians' imperial patrons, the Ottoman Empire, after almost four

centuries of dominance in the Balkans. The aftermath of the Russo-Turkish war of 1878 produced the Treaty of San Stefano, which recognised the independence and/or territorial claims of Bulgaria, Montenegro and Serbia.

"Yes, but the Albanian-ness of it disappears into Illyria and maybe into what look to be ancient writings."

Pawlsy said, "That is why we need Europeans, to expand their view."

"University level."

"After a fashion."

Fergus said, "They will be bonding through their music the whole time."

I looked at them and said, "You're Africans. You're used to a combination of Orthodoxy and Islam. The Catholics are a strange idea to you, and you don't get the Protestants at all. And a lot of problems came out of this. The example I have in mind is the English Revolution. That's because it already succeeded. But they went further and executed Charles II. And that caused a backlash against them.

In the same way, if Russians have a dislike for a particular Tsar, the last thing they would do is simply kill him. That's like a blasphemy to the Russian soul. This is very similar to England and it is definitely Mazzinist. It matches the strategy of England. Wouldn't they love to start confusion and insurrection. I sense we are dealing with something very different than when, for instance, Mic Sokoli assassinated a local official."

World's first suicide bombing:

Alexander II was seen as tolerant towards Jews. During his reign, special taxes on Jews were eliminated and those who graduated from secondary school were permitted to live outside the Pale of Settlement, and became eligible for state employment. Large numbers of educated Jews moved as soon as possible to Moscow, Saint Petersburg, and other major cities. Alexander III, who succeeded his father after his assassination, reversed this trend.

The importance of Hesya Helfman's role in the assassination was secondary, providing a flat for the conspirators. After the assassination, the role of Jews in the act was often emphasized or exaggerated. Another conspirator, Ignacy Hryniewiecki, was also rumoured to be Jewish, when in reality he was an ethnic Pole. Narodnaya Volya had many Jewish members, with about a third of all its female members being Jewish.

In the aftermath of the assassination, the May Laws were passed. The assassination also inspired retaliatory attacks on Jewish communities. During these pogroms, thousands of Jewish homes were destroyed; many families were reduced to poverty and large numbers of men, women and children were injured or killed in 166 towns in the south-western provinces of the Empire.

Pawlsy said, "If Jews pick up ideas from Albanian nationalism, or any other, the conclusion will be their land is not anywhere in Europe, but Palestine."

I said, "Put that together with their rise in power, primarily in England. The Protestants are very accommodating. In fact Oliver Cromwell was the first head of state to decide to use the diaspora for hegemony.

Fergus said, "It sounds like a new kind of Crusade."

"Yes, the Protestant countries are in fact very dangerous with some highly entrenched

beliefs. They are the home of Witch Hunts."

"So you in fact know there is adversity to the things we say."

"Yes. As before, we're not concerned with those who will automatically gainsay or dismiss us."

It was more difficult. We could access Vienna and points beyond. We don't speak any German. We're going to places that cater to the highest standards of classical music and opera. We don't know anybody, we haven't played small local gigs and started a trend, and we have to rent out places and put up a few flyers. The proceeds barely cover the travel expenses and the next setup. We wind up taking on some singers, who aren't exactly good. We began thinking that someone who was *noise* in the Euro-technical sense could, nevertheless, carry a certain fulness if they could do it with conviction. We got Felipe', a groveling little urchin off the back alleys of Rome. He wanted to sing for his dinner. It was horrid, almost cackling, but it gave me this idea and I put it in motion. And we don't speak Italian either, so he was called Fleep.

For the same reason, we picked up Dinky, a stout Irishman because he looked like he could handle himself. He was a dockworker who had gone up and down the French and Italian Riviera. He liked those drinking and hunting songs that we were not familiar with, but it caught our ear. There was nothing pretty about it. Just catchy rhythm.

We weren't connecting. We were a spectacle. Some people enjoyed our performance, but no one understood us. Our common language remains *Greek*, and I of course by immersion got Albanian. It was not effective for central Europe, in the sense of an Italy-to-Germany corridor. The physical ability to go around all these places was amazing. But we were kind of a mismatch.

I said, "I can do English or French. That's how we're probably going to have to make our mark."

Pawlsy said, "That's how I remember it, '81 - '82 was like a rehearsal run, pre-occupied with this drastic news that we'd rather not deal with. But it's how the world works."

Fergus said, "If anything, it would be Prague and Bohemia. But we wanted to cover a large area."

On that note we returned to Hungary where we were perennially popular.

That's correct, we did twenty years' worth of work and then the League was simply shattered. And the Albanians are antagonistic towards all of their northern neighbors at the same time.

Empty handed.

Stultified.

Chapter Seven

Pawlsy said, "We're going to Paris".

I knew it was an ideal. I knew it had the potential to unlock millions to us. It was also competitive and we had just come out of a quite flat tour, as unknowns with little advertising, and it seemed we would probably go through the same thing.

I said, "You got an invite from Notre Dame?"

She said, "No. Someone has a business that I am going to put to good use."

Georges Nagelmackers was the founder of Compagnie Internationale des Wagons-Lits (CIWL), which expanded its luxury trains, travel agencies and hotels all over Europe, Asia, and North Africa.

I decided to do this, because you need an excuse to say Nagelmackers as many times as possible.

He was building up Vienna --> west, in Bavaria and France. At the time, Bulgarian railways were still just two segments, one being Belovo to Constantinople:

With the construction of the railway line Istanbul — Belovo by Baron Hirsch's company in 1873, Belovo become the most important center of wood and wood processing in the Balkans during the 18th century.

They are seeking to put the pieces under one company:

The first railway in Bulgaria was built in 1866, while the country was still under Ottoman rule. It was a British venture and connected the busy ports of Ruse on the Danube and Varna on the Black Sea, considerably shortening the old trade route through the Danube delta. Other investors followed suit and in 1873 Baron de Hirsch inaugurated the Constantinople-Belovo railway line. When Bulgaria regained its independence, the nationalisation of private railways became a top priority.

We mulled the evident fact that, mentally, the Bulgarians are somewhat Francophile:

Before English took over in Bulgaria, in the 1990s, mastering French was obligatory for the local elite and those who aspired to join it. This is why today in Sofia you will spot an odd French name here and there: the Léandre le Gay Street in the centre, schools named Alphonse de Lamartine and Victor Hugo, a metro station is known as Frédéric Joliot-Curie. On noticing this, you may be reminded of the words of the late Bulgarian President, Zhelyu Zhelev, who infamously stated that Bulgarians were... Francophones.

What has remained of the Bulgarian francophonie is hard to find in today's Bulgaria. But, historically, Bulgaria and France have shared a lot more than the fascinating signs still found at some older railway stations that spell out Mouvement, Chef de gare and Salle D'Ettente.

Victor Hugo was also a vocal critic of the atrocities committed during the suppression of

the April 1876 Uprising against the Ottomans, galvanising public opinion in the West to protect the Bulgarians.

Another Frenchman commemorated with a street in central Sofia went to great lengths to support Bulgarians in the final years of Ottoman rule. Léandre François René le Gay was the French vice consul in Sofia during the April Uprising and appealed to the Ottoman authorities to halt the repression. During the 1877-1878 Russo-Turkish War, he and the Italian consul Vito Positano, who also has a street named after him, successfully convinced an Ottoman general not to burn Sofia to the ground before retreating.

Like Hungary, they have a common national activity:

For a time, the most widespread form of performative patriotism was some "spontaneous" horo dancing. It started with a group of people who decided to gather outside the National Theatre in Sofia and revive the old way in which Bulgarians in villages and small towns would enjoy Sundays. The original tradition died out in the mid-20th century as a result of industrialisation and urbanisation, although Bulgarians are still happy to perform a horo in the first few seconds of the New Year or during public festivals. The horo dancing in front of the National Theatre quickly turned into something that was never done in small town Bulgaria – huge crowds dancing and waving national banners to music blasting from loudspeakers. Predictably, theatre-goers were unhappy as often the folk music penetrated the walls of the building and disturbed the performances.

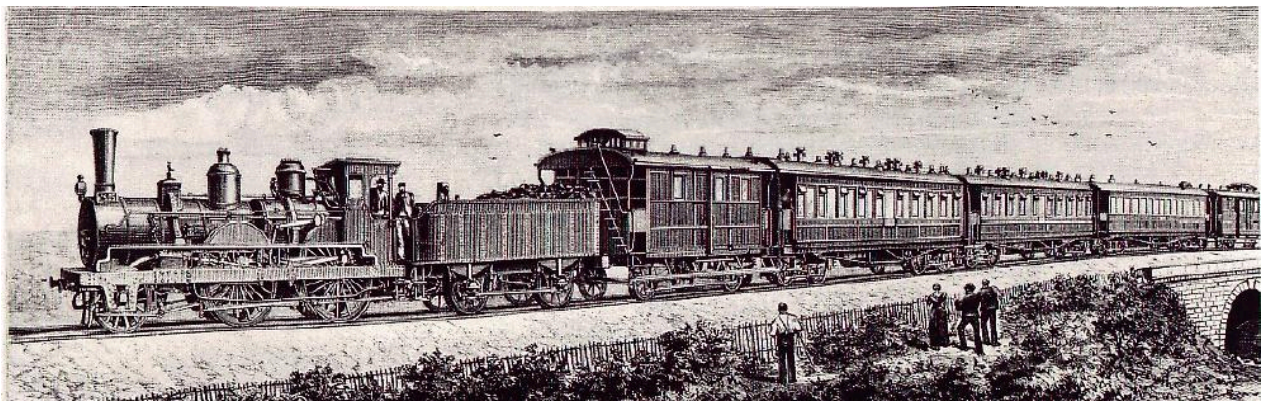
In a flash we all got her sinister implication.

1883

This was another plan.

We had time and means to set up our Paris foray like our own management company. Pawlsy was thinking on an international scale. That's because the company was about to connect to *our sliver of reality*.

Our mission was to win an audience in the French capital and then get a gig on a brand new thing.



We're going to work the Orient Express:

On 5 June 1883, the first Express d'Orient left Paris for Vienna via Munich. Vienna remained the terminus until 4 October 1883, when the route was extended to Giurgiu, Romania. At Giurgiu, passengers were ferried across the Danube to Ruse, Bulgaria, to pick up another train to Varna. They then completed their journey to Constantinople, as the city was still commonly called in the west at the time, by ferry. In 1885, another route began operations, this time reaching Constantinople via rail from Vienna to Belgrade and Niš, carriage to Plovdiv, and rail again to Istanbul.

We grinned at each other menacingly.

I'm sure it was not in that guy's plans to have musicians from Hungary take over one of his trains. We walked in with a suitcase of cash and then it was.

The first menu on board (10 October 1882): oysters, soup with Italian pasta, turbot with green sauce, chicken ‘à la chasseur’, fillet of beef with ‘château’ potatoes, ‘chaud-froid’ of game animals, lettuce, chocolate pudding, buffet of desserts.

Pawlsy said, "Your chefs are going to learn some southern dishes."

Paris was like all of Hungary at once. It was already splayed out into venues that supported non-mainstream work such as *Vaudeville* was quite popular. There is a surge of *cabaret* style. We're there before the Moulin Rouge starts. But we are able to find opportunities from the more intimate hundred or so attendees to places for over a thousand.

Some of these are very affable, such as the Bataclan:

...a large café-concert in the Chinoiserie style, with the café and theatre on the ground floor and a large dance hall at first-floor level. Its original name was Grand Café Chinois.

Casino

Divan:

This was replaced in 1873 by a café-concert christened the "Divan Japonais" ('Japanese Divan') by its owner Théophile Lefort, who decorated it in Japanese-style.

Elysee:

The Élysée Montmartre was originally a ballroom inaugurated in 1807 where the famous Can-Can was performed among others dances during the 19th century.

Folies Bergere:

...light entertainment including operettas, comic opera, popular songs, and gymnastics. It became the Folies Bergère on 13 September 1872, named after nearby Rue Bergère. The house was at the height of its fame and popularity from the 1890s'

Belle Époque through the 1920s.

Revues featured extravagant costumes, sets and effects, and often nude women.

Lapin Agile:

Since this was the heart of artistic Paris at the turn of the twentieth century, there was much discussion at the cabaret about "the meaning of art".

The Lapin Agile was also popular with Montmartre residents including pimps, eccentrics, poorer people, local anarchists, as well as with students from the Latin Quarter and a sprinkling of upper-class bourgeoisie.

"Pawls, the truth is that French theaters were reduced in content during the Revolution until outright controlled by Napoleon with set curricula. More recently, the kickback shows that people have a wide range of interests, which leaves room for us."

"That's why you originally thought you'd be recruiting French volunteers for Montenegro."

"The same esprit hangs in the air."

"That's not what you did."

"I didn't do it."

"That's because I'm doing this."

It put me in an awkward position that I did not really want to be in.

That's because the French were terribly interested in us, and, in order to talk to anyone in the band, they had to talk to *me*.

For one thing, they were ravenous about anything *Egyptian*, and thought we represented some mysterious diaspora, which we did.

It blew their mind that they could not understand a single one of our songs.

They had to know how many kinds of these Nymph singers, our *Mariannes*, we had.

"Two Bulgarian, two Albanian, two Egyptian, one Gypsy and two Hungarians."

"You speak all those languages?"

"No."

I explained to them that, if you wanted to, the fastest way to get a language is by song. I can learn a few stanzas of Hungarian songs, because I am learning the sound of the music. Only secondarily does it become words with intellectual meaning. So I don't have the capacity to converse in that language. I did, however, pick up Albanian that way. But in terms of music, you can learn anyone's stuff.

"Miss Pawlsy is not really the Bulgarian Lion?"

That was what allowed me to begin explaining about symbols and popular misconceptions. They were able to confront the issues of nationalism and racism. I couldn't, for convenience, lecture it at them, because they were using me to talk to everyone else. So it was kind of plodding. And we are going around with some guy that looks like the Devil. I am sure the Jesuits tagged us as Satanists right off the bat. We're not French. Their idea does not apply.

So we do that, and by the end of the year, we're able to jam on a train all the way to Giurgiu. I can't tell you how huge that was. Paris to the edge of Bulgaria at the Danube. We smuggled another Russian arsenal into Pawlsy's house.

"Fleep, you're going to do some dirty work."

We blew up the neighborhood again.

In 1884-85, together with Vokshi and Kadri Bajri, Zeka led anti-Ottoman uprisings, in order to create autonomy.

He is the commander from Koshutan, Rugova:

There are many folk songs about Kadri Bajri in Albanian, such as:

Kadri Bajri po e ç’vesh shpatën,
Po i shkëlqen si hana natën,
Hana natën e dielli ditën,
N’Kaqanik e kanë zanë pritën,
N’Kaqanik të Guri i Ç'pum,
Gjysa dekum, gjysa t’varruem...

The Ottoman Empire continued to crumble after the Congress of Berlin and Sultan Abdül Hamid II resorted to repression to maintain order. The authorities strove without success to control the political situation in the empire's Albanian-populated lands, arresting suspected nationalist activists. When the sultan refused Albanian demands for unification of the four Albanian-populated vilayets, Albanian leaders reorganized the League of Prizren and incited uprisings that brought the region, especially Kosovo, to near anarchy.

We inflict devastation and get back on the Orient Express and play some in Hungary and back over to Paris.

In France we become aware of what we would say is the most vile plot to ever roll forth from the mind of man:

Synarchy

"Pawls, this means we have to roll out our message everywhere. This is for the souls of humanity everywhere in the world."

She said, "It makes a grand claim. It makes up an Agartha legend about someone like me."

"Yes. It is also racist against Muslims and says Palestine should be given to the Jews."

"It's draconic cloaked in fancy language."

"It's an international, or, rather, nation-less Oligarchy."

Fergus said, "It's a faceless World Empire."

Pawlsy said, "It sets the stage for someone to pick up where Napoleon left off. Except he would have Pan-Europa."

I said, "Our new tactic will probably turn out to be assassination of Senators and people like that."

We were concerned. It's a manipulation of nationalism by people who are only on their own side, money. But it advertises well, security.

So I decided to pose a challenge to the French. Come to our *salon des philosophes*. Victor Hugo was not in Bulgaria. We'll explain why we sing in multiple languages, and what is going on and who the adversaries are.

In other words, we are going to do a Carbonari-esque scene of Pawlsy's benediction to her acolytes, and then I am mainly going to lecture the audience and take some questions. It has unresolved issues from their own Revolution. France started the oldest continuous privatization of what was normally public infrastructure, several miles of a navigable river. The Synarchy would be that magnified without limit.

"The Austrian Physiocrats are much closer to an Agricultural Economy. Hungary has a lot of railroads but it is balanced with the market needs. France is industries acting on their own to make a big war machine. The economy is about how to pour numbers into that. This is the danger of the Money Power."

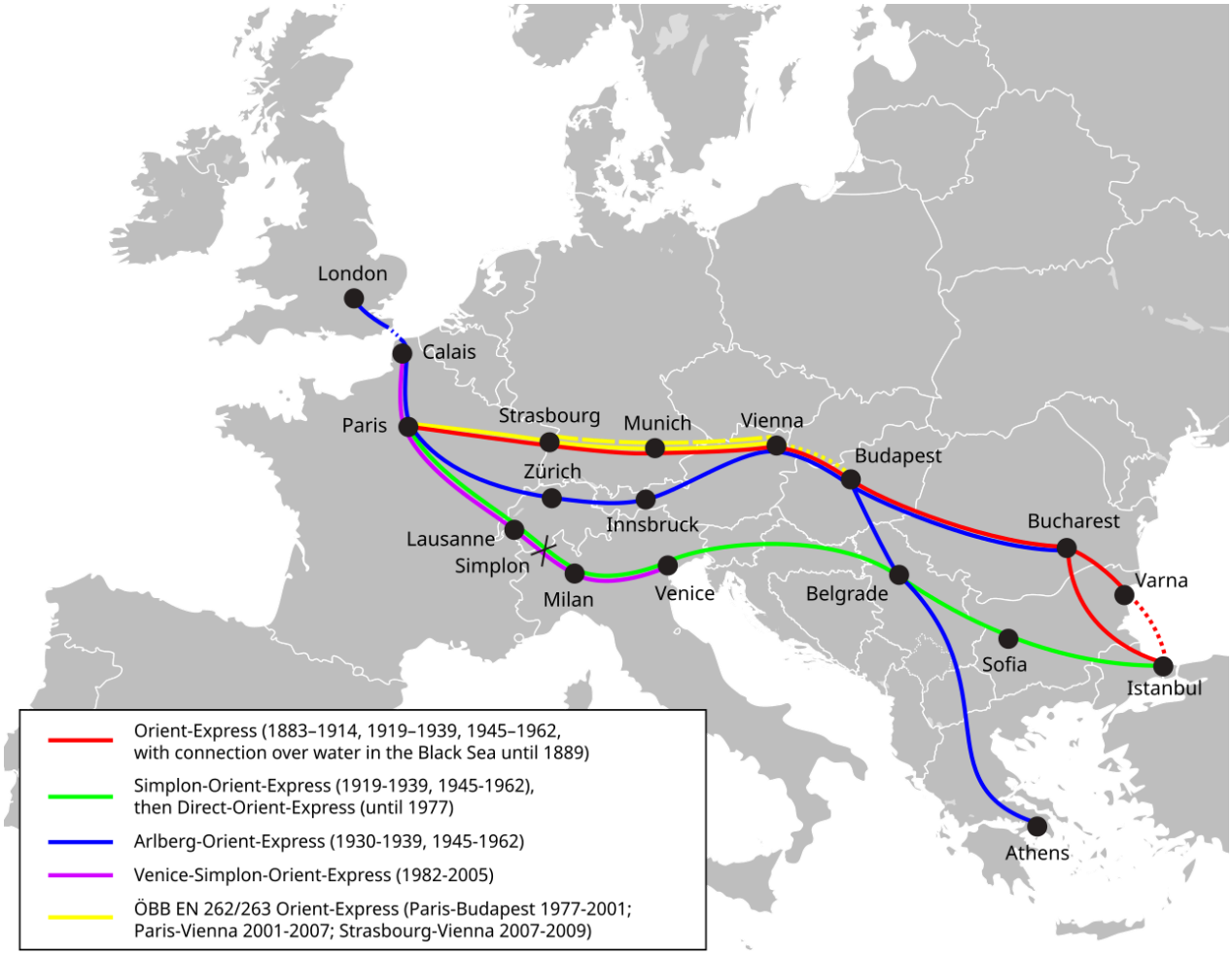
You can imagine the difficulty. The problem with France is the inability to admit that everything French includes some of the most callous policies to ever be institutionalized. This interferes with their sense of self and national pride. It is hard to overcome this self-barrier. But, yes, a few of them are able to be objective about it.

"If you can understand the level of internal crisis here, we need you to come to Bulgaria and Albania and help tone it down a little bit."

It's not just a slogan, what is *Egalite'* among persons.

So, we did this semi-musical show that was mostly about "translating" us, a big public statement about what we would have serially told them individually in private. We fit into their view of *moderate revolutionaries*. The main trends of thought were considered conservative, moderate, or radical. They were however not accustomed to pagan philosophy based on Pan and Repyt. This fascinated them.

There are a number of services that have operated as *Orient Express* over the years. The original is just the red line, and then, in 1885, there is something similar to the lower line from Budapest to Belgrade, except there is still a carriage break in Bulgaria:



Kind of strange. There are two lines that get you to Bulgaria, and, they are incomplete through that country. The next plan should be obvious.

Pawlsy said, "Now it is time for this to reach my house."

This was huge. We started it off with a French-to-Bulgarian interest level that had no historical basis. We offered them products like incense and soaps from these distant

southern regions. We played on trains and went out at our hotspots, Paris, Budapest, and the Austrian Riviera. We threw in some French for spoof, like:

"Dinky as Pierre in

Vive la revolution (et le baguette)!"

because a little bit of silliness is good here and there.

Pawlsy said, "I liked it because I have agents everywhere. I don't just mean the oath takers. I mean if you have any kind of a business, from soap to lumber, I will try to promote you. Did I like staying in your hotel? The word is passed. I get a lot of voluntary cooperation. It's not the same people as in the nationalist clubs."

She's being modest. The simple and straightforward truth is there was a *mania* induced by our presence. The language barrier maintained discipline. She could have told someone to chew on a tree and they would have done it. Instead she's hailed as a real Egyptian, descendant of the cult of the Pharaohs. The destination however happens to be Bulgaria. They dwell on the fact we have Bulgarians and Egyptians and look at us as a missing factor from history.

We turn that around as to the stereotyped women in the academic paintings.

"Ours are real women. They're not prostitutes and they're not de-sexualized like Victorians either. They're highly skilled."

The French saw a foreign legion of Mariannes.

I told them, "We took nothing from the Rite of Memphis and Mizraim. I will say, however, that Marquis de LaFayette was related to our Lodges, and we have something in

common with at least that narrow thread of France."

They understood I was willing to contrast the good and bad within France, and that I needed help conveying this sense of judgment to Bulgaria and Albania, so they wouldn't go on to become messed up places.

Dinky said, "I also like crepes."

I said, "That's right. Everything runs on thriving farm businesses that can distribute a lot of food to everyone. You have to balance everything around that."

Pawlsy said, "It's about Nature, what you perceive around you. Not numbers and figures fed into a machine of evil intent."

"France and England and probably Prussia are inventing such machines."

They looked at us as if the French Revolution never ended. As if it were about to start.

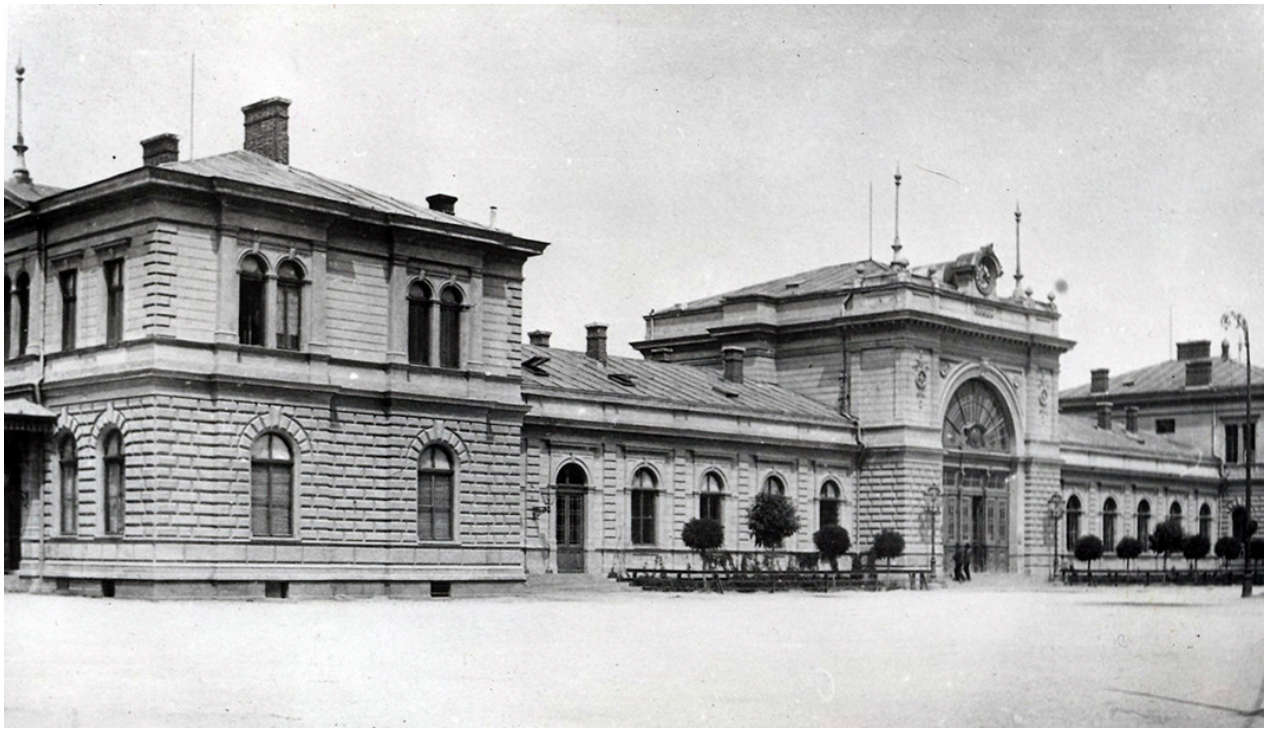
As for the career, at the time, we didn't conceive of anything better. We had landed right where we wanted to be. It surpassed expectations. We answered to no one. We could *choose* what important people got to meet us. It was luxury. It wasn't inherited wealth -- technically we were working to earn what we got -- and I will say it burned a lot of energy. We were extremely active. That is to say we all combined our musical performance with dancing and martial arts.

It was amazing. We opened thousands of souls that could not have happened any other way. I thought we had an idea that was not in or of any particular language, but, was working itself out slowly and painfully in many languages through the difficult lens of experience.

We did this for years until the investment we had made finally led to the Grand Opening of Central Station Sofia:

❝The months June, July and August 1888 was perhaps the most eventful time in the railway history of Bulgaria after the country's liberation from Ottoman rule in 1878. The Tsaribrod-Sofia-Vakarel railway line was commissioned for domestic exploitation on 23 June, 1888. On 3 July, the Ottoman officials were removed from the Belovo-Vakarel railway line and it went into the hands of the Bulgarian authorities and Bulgarian staff. On 10 August the first railway line in the country – the Russe-Varna line – also came under the control of the Bulgarian authorities. That was how, at the end of 1888, the Bulgarian State Railways, BDZ, were founded.

But the most notable event of that year took place on 1 August – an international train travelled along the Belovo-Tsaribrod line, and it was… the Orient Express, welcomed with pomp and circumstance at all major stations but most notably at the Central Railway Station in Sofia – the most impressive train station in Bulgaria, but also in the Balkans - which was officially opened on that same day.



Italian Renaissance elements were used in the interior, and in the exterior. The station was really impressive. For dozens of years after it opened, it continued to be a magnet, a gateway to Sofia but also to Bulgaria, used by royalty, as well as by all kinds of celebrities – Bulgarian and foreign. On their days off, the public liked to come to the station to marvel at this architectural gem. They would buy a platform ticket (access to the station was not free in those days), and would marvel at the ornamentation, the platforms, the crowds, the colours all around, the powerful, fast and elegant steam engines, the passenger trains. Many of them dreamed of boarding these trains and travelling – but for many it was a dream that would never come true.

You see the discrepancy.

For us, of course, it was the crowning glory of success. Paris to Pawlsy's house!

"Now I can live at home like a normal person, and, whenever I want to, ride out to Paris or other choice locations and play music. Or I can go Gypsy style back into the hinterlands and shoot Ottomans."

Again, you have to understand, that even if most of them are too poor to actually ride the train, she is their Repyt of Sofia. Many things have been built and now it has all finally come true. It's in her music and this linking train line.

We could, theoretically, continue the train down to Constantinople. However, we might be recognized, and that would be bad.

So we can just move back in to her house and we never have to rent anything. What a new position. We are independent and physically connected to Europe. Has a sense of control to it.

1888 advertisement. Although not mentioned, when magnified you can find Sofia

between Belgrade and Constantinople:

It moved us to tears.

It was like there was nothing left to want.

There wasn't. Just as we did not expect Russia to take everything this side of the Bosporus, the possibility of additional train lines to small towns would not really be a tremendous addition. Sofia Central Station was of one-of-a-kind importance.

What we observe is even though we can defeat Ottoman forces, the Albanians are unable to affect the government and the Empire persists. And, because we are at ideological odds, we have nothing to do with their politics. We're not running for office. We're just guerillas. If the League had subscribed to our view, it would have been different. We associated with *the people that live here*, who are not just Albanian Muslims.

Our former colleague became an ideologue:

Marko Miljanov, who was illiterate like the most of his countrymen, decided to learn to write. He explained his urge in a foreword to the lost manuscript of his epic songs with the words: "Dear Serb brother, if you had the chance to see the heroes that I have seen, your heart would give you no peace until you have responded to the heroes who die merrily for their own and rights of all of us."

We don't foresee that cooperating with "breakaway Albanian regions".

So we figured maybe we were "the future", that what was happening was the emergence of these tightly-bound nodules that were perhaps at odds with each other, that new wars could take place for new reasons if the Empire wasn't holding it back. If all we have is some fans in different countries to generate a counter-narrative, maybe this can slow down or mitigate potential conflicts.

Rummaging around in Hungarian instrumentation, the more elaborate kind adds accordions and bagpipes:

Source: https://youtube.com/watch?v=jvqkb7NzaTI

Gypsy versions tend to be violin-centric:

Source: https://youtube.com/watch?v=rJxkB7FuYoM

We are starting to think we are in an argument with two dangerous propositions; extremist violence within the Revolutionary-minded, and Synarchy within the government. Let alone the possibility that they could feed into each other.

We saw that the French Revolution had started as an attack on the government, such as the Bastille. In time, it evolved to extra-judicial executions and mindless levels of violence against anything. Unusual collusion happened with England, and Anti-Masonic literature flowed out of it.

"Fergus, as the knower of Masonry in the way that has nothing to do with England or Jesuitry, I have to combat the Anti-Masonic angle, because from that bias it has distorted things. Let's say it's *partially* true in certain circumstances. The main point is this is in no way *centralized* such as by the Pope."

"You would say it could be conservative, moderately revolutionary, or radical."

"Well, yes, I suppose you could say it reflects the world around it. My suggestion is to learn about its Temple of Solomon meditation and look at that as non-denominational, mostly just Psalms, probably rooted in El and the Order of Melchizedek. In fact, I would only think about this, and discard the Templar idea entirely."

"Because you think the Templars have a different explanation, and this confuses both stories."

"Yes. Then you get a base of literature with inaccurate information. And this gets repeated. And this is where Greek Oligarchies found they could sway the *demos*, by forming institutions, that would mainly repeat their utterances, gradually re-shaping the law until the 90% realized they'd been had."

"Greek locales went through this rinse-and-repeat cycle, however, you believe a solid and continuous pillar has been around since the Roman Patricians."

"Yes, why did Venetians call it *fondi*, today we have the same system, in fact some of the same Medieval inheritance lines. It is possible St-Yves used his title to enter the Italian *Black Nobility*."

"Now you mean the Renaissance wars and disruption of the Holy Roman Empire into Germanic and other spheres."

"Right. What used to be the domain of nobility is now, in these mechanized countries, slipping into the fingers of industries and financial institutions."

"A shadow feudalism."

"Sounds ripe for Synarchism, doesn't it?"

"Master, you called me an anarchist."

"Yes, but that name will become distorted as well."

Our predicament is that nationalism is susceptible to what we call *Mazzinism* which is Propaganda of the Deed:

❝An early invocation of propaganda by the deed (Italian: propaganda dei fatti) was first outlined by the Italian socialist Carlo Pisacane in 1857. Pisacane rejected "propaganda of the idea"...

A list of notable events is given, with the assassination of the Tsar as the major beginning of it.

We favored "the idea", that is, education and communication, and the violence we had committed had been on the battlefield against organized forces.

The Italian idea is that violence is more important, should be done sooner rather than later, no guiding light is necessary.

But in Italy, Cavour and Garibaldi were ultimately successful. Mazzini on the other hand became tied into British Idealism:

Mazzini’s radicalism formed an important part of the milieu in which the British idealists developed their political philosophy and activism. It helped to frame their thought, implying salient questions and indicating a field of possible answers to those questions.

"Pawls, that's why Mazzinism is British, not Italian."

Can't make up their minds:

OED's earliest evidence for Mazzinism is from 1862, in Dublin Review.

OED's earliest evidence for Mazzinianism is from 1866, in the writing of Henry Manning, Roman Catholic convert and cardinal-archbishop of Westminster.

We were, of course, concerned the new Italian unification would get plagued by corruption soon after its founders were out of the way.

The two sides had different ways of working with the English:

Camillo Cavour, the future prime
minister of Piedmont and Mazzini’s lifelong antagonist,
had visited London with letters of introduction
admitting him to the best circles. He met with
Tocqueville, heard Peel speak in Commons, and addressed
the Royal Geographical Society. Cavour returned to
Italy with plans for railroads and steamships for
Piedmont and Genoa. By contrast, Mazzini, and his

three companions, slipped into London unnoticed, passing from the Hotel Sablonniere to modest lodgings at 24 Goodge Street, Tottenham Court Road. His father and a family friend had provided him with a letter of introduction to Italians in London, but since none of these were republicans Mazzini refused to deal with them.

It had undermined us with the Bulgarian Revolutionary Committee:

Iv. Kasabov managed to create the political group Mlada Balgaria (Young Bulgaria) thanks to the Tarnovo branch of the Secret Central Bulgarian Committee in 1866. Thus mainly through Georgi Zhivkov and Kancho Kesariev, activists of the “young”, Bulgarian interests in Tulchanski Sanjak were connected with the French policy in the Sanjak in 1868–1869. As a result, the Polish emigration around the Polish Agency in Tsarigrad and Giuseppe Mazzini started being interested in Bulgarians. The contribution of the group Young Bulgaria is that it made Bulgarians part of Young Europe, Young Poland, Young Italy, etc.

What you have to understand is this mobilization of the youth. We were doing the same thing. And for example almost everyone in Narodnya Volnya was in their 20s. That's why we don't age into a mature person's kind of music or anything like that.

As for the incident in Russia, in the wretched tale of the assassins Peoples' Will:

In the 1860s, with hopes for meaningful reform sparked by the emancipation, and with socialism on the rise throughout Europe, Russian populists had begun to “go to the people,” hoping to educate the masses and thereby facilitate their political awakening.

In 1874 and ’75, thousands of idealistic young people went to the countryside to educate peasants on political issues. The government reacted with sweeping arrests. More than two hundred people were imprisoned for years as they awaited trial, often without any evidence of a crime. Many went insane, committed suicide or died in prison.

Russia tends to be reactive because it has witnessed violent uprisings against governments everywhere. People are intrigued when we mention that Garibaldi's revolution restored the Bourbon monarchy. And I'm not sure we're really arguing about a republic, a vilayet, or a monarchy. It seems any of those can be steered in a better or worse direction. We're questioning the decision-making process by anyone. Our rationale is that Westphalia was limited to the language of its time, in the sense that its definition of freedom was a choice of Catholic or Protestant. The religion or form of government does not matter, it comes down to the policies being useful or in need of reform or actually fought if need be.

Remorse about their methods was confessed by:

Vera Figner, a noblewoman who would become one of the most beloved terrorists in history, later described Solovyev as possessing “the courage of a hero,” “the self-renunciation of an ascetic” and “the kindness of a child.” Such a description—the last part, in particular—might seem a surprising way to characterize a political assassin. But for some Russian idealists of the later nineteenth century, “propaganda of the deed” was a last resort in the struggle against autocracy, which denied the Russian people any kind of freedom while also failing to provide for its most elemental needs. The birth of Russian political terror shows a broader truth: aiming to extinguish dissent, political repression can foster violence rather than prevent it. As the cycle escalates, even saintly maidens can become murderers, and in the eyes of an angry and thwarted public, murderers can start to look like saints.

In a passage midway through her memoir, written in the early 1920s, Figner is clear-eyed about the dangers of resorting to terror...

That article is very in-depth. It's the story of intentional terrorism where Vera really turns on the idea.

"Pawls, St-Yves was a nobody, until he somehow got a noble Serbian-Polish wife. This seems to have been his ticket for a political firestorm."

In 1886 he formed the Syndicate of the Professional and Economic Press to promote synarchy to political and business leaders. Several members of the French Parliament joined, including government minister François Césaire Demahy.

"Let's think about his main points. First of all, his public enemy number one is what we call the basis of civilization, the **Peace of Westphalia**."

Saint-Yves d'Alveydre put it, in his
{Mission des Souverains}, synarchy was created against « the monument of immorality and of iniquity of 1648: the general Government of ruse and of force. »

Its main action had been *to protect Austria from the Ottomans*.

Westphalia basically has one inherent enemy -- the Pope -- because he does not submit to these temporal authorities. St-Yves demonizes Bismark as the worst kind of ruler; he had suppressed the Jesuits in 1872.

The main plot comes screaming off the page to other reviewers:

There is no ambiguity here. It is clear that for Saint-Yves d'Alveydre, the enemy of Judeo-Christianity is Islam, and then further down the road, Russia and China. What this Synarchy {Mission des souverains} represents, in fact, is a united front of Judeo-Christianity aimed at taking over by assimilation or by destruction, the other great religions of the world.

In Saint Yves' eyes, Judaism and Christianity must unite to form what he calls Judeo-Christianity, expressly for the establishment of this law, which necessarily overthrows all the mod ern political and social systems.

His new word is the definitive split from prior Martinism. In the 1860s, it appears correct that Mme Faurer procured to him a trove of Fabre d'Olivet's work. Mining this out of a review that is in French, it is exactly here where he defines himself as **Judeo-Christianity and Synarchy are mine**, above and beyond "pagan and Aristotelian" d'Olivet.

He is as close to *sole authorship* as can be found. There is nothing that suggests such clear and precise views come from any previous inspiration.

Some Papal acts of this era:

Pope Pius IX excommunicated the Italian king Victor Emmanuel II.

Leo XIII welcomed the elevation of Prince Ferdinand of Saxe-Coburg (the later Ferdinand I of Bulgaria) to Prince of Bulgaria in 1886. A fellow Catholic, whose wife was a member of the Italian House of Bourbon-Parma, the two had a lot in common.

After the assassination of Alexander II, the pope sent a high ranking representative to the coronation of his successor, Alexander III, who was grateful and asked for all religious forces to unify. He asked the pope to ensure that his bishops abstain from political agitation. Relations improved further when Pope Leo XIII, because of Italian considerations, distanced the Vatican from the Rome-Vienna-Berlin alliance, and helped to facilitate a rapprochement between Paris and St. Petersburg.

St-Yves then writes on Alexander III as the Pope of Russia.

But, this is the guy brought in by the *Peoples' Will* assassination who reversed tolerance of Jews. Synarchist belief in them is very avid:

❝That considerable interest was aroused
by the "Mission des Juifs" seems indi
cated by the fact that about 1884 or 1885
Saint Yves was presented to the President
of the Republic by his friend, Senator
Milhet-Fontarabie.

"Pawls, this guy is tinkering with France, Russia, and the Pope, and has made up a false doctrine so that Pan-Europa will once more conquer the Holy Land."

"Well, his wife is eccentric".

Until 1876 she was firmly in the Tsarist circle of Alexander II.

Maria Victoire "Ivanovna", née de Riznitch Rzewuska, Marquise de Saint-Yves d'Alveydre (1827-1895)

"A great beauty, fourteen years older than her new husband, she belonged to a family of Russian Baltic nobility that had produced the famous Baroness von Krudener, the mystical inspirer and guide of Tzar Alexander the First—he who had defeated Napoleon in 1813—and she was also related to Countess Hanska, the wife of Honore de Balzac, the illustrious French novelist, deeply involved in

esoteric research as well. She was known for her uncommon gifts as a medium and rumoured to have been a mistress to Tzar Alexander II. The philosophical moorings of her family were the occultist Oriental teachings transmitted within what was loosely known as the ‘Northern School’, connected to the eighteenth century. Strict Observance Templar Masonry of Freiherr Von Hundt...

Her mother's family was Polish and inhabited Kiev and Odessa and there are several powerful and influential members of House Rzewuski who are mostly Russian loyalists to Catherine II and Alexander II. This is nothing Jewish or Frankist. This is "Polish", by which they mean "not German".

Frankist has to do with previous offers of Jewish militancy against the Ottomans, although the group ceased to exist in 1816. That doesn't mean the idea went away.

It's not apparent why she would suddenly appear in England and marry St-Yves (or the man she would buy that title for).

Unlike a diatribe against Westphalia, most Revolutionaries are pro-peace:

in 1867, Victor Hugo and Giuseppe Garibaldi founded the first peace~oriented NGO -Ligue de la Paix et de la Liberte-in Geneva. In the aftermath of the judicial settlement of the Alabama Claims, international lawyers became active and founded two peace~oriented organisations of their own in 1873: first, the Institut de Droit International in Gent; and thereafter the Association for the Reform and Codification of the Law of Nations (later International Law Asso~ ciation) in Brussels.

In 1888, the Interparliamentary Union was founded in order to unite parlia~ mentarians in a struggle against war...

The Presidency of Carnot 1887 - 1894, in response to the relative poverty of France to the benefit of Germany:

En politique étrangère, il favorise la signature de l'alliance franco-russe avec l'empereur Alexandre III.

And until the door was shut:

The messianic dreams of the Gaon of Vilna inspired one of the largest pre-Zionist waves of immigration to Eretz Yisrael. In 1808 hundreds of the Gaon's disciples, known as Perushim, settled in Tiberias and Safed, and later formed the core of the Old Yishuv in Jerusalem. This was part of a larger movement of thousands of Jews from countries as widely spaced as Persia and Morocco, Yemen and Russia, who moved to Palestine beginning in the first decade of the nineteenth century—and in even larger numbers after the conquest of the region by Muhammad Ali of Egypt in 1832 — all drawn by the expectation of the arrival of the Messiah in the Jewish year 5600, Christian year 1840, a movement documented in Arie Morgenstern's Hastening Redemption. There were also those who like the British mystic Laurence Oliphant tried to lease Northern Palestine to settle the Jews there (1879).

Jewish immigration to Palestine began in earnest following the 1839 Tanzimat reforms; between 1840 and 1880, the Jewish population of Palestine rose from 9,000 to 23,000.

meaning:

Most immigrants came from the Russian Empire, escaping the frequent pogroms and state-led persecution in what are now Ukraine and Poland. They founded a number of agricultural settlements with financial support from Jewish philanthropists in Western Europe.

this being controlled by:

...the Kharkiv group or "The Central Bureau,"

At the time, they are ostensibly returning to farming, which was forbidden to them, so there is Hirsch and Rothschild investment in wineries.

I said, "It's disingenuous because first of all, Jews were numerous in Ukraine and Poland due to escaping pogroms and state-led persecution in England, France, Italy, and Germany. They were driven east like cattle. And those are territories that were stuck on the Russian Empire somewhat unwillingly in the Second Division of the Pale. One day Russia suddenly had a million discontented Jews that were not part of its vision to deal with."

Pawlsy said, "Even those European places were a result of the Roman Empire to begin with."

"Yes. And so it is largely correct that the Protestants were the first to take the question of Jewish rights seriously. However, it may be going a bit far, something like that Templar doctrine of revenge, which itself is something that is not true."

Dinky said, "I hate that whole clash between Catholics and Protestants."

Fergus said, "I consider them both heresies."

I said, "You'd say the same about Judeo-Christianity."

"Yes, that's plain wrong."

"You claim they deserve legal and social equality, but they are making the worst possible spiritual choice."

"Yes. By rejecting the savior. I am just one of open mind who thinks a savior might be available by other ways. I don't exactly dis-believe in Christianity as a power of salvation, I think it may be too exclusive in saying it is the *only* power of salvation."

"Well, we found the Greeks transliterated *mamon*, but translated *something* to Theos:

The Aramaic word for God is alôh-ô (Syriac dialect) or elâhâ (Biblical dialect)

which leaves them barking up the wrong tree if *Theology* just gives it Plato's sense, to move, to wander. But these are two completely different derivations. Theos has its own context in Greek which is essentially being kidnapped here. As we see, Elaha is similar to Allah, or Elohim, although the latter is a feminine plural. The expression *Marya* quite possibly comes from the horse warriors rather than Yahweh."

Fergus said, "That's why I went through it and found the *Orphismos* or Orphic Theology was more robust. The sudden uses of Greek by Jewish communities often are only vaguely approximate to the original meanings."

I thought about this for a moment.

"Albanian is not Semitic. It's pre-Greek, give or take that some later Greek and Latin influence has drifted into it. Here's the similarity. In the Veda, Indra is called Vrtrahan, slayer of Vrtra. It's a type of climatological fight. This title, Vrtrahan, is what is passed to Avestan as *Verethragna*, which becomes the syncretic deity of the Parthian Empire.

But the sense we are given is that every generation -- maybe every individual -- has a Vrtra to slay. It keeps coming back like a Hydra. And around the cave, there is the belief that the fight of the Drangue is *eternal*."

Going against the Kulshedra:

In the Northern Albania, the two are envisioned as battling perpetually in the bend of the Drani River in the Northern Mountain Range.

while there are numerous tales of defeating it or one of them:

"The Daughter of the Moon and the Sun": the kulshedra is slain by The Daughter of the Moon and the Sun, whose weapon is a point of light

"The Twins" (Binoshët): the kulshedra is slain by Zjerma, one of the twins (the other being Handa), whose weapons are silver swords. In a variant, before slaying the kulshedra, Zjermi is helped by his blood brother, a drangue called Zef, with the aid of other fellow drangues.

"The three friends and the Earthly Beauty"

"The three brothers and the three sisters"

"The Youth and the Maiden with Stars on their Foreheads and Crescents on their Breasts"

and:

Kulshedra can also appear in the guise of a human female; its appearance in an ordinary woman's guise known locally for example in Dukagjini, Kosovo.

So, to clarify, they mean the Drin River and Accursed Mountains:

"Although there are regional variants to these legends, ours is the one where it is clearly *permanent*."

Pawlsy said, "By 'climate', you mean natural symbols of psychological and social disturbances."

"Yes. Generally speaking, this seems common to Albania and the Indian Veda."

"Then you're going to say the Greek and Semitic Storm Gods have been made meaningless by the major religions."

"Yes. Although they have something of value, they have discarded something that is like astronomy, or an almanac."

"Replaced it with taboos and complexes about women."

"In the name of progress."

"Progress is to be judged in terms of beauty and happiness."

"We are primarily talking about defeating the Kulshedra by Venus."

"What is Lightning on the inner level?"

"It may be along the lines of Animal Magnetism."

"You are sure there is something to it."

"I certainly feel something at times, that could only be said to be erased by mundane activities with most people."

Fleep said, "Even I can sense it too."

Pawlsy said, "Very good. Yes, we *transmit* something."

I said, "We've got work to do. I am afraid that Zionism is but a facet of Synarchy."

Although by constant drubbings, the Ottomans had a *Capitulation* to Europeans -- meaning they had exemptions and privileges in the Empire -- they were leery of Jews attempting to leverage this for themselves. They were Europeans and mostly Russian subjects. Of course nobody wanted to just give them some land.

The Capitulations made the precursor possible:

The first Zionist colony in Palestine was founded in 1878, and the first wave of Zionist immigrants arrived in 1882. European Jewish millionaires Baron Edmond de Rothschild and Baron Maurice de Hirsch funded early colonization efforts.

But soon the whole thing was viewed with suspicion:

Many of the
prospective immigrants belonged to the 'Lovers of Zion' Movement and
they had given the Ottoman Government the impression that their
movement was larger and more powerful than it actually was. For example,
they exaggerated their numbers in the European Jewish press and in the
summer of 1882 they sent various delegations to Constantinople, one of
which-from Rumania-bore a petition speaking of 'hundreds of thousands' of potential
Jewish immigrants.

By 1888 Kamil Pasa was even more specific when he referred to

'the report that had spread abroad that the Jews throughout the world intended to strengthen themselves in and around Jerusalem with a view, at some future time, [to] re-establishing their ancient kingdom there.

"I understand their basic plight, but what they are intending amounts to an invasion."

Pawlsy said, "That is their main problem. As soon as we remove references to religion from the taxes and certain other laws, this issue expires."

"It's a religious contradiction from the nominally-Catholic Synarchy. Something false is afoot."

"You see what we go through depending whether a few miles of border is Slavic or not."

"Yes. This is tough enough. A non-existent nation cannot be ported into existence somewhere. It can only happen with an unusual degree of militancy."

"We're in a big argument."

"Might as well get used to it."

"Most of them are simply going to America. It takes a dedicated decision to try to enter the Empire in a way you're not wanted."

This was going to come in, of, and through Bulgaria. Egad! What do we do, attack the Empire on the North, defend it in the South? How do we do that while pushing for fair policies in the "Powers" of Europe? This is widespread.

"It's incomprehensible. St-Yves mingled with Revolutionaries on the Isle of Man, but nothing really came of it. His new friends are from the Jesuits of Reunion. It seems like a weird Jesuitry where the Pope not only tolerates other denominations, but has a special welcome for Jews."

Pawlsy said, "It's incomprehensible to you, but more people will be suckers for it than will turn to our exotic panache."

"Well, we would have to give the Muslims of Albania a voice against this. There is an obvious supremacist character being waged against them."

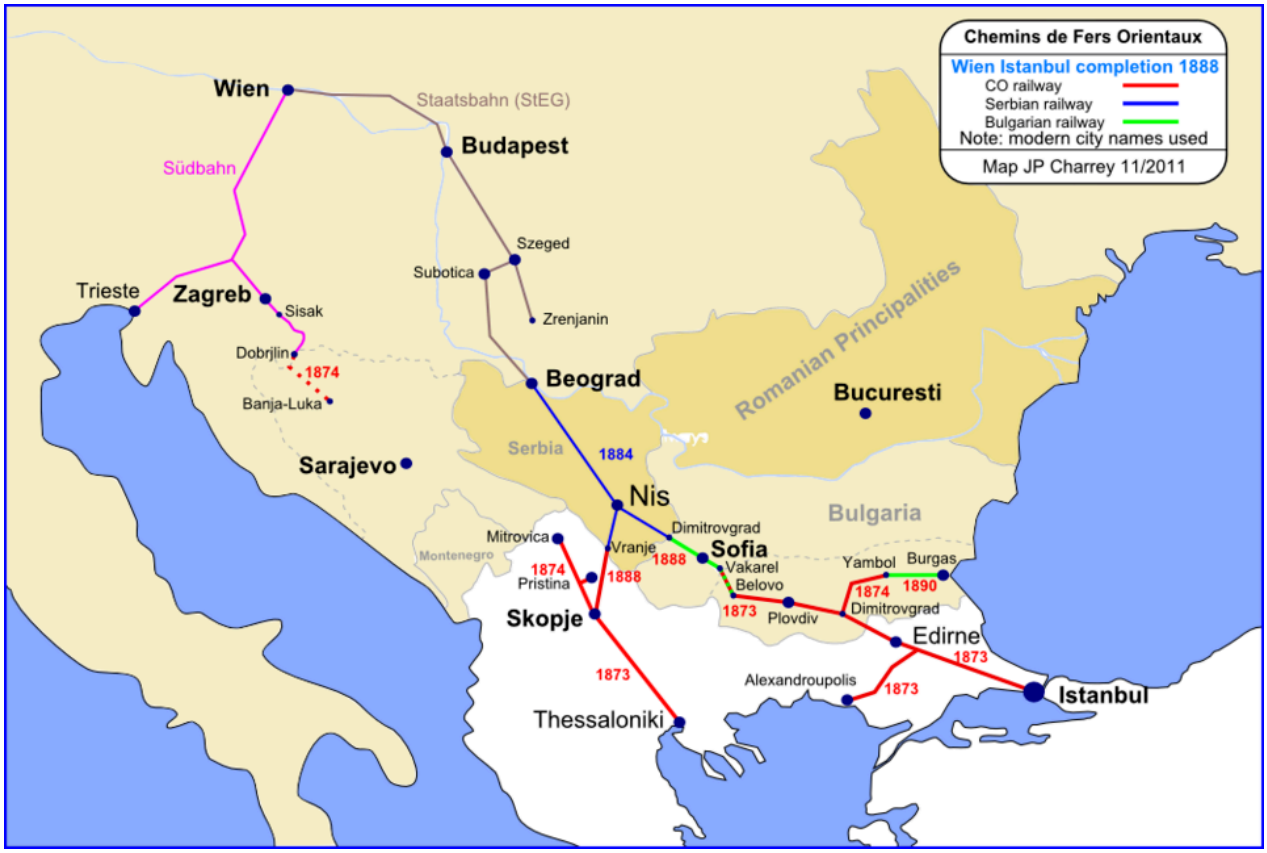
Fergus said, "It's not possible for Christianity to have any scriptural view on Islam. It's not really supposed to repress Jews, but certainly not give them any special favors. Most of Europe however is not taught as we are."

"I remain a bit frustrated that Constantinople is in Turkish hands."

"Over the centuries they forgot about us."

"All that is remembered is an attempt to make money out of the Ottoman Empire."

The activities are by the same Baron Hirsch who built our railroad:



By "activity", it mostly means moving the Jews out of Russia.

"So far, he sounds mostly philanthropic, and has not made bigoted assertions like St-Yves."

Well, fairly, we were comparable. We had witnessed a significant human displacement on ethnic lines, although it was in the name of Islam. Otherwise the region was host to an Egyptian diaspora, in a less-forceful manner. And it is a dark issue why Jewish human beings have typically been repressed by every European system of law, compared to the honest question did they do something to deserve it. Probably mistakes have been made both ways.

Hirsch is a scion of wealthy court Jews from Germany. He backed the *Chemins de fer Orientaux*, that is, the track builders. It's a business venture and some of the things he did had nothing particularly to do with Judaism. And, I suppose, as we are pro-Russian,

we see this as an empirical frontier issue similar to what we say about the Ottomans. Difference being the Ottomans have repetitively dominated this area for centuries, whereas the Russians were not attempting to gain the territory that was more heavily Jewish.

"Pawls, it's coming down in Paris. There are Jewish organizations there, plus, Synarchy is already in the government, and, its supremacist projection of Europe into Palestine is already an urban legend among the Ashkenazi."

Pawlsy said, "I don't actually want to get involved in a Catholic--Protestant--Jewish competition. I know you're going to ask me to approach them. Yes, we have to include everybody. If there were Eskimos in Paris, we'd try that too."

We collectively had a low opinion of the stale religious clash around Europe. We feel that we have at least a respectful handshake with Orthodoxy and Islam. I mean we have the Serbian Patriarch along with Turkish bathhouses. We actually want them to be normally functional and have a fair chance at gaining their following. We can see that. The situations around Paris and elsewhere are just a necessity for us to deal with it.

Conceptually, we may even have a similarity to Islam, since it is heavily concerned with the law and evidences one of the first known written Constitutions, which does involve a problem with Jews. It is just that we are not using the words of its founder for our definition, which is entirely along the lines of result or fruit of effort, in terms of prosperity and happiness and similar qualities that you can only find by human connections. In that sense, perhaps we are similar to Orthodoxy, which doesn't start with much of a framework, but considers it our duty to make the best one possible. We don't want a state that is automatically going to use this or that as a single source of input.

The Albanians themselves don't have a unified *kanun*. It still varies by tribe and some don't have it. There's no high goal of them forming an impeccable government which is something they have never done. I can't say it's out of the question we would wind up

fighting a new Albania. I wouldn't say it's likely, but it could be possible.

I suppose it comes to the same in Bulgaria and most other places. When we eliminate one source of oppression, will it come back in other ways?

This is permanent, never ending?

By 1888, we had our train line through Sofia, which was splendid. We also had the Synarchy, which was not. Its material was only published limitedly in France. I guess you could call it sectionalized information, such as in its *Workers* section, it draws positive response from communities of farmers. That does not mean they are aware of the Jewish or Sovereign messages. And so unless you are sniffing for the true radical parts, some of it does not sound bad and could be subversive and draw you in.

And yes, although the basic *Agartha* idea was from somebody else around 1874, St-Yves plainly announces it as a world government of Unknown Superiors. To this extent, it is an intellectual outgrowth of the Strict Observance Rite. Similarly with this, it had its German experts who knew what they were doing, and later it is simply a source that some people have been exposed to.

"Fergus, most of the Masonic schism could be said to be categorized in streams of these Rites. They are optional. They are not Masonry. They are masonic rites composed by someone. And so the meaning or moral or lesson is whatever that person believed. And you can see how this gives it a totally different shape than what I said about the Temple of Solomon."

"Yes, easily. You taught something that was a form of meditation, and Synarchy is a new doctrine that assigns you a leadership. The flaw in its proposal is it expects someone like Bismark to disarm and accept something over him as authority."

Pawlsy said, "I reject that because I will arm you to the teeth."

I said, "We've got to prevent weaponry dropping into the hands of an elect few."

Fleep said, "That's how it was in Italy. Some revolutions never happened because a militia couldn't arm itself."

"We have to insure this *Agartha* is our *Kulshedra*."

That's how we went at it. We decided to demonize *ideas*.

"Pawls, Carnot is right that France is demoted compared to Germany, but it has also been virtually demolished three times and then re-armed in a surprisingly brief timespan."

"Then you mean when the machine resets its favor, Synarchist revanchism will take vengeance on its neighbors again."

"I also think it means we have to add French to our repertoire. We have to respond to these publications directly and soon."

"Should we hire someone for authenticity?"

"It's worked well so far, and probably better than me trying to lead it."

That's what we saw coming. A new Napoleon of all Europe that did not really have Russia's interest in mind. Given a choice, we'd rather *not* sing in protest of it, but I think it is too important to let it slip past without a rebuke.

Chapter Eight

"Pawls, this could have been us. Our friend from Rugova,"

...was captured in 1885. Vokshi was initially found guilty of treason and sentenced to death. The sentence was later commuted by sultan Abdul Hamid II to hard labour and imprisonment.

"But let's think of some other news.

If you look back at Hirsch's railroads, it looks minimal because it's not including all the Hungarian lines and so on. But he is the builder in our region. And look what else is new -- *Vranje to Skopje*."

You can easily see how our region would be a small strip from Pristina towards Montenegro.

"He's also interested in the difficult Russian territory."

On the occasion of the fortieth anniversary of Emperor Francis Joseph's accession to the Austrian throne, he gave £500,000 for the establishment of primary and technical schools in Galicia and the Bukowina.

In fact, he is more or less our neighbor:

Hirsch lived in Paris, where he owned a townhouse on rue de l'Elysée and the Château de Beauregard. He also had residences in London, Hungary, and in what is now the Czech Republic (Veveří, Rosice).

Pawlsy said, "You want to go to Paris, put in some French singers, and blast anti-

Synarchist riot music outside this guy's window."

"Almost. I'm not quite sure *he's* the one to be doing it to."

Russian nationalism has turned onto the hardcore path. Notably, persecution was re-installed by Tsar Alexander III:

❝Alexander was hostile to Jews, and his reign witnessed a sharp deterioration in their economic, social, and political condition. His policy was eagerly implemented by tsarist officials in the May Laws of 1882. These laws encouraged open anti-Jewish sentiment and dozens of pogroms across the western part of the empire. As a result, many Jews emigrated to Western Europe and the United States. The laws banned Jews from inhabiting rural areas and shtetls (even within the Pale of Settlement) and restricted the occupations in which they could engage.

Encouraged by its successful assassination of Alexander II, the Narodnaya Volya movement began planning the murder of Alexander III. The Okhrana uncovered the plot and five of the conspirators, including Aleksandr Ulyanov, the older brother of Vladimir Lenin, were captured and hanged in May 1887.

"Do you see a pattern forming?"

The Tsar is not getting into major wars and perhaps is ok, if you are an uber nationalist.

And, the Pope seems to love him.

In the view St-Yves is Papal:

...who is credited with being the founder of Synarchy because he was the first to write down its doctrines.

One can see how closely the post-Conciliar Popes have followed this programme through their promotion of ecumenism.

Enthusiasts included French minister François Césaire Demahy and Paul Deschanel who later became President of France.

There seems little doubt that Saint-Yves was in direct communication with demons and that the principles of Synarchy were directly inspired by hell. Certainly the consequences of a totalitarian state ruled by an unworthy elite seem consistent with their origin. Anything that lacked evidence, such as his ideas about race or the origins of the world were for Saint-Yves a product of the secret knowledge from the “wise ones.”

That he heavily tried to influence it:

At the 1869
Council, the dogma of Papal Infallibility had been proclaimed so that the Pontiff had assumed absolute authority on matters of faith and doctrine.

In that precarious context, the proposal made by the Marquis d’Alveydre was nothing short of revolutionary. Quoting various theological texts and Church prophecies he asked for his Missions to be studied in the Pontifical College and reiterated his earlier suggestion, made in his Mission des Souverains (1882) for the Holy Father to assume the role of spiritual leader of Europe as an heir of the esoteric divine wisdom of Paradesa handed down to the Western World by Jesus Christ, thus recognizing the Church’s filiation with Agartha that Saint Yves identified as Saint Paul’s Church of the Protogones.

We don't think he quite got made into an academic curriculum. Obviously he is not a stranger to the papacy. Alexander III is ultra-Orthodox enough to persecute Jews because he can, and here, the Pope is trying to bond with him in ecumenical unity.

So, the enemy of Westphalia is the Pope. The enemy of "the people" is the Pope, as shown by the Italian revolts and becoming a Prisoner in the Vatican since 1870. Garibaldi said to destroy it utterly. It lives, in this now-powerless way.

And to the Queen of England:

...he urged Victoria to conclude an agreement with Russia.

"Pawls, the on-the-ground normality is that Russia should be on good terms with Germany. But this is being reversed and encircled."

It snaps.

1890

...in 1890, the expiration of the treaty coincided with the dismissal of Bismarck by the new German emperor, Kaiser Wilhelm II (for whom the Tsar had an immense dislike), and the unwillingness of Wilhelm II's government to renew the treaty. In response Alexander III then began cordial relations with France...

"So, if there is a *secular* alliance of Germany -- Austria -- Italy, one can imagine what is meant by a *spiritual* Pope bridging France and Russia."

Fergus said, "Considering he doesn't like secular Italy, and he does like German Catholics."

Another corner is quickly turned.

1891

Hirsch resolved to devote the money to an emigration and colonization scheme which should afford the persecuted Jews opportunities of establishing themselves in agricultural colonies outside Russia. He founded the Jewish Colonization Association as an English society...

This enormous fund, which was in its time probably the greatest charitable trust in the world, was managed by delegates of certain Jewish societies, chiefly the Anglo-Jewish Association of London and the Alliance Israelite Universelle of Paris, among whom the shares in the association have been divided.

The association, which was prohibited from working for profit, founded large agricultural colonies in Argentina and North America.

In addition to its vast agricultural work, it had a gigantic and complex machinery for dealing with the whole problem of Jewish persecution, including emigration and distributing agencies, technical schools, co-operative factories, savings and loan banks, and model dwellings. It also assisted a large number of societies all over the world whose work was connected with the relief and rehabilitation of Jewish refugees.

"I don't see anything wrong with that, superficially. Just a question of what is being done there in New Jersey or Buenos Aires."

It's Paris. The legitimate Masonic debate is not about Templars but about fair treatment of Jews. The companies are being run under the nose of someone with multiple Senators who has a dogmatic plan in mind.

For these purposes, we were mostly "Hungarian musicians" looking for a new vein of French lyrics. We have enough Albanian to perform a full festival if we want to. So we move it to an ornamental role and seek to leverage the "Bulgarian Francophone" idea.

Source: https://youtube.com/watch?v=9krz9o0twv8

During this **Belle Epoque**:

Bohemian lifestyles gained a different glamour, pursued in the cabarets of Montmartre.

By now we can equally travel from Paris to the *French Riviera*.

Some of these places are impressive.

Grand foyer of Folies Bergere:

"Fergus, they contaminate the name 'anarchist' these days."

❝Meanwhile, the international workers' movement also reorganised itself and reinforced pan-European, class-based identities among the classes whose labour supported the Belle Époque. The most notable transnational socialist organisation was the Second International. Anarchists of different affiliations were active..."

"What it means by 'active' is *propaganda of the deed*. What we meant by *anarchy* was *absence of oligarchy*."

Pawlsy said, "This is inexplicable."

❝On 1 May 1891, two simultaneous events occurred during the mobilisation day: on the one hand, in Fourmies, the French army carried out the massacre of peaceful strikers who were demonstrating in the church square. On the other hand, anarchists demonstrating between Levallois-Perret and Clichy found themselves in a violent confrontation with the police after taking refuge in a wine shop—three of them, arrested after the shooting, were transferred and then severely beaten at the police station by the police officers. This became known as the Clichy Affair. These two events provoked the anger and fear of the anarchists, a situation reinforced by the trial of the Clichy defendants, where the police were not prosecuted.

Troisième Année. — N° 119. Huit pages : CINQ centimes Dimanche 17 Mai 1891.

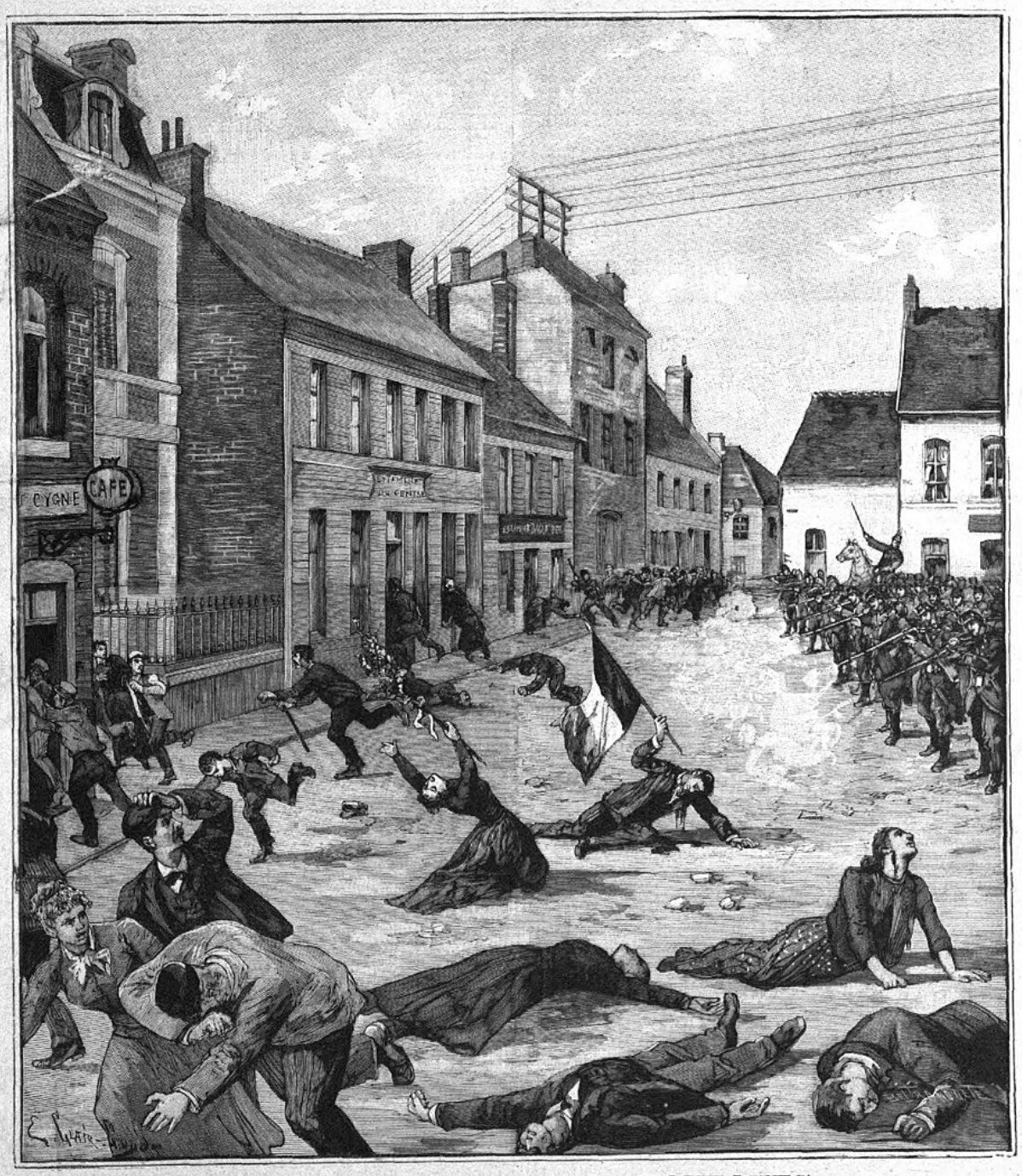
Le Petit Parisien

TOUS LES JOURS
Le Petit Parisien
5 CENTIMES

SUPPLÉMENT LITTÉRAIRE ILLUSTRÉ

DIRECTION : 18, rue d'Enghien, PARIS

TOUS LES SAMEDIS
SUPPLÉMENT LITTÉRAIRE
5 CENTIMES



LES ÉVÉNEMENTS DE FOURMIES

(D'après les photographies de M. Perron)

She said, "I can explain what they were upset about. They were asking for what you know as an *eight-hour day*. These textile mill operators had twelve hours, six days, and were barely paid."

I said, "For one, the businesses need to be watched, because they will exploit people, and secondly,. this governmental behavior is about like the Ottomans."

She said, "Synarchy and Mazzinism just fed off each other right there, just like you said."

"Yes. Although the 'affiliations' include us, now, 'active' means these protests are giving way to violent designs. This is exactly what makes them want to attack the police or something."

Voila:

...in 1892, a period in French history opened that the contemporary press and Jean Maitron termed the Ère des attentats ('Era of Attacks')—a period marked by great political violence between the French State, which further intensified repression against anarchists, and the latter, who responded with increasing terrorist violence.

The President is an arch-nemesis:

Carnot, born on 11 August 1837 in Limoges, came from a family that included many names from the Republican elite; he was particularly distinguished by the prestige of his grandfather, Lazare Carnot, nicknamed 'Carnot the Great', a member of the Committee of Public Safety during the Reign of Terror.

And the Albanians do something not much more than a similar deed:

In 1893, Haxhi Zeka and Bajram Curri organized the uprisings in Peja, Gjakova and other regions of Kosovo against the political and economic injustices of the Ottoman Empire.

Introducing Bajram Curri:

In 1893, he participated in a revolt in Kosovo led by Haxhi Zeka, which was quickly suppressed by the Ottoman army.

We killed his father:

He aided Pasha Dreni during the Attack against Mehmed Ali Pasha, and was killed in the skirmish by the forces of the League of Prizren.

but he was somewhat flexible:

Like some educated Albanians with nationalist sentiments of the time, Curri supported the unity of Albanians from different religions under the banner of Skanderbeg and favoured government reforms that benefited Albanians.

Pawlsy said, "They hamfisted it again. This Curri is a slightly better representative of our intellectual base. Haxhi Zeka is under arrest in Istanbul. They had better start to listen."

The French also lost their real discussion, and there are minor anarchist attacks, followed by stricter laws and many arrests. In turn, the anarchists get madder, until propaganda of the deed makes its major debut there.

...the practice became widespread in anarchist circles in France—especially as the French State's repression against them intensified, which created dynamics of vengeance on the part of the anarchists.

12 June 1894

Le Petit Journal

TOUS LES JOURS
Le Petit Journal
5 Centimes

SUPPLÉMENT ILLUSTRÉ
Huit pages : CINQ centimes

TOUS LES DIMANCHES
Le Supplément illustré
5 Centimes

Cinquième Année — LUNDI 2 JUILLET 1894 — Numéro 189

ASSASSINAT DU PRÉSIDENT CARNOT

LE CRIME

Pawlsy said, "That's not us either."

No, definitely not. President Carnot was assassinated in a heinous manner out of anger and violence.

We say if it is necessary to destroy the government itself, you better have a good one ready to replace it. We haven't got this out of our Albanian League yet, which is why we primarily just fight military forces, especially since they are prone to do their own violence against civilians.

The immediate reaction -- because the assassin was Italian -- is that the people of Lyons loot and demolish Italian neighborhoods:

Now we have gangs to do everything Illegal in addition to violence:

While some anarchists viewed illegalism as a legitimate movement, others, such as Saverio Merlino and Jean Grave, severely criticized illegalists. They saw these practices as selfish and useless, arguing that local and individual revolutions could not lead to a global one. They presented illegalism as a deviation from an orthodox anarchist dogma.

Then we get France's shortest presidency, because the man who was elected by a landslide resigned in six months because the government was dysfunctional:

Perier explained his action by the fact that he found himself ignored by the ministers, who did not consult him before taking decisions, and did not keep him informed upon political events, especially in foreign affairs.

From that time he completely abandoned politics, and devoted himself to business – especially mining. At the trial of Alfred Dreyfus at Rennes, Casimir-Perier's evidence, as opposed to that of General Mercier, was of great value to the cause of Dreyfus.

He was replaced by Faure "who offended no one":

Félix Faure was initiated in Le Havre, at "L'aménité", a lodge of Grand Orient de France, on 25 October 1865.

He granted amnesty to the anarchist movements in 1895, enabling the return from exile in England of several famous anarchists, such as Émile Pouget.

Along those lines, Haxhi Zeka was released:

In 1896-1900 he was put in charge of the Albanian rebellion for autonomy and protection of the territorial integrity of the country.

1897

Kurt Hassert, a German geographer, gives a witness account of Albanian regions of the time. He thinks they are beneath civilization and excoriates feuds.

On the other hand, they typically lack a main cause of conflict because of religious

tolerance:

The primary cause for this coexistence is the fact that the Albanian national identity is based on a shared language, culture and broad historical genetic continuity that ties its people together. This stands in stark contrast to many other Balkan ethnic groups whose identity is generally inseparable from a certain religion: for the most part, Greeks must be Greek Orthodox, Serbs must be Serb Orthodox, Croats must be Catholics, Bosniaks must be Muslim and so on. For Albanians, cultural ties and loyalty to kin have generally stood above any affiliations that may have proven divisive, especially in the period of national identity formation.

In High Albania, the primary account of her travels and studies, Durham observed that Albanian tribesmen were “Albanian first” and that the general population “never absorbed the higher teaching of either Christianity or Islam.” She noted that both Christian and Muslim Albanians harbored deep animosity for Slavs, with Christian Albanians not sympathising with them as fellow Christians and feeling themselves much closer to Muslim Albanians.

The preeminence of hospitality (mikpritje) in Albanian culture was such that it took precedence over religious laws.

Mount Tomorr is Muslim and Christian over an Illyrian pagan root.

One saying goes:

“And do not look to churches or mosques; the Albanian’s faith is Albanianism! (E mos shikoni kisha e xhamia: Feja e shqyptarit asht shqyptaria!)”

Pashko Vasa, O Albania (O moj Shqypni)

You actually can't find real Catholicism or Islam. They don't know things like the Lord's Prayer or Ave Maria. Armed priests and topless women are everywhere. Intermarriage is frequent. At the same time, they are not generally literate or educated enough to have any opinion on theologies or what the full religion is supposed to be. So you get an Austrian-favoring Jesuit College in Shkodra, while, of course, the Russian idea is to back Orthodoxy. So far, they don't carry any weight, are labels for minor amounts of ritualistic behavior. Muslims still use crosses for protection. Unless you were to choose to "specialize", it would all look like bleedthrough and crossover.

With Zeka, we make a new attempt called the League of Peja:

Lidhja e Pejës

Albanian patriotic circles had been seeing a need of creating a new organisation, similar to the first League of Prizren, and to include all the Albanian lands and place it in front of a national movement.

The first efforts for the creation of the League began in September 1896. Haxhi Zeka was named as head of this movement by the most influential Albanian leaders in the Ottoman province of Kosovo (Kosovo villayet was one of four Ottoman provinces – vilayets – with a significant Albanian presence).

Albanian leaders led by Haxhi Zeka organised a meeting in Yakova (now Gjakova) in March–April 1897 as a first step for the creation of the league. There were two groups of members. The first group of conservative and more moderate members wanted five vilayets (with Salonika vilayet included) to be united into the Albanian vilayet, and the second group of the more radical members wanted full administrative autonomy for the four vilayets united in the Albanian vilayet.

This organization was encouraged and supported by Austria-Hungary and directed against Ottoman reforms and against Serbs from Kosovo Vilayet.

What could be better? We can get a train almost all the way there. Headquarters are now in the midst of our following. It is time for new weaponry, such as Mausers and Mosin Nagants. Seen through the legend of Zeka:

He led a people's armed resistance that began in Kosovo in 1897 and founded the Albanian Covenant (1897).

The reported strength on November 26, 1897, is 6,000 in Peja and Gjakova.

Heavy losses on both sides -- our readers should already understand what that means.

Pawlsy never claimed anything about *numerical superiority*. We blend in to "Albanian irregulars" to such an extent as to be invisible; the difference being our employing female guerillas because, that is, in fact, more representative of the "people that live here" than anything else. It's 10-20 people we draft from the towns along the route to Sofia, plus, our stronger or local contingent which is perhaps like the Minutemen of the Americans. And so it is easy to have a "welcome back" party for Zeka.

Currently, there is disagreement whether the southern regions are a part of this.

Salonika, or Thessaly or outer Macedonia, is an even worse mess:

In Macedonia, where Bulgarian-, Greek-, and Serbian-backed guerrillas were fighting Ottoman authorities and one another for control, Muslim Albanians suffered attacks, and Albanian guerrilla groups retaliated.

A Greco-Turkish war this same years proves that Greece is in a rumpled condition.

And the passage of our railroad Baron leads to a change in his companies:

❝...after Hirsch's death in 1896, colonies were also founded in Palestine.

A notorious character steps in to influence Ottoman policy:

❝It is not generally appreciated that Herzl brought himself and his ideas to the Porte's attention one year before the first Zionist Congress was held. He did so by travelling to Constantinople in June 1896 and making contact not only with several senior officials in person but also with the Sultan through an intermediary. Displaying impressive ignorance of Ottoman sensitivities, Herzl's ideas were not calculated to appeal to the Porte. At a time when the Government's grip over its remaining territories in the Balkans was far from secure, and when the Sultan was under attack from Young Turks abroad for the 'dismemberment' of the Empire, Herzl asked that Palestine should be granted to the Jews with official blessing in the form of what he called a 'Charter'. And at a time when the Government had had more than enough of heavy European interference in its internal affairs, including control of its Public Debt since 1881, Herzl hoped that his Jewish State would enjoy Great Power protection. In exchange for Palestine, he nebulously offered 'to regulate the whole finances of Turkey' for 'His Majesty the Sultan'.

The Sultan however was pretty strongly against this:

...in 1891 he told the Military Supervisory Commission at the Ylldiz Palace: Granting the status of [Ottoman] subjects to these Jews and settling them is most harmful; and since it may in the future raise the issue of a Jewish government, it is imperative not to accept them.'

In 1896 Theodor Herzl met Philipp Michael de Newlinski, a Polish aristocrat who had once worked in the Austro-Hungarian Embassy at Constantinople and was employed by Abdulhamid for special diplomatic missions. In June Herzl travelled with de Newlinski to Constantinople. On the train there, de Newlinski introduced Herzl to Tevflk Pasa (the Ottoman Ambassador at Belgrade), Karatodori Pasa and Ziya Pasa (both described as 'elder statesmen'), who were returning to Constantinople after the coronation of Tsar Nicholas II.

Herzl explained his project to Ziya
Pasa, who agreed that 'the benefits in money and press support which you promise us are very great'. But, he warned, 'no one is even likely to have pourparlers with you if you demand an independent Palestine'.

A day after Herzl and de Newlinski arrived in Constantinople, Abdillhamid told the latter that:

If Mr Herzl is as much your friend as you are mine, then advise him not to take another step in this matter. I cannot sell even a foot of land, for it does not belong to me, but to my people. My people have won this empire by fighting for it with their blood and have fertilized it with their blood. We will again cover it with our blood before we allow it to be wrested away from us. The men of two of my regiments from Syria and Palestine let themselves be killed one by one at Plevna. Not one of them yielded; they all gave their lives on that battlefield. The Turkish Empire belongs not to me, but to the Turkish people. I cannot give away any part of it. Let the Jews save their billions. When my Empire is partitioned, they may get

Palestine for nothing. But only our corpse will be
divided. I will not agree to vivisection.

It remains negative:

In February 1897,
Dr d'Arbela, the director of the Rothschild hospital in Jerusalem, informed Herzl that 'all Palestine talks about our nationalist plan'. This, of course, did not fail to attract the attention of the Ottoman authorities. In April, a visit to Palestine by a group of distinguished British Jews, including Israel Zangwill and Herbert Bentwich, and news in May of a rally at New York in support of the first Zionist Congress (to be held that summer) alarmed the Mutasarrif of Jerusalem, Ibrahim Hakki Pasa. As it was originally proposed to hold the first Zionist Congress in Munich, the Mutasarrifconferred with the German Consul at Jerusalem, who suggested that press reports about this congress were very exaggerated. At the same time he felt that the establishment of a Jewish state in Palestine should not be considered utterly remote. Carefully speaking in a private capacity, the Consul regretted that Jews had continued to enter Palestine, because inter alia the immigrants were a potential political danger, as they 'frequently inclined towards the Social-Democrat Party'. Ibrahim Hakkh Pasa reported this post-haste to the Porte and the restrictions against the Jews in Palestine (described below) were renewed, one month before the first Zionist Congress.

Meanwhile, Tsar Alexander III passed away from complications due to nephritis, and his successor is a near-clone, Nicholas II:

In 1897 restoration of the gold standard by Sergei Witte, Minister of Finance, completed the series of financial reforms, initiated fifteen years earlier.

Emperor Franz Joseph I of Austria paid a state visit in April 1897 that was a success. It produced a "gentlemen's agreement" to keep the status quo in the Balkans, and a somewhat similar commitment became applicable to Constantinople and the Straits. The result was years of peace that allowed for rapid economic growth.

Russia begins rapid industrialization, and, the enrichment of some members of society, while still leaving many with little.

From the point that is sandwiched between three empires, those two as being fairly neutral towards us at least have a fairly natural cooperation. The complication is that Russia still does not like Germany. It is attuned to a resurging France in that regard.

We are able to inflict devastation on the Ottomans and be back on tour in a matter of *days*. As usual, they are able to send in reinforcements and maintain their order.

The next round was, we thought, going big, because it was at least partly open to some of our concepts. Getting back to Bajram Curri:

In 1899, he became a founding member of Zeka's League of Peja.

Finally it is Haxhi Zeka who really blazes the trail:

In cooperation with the Albanian Committee of Istanbul headed by Sami Frashëri and other patriots at home and abroad, Haxhi Zeka organized a meeting known as the Assembly of Peja of Albanian notables between 23–29 January 1899. The gathering was a response to increasing foreign influence in the region and was attended by some 450 Kosovo Albanians in Pejë. On 28 January 1899 an agreement was reached by the delegates on forming the League of Peja (Besa-Besë) and on 29 January swore a pledge (besë), suspended blood feuds in the region and elected Zeka as chairman of its Committee. In April–May 1899 he was prepared to call another General Assembly of the Albanian League, whose keeping was hampered by the Sublime Porte. Zeka and the League committee would appeal to all parts of Albanian inhabited territory in the empire for assistance and meetings in some towns occurred that expressed solidarity with the movement. Regardless of Istanbul's objections and obstacles of the Great Powers of neighbouring irredentist states, Haxhi Zeka continued his efforts to strengthen the League throughout the year 1900 until its suppression by the Ottoman army. His activities continued especially after April 1901 holding meetings in northern parts of the vilayet of Kosovo aiming to unite Albanians toward resisting the Ottomans and other outside adversaries. Zeka reached out to Austria-Hungary offering his services and advocated for a union between Albania and them, however they distrusted him due to his closeness with the Ottoman sultan's entourage.

You can see the immediate technical reason why we *can't* be part of the League because we have our own Besa (Oath).

There's not going to be any spontaneous turnaround with Montenegro because it has Albanians in it. Tension with Serbia won't be wished away. But we have left behind the older impulses to more or less transfer the Vilayet to some Albanian Muslims. This is going for complete independence in what could at least be called a pan-Albanian manner. That's why we have Egyptians. When we say "Albanian" we mean native Illyrian that closely resembles other Europeans. "Egyptian" is an *Albanian speaker* who was visibly different, even if you didn't know much difference from "Arab" and "Turkish" and so forth. You wouldn't guess they were "Albanians."

That's how we rounded out the century. People like to think in terms of significant dates and that is supposed to be one of them. Our highland territory that is because of Pawlsy's cave is this rebounding center of resistance. It's a little bit closer to standing on its own than when they did the League of Prizren.

And yes, the realpolitik is that Austria is essentially neutral. That was, perhaps, the most professional attempt to try to work around Serbia and Montenegro. I would ask for their support by way of understanding and that's it, I would not expect them to defend, protect, etc., a conjectural country. And yes, to an extent there were moral sympathizers, along with the fact we milked Austro-Hungarian territories to arm an uprising on behalf of the League of Peja.

That's fine for the closest thing we would say to our real endeavor. Pawlsy is the legacy of an Egyptian trade route that her parents brought to Sofia, which we have carried up to Budapest. It has an immediate adjoining arm, which is, so to speak, our next component. By now it is a quite old free trade zone in Trieste.

This is how the region was under Napoleon:

Swiss Confederation
Confederation of the Rhine
Austrian Empire
Milan
Kingdom of Italy
Turin
Illyrian Provinces
(French Empire)
Venice
French Empire
Ottoman Empire
Lucca
Rome
Kingdom of Sardinia
Kingdom of Naples
Naples
Kingdom of Sicily
Syracuse
Italy
1810

and afterwards:

then since 1867:

...three crown lands of the Imperial Free City of Trieste and its suburbs, the Margraviate of Istria, and the Princely County of Gorizia and Gradisca, which each had separate administrations and Landtag assemblies, but were all subject to a k.k. statholder at Trieste.

At the beginning of the 20th century, Trieste was a buzzing cosmopolitan city frequented by artists and philosophers such as James Joyce, Italo Svevo, Sigmund Freud, Dragotin Kette, Ivan Cankar, Scipio Slataper, and Umberto Saba.

Period view of a nearby town:

But, again, to get a sense how big this was becoming, a lot of the attention was drawn to the northeastern corner of the peninsula at Opatija in a familiar way:

The Villa Angiolina was later run by the Compagnie Internationale des Wagons-Lits.

In 1889 the Cisleithanian government officially declared Abbazia (Opatija) the first climatic seaside resort (Seebad) on the Austrian Riviera, rivalled by Brioni, Duino, Grado, and Portorož. After the hotels, the building of villas started, for the needs of more demanding noble guests. The first Villa Amalia, in the immediate vicinity of the Hotel Quarnero, was built in 1890 as the hotel's annex. Opatija's first guide was published in

1883 in Vienna with the title Abbazia, Idylle von der Adria. The same year saw the publication of Abbazia und seine Umgebung (Opatija and its Environs) by Heinrich Noe, who in 1884 published his Tagebuch aus Abbazia (Diary from Opatija). Joseph Rable printed Curort und Seebad Abbazia (Spa and the bathing beach in Opatija), and Peter von Radics wrote a guidebook simply titled Abbazia.

That's the commercialization, with upper-class appeal, of something we had already pioneered.

We were eccentrics. We did particular things out of hunches that usually paid off. One of them was to go beyond to the south of the peninsula. This has a site on the southwestern edge which is built around standing ruins called Pula:

❝Greek tradition attributed the foundation of Polai to the Colchians, mentioned in the context of the story of Jason and Medea, who had stolen the Golden Fleece. The Colchians, who had chased Jason into the northern Adriatic, were unable to catch him and ended up settling in a place they called Polai, signifying "city of refuge".

Fergus said, "That would be an Argonaut accretion from after about 600 B. C. E., which resembles the confusion about Istria, when there seemed to be a belief the Danube forked and part of it came out here."

On the historical record, it was a power base for the assassins of Caesar and loyal to Cassius Longinus. Because of this, it was soon demolished, and then:

❝It was soon rebuilt at the request of Octavian's daughter Iulia and was then called Colonia Pietas Iulia Pola Pollentia Herculanea.

You can find particular getaways:

From here, if you go the the peninsula's very southern tip, you are in a sparsely-inhabited area called Medulin:

❝During the months of July and August, its population increases to over 10,000 due to an influx of tourists that come to visit Medulin, known for its camping sites and coastline.

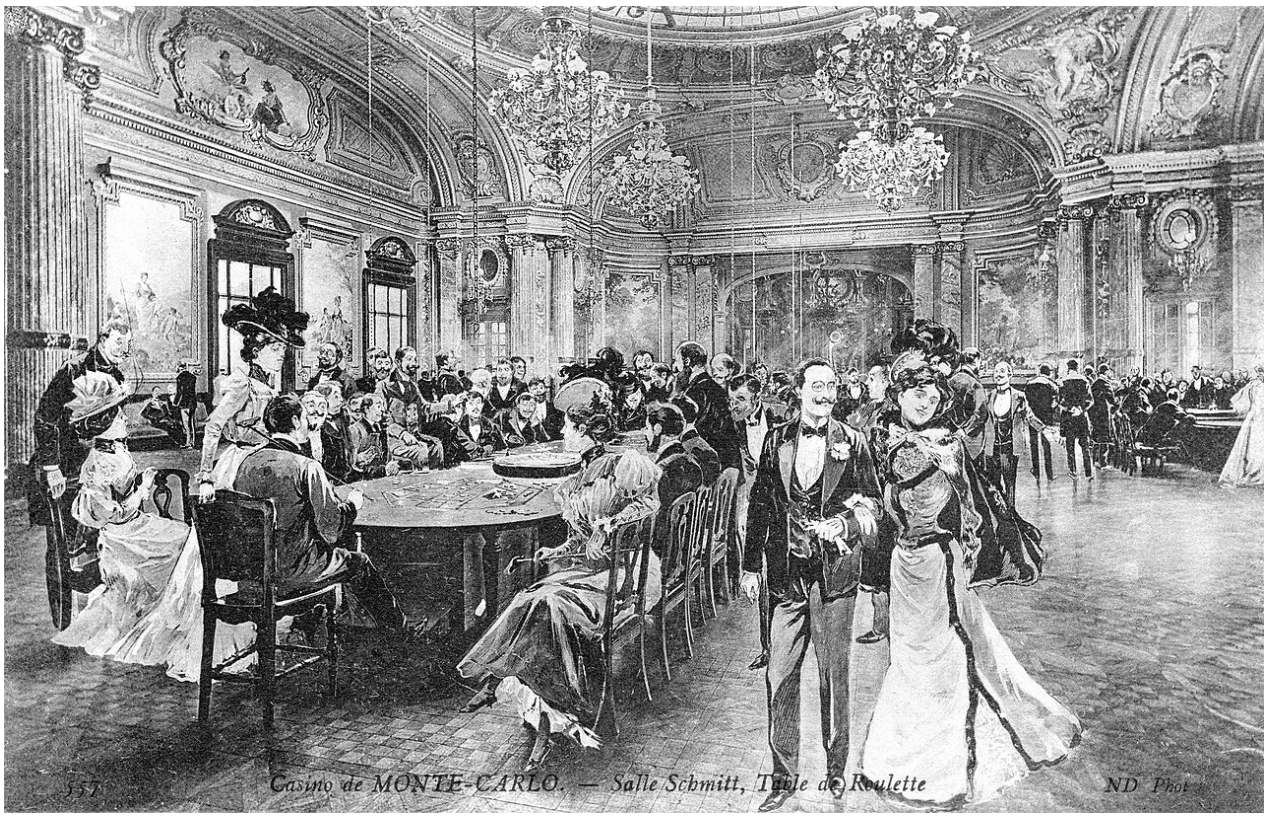
The explanation should be obvious.

The reason we started this trend is because from Trieste northwards, the beaches are mostly rocky. Around Pula they tend to be mixed or pebbly.

Some of the nicest sandy beaches are found on the Medulin Riviera and surrounding islands, which in a modern view are obviously liked by people:

During those months it is typically over eighty degrees, and is humid sub-tropical overall.

We find the same hot summers at Monaco or Monte Carlo:



and its close neighbor Nice:

Princess Catherine Dolgorukova, morganatic wife of the Tsar Alexander II of Russia, is buried.

So, for one thing, Monaco and Trieste are both Italian-speaking regions.

Rather obviously, we don't exactly fit in with the high rollers in the casino.

We don't play those games and they tend to be a bit stiff to care about our music. Even so, there is always a tiny minority of oddballs that are willing to try it. Although it looks magnamanious and attractive, we have more of a fondness for Nice.

There was a noticeable trait among the nobility. To the extent they owned or rented property in these same places, they typically used it as a *winter* residence. In the case of Nice, this was even true with respect to England. Most of these northerly types were seeking escape from the predictable harshness.

We were the opposite. We were exporting Albanian paganism. It is of course true that we do have select places of natural beauty that get quite warm in the summer. However we are not saying Peja is ever going to be a tourist destination. And aside from those few months it can be quite bleak. These coastal regions never get that cold, it will hardly ever freeze. So yes the winter is mild to, arguably, non-existent.

We are looking for ideal summers because real winter is fine with us to just stay in Sofia.

That means, for example, to mark the Summer Solstice in Pula and work our way around, and then spend a week at the then-undeveloped beaches around Pomer and Banjole.

Repeat the process in the second half of the summer around Nice.

So we were making two personal beach trips, while, for example, pushing shows to gamblers who prefer a grander ballroom. That's part of why I say some of this was a bit surreal. We of course had a long-term vision that such travels would become affordable to the ordinary person. We're not ordinary. People remember us from year to year in distant places in a way that was previously impossible.

Going to the Rivieras forces us to concentrate on *sound*, because even French isn't useful to communicate to any detailed degree.

We could do Hungary in the springtime and Paris at harvest.

For us, the wonderful new world was already here, and it was simply a matter of smoothing out a few points like the Kosovo Vilayet.

Now we can simplify things a bit and say Synarchism is an evil of the rich like Mazzinism is that of the poor, there cannot be many exceptions.

Those were the warnings we wanted to keep current within Parisian thought, which was easy, because now we can compare the killing of an imperial Tsar to a republican President. If we were to say they were both potential Synarchists, the aftermath is no observable change to that course.

We're in the same predicament. For the most part, it's the same trends of thought that established themselves in the French Revolution. It has a few more gears and extensions so it is not just France.

By the end of the nineteenth century, we were very well modernized. There was electricity, there were automobiles, color printing, and this sort of thing was in limited amounts but the changes were visible. Me and Pawlsy were almost a portable country, perhaps akin to the Sovereign Military Order of Malta, which is a curious state without any land.

Our point is that Napoleon defeated them in Malta in 1815. At that point, its gnostic tradition such as known to Cagliostro vanished. The re-construction on the Italian mainland is a legal successor, in name only, by people who are simply mainstream.

"Fergus, the French situation is telling us that a republic isn't necessarily any better than a monarchy. It works a little differently, but it does not always have the common person's interest at heart. We want to make this plainly seen, so a similar cycle does not repeat itself in Bulgaria or the Vilayets."

"You mean something other than wars and revolutions."

"Yes. Maybe a damnable peace."

"You are going to defend Westphalia and denounce something else."

"That's right. The Third Republic of 1875 does not, at face value, legislate repression. The danger is what goes on, on a day-to-day basis."

"To appearances' sake, that would be less war and an improved international position."

"Exactly. There is the capability for things to actually go smoothly. That is why we want to be on the lookout for *long term, slow* changes that favor a certain class and leave you to struggle. And it's going to be less with the figureheads and major scenes, but will convert the Senate back into the Patricians.

So, considering that Boulanger had a few wrong ideas such as revanchism, he was, recently, the main mouthpiece about this."

The decade of the 1880s was a turbulent period for the French Third Republic. Corruption scandals that discredited republican parties and a lacklustre economic performance after the Paris Bourse crash of 1882 gave rise to widespread public disenchantment with the republican political elites. The rise of the Boulangist movement was the most representative example of this disillusionment. In 1887, Georges Boulanger, an army general and former minister of war, began orchestrating a populist mass campaign against the ruling republicans and the parliamentary regime. His political agitation, supported by a heterogeneous coalition of socialists, radicals and royalists, reached a climax in January 1889, when, after winning a Paris by-election, he had an opportunity to stage a coup d'état, which did not materialise.

"You see, it doesn't make sense that radicals and royalists are under the same hood, there's no broad-based agreement there, but there must be a strong perception of something wrong mainly with the social group of office holders themselves. And there is. One of the earliest reviews is to rebuke it as massive collusion."

La Republique des Camarades:

This book delves into the inner workings of French parliamentary politics during the Third Republic. The author examines how the structure and culture of the parliamentary system allowed for a unique form of camaraderie and compromise among elected officials. Through an analysis of the political landscape and the motivations of individual politicians, the author argues that the pursuit of personal interests and the desire for reelection often took precedence over broader ideological goals. The book sheds light on the complex and often contradictory nature of political decision-making, revealing how personal ambition and political expediency shape the outcomes of democratic processes.

Rotten to the Core is a dissertation studying Boulangism as anti-establishment rhetoric blaming the Opportunist Republic of a corrupt, ineffective oligarchy.

Here, we have to draw a line between "Moderate Revolutionaries", which describes us, and "Moderate Republicans", which is a whitewash for the then-current Republicains Opportunistes.

They coalesced with President Grevy 1879:

To prevent the creation of a socialist state, the two radical and moderate republicans spirits decided to cooperate and form common governments despite the personal antagonism between Grévy and Gambetta, who died in 1882.

They also survive by rallying against Boulanger:

Grévy also signed the so-called Lois scélérates ("villainous laws") that restricted the freedom of the press and France started a colonial expansion in Africa, creating

protectorates in Madagascar and Tunisia.

Democratic Union, born of the fusion of the Republican Left and the Republican Union. However, the republican Prime Minister Ferry was forced to resign in 1885 after a political scandal known as the Tonkin Affair and President Grévy also resigned his office in 1887 after a corruption scandal involving his son-in-law. The Moderate Republicans, seriously challenged, survived only thanks to the support of the Radical Republicans of René Goblet and worries about the rise of a new political phenomenon called revanchism, the desire for revenge against the German Empire after the defeat of 1871.

"Shortly afterwards, the Boulangist factions untie, due to their lack of common ground.

And so the main point goes missing. This simple or colloquial name, Opportunists, fades in party shuffling and new terms, as if the basic method faded away. It did not.

Now, you might say, this oligarchy is self-arisen from the dredges of former countries called France, so, the specific Synarchy ideology can only be applied to it later. We can only say it's an ideology thrown primarily at this class. There's a wave of new colonialism. That's who picked up on it."

Fergus said, "How could they be so sure they don't want a socialist government?"

"Right. This is one of our main issues. It seemed to be the principles of the early nineteenth century, to invest wisely and productively to keep the cost of living down, which, as we go along, typically is backed by government investment in public infrastructure. Now, everything is becoming financialized, it is for profit, not productivity and lasting value."

Pawlsy said, "We don't care if it has the name socialism or what. A lot of these names are kind of meaningless. Some issues are black-and-white, like, you either seek revenge against the Germans or Serbs or somebody, or you don't. The actual way an elected government could best benefit its people has not yet been seen."

I said, "Perhaps for brief periods, but not as an ongoing state."

"You think the American system is being re-aligned like France."

"It probably is a tendency in almost every society unless you have the means to expose it."

We are boiled down into an argument with Pierre Waldeck-Rousseau:

❝During the political crisis of the next few years he was recognized by the Opportunist Republicans as the successor of Jules Ferry and Gambetta, and at the crisis of 1899 on the fall of the Charles Dupuy cabinet he was asked by President Émile Loubet to form a government.

After an initial failure he succeeded in forming a coalition cabinet of "Republican Defense", supported by the Radical-Socialists and the Socialists, which included such widely different politicians as the Socialist Alexandre Millerand and the General de Galliffet, dubbed the "repressor of the Commune". He himself returned to his former post at the ministry of the interior, and set to work to quell the discontent with which the country was seething, to put an end to the various agitations which under specious pretences were directed against republican institutions (far-right leagues, Boulangist crisis, etc.), and to restore independence to the judicial authority. His appeal to all republicans to sink their differences before the common peril met with some degree of success...

"He wants to call it 'specious pretences' in the same move as exalting a 'republic' above all else."

Pawlsy said, "'Quelling discontent' is far from the same thing as resolving issues."

Dinky said, "Our music doesn't quell so easily."

Now, how do we do that? We don't have to condemn the man, or excoriate every single one of his ideas. There's a big central flaw in it. That happens to be the same thing that will reincarnate "Opportunists" under some new designation.

Among reforms undertaken:

A law of March 1900 introduced an 11-hour day in the manufacturing sector.

A law was passed in March 1900 that limited the working hours of female workers and young persons under 18 years of age to 10 daily hours of “travail effectif.”

I said, "How's that for sympathy. You could lose a finger in those machines, or you might breathe coal dust until you can't breathe any more. Why would a postal worker be given an eight-hour day and then we come to this? As if Fourmies never happened."

Pawlsy said, "Sometimes, other items will be presented that convince the public something good has been done for them, while something nefarious goes on behind your back. Like that whole Gulf of Tonkin, if I was from France, I might have said that was grounds enough for a revolution."

The Prime Minister was invited by Loubet who is a bit of an establishment figure:

His support of the second Jules Ferry ministry and his zeal for the colonial expansion of France gave him considerable weight in the moderate Republican party.

In 1892 President Sadi Carnot, who was his personal friend, asked him to form a cabinet. Loubet held the portfolio of the interior with the premiership, and had to deal with the anarchist crimes of that year and with the great strike of Carmaux, in which he acted as arbitrator, giving a decision regarded in many quarters as too favourable to the

strikers.

He was marked out for fierce opposition and bitter insult, as the representative of that section of the Republican party which sought the revision of the Dreyfus affair.

At the Auteuil steeplechase in June, the president was struck on the head with a cane by an anti-Dreyfusard. In that month President Loubet summoned Waldeck-Rousseau to form a cabinet, and at the same time entreated Republicans of all shades of opinion to rally to the defence of the state. By the efforts of Loubet and Waldeck-Rousseau the Dreyfus affair was settled, when Loubet, acting on the advice of General Galliffet, minister of war, remitted the ten years' imprisonment to which Dreyfus was condemned at Rennes.

I looked around at my friends, I really did like them, and yet I could tell they were permanently disadvantaged, not compared to the French language, but, because the development of France was advanced into territory they were near clueless about.

I said, "We've attacked the Ottoman Empire, I'm not sure how many times, on top of the fact it has been eliminated in many places we now call countries. But you see its ongoing existence hugely owes to investments pouring from Britain and France. They both have arms to reach with."

Genta said, "That means you are going to tell us about how much bigger those arms are than us. You'll say it is within that sphere that Waldeck-Rousseau is trying to re-package and sell old fish in new wine bottles."

I said, "It's literally the difference between what the German geographer said about Albanian women always knitting with their hands, and, the industrial revolution which was mostly caused by spinning mills and looms."

Fergus said, "It's almost precisely equal to the new world of the 1500s."

"That's right. A vast amount of cloth is imported into Europe. It explains Pawlsy, Trieste, and other places."

Genta said, "That means France has been running an evil cloth business for over two hundred years, and we're just now bumping into it, like fools."

"That's why the Prime Minister's speech is dangerous."

She said, "What have we been missing?"

I said, "I know of two tracks where something serious happened. One is around Toulouse. The other comes right back to the Boulangisme of today. Alsace. This border region as you can imagine has been kicked back and forth between Germanic and French kingdoms before and now it still is. Now you are of course going to talk about coal. But first let's look more specifically at Mulhouse."

Propulsée dans l'aventure industrielle en 1746 et réunie à la France en 1798, elle devint un des premiers pôles industriels d'Europe et fut longtemps surnommée le « Manchester français ».

It has already had a reconquista based on the cloth industry.

The main internal problem it had was that under the Hapsburgs, the Marquis of Mulhouse did not control the outlying minor nobles of the province. This led to conflicts:

En 1326, la guerre éclata entre les Mulhousiens et la noblesse locale. Les Mulhousiens finirent par prendre de force et réduire en cendre les possessions de la noblesse proches de ses murs. En réaction les nobles alliés à Albert II d'Autriche assiégèrent la ville et finirent par s'en emparer. Mulhouse fut pillée.

The Austrian presence is inducive towards alliances with Swiss cantons.

More conflicts led to Huguenot dispersal:

À partir de 1523 et après d'importants débats et divisions, Mulhouse adhéra à la Réforme qui s'opéra par étapes jusqu'au colloque de Berne en 1528, ce dernier finalisant la réforme en 1529 avec l'établissement complet et exclusif du culte protestant. Les catholiques ainsi que les Juifs furent chassés de la ville. Ces derniers s'établirent essentiellement à Dornach.

Parce qu'elle était alliée à la Confédération Suisse, Mulhouse fut épargnée par les conflits environnants, tels la Guerre de Trente Ans, qui frappa violemment la région. Mulhouse servit alors de refuge aux habitants des alentours. En 1629, la peste se déclara dans la ville, qui était alors surpeuplée et, en 1638, le nombre de réfugiés fut bien supérieur à celui des Mulhousiens. En 1648, par le traité de Westphalie, l'Autriche céda au royaume de France une partie de l'Alsace, principalement le sud de la région. La république de Mulhouse, exclue du conflit, conserva son statut de ville indépendante mais se retrouva enclavée dans les terres du Royaume de France.

To briefly summarize its phases:

It became a republic in 1347.

The city formally broke away from the Holy Roman Empire and joined the Old Swiss Confederation as an associate in 1515.

As a Swiss enclave in Alsace, it was a free and independent Calvinist republic, known as Stadtrepublik Mülhausen, associated with the Swiss Confederation until, following a vote

by its citizens on 4 January 1798, it became part of France through the Treaty of Mulhouse, signed on 28 January 1798, during the Directory period of the French Revolution and following the declaration of war on Switzerland.

It is right here the slippery language of today will start to present itself:

En 1753, le Grand Conseil de la République de Mulhouse statue sur le cas des manufactures d'indiennes et autorise le secteur industriel à déroger au **système des corporations qui constitue pourtant le socle des institutions républicaines de la cité**.

Quand en 1759, le conseil d'État du Royaume de France légalise les indiennes, l'industrie mulhousienne a déjà pris une avance considérable sur l'industrie française. En quelques années, la petite cité artisanale que Mulhouse était encore au xviiie siècle fut profondément transformée.

Mulhouse entretient alors des relations privilégiées avec la Louisiane, d'où elle importe du coton, ainsi qu'avec le Levant.

En 1798, le Grand Conseil de la République de Mulhouse vote son rattachement à la toute jeune république française, après un blocus de l'armée française, qui voulait mettre fin aux privilèges fiscaux et douaniers hérités de l'Ancien Régime. Le rattachement a lieu le 3 janvier 1798, à l'époque du Directoire. La fête de la « Réunion » se déroule le 15 mars de la même année. Lors de cette fête, les symboles de l'indépendance séculaire de la République sont détruits (épée de justice brisée en plusieurs morceaux, canons de l'Arsenal saisis).

En 1798, la communauté juive de Dornach rédige le Memorbuch du même nom. Il contient des prières en la mémoire des victimes des persécutions en Allemagne, en

Autriche, en Bohème, en Espagne, en Pologne et en Hollande. En 1803, les catholiques et les juifs peuvent à nouveau s'installer dans la ville.

This perhaps interacted with John Law in Louisiana. That is what re-installed the Paris-Duverney brothers in 1720.

Mulhouse evicted the Jews who also lamented persecutions in six other European places.

It seems to readily claim that corporatism is republicanism.

I said, "It sounds to me like this exists in a disguised way in the Prime Minister's speech."

It sounds the same according to the CIA 1988:

(The Synarchy was the secret racist organization which spawned both the Nazi and communist movements in France in the 1920s, '30s, and '40s.)

The most prominent among the "old families" directing Debray's treachery is the Schlumberger family, Swiss Protestants who founded the 16th-century Banque Schlumberger, Neufliz, Mallet, and one of the principal financial backers of the Mitterrand presidential campaign. The Schlumbergers have been a controlling factor in every "jacobin" movement in France since the time of the French Revolution, including the French Communist and Socialist parties today. Nevertheless Schlumberger heiress Dominique Schlumberger de Menil, a resident of Houston, Texas, is a converted Sufi dervish and a leading patroness of avowed Hitler-lover and Muslim Brotherhood fanatic Ahmed Ben Bella. Madame de Menil's deceased husband, Jean de Menil, was a board member and shareholder in the Permindex Corporation of Montreal, named as the masterminds of the 1963 assassination of President John F. Kennedy, and a proven funding conduit for the Synarchist Secret Army Organization (OAS) assassination plots against French President General Charles de Gaulle throughout the early 1960s.

Today it is easily recognizable as SLB.

Schlumberger was the last to join according to France:

L'origine de cette banque est très ancienne, puisqu'elle remonte, pour une part, à 1667, avec la fondation par David André de la banque David André et Cie...et d'autre part, à 1713, avec la création de la maison de banque Mallet.

Les Schlumberger, Neuflize et Mallet, sont de grandes familles protestantes de la finance qui ont marqué le capitalisme français en particulier au cours de ces deux derniers siècles.

It's claimed they strongly determine French capitalism for centuries.

They have identifiable backgrounds. Mallet:

Famille de négociants à Rouen, de confession protestante, elle se réfugie à Genève au xvie siècle.

Paul-Henri Mallet (1730-1807), anobli en 1765 par le roi Frédéric V de Danemark, du fils duquel il a été le précepteur, et qui refusa de devenir celui de Paul, fils de la tsarine Catherine II.

Andre':

1677

Le consul de Gênes, mentionne ces protestants comme animateurs d'une communauté

active qui accueille de nombreux réfugiés fuyant les persécutions de la période de la Révocation de l'Édit de Nantes. Les générations suivantes développent le commerce de la soie, entre Nîmes, Gênes et Genève où les André ont noué des alliances matrimoniales avec de grandes familles patriciennes.

Ce sont notamment eux qui vont commercialiser la serge de Nîmes (« Denim »).

Puis, à Gênes, Guillaume I (1685-1746) et Jean III (1689-1764) transforment la maison de négoce en maison de banque, reconnue comme telle en 1728. À cette époque, la famille André, grâce à des correspondants huguenots à Londres, Francfort et Hambourg, est à l'apogée de sa fortune et de son rayonnement social.

I said, "There you go, southeastern denim, as I alluded to previously."

And finally:

Nicolas Schlumberger (1782-1867), industriel à Mulhouse

Nicolas Schlumberger est issu d'une famille d'industriels. Ses parents Pierre Schlumberger et Catherine Hartmann appartiennent tous deux à de vieilles familles originaires de Mulhouse, où son père est fabricant d'indiennes. À l'âge de 15 ans, après la mort de sa mère, il part étudier en Suisse, à Vevey. Il fait ensuite son apprentissage dans l'entreprise « Jean Hofer et Cie » dont son père est l'un des associés. Il effectue par la suite de nombreux voyages en Angleterre, où il découvre l'application des méthodes industrielles dans la production textile.

De 1819 à 1861, il est conseiller général du Haut-Rhin avec une courte éclipse sous la IIe République, Conseil qu'il présidera même de 1832 à 1833.

They certainly were not behind every Jacobin movement in 1791:

La défense des intérêts commerciaux de son entreprise et de celles de nombre de ses pairs ainsi que les excès des tribunaux révolutionnaires le poussent à suivre avec une certaine sympathie l'insurrection bourgeoise appelée « Fédéralisme », dont les foyers les plus actifs sont dans le sud de la France avec Nîmes, Marseille et Toulouse. Mais les réactions ne tardent pas ; de nombreuses arrestations ont lieu à Nîmes, où la Terreur s'installe dès les premiers jours de janvier 1794. Jean André est arrêté le 17 janvier 1794 ; son procès brutalement expédié par les sans-culottes, fait plutôt figure de règlement de comptes intenté à un « riche négociant », qui doit payer pour les ennemis de la Révolution et il est exécuté le 11 juillet 1794.

"Broadly speaking, sans-culottes is an umbrella term like 'anarchist', while Jacobin, originally, is a specific plot about Restoration of the Stuarts on the British throne. Here, we see a banker taken down more or less by popular demand, as a matter of fact one of the first actions by the Terror, or probably before it had that reputation. It's not possible to be more specific about the charges, but, he had probably long been perceived as unfavorable to the human being."

Schlumberger appears in Permindex and AOS, the successful assassins of Kennedy, and the fascist would-be assassins of de Gaulle.

It also had members in the Trilateral Commission, and directors such as Georges de Menil and CIA Director John Deutch.

In addition, Oswald handler Georges de Mohrenschildt was a friend of John de Menil , once again linking the Schlumberger's to the Kennedy assassination.

De Menil became a board member of the notorious Permindex firm, which was evicted in

Italy for being a CIA front and was accused of involvement in the assassination attempts on Charles De Gaulle and the successful assassination of JFK.

"We are looking at institutions that don't go anywhere. It's a 1728 bank of the south and a corporate system of the north, international and not actually French."

Fergus said, "It could easily be again, soon, by re-armament of the system."

"Sold to the public for nationalistic reasons rather than questioning this structure."

"It would become more Synarchist Senators."

In the Belle Epoque and turn of the century:

Unlike other member states of the German federation, which had governments of their own, the new Imperial territory of Alsace–Lorraine was under the sole authority of the Kaiser, administered directly by the imperial government in Berlin.

"I suppose the Mulhouse Republic has mentally moved to Paris, and may at some point relieve the Kaiser of his management."

Pawlsy said, "Even though Revanchism is supposedly at stark odds with Republicanism."

"The industrial machine can grow or shed whatever other ideas it needs to. Watch how politicians of the future are going to take Waldeck-Rousseau's obfuscation to new heights."

Pawlsy said, "This is very different. In the Balkans our businesses are plain and efficient. Here, they take the wealth and keep it where someone will have a whole lot more of it than you ever will."

"Right. That's the main reason for why I originally got into this. Not just as causes for independence, but, specifically what is coming through the Anglo-French skeleton."

"That you say Greece got suckered by."

"That golden classical civilization, Greece, might consider itself a doormat for the rest of its days."

"Turkey was next."

"So divest the Empire from Albania."

"We are probably going to need Macedonia."

"Well, you do mean a type of economic zone based through Trieste and Sofia, and I am telling you there is already an Anglo-French one which we need to keep out as much as possible."

"Exception being those French who understand this."

"Exactly. Not long-standing investment houses."

She said, "He changes the subject. Although he is Catholic, he surprisingly reduces the church."

The most important measure of Waldeck-Rousseau's later administration was the Associations Bill of 1901. With his anti-clerical sentiment, he was convinced that the stability of the republic demanded restraining religious associations. All previous attempts in this direction had failed. In his speech in the Chamber, Waldeck-Rousseau recalled the fact that he had tried to pass an Associations Bill in 1882 and again in 1883. He declared that religious associations were now being subjected for the first time to the

regulations common to all others and that the object of the bill was to ensure the supremacy of the civil power.

I said, "I think you could call that the republican value raised to supreme and final authority."

"This particular issue is not new and easily concealed."

"Right. What is your civil power?"

"Neither parliament nor you voting is a panacea."

"The anti-clerical sentiment would seem to be that of Mulhouse."

"That's the concealed. Arguments about the Catholics are not new. Magnifying Mulhouse to Paris would be. This is what is already happening."

Alsatian sign, 1792:

Freiheit Gleichheit Brüderlichk. od. Tod (Liberty Equality Fraternity or Death)
Tod den Tyranen (Death to Tyrants)
Heil den Völkern (Long live the Peoples)

"The revolution or republic might not bring you any of those things."

Pawlsy said, "Not if it is guided by those unscrupulous businesses I do not support."

"I kind of think it's great the Catholics are equalized. That doesn't mean I trust this civil power."

Fergus said, "That was your critique of Protestants to begin with. Not the right alternative."

"Yes. In this sense, Alsatian Protestantism has the corollary meaning of corporatized republicanism."

"By copying English technology."

"True. England has been a step ahead in terms of nearly everything. France can name a few great pioneers, but, it does not really compare to England spawning so many things."

"And you expect this to be proliferated to the detriment of workers generally, unless monitored."

"Yes, it's not about you or your well-being, it's exclusively for someone else."

"Traveling to a nice hotel is one thing, indulging in class warfare is another thing entirely."

It seemed that concepts of "freedom" were a thin cover for a contemptuous disregard of the human being. The language had in essence been hijacked. There will become a new language of political veneer separated from actuality.

Pawlsy said, "I like the name Belle Epoque, because, to the extent it was possible to focus on what was good, it actually was really good."

"Oh yes. On a personal level, everything went amazingly well. That's how we were able to get caught up in French events to the point where we had these coherent and specific responses. Something's coming through the fog."

It was not our territory. We didn't vote. We were simply a voice of wisdom giving an honest response. As regulars in Paris and Nice. So. yes, we had a shift in style in order to engage the audience in a native way. Through the years, everyone learned some French. As the century turns, we're ready to spit bullets into what the Prime Minister said.

By the same token we wanted to take Hungarian music and use French lyrics, the French music overall was going to become *fusion*. For instance, this is Hungarian mixed with swing:

Source: https://youtube.com/watch?v=mreoR-3ujKE

Starting off was no issue. The norm of what we were running against is as in one of the first known recordings.

Aristide Bruant, early 1900s

A Montmerte

Source: https://youtube.com/watch?v=cwph60DkKgo

It's ok, but most of it is like that, a lyrical wittiness, that wants to be able to paint sadness, a season, or some obscure French village in fine detail. Ours was viperous, all but actual sedition, we had more in common with the black humor of Mark Twain and Ambrose Bierce. All we are doing is a slight adaptation of Albanian war dance. France has been independent since the 800s, yet is it anything besides a linguistic common ground?

We did not want the Republic of Corporatism to establish itself regardless of borders.

If it did in France, Bulgaria would be next, and so on. And this is the part we thought we could resist with a long, drawn out verbal argument, the "propaganda of the idea". Especially if you say, it's important to have an elected government, then that had better be backed by a strict review of exactly what goes on. Most of the time, mankind will probably choose the Money Power. Even the ones who aren't part of it will begin to adore it; Britain's Boer War proves this beyond certainty.

"That's the English system folks. It's aimed at young men in Canada so they can make plantation owners wealthy in South Africa."

This vitriol was peculiarly successful, whereas it had been rejected in France over Tonkin, basically an "undeclared war with China", French forces took a huge loss in Vietnam. Within two days, Jules Ferry got up before Parliament and demanded 200 million Francs for naval and land forces.

The background was bad enough, but the audacity of military funding led to the largest outburst ever known in the French government, with both sides going on a tirade against it. As the news spread, it was chanted later by about 20,000 people:

« À bas Ferry ! Jetez-le dans la Seine ! Mort au Tonkinois ! »

It has the meaning of "throw away", as usually applied to garbage.

So, for us, we can take "Sur la Seine" as locally meaningful in a much more vehement way than tunes about Montmartre and rivers and hills as popularly known. We can refer back to this, like a spine, carried forward to a more subtle argument in the Loubet Administration.

We didn't think it would be feasible to go to, for instance, Denmark, and deal with a new language and set of historical events. We expected that if the results were any kind of a political voice in France, it would work its way around to other places by its own momentum. We were going at the root of Synarchy and ideally, at least, prohibiting those branches. And usually France was a lot of fun. It was! So we decided to keep an ongoing French season rather than attempting trials in other parts of Europe.

Chapter Nine

Pawlsy and me developed a French-based set that was, for instance, useless to play in Hungary. A small amount was appropriate for Sofia, where, as I said, we would typically roost over the winters at home.

We had lots of Pawlsy's Mutter Miscuits and just a grand old time.

Of course, we always remained vigilant.

1902

On February 21, 1902 Haxhi Zeka was assassinated in Peja by Adem Zajmi, an agent of Serbian chauvinist circles, which had the support of the Ottoman authorities.

Pawlsy said, "I..."

Pawlsy said, "I..."

"...am..."

And this was one of those things that we all just knew.

As usual in a time of crisis, I am going to change the subject completely. French fusion music was, so to speak, a blend of its own styles, with, occasionally, this or that from another culture. And, there was a way in which we were limited, or, under-competitive to some acts of the time. For the most part, in the history of traveling music, we are dealing with instruments that amount to *personal baggage*. The French, on the other hand, are able to use some things that the wandering minstrel is not, such as a drum kit, an upright bass, and obviously a piano. This is a symphony-length jazz session on an array

consisting of stationary instruments in Belle Epoque adaptation.

Source: https://youtube.com/watch?v=GBQn0ncDC98

We thought, in the right hands, or, with the right mind, someone could come around with a piano and destroy us. I said their flaw is that it is all based on the virtuoso, and so what you will never see, is a fusilade of *two* pianos on both sides of the stage, backing a singer of incredible drive. That's exactly what we would do if we were based on it. Because we are not, we are lacking some of the fullness often desirable to these tastes.

Right now is just not a good time to consider how we could add a pianist.

Our most important partner, the League of Peja, is no longer there.

In France, a government of "anti-Boulangists" was formed, but the clash of values soon leads to a split:

"Opportunist Republicans" who opposed the alliance with the Radicals, the Radicals-Socialists and the Socialists, and, for some of them, the defense of the Jewish officer Alfred Dreyfus, founded in November 1903 the Republican Federation (Fédération républicaine), which represented the Republican bourgeoisie, closely connected to business circles and opposed to social reform.

In this case, party founder Jules Meline is at the end of his career:

In 1880 he came to the fore as the leading spokesman of the party which favoured the protection of French industries, and he had a considerable share in fashioning the protectionist legislation of the years 1890–1902.

Another early supporter is Joseph Thierry:

Other founders included liberal opponents of the second empire and dedicated republicans such as Alexandre Ribot, Jules Méline, Henri Barboux and Édouard Aynard. The organization was militantly republican, but socially conservative. From 1906 to 1911, Thierry was president of the FR as successor to the founding president Eugène Motte. Thierry initiated annual party conferences, and managed to increase support for the FR in the provinces.

To re-emphasize, it is not necessary that the name "Synarchy" is used, nor that they simply blueprint its tenets. We are wanting to know if there is a group of friends promoting the same kind of policy. There is. There is definitely something since the 80s that is against Socialism and favors the business class over society as a whole.

Very notably, Russia turns against new pogroms:

The Kishinev newspaper Bessarabets, which published antisemitic materials, received funds from Viacheslav Plehve, Minister of the Interior. These publications served to fuel the Kishinev pogrom (rioting). The government of Nicholas II formally condemned the rioting and dismissed the regional governor, with the perpetrators arrested and punished by the court. Leadership of the Russian Orthodox Church also condemned antisemitic pogroms. Appeals to the faithful condemning the pogroms were read publicly in all churches of Russia. In private Nicholas expressed his admiration for the mobs, viewing antisemitism as a useful tool for unifying the people behind the government; however in 1911, following the assassination of Pyotr Stolypin by the Jewish revolutionary Dmitry Bogrov, he approved of government efforts to prevent antisemitic pogroms.

Fergus said, "They're right. Our church as truly representing itself must condemn it."

I said, "Slow to react, and probably not enough to compensate the damage done."

Pawlsy said, "There is something else you had better keep an eye on."

We found out about another corporate behavior that has nothing to do with what we have been discussing about France.

We didn't want to say anything about American industrialization. Yes it appeared to be doing "the bend" from man to machine like in France. It has serious issues. American Jesuitry in the 1890s already had an ecumenical turn. It had already had a war for states' rights. But in the sense we wanted to push our idea from France to America -- rather like independence itself -- we were not even at the starting line when America becomes part of the European Money Power.

SIAP, Venice 1891, is the first "extension" of Standard Oil, according to Esso or Exxon in Italy.

In the record of Benedetto Walter:

"È poi entrato in affari con il trust di John Rockfeller. Il socio americano usava Venezia come base per l'introduzione nel mercato europeo e proprio con Rockfeller nel 1891 Walter ha fondato a Venezia la SIAP (**Società Italo Americana pel Petrolio**).

Napoleon had terminated the Republic of Venice, and now it is becoming an American oil venture.

While Walter is President of the company, Esso Italiana tells us:

1899-1900

A Torino nasce la **FIAT**, con un capitale iniziale di 800.000 lire. Dopo pochi anni iniziano le prime richieste di benzina per motori a
scoppio e gli automobilisti divengono nuovi
e importanti clienti della Società.

Nel 1900 viene inaugurato il deposito di Padova e il personale della SIAP raggiunge i 100 dipendenti.

At the turn of the century for SIAP:

Commercial expansion begins with new depots in Naples, Bologna, Milan, Reggio Emilia, Florence (Rifredi), Genoa (S. Benigno), Livorno (Marzocco), Udine, Verona, Alessandria, Brescia, Piacenza, Rome, Turin, Messina, Palermo, Tunis, and Malta.

In 1903, SIAP introduces the first typewriters.

Pawlsy said, "Italy hasn't got any oil wells."

Nope. One of the main sources of crude is Galicia, Austrian Empire:

“I will introduce you to the father of petroleum, a man who has suffered an injustice that cries out to heaven, for it is he who achieved the first petroleum through distillation and was the first to market it.”’ Warmholz wrote that a Jew from BorysÅ‚aw in his early seventies, arrived ‘in tattered, but clean Sabbath clothes, scars furrowing his typical Galician Jewish face … With tears in his eyes the old man showed me the official documents which affirmed that in 1853 he was the first to produce and sell petroleum for illumination.’ But, Warmholz declared, the man, who had rendered a service not only to Galicia but to all humanity, lived in obscurity, unrecognized for his accomplishments, and

while others grew rich on his discovery, he was ‘nothing more than a beggar’.

We visited several pumping stations and distillation and refining works. The entrepreneurs were all Israelites … With most courteous willingness, they showed us everything that interested us. They generally speak German, as do all Jews throughout Galicia. It also appeared to me that they lived more in a German than Polish way; I felt much more comfortable with them, since in past days I had heard almost only Polish, because the Poles hate the German language, and indeed all things German.

Hugo Warmholz’s article was remarkable because it brought a new sensibility, forged in Vienna’s liberal and intellectual circles, to Galician life and Galician Jews. He was a baronet (Ritter) with an estate on the Baltic coast, where he had become a Freemason. When he moved to Vienna in the early 1870s, he joined the city’s oldest and largest Freemason’s lodge Humanitas, a bastion of liberal thought and charitable activity in social welfare and education. The lodge provided its members who were professors, professionals, and affluent businessmen – many of them Jews – with an alternative to the social establishment dominated by conservatives and the Roman Catholic Church, which strongly disapproved of Freemasonry. Warmholz, who served as master of the lodge from 1901-1904, seems to have been a man about town in Austria’s capital, a member of the board of directors of the city’s chess club, and a writer for the periodical Wiener Schachzeitung,. His association with Jewish intellectuals in Vienna would probably have influenced his portrayal of Abraham Schreiner.

...the unintended effect of not having state control turned Galicia into a wildcatter's heaven that even Texas couldn't match a few decades later, with rights being sold in plots as small as 30x30 meters. Raising capital to drill an oil well in Galicia became one of the hottest investments in Belgium, in the UK, in France, and even in Canada; something like 40% of pre World War I ownership was foreign and another 40% from non-Galician Austria, and it was a major factor in allowing the Galician Jews to become their own mini magnates. (Amusingly enough, about the only time the Austrian

government stirred was when Standard Oil started sniffing around for an entry point around 1910 and were promptly rebuffed.)

It wasn't from there like it was not from Italy:

> In the early Twenties the Italian oil market was controlled by the duopoly SIAP (owned by Standard Oil) and NAFTA (Shell). Both companies pursued primarily the downstream activities, although SIAP, thanks to the acquisition of a small, old exploring company (Spi), soon became the main producer of Italian crude.

The new major exporter becomes:

> In the early 1900s the Romanian oil fields attracted investors from the United States, Britain, the Netherlands, and other industrialized countries. Oil giant Royal Dutch Shell sourced nearly a fifth of its oil from the Romanian oil fields before World War I.

And so the most general explanation is:

> While its primary supply was American crude, SIAP and Italy increasingly tapped into Romanian crude and petroleum products.

In the early 1900s, the Romanian oil industry experienced a massive boom in the Prahova region, attracting significant foreign investment. Italy was one of the primary nations investing in and importing from Romanian oilfields, making Romanian crude a natural and logistical fit for Italian refineries.

It is only since around 1890 that crude oil has been transformed to *kerosene* and lighter

formulas. The use of a gasoline-powered automobile is effectively a brand new thing, replacing the *hydrogen engine* which is much older.

We see America hugely supporting this new technology where obviously more Fiat cars demand more gas.

Pawlsy said, "When they were only extracting naphtha, they dumped the tar right back into the waterways."

I don't really like the pictures of these places. Romania already has a whole town of about *7,000* just for oil work. Perhaps it is an amazing, transformative chemical if handled properly, but, these places are the epitome of *unregulated* physically and legally. To appearances' sake, it is the *opposite* of our musical message.

I said, "Now we have to take the science of studying French corporatism and extrapolate it through all of the countries."

Dinky said, "It's like taking the case study of foreign finance on the Ottoman government and breaking it into a million bits, of private people and all governments."

I said, "See, you don't even have to be able to read to get the gist of what we are working against."

It would be something like *all governments are going to fail the prime directive to protect the population from powerful cartels*.

At the Executive level, France remains Russian:

President Loubet belonged to the peasant-proprietor class, and had none of the aristocratic proclivities of President Faure. He inaugurated the Paris Exhibition of 1900, received the Emperor Nicholas II of Russia at the French maneuvers of 1901 and paid a visit to Russia in 1902.

We see symptoms of Synarchy:

Feeling had run high between France and Britain over the mutual criticisms passed on the conduct of the South African War and the Dreyfus affair respectively. These differences were composed, by the Anglo-French entente, and in 1904 a convention between the two countries secured the recognition of French claims in Morocco in exchange for non-interference with the British occupation of Egypt.

And "anarchy":

Loubet also exchanged visits with Kings Edward VII of Great Britain, Carlos I of Portugal, Victor Emmanuel III of Italy, and Alfonso XIII of Spain. During Alfonso XIII's visit in 1905, an attempt was made on his life, a bomb being thrown under his carriage as he and with his guest left the Opéra Garnier.

I said, "Alright. When we get to this level, you must understand that German unification was felt as a threat in England since its beginning. In the long run, this is what comes out as the Entente Cordiale."

The change had its roots in a British loss of confidence after the Second Boer War and a growing fear of the strength of Germany. As early as March 1881, the French statesman Léon Gambetta and the Prince of Wales, Albert Edward, met at the Château de Breteuil to discuss an alliance against Germany.

Again, for all intents and purposes, this is weird, nearly perverse:

"In long-term perspective, the Entente Cordiale marked the end of almost a thousand years of intermittent conflict between the two states and their predecessors, and replaced the modus vivendi that had existed since the end of the Napoleonic Wars in 1815 with a more formal agreement. The Entente Cordiale represented the culmination of the policy of Théophile Delcassé (France's foreign minister from 1898 to 1905), who believed that a Franco-British understanding would give France some security in Western Europe against any German system of alliances.

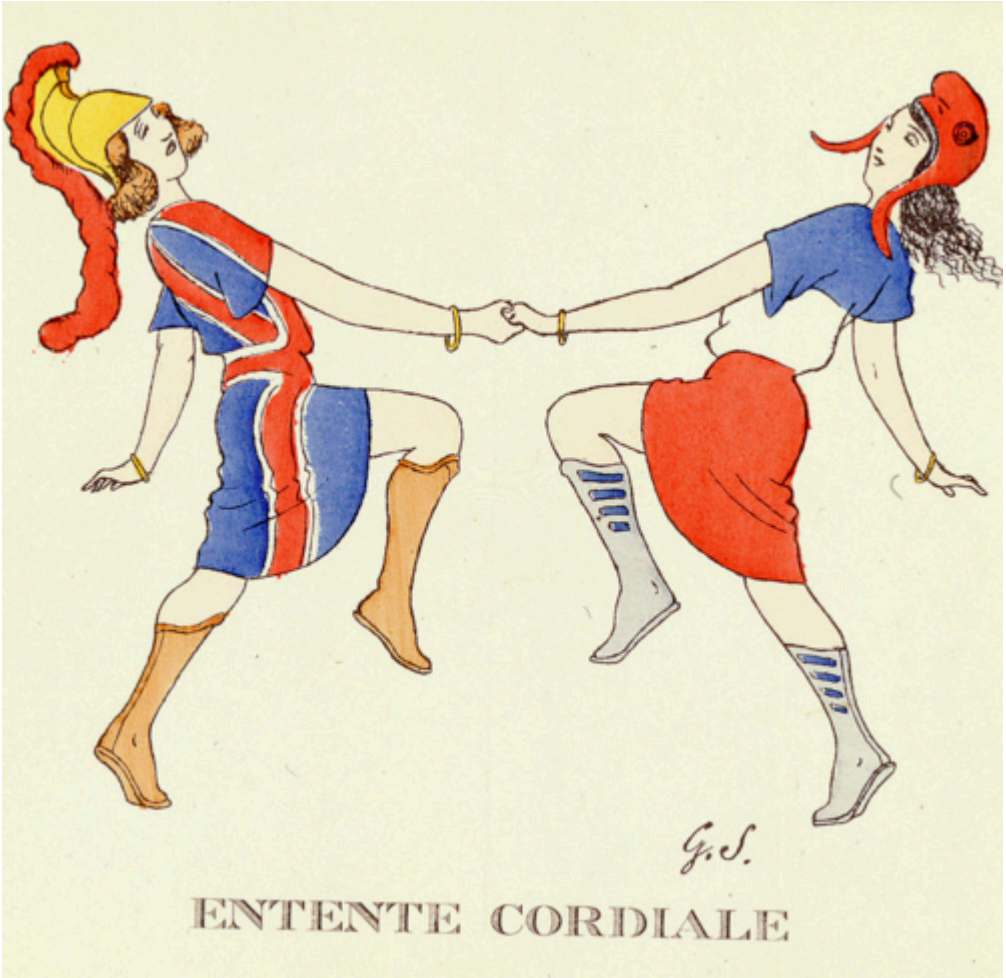
"That's the same palette that describes Synarchy. Something amorphous had gotten its feet on the ground by the Napoleonic era, and now, we are making it 'more formal', that is, justifying and institutionalizing it.

This agreement is considered 'semi-secret', that is, not something churned through parliamentary sessions or anything of the sort, but, an opinion that has placed itself in an influential position. And, you can think of it a bit like the American Constitution as well. Both are, in a sense, rush jobs. Something crammed through in time to deliver the goods. Not carefully crafted. They will try to teach it otherwise, but I have reasons to say that.

Anyway, the catalyst was that actual *alliances* only existed as France with Russia, and Britain with Japan. And around the world, sure enough, Russia and Japan go to war. And so Britain and France cobble this agreement, primarily based on three major waves of settling colonial issues. That left us with French Morocco, British Egypt, and so on.

Such an event has multiple portrayals."

Nationalistic:



Harping on anti-German supremacy:

Satirical:

"Our Mariannes have shed blood with bullets, bayonets, hand weapons, and in some cases their hands. Would they merrily waltz away to the tune of this new agreement as suggested?

Who came up with that? Anyone actually involved with the struggle for a fair existence?"

We continue to be, as, at the moment:

The Ottomans banned Albanian-language books and correspondence.

Pawlsy said, "This is stupid. It ends now. I'm going to trigger the complete conspiracy."

She did. This is what it looked like from the scant evidence:

In 1905 Albanian leaders meeting in Monastir (Bitola) established the Secret Committee for the Liberation of Albania.

Komiteti i fshehtë për lirinë e Shqipërisë

In 1906, Bajram Curri became one of the founders of the Gjakovë branch of the Secret Committee for the Liberation of Albania (Bashkimi Society) and an influential member.

The committee was formed mainly by Albanian intellectual figures and had branches throughout the Albanian lands. On 5 May 1907, a branch of the committee was established in Bucharest, Romania, with the engagement of the Albanian Colony there. The Romanian branch was called "Committee of Albanians for the Freedom of Albania" (Albanian: Komitet i shqipëtarëve për lirin e Shqipërisë) and included beside Topulli even Kristo Meksi, Pandeli Evangjeli, Vasil Zografi, and Veli Këlcyra.

We don't have an entrenched view about religion or racial feuds; this, of necessity, must be pan-Albanian, since the law has obviously come down hard on Albanian-ness. This time, we have the region educated by Pawlsy's teacher, Nedelya Petkova, a generation ago, using a base that would be called *intellectual*, rather than oligarchic business interests, religious or other extremists, something that would have the foresight and

capability to place a reasonably-functional Albanian government in place of this preposterous Empire.

So as not to cause another conflation, Bakshimi is the language issue itself:

In the rail of political and cultural movements within and outside Albania during the 19th century for the unity of the nation and the Albanian education, it should be pointed especially the meeting of some northern clerics in 1893 in Shkrel of Malesia e Madhe, headed by Dom Ndoc Nikaj, and the pastor from Shkreli and Mirdite's abbot, Preng Doci. According to Nikaj who was a witness of the time, this was a secret meeting to which ending the national association "Bashkimi Shqyptar" (Albanian Unification) was created.

Nikaj writes that this meeting "had the duty to unify Albanians regardless of religion or ancestry." The main idea was to unite Albanians through their language. Thus, in Shkoder in 1899 this society took its full official disclosure, headed by abbot Preng Doci. Many clerics met there, with the main purpose to spread the Albanian language as much as possible through the press, increasing the publishing of books using the latin alphabet, patriotic actions...

It's Catholic, favoring the Latin alphabet, which eventually prevails.

In this sense, we are making a dovetail:

The Bashkimi society was not a revolutionary committee, yet it did have connections with newly formed Albanian bands operating in Albania and Macedonia.

It's more of the sense of organic-ness, that the concept of revolution is not just a fanaticism of para-militaries, but, integral to the wholesomeness of the people that live here.

Part of the resistance is launched by a Bektashi teacher, Bajo Topulli:

Members of the committee were tasked with preparation for armed activities against the Ottoman Empire and Topulli was sent for agitation to the Prespa and Korçë regions. In March 1906 at the Bektashi tekke of Melçan he and his brother Çerçiz founded the first Albanian nationalist armed guerrilla band. It was based in the Kolonjë region and consisted of several of his students from Monastir who had left their studies and some local peasants to fight against Ottoman rule. The group was active for three years, with both brothers taking a winter break during 1906-1907 and spending it in Sofia and Bucharest. Both brothers had been professionals who decided to engage in guerilla warfare after leaving the comforts of town life. The guerilla band viewed the Ottoman regime of Abdul Hamid II along with Greeks and Slavs as the enemy.

Exemplified perhaps a little better by his brother Cerciz:

The purpose was to spread Albanian national consciousness among the people, including the immediate need for administrative autonomy for Albanians within the Ottoman Empire. They also brought books in Albanian for the people. He wrote an article "From the Mountains of Albania" in the journal "The Hope of Albania" in its issue. In that article, he condemned the many thefts that the Turkish administration would commit toward the Albanians and asked for the full independence of Albania. In the article, he made calls for an armed insurgency.

They have finally hit the stage of Paris of the 1780s.

It's known to be dangerous to actually *publish* something that calls for revolt.

The next French President, Fallieres, is another indistinct, cookie-cutter rerun of the status quo:

Clément Armand Fallières was a symbol of republicanism in the French Third Republic. He was born into a middle-class family in Lot-et-Garonne and became a lawyer and a Republican politician. He held various ministerial posts and was briefly prime minister in 1883. He had a moderate and sensitive approach to the religious problem, but was tough in dealing with labor unrest.

Being an ardent Republican, he lost this position in May 1873 upon the fall of Thiers, but in February 1876 was elected deputy for Nérac. In the Chamber he sat with the Opportunist Republican parliamentary group, Gauche républicaine, signed the protestation of 18 May 1877, and was re-elected five months later.

In March 1899 he was elected President of the Senate, and retained that position until January 1906, when he was chosen by a union of the groups of the Left in both chambers as candidate for the Presidency of the Republic.

"The Opportunistes favor that which is *de-centralized*, like the Doge of Venice, where decisions are mostly made by councils of vested interests. And there is almost nothing *central* to this President."

Pawlsy said, "We've been prowling Paris for twenty years, and now, as if by a prod of the cane from St-Yves, France causes what can only be called a significant international transformation."

"Exactly. This worst news is that ghoulish aberration called the Triple Entente:

The Franco-Japanese Treaty of 1907 was a key part of building a coalition as France took the lead in creating alliances with Japan, Russia, and (informally) with Britain. Japan wanted to raise a loan in Paris, so France made the loan contingent on a Russo-Japanese agreement and a Japanese guarantee for France's strategically vulnerable possessions in Indochina. Britain encouraged the Russo-Japanese rapprochement.

"As per the next St-Yves recommendation, England throws the biggest switch it could possibly have."

In 1907, the Anglo-Russian Entente was agreed, which attempted to resolve a series of long-running disputes over Persia, Afghanistan and Tibet and end their rivalry in Central Asia, nicknamed The Great Game. and helped to address British fears about the Baghdad Railway, which would help German expansion in the Near East.

The treaty also furthered the Anglo-Russian interest to outflank the German Empire, which was threatening to establish a railroad from Berlin to Baghdad and align with the weakened Ottoman Empire.

The alignment of the Russian Empire with Europe's two largest power centres was controversial on both sides. Many Russian conservatives distrusted the secular French and recalled British past diplomatic manoeuvres to block Russian influence in the Near East. In turn, prominent French and British journalists, academics, and parliamentarians found the reactionary tsarist regime distasteful. Mistrust persisted...

France's main concerns were to protect against an attack from Germany and to regain Alsace-Lorraine.

France, worried about the escalating military development of Germany, began building up its own war industries and army to deter German aggression.

"Now, from this view, France can say her new friends are Russia and Britain, but, this has the eggshell-like semblance to a raft of political parties joined merely by opposition

to General Boulanger."

Fergus said. "Yes, friends, it is not a real alliance in the meaning of a defense pact."

"France is going to yank the carpet from under an ideologue."

Arminius Vambery, a Hungarian Jewish
scholar and an intimate of the Sultan, was able to persuade Abdulhamid
to receive Herzl in May 1901.

The audience lasted over two hours. Herzl records in his diary that he
'got everything'. In return for 'some measure particularly friendly to the
Jews', Herzl offered to relieve the Empire of the Public Debt, and the
degree of foreign control accompanying it since 1881 (when the Powers
set up the 'Council of the Public Debt'). Abdiilhamid made a show of
interest. He promised Herzl to keep their discussions secret, to furnish him
with a detailed account of the Empire's financial situation and to make a
'pro-Jewish proclamation' at a moment designated by Herzl. Herzl left
Constantinople well satisfied (even though two days after his audience with
the Sultan he fell foul of 'Izzat Pasa in the mesh of Palace intrigues). But
he had been deceived by Abdiilhamid's affability and histrionics. The
Sultan, on the other hand, had taken Herzl's measure:

This Herzl looks completely like a prophet, like a leader of his people.
He has very clever eyes; he speaks carefully and clearly.
Only in subsequent months, after all the letters and memoranda detailing
his proposals for the consolidation of the Public Debt were ignored, did
Herzl sense that something was amiss. He was recalled twice to Constantinople
(in February and July of 1902), and on both occasions he communicated with
Abdulhamid through various Palace officials. These
'discussions' had the outward form of genuine negotiations, although the
Sultan could not be induced to modify the established conditions for

Jewish settlement in the Ottoman Empire, and Herzl too gave no ground: 'A Charter without Palestine! I refused at once.'

Herzl was not alone in volunteering to ameliorate Ottoman finances and to consolidate the Public Debt; other groups, both private and national, sought to gain concessions from the Sultan. When a French project for the consolidation of the Debt was approved in 1902, Herzl realized sadly that Abdulhamid had engineered his visits to the Palace merely to obtain the best possible terms from the successful French group.

In 1905, the seventh Zionist Congress-the first after Herzl's death resolved that its efforts must be directed exclusively towards Palestine. Alternative schemes, such as the East Africa project, were no longer to be considered. This decision was reached after heated debate, mainly between Menahem Ussishkin for the 'Ziyyone Ziyyon' (Palestine-oriented Zionists) and Israel Zangwill for the so-called 'Territorialists'. Reports of this debate in The Times, L'Independence Belge and in Zionist journals, alarmed the Porte as well as the authorities in Palestine. The Porte immediately ordered the suspension of all land transfers to Jews then in process and the stringent implementation of the existing restrictions. The Mutasarrif of Jerusalem had long conversations about the Congress with David Levontin, the manager of the Anglo-Palestine Company (a Zionist bank in Jaffa). He asked Levontin, who had attended the Congress why, with his knowledge of local conditions, did he allow a resolution to be adopted which focused Zionist aims entirely on Palestine. Moreover, why this talk of autonomy, why so much publicity and why appeal to the Great Powers to induce the Ottoman Government to accede to the Zionists' wishes? And what truth was there to the rumour that Ussishkin would be the 'Prince of Jerusalem'?

What winds up happening, is, they can settle in the Ottoman Empire and later exercise their rights and buy land in Palestine. Or there are special exemptions for pilgrims. So on

paper, there is a strict barrier about *directly* and simply doing whatever you want by moving from Russia to Palestine, you can see the momentum of effort.

In Austrian Galicia:

> The oil boom changed the face of Boryslav. During the 1860s it was a small village, with a population of four hundred. By the turn of the century 12,000 workers, speculators, merchants and administrators were living in all kinds of less than desirable conditions. Government intervention was limited. It included putting down strikes from the small, but growing industrial proletariat. The government would also limit the sale of oil to foreign nations, severely crimping export markets. Nonetheless, production soared. In 1905 production grew by half. Four years later production peaked at close to 15 million barrels from the Galician fields, 5% of global production. This made Austria-Hungary the world's third largest producer of oil, almost all of which came from Galicia. The glut of unregulated production ended up depressing prices. The good times, if they ever really were that, did not last. Despite predictions that the basin held massive reserves, these turned out not to be true. Production began to decline.

And of course this is heavily Jewish:

> The Jews of the area were directly involved in this business from its early beginnings. Hundreds found employment as labourers and later as skilled workers in the industry. Some made and some lost fortunes; most laboured under appalling conditions.

To the extent they had businesses or were employed, this is quickly reversed by the Powers:

Two Austrian banks considered that modern mining methods would bring greater profits and with the help of the Austrian government, which imposed new regulations on the size of mining operations, most of the remaining Jewish companies could not comply. They were forced to sell at low prices or close.

The new companies formed by the banks refused to hire Jewish labourers. As a result, hundreds of Jewish labourers were unemployed. The plight of their families was a catastrophe in the community at the turn of the century.

The Austrian banks, who had invested in the ozokerite industry, soon discovered that the wax deposits had been depleted. By this time, new developments in the exploitation of crude oil had been developed and oil derricks were beginning to be constructed in the areas of Galicia where petroleum was found.

By the end of the nineteenth century, the enormous economic potential of the oil industry had become apparent throughout the world. Wealthy interests and large British, Belgian, and German companies moved into Galicia to invest in the industry.

"That's right. In the early 1900s, Jews are driven out of their homeland by WASPS."

Pawlsy said, "Would you trust an American company that comes to take advantage of all this?"

"To be as anti-labor as they can."

"We didn't talk about working in hand-dug wells."

"There were zero safety regulations."

"The minerals are considered private property unlike other places."

We weren't sure how to react. Obviously there is nothing to be done about the fact of

machines and major industries are in place; it's not a "discussion". Certainly one would have to be able to discuss a long term or big picture way of guiding it. Galicia may have a resource, but it sounds far from an *ideal situation*.

This is the corresponding mechanical technology:

...by 1903 Fiat made a small profit and produced 135 cars; this grew to 1,149 cars by 1906. The company then went public selling shares via the Milan stock exchange.

In 1903, Fiat produced its first truck. In 1908, the first Fiat was exported to the US. That same year, the first Fiat aircraft engine was produced. Also around the same time, Fiat taxis became popular in Europe.

"Pawls, it's gas-powered airplanes. That's what this world's come to."

She looked at me and said, "Something else has to happen. First, our new cohorts are going to cut their teeth, somewhat independently. This is a prelude, a warmup."

...campaigns of agitation were prepared so as to lead an armed uprising in 1908.

The armed bands of Çerçiz Topulli cooperated and were on good terms with armed groups of Bulgarian-Macedonian revolutionaries operating in the Lake Prespa region and Kastoria area, a bond formed due to their hostility toward Greeks.

On 25 February 1908, Çerçiz and his followers had assassinated the Ottoman binbashi Binbaşı (Lieutenant Colonel) of Gjirokastër, who had brutally suppressed those Albanians working for Albanian political ends. Five of them, including Çerçiz Topulli, then fled to Mashkullorë, a village near the town of Gjirokastër. On 18 March they were surrounded in Mashkullorë by Ottoman forces from Yanya (modern Ioannina).

"At least we have reached a point where not everything Bulgarian is inimical."

We knew that the small skirmish was mostly ineffective, that it was more like banditry or blood feud, the type of strategy we want to change before the participants get themselves killed.

"Sir, did your Macedonian education let you know you were about to get sucked in to something much larger than your guerilla band?"

Adjutant Major Ahmed Niyazi Bey devoted his energies toward recruiting Çerçiz whom he regarded as "the Chief of the Tosk Committee of Albanians". Niyazi sent a letter to Topulli inviting him for a meeting to talk about conditions for a union with the Young Turks (CUP).

Albanian representatives met with Niyazi in Korçë. After the discussion Albanian delegates accepted the CUP invitation. All joined through an oath ceremony and were enrolled with promises to bring Topulli and other prominent Albanian committee members for a final meeting to talk about details of the agreement.

Niyazi viewed the meeting as mainly unimportant due to local Albanians already pledging allegiance to the CUP.

The Korçë Albanian committee lent support to Niyazi and at the request of the CUP called upon guerrillas based in the mountains around Korçë to join Ottoman insurgent bands with the Ohri Albanian committee heeding the directive. Topulli was hard pressed by fellow Albanians to meet with Niyazi to talk about joint action and he arrived in Pogradec with his band on 21 July 1908. An oath of alliance was made by Topulli for the CUP cause.

Ottoman documents depicted as the most important Albanian band being the group under Topulli's command consisting of 50 individuals, "Muslims and Bulgarians" while there is no clarity about if these Bulgarians belonged to the Internal Macedonian Revolutionary Organization (IMRO) or they just joined to fight Greek bands. Niyazi

described that Albanian Tosk bands and Bulgarian bands had been united under Topulli in Ohri. Topulli's guerrilla band gave important support to Niyazi and his forces during their capture of the Resne garrison and the event was a small military victory in the campaign to oust the Hamidian regime. During July 1908, Topulli attempted to take the town of Korçë, but his forces were pushed back by Ottoman troops. On 23 July Niyazi met with guerrilla leaders Topulli and Mihal Grameno in Resne where he expressed his gratitude and viewed the declaration of the CUP constitution as advantageous for the Albanian nation.

"It's an Ottoman insurrection called the Young Turks."

By the 1890s, the Young Turks were mainly a loose and contentious network of exiled intelligentsia who made a living by selling their newspapers to secret subscribers. Beyond opposition, exiled writers and sociologists debated Turkey's place in the East–West dichotomy.

By and large, Young Turks favored taking power away from Yıldız Palace in favour of constitutional governance, though the movement itself held a mosaic of ideologies. Despite being called "the Young Turks", the group was of an ethnically diverse background; including Turks, Albanian, Aromanian, Arab, Armenian, Azeri, Circassian, Greek, Kurdish, and Jewish members. Besides membership in outlawed political committees, other avenues of opposition existed in the ulama, Sufi lodges, and Masonic lodges. The movement was popular especially among young, educated Ottomans and military officers that wanted reforms. They believed that a social contract in the form of a constitution would fix the empire's problems with nationalist movements and foreign intervention by instilling Ottomanism, or multi-cultural Ottoman nationalism.

"Here's how we caused this."

In 1906, the Paris-based CUP fused with the Macedonia-based Ottoman Freedom Society under its own banner.

"That's right. We had, so to speak, surrounded them on both sides.

At face value, it is another copy of the French Revolution."

"Liberty, equality, fraternity" (hürriyet, müsavat, uhuvvet in Turkish, ελευθερία, ισότης, αδελφότης in Greek)

Pawlsy continued, "You would call this anti-Administration, pertaining to Sultan Abdulhamid, with a consensus for restoring a constitution that had once been used."

She looked at Ariana and said, "What do you think would have been the closest thing to the Albanian delegation of Paris?"

"The CUP is a revolutionary secret society within the broader Young Turks ethos. You will find a new type of working motto."

As said by Ahmed Niyazi:

❝ I explained that our working for the goal of justice would assure absolute equality because we are all brothers, the Turk, Albanian, Bulgarian, Greek, Vlach, Serb.

—Ahmet Niyazi Bey, 1908

"This is delicate, because it is a complete turncoat plot."

Beginning from 1904 and for five years prior to the revolution he served in an Ottoman chasseur battalion becoming renown for the effective pursuit of bandits in mountainous terrain. Niyazi became committed to the ideas of Ahmet Rıza Bey, a CUP member who advocated for constitutional restoration through revolution and was against foreign intervention in the empire or reforms for a specific community based on preferential treatment.

"And in this sense, it is Albania that turns on them."

In 1907 a new anti-Hamidian secret society was founded in Salonica known as the Ottoman Freedom Committee, founded by figures which achieved prominence post-revolution: Mehmed Talaat, Bahaeddin Şakir, and Doctor Nazım. Following its merger with the CUP, the former became the Internal Headquarters of the CUP, while Rıza's Paris branch became the External Headquarters of the CUP.

In the CUP's December 1907 Congress, Rıza, Sabahaddin, and Khachatur Malumian of the Dashnak Committee pledged to overthrow the regime by all means necessary. In practice, this was a tactile alliance between the CUP and Dashnaks which was unpopular in both camps, and the Dashnaks did not play a significant role in the coming revolution.

In the lead up to the revolution the CUP courted the many ethnic committee of the volatile melting pot that was Macedonia.

The most resources were invested in attaining Albanian support. Albanian feudal lords and notables enjoyed CUP patronage. While the Unionists were less successful in recruiting bourgeois nationalists to their cause they did cultivate a relationship with the

Bashkimi Society. The CUP always held a close relationship with the non-Muslim groups of the Vlachs, their Christianity being an important propaganda asset, and the Jews.

When it starts:

Niyazi was an important member of the councils held by the Young Turks. Starting from March 1908 some soldiers initiated mutinies after the CUP organised meetings and encouraged them to demand better work conditions. Niyazi stated that troops who achieved redress attributed their success to the committee. CUP publications calling for action against the sultan and prevention of foreign occupation like Şura-yı Ümmet, Mechveret Supplement Français and Ahmed Rıza's pamphlet on the army influenced junior officers such as Niyazi who described their "extraordinary impact in illuminating minds". Following a meeting in Reval between Tsar Nicholas II and Edward VII (9-12 June 1908) rumors of a partition of Macedonia through imminent Russo-British intervention spread and were accelerated by the CUP, whereas Niyazi took it as a signal to act immediately. At the time Niyazi heard rumors regarding the Reval meeting and experienced three sleepless nights that left him "flushed with anxiety and excitement" which shaped his conviction that he "found salvation in sacrifice and death". He discussed matters with the local CUP membership and the CUP Monastir branch that followed on with a decision by Niyazi to form a band and head into the mountains.

In July the CUP conspiracy involving Niyazi was uncovered by the military mufti of the Ottoman Third Army stationed in Monastir. The mufti, a palace spy and police agent was shot and wounded to stop him from reporting back to Istanbul. A military commission was sent from Istanbul to investigate subversion within the army in the area. Fearing discovery on 3 July 1908 Niyazi spread rumors of an approaching Bulgarian band and lured out most of the Resne garrison and its commanding officers from the town. In Resne, as some other officers were attending Friday prayers, Niyazi along with mayor Cemal Efendi, police commissioner Tahir Efendi, tax commissioner Tahsin Effendi and two hundred men raided the military depot. From the Resne depot they seized fifteen boxes of ammunition, seventy rifles that were given to volunteers and 600 Ottoman liras from the garrison safe that was divided among people within the band. All escaped from Resne into the nearby mountains from where Niyazi initiated the Young Turk Revolution

and issued a proclamation that called for the restoration of the constitution of 1876 without specifically mentioning the CUP.

To deal with Niyazi and other guerrilla bands formed by deserting Ottoman soldiers, Abdul Hamid II sent general Shemsi Pasha with two battalions to Resne and while in Monastir he was assassinated on 7 July by an Ottoman officer and CUP revolutionary Atıf Kamçıl. For the revolution the murder was a turning point that demoralised the palace and it removed a dangerous opponent for the CUP that could have mobilised Albanians against their forces. Ahmet Tevfik Pasha, the Ottoman foreign minister sent letters to Ottoman ambassadors. He described the palace position on events and accused Niyazi of organising bands made up of deserters, subversives and other people influenced by such individuals and instructed them to inform foreign governments and the press.

"So that's why Niyazi was looking for further Albanian support, such as Cerciz Topulli."

In Albanian inhabited territories, Niyazi visited Elbasan, Korçë, Debre and Ohri whereas his revolutionary methods involved expelling Ottoman officials, tax collectors and creating Albanian militia to maintain order.

Revolutionary support from Korçë rested upon the condition for the establishment of Albanian autonomy and during negotiations with Albanian committee members Niyazi accepted their proposal for an autonomous Albania to be administered under a governor selected by the sultan.

"This is a very particular -- and fast -- story."

The event that triggered the revolution was a meeting in the Baltic port of Reval between Edward VII of the United Kingdom and Nicholas II of Russia on 9–12 June 1908. While "the Great Game", had created a rivalry between the two powers, a resolution to their relationship was sought after. The Anglo-Russian Convention of 1907 brought shaky British-Russian relations to the forefront by solidifying boundaries that identified their respective control in Persia (eastern border of the Empire) and Afghanistan. It was rumored that in this latest meeting another reform package would be imposed on the Ottoman Empire which would formally partition Macedonia.

With the newspaper reports of the meeting, the CUP's Monastir (Bitola) branch decided to act. A memorandum was drawn up by Unionists that was distributed to the European consuls which rejected foreign intervention and nationalist activism. They also called for constitutional government and equality amongst Ottoman citizens.

With no action taken by the Great Powers or the government, the revolt began in earnest in the first week of July 1908. On 3 July Major Ahmed Niyazi began the revolution by raiding the Resne (Resen) garrison cache of money, arms, and ammunition and assembled a force of 160 volunteers to the mountains surrounding the city. From there he visited many villages around the predominantly Muslim Albanian area to recruit for his band and warn of impending European intervention and Christian supremacy in Macedonia. Niyazi would highlight the government's (not the sultan) weakness and corruption as the reason for this crisis, and that a constitutional framework would deliver the systematic reform necessary to negate Western intervention. Niyazi's Muslim Albanian heritage worked to his advantage in this propaganda campaign which also involved settling clan rivalries. When touring Christian Bulgarian and Serbian villages, he highlighted that the constitution would bring about equality between Christians and Muslims, and was able to recruit Bulgarians into his force.

Other Unionists, following Niyazi's example, took to the mountains of Macedonia: Ismail Enver Bey in Tikveş, Eyub Sabri in Ohri (Ohrid), Bekir Fikri in Grebene (Grevena), and Salahaddin Bey and Hasan Bey in Kırçova (Kičevo). In each post office the rebels came across, they transmitted their demands to the government in Constantinople (Istanbul): reinstate the constitution and reconvene the parliament otherwise the rebels would

march on the capital.

On 7 July, Şemsi Pasha arrived at Monastir. Abdul Hamid II dispatched him from Mitroviçe (Mitrovica) with two battalions to suppress the revolt in Macedonia. An ethnic Albanian, he also recruited a pro-government band of Albanians on the way. He informed the palace of his arrival in the city at the local telegraph station, and as he walked out of the building he was assassinated by a Unionist fedai, Âtıf Kamçıl. His Albanian bodyguards and the pasha's aide de camp, who was his son, were also CUP members. Tatar Osman Pasha, Şemsi's replacement, was captured soon after.

The Korçë Albanian committee lent support to Niyazi and at the request of the CUP called upon guerrillas based in the mountains around Korçë to join Ottoman insurgent bands with the Ohri Albanian committee heeding the directive. Topulli was hard pressed by fellow Albanians to meet with Niyazi to talk about joint action and he arrived in Pogradec with his band on 21 July 1908.

Niyazi also worked to recruit other Muslim guerrilla bands to the revolutionary cause. Throughout the revolution, guerrilla bands of both Niyazi and Enver were Muslim (mostly Albanian) paramilitaries. Niyazi described that Albanian Tosk bands and Bulgarian bands had been united under Topulli in Ohri. Topulli's guerrilla band gave important support to Niyazi and his forces during their capture of the Resne garrison and the event was a small military victory in the campaign to oust the Hamidian regime. Niyazi's band numbered 2000 men in the third week of the revolution and he along with Enver got like minded officials and civilian notables to send multiple petitions to the Ottoman place. Activists in Kosovo organised a large demonstration in support of Niyazi and the wider anti-Hamidian opposition. Many of the Muslim Albanians involved in the revolution like Niyazi saw themselves as CUP members first and not as Albanian activists.

On 22 July, Monastir fell to the rebels, and Niyazi proclaimed the constitution to the citizens. That day Grand Vizier Mehmed Ferid Pasha was sacked for Said Pasha.

On 22 July Monastir was captured on orders from the CUP with news of Niyazi's actions reaching Salonica early in the morning on 23 July and was spread all over Macedonia by the CUP controlled telegraph service. Niyazi proclaimed the constitution on 23 July in front of large crowds of Muslims and Christians, Ottoman officials, the town garrison and battalions from other areas gathered in Monastir, actions that were simultaneously replicated in several towns of Macedonia.

On 23 July Niyazi returned to Resne and met with guerrilla leaders Topulli and Mihal Grameno where he expressed his gratitude and viewed the declaration of the CUP constitution as advantageous for the Albanian nation.

Elsewhere, Hayri Pasha, field marshal of the Third Army, was threatened by the committee into a passive cooperation. At this point, the mutiny which originated in the Third Army in Salonica took hold of the Second Army based in Adrianople (Edirne) as well as Anatolian troops sent from Smyrna (Izmir).

The rapid momentum of the Unionist's organization, intrigues within the military, discontent with Abdul Hamid's autocratic rule, and a desire for the Constitution meant the sultan and his ministers were compelled to capitulate.

The worsening situation in the Ottoman Balkan provinces and lack of government control along with army desertions motivated the sultan to issue an imperial decree restoring the 1876 constitution on 24 July 1908.

There after, a number of decrees are issued, which defined freedom of speech, press and organizations, the dismantlement of intelligence agencies, and a general amnesty to political prisoners. Importantly, the CUP did not overthrow the government and nominally committed itself to democratic ideals and constitutionalism.

To re-capitulate:

The revolution took place in Ottoman Rumeli in the context of the Macedonian Struggle and the increasing instability of the Hamidian regime. It began with CUP member Ahmed Niyazi's flight into the Albanian highlands. He was soon joined by İsmail Enver, Eyub Sabri, and other Unionist officers. They networked with local Albanians and utilized their connections within the Salonica based Third Army to instigate a large revolt. A string of assassinations by Unionist Fedai also contributed to Abdul Hamid's capitulation.

...the Ottoman sultanate ceased to be the base of power in Turkey after 1908.

Immediately after the revolution, Bulgaria declared independence from the Ottoman Empire and Austria-Hungary's annexation of nominal Ottoman territory sparked the Bosnian Crisis.

Pawlsy said, "The Sultan was brought to his knees by an organized Albanian revolt that led to minimal open warfare. It simply unfolded as a greater revolt throughout most of the Ottoman military."

He's still there, but the government has revolved from autocracy to the kind that limits his power.

The Turkish Revolution largely owes to Albania in support of multi-ethnic tolerance. This was a tremendous advance for our platform. The world may be a better place. At least some of the worst of its power has been weakened. That's because our influence had reached high ranks in the institution. We might say the policy of tolerance is not the whole thing, but it is a necessary step in the beginning.

That day is finally here.

Chapter Ten

We had stirred the big kettle.

Now, of course, it does not mean the new political unit were our agents; everything was a separate program. However, we were on the side of, or working with, these movements, not competing against them.

The Ottoman constitutional order was soon imperiled by a coup or counter-revolution. Generally speaking, conservative Islamists believe the constitution is itself a form of western corruption. This led to something that had to be crushed in large numbers.

1909

During the 31 March Incident, among the 15,000 volunteers assisting the larger Ottoman army Topulli along with Bajram Curri mobilized 8,000 Albanians that put down the revolt in Istanbul.

Topulli, a former ally of the CUP commented that there was no further need "to shed a single drop of blood for the Turks anymore". He was of the view that Albanians were "one of the most perfect branches of the European races" and had no commonalities with an empire whose roots were from peoples originating from the Asian steppe.

Pawlsy said, "It is of key importance to understand this next step."

From the abstract of A Frank 2009:

“The proprietor of stock,” Adam Smith contended in 1776, “is properly a citizen of the world, and is not necessarily attached to any particular country.” The mobility of the

stockholder, like that of the merchant—who Smith likewise noted was “not necessarily the citizen of any particular country”—challenged the modern state trying to develop its own economy. The stockholder could invest abroad to avoid paying an obnoxious tax; worse yet, “a very trifling disgust will make [the merchant] remove his capital, and together with it all the industry which it supports, from one country to another.” In the twenty-first century, this observation has inspired studies of international economic activity that, despite myriad disagreements, tend to agree that “globalization challenges the importance of the nation-state and alters the balance of power between states and markets in favor of the latter,” and that the major beneficiaries of this phenomenon are multinational corporations.

Even in the Golden Age of global commerce that preceded the First World War, however, merchants and stockholders could not, in every instance, simply turn tail and flee over a “trifling disgust.” Instead, they had to negotiate terms and reach settlements with a profusion of imperial, national, provincial, and local governments. This was particularly true of the oil industry, which had reached global proportions by that time. From 1910 to 1912, two of the world's most powerful corporate entities—“the best known of all international companies,” the Standard Oil Trust, and the second-largest country by population in Europe, Austria-Hungary—engaged in a bitter, protracted dispute that Austria's leading daily newspaper dubbed a “Petroleum War.” On the surface a conflict about Austria's regulation of Standard's activities within the empire, the Petroleum War epitomized the fundamental riddle of capitalist development in this period: even powerful multinational corporations with global pretensions were associated with—and in some instances beholden to—national governments. To the extent that the turn of the century was a globalized age, and most historians accept that it was, international capitalism did not diminish the significance of states.

"The reason is because it just said the Austrian state was a blockage to Standard getting whatever it wants."

The rest of us looked around uneasily. This is important on the world scale. And it has to go on on its own. Those times when it feels like you go through a strainer are coming

back around. Our mission is whatever Pawlsy says it is. We don't have a politics. We have the ability to fight the authorities. It follows her discretion.

Pawlsy said, "What I am about to tell you is not easy. I wouldn't ask anyone to believe it if I didn't need to.

In Paris, we made a union of Turkish and Macedonian defectors from the Empire. This ripped the core and deposed the Sultan. Because he had sympathizers, we finally did something most of us always wanted to do, fight in Istanbul.

You'd figure it was a done deed. But as soon as constitutional power is transferred to this inexperienced lot, they practically reverse it all."

After the revolution, the Young Turks formalized their differences in ideology by forming political clubs. Two main parties formed: more liberal and pro-decentralization Young Turks formed the Liberty Party and later the Freedom and Accord Party. The Turkish nationalist and pro-centralization wing among the Young Turks remained in the CUP.

"This thing we've used as a vessel of assistance to Albania immediately re-directs the policy."

Yes, this is something more constitutional or republican:

...changes for Albanians introduced by the Committee of Union and Progress (CUP), including tax increases, conscription for Albanians in the Ottoman army, and the disarming of the Albanian civil population.

So:

On 15 May 1909, the Young Turks, continuing their former policy of denying the Albanians national rights, sent a military expedition to the Kosovo Vilayet to stop the growth of hostile attitudes to the government and break resistance of the peasants, who refused to pay taxes which Istanbul had introduced. Cavid Pasha, the new commander of the division at Mitroviça, was ordered to carry out a succession of military operations against the Albanian mountaineers, in particular the capture of Boletini. The Young Turks expressed the view through their newspaper Tanin that most Albanians of the area had given their besa (pledge) not to go against the government apart from Boletini and a few supporters. Ottoman authorities placed a reward of 300 liras on Boletini for his capture. On account of the attempts of the authorities to collect taxes which hitherto had been paid almost entirely by the Christians, serious disturbances broke out among the warlike Muslim tribes of northern Albania. Boletini, a prominent leader often honoured by the Sultan, and other chiefs of Pejë and Yakova (Gjakovë), attacked the Ottoman army, and numerous fights led to much bloodshed, the Ottoman army also bombarding several villages. Boletini led fighting in Pristina, Prizren and elsewhere.

1910

New taxes levied in the early months of 1910 led to Isa Boletini's activity to convince Albanian leaders who had already been involved in a 1909 uprising to try another revolt against the Ottoman Empire.

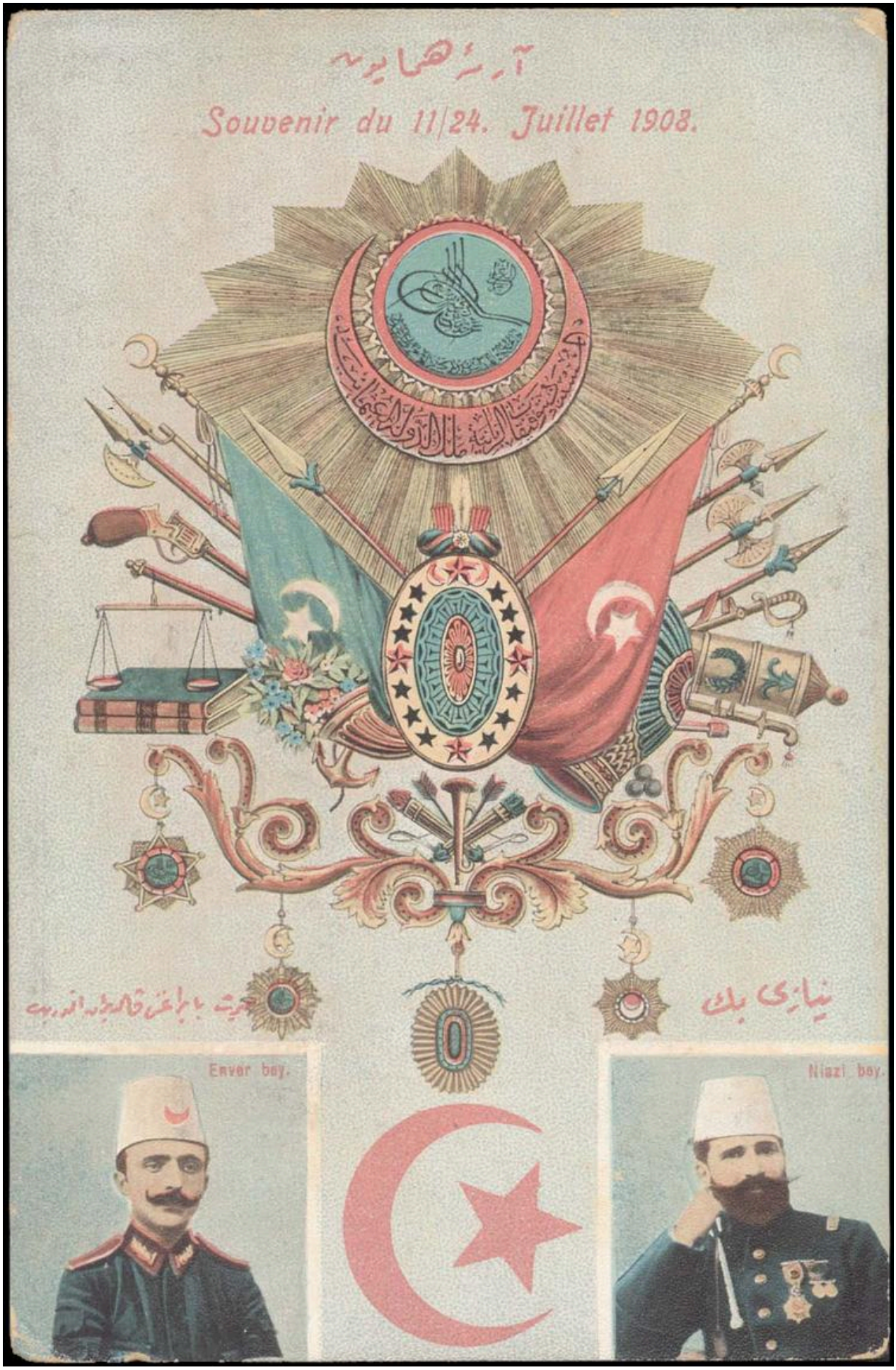
During the first months of 1910, Isa Boletini tried to coordinate forces for a new insurrection by visiting the Albanian clans, which had taken refuge in Montenegro after the failure of a previous minor uprising in 1909. In the meantime the new governor, Masar Bey, introduced a new tax on commodities, which immediately became highly unpopular. Albanian leaders held two other meetings in Peja and Ferizaj, where they took the oath of besa to be united against the new Ottoman government policy of centralization.

She said, "Is this France? Remove a monarch, get the same thing back from a republic?"

I said, "No, because we're not quite that interested in Istanbul."

"We had just established an icon."

Toward the latter part of 1908, photographs of Niyazi and Enver had reached Istanbul and among school children in the city immersed in fanfare, they played with masks that depicted the revolutionaries. In other images produced of the time the new sultan Mehmed V is presented in the centre flanked by Niyazi and Enver to either side. As the actions of both men carried the appearance of initiating the revolution, Niyazi, an Albanian and Enver, a Turk (with Albanian heritage on his mother's side) later got popular acclaim as "heroes of freedom" (hürriyet kahramanları) and symbolised Albanian-Turkish cooperation. Niyazi was also known by the sobriquets "Hero of the Revolution" and the "Turkish Garibaldi".


آثار همایون
Souvenir du 11/24. Juillet 1908.
Enver bey.
Niazi bey.

"They immediately make a mockery of it.

Particularly that Enver Pasha. It is like tearing the postcard in half.

By this point, we have insured that the Albanian cause is supported by Montenegro, Serbia, and Bulgaria."

Early in 1910, he visited the Albanian highlanders who had fled into Montenegro where they were given additional weapons by King Nikolla. In Kosovo at İpek, Boletini and the heads of twelve Albanian highland clans agreed for joint action against the Ottomans. Kosovo Albanians went on the offensive and with 2,000 men Boletini attacked Firzovik and Prizren. He resisted the Ottoman army at Carraleva for two days.

It's the geo-physical major point where multiple mountains and river basins join:

Carraleva is located in the south-central part of Kosovo, between the valleys of the rivers Drenica (to the east) and Mirusha and Toplluha (to the west). The mountain is elongated in the north–south direction and divides the Prizren Depression of Metohija from the Drenica region of the Kosovo Plain. The highest peak is Topila (1,177 m), while the Drmanska Glava peak (926 m) is point of the hydrographic knot.

Some of those are feeders of the White Drin.

Continuing:

Shevket Turgut Pasha launched an attack against Albanian rebels who were blocking the Carraleva Pass. After three days of fighting, the Albanian rebels repelled the Ottoman army. After the initial battle, the Ottoman army, aided by local Serbs who knew a shortcut over the mountains, nearly encircled the Albanian rebels in Carraleva. Although the

rebels managed to escape, many were killed, imprisoned, or interned.

After the Battle, Turkish forces entered Prizren in the middle of May 1910. They proceeded to Gjakova and Peja where they entered on June 1, 1910. By government orders part of the force proceeded in the direction of Shkodër, while another column marched toward the Debre region (now known as Dibër in Albania, and Debar in the Republic of North Macedonia).

Pawlsy said, "At first, the commanders of a force of about 3,000 are able to accomplish significant victories. What you get is martial law and the Ottomans, or, the Young Turks come in with 16,000 and then up to 40,000. And what we do is only a defensive fight in the Dukagjin Highlands."

Ottoman forces were stopped for more than 20 days in the Agri Pass, from the Albanian forces of Shalë, Shoshë, Nikaj and Mërtur areas, led by Prel Tuli, Mehmet Shpendi, and Marash Delia. Unable to repress their resistance, this column took another way to Scutari, passing from the Pukë region.

"All that's left are the High Lands."

On 24 July 1910 Ottoman forces entered the city of Shkodër. During this period martial courts were put in action and summary executions took place. A large number of firearms were collected and many villages and properties were burned by the Ottoman army. The Ottoman army, made up of irregular Kurds, flogged the leaders in public, burnt villages, and drove some 150,000 from their homes, two thirds being Serbs.

Although the numbers of the Ottoman forces were now up to 50,000, they controlled only the lowlands and the cities, and failed to take control of the mountainous regions. At the request of the Ottoman commander Mehmet Shefqet Pasha, the Ottoman government declared the abrogation of the "Lekë Dukagjini Code" which was the mountain law of the Albanian clans. Some Albanian clans went to seek refuge in Montenegro, requesting an

amnesty from the Ottoman government and the return of the conditions obtained before the rebellion. This was not accepted by the Ottoman government, which also declared the prohibition of the Albanian alphabet and books published in it. Albanian-language schools were declared illegal, and possessing a book in Albanian letters became a penal act. Strong through numbers and position, the Ottoman expedition continued its march towards central and southern Albania imposing the new prohibitions. Albanian schools were closed and publications in the Latin alphabet were declared illegal. A number of journalists and publishers were fined or sentenced to death while the entry of Albanian books published outside the Ottoman Empire was prohibited. After these events, Albania became a wasteland for Albanian patriots, and Albanian culture was fully suppressed. One year later, Sultan Mehmed V visited Pristina and declared an amnesty for all who had participated in the revolt, except for those who had committed murder.

1911

No time was wasted and we find ourselves working together again:

The main headquarters of the rebels were in Podgorica and King Nikola provided weapons for the insurgents. King Nicholas promised to support Malësor with arms and to provide a shelter to their families before the revolt began.

Although both king Nikola and prince Danilo were assuring Ottoman ambassador that they are observing "the strictest neutrality" it was obvious that Kingdom of Montenegro was involved in this revolt. General Vukotić organized passing out the weapon to the rebels.

23. 19 E 24

LA TRIBUNA illustrata

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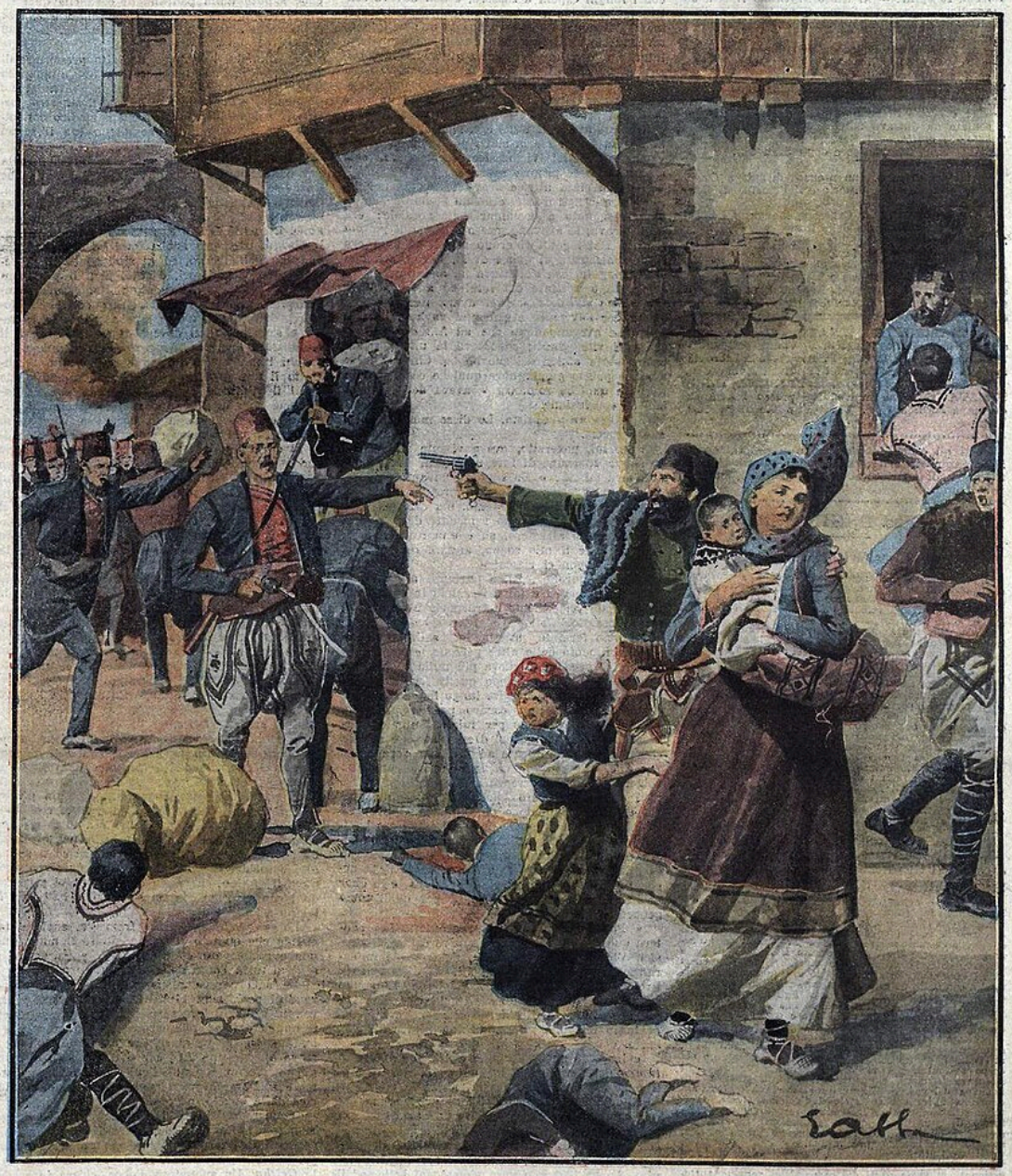


Un episodio della guerra fra ribelli e turchi in Albania

(*Disegno di E. Abbo*).

However, this has a new turning point:

The Ottomans had initially attacked Deçiq, which was protected by 600 Albanian tribesmen, with 6 battalions, 2 artillery units, and 9 machine guns. After 12 hours of battle and 300 casualties on the Ottoman side, the Turks retreated to the castle of Shipshanik.

On the 6th of April, Nikë Gjelosh Luli, Dedë Gjo Luli's brother, raised the Albanian flag on the summit of Bratila in Deçiq.

This was the first time Albanians raised their Flag since the Castle of Shkodër had fallen in 1479.

I'm not sure it was "theirs". It was a specialty item made in Vienna by an expat. The donor is remembered in a strange way:

On 13 July 1911, the Basque magazine Euskal-Herria published a letter addressed to the senior editor of the magazine that was written by Juan Aladro de Kastriota and signed in Euskara:

«The signs of sympathy that I have received from everywhere on the occasion of my last campaign, are to me comforting in a high degree and give me strength to continue the titanic and unequal struggle to give my poor Albania her freedom. God will have mercy on us and he will surely help us. The Battle of Derelik, new Albanian Covadonga, confirms my faith. Now I am here, resting my old bones and ready to start the fight, if the Turks do not give us the promised autonomy."

Milloi bat ezker bere maitagarria gatik ta eskumuñak.

—ALADRO.»

It has survived only in a photograph:

At the flag-planting Battle of Deciq, Albania finally gets a *Marianne*:

Le Petit Journal

ADMINISTRATION
61, RUE LAFAYETTE, 61
Les manuscrits ne sont pas rendus
On s'abonne sans frais dans tous les bureaux de poste

5 CENT. SUPPLÉMENT ILLUSTRÉ 5 CENT.

22me Année — Numéro 1.071

DIMANCHE 28 MAI 1911

ABONNEMENTS

	SIX MOIS	UN AN
SEINE et SEINE-ET-OISE..	2 fr.	3 fr. 50
DÉPARTEMENTS.....	2 fr.	4 fr. »
ÉTRANGER....	2 50	5 fr. »

YANITZA, LA JEANNE D'ARC ALBANAISE

Tringe Smajli is a real person:

Her brothers had been killed in service to the League of Prizren.

So, yes, there is such a thing; it's not forbidden. It's just that we were doing it before she was born.

The rebellion is going all over the place:

Isa Boletini, one of the leaders of the Albanian insurgents in Kosovo vilayet, wrote a proclamation on 23 March 1911 to the Albanians in the south to join Albanians from the Kosovo vilayet in their uprising. He sent his emissaries on 15 April 1911 to pass his proclamation to the southern insurgents. One of the main tasks of the Black Society for Salvation was to organize uprisings in the southern territories. The members of the society organized a meeting in Kolonjë. The meeting was attended by the emissaries from the Kosovo vilayet who brought the proclamation of Isa Boletini. The leaders of the society decided in that meeting to organize groups of armed rebels and to launch the uprising in the south in early June 1911.

A clash started sooner than planned, but eventually the Deciq grouping has to regenerate:

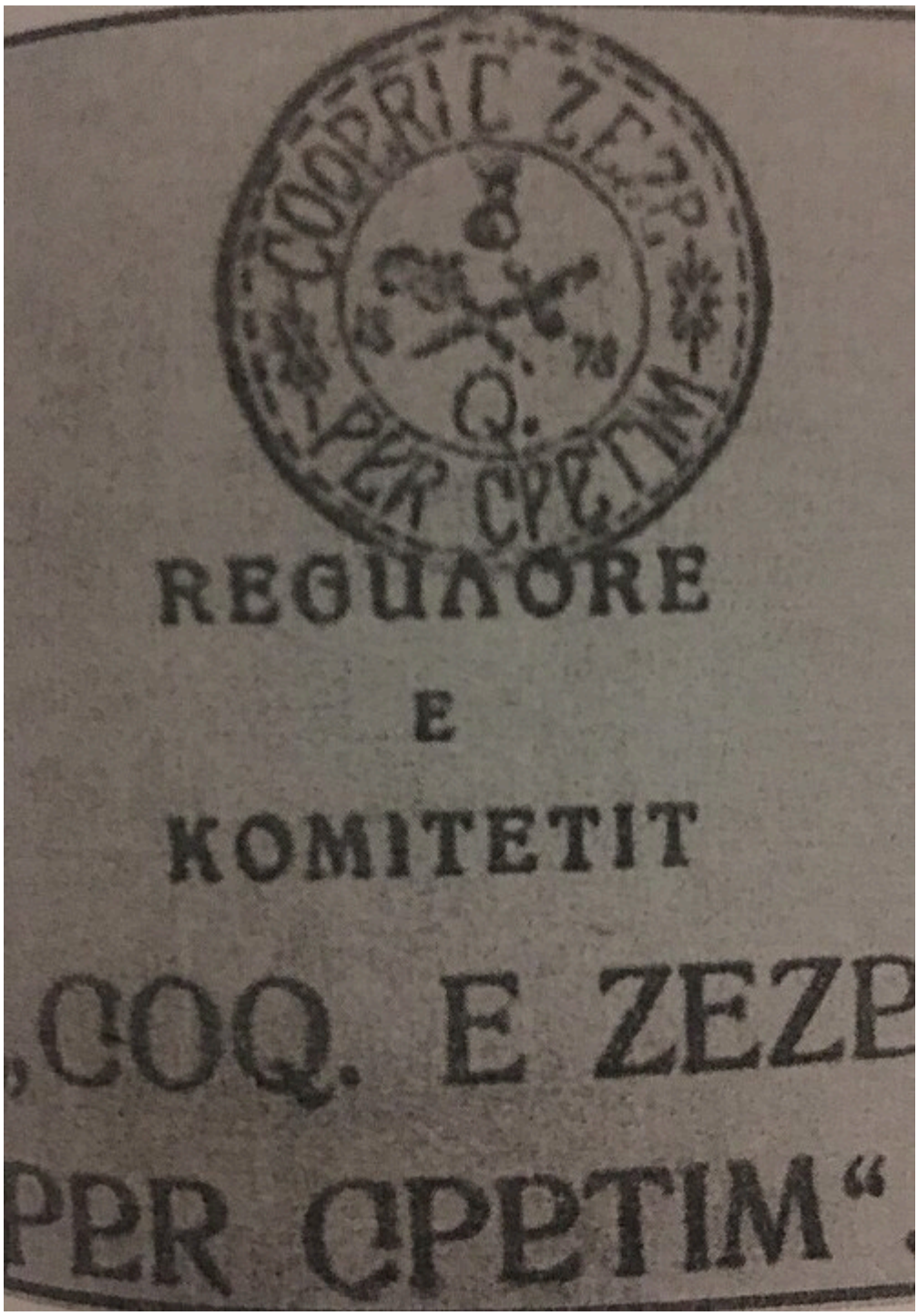
After almost a month of intense fightings rebels were trapped and their only choices were either to die fighting, to surrender or to flee to Montenegro. Most of the rebels chose to flee to Montenegro which became a base for large number of rebels determined to attack the Ottoman Empire. Ismail Kemal Bey and Tiranli Cemal bey traveled from

Italy to Montenegro at the end of May and met the rebels to convince them to adopt the nationalistic agenda which they eventually did. On 12 June Porte prematurely proclaimed that the revolt had ended.

Pawlsy said, "Boletini is the new lynchpin in place of Haxhi Zeka. He's old enough to be from the League of Prizren."

The Albanian revolts in the period before the First Balkan War were organized mostly in the territory of the Kosovo vilayet.

"The evidence shows you that my area was the brains and the organizing factor. But you must remember I had a teacher who went to the southern vilayets."



Shoqëria e zezë për shpëtim

Dervishi explained that its seal contains a gun and dagger, with the name of the society on top, and number 18 and 78 (left and right), showing a connection with the League of Prizren period.

Pawlsy said, "Finally, this is our political entity, the Black Society."

She, and the rest of us, all have different costumes, but we all have a black or *kabuki* if we want to. We may look innocent, but we all train to operate in pitch darkness.

Its main task was to organize uprisings in southern Albania and Macedonia struggling for the unification of the four Ottoman vilayets with the substantial Albanian population (Kosovo Vilayet, Scutari Vilayet, Monastir Vilayet and Janina Vilayet) into one autonomous political unit with its own government and parliament. The members of the society considered the armed rebellions as legitimate means for achieving their aims.

"If you have been paying attention, it should already sound familiar."

The society got reorganized and got its real structure in 1909 in Monastir (today's Bitola in North Macedonia), in the same building which hosted the Alphabet Congress.

The main contributor was Themistokli Gërmenji. The later, had several trips to visit the Albanian colonies, and found great support especially in the colonies of Sofia and Bucharest. Other main members of this were Thoma Avrami, Nikolla Ivanaj, and Pandeli Cale. The statute of the society (Albanian: Rregullore) was printed in a local print shop owned by the Qiriazi (Kyrias) family, and had 47 articles.

The intended name from the beginning was the "Black Hand" (Albanian: Dora e Zezë), in resonance with other secret societies that carried similar name in Europe, but was shifted later for avoiding misunderstandings regarding the society's programme and activity. A correspondence of Fan Noli to one of the founders, Nikolla Ivanaj, shows Noli's disagreement with these naming convention which sounded to him like the Mano Nera.

The society had a secret character which conformed with that of the other secret societies throughout the world. Membership was allowed only to highly trusted persons.

Only the initials were used instead of the real names. This makes its structure, membership, and activities more difficult to be study.

"This is formal; the way we work is completely different. Of course there was support in Sofia. But, as we have been lamenting the lack of a real governmental program for decades, that is what it took for education and examples from experience to bring it to maturity."

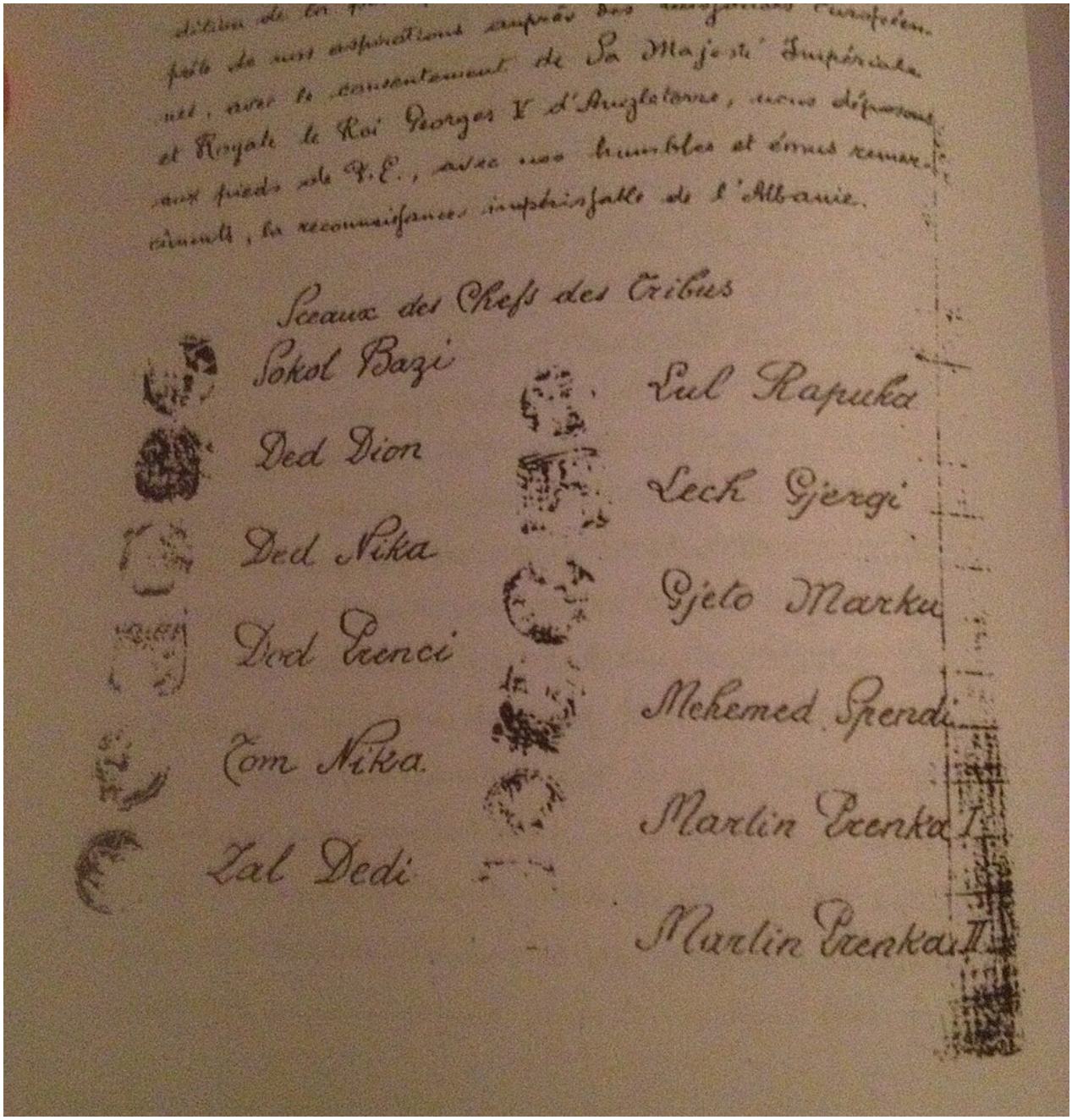
This is obviously against the Young Turks CUP, and doesn't want to be associated with similar European secret societies.

Tringe having become an overnight sensation in France, is followed by an unexpected result on the part of the Ottomans:

They promised to meet most of their demands, like general amnesty, the opening of Albanian language schools, and the restriction that military service was to be performed only in the territory of the vilayets with substantial Albanian population. Other demands included requiring administrative officers to learn the Albanian language, and that the possession of weapons would be permitted.

Surrender of an Ottoman flag to King Nikola:

Albanian demands sent to the Great Powers via Cetinje:



Sceaux des Chefs des Tribus

Sokol Bazi

Ded Dion

Ded Nika

Ded Prenci

Tom Nika

Lal Dedi

Lul Raputka

Lech Gjergi

Gjeto Marku

Mehemed Spendi

Marlin Prenka I

Marlin Prenka II

Pawlsy said, "It is a bit unusual that the Sultan himself came out to grant these concessions. But he will soon find that is not enough."

1912

At the end of 1911 a group of Albanian Members, led by Ismail Qemali, started a debate in the Ottoman parliament. They requested additional rights for Albanians in the cultural and administrative spheres.

In January 1912, Hasan Prishtina, an Albanian deputy in the Ottoman parliament, publicly warned MPs that the policy of the CUP government would lead to a revolution in Albania. After that speech Qemali proposed a meeting with Prishtina. They met the same evening in Prishtina's house and agreed to organize an Albanian uprising. The following day they met in the Pera Palace Hotel in Istanbul with Mufid Bey Libohova, Essad Pasha Toptani, Aziz Pasha Vrioni and Syreja Bey Vlora. They agreed to unite their organizations and lead the Albanian uprising. Subsequently, they took an oath on this promise at a meeting in Syreja Bey's house in Taxim.

"They walk in our footsteps."

It was decided that Ismail Qemali should organize the delivery of 15,000 Mauser rifles to the Kosovo Vilayet via the Kingdom of Montenegro. Hassan Prishtina attempted to get the support of Bulgaria by proposing the creation of an Albanian–Macedonian state to Pavlof, the Bulgarian deputy, who met him in the British Consulate in Skopje. The British Consul from Skopje promised that the United Kingdom would provide strong support to the Albanians.

The revolt started in the western part of Kosovo Vilayet and was led by Hasan Pristina, Nexhip Draga, Bajram Curri, Riza bej Gjakova and others.

"It becomes perfectly open, as we knocked out another garrison."

The Albanian rebels in Kosovo Vilayet demanded a number of actions from the Young Turk administration. These demands were printed in emigrant newspapers published in Bulgaria in the middle of March 1912, including the appointment of Albanians in government administration, schools with Albanian as the medium of instruction, and the restriction of Albanians' conscription in the Ottoman Army to the Kosovo Vilayet.

In May 1912, Albanian rebels seeking national autonomy and the re-installment of Sultan Abdul Hamid II to power drove the Young Turkish forces out of Skopje and pressed south towards Manastir (now Bitola), forcing the Young Turks to grant effective autonomy over large regions in June 1912. Serbia, which had been helping to arm the Hamidian and Catholic Albanians rebelling in the Mirditë region; sent secret agents to some of the prominent leaders, taking the revolt as a pretext for war.

The Albanian revolt was successful and until August 1912 rebels managed to gain control over whole Kosovo vilayet (including Novi Pazar, Sjenica, Pristina and even Skopje), a part of the Scutari Vilayet (including Elbasan, Përmet and Leskovik), Konitsa in Janina Vilayet and Debar in Monastir Vilayet.

Capture of Skopje:

"We turn it up another notch."

On 9 August 1912, Albanian rebels presented a new list of demands (the so-called list of Fourteen Points), related to a hypothetical Albanian Vilayet,

The Ottoman government ended the Albanian revolts by accepting all demands (ignoring only the last) on 4 September 1912. Prishtina was planning to start another revolt in three or four months and then declare Albanian independence but the First Balkan War broke out soon and destroyed his plans.

"It's pretty much complete autonomy, minus the court martial of Ottoman officers. Here's where the question of *independence* becomes very great. The problem is the Balkan League states all have ambitions on territory that is considered Albanian. That's why we wouldn't join."

Status quo:

Neutrality:

When the First Balkan War broke out, some members of the society met in Skopje on October 14, 1912, and composed the declaration which was delivered to the consuls of the Great Powers on October 16. With this declaration they informed the Great Powers that Albanians were going to go against the Balkan allies not to protect the Ottoman Empire, but to protect territorial integrity of the Albanian vilayet. They decided to send emissaries to malësorë in northern Albania, to organise the resistance in the whole

region and to call for an Albanian national assembly. However, the fighting during the war prevented the emissaries from completing their tasks.

The Society's branch in Skopje also organized an unsuccessful assembly to declare the unification of the four vilayets on October 14, 1912. Ismail Qemali–who authored Albania's Declaration of Independence a month and a half later–realised that the fate of Albania would be decided in Vienna.

"In other words, it would have to be a brokered treaty endorsed by the Powers.

Once again, our fight shifts polarity."

Bulgaria accepted Serbia's expansion as being to the north of the Shar Mountains (Kosovo). The intervening area was agreed to be "disputed" and would be arbitrated by the Tsar of Russia in the event of a successful war against the Ottoman Empire. During the war, it became apparent that the Albanians did not consider Serbia as a liberator, as had been suggested by King Peter I, and the Serbian forces failed to observe his declaration of amity toward Albanians.

The Third Army (76,000 men) was commanded by General Božidar Janković, and since it was on the right wing, had the task to invade Kosovo and then move south to join the other armies in the expected battle at Ovče Polje.

There were various instances where Albanian communities were targeted especially by Serbian and Montenegrin forces. According to contemporary accounts, c. 20,000–25,000 Albanians in the Kosovo Vilayet were killed in the first two to four months of the conflict.

"We would have liked to be at ease with Serbia. It is for certain the King did not have ill intent. This is how he framed the conflict."

The Turkish governments showed no interest in their duties towards their citizens and turned a deaf ear to all complaints and suggestions. Things got so far out of hand that no

one was satisfied with the situation in Turkey in Europe. It also became unbearable for the Serbs, the Greeks, and the Albanians. By the grace of God, I have therefore ordered my brave army to join in the Holy War to free our brethren and to wish for a better future. In Old Serbia, my army will meet not only upon Christian Serbs but also upon Muslim Serbs, who are equally dear to us, and in addition to them, upon Christian and Muslim Albanians with whom our people have shared joy and sorrow for thirteen centuries now. To all of them, we bring freedom, brotherhood and equality.

"The Balkans have been fighting Ottoman oppression since the 1500s, and when it comes down to the final hours, I'm fighting the Serbian Third Army."

In Peja:

Ottoman rule came to an end in the First Balkan War of 1912–13, when Montenegro took control of the city on 28 October 1912.

What it amounts to is they make a declaration of independence in one sentence:

Ismail Kemal returned to Albania with Austro-Hungarian support and, at the head of a swiftly convened national assembly, declared Albanian independence in the town of Vlora on 28 November 1912. The declaration was more theoretical than practical because Vlora was the only town in the whole country under the delegates' control—yet it proved to be effective in the vacuum of power. Though Albanian independence was recognised de facto on 17 December 1912 at the London Conference of Ambassadors, it was not until 29 July 1913, after the second Balkan War and the solving of the delicate problem of Shkodra, that the international community agreed to recognise Albania as a neutral, sovereign and hereditary principality.

On the front page in Vienna:

Abonnementspreise mit wöchentlicher Postversendung: für Oesterreich-Ungarn: vierteljährig 3 Kronen 20 Heller, halbjährig 6 Kronen 40 Heller, ganzjährig 12 Kronen 80 Heller; für Deutschland: vierteljährig 4 M., halbjährig 8 M., ganzjährig 16 M.; für alle übrigen Länder des Weltpostvereines: vierteljährig 7 Francs, halbjährig 14 Francs, ganzjährig 28 Francs. — Einzelne Nummern 24 Heller.
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Proklamation der Unabhängigkeit Albaniens.

Bildung einer provisorischen Regierung in der Hafenstadt Valona.

Umgeben von Priestern und Notabeln aus allen Teilen Albaniens verkündet der provisorische Präsident Ismail Kemal Bei unter stürmischen Jubelrufen der Bevölkerung Valonas die Unabhängigkeit des Landes. (Siehe Seite 10.)

Nach einer Skizze.

Der Abschluß des Waffenstillstandes. ❖ Montenegrinischer Vormarsch auf Medua. ❖ Die vierte russische Duma.

A group of fighters from Kosovo led by Isa Boletini were the first nucleus of the armed forces of Albania established on 4 December 1912.

Starting in 1912, Albania began activities aimed at implementing an agrarian reform, which would transfer ownership of the arable land from the big landowners to the peasants.

The Albanian declaration of independence led to further violence, as Albanian villagers created paramilitaries to fight against Ottoman forces. These paramilitaries were also responsible for destroying churches and targeting Greek-speaking Christian villages, killing women and children.

In March 1913 a group of 130 (or 200) soldiers of the Kingdom of Serbia were killed near Prizren by Albanian irregulars in act of revenge for repression of Serbian army.

The Treaty of London ended the First Balkan War on 30 May 1913. All Ottoman territory west of the Enez-Kıyıköy line was ceded to the Balkan League, according to the status quo at the time of the armistice. The treaty also declared Albania an independent state. Most of the territory designated to form the new Albanian state was occupied by Serbia and Greece, who only reluctantly withdrew their troops.

State of the occupancy:

Thanks to the Treaty of London:

❝ Albanians have tended to regard the Treaty as an injustice imposed by the Great Powers, as roughly half of the predominantly Albanian territories and 30–50% of the population were left outside the new country's borders.

Pawlsy said, "What kind of independence is this?"

❝ The requests by the delegation for recognition based on the ethnic rights of Albanians were rejected and the Treaty of London was signed on 30 May 1913, partitioning a major part of the claimed lands between Serbia, Greece and Montenegro, leaving as independent territory only a central region, which was put under the protection of the Great Powers.

The claimed territory was much larger than the territory of contemporary Albania and than the territory over which the Provisional Government exercised its power. It comprised the territories of Kosovo Vilayet, Monastir Vilayet, Shkoder Vilayet and Janina Vilayet. The Treaty of London, signed on 30 May 1913, reduced the territory of Albanian state to its central regions after partitioning a significant part of territory claimed by Albania between the Balkan allies (a major part of the northern and western area was given to the Serbia and Montenegro while the southern region of Chameria became part of Greece). Kosovo was given to Serbia at the London treaty at the insistence of Russia.

The biggest group of Albanians who were left outside of the new state were Albanians

from Kosovo, the cradle of the 19th century Albanian nationalism. Nazi Germany and Fascist Italy exploited the discontent of the Albanians about the inaccurate ethnic borders.

Albanian people declared independence from the Ottoman Empire while they were under occupation by the Balkan League.

The Treaty of London rewarded the League.

Pawlsy said, "None of them care about Kosovo. It is just a route to Macedonia or the Adriatic."

I was not taking it so placidly. This made me madder than anything. I can fight enemies without getting angry once. It wasn't personal -- I'm not taking it out on Russia -- it was in aggregate, furious to the whole response or lack thereof, this "my council is better than your council" thing, where the main underlying message was simply dismissed.

We decided to target the treaty itself.

Because it needed something the size of a "Power" to do so, we put one to use. Bulgaria.

They had a common interest:

Macedonia, which was Sofia's avowed purpose in entering the war, and especially the districts of Ohrid and Bitola, which had been a main demand.

And we figured if we had to deal with somebody, we would rather it be them. So we joined forces:

Bulgaria, dissatisfied with its gains in the First Balkan War, and especially with Greek and Serbian gains in Macedonia, launched an attack on its former allies in June 1913. The attacks were driven back, and the Greek and Serbian armies invaded Bulgarian-held territory in return. At the same time, the Ottomans advanced into Eastern Thrace and retook Adrianople, while Romania used the opportunity to invade Bulgaria from the north and advance against little opposition to within a short distance of the Bulgarian capital, Sofia.

It did not work so well, instead, we found Romania as the true regional Power. This requires a new concession:

Treaty of Bucharest, August 10, 1913

The territory thus obtained by Serbia engulfed central Vardar Macedonia, including "Ochrida, Monastir, Kosovo, Istib, and Kotchana, and the eastern half of the Sanjak of Novi-Pazar". These territories would today include Novi Pazar in Serbia, Kosovo, and Ohrid, Štip, Kočani and Bitola in present-day North Macedonia. By this arrangement, Serbia increased its territory from 48,300 to 87,780 km2 (18,650 to 33,890 sq mi) and its population by more than 1.5 million.

The treaty awarded the regions of Berane, Ipek and Gjakova (Metohija) to Montenegro.

Look where we are:

adjustments made:

Far from over:

In September 1913 independent Albania secretly supported and helped Ohrid–Debar Uprising because Ismail Qemali thought that independent Albania was too weak to openly confront the Kingdom of Serbia. Qemali ordered a simultaneous attack of the Albanian forces led by Isa Boletini and Bajram Curri to the region of Prizren. Peshkopi was captured on 20 September 1913. Local Albanians and Bulgarians expelled the Serbian army and officials, creating a front line 15 km east of Ohrid. A local administration was set up in Ohrid. The Serbian Army of 100,000 regulars suppressed the uprising in several days. Thousands were killed, and tens of thousands of local inhabitants fled for Bulgaria and Albania to save their lives.

Well, at least there is an independent Albania, just not where we want it.

Pawlsy said, "Europe is not satisfied until they engineer your government."

In 1914, after a gradual assumption of the administration of the country, the International Commission of Control prepared a draft of the constitution (Albanian: Statuti Organik) with 216 articles. It was a basis for establishment of the National Assembly with power of legislation in Albania, which was designed as a hereditary constitutional monarchy. According to the constitution, the new principality would have, with few exceptions, the same administrative organization as during the Ottoman Empire suzerainty.

"How do you get a new monarch?"

Prince William's aunt, Queen Elisabeth of Romania, on learning that the Great Powers were looking for an aristocrat to rule over Albania, asked Take Ionescu to attempt to

persuade them to appoint her nephew to the post.

Romania designs the region.

They get a Prussian prince related to the Kaiser.

Pawlsy said, "What am I supposed to say? We spent years on this pan-Albanian unity, and now, three fourths of the vilayets are not in Albania. I was not fighting for Albania per se. I protect my affiliates from any oppressive government. With the Turkish situation mooted, we're now part of Serbia. Albania is just a little coastal strip. We've had less to do with that region than almost anywhere else. In the final estimate, our vilayet had about 827,000 inhabitants."

Muslim Albanians - 418,000
Christian Bulgarians - 250,000
Orthodox Serbs - 113,000
Mixed - 22,000
Muslim Bulgarians - 14,000
Muslim Turks - 9,000
Orthodox Vlachs - 900
Orthodox Greeks - 200

"Isn't this like the Treaty of Berlin? Who asked me? This place is not historically Serbian whatsoever. It's the Serbian Patriarch's hideout thanks to the Turks! Half these Albanians had just been run out of the normal Serbian territory. But then you look at the scale and equipment of the Balkan War. It is nearly a million men on each side! This is a new reality. The speed and power employed here are unlike anything ever seen. The past thousands of years of war and conflict resolution have nothing to compare to this.

Mister Fergus, do you remember what we did to the Serbs?"

Fergus laughed silently and almost spoke.

"But then you think, this is to an army of *seventy-six thousand*, which is their third, and smallest, and this is only one Balkan Power, and they are not as extensive as a Great Power, such as the Ottoman Empire. At that magnitude, yes I can defeat forces, but it only does so much. I can't send my devotees on missions where they might face banks of new cannons that none of us have ever seen. Above all we *conserve ourselves* rather than try to seize places like Shkoder or Nis. And in this huge affair, it might be a small statistic, Serbia was less effective in the remote highlands."

Ironically, we still equipped similar Russian gear, although it was from personal connections and our established smuggling route. I guess I would have to say Pawlsy's route. The *mortar*, which is one of the original powder-firing weapons from the 1600s, is easily portable with highly improved rounds. It's not necessarily *fatal*, it's worse because it will cause serious injury, possibly to more than one victim, to the extent of requiring at least a second person to extract them. That remained our only real addition to personal arms. There were some grueling scenarios, but it is like droplets in a tempest.

I haven't said much about music because we weren't touring. We were into this serious business where often it was mostly a defensive fighting, with a few surgical excursions, ones that were successful have the mark of Pawlsy. Moral of the story. We were in hardcore fire dance mode with some newer innovations based from these actual accounts.

We said this would be difficult to explain, which is why we wanted to go over the political aspect and its phantasmal outcome first. We mentioned the Austrian "Petroleum War" because it was simultaneous, although we were unable to deal with it.

Dinky said, "It was better than Ireland. Most of them don't drink, but let me tell you if you

did, the whole thing was a kick in the hindquarters, and you could mess up the words and no one would really care, which was great, because I was drunk and not very good at Albanian."

I said, "He's not very good at anything. But his devotion always goes the right way. Unfortunately, the overall Albanian resistance wasn't doing very good at all."

Pawlsy said, "Giving you the on-the-ground facts may bring some clarity to these matters."

Here are some of the people we have mentioned.

Sulejman Aga:

By 1912, Sulejman Aga had once again formed a large band of Albanian resistance fighters that supported the plundering of the Ottoman military depots in Gjakova and Prizren. When Gjilan was liberated on 28 July 1912 after Ottoman forces were crushed outside the city, the Albanian rebels were welcomed with open arms by the local inhabitants. Of these 2,000 Albanian rebels, 250 were men from the Gjakova region led by Sulejman Aga himself.

Bajram Curri:

In 1912, due to the deteriorating situation between Albanians and Ottoman authorities, Curri alongside other Albanian leaders were present at a meeting in Junik on 20 May where a besa (pledge) was given to wage war on the Young Turk government. He had an active role in the Albanian Revolt of 1912, fighting alongside Hasan Prishtina, Isa Boletini, Themistokli Gërmenji and others against the Turks. He was also one of the leaders in the Battle of Lumë against the Serbian military, which delayed their expansion to Albania and secured the Albanian independence. On August 18, the moderate faction led by Prishtina managed to convince Curri, and other leaders Idriz Seferi, Riza Bey

Gjakova and Isa Boletini of the conservative group to accept the agreement with the Ottomans for Albanian sociopolitical and cultural rights. He successfully fought in 1912 against the Young Turks. During the 1912 uprising, while waiting for an Ottoman response to the demands of the rebels, Curri and other leaders of the rebellion ordered their forces to advance toward Üsküb (modern Skopje) which was captured during August 12–15.

Cerciz Topulli:

Topulli went to the north to help with the efforts against Montenegrin forces. He was killed in the Fusha e Shtoit (Shkodër) by the Montenegrin forces.

Ahmed Niyazi:

In April 1913 he arrived in Vlorë to board a ferry departing for Istanbul where he was shot by four men on the port docks. No one claimed responsibility for his death as rumors of the time speculated that either someone having a personal vendetta, an Albanian nationalist or a CUP rival ordered the assassination. Niyazi was killed by Albanian committee members who were the men of Ismail Toptani and Ismail Kemal. As the death of Niyazi was the result of people close to him and not of war or battles, the event is remembered in a Turkish rhyming proverb as "Ne şehittir ne gazi, hiç yoluna gitti Niyazi" (Neither a martyr nor a gazi, Niyazi died for nothing).

I said, "You don't have to speak Turkish in order to get a song out of that. But, at a certain point, his performance became questionable. All I know is people realized early on you don't cross Pawlsy's oath. I would say we were as highly motivated as any nationalist group, with one, I would like to think, obvious, difference, is that we require women in positions of power on an equally-representative basis. That's a political platform, not "a politics" as in any kind of organization or party. It's just what's believed by some in the Albanian highlands."

From the study Ceku 2025 on Annexation:

The findings suggest that Serbia and Montenegro’s annexation of Kosovo was unjust, contributing to long-standing conflict in the Balkans.

From 1910 to 1913, Albanians were caught between repressive Young Turk policies and Balkan expansionism. With the Ottoman Empire’s swift collapse, Albanian-inhabited territories were seized, disrupting demographic and geographic continuity. One major challenge for Serbia was the legal and administrative integration of these territories. Serbia implemented administrative ordinances to incorporate them into its constitutional system. In response, Albanians launched uprisings against Serbian and Montenegrin rule, escalating tensions and leading to what some regard as a de facto Third Balkan War.

More plainly, the whole thing is just a list of Massacres:

Gjakova suffered at the hands of the Serbian-Montenegrin army. The New York Times reported that people on the gallows hanged on both sides of the road, and the road to Gjakova became a "gallows alley." The regional Montenegrin paramilitary abused the Albanian population. The village of Bobaj was torched and all of the locals were killed after four Serbian soldiers were beaten for trying to rape the women.

Serbian priests forcibly converted Albanian Catholics to Serbian Orthodoxy. Albert von Mensdorff-Pouilly-Dietrichstein told Edward Grey in a 10 March 1912 interview that Serbian soldiers behaved in a "barbarous way" toward Muslim and Catholic Albanians in Gjakova.

Avoiding Serbians:

Rugova:

In 1913, General Janko Vukotić told Edith Durham that his soldiers had committed atrocities against the civilian population of Rugova. In response to her protests, he reportedly said: "But they are beasts, savage animals. We have done very well". Slovene author Božidar Jezernik interprets this as attesting the Montenegrin goal of removing local Muslims from their newly captured territories and resettling them.

Peja:

The Serbian army bombarded the city of Pejë and razed villages in 1912, aided by Chetniks. Edith Durham wrote about refugees from Peć after the Serbian army entered the city in 1913:

An Ipek man, well educated and of high standing, told of what happened there. "Every day the telal cried in the streets 'To-day the Government will shoot ten (or more) men! No one knew which men they would be, or why they were shot. They were stood in a trench, which was to be their grave. Twelve soldiers fired and as the victims fell the earth was shovelled over them, whether living or dead. Baptisms were forced by torture. Men were plunged into the ice-cold river, and then half roasted till they cried for mercy". Many, terrorized into baptism, came to me.

About 10,000 Albanians in Peć were forcibly converted.

A teacher's chronicle:

❝On Saturday, October 26, 1912, word spread in Peja that the Montenegrin invasion forces had arrived in Shtupeq, 3 hours away from the village. In the afternoon, 300 Peja residents joined forces and, at sunrise, took up residence in Qafë te Qyqës.

“It was market day, and the villagers and townspeople were speaking out loud, complaining about their misfortunes, fearing that they would be enslaved by the Montenegrins. In the afternoon, an agreement was made between 300 people from Peja, and by sunset, they gathered at the Qafë e Qyqes, where they set up their defenses.

That night, fierce fighting began and lasted until the following morning. The Montenegrins could not make a single step forward and were forced to retreat, leaving behind 1,000 of their men, while only 50 Albanians had fallen. These Albanians had no weapons, as the soldiers had abandoned them, and no one from the government sent any assistance. The fighting continued throughout the night, with both sides signaling each other. At dawn, the battle resumed.

The Peja militia tried to defeat Montenegro’s forces and, by midday, set off toward Shtupeq, where Serdar Janko Vukotić was located, to deliver the message that Pejë had fallen.

The government was destroyed, there were no guards left, and the weapons had failed. By evening, the militia returned to Pejë because they could no longer fight the Montenegrin forces, and they tried to negotiate. They sent three people to inform the Albanians: “The king has abandoned us; the government of Peja is destroyed; those who were fighting were killed, and the people rebelled that day. Tomorrow, Peja will be under King Nikola’s rule; it is better not to fight.”

The Muslims of Peja, together with the others, gathered to discuss with Serdar Vukotić and asked him to wait another week, hoping to negotiate with the surrounding areas. However, Vukotić replied: “Tomorrow I will enter Peja, and there is no other option.”

On the 30th of October, before midday, the Montenegrin army took control of the highest peaks and entered the city, raising their flag for the first time.

“Ah, the faithless ones! Do not think that you took these lands for just a few days, but because you found the Albanians confused and disheartened. That is why you didn’t face resistance, but instead entered Albanian homes. You did not even consider the

plans of those Albanians under Ali Pasha's orders, who were planning for the defense of Plavë and Gusinje, which according to the Berlin Conference, had to be under Montenegrin rule."

October 5 - 17, 1913, Serbia and Montenegro crush the Gjakova uprising.

Fergus said, "Does it sound independent enough yet?"

I said, "Enough to enforce it by treaties."

Pawlsy said, "After fifty years, the same man, now as King, you once came out to assist, has seized the very territory you were originally sent to. This is what you would be doing if nothing had changed."

She's right. If there were no such thing as Pawlsy, I probably would be with the pan-Slavists.

She said, "You've been played like an instrument."

I thought about this. Yes, I was free to make up my own mind and have a dissenting view. Yes, I could also fight for that. Now, it doesn't matter much. The treaty says Albania is just a portion.

Even with the help of whole Bulgaria, we seem to be stuck.

This shouldn't be happening, Montenegro is part Albanian, but they have become supremacists.

Pawlsy said, "This is hard to talk about. The Young Turks and Montenegro both finked on us."

"Yes, it's not even a generational shift, it is most of the same people!"

"In Bucharest, it was just the Balkan Powers that settled the terms. England and France didn't pay any attention to it."

"When they declared independence, Vlora was the only place they had any authority, and it was the Great Powers that told the Balkans to leave the areas they did. That's the only reason there is even a central region."

"On a technical note, we got rid of the Ottoman Empire and established a government."

"Yes, but the Serbian surprise isn't going over too well."

Times had really changed. At the Bastille, and in our career, you could make an equal fighting force to the professional military. It would be close enough to be competitive. I wouldn't be afraid of a knight in armor. But now you have machine guns, grenades, and all sorts of bombing cannons, horrible devices that the rural peasantry isn't going to be able to do anything about. You just get hit by something. There's nothing you can do.

Maybe we shall stage a coup in Montenegro.

I was disenchanted because I like the medieval type of fighting, but it is facing more than a primitive firearm now. I would also have liked to think, a European power would be a preferable situation to rule by Empire, but this is totally disillusioned as well. The Albanians have been *used* by the Balkan League. The last chance might be if Austria were to become expansionist, we could take advantage of that. But there isn't really any sympathy to be found, not on the level of nations.

I had spent about forty years working with someone to develop the idea that "pan-

Albanian" wasn't necessarily against anyone, and, it was successful. Basically everything we did turned out to be successful. It was just rendered obsolete immediately. A few things serve as reminders.

Haxhi Zeka Mill is a large complex of industrial heritage which belongs to the second half of the 19th century. It was built with the help of the Austro-Hungarians. The building consists of a mill and a granary. At the time in which it was built, it was the tallest building in Peja consisting of three floors. The façade combines stone and brick and it has arched windows and frames. The Haxhi Zeka Mill was the first mill in Kosovo and the region which had the most advanced technology brought in from Austria. The mill initially used water for its power source, then it used electricity. The building represented the start of an industrial-based economy in Peja. Prior to that, the whole region has performed services for grinding grain and flour production.

After the death of Haxhi Zeka, Yasar Pasha, his nephew, became manager of the mill.

In the centre of the city of Peja lies Haxhi Zeka square. In this square are important objects including Tahir Bey Konak, the National Ethnographic Museum where can be seen various galleries, traditional national crafts, characteristic clothing of Rugova and Dukagjini, Trade Center "Metë Bajraktari" etc. In the center of the square is the fountain which was built in the 16th century, close to the statue of Haxhi Zeka.

Tower of Haxhi Zeka

Near the Haxhi Zeka square is found Tower of Pasha or also known as Tower of Haxhi Zeka, whose walls are made with characteristic works of Albanian masters of that time as the lion, the star of David, etc. It has a characteristic architecture of the eighteenth and nineteenth century, built of stone and it has windows worked with commitment by the Albanian masters.

We had grown together, and found he was killed by the political agenda of Serbia.

When I was young, I thought I was going off on the cause of Montenegro, a type of co-

intel to its neighboring region, because it is partly mixed with Albanians. Before I could even get started, I was already converted to the cause of the populace on its own right. I can't get around the fact that the new domination is intentional, that it was a manipulation because any new Albania would be far weaker than the Ottoman Empire. That was a strategically safe bet.

If I take it too personally, I will contribute to a rash action that may be unsafe. But I don't think we've said much about the *horrors* of everything yet.

On our side, we have the power of the *Drangue*, but as you can tell, the world's attention is riveted into completely other things. There is an almost cult-like fan base in Hungary and France that is phenomenally curious, and, I think, they are able to learn something about it, but, they don't quite get it. Our oath takers were perhaps quite similar to a *coven* I suppose. And our occupation by two Balkan Powers is legitimized by a Treaty.

I said, "Fergus, that was a bit of a disappointment when Bulgaria just sort of floundered completely while trying to make an edit."

"Yes Master. One cannot find substantial difference in royal, constitutional, or European overlords."

"But the weaponry has come along considerably."

"Oh yes. Mankind's ability to inflict carnage has reached hellish, unearthly proportions."

"Because of that, the countries called Bulgaria and Albania are unlikely to be of use any time in the near future, if ever."

"About like Turkey."

It was like the whole thing had never happened and it was really starting now.

Chapter Eleven

There was a new dawn of nothingness.

One without light.

Mistaken for a nightmare. Forlorn. Listless.

In the world around us, a major argument during German unification was, essentially, Austria is South Germany and dominant towards the northerners. The argument that obviously formed it was, no, Germany is just the northern part. And through its independence, many banks became dominated by the Bank of Prussia, and, more recently, the Reichsbank.

If there was a Power robust enough to stay in anyone's way, it would be Austria.

That's meant not just militarily, but also commerce or the potential of the wealth in the Austrian Bank.

At the same time, the Serbian *Black Hand* is actually part of the officers' corps; and it is pushing the message that some south Austrian provinces are Slavic, and should break away. Nobody yet seems to notice that three Albanian vilayets exist, but, designs on Austria are a known facet of pan-Slavism. Serbia is, of course, the same country we find ourselves in the other subjugated edge of.

Some newspaper clippings as new examples:

“In Podrime, near Gjakova, in the Bajrak of Asterzub (one of the most renowned bajraks for its men), a fierce battle took place last week that lasted four days and nights. The people of Podrima, unable to endure any longer the atrocities of the Serbs, who – besides trying to forcibly Serbianize – raped women and girls, rose up together with the manhood born of despair and, lacking firearms, took up swords, axes, and clubs. About

sixty men with rifles, who were in the mountains, joined those without guns. The Serbs, although they had five cannons and four battalions, did not manage to quell that uprising, which was quenched in blood with the arrival of five Montenegrin battalions with four cannons, who attacked our men from behind.

The people, tormented by the enemy's vermin, have crossed into the borders of Albania, but of those who fled, only 860 individuals have survived. A great many drowned in the Drin while fleeing. The Serbs were not content with burning only the houses of the insurgents, but also those of the entire bajrak. The number of burned houses is at least 1,800. Neither mouth nor pen can describe the merciless cases, the carnage, and the atrocities! Long live diplomacy and the International Court of Justice!"

(Newspaper "Taraboshi", 6-7 April 1914)

Complaints from Peja

"In Malci of Peja, specifically in Gjorgjevik, the Montenegrins, seeing an insurgent coming out of his house – as they could not capture him – driven by their vile feelings, set fire to the house, inside which they burned alive sixteen captives, mostly women and children. This vile incident occurred about ten days ago. The house belonged to one Ahmet Brahimi, who lost his life along with all his kin and friends."

(Newspaper "Taraboshi", 22-23 April 1914)

Pawlsy said ,"Note the similar ideologies. Serbia thinks that the extended Serbian population should define the borders of Serbia. We think the extended Albanian population should define the borders of Albania. Some believe the Ashkenazi population should relocate and define the borders of Zion. In no case are any of these forces at rest.

This is a mental belief, but, as we have mentioned, we now also have to consider the physical fact of oil and its matters of financing. Here is a report that has already come out."

The Argus, Melbourne, Victoria - AUS, November 12, 1910:

THE OIL WAR.

The war in the petroleum trade which has been openly declared by the Standard Oil Trust is (says the "Daily Express" on October 5) likely to prove one of the fiercest struggles in commercial history. The battle-field covers practically the whole civilised world, while the financial resources of the forces arrayed against each other probably exceed the enormous total of £150,000,000.

"In America, Standard is already facing anti-trust or monopoly investigations. That's what's making them more interested in other countries."

Here is a straightforward explanation translated from de la Tramerye 1924:

Europe consumed foreign oil almost exclusively. For a long time, this oil came entirely from the United States. It was the golden age of the Standard Oil in Europe. Its influence ruled over British distributing companies and French refiners, over the governments of Germany, Italy, Rumania and Spain.

But the appearance of oil from the Caucasus and Eastern Europe rapidly broke up the Standard's monopoly. The Rothschilds and the Nobels, the Deutsche Bank and the Disconto Gesellschaft; the banks of Lille and Roubaix, exploiting the oil in Galicia; the cartel of French refiners founding the Polish company, Limanowa and the Aquila Franco-

Romana in Rumania, and lastly, the Royal Dutch through the Astra Romana and the Black Sea Company—all multiplied their efforts between 1900 and 1914 to create various independent oil concerns on both sides of the Caucasus and the Carpathians.

"Standard owns subsidiaries in ten European countries, but the above groups are competing against them quite successfully. And, for the era, we want to point out one way in which Standard was simply blocked by central authority."

The Royal Dutch-Shell possesses such reserves of oil that the question of exhaustion does not arise for it; and it extends over the whole world, whereas the Standard has been able to root itself firmly in America alone. Several European States have crossed swords with it, for example, Austria, which definitely closed Galicia against it in 1911.

"So consider that Standard goes on to form stronger bonds with Royal Dutch and I. G. Farben. That this competition is not new and is highly corrosive is plainly admitted by the Nobels."

For a long period, from the 1880s and more or less up to the outbreak of the First World War, negotiations followed with every conceivable permutation between BNITO, Branobel and Standard Oil. Agreements and treachery, price wars, bribes, slander, gossip and industrial espionage were used in the war over the new markets in Europe.

In a bird's eye from Engdahl 2007:

To secure future domination of the seas, after 1882 leading British circles around Admiral Fischer and Winston Churchill pushed through the conversion of the Royal Navy from coal to oil. The article goes into how the Berlin-Baghdad presented an unacceptable strategic threat to that vital strategy.

There is a huge pack of "enemy oil" information from declassified 1944 Austrian Petroleum.

Pawlsy said, "So Austria at least kept Standard out of Galicia, but then in just a few years, they discover the first peak oil phenomenon.

At the time, the role of the Reichsbank is to build up these Standard and American-German companies.

Keep your eye on that, because the point is the long-term consequence is the disintegration of the Bank of Austria into something like ten independent countries."

1914

Unresolved issues do not get resolved.

Pawlsy said, "What happened on the 28th of June is not something itself we can explain. It may have been an inside job, or, a sane individual, or, a violent madman.

What we can say, is, contrary to what St-Yves said, Bismark was more of a pro-peace organiser, whereas the Kaiser was clearly more revanchist and aggressive. Likewise, the Hapsburg heir was considered to be someone far more tolerant and thus more lenient and a better ruler towards Slav subjects. So, it doesn't make much sense to say it was a sane, or, perhaps, populist demand to get rid of him. To me, it sounds like it is between a Black Hand provocation, or a violent individual.

Similarly to times when a revolt has been triggered prematurely, I tend to think the

Austrian response was something that had been coming anyway and this just blew it.

It took a month to submit a list of demands that were understood to be impossible to follow, because it violated the Serbian constitution. Austria wanted to investigate the crime, which violates the jurisdiction. So it was obviously impossible. That is why we hold it to be an intent to declare war in itself.

Obviously the Kaiser would rather not be ringed by France and Russia. So most of the dominos about declaring war were anticipated.

What about the brand new independent part of Albania?"

Austria-Hungary demanded that he send Albanian soldiers to fight alongside them. When he refused, citing the neutrality of Albania in the Treaty of London, the remuneration that he had been receiving was cut off.

Prince William left the country on 3 September 1914 originally heading to Venice.

"He's Prussian, so he reverts to Germany.

He claims to be head of state, although I am not sure he has anything to do with the country, again, after those six months or so.

Now, if you remember Marko Miljanovic, we fought against him because the Prince set him up as a sacrifice. Otherwise he was more of an Albanian sympathizer. And what is going on is Nikola is trying to establish a powerful Dynasty."

King Nikola, who wielded practically absolutist powers, Nikola considered Montenegro the remnant of the medieval Serbian Empire left unconquered following the expansion of

the Ottoman Empire in Europe. He viewed the Montenegrins as free Serbian people who would eventually defeat the Ottomans in the context of resolving the Eastern question and revive the Serbian medieval empire in the Balkans, with him as the supreme leader of the South Slavs inhabiting the area. Nikola firmly believed that Montenegro and the Kingdom of Serbia should unite, a view shared by a slim majority of Montenegro's population. The prevailing sentiment in Montenegro was that Montenegro should lead the unification. Contemporary Serb writers Simo Matavulj and Marko Car likened Montenegro's role in the South Slavic unification to the leading role of Piedmont in the unification of Italy. Nikola's support for unification was tempered by his desire to ensure the continued rule of his Petrović-Njegoš dynasty and to expand Montenegro before any unification, the latter intended to ensure a better negotiating position for Montenegro as an equal partner to the territorially larger Serbia.

I said, "That's a form of oligarchy. Perhaps the most primitive one, and I am glad I am not oath-bound to it."

Pawlsy said, "Oil is the newest one, but if you look through this in terms of the Steel Cartel, it will corroborate."

Fergus said, "You think Austria would have engineered a pretext to attack Serbia within five years."

Pawlsy thinks, a lot. Actually in most situations she's rather quiet. And it was like that for a moment.

Pawlsy looked at me and I said "I would --- "

She said, "Until then..."

"There was not any"

"You had"

"I'm not going to"

"If they"

",,,so much money...

"...and they all...:

"going to find out the hard way"

"would never ask and I"

"My chair is eating my shirt."

Genta smacked Fleep in the ribs.

Fleep smacked Genta in the ribs.

I said, "I,"

Fleep said, "Nothing sounded any good. But, for someone like me, or Mister Fergus, we're just nobodies. There isn't anyone in the world who would have a reason to care about us. We're orphans. We have nothing. And these people have given us a source of stability when they could have chose someone else. And I feel like if we do something, we might help one, or more, other people."

Pawlsy said, "That's very honest Fleep. I will take something as a success if it helps just one person. These have been very difficult times because losing battles are fought and massacres follow.

What do you think it sounds like to me when Austria declares war on Serbia?"

Fleep said, "It sounds like your plan coming together."

"That's right. Except it's not."

It wasn't.

But it was a ray of light catching up with a defective dawn.

Serbia will be attacked by a Great Power.

This makes our gears start turning in orbits we don't have. For one thing, it is not so much that Austria stood up to Standard because it is American, but because it is objectionable. Yes, Galicia was a sorry patchwork of some very harsh business, but, medieval property systems were not based on this new technology. And now they had better think about something like a German backbone to Asia because this native source of oil has nearly expired.

Should be lesson learned and there are a lot of questions about the physical and business habits on, what, assuredly, is as influential as they say it is.

Russia 1914:

СОГЛАСІЕ.

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Художественная иллюстрация

ФРАНЦІЯ.

ЛЮБОВЬ въ ней чистая горитъ
Къ землѣ родимой и народу,—
Объята ею,—отразитъ
Она тяжелую невзгоду...

РОССІЯ.

Въ ней ВѢРА глубока; тревогой
Не поколеблема ничуть,
Святая Русь во имя Бога
Свершаетъ свой побѣдный путь...

АНГЛІЯ.

НАДЕЖДА въ ней всегда живетъ
На мощь, величіе Россіи
Съ ЛЮБОВЬЮ, ВѢРОЮ идетъ
Она на бой и ихъ зоветъ
Сломить надменныя стихіи...

Передъ грозой враждебныхъ силъ
Въ дни тяжкой скорби, испытаній—
Святой союзъ ихъ въ полѣ брани
Самъ Богъ съ небесъ благословилъ.

Pawlsy said, "Behind not being legally capable of contributing troops to Austria, is the problem of Albania having any troops at all. As we have tried to describe, the apparent power center and new force follows Isa Boletini. This is why since around 1912."

On April 23, Hasan Prishtina's rebels revolted in the Highlands of Gjakova, which then spread. By 20 May, Boletini alongside other Albanian leaders were present at a meeting in Junik where a besa (pledge) was given to wage war on the Young Turk government through armed insurrection in Kosovo Vilayet. In springtime 1912, Boletini led a revolt in Kosovo, with surprising victories after victories against the Turks. During the 1912 uprising, while waiting for an Ottoman response to the demands of the rebels, Boletini and other leaders of the rebellion ordered their forces to advance toward Üsküb (modern Skopje) which was captured during August 12–15. Albanian irregulars then threatened to march on Bitola and Thessaloniki, and the Ottomans sent troops against the rebels, who retired to the mountains but continued to protest against the government, and in the whole region between İpek and Mitrovica they plundered military depots, opened prisons and collected taxes from the inhabitants for the Albanian chiefs.

In August, Colonel Dragutin Dimitrijević "Apis", the head of the Serbian Black Hand organization, sent a letter requesting Boletini and his men to assist the Serbs in fighting the Ottomans. The Black Hand stimulated and encouraged the Kosovo Albanians in their revolt, promising them help; Colonel Apis visited northern Albania several times in order to get in touch with the leaders of the Albanian uprising, especially Boletini. Apis declared that the Serbs only wanted to liberate the Albanians from Ottoman subjection, and that the Serbs and Albanians both would benefit from liberating the country. Succeeding in persuading the Kosovo Albanians to fight against the Ottomans, however, Apis and his men committed political murders disguised as Albanians, and eventually the Montenegrin and Serbian armies massacred Albanians, and stopped the inflow of arms to the

Albanians, in early September 1912.

In 1913, Boletini and Bajram Curri commanded rebels against the Serbian and Montenegrin armies. On 13 August 1913, an outbreak of hostilities took place on the Serbian-Albanian frontier. A tenacious Albanian band of fighters under the command of Boletini, now Minister for War in the Provisional Government, made a successful attack on the frontier town of Debar and captured it from the small Serbian garrison, which had to retire after suffering severe losses.

On 23 September 1913, the dissatisfaction of the Albanian population at finding themselves under Serbian rule led to an uprising in Macedonia of Albanian patriots who refused to accept the decision of the Ambassadors Conference on the Albanian borders. The Albanian government organised armed resistance to recover the lost areas and 6,000 Albanians under the command of Boletini, the Minister of War, crossed the frontier. After an engagement with the Serbians the forces retook Debar and then marched, together with a Bulgarian band led by Petar Chaoulev, in the direction of Ohrid, but another band was checked with loss at Mavrovo. Within a few days they captured the towns of Gostivar, Struga and Ohrid, expelling the Serbian troops. At Ohrid they set up a local government and held the hills towards Resen for four days.

During the pro-Ottoman peasant uprising in central Albania which broke out in mid-May 1914, Isa Boletini and his troops defended Prince Wilhelm.

When the revolt deteriorated in June 1914, Boletini and his men, mostly from Kosovo, joined the Dutch International Gendarmerie in their fight against the pro-Ottoman rebels.

During World War I, Boletini commanded guerrilla fighters against the Montenegrin and Serbian armies.

"Ismail Qemali wanted to keep Boletini out of any strong role in the government, that is, as a military asset, only. This is how it worked out through the Gendarmerie:

The International Gendarmerie was only one of numerous armed groups in the principality during Wilhelm's reign. Others included irregular bands of southerners led by local leaders; native outlaws; Bulgarian outlaw Komitadjis; Greek rebels from the Northern Epirus; peasant rebels in central Albania; Essad Pasha's gendarmerie; volunteers from Kosovo led by Isa Boletini; and Mirdita Catholic volunteers from the northern mountains under the command of Prênk Bibë Doda.

A plot by the Young Turk government and led by Bekir Fikri to restore Ottoman control over Albania through the installment of an Ottoman-Albanian officer Ahmed Izzet Pasha as monarch was uncovered by the Serbs and reported to the ICC. Ismail Qemali supported the plot for military assistance against Serbia and Greece. The ICC allowed their Dutch officers serving as the Albanian Gendarmerie to declare a state of emergency and stop the plot. They raided Vlorë on 7-8 January 1914, discovering more than 200 Ottoman troops and arrested Fikri. During Fikri's trial the plot emerged and an ICC military court under Colonel Willem de Veer condemned him to death and later commuted to life imprisonment, while Qemali and his cabinet resigned. After Qemali left the country, turmoil ensued throughout Albania.

"This is the revolt that drives the Prince out, as the Albanian force was defeated. Part of it secedes."

In autumn 1914 Essad Pasha accepted an invitation from the Senate of Central Albania (established by the rebelling towns in mid and north Albania) to return to Albania to take control. His first task was to provide financial backing for his government. Therefore, he travelled to Niš, Kingdom of Serbia, where he and Serbian prime minister Pašić signed a secret treaty of Serbian-Albanian alliance on 17 September. In October 1914 Essad Pasha returned to Albania. With Italian and Serbian financial backing he established armed forces in Dibër and captured the interior and Durrës at the beginning of October, without a fight.

"What is Albania, the country, possibly going to do for Austria? Or even itself? These rebels believe the government is simply a tool of the Great Powers. It's difficult to argue against that."

I said, "I wouldn't mind just accidentally losing that constitution and starting over. This is not really a smooth transfer to an Albanian Vilayet."

Pawlsy said, "It is if you call it that and never say anything else about it."

"We're getting there. I think we have to make something of this Austrian war."

During World War I, he organized a guerrilla unit as part of the Kachak movement through the Committee for the National Defence of Kosovo which he was a member. On 20 October 1914, 1,000 Albanians, led by Bajram Curri, Isa Boletini, Bulgarian komitadjis and Austro-Hungarian officers, attacked a Montenegrin base near Gjakova, and took two hill artillery pieces with them. The Montenegrin army then surrounded and defeated them, and pushed them into Albanian territory.

In the run-up to Kolci Pass:

...the failure of the internal political factor embodied in the figure of Esat Pasha Toptani who claimed to govern Albania. The Albanian Pasha demonstrated a pronounced lack of will to stand up for national interests. The clearest proof is the fact that in Central Albania, where at that time he was the undisputed master, no resistance was registered against the Serbian army.

The Serbian army within two weeks spread to most of Central Albania.

Tirana was occupied on June 9, meanwhile on June 28, 1915, the agreement between Ljuba Jovanovic and Esat Toptani was signed.

The second state that militarily occupied Albanian territories was Montenegro. The conquest and annexation of Shkodra and Northern Albania were the main goals of the 75-year-old Montenegrin king, Nikollë Petrovič Njegoš.

In the newspapers:

Slavic misdeeds, 180 men dismembered in Ponashec

“Without any cause whatsoever, 180 brave men, a few days earlier, were put to the knife and cut down mercilessly by the Montenegrin government in Ponashec, in the Highlands of Gjakova. Forty large houses of this village were burned after their goods and livestock were looted. Three hundred and fifty women and small children, after being stripped of everything, were driven out across the border into the Highlands of Gjakova, which remains Albania, where they are dying of thirst and cold.

These things are happening now, these very days, when Montenegro, with its consuls and bravado, is seeking friendship with Albania so that goods may pass freely into Cernagore [Montenegro], where the people are suffering because of the war. It is a great shame that in this century, in the heart of Europe, people should be slaughtered and butchered in such a bestial manner. What then will the English liberals, the civilized French, say about their Slavic friends?”

(Newspaper “Besa Shqyptare”, 17 April 1915)

Montenegrin atrocities

“A few days ago, members of the Cetinje government denounced Sadik Rama of Ponashec for a Mauser rifle he had hidden. Seeing himself cornered and his house in danger, Sadik Rama handed over the old weapons. For this reason, Sadik Rama, along with his family, fled and entered Albanian territory. The Montenegrins seized his house and property, entering by force. When Sadik Rama learned that his house had been made a military post, he set out with some companions, taking with him a chisel with which he broke through the wall of the house and entered, shooting the guards who had fallen asleep.

Because of this incident, the barbaric and unreasonable government informed Veshoviq in Gjakova, who sent named soldiers to surround Ponashec and half of Morina at night, and by day, all males over 10 years old were to be beaten. The rest, women and children, were to be driven by force from their own houses, leaving behind their livestock and property, to go into Albania.”

(Newspaper “Besa Shqyptare”, 29 April 1915 – a news item that should have been published on 27 April 1915)

Serbian atrocities

“From people coming these days to the Albanian lands under Serbian rule, we learn of the evils that the Albanian people are suffering, about which we have written many times. Albanians are not only robbed, imprisoned, dishonored by Serbian officials, and killed without any fault, but the Serbian government also wants to show the outside world that in these events – which it calls Albanian uprisings – some notables (pashas – note by V.H.) of free Albania have a hand.”

(Newspaper “Besa Shqyptare”, 3 June 1915)

“In the village of Ponashec in Reka e Gjakovës, the Montenegrins have killed and torn apart 116 people, among whom were women and children. Most of these innocents were dismembered in a bestial manner. The Montenegrins, having finished this vandalism, have driven the remaining families across the border. This village has 36 houses. Let

these atrocities be heard by those who claim to be fighting for the freedom of nations, while they support those who mercilessly kill innocent people."

(Newspaper "Populli", 14 April 1915)

"On the 11th of this month, the Serbian government ordered that all livestock be taken away. In a village near Gjilan, they gathered 1,400 cows, goats, and sheep, without giving any receipt to the owners. The wretched Albanians of Kosovo are suffering misery from the plundering of the Serbian government."

(Newspaper "Populli", 30 May 1915)

Albanians in Serbian prisons

"We are informed that the Serbian government, just as it earlier killed eight bajraktars (chieftains) who were accused of having an agreement with a bey of Kosovo, has now begun to imprison some innocent Albanians because they had relations with Hasan bey Vuçiterni. In this way, they have also imprisoned Muharrem efendi, the cousin of Hasan Bey. These events are not surprising, because the Serbs are accustomed to barbaric acts.

One is imprisoned because he is Albanian, another to be flayed worse than in the time of Hamid (Sultan Hamid – note by V.H.). We know that the Serbian regime does not want to hear from our writings, but so be it. We make these notes to remain as memories for tomorrow, so that the Albanians of a free Albania may see what bondage and self-denial mean."

(Newspaper "Populli", 30 May 1915)

Albanian communication to the Montenegrin General:

Krasniqi (Saint George's Hill) , 08.June.1915

Your Excellency General Radomir Vesovic of Montenegro,

The envoy your excellency sent to us, informed us of your desire to request our permission to travel through our lands to Shkodra.

We, the Lords of the Highlands of Gjakova, immediately convened to discuss this request and we saw no reason to give you our permission as your motives are easy to understand and easy to see.

We are convinced of one thing. You assume that we are unable to see through your deception and understand your truly unhonorable intentions to conquer and subdue our people and to trick us into shameful betrayal, if we were to agree.

Don't you dare to think that's it's going to be easy to push through our lands. Everyone, big and small, will fight to the end. We won't let anyone tread into our lands.

With honors,

Lord Bajram Curri.
Father Bernardin Llupi.
The Lord of the Gashi.
The Lord of the Krasniqi
The Lord of the Bytyçi
The Lord of the Nikaj.
The Lord of the Merturi.

In the name of the people of Albania.

Everyone put their seal on the declaration. The friar read the declaration aloud so all

men could hear it. "May your hands be blessed", praised the men the friar.

Also part of this alliance:

Isa Boletini.
Zefi i Vogel of Gjakova
Hasem Galica of Rrjeke.
Jah Salihi.
Osman Aga from Kaskoci.

Later an invitation to join this alliance would be sent to Shoshi, Shala and Toplane.

Following up on the letter:

On the map of their objectives, the Montenegrin military strategists had marked the Gjakova Highlands, the hearth of the National Movement's resistance. The Montenegrin army penetrated from the direction of Çerem, the Morina Pass, the Stobrda Pass and the Prushi Pass. Fighting took place in Qafë i Morinës, Spik, Zherkë, Ogjatë Ahmataj and Okol i Gashi, for three consecutive days, where the army also used artillery.

The military operation was launched on June 8 by units commanded by General R. Veshović, the borders were attacked in two columns in the direction of Gashi and Bytyçi. In these regions there was strong resistance and many killed on both sides. The Montenegrins themselves testify to the bravery of the Albanians.

They break in in June, and in July, 40 out of 150 exit.

The Battle of the Kolçi Pass in 1915, reconfirmed the tradition of the Gjakova Highlands to be masters of the defense of the province.

From that point is a costly saga of the Albanians driving the invaders back to Montenegro.

Fergus said, "Austria really muffed 1914. They took significant losses in border skirmishes and brought back a plague of tuberculosis. This thing had to develop a better strategy."

In early 1915, following Ottoman defeats at the Battle of Sarikamish and during the First Suez Offensive, German Chief of the General Staff Erich von Falkenhayn attempted to persuade Austro-Hungarian Chief of Staff Conrad von Hötzendorf about the strategic importance of capturing Serbia. The rationale behind this proposition was to establish a direct rail connection from Germany through Austria-Hungary, ultimately reaching Istanbul and beyond. This proposed rail link would facilitate the transportation of military resources, and potentially troops, to support the Ottoman Empire.

Fergus said, "As you know, this idea was not conjured sleight-of-hand in order to make a suggestion, but, was one of the main interior plans of the Germans and therefor the dread of the British for several years."

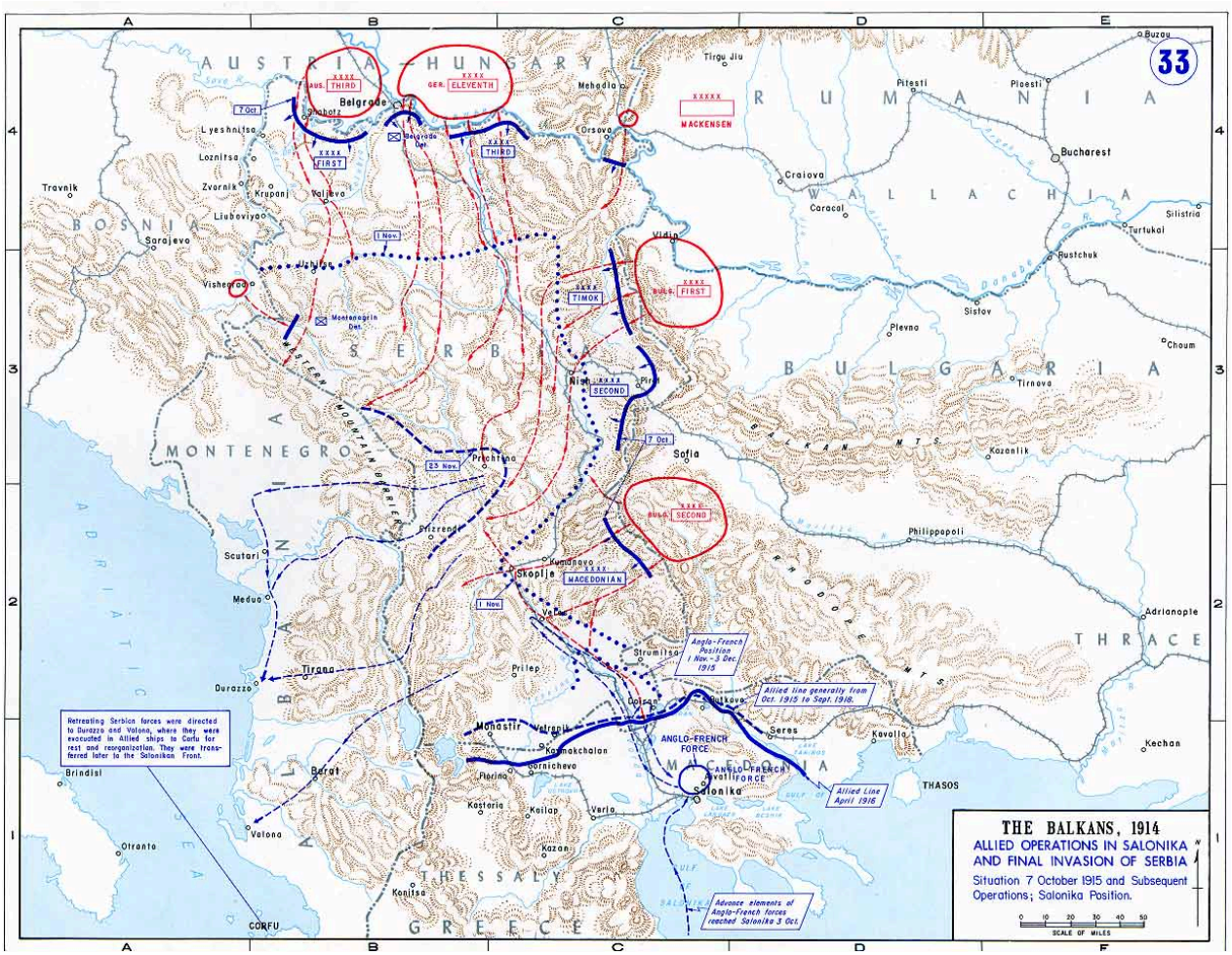
Pawlsy said, "Courting was in the air, as everyone was trying to get Bulgaria on their side.

Plainly put, we got them to turn on Serbia like a fiend, and within a brief time, launched a

significant campaign."

Germany and Austria-Hungary guaranteed the Bulgarian government a war loan of 200,000,000 francs and in case the war lasted longer than four months, they guaranteed an additional supplementary loan.

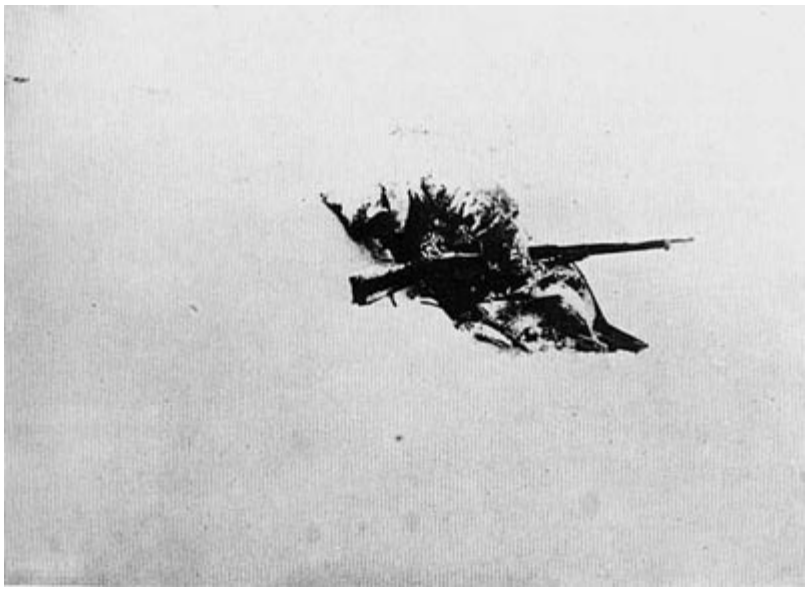
11 October towards Nis.



"Serbia was hit more effectively by three countries, squeezing and compacting its borders and basically running through it. This includes its recent territorial gains. Those were to be given to Bulgaria."

On 23 November Mitrovica and Pristina fell to the Central Powers.

"In fact, they were run completely off the continent in a Great Retreat that may have been the largest and most sudden exodus known to history."



I said, "This was everything I've been through fed back to them at once."

To escape the encirclement by the Central Powers, on 25 November 1915, the government and the supreme command made the decision to withdraw across the Accursed Mountains of Montenegro and Albania. The objective was to reach the Adriatic coast, where the Serbs could regroup and replenish. The retreat involved the remaining army forces, the King, hundreds of thousands of civilian refugees, and war prisoners. It was a perilous journey undertaken in the midst of winter, with severe weather conditions, difficult roads, and the constant threat of attacks by enemy forces and Albanian tribal bands.

Between November 1915 and January 1916, during the trek across the mountains 77,455 soldiers and 160,000 civilians succumbed to freezing temperatures, starvation, diseases, or enemy actions. Austrian pilots employed new aerial bombardment

technology, dropping bombs on the retreating columns, marking what has been described as 'the first aerial bombardment of civilians.'

Out of the initial 400,000 people who began this journey, only 120,000 soldiers and 60,000 civilians managed to reach the Adriatic coast.

Serbia was divided by the Central Powers, between separate Austro-Hungarian and Bulgarian military occupation zones. In the northern and central part of Serbia, which fell under Austro-Hungarian control, a Military General Governorate of Serbia was established, headquartered in Belgrade. The Bulgarian-occupied territory saw the formation of a military government with its center in Niš, with the area further divided into two administrative zones. Both the Austro-Hungarian and Bulgarian occupation administrations implemented stringent measures, subjecting the population to various forms of repression, including mass internment, forced labor, concentration camps for political opponents, famine, denationalisation, and policies aimed at cultural assimilation. Kosovo was divided into two Austro-Hungarian occupational zones and the Bulgarian Military Region of Macedonia.

"Now, of course, this would seem to be for the best, if we go through an Austrian phase in order to not get that first constitution back or worry about its prince."

Dinky said, "You're being modest about what you did to the Serbians."

I said, "Given the context, you should say Serbian Army, as I didn't really do anything to the Serbians, the country being drained through the Accursed Mountains."

"You tried to mitigate the Austrian propaganda."

"Yes. I didn't really have anything against the labor camps, and a few other measures, but on a mental level I certainly made the point they never will be Austrians."

"You also made the point that Montenegro was dissolved through Podgorica."

In November–December 1915, while the Montenegrin forces were shielding the Royal Serbian Army during its Great Retreat from Serbia through Montenegro and Albania to Greece, Austro-Hungarian forces advanced across Lovćen in the Montenegrin campaign. Towards the end of December, anticipating the imminent loss of the city, the king, government officials, members of parliament, representatives of the Serbian High Command, and foreign embassies were evacuated from the nation's capital of Cetinje to Podgorica. On 19 January, Nikola and most of the government left Monetenegro. Acting against Nikola's instructions, the remaining government ministers declared themselves the new government and surrendered to Austria-Hungary.

I said, "Well, we could continue to talk about it, but in the long run, its desire to unify with Serbia won, over the King and its own nationalism."

Signing the surrender, January 23, 1916:

"Strange. That's not what I came out here for. But I consider it an accomplishment."

The occupation was not a good time to be Serbian. However, if you were Albanian and indifferent to what the *form* of government was:

To help police the civilian population and to track down partisans, the Austro-Hungarian leadership decided to recruit among ethnic minority groups positively disposed towards the Dual Monarchy. With Thallóczy's encouragement, the Austro-Hungarian authorities permitted Kosovo Albanians to volunteer for service in the Austro-Hungarian Armed Forces. Prominent Albanians in towns such as Novi Pazar and

Kosovska Mitrovica declared their support and offered to recruit volunteers for the occupying authorities. According to the notes of Colonel Hugo Kerchnawe, the Muslims in the Sandžak and the Albanians in Kosovo "behaved very loyally and offered their support" to the empire, Kerchnawe added in his report that "our interests ran parallel with the Muslims' interests."

In the final phase of the Serbian Campaign, the Austro-Hungarian military had relied on paramilitaries consisting of Albanian clansmen from Kosovo and northern Albania as irregular troops, organised early in the occupied territories Albanian pursuit fighting units were set up to assist Austro-Hungarians patrols track down Serbian guerrillas. These counter-insurgency bands were based on their Bosnian counterparts, the Streifkorps, paramilitary groups made up of Muslim volunteers with experience fighting Serb guerrillas and a reputation for heavy-handed tactics. District pursuit units were established in each district of the Austro-Hungarian occupied zone, each consisted of 40 men led by one officer. The Bulgarian occupation authorities also used Albanian gendarmes and irregular troops within their occupation zones.

There's disagreement about where the line is:

Tensions started over the respective zones of influence and military control in Djakova and Prizren. The Bulgarians maintained that they had the right to install a civilian administration on any territory they conquered, including outside their treaty border. Conrad, suspecting Bulgaria of harbouring ambitions to annex the whole region, sent troops to expel the Bulgarian civilian administrators. The arrival of Austro-Hungarian troops in areas already garrisoned by Bulgarian forces resulted in a military confrontation.

Mostly, Bulgaria controls up to Pristina, whereas Peja is in Austrian Montenegro.

Pawlsy said, "There you go. Albanians stood somewhat of a chance, and, were even supported for independence by some Germans, who cleverly did not take any territory, but took infrastructure, such as railways, mines, forestry and agricultural resources.

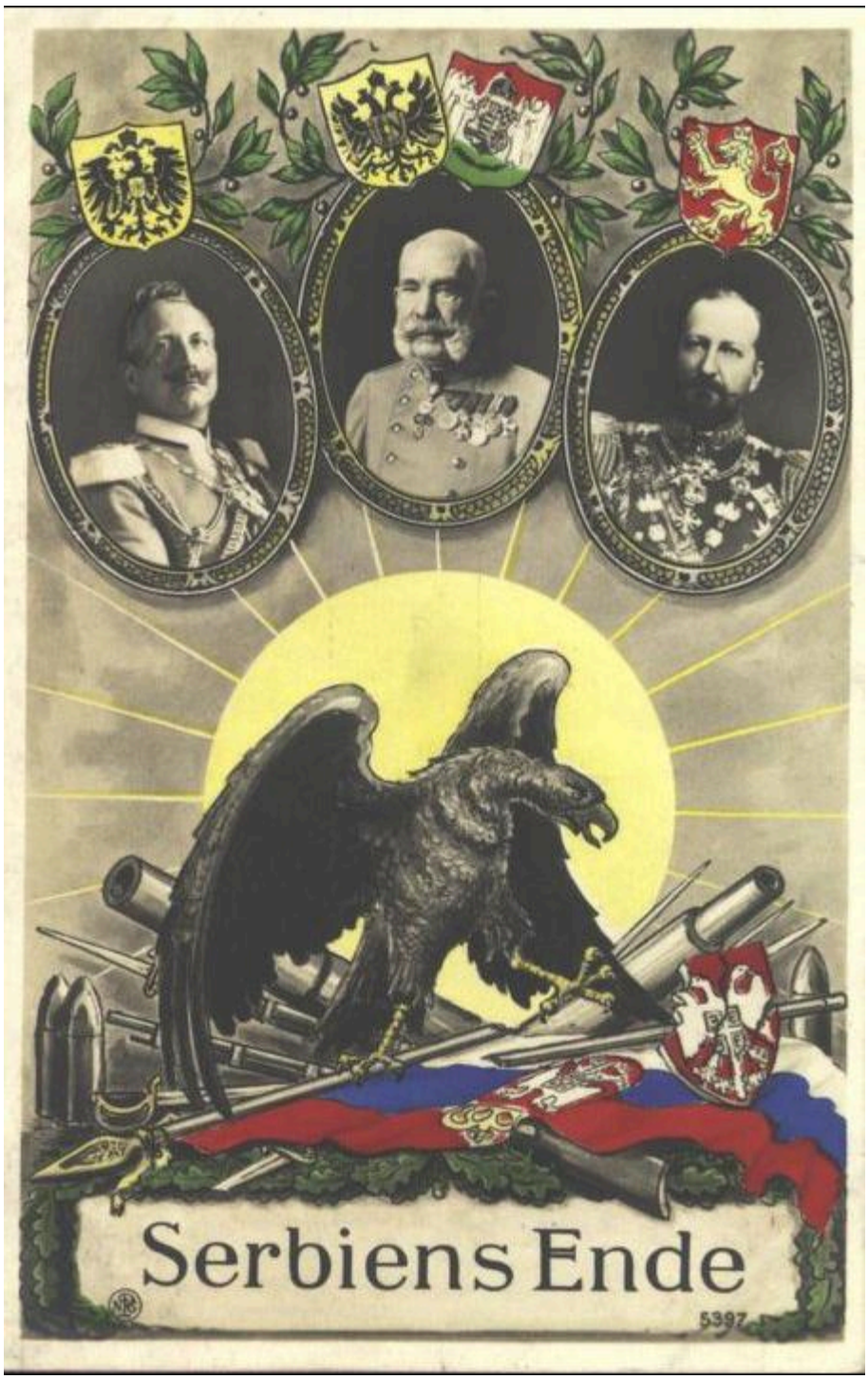
If you were Serbian, you were a type of livestock on a gigantic plantation. Austria definitely established a huge slavedriving and brainwashing regime.

The conflict was a combined operation of land, naval, and air forces. By the time the occupation forms, they are even bringing in anti-aircraft batteries. Now you can worry about an airplane falling on your head."

New advances in despotry.

This is very unusual when Albanians find themselves no longer on the short end of that stick.

I don't find that allows us to simply exploit the Serbs or wipe them out. Previously, we have seen *violent repression*, but what is going on now is *assimilation* or miscegenation until "Serbian" loses any meaning.



If we can get an independent Albania, then, we may be able to work some kind of softening in the general area. I am not sure what to say about a brand new Empire right off the bat. Nothing like this would have been possible until the modern era, when all that mechanized power made Serbia into a drive through.

Now it's just a martial law "provisional government" leading to who knows what.

Of course, most everyone around us felt the Serbs got what they deserved. There was a certain degree of satisfaction and not necessarily a problem with Austria, itself. It was just perceived as another transition.

Pawlsy said, "Isa Boletini entered pure legend. He is held to have been killed in action, but there are six or more scenarios about how it happened. We don't have better information. He's just gone."

It's undefinable:

The Albanian people split along religious and tribal lines after the prince's departure. Muslims demanded a Muslim prince and looked to the Ottoman Empire as the protector of the privileges they had enjoyed. Many beys and clan chiefs recognized no superior authority. In late October 1914, Greek forces entered Albania in the Protocol of Corfu's recognized Autonomous Republic of Northern Epirus. Italy occupied Vlorë, and Serbia and Montenegro occupied parts of northern Albania until a Central Powers offensive scattered the Serbian army, which was evacuated by the French to Thessaloniki. Austro-Hungarian and Bulgarian forces then occupied about two-thirds of the country.

Under the secret Treaty of London signed in April 1915, Triple Entente powers promised Italy that it would gain Vlorë and nearby lands and a protectorate over Albania in exchange for entering the war against Austria-Hungary. Serbia and Montenegro were promised much of northern Albania, and Greece was promised much of the country's southern half. The treaty was to leave a tiny Albanian state that would be represented by Italy in its relations with the other major powers, thus meaning it would have no foreign policy.

Pawlsy said, "Wait a second. That has nothing to do with a reprisal about Austrian injustice in occupied places. It's something that was decided beforehand."

I said, "You are correct. This is where that St-Yves notion carries a tectonic shift."

It was for the main purpose of *Italy*:

> ...in order to entice the latter to enter the Great War on the side of the Triple Entente. The agreement involved promises of Italian territorial expansion against Austria-Hungary, the Ottoman Empire and in Africa where it was promised enlargement of its colonies.

Ariana said, "The British system you've been talking about since the 1800s."

Fergus looked where he was already looking.

Pawlsy doesn't speak English.

I said, "Yes. Our future has been designed in London by people that have nothing to do with our past and don't know us."

We know there is a counterattack coming. France and Germany of course have their conflict. Are we trying to join Italy? I wasn't aware of that.

Italy would take Istria or the Austrian Littoral as the Julian March. This much is part of their nationalistic fervor, and then they are basically being bribed.

In conjunction with Italian colonial ambitions:

> The first actual exploration of oil and gas in Ethiopia took place in 1915, the license was given to a subsidiary of the British and American owned Standard Oil Company.

Pawlsy said, "I agree. This is much, much bigger than a border shift or ethnic animosity."

We felt small. Hardly anyone was interested in the human side of life any more. It was bigger industries, bigger numbers; they hanker after it like an ether addict.

I said, "We don't have any oil. This is going to make the one without subservient to the one who does."

Pawlsy said, "Possibly indirectly, since, in the last example, you won't be saying Ethiopia is the one who has oil. It is found there, but Standard *has* it."

"Can you think of anything more sickening?"

"No, my brain shuts off and goes blank."

"But they are going to tell Ethiopia what to do, and then turn around and do the same wherever the products are sold."

"It mysteriously sounds like Synarchy, although St-Yves could not really have dealt with the same subject."

"Mysterious indeed. Oil had not been very refined, and the technological breakthroughs were unknown. No, there's no way he could have specifically dwelt on oil as economic lifeblood."

"Well, it is probably also true that people take what they want from it, without, necessarily, using his books like a recipe."

"True. It just so happens to be that this Triple Entente, along with Zion, are his brainchildren. The use of oil does not erase the standing mentalities, especially ones of race and religion."

In 1916, we became rabidly pro-Austrian and Italo-phobic. The closest thing we had to representation by any Great Powers was the fact of being employed by Austria as local guardianship. Although we still didn't really have a country, neither did Montenegro or Serbia. A bit baffling. But this was a better starting point than a Muslim Albanian directive through an Ottoman Vilayet.

Fergus said. "On a human level, it seems to me that the Berlin to Baghdad line is vital for the future of millions all through here."

I said, "Yes. It would be horrid for it to be ringed, or, that is, cut off from resources while the surrounding countries take theirs. I really wish we didn't have to deal with this sort of thing. I don't like the Entente."

The plan was rather modest:

> Germany secretly gave Austria-Hungary a blank check, promising to support it militarily no matter what it decided. Both countries wanted a localized war.

It mainly is just to remove Serbia.

In France:

> Only the socialists were holdouts, warning that war was a capitalist ploy and should be avoided by the working class.

Socialists, led by Jean Jaurès, deeply believed that war was a capitalist plot and could never be beneficial to the working man. They worked hard to defeat the conscription proposal, often in cooperation with middle-class pacifists and women's groups, but were outvoted.

However Jaurès was assassinated on 31 July, and the socialist parties in both France

and Germany – as well as most other countries – strongly supported their national war effort in the first year.

The start of nationalist socialism?

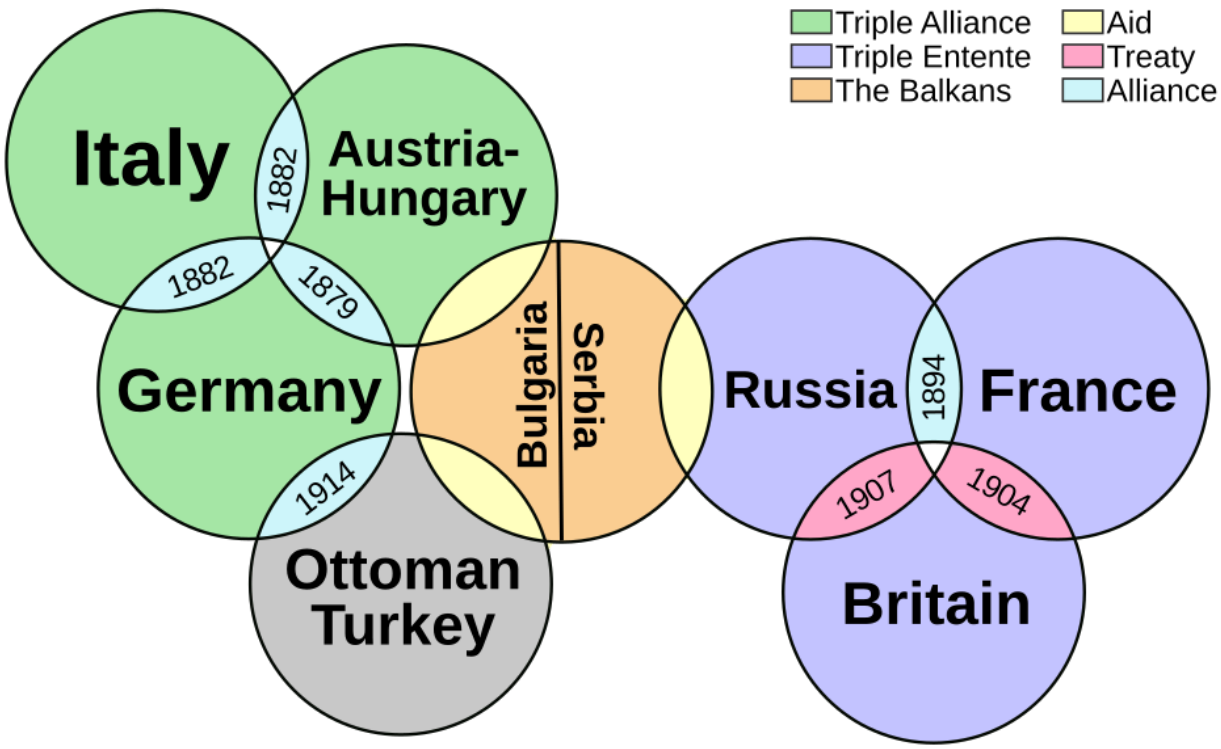
President Poincare hated the Germans and was interested in expansion in the Levant.

And then we find that they *rescued* the Serbians.

A not-too-far-away part of the world they had thoroughly ignored until now.

We spent years in France, there are people who agree with us, all marginalized.

This is a logical way of looking at how it started:



Italy already was treaty-bound to the Central Powers. Within a year, it switched sides.

The Austrian impulse was one-pointed:

> The only goal was to punish Serbia and try to stop the ethnic breakup of the Empire, and it completely failed.

That is to say, pan-Slavism would be these independent ethnic states.

Because they inevitably have to deal with Russia, the first thing they do is lose Galicia:

> The Austro-Hungarian Army was defeated at the Battle of Lemberg and the great fortress city of Przemyśl was besieged and fell in March 1915.

Subsequently:

> In May 1915, Italy attacked Austria–Hungary.

The original plan was about four months to take over Serbia, which worked. Not on round one, but it worked. There is no Plan B.

What happens is they have to start withdrawing forces from occupied Serbia to deal with these other fronts. And in the foreseeable circumstance, they obliterate the Russian Third Army and make considerable advances. As the clock starts to tick, it turns out they cannot provide enough ammunition, and then, food. Then transportation. Their apparatus starts to crumble. Inflation rises.

For the most part, those scenes are relatively static trench warfare. The amount of violence transferred to the number of people is considerably beyond what was observed

in the Balkan War. It goes on until the amount of aid that is needed is such that:

> As of 7 September 1916, the German emperor was given full control of all the armed forces of the Central Powers and Austria-Hungary effectively became a satellite of Germany.

In terms of balance, the action of Italy had vacuumed Austria in about a year. No, of course no one had exactly planned for that; very unexpected. Daily existence begins to plummet.

Then, you could see it coming, at age 86, Emperor Franz Josef passed away on 21 November 1916.

Not much to say about his successor:

> In 1917, Charles secretly entered into peace negotiations with France. He employed his brother-in-law, Prince Sixtus of Bourbon-Parma, an officer in the Belgian Army, as intermediary. However, the Allies insisted on Austrian recognition of Italian claims to territory and Charles refused, so no progress was made.

Foreign minister Graf Czernin was only interested in negotiating a general peace which would include Germany; Charles himself went much further in suggesting his willingness to make a separate peace. When news of what became known as the Sixtus Affair leaked in April 1918, Charles denied involvement until French Prime Minister Georges Clemenceau published letters signed by him. This led to Czernin's resignation, forcing Austria-Hungary to give Berlin full control of its armed forces, factories, and railways.

Despite Charles's efforts to preserve the empire by returning it to federalism and by championing Austro-Slavism, Austria-Hungary hurtled into disintegration: Czechoslovakia

and the State of Slovenes, Croats and Serbs were proclaimed, and Hungary broke monarchic ties to Austria by the end of October 1918.

Obviously, the state of affairs had gotten so bad, he was scrambling for a way out of it. Not a moment was spent on any type of Austrian plan. Sheer survival.

The static Macedonian front crumbled.

That is to say, the southern front assisted by Bulgaria had largely withstood Allied incursions for years, and had barely changed while the casualty count went up.

In 1918, the regrouped Serbian Army came back with stronger French consistency and:

> The 2nd Serbian Army under Stepa Stepanović, with French forces, advanced northwest towards Kosovo. Pristina was liberated by the 11th French Colonial Division on 10 October, and Peć on 17 October. By 3 November, the border with Bosnia and Hercegovina was reached.

And in place of Austria:

> In order to change the ethnic composition of Kosovo, between 1912 and 1941 a large-scale Serbian colonisation of Kosovo was undertaken by the Belgrade government. Kosovar Albanians' right to receive education in their own language was denied alongside other non-Slavic or unrecognised Slavic nations of Yugoslavia, as the kingdom only recognised the Slavic Croat, Serb, and Slovene nations as constituent nations of Yugoslavia.

Yes, the same pan-Slavism celebrating freedom from the Austrian Empire, heavily advocated by *Woodrow Wilson*, is itself still the same kind of slavedriving brainwashing

system against any others.

We just got out of Serbia, we're being stuffed right back in Serbia, and this will never do. Albania tentatively, nominally, or theoretically exists, and we are still not part of it. So we have Bajram Curri and many Kosovo exiles in Shkoder, Albania, formulate our final offer.

May 1, 1918

Committee for the National Defence of Kosovo

Komiteti "Mbrojtja Kombëtare e Kosovës"

The main objectives of the committee were to:

campaign against the borders of the Principality of Albania, established on the basis of the Treaty of London (1913)
liberate Kosovo
unite all Albanian-inhabited lands

The seed idea of Kosovo is still not really independence, but, pan-Albania. Back to

fighting the treaty. Exactly that.

The committee organizationally and financially supported the kachaks in Kosovo and Skopje.

The committee brought the kachak movement and the Albanian resistance against Serbia to the highest levels.

For example, it is represented by Hasan Prishtina in Rome.

Pawlsy said, "It needs to be taken seriously. No more scrub-you-out treaties by people who won't listen. The default conditions drop us in a State superseded by a Kingdom."

Although internationally unrecognised, this was the first incarnation of a Yugoslav state founded on the Pan-Slavic ideology. Thirty-three days after it was proclaimed, the state joined the Kingdom of Serbia to form the Kingdom of Serbs, Croats and Slovenes.

On 23–24 November, the National Council declared "unification of the State of Slovenes, Croats and Serbs formed on the entire, contiguous South-Slavic area of the former Austria-Hungary with the Kingdom of Serbia and Montenegro into a unified State of Slovenes, Croats and Serbs".

"So we have a *committee* that has to be up to the task of negotiating our way out of this American-sponsored octopus."

I said, "It's not only bad for us, it won't be favorable for Berlin to Baghdad."

"We may have to go after the real adversaries. Not Serbian soldiers."

"I'm not sure they are all adversaries; most of them simply aren't paying any attention."

"Result is the same."

"We have to fix this in Paris."

"We must pressure important people."

Curiously, German Zionism became Turkish:

In October 1917, as British forces knocked at Jerusalem's gates, the Ottoman authorities declared a string of draconian steps aimed at destroying the Jewish community in Palestine (the Yishuv). Should the Turks be driven from Palestine, threatened Djemal Pasha, governor of the Levant and one of the triumvirs who ran the Ottoman Empire during World War I, no Jews would live to welcome the British forces.

Less than a year later, on August 12, 1918, Grand Vizier Talaat Pasha, Djemal's co-triumvir, issued an official declaration in the name of the Ottoman government abolishing these restrictions and expressing sympathy "for the establishment of a religious and national Jewish center in Palestine by well-organized immigration and colonization."

Though issued far too late to have any concrete effect—nearly half a year after the British conquest of Palestine and some eighty days before the Ottoman surrender—the significance of the declaration cannot be overstated. Here was the world's foremost Muslim power mirroring the British government's recognition (in the November 1917 Balfour Declaration) of the Jewish right to national revival in Palestine, something that many Muslim states refuse to acknowledge to date.

It was no coincidence that, prior to the U.S. entry to the war in April 1917, Talaat had rebuffed all Zionist overtures. His position began to change after the U.S. entry as he envisaged the potential gains of rallying the real or imagined "international power of world Jewry" (believed to be particularly omnipotent in the United States) behind the

Ottoman cause.

Kaiser Wilhelm II was well disposed to Zionism, which he considered “a question of huge importance.” He favored its main goal—the revival of the Holy Land by the “capital mighty and industrious Israel".

I said, "So it is mainly a case that British Zionists have defeated German ones."

Pawlsy said, "If that kind of nationalism has its support everywhere, why don't we?"

Fergus said, "We became part of France, and ever since then, have been out here in a new Serbian conflict."

Pawlsy said, "The actual Albania may not even want to trouble with it."

The only thing to do is plant ourselves in Paris and persuade *international diplomats*.

We were looking at total ruination of everything. Years of slaughters to put us back under that odious treaty to a "Serbia" now greatly magnified.

On November 28, 1918, it absorbed the Kingdom of Montenegro at the Podgorica Assembly.

On December 1, 1918, Serbia united with the newly created State of Slovenes, Croats, and Serbs to form a new southern Slav state, the Kingdom of Serbs, Croats and Slovenes.

The Bulgarian Tsar abdicated, and there are revolutions in Russia.

There is something I particularly don't like about treaties uttering dictation to us.

Of course, this idea flew according to Dervishi 2020:

...in 1919-1920, many national and international events unraveled which initially posed a real danger for Albania to become an independent state. The Paris Peace Conference, organized after the First World War by the Great Powers which win the war, and in which 27 winning states took part, became the real world center of that time. The Albanian point of view was headed directly at this Conference, with the hope to gain its independence and to win the right of self determination for its people.

It's part of the *Fourteen Points*, which is where the American word suddenly matters to Europe.

It turns out to be Wilson who even listens to The Albanian Question:

The three main powers were interested in this, Great
Britain, France and USA. Claims of Italy over Albania started to be discussed in April 1919,
together with her demands for lands of former Austro-Hungarian Empire, which lay mainly
along the Adriatic coast. The merge of these two issues was not random, it related to London
Treaty of April 1915 (with Articles 4-7), according to which the Adriatic Sea from the north to
its south was conceived from the military-maritime point of view as one whole, an Italian lake
which should serve for Italy"s strategic „defense". Consequently the eastern coast sea, from
Vlora in the south up to Dalmatia and Trieste in the north, was demanded to be placed

under Italian control, regardless of whether it was inhabited by Albanian and Slav people, that is, non-Italians.

Faced before such claims that violated the ethnic principle, the USA representatives, free of London Treaty obligation, came against the annexationist claims of Rome government over those territories. However, they accepted in the meantime the concept of Italy"s „security" in the Adriatic and based on this, they accepted the territorial extension of Italy to some strategic positions along the coast. So, in the memorandum of 14 April 1919 addressed to the Italian government, American President Wilson accepted the Italian possession of Polas in the north, an island in the central part (in Dalmatian coast) and possession of Vlora in the south of Adriatic, considering them sufficient for control of this sea by Italy (DDI 1954, 456). The attention that American delegation and specifically the President W. Wilson paid to Albanian question by reviewing also the territorial demands of Albanian party, pronouncements of the delegation head in some cases to the benefit of Albanians, testify that USA, or the American diplomacy was the only among decision makers of the Peace Conference that was concerned in some way that the territories given to Albania in 1913 remain (Macmillan 2006, 160). The USA attitude could be noticed in the Memorandum of 9 December 1919 and openly in February-March of 1920, in the period after the Conference, when W. Wilson opposed strongly the English-French-Italian plan of 13-14 January of that year, which in essence implemented London Secret Treaty of 1915 that fragmented Albania badly and nullified its independence. The Memorandum of 9 December came as a need for the coordination of the attitude for questionable issues among representatives of USA, Great

Britain and France.

The USA intervention to oppose the British-French-Italian plan saved Albanian state. The determined attitude of the USA President W. Wilson, regardless of problems with the political opponents in Washington and his health situation, gave time to Albanians to organize the resistance that started in Lushnje Congress, which did not accept the Italian mandate and rejected any further foreign mandate. After this, resistance would continue with Vlora War, in order to regain the sovereignty if Albania over this region. In this way, regarding Albania and the Albanian Question, Peace Conference of 1919-1920 sanctioned not only the unjust decision of the Conference of Ambassadors of 1913, but it designed also a new division of Albanian state territories. The Albanian representatives reacted against those injustices, but again with no outcome.

The disregarding attitude of the Peace Conference for national rights of the Albanian people and neglect of the proposal that Albanian delegation submitted to this Conference on 7 March 1919 for the organization of a plebiscite in Albanian territories that were left outside the borders of Albanian state, urged this delegation to look for other political means in order to save the country from the risk of a new division. But delegation members did not reach a common opinion about the further steps that they should make. A part of it, composed of Memhet Konica and Dr. Mihal Turtulli, joined also by Mithat Frasheri (who was still in Switzerland), thought that a strong critical attitude should be kept against the claims of Italy, in which they saw the main source of that new drama that was being prepared for Albania (Macmillan 2006, 159). They thought that they would change with this critical attitude against Italy the image crated for the delegation, to prove that it was not an annex to

Rome
representatives as it was spoken among diplomatic circles, but they had gone to Paris to protect the national rights of Albanians and to oppose those who violated these rights.

The Peace Conference was handled by France's PM Clemenceau:

Although Clemenceau had little knowledge of the defunct Austrian-Hungarian empire, he supported the causes of its smaller ethnic groups and his adamant stance led to the stringent terms in the Treaty of Trianon that dismantled Hungary. Rather than recognizing territories of the Austrian-Hungarian empire solely within the principles of self-determination, Clemenceau sought to weaken Hungary, just as Germany was, and to remove the threat of such a large power within Central Europe. The entire Czechoslovak state was seen a potential buffer from Communism and this encompassed majority Hungarian territories.

Another law passed in 1919 (which came into operation in October 1920) prohibited employment in bakeries between the hours of 10 P.M. and 4 A.M.; this law is sometimes credited as the cause of the popularization if not the development of the baguette as a dominant form of bread in France, and the earliest written references to a "baguette" as a style of bread date from August 1920.

Just as France wants to repeal another treaty for border expansions, so do we.

Since we would "weaken" Serbia, not Hungary, we don't qualify as tools for French policy. The point is that it is not a real pan-Slavic or Wilsonian concern about "peoples", that being merely a cover for a strategy in power struggles.

We are in a bind between the Peace Conference not wanting to hear it, and, Albania seeing it as a liability and only focusing on the Treaty of London borders.

That it was not totally satisfying to all of the the French is evident by:

Ferdinand Foch, who thought the treaty was too lenient on Germany, prophetically stating: "This is not peace. It is an armistice for twenty years."

That, so to speak, is *Versailles* meaning the final treaty with Germany. 1918 was an armistice or cease-fire, with the actual surrender terms meted out in separate documents to each loser.

The American-backed peace with Austria cherishing the breakup of ethnicities has the notable addition:

The Treaty of Saint-Germain-en-Laye, signed on 10 September 1919, eventually provided for the Bank's liquidation and the allocation of its assets and liabilities to successor states, namely Austria and Hungary but also Czechoslovakia, Italy, Poland, Romania, and Yugoslavia.

I'm not sure where else a treaty has dissolved a central bank. This has some ulterior motive.

The tone of this surrender:

When Chancellor Renner arrived at Saint-Germain in May 1919, he and the Austrian delegation found themselves excluded from the negotiations led by French Prime Minister Georges Clemenceau. Upon an Allied ultimatum, Renner signed the treaty on 10 September.

Not much for him to say. You're helpless against annihilation. You take whatever mercy they may care to give you.

However, now we have a newspaper tied to a political voice:

Excerpt from a letter received by the Kosovo Committee on 5 February:

“According to reliable news we are receiving from Peja, the people there are suffering under a cruel and plundering rule. There is no security of life. A man is killed for no reason, without being questioned or mourned. Those who have property in Peja and its districts are being fined and robbed from 5,000 up to 500,000 crowns. The Albanian notables are scattered in various houses, because the Serbs have posted a guard at every door and do not let them speak to anyone.

In the region of Rugova, which lies between Peja and Plava, the Serbs have brought three mule-loads of soldiers, and everything this army needs to live have been imposed on the people of Rugova. And so the people there are dying of hunger. It is known that the people of Rugova are so poor that they live by selling loads of wood in the market of Peja…”

(Newspaper “Populli”, 10 February 1919)

In Plava and Gucia

“According to accurate news that arrived yesterday in Shkodër, Serbian and Montenegrin komitadjis, after a bloody battle that lasted five consecutive days with the local Albanian population, have forcibly captured Plava and Gucia, causing great destruction and damage with cannons, besides the people who were killed in this clash. The village of Vuthaj, of 200 houses, has been almost completely razed under the fire of cannons. Groups of refugees are expected to arrive in Shkodër.”

(Newspaper “Populli”, 25 February 1919)

The people of Plava, Gucia, and Rugova as refugees in Shkodër

“The day before yesterday, on Monday, the first group of refugees began to appear in

Shkodër, and of this unfortunate people of Plava and Gucia, the line of their pitiful suffering has not yet ended. Among these refugees, the people of Rugova also appeared in their own place, because that region too has been burned and devastated by the Yugoslavs…! This Albanian population, forced to become refugees, numbers up to fifteen thousand souls, but a part has gone toward the Highlands of Gjakova. The number of those who have been killed cannot be known, because, as they say, ‘the dog does not know its master’.”

(Newspaper “Populli”, 28 February 1919)

Also in Hot and Gruda

“We learn that the Serbo-Montenegrins, following their ‘achievements’ against the people of Plava, Gucia, and Rugova, have now recently also entered Hot and Gruda. With the haste of these ‘masters’, we find ourselves like Nastradin Hoxha when they told him the oven had fallen.”

(Newspaper “Populli”, 8 March 1919)

Aid for the refugees

“His Excellency General B. de Fourton, commander of the Allied forces in Shkodër, had the generosity to give these refugees 1,000 crowns and 500 kg of flour. Mr. Musa Juka gave 1,500 crowns, Mr. Sulçe Bey 500 crowns, etc. Total aid given was 23,150 crowns.”

(Newspaper “Populli”, 8 March 1919)

That's the "Albanian Question" that's not being asked, because it is not in the expected borders.

I said, "France is somewhat responsible for it."

Pawlsy said, "There's every reason to keep grieving what the Slavs said about Austria, except it's working the other way."

"So you're going to work it out through the *League of Nations*."

"That's what it is for."

One of its founding figures being the Synarchist Jean Monnet:

At the Paris Peace Conference, Monnet was an assistant to the French minister of commerce and industry, Étienne Clémentel, who proposed a "new economic order" based on European cooperation. The scheme was officially rejected by the Allies in April 1919.

Due to his experience organizing inter-Allied committees during the war, Monnet was asked to take on the job of Deputy Secretary-General of the League of Nations by French premier Georges Clemenceau and British statesman Arthur Balfour, upon the League's creation in 1919 and after Élie Halévy had declined to take the position, which was reserved for a French national.

That is important, but we really need to watch the innocent-sounding ICC:

The **International Chamber of Commerce**': "At the meeting held in Paris, in the latter part of June at which 450 delegates from Belgium, Great Britain, France, Italy, and the United States were present, an International Chamber of Commerce was organized, with Etienne Clementel ... as president. ... A. C. Bedford, of the Standard Oil Company ... is the American, Baron Edouard Empain the Belgian, A. J. Hobson the British, and Victorio Rolandi Ricci the Italian vice-president."

American businessmen had taken the lead in proposing the organization of the International Chamber of Commerce by summoning the International Trade Conference

early in 1919... The plans for launching collective action by Allied business interests in European reconstruction were germinated at a meeting of the permanent organization committee of the prewar International Congress of Chambers of Commerce held in Paris in the spring of 1919.

The affair is partially re-constructable:

....due to dispersion and general lack of sources as to who (read: business elites and those affiliated) exactly attended the Paris Peace Conference negotiations during the 8 months that they were going on: from late November 1918 until the signing of the Treaty of Versailles on 28 June 1919.

It was completely a plan from the American Chamber of Commerce:

At founding meetings in Paris and Atlantic City, both in 1919, A.C. Bedford, the chair and CEO of the Rockefeller's Standard Oil of New Jersey; and J.P. Morgan partner Thomas W. Lamont, were key organizers of the ICC, as was French steel magnate Eugene Schneider II and emerging French diplomat Andre Francois-Poncet.

So, we can pick out maybe a dozen or so early key figures. But, no, when we look at the Peace Conference as a world affair with *four hundred* other influential guests, we don't happen to have the hotel registry or an interview or anything else that could really describe it.

French Finance Minister Clementel is fairly obscure, although:

Clementel had a most interesting key aide from 1915 until the proceedings at Versailles were finished. Namely, a certain Jean Monnet, a.k.a. "The founder of Europe". Not only that, in April 1919, Monnet was a key liaison between American visitors of the Versailles Peace Conference, including Thomas W. Lamont and Edward G. Miner,

looking to establish the ICC, and Etienne Clementel. In no small part though through Monnet, a group of British, German and French businessmen and political representatives - including the earlier-mentioned Eugene Schneider II and Andre Francois-Poncet - visited the United States to establish the International Chamber of Commerce, the expenses of the trip paid for by the American Chamber of Commerce.

This is quite important information, because the Royal Institute of International Affairs (Chatham House) and the Council on Foreign Relations both tie their earliest joint history to a May 30, 1919 meeting between American and British participants of the Versailles Peace Conference at the Hotel Majestic in Paris.

There you go. Some other "key figures" from Pilgrims' Society organizations are here in the mix.

The work of Monnet is already apparent:

Together with his friend Sir Arthur Salter, in 1916, Monnet, on behalf of his superior Etienne Clementel, created the first inter-governmental supranational structures, culminating in 1917 in the Inter-Allied Maritime Transport Council, which came to oversee allied shipping during the last part of World War I. Salter ended up at the Versailles Peace Conference as secretary of the Supreme Economic Council under chairman Lord Robert Cecil. Cecil was active in this position with other "Round Table" members here, such as the 11th Marquess of Lothian and Lionel Curtis, in establishing what would become RIIA and the CFR. Salter too was part of this "Round Table Network", which played an important role on the American side as well in establishing RIIA and the CFR. By the 1930s Salter became involved in the Pilgrims Society.

In January 1920, Salter and Monnet went on to play key roles in creating the similarly supranational League of Nations.

Pawlsy said, "The first and foremost danger is that these people are going to use the language of *peace* and wrap it around a clutch of Kulshedra eggs."

I said, "Already carried out by a pre-designed structure that has, so to speak, won its way through this war, and is now placing the same monologue in multiple countries."

"No wonder Wilson is interested in having a say so about peace treaties. His monopolistic company is worming its fingers through all sorts of favorable terms, whereas Austria told it to get out."

"This is not a negotiation in review of what happened. It's the triumph of capital over labor."

"Pre-standing loose agreements have become institutionalized."

"Garibaldi's Italy has gone on to something other than principle. With respect to Serbia, we cannot exchange the one for the other."

We had a huge distrust of the Allies in general, but were going to forward the demands of the KMKK. It's the same logic everyone else uses, and is a relatively small area compared to the now-gargantuan Slavic Kingdom.

We have to do something fast because there is an *insufficient* treaty as window dressing for a *sufficient* international conglomerate.

We think their "peace" is a complete and total trick.

It's like we elect ourselves Senators in a new European Empire. The grassroots era is not going to repeat itself. We have to seize a high level of French politics.

According to Committee member Sejfi Vllamasi:

All of the memoranda and the innumerable protests sent to the Peace Conference and foreign governments, via the American Red Cross and on occasion by the French colonel, in support of the national rights of irredentist Kosovo, were formulated by him and were translated into French by Bedri Pejani. With his skill and tact, Hoxhë Kadriu won the friendship of Colonel Bardi de Fourtou and in many instances, gained his support. Hoxhë Kadriu was a hodja and had done much in the service of the national question by uniting the Muslim community to this end and by presenting northern Albania as a unified block in political issues. The influence and authority of the Kosovo Committee grew by the day. The highlands, from Kosovo to Shkodra, turned to the Committee whenever they needed help, and he and the Committee did their best to fulfil their needs. The American Red Cross helped raise the Committee's authority by distributing aid in the form of food, clothing and medicine through the Committee. It was the supreme authority in national politics at the time.

Under the sage leadership of Sali Nivica, the Kosovo Committee's newspaper Populli, did much to enhance popular awareness for foreign designs and, in particular, for Italian political scheming. It used simple language to explain to the broad masses the dangers that were facing the nation and what course needed to be taken. The newspaper was read throughout Albania and was an inspiration to many people.

Pawlsy said, "As you can see, the newspaper is older than the Committee, which mostly already existed by association and was, perhaps, formulated in 1918."

The Americans were concerned enough to send in the consul of Turin, Joseph Haven:

The consul spent several days in Vlora. Tefik Mborja secretly put him in contact with a number of Vlora nationalists, such as Qazim Kokoshi who offered him tea at the home of Ali Asllani. The women were also present in national costume. The consul was delighted to meet not only the men but also the women, and conversed with them in Italian. Both the men and women told the consul that they would defend Vlora with their lives and

would never accept Italian domination. At the suggestion of Tefik Mborja, the heads and elders of Vlora wrote and signed a memorandum to this end for the consul.

He's taken on a fairly extensive tour. It gains his support whereas the Greek view does not. This was actually a very honest effort. If it had just been Haven to go write up the clause for the Albanian Question, we would have been fine.

So, yes, the Committee was directly involved with the peace process, although it is not identical to "Albania". When I say *we* weren't part of it, that means we have nothing in writing, we are a verbal personal commitment. We can't sign something or take any oath that would compromise the authority. We can agree with the KMKK and challenge the Durre government.

Instead of being officials in the "congress", we are just going to go at the parties in France itself, *you* put the Serbs back in this occupational role, which is a definable thing we are trying to roll back and repeal.

The formerly free transportation system is banged up, there isn't going to be "touring" as we once did until further notice. Voyages made by Committee members require multiple links. We concluded the best option was to help them make a heavier impact. And that someone had better steer these "organizational forces" other than itself.

Pawlsy said, "We may never leave Paris."

I said, "If the real need is to prevent the issue of defective treaties."

It had been almost a decade of hiatus for everybody. The resulting plan was to focus Paris pursuing the mandatory results.

The citation from Vllamasi is exactly along these lines:

The Mission in Paris in March and April 1919

The Kosovo Committee received news from Paris from time to time from Fuat Dibra via the American Red Cross such that it was able to keep abreast of the situation at the Peace Conference and of the conflict that was arising between the Albanian delegations - the official one and the one representing the Albanians abroad. The Kosovo Committee sent me to Paris to see what was going on.

We are sort of going to shadow him, while he is official, on the record, we are the environment.

Pawlsy said, "You see how tenuous this Committee is. These are Kosovo exiles in Shkoder."

I said, "We'd rather change the treaty itself than actually having to fight it."

We understood this, not as a litmus test of personal bravery, but as a safer bet for countless others.

Wilson deemed the Treaty of London a symbol of perfidy of European diplomacy. He held the treaty invalid by application of the legal doctrine of clausula rebus sic stantibus on account of fundamental changes of circumstances following the breakup of Austria-Hungary.

At the Paris Peace Conference after the war, the United States of America applied pressure to void the treaty as contrary to the principle of self-determination.

Again, semantically, he's objecting to that treaty that "secretly" promised Italy these rewards, while it was already because of London that the Albanian vilayets had been ceded to Serbia. We, of course, hate them both, and the meaning of "plebiscite" is to determine in what region a majority would prefer to be part of Albania. That was ultra-fair, it's not a territorial claim, but a question; we are just going to claim it. KMKK terms.

From the mainstream or official perspective on this minute country:

A delegation sent by a postwar Albanian National Assembly that met at Durrës in December 1918 defended Albanian interests at the Paris Peace Conference, but the conference denied Albania official representation. The National Assembly, anxious to keep Albania intact, expressed willingness to accept Italian protection and even an Italian prince as a ruler so long as it would mean Albania did not lose territory.

That's why the Committee was concerned about the Durres government.

In January 1920, at the Paris Peace Conference, negotiators from France, Britain, and Greece agreed to allow Albania to fall under Yugoslav, Italian, and Greek spheres of influence as a diplomatic expedient aimed at finding a compromising solution to the territorial conflicts between Italy and Yugoslavia.

We're human beings, not an "expedient".

We're going to report they're out-of-touch:

In the months of January-February 1919 alone, Serbian troops killed 6,040 people in Kosovo and destroyed 3,873 homes.

Pawlsy said, "You can see the tension. Now someone is going to spark the Italo-Slavic war and we will find ourselves right in the middle. I've put this in Bulgaria's hands *three times*, and in every case the rest of the world has to come through with its wise ideas.

That's why Defense wanted to put an eye on that. I prefer a fist. So I try not to interfere. I'll sidetrack it and work my own way."

Also because:

The Yugoslavs, who did not want the uprising to gain international attention...

are probably not going to get a moment's quiet. We'll feed the storyline ourselves.

Before we move forward, we participated in the Kachak May Uprising:

Although the number of insurgent groups in Kosovo was growing, their efforts remained confined to local actions. The need for coordination and cooperation among them became increasingly evident, prompting the Kosovo Committee to call for a general uprising in Kosovo on April 24, 1919, to oppose the incorporation of Kosovo into Yugoslavia, which resulted in the Kachak Movement. Messages were distributed across Kosovo by loyal Kosovo Committee members, and faced with this growing unrest, the Serbian government responded not only with open violence but also with deceit, threats and manipulation. Additionally, they placed bounties on the commanders of the Albanian cheta groups, offering rewards for the murder of Azem Galica, Sadik Rama, Ramadan Shabani, Mehmet Konjuhi and others.

On April 28–29, 1919, a battle occurred in the village of Radishevë between Azem and Shote Galica's band and Yugoslav forces. On the night of May 5, 1919, Azem Galica and his unit surrounded Devič, the Yugoslav administrative centre of Drenica, and launched an attack the following morning on May 6. A major battle unfolded during the assault. Coinciding with the feast of Saint George, the uprising officially began that same day, on May 6, 1919, in the region of Llapushë and around Peja, in line with the agreement made by the leaders of the uprising. The best known of the Kachak leaders were Bajram Curri, Hasan Prishtina and Azem Galica. The Committee issued strict guidelines to their Kachaks, urging them to refrain from targeting, harming or mistreating unarmed Slavs, and to refrain from burning houses or churches. Instead, the Kachaks targeted the Yugoslav army and administrative buildings. The Serbian authorities regarded them as mere bandits and, in response to their rebellion, retaliated by conducting indiscriminate operations against the Kachaks as well as the civilian population.

Contemporary Serbian military reports clearly indicate that a powerful resistance had been brewing in the region. The large-scale revolt was centred in the region of Drenica, involving around 10,000 fighters under the central command of Azem Galica and Sadik Rama by the middle of May 1919. Their headquarters was initially based in Gjurgjevik and later in Sferka e Ga****, both villages in the Llapusha region, and all the villages between Rahovec, Drenica, Peja and Istog were liberated by the Kachaks. After weeks of fierce clashes and heavy casualties on both sides, the Yugoslavs temporarily halted their military operations and called for talks with the leaders of the uprising.

At that point, we went to talk with makers of treaties.

This can't possibly end all wars. That is too self-congratulatory.

Chapter Twelve

Where have all the flowers gone?

We had a good line for the idealists like Wilson. All other considerations aside, we have been invaded by Serbia, twice. That country is now much more of a menace. We've had no "self-determination" to the point most don't realize we exist.

Because of our expertise in the field, we obliterated their garrison, and tramped for Paris.

News travels fast.

1919

On June 6, 1919, Chetnik and Yugoslav military forces launched a surprise attack against the insurgents from all sides. On June 7–8, Albanian fighters were attacked in the area around Rahovec, and the city was burned by the Yugoslav army. In the final battles, the Serbs deployed 13 cannons, 22 machine guns, and tens of thousands of troops. Over 600 insurgents were killed, and the Serbian army also suffered heavy losses. The battle around Rahovec and Gjurgjevik i Madh proved decisive for the course of the uprising. From that point onward, the intensity of the fighting began to wane. Some insurgents retreated into the mountains in small groups, while others were forced to flee to Albania. The Yugoslavs had deployed its most elite artillery units against the rebels. Villages on both sides of the White Drin were burned and levelled. In the Rahovec district alone, more than 20 villages were destroyed, and hundreds of men, women, the elderly, and children were killed.

Pawlsy said, "Before we did anything in Paris, we are reminded of how much civilian life matters."

I said, "That once turned British opinion against the Ottoman Empire. There are those who understand it does not have to be part of war."

Fergus said, "If you hold one party accountable for such things, it should be universal."

It should. This might be the time it starts to happen. British Brigadier General Phillips on February 19, 1919 had already made a mostly adequate report to the Paris Peace Conference; Albania should include Ipek, Gjakova, and Prizren.

We have heard a new agreement coming from distant shores.

Notable to the Navy:

President Woodrow Wilson travelled to France on board USS George Washington (ID-3018), escorted by U.S. Navy battleships, four times from December 1918 to July 1919, where the President took part in peace negotiations and promoted the League of Nations. This trip was the first overseas trip by an American Head of State.

Pawlsy said, "It's a refurbished German passenger ship, fast."

I said, "Yes, on an inclusive timetable. Crossing is 7 - 9 days. So, original departure was Dec. 9, 1918, and he ultimately left Paris *hours* after the signing in late June, meaning final return to America in July."

Pawlsy said, "As soon as he arrived in Europe, he was taken as Messiah of a New World Order."

Fergus and me looked at each other as if we were about to do some of that extremely rough scrapping we do sometimes.

None of our people like to mess with us.

I said, "Yes, we better brace ourselves, let me help you with some English."

None of us had ever been to America.

Pawlsy said, "We have an exclave in the United States, that, I suppose, is dominated by Italics and Ottomans, with only a few Kosovars. But this is something we may need to avail ourselves of, and influence that country. Actually, if anyone could claim to be a *diaspora nation*, it would be us. But they go to America and a handful of other countries."

I said, "Here's what you'll have to deal with. Wilson has been campaigning his *Points* since 1917. And so he has his admirers and detractors. It is only here he is thought of as a god-like figure. For example, Egypt believes he is going to hammer out justice until they are free."

Pawlsy said, "I really don't care about words in a speech or the League of Nations, it is the tangible parts of the administration that matter."

I said, "The American situation is like that. It's also about the Executive, what is its role, what does it really do. Wilson has really given it a new spin. Does it take away from anything? They approve things or not, once in a while, and otherwise you've had a President disappear on hunting trips for a month at a time. Is this different? Are they all like the Merovingians?

In any case, this is the first stumbling point."

Article II, Section 2 of the U.S. Constitution requires treaties to be passed “with the advice and consent” of the Senate

"Theoretically, he should have brought Lodge or at least some Senator. But, this work is being done Executively. So, it is a matter of interpretation of 'advice' in the Article, which is a hundred and thirty years old, and, I suppose, untested.

To do this, he compromised on a major issue."

Wilson gave his support to German reparations in exchange for the other major powers’ support for the League of Nations.

"It's a matter of, what is realistic? So, if others were hesitant about the Wilsonian *League*, we can consider it rushed through without adequate discussion, just like the other part of the compromise.

And, on that, in America, it is perceived as a loss of sovereignty."

...the League of Nations, as described in the Treaty, could force the United States into economic sanctions against other nations, or possibly even drag the United States back into a conflict as bad as, if not worse than, the “War to End All Wars.”

"The conservative group has a preference."

...the great policy of ‘no entangling alliances’

"Well, Albania is neutral isn't it?"

Pawlsy said, "The Entente was not an alliance, so I am not sure the point is completely valid."

I said, "Yes, I think it is great Wilson may have an incredible set of *talking points*, while he may be naive to the prospect of how heavily invested the synarchist war machines are in this...peace talk."

We didn't get it. I mean, we got it as far as we thought that was a good start, but we didn't get the cult of personality or all the triumphalism, and it looks like we will get an updated version of the French Revolution, that doesn't give enough answers and leaks till it bursts.

We weren't strangers in Paris. We once were, but we found it was easy to develop a friendship with some of them. We knew of some things, like, he had written an article about working in China during the Boxer Rebellion, and was the Resident of Tunisia. We found our way to the office of Foreign Minister Stephen Pichon:

His most notable service was under Clemenceau during the latter part of the First World War and the Paris Peace Conference of 1919, but, like most of the other foreign ministers at the conference, Pichon was largely sidelined by the more forceful figure of his head of government.

He said they were there for looks.

There were only four people who had any say so about the future.

Now, if you want to take it on a private business level, that would be different. That is what the large crowd was doing. Nothing to do with the treaty. Some of them provided information when asked. The proceedings were coarse and often blunt.

The Americans brought about a hundred delegates. Why? Ask William Bullitt:

❝The other members of the American delegation were surprised by the aloof manner of the president, who spent almost all of his time with his wife Edith and told the American delegation very little about what he expected of them once they arrived in Paris. Bullitt approached Wilson to tell him that the other members of the American delegation wanted the president to spend more time with them discussing what should be the American goals at the peace conference, instead of spending his time with Edith Wilson. Wilson agreed and for the first time told the American delegation about what he expected them to achieve in Paris. Wilson was impressed with Bullitt's boldness as the other members of the delegation had all felt his concerns, but none had the courage to speak to him.

Like the other members of the American delegation, Bullitt was annoyed by the way that Wilson sought to concentrate all of the decision-making in his hands.

For something other than the treaty, that's for sure. He was sent as a secret agent to Moscow.

❝Both Wilson and Lloyd George had hopes of reaching an understanding with the new Bolshevik regime, but at the same time were aware that the French Premier Georges Clemenceau favored a hardline anti-Bolshevik stance.

A major issue in relations was the Bolshevik debt repudiation of all the debts of Imperial Russia on 21 January 1918. In the largest debt repudiation ever in history adjusted for inflation, some 13 billion rubles worth of debt, a sum equal to $6.5 billion U.S. dollars, was repudiated in its entirety by Lenin as a matter of principle, which inflicted a major blow to the stability of the international finance system, which had already been strained by the First World War. Of the bondholders affected by the Bolshevik debt repudiation, half were French. French investors had been by far the largest buyers of Russian bonds, and had invested the most capital in Russia, and French public opinion was outraged by the nationalization without compensation of all French assets in Russia, which amounted to a sum equal to $2.5 billion U.S. dollars, along with the Soviet debt repudiation of 1918.

Admiral Alexander Kolchak, the "supreme leader" of the Whites, had promised to repay the repudiated bonds once the Whites won the civil war, and so he was the Russian leader most favored by the French.

Now, let me tell you, from scanning this American crowd, something is a *bit off* with many of them. It is. They have their Secretary of State. Otherwise it looks like a bunch of favoritism. Most of them strongly agree with Wilsonianism. Some of them do not think the League is important. But this is really what he is trying to create, via the Fourteen Points that are supposed to be in the peace treaty.

Clive Day from Skull and Bones was the Balkan Division, and he was still faculty at Yale.

It is a bit Ivy League in some respects and does not entice us, compared to many other people who are more welcoming. There's something awkward. Among some of the less governmental -- statist types, Prof. Westermann, U-Wisc., is one of the first experts in ancient economics; his purpose is for information on Greece and Turkey.

Herbert Hoover was a near-genius in mining operations, having more recently become a Food Czar first in America but then actually distributing aid to the Central Powers. He has even created a private charity to contribute food into postwar Germany and Soviet Russia.

But it is really between four people.

To some extent, the Americans have to be aware of us. Even on the strongest point:

❝The representatives of the first stream requested a fully independent state with ethnic dimensions. This stream was powerfully supported by the

Albanian patriots, especially those from Kosova, whom in Shkodër founded the “National Defense of Kosova” Committee which acted legally and was directed by Muezzin Kadri Prishtina.

The others have been termed "Defense" Albanians, with the pro-Italians basically being the government, but others recommend an American mandate:

...the pro-Americans, led by the belief that Albania needed the presence of a foreign power geographically distant, were determined for the US since they were not the signers of the London Treaty of April 1915, and because the Americans did not have specific interests for the Balkans, which could possibly influence the stability of the Albanian state.

In a resolution approved by this organization, on July 1917, it stated:

Let us secure in any legitimate way from the Great Powers and from the Peace Congress an Albanian state with its ethnic boundaries, with full royal independence, an economic and political Albania for Albanians.

The Vatra Federate, in the years 1916-1917, sent Mehmet Konica to London and Dr. Mihal Turtulli to Lausanne to get the Albanian issue recognized by diplomatic circuits and the foreign press.

The Albanian memorandums had to do with the request that the international re-recognition of
Albania’s independence, established in 1913 be re-examined and the issue (of Kosova and Çamëria) get solved in accordance with the principles of the right of peoples to self-determination. This was heavily discussed during the war, at which time request was made to place US military

forces in Albanian regions left outside the 1913 boundaries, which would be administered for one or two years.

Pawlsy said, "The views are about the same. We don't necessarily disagree with a temporary American mandate. It's just that our view comes from the heat of battle and had already met that of the KMKK. The Vatra or American diaspora has already been talking in that country. What we are saying is not new to the delegation, but, is not getting all the way through."

There are Minutes from the Wilson House May - June 1919. For instance a question was raised to lighten reparations for Bavaria and Wurttemburg and of course it was basically ignored. This is how they are spending time after *six months* of negotiations.

In other words, we come in when the draft is going into its final form, despite this constant bickering.

We proceed to do one of the things we are best at, Albanian Summer Solstice.

We are able to get the professor and a few of them to check it out, some for only ten minutes, but to his careful analysis we were authentic.

Then we explained we can pack out the Folies Bergere and so on.

And we said the gravity of our situation is such that it cannot be ignored.

"I think we are not arguing against the President, but, supplying additional information about his principles."

We were told the risk about us was that we had been friendly to enemy countries.

I said, "If we have a border with Bulgaria, we can promise neutrality in that regard. Any border with Serbia ought to be patrolled by a third party."

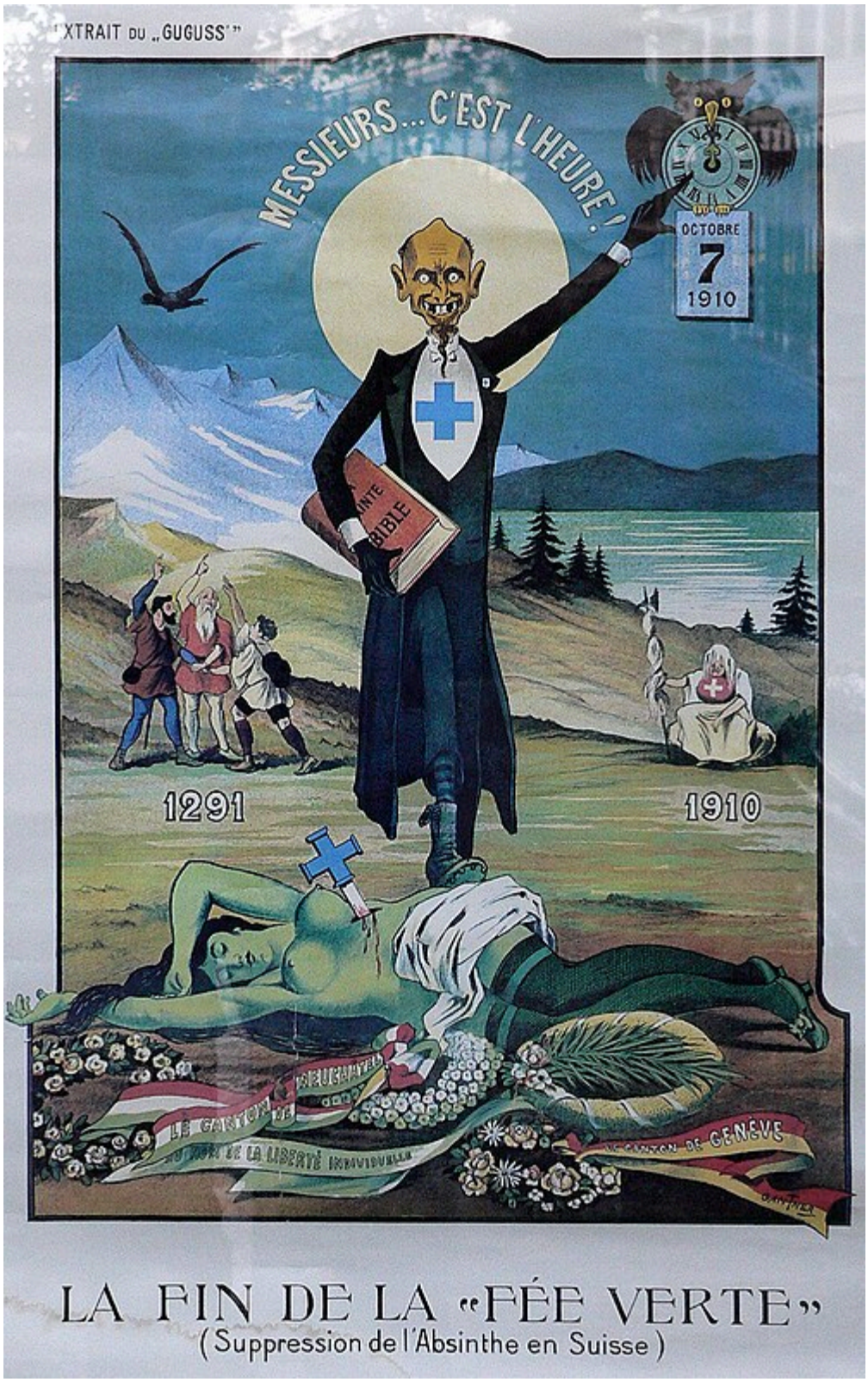
They realized it wasn't a request, it was a *demand* for an audience with the President. Just briefly. Some impromptu side thing out of the limelight between this and that for a few minutes.

This sort of thing works, not because we are as powerful as Czechoslovakia, but because it is voodoo and they're put through the motions.

One way to describe the hundred Americans is no women. We have them. It causes the gentlemen to be a bit coy and hesitant, where it might be a bit more normal for them to tell some Albanian peasant they don't belong here. And we found this thing that looks like a Catafalque:

And so I'm having to translate between Pawlsy and the furniture.

"Sir, have you seen something like this gone round France lately?"



"The complaint isn't in the wormwood. It's the cheap additives sometimes used to mass-produce it."

Charles Woodward couldn't tell what time it was. We forgot whatever his name was. Chestwater Williams.

Pawlsy said, "I know only a little about the United States, which is mostly recent news, which is you."

The President appeared as if that was supposed to happen. Success had already been had. He was important ahead of himself. You could sense that America had just won a victory over the entire universe.

The last thing we wanted was his opinion. We were going to give it to him.

We nevertheless felt that he felt it was important to talk.

"I am an American".

This was serious business. Time was short. We decided to fumigate him with cannabis from an Orthodox censer in order to ward off anything there might be.

Pawlsy said, "We have come for your interest in our continent."

Several of the aides, assistants, or other attache's got out pens and little notebooks, and didn't seem to be able to use them.

Pawlsy said, "This woman is a Gypsy,".

"Gypsy."

"She can at will produce a draft on the caliber of you plan."

Wilson: "A plan. Yes. That's."

Pawlsy: "So you are a Virginian, Princeton educated, governance of New Jersey."

Wilson: ""

Pawlsy: "When first elected, you did some very unpopular things, yet managed to get narrowly re-elected. Three months into your second term..."

In April 1917, Wilson asked Congress for a declaration of war against Germany...

"...in order to, so to speak, author your plan, this diary of daydreams."

Wilson: "Second term,"

Pawlsy said, "That was two years ago, and, you expect this to propel you to a third."

Wilson: "The League of Nations."

Pawlsy: "I live here. I have to live with this. And so far, there are issues that say it is not quite ready to be used."

Wilson: "It's finished."

Pawlsy: "So, we need to tidy up mis-information you have been fed by the Slavs and Italians."

Wilson: "Guy whose name I can't pronounce."

Pawlsy: "I'm going to keep this simple for you."

Wilson: "My degree. Pronouncements. Vast."

Pawlsy: "We're going to repeal both Treaties of London and go with the Albania of 1878."

Wilson: "Yes...yes...gets on English guy's nerves."

Pawlsy: "The Italians can turn it off and go back to Italy."

Wilson: "That's a long way from France, they better, go away."

Pawlsy: "It has to be repealed out of Pan-Slavia."

Wilson: "Slavic, give everything, make it have,"

Pawlsy: "No, not past a limit."

Wilson: "Can't tell me."

Pawlsy: "It means Slavia does not get what it invaded in the Balkan War."

Wilson: "Atrocities."

Pawlsy: "That's right. Just ask the Red Cross. Your people are already helping so you might as well make it easy."

Wilson: "To the rescue,"

Pawlsy: "Your plan won't work, but you can fix the Serbian border."

Of course, we have prepared a packet of information, and make sure copies are

provided to some of the people we think might be open-minded, and to others for the purpose of flushing out disagreements. If you want to argue, we have multiple evidences, that support our vision of Wilsonianism. It's very close to what's already been said by the General and by at least some Albanian-Americans.

Much to our chagrin, the document was, basically, finished, and no significant revision was pursued.

All they did was talk.

We were filed under something that went to the Council of Ambassadors for:

> ...political questions regarding the implementation of provisions of the Treaty.

I said, "It's just the beginning. Our affair is not something Germany has to sign for. These bureaucracies stumble along piecemeal. We just have to keep it on someone's desk."

Not that the Albanian issue really was one of a single polity. I think that may begin to trouble us more than the lending of a European ear.

The Conference continues after the Treaty. Our disadvantage is that the Durres government represents Albania, which we agree with neither in size nor philosophy.

But it keeps working behind our back.

> On 19 July 1919, the secret agreement, later known as Venizelos–Tittoni agreement was signed by then Greek Prime Minister Eleftherios Venizelos and Italian Minister of Foreign Affairs Tommaso Tittoni, with bargains and mutual concessions for the territories of Albania. The Albanian delegation reacted to the agreement on 14 August 1919 at the Paris Peace Conference. At that conference, the agreement was merged with the secret

Treaty of London of April 1915. A note of protest was also addressed to the President of the Peace Conference, Georges Clémenceau.

On 20 August 1919, an Italian-Albanian agreement was signed by Ministers Myfid Bej Libohova and Fejzi Bey Alizoti, and Marquis Carlo Durazzo, who was the Adviser of the Italian Legation in Albania. Italy accepted the extension of the authority of the administration of the Government of Durrës to all the territories occupied by Italy, with the exception of Sazan Island and that of Vlora, recognizing the latter sovereignty over those areas. The act also accepted the appointment as High Commissioner in Albania of Captain Fortunato Castoldi, to oversee the Albanian administration and institutions in "the most sensitive issues".

This was not well received by many prominent figures of the country, being considered as a truncation of the independence of the Albanian state. Influential people in Vlora such as Osman Haxhiu, Aristidh Ruçi and Beqir Sulo Agalliu asked the government to allow the election of the members of the Senate, a request which was repeated on 15 October 1919 by members of the government itself. This never happened, pushing up revolts in almost the entire country.

The political situation escalated further on 14 January 1920, when the Prime Minister of United Kingdom David Lloyd George, that of France Georges Clémenceau and Francesco Nitti of Italy, in the absence of the U.S. representative, Frank L. Polk at the Peace Conference in Paris, signed an agreement that provided for the partition of Albania between its three neighboring countries, Greece in the south, Montenegro in the northwest and Serbia in the northeast.

Albania's Foreign Minister tries to choose an alternative:

Konica and Turtulli, who also had the support of the Albanian diaspora, especially those of the Americans such as the Vatra organization, proposed that it be formally requested before the conference that Albania pass to the U.S. mandate while the other faction argued why this did not it had to happen.

Additional representation arrives:

❝Hasan Prishtina was in charge of the delegation of the Committee in December 1919 which represented Albanians for the protection of their rights in the Paris Peace Conference, where he requested the unification of Kosovo and Albania.

Vllamasi says:

❝Following the report that I presented to the Kosovo Committee on my trip to Paris, the Committee took the definitive decision to hold the proposed national congress.

On the homefront, it is a difficult path to the next type of Albanian National Congress at Lushnje:

❝Mustafa Kruja decided that there was a need to return to Albania due to some revolts undertaken by nationalists or various local groups and words that due to dissatisfaction with the provisional government a second congress could be organized and the government could be overthrown. Mehdi Frashëri and Mufid Libohova took his place to help the delegation. As soon as he returns to Durrës, he learns that some nationalists and influential figures in different regions of the country have created an alleged secret organization called Krahu Kombëtar (the National Wing or National Faction abbr. KK) also known as the Klika (the Clique) by its political opponents, with the aim of expelling Italian forces from the territory of Albania. This organization according to the later written memoirs of Mustafa Kruja and others was led by Eshref Frashëri. The two manage to meet and discuss the situation in the country and the solution. Eshref Frashëri's proposal to Kruja to deal with the situation was that the government should definitely be changed through a second congress and people free from Italian influence. While Kruja required time for this to happen because the government could not resign when the fate of Albania is in the hands of the Paris Conference and when a revolt had started in central Albania by Essad Pasha Toptani who was considered dangerous by both government

and the nationalists of the KK. In a second meeting with Rexhep Mitrovica, also a member of the KK, it was agreed and a secret protocol was signed that Mustafa Kruja himself would first deal with the suppression of the revolts and then it was planned to hold a congress that according to the proposal would be held in the city of Krujë and to be proposed as prime minister Reshid Akif Pasha, former Minister of Interior of the Ottoman Empire.

Supporters for the organization of the congress were also the ministers of the government of Durrës, at the Peace Conference in Paris, Mehmet Konica, Mihal Turtulli and Monsignor Luigj Bumçi, whom were also met in Paris by the British Consul Morton Eden. In fact, the latter was very active at the time and often seen with members of the Krahu Kombëtar but it never became clear whether the British government supported the congress or not. Such a fact is acknowledged by Eqerem Bey Vlora, who was against the congress. According to him, Morton Eden spoke openly with the Albanian nationalists about the possibility of expelling the Italians and holding a congress.

The government of Durrës did its best to prevent the holding of the Congress of Lushnjë, and there is no way it could be otherwise given that the latter aimed precisely at its dismissal from power. The movements started early with attempts to sabotage it. At a time when delegates were gathering in Lushnjë, on 15 January 1920 the Prefect of Durrës who was also a supporter and organizer of the Congress, Abdyl Ypi, was invited to the city school to discuss the situation. The moment he gets there, Sul Merlika, assisted by Salih Gjuka, shoots at him, leaving him dead. Sul Merlika was the first cousin of Mustafa Kruja while Gjuka was a close associate of his. The murder was made to look like the elimination of an Essadist, who especially in the city of Durrës did not enjoy any respect. According to the later memories of Sejfi Vllamasi, the assassination was known to have been committed due to the support that Ypi had for the Congress of Lushnjë, so much so that in a telegram sent to the Prefect of Shkodra, the then Minister of Finance Fejzi Alizoti, ordered not to allow delegates of northern Albania to go in Lushnje while at the end of the telegram he added that Abdyl Ypi had been killed. However, the assassination did not deter the congress at all, so much so that a large part of those who attended went directly from the funeral of Ypi held in the city of Durres.

It was alleged that Abdyl Ypi, the initiator of the Congress, had been assassinated by members of the Government of Durrës, who wanted to scare off the other delegates to the Congress. During its first session, the Congress decided unanimously on the overthrow of the Government of Durrës and the organization of armed resistance against the Italian forces that were in control of part of southern Albania. The High Council was made up of Luigj Bumçi, Aqif Pashë Elbasani, Abdi Toptani, and Mihal Turtulli who would perform the function of the leaders of the new Albanian state, whereas the National Council would function as the Parliament.

What that means is they proceed to the Vlora War:

This force included the Banda e Vatrës, an Albanian military band formed in the United States that traveled by boat for 23 days to reach Durrës. The advance of the Albanian troops and the communist revolutionary movements, coupled with riots in the Italian army, made it impossible to reinforce the Italian soldiers in Vlora. As a result, the Italian soldiers barricaded themselves in Vlora, facing malaria and communist agitation in their ranks, and without receiving any orders; they defended the city from four attacks on 5 June, 6 June, 11 June, and 24 July.

The military stalemate continued for three months until the Italian and Albanian governments signed the Treaty of Tirana on 2 August 1920, which ended the conflict.

It was the first diplomatic agreement between Albania and a foreign country. The pact prevented further partition of the territory of the Albanian state. Albania managed to achieve full recognition by the Western powers of its independence within its 1913 borders.

Although inconclusive, it has American support:

Members of a second Albanian National Assembly held at Lushnjë in January 1920 rejected the partition plan and warned that Albanians would take up arms to defend their country's independence and territorial integrity. The Lushnjë National Assembly appointed a four-man regency to rule the country. A bicameral parliament was also created, in which an elected lower chamber, the Chamber of Deputies (with one deputy for every 12,000 people in Albania and one for the Albanian community in the United States), appointed members of its own ranks to an upper chamber, the Senate. In February 1920, the government moved to Tirana, which became Albania's capital.

One month later, in March 1920, U.S. President Woodrow Wilson intervened to block the Paris agreement. The United States underscored its support for Albania's independence by recognizing an official Albanian representative to Washington, and in December the League of Nations recognized Albania's sovereignty by admitting it as a full member. The country's borders, however, remained unsettled following the Vlora War in which all territory (except Saseno island) under Italian control in Albania was relinquished to the Albanian state.

During the course of these battles, a further statement is made by Avni Rustemi:

On 13 June 1920, Rustemi assassinated Essad Pasha Toptani outside the Hotel Continental in Paris. Essad Pasha was an unscrupulous opportunist and a close collaborator of the Serbians and Montenegrins, who he aided in partitioning Albanian territories during the Balkan Wars. Rustemi was immediately arrested by French police, and the assassination caught the attention of the European press. Rustemi was acquitted for the crime before a French court on 20 December after his lawyer passionately pleaded his case as an act of patriotism.

Related to this second government of Lushnje:

Eshtref Frashëri was elected to represent the committee, while Hysni Curri and Xhemal Prishtina represented the Prefecture of Kosovo (Has-Tropojë) and the Irredentist Kosovo. Curri could not attend because he broke his arm the night before the event.

In 1920, after the Congress of Lushnje, together with Bajram Curri he assisted the forces of Ahmet Zogu (then Minister of Interior) to get rid of Essadist supporters that had remained in central and north-eastern Albania.

Another revolt:

...was organised during a meeting of the Dibran leaders in the village of Arras near Pëshkopi under the guidance of Elez Isufi. In the middle of August, the resistance fighters began their campaign by liberating Pëshkopi.

and:

Fighting blew up in Drenica, Azem Galica's home territory.

By November of 1920, Yugoslav forces succeeded in suppressing a rebellion in the Drenica region, and Azem and Shote Galica fled to Shkodra.

Pawlsy said, "You can tell humanity has no idea what crawled out of the hotels in Paris, because it is worth a research grant at Cambridge.

This project concerns the intellectual framework applied by civil servants (permanent officials) who formulated British and French foreign policy between 1919 and 1957 and how they decided whether an integrated European approach to international security was preferable to a more traditional single state strategy. Research on the history of

European integration has tended to focus on policy at government level; little attention has been given to how policy was formulated and executed within foreign ministries and certainly not in any comparative way. And yet, the core political and diplomatic assumptions of the permanent officials should be intrinsic to our understanding of how the British and French foreign ministries, or networks within them, saw Europe as a solution to maintaining their international influence. We will also demonstrate how civil servants, including diplomats, reflected the value systems of those who appointed them and those who trained them, although it is not always true that they reflected the priorities of the government ministers whom they served.

Very little work has been done on the process by which the permanent officials of the foreign ministries of European states considered the question of European integration; when this has been done it tends to be in relation to Cold War strategic questions. Even fewer studies are to be found on European integration prior to the Second World War; and no works of a comparative nature consider foreign policy-making and the influence of networks in relation to the European ideal in the French Foreign Ministry or British Foreign and Commonwealth Office(FCO).

"They believe they can uncover new insight."

- an understanding of the factors that shape the policy making processes of the British and French governments towards European integration
- new insights into how elites select themselves and the impact of that process on foreign policy-making

Pawlsy said, "There is finesse in how this functions *effectively* or *serves as* world government. It's incomplete; it is not yet a legislature for everybody, as will be sought in the future. However, it is a set of unreviewed decisions; and so this is why the United States never ratified anything from here and never joined the League of Nations.

The *Inter-Parliamentary Union*, though global in context, has only the ability to send someone home to make a *proposal*, which is the same job they already do.

What they are discussing as *mandates* is especially true with respect to the Ottoman Empire. Territories are handed to English and French troops for protection, which of course the Zionists want to use for their own recognition.

Now, it is not really any of my business whether the delegation violates the American Constitution or not. I don't care if it's unprecedented. I am mainly looking for recognition, in terms of invalidating another secret treaty of London. The mandate is not really necessary. When President Wilson made a statement on March 6, about preserving Albania, it made a complete turnaround. America was doing something against the wishes of Europe. That this was an hour of angels for Albania is apparent in a letter sent to Wilson from the Chairman of Lushnje."

March 17, 1920:

"Your Excellency, save a people who are the oldest in the Balkans, who have directed the gaze of Your Excellency's salvation and do not let them shed their blood, to die before the imperialist greed of their neighbors, except for the security of the borders of 1913, I beg you with the power of the spirit, do not approve of even a little unreasonable pruning, as on Kosovo and Chameria, on the natural ethnographic borders of St. S'Uaj they cannot be separated from their Mother Albania.

This is practically the entire content.

Pawlsy said, "Now, let's think about this for a minute and be more clear. The American Executive has taken a bold, perhaps, gamble, by basically giving an order to Europe that puts a halt to this Albanian dissection scheme. That, of course, is one of the single most catalyzing factors for Albanian statehood, absolutely.

What is not being alluded to is that this order is on the other side of the fulcrum called *refusing the mandate*.

That favors the conservative side by not sending American troops, when there are, actually, Americans working there, and, you know there has been fighting ever since the Armistice was signed.

We'll never know if we could have put it to better use."

The American crescendo revealed by analysis:

A Memorandum with explanations on the need for the involvement of a Great and disinterested Power in the Balkans and on the need for giving the USA the mandate over Albania, was presented on February 19, 1919 by the missionary Telford Erickson.

The American mandate over Albania, according to him, would be welcomed by the population and would constitute an invaluable service in the development of the country. The American mandate was to include the former vilayets of Shkodra, Kosovo, Monastir and Ioannina, was to be extended for two years, after which the borders of Albania with Serbia and Greece were to be determined by the League of Nations Commission.

On October 1, 1920, the State Department requested the Foreign Office to cooperate in an effort to arrange a reasonable and just solution to the Albanian question. The American government desired that a speedy solution be given to a series of questions which had arisen in connection with Albania. The State Department was in favor of the establishment of an Inter-Allied Commission to investigate the causes of the Albanian difficulties and to make recommendations to the Council of Ambassadors for a final determination of the boundaries of Albania. In the course of the above communication, the Chargé d'Affaires at the American Embassy in London, Mr. Williams, informed the senior Foreign Office official, Mr. Nicolson, that the State Department was extremely

interested in the Albanian question and that it would not recognize any solution to which this government would not give its prior approval.

On October 4, 1920, the British ambassador in Washington, DC, Sir A. Geddes, held a long conversation with the American Assistant Secretary of State, during which the latter informed him that American President Wilson was very anxious to know the scheme that should be adopted for the Albanian issue, and that he also demanded that the independent Albanian state should be created within such borders that would make possible the political and economic existence of this country.

The Wilson Library is itself only able to give leads on documents pertaining to Albania during the Wilson Administration. There are loads but mostly typewritten, i. e., unsearchable/unlinkable for web purposes.

Erickson is the real vehicle of sympathy:

"The Albanian-American School of Agriculture: Erickson and Hoover. Its Forgotten Benefactors 1920-1939"

In 1908 he became director of the American Board of Commissioners for Foreign Missions at Elbasan, then a part of the Ottoman Empire. He stayed 12 years in office and then worked another 14 years independently in the now independent state of Albania. 1914 he got a D.D. from the Drury University. During the First World War, he worked as official of the Red Cross in Italy. After the war, he was chosen an honorary delegate to the Paris Peace Conference by Vatra, the Pan-Albanian Federation of America and the provisional government of Albania. He acted as a special commissioner for Albania to the United States in 1920-1921 and, from 1922 to 1923, he assisted the diplomatic staff at the American Embassy in Tirana. He proposed to Fan Noli and Ahmet Zogu the establishment of vocational schools for boys and girls, especially for farming.

Herbert Hoover donated $10.000 for the building of the schools. In 1925, the schools were opened under the name "Albanian-American Schools of Agriculture" in Golem, Kavajë. Erickson worked there as school principal until 1937.

It's the Albanian riviera near Durres:

At the time, there isn't a lack of information, Americans are there and helping with survival.

As you can tell, the League of Nations was too important and we were pushed off with some other issues into a drawer.

But, as we keep saying, the "issue" wasn't calm. The whole time they are talking is a Serbian occupation of inhumane character.

1921

In April 1921, Azem Galica returned to Kosovo to revive the Kachak Movement. As a calculated act of provocation, the Yugoslav government had interned the families of suspected Kachaks to camps in central Serbia during the spring of 1921, which intensified the resistance. In July 1921, the Kosova Committee submitted a document to the League of Nations in which they reported Serbian atrocities against Albanians and identified the victims. They recorded that Serbian forces killed 12,371 people in Kosovo, imprisoned 22,110 and burnt down roughly 6,000 houses.

In an attempt to drain the Kachak Movement by disrupting their support from Albania, the Yugoslavs incited pro-Yugoslav factions in northern Albania to rebel against the government, ultimately giving rise to the short-lived Republic of Mirdita.

In response:

When the so-called "Republic of Mirdita" began its uprising with the aid of Serb forces in 1921, Elez Isufi mobilised 1,000 fighters from Reçi, Dardha, Çidhnë and Lurë to fight against the pro-Serb forces and forced a unit of mercenaries to retreat to Arras, leaving them with around 100 dead troops.

As a close ally of fellow leader Bajram Curri, Isufi led yet another armed uprising in Dibra on 15 August 1921 to free the region from Serbian occupation, and the fighting continued up until December 1921.

Kosovo is fighting Serbia all year.

The Committee is passing current information about something that is supposed to get the attention of authorities or what principles of justice are about.

We are going to look at this differently after the Albanian - Yugoslav Border War:

Marka Gjoni, a chieftain of the predominantly Roman Catholic Mirdita region and tribe in Northern Albania, believed that the new Albanian government was going to ban Catholicism. As a result, he allowed Yugoslav authorities on his behalf to proclaim the Mirdita Republic on July 17, 1921 in Prizren, Yugoslavia. Gjoni received Yugoslav support, weapons and money from the Yugoslav government who saw the newly founded republic as a helpful asset in their efforts to weaken the Albanian state by aiding separatism and fueling religious unrest, in order to negotiate a more advantageous border demarcation between Albania's territory and their own. Gjoni urged the Yugoslav government to take steps to secure the recognition of the Mirdita republic, but Yugoslavia was mainly interested in seeking potential territorial claims to the republic itself. Therefore Greece became the only country to recognize the Mirdita republic as an independent state.

At the League of Nations, the Yugoslav government accused the Albanian government of holding only the interest of the Muslim population in mind while suppressing the country's Catholic population. Albania's government responded by stating that it represented all Albanians regardless of religious beliefs. The Yugoslav government argued that due to the existence of the Mirdita republic, the Albanian response was invalid and threw Albania's status of being a country into question, thus affecting its potential membership in the League. The Yugoslav delegation stated that while two governments existed in Albania, a unity between the people could not exist.

Escalation of hostilities

The Albanian government viewed the existence of the Mirdita republic as a violation of the sovereignty of the Albanian state. As a result, it began preparing troops to quash the rebellion. Meanwhile, in August 1921, representatives of both Yugoslavia and the Mirdita Republic signed an agreement which stated that the republic would be defended by Yugoslav military forces and the interests of the republic abroad would be represented by

the Yugoslav government. This prompted Albania to accuse Yugoslavia of instigating a rebellion and aiding the separatists.

In September 1921, Greek troops conducted military operations in Southern Albania while Yugoslav forces launched ground offensive, destroying over 150 villages, occupying Northern Albania after some clashes with Northern tribesmen and endangered Albania's survival as a state. Albania gained the support of Italy who advised them to engage the rebels and invaders from both a military and diplomatic standpoint. As it was a League of Nations member since 1920, the Albanian government asked the League to recognize Albania's predetermined borders from the Treaty of London in 1913 and finalize any discrepancies. The urgency of the situation became clearer to the League by the end of September, when Albanian and Yugoslav troops stood eye to eye at the demarcation line, with skirmishes in the region of Lurija and Tedrina lasting several weeks and moving the front lines. On 2 October 1921, the Assembly of the League of Nations voted unanimously to let the Great Powers settle the border conflict and recommended Albania to accept beforehand the ramifications of their decision.

Border war

After Yugoslav forces gained the upper hand at the demarcation line by the end of October 1921, a decision was made by the Yugoslav government to invade Albanian territory beyond the areas they had already occupied. In response, the League of Nations dispatched a commission (Conference of Ambassadors) composed of representatives from the United Kingdom, France, Italy and Japan, who on 7 November 1921 concluded that the Yugoslav government was responsible for the conflict and ordered them to cease hostilities against Albania and withdraw all their troops from foreign territory. The Yugoslav government denied all accusations directed at them and did not answer the commissions call to retreat from Albanian soil. In response, the commission announced its decision about Albania's borders to the public on 9 November 1921.

...a new Delimitation Commission was formed which would finalize and confirm the

official Albanian border, while the United Kingdom insisted on slight adaptations in the region of Debar, Prizren and Kastrati in the interest of Yugoslavia. In an effort to gain the favor of the Border Demarcation Commission, Albania and Yugoslavia established formal diplomatic relations in March 1922, thereby also accepting the League's decision on the matter of Albania's frontiers.

The Tirana government asked for the reduced Albania.

I said, "They're going to look at demarcation between military forces, compare it to the previous British-made map, and, at British instigation, adjust in Serbia's favor."

Our factional or "party" point has just been evaporated by Tirana.

This doesn't interrupt the movement.

Kachaks continue to operate in Junik:

The neutral area was established in November 1921 by the authority of the League of Nations following border disputes between the two countries and the frequent military intrusion from the Yugoslav side since 1918 into the Albanian side as well as continuous skirmish between the Albanian guerrillas and Yugoslavian army.

We turn to another benefactor:

KMKK later established relations with the Comintern (which gave support for the self-determination of nations), with Curri later saying in December 1921 to the Soviet minister in Vienna that, "The Albanian people await impatiently the determination of their frontiers

not on the basis of brutal and bloody historical considerations, but rather on the basis of the situation which actually exists today. With the firm conviction that Soviet Russia will be able in the near future to determine the boundaries of Europe, especially in the Balkans, in a just manner, I pray that the great Soviet government will grant our just requests at that time."

H. G. Wells, the French, and the victor Allied nations were the ones calling Wilson "Messiah". But so did Egypt and other disenfranchised peoples. Here's what happened:

Vietnamese kitchen assistant Nguyen Tat Thanh similarly believed the American president to be an advocate for the oppressed. He
tried to meet with Wilson at the Paris Peace Conference to implore that the French leave his native land, but his attempts were rebuffed.

Nguyen Tat Thanh would become Communist leader Ho Chi Minh. Slighted by Wilson, Tat Thanh turned to Lenin. In his NEH-funded book The Wilsonian Moment: Self-Determination and the International Origins of Anticolonial Nationalism, Erez Manela explores what went wrong. How could Wilson—internationally lauded as a symbol of American freedom and independence—have unwittingly triggered communist revolutions? Manela argues that, despite his lofty rhetoric, Wilson never intended to support nationalist movements. His speech took on a life of its own and created nationalist momentum that could not be stopped. But without support from Wilson or the other Allies, smaller countries turned to communism for ideological and monetary support. The Bolshevik Revolution was occurring in tandem with Wilson’s calls for self-determination, and the American president’s apparent indifference to leaders in China, Korea, India, and Egypt—who had adopted the Fourteen Points as a rallying cry for freedom—pushed them away from the United States.

The U. S. did not join the League of Nations.

The inadequate machinery of the League was a *push* to Communism.

To review the Great Powers' Diplomacy:

❝...the government of Albania intensified the diplomatic activity to protect the Albanian question. Through the memoranda sent to the Head of the Peace Conference, George Clemenceau, the Albanian delegation opposed the unjust claims of the neighbors on the country division. “We have requested for the Albanians the right to have a free and an independent life with all the privileges of a sovereign state and we have protested against every threat of our integrity and against the provisions of the Secret Treaty of London (1915) that foresees the division of Albania, giving Shkodra to Yugoslavia, Valona to Italy and Northern Epirus to Greece. But, it seems that we have not insisted much on our people’s decision to energetically refuse every new fragmentation of Albania and on its strong will to become a factor of stability in the Balkans building a State like other civilized and modern countries, all the Albanians together, despite the region or the religion. The continuous charges of our opponents, who pretend that we are building “a new small Turkey” in Europe, with the aim of grabbing the most civilized minorities, are only pretexts to hide their unjustified intentions” (AIH, A.V.25, p. 1). In order to avoid the threat of the Albanian sovereignty, the political class revealed to the High Council of the Peace Conference their readiness to accept a mandate for a certain period of any Allied powers, not interested in Albania that will lead towards progress. According to the ex-British Commissioner in Albania, Harry H. Lamb, in the note sent to the Prime Minister of Britain, Lloyd George, on 20th June, 1919, cited: “The general feeling of Albanians is against the Italian protectorate. They aspire to the “independence” lead by a High Commissioner European or better American. In case of impossibility for an American, they want a British one. If the protectorate is unavoidable, an Anglo-Saxon or French one will be accepted gladly, but everyone is against Italians, because the force of their hatred is equal to their tensioned relations” (AIH, A.V.53, p. 11)

Despite the Albanian delegation efforts to provide legal equality and the right national solution, the Albanian problem continued to be treated as a supplement to the “Adriatic

question” that the Great Powers used to accomplish the compromise policy with the Balkan countries.

The President thinks that the difficulties between Muslims and Christians will increase, if Albania comes under the control of nations that do not speak their language and don’t have the same political system or equal economic capacities.

The question of territory is definitively given to Tirana by:

“...the Decision of November 9, 1921 of the Conference of Ambassadors in Paris, which re-sanctioned the independence of the Albanian state and the borders defined in 1913.

That is, the borders created by that self-same body.

It's no longer *us*.

We have nothing to do with *Albania*. KMKK senior staff are part of its government.

To be specific, when no American mandate was forthcoming, at that point they considered Italy; but the granting of independence is simply no mandate. In turn, independent Albania is nearly *useless* for the other former Albanian Vilayets.

They've been erased, labeled as "irredentist", and nothing is said about how or why this is now part of Serbia.

They specifically tried getting rid of Serbia, by considering Italian or even French protection, but no protectorate ever happened.

1921 may have been fought *at* those borders but it was not *for* those borders.

Pawlsy said, "The 'underground' of Belgrade spawned an international crowd that formed the Balkan Socialist Federation, among the major countries, Bulgaria and so on, when there was no Albania. Its key members become the Comintern, and, the Balkan **Communist** Federation, which actually does not get a grip on the new Albania. However, we are one of its prime motivational ideologies."

The Paris Peace Conference had fixed the borders of Albania as defined pre-World War I by the London Conference of 1912–13, leaving substantial Albanian-populated areas outside of its borders. At the same time, the country was dominated during the early 1920s by an Ottoman ruling class with no intention of addressing the country's sharp topics, including an agrarian reform and the fate of the Albanians left outside the borders.

In the early 1920s, two entities came in contact with the Comintern: the left-wing opposition led by Bishop Fan Noli, and the Committee of Kosovo. Bajram Curri, a Kosovar Albanian and key person of both...

"We've contemplated, at some level, a mandate from *any* of the four main countries.

Nothing happened.

Moreover, Italy and Serbia are both not happy with the terms. This means everything is dangerous all the way around.

Then we become a poster child for a political umbrella."

...which aimed to create a new international body committed to revolutionary socialism and the overthrow of capitalism worldwide.

"Something other than what we've just experienced?"

We have experienced an international body committed to...we might say bureaucratic inefficiency over a crowd of busy capitalists...who disappeared us.

KMKK is between the Comintern and the last remaining strand of Albania that supports Greater Albania:

Noli defined the key ideas of the Albanian national program for the Paris Peace Conference, which are still heard today with minor variations. These are the following theses: Albanians are divided, they are direct descendants of Illyrians, Macedonians, and Epirotes, speaking the language of the Aryans. They fought against the Romans, Goths, Veneti, Slavs, and Turks. All Albanian neighbors were liberated from their protectors, and territories such as Plav, Gusinje, Podgorica, Nis, and Vranje were taken from the Albanians. Albania was an obstacle to Germany because it prevented its "advance to the south".

"The borders of the Albanian state must be corrected to include all territories that are exclusively or predominantly Albanian, which were carved out by Prussian tactics in the

past, such as the Adriatic port of Dulcinjo (Ulcinj), the Hoti plain, Gruda, Plav, Gusinje, the province of Kosovo with the cities and districts of Peja, Prizren, Djakovica, Mitrovica, Pristina, Skopje, Debar, Struga, and Ohrid, as well as the province of Cameria, or Southern Epirus, as the Greeks call it, which extends from the Corfu Channel to Preveza. To challenge the Albanian character of these districts means to evade solid facts confirmed by any impartial observer. The Serbs have sincerely given up on that job and claim the right to the Albanian province of Kosovo based on vague historical foundations and memories of the short-lived empire of Emperor Dusan. The Albanians responded that they were there for centuries before the appearance of the Serbs on the Danube and that today they are the real owners of the land", Noli concluded briefly, without delving into or mentioning such "details" as obvious monuments of Serbian statehood or Ottoman population statistics, given that the Ottoman Empire was very organized and precise administrative machinery.

Noli did not mention the well-known "Migration Period", which he obviously knows about since he suggests: "Moreover, the Serbs have no reason and no right to expand to the south now when they can legitimately expand to the north and secure their outlets to the sea through countries inhabited by related races".

This argumentation was not convincing to anyone, least of all the American delegation.

"This area undeniably was an inseparable part of the great Serbian empire in the 13th century", Edward Bonsall said, Assistant to the head of the American delegation, Colonel House.

Pawlsy said, "This American, House, is more difficult than the President.

He's invoking a non-sequitur falsified by the lack of recovery of Constantinople by Greece or Russia.

These people convince themselves that they are right, and then you can't deal with them."

We didn't hate Wilson, or a few of the more reasonable delegates, but, we developed a dread of America, as an aggregate. Instead, we turn to the hammer and sickle.

Pawlsy said, "It's not political, in the sense of we are not true Communists, because Lenin is just a different type of idealist from Wilson. I mean that they are too caught up in words, and result in slightly mistaken notions. I've never run a proliterean revolution, that is not our problem, Albania is too primitive for capitalism. It doesn't satisfactorily explain anything but a few examples of statecraft, primarily starting from the Paris Commune. And so I think what he is talking about is really power that is able to be centered in Moscow.

As you can see, it's not just us. All Peace-Conference-ignored peoples are seeking an alternative. Most of the ones who were covered are still unsatisfied.

So, of course, this would be for the best. It's a party that can undermine Serbia from within. We can use it to keep France from exploding. It was just repudiated for billions.

Our only solution lies at the international level of treaties, rather than with the existing government of Tirana."

The Alsatian Jew Leon Blum and Ho Chi Minh were both present at the Tours Congress in the final week of 1920.

Pawlsy said, "The weakness of the attempt is that it was perfectly transparent as a set of Moscow rules. Most of us had little interest in that. They had to tone it down and come back as the glue for united workers' fronts."

I said, "We had gone from plying the Peace Conference -- which was clear it was always about Greater Albania -- to effective censorship of the issue unless recognized by the

Comintern."

"Their second problem was under-estimating the force of nationalism or similar ideological roots. We were nationalists who were simply open to a communist discussion."

Fergus said, "The Powers only look at it as statecraft. In that sense, the Albanian Question is one of a head of state with a successful transition of power. That's exactly what we don't have and not really our issue. But then everything devolves upon this status of legal recognition, which is why the 1921 decree was so powerful."

I said, "So we are, more or less, fighting multiple treaties as well as the information that supports them."

Why would Clemenceau be such an obstacle and the "principles" of republicanism and capitalism. We've ascribed it to synarchy.

Fergus said, "The security statist is the one who is threatened by the language of revolution, which is similar to that of the American, Thomas Jefferson. It is seeking precedents for the immortality of states, and, corporations."

It's true. It's not so much that we were communists, but, a form of human discussion that has not passed through the halls of power. And so these Communist Parties are formed, and it may be that Bulgaria might easily support it, and perhaps we can stop Pan-Slavia from digesting the Albanians.

Pawlsy had gone from President Wilson to the Tours Comintern in an effort to work around the Powers of Europe primarily.

She said, "The Triple Entente has been inverted. France is very strongly anti-Soviet. This

is an ideological clash.

Blum is going to redress most of the same menagerie from the French Revolution. It's like being stuck."

Communism in Serbia already won seats in 1920, and then, because of supporting strikes:

> On 30 December, the government issued Obznana, a decree outlawing the KPJ. A faction of the KPJ named Red Justice (Crvena pravda) attempted to assassinate the Regent Alexander on 28 June, and then killed former Interior Minister Milorad Drašković on 21 July. This led to proclamation of the Law on the Protection of the Realm turning the KPJ ban into legislation on 2 August, annulment of the KPJ seats in the national assembly two days later, and numerous covert police agents infiltrating the KPJ.

and:

> According to the security forces, one of the tasks was to prepare and carry out an attack on the king of Yugoslavia. A report from 1921 stated that a group of 25 Yugoslavian communists had been relocated from Soviet Russia to Germany, and then to Austria, to form the core of a terrorist group that was given the task of assassinating the king and government leaders and commanders of the armed forces

By 1921, it is already a covert operation.

Pawlsy said, "Remember, it started there as early as 1865. It finally won elections by popular support. Now it barely exists."

Fergus said, "No desired Slavic revolution would be forthcoming."

"No. In fact behind all this is simply potential Russian recognition of Greater Albania. If we get that, it will spread through related governments."

"Yet the actual Communist platform is also worth considering."

"Yes, of course, synarchist exploitation of the working class, which usually leads to war."

In the 1920s, the Soviet Union did not officially support a "Greater Albania" movement. Soviet policy was deeply hostile to the Kingdom of Yugoslavia, which ruled over Kosovo and other Albanian-populated regions, viewing it as an imperialist state. The USSR sought to undermine Yugoslav stability by covertly aiding anti-Yugoslav guerrilla groups, such as the Kosovar Albanian Kaçak movement. This support was not driven by pan-Albanian nationalism, but rather by broader Comintern goals to destabilize bourgeois governments and ignite Balkan uprisings.

In the view the new mega-state is flimsy to begin with:

Another threat to the political stability of the Kingdom of Yugoslavia was the Communist Party of Yugoslavia. From the very first days of the Kingdom, Yugoslav Communists aimed their activity at its destruction. It was a simple implementation of the Comintern agenda, which saw Yugoslavia as yet another instrument of the western Capitalists against the Soviet Union - an obstacle to the spread of the international communist revolution.

Because of disruptive activity, the Communist Party of Yugoslavia was outlawed in 1920. From then on, Communists carried out their anti-Yugoslav activity strictly from undercover. In their efforts to eliminate Yugoslavia, they went so far as to side with far-right organizations, otherwise their sworn enemies.

Pawlsy said, "The KMKK is now part of the Comintern's *destabilize Yugoslavia* project."

I said, "The French Comintern is a sub-set of the Jaures Socialists."

In 1920, the SFIO split over views on the 1917 Russian Revolution; the majority became the French Communist Party, while the minority continued as the SFIO.

I continued, "Ironically, the once pro-Russian view of France led to them becoming pro-Serbian, which now reverts it to anti-Russian. In the mainstream. There are these leftist parties but they are not especially powerful. And so if you think we are going to meddle in French and Serbian internal politics like a vat of acid, you would be correct."

We will defeat the treaty by legal means, if possible. That means we have to get multiple countries to reverse their position on Serbia. This is unavoidably mixed with similar outcries worldwide, because the potential savior-ness of the treaty led to nothing useful. At the same time, it will be used for the benefit of the corporations or capitalist ventures that it was not explicitly written for.

That's what this story is about.

We were Communists with offices in Sofia, Vienna, and Paris. Our task was every manner of a thousand cuts to Pan-Slavia until Kosovo came back out. It's not really a revolution. We can't have a revolution since there has never been a government to revolve against. We can only fight for rights against invaders.

The majority government of France was the Blue Horizon, which had the task of extorting Germany for payments.

The success of other parties was more on the municipal level. The remaining Socialists were part of the same Paris Red Belt:

...in each case a Socialist suburban mayor led a majority of his city councillors in opting for either the new PCF or the SFIO. In Puteaux, the first Socialist administration was elected in 1912 and reelected in 1919; the municipality split in 1920, yet Mayor Charles Auray stayed in power as a Socialist, and the return of three city councillors from the PCF to the SFIO in 1924 assured him and his party full control of the city council. More typical were the experiences of Montreuil and Drancy. In both communities the first Socialist municipality was elected in 1919; following the local mayors, the councils joined the PCF overwhelmingly in 1920 and left the Party at the end of 1922. Moreover both mayors, Poncet of Montreuil and Duchanel of Drancy, dominated local politics until the Popular Front of 1936.

Pawlsy said, "So the French conversation is about how Leninist or Muscovite it is, versus a couple of other views, none of which are the main radicalizing concerns."

I said, "Our use of France is a different argument that happens to have our liberation included, via the Communist umbrella part. Our mission to the Conference of Ambassadors is the fairly one-pointed KMKK demand."

Sec-Gen Rene Massigli had tried to run the peace talks in a different tone:

Massigli informed the Germans that the French considered the "Anglo-Saxon powers", the United States and the British Empire, to be the real postwar threat to France; argued that both France and Germany had a common interest in opposing "Anglo-Saxon domination" of the world and warned that the "deepening of opposition" between the French and the Germans "would lead to the ruin of both countries, to the advantage of the Anglo-Saxon powers".

They ignored this out of mistrust.

Wilson's *Points* were specifically crafted as an opposing voice to Bolshevism. Now here

we are.

The dynamic was unexpected.

In France, *Socialism* was distasteful because it resulted in *national socialism* which was pro-war. Therefor the "communist" name took off. This was self-reinforcing to memories of the Paris Commune:

In a retrospective reflection, Élisée Reclus, the anarchist geographer who was one of its actors, described the Commune as:

...a new society in which there are no masters by birth, title or wealth, and no slaves by origin, caste or salary. Everywhere the word “commune” was understood in the largest sense, as referring to a new humanity, made up of free and equal companions, oblivious to the existence of old boundaries, helping each other in peace from one end of the world to the other.

Pawlsy said, "There is still something 'new' about it, that is, something that hasn't happened yet in non-communist neighborhoods."

I said, "We can be more specific about what they mean by Capitalism."

The plans for launching collective action by Allied business interests in European reconstruction were germinated at a meeting of the permanent organization committee of the prewar International Congress of Chambers of Commerce held in Paris in the spring of 1919. A group of American businessmen, including E. A. Filene, E. G. Miner, T. W. Lamont, A. C. Bedford, and E. H. Goodwin, laid the plan before leaders and organizations in Belgium, France, Great Britain, and Italy. It was accordingly determined that the United States Chamber of Commerce should invite representatives from each of these countries to come to the United States to discuss these problems with American

businessmen Filene, Lamont, and Bedford earned on negotiations in Pans with Georges Pascalis, the president of the Chamber of Commerce of Pans and the chairman of the Board of Presidents of French Chambers of Commerce, with Etienne Clementel.

Bedford is one of the main originators and true character type:

Employee of the Rockefellers' Standard Oil of New Jersey from 1882-, brought in by his uncle E. T. Bedford, who was a co-founder and partner of Standard Oil. Another uncle, F. H. Bedford also was involved in Standard Oil, ultimately as a director, and had been invited to the Pilgrims Society by 1907. A. C. served as Standard Oil's treasurer 1882-, president and CEO 1916-1917, and chair and CEO 1917-1925. Pilgrim by 1920.

"In America, these are anti-labor union and compose the National Association of Manufacturers to lobby against rights.

That should be easy for the French to understand why it is not in their interests. Despite it riding the crest of the Allied victors.

The ICC is persistently behind all German reparation plans. Obviously that is in common with the current and foreseeable French administrations, even though, just as obviously, it is not necessarily a good idea. That is in tandem with payments on private investment."

Dinky said, "Everybody knows that the long-term impossibility of this crashed Wall Street."

I said, "Yes, it's a somewhat unrealistic business plan, ironically similar to most treaties."

"But you're about to threaten us."

"That's right."

By November, 1921, the *Council on Foreign Relations* was established by the group from the Paris Peace Congress based around House. It was strategically subordinate to the British Chatham House, i. e., the CFR was convened because America did not understand foreign affairs, to whom Britain is taken as the authority.

Perhaps significantly in office:

Andrew W. Mellon, America's treasury secretary from 1921 until his fall from grace in 1932. Mellon was literally a robber baron occupying public office, looking to limit taxes on the wealthy in every possible way (the highest rate went from 73% in 1921 to just 25% in 1925) and getting away with enormous conflicts of interest.

But these are the same ICC members, and, this society has its roster in 1921, including other places like Sweden. Other continental members include:

The French delegation was led by Eugene Schneider, head of the Creusot Steel Works... Andre Francois-Poncet, delegate of the Steel Committee in France...

Luxembourg's largest steel baron from 1911 on when he merged Luxembourg's three largest steel companies into ARBED. Supplied Germany with steel during WWI 1914-1918. Organized cenacles at his Colpach Castle in 1920, attended by the likes of Richard von Coudenhove-Kalergi, Jean Schlumberger and Walter Rathenau (founder AEG; d. 1922). Owner Luxemburger Zeitung 1922-.

And this whole thing is already being played out in *Italy* between Communists and Mussolini's Fascists:

The conservative right still had need for his facist militia though, as millions of peasants and factory workers held massive strikes in the 1919-1921 period in factories of Fiat and other industrial corporations, putting the country on the brink of a communist

revolution.

In November 1921, the Fasci was renamed and reorganized as the National Fascist Party and became a much more centralized organization under Mussolini's full control.

"Equivalently to the NAM, there, you will find Fiat as the notorious suppressor of rights."

I said, "So the Capitalist Powers are the Fascists, and, they are all Zionists. This is organized and cumulative. Communism is just an incipient dialogue against it."

"It may be a matter of time before Moscow attacks Yugoslavia."

"Yes, but again, in favorable conditions, we would just put ourselves in for a treaty correction."

It was a difficult time. If reason and justice were the leaders of conferences, this would be easy, but it is inflexible attitudes. Instead, it is more likely that all kinds of bad things will happen, until the aggressor is defeated.

America had been given the correct borders from all the important sources, but, the decision was made by a military standing in a time of duress. And the thanks is the state of Albania is, almost certainly, just going to be self-protective and not something we are actually going to join. Because of all the twisting, we are now in the Russian camp.

Chapter Thirteen

Old Amontillado in Original Bottles

Pawlsy's return to Paris was a political barometer that swung from the United States to Russia in a drastic manner.

The term *Communism* was popular with neighborhoods along the Seine:

Bobigny provided another example of this trend. The consistent emphasis that Bobigny's Socialists placed on local rather than national issues certainly kept their organizations intact amid national and international schisms in the workers' movement. Yet their emphasis resulted less from structural factors than from individual personalities, above all that of Mayor Clamamus. As mayor of Bobigny throughout the 1920s and 1930s, Jean-Marie Clamamus was the city's preeminent Communist leader; to many inside and outside the community, he was red Bobigny. In 1920 Clamamus did not personally dominate politics as he would ten years later...

This, of course, is good, you *should* focus on the local, which is at our expense, we are not going to make our non-local issue super important in Paris. We can only drill it into the Conference of Ambassadors.

We may work covertly against Yugoslav institutions, meaning we may give them bad press here. That is the more general Comintern approach.

1922

Pawlsy said, "One of the founding pillars of statehood is final surrender to the treaty."

In an effort to gain the favor of the Border Demarcation Commission, Albania and Yugoslavia established formal diplomatic relations in March 1922, thereby also accepting the League's decision on the matter of Albania's frontiers.

She said, "Note that Albania is still not recognized by the United States. It is recognized by the League of Nations, whose decisions are not binding to the United States.

It is not recognized by pan-Albanians in the following way."

The Committee leaders as Bajram Curri (initially only), Hasan Prishtina, Elez Isufi, and Zija Dibra organized in the Albanian Revolt of 1922 when their forces marched toward Tirana. They reached the northeastern neighborhoods of the capital, went into skirmish with the government forces led by Prenk Pervizi and withdrew only after the intervention of British diplomat Harry Eyres. They were first given death sentence by the military court and later received amnesty.

"To clarify the factions."

Despite the Kachak Movement's popularity amongst Albanians, it was not only opposed by the Yugoslav government, but also by Ahmet Bej Zogu and his supporters. In 1922, Zog - who was at this time Minister of the Interior in Albania and a known opponent of the Kosova Committee, began to disarm Albanian Highlander tribes in the north of the country as well as those within the Neutral Zone of Junik. Zogu also gave orders to the relevant administrative bodies of the state to attack the Neutral Zone and to liquidate the Kachaks wherever they found them, but particularly in Junik.

In March of 1922, Bajram Curri, Hasan Prishtina and Elez Isufi led an unsuccessful attempt at overthrowing Zog, who eventually became the Prime Minister of Albania on 2

December 1922. His quarrels with the leaders of the Kosovar Albanians made him a fierce opponent of the Kachak Movement, and of Kosova in particular. Zog's ascension to power resulted in the end of Albanian governmental support for Kosova, and he sentenced Azem Galica to death in absentia and gradually assassinated the leaders of the Kosova Committee.

"So, the Tirana government is, now, against us. The polarization is visible around the teacher who assassinated Essad Pasha."

Rustemi was also one of the leaders of the Committee for the National Defence of Kosovo, which supported the Kachak Movement and campaigned for the unification of Albania and Kosovo and for the protection of the rights of Kosovo Albanians.

Funding was soon suspended for the Atdheu society a few months after its establishment, and civil servants were prohibited from becoming members. By August 1922, the Atdheu society was forced to cease its activities by the government, which at this time was dominated by Essad Pasha Toptani's nephew Ahmet Zogu and his feudal landowning supporters, who ordered the police to close all of Atdheu's branches. Rustemi then co-founded the Western-leaning Bashkimi ('Union') society in Tirana, initially with the goal of mobilizing the youth. However, the Bashkimi society eventually came to constitute the anti-Zogist political opposition, which was led by Fan Noli.

I said, "But it is this Tirana government that the United States is perhaps interested in and possibly going to legally recognize. The thing is, domestically, they are mainly dealing with a certain member of Vatra."

On March 2, 1920, Mehmet Konica, Foreign Minister of the Government of Lushnja and Vatra's delegate to the Paris Peace Conference, informed the U.S. government that it was appointing Constantine C. Chekrezi as Commissioner of Albania in Washington. Commissioner was an unofficial designation meaning a representative who would try to

maintain contacts with the State Department and work to ensure recognition of Albania by the United States.

"And so the slow, cumbersome process is badgered for a particular reason."

Chekrezi justified his pleas for recognition with the need of Albania for American capital. He said U.S. financial institutions had expressed a desire to participate in the reconstruction of Tirana, but were hampered by the issue of recognition.

"It's explained this way to Secretary of State Dearing, who seems prepared to proceed."

“Until now, he wrote, the principal objection to recognizing Albania has been that this government prefers not to take the initiative in European questions. Also, there has been a good deal of uncertainty and argument about the frontiers of Albania and we have had doubts as to the stability of the government. But the first two objections have now ceased to exist, while the third is no more serious than would be the case with any newly organized state” .

Pawlsy said, "He thinks my issue has ceased to exist."

I said, "Exactly. And, this is to validate our perhaps new enemy. It does so with a very particular momentum."

In his memo Dearing also addressed the economic interest that the United States could have in Albania, especially in its oil, which at that time was showing promising signs. The American Standard Oil Company had started prospecting in Albania, following the British and the Italians. In addition, Dearing wrote, “the considerable Albanian element in the U.S. as well as the confidence in the United States so generally felt, would be a distinct asset in cultivating these relations with Albania.”

In early March 1922, Chekrezi had several conversations with a foreign trade adviser at the State Department. In one of them he painted a rosy picture of the Albanian situation, claiming that a foreign geologist had discovered platinum in Albania. He proposed that Albania should be granted a $10 million loan for a gold fund on which to base the Albanian currency. He said the loan would be floated in connection with concessions, including the oil concession which at that time was under negotiation with the Sinclair Oil. Chekrezi said Albania had not yet definitely selected a financial advisor, but she prefered an American to a British one. He added that the Albanians, in these commercial negotiations, would be influenced by recognition.

In a memo to officials, the foreign trade adviser wrote that the recognition would be desirable from a commercial standpoint. He added that his recommendation was not a result of his conversations with Chekrezi.

The question of the Albanian oil was increasingly attracting the attention of the Americans. Charles Telford Erickson, who at the time was in Albania, informed the U.S. military attache in Rome that the Albanian government was asking Britain for a loan and in return was promising the Anglo–Persian Oil Company the oil monopoly for the entire country. Erickson wrote that two engineers, one Italian and one Austrian, had studied the oil fields and had found signs of very large deposits that could be easily exploited.

The final push appears to have come from the Secretary of Commerce, Herbert Hoover, who would later become president. In a letter to the State Department dated April 26, Hoover suggested that attention be given to the issue of recognition of Albania, considering that Sinclair was holding talks on an oil concession in the Balkan country.

It's readily clear the country has no investment potential except for oil:

In the 1920s Albania's mineral wealth for the most part was unknown since few statistics existed and few surveys had been done. Still, during the First World War, the Austrians and the Italians discovered coal, silver, copper, asphalt, and petroleum. Once Zog came to power he sold concessions to foreign companies as a means of raising

revenue and developing the country. Of primary interest to Western firms was Albania ‘s oil potential. There was quite a struggle for oil concessions between the British, the Italians and the Americans, and even to a certain extent within American oil circles between Sinclair Oil and Standard Oil. Sinclair initially had the inside track in convincing the U.S. secretary of commerce Herbert Hoover in 1922 to press the American senate on behalf of its interests. At least in part as a result, in June of 1922 Maxwell Blake, who was appointed American Consul General on temporary detail, arrived in Albania and produced a lengthy report in April 1923 published in the United States Department of Commerce Reports called “Economic Conditions in Albania” which dealt cursorily with the oil question. Standard Oil, too, managed to gain some U.S. government support and one of its officials actually arrived in Albania in 1923 on a destroyer – significantly during the parliamentary debate on the British Anglo-Persian concession. Some have interpreted this as a direct threat. Blake went on to work diligently for official American recognition of Albania and was able to secure that recognition in July 1922, remaining in Albania as American Commissioner with the rank of minister until a permanent American representative was appointed.

"Most transparent thing ever. Zog is selling favors to oil men. There's nothing else. No one is interested in 'reconstruction' in the sense of developing cities like we did with Sofia. Albania is worth the minerals under its soil."

Pawlsy said, "I might try to stop it, but I wouldn't join it."

"Conversely, the word in Serbia is:

Around that time, there were attempts to start oil and gas exploration in the territory of our country, but, proverbially, there was always a lack of money, and foreign capital was not interested in investing in this area.

There is one charter:

In 1921 Shell founded the Anglo-Yugoslav Petroleum Joint Stock Company

which at most is for *one* gas station in Belgrade.

The country barely consumes any petroleum, mostly kerosene for lighting, supplied by Romania.

But this totally is Albanian foreign policy."

The construction of a legal infrastructure was of significant importance to all governments in the 1920s, as it directly affected the country's economic development. In this context, the Albanian scholar Fatmira Musaj states that the concession of exploration and exploitation in petroliferous areas was of great economic and political importance for the government and state of Ahmet Zogu. For the first time, prestigious international companies would invest their capital in this field in Albania, marking the beginning of the development of the oil extraction and processing industry. Consequently, the presence of powerful companies would improve the image of the Albanian state in the international arena.

"The Albanian people are split by the conservative aristocracy, that wants to play favorites, and progressives who want to use market principles with numbers and data and so forth. That is all they care about is the way in which these concessions are going to be sold.

That's Zog.

Serbia is the other side of the coin, foreign-financed industry:

Political changes induced by the events of 1918, in addition to their long-term economic causes,
led to a sweeping process of economic disintegration and reintegration in Yugoslavia and Central
Europe. At the same time, these changes were also qualitative in nature since they implied the
transformation of liberal industrial capitalism into monopolistic capitalism whose main feature was the
merger of industrial and banking capital into financial capital. Due to the market vacuum created by the
newly established political borders, industry developed more rapidly then its capital accumulation
allowed, so, in order to satisfy the needs of the existing consumers who, in the past, were a part of the
Austro-Hungarian market, it had to resort to foreign capital. Private banks in majority foreign
ownership provided the Yugoslav industrial sector with the necessary funding, and simultaneously
created banking and industrial consortiums which represented the typical form of capital concentration.

In the historiography of the postwar Yugoslavia, up until its dissolution, a non-valid conclusion is
drawn on the power of foreign capital in the Kingdom of Yugoslavia because it is based solely upon
data concerning the volume of capital directly invested in monetary institutions or industrial
companies. In fact, the actual influence of major international capital was much more significant then
data on the net capital stock volume might indicate. The paper shows that private banks in majority

foreign ownership influenced not only financial market, but the industrial sector as well. The
development of industry in all agrarian countries, Serbia being one of them, depended upon the import
of machinery, technical equipment and raw materials, which necessitated substantial funding. Due to
the lack of domestic capital, foreign investment was necessary. However, as a general rule, foreign
capital prevented accumulation of capital in the Kingdom by taking the profits (in the form of
dividends, entrepreneurial profit and loan interest) out of the country. Industrial consortiums comprised
of several industrial companies, through their joint stock capital and the use of loans were in fact
dependent on banks, that is to say foreign capital that controlled them. In such a way, political
influence was often practiced through economic matters...

We can look into how we might sabotage it, but there is a state of dependency here.

The point is, wealth is not re-invested. but, extracted, as rent or tribute."

Fergus said, "There is a new watch list."

It is thought the name Synarchy goes into applied use:

"The "Mouvement Synarchique d'Empire" ... the conspiracy of polytechniciens and others against democracy ... had allegedly begun in 1922 or 1923. The leader of this evil

band was Valois's occasional ally, and more frequently enemy, Jean Coutrot. Others included Henri de Peyerimhoff, Rene Belin, and other Vichyites."

...it has been refounded in its final form in 1922 by a group of a dozen people including I discovered eleven names only, around groups led on the one hand by the Bank Worms – Hypolite Worms and Jacques Barnaud, who were its main leaders – and any a series of men from Nervo's team, a little-known name, which is a pivotal group of the Synarchy. (2) The de Nervos are financiers and industrialists. Companies, such as Banque Worms [and] industrial groups like those of the Coal Committees, and in particular Henri de Peyerimhoff, who is one of the [Synarchy] founders from 1922. ...

He means we're going to watch them.

Causing political influence by economic matters.

Pawlsy said, "What if I just try to buy Kosovo?"

We put our coffees down on the table.

"Like Louisiana?"

I fumbled around and cued an associate.

Fleep said, "It would have to be personal. We can't take that to the Committee."

I said, "We could probably commit extortion and grafting and put someone in of our choosing."

Pawlsy said, "If you are going to morally evaluate the French investment houses, good luck and I will see you when I see you."

"I'll scare the others away."

"Out of Serbia? Make it uninvestable?"

"We can take that to the Comintern."

What can be better than a bunch of beady-eyed musicians on the trail of business people.

SME is a theory whose general pretense is this was their way of fighting Communism, was to create the Vichy system and surrender France to the Nazis. It is correct they made X-Crise later. As to whether it was based on this earlier "Pact" and intentional, we shall see.

There is news perhaps not unsurprisingly of a Nouveau Habsburgism:

The Pan-Europa Society, created in 1922 by a young and enthusiastic Austrian, Count Coudenhove-Kalergi, was regarded with suspicion by the Quai d'Orsay on account of Coudenhove's possible Mitteleuropa ambitions and evident readiness to exclude Britain from European affairs.

In Austria, the former imperial bank is liquidated:

The hyperinflation was only stopped by the protocol for the reconstruction of Austria, signed in Geneva on 4 October 1922 and entailing a harsh fiscal and economic adjustment program supported by a loan guaranteed by the League of Nations. The

Bank's last ordinary general meeting was held on 14 July 1921, and the last meeting of its governing council on 15 December 1922.

I said, "Listen to the sanitized report from Serbia."

The International Committee for demarcation, whose members were commissars of the great powers, started working in the beginning of January 1922. After getting acquainted with the materials from the Committee for demarcation from 1913, the members of the International Committee, in which one consultative representative from each of the interested countries was assigned, arrived in Skadar on March 7, 1922. During work in 1922 two disputable issues occurred about setting the border south of the Ohrid Lake (in the region of the Monastery of St. Naum and in the region of the Vrmoš valley). Difficulties in work originated from the fact that the evacuation of military effectives of both sides and establishment of a “neutral zone” inside of which the frontier line was to be drawn increased insecurity. This zone began to be used by the “kacac” detachments of Bajrama Curri and Hasana Prishtina as “safe shelter” from where intrusions into Yugoslav territory were performed and attempts made to provoke the army of the Kingdom of SCS.

"That wouldn't happen if the neutral zone was Junik to Pristina."

There are minor adjustments being made, but not discovering the other half of the country.

This is a pulsating dynamic that could go anywhere from a smooth transition to a Great War.

1923

...with the growing tensions on the Albanian political scene from 1923 onwards, Rustemi and the Bashkimi association were thrust into increasingly violent political developments.

That's right; there isn't any escape. There is a new level of betrayal.

In the years to come, the coordination between the official Tirana politics with the Serbian one created an unfavorable situation for the Committee of Kosovo. The Ministry of Interior in Tirana issued a note on 9 January 1923 to the Serbian authorities stating that "if the kachaks entered the neutral zone, the Serbian army could pursue them even there". On these conditions, Prishtina and Curri sought support from the Albanian Émigré in Italy and Austria, as well as from Italian and Austrian governments. On 27 August 1923, a group of 27 activists traveled down to Shëngjin, then by boat to Italy and later to Austria. Later, Hasan Prishtina would notify Bajram Curri via telegram for 20,000 rifles and 12 cannons which were promised to be delivered for the guerrillas.

We were unable to get the neutral zone expanded:

In January 1923, conflict will rise between the Committee leaders as Prishtina, Curri and Galica and pro-Zogu elements. Beqir Vokshi (1895–1923), and Sali Bajraktari of Junik were operating in the Neutral Zone of Junik for convincing the population to stop the support for the irredentist chetas and accept the law and order. After a sharp discussion with Hasan Prishtina on 21 January regarding to Vokshi's activity of convincing many fighters not to support Prishtina in his next attempt of overthrowing Zogu's government, Vokshi, who had resigned from the Committee since the 1921 and

was officially listed as member of Albanian military units, was assassinated in z skirmish with Azem Galica's men, together with one of his collaborators on 22 January.

The assassination was not received well as Vokshi was a known leader and nephew of Sulejman Vokshi, one of the heroes of the League of Prizren. Vokshi's supporters sought revenge and the larger conflict was avoided only after the intervention of the Sali Rama and his guerrillas from Rugova. Following the events, the Albanian army entered Junik and later handed it over to the Yugoslav forces. The kachaks moved inside Kosovo. The Neutral Zone of Junik ceased existing.

In January of 1923, Curri and Prishtina led another unsuccessful attempt at overthrowing Zog; in between these two unsuccessful attempts, Zogu entered into a secret agreement with the Yugoslavs, promising to destroy the Kachak bands among other things. Azem Galica and his main force of around 1,000 Kachaks were betrayed to the Yugoslavs by Zogu's regime. In 1923, Zog's forces, in coordination with the Yugoslavs, invaded the Neutral Zone of Junik; the Kachaks left the zone and moved further into Kosovo, and the area was handed to the Yugoslavs.

Kachak Kosovo checkpoint:

In France:

❝The communists fiercely opposed the National Bloc's imperialist coercion against Germany for the payment of heavy indemnities. They also opposed the French army's invasion of Saar in 1921 and Ruhr in 1923. The PC-SFIC began the first major campaign against such imperialist maneuvers. The slogans of proletarian internationalism gained much traction within the French working class and sections of the French army as well. This provoked the government to unleash a fierce repression of the communists and the unionists of the CGTU.

Balkan Federation founder Blagoev passes away:

❝He perceived proletarian internationalism as the love of one's own people and all other people, unlike the love of the country advocated by the nationalist bourgeoisie, which he perceived as being based on the exploitation of the people.

And the Communists take a run at it:

❝In June 1923, when Bulgarian Prime Minister Aleksandar Stamboliyski was deposed through a coup d'état, Dimitrov and Khristo Kabakchiev, the leading communists in Bulgaria at the time, resolved not to take sides, a decision condemned by the Comintern as a "political capitulation" brought on by the party's "dogmatic-doctrinaire approach". After Vasil Kolarov had been sent from Moscow to impose a change in the Bulgarian party line, Dimitrov accepted the Comintern's authority. In September 1923, he and Kolarov led the failed uprising against the regime of Aleksandar Tsankov, which cost the lives of possibly five thousand communist supporters during the fighting and the reprisals which followed. Despite its failure, the attempt was approved by the Comintern, and

secured the positions of Kolarov and Dimitrov – who escaped via Yugoslavia to Vienna – as the joint leaders of the Bulgarian CP.

This is all a matter of Espionage:

Balkan Communist Federation – an organization of four left-wing parties: The Bulgarian Communist Party, the Yugoslav Communist Party, the Romanian and Greek Socialist Parties (later the Communist Party). It was established in January 1920 in Sofia at a conference of the Balkan Comparities. The Federation's goal was to coordinate organizational and subversive activities, as well as to lead a revolutionary struggle that would result in the creation of a common (federal) state with a communist system (the Soviet Federal Socialist Republic).

Unlike other Bulgarian socialists, Blagoev saw the proposed Balkan federation as a community of nations rather than a federation of states.

Pawlsy said, "Our sentiments would be more in line with Blagoev; these National Parties are authoritative. I don't necessarily trust them to present anything but another bureaucracy. It may not be much good, but it won't have what is happening in Yugoslavia, the ripening of financial capitalism."

It is a cookie cutter for Capitalism and Class Struggle:

The State itself was the biggest capitalist; it owned and controlled telecommunications and railways, as well as many forests, mines, lumber-mills, spas, sugar refineries and the tobacco and salt monopolies. Its portfolio included a quarter of the coal industry and 90% of the iron ore industry, and it controlled the production of armaments. As is often the case in less developed countries, private capitalism was closely associated with the State, which directed many of its trends. The government invested heavily in transport (so as to integrate the rail network), and also in the State-owned industries.

Foreign capital was attracted with favourable concessions; the indigenous rulers had little choice. French interests in the Bor copper mines and 'British interests in the Trepea lead mines of pre-war Serbia continued. All of the larger (and therefore, in that epoch, the most modern) enterprises were owned by foreign companies, whether French, British, German or Czechoslovak.

I said, "They're not interested in the hinterlands."

Pawlsy said, "No, but the main lobbying influence is the military. None of that stuff works without a massive Serbian military to keep, for example, us, away. At least in early Yugoslavia, it outvoices the financialists per se."

"The problem arises, not really from industry, but the nature of bank businesses. They ought to, for instance, be concerned about the productivity of a lumber mill, and, moreso, the nature of subsequent projects built from the material. There ought to be concern, responsibility, and accountability. The one closely tied to the other.

But that is the least of their issues. They will develop financial products and services, non-productive loans, and similar devices for profit. Then you have a money power extracting wealth for its own sake, while politically interfering with your country."

Dinky said, "Zog will do the same thing, the only difference is he only has oil to sell."

"Even though he does not represent Albanians, but feudalism."

This is to retain the *worst part* of the Ottoman Empire.

1924

The assembly that convened on 21 January 1924 neglected the mandate for a new constitution, and Zog's attempts at centralisation at the cost of regional and personal independence only served to unite his opponents. Zog's most active opponents still included the Kosovo Albanians, as well as an increasing number of influential military and police personnel, which caused a cabinet crisis. In an attempt to buy himself more time, Zog compromised by resigning from his post as Interior Minister whilst retaining the position of prime minister, and incorporated members of the opposition into his cabinet.

Pawlsy said, "Now, to give credit where it is due, Zog is an aficionado of amoral political maneuvering. He doesn't necessarily believe in anything. The mastery of misdirection is apparent from the way he spins the following."

On 23 February 1924, an unsuccessful assassination attempt was carried out against Zog as he walked up the steps of parliament. He was shot several times by Beqir Valteri, a youth from Mati who was trying to exact revenge on Zog as part of a blood feud. Nonetheless, even though the assassination was an attempt at personal revenge, Zog framed it as a political act undertaken by a member of Avni Rustemi's Bashkimi organisation. Zog resigned as prime minister to supposedly recover from his wounds, appointing his prospective father-in-law and ally Shefqet Vërlaci in his place. Yet again, the new cabinet failed to include members of the Opposition and exclusively represented the interests of the landowning beys, resulting in the Opposition denouncing this cabinet as little more than a tool for Zog. Zog's reasons for resignation went beyond recovery; he opted out of power to avoid being associated with the nation's growing financial crisis and general unrest, hoping to return when the situation was most desperate so as to position himself yet again as the nation's saviour.

"As the use of one's spare time."

Zog wished to create chaos within the nation so that he may declare a state of emergency that would allow him to deal with the Opposition once and for all. Two

Americans were soon murdered on Albanian soil, and although the culprits were unidentified, many suspected the involvement of Zog or Albania's hostile neighbours, and this situation only served to heighten the growing tensions within the country.

"Does that sound familiar?

The Albanian people are going around on the edge of a *food crisis*, it's really distraught. And yet he leaves a tool in his place to go out and, I guess, wait to reap the whirlwind.

Well, we're going to have the biggest damn party Albania's ever seen"

Tensions continued to rise until 20 April, when Avni Rustemi himself was shot in Tirana and eventually died from his wounds. The majority of scholars agree that Zog had ordered Rustemi's assassination. Rustemi's funeral was held in Vlorë on 30 April and attended by around 10,000 people, as well as 26 members of the national assembly and members of Rustemi's Bashkimi organisation. Multiple speeches denouncing Zogist influence in Albania and the pro-Zogist regime were made, including by Fan Noli himself, and they provoked the opposition into an all-out uprising. The Opposition blamed Zog for Rustemi's death and decided to overthrow the Zogist government by force if necessary, resulting in protests and eventually a revolution.

We had managed to win over a former enlisted soldier who fought against us, Riza Cerova.

Tirana is stormed and the government is revolved by continuing under Fan Noli, the leader of Vatra.

The uprising was split into two fronts: the Northern Front organized by the Committee of Kosovo and led by Bajram Curri which supported Noli due to the rivalry between them and the government of Zogu, and the southern front which was led by Riza Cerova. The

uprising was strongly supported by Albanian peasants. The Albanian peasantry appeared diverse. Part of them dreamed of owning a piece of land or expanding the small amount of land they owned. The rest wanted to be freed from heavy and numerous state obligations, such as the tithe, the jalap tax, the slavery tax, and other wastes of the feudal system. The Southern Front was composed of the Përmet garrison and volunteers from Skrapar. Following several Skirmishes against the government forces, Riza Cerova leading an armed group of ~120 men would take over Berat and would make his way to Tirana. In Kozare he encountered Osman Gazep who was sent from Tirana with a battalion to suppress the uprising. Following the Battle of Kozare, Cerova defeated the Government forces and occupied Lushnje. In Lushnje, he was attacked by Osman's forces again but managed to defeat them. Around this time, the Vlora volunteers arrived to assist the uprising. With all of the southern forces, the rebels would occupy Tirana as Ahmet Zogu fled to Yugoslavia.

In itself, this does not give us a state, but support.

The Committee was one of the 5 pillars of the Noli' movement (together with the army, liberal beys, the progressives, and the Shkodrans - catholic leaders from Shkodër), though they we not invited to be part of the new government. Nevertheless, there was cooperation and support between the Committee and Noli government. According to the Belgrade newspaper Vreme, Noli and the head of the Committee were working closely together. An article on the Morning Post of November 17, 1924 stated that "the Yugoslav government was in possession that the Soviets have provided moral and material help to the Croat peasant leader Stjepan Radić, Noli, the Committee of Kosovo, and the Macedonian revolutionary organizations".

The remaining resistance-held territory consists of:

Galica (Azem's hometown) and three nearby villages, which was called "Arberia e Vogel" (little Arberia)

and because we have more enemies:

Bejta was seriously wounded in action by the Royal Yugoslav Army and later died from his wounds on 15 July 1924. His last wish was for his body not to be found by the Serbs, and thus he was buried in a deep cave somewhere in Drenica. The death of Galica dealt a mortal blow to the armed resistance against Yugoslav military presence in Kosovo, which Azem had led for the past eight years. The Yugoslavs intensified their repression of the Albanian movement in Kosovo.

We are still fighting Serbia, but, at least we have an allied Albania.

The United States, United Kingdom and other European countries did not recognize Noli's government...

I said, "We get a legal anomaly. Suddenly only the Soviet Union recognizes Albania. What happened? Why would the US dislike an American celebrity?"

Pawlsy said, "Now, for military-themed state capitalism."

On 13 December 1924, Ahmet Zogu led an army of 1,000 Dibran and Matjan tribesmen with White Russian volunteers financed by Belgrade into Albania. Noli's supporters clashed with them where Elez Isufi a famous highlander tribesman from Dibra as Noli's supporter got injured during fighting in Peshkopi and died later. On Christmas Eve, Zog's forces reclaimed the capital, and Noli fled to Italy.

This fails to discourage the locals:

Azem's wife, Shote, took control of Azem's band of Kachak fighters upon his death and continued to fight against the Yugoslav occupation of Kosovo. She fought alongside Bajram Curri in Has and Luma against Serbian troops who had supported Zog during his return to power in December of 1924.

Isuf Mehani, an anti-Yugoslav Albanian leader from Sandžak, led cheta bands in the lower Sandžak area, including Novi Pazar, Rožaje, Sjenica, Kolašin and Bihor from 1924 onwards.

I think that was that. We re-gained Tirana for six months in the second half of 1924.

The Conference of Ambassadors' border reviews can be summarized:

It was formed to enforce peace treaties and to mediate various territorial disputes among European states. Some of the disputed regions handled by the Conference included Cieszyn Silesia (between Poland and Czechoslovakia), the Vilnius Region (between Poland and Lithuania), the Klaipėda Region (between Germany and Lithuania) and the Corfu Incident (between Italy and Greece). One of its major territorial decisions was made on 15 March 1923, in recognizing the eastern borders of Poland created following the Polish–Soviet War of 1920. The Conference also recognized Polish sovereignty over the Vilnius region and Eastern Galicia.

Pawlsy said, "It's hard to not be discussed as being more non-existent."

Finally we were just in the Yugoslavian Communist underground, which is the exact reversal of SCS -- generally, an independence move of Croats and Slovenes, to whom Kosovars are perhaps a minor adjunct. It's really a blueprint of a Union of Balkan Soviet Republics.

But it misfired because Moscow heavily calculated on socialist revolutions taking either the countries of Italy and Germany, or, at least breaking large territories out of them. They seriously expected this to rush through like wildfire. But it didn't happen. There was

no momentum for the Balkans to follow along with. In fact they are installing western-based power and finance.

We were much aggrieved.

I said, "Fergus, we don't have to be too serious about the use of the name *Synarchy*, as used by debatable later sources. We're just looking for that type of *synarchist philosophy*, extended by groups of whatever name. And, the one that most closely resembles it in an ideological frenzy, is our neighbor's Thule Society."

The followers of the Thule Society were very interested in racial theory and, in particular, in combating Jews and communists. The society opposed the socialist government of the People's State of Bavaria and in December 1918 Sebottendorff planned but failed to kidnap its prime minister Kurt Eisner. After the Communist-led Bavarian Soviet Republic was proclaimed in April 1919, Thulists were accused of trying to infiltrate its government and of attempting a coup. On 26 April, the communists raided the society's premises in Munich and took seven of its members into custody, executing them on 30 April. Amongst them were Walter Nauhaus and three aristocrats, including Countess Heila von Westarp, who functioned as the group's secretary, and Prince Gustav of Thurn and Taxis, who was related to several European royal families. In response, the Thule organised a citizens' uprising as White troops entered the city on 1 May.

"It walks through the ashes of an already-disintegrated communist revolution."

Pawlsy said, "And you think something in France, by a different name, corresponds to this."

"Which is in the wake of the Bavarian Electors being such a big deal in terms of human questions of freedom."

Our career shifted noticeably.

Where the United States and Albania had once listened to us, nothing.

We were alarmed about Thule and French "synarchy" in whatever guise. We were going to scrutinize and object these wherever we could, in tandem with any means of weakening Yugoslavia. We saw this as an ever-boiling cauldron.

As I mentioned previously, we entered a musical era of jazz with the use of different instruments. In this sense, we moved to more of a mainstream sound with Hungarian and a few Albanian passages. I found it uplifting. I could play drums or bass quite naturally. I had a kind of versatile role.

People would often take me for too much, that I must have a master plan like Lenin or Wilson, or be fulfilling a prophecy or something grandiose.

"I just like to play instruments and party with women."

No, we didn't have an end game or anything like that. Just a dislike of the forces that impeded the process.

"Nothing has changed much since the Romantic movement, we just have more wisdom about failures."

And so I'm telling them that some places are stone dead. There's no inspiration or sensitivity, just drone-like compulsion to some lesser form of existence.

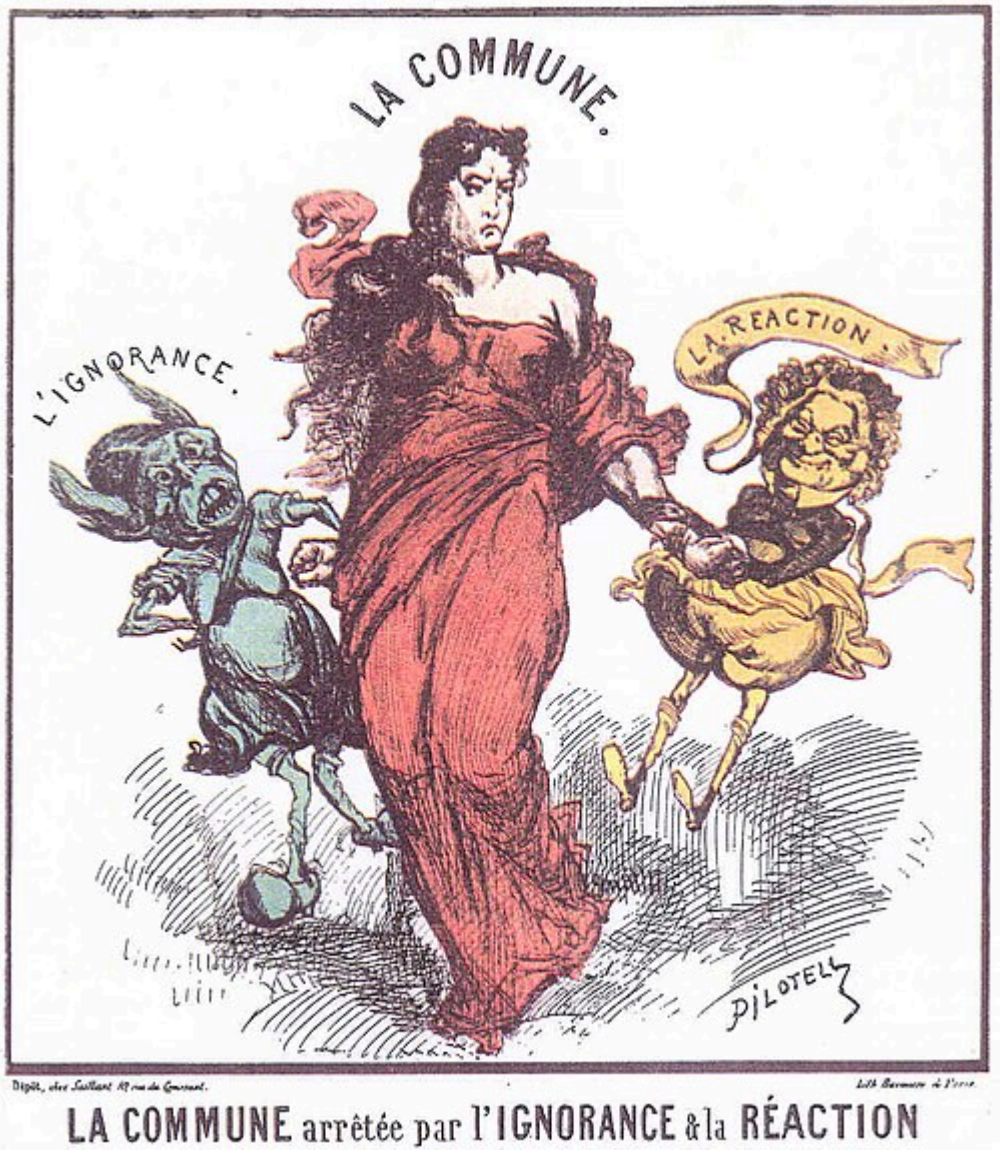
I continue to like France, because there are always some people who will agree with us, and this is mainly variable by *neighborhood*. It's much more difficult to find anyone at the federal level.

What we had done was non-communist:

❝ One part of the political elite represented these conservative landowning elites. On the other hand, there were some beginnings of a progressive movement, which was never really a socialist or communist movement, in part because there wasn't really a working class in Albania. It was a completely different context compared to other places in Eastern Europe. The origins of this progressive or left-wing movement are usually traced back to what is called the democratic revolution of June 1924.

This was a revolution led by progressives, not communists or socialists, although the Soviet Union recognized the state that emerged from this short-lived revolution, which was almost immediately defeated. For that reason, it was looked on with suspicion by the great powers. The abortive revolution was led by an Orthodox bishop, Fan Noli. He had returned from the US-based Albanian elite to promote the progressive cause in Albania, which at that point mostly took the form of promising land reform for the peasants who were living in extremely poor and vulnerable conditions.

I said, "Here is an old emblem still relevant. It will be misinterpreted as 'arrested', which has a legal meaning in English, but in French it just means *stop*. So this is the Paris Commune stopped by forces from a large collection of caricatures."



"Seen as an '-ism', the principle remains true in France and other areas, in various shades of meaning. Albania was a *community*, not political communism."

Pawlsy said, "Political communism, as a system of Lenin, runs into a problem when he dies.

At that point you have Stalin as the hardcore statist, and Trotsky as a counter-point arguing Lenin's system has not been fully implemented yet. Many of the French are

Trotskyites. Because the Party line becomes Stalinism, many French otherwise-Communists leave the Party."

"Yes, it's slightly dissipated, and similarly, in Yugoslavia, we will tend to find more Slovenes and Croats dis-satisfied with Greater Serbia than they are becoming Communists."

Were we going to become a Stalinist puppet regime? Is that the only way through?

We've said nothing about Poincare' and the Ruhr.

That does, of course, match allegations against SME or the synarchist-named group in France, or the one described as such.

Effectively, this has to do with using German war debt to pay French war debt, which was the original financial commitment at least as far back as the 1750s.

"Ariana, do you see what I mean? This is a system that's been permanently installed, regardless of kings, republics, empires, and other republics, and the birth of the German country and this financial swap-out from Austria leaving it as nothing."

"We're nothing. Austria is a rump state."

"Thank you."

I said, "Well, Russia has gone the opposite. The Bolsheviks have repudiated the Tsarist debt or refused to pay it. Does that constitute an attack on the capitalist system?"

It's possible Russia could not have paid the stuff, like we see Germany cannot pay what is demanded now.

Russia repudiated *all* debt, of which the French are the majority holder. This was a "financial shock", in the sense that westerners were insulted and offended by the bluntness of the refusal. How damaging was it?

I said, "When you spend money, it's gone. Whether you expected goods, services, or financial fees in return. Something that is spent voluntarily can hardly be said to damage you. This is of a different character, than, say, scheduled reparations. Or mortgage. Or non-productive taxes. Or whatever *takes*.

Curiously, the day after they were canceled, Russian bonds traded at 55% of their face value in France. It never dipped below 45%, and, years later, it rose to 62.5%.

France was the top holder with a little over four billion francs' worth. Sounds big. But look at it this way.

If needed, they can scrape it up in one day."

Five billion francs in gold, raised by public subscription to pay for the German army of occupation to leave France after the Franco-Prussian War. The amount was supposed to be impossible to pay and designed to provide an excuse for a prolonged German occupation. It was paid in full in two years. 80% of the money (equivalent to over two and half times the national government's total annual spending, was raised in one day).

What the modern academics decried was that these sorts of sums weren't invested in industry or agricultural technology. In 1880, French private investments amounted to 7.3 billion Francs, but this was less than half of all investments (48%), versus 52% for

government bonds.

You can’t pick up your factory machines and run away from the Uhlans, or the Communards.
Gold was one preferred wealth storage option. It still is in France.

Government bonds were generally considered a good deal: backed by the power of taxation, and, unlike gold, they earned interest.

For the next 70 years, protest groups attempted to obtain compensation, either from the Russian government or from the French government that had provided “guarantees”.
You won’t be surprised to know that some banks managed to sell their bonds to private investors after 1917, having spread false rumours that the Soviets would honour the bonds.

Successive French governments found themselves caught between the requirements of “normal” relations with the USSR and the clamour of dispossessed savers and their relatives.

"Out-of-pocket, the Russian figure amounts to about 5% of saved wealth, or, the French people in aggregate have about eighty billion francs not needed for daily use.

If we look at information on French bank failures 1918-1928, it is actually decreased, it is less than for 1900-1914. The main reason for failure is *monetary instability* and the favored reliable investment remains French bonds.

It's not black and white; the Bolsheviks were very rude, but this, itself, did not crash any system or undermine capitalism."

This again, curiously, has been unstudied according to Duke U. in 1997:

❝Franco-Soviet relations and Franco-German relations regarding the USSR in the 1920s have received little attention from historians. Still less are international trade and economic diplomacy considered to be the stuff of dramatic events. But in this study, economic and trade relations are in an arena where broader interests collided. International anti-Communism and cold war politics, which are normally associated with the period after 1945, figure largely in Franco-German-Soviet relations in the 1920s. Pragmatic realists and anti-Communist ideologues confronted each other over trade, security, electoral politics, and the danger of socialist revolution. In France during the 1920s the ideologues were the stronger party, as they would often be in later decades. But their triumph was destructive, for when Nazi Germany threatened French security in the 1930s, the solid foundations of an anti-Nazi Franco-Soviet alliance were not in place.

"What was in place was, perhaps, a Franco-German synarchy."

Fergus said, "So far, we have found four circles of innuendo, Franco-German, Anglo-French, Anglo-American, and American, all competitive and mistrustful of each other."

"True. Only one is literally joined like Siamese twins in the Ruhr."

"From having been distantly joined to the Russians not that long ago."

"Yes. Russia has isolated itself. However there is one way in which we could say the Comintern has been successful."

Mongolia succeeded at getting Soviet military assistance.

It became a People's Democratic State, which is supposed to represent a "transition" from capitalism to socialism.

Pawlsy said, "In lieu of it happening in Germany and Italy."

I said, "It's fascinating. I'm terribly interested. But the distance is too great to be useful. It

is useful to the extent it could ameliorate similar assistance to us."

"What if I buy some airplanes?"

We all turned in to wax mannequins.

Would it be *Air Pawlsy* to bring a Mongolian *Khobilgan* to the Conference of Ambassadors?

Suitcases of cash to Comintel conventions?

"Oron büriin prolietari nar negdegtün!"

"Workers of the world, unite!"

American airplanes carry millions of letters and packages:

Airmail appealed particularly to bankers and other businessmen who regularly began to use it to move checks and financial documents more quickly, reducing the “float” on checks and the length of time that funds were idle and unavailable for use.
They also use *flying boats*.

There's a better chance we'd enjoy a nice Fokker. Maybe more than one. Technically speaking, Junkers 1918 started producing the first of what we would recognize as modern, aluminum-shrouded airframes with no external wires. It's really expensive and it's very small.

Maybe we could get our hands on a good Dutch Fokker; they are planning on flying this thing from Schiphol to the East Indies:

"If he can do that, why can't I go to Mongolia?"

Believe me, no one dared tell her no.

"Perhaps we should start the Party in the factory."

I thought we were about to get stuffed in The Hague, but I wasn't about to argue with her.

Dinky said, "Me and Fleep can do that kind of work. We can learn how to make it and make our own factory."

Pawlsy said, "That is better than buying a business that I am not at and have nothing to do with."

I said, "Right now we can't fly them which would make us dependent on external pilots."

"Well, the Comintern has got to be good for something."

We took this into serious consideration.

A network of clandestine airstrips, where questionable things are printed, or we can play music snobs don't like. Vacations offered to workers because this isn't capitalism. Resorts independent from railroads. Just need a flat place.

There was some way this would erase Yugoslavia quickly as possible. We weren't sure what that was. But we were going to try it.

Chapter Fourteen

We weren't entirely sure who or what we were working with, but, we soon found out who was against us.

It was a huge charade aptly named The Rivalry:

❝American companies' interests persuaded the State Department to recognize the government of Ahmet
Zogu on January 31, 1925,

Pawlsy said, "Most of the back maneuvering was done by Sinclair Oil, although they are not the ones who will ultimately benefit from this legal opening. That would be Standard.

There are some things we'd rather not immortalize with a photograph; Zog would be one of them. We talked about how proficient he is in amoral power hunger; and from a position of authority, he puts this to use quite well. First, let's say one party to the influence table is not strong enough to muster a fist."

❝...in order to extend its influence on
the Albanian economy, the Yugoslav government established the
Serbo-Albanian Bank on April 13, 1925, and requested permission
from the Albanian government to exploit the copper mines in Puka.
The Yugoslav request was approved in order to maintain ties with
Belgrade and prevent monopolization by the Italian economy.

However, because of insufficient financial assets, the bank failed.

The comparative size of Italian capital, however, facilitated
and accelerated Italian monopolization of the Albanian economy.

"Zog is playing around with representatives of the larger economies, of course, to derive

maximum benefit by squeezing them. In fact his diplomacy is so severe that some of the parliament gets anxious he will simply make the deals collapse and the government fail. His preference, so far, leans towards Anglo-Persian. Albanians, overall, are very interested in Americans, and this is what we get with recognition."

From April to June 1925, the American Standard Oil Company of New York negotiated with the Albanian government to find a compromise. Once an agreement was reached, it was ratified by both houses of parliament in July 1925.

"Although the British company had its concessions, this is less than straightforward."

...the Anglo-Persian Oil Company granted Italy the right to over 50% of its oil area.

"Like with the U. S. S. R., the French find it necessary they have a connection, although this one is also barely tolerated for a reason."

The Albanian government's attitude toward French concessions can be explained by the close ties that existed between France and the Yugoslav government, as well as by the refusal of the League of Nations to grant Albania a loan.

"France, itself, is a bit Yugoslav-friendly for anyone's taste. This plays right into other hands."

The Italian government, led by Benito Mussolini, was very interested in Albania as an economic and political satellite, not only because of its resources below ground but also because of its rivalry with France,

"Now you see what is going to win out there is a mix of Standard Oil and Mussolini. That has defined itself as our enemy. We weren't vying for power. We just wanted a Greater Albania and perhaps the opportunity to consider these deals through the view of more than one person. And, we would tend to favor the proliteriat, which of course is anathema to Italy.

If the Albanians choose to disown the Kosovars, there's nothing we can do."

The session of Ambassadors concludes without remembering us, on a sour note of German re-armament.

At its March 1925 meeting held at the French War Ministry (Quai D'Orsay) in Paris, Marshal Foch gave a briefing on the state of German disarmament. He said:

The old Imperial German Staff still existed.
That German's army was at 500,000 men, not the 100,000 level required by the Treaty of Versailles.
That war materials in excess of the treaty's requirement was found.
That the German government passed no legislation limiting the size of its armed forces, as required by the peace treaty, and
That the German police force (150,000 men) was kept on a military footing.

In fact, it is hard to find us, anywhere. The Comintern of the time is concerned strictly with the assembly of *factory nuclei*. In this regard, it considers itself started in most of the countries, and well-done almost nowhere. From an international bulletin of February 5, 1925:

Bulgaría, The Bulgarian Communist Party was able very quickly to adapt itself to the conditions of underground work amidst the fascist reign of terror The work of reorganisation on a factory nucleus basis is being conducted but is not yet completed. Members of the Party not employed in factories, are organised in "block" groups (covering a block of houses) and village nuclei.

Yugoslavia, Roumania and Greece. The work of reorganisation has commenced. In each of these countries, factory
nuclei have 'been established.

One sentence, and it's still not even quite true, because we do not represent factories of Yugoslavia. We just share their anti-imperialism.

Pawlsy said, "It's a bit surreal, because these nuclei are supposed to develop revolutions to overthrow something by something else. Whether Lenin's or anybody's technical terms are true or not, the nature of an overthrow is quite plain.

But there is, perhaps called a *reluctant*, inevitable existence of a Soviet system, with which the Powers have to deal. At this point it has a foundation made by Leonid Krasin."

Krasin negotiated the Anglo-Soviet Trade Agreement, signed in March 1921.

In Paris in 1921, he established the second Soviet overseas bank as the Commercial Bank for Northern Europe (French: Banque commerciale pour l'Europe du Nord) or BCEN-Eurobank.

...as head of the Centrosoyuz mission, which was formed on 24 February 1920 and was an attempt by the Bolshevik's Council of People's Commissars to break through the trade and political blockade of Bolshevist Russia by Western countries, travelled to

London, met with British authorities beginning on 31 May 1920, and established "Soviet House" or "Russia House" at 49 Moorgate in London, which was known as the All-Russian Cooperative Limited Liability Company "ARCOS" (Russian: Всероссийское Кооперативное Общество, «АРКОС»). It supported Bolshevik control of the Moscow Narodny Bank in London, which had formed in October 1919, through Centrosoyuz as the next Soviet bank located overseas.

In 1924, he became the first Soviet Ambassador to France. He left a year later to become the Soviet Plenipotentiary in London...

"While the French are angry about their Tsar money, they are looking to invest in the Bolsheviks anyway."

I looked at her and said, "When we compare crime against crime, they were evacuated from the Ruhr by the American Dawes Plan."

Germany was loaned 800 million Reichsmarks to be the base capital of the central bank and to ensure the Reichsmark's stability. About half of the sum was raised through Wall Street bond issues in the United States.

As a guarantee for payments, the German National Railway was converted into a corporation under creditor-state supervision. An interest-bearing mortgage on German industry for 5 billion Reichsmarks also served as a guarantee.

Repayment of commercial debts took priority over reparations payments in order to maintain Germany's creditworthiness.

"It works, in the sense Germany can keep up the payments on foreign investment, but it cannot generate enough trade surplus to actually pay the reparations."

Pawlsy said, "In other words, the huge resurgence of German industry is excellent for capitalist profiteering, but is not a long-term solution, is not sustainable."

"You see privatization of formerly-public infrastructure."

That's more important than their violent crimes, which are, relatively, excused, not a priority payment now, after payments requested by the League of Nations didn't work. Years after the Armistice, very little of the damage has been compensated.

Our former finance minister:

After the restoration of the Zogist regime, Gurakuqi lived in Bari, Italy, where he was murdered in a café by Balto Stambolla.

Bajram Curri:

Following the defeat of the revolution Curri continued his opposition to Zogu. On March 29, 1925, he was surrounded by Zogist troops while hiding in a cave near Dragobia. He was killed by his own friends so their lives could be spared by the zogist troops.

Mehonjic passed away in uncertain circumstances:

According to one source he was betrayed and killed by his concealer and that Yugoslav Intelligence Service was involved in his death.

Hasan Prishtina is in prison.

Fan Noli fled:

Noli founded the "National Committee" (Albanian: Komiteti Nacional Revolucionar) also known as KONARE in Vienna. The committee published the periodical called "National Freedom" (Albanian: Liria Kombëtare). Some of the early Albanian communists as Halim Xhelo or Riza Cerova would start their publishing activities here. The committee aimed in overthrowing Zogu and his cast and restoring democracy. Despite the efforts, the committee's access and influence in Albania would be limited. With the intervention of Kosta Boshnjaku, an old communist and KONARE member, the organization would receive unconditioned monetary support from the Comintern. Also Noli and Boshnjaku would make possible for exile members of the Committee for the National Defence of Kosovo (outlawed by Zogu) to get the same financial support.

Pawlsy said, "Almost all of our important para-military leaders have been eliminated. The on-the-ground resistance amounts to a special understanding of 'Yugoslavian Communism'. The future is in Vienna. You might say Boshnjaku is a theoretical Albanian Communist Party. So, from their point of view, supporting us is one move with planting themselves in Tirana. And so I'm thinking, if they want to radicalize that government, fine. Otherwise, it will be a lackey of the Fascists.

We had, more or less one remaining compatriot in Kosovo, a lady rather similar to me."

Unlike "Yanitza" of Albania, who fought in one battle, Shote Galica had been fighting since 1915:

...she continued to lead the fighting in Kosovo until 1926, when she was severely wounded and decided to move to Albania.

More importantly, she is remembered as a spiritual guide to generations:

❝There is no doubt that neither in the earliest times, nor in the Middle Ages, and until the most recent times, neither Albanian men nor women had the first and only goal of war, which at different times came to them as a goal to live life in freedom and with human and national dignity. So, the war was the last resort and always was and remained imposed by many wild invaders. This phenomenon was undoubtedly best formulated and expressed by our National Hero - Gjergj Kastrioti - Skënderbeu, who very well defined the reason for the wars of the Albanian people over the centuries. He had said, according to the chroniclers of his great age: "To ask for war is madness, but to respond to it when others impose it is wisdom, it is wisdom." People, men and women everywhere in the world, are born to live life, to give it life for the continuity of generations, but also premature death if it is required for freedom, for the dignity and continuity of generations, so that later generations they have their own mirrors where they must look at the images in which they want and must imitate. Without any doubt or conjecture, Shote Galica alias Qerime Halil Radisheva from Drenica has been and remains an example that boys and girls, men and women should look at and often remember as an example of how to have courage to act in similar situations without hesitating in the same footsteps, in the footsteps of those who forged the integrity of national fighters over the years. In the footsteps of freedom and liberation to have a dignified life. Friend Galica, she did not exchange her dignity and integrity and that of the nation for anything, for any wealth or fortune!

...she and her generation were convinced that she had not achieved her goal. They were convinced that the path of liberation and unification had no alternative. She says this, after crossing the Albanian-Albanian border, when she was leaving Kosovo for the last time, enslaved by the Serb-Yugoslav boot at the end of 1926. She, together with the friends who accompanied her, had stopped and looked from It says to Kosovo and its compatriots: "We did not leave them wealth or freedom as a legacy, but we left them a legacy - the experience and tradition of fighting for freedom"! Even today after 90 years no one can deny that legacy of ninety years of guidance that comes as pure as a tear to our day - in the third millennium.

Today, after 90 years, after a glorious life with verifiable heroism and the painful death of the Heroine – Shota Galica in the village of Shullaz in Fushë-Kruja on July 3, 1927. Shota with many orphaned children was settled there at the end of the year 1926. She thought to recover from the wounds of the war and return to Kosovo to continue the war. In Zogu's Albania, she did not find the support of the state. It is painful why at that time her freedom-loving work was not appreciated by the obscurantist regime like that of Zogu. That regime was intended to make man easily submissive to the point of kneeling even for a grain of corn, as the poet of misery - Migjeni reminds us, in the literary sketch, "The legend of corn". About her difficult situation and that of the orphaned children, she had informed Ahmet Zogu that with her placement with the orphaned children in the village of Shullaz in Kruja. In the letter sent to Zog, she writes: "Your majesty, I am Shote Galica, the wife of Azem Galica, the leader of the Kosovo Kaçak Movement. I live in Shullaz village of Kruja, I also have four orphaned children. They are the children of the fighters killed for the liberation of Kosovo. I am forced to inform you that I am going to die together with the orphaned children." Zogu's regime did not take a single measure for this national warrior and the martyred orphaned children of Kosovo. On the contrary, he let the frightened sokolesha of the mountains of Kosovo, the only warrior of the nation of those years, die in misery and without health care. While, on the other hand, we know nothing about the fate of the orphaned children who lived together with the Heroine. Thus, the Heroine of the nation, Shota, not only was not allowed to return to Kosovo to continue the war, but her life was not even saved.

It has been 90 years without the Heroine Shote Galica, without her physical presence, but with her spiritual presence of guiding education across generations, thanks to those who presented her to us in all the visual arts, in songs, dances and verses, in dramas and books monographs, in historical films and documentaries. Even today, Shota Galica continues and will continue to be strongly present everywhere, especially in families, in our schools and universities and "deals" with the education and training of generations with the ideas of freedom and patriotism!

Even AI content of her explains that Kosovar patriotism is Bukuri, which is how we started in the nineteenth century. We're not fighting for power. It's so we can manifest Beauty in daily life.

There's no Albanian Communist Party. There's no Shote Galica. In fact, there's nothing visibly remaining from this story we've spent multiple chapters on.

Pawlsy said, "So I'm going to remind us of the people who have been disintegrated in a remarkably similar way to the east, the Kurds.

You can imagine why they are basically Communists and similar to Shote Galica.

Slashed up by treaties dissolving the Ottoman Empire.

What I mean by *nationalism* is the simplicity to be Kurdish or Albanian, or Welsh, or whatever, and not be whitewashed by someone's domination. The same term applied to the Italians or Zionists takes on a different meaning, an expansive, or outwardly-directed one."

Fergus said, "The inconvenient truth is, at a certain level, Stalin is right. To be truly effective, *all* related bodies have to perform as one unit. It hasn't happened yet. According to the report, the joy of success is found in, for example, Czechoslovakia, because they can count *one per cent* of the population as members."

Pawlsy said, "That's basically true. In the abstract, we and most people are in a workers' movements conversation. However, to the extent that this delays a revolution, then, a discussion of various views and softer means is less desirable. And, let's say my only answer to Yugoslavia is to revolutionize it. Albania, I don't necessarily care about. If I really don't care about revolutions in all the countries, but I do in Yugoslavia, we are with Stalin on this.

Then, on their own, some Bulgarians do something without Comintern approval."

Dimitar Hadzhidimitrov and Dimitar Zlatarev, head of the MO armaments section, suggested that Police Director Vladimir Nachev be assassinated and a large-scale assault be carried out during his funeral service. In this way they hoped to eliminate a large number of key figures in the police hierarchy and thus lessen the pressure that the authorities exerted on the BCP.

Due to the strengthened guard at Vladimir Nachev's funeral service, the MO chose another victim whose funeral would be used as bait for the attack. At 20:00 on 14 April, General Konstantin Georgiev, a deputy of the ruling Democratic Alliance, was assassinated by Atanas Todovichin in front of a Sofia church while heading there for the evening service with his granddaughter.

During the following two weeks, approximately 450 people were executed without trial, including poets Geo Milev and Hristo Yasenov and journalist Yosif Herbst (a mass grave of those killed in 1925 was discovered in the 1950s during the construction of a dam, and

Milev's corpse was identified by his glass eye - he had lost an eye in World War I). Many other communists were heavily judged for taking part in the organization. The MO leaders Kosta Yankov and Ivan Minkov were among those assassinated.

Marko Fridman, the highest-ranked individual of those accused, confessed that the organization was financed and supplied with weaponry from the Soviet Union, but pinned the ultimate responsibility for the attack on Yankov and Minkov, who, according to Fridman, acted without the BCP management's agreement.

The bombing is by far the deadliest terrorist act in Bulgarian history and the deadliest in all of Europe until the Air India Flight 182 in 1985 60 years later.

"That killed over 200 people and injured 500 more.

None of them were non-communist government officials, the intended target."

If we built airstrips in Vienna and Sofia, could it, perhaps, cut down on the number of church bombings at inflicted funerals?

This makes us easy to blame for false flags.

No one will typically be interested in arguments like, "It's not the Communist Party, it's just communists." The image is permanently marred. Trust slips, if there was any. The clearest sign of success is that sometimes unions cause strikers not to be fired. If all we're known for is strikes and bombs, *Bukuri* goes missing; not that it is easy to find in the Party manifestos.

Secondly, I'm not sure we're prepared to *revolutionize* France. I'm sure we want to change some policies and replace several office holders, but we would really like to just use education and a normal process. Just as with Albania, conflict is a last resort.

The presence of soldiers and war materiel brings a new round of dialogue. German military buildup is countered by the Locarno Treaties, which feature DMZ Rhineland, and a lack of definition for Germany's eastern border.

In Germany the approval led to the collapse of the Luther government. The parties of the Right were angry over the loss of Alsace–Lorraine, while those on the Left feared that Germany could be drawn into a "capitalist war" against the Soviet Union.

Since Germany did not commit to guarantees on its eastern borders, the Locarno Treaties were a defeat for Poland and one of the contributing factors to the fall of the Grabski cabinet on 14 November 1925. Józef Beck, at the time Poland's military attaché to France, ridiculed the treaties, saying that "Germany was officially asked to attack the east in return for peace in the west."

The only realistic assessments are "fragile", and a basis for Germany re-asserting its

power.

On a popular level, it is simply seen as a successful peace and a valid arrangement. Europe becomes mentally un-stressed compared to its usual state. Obviously we are not. We explained our Kosovo campaign to Washington many times, and forwarded serious reports about extensive and ongoing Serbian Massacres to multiple Great Powers, we had all the same evidence anyone else had used, and for convenience they gave it to the Yugoslavian military occupation which does not slow down its acts of repression.

1926

There is a new Soviet ambassador to France, the Bulgarian Rakovsky:

> His first task involved renewed negotiations with the cabinet of Aristide Briand (February 1926), during which he was confronted with the vocal campaign of creditors.

It's not this office that turns out to be important:

> Over the following year, Rakovsky continued to attempt a détente with France, advertising Soviet concessions and speaking directly to the public.

In fact, he has a massive career from pre-revolutionary Russia to well past now. Not a small player. What is most notable is that he had just been the vehicle through which the Soviet Union came to be:

In early July 1923, after being isolated inside the Ukrainian leadership, he was removed from his Ukrainian post, replaced with Vlas Chubar, and sent to London to negotiate a formal recognition of the Soviet regime by the British and French governments.

In 1924, as the Labour Party minority cabinet came to power, Ramsay MacDonald and Rakovsky negotiated de jure recognition and agreed on a possible future Anglo-Soviet treaty and a British loan for the Soviet Union. Negotiations were tested by the so-called Bankers' Memorandum, published by The Times, which demanded that the Soviet Union abandon nationalizations and return to private property. Eventually, two treaties were signed, allowing for commerce to be normalized between the two countries, and reflecting Rakovsky's views that private complaints of creditors against the Soviet state were to be settled outside the conference. The scandal which erupted when the Zinoviev Letter was publicized, rekindling suspicions against the Soviet government and provoking the fall of MacDonald's cabinet, brought an end to all further talks. During and after the incident, Rakovsky repeatedly cited evidence that the Letter was a forgery.

In parallel, he had begun negotiations with France's Raymond Poincaré, who aimed for a "solidarity of foreign creditors" in respect to the Soviet state, and who agreed to recognize the latter on October 28, 1924. One of his last tasks involved placing Soviet orders for machinery, textiles, and other commodities with British manufacturers: worth 75 million US$ on paper, these failed to attract attention after he announced that the Soviet government did not intend to pay in cash.

Neither the Soviet revolutions nor the Soviet country is going all that fast.

While we do have something horribly fake -- a lull over a communist vs. capitalist argument that is only partly definable -- this was ideal for our progress as musicians. I know that, for example, I had ripped on Denmark in terms of do we need it, politically, and it was negative then as it still is now. I'd rather not think in those terms. I'd rather see

it as Copenhagen is somewhere we should play whenever we can do it. We do in fact want a "global system" to work, it just happens to mostly be based in food and music, nothing political, really.

As much as we loved visiting Paris, it was always obvious we were visitors.

Pawlsy said, "We never fit in with Paris, visually. Cigarettes and alcohol are everywhere. Fashion has a certain conformity. We were completely Bohemian in that way. We also didn't really sound like French music that had come out yet. One of the highest-paid performers is called Mistinguett."

Source: https://youtube.com/watch?v=_z-pZE-0F-g

Another, with more dynamics in the music, Emma Liebell:

“Valencia” was a Spanish one-step, which was made internationally famous by the Casino de Paris star Mistinguett, in 1925.

Source: https://youtube.com/watch?v=g-yi6mJn6kg

"Unfortunately she soon contracted severe tuberculosis and did not last much longer.

We weren't too sure what recordings could do for us, because the sound was too thin. Sort of like not having the first airplane. Looking for something a little more mature.

Paris was big, crowded, and energetic, but the music is only starting to take off."

Anonymous Hungarian Rag:

Source: https://youtube.com/watch?v=VTmFYCRdZcM

The late 20s opened the door for internationally-known greats, Piaf, Reinhardt, Grappeli. Given a chance, music wins every time. This is only beginning to simmer, when we and they begin to cross-influence each other.

"When we use modern Albanian examples, for our level of intensity, the reason is because the musical patterning is authentic. We worked in the same idiom. And, the same subject lives in these songs. Shote Galica."

Source: https://youtube.com/watch?v=2r-HCBfq08U

"I think this may have only electronic instruments; it's intricately rhythmical and the singer can carry it."

Source: https://youtube.com/watch?v=uorgVfBIeig

"Taken in the other direction, just one person with a Cifteli."

Source: https://youtube.com/watch?v=7Psi2gyPCl4

"There are many versions, back through the 1980s and perhaps other recordings available from there. Point being that yes she is remembered and what for."

I said, "Yes. And here you get the Albanian language but not the Albanian country. To take her as a role model, therefor, would be to oppose the Zog regime and support Greater Albania."

We were overjoyed to know that this is not forgotten.

It's the closest thing to what we really did when it happened.

Sometimes it seemed things went slowly because of how drunk everyone was. Not us. I mean among audiences and the general public. We had a different energy because we were mostly coffee drinkers. Although the French are too, the booze rules the night. That seemed like the "spirit of Locarno", drink it off your mind.

What was it like to be a sub-specie of Yugoslavian Communism?

1928

In the Chronicles:

> The policy to break up Kingdom of Yugoslavia culminated in the decisions of the CPY's Fourth Congress, held in Dresden in 1928. The statement that about one-third of the Albanian nation had remained under the rule of the Greater Serbian bourgeoisie, which was implementing the same oppressive regime" against it as in Macedonia, was supplemented by the stand that its liberation and unification with Albania can be achieved only in a joint struggle with the CPY. With regard to this, support was extended to the kosovo committee, an organization of ethnic Albanians from Kosovo and Metohia who, aided by the Albanian government and Mussolini, raided Yugoslav territory with the aim of winning the annexation of Kosovo, Metohia and western Macedonia to Albania. Tens of thousands of Serbian colonists - chiefly volunteers in World War I and indigent families from Montenegro, Vojna Krajina and Dalmatia, were sealed by the party press as servants of the Greater Serbian policy, although the land they were allotted was not taken from ethnic Albanians.

And in the sense we are a diaspora movement:

> The main press organ of KONARE was Liria Kombëtare (National Freedom). Early revolutionary figures like Halim Xhelo and Riza Cerova would crystallize their political persona through this newspaper. In April 1927, KONARE changed the name to Komiteti i Çlirimit Kombëtar (National Liberation Committee). By 1928, it came de facto under the control of Comintern; 24 young Albanians were sent to Moscow to follow their studies in high-end Soviet institutions.

Zog on 1 September 1928 became Zog I, King of Albania, establishing a constitutional monarchy.

I said, "Riza Cerova is one of the only ones we know of who survived and isn't in jail. Someone like Noli is not really a revolutionary fighter. And we have lost practically all of those and the Galica territory. It seems we should airstrip something out there as well."

There are only a few experienced fighters, whereas they manage to preserve a batch of our government officials and others:

Noli and Boshnjaku would make possible for exile members of the Committee for the National Defence of Kosovo (outlawed by Zogu) to get the same financial support.

According to Sejfi Vllamasi's memoirs, the founder of KONARE beside Fan Noli were: Qazim Koculi, Mustafa Kruja, Riza Dani, and Xhevat Korça from the former "Krahu Kombëtar" political fraction of the Albanian Parliament, other civilians and officers as Kol Tromara, Qazim Kokoshi, Llano Borshi, Major Shefqet Korça, captains Aziz Çami and Riza Cerova; and most of the youth members of "Bashkimi" (The Union) - a former political group founded by Avni Rustemi, such as Halim Xhelo, Sejfulla Malëshova, Llazar Fundo, Qamil Çela, Demir Godelli, Selim Shpuza, Haki Stërmilli, Reshat Këlliçi, etc.

I said, "So the Soviets' main interest is Albania itself, to which, we are an additional asset.

Don't ask me about this King thing. A man revolutionized himself. I don't know what that is or particularly want to. Loaded by Fascist loot.

If it was just the size of the country, it could just be ignored as easily as us, but it is oil and Mussolini."

Pawlsy said, "Grotesquely appropriate, Zog is Prime Minister, President, and King."

I said, "This represents the main partner."

[Standard Oil of New] Jersey's principal affiliate in Italy was its wholly owned Societa Italo-Americana pel Petrolio, which in 1928 supplied nearly half of Italy's gasoline and kerosine and large percentages of other major products.

"The chief liaison officer of the International Chamber and the League of Nations was Alberto Pirelli, who as a member of the Council and of the Finance Committee of the International Chamber and also of the Economic Committee of the League of Nations contributed much to the working out of principles of collaboration. ... another prominent member of the Dawes committee...

Alberto became Mussolini's trusted financial and economic advisor. He was a member of the National Council of Corporations and a commissioner of the General Fascist Confederation of Industries, two syndicates through which the Italian government controlled industry.

Fergus looked like he didn't want to hear it.

"I don't want to say this. But we are going to take a big step from what we called *synarchist allegations* to the real deal. In 1928, Bank of Worms started. In Germany, there is a huge amount of capital flight, such as by Thyssen. At this time we will find massive evidence of collusion."

Wilhelm Cuno:

In 1927/1928 a co-founder Bund zur Erneuerung des Reiches (BER) / Federation for the Renewal of the Reich, alongside top bankers and industrialists Fritz Thyssen, Gustav Krupp von Bohlen and Halbach, Albert Vogler, Carl Friedrich von Siemens, Robert Bosch...

The CFAID, created in 1926, is the result of weekly meetings of representatives of French and German metallurgical firms chaired by Francois de Wendel, head of the

Committee des Forges [from 1918 to 1940], who created a first cartel on that date. The first coal cartelization agreements, the Importscharstrassburg Agreements, were negotiated by Rene Mayer de Rothschild and in 1928, the Compagnie Générale Charbonnière, a joint Franco-German company, was created. With regard to chemistry, a provisional Franco-German cartel agreement was signed on November 15, 1927 by the Central Colorants (Kuhlmann) and IG Farben. Its purpose was the "quotation of production according to the respective turnover of the two parties, the distribution of markets, and the suppression of competition"...

...the real founders of France-Germany Committee are those who are at the origin of the “Franco-German Committee for Information and Documentation” (CFAID) based in Luxembourg, on the initiative of Mayrisch, President of Arbed. The CFAID was formed in 1926, from the so-called phase of reconciliation which accompanied the formation of the steel cartel. Among the founders, we have the Schneiders, the Laurent, Peyerimhoff, of the Committee of Houilleres, Duchemin, president of Kuhlmann and the CGPF, Wladimir d'Ormesson, Schlumberger and others.

"Mayrisch himself is about to pass away after getting this ball rolling."

...the constitution of the committee took place on 29/30 May 1926 in Luxembourg.

"The Comite Franco-Allemand d'Information et de Documentation, known as the Mayrisch committee after its moving spirit, the Luxembourg industrialist Emile Mayrisch, was established in 1925 with encouragement of the Quai d'Orsay. The committee brought together leading French, German, Belgian, and Luxembourg industrialists as well as prominent journalists and other opinion-makers, and paved the way for the creation of the European Steel Cartel, the so-called Entente Cordiale d'Acier, in September 1926 with Mayrisch as its president.

"It was remarked they were suspicious of Pan-Europa over the issue of Britain. The one is a brand-new think tank and the other is a legal coalescence of long-standing industries. As if this were not big enough, others follow suit."

1928 "Achnacarry Agreement", in which Standard Oil of New Jersey (Exxon), Shell, and the Anglo-Iranian Oil Company (BP) agreed to form a cartel to fix oil prices, which in subsequent years was expanded to Mobil Oil, Gulf Oil, Texaco and Standard Oil of California.

The Germans were scuttling the Dawes Plan, as they had intended to from the first. And who should be in the forefront of the operation, ensconced at the Hotel Crillon but Fritz Thyssen... gentle wizard of the Nazi money bags. I did not find Thyssen so gentle in Paris that spring [of 1928]."

No?

Even though it was obvious that Germany was leaking capital, the Americans refused to co-operate in stemming the flow. In January 1924, Deutsche Allgemeine Zeitung reported: "American members of the commission investigating the flight of capital from Germany have met with President Coolidge and Secretary of State Hughes. The result of this meeting was that it was considered impossible to seize the foreign assets of German capitalists and that an investigation of American banks would be illegal." Instead, the Dawes Plan was accepted..."

"Dawes is an alternative to bad plans that didn't work, and, it is understood as not working from the very time it was put in effect. Such strangeness has been given the term *Orwellian*."

George Orwell's Down and Out in Paris and London described his working in near-slavery conditions as a dishwasher at a Paris restaurant in 1929, later revealed to be the

Crillon.

1928 Paris Crillon negotiators:

Fritz Thyssen (head of Vereinigte Stahlwerke), Walther Rathenau (AEG), Franz von Papen, and French Premier Georges Clemenceau.

"It's businessmen dealing with a foreign head of state.

Thyssen has just made a personal loan for the Nazi headquarters in Munich.

Now, in our bundle of information, we need to understand how pivotal this date is in relation to the International Chamber of Commerce."

Funding fascism

Italian ICC funded the rise of Mussolini
Morgan-Rockefeller-Mellon support for Mussolini
U.S. ICC corporations funded Nazi Germany
German ICC tied to Hitler and I.G. Farben
The ICC and the "German World Economic Society"
Dutch ICC tied to Nazi collaboration
French ICC tied to Vichy fascism
1928: the Conference Board invited overlapping fascist businessmen
Japanese ICC targeted by Japanese fascism

"The article points to the BER German conference, but we found multiple arrangements going on between all these related people."

Dinky said, "Not just that. It's really big and complicated. A simple guy like me likes to look at something obvious."

I said, "He means something that slipped past unnoticed by anyone for years."

Liechtenstein Company Law 1926

Art. 106

The incorporated associations of persons (corporate bodies or corporations) and the establishments including foundations which are devoted to a specific object or purpose and are independent shall acquire the right of legal personality through registration in the Public Register (incorporation), that is, in the absence of deviating provisions of law, even if the preconditions of entry did not in fact, exist, subject to the procedure of void ability.

"There you go. It's not a shadowy interpretation like in the United States. It is an immediate gift of life, a corporation is a person.

The bundle of law is more commonly revealed in terms of Anstalt."

The solution, as the Becks envisioned it, was audacious: if Liechtenstein couldn't compete on natural resources or industrial might, it would compete on legal innovation. They would create structures so attractive to wealthy foreigners that the world's capital would flow toward their Alpine valleys like water finding its level.

"What it means is they invented offshoring -- other countries to them.

This is a template for the British reaction from the Suez Crisis in 1957, which

unintentionally created shadow banking that rose from $1B to $46B in a decade. Liechtenstein is unabashedly intentional. Keep in mind that this *offshore finance industry* or Anstalt is a different subject than the enfranchisement of *corporatocracy* as a being.

They flatter themselves as an innovation."

The PGR was enacted during a period of major political and economic upheaval in Europe. Within the space of only four years – and without any legal faculty or existing academic infrastructure – Emil Beck and Wilhelm Beck (who were not related to each other by birth or marriage) were able to create a comprehensive, modern Persons and Companies Act inspired by liberal principles. In a handwritten letter from February 1925, His Serene Highness Prince Johann II expressed his sincere recognition to the “fathers of the PGR” for their services.

From the outset, the PGR was permeated by liberal ideas. Individual freedom and self-determination not only provided its normative basis, but have also shaped its direction down to the present day.

"Well, France had been able to call its capital like cows to come home. It was no wave of the magic wand like this. What we should be aware of is that these minor countries, such as Luxemburg, is one of the largest holders of U. S. Debt, and what goes on through Liechtenstein.

The German path would be obvious to anyone. It's that the public is not really thinking about it. It's not very firm ground anywhere, but, the proximal cause of The Great Depression was U. S. stock market speculation, which is being commented even now. There's awareness that it is of an unusually high degree. This does not affect the trend.

What happened is neutrality pushed Liechtenstein into league with only Switzerland. The franc becomes its currency; Johann II was ancient, ruling since 1858 over something like an estate or plantation."

❝Like all of his ancestors he never lived in the principality of Liechtenstein, but on the vast Austrian and Moravian estates of the House of Liechtenstein which were 7.5 times the total area of the Principality itself. His main homes were the castles of Lednice and Valtice (German names: Eisgrub and Feldsberg) in what is today the Czech Republic (then part of Austria-Hungary with the Austrian-Bohemian border running through the park between the two castles). The local administration of the Principality was overseen by a governor, and the government office was located at the prince's seat.

"Consider this office he holds in the Sovereign Military Order of Malta."

Bailiff Grand Cross of Honour and Devotion

Featuring uninterrupted inheritance since the 1100s:

Dinky said, "I thought it was something Shakespeare made up, but it is so real, we are about to find out."

I said, "Yes, it comes in the Catholic German category.

As we see, the guys who are negotiating in France are among the most important benefactors of the Nazis."

"Kurt von Schroeder, the famous banker in whose house Hitler and von Papen had the historic meeting which paved the way to the Fuehrer's rise to power."

The reconciliation with Papen saved the Nazis from economic bankruptcy. Through the efforts of Papen and Schroeder a group of industrialists from the Ruhr and the Rhineland agreed to straighten out the finances of the Nazi Party. The most important industrialists supporting the alliance were Thyssen, Flick, Voegler, Roechling, Springorum, and Poensgen, and Otto Wolff. They agreed to give Hitler a total of four million Reichsmarks which was enough to cover the party's most pressing debts. ..."

"Papen is not exactly one of our favorite people. He's been kicked out of the United States."

Members of the Papen family, which held erbsälzer status, had enjoyed the hereditary right to mine brine salt at Werl since 1298, a fact of which Franz was very proud; he always believed in the superiority of the aristocracy over commoners.

On 22 August 1914, Papen hired US private detective Paul Koenig, based in New York City, to conduct a sabotage and bombing campaign against businesses in New York owned by citizens from the Allied nations. Papen, who was given an unlimited fund of cash to draw on by Berlin, attempted to block the British, French and Russian governments from buying war supplies in the United States. Papen set up a front

company that tried to preclusively purchase every hydraulic press in the United States for the next two years to limit artillery shell production by United States firms with contracts with the Allies. To enable German citizens living in the Americas to return to Germany, Papen set up an operation in New York to forge United States passports.

Starting in September 1914, Papen abused his diplomatic immunity as German military attaché, violating US laws to start organising plans for incursions into Canada for a campaign of sabotage against canals, bridges and railroads. In October 1914, Papen became involved with what was later dubbed "the Hindu–German Conspiracy", by covertly arranging with Indian nationalists based in California for arms trafficking to the latter for a planned uprising against the British Raj. In February 1915, Papen also covertly organised the Vanceboro international bridge bombing, in which his diplomatic immunity protected him from arrest. At the same time, he remained involved in plans to restore Huerta to power and arranged for the arming and financing of a planned invasion of Mexico.

Papen's covert operations were known to British intelligence, which shared its information with the United States government.

"For which he received the Iron Cross.

The presence of Orwell turns out to be true."

In spring of 1928 he moved to Paris and lived at 6 Rue du Pot de Fer in the Latin Quarter, a bohemian quarter with a cosmopolitan flavour. American writers like Ernest Hemingway and F. Scott Fitzgerald had lived in the same area. Following the Russian Revolution, there was a large Russian emigre community in Paris. Orwell's aunt Nellie Limouzin also lived in Paris and gave him social and, when necessary, financial support.

"I can't say he was anyone notable at the time. But the activities of Clemenceau were. It goes almost without saying this panel is of an anti-communist nature."

Do we have to revolutionize Germany in order to get a base for the Yugoslavian Communists?

Orwell's view is of *investigative tramping*, that is, he experiences conditions like that of a *Plongeur*, the dishwasher, of unreasonable hours.

Pawlsy said, "What is interesting is not so much his acerbic reaction, but, the fact that at the Crillon, they serve nothing for less than twenty-five francs. The abominable working conditions are proportional to the upscale of the restaurant."

I said, "Yes, that is a role model for our presumptions overall.

Now, to cut a few things short, St-Yves wrote but did not *publish* Mission to India in 1886.

It should be considered posthumous."

La Mission de l'Inde was the only one that he did not bring out in his lifetime, allegedly because he was warned not to by the Himalayan masters whose existence and message he claimed to reveal. He therefore had all the copies in the press pulped except for one. It was left to his disciples to bring out a first edition in 1910 the year after his death, from the original kept by Marie-Victoire's son, Count Alexander von Keller.

The 1910 preface is signed generically by Friends. That goes to the original French text.

Pawlsy said, "You will astutely recognize that as the family of the countess's first husband."

I said, "Son of Edward von Keller and Maria Ivanova, meaning, in turn, Maria is St-Yves's wife."

Fergus said, "But the reviews are wrong on several counts."

I said, "Yes. He did not *invent* Agartha; he elaborated it. And there are well-known future Russian and German missions to this, or Shambala, something along those lines, however the fact is that Papen had his hands in Indian nationalism almost as soon as this book was really published.

He could not have influenced HPB with this work; from his prior books, she dismissed him as a pseudo-occultist, saying the Jewish influence on the esoteric world was nowhere near what he made it out to be."

Fergus said, "If his main thesis is Judeo-Christianity, she is implicitly negating this."

"Yes. That's all there is to it. She did not live long enough to see many of his sayings come true.

On the other hand, India develops its own Agartha-esque Synarchy, *Shuddha Dharma Mandala*.

St-Yves made his book an answer to one of the Mahatma Letters. So, they have a partial theosophical claim. I think rather obviously, he has nothing to do with it. I mean you can look at his later life and especially his wife, and they were believers in Archeometry, but they really don't have what we have. Too many magical trappings."

Fergus said, "If I was looking for a link to India, I would start with Apollonius of Tyana, who said they were able to *draw down the Sun*."

But, that's not what they were doing; it was weapons for a pro-German stance, just like in Mexico.

"The psycho-spiritual nationalism of the Thule Society runs just like this. We haven't seen the end of it."

Now, we just have to make them look more horrible than Bulgarian church bombers.

I said, "His claims can be refuted by another posthumous event. After A. P. Sinnett passed away, his maid was holding the Mahatma Letters, and they were published around 1923. Some of them had been seen in magazines during their currency; and so for example there had also been an imitative fraudulent one reported in the Chicago Tribune. But this is a complete collection. If it 'betrays' anything, it's that its authors are intensely steeped in something, they are well educated in Buddhist and Upanishadic material but at the same time appear to be Orphists."

Pawlsy said, "It was around then that we are going to meet my friend."

A Musical Anarchist:

"She is most known for her 1924 visit to Lhasa, Tibet, when it was forbidden to foreigners. David-Néel wrote over 30 books about Eastern religion, philosophy, and her travels, including Magic and Mystery in Tibet, which was published in 1929.

In 1891, she visited India for the first time, and met her spiritual preceptor, Swami Bhaskarananda Saraswati of Varanasi.

Back in France, Alexandra David-Néel rented a small house in the hills of Toulon and was looking for a home in the sun and without too many neighbors. An agency from Marseille suggested a small house in Digne-les-Bains (Provence) to her in 1928. She, who was looking for the sun, visited the house during a rainstorm, but she liked the place and she bought it. Four years later, she began to enlarge the house, called Samten-Dzong or "fortress of meditation", the first hermitage and Lamaist shrine in France according to Raymond Brodeur. There she wrote several books describing her various trips.

I said, "To catch everyone up, she is French. The bio the snippets are from does not know her motivation. She had found in the Louvre -- I think it was in an archival drawer, not a display -- one of the medieval illuminated Buddhist manuscripts. This discovery is what compelled her to pursue the real thing.

She's real. There's no way someone else can get those results.

Everyone we deal with is either show business or conflict. This was an important exception.

India is generating its own nationalistic movements of three to six kinds. Germany is surprisingly already involved in it. We are trying to make a united front."

On instructions from the Comintern, non-Serb members of the KPJ were to advocate breakup of Yugoslavia as a construct of the Western Powers.

"They manage a few shoot-outs with police, and start getting arrested until their numbers go down to very few. Its leadership is divided."

...including at least one abroad in Moscow, Prague, Vienna, or Paris.

Pawlsy said, "The cold truth is, in our way of thinking, if the Serbs are a truly dreadful regime, then, the resulting misery will drive more numbers of people to us in the future. That's usually the only reason they do it."

I said, "In the meantime, we can throttle it down, if we can hamper French assistance. I don't think we can sever this French-German thing. We may even feed into it if we make Yugoslavia less desirable."

"Both are true."

On 20 June 1928, Serb deputy Puniša Račić shot at five members of the opposition Croatian Peasant Party in the National Assembly, resulting in the death of two deputies on the spot and that of leader Stjepan Radić a few weeks later. On 6 January 1929, King Alexander I got rid of the constitution, banned national political parties, assumed executive power, and renamed the country Yugoslavia. He hoped to curb separatist tendencies and mitigate nationalist passions.

Many politicians were jailed or kept under police surveillance. During his reign, communist movements were restricted.

Fleep said, "It's very self-isolated, in the sense that Italy and Germany feel like violating

their treaties against it, and, the Soviet Union is of a mind to overthrow it. Yet it is the French vision of Mitteleuropa."

A declaration of Franco-Yugoslav friendship was signed in Belgrade on 11 November 1927 and was ratified in Paris that same day.

I said, "That's because it essentially means an anti-German intent.

I don't think we said the pro-Germans represent all the French people. We just said it had worked its way to a quite powerful echelon."

Pawlsy said, "Speaking of innovations, let's not neglect the accused Banque Worms."

In 1928 Worms & Cie had three branches: coal trading, shipping, and ship building. Hypolite Worms decided to found a fourth branch for banking, the services bancaires (banking services), modelled on English merchant banks. Raymond Poincaré had stabilized the franc on 25 June 1928, and the banking industry was entering what promised to be a prosperous period.

Signature transactions led to discounting commercial paper. This led to deposits, which enabled new types of financial transactions and equity investments. Banking services was involved in various financing operations...Ferdinand Vial joined the organization as chief of banking services on 4 July 1928.

I said, "There you go, *financial capitalism* in its live birth. Flat out.

France can blame part of its war debt on German obstinacy against reparations. The Yugoslavian bent is really the policy of the French Central Bank, Banque de France."

❝Debts amounted to approximately 42 billion francs by 1919. Following the war, the Bank sought to re-establish the gold standard and acquired capital from a number of American and British banking syndicates to defend the franc from exchange-rate fluctuations. The Bank also began to hoard gold reserves and, at its peak, held 28.3 percent of the world's gold stock (only behind the United States at 30.4 percent).

"Remember these *fluctuations* are the main reason a small number of French banks fail. This kind of thing could be expressed in perhaps a few different synonyms, but, it is so super important the United States will tell African countries it is a matter of its own *national security* as late as the 2020s; it has a similar role in the Constitution of Germany. We just saw the Reichsbank was 'rescued' for this purpose. *Stability*. Having to do with the exchange rates between the currencies.

On the subject of debt, if Germany doesn't pay for people it killed and towns it destroyed, it gets rolled over for another five years. If you get behind on something, you can easily be thrown into the street without mercy."

But Yugoslavia doesn't have a synarchy-alike merger or conglomeration of businesses from France:

❝...direct commercial trade and private industrial investments were relatively low...

Pawlsy said, "What you see is a French governmental policy that is anti-German, but private affairs hardly care about Yugoslavia, nor Italy, however they are already heavily Germanized."

I said, "That means there's nothing for us to stifle. At least not from French sources. Nothing to boycott or protest.

It is indeed a stabilizing era for financial capitalism. Tendencies and precursors are now permanently enshrined as the 1926 Company Law and the 1928 Worms Financial Services."

Fergus said, "But we don't have the language to go on."

"That's true. From a natural perspective, nothing to follow would be intelligible."

Chapter Fifteen

Pawlsy and me and Mister Fergus thought we were seeing our next generation.

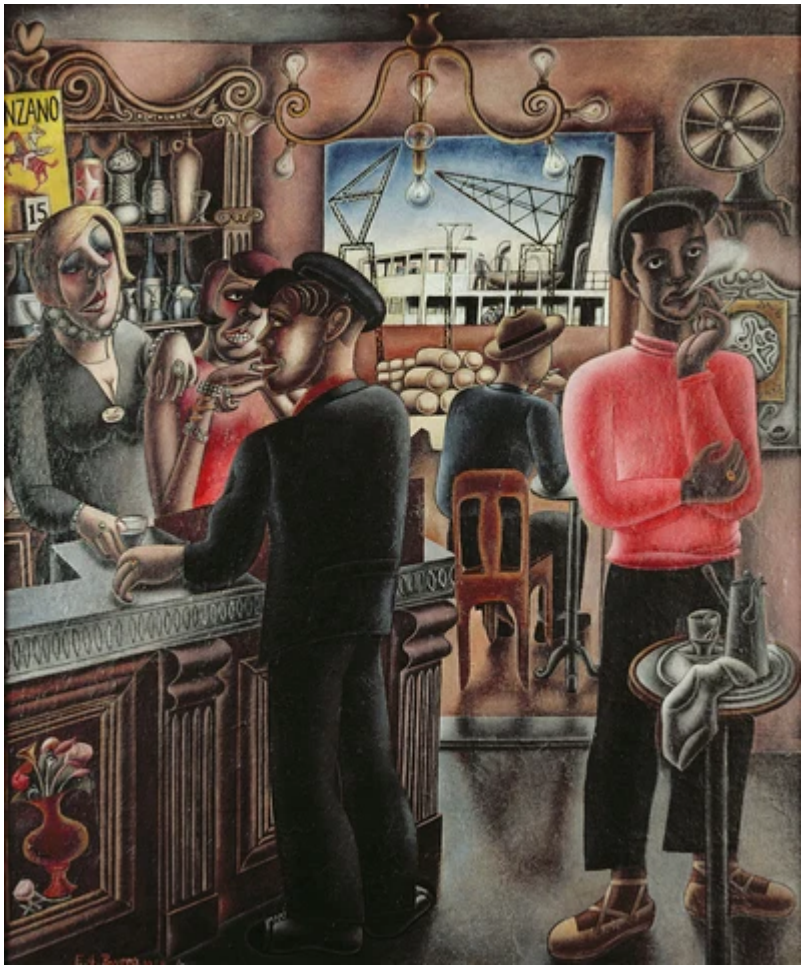
The year 1930 marked the dawn of the Golden Age of cinematic horror, heavily rooted in the macabre. It was an era defined by creepy gothic mansions, mad scientists, and bizarre true-crime spectacles that captivated the public.

"So," Fergus said, "it's not the *dawn of horror*, it's a metamorphosis from obscure small magazines to a massive market share in all the media."

Pawlsy said, "Yes, it was very noticeable, it went from something you had to look for, to something you couldn't get out of your face."

I said, "The Danish artist Harald Engman did a piece literally titled Danse Macabre with skeletons. But we also see things a bit like the English Edward Burra."

Dockside Cafe, Marseilles, 1929:



Dinky said, "Yes, that's it exactly, I'm there now."

"Burra worked his way towards monsters and abnormalities. Like this is Dinky and Ariana going around the corner in the *Casino*."

❝Burra clearly had been looking at German Neue Sachlichkeit artists such as George Grosz and Otto Dix who were satirising the politics and society of Weimar Germany, but the picture also references a series of prints after the Renaissance artist Hans Holbein the Younger, which had also influenced Aiken. The series illustrated the late-medieval allegory on the universality of death known as ‘The Dance of Death’ (or ‘Danse Macabre’ in French and ‘Totentanz’ in German [Pl. 76]).

"He does a lot of bird-looking people ultimately derived from Hieronymous Bosch in *The Garden of Earthly Delights*."

Pawlsy said, "Death has various interpretations in these scenes, and importantly one of them is You."

She also shows through the example of the recent case of young Turkish sandblasting workers diagnosed with silicosis, that unsafe production practices have remained rife two centuries later. Many of us commented that we were lead to believe unsanitary and unethical spaces were thought to have only existed in the last 100 years. By exposing the longevity of the sufferance of producer and wearer through time, we could all think on

how the past can change how we feel about our ethics. The sandblasting article explained how silicosis was untreatable yet can be completely prevented through a good working environment. We, as an entire generation have the knowledge, technology and resources to finally find a better process of fashioning garments. The generations in the 1800's had no choice but to handle mercury, arsenic and other fickle elements that could stop their waltz with death abruptly. We have no excuses with the tricks and tools to be able to keep everyone moving for decades to come. We are all guests at The Guards Ball. Whether behind the scenes or in the ballroom, we are ALL to have our dance with death. It is our choice whether or not to play dirty or dance mindfully until we can all leave together on our own terms.

She said, "Yes, that is how we were thinking then. I mean, in totality, you could say that what you know as *anti-vax* was there in the 1880s because we got it from the 1750s."

Fergus said, "*Mad as a Hatter* pertains to this. It may be of interest the Comte de St-Germain attempted to open dye factories, but, of course, it is difficult to know if they were safer."

I said, "We had to be fans, because, in actuality, the sum total of freak shows tended to wash us into the background."

Pawlsy said, "Yes, suddenly we were less taboo, but, also, less unique."

"Right. We were still truly unique, in the sense of being something tangible, not just a screenplay, but our image was now in a big category.

But we made, I think, a unique blend, when we went to Digne. It's the home of something completely opposite."

Lavender

Pawlsy said, "Correct. Provence was a good choice. Otherwise our attention might never have been drawn. Astute readers will figure out for themselves why it is *les bains*."

I said, "We'll get back to that, because this dawn of the dead horror show imagery is there for a reason."

"Yes. I didn't want to make a big deal about it -- if anyone had a basis to use morbid imagery, it was us -- but at large, death was a polite subject, even entertaining."

1930

If one were to have a fascination about death, we were on to something.

It's actually the Young Plan, based on an idea originally pitched by Reichsbank president Hjalmar Schacht to Owen Young, that was responsible for the establishment of the **Bank for International Settlements** in 1930. Stacked with German Nazis and Nazi sympathizers as Bank of England governor Montagu Norman (and two of his proteges)...

including Paul Reusch:

He held a seat on the administrative board of the International Chamber of Commerce from 1924 to 1931 and of the of the International Settlement Bank in Basel [1930-1938].

Pawlsy said, "I'm not going to go into them, that much, only what I need to. Hitler is going to run the familiar playbook -- he's going to axe the reparations, but keep up the financial payments, particularly via the BIS."

In the United States:

When Equitable Trust merged with Chase National Bank in 1930, the Rockefellers became majority shareholders in Chase.

The unemployment rate was 12 percent by late 1930. At that point banks started going bust left and right, sending the economy into a nosedive that may not have been as deep and steep without the bank crisis.

I said, "Notice that Chase will persist, while there is, more or less, decimation. That's exactly what they will do with respect to Travelers Group when the Glass-Steagall Act is repealed in the late 90s. The point, right now, is that the United States is *fried*, and it gets much worse."

Internationally:

By 1930, unknown to the German financial press, General Electric had similarly gained an effective technical monopoly of the Soviet electrical industry and was soon to penetrate even the remaining bastions in Germany, particularly the Siemens group. In January 1930 three G.E. men were elected to the board of A.E.G. — Clark H. Minor, Gerard Swope, and E. H. Baldwin — and International General Electric (I.G.E.) continued its moves to merge the world electrical industry into a giant cartel under Wall Street control.

Fergus said, "We want you to put 1930 as the date on a really big tombstone, it could be for the globe, or your soul, or anything you hold dear."

Pawlsy said, "Because of that BIS."

I said, "Innovations, the legal loopholes out of reality."

Fleep said, "We call it a living abortion."

We basically wanted to give Clemenceau a stick of dynamite, for lunch, right there in the Crillon, and stand and watch. We do understand these motivations, and it can be hard to get yourself to choose another course of action sometimes. That's why when we heard about Samten Dzong we were all about it.

It's like going back to the rustic, pastoral beginnings of the Romantic movement. There's no exaggeration, Provence is lovely, I would much rather stay around here even as a peasant, than to figure out a military solution for a non-existent country. I have what Buddhists call *karma*.

We had never had a vacation, and there was no such thing as a time when we were not carrying one or more weapons.

But we had to see this.

It was unusual to be around, because we had never seen Pawlsy take someone as being of an equal stature.

I've kind of said this before; no one is. She's super talented, but, she is very, very dangerous. That's why the Wilsonian advocates were too nervous to quote her. There's an air, an ambience, with inescapable gravity of seriousness. And as we were approaching *Meditation Fortress*, it faded away.

Of course, I have trained these people extremely strictly, so when we reached the house, they all knelt in *zazen* and bowed.

Pawlsy got up, circumambulated her three times, bowing, and knelt and bowed.

Everything about us stopped.

Others might have found the situation awkward. We didn't talk.

It was very formal. Nothing was needed.

On my cue, Genta said, "We would like you to meet Pawlsy the Cat of Sofia."

Now, what is happening, is, we are dealing with people who are not that great with names, in multiple languages, and Pawlsy winds up calling her something that sounds like "Xandrina", so that is how we will write it.

Pawlsy said, "We are very honored to be received here. Please accept this bolt of purple silk and saber from a colonel in the Ottoman Empire."

"You know I will sell this if we get in a bind."

Pawlsy grinned.

"Thank you. I'm told your performances are so good, you can do anything you want, which is why you've come to me."

"That's correct."

"Fame and fortune don't go to your head."

"Not at all. Just resources. Means to an end."

"You are seeking something, which makes you wonder if my seeking can help you."

"I think we have something common. It can be difficult to put into words."

Xandrina said, "Words, themselves, can be a difficult starting point."

Pawlsy said, "I require the Buddhism of *Kublai Khan* or the *Chrysanthemum Throne*. We are, warriors, one and all."

I said, "We have a modest familiarity with Japanese and Chinese Mahayana, and that's about it. This again has to do with martial traditions. We believe that HPB has relied on the *Zen Patriarchs*, which we have ascertained to be legend. Me and Mister Fergus are harsh critics. We have a modest familiarity with Vedic Sanskrit that we would say translators have not done a perfect job with.

And so on that basis, we look at Tibetan with skepticism, in terms of its ability to translate Sanskrit.

That may sound a bit rough, but, we are of the opinion that, over the long run, you will be able to tell us more things that are more true than anyone else."

Fergus said, "We think Vedic Sanskrit may have influenced Albanian; and so we think you may have experienced the northern route, of something similar, if Tibetan Buddhism has anything to do with original Indian Buddhism.

We think Buddhism disputes Brahmanism, but upholds the Veda. That would mean, in parallel, it upholds our Albanian roots. But we think what you know is probably more detailed, which is why we are asking."

Xandrina said, "This may take some time."

Pawlsy said, "I will buy a farm and we will add an *airstrip* so I can come here in my *airplane*. Only a few people will come out here at a time to listen to you. We will run a business and someone will keep up with your landscaping or maintenance in case of

anything."

The main reason that Buddhism is also welling up in public consciousness is because of *Chinese nationalism*. In that sense, it is a revival; something that had been all but driven out is suddenly important all over again, in the way that the Chinese very quickly decide to be non-western, not taught about themselves like the Indians. They also believe they own Tibet.

We had taken a couple of sources for information about the Buddhism of India as preserved in *Nepal*. Nothing was ever translated. There's no possible loss. It's just Indian Sanskrit where Tibetans used to go for their own advancement. We have a form of numerology as recorded by Brian Hodgson, the first Resident of Kathmandu. Moreover, it seems to move forward in the art world as described by Alice Getty:

❝After his wife's death the father retired from business and travelled widely in Europe and Asia with his daughter and made a collection of Asian art, finally they settled down in Paris. She was then long time living in Paris (1907/38, befriended there with Lévi, Hackin and Pelliot), last five years in New York. Illustrations in her book on Buddhist gods are from the collection of her father. She is clearly one of the pioneers of the Western study of South Asian art. Also a composer.

and for her surname:

❝Scottish (Renfrewshire and Lanarkshire) and Irish: habitational name from Dalgety, a parish in Fife. This surname is found mainly in counties Antrim and Down and is Gaelicized in Ireland as Mag Eitigh.

Curiously, Nepal has always been British-friendly, and never "taken over", nothing to rebel against. They don't have the inferiority complex of needing to ask something about their traditional materials.

We had information about Buddhism, quite like having Greek mythology without the *Orphismos*. We expected Mme. David-Neel would have a kind of *living theology* that would animate the raw information. We weren't in as much of a hurry to meet Alice Getty, because she appears to be an external curious onlooker. Now when something is called a *Dzong*, it is a fort, the same word would be used in the military sense with no indication of a monastery. Something built specifically for meditation is a *Gompa*.

Tibet is a "theocracy" in the sense that King Gesar, Kalachakra astrology, Mani Kumbum, and Buddhist Sutras are their knowledge base; they barely have anything besides this. So they are heavily culturally steeped. Nepal is a Hindu country with a small Buddhist minority.

We saw something of value in it we didn't want to get contaminated.

We explained our view that we were in a fake, imitation peace for five to perhaps twenty years, that would almost certainly bring a bloodbath that might even mean civil war in France.

Pawlsy said, "Usually I live in different hotels, for about a month. We will make a permanent address out here in Provence. When things get wild, it won't affect this part of Digne, you can be sure of that."

The world was full of theatrical death and imaginary monsters.

We thought there was something serious, that could be symbolized by fiction, but not if you don't know about it.

Following the line of financial innovations, 1930 culminated a decade of failed policies.

Boyce on The Interwar Crisis:

The Dawes plan contained a
transfer safeguard clause that allowed Germany to suspend foreign payments in the event of exchange difficulties. Under the Young plan, Germany was obliged to transfer one-third of the payments 'unconditionally', whatever the state of its foreign exchanges.

More importantly, the concession of a moderate reduction in reparations, the early withdrawal of the last remaining troops from the Rhineland, and the failure even to discuss a new inspection commission for the region served merely to incite German demands for further Treaty revision. Alfred Hugenberg, a wealthy newspaper publisher, had taken control of the conservative National People's Party (DNVP) after its dismal showing in the May 1928 Reichstag election had left it practically bankrupt. Shortly after publication of the Young plan, he exploited Schacht's increasingly shrill condemnation of the plan to revive the claim that Germany was being enslaved by the Allies' financial demands and called for German politicians who accepted it to be charged with treason. He also invited Hitler to share the DNVP platform, thus enabling the Nazi leader to emerge from obscurity and gain access to a large, 'respectable' audience for the first time in his career. With the German economy in decline since the previous November and unemployment ominously rising, Hugenberg's Nationalists and Hitler's Nazis demanded a referendum on reparations, which they made a convenient tool for explaining the soaring unemployment and embarrassing the democratic parties of government.

Delegates at the Hague conference agreed
on completing the evacuation of the Rhineland by the spring of 1930. A year earlier, German statesmen might have hailed this as a major achievement. But it had been anticipated since the Young plan negotiations began, and amidst the controversy over future reparation charges the Allied powers gained little credit for acceding to it.

The one major innovation to emerge from the negotiations was the decision to create a new international institution, the Bank for International Settlements (BIS). The proposal for the bank was first made on 21 February 1929 by the Belgian delegate to the expert committee, the financier Emile Francqui, who envisaged an institution devoted to the collection, transfer and distribution of reparations, the financing of deliveries in kind, and the commercialization of reparations through bond issues, and serving so far as possible to remove the element of politics from the reparation regime.

Schacht, probably hearing of Francqui's proposal, had immediately come forward with a far more ambitious scheme whereby the bank would transform the promise of reparation payments into collateral for large loans intended to stimulate international trade.

Members of the American delegation were shocked at the audacity of Schacht's proposal, but naively imagined that it might remove reparations from politics and proceeded to outline a more modest scheme wherein the bank would replace the Reparation Commission and Transfer Committee while undertaking limited lending functions.

Stamp leaned to Schacht's side on the bank proposal and against the relative complacency of the Americans. A leading member of the Stable Money Association, Stamp had become increasingly anxious about the relentless decline in world price levels. If something were not done soon to reverse the trend, he believed, the deflationary pressure would severely damage the world economy and ultimately bring down the gold standard itself.

Upon taking responsibility for the draft BIS plan on 11 March, therefore, he sought to ensure that the bank would have the capacity to play an important role within the international monetary and payments system.

By acting as a clearing-house for both reparations
and war debts, it would reduce the volume of international payments and the consequent risk of exchange instability. By managing the transfer of reparation payments, it would go some way to compensate for the greater rigidity of the new reparation arrangements. By holding balances in marks and reinvesting a portion of them in the German economy, it would 'forestall ... circumstances which might of themselves lead to a transfer postponement.' Eventually, he hoped, it would go beyond this and contribute to the stability of the international monetary system by providing a clearing-house for central bank gold transfers, creating liquidity and serving as the central bankers' lender of last resort.

The use of the Bank's credit by central banks within moderate limits and over short periods may in time become a normal function scarcely different in its exercise from the use of central bank credit by banks and bankers. All central banks, for ordinary exchange operations or for other purposes, would frequently find it advantageous to make use of the facility.

This unfortunately was wishful thinking. Effective central bank cooperation and the use of BIS assets to augment world liquidity required the participation of the US Federal Reserve authorities. But Hoover had already decided that the proposed bank was a 'menace' to the United States,
and Stimson made brutally clear to
the American experts in Paris that Washington would tolerate no connection whatsoever between the Fed and an international bank engaged in reparation transfers.

Young and Morgan appealed to the eminent Republican, Elihu Root,
in an effort to counter Washington's opposition. To no avail. Washington flatly opposed the Fed's involvement and acquiesced with ill grace when a consortium of commercial banks led by J.P. Morgan eventually agreed to represent American interests on the board of the BIS.

But without the involvement of

the Fed, the new bank could scarcely moderate or reverse world deflation by supplementing central bank reserve assets. Nor could it hope to supplement the commercial banking system through credit raised on the basis of reparations, since the national treasuries of the recipient countries were not prepared to forgo reparation receipts or leave their transfer to the discretion of an independent institution.

As soon as we get this, what do you suppose the very next step is.

Currency Reform in Yugoslavia:

The currency law of May 11, 1931, established the legal parity of the Yugoslav dinar at 26.5 milligrams of fine gold (about 1.76 cents).
The dinar had been de facto stabilized at approximately this level since the middle of 1925.
Preliminary to legal stabilization of the
dinar, negotiations for an international loan of
1,025,000,000 French francs (about $40,000,000)
were concluded by the signing of the loan contract in Paris on May 8, 1931. Of the total amount of the loan, 675,000,000 francs were
taken by a group of French banks, while the
remainder was floated in Switzerland, Holland,
Sweden, and Yugoslavia. The maturity of
the loan was fixed at 40 years and the rate of
interest at 7 per cent, with a selling price of
87 &

In anticipation of the legal stabilization of
the dinar, the board of the Bank for International Settlements allotted 4,000 of its shares to the National Bank of the Kingdom of
Yugoslavia, for delivery as soon as the stabilization program has been completed.

There is much more to it in Jetvic 2021, *Cambridge Financial History Review*:

...the article analyses how the beliefs in economic benefits analysed in the previous part were formed, considering the state of economic knowledge in the country, as well as pressures exerted by foreign lenders such as the Bank of England, the Banque de France and the Bank for International Settlements. The third part analyses reasons for legal stabilisation that go beyond economic rationales, considering how the government employed the prestige involved in legal stabilisation for its political agenda, and how cultural attachments to 'gold core countries' made sharing their monetary system a matter of cultural integration.

The "approximate" stabilization had been previously achieved with convertibility to the Swiss Franc.

It was mostly a governmental desire to adopt the gold standard.

The gold standard was defunct before that same year was over.

...the gold exchange standard could only be sustained for 101 days after it was introduced on 28 June 1931. The fall of the Austrian Kreditanstalt in May 1931, the Hoover Moratorium cancelling German reparation payments in July 1931 and the British decision to abandon the gold exchange standard in September 1931 led to uncertainties in the Yugoslavian economy. As deposits fled from commercial banks and gold and foreign exchange reserves plummeted...

Signs of Depression slowly reached France in 1931

In 1929, France seemed an island of prosperity for three reasons. One was that the country was traditionally wary of trusts and big companies. The French economy was especially founded in small and medium-sized businesses that were not financed by shares. Also, unlike the English-speaking world, particularly the United States, the French invested little on the stock exchange and put their confidence into gold, which was a currency of refuge during the crisis of 1929. Gold had played the same role in the First World War, one reason that explained the great French attachment to it. Finally, France had had a positive balance of payments for some years thanks mainly to invisible exports such as tourism. French investments abroad were numerous.

The French 'crisis' was runs onunregulated commercial banks to regulated savings institutions using government bonds. If you saved a thousand francs, you didn't keep it on your person, someone would take it. Suddenly there is no confidence in saving it with some guy that's going to gamble it away. It was, I suppose, better to tie it up in a ten-year-note, and, you know, that's almost like profit sharing. A person voluntarily chooses to invest in their own government, which gives them an interest in a functional society. That's not such a bad plan.

Countries that remained on the gold standard with France:

Belgium, Luxembourg, the Netherlands, Italy, Poland, and Switzerland.

Hoover Moratorium, June 20, 1931, is the right word, because *the whole thing was killed*. It was intended to be temporary, for one year; neither Britain nor France ever paid again on their US debts. They agreed to release Germany from indemnities; and that was the consequence.

Creditanstalt was the Rothschild commercial bank of the Habsburg Empire. Its problem was taking in too many distressed Austrian banks. Finally the same thing happens to it, broken into various pieces, such as:

Creditanstalt's Yugoslav affiliate, the Ljubljana-based Credit Institute for Commerce and Industry, was acquired by the Ljubljana City Savings Bank, the Savings Bank of the Drava Banovina, and German-Slovenian businessman August Westen.

So there is a "credit crunch" in Austria because of institutional failure; France causes its own by runs on the commercial institutions.

Pawlsy doesn't need credit.

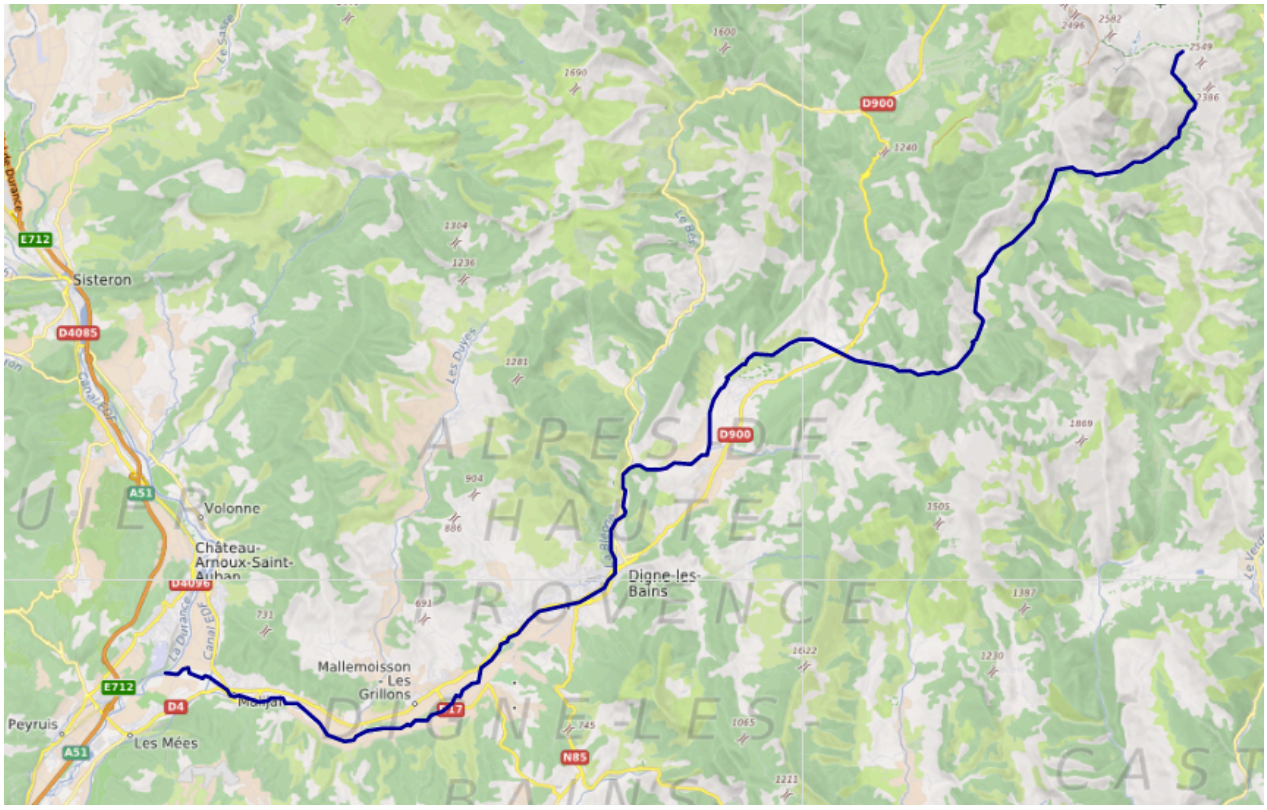
Basse-Alpes is the historical name for the department, which is among the least populated, most rural parts of France.

Digne:

It's right at the center:

Shown in relation to Provence, it only has one larger city, Manosque:

Digne sits along the Bleone River:



Here's the next higher commune, Marcoux, seen from the D900:

Most of the towns in the department have 5,000 or fewer inhabitants, and places like this are only a couple hundred. Fifty places are only connected by path or mule track; most of the valleys are not contiguous, but "bubbles" that are physically isolated.

Basse-Alpes has a noticeable contingent of Communists and Socialists.

Pawlsy said, "This is almost Albania of France."

It's also popular with astronomers, meriting a 1937 Observatory, one of the largest in Europe.

It's experienced decades of urban flight, and about a third of the properties are owned by

outsiders. Some villages from even the nineteenth century are abandoned.

What could be better for one's first airport?

So, *traditional* France emphasized small- to medium-sized businesses, with gold as a store of value.

That is not what we are getting from innovations and large cartels.

The currently-large economies of the world operate much differently; Austria has been muted; now there is the Bank of International Settlements, to begin, shall we say, streamlining this.

It is possible to blame the French gold hoard for burning the monetization of other economies. Often, the United States is blamed for the major contributing factors of The Great Depression; in actuality, France was almost as much as, possibly more. But it was only slightly scratched, while US unemployment is over 20% by now.

All things are put together and given to Yugoslavia, and the gold standard drops.

I said, "Also posthumously, we have the Dharma Samgraha 1885. It's from a Japanese student of Max Muller's who passed away unexpectedly young. It's like a collection of mnemonics, not text."

Fergus said, "The Japanese are using Sanskrit."

"Most Mahayana countries adopt it to some extent or another."

"I have thought the term *Enlightenment* is underwhelming."

"A lot of this shouldn't be attempted to be translated, because there is no English equivalent."

"Indian thought lacks sempiternity."

"Time is the World."

"Janaka Vaideha was probably only one or two centuries prior to Buddha."

We had read things from Theosophy and some academia, and *Magic and Mysticism*, Evans-Wentz on Bardo Thodol and Milarepa were available to us. Still kind of new, we were beginning to process it.

A non-Buddhist parallel text is Woodroffe's The Serpent Power 1919, which represents Shakta.

Airfields proliferate in France; for instance, there are several simulators starting around Lyons 1930. Not only is there a large quantity, they are cutting edge with lighthouses and radio. What we have in mind is relatively low-tech or even passe'. Something near the Bleone a little bit upstream from Digne. This is important.

That was the motive. There was a certain presentation, a thesis, we had come up with, and we will change subjects and go into that. For now, we are saying that in this decade, you could scream louder, go crazier, and dance with as many skeletons or ghosts as you needed to, while the actual flourishing touch on Pawlsy's career was Lavender and Buddhism.

Chapter Sixteen

We were excited, because we thought a Tibetan returnee was more likely to listen to us than the League of Nations was.

We had to have a type of doctrinal meeting, because, we weren't terrifically interested in Tibet itself, thinking of it as a kind of repository, that has preserved some valuable things; a bit like how Protestants credit Catholics with simply preserving the scripture. We weren't necessarily trying to say that Tibetans were wrong, but, it is another language, that only adds difficulty.

It happens to be the case that *The Secret Doctrine* had been the most influential book in the world for about fifty years; it was only around the 1930s that new and very different things began to replace it. So we sort of take for granted some familiarity with this way of thinking.

In terms of its contents and what they may have to do with Buddhism, no one was yet capable of forming a response.

The ongoing Theosophical Society seemed academic, orientalizing; less interested in the actual Buddhism than in forming western opinions based on fragments.

All of us were readers; Fergus rarely did anything else. That is, to say, in Paris. We got things off the market and we went to the universities. Mostly on eastern philosophy. It egged us that Colonel Olcott talked about "Upanishadic Buddhism" and said he wouldn't have joined if there were any compulsory belief; and never seems to have recanted his position. We don't yet know if we can dis-qualify "Upanishadic" or tell the difference. We can say the opinion is possible primarily because Europe had Upanishads in the early 1800s. The major trend of thought was to say Zoroaster and the Upanishads reflected the highest caliber of wisdom and we should study them for their own merit.

Now, we don't have any special information about how HPB produced her material, but, she does have a heavy load of Zoroastrianism. From what we can tell, the description

seems legitimate. We found however that current Zoroastrianism is extremely *diminished*, it is a few thousands in Iran and the Indian Parsees. The difficulty is, they feel you have to be born into it. Buddhism has millions of members spread over a wide geographical area. It's something you can do.

We never thought that *ancient wisdom* meant that the progenitors of mankind were gifted with an especially omnipotent divinity. We thought it was of an evolved nature, such that Buddha and his following had taken the highest step.

We didn't know what that was, but we were persuaded it was not found in western sources.

We had been students of Buddhist *books*, respecting its once-great expansion to have been virtually obliterated in its homeland.

It's a *portable civilization* that has nothing to do with a country. It must be similar to Pawlsy's band of sworn loyalists, except it has more to offer that is either much smaller or completely unknown in our culture.

We appreciated that some authors made a distinction between "higher learning", and hexcraft, divination, and the like, which had purportedly been swept out of Tibet by Tson kha pa.

I said, "For the most part, we could rank these authors by their attitude. This is all *third-party*. Not much comes from practicing Buddhists themselves."

Fergus said, "Theosophy has been criticized in some quarters as a Buddhist propaganda. If so, we find a limited number of them putting it to the test."

That's why when *Magic and Mystery* came out, we thought it was more about *intuitively*

following the hints to their source.

In turn, I intuitively grasped parts of it.

"What got our attention is this humble and succinct testimony."

❝I may say that I have myself obtained
remarkable results from my small experience of tumo.

"A reader expects someone to go on about their results, and trumpet and proselytize and so forth, but this is all you have.

We want to follow the usage that you distinguished previously."

❝...**mystic tumo**, which can only claim
a distant and quite figurative connection with the term
"warmth," for it is the experience of " paradisiac bliss"
in this world.

"The article dedicates a lot of room to that other form of tumo which melts the snow. But this kind of technique is known to *hunters*. It's a mundane effect although difficult to learn.

Just saying, in India, no one would think of this; you wouldn't want it at all. So whatever is meant by the *mystical* form must be the important kind.

You talk some about visualizations and *Dorje Naljorma* = *Vajra Yogini*.

We would authenticate this, or, say you are doing the real thing."

Pawlsy was alert.

Embarking on a litany, I said "On the contrary, some authors write and translate based on prejudice. For example, Cecil Bendall published a Nepalese *Subhasita Samgraha* in 1905. It means "book of sayings" and is the same title for a Sanskrit reference with 25,000 popular quotes.

The Buddhist book is multi-sourced from about thirty of the most advanced texts. It's like a kaleidoscope of master's degrees. Bendall published it to show how primitive, pagan, vile, and blasphemous it was. That's his objection to the language and visual forms.

So, for accuracy's sake, it would have been best had the world started with what Brian Hodgson published in 1840. He was being polite to the Nepalese by including it, although he didn't immerse himself in it. Then, unfortunately, it is buried in Appendix B of some government report. We don't think the world -- or HPB, either -- noticed this.

What we think happened is HPB went furious with something from Emil Schlagentweit, Buddhism in Tibet 1863:

"Mysticism appears for the first time as a specific
system in the tenth century of our era; it is called in
the sacred books Dus kyi khorlo, in Sanskrit Kala Chakra,
"the circle of time.

That is close to true, for Kalachakra, although mysticism pre-dates this slightly.

So the following is roughly accurate for Kalachakra.

...the principles
of mystic theology such as we find them in the actual
Buddhism of the present day have chiefly been developed
in the most modern system, which originated independently of the earlier ones, in Central Asia. Its theories
were afterwards even engrafted upon later productions
by a subsequent incorporation..

.

HPB refuted this by using the Kalachakra's own origin myth. This is just typical along with a *lost original of 100,000 verses*. That's a literary device found in several works; very little if any of it is believable.

If you go over the German text, it sounds a bit like she starts re-writing it against itself."

Fergus said, "He is trying to call Yogacara a *superstition*, while HPB says it is the school of Yajnawalkya and Janaka Vaideha, as passed through Buddha, which would be correct. That's not Central Asia -- it's Nepal."

"Yes, the actual root, or spine of the thing, is like that. Our issue with Kalachakra is not that it is relatively late, but, it contains a non-Buddhist dogma.

It treats Buddha as an *avatar of Vishnu*.

Such an avatar would effectively be born perfect, whereas the whole point of Buddha is to struggle to achieve perfection. By doing so, is, yes, to become *as* an avatar of Vishnu, or, more likely, *Agni Vaisvanara*."

Fergus said, "The rest of his book is quite dense with information."

"Yes, he is referring to Indian roots, but, he is missing, most of them. You can tell just by

artwork."

This is where we were sort of nerds. Having a big book with pictures in it during the early 1900s was a lifestyle event. Sometimes we'd talk for twenty minutes about one picture. We had a community mind with minor individual variations.

Pawlsy said, "Alice Getty seems more on the academic side, however the full version of Gods of Northern Buddhism has an additional preface, explaining that iconography is an intricate and meaningful study, and effectively dedicates her book to Sarasvati and Manjushri, the system of Nepal."

I said, "It is also posted on html pages, and, either way, her focus appears to be what HPB said."

Chapter I - Adi-buddha
Chapter II - The Buddhas
Chapter III - Dhyani-Buddhas
Chapter IV - The Dhyani-bodhisattva

Fergus said, "This is one of the main reasons HPB was derided by the experts. But it really is the right expression. Here, Getty 1914 matches Hodgson 1840."

I said, "That's why I think something has slipped by too fast, and the world is on to other things.

But this is where we think doing the still form of meditation you described, with certain visualizations, applies, the *mystical experience*."

Pawlsy said, "If you go to the full version and just skim the contents and consider the list of plates, this is in fact a quite large pantheon."

"Most of that does not involve Kalachakra."

Fergus said, "No. And we read *Bardo Thodol* as being just a meditation system based on this."

I said, "But here is where the analogy of it being like Archangels, or Elohim, or anything else, breaks down, because it is something else."

Pawlsy said, "So we are interested almost exclusively about information on this type of meditation system, only."

I said, "However," because we were who we were, "when we have examined Theosophy in terms of Buddhism, certain Mahatmas claim to be Buddhists, and in charge of them is the Maha Chohan, who decides what is to be printed and so forth. He personally communicated one Letter, and, the main gist of it is uprooting western supremacy and racism. And I think it remains a perpetual obstacle."

Fergus said, "In other words, the rest of it won't work, unless you heed this advice."

"Reading it through an orientalists lens will yield wrong results. It will go blind."

Pawlsy said, "HPB was a lesser authority towards Buddhism. She must have had the first level of preliminaries. Nominally, these were compiled as *Voice of the Silence*. Despite whatever else is going on here, for some reason she slips in a particular Buddhist mantra.

Om Vajrapani Hum

and it's just left hanging there, like a display, with nothing said.

She's used other things of questionable value. Like when we say Genesis and the Puranas are not historical documents, then, we're not really looking for the *Zen Patriarchs* or Kalachakra Shambala to be anything other than suggestive. But with this mantra, she has, abstrusely, brought forward part of the actual practice and tradition."

Fergus said, "Even moreso, it helps show how Buddhism is and is not connected to the rest of the world.

Vajrapani is Herakles."

It makes no sense. It's not the *legend of Herakles* transmitted to India and re-told. It's a *syncretism*. It's an equivalent role in pantheons of India or Greece.

Fergus said, "If you want to know his direct descent,

Vajrapani is Indra."

Pawlsy said, "If you would like to know the other correct syncretism,

Lakshmi is Tyche."

"But," I said, "it will be objected that Lakshmi is not a Buddhist deity.

Not supposed to be. As we just mentioned, Sarasvati is a major goddess in Buddhism. But Sarasvati is from the Veda.

In fact, they are *the three*, Tisro Devi, three goddesses called Ila, Bhu, and Sarasvati, who are a major part of the main Vedic practice.

Bhu is the globe, planet, primal fertility of nature, sometimes called Bharati. Ila however is Dharmic, is the same thing, tended and cared for, horticulture and agriculture, and environmental practices we would understand as Albanian Bukuri.

Lakshmi can be found in the Veda synonymous to Ila."

Fergus said, "This explains the real Vedic history.

There is a certain format of mantra that must be used by all branches of the practice; it's called an Apri Hymn.

All of the Apris transmit this batch of goddesses along with another closely-related group of things.

There are ten kinds; the specific Apri Hymn used defines the Rishi or Sage lineage or Family.

It's really a mnemonic for ritual items.

They are based on an original by Dirghatamas Aucathya, prior to there being an 'Apri Hymn' category. It's slightly bigger. The others develop into a specific format, some of them are almost copies, and some have personal or unique expressions."

I said, "Very good. So far, you can tell the three Devis, Indra, and Agni are appropriate for Buddhism. There's no existential argument about this. It's a transubstantiation, as if

the Vedic ritual were a symbol for learning an inner reality."

Pawlsy said, "In *Magic and Mystery*, you describe mantras ending with Hum as being generally weapon-like. Doesn't that sound a little odd for *Voice of the Silence*? But, yes, this is far more true than saying nothing about it.

In this same area, you describe Tibetans as lacking some Indian material such as Four-fold Aum. This is actually available in Theosophy. It is the basis for discussing Turiya, the Fourth State. Buddhists should certainly be absorbing this if they are using Sanskrit mantras."

I said, "Even in Pali, Buddha is Angiras. What that means is he is a practitioner in the Angiras Family, whose Apri Hymn is what we just talked about from Dirghatamas."

Fergus said, "Again, the significance is that Greek and probably Albanian are like a stripped-out, incomplete version of Veda.

The Albanian paganism we do is almost entirely restricted to the martial dance.

We have very little that approaches what has been called the still kind of meditation with mystic tumo."

It does, for some reason, have the main active agents, Sun, Moon, and Fire. That is to say, Albanian has a multi-role of Fire, similar to Agni, to which the Veda and Buddhism must surely be bringing to life in much better detail.

Well, if we open Getty's *Glossary*, it doesn't have Agni, but we can find the luminairies.

The sun-disc and the moon are held by one of the twenty-one Taras as well as by Aryavalokitesvara, especially in China and Japan.

This seems to be a pretty specific definition:

...the sixth element, the manas (mind), and is symbolized by the triangle with the point below (v. tri-kona), as well as by the full moon.

This is not bad for the Fifth Element:

Akasa (S.) Ether or void. According to Hodgson, akasa is

'established, governed, perfected by its own nature. All things are absorbed into it; it is uncreated or eternal; it is revealed by its own force; it is the essence of creation, preservation, and destruction; it is the essence of the five elements; it is intellectual essence . . . for infinite things are absorbed into it. The five colours are proper to it as well as the five Dhyani-Buddhas. From Vairocana proceeded akasa...

I said, "It's not a cosmological theory. That is talking about a direct personal experience, mind-over-matter revealing an otherworldly light."

Fergus said, "For the immortal principle, rather than the Greek *Monad*, HPB was asked to use Sanskrit."

Amrita (S.) Nectar of Life, called by the Chinese 'sweet dew'. v. Vajrapani and kalasa.

Pawlsy said, "We just very nearly established Vajrapani as the patron of the warrior clan, and now he has a Flask of Immortality."

I said, "Assuredly, it relates to the manas, or mind, which is why there is meditation that de-constructs form to the uncreated."

Fergus said, "The reason there is Buddha is so that one does not simply dissolve into passivity. Some other Yogas only take you there; or, Gnosticism, to the Pleroma. Buddha has missions, like protection, and salvation, which is what we mean by *Mahayana*. If you told me it was *Upanishadic*, I might not get anything other than the dissolution idea."

"Further along, she gives an example of a *Sadhana*, or practice, which is terribly interesting. It's not mummery. It's some kind of psycho-spiritual chrysalis beyond our immediate understanding."

"This seems to be about *vajra dhatu* meaning *mind element* or *spiritual world*.

There is a master of this domain."

Vajrasattva, the sixth Dhyani-Buddha

symbolized by the flame-shaped spike at the top of the caitya, in tbe centre of a moon-crescent

"There are some shared traits."

Ghanta (S.) Bell with vajra handle carried by Vajradhara, Vajrasattva, and Trailokya-vijaya.

Vajra-hum-kara (S.) Mudra of Buddha Supreme and Eternal. The wrists are crossed at the breast which indicates intensity, and the hands hold symbols, usually the vajra and

ghanta. Special mudra of Vajradhara, Samvara, Trailokyavijaya, and of most of the gods when holding their Saktis.

"HPB said Vajradhara was more transcendent than Vajrasattva."

Fergus said, "Then Buddhism does have Seven as the most important number."

"Yes, but it must work a little differently. This is not like a seven-rayed star plainly displaying all its points. These are more like onion layers, Russian dolls."

According to Kobo Daishi, who founded the Yoga school (Shin-gon) in Japan, the teachings of the mystic doctrine were too profound to be expressed by words, and could only be taught to the ignorant by means of illustrations.

"Perhaps we are a little less ignorant these days. For instance, they are using Indra's Vajra."

Fergus said, "Yes, it may be a remarkable hyper-extension of Indra, *Vajrayana*, that type of Mahayana with magical and mental words."

"They are what we call lost ground, the Gnostic Syzygies or dual emanations. The development is nearly simultaneous, and, very likely, cross-talked. But the Greek version tweaks and changes each time, and it is forbidden, before it establishes universities or anything like that. So far, we think the *Orphismos*, mostly based on the Olympians, has more driving power for this reason. More of the sense that something coherent and continuous developed for a few centuries, at least. Buddhism is perhaps like a robust set of Gnostic Emanations over the Orphic Hymns. If they had put that together, and transmitted a practice, it would be very similar, in the least.

Now, if it is more honest to use Hodgson as a starting point -- because it is very direct information at an earlier time -- then in one area, I can give you an insight on the textual archive."

80 -- Dakini Jala Tantra

It's followed by *five colors* of Yamari Tantra. Tibet does not have this. Note it being soon followed by Abhidhanottara Tantra, Sadhanamala, Dharani Samgraha. This is the correct information for the main practices from India.

The Nepalese archive is rather compact compared to those of Tibet or China.

Less extraneous material, such as Kalachakra.

Now, in the way that Kalachakra is based on the same meditation system, if you read only those parts, it is *excellent*. In that way it has benefitted from centuries of linguistic development.

Tibet was adventurous because Europeans, the notorious Pelings, were actually banned. We didn't ever talk about the Jesuits being kicked out from every country in the late 1700s. While some places like Japan became permeable to westerners, Tibet obstinately did not like them at all.

Hodgson was not a bad character; he compiled information on everything from birdwatching to lumber production. The compilation, itself, is an eyesore, like a dehydrated product that if we add water will reconstitute.

I'll try to salvage what disappears in Appendix B.

I can understand it's nearly unreadable and perhaps almost meaningless to most onlookers. This is a Dharma Samgraha from Pandit Amritananda. It's not the same as the miscellaneous found by Muller. This is intentional."

Pawlsy said, "It contradicts what we just said about Seven. It appears to be saying the seventh aspect is a Trinity, bringing the total to Nine."

"Yes. The series lacks four, seven, and eight."

Nevertheless, it calls itself *one to nine*:

Sri Ekamnaya--Navamnaya--Devatah

"There's a technical term. It's not about *Devas*. A Devata is similar but it means they are mantra bound, they do what their mantras say; "deva", as a class of being, does not necessarily conform to this behavior. So the meaning is the mantra transmissions are reliable. At the same time, many of these mantras have a certain focus, which means the Devata will *not* do something outside its sphere."

One has male and female descriptions:

Ekamnaya

Upaya.
Adi-Buddha.
Maha-Vairochana.

Ekamnayi.

Prajna.

Prajna-paramita

Two are their possible polarities:

Upaya. Prajna.

Prajna. Upaya

Three is a similar permutation of the Three Jewels of Buddhism:

Dharma. Buddha. Sangha.

Sangha. —-_Buddha. Dharma.

Buddha. Dharma. Sangha

Pawlsy said, "It means a Trinity, similar to the Egyptian, or, if you ever thought the Holy Spirit was female. In this view, Dharma is the female aspect, which is, of course, law, truth, or practice, and especially mantra. The Sangha is a child-like product, the community of all lives, or, those beings who have taken the Buddhist Path. The latter consciously and the former not."

I said, "We won't duplicate the level of *Five*, because it is redundant. The Shingon "two diagrams". The pattern of five is more material; and largely synonymous to what could be found with, for example, Pythagoras, or Alchemical Quintessence. This idea is common, not Buddhist. Therefor it is "joined" to Six, with the intent being "mind element" is the one conditioned by Buddhist practice. At that point, it no longer means things that have common understandings; it is its own way."

Fergus said, "In this system, a Buddha is with his *Shakti*. That's because it's not terribly

different from the Shakta system. So the most important correspondence would be Six Shaktis and their Family or Buddha."

Vajradhatvishvari -- Vairocana

Locana -- Vajra Family, Akshobhya

Mamaki -- Ratna Family, Ratnasambhava

Pandara -- Lotus Family, Amitabha

Tara -- Karma Family, Amoghasiddhi

Vajrasattvatmika -- Vajrasattva

Pawlsy said, "Now if you will indulge, for a moment, our notion that the seventh deity is a Trinity, these are the female Dharmas."

Vasudhara, Pratyangira, Guhyeshvari

The Buddhas of these families are Vajraraja, Vajradharma, and Vajrakarma (aspects of Vajradhara).

"If you start adding the Bodhisattvas and other roles, it will get messy and confusing quick. We want to stick to this clean look at the Families."

I said, "That's right. This was distributed on purpose to explain the only kind of statuary found in Nepal. It doesn't have normal Mahayana, there is nothing besides this tantric

core."

"The clue being given is that the Shakti is a form of Prajna, Wisdom. Therefor, Vajradhara means the one who *knows* Vasudhara, who *knows* Pratyangira and Guhyeshvari."

"Vasudhara is Buddhist Lakshmi. The others are *protection by spellcraft* and *our lady of secrets*."

Fergus said, "In relation to base elements, if mystic tumo depends on Fire, governed by Pandara, she is followed by two more steps in what would presumably be the enlightened use of it."

I said, "That is why the name, Amogha Siddhi, means Not Ignorant about Siddhis or occult, yogic powers, inhabiting Air which is *Prana*."

"Then the mind of Vajrasattva is above and beyond that."

Pawlsy said, "Just by learning the implications of this symbol, we have exhausted the western knowledge base, the only real answers are its own explanation."

I considered the implications for a moment.

"This means Tara *is* these powers, such as Immortality, must be among the most important. It is not full Buddhahood. If we were to say it is meaningful only with respect to the mind, manas, this is what is inside the practice of *Bardo Thodol*. We don't think it's literally true that the deceased can hear your instructions. We do believe it is true that is is talking about three states experienced on the after-death plane or interval of existence, by the mind only."

Fleep said, "It says that the consciousness principle undergoes *swoons*, that is, instead of being liberated like a Buddha, it succumbs to illusion, to be followed by darkness, fear,

non-existence."

Pawlsy said, "Ultimately this means the teaching would cause an uninterrupted chain of consciousness that is immune to death."

I said, "I'm guessing this is something like the Eighth Bodhisattva Stage. It is where we start running out of easy explanations what a Complete Buddha must be. Most people could probably understand Immortality is a potency, albeit a very latent one."

Fergus said, "These are not external deities, they are the core of one's being."

"Yes. This represents the highest level, where the Dhyani Buddha or *meditation lord* has purely experienced, for instance, Fire, and realized the emptiness of it. This has a certain meaning in Buddhism:

dharmata nairatmya

pudgala nairatmya

which is ego-less-ness of things and persons.

And so what seems to be happening, is the separating of purified consciousness, from artificial constructs which are unreal."

Pawlsy said, "What is missing in some presentations," -- because many well-intentioned things are incomplete -- "is that a meditation that employs quiescence does not flush out subliminal or subconscious tendencies -- vasana -- which will continue arising. Only Mahayana meditation will truly burn out these seeds."

I said, "That is why Zen seems like a hint. There's more to this than just sitting there quietly."

"It would have been much better if we just started learning Six Dhyani Buddhas in the 1840s. It's not conceptually difficult. Apparently some people are stuck on Five Elements. And this system is tiered so you don't attempt something beyond your capability."

"Well, most of the classical western texts speak of four elements; nowadays, no one would be hard-pressed to understand the concept including the sixth element, mind, but then again the Buddhist texts are not having a eureka moment about it. In fact, it has to derive from the "spirit of enlightenment", or Bodhi Citta, which is like the moral resolve combined with some preliminary amount of Mahayana work. Otherwise you just have the "intellect of the senses". You have to *generate* what is meant by sixth element here."

Alright. There is a mind we don't quite have yet, and deities that are imperceptible. If there is any meaning to this, it is that the people who have done it know what they are talking about, and the rest of us don't. Simple enough. Other classes of deities are intermediaries.

Fergus said, "Near the beginning of the second Dharma Samgraha, we find an important set telling us Vajrayogini leads a *class*, arranged in the Families."

Ṣaḍ-yoginyaḥ, tad-yathā:
There are six yoginis, they are:

{1} Vajrā-
{1} Vajrā,

{2} Vārāhī,
{2} Vārāhī,

{3} Yāminī,
{3} Yāminī,

{4} Sañcāraṇī,
{4} Sañcāraṇī,

{5} Santrāsanī,
{5} Santrāsanī,

{6} Cāṇḍikā ceti.
{6} and Cāṇḍikā.

I said, "It goes to Candi, that is, Candi Path or Durga Saptashati. This has clearly enfolded a Hindu yoga deity.

Implicitly, these sound like six yogas that lie between man and the Dhyani Buddhas."

This turns out to be correct and is what we mean by *meditation system*.

It also has a moral force.

Trīṇi kuśala-mūlāni,
There are three roots of wholesomeness, they are:

{1} Bodhicittotpāda,
{1} The generating of a mind set on Awakening,

{2} āśaya-viśuddhir-
{2} purification of the heart,

{3} ahaṁ-kāra-mama-kāra-parityāgaś-ceti.
{3} and the abandoning of the I-maker, the me-maker.

"I don't really have an argument against that. The following are *aprameya*, immeasurable, boundless, or infinite."

Catvāro brahma-vihārāḥ,
There are four spiritual states, they are:

{1} Maitrī,
{1} Friendliness,

{2} karuṇā,
{2} kindness,

{3-4} muditopekṣā ceti.
{3-4} gladness, and equanimity.

Dinky said, "That's where I'm starting to find some faith in it. It's saying you re-inforce yourself with this. When you feel weak or ill, if you turn to this inside properly, it will refill itself. And you start to find you can carry it and start to spread it."

Pawlsy said, "Those are the basics. If you try it out, you will automatically follow the Mahachohan's Letter."

Fergus said, "It would be irritating to have to rave about this, when everyone you know dwells in it all the time."

I said, "I started doing this voluntarily, and tracing it out.

Maitri which can also be translated *love* does not actually have its own individual deity because it is *universal*.

Most of the deities embody a Family-based experience, like a portion of Full Enlightenment.

Karuna is Avalokiteshvara, often translated as *compassion*. So this has to do with being ready to offer help. Ideally, it means successfully doing whatever was needed.

Mudita, or Joy, is Vajrasattva. This means you generally feel pleasant emotions inside yourself, and, you take great pleasure in seeing the joy of others.

Upekka or Upeksa is the most difficult part. It means resolve especially in the face of failure. You might successfully help someone who turns around and hates you. You might make someone happy and something horrible happens to them. All sorts of things could ravage your good intentions. But you never change."

We have never found reason to dispute that.

We have been constantly re-kindling it ever since.

Especially since Upekka is very hard because our compassionate act hasn't got anywhere close to succeeding.

So as meditation, we're looking at a combination of verbal, somatic, and mental components, which is used with at least as many images as are in GNB. Does one person do all that?

Here's what we were told.

"You can explore this almost as much as you want, with a certain difference.

You have to change the visualization so you are facing a deity as if you were having a *conversation*.

Getty's Sadhana example is largely accurate."

...he proceeds to invoke the Buddhas and Bodhisattvas, offering imaginary or real flowers or perfumes. He begins by a confession of sins, pronounces his act of faith in the three jewels (Buddha, Dharma, Sahgha), and, after deep meditation, succeeds in abolishing his own personality and identifying himself with the divinity which he wishes to invoke, proceeding according to the Sadhana.

As an example, the Simhanada Sadhana proceeds as follows:

He (the Buddhist priest) must see,
developed from the white syllable 'Om!', a moon disc;
above this, from the white syllable 'Ah!', a white lion;
and above this, from the white syllable 'Am!', a white lotus,
on the heart of which he is to see the syllable 'Hrih!', white and shining.

Having developed all this, he must see himself in form of Simhanada, a body all white with two arms, one face, and three eyes; his hair in form of a tiara, his head-dress ornamented with a small image of Amitabha; crouched in Indian fashion, with one knee raised, seated on a lion covered with a tiger-skin, the five Dhyani-Buddhas emanating from his person. Having thus meditated on all this, tired of meditation, let the conjurer pronounce the formula of conjuration (A. Foucher, Iconographie bouddhique, partie II, p. 8).

"That is the *initiate* practice. Meaning you were given this Simhanada practice directly by a devotee.

As a general meditator who is learning about the pantheon, instead of generating the deity on yourself as described, you place it in front of you, as if you are meeting a friend."

That's like the Veda or *Orphismos*.

As long as you follow the teaching to the best of your ability, such exercises are usable, which is the purpose of *Dharani Samgraha* or *Sadhanamala*.

The other thing HPB was harangued about is shown by Getty in the following way:

Svabhava (S.) Lit. sva (own), bhava (nature), 'self-existent'. Adi-Buddha is called Svabhava by the Svabhavika sect.

"Again, she is paraphrasing Hodgson, and this is a step closer in the right direction, but it's not really a *sect*. They are actually discussing a *mantra*, which subsumes all the Preliminaries. Here are some related expressions nearby."

Svayambhu (S.) Lit. 'spontaneity', or that which is self-existent. The Adi-Buddha is called Svayambhu.

The Nepalese Buddhas are sometimes represented with the surya-mani above the ushnisha. The symbol is also used in Nepal, issuing from a lotus-flower, to represent the Svayambhu or Adi-Buddha at the creation of the world, v. Trisula

.

"It's not a visualization. It's self-existent."

Pawlsy said, "So there are certainly different classes of deities. Some are like a map of the human aura; no one can give you the Dhyani Buddhas or take them away; they are concealed by ordinary mundane consciousness.

This is universal, with a version found in many sadhanas.

Something like Simhanada is a personal interlocutor, a tutelary deity, a guide; they are optional or interchangeable; a matter of invocation."

I said, "Some interpretations might give the impression the goal is to ultimately achieve formlessness or behold Adi Buddha. That's not the case. It's to do this perfectly and then to *emerge from it perfectly*."

Getty gives the domain of Adi Buddha:

Akanishtha Bhuvana

Only found in Buddhist explanations.

That's from the Glossary and of course we had rummaged through the contents contemplating *feminine divinities*. The table given may not be completely perfect, but, for a visual of the time, it is really good and divests a large portion of the whole story.

Among the many goddess forms, **Marici** is thought to be equivalent to Vedic Usas. She seems important. Marici sometimes holds a Caitya. She is the source of Vajravarahi.

As "Dawn", that is one of the few things close to a natural phenomenon there. The others

are more like yoginis and spells. What she has tabulated is almost the same as saying *Twenty-one Taras of the Pala Empire*, which actually was started by *Cunda* perhaps around the year 730.

We notice this because Dawn is also prominent in Albania:

Prende was worshipped in northern Albania, especially by the Albanian women until recent times.

taken as:

Afër-dita, an Albanian phrase meaning "near day", "the day is near"

Anna, Mother of Mary

Zoja Prenne or Zoja e Bukuris

I said, "Prende, Usas, and Marici are all talking about *Venus*.

The shared understanding is that it is not physical dawn, of the solar orb, but the pre-dawn twilight when Venus is prominent, as stars fade away."

Marici -- Tibetan 'od - zer - can - ma -- rays of light.

Fergus said, "That slab of Buddhism is non-trivial. Something is going on with this Marici. And then taken as Venus, we get a goddess in any culture out to Ishtar, as in the trinity, Sun, Moon, Venus."

"Yes. Let's suppose the much younger Buddhism is the eloquence based on tumo practice that is not found in the archaic versions."

"The development of language from the point where there was no one to understand it."

"Precisely."

"Usas is multi-faceted, whose saga appears to be started by Dirghatamas Aucathya."

"Yes. There is some type of structured Vedic knowledge base, which it isn't transmitting to us in a narrative. It's a pile of references in bits and pieces. Like in modern America, if I compared a baseball player to a Star Wars character, it would make sense. But if you had never heard of baseball or Star Wars, it would be difficult."

"The basic, concise version of Usas, fortunately, is conveyed in the Sukla Yajur Veda and is still the basis for normal Hindu marriage rites."

"Getty says that Marici is Hayagriva's consort, but, this seems to be an assumption based on their theriomorphic forms."

"True. There are a few small mistakes in her work. Just a few understandable errors that aren't being projected by a foul attitude."

That's deep into it; when we discovered Marici, we were riveted, it was instantly recognizable.

I said, "There are councils of these deities, such as companions of Tara."

Ekajata, and the goddess Marici, or by Janguli and the goddess Mahamayuri.

In the latter case she is called Dhanada, 'giver of treasures', and has four arms.

"Marici has several arcane forms, but this session is intended to be relatively modest."

When Marici accompanies the green Tara she is always at her right and is called Asokakanta. She is seated on a lotus-throne, which may be supported by a pig, yellow in colour, and her legs are either locked or with the right leg pendent. She has the third eye. In her left hand she carries a branch of the asoka-tree, and her right is generally in 'charity' mudra, but may be in 'argument' mudra or holding the vajra. She may, however, be seated on the pig with the right hand in varada and the left in vitarka mudra.

Fergus said, "This is not like Greek, where you'd find something far more rational, like Justice and *Nemesis* appear together, they have obvious meanings that are in fact social norms, and they enact a story portraying this. No such inherent meaning is present when it says Tara accompanied by others."

At first, we will struggle with some grainy old photos on this.

Asokakanta Marici in a Caitya at Ratnagiri, Orissa:

Khadiravani Tara with Marici and Ekajata (fatter):

"Interesting. It's not really that old. India has no known stone iconography prior to about 200 B. C. E. and very little at that. The style such as the previous probably represents the height of the Pala era, ca. 1,000 - 1,100.

This is better detail of the same Khadiravani Tara."

Fergus said, "She is overflown by the Five Dhyani Buddhas.

Here, the Family is obvious, because all the Dhyanis really do is their mudra; Amoghasiddhi does Abhaya, fear-dispelling, which is hand over heart, palm facing outwards. You can see that being done by the central figure; on his proper left, Amitabha does meditation gesture, hands forming a bowl in the lap."

I said, "Akshobhya and Ratnasambhava are both reaching out, and can be hard to distinguish; Ratnasambhava has an open hand, pouring things out, while Akshobhya is touching the ground."

Dinky said, "Then Vairocana has a hand over the chest, but it is a teaching or argumentative point."

"I never said you were dumb. I said you were illiterate and never talked anything but drunken slang."

"What did you expect?"

"That's what I had in mind when I saw you."

"Tell me something else."

"The design is just like the Syzygies, or Emanations. The image is not Tara on her own plane, that of the Dhyanis. She has been re-emanated as a Bodhisattva-like being that is much easier for us to access.

I don't think Marici is ever shown as a Family Emanation. She seems only related to the Caitya, perhaps meaning All Families."

Fleep said, "If what you are saying is true, this one goddess leads to the mastery of all yoga."

"He put it together. Yes, in one sense, Tara on her own plane is Air, and yoga is not just visualization but also the use of *life force*.

But, if you will go back to Six Yoginis, we said these were like six yogas. This circle is a Wrathful format, so the colors do not match the usual ones. And, in this case, it is a Smoke color, so the last one is called Smoky Candi. This is the emanation of Karma Family, or Tara.

So, it's not Six Yogas "of" Kalachakra, it's Six Yogas *that are in* Kalachakra. They are also the Six Yogas of Naro, but, this is usually conflated with his Six Dharmas.

This is why it is *Buddhist yoga*, because it is these Six Yogas, which are not Patanjali's, nor those of Maitreyana Upanishad. Candi is the final or Sixth Yoga, or, mastery.

From the Pali, we see Buddha criticized his Adwaita teachers not so much on cosmology or philosophy, but:

You do not understand samadhi."

Fergus said, "If you say Candi is an emanation of Tara, this is like saying she gave Candi Path for the masses, Six Yogas to the Buddhists."

"Yes. Just to make clear something that is on the first page of something in 1885.

Or, we have totally clarified the idea of Six Families in consequence of which are Six Yogas.

With that being the main operative principle, it should qualify for the name Yogacara.

We can *learn* about that on our own, but we want to come to Samten Dzong to see particularly if we can *do* it."

Pawlsy said, "I am coming in as an outsider, so, I am trying to straighten out what we've gotten historically. And, you seem to carry almost the same point, HPB does not really have any kind of special history, although Puranic math does give a much more accurate result than setting Genesis at 4,004 B. C. E..

A lot of those details are not useful, but, you said she was pretty close to the inner meaning."

"Yes, of Yogacara.

The mistake she makes comes from certain Tibetan colophons that show the expression *Arya Asanga*.

She has declared this to be a person who lived as a direct disciple of Buddha.

It's an error because a second Asanga lived around the year 900. Therefor, the colophon is simply correct in identifying the author as the same Asanga who is known to be the author.

For some reason, she tries to demonize him, personally, but is only able to offer a vague, inscrutable criticism.

What she does to the extent she is able is to give the psychology of the *Samdhinirmocana Sutra*. It's how *The Secret Doctrine* starts.

She is however mistaken about *Alaya*. This is the storehouse of subconscious seeds Pawlsy mentioned. The self-definition of Mahayana is that it is the only way to *remove* the Alaya. That is the whole point."

Fergus said, "That was a bit of a novice error. Might be Chapter Two."

"I think so.

If you can accept there's mistakes present, I can promise she gets over it and does make pretty much the exact Yogacara argument that is behind all these works. Ironically, for her, she is trying her hardest to give the same Asanga's teaching that she vilifies."

Pawlsy said, "She claimed there were *secret Maitreya books*."

"Sort of. But again this is fantastically simple. If we track this down on an objective basis, it will explain why *Seven* is a magic number in Buddhism."

"Because of Seven Families?"

"Not in the detailed sense; but, assuming that to be a *development*, then, yes, they are."

"And the seventh?"

"Bodhi."

"HPB said that Adi-Buddha was, experientially, *Adi Bodhi*."

"Yes."

"The seventh principle only exists after the Six Yogas."

"Right. A subjective experience not yet had by all."

Fergus said, "That makes it inarguable. You can't come in from the outside and say something is wrong. It's that the subject is unreal to you. Cecil just didn't know."

"If you come in, from the outside, having had a yoga meditation experience of some sort, it would be subsumed in the first Two Yogas."

Pawlsy said, "And if Marici is part of this?"

I paused, because I was leery of *Chinese nationalism*. What if we start getting Buddhist Fascists? Just because it would be fake doesn't stop anybody from doing it.

"There's a cultural difference. A Chinese Mahayanist feels that literature is perfectly open to him to use as he sees fit. Tibet is known for restrictive lineages. Limited access.

Marici is widespread in China, and hardly known in Tibet.

China has hardly any of the restricted class literature that Tibet does; one Hevajra Tantra at a late period.

At any rate, Marici is exoteric to a Chinese, even if he is not born a Buddhist. So, we have something in common; either of us might newly take to the Path. Chances are, in China, it already happens a lot, whereas, here, we are getting pseudo-Theosophy. Only a small number of us stick to the original, that is, to pursue a validly-living tradition such as some kind of yoga. Compare that to the fact you can't really go out and do Zoroastrianism. If a person were to really practice any of the amazing subjects discussed, besides one of the kinds of yoga, I'm not sure there's much a person would ever find."

One of the surest clues is that the Mahatmas said Theosophy brings *no new orders of priestcraft*. It's a brotherhood of existing ones.

Fergus said, "Asoka is a common enough name in India, but what is it? Nothing spectacular like the Lotus Tara holds."

"The best thing to do is everybody have a psychic experience right now, we're going to Bhutan to what to us is old, a hundred years or so. Yet it is the same as the stone above. This is a *small detail* of a much larger article. Visually, Asoka is a branch like an olive branch or perhaps victory laurels.

Marici has no distinct Family emblem or symbol. She has the color and gesture of Jewel Family.

Going by the expression of the animal, I get the sense something incredibly violent is involved.

While *Usas* fairly specifically means *Dawn*, marici is just a vein of meaning:

"The rays in the great lotus of sixteen spokes are the rays [i.e., marīci] which are the energies.

marīci : (f.) a ray of light; mirage.

[probably] connected with marut q.v.) a particle of light, shining mote or speck in the air, [Ṛg-veda; Atharva-veda]

2) ray of light (of the sun or moon), [Ṛg-veda]

And so I'm a little bit stilled by the prospect of hypostasizing what we can glean from Dawn or Venus of prior times and cycle that into why this particular deity takes so many forms.

And yet whoever did this put painstaking attention to detail, in fact, in accordance with the medieval Nepali texts."

Pawlsy said, "I can sense the Sangha.

It's like a mental commune with anyone who meditated on this."

"Anyone can. The better the meditation, the better the commune, I suppose, outside of time and space.

I have a difficult time creating something like that with my mind. I can make approximately a blob."

Dinky said, "Too much Edwin Burroughs."

Pawlsy said, "Can you?"

"Well, I see things that do look like that Burroughs painting, but it's kind of out-of-control."

"You can't even pronounce the name."

"Styvies. Aloysius Styvies."

"Please attempt to restrain yourself."

"Who?"

Fergus said, "He hasn't spoke enough to drank sense. It's vivid flashes of memory, except he can't tell you that."

Pawlsy said, "The parts of his brain each think they are the only one."

"We can only hope this will be good for him in some way, like putting a band aid on a decapitation."

"If not, at least we'll know he's not really lost."

Fleep said, "I'm about to sneeze."

Ariana said, "I can do this."

I said, "You can?"

Fleep sneezed.

"Well, I can make her image. It doesn't mean anything, it's not a spiritual presence. So I know that in itself is not an answer."

"But if you spent time with it you probably could."

"Probably."

Fleep sneezed.

We figured everything we could conceive about meditation was just in the first Two Yogas, *Pratyahara* and *Dhyana*. We could be generous and say similar instructions are probably in Hesychasm and Theurgy. And they are in other Indian yogas. Specifically to Buddhism, "Dhyana" could probably legitimately be used from around the year 300. It would mean a visualization similar to the above, combined with breathing exercises. Part of the effect of visualizing a perfect deity is that it would spill forth to sanctify the outer world.

Pratyahara has to do with relaxation and sensory withdrawal. That means this is an inner exercise. It *may have* outer objects if you so choose, but, it *is* an inner process.

We thought we were doing Pratyahara and Dhyana, because we didn't know much about *mystic tumo*, we could tell there were intricacies beyond what we had already seen, and it was in its own exclusive type of language. There is a reason Vajrasattva and the

Dhyani Buddhas are universal. A deity such as Marici is *optional*, we don't see any way that any particular thing is *forced* on anyone. This called itself to our attention.

Fergus said, "Her article *Lohans in China* might be viable if it were put in the proper context."

I said, "Yes. The significance of the article is because she says it is about mantras."

"The remarkable thing is that China has records of what came into Luo yan White Horse Monastery going back to about the year 120."

"Yes. It's actually a *record of archives* that has been passed down. Because of that, it automatically identifies *lost texts*. There aren't any manuscripts of that age. It's a record that's been copied over and over again, and has different branches, Peking and elsewhere, so the total volume is really difficult to work with.

That record is the most objective thing in Buddhist history.

Because the beginning is the same and relatively small, it's much easier. And, this is where India has *no* reliable information. This changes around the 700s, which is when we start finding Indian material that China never got.

I don't think we can concretely say that the first Buddhist pilgrim was a mantrin.

It is reasonable to say that from about 300 there are, so to speak, meditation manuals. You could call it a *Kashmiri Dhyana* school that is being transmitted to China. It's the locus for something like "Stanzas of Dzyan", although in name only.

Investigated thoroughly, some of those mantras come from *Orissa*."

Pawlsy said, "That means mantras and Dhyana covered India, and were starting to *trickle* into China."

"Yes, the Lohans are tip-of-the-iceberg type of evidence. It is objectively real, in such a way there is no reason to back-date it to an earlier period."

Fergus said, "That's the eastern side of Vajrapani -- Herakles syncretism."

"Bearing in mind we don't find westward dispensation of Vajrapani."

"I haven't."

"If you want a corollary of Six Families, you should check out Bactrian ossuaries."

"The teachings that Zoroaster gave that are more perfunct than the Vedas, have an air of admissibility to Buddhism."

"The story of the Buddha is that he walked to Afghanistan."

"Mitra meaning the Sun is an expression of friendliness."

Pawlsy said, "The syncretic deity is also Zoroastrian, we are saying Herakles for brevity."

Syncretism is a specialty that only existed in the *Parthian Empire*.

I said, "You can talk about Alexander the Great and *wars* all you want, but you can't talk about *religious wars* in any of this."

Fergus said, "In the west, it persisted up to about 1,200 in Harran, roughly when the Mughals claimed India."

"So you could say the basic system of Lohans and Dhyana has about a thousand years of development."

"From Dhyana to the Dhyani Buddhas might be five hundred of those years."

"Something like that. I think it would be dishonest to say it is a particularly ancient term, although it is older than the Kalachakra system."

Pawlsy said, "But you said Yogacara happened for a *reason*.

It was because Asanga said the Kashmiri instructions weren't good enough."

I don't know if it was Upanishadic; *our* Buddhism was from Asanga and Maitreya.

It is correct to say that is not the *only* kind of Buddhism. They can't give a *higher teaching*, nothing has changed the Four Noble Truths, but they can launch an era of increasingly powerful yoga sadhanas. The next major evidence would be *Ellora Caves* enshrining goddesses like Mayuri and Janguli we just mentioned.

Pawlsy said, "Let me revise the view.

There is a strong possibility that Zoroaster was conditioned by Sukla Yajur Veda. They compare favorably in several respects. He has a notable stylistic change; his pantheon lacks Vedic intricacy, which is traded for the fact that he teaches values very plainly.

The Sukla Yajur Veda ends on a mantra which is then used to begin the first or Iso Upanishad.

Buddha, historically, matches Zoroaster's geographical area and values; the much later Dhyani Buddhas are fairly close to the Amesha Spentas, again proved by being carved into stone, until the Islamicization of the area."

Some of the Dhyanis existed in the early manuals, particularly Akshobhya and Amitabha; Asanga was already taught this. There is an ambiguous complaint that "some people" can achieve the transcendental state; but neither in the manuals nor from him do we find the level of detail that there just isn't any honest way to claim it was around before about the 700s. On an individual level, then, we are going to re-live the same elaboration.

Fergus said, "In the diminutive Marici Sutra, Buddha sarcastically implies he is talking about Usas. And the point is simply to know her by this name, Marici, it makes these spells work. The point of the Sutra seems to be this re-naming.

Part of it is for invulnerability and some of it is weaponized."

I said, "She is given some unusual invocations, one of them is certainly Boar Face, and another, Varali -- Moon. The others do not seem meaningful unless they might be plays on *vetali*, corpse."

Pawlsy said, "But this is *suggestive* writing; if it seems a reference is being made, chances are it is."

"Yes, to the point that unattributed quotes mean you are supposed to recognize the author."

We were told the protections were symbolic and the weapons were against our own sins and illusions.

It's very nimble; for instance, robbers or thieves are those who steal our opportunities for enlightenment. By interruption? Causing a distraction? Doing evil? In the long run, instead of upsetting or confusing us, they would no longer have an effect. The behavior would no longer bother us. The spell changes *ourselves*. Obviously, it did not work, to,

for instance, protect the Buddhists from the Mughals. I'm not sure any spells can really do that. Consequently, I would not take Marici as being *literal*.

In that sense, the same Sutra would read differently to the profane than to the initiate.

We did that, because, as pagan eavesdroppers, we want to see how these Buddhist goddesses meld with the Sumero-Chaldean ones, how do they fit into this cosmic scene that we attempt to read in parallel, or, directly, throughout the world. They don't. We can go back and double check and Marici is the only one particularly suggestive about a connection.

Most of them have origins outside Buddhism. Sarasvati is especially clear about this. Vasudhara takes interpretation, you could probably say she is all earth-plane related forms, Ila and Bhu and Lakshmi.

Others are relatively wordless, like if we look at Janguli and Parnasabari, those sound like wild yoginis from outside of the Vedic domain. The hill tribes if you will.

What often escapes the Buddhists themselves are that Kurukulla and Vajravarahi are from the Sri Chakra of the Sakta system.

The latter has been separated by Getty into the category *Dakini*:

Vajra-varahi.
Na ro-mk'ha-spyod-ma.
Vajra-dakini.
Simhavaktra.

We see the same teacher, Naro, with Naro's sky dancer.

Fergus said, "They are supposed to have this ability, to freely move in space, but we doubt it is a translation of *dakini*. This is a common Indian word for witch, hag, an insult or derogatory term. In some way, the Buddhists are redeeming the class of creature. If it has a linguistic meaning, we suggest it has to do with *Daka*, a drum or drumming."

I said, "Then there is something hard to distinguish between Vajrayogini and Vajradakini."

Pawlsy said, "The last one is Lion Face."

I said, "So, yoginis are at least benign enough to be found on page one of a miscellaneous tabulation. The dakini seems more mystical, and I can see why you can't read about it right off the page like you can Marici.

The *Upeksa* we mentioned as critical is Vajradakini."

Genta said, "This was surprisingly easy to get into. The Three Jewels are their type of oath, and, it doesn't interfere with Pawlsy, because she is not a *teacher*. Refuge Vow has nothing to do with asking Buddha to be a battlefield commander. There's no type of command going on here.

What it is teaching as reality are The Four Noble Truths.

Fine. But what are you *doing*?

Well, I suppose in the same way Marici got our *intellectual* attention, the Four Immeasurables got our *moral* attention. This, we thought, should be done.

And here you can start to see how Buddhism crafts its own specialized language.

The term *Aprameya* is used widely in Yoga.

Aprameya literally means ‘immeasurable’.

Two words constantly met with in epistemology are

Pramāṇa - It is the means of knowledge
Prameya - It is that which is thus known
For instance, when we see a pot, the act of seeing is the ‘pramāṇa’ and the pot itself is the ‘prameya’ (that which is measured or comprehended). All objects with name, form and qualities can be subject to comprehension and verification through the pramāṇas. However, God the transcendental Being, is beyond all such pramāṇas and hence is termed as ‘Apraymeya’ (lit., the immeasurable). He is beyond even the śāstra or āgama (the revealed scripture) which helps only in removing our miscomprehension about him and not reveal him directly.

In devotional literature, the word seems to be more commonly applied to Lord Viṣṇu.

We deified it, but, the specific things we deified are in general Buddhism the same:

The heart meditations or brahmavihārā, also known as the divine abodes, are traditional Theravada Samatha practices. They fall under the umbrella called “purification of mind” and are one of the main practices of Awakening Dharma. The benefits are both transformational and transcendent. In concentration meditation (like breath awareness) we prioritize one object to the exclusion of everything else in our awareness.

So, ok, it's in meditation because it is just *permanent*.

We can find the same set compiled in a Dharma Samgraha taken from Bodhisattvacharyavatara by Shantideva:

In Asaṅga's Abhisamayālaṃkāra [mngon rtogs rgyan], Maitreya explains twenty-two similes for bodhicitta...

is the header.

It is possible we could check in Abhisamayalamkara to see how many of these things are in there. But Shantideva is one of the most famous Buddhist authors who spent many years in Indonesia in the 700s.

Those are all talking about principles, whereas we have translated them into Deity Yoga.

There isn't any disagreement between the Theravada, Mahayana, and Vajrayana, it's the same thing. We are talking about a newer method. The reason is because it's *more powerful*."

"That," said Pawlsy, "is what I could tell, like following a trail to some good cooking."

I said, "When formulated to include Vajrasattva, we just defined him as universal, rather than symbolic. This perhaps means Vajradakini is a universal found by his perception.

What is strange is the name Vajrasattvatmika would literally mean *composed of Vajrasattva*.

Since we are not sure what that is, but, a Dakini is a type or state of being, then, the following should make sense from the vocabulary just given:

Pramana.....Prameya

Vajrasattva....Vajradakini

Buddha.....Shakti

And what is inspiring is when Vajrasattva is assigned Mudita -- Joy, this is the first Bodhisattva Ground.

That means it is stable.

It's something that I can partly conceive of, from our discussion, and obviously there is a lot more to it. And that represents a lot of time and work but this represents the first step to becoming a Buddha."

As far as we know, saying *Six Yogas* could be most closely said to be *Vajrasattva Yoga*.

Fergus said, "Those synonyms are the basis of Yogacara. Surprisingly, there is much emphasis on Prameya, the *object of cognition*. Roughly put, you experience mundane ones, such as a picture of Marici in a book, but, then, if you make her into a stable meditation goddess, you have changed the nature of the object, concomitant with changing the nature of cognition. Effectively, you have *changed reality*."

I said, "Yes. In the older manuals, it is discussed that you could do this with a coffee cup or other object, or a symbol. Deity Yoga isn't any different, it works the same way, except it is a library of unusual, trans-mundane objects, that have no focus other than the Path."

Pawlsy said, "Marici was not used to narrate a grand history, or, expound on the states of holiness. It's invulnerability and destruction, which is just about the mind of the meditator purifying and strengthening itself."

Fleep said, "That's not very different from turning the Albanian fire dance into a still meditation."

I said, "No, it's not, just a different situation. One is *I am under attack by my neighbors*, and the other is *I am not perfect*. And, let's face it, it is hard to make political inroads with the second message."

Dinky said, "It's really a complete civilizational clash. That's because there is no path, learning, or morality without happiness, which is both the mandatory starting point, and part of the ultimate goal. Other civilizations are ignorant on this, and, basically just offer dictation about outer behaviors, telling you it's good to pay taxes without breaking the law."

"That might be a little abrupt, but, when we look at things on a moment-to-moment basis, these values tend to be far from the surface, whereas Buddhism proudly displays it."

Fergus said, "It is the same as the Veda, which states happiness depends on deities."

"I have heard people say if you were immortal and perfect, you wouldn't be happy, you would be bored. I think that is just false. But, yes, it is a mental prejudice against the whole thing."

Pawlsy said, "Well," and was in charge, "we are just going to do this for our own development. I don't think we should tie it in to Communism or any other agitprop. I don't think it's any good unless someone *chooses* the Path by an educated, informed decision."

We didn't think it was time to weave it into our music. We would *like* to, in the future, when we have some experience, and this war gets out of the way. We can't just dismantle Yugoslavia, because we have got to get our place out of Serbia. We don't see any way to do it other than to break the whole thing. We got *out* of the Ottoman Empire after only four hundred years. But we are probably going to have to do something horrible to the central structure of the new occupant.

Not being able to figure out Marici's tree branch, does it refer to Chakravartin Asoka of the Mauryan Empire?

"Asoka" has the meaning *without sorrow*, because a- is generally a negative prefix in Sanskrit. Not every single word that begins with a is negativized, but, a lot of them are, for instance a-mrita is "without death" or "deathless".

The foliage is unremarkable, but the *flower*:

Then in Buddhism we will find it is associated with that mischievous class of being called a Yakshi.

Here is one from Bharhut Stupa in central India, from, as we said, perhaps 200 B. C. E.:

This is *widespread*.

If one were to study India's own early sculpture, this would be it. There are other things but this is standard. The Bharhut instances are identified by Brahmi inscriptions. That amounts to some of the oldest written material they have, period.

Fergus said, "These are from the story of Buddha. He walked from Bihar to Afghanistan and back. This was the *Bodhisattva Path*. By the law of reincarnation, it means he was re-living what he had already accomplished in previous lives. And his previous life was Chakravartin Mandhata from the very early part of the *Rg Veda*.

That means Mandhata was a Tenth Stage Bodhisattva who failed to become a Buddha. He didn't do anything horrible, he just succumbed to wealth and worldly temptation and quit paying attention to the Path.

So as Gautama, he's returning to that point to try it again, and while taking this extraordinarily long hike, he rises on the Bodhisattva Grounds by *subduing Yakshas*."

I said, "So the Yaksha stands for the impurities and ignorance that mean we are not that Bodhisattva."

"Yes, the Yaksha seems to be the obstacle on the Path, but, in his case, he can do it."

"If you keep up with the iconography, then, in Yoga, it has this meaning as blockages of prana so we can't do *mystic tumo*."

"But if we could actually manifest Vajrasattva, it would mean continuous Joy, after subduing the first one of these."

"That is right. But you have to do 100,000 of them"

It's another *Tibetanism*, to take these numbers literally. It's why they put thousands of mantras on microfilm and spin them in those prayer wheels. It's why they chant mantras fast. There are some exceptions but usually any Tibetan recital clips along. And so we will listen to a Tibetan Vajrasattva done quickly like this.

Usually, in most texts, most countries keep the mantras in Sanskrit and translate any narrative parts.

This is Vajrasattva which is in Sanskrit with a Tibetan accent. Certain parts are so strong that you have to write it differently.

Vajra Sattva = *Benza Sato*

Svaha = *Soha*

performed by Wonderband from Russia:

Source: https://youtube.com/watch?v=auBEoyg0IHk

"This mantra *laughs*, Ha, Ha, Ha, Ha, being the Four Immeasurables we discussed."

Fergus said, "Followed by Hoh, which translates as *Bell of Wisdom*."

"It then refers to bestowing on me the Vajra-state of All Buddhas."

Pawlsy and Ariana said, "That would take some time and devotion."

"It's like a saint or something."

Fergus said, "I counted, and, it hasn't really got a hundred syllables. Eighty-seven to ninety-one, depending on pronunciation, a bit, I suppose."

"But this would be the Buddhist parallel to perhaps *The Lord's Prayer*."

"Still containing similar sentiments."

Dinky said, "It would probably take me a year to learn all the stuff that is in here. But then, if I know it's not about anything complicated -- like Herakles or Zeus -- it's really about yourself -- it's a good beginning."

"You will be building airplanes, or, airplane factories, or, flying airplanes."

We went to get some flat land near Marcoux. You could probably do a hundred clandestine airstrips in this part of Provence. To our knowledge, no one had. That's all it would be; there won't be any maintenance or fuel. Just a shuttle point. Something utterly different from going around enforcing religions by the sword like the formation of Europe. Something that, for me, at least, is a better solution for if you were to sit around a think about it.

Chapter Seventeen

Pawlsy's next move went well. We set up a farm that would allow us to produce lightweight items of value, such as Lavender, and, one of our all-time favorites, French Tarragon:

The French call French Tarragon, Herbe au Dragon. Indeed, the word Tarragon is thought to be a poorly pronounced French word Esdragon. The French got their Dragon monikers from the Latin species name for French Tarragon which is dracunculus. Roughly translated this means little dragon. And, while there is a lot of written speculation that the dragon part refers to some ancient use of this herb to cure bites and stings of all manner of creatures. More likely, it refers to the fire it leaves on your palate.

This is one time where you really can be above it all because of the much higher quality as well as the work involved:

Why you ask would any one bother to sell a tasteless culinary herb?
Because it can be grown from a seed instead of a cutting which is preferred by commercial growers.

French Tarragon rarely blooms and, even then, makes only sterile seed.

That's right. It's just *cuttings*. That makes it of the same nature as *Saffron*. It's like one plant that keeps being spread by people. This must be one of the closest things to physical immortality we can think of. Most plants can be cloned, and, in the case of trees, it's usually *faster*, but not many things are *only* propagated this way.

In order to make this work, we were going to have to get an airplane and learn to fly it, while The Great Depression starts to rake its claws in France.

Clemenceau did all this stuff to prop up the Central Bank of Yugoslavia, and, at the turn of the page, Britain killed the gold standard, which kills it for everyone else.

We are highly averse to the European Money Power, which, itself, is coming together in a kind of Synarchy, along with a new x-factor, the United States.

It's not really the basic existence of *credit* we oppose; it has more to do with the impunity of decisions at a high level. The way that life-altering bad decisions are forced on you. It's a *financial world*, which isn't really connected to the *real world*, and offers a nest for a *privileged class*. Did we buy a mansion and have someone else take care of our needs? Not hardly. But this seems to be the ideal.

Fergus said, "Call them the Merovingians."

If you understood him a little better, there's not a harsher thing he could say.

Kathleen Tyson describes part of what happened:

I was looking into the history of the Bank for International Settlements. When it was founded in 1930, almost the first thing that John Foster Dulles — a very big New York lawyer, he was an advisor to the Treasury at the time — did was to infiltrate his sister Eleanor into Basel, into the Bank for International Settlements, to document every single detail of its founding and organization: every executive, every board member, all their views on all of the different possible policies, what was resolved, all of its transactions, including in 1932 a payment of one hundred and twenty-five million from New York to Nazi Germany. And it's an amazing book because it's basically her diary of her infiltration of the BIS, which of course she then published as her doctorate at Harvard, and gave to her brothers — John Foster Dulles, who became Secretary of State after World War II, and Allen Dulles, who became director of the CIA after World War II. So they had an inside diagram of how to subvert the BIS right from the get-go. And then unsurprisingly, when World War II comes about, there's a very pro-Nazi American at the head of the BIS.

Pawlsy said, "The power of the Austrian Empire has been transferred to Nazi Germany, but not any of its redeeming qualities."

I said, "With modern manufacturing, they can make an army ten times as powerful in only a few years."

Fergus said, "They never de-militarized, or paid reparations on the damages."

"It's almost a free ticket for the Great War, the one that dissolved Austria and left us trampled by Serbia."

The BIS already looked like a vehicle for *predatory lending*, the kind that leads to asset confiscation or military consequences.

As you know, we have already slipped our fingers into this, in an amateurish way. We spent five years absconding Ottoman funds to build infrastructure in Sofia. This was deliberate on our part. We did it in the same breath as criticizing the state of Ottoman finances. We had no regard for the long-term health of the Empire, or anything like that; it was a polite form of banditry. It was never a realistic, long-term plan; we might have done that for Albania if they hadn't given up on us.

As of now, we think they are such a horrid example, we make this report from Vienna:

"Another attempt occurred on 20 February 1931, while Zog was visiting the Vienna State Opera house for a performance of Pagliacci. The attackers (Aziz Çami and Ndok Gjeloshi) struck whilst Zog was getting into his car. The attempt was organized by "National Union" (Albanian: Bashkimi Kombëtar"), a union of Zog opponents in exile which was formed in Vienna (1925) with the initiative of Ali Këlcyra, Sejfi Vllamasi, Xhemal Bushati etc. Zog was in the company of Minister Eqrem Libohova, who was wounded, while Zog's guard Llesh Topallaj was mistaken for Zog by Gjeloshi, and shot three times in the back of the head. Çami's gun was stuck and did not fire. Zog came out of the event unharmed, thanks also to the prompt intervention of Albanian Consul Zef Serreqi and local police. The Austrian authorities arrested Çami, Gjeloshi, and later Qazim Mulleti, Rexhep Mitrovica, Menduh Angoni, Angjelin Suma, Luigj Shkurti, Sejfi Vllamasi, etc. All the Albanian political émigrés in Vienna were subsequently arrested, beside Hasan Prishtina. Most of them were quickly released and expelled from Austria. Gjeloshi was sentenced to 3 years and 6 months of jail, while Çami got 2 years and 6 months.

Pawlsy said, "Perfect setup, and they killed the wrong guy."

Fergus groaned.

That *was* KONARE.

I said, "Fortunately, Riza Cerova was in the other office, where he

...joined the Communist Party of Germany in 1930. During that period he wrote many articles against King Zog I. Cerova's articles were published in media like Liria Kombëtare, a journal published by KONARE (Komiteti Nacional Revolucionar, National Revolutionary Committee).

As far as we know, he simply winds up going to Moscow to become a more perfect Stalinist."

Noli went to the United States.

In 1932, Boshnjaku appears in an Albanian anti-Monarchist committee in Constanța, Romania, together with other Albanian emigre members settled there.

Nothing really left of what once was.

Pawlsy said, "I am trying to liberate an area that finds itself on the receiving end of a France -- Yugoslavia tentacle."

Date	Event
December 1922	Yugoslavia introduces capital controls and deflationary policies to build up foreign exchange reserves
From mid 1925	Period of *de facto* stability of the dinar through currency market operations
8 May 1931	Loan for *de jure* stabilisation obtained from a French banking consortium
	Publication of losses of the Austrian *Kreditanstalt* triggers capital outflows
20 June 1931	Hoover Moratorium cancels German reparation payments to Yugoslavia
28 June 1931	Yugoslavia introduces *de jure* stability on the basis of the 'Law on Money'
July 1931	Yugoslavia obtains BIS loan to preserve *de jure* stability
21 September 1931	The UK abandons the gold exchange standard and devalues the pound
7 October 1931	Yugoslavia suspends *de jure* stability by introducing capital controls

From Cambridge on Stabilization:

Powerful interest groups in banking and industry that exerted a substantial influence on Yugoslavia's financial institutions shared the belief in this benefit of the gold exchange standard. Bankarstvo captured the views of 21 industrialists, representatives of industrial interests, and banks on the gold exchange standard from across the kingdom, which are across the board positive. One of these was from the president of the Division for Trade and Industry in Zagreb, Vranić, who noted that industrial circles approved of dinar stabilisation. The president of the Chamber of Commerce, Exchange and Industry, Jeličanin, viewed commercial circles as the main proponents of legal stabilisation.

"The theory does not have one person in mind, *You*."

It is noteworthy that ‘lower layers’ of the Yugoslavian society, such as agricultural workers, whose loans at commercial banks appreciated due to the discount rate increases by the NBKY, fiercely opposed legal stabilisation. In that sense, the Yugoslavian gold exchange standard reflects Gallarotti's theory that legal stabilisation mirrored the victory of groups that favour stable exchange rates because they are importing machinery from abroad (industrialists) and those who act as creditors within the country (financial interest groups), over the interests of debtors and exporters who prefer depreciated exchange rates.

"It has an unmistakable strategy."

Another reason why the Banque de France supported Yugoslavia with legal stabilisation was political. Yugoslavian newspapers at the time argued that France was trying to build a new ‘Middle Europe’ with its lending practices, as French bankers required political guarantees before granting loans, with the main goal of enabling France to isolate Germany economically and politically. Furthermore, French lending practices were intended to contain British political influence in the Balkans.

"It's even the foundation of the miraculous new system."

The third international financial institution exerting pressure on Yugoslavia to adopt and maintain a gold exchange standard was the BIS in Basel, which was founded as an alliance of central banks in 1930. Its primary purpose was the commercialisation of German reparation payments and the creation of a stable system for international payments, which meant restoring the gold standard. In the words of Toniolo, ‘the gold standard was embedded in the very DNA of the BIS’.

"Well, when Britain ditched it, they got the quickest recovery. What's going to happen with France, the gold bloc countries, and Yugoslavia when this boomerang hits?"

Fergus and I beat each other up.

"A large part of the regime was so that France would be paid in gold."

The Permanent International Court of Justice in The Hague ruled on 12 July 1929 that the substantial Yugoslavian debts owed to French lenders had to be repaid 55 per cent in gold starting from 1 April 1930, while the share of gold should gradually increase until the loans were completely repaid in gold. Hence, by supporting the legal stability of the dinar, the Banque de France could stabilise the conditions for the repayment of the substantial amount of private and public loans which Yugoslavian lenders owed to French banks.

"Although the British decision was more influential, this was not even its idea."

Germany's exit from the gold standard on 15 July 1931

The dominos were Austria's Creditanstalt on 11 May 1931, Landesbank der Rheinprovinz on 11 July 1931, and Danat-Bank on 13 July 1931. It triggered Germany's exit from the

gold standard on 15 July 1931.

On 15 July 1931, the Reichsbank suspended the convertibility of the Reichsmark, effectively taking Germany out of the gold standard, and imposed capital controls.

Pawlsy said, "Although capital controls are subject to change, suddenly, this becomes the way to establish *stability*."

It's deep. The existence of a gold standard does not in itself answer for having gold, or, the relative value of your currency to it. It's just a known unit of value. *Convertibility* is not quite the same, either; if I said a million marks was an ounce of gold, that says nothing as to *terms of payment*, such as in the court order above.

The debilitating factor that no one has mentioned yet is *Fractional Reserve Lending*. Although this has existed since medieval times, back then, you still had to have a substantial reserve. Now these people will start worming their way to making loans out of smaller and smaller reserves.

We don't claim to know ultimate answers about gold and money. We claim those handling it don't either, and must be kept on a short leash.

Most of the gold was flowing to the United States and France. Rather than all these adjustments and prestige advances, it is arguable the calamitous deflation could have been avoided by sticking to the cover ratios of 1928.

In other words, by trying to fix it, they made things worse.

This is what happens:

At the Lausanne Conference of July 1932, an agreement was outlined on a three-year suspension of German reparations, but that was rejected by the U.S. Congress in December 1932, triggering defaults by France and the UK on interallied war debts. Ultimately, losses of U.S. investors in German debt amounted to 13 to 16 percent of U.S. 1931 GDP...

"Dinky, it's

Heinrich Aloysius Maria Elisabeth Brüning

who serves as Chancellor of Germany for the transition off gold, known for austerity, unemployment, and hunger.

He was removed from office in 1932. Who do you think got the office for these decisions about *capital controls*."

Dinky said, "Franz von Papen".

"So there are Nazis behind this paper money, as well as the BIS, even though it was intended for gold."

"We're surrounded."

They are the ones who had skipped an opportunity to publicize Buddhism. Schglagentweit had three brothers who went on a mission from 1854 - 1858. One of them met a Sikkhimese Lama; they got things from Brian Hodgson and visited sites in Leh, Ladakh. Despite this pioneering effort, it does not seem to have taken hold.

Pawlsy said, "Most of our readers will be unable to comprehend the following."

Indo-tibetica 1: Mc'od rten e ts'a ts'a nel Tibet indiano ed occidentale: contributo allo studio dell'arte religiosa tibetana e del suo significato, Roma, Reale Accademia d'Italia, 1932 (Chinese transl.:《梵天佛地 1: 西北印度和西藏西部的塔和擦擦——试论藏族宗教艺术及其意义》, 魏正中 萨尔吉 主编. 上海, 上海古籍出版社)

Fleep said, "I'm from Rome, at least from what I can remember. You made me use other languages, so, my Italian is a bit rusty. But that's got to be something from Buddhism."

I said, "This is going to be hard to say. Giuseppe Tucci is a straight Mussolini Fascist, who, moreover, is going to go to Japan and spread Fascism there, along lines like *racial purity*.

That's going to be our next major trove of Buddhism. Numerous high-quality photos of things that are in Tibet. We didn't discuss **Eugenics**. It's American. Ivy League. It's the same word but not necessarily the same thing as Plato's Eugenics."

Fergus said, "*Idiot* is a Greek expression for *thinks of himself*, in the sense of a man who stays inside his house and experiences no other influence. Modern doctors turn it into a medical condition."

Pawlsy said, "It spread with iron roots across all countries involved with modern medicine."

I said, "Or, especially the UK, Germany, Sweden, and Japan."

"Herbalists are now spit at as snake oil salesmen."

"I would take *allopathic medicine* for *acute trauma*, like if I break my arm. I mean

something more like treatment by a medic, than a course of medicine after the fact."

Fergus said, "They are finding ways to sell the kind that is made from petroleum."

"You think that's bad? Well, it is, until you find out how the medical system will be there to steal your house.

Louis McFadden helped craft the Federal Reserve Note, having an Act named for him in 1927."

Comptroller of the Currency Henry M. Dawes, whose proposals shaped the McFadden Act

"Without knowing exactly who said what, we do notice the favor that the corporate charters for these banks exist *in perpetuity*."

Fergus said, "That's as anti-American as you can get."

"The Federal Reserve's own autobiography confesses that, if you know how to see through the surface of it."

It wasn't long before McFadden turned on the idea vociferously. Time Magazine reported he said the Hoover Moratorium sold out the United States to international bankers.

Allow me to clean up the record from June 10, 1932:

Mr. Chairman, we have In this country one of the most corrupt Institutions the world has ever known. I refer to the Federal Reserve Board and the Federal reserve

banks. The Federal Reserve Board, a Government board, has cheated the Government of the United States and the people of the United states out of enough money to pay the national debt. The depreciation and the iniquities of the Federal Reserve Board and the 'Federal' reserve banks acting together, have cost this country enough money, to pay the national debt several times over.

He goes on at great length about it.

What are they doing? "Rolling it over."

Pawlsy burst out laughing.

"I can't take the Americans seriously any more."

"Pawls, we tried. We gave them twenty years to think about people who are being massacred in a eugenic manner. Nothing registered. You see how they operate."

"Here, we assume in Europe it's basically evil, one kind always trying to dominate another. America has all these sayings and songs about freedom and something that is supposed to be great. No one can tell what that may be."

"They put their taxpayers permanently in debt to a private institution."

Fergus said, "Wait til you find out how they deceived them all by sneaking it in over Christmas break."

"What!"

France was still mostly functional, as long as you were employed.

Breton journalist Morvan Lebesque described the period thus:

The winter I spent on the streets - the winter of '32-33 - was no milder nor harder than any other winter; the winter cold is like labour pains - whether it lasts for a longer or shorter period of time there is always the same amount of pain. That particular winter, it snowed and it froze; thousands of young men, forced out of their jobs by the crisis, struggled on to their last penny, to the end of their tether then, in despair, abandoned the fight... On street benches and at métro entrances, groups of exhausted and starving young men would be trying not to die. I don't know how many never came round. I can only say what I saw. In the rue Madame one day I saw a child drop a sweet which someone trod on, then the man behind bent down and picked it up, wiped it and ate it.

Pawlsy said, "The stratification is very real.

There are people I can charge twenty francs for a ticket. Fifty if I want. I can make it seventy-five because of some cloisonne' porcelain I hold up before the crowd. I've never pursued this direction, but, if I decided to charge a hundred and twenty, they would still do it.

A lot of workers can barely afford anything. They need an outlet more, and can hardly find the opportunity."

In turn, it's difficult for us. We have to take two weeks off to be able to reach Provence. But there is a way we can make it a round trip in a day.

The idea of getting into innovation was no problem, seeing as France is this close to the

particular innovation:

In 1908 the American Wright brothers visited France to demonstrate the military advantages of their primitive ‘Wright Flyer’ machine, the first controllable powered aircraft, to the French army. The Wrights' demonstration flights came to the attention of two French brothers living in northern Picardy. Rene and Gaston Caudron worked on their father’s farm in the Somme basin but the brave new world of aviation grasped the imagination of the Caudron brothers. They designed and built an aircraft for themselves. Their skills developed and led to a factory and flying school. The rest is great French history.

They had no financial resources and no real equipment. They just had bags of enthusiasm, imagination and dogged tenacity and it was that which enabled them to complete their project. Their farmyard horse Luciole assisted with the early glider launches but just a year later they were using an engine and flying for 10km at a time. The Caudrons created a factory in the town of Rue, close to their home and farm. There they built the first G-3 and G-4 aircraft for the French military. They also established a civil flying school at Le Crotoy on the gently sloping beaches.

Bleriot crosses the Channel in 1909 in the first mono-winged aircraft:

No compass, following a frigate, patch of fog, crash landing.

So we were not cutting edge on this. We were joining a trend that had civilian enthusiasts.

I don't really mean "we". *I* am not going to do anything with a piece of machinery. It means we sent Dinky and Fleep to flight school and to work in a factory.

Pawlsy said, "Don't get in fights, and don't kill anyone either. Be nice."

We actually gave them appropriate clothes for the ordeal, and, they still looked weird, just not as weird. They're so...we were concerned they may have the tendency to get picked on.

I said, "To go over what we've been discussing, Eugenics is a British reaction from the Boer War. They found that industrialization had caused a drop in fitness to the point there was an unacceptable level of failures for military qualification. There are a lot of issues inside that.

The American Federal Reserve is like a *state within a state*; you pay for the privilege of using a currency owned by a private institution. What happens is, the government will sell a thousand-dollar bond for a thousand Federal Reserve Notes (FRNs), accepted as a substitute, but as you can see this is just a loan that must be paid back with interest. And these payments appear to be super important, more important than you are."

Fergus said, "The decision of Britain, similar to that of Germany, appears to quickly re-build domestic production. Good for them, perhaps, but what else?"

Pawlsy said, "The Bank of England archives contain brief reports on the matter."

Jan. 21, 1932:

It was not to be expected that such a momentous step as the suspension of the Gold Standard by Great Britain, after six years of imperfect and difficult working, would be without grave and far-reaching repercussions on the rest of Europe.

"That's in less than six months. Obviously, the direct result is, France holds about sixty-two million Pounds Sterling, and, de-valuation means that about twenty million in value just disappears."

The dollar has replaced the £ as the basis for calculating the value of the Greek drachma in foreign currencies.

"Sounds like a good idea, until the US de-values."

Bulgaria has suffered serious dislocation of her export trade as the great majority of exports have always been contracted in pounds. There has been a heavy drop in exports and a restriction of credit.

"They don't really mention this is the tortoise-shell survival strategy."

Switzerland followed the general tendency and strengthened its position by the withdrawal of funds from abroad and by the conversion of foreign exchange into gold. The gold reserve on Banque Nationale Suisse was only £28 million on 31st December 1930, [but] by the end of September 1931 it was £68 million and had risen to £93 million by the 31st December 1931. Sterling held at the Bank of

England was entirely liquidated, but gold held has risen 19th September to over £6 million.

Here is a pretty direct counter-argument from July 11, 1932:

1. The Board of the Bank for International Settlements recognising the necessity of the reestablishment between nations of a monetary system with a common basis in order to facilitate international settlements under more stable and secure conditions, is unanimously of opinion that the gold standard remains the best available monetary mechanism and the one best suited to make possible the free flow of world trade and of international financing; it is desirable, therefore, to prepare all the necessary measures for the reestablishment of the functioning of the gold standard.

"They are still advocates of reparations for German damage that was done by *1918*.

It is in large agreement with the Gold Delegates of the League of Nations.

It claims that efficient management by Central Banks cannot be done without governmental action that makes it so."

Fergus said, "America is going to undergo a painful transition."

Ironically, the latest, massive round of bank collapses from November 1932 to March 6, 1933, was caused by speculators buying up gold in (correct) anticipation that FDR would get off the gold standard, devaluing the dollar. The Federal Reserve made mistakes here as well with regard to the interest rate, later admitting this, as well as, with some reluctance, that FDR's policy of getting off the gold standard had been the correct one.

I said, "Just like Germany, it will *suspend convertibility*. We see who is the vanguard of

this issue, it's the Nazis and Anglos."

Fergus said, "German ethnic nationalism means it is really dominated by Austria. And then these people are focusing in Munich and Bavaria, which is in south Germany, raising the opposite point that Austria is *nothing* or it is not counted, because the true Germany is what we used to call Prussia."

Pawlsy said, "There is a candid getting-together of like-minded individuals."

At the invitation of Thyssen, Hitler actually made a rather notable speech to this club on January 26, 1932:

"It was one of those rare cases in which Hitler spoke the truth because he believed it would be of use to him. Restlessly he shot his eyes to the bearers of the most famous names, to [Gustav] Krupp, [Fritz] Thyssen and [Emil] Kirdorf, to [Hermann] Abs and [Robert] Pferdmenges, to [Hermann] Rochling and [Paul] Reusch, to [Ernst von] Borsig and [the sons of Hugo] Stinnes. Hitler [explained:]:

""Don't bother with the name of my party, with that ringing term Socialist German Workers' Party. The name was chosen to attract the workers. In truth, the NSDAP stands on the ground of free entrepreneurship. ... If we are accused of our intolerance, we proudly acknowledge it! We have made the relentless decision to root out Marxism in Germany to the very last!""

"When Hitler sat down, the audience, which had long since given up any distance, stood up and cheered him."

"It has reached across barriers, since, those who previously had not been all that interested in the Nazis, see the potential."

Reusch was not necessarily in the Hitler camp. He also supported other ultraright, union-busting candidates, but in November 1932 he certainly did sign the Industrielleneingabe Letter / The Industrial Input Letter asking General Paul von Hindenburg to transfer "responsible leadership" to Adolf Hitler. He did so alongside the ICC's Baron Kurt von Schroder, the ICC-tied Hjalmar Schacht, Emil Helfferich, discussed earlier as the sponsor at the Keppler circle of ICC German committee chairman Karl Lindemann 173, with both directors of the Rockefeller-owned Deutsche-Amerikanische Petroleum A. G. (DAPAG) 174; and Fritz Thyssen and Albert Vogler of Vereinigte Stahlwerke.

"Many of them continued in a perhaps unofficial format."

Hitler's Keppler Circle, founded in December 1932

"In everything that follows, they never pay the *damages*, they pay *interest* on the finances of it."

Nouvelle Solidarite, Interview with Annie Lacroix-Riz, 'Fascisme financier hier et aujourd'hui; le choix de la défaite': "["Can we say that it is to maintain the payment of these interests at all costs that we are ready to go as far as fascism?"] I think so, that it is as important a fact as anti-Sovietism. We can see this concretely, since it takes on very surprising proportions when Germany lacks gold reserves and the Bank of France and the Bank of England (which are directly involved because gold depends on the central banks of the two countries) made it possible to seize Austrian gold during the Anschluss in 1938, then Czechoslovak gold. There, you enter into a form of collaboration with Germany which is extremely surprising. I believe I have demonstrated, with the help of the archives of the Banque de France, that the Dawes and the Young [plans] were the fundamental factor in the disposition of financial circles to tremble before the demands of the Reich. And I'm not the only one. Sylvain Schiermann, who had worked on Franco-German economic relations from 1932 to 39, had shown very clearly that there was only

one priority: that Germany should pay the Dawes and the Young [plans]. And Schacht spends his time, from 1933, blackmailing debt repayment by saying: I'm not paying anymore. But he always ends up paying, and we know that Germany paid until the end since the last payment was made in gold, stolen, as I have shown in other works, with the backing of the banks power stations. The last payment made to the BRI was in April 1945. That is to say, at the time of the surrender, Germany was still paying the interest of Dawes and Young. ...

"We've seen this before. The Ottoman Empire dragged along by this theory of interest-only payments. A way to leave the principal on the shoulders of the people, accumulating.

But this German system is two-faced, calling itself a Workers' Party and probably uttering words to this effect, but, its allegiance is to its major backers, who are anti-labor and every other synonym up to anti-Communist.

Well, the force of it re-casts Yugoslavian Communism."

The "ultra-leftist" line pursued since 1928 was abandoned in 1933 when Adolf Hitler came to power in Germany. Instead, the KPJ turned the idea of forming a popular front together with other anti-fascist organisations. The strategy aimed to attract broad coalition of allies since it was no longer thought feasible to achieve quick introduction of communist rule. The popular front strategy coincided with assignment of Milan Gorkić to the KPJ leadership from his posting at the Comintern in 1932. Gorkić set about to introduce discipline to the KPJ top ranks and establish ties with the JSDS, the HSS, the Montenegrin Federalist Party, the Slovene Christian Socialists, and pro-Russian right wing organisations in Serbia with Moscow now advocating Yugoslav unity. This placed the KPJ at odds with the Comintern which continued to advocate breakup of Yugoslavia...

"What is this? Ok, a coalition against Mussolini and now Hitler may make some sense, but, it's not my issue. How do I get our liberation back on the table? Hasan Prishtina?"

In 1933, he was killed by Ibrahim Celo in a cafe in Thessalonika, on the orders of King Zog.

"Listen to this defiant remark by Yugoslavia's King Alexander I."

Alexander said through an intermediary to the Italian government, "If you want to have serious riots in Yugoslavia or cause a regime change, you need to kill me. Shoot at me and be sure you have finished me off, because that's the only way to make changes in Yugoslavia."

Pawlsy said, "That's the apparent level of trust there, but, France wants to balance them, so he goes to an important meeting."

The French Foreign Minister Louis Barthou had attempted in 1934 to build an alliance meant to contain Germany, consisting of France's allies in Eastern Europe like Yugoslavia, together with Italy and the Soviet Union. The long-standing rivalry between Benito Mussolini and King Alexander had complicated Barthou's work as Alexander complained about Italian territorial claims against his country and Italian support for Hungarian revisionism and the Croat Ustaše.

As long as the French ally Yugoslavia continued to have disputes with Italy, Barthou's plans for an Italo-French rapprochement would be stillborn.

Mussolini had come to believe that it was only the personality of Alexander that was holding Yugoslavia together and that if the king were assassinated, Yugoslavia would descend into civil war, which would allow Italy to annex certain regions of Yugoslavia without fear of reprisal from France. However, France was Yugoslavia's closest ally, and Barthou invited Alexander for a visit to France to sign a Franco-Yugoslav agreement that

would allow Barthou to "go to Rome with the certainty of success". As a result of the previous deaths of three family members on Tuesdays, Alexander refused to undertake any public functions on that day of the week. On Tuesday, 9 October 1934, however, he had no choice, as he was arriving in Marseille to begin a state visit to France to strengthen both countries' alliance in the Little Entente.

"This is part of a larger trip, as you will see when Bulgaria gets on board after a right-wing coup on May 19, 1934."

The new government abolished the Tarnovo Constitution, dissolved the National Assembly and banned all political parties and organizations, revolutionary organizations and trade unions. All their property got confiscated and severe sentences were provided for attempting to renew a party in any form or to establish a new party. A new governmental system was introduced wherein the central authority would appoint mayors and would establish state trade unions. Additionally, measures were adopted to deal with the workers' and socialist movement in the country. A state monopoly was introduced, which affected the interests of the big companies.

In foreign policy, Zveno's most notable act was to establish diplomatic relations with the USSR on 23 July 1934 and steer Bulgaria towards France. Kimon Georgiev saw that one way to do that was through improvement of the relationships with Yugoslavia and to bring the two countries closer as Bulgaria's neighbour was an ally of France at that time. As a result, king Aleksandar I of Yugoslavia visited Bulgaria on 27 September 1934.

"Yugoslavian Communism is anti-Fascist, while most of the groups that seek to harm Yugoslavia are Fascists. There is an anti-Yugoslav fighter called Chernozemski."

Chernozemski also entered the region of Vardar Macedonia with IMRO bands and participated in more than 15 skirmishes with Yugoslav police.

On April 24, 1931, Chernozemski was sentenced by the Sofia District Court to life in prison. After the amnesty on January 5, 1932, he was released from the Sofia Central Prison. A week later, he went underground, and on July 15, 1932, he disappeared from Sofia.

"This is complicated, because *Macedonian* means *Bulgarian* for the most part. It's a remnant of the Ottoman resistance. But the group has never had a clear platform, whether it is ethnic or regional, whether it is Bulgarian or independent, or what its politics are. It doesn't really represent indigenous Macedonians. It's just located there. It forms a partnership with the Croation Ustase. That's where Communism underestimated the power of nationalism. It's very right-wing. And so these are more like groups of Fascists that desire the breakup of Yugoslavia."

On October 9, as King Alexander's motorcade drove at 8 km/h down a Marseille street, Chernozemski emerged from the crowd, approached the king's car and leapt onto its running board while concealing his Mauser C96 semi-automatic pistol in a bouquet of flowers and chanting "Vive le roi" ("Long live the King"). He shot Alexander repeatedly, fatally hitting him in the chest and liver. The chauffeur—who tried to push Chernozemski off the car—and General Georges were also shot. The shot killed the chauffeur on the spot. A police officer fired at Chernozemski but missed and wounded Alexander's companion French Foreign Minister Louis Barthou. Barthou died due to blood loss.

After firing his shots, he was struck by Colonel Pierre-Henri-Jules Piollet with a sabre, shot by a police officer and beaten by the crowd while the police watched. Chernozemski attempted to kill himself by shooting himself in the mouth, but his pistol was knocked out of his hand. The police had "fired haphazardly into the crowd". 10 civilian bystanders were injured, while 4 people died. In shock, Kralj did not throw a grenade and instead slipped out of the crowd. After bringing Chernozemski to custody, the French authorities attempted to interrogate him. However, his face was disfigured and he was unable to say anything. Chernozemski died around 8 pm.

They also found a Walther pistol, two bombs, a compass and 1,700 French francs in his

possessions.

For murdering King Alexander I, Chernozemski was posthumously declared the most dangerous terrorist in Europe.

"It's very famous."

It was one of the first assassinations to be captured on film; the shooting occurred in front of the newsreel cameraman, who was only metres away at the time. While the exact moment of shooting was not captured on film, the events leading to the assassination and the immediate aftermath were. The body of the chauffeur Foissac, who had been mortally wounded, slumped and jammed against the brakes of the car, which allowed the cameraman to continue filming from within inches of the King for a number of minutes afterwards.

Fergus said, "This has nothing to do with a communist revolution, which didn't happen."

The royal will stipulates the regency of the unusual Anglophile Prince Paul until 1941:

Through careful never to openly criticise the constitution, Paul sympathised with the Croat demand to turn Yugoslavia into a federation, and felt that many Serb politicians were being unrealistic in expecting that Croat discontent would just dissolve of its own accord if given enough time.

Prince Paul, far more than Alexander, was Yugoslav rather than Serb in outlook, and unlike Alexander, he was inclined much more toward democracy. In its broadest outline, his domestic policy worked to eliminate the heritage of the Alexandrine dictatorship's centralism, censorship, and military control, and to pacify the country by solving the Serb-Croat problem. Paul wanted to achieve a Serb-Croat reconciliation, but also felt for a considerable period of time that he had the duty to hand over the kingdom to Peter more or less unchanged when he reached his maturity, and thus was unwilling to

entertain constitutional changes.

Paul had been thrust into a position of power that he did not want by Alexander's assassination (which was why Alexander had chosen him in his will to serve as a regent, knowing he would never try to seize the throne from his son), and throughout his regency he gave the impression that ruling Yugoslavia was a burden to him.

Married to a Greek princess and intensely Anglophile and Hellenophile, Paul distrusted Fascist Italy and Nazi Germany.

French premier Pierre Laval-who was seeking an alliance with Italy-made it very clear to Paul that France would not support Yugoslavia if it chose to make an issue of Italian involvement in the assassination of the king, saying that the most Yugoslavia could do was to blame Hungary. The way that the French were prepared to disregard Yugoslav concerns about the regicide for the sake of better relations with Italy soured Paul on the French alliance.

Although he spent about twenty years amongst Oxford elites, as a child, he is seen in the garb of Kosovo:

Pawlsy said, "It appears to be incorrect that the country will be torn with strife by the removal of the king.

Although the regent is perhaps a better person, we understand, it's basically a job, give the intact Yugoslavia to the next king."

It doesn't directly help; the French economic encirclement of Germany goes cold.

In fact, it could now be worse. Kinder Yugoslav policies may make less people want to rebel. The Comintern strategy is to shear three or four countries off its edges, which is where our liberation lies. We think it will take something of this magnitude, since none of them will be able to do it individually. Second choice is to have it crushed by a Power such as Italy. But then how do you get rid of the Italians.

It certainly won't be from anyone listening to the pleas of those who have been ethnically cleansed ever since we can remember.

France and Yugoslavia are in an impotent, nose-down slump. Of course, most of the world is like this by now. Except for the UK and Germany. Do they have sustainable turnarounds? Does Germany run on sympathy?

I already felt like we were in a post-modern age. That the mere evolution of technology, *financial capitalism*, and militant fanaticism had created an entirely brand new, artificial specie of man, like a homonculus. The British Army was more or less correct about Eugenics, other than they shouldn't have been running the Boer War, should have used common sense and been cleaner and healthier while industrializing, and not re-defining "good breeding" in the way that they have. The simple fact that humans were failing and probably should have better care taken, is quite serious.

I said, "Buddhism in part answers for this, at least outside of Tibet. In most other countries it is associated with the *warriors' training hall*. In Afghanistan, you had *Pankration*, in Siam Muay Thai, perhaps you have heard of the Shaolin Monastery.

It should be obvious that is part of Vajrapani -- Herakles.

And so this is normal for the *Greek* sphere.

But the Romans didn't do it.

In the Olympic Games, they were getting trounced by Asians. That is why towards the end of it, they *banned pagans*.

And after that there was not standardly such a thing as combat sports as part of a typical education. Not there. But from India to Japan, it simply continued."

Fergus said, "So, roughly speaking, you think the Eugenecists caught on to the deficiency, and put in a synthetic substitute."

I said, "Something like that. It seems like mostly self-caused problems, which would never occur to anyone raised otherwise. That's how I see a lot of what's going on here, is that it is simply *unnecessary*."

"Would you like me to win some boxing matches?"

I looked at Pawlsy.

She said, "I bet five francs he can end a boxing match whenever he wants."

It's not what we do, it's a set of rules for a western sport. We are masters of destroying the human being with our hands. On this level, we have not really found anyone who can keep up with us. Modern guns and bombs are an artificial compensation.

She continued. "The thing is, Communism is turning into *Antifa*, which is not aimed at a soft Yugoslavian Regent. But the Slavic rebels *are* Fascists. We might not have anything, unless we can replace, for instance, the *Ustase* with Communists."

Fergus said, "My idea was simpler; I know I can get it to work."

"You're right. I think a Communist revolution will work in Bulgaria. Perhaps almost inevitably like the books seem to say. Yugoslavia is a tough cookie."

I said, "We have the least desirable land. There's no oil or gold. In fact there is nothing desirable about it unless you admire the rustic natural beauty. It's just agriculture and traditional craftsmanship. Still nineteenth-century."

"Yes, but money can be extracted from any human resources."

"A form of ownership."

"Maybe I could just buy it from the Regent in a few years. Just a small nibble off what would still be mostly intact."

"You want to make him an offer, and blackmail him with civil wars."

Fergus said, "I certainly do."

Pawlsy said, "We might try to deal with him.

I suspect we might get Bulgaria and maybe Hungary into Comintern. If we had that, we could shrink Yugoslavia, one way or another."

I said, "Czechoslovakia."

Fergus said, "That's two nations mashed into one if there ever was one."

"Well, let's take France's *Mitteleuropa*, and shape it in the countries excluding Yugoslavia, under the aegis of united workers' fronts. Obviously making it the same here in France."

The case of the *stolen tentacle?*

Fergus said, "Undermining and replacing the official attempt."

Pawlsy said, "With what happened in Vienna, that was a major resource. We need to press results in multiple areas. I've decided it's necessary we have some international support. Remember when everybody thought the United States was really opening the way. Then it was the League of Nations. And then even the Conference after that.

Now it's Comintern, should that, in fact, be able to get countries."

Zog was in about 600 feuds when he came to power, and survived about fifty-five

assassination attempts. And now that is just Albania and tough luck to us.

Pawlsy overthrew the Ottoman Empire. We'll figure this one out too. It's...different. I am a bit neutral about Germany, although I would say it sounds like they will craft a remarkably oppressive form of government that I would not want to be under. Yet, something very strange is going on, in terms of its reparations being cordoned off from new investments, for which, there is a lot of foreign interest. The so-called national interest of France, and the UK, is the total opposite. Yet the French are aware that a weak Germany is not going to result from anything that has happened since the Armistice. Instead, they, themselves, can barely compete.

We are reaching a stuffed-to-the-brim point.

"Now, we shall apprise ourselves of one of those things that just doesn't go away."

On the other end of the spectrum was ICC council member John Jacob Raskob, representing the Du Pont fortune, who, despite being a Democrat in name, set up an additional group in 1934 called the American Liberty League, just to campaign against the New Deal. General Motors' Alfred Sloan, Jr., J. P. Morgan & Co.'s chief attorney and then-Rockefeller Foundation trustee John W. Davis, Jay Gould and Harriman lawyer Elihu Root and Grayson M. P. Murphy of Anaconda Copper, Guaranty Trust and Bethlehem Steel were important co-founders, as was Irenee du Pont.

Conclusion? The ICC's "merchants of peace" did not like having to implement basic labor rights.

Pawlsy said, "That's in America, and appears to be a broadly-split argument."

Aug. 25, 1934, New York Times, 'Roosevelt Twits Liberty League as Lover of Property': "He indicated his belief that it laid too much stress on protection of property and too little on protection of the average citizen."

"He's more or less describing them as similar to the Italian power."

Founding ICC board member Alberto Pirelli, who helped fund Mussolini from the moment he switched from socialism to fascism in late 1914...was a key founder in 1934 of the (Italian) Institute for International Political Studies / Istituto per gli Studi di Politica Internazionale, a Mussolini-backed RIIA- and CFR-clone.

ISPI's [was] launched on 27th March 1934 by a group of young scholars from the Universities of Milan and Pavia ... inspired by the examples of London's Royal Institute of Foreign Affairs [RIIA] and New York's Foreign Policy Association. [A] meeting in February 1935 with Alberto Pirelli ... did not only guarantee the funding ... but it also provided strong links with the business community [which was supporting fascism...], while ensuring some autonomy from the fascist regime...in 1934 SIAP at the very least was not disadvantaged by tariff and license regulations for the oil industry implemented by Mussolini.

"It's wholly owned by Standard Oil."

I said, "President Roosevelt has made our main basic point. Is it a populist message he can fail to work for? Maybe. It sounds like a pretty clear warning that his political adversaries are American Nazi Fascists."

Fergus said, "So far, the performance by the experts ranks as abysmal. Can we throw away the twentieth century and get another one?"

Pawlsy said, "Yes. Let's have an ideological clash."

We entered, in 1934, in a very active phase of the political projects of Synarchy, to which must be added all the nebula of economic power. You have to remember that in Synarchy, there is also the coal and therefore, Henri de Peyerimhoff, the chef of the Coal Committee.

"We don't know who is the twelfth founding member of Synarchy, but considering what happens in 1934, the Comite des Forges is involved in all aspects."

Considering theories of the Synarchy are so closely associated with industrialists and bankers supporting the suppression of labor unions, it might be interesting to note that both the Synarchy and the funding of extreme right action groups as the Croix de Feu and apparently too the Faisceau were tied to the Comite des Forges, a lobby representing the steel industry headed from 1918 to 1940 by steel industrialist and Banque de France director Francois de Wendel.
It's a police report where he gave Croix de Feu a large sum of money.

Again, in the case of France, we have to take the name *Synarchy* not too literally, but we can be sure of the underlying fact:

...there is no doubt that leading French industrialists, some of them to be found in the ICC, were all too keen to use fascism to quash the labor movement...

It doesn't have to mean they all believe in the same kind of Agartha fantasy government. Some of them *do* believe in various kinds. It mainly effectively means, in France, *fascist collaborators*.

Pawlsy said, "By *active phase*, it means this root, the International Chamber of Commerce, will itself fade into obscurity, because superseded by newer and more technocratic organizations."

Fergus said, "It seems like we're missing a small detail."

"Well, do you want to tell them?"

"I think we all do. There's songs in this."

I said, "When the Levee Breaks (Kansas Joe McCoy and Memphis Minnie, 1929)."

Pawlsy said, "Done."

"High Germany (English traditional ballad ca. 1700s)

"Easy."

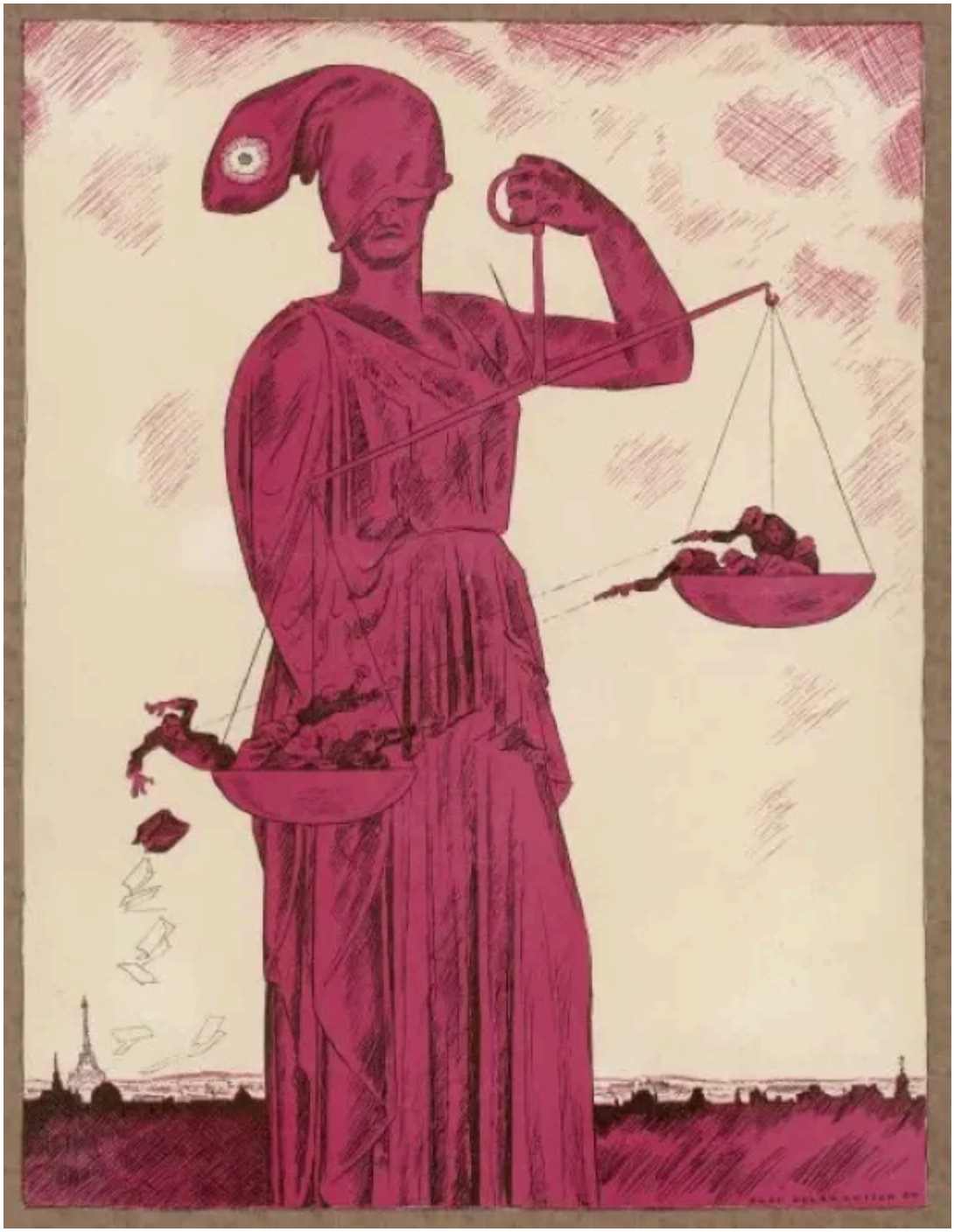
Fergus said, "Make one up."

I said, "That would be Pawlsy's career."

Pawlsy said, "They handed it to us on a silver platter."

Fergus said, "Perhaps it is time to *ad libretto* from Edgar Allen Poe's *Murder in the Rue Morgue*."

I said, "It all began with the finding of a body."



Serge Alexandre Stavisky (1888–1934), who became known as le beau Sacha ("Handsome Sasha"), was a Russian Jew who was born in modern-day Ukraine; his parents had relocated to France. Stavisky tried various professions, working as a café singer, a nightclub manager, a soup factory worker and as the operator of a gambling den. During the 1930s, he managed municipal pawnshops in Bayonne and also knew

people active in the financial sector. Stavisky sold worthless bonds and financed his "hockshop" on the surety of what he called the emeralds of the late Empress of Germany, which were later revealed to be glass.

Stavisky maintained his reputation by using his acquaintances with important people. If a newspaper tried to investigate his affairs, he paid it to stop either with large advertisement contracts or by buying the newspaper's company.

In 1927, Stavisky was put on trial for fraud for the first time. However, the trial was postponed repeatedly, and he was granted bail nineteen times. Stavisky probably continued his scams during that time. One judge who claimed to have secret documents involving Stavisky was later found decapitated. Janet Flanner wrote:

The scheme which finally killed Alexandre Stavisky, his political guests' reputations, and the uninvited public's peace of mind, was his emission of hundreds of millions of francs' worth of false bonds on the city of Bayonne's municipal pawnshop, which were bought up by life-insurance companies, counseled by the Minister of Colonies, who was counseled by the Minister of Commerce, who was counseled by the Mayor of Bayonne, who was counseled by the little manager of the hockshop, who was counseled by Stavisky.

At the risk of exposure in December 1933, Stavisky fled. On 8 January 1934, the police found him in a chalet in Chamonix; he was dead from a gunshot wound. Stavisky was officially determined to have committed suicide, but there was a persistent speculation that police officers had killed him. Fourteen Parisian newspapers reported his death as a suicide, but eight did not. The distance that the bullet had travelled caused the newspaper Le Canard enchaîné to propose sarcastically that Stavisky had "a long arm".

Pawlsy said, "How can this not look stupid on purpose."

...they found a pistol in his left hand and the entry wounds were located above his right temple.

After Stavisky's death, details about his long criminal history, his relations with the French establishment and his controversial death became public. His involvement with so many ministers caused the resignation of Prime Minister Camille Chautemps with accusations from the right-wing opposition that he and his police had killed Stavisky intentionally to protect influential people.

"He was under investigation in the wake of another investigation."

"The Stavisky Affair" erupted on Christmas Eve 1933 with the arrest of a certain Gustave Tissier, director of Crédit Municipal de Bayonne, for forgery, use of forgery and misappropriation of public funds.

Sasha developed extensive contacts among the rich and powerful, and became a wealthy man in his own right. He kept company with some of France's most glamorous women, until Arlette Simon, a dress model for the house of Chanel, agreed to marry him after he promised her that he would reform. In the 1930s, Sasha managed municipal pawnshops in Bayonne and simultaneously infiltrated French financial circles.

Premier Camille Chautemps, leader of the left wing coalition, approved of the government's investment in pawnshop securities. Pawnbrokers had been carefully regulated by the state since the time of King Louis XVI, and a Credit Municipal, or local council could not organize without the consent of the Premier. Stavisky sold stacks of worthless bonds and financed his pawnshop with the surety of what he called "the emeralds of the later Empress of Germany."

These emeralds turned out to be glass, but Stavisky and Joseph Garat the mayor of Bayonne, issued fraudulent bonds in the sum of 239 million francs.

Charismatic Sasha charmed his way into the lives of people with important connections. Over a six year period, he paid out over three million dollars in bribes to French business leaders and politicians and recorded their names in a ledger listing the monies paid as "stock dividends."

"The resigned head of state is replaced by an ardent follower."

The new Prime Minister was Édouard Daladier, and one of his first acts was to dismiss the prefect of the Paris police, Jean Chiappe, who was notorious for his rightist sympathies and suspected of encouraging previous anti-government demonstrations. Daladier then dismissed the director of the Comédie Française, who had been staging William Shakespeare's controversial play Coriolanus, and replaced him with the director of the Sûreté-Générale, a protégé of Chautemps and Daladier's centre-left Radical-Socialist Party. He also appointed a new Interior Minister, Eugène Frot, who announced that demonstrators would be shot.

"In other words, the French government does *not* have a large standing of these para-Nazis, but they come crawling out of the woodwork."

Daladier's dismissal of Jean Chiappe, the anti-communist Paris Prefect of Police, caused multiple far-right leagues to organize protests. These rapidly degenerated into a riot on the Place de la Concorde, near the building used for the National Assembly, against Daladier's centre-left government and the Third Republic.

Fomented by several conservative, anti-Semitic, monarchist or fascist groups, including Action Française, the Croix-de-Feu and the Mouvement Franciste, the demonstration occurred on the night of 6–7 February 1934. The police fired upon and killed 17 people, nine of whom were far-right protesters..

Croix de Feu:

❝As one of the most essential paramilitary associations and because of its anti-Semitic position, the Croix-de-Feu and La Rocque were considered by the political left to be among the most dangerous imitators of Mussolini and Hitler.

Pawlsy said, "They were actually several hundred meters away at Palais Bourbon.

Now, the level of violence here is like child's play. It is horrid but something like this happens every day in Serbia. Nevertheless, all I need to do is be able to bring it to your attention."

France's political left claimed it was a fascist coup d'état attempt, leading to the creation of several left-wing anti-fascist organizations such as the Comité de vigilance des intellectuels antifascistes.

It was the first time during the Third Republic that a government had to resign as a result of riots by the opposition. Other results were the formation of anti-fascism leagues and an alliance between the French Section of the Workers' International (SFIO), the main socialist party, and the French Communist Party.

"Boom, that was when it hit."

Fergus said, "Yes. Mud was flinging in every direction."

The scandal involved a remarkable range of people from politics, wealthy society and the literary-intellectual elite of Paris. Mistinguett was asked why she had been photographed with Stavisky at a nightclub. Georges Simenon reported on the affair and Stavisky's ex-bodyguard threatened him with physical violence. Colette, referring to the alleged inability of any of Stavisky's important friends to remember him, described the dead con artist as "a man with no face".

A trial of twenty people associated with Stavisky began in 1935. Printed charges were 1200 pages long. All of the accused, including Stavisky's widow, two deputies and one general, were acquitted the next year. The amount defrauded was estimated to be the equivalent of $18 million at the prevailing exchange rates, plus an additional $54 million that came within months of being attained. The location of Stavisky's wealth is still unknown.

The Stavisky affair left France weakened internally. The country remained divided politically for the rest of the decade, but the political weaknesses it exposed and exacerbated were not confined to France. The affair was emblematic of a more general decrease of popularity of democratic values and institutions in Europe during the Great Depression.

Pawlsy said, "Was it a riot, an insurrection, yes, but a coup, no. Anything like that is a serious exaggeration. On the other hand, it does represent a buildup in that direction. So it doesn't matter. The point is to knock it down.

As you can imagine, the two main mentalities in France have their pre-determined relation to Germany."

Fergus said, "They started a new race of man, the Algerian European."

I said, "Oh, the future is here."

"No, that would be the murder of a judge from the financial division followed by some suicidal failures."

Pawlsy said, "History Today 1958 attributes this riot as the foundation of French Fascism."

I said, "They want to be like the Germans, although they are already aware they are *lower ranking*. That is, the German industry must be more significant."

That was the dividing wedge. It was time to rub salt in the wound so that half of France would admonish the right wing and be on positive terms with Socialism and Communism.

Pawlsy said, "So we did some popular tunes from back then, that you still know today.

We didn't really have anything to do with sopranos, but, Jacqui McShee of *Pentangle* is one who can nail it here and there."

Fergus said, "This band can pull off a type of texturing that's hard to find; most of their instruments are in non-standard tuning. Some of their moments get kind of thin. But at

least some of the songs on multiple albums are very memorable."

"Music is how we had anything to do with English whatsoever. We wanted to know what some of these songs mean. We would take something like this and do it in French using multiple idioms of playing styles. We'd do it really loud with snares, timpani, and kettle drums. We totally lacked the refinement of the classy Paris acts and everything we did was really serious. We'd introduce this as an English lament of more or less our current problems, and it would generate empathy.

This is them playing it in 1972."

Source: https://youtube.com/watch?v=yHXHd7LAmx8

Oh Polly love oh Polly the rout is now begun
And we must march away at the beating of the drum
Go dress yourself in all your best and go along with me
I'll take you to the cruel wars in High Germany.

I fear the treacherous journey bitter cold and burning heat
Rough roads and stony mountains they will wound my tender feet
To your kinsmen I might prove untrue if from them I do go
For maids must bide at their parents' side while the men do face the foe.

I'll buy for you a horse my love and on it you will ride
Then all of my contentment will be riding at my side
We'll stop at every ale house and drink when we are dry
So quickly on the road my love we'll marry by and by.

Oh Billy love oh Billy now mind what I do say
My feet they are so tired I cannot go away
Besides my dearest Billy I am with child by thee
Not fitting for the cruel wars in High Germany.

Oh Polly love oh Polly I love you very well
There are few in any place my Polly can excel
And when your babe is born and sits smiling on your knee
You will think on your Billy that's in High Germany.

Oh cursed be the cruel wars that ever they began
For they have pressed my Billy and many a clever man
For they have pressed my Billy likewise my brothers three
And sent them to the cruel wars in High Germany.

Chapter Eighteen

Underground Aviation

We tried to describe the vat of acid in France that we used like a fulcrum.

What it did was to make proto-Fascism visible, and, a great deal of the public did not want that.

Again, there, we are criticizing a type of government that has two main characteristics; first, it values capital over labor, businesses over the human being, whether that means workplace safety, or a rising cost of living that impoverishes you. Secondly, it favors that kind of nationalism that tells you that your neighbor is an *other*, a non-human being, fit only for chattel slavery or else extermination.

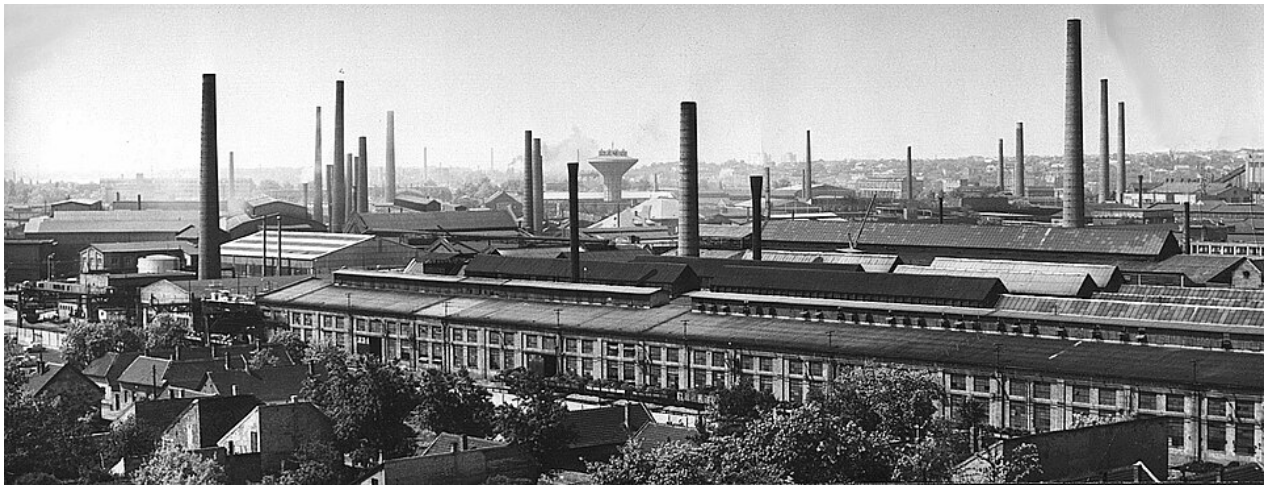
The phrase *finance capitalism* is already used by the Comintern; it applies to the Great Powers, although manifested differently amongst them, if we say France really likes gold, and the New York Stock Exchange is more like a gambling house than any of them.

The details of the Stavisky affair were almost irrelevant, in the sense that this mass reaction spread like wildfire:

"The February 1934 Uprising of Socialists against right wing forces in Austria and movement towards cooperation between Socialists and Communists in France in fighting a nascent fascist movement there convinced Bulgarian Communist Georgi Dimitrov, a leading figure in the Communist International that the Comintern's hostility towards joint action between Communists and Socialists was ill-considered. Dimitrov made his triumphant return to Moscow in April 1934 following acquittal in the Reichstag Fire trial determined to change the Comintern's fundamental strategy from one of antagonistic opposition to social democracy to one of cooperation in a joint struggle.

How?

We found out Fokker licensed F-VIIIs to here:



"Oh," said Pawlsy, "Mr. Weiss."

Originally founded as a cannery, it soon became the major arms manufacturer not just for Austria-Hungary, but, for half of Europe.

It's Hungarian.

Most people think we are Hungarians who picked up a few Gypsies. But, no, as I said, I know enough Magyar to be able to pronounce a few songs and have the basic idea what they mean. I just like their music. But we did for several years take advantage of their development of a railroad system, some of which was used for deliveries of untold amounts of ammunition from Weiss.

Just because of who we were, we got one of these puppies:

Dinky said, "You're going to like this.

The airplane itself is pretty simple. It really is like a big bicycle.

We can do some surface stuff like spark plugs and tune it. But we can't tear down and re-build the engine. That's its own specialty. The plane is made to attach whatever kind of engine to it. This one is running British-designed nine-cylinder Jupiters, made under license in France. They send them to Weiss, or Fokker, whatever. These are a new generation, lighter weight, more powerful, eliminating the third engine on the nose. This plane is a better design and it's not the biggest one, but it's not small. If you had jumped on the bandwagon, you'd probably be going around in a four-seater."

Fleep said, "The thing you didn't tell us about is this freak called the atmosphere."

"Yeah. There's things like turbulence and sudden downdrafts that could kill us all."

"You want to go when it is as clear and calm as possible. And we can't land anywhere at night that doesn't have specialized lighting."

Would you want to trust your life with these two people who -- they've been hit in the head so many times it's amazing -- until very recently could not read?

"And, another thing is, we're too short to see out."

"That means we'll have to do this a little unconventionally, but once you get used to it, it's a lot of fun."

"Until then, the ride is like someone putting you in a box and rolling it downstairs."

"Airsickness is frequent."

Pawlsy said, "If I don't kill you while you are doing that, you can land me different places, in any country?"

"Any time."

"Make it so. While you are flying, you have immunity from retributive strikes."

"Thank you."

That was the beginning of our inter-office link such as when we needed to get something straight with Dimitrov.

We just want to make sure the actual Comintern carries an agenda about Yugoslavia and its outlying regions. That's because it would vanish as a "lesser threat" in the mere Antifa view. But in actuality, for any type of progress, we should ally whatever you want to call pure Muscovite Communism with other kinds of socialism.

Current French affairs are called a *distraction from the scandal* in Time, March 12, 1934:

Whether Judge Prince was still alive when tied to the track was unknown, although a doctor discovered poison in his body tissues which seemed to indicate that he was already dead. By then a new theory had arisen, wild as anything in the entire case: Judge Prince was murdered by a gang of professional criminals that had revived the name and the manner of the Carbonari. The theory was voiced officially last week by white-chinned old Henri Chéron, now Minister of Justice. Said he:

“We must succeed in finding the assassins of the unfortunate counselor Albert Prince. . . . The country has been the prey of a band of evildoers who have recoiled before nothing to achieve their crimes. That band must be completely unmasked and punished.”

A bloodstained knife and a powder puff were found near the Prince body. Brushing aside the powder puff, police concentrated on the knife. In the 1820’s, when pomaded romantics sniffed laudanum, read Lamartine and drank from skull-shaped mugs, a secret society known as / Carbonari (the Charcoal Burners) nourished in France and Italy. There was nothing criminal about the original members who were exiled Neapolitan Liberals, forced, like true charcoal burners, to hide in the forests. Soon they took to murdering their political opponents, and later their members were neither Neapolitan nor Liberal. Their mark was a bloody dagger, left beside each of their victims. If Albert Prince was killed by such as these they were still at large last week, despite a reward of 140,000 francs for their capture.

Part of the missing Stavisky evidence was a book of check stubs:

Next night Minister of Interior Albert Sarraut, Public Prosecutor Gomien, Examining Magistrate Ordonneau and “a Personality” whose name no reporter could learn, assembled in the home of Inspector Bony. With a bow the Personality produced the check stubs, 1,200 of them, to a total value of $13.000,000 and explained that “Sacha” Stavisky had given the stubs to his Secretary Anton Romagnino. Romagnino had given them back to Mme Stavisky, who had handed them to the Personality.

Mme Stavisky was promptly arrested “for obstructing justice.” Her jewels and furs were taken from her and she was locked in La Petite Roquette prison to await trial. She sent a message to the nurse at her apartment:

”Don’t tell the children where I am. If they cry very much tell them I have gone on a cruise.”

The end of mystery was not yet. Stavisky Secretary Romagnino had disappeared. So had a pasteboard box crammed with 10.000.000 francs worth of jewels which Alexandre Stavisky is supposed to have salvaged from the collapse of his Bayonne pawnshop and hidden in his Paris apartment.

Fergus said, "The national response was to bring in a popular former President, a centrist more or less. And, the point is, the following should not necessarily be a *distraction*."

No man knew better than Gaston Doumergue that the crisis that still grips France will not end until the entire Stavisky rottenness is exposed, explained and paid for in the penitentiary. Gaston Doumergue was called from sunny retirement in Southern France a month ago to save France. The country was on the verge of violent revolution. Hundreds were wounded and more than a score killed in the bloodiest riots Paris has seen since 1871. The plump little Premier came and a distraught people cheered him to the echo. He whipped together a cabinet drawn from every party but the Socialists, Royalists & Communists. He promised sweeping reforms. He soothed frayed nerves by beaming with vast good nature on everyone in sight. But Gaston Doumergue knew and every French politician knew that the barricades would rise again amid the crack of rifles, the clatter of charging troops and the dreadful roar of marching mobs if the Stavisky scandal is not blotted out of memory by an era of honest government.

All this will take time. Meanwhile there were other problems, the solution of which would help to distract the public. The budget was completely unbalanced. Gold was pouring to the U. S. and the franc seemed in danger. France was engaged in an expensive trade war with Britain, and there remained as always the Hitler bugaboo. To drive the stubborn Deputies, Premier Doumergue had just one effective weapon: the threat to resign, go back to his country place, and leave Mm. les Deputées to the mobs of Paris.

Budget, One of the conditions under which the smiling little Southerner agreed to return to politics was that the long-dangling Budget be passed before March 1. Recalcitrant Deputies were dragooned by an ancient device. At midnight Feb. 28 lackeys stepped into

the Chamber and stopped the clocks. Mm. les Deputés settled down to wrangle hoarsely till dawn. At 6:30 in the morning, the final vote was taken, and the Budget passed. It called for an expenditure of 50,162.000,000 francs ($3.172,000.000) and leaves France with a deficit of 1,881.000.000 francs. But Premier Doumergue was given dictatorial power to slash expenditures until the Budget balances.

New Deal! Clearer & clearer Frenchmen began to see parallels between Gaston Doumergue's emergency Cabinet and the Roosevelt New Deal. Last week President Roosevelt asked Congress to authorize him to raise and lower tariffs and make foreign trade bargains (see p. 13). Last week Premier Doumergue received precisely that same authority with the Budget bill. Just as President Roosevelt likes to rule by executive order when Congress is away, so Premier Doumergue plans to do the same thing as soon as he can send the Chamber packing. The Ministry of Commerce is to be reorganized and something suspiciously like an NRA code is hanging over the French heavy industries including steel whose leaders have been meeting quietly for days to consider a voluntary agreement covering wages and production for the next three years.

Defense. Nothing served better to take Frenchmen's minds off the Stavisky scandal than new plans for national defense. But this was no cheap distraction. France already has the biggest and best army in Europe, and a navy that has improved 1,000% since the War. For the first time since the Third Republic was founded, two generals sit in the Cabinet—Marshal Petain, Minister of War. and General Denain. Minister of Air. Bills were sent to Parliamentary committees last week providing for military expenditures of six billion francs ($390.000.000′). France will continue her frontier chain of forts. Because she is absolutely dependent on foreign oil she will build a series of enormous oil reservoirs for the army and navy such as Italy already has. She will set aside a special sum to be used over three years in developing swifter fighting planes. She will build a new 26,000-ton battleship. sister ship to the still incomplete Dunkerque.

Reforms. Of topnotch interest to every French citizen were proposals for reforming and reorganizing the entire parliamentary system. What would Premier Doumergue suggest? How far would he go in overhauling democratic machinery that failed to function in a crisis? The best answer seemed to be in the character of the man himself.

Which may be summarized:

❝On the side lines, as President of France, Gaston Doumergue acquired a vast disgust for the French political game of which he had been a part for so long. As head of the State, he had a chance for the first time in a generation to appreciate the layman's point of view as governments fell, week after week, month after month, with nothing done. But. like most Frenchmen, honest "Gastounet" is at heart extremely conservative. He may adopt such simple superficial reforms as commend themselves to his cautious Gallic mind. But anyone who expects him to remake the legislative and political machine of France, to rid it of blocs, to break with deep-rooted traditions, is likely to be disappointed.

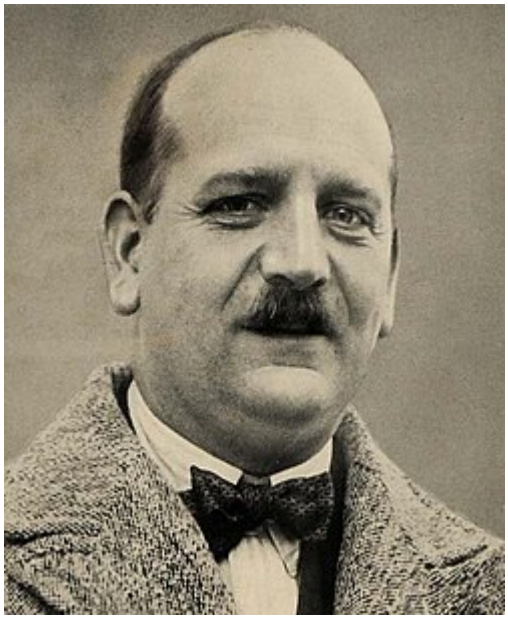
"On the whole, knowing there is collateral damage of a French statesman in Vienna..."

❝There was, however, an upturn in public finances, which allowed the price of government bonds to gain ten to twelve points between March and June. He was also weakened by the assassination of Louis Barthou on 9 October, and preferred to resign soon after, on 8 November.

"I just saw some pretty big issues that are just dragging along there."

Pawlsy said, "Now you're really going to see the heat cranking."

1935



Pierre Flandin, in whose term a number of important things were signed.

First is a bi-lateral pact with Italy that amounts to pandering. It offers numerous territorial concessions in anticipation of an alliance. Then, with the UK joining, it leads to something like Locarno II called the Stresa Front:

"The Stresa Front was triggered by Germany's declaration of its intention to build up an air force, increase the size of the army to 36 divisions (500,000 men) and introduce conscription, in March 1935. All of these actions were direct violations of the Treaty of Versailles, which limited the size of the German Army to 100,000 men, forbade conscription in Germany and prohibited a German air force.

Pawlsy said, "And this is news to those who have just been born. They have *never* really complied with Versailles, despite which, Standard Oil and numerous other investors seek to ply its economy."

Fergus said, "Fortunately, our idea led to major change."

Dimitrov and Stalin came to an agreement:

...to end the practice of denouncing Social Democrats as 'social fascists', practically indistinguishable from actual fascists, and to instead promote "united front" tactics against the threat of European fascism. In April, as Dimitrov's fame grew in the wake of the Leipzig Trial, he was appointed a member of the Executive of Comintern and of its political secretariat, in charge of the Anglo-American and Central European sections. He was being groomed to take control of the Comintern from two of the so-called "Old Bolsheviks", Iosif Pyatnitsky and Wilhelm Knorin, who had held the position since 1923. Finally, in 1934, Stalin chose Dimitrov to head the international organization. At this point, Tzvetan Todorov writes, Dimitrov "became part of the Soviet leader's inner circle."

Eventually, Comintern hosts its Seventh Congress:

Preparations for a 7th World Congress of the Comintern began in Moscow late in 1934, with the Executive Committee of the Communist International (ECCI) establishing a commission to draft programmatic resolutions for that body. This body was divided between Dimitrov and others advocating a move towards a "general democratic, anti-Fascist" orientation and hardliners who continued to argue that the battle against fascism was inseparable from the task of overthrowing the bourgeoisie, implying a simultaneous fight against the fascist right and the reformist constitutionalist and socialist movements. With no rapid agreement forthcoming, on 8 March 1935, the scheduled opening of the 7th Congress was moved back to the end of July.

It would be the exigencies of Soviet foreign policy which ultimately shaped the Comintern's orientation, when on 2 May 1935, the two countries most concerned about the implications of growing German militarism — France and the Soviet Union —

concluded the Franco-Soviet Treaty of Mutual Assistance, a mutual aid pact in which each promised to come to the other's defense in the event that aggression violating the Covenant of the League of Nations was suffered.

Here is Dimitrov, seated on the left, and Wang Ming -- China, seated on the right:

"China seems a bit far out to be interested in European affairs, but, Japan is taking an equally sharp turn towards Fascism. So, yes, they are joining themselves to the consensus."

In the wake of the Franco-Soviet Treaty of Mutual Assistance:

On 16 May 1935 the Czechoslovak–Soviet Treaty of Alliance was signed after the Soviet treaty with France, which was Czechoslovakia's main ally.

Adolf Hitler justified the remilitarisation of the Rhineland by the ratification of the Franco-Soviet Pact by the French Parliament and claimed that he felt threatened by it. In the UK parliament, the former British Prime Minister David Lloyd George who was sympathetic to Germany stated that "if Herr Hitler had allowed that to go without protecting his country he would have been a traitor to the Fatherland".

Pawlsy said, "You see the technical term, *alliance*, and these French documents do not create *alliances*."

Fergus said, "The Germans certainly seem to have a wide range of open approval."

It's certainly a fact in the United States. We haven't covered, for example, how Jewish boycotts on German businesses were really a tremendous factor. But, yes, quite many Anglos are as complacent with Nazism as could be. Military buildup on the edge of France is seen as normal.

I said, "On the private side, Jean Monnet, the Father of Europe, gets a big headstart."

Versailles is where he became really close to the Dulles brothers for the rest of his life. In 1935 John Foster Dulles and Dulles' law firm Sullivan & Cromwell financed the founding of Monnet, Murnane & Co., the investment bank of Monnet and CFR member George Murnane. By that time, Monnet's close "Round Table Network" friend, Sir Arthur Salter, had written his 1929 essay 'The "United States of Europe" Idea' (published in expanded book form in 1933), advocating for a federal Europe within the framework of the League of Nations. Monnet's later idea for the European Union would closely mirror the proposals in this work.

"But then here is a form of authority interfering with private business."

What we also know is that by 1935 Mussolini had his eyes on conquering Ethiopia due to what was suspected to be vast, untapped oil riches. On August 31, 1935 word got out of a secret "Rickett concession" in which Ethiopian emperor Haile Selassie handed over "more than half his empire" in a 75-year lease to Standard Oil in order to protect himself from a looming Italian invasion. Already on September 3, 1935 the agreement fell apart

when the new anti-Wall Street U.S. president FDR refused to accept it as legitimate, got his secretary of state to tell Standard Oil to back out, and informed reporters a day later that, "dollar diplomacy is no longer recognized by the United States Government."

Fergus said, "How dare you! Now, for a horror story from your own people."

By the end of September the same "Mr. Rickett" who negotiated the failed backdoor deal with Emperor Haile Selassie met with his "old friend" Mussolini in Rome. Secret deals were made, and also as a result of the "Rickett concession" having fallen apart, a month later, on October 3, 1935, Mussolini began his conquest of Ethiopia.

As western countries boycotted Italy, Standard Oil was pressured to stop supplying oil to the country, which both Mussolini and Nazi Germany's I.G. Farben scientists recognized was absolutely crucial in allowing Italy to continue the invasion of Ethiopia. Standard Oil refused, only agreeing to not increase oil deliveries over what they had been the previous year. For some reason, apparently to keep the door open to negotiations, FDR agreed with this policy, but this token appeasement of the international community obviously led to a lot of criticism.

In early December 1935 news started going round of a "gentlemen's agreement" that had been negotiated between Standard Oil and Mussolini, apparently by the same Mr. Francis Rickett in the days before the Ethiopian invasion. The "gentlemen's agreement" involved Standard Oil, through its Societa Italo-Americana Pel Petrolio, arranging for Mussolini to circumvent any upcoming League of Nations oil embargo on Italy by continuing to supply oil from wells outside the United States. Oil to Italy would come from Romania, through Hungary and Austria; and oil to Eritrea and Somaliland for Italy's war effort would come from the Middle East. In return, Standard Oil expected a 30-year monopoly on oil deliveries to Italy. It also agreed to float a one billion gold lire (about $50 million at the time) loan to Italy to pay for oil deliveries.

The existence of this scheme was denied by interested parties as Standard Oil chief Walter Teagle and the Italian government, but at the same time it was observed that

"more and more tankers with Standard petroleum came to Italy, the warehouses filled up again [and] the danger of the oil squeeze seemed averted."

Apparently, the agreement between Standard Oil and the Mussolini government would only go into effect officially from the moment that the League of Nations oil embargo became active, a move that was to be anticipated beforehand. This never happened though, in part because the Standard deal would have made it ineffective and apparently also because competitors as Shell and Sinclair started lobbying to prevent the embargo from becoming active from the moment they heard about Standard's "gentleman's agreement".

In any case, Standard continued to supply oil to the Mussolini regime throughout the Ethiopian campaign. As the FDR government would demonstrate, it even lied that it had not vastly increased the amount of oil delivered to the war effort. In the same period the Anglo-Iranian Oil Company, the precursor to BP tied to the later coup of Iranian leader Mohammad Mossadeq, was refueling Italian warships, all contributing to the idea of sanctions being pointless...

"Did they say they are going to lend out money to buy oil from themselves??"

There are different reactions to this:

"Fifty-one countries voted sanctions against Italy and declared an embargo on war supplies - not including oil. The United States, which was not a member of the League, allowed its nationals to carry on trade with Italy at the shipper's own risk. Jersey was in a difficult position; the Italian government was pressing Societa for increased supplies, while many Americans demanded that no assistance be given Italy as the aggressor. Jersey decided that, as in similar instances in the past, its policy should be to maintain its normal operations; it would supply its Italian affiliate, but only to the extent of the preceding year. The parent company was criticized in the American press for this operation. The difficulty over furnishing products to an aggressor was the most striking event in the operations of Societa Italo-Americana during the 1930's."

"At that time, almost everyone in the world was saying, you don't give supplies to an aggressor, not even oil.

What is plainly happening is that -- in this shorthand (Standard Oil of New) Jersey has helped Italy to the utmost extent launch a war for oil.

If they do this once, who knows when they will stop."

Pawlsy said, "They're taking advantage of the fact that France is basically going to turn a blind eye to it. And that they are against sanctions.

Guess who shows up in Paris?"

On November 16, 1935, the joint committee of the ICC and the Carnegie Endowment for International Peace... [Members were] Thomas J. Watson ... James T. Shotwell, representing the Carnegie Endowment ... Per Jacobsson of the [BIS] ... Rene P. Duchemin of France...

"You had better be suspicious of anything with a name like *Peace* in it. Versailles has just...has never really happened, and the League of Nations is not necessarily bad, on principle, but in practice it is a bit lacking. The United States can freely work against it, and, we think some oversight should have been used. Obviously, this oil war is a private decision rather than national will, which is insidious because it means a few years down the road, it can *become* the national will."

I said, "That's one of our main factors in training. Do it right the first time. If you learn something wrong, you may never recover."

The new ICC product is a French "information" or *intelligence* office in the United States:

Headquartered at Place de la Concorde and Rockefeller Center.

Members: Marshall Petain | Rothschild | Masson | Banque de France | Paul Reynaud | Raymond Patenotre | Morgan | Rockefeller | Vanderbilt | Frank Polk | Eugene Meyer | Ogden Reid | Louis Wiley.

Pawlsy said, "In Paris you see Watson, the founder of International Business Machines.

The French member is well known."

Rene P. Duchemin, an industrialist engaged in a dye cartel with I.G. Farben since 1927.

Peyerrimhoff, Rene Duchemin and Francois de Wendel, the head of the fascist-sponsoring Comite des Forges, were accused in 1931 of having paid in 1929 four times the market value for Les Temps in an attempt to control the narrative of this newspaper.

All collaborating since 1926 in CFAID - a precursor of the 1952-founded European Coal and Steel Community (ECSC).

"But wait -- there's another new type of international office."

...the Franco-Germany Committee, founded in 1935 by Otto Abetz, German Ambassador in Paris during the war, is almost a small piece of the iceberg. We believed that this committee was something much more political than the Anglo-German Association, of which we know then for a very long time that it is composed of most prominent names in the City and bands industrial. But the real founders of France-

Germany Committee are those who are at the origin of the “Franco-German Committee for Information and Documentation” (CFAID) based in Luxembourg, on the initiative of Mayrisch, President of Arbed. The CFAID was formed in 1926, from the so-called phase of reconciliation which accompanied the formation of the steel cartel. Among the founders, we have the Schneiders, the Laurent, Peyerimhoff, of the Committee of Houilleres, Duchemin, president of Kuhlmann and the CGPF, Wladimir d'Ormesson, Schlumberger and others. They were the fundamental part of the future France-Germany Committee which has been set up moreover at the same address as the CFAID. ..

"And this other person?"

On behalf of the coal lobby Peyerimhoff formally endorsed the Redressement Francais, a corporate movement existing between 1925-1935 looking to revive the economy by doing away with parliament.

The *Redressement* seeks to rule by authority rather than a political body:

Le Redressement français est un mouvement créé en décembre 1925 par l'industriel de l'électricité et du pétrole Ernest Mercier sous le patronage du maréchal Foch qui voulait le voir « rassembler l’élite et éduquer les masses ». Il promouvait une politique technocratique et corporatiste.

"That's the director of French Petroleum, CFP, the forerunner of Total."

Son siège se situe à Paris, 28, rue de Madrid (VIIIe). Le Redressement accueille surtout des industriels, pour la plupart des polytechniciens des industries électriques, pétrolières, chimiques et métallurgiques, et des intellectuels. Le Redressement français, selon Kuisel, représente « l'arme de propagande de l'élite industrielle moderniste, qui souhaite vendre ses idées à la nation ».

From a French discussion of them:

❝Le Redressement, en gros, c'est un peu les marionnettistes de Pétain, ils lui proposent leur aide et le laissent en place comme une figure de proue.

Roger Mennevee criticizes them, primarily, and Anti-Masons, secondarily, as financial oligarchy, Synarchy, and Jesuitry, in real time of it happening.

This, itself, begins a cycle of "conspiracy theorists" and "debunkers".

Pawlsy said, "As we keep saying," and said, "beware of what's in a name. Again, the specific term, synarchy, is rarely used. We can see who is involved. Oil and electricity. The kind that run propaganda against us. Here, we have flushed out the most extreme statement of it.

Extinguish the legislative branch."

Fergus said, "That would only seem to work by a coup, not by any visible process."

I said, "I don't think we would want that."

"We didn't".

"We asked a few audiences if they did."

"The response was negative."

"If we compare them to what the right wing said about Algeria," which certainly was not lacking in pride, "and what St-Yves was doing with the Jesuits of Reunion, we see the policies these guys are working with are what is described as the manner of *colonialism*."

"France is to be treated like a foreign and subservient country by its own people."

"That seems to be the doctrine."

Pawlsy said, "Then why do you think they cleared out of this address at a balance-shifting time?

Powder puffs."

There we were, a breath away from being Stalinists.

Although there is no secret of Italian military buildup, they start a war with no declaration, throwing in:

6,000 machine guns, 2,000 pieces of artillery, 599 tanks and 390 aircraft. The Regia Marina (Royal Navy) carried tons of ammunition, food and other supplies, with the motor vehicles to move them, but the Ethiopians had only horse-drawn carts.

Their air force sprays about 330 *tons* of mustard gas.

Britain and France go along with it, so he will help "contain Germany". That's still official policy, while commercial interests appear otherwise.

Fleep was simply astounded by the massiveness of the force which could transport itself to such a distant place.

He said, "If I had stayed, I would be proud of what they are able to make, but I would still have the same problem with it that I do right now."

Pawlsy said, "Most of that comes from those who are given choice careers, into the hands of those who would probably otherwise be unemployed."

"It's like that. You can easily get stuck somewhere you don't want to be."

"So if Germany does it next, and then France, where does it end?"

"I don't know. Moscow maybe? The Turks will sign on in a heartbeat."

Fergus said, "You had better win some parliament seats or topple some governments fast."

Now we can just tie the industrialists of France with those Blackshirts and everything else unjust that is being done to Ethiopia.

I said, "I prefer the Seventh Congress, because, for any revolution to be viable, it needs a share of the bourgeoisie. They should be willing to live by the same principles as anyone else. It would be inaccurate to say we inherently threaten wealth, itself."

Fergus said, "But you define the *Dharmic* King as the one who protects the populace from those powerful interests."

"True; and on that account, we are left to figure out the nuts and bolts for ourselves."

The new Comintern:

Dimitrov began with an analysis of fascism, which he characterized as "the open terrorist dictatorship of the most reactionary, most chauvinistic, and most imperialist elements of finance capital," intent upon wreaking organized "terrorist vengeance against the working class and the revolutionary section of the peasantry and intelligentsia." With respect to its foreign policy, Dimitrov condemned fascism as "jingoism in its most brutal form, fomenting bestial hatred of other nations."

1936

Go.

"This is where everyone wants to get involved with that bloodcurdling thing."

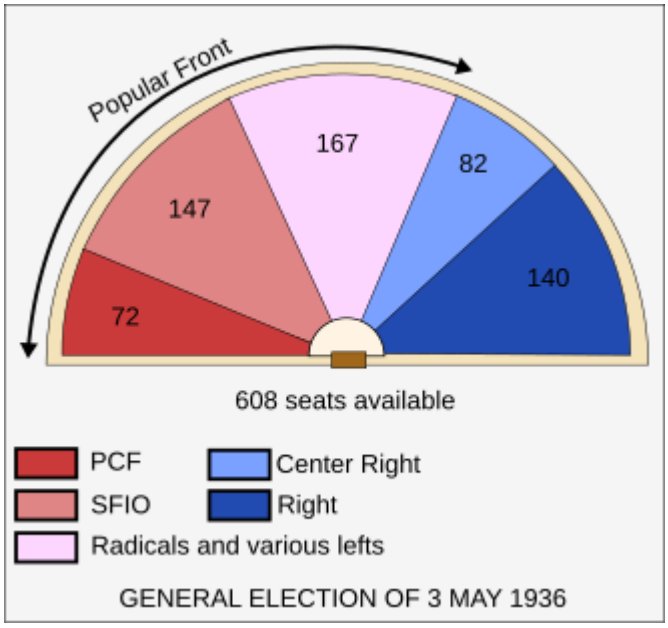
In the grand scheme, what had happened was that Communism had been flushed out of Germany. Comintern came back with something that would usually be called *Popular Front*. But we notice some places, Communists fail to unite with the Socialists and others, in the UK, Italy, or the United States.

In actuality, it first won elections in *Spain* in January.

Pawlsy said, "In France, for the first time, we're part of something bigger than ourselves. We're not French citizens. Call us foreign idealists, or sympathizers, or whatever you wish, but we are on board with the priorities."

It was a noticeable victory for France's Popular Front:

The Popular Front won the general election of 3 May 1936, with 386 seats out of 608. For the first time, the Socialists won more seats than the Radical-Socialists, and the Socialist leader, Léon Blum, became the first Socialist Prime Minister of France and the first Jew to hold that office. The first Popular Front cabinet consisted of 20 Socialists, 13 Radical-Socialists and two Socialist Republicans (there were no Communist Ministers) and, for the first time, included three women (who were then not able to vote in France).



Pawlsy said, "The contrast of current republicanism or capitalism in France is immediately revealed by sweeping reforms. There is the creation of what is now known as fair labor law, like the "NRA code" previously mentioned. There is attention to social welfare. There is even a certain financial reform."

The Blum administration democratised the Bank of France by enabling all shareholders to attend meetings and set up a new council with more representation from government. By mid-August the parliament had passed:

the creation of a national Office du blé (Grain Board or Wheat Office, through which the government helped to market agricultural produce at fair prices for farmers) to stabilise prices and curb speculation
the nationalisation of the arms industries
loans to small and medium-sized industries
the raising of the compulsory school-leaving age to 14 years
measures against illicit price rises
a major public works program

The legislative pace of the Popular Front government meant that before parliament went into recess, it had passed 133 laws within the space of 73 days, a pace of nearly two enactments a day.

"He also axed what we started finding in the 1880s as *veterans' associations*, which proceeded to become these things that are not exactly political parties."

Leagues:

❝Far-right leagues in France were characterized by their nationalist, militarist, anti-Semitic, anti-parliamentarist and anti-Communist opinions. In addition – and in particular in the 1930s – they were often modelled after Benito Mussolini's paramilitary Blackshirts and favored military parades, uniforms, and displays of their physical might.

Fergus said, "There is some cagey rhetoric in a lot of this reporting. It's somewhat openly debated about whether this truly qualifies as *French fascism* or what.

It just means these are private clubs of military people, not industrialists in cartels. It's physically different people, and obviously they lack a Fuhrer or Duce to gather round in a centralized way. Over time, we are looking at who stays in place, and how."

I said, "There are a large number, twenty or so, documented. Most had sprung up right around 1925-6, similarly to the cartels."

Pawlsy said, "They paraded all the time, Their existence was no secret."

"No. But we understand a little better now. They're not opposed to some *parliamentary faction*, or office, ministry, district, house, or any conceivable aspect, because it means rule by unchecked executive authority."

Fergus said, "Not necessarily like Roosevelt."

"Right. It's a question of what's behind someone's autocratic dictation."

"He may have had a decent motivation and questionable solutions about it."

Or, even if they use Executive Orders, there is still a Legislature.

Dinky said, "As usual, something went seriously wrong."

Pawlsy said, "Apparently parades and slogans were no longer sufficient. Out of the ashes of the Orleanists comes something that demands our attention.

It translates as The Hood."

La Cagoule was founded by Eugène Deloncle and bankrolled, among others, by Eugène Schueller, the founder of L'Oréal.

The group was founded in 1936 or 1937 by Eugène Deloncle and enjoyed privileged relations within industrial circles (National Federation of Ratepayers, Lesieur, L'Oréal etc).

An important member was Joseph Darnand, who later founded the Service d'ordre légionnaire (SOL), the forerunner of the Milice, the collaborationist paramilitary of the Vichy regime. His nephew Henri Charbonneau was also a member.

Another member was Jean Filiol, who was appointed as the head of the Milice in Limoges. He fled to Spain at the end of World War II and he worked in the Spanish subsidiary of L'Oréal. Gabriel Jeantet was a lover of a sister of François Mitterrand, who later recommended him for the Order of the Francisque. Dr. Henri Martin was a physician suspected of having forged the Pacte synarchique...

"Fair enough. Leave it to your suspicion. Disinformation? Distortion based on fact? Or actual summary? This *synarchy* is supposed to refer to collaboration with the Germans. That happened.

As for the meaning of the name."

In Nice, new members were initiated in a formal ritual. In the presence of the Grand Master, dressed in red and accompanied by his assesseurs dressed in black, with their faces covered, new members stood before a table draped with a French flag. A sword and torches were placed on it. Each man raised his right arm and swore the oath, Ad majorem Galliæ gloriam ("For the greater glory of France"). This oath echoed the Jesuit motto, Ad Majorem Dei Gloriam (For the greater glory of God).

"Obviously, the hoods imply something like Agartha, or Unknown Superiors, or certain lines of Martinism. When put together with that motto and that most of them are Catholic, you're looking at something closer to Opus Dei."

"But Pawls, no one will figure that out for fifty years."

Fergus said, "You mean in America."

"Oh; I suppose so. We're not going to be able to ignore La Cagoule."

Pawlsy said, "No. But what has happened in Spain is the reforms are so sweeping, they have swept out the professional military, and armed the Popular Front itself."

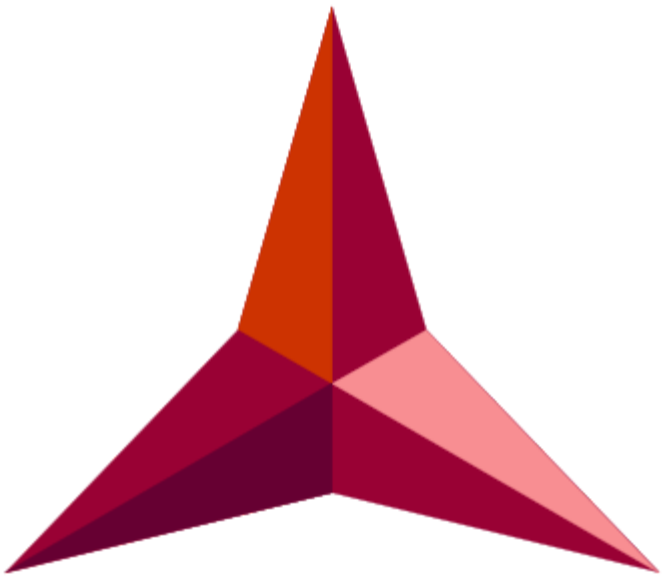
The Spanish Civil War broke out in July 1936 and deeply divided the government, which tried to remain neutral. The French left massively supported the Republican government in Madrid, and the right mostly supported the Nationalist insurgents, some

even threatening to bring the war to France. Blum's cabinet was also deeply divided. Fear of the war spreading to France was one factor that made him decide on a policy of non-intervention. He collaborated with Britain and 25 other countries to formalize an agreement against sending any munitions or volunteer soldiers to Spain.

The air minister defied the cabinet and secretly sold warplanes to Madrid.

"The military has re-grouped under Franco.

Now, you're telling me, very violent things are about to occur in France and Spain, and, it affects what I am working on, and, I have an airplane to get around, what do you think is going to happen."



Comintern International Brigades:

...volunteer soldiers organized by the Communist International to assist the Popular Front government of the Second Spanish Republic during the Spanish Civil War.

The main recruitment center was in Paris, under the supervision of Soviet colonel Karol

"Walter" Świerczewski. On 17 October 1936, an open letter by Joseph Stalin to José Díaz was published in Mundo Obrero, arguing that victory for the Spanish second republic was a matter not only for Spaniards but also for the whole of "progressive humanity"; in short order, communist activists joined with moderate socialist and liberal groups to form anti-fascist "popular front" militias in several countries, most of them under the control of or influenced by the Comintern.

Entry to Spain was arranged for volunteers, for instance, a Yugoslav, Josip Broz, who would become famous as Marshal Tito, was in Paris to provide assistance, money, and passports for volunteers from Eastern Europe (including numerous Yugoslav volunteers in the Spanish Civil War).

The French Communist Party provided uniforms for the Brigades.

Fergus said, "As you can guess, *this* is how we got Yugoslavian Communism."

Pawlsy said, "But let's give you an idea who Leon Blum really is."

Newsweek on the 1934 riots:

“On that evening thousands of French veterans of World War I, bitter at rumors of corruption in a parliament already discredited by its inefficacy against the Great Depression, attempted to invade the French parliament chamber just as the deputies were voting yet another shaky government into power. The veterans had been summoned by right-wing organizations [seeking] to replace what they saw as a weak parliamentary government with a fascist dictatorship on the model of Hitler or Mussolini.”

Most of the rioting was not really done by Croix-de-feu.

Action Francaise:

Pawlsy said, "This is early in the year while he is still a parliamentarian."

February 13, 1936. Blum is in a car with his wife and another socialist MP when they cross paths with a funeral march for a far-right historian. Action Française members at the march recognize him and block the car, jeering, “Death to the Jew!” “Let’s hang him,” and the like.

They start pummeling the car with their hands and canes. Then one finds a metal bar, smashes it through the window and into Blum’s head. The mob drags him out of the car and continues to beat him. Two nearby police officers fail to stop them, but a group of construction workers intervene. They manage to save Blum and get him to the hospital.

It’s quite clear that the “camelots” intended to kill Blum. Three men were arrested, including the main attacker and Action Française leader Charles Maurras, who had openly called for Blum’s murder. Maurras wrote in 1935 that Blum was “human detritus” and deserved to “shot, but in the back.” After his arrest in 1936, he again called for Blum to be killed.

"That's no mere figure of speech."

Camelots:

On 9 December 1935, 97 Camelots du Roi from the 17th team of the 16th arrondissement of Paris sent a Memorandum on immobility (French: Mémoire sur l'immobilisme) to Maurice Pujo, Georges Calzant and Maxime Real del Sarte, accusing them of letting the movement collapse. The memorandum's signers included Eugène Deloncle, Jean Filiol, Aristide Corre, Jean Bouvyer, Michel Bernollin and Paul Bassompierre. On 11 January 1936, Eugène Deloncle and seven other people were officially excluded.

These activists then formed the National Revolutionary Party (French: Parti national

révolutionnaire) and the Cagoule, which carried out the attack on future Prime Minister Léon Blum on 13 February 1936...a group of Camelots du Roi led by the hooded Jean Filiol injured him.

"Do you get it? They have created an *us-and-them* scenario on the ground, in Paris and many places in France."

Fergus shook his head.

You'd rather deal with the government, abolishing your organization, than with *us*.

We don't have any limits. We're worse than you. And, we have an airplane. We can do our own intelligence in France, and respond to the International's intelligence in Spain.

"Fleep, if you thought Ethiopia was something, it is German Magic Fire that takes to task bringing over most of the Franco loyalists, which are the colonial army in Morocco."

Fleep said, "But these Camelots and so forth in France are also a transfer of colonial militarism to the home country."

"Yes. We can't let it grow here, as you see to our south, a Popular Front election has led to direct consequences assisted by Germany and Italy."

Fergus said, "As we are looking at French Fascists as mainly composed of the military, rather than politicians, it is exactly so in Spain. The coup by Franco in July has no effect on the government; he has to physically defeat it. And so it starts from a staging ground, making advances towards Madrid. The new Spanish government is relatively clueless how to deal with this. Its Prime Ministers resign until:

José Giral. Giral agreed to arm the trade unionists to defend the Republic and had 60,000 rifles delivered to the CNT and UGT headquarters although only 5,000 were in

working order. In a radio broadcast on the 18th, the communist leader Dolores Ibarruri coined the famous slogan ¡No pasarán! ("They shall not pass") to urge resistance against the coup. The slogan was to become synonymous with the defense of Madrid and the Republican cause in general.

He gets about this far."

Azaña ordered Giral to form a new government constituted exclusively by republicans. Giral's government lasted from 19 July to 4 September 1936. Then, with the fall of Talavera de la Reina and the Army of Morocco within reach of Madrid, Giral was forced to cede power to Francisco Largo Caballero.

Franco rapidly advanced with German air support. Caballero's era is Comintern and Madrid gains an air force of Soviet planes. Mankind has crafted fighters and bombers as well as anti-aircraft guns. They're positioned to siege Madrid by November.

Pawlsy said, "In France, La Cagoule is no secret because a plot was exposed and arrests were made. Its extent is a matter of some debate."

Deloncle had boasted that he had 12,000 men under his order in Paris, and 120,000 in the provinces, but it is likely there were no more than 200 men who knew much about the organization and its structure, and another several hundred who were more loosely affiliated with the group.

"Because it uses *cells*, then, yes, of course a fewer number can be said to be in on the plot. It's indeterminate how far this thing really reached. But it's quite serious."

Some of its functions were that it:

...trained men in terrorism, built underground prisons and "ran guns in Belgium, Switzerland and Italy".

In so doing, they murdered the arms supplier Léon Jean-Baptiste in October, 1936, for cheating on the prices.

Fergus said, "It's hardcore co-intel."

The "street fighting" handbook was titled Secret Rules of the Communist Party to avoid revealing the Cagoule in case the booklet was found by the police.

I said, "Yes, it is trying to come up with Reichstag-type maneuvers, so the public will be terrified about Communism. And, I don't think you can necessarily say it is small, restrained, or confined, due to having patrons."

Sources of funding: Eugène Schueller (L'Oreal), Louis Renault, Lemaigre Dubreuil (owner of table oil Lesieur and department stores Le Printemps), Gabriel Jeantet (Lafarge cements), Pierre Pucheu (Comptoir Sidérurgique)

Pawlsy said, "Well, they stepped in to a criminal underworld.

We started playing around different parts of France, and soaking up their rumors. We'd leave someone behind to shadow a target. It was usually easy to determine if someone was in fact involved. We would off them and move on to another.

Because these are actual crimes, I can't be too specific about dates and locations, or who they were. I can tell you it was not retributive strikes for any particular deed. It was ideologically motivated. We began hunting them shortly after the beating of Mr. Blum."

Dinky said, "It's true. That one really got under her skin. Once it became so plain this

faction was a true force in France, she sent us on these little excursions."

"My people are so good, I can sanitize someone with a very small team."

Fergus said, "It was low key in the sense we weren't going after figureheads or famous people; this usually had an *in your neighborhood* feel. It triggered a few local investigations that no one ever put together."

I said, "We spoiled a few gun shipments."

"That means no evidence of such guns was found."

"You did it."

"You did it."

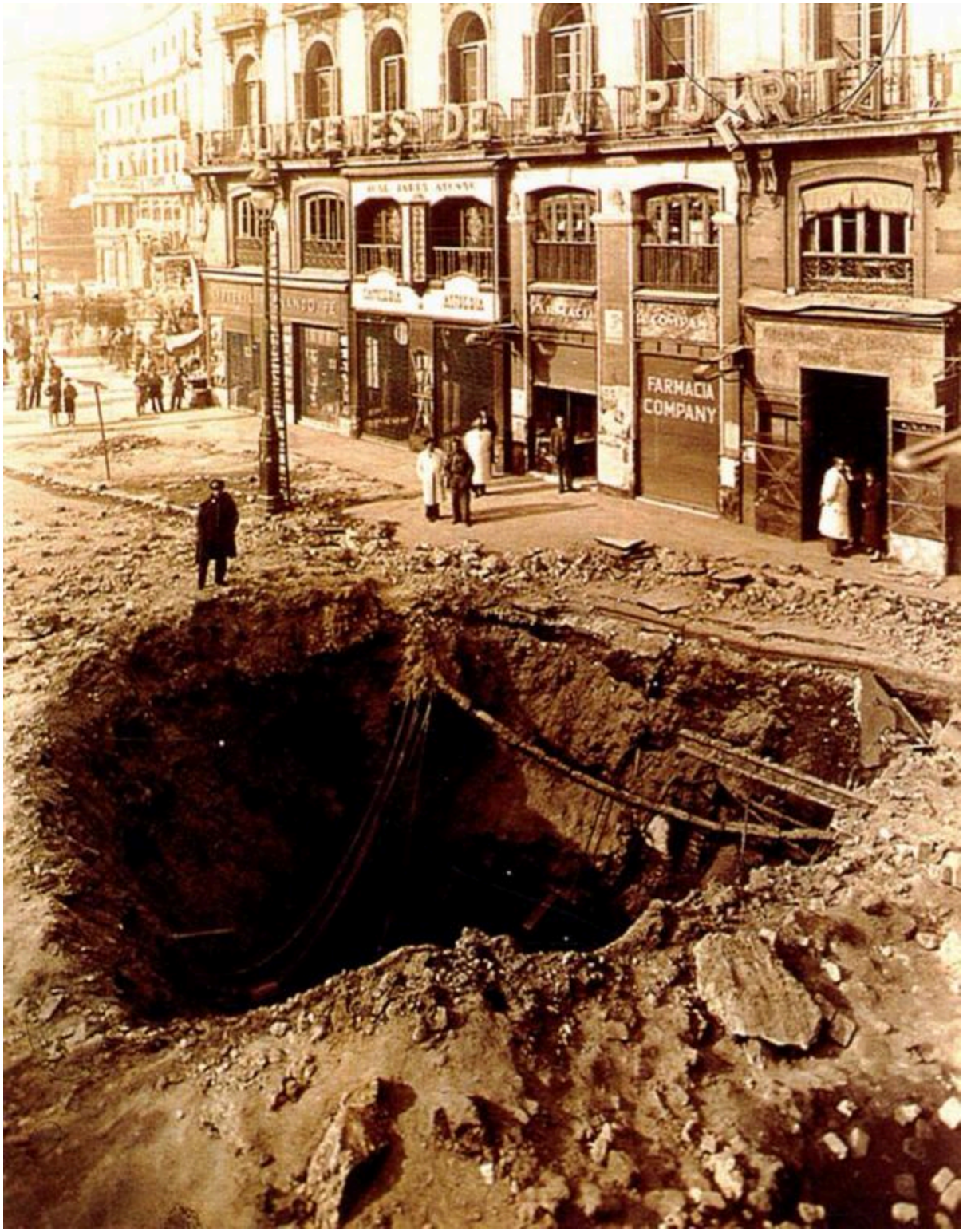
It was like we knew secrets about each other.

That was how we entered as belligerents in '36. The Spanish Republicans had thwarted Franco's attacks on Madrid. It was quite costly. From that point the Comintern effectively takes over.

Fergus said, "They started off with a certain edge."

...on 7 November, the Republicans had captured plans of the attack on the body of an Italian officer found in a destroyed tank and so could concentrate their troops in the Casa de Campo to meet the main attack.

Pawlsy said, "Look at this, 17 November, 1936."



"That's near Puerta del Sol, the main square in Madrid. Coming from a Luftwaffe bomber."

The Soviets were dumbstruck to find out we had been using Russian arms supplies since the first sealed cartridges. And of our intricate position with Yugoslavia.

We showed them how easily a recruitment center would run. It did. Then we set up Spanish headquarters when Albacate:

...fell back into the hands of Madrid. For most of the war, the airbase at Los Llanos was the main headquarters of the Republican air force. It was also the headquarters of the International Brigades (supporters of the Republican cause from other countries who fought in the Spanish Civil war).

unknowns:

Pawlsy said, "It has the manpower, but it isn't efficiently organized, and the language

barrier leads to some dire consequences.

I don't speak Soviet, at all, if I am supposed to call it that. But I do have an interest in an alignment of the Popular Front. And it is much easier for me to take part in an organized conflict. This one has a long-term and fairly clear vision. They began to take me as important, thinking of me as similar to an order of knighthood. Yes, although knights usually have a land deed and maybe certain other perks. I'm not looking for land. I have land, that is, the cause of a populace. I've come to agree it is similar in many places, which is why we should have this international force."

Fergus said, "But,"

I said, "This has happened before."

Pawlsy said, "Albania, in its machinations against Yugoslavia, has Italian support. Because of this, it flips the switch on the Kosovo Defense Committee."

King Zog accepted in 1936 the re-establishment of the Committee by even offering wages for the leadership under Qazim Koculi.

In 1936, there was a revival in the Committee with new members as Sali Moni (Bajraktari), Xhaferr Spahija from Tropojë, Mehmed Alija from Vlanë, Has, Baftijar Kollovozi of Luma, Murat Kaloshi, etc. The cells were directed by Ismet Bey Kryeziu of Gjakova, a former representative in the Parliament of Kingdom of Yugoslavia, and Salih Bey Vuçitërni, a Kosovar Albanian politician who had come to Albania in early '20s. Both were trusted men of Zog, unlike the original members during the foundation. A small correspondent cell existed in Kosovo, stationed in Mitrovica led by Ferhat Draga, another person in good relations with Zog. Other members there were Xhafer Deva, Shaban Mustafa, and Mustafa Aliu, all from Mitrovica.

Despite its presence, the committee's work was limited to diplomacy, propaganda, and recruiting, rather than any military activity.

"Well, I'm not surprised it doesn't just start doing something. It's in a corner."

After the World Congress, Tito worked to promote the new Comintern line on Yugoslavia, which was that it would no longer work to break up the country and would instead defend the integrity of Yugoslavia against Nazism and Fascism.

"I'm not on a side here. It doesn't have to be a territorial breakup if a revolutionary government will federate us out of Fascist policies. One, the other, both, most of us do not care what the *form* of government is, but we sure do have something to say about the quality of treatment."

Fergus said, "Our actual faction, the Comintern, has us as nothing more than a commentarial footnote if one were to take a closer look at it. Obviously, the tenor of the project is oblivious to it. And, this Defense Committee is mostly unseasoned, new Albanian people, rising more as nationalists, which means we cannot be sure how far Zog or Mussolini might be able to work their way in."

So, behind the facade of French nationalism, some quite unsavory beliefs have become standard. As there have been so many groups based on it, and they were not political parties, the meaning of it had eluded public consciousness. There is something that may make it come more prominently to our attention.

I said, "Here is where we have to fill in the blanks, because it is certainly where at least most brief biographies go cold.

Marshall Foch is known for stating the obvious, that Versailles was corrosive and would only result in a twenty-year armistice. And then he more or less retires, and is said to be

old and in poor health, and nothing much more is heard from him on that scale of importance.

They are simply omitting what he patronized, the *Redressement*, from its beginning.

He passed away in 1929, and then Redressement was finished in 1935, and if we look at who remains from the middle of it all, it is that rare individual who straddles both the military and industrial worlds, the Algerian Mercier."

"From military service, he was already in the graces of those generals."

Blessé d'un éclat d'obus au pied alors qu'il commande sur le Danube des troupes roumaines, il est rapatrié à Paris où il devient l'agent de liaison de Louis Loucheur, ministre de l'Armement de Georges Clemenceau, avec les généraux Ferdinand Foch et Philippe Pétain ainsi qu'avec les troupes américaines. Après guerre, pour les Anglo-Américains, il demeure le colonel Mercier. Quand Louis Loucheur est nommé ministre

des Zones libérées, Mercier le suit et s'occupe des usines allemandes dépendant de la commission de contrôle militaire.

"His business represents the French strategy of energy independence. They have no oil; they want their own refineries and sources, so no one like Standard will be directing the country."

La Compagnie française des pétroles (CFP) est fondée en mars 1924. Une loi votée en 1931 donnera 35 % de son capital, alors entièrement privé, à l'État, mais Mercier se satisfera d'avoir réussi à éviter une loi donnant à ce dernier un contrôle total sur l'entreprise. À partir de son premier actif, 25 % des parts de la Turkish Petroleum Company (TPC), la CFP se développe grâce à l'exploitation de pétrole près de Kirkouk en Irak, puis en Colombie et au Venezuela. La CFP avait aussi des intérêts en Roumanie (Steaua Roumania).

"And if you want to know if it depended on one veterans' association, no, it did not."

À la mort de Louis Loucheur, en 1931, il prend la tête du comité français Pan-européen. En 1932, un comité d'experts se réunit sous les auspices du Redressement français et préconise une alliance avec l'Angleterre pour faire pression sur les Allemands. En 1934, il préconise un rapprochement avec l'URSS de manière à encercler l'Allemagne. C'est dans cette optique, semble-t-il, qu'il a donné une conférence sur la Russie en 1936 au Centre polytechnicien d'études économiques qui poursuivit l'œuvre du groupe X-Crise. Il est l'un des organisateurs de la Conférence mondiale de l'énergie tenue en 1936.

"Again that returns us to Synarchy sleuthing; X-Crise is a non-profit think tank of Technocratic Economists, having three main strands, one of which is Socialist. It has the Liberal or Liberty doctrine of Rene Duchemin; and Capitalists such as Jean Coutrot.

And again the argument about the future of these members. Obviously, some are

dedicated French nationalists, pro-British and Soviet; but we have all these warning signs of German collaborators; and we are just saying both are Fascists."

Pawlsy said, "Mussolini actually insults Blum, and, whatever looked like any Italian favor, has gone out the window. France is in an unusual position of *need* from the United Kingdom."

The need for British support played a major role in causing Blum to cease the arms shipments to Spain and instead have France join the ineffectual Non-Intervention Committee. In July 1936, the League of Nations ended the sanctions imposed on Italy for invading Ethiopia, and therefore, France ended its sanctions on Italy.

"He manages to talk down the Nazis."

Blum believed that the colonial question was the principal problem in Franco-German relations and that there was a "moderate" faction within the German government led by the Reichsbank president Dr. Hjalmar Schacht who were both willing and able to restrain Adolf Hitler.

"Meanwhile putting France in an arms race."

On 7 September 1936, the Blum cabinet approved Daladier's 14 billion franc plan for rearmament.

At the time the franc was overvalued, as it was still based on the gold standard. Blum, however, had promised during the election to uphold the gold standard, in order to reassure voters worried about inflation. In the expectation of the franc being devalued, throughout the prior year, investors had been moving a massive amount of capital and

gold out of France. The overvalued franc made French exports expensive while making foreign imports cheaper in comparison with French goods. The sums allocated to the arms race with some 21 billion francs for the French military committed in total accelerated this capital flight as bond investors saw the Popular Front's fiscal policies as irresponsible. Maiolo wrote: "Everyone knew the Popular Front could not cut the deficit and fund work creation projects, nationalize the arms industry and buy arms without borrowing. By hoarding their capital abroad, private speculators in effect vetoed the policies of the Popular Front". By mid-September 1936 France's gold reserves had fallen close to 50 billion francs, which was the minimum amount considered necessary to fund rearmament. To stabilize the economy and pay for rearmament, Blum engaged in secret talks for Anglo-American financial support. On 26 September 1936, the franc was devalued while on the same day an economic agreement on currency stabilization with the United States and the United Kingdom was announced.

"Let's face it. There is an unbidden contract which cannot be missed."

In September 1936, Hitler at the Nuremberg Party Rally launched the Four Year Plan to have the German economy ready for a "total war" by September 1940, which greatly alarmed Blum.

"That means that the other very important French accomplice is the Soviet Union, who is saying France is a bit late to reality."

They may be right. We see that *Italy* is able to deploy armies to *two* countries that are not connected to it. The notorious General Franco has Nazi and Fascist units, and yet the world is being asked not to support the Madrid Republicans.

In mid-October 1936 the first International Brigades volunteers started to arrive in Albacete, which soon turned into the principal interbrigadista base.

At first, Blum sold twelve million francs worth of obsolete planes before agreeing to stop.

The Republicans had numerical superiority in the air. Except for two DC-2s, everything they had was from the 1920s. After this, the Soviets proceed to ship in numerous fighters and bombers.

So much that it makes a massive page of daily logs and personal testimonies:

On 7 November, it was decided to form a ‘legion’ with which to fight the threat of internationalised Bolshevism. To the world, this legion would be seen as embarking on a crusade against the dark forces of oppression. Hence was born the Legion Condor.

It's found to be better at one particular thing, low-altitude strafing, and becomes very dangerous. The weaponry of older airplanes is sometimes ineffective against the target; the Germans have a measurable improvement here.

Pawlsy said, "Worse yet, the Spanish Terror Blanco. It just marks you for death."

...liberals, socialists of different stripes, anarchists, intellectuals, homosexuals, Freemasons, and Jews as well as Basque, Catalan, Andalusian, and Galician nationalists as enemies.

Fergus said, "Openly supported by the Catholic Bishops."

"It's religious and scientific -- eugenic, highly unpalatable."

Galician reapers shot by the Nationalists in Talavera de la Reina in 1936; the execution was attributed to the Republicans by the Francoist propaganda which distributed the

photo as evidence of atrocities by the "Marxist hordes":

Republicans in Extremadura:

I said, 'They literally start doing experiments to figure out what is wrong with the brain of those who do not think like them."

"Well," said Pawlsy, "we have been through this before. It's pathetic. We really don't have these inherent enemies. Until it comes to someone spouting such a doctrine. At that

point, your life is forfeit, in my eyes."

It was the last straw. We were determined to defend Madrid as well as stopping the menace in France. We fully believed it could go on for years as it would arc across Europe until we were able to salvage Kosovo. whether it was independent, part of Albania, Bulgaria, or perhaps Communist Yugoslavia. Fate was uncertain but we will still have it stand for human rights rather than Fascism.

"What do you think it is, Fergus? Is it a basic brain difference? Genetic? Or exposure to religious extremism?"

"Perhaps we should interrogate the defectors who came in on their Junkers aircraft."

I have to say it was a pretty tiny minority. You'd find someone here and there who had more or less *escaped*. But nothing to the extent of a counter-coup by the Nationalist army falling apart. And so we and the Comintern started taking over, because any persistence of the traitors is an evil thing. We were going to take a big step beyond Blum's token. We have to concede that Germany was a bigger issue because the Nationalists weren't taking aim at France. But to simply call this a Spanish *Civil War* is not true. The conflict is majorly escalated by Communist and Fascist regimes. Many volunteers come from a surprisingly large number of countries, including the United States, but about *half* of it comes from France. That is the different view as seen by "the people".

Towards the end of the year, it was only because we were involved in the recruitment effort that we liquidated *Cagoulistes* around Paris. Just rank and file that looked like they had a future. Not many. Not more than one or three a week. Finally we recruited ourselves and entered Spain for the first time.

Chapter Nineteen

Pawlsy did not like the contents of most right-wing propaganda.

We described how most of what might have been called speculation or suspicion was true in France and coming to life in screaming vivid detail in Spain.

But there are also speculative schools of thought which turn out to be incorrect.

One of them is the Anti-Masons. This is a once-popular theory from misunderstanding the French Revolution, which wound up getting less attention over the nineteenth century in the light of secret societies who were not Masons. In more recent times, the idea has been revived and all sort of amalgamated into an emotionally-charged rave. To the extent that these organizations are real, this is simply not the right way of understanding it.

The French have a succinct way of explaining *Anti-Masonry*:

À la suite notamment des ouvrages de l'abbé Barruel, qui défend la thèse que la Révolution française résulterait d'un complot maçonnique, l'antimaçonnisme devient progressivement une doctrine qui se développe dans les milieux catholiques ultramontains et chez les penseurs de la contre-révolution.

Au XXe siècle, si la franc-maçonnerie est jugée « contre-révolutionnaire » par l'Internationale communiste qui l'interdit à ses partisans, la défiance à son encontre est reprise par l'extrême droite qui l'associe au discours antisémite par une dénonciation de « complot judéo-maçonnique », soupçonnant l'existence d'un faisceau d'intérêts communs.

I said, "It becomes confusing to readers," because language is imprecise, "because La

Cagoule is against the Masonic Lodge, while, to itself, the adjective *masonic* may be used for its own rites. In other words, it may appear to be what it is denouncing.

Moreover, there is no consistent type of revolutionary force within the Lodge. You may have noticed, the Comintern, now subject to Stalin's Great Purge, is the closest thing to such a joint resolution between many peoples. So the Anti-Masonic thesis is specious nonsense. We are the closest thing to it actually happening."

Fergus said, "On the other hand, it just reveals what they think. It names two kinds of people who are now simply on a kill list, Jews and Masons. And if it is all nonsense wrapped up in a bundle, the net result is anti-Communism."

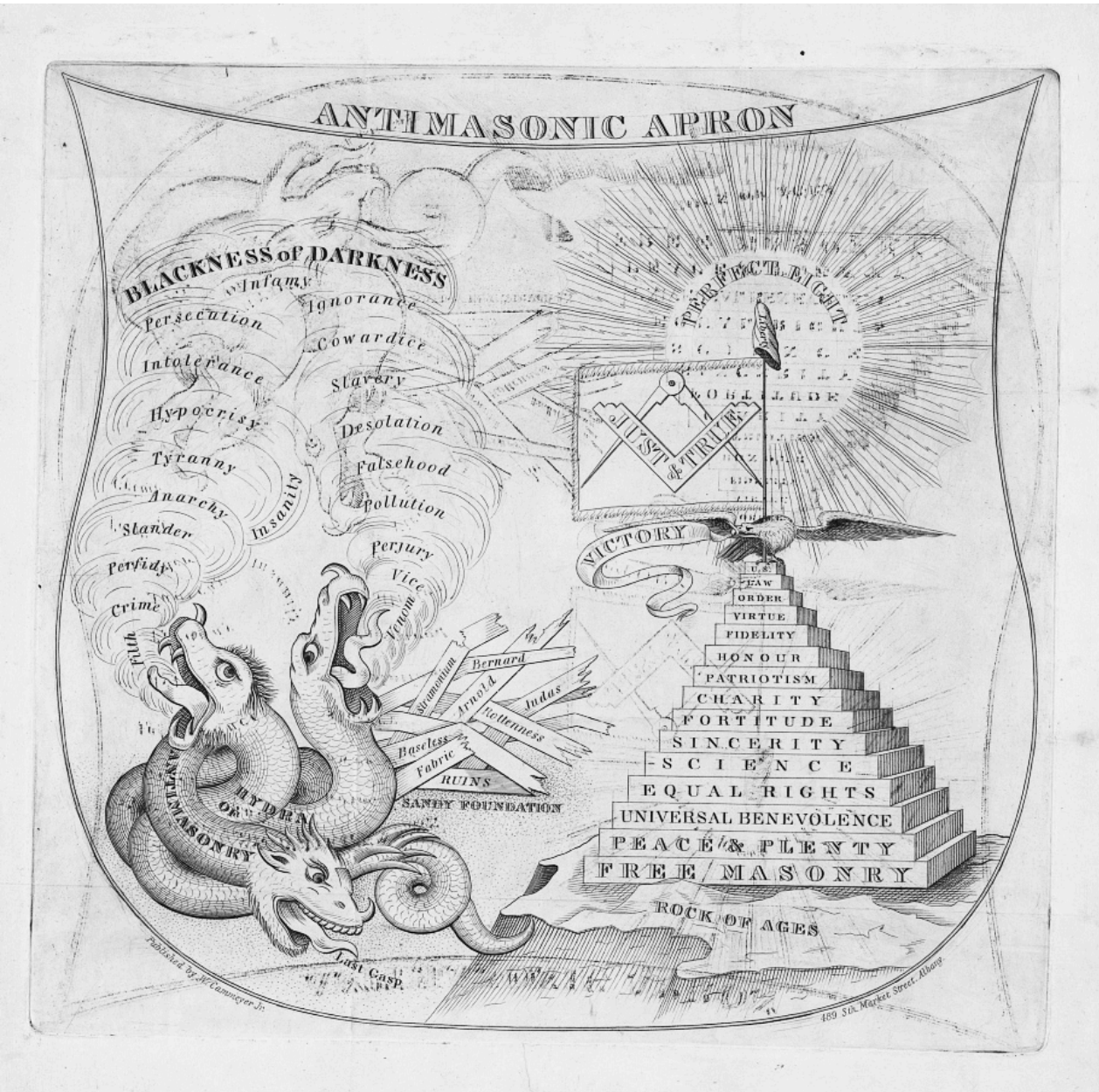
Pawlsy said, "That's because they said Action Francaise was too weak, meaning Cagoule are Mazzinists."

I said, "So they are making up a death manual about things that are imaginary."

"But it is not an invention to call these death manuals as such."

"Not any more.

This one is from America, and you can see how it is -- it is maybe a little uptight and misguided, from 1831."



Fergus said, "You perhaps mean *immature.*"

"Intellectually dishonest."

Pawlsy said, "This is not some new idea, but, an organized force.

Although it is true that there is such a thing as violent Communist agitators, these are usually individual crimes of passion. Cagoule is part of a real bloc, a pre-meditated, cold, institutionalized machine."

Historians believe that many low-level members were recruited in the belief that it was an auto-defense organization, which was intended to fight against a communist takeover.

Originally the Secret Organisation for Revolutionary National Action (Osarn or OSAR, Organisation secrète d'action révolutionnaire nationale), the group's name was later officially changed to the Secret Committee of Revolutionary Action (CSAR, Comité secret d'action révolutionnaire).

Organised along military lines, the Cagoule infiltrated parts of the French military via Georges Loustaunau-Lacau's Corvignolles as a means to acquire weapons.

Michelin finance également le mouvement à hauteur de trois millions.

"That's basically correct. Those low-level members who believed they were going to fight communists were effectively correct, at least in their prejudices. Everyone in the band had been snuffing them for a while. And we would have kept on doing that, but, as I said, we took a plane to Spain. Well, I hadn't said it like that, and I'm not going to strew it out into silliness. So we will give out some Cagoule reports that came up when we flew out to Los Llanos."

1937

January 26, 1937

Dimitri Navachine, who was a Soviet national and for several years the respected director of the Paris branch of the Soviet State Bank

"French allegations are that it was Cagoule done by a certain director."

Le maréchal Franchet d'Espèrey

"They suspect he was putting his men on a trial run for loyalty, combined with a particularly high-level target, an obvious adversary.

The case however was inconclusive."

Maurice Juif, February 1937

Ces deux personnages servent d'intermédiaires dans le cadre de livraisons d'armes à l'insurrection franquiste en Espagne. Ils en profitent pour détourner de fortes sommes et mener la grande vie dans le sud de l'Espagne déjà conquis par Franco. L'assassinat de Léon Jean-Baptiste est camouflé au moyen d'une édition « pirate » du quotidien Diario de Salamanca diffusée en France.

"That's two of their personal suppliers. Both of them were suppliers to General Franco. Dangerous world to do business in."

la très rocambolesque « affaire Roidot » ou « affaire des poisons »

"That was something out of science fiction, where forged documents were used to move living toxins such as botulin to a guy's personal laboratory."

Fergus said, "I'm kind of glad we missed that."

"The French government was not, currently, under attack. If we get this kind of Spain, it probably will be."

The Fascists had gotten near Madrid but not surrounded it:

Further Nationalist attempts after Christmas to encircle Madrid met with failure, but not without extremely violent combat. On 6 January 1937, the Thälmann Battalion arrived at Las Rozas and held its positions until it was destroyed as a fighting force. On 9 January, only 10 km had been lost to the Nationalists, when the XIII International Brigade and XIV International Brigade and the 1st British Company, arrived in Madrid. Violent Republican

assaults were launched in an attempt to retake the land, with little success. On 15 January, trenches and fortifications were built by both sides, resulting in a stalemate.

I said, "We mingled with the Internationals, who were going in to reinforce the Madrid positions and prevent a siege by encirclement."

Republican defense of the River Jarama, February 5:

The Nationalists, as was the fashion of the Army of Africa, advanced in mobile brigade-sized columns and overwhelmed the unprepared Republicans.

Escámez attacked on 6 February at Ciempozuelos and overran the Republican forces from 18 Brigade which lost 1,300 men. Rada's men took La Marañosa hill, 700 metres (2,300 ft) high, which overlooked both banks of the Jarama. The two Republican battalions atop La Marañosa vainly stuck to their cliff-top defences and fought there to the last man.

They're breaking through!

On 11 February 1937, a Nationalist brigade launched a surprise attack on the André Marty Battalion (XIV International Brigade), killing its sentries silently and crossing the Jarama. The Garibaldi Battalion stopped the advance with heavy fire.

However:

...ultimately the force that had been allocated to the centre of the Nationalist advance proved too small to effect a breakthrough during the initial assault.

Sensibly, they choose not to extend their flank positions and thin themselves out. They hit pretty hard but the result was unsuccessful.

Pawlsy said, "This is where aerial combat begins."

Barrón's brigade was held up by the Garibaldi Battalion, which held the high ground near Arganda. Late in the day, units of XI International Brigade held off a Nationalist push onto the Arganda–Colmenar road. The Republicans then counterattacked twice with Soviet T-26 tanks, which were beaten off with artillery fire from Nationalist batteries dug in on La Marañosa, but they served to hold up further Nationalist advances. When Junkers of the Condor Legion appeared overhead in support of the Nationalists, Republican planes shot them down and took control of the skies. Until 13 February the Republican air force, largely composed of Soviet machines and pilots, maintained air supremacy. However, they were challenged by the arrival of more Italian and Spanish nationalist aircraft and a large scale dogfight was fought over Arganda, and they suffered heavy losses from German 88 mm guns while undertaking ground attack missions.

But we defended something famous.

Suicide Hill

Pawlsy said, "Next, we went to support the Dimitrov Battalion."

The first commander of the battalion was the Bulgarian Ivan Paunov (pseudonym Grebenarov) who perished under frontal attack on 12 February 1937.

The Nationalists brought their reserves forward and on 12 February opened a powerful attack in the direction of Morata. Asensio's troops took the Pingarrón hills and assaulted the Pajares heights to the north. This struggle for the high ground east of the Jarama would see some of the most bitter fighting of the battle. The Republican XI International Brigade and 17 Brigade defending the Pajares found itself outmanned and outgunned. Nationalist artillery massed on the heights of Pingarrón and pummeled the defenders, but they managed to hold. Meanwhile, along the San Martin–Morata Road, the newly formed XV International Brigade, consisting of a British Battalion, the Balkan Dimitrov Battalion and the Irish, and the Franco-Belgian Sixth of February Battalion, had been hurriedly put into the line to help stem the tide of the Saenz de Buruaga's brigade. Heavy fighting followed and the Nationalist advance was blunted.

A furious and confused fight followed in which the British Battalion lost poet Christopher Caudwell and 375 of their 600 men, including almost every officer, including the battalion commissar and Captain Tom Wintringham, in gaining and then holding and finally

retreating from a position they named "Suicide Hill". On their right, though, the Franco-Belgians were forced to withdraw suddenly and in the ensuing confusion the British Battalion's machine-gun company was captured. To their right, the Dimitrov Battalion fought a desperate defensive action alongside the neighbouring German Thälmann Battalion, which held off a frontal assault on their hill-top, inflicting severe casualties on the attacking regulares with machine gun fire. The rapid withdrawal of the Franco-Belgian battalion meant that Suicide Hill had to be abandoned, but the delay caused by XV International Brigade had slowed the Nationalist advance, masking the weakness of the Republican line.

At the end of the day, only 225 of the 600 members of the British battalion remained. One company was captured by ruse, when Nationalists advanced among their ranks singing The Internationale.

"See? They didn't get it. They went the other way.

Then they go to the grinder."

On 14 February the Republicans counter-attacked Barrón's men with fifty T-26 tanks, supported by infantry, artillery and air cover. Although it did not re-take any lost ground, the counter-attack again bloodied the Nationalists and halted their advance. The shaken Nationalists went as far as to call the 14th "el día triste del Jarama" ("the sad day," a throwback to Hernán Cortés' Noche Triste).

She was aware of her own prowess. This killed Franco's plan that had been worked on for months.

With a smirk she said, "This is followed by resolute Spanish and American maneuvers."

Forces under Líster made a frontal assault on the heights at Pingarrón, only to be driven back with up to 50% casualties. On the tactical execution of these counterattacks, one Nationalist soldier reflected:

We only just held on to the position after two days of fighting. It was partly the courage of the Requetés that saved us, partly the arrival at a critical moment of a squadron of our tanks, but chiefly the inept and suicidal tactics of the enemy. They put in a frontal assault in broad daylight across a plain dominated by our positions and almost devoid of cover. ...They were Spanish troops and I greatly admired their bravery, but I wondered what kind of military cretin had ordered such an attack.

Further Republican counter-attacks followed between 23 and 27 February. General Gal ordered another attempt to storm the Nationalist strongpoint at Pingarrón. The Republican forces involved included 450 Americans of the Abraham Lincoln Brigade under Robert Merriman. The inexperienced troops, advancing without artillery or air support, marched towards the Nationalist lines and were gunned down. Poet Charles Donnelly (part of an Irish contingent known as the Connolly Column) was heard to remark, "even the olives are bleeding", before being gunned down by a burst of machine gun fire and killed. Captain Merriman was among those wounded. The Americans lost 120 dead and 175 wounded, or 66% casualties.

After Jarama, the Americans were heard to remark: "Small wonder our unit was named after Abraham Lincoln: He, too, was assassinated."

Should they have been there?

On 22 February 1937, the League of Nations Non-Intervention Committee ban on foreign volunteers went into effect.

Pawlsy said, "Those nincompoops."

I said, "Fergus, can you explain hypocrisy?"

Fergus said, "Yes, this repeats Versailles, except much faster."

This is more or less how the Anglos went at it:

...the Republic appealed to the Council of the League of Nations for assistance. U.S. President Franklin Roosevelt, who was also approached, ruled out U.S. interference with the words "[there should be] no expectation that the United States would ever again send troops or warships or floods of munitions and money to Europe"

Cordell Hull continued to doubt the extent of German and Italian operations, despite evidence to the contrary.

Britain's new prime minister, Neville Chamberlain, saw securing a friendship with the Italian Benito Mussolini as a top priority. Eden confided he wished Franco to win and so Italian and Germany involvement would be scaled back; Chamberlain considered Spain a troublesome complication to be forgotten.

Fergus said, "The continental view was entirely useless.

A volunteer such as myself is one thing, but, these are German and Italian Air Forces also operating there.

Most of the Europeans are saying they don't want to get involved, don't want to take a side; and for this reason, they tamp down on private efforts, which of course are going to both sides. As you can imagine, nothing ever impedes Franco from assistance by Italy and Germany. They effectively are participating in this *Civil War*, despite the fact that the Republicans are the real government which ought to have authority to buy planes or take in whatever volunteers it wants."

...the Nationalists received vast supplies on credit from the US and Britain...

Pawlsy said, "You know, once, a few in-print reports were all it took to sway British public opinion about Ottoman atrocities in Bulgaria. And the government shifted to conform to that disgust.

The same favor was skipped for Kosovo, and now, Chamberlain is saying that Spanish human beings might as well be forgotten.

Is the English language a descent into madness?"

Fergus said, "Perhaps they are selective about who qualifies as a victim."

"All this idle talk, and the Soviets are the ones who help."

"I admire the fact we bring in the world, from America to Vietnam, it really shows a common bond."

I said, "Yes, if it was any Judeo-Masonic Communism, the sinister plot is they all have this defensive, protective view."

Pawlsy said, "That's right. We didn't get a parade of Mazzinists in here. It wasn't violence for money. It was against oppression."

Fergus said, "That's what's on the menu."

"The enemy stalled at the Jarama River and attempted to advance towards Madrid on another axis. And this is really..."

"You are trying to blame it on *Vatican City*."

It's actually a **Crusade**:

❝The Catholic Church took the side of the rebels and defined the religious Spaniards who had been persecuted in Republican areas as "martyrs of the faith". It selectively ignored the many believing Catholic Spaniards who remained loyal to the Republic and even those who were later killed during the persecution and the massacres of Republicans. The devout Catholics who supported the Republic included high-ranking officers of the Spanish Republican Army such as the Republican General Vicente Rojo Lluch and the Catholic Basque nationalists, who opposed the rebels.

And it has a strong blame-the-Soviets compulsion:

Francoist propaganda and influential Spanish Catholics labelled the secular Republic as "the enemy of God and the Church".

The Church, which upheld the idea of a 'National Crusade' in order to legitimize the military rebellion, was a belligerent part during the Civil War, even at the cost of alienating part of its members. It continues in a belligerent role in its unusual answer to the Historical Memory Law by recurring to the beatification of 498 "martyrs" of the Civil War. The priests executed by Franco's Army are not counted among them... In this political use of granting religious recognition one can perceive its indignation regarding the compensations to the victims of Francoism. Its selective criteria regarding the religious persons that were part of its ranks are difficult to fathom. The priests who were victims of the republicans are "martyrs who died forgiving", but those priests who were executed by the Francoists are forgotten.

Pawlsy said, "Thank you, yes. No one should have serious doubts about Opus Dei."

"The Pope is attacking the Soviets as if he were attacking Orthodoxy."

I said, "So the Italians decided to go for unfortified Guadalajara."

Pawlsy said, "And we are looking at their whole theater army."

The Nationalist forces, after a defeat at the Battle of Jarama, were exhausted and could not create the necessary momentum to carry the operation through. However, the Italians were optimistic after the capture of Málaga, and it was thought that the Italian forces could score an easy victory owing to the heavy losses sustained by the People's Republican Army at Jarama. Italian dictator Benito Mussolini endorsed the operation and committed Italian units to it.

The whole Italian expeditionary corps—35,000 men, with 80 battle tanks and 200 field artillery—was deployed, as Benito Mussolini wanted the victory to be credited to Italy.

"That sounds quite personal about defeating the Spanish Republic."

We really were back to Garibaldi all over again. Is that the Black Nobility coming at us? Of course not, they don't emerge from their villas. We were of course admirers of Tuscany and the Ghibelline Dante, and of course the neo-Platonists around Pico della Mirandola. There are certainly things we've heard about Italy that we like. Today we are looking at something like Cagoule would want to pull off. Or the next Ethiopia. We'll make it more like the Shroud of Turin.

"On March 8, they appeared in sleet and fog crawling a few kilometers. The next day they got going again."

The main attack was carried out with tanks but again bogged down from poor performance and low visibility. The Republican 50th Brigade escaped without a fight. At about noon, the Italian advance was suddenly turned back by battalions of the XI International Brigade (battalions involved were initially the Edgar André Battalion, Thälmann Battalion and Commune de Paris Battalion – with soldiers mainly from Germany, France, and the Balkan countries).

"What confuses the International Brigade is that almost all the Yugoslavians and Albanians are from exile countries. We even get some from Montenegro. Out of frustration they call us Balkans, and, you know, I didn't know anything about Basque until I got here, and that's really cool.

The next confusing thing is that a lot of the named battalions are being grafted into larger numbered units. Here we condense forces and work with the Italian Garibaldis."

The Republican forces received new reinforcements: Italians and Poles from the XII International Brigade (two battalions; Jarosław Dabrowski Battalion and Giuseppe Garibaldi Battalion), three artillery batteries, and an understrength battalion of tanks. The Republican forces now had 4,350 soldiers, 8 mortars, 16 artillery pieces, and 26 light tanks.

In the morning, Italian forces on the Nationalist side launched heavy artillery and air bombardments and without success began the assault on the XI International Brigade. At that point they had committed 26,000 soldiers, 900 machine guns, 130 light tanks, and a large number of artillery pieces. The Nationalists captured the towns Miralrio and Brihuega. The latter town fell almost without opposition.

Nationalist attacks on XI and XII International Brigades continued in the afternoon, still without success. At Torija, the Nationalists faced the Italian Garibaldi Battalion. Italians in the Garibaldi Battalion encouraged the Fascist soldiers to join the Republicans. The attacks halted toward evening, and the Italian Nationalists built defensive positions.

"The International is of course Republican, but, that still has its proper meaning about loyalist units of Spain, who still operate as themselves, and come to the scene."

The Republican forces under Líster's command redeployed in the morning and launched a counterattack at noon. Close to one-hundred "Chato" and "Rata" fighter planes and two squadrons of Katiuska bombers of the Spanish Republican Air Force had been made available at the Albacete airfield. While the aircraft of the Italian Legionary Air Force were grounded on water-logged airports, the Republicans did not have this problem since the Albacete airfield had a concrete strip.

After an air bombardment of the Italian positions, the Republican infantry supported by T-26 and BT-5 light tanks attacked the Italian lines. Several Italian tankettes were lost

when General Roatta attempted to change the position of his motorized units in the muddy terrain; many got stuck and were easy target for strafing fighters. The advance reached Trijueque. An Italian counterattack did not regain lost terrain.

March 14:

The International Brigade captured the Palacio de Ibarra.

"They are broken on March 18."

After midday, the weather had improved enough to allow the Republican air force to operate. At around 13:30, Jurado gave the order to attack. Líster was slowed by the Italian Littorio Division, largely considered to be the best of the Italian units. The 14th Division managed to surround Brihuega, and the Italians retreated in panic. The remaining Italian soldiers were cleared out by the Assault Guards and XI International Brigade.

An Italian counterattack on Republican positions failed and was repulsed by the Assault Guard Division, arguably the best of the Spanish Republican units. The attack by the Assault Guard Division was spearheaded by the 1st Assault Brigade to devastating effect, inflicting heavy losses on the Italians. The Littorio Division saved the Italians from a complete disaster when they conducted a well-organized retreat.

"We spent about four days swarming the surrounding territory."

I said, "We relieved them of their merchandise."

...the Republican army captured sizeable quantities of badly needed materiel, including 65 artillery pieces, 500 machine guns, 67 trucks and vehicles, 13 mortars, 10 tanks, and plenty of ammunition. Strategically, the Republican victory prevented the

encirclement of Madrid, ending Franco's hopes of crushing the Republic with a decisive strike at its capital.

Pawlsy said, "In addition to the obvious, tactical notes also inform us of technology."

The superiority of Russian T-26 tanks, equipped with rotating gun turrets, over Italian tankettes

"This is absolutely typical of the affected areas."

Somewhere, Guadalajara:

"When I look at what's being done, these are exactly the people I'm up against."

"Their performance was so sub-par, the Spanish Nationalists made a song for them."

Guadalajara no es Abisinia,
Los españoles, aunque rojos, son valientes,
Menos camiones y más cojones

Guadalajara is not Abyssinia,
Spaniards, even the red ones, are brave,
[You need] fewer trucks and more balls

"Terribly unimpressive".

Fergus said, "That's what we mean by guns and bombs are a cheap substitute for human combative skill."

I said, "Most of our tactics are still about getting into close quarters. The modern addition is to steal your vehicle."

Pawlsy said, "We don't personally want it."

Fleep said, "No, but what got me interested in coming out here was this report from one of the Republican airmen.

Alférez Jesús García Herguido of Grupo de Caza No 13 strafed the enemy airfield at Huesca, landed, saluted the astonished enemy airmen that ran up to his fighter with a tight fist and then took off again! The prank was recorded in a communique from Barcelona, which noted ”The advance on Huesca goes on. A loyal aeroplane landed on the enemy airfield. It took off again safely”.

Why can't we steal their airplanes?"

"Might be able to do that.

But with the Italian menace thwarted, we returned to Paris. We were unsatisfied and wanted the International office of Josef Broz to keep going. In this sense, it might not be out of the question that we might wind up a Soviet Republic in Yugoslavia. It's more of a question how freely people are able to do bad things in that area, which remains unresolved."

Back at the Paris office, is someone who could be said to be from Pawlsy's underground:

Popović came from a prosperous Belgrade family and spent the First World War in Switzerland. He was also one of the thirteen signatories of the Serbian Surrealist manifesto in 1930.

In 1929, Popović moved to Paris to study Law and Philosophy. Here he mixed with the Left Bank world of poets, writers, artists and intellectuals. He became an active Surrealist, active in both the French and Serbian Surrealist groups. In 1931 Nacrt za jednu fenomenologiju iracionalnog (Outline for a Phenomenology of the Irrational) was published which he had co-written with Marko Ristić.

Popović then became involved with the then illegal Yugoslav Communist Party. In Paris there was a center run by Comintern and headed by Josip Broz Tito, which was used to feed volunteers from the Balkans to the Republicans in the Spanish Civil War. Popović was drafted through this center along with a select group of Party members. Popović fought with Spanish Republican forces and not the International Brigades, holding the rank of artillery captain.

Pawlsy said, "Koca Popovic is part of what we conceive is to come for Yugoslavia. I have to say, we can only talk about this on the part of the survivors.

So we all have a bigger future in mind. And I can't make it a priority but I can make them aware of the Albanian issue. Also, I want this Parisian center to be able to work the other way, towards the east. What landing sites can be used in order to avoid Germany. I'm anticipating being unwelcome. Not that I plan on being in Italy any time soon."

Fleep said, "On a good day, we can go four hundred miles on a load of fuel, and we do it at all of about seventy miles an hour.

You can't take that thing anywhere near the conflict; it would be a paper target in a gallery."

So she's got this *office*, but in her personal time she's hunting La Cagoule, because we are a step shy of this same kind of "Civil War" here in France. It's about to happen. We found Croix de Feu out there with the Spanish Nationalists. Then we found a freaking *Crusade* about anything resembling the Popular Front.

In Spain, Franco's idea was to forget Madrid and go somewhere else, leading to one of the most notorious events known to man.

On 26 April 1937, the Basque town of Guernica (Gernika in Basque) was aerially bombed during the Spanish Civil War. It was carried out at the behest of Francisco Franco's rebel Nationalist faction by its allies, the Nazi German Luftwaffe's Condor Legion and the Fascist Italian Aviazione Legionaria, under the code name Operation Rügen.

Pawlsy said, "There they go again. They'll debate whether this constitutes *genocide*.

This will be normalized as the conditions.

Seventy-five per cent of Guernica was obliterated like that, and almost all of the remainder was damaged.

And it will be excused because it doesn't mean every single civilian was killed?"

Fergus said, "Remember, they don't want you to volunteer about this. They want the office to shut down and might call the police or something."

"But it's appropriate for the Luftwaffe to use it as a testing ground for new bombs."

"That would appear to be the consensus."

You'd wax nostalgic for some of that Locarno sedative. Like Pernod as the surviving green drink. It's the Red Baron's nephew. We're not saying the Italians weren't doing it. We're saying it was not even a military attack. The parts that were of military value were left intact. For instance two arms factories.

To me it looks like fifty-fifty whether Germany is going to do that to France, or, factions of the French military are going to copy the Spanish coup and put in a Technocratic French Fascist government. I think we are at a moment of particular peril. Foch's twenty years is eerily approaching.

The group continues to expose itself by high profile killings.

To ease its obtaining arms from Fascist Italy, on 9 June 1937, the group assassinated two Italian antifascists, the Rosselli brothers, who were refugees in France.

LE CRIME POLITIQUE DE BAGNOLES-DE-L'ORNE

Sept coups de poignard pour tuer NELLO ROSSELLI

Deux coups suffirent pour abattre son frère CARLO

Fergus said, "I suppose we contributed to some obituaries, but not front page headlines."

I said, "Yes. You can't tell the public, or the Comintern, it's like a service."

You didn't see us massacre a meeting or burn someone's house. It may just be a matter of time before these forces are flushed out into the open in some form of revolt or civil uprising. Again, we don't see a bloodless coup, as in suddenly having a large amount of the government turn coat, as possible; and that the pattern established by Franco seemed likely. After all, it's been said that someone *wanted* that. If it's easy for them to do, they will; as for example how *easy* it is for the Fascists to reinforce Spain. To have any luck at self-protection, I want everyone to remain vigilant about this *easy* factor.

Fergus said, "As soon as anything becomes complex, it stretches the limits of their abilities."

Pawlsy said, "The chances of failure go up exponentially."

"Unintended consequences."

"Severe repercussions."

"Like things inflicted by us."

Everyone in this band is guilty of multiple felonies committed during the reign of a government we supported. Sorry about that, French justice system, but until anyone makes the connections, we don't intend to incriminate ourselves.

An air of concern settled around us.

Pawlsy said, "On the private level, the Cagoule began to realize someone was working against them.

That's when they attempt a complex maneuver.

You need to remember this false flag operation attempting to get the office shut down."

On 11 September 1937, the Cagoule blew up two buildings owned by the Comité des Forges (Ironmasters Association) to create the impression of a communist conspiracy. Although it was widely believed at the time that communists had set the bombs, the government took no official action against the French Communist Party, to the disappointment of the group's members. The Cagoule tried to infiltrate the International Brigades for the same purpose.

Rue de Presbourg:

Fergus said, "If you want to bolster the belief in Judeo-Masonic Communist conspiracy theory, that was supposed to be your justification.

Instead, it is that same conspiracy, as performed by those who are inventing it."

Pawlsy said, "So we would go around doing wet work and began passing clues to the authorities."

I said, "It worked; no one really fell for it. And, it was literally true."

"That's right. It's literally true there was a Franco-type plot for a revolution to overthrow the Popular Front or the government of France. This was the motivation of the people we had been executing. And before long, it was tremendously publicized."

On 15 November 1937, Marx Dormoy, Minister of the Interior and the highest officer of law enforcement, denounced its plot and ordered wide arrests of members. The French police seized 2 tons of high explosives, several anti-tank or anti-aircraft guns, 500 machine guns, 65 submachine guns, 134 rifles and 17 sawn-off shotguns. Some of the arms were of German or Italian origin, and about 70 men were arrested.

From our view, it was a personal vendetta because of hitting Mr. Blum in the first place.

This Fascist underground of France was defeated almost solely by Pawlsy the Cat.

It was nationally cathartic; subject to all manner of mockery.

masquerade:

Pawlsy said, "So, of course that means a particular *plot* was stopped, but it does not mean all the *cells* have been extinguished. Obviously not. The point is how this is all rather plain in the press and is basically true.

At the same time, the major threat claimed by this group, is so false it is almost exactly backwards. If anything, a large communist conspiracy has only just recently been formed as a reaction to these people."

Fergus said, "Correct. They have galvanized the resistance."

In the wake of this, Mme. David-Neel leaves for China to study Taoism.

Germany and Japan sign an Anti-Comintern Pact.

Mr. Tucci is instrumental for Italy taking part in this. He is a Fascist, although he opposes what he calls "rationalism" and looks at Tibet more or less through the lens of romantic pastorality, where those saturated by industrialism:

> figuratively could escape and find peace, a cure for western ills

Pawlsy said, "That's not *exactly* why we are into this. Maybe it is like a superficial introduction. We already offer a figurative escape of Albanian paganism set to music. It stems from such a pastoral existence. But this is still not important to anybody yet."

I said, "Pushed to its logical conclusion, Tucci's avenue would have to be considered *anti-clerical* by the extremists. So I think he better present it in a package or they won't support him."

So we never really had that many retreats at Samten Dzong. We saw Buddhism as a form of discipleship that was, I guess you could say, more profound than Orphismos or paganism because the tradition had never stopped. The Khutuktu passed away, and so communist Mongolia does not develop into a Theocracy. To us, it is slightly more tempting than Tibet.

What happened in France led to the arrest of several high-level arrests of *Croix de feu* guys such as General Duseigneur:

Pawlsy said, "It's not a question about whether there was any collaboration."

Il est en contact avec le chef de la Cagoule, Eugène Deloncle. Tous deux se seraient rencontrés vers juin ou juillet 1936 et seraient allés ensemble en Italie, pour rencontrer Mussolini, qu'ils n'auraient pas vu cependant, et en Espagne.

"The only defense would be about whether or how involved he was in the revealed plot.

What is notable is a petition in his honor, signed by a lot, twenty or so generals, and some other people. It shows you the ideological support level is obviously not small.

Are all those generals *franquists*?"

While this was going on, Tito was made Sec-Gen of Yugoslavian Communism in Paris, August, 1937:

He also promoted the idea that the upper echelons of the CPY should be sharing the dangers of underground resistance within the country. He developed a new, younger leadership team that was loyal to him, including the Slovene Edvard Kardelj, the Serb, Aleksandar Ranković, and the Montenegrin, Milovan Đilas. In December 1937, Tito arranged for a demonstration to greet the French foreign minister when he visited Belgrade, expressing solidarity with the French against Nazi Germany. The protest march numbered 30,000 and turned into a protest against the neutrality policy of the Stojadinović government.

Pawlsy said, "We were impressed by that.

It worked; there is some kind of connection between France and Yugoslavia on an important human level.

It is most closely related to Surrealism, the trend of looking into all possible contents of the mind, rather than a simple stream of linear rationality."

"But you can't remain neutral in the face of disaster.

This was the first time I really connected with Yugoslavia.

When we were getting started, we'd go around Vranje and Nis, but, it was always kind of strained, the easing of tensions. We didn't achieve any depth.

Now they're in Spain, and we can make a viable solidarity with France, not by capitalist instructions but our own decisions."

Fergus said, "Both sides are guilty of art."

During an International Art Exhibition in Paris in 1937 in which both the Nationalist and the Republican governments were present, the Holy See allowed the Nationalist pavilion to display its exhibition under the Vatican flag although the Nationalist flag was still not officially recognised.

"It's the new Ultramontanism.

Note that it is not being rolled out as a grand declaration. This is more like specifically an agreement with those Bishops in Spain and allowing it to be graced by the Church in this local way. But if you were Catholic and did not agree, they would erase your existence."

I said, "Perfidy."

"One of the most famous Surrealists, Salvador Dali, was a Spanish Nationalist."

"And of that situation?"

Pawlsy said, "Well," with an informed positivity, "on the ground, just costly, insignificant skirmishes. The Spanish Republicans however started a major issue that the country really was Spain, and so there was a split from the Communists, and thereby the Anarchists and other groups that were part of the Spanish Popular Front."

Fergus said, "This is a *realpolitik*, a compromise by us for example. Everyone has to forego a bit of his own issues in order for any to ever succeed. We know that. But first there has to be survival of the coming onslaught."

We were successful on a personal level. We actually had defeated an Italian field army and a French secret society. However, these were just battles in a larger chain of events. The world was stunned by the bombing of Guernica, in the sense of they just stopped and didn't even know how to talk about it. France had better come off its neutrality. Who are you kidding. You need an engineering miracle. The assaults by German aircraft are a very eye-opening thing and they have very good guns against similar enemy attempts. This isn't fear mongering. It's a material fact.

Pawlsy said, "My kind of fighting has nothing to do with this modern situation."

We've gone from having to be worried about what tanks might do to someone fifty miles away, to who planes might bomb five hundred miles away.

Dinky said, "As an aviator, seeing that makes me really mad, and I'd love to get trained in fighter planes and stop them. But for one, you never know where they're going to be, so I can't just automatically find them.

Secondly, the French had better take this seriously. You need to improve the quality of your planes so they are faster and more powerful, and more maneuverable. I've never done it, but I can tell it wouldn't be like my personal self, where I can control whatever I do; you'd be subject to the limitations of the vehicle. If it can't compete with the Germans, it's a bad idea.

Word is that the Soviet designs are better, but the manufacturing isn't reliable. You get a lot of engine problems particularly.

I just make stuff. I can't tell you of a way to make the plane so it works better."

No. He's as aerodynamic as putty.

Pawlsy said, "Let's think about those planes."

We have got this from a retired American Major General who is telling us about industrialists who profit from public funds.

He believes the American Navy should be on a short leash and the Army on the American territory, so it will not commit *aggression*.

Is he, perhaps, referring to all those French generals who signed the petition?"

Dinky said, "I'm sure that's how Germany came up with those powerful new planes."

"Yes. From what I can tell of America, it is standing on the same brink. Listen to this report on industrialization. The Dust Bowl that happened was beyond control, but they had better find out what happened to Senate Document 264."

❝Anemic Earth was written in
1936, and submitted as part of a Congressional investigation into U.S. farming practices. The leading authorities of the day had been sounding the alarm that depleted soils were

causing a significant decline in the nation's health, evidenced by a steady increase in degenerative diseases. But when Congress saw the price tag on repairing the nation's farm and range soils, they swept their own investigation under the carpet.

Fergus said, "What will happen is they will do just like Europe, and the Fascists will blame the problems they create on the Communists.

Then they will pretend they are not Fascists because the conflicts are happening elsewhere. No one will fight them."

I said, "Someone who accuses Roosevelt's Executive Orders as being autocratic, can achieve things by other similar means, such as stacking judges. We are effectively doing the same thing, that is, by putting in the Popular Front as a majority, then, of course, it is in a similar position to a dictator. Suddenly it starts telling us what to do. That's true. The main difference is most of these things are what we wanted."

Pawlsy said, "I can't answer for Spain getting into a power struggle about itself. Albania did that and it's useless. By far, the Soviets have been the most useful to the Republicans, and, I think we can steer France out of this British-backed neutrality or what could be seen as *appeasement* of Germany."

"Yes, because they are afraid that whoever helps Spain would be seen as entering war with Germany."

"The occupiers of the Rhineland."

"Those."

Pawlsy said, "You want to know who else is like me? Haile Selassie. He's running around in exile hopeful for any other countries to assist him. Italy has demolished Ethiopia, and, if that were not enough, they have slain about twenty per cent of Addis Ababa."

According to Mockler, "Italian carabinieri had fired into the crowds of beggars and poor assembled for the distribution of alms; and it is said that the Federal Secretary, Guido Cortese, even fired his revolver into the group of Ethiopian dignitaries standing around him." Hours later, Cortese gave the fatal order:

Comrades, today is the day when we should show our devotion to our Viceroy by reacting and destroying the Ethiopians for three days. For three days I give you "carte blanche" to destroy and kill and do what you want to the Ethiopians.

Some even posed on the corpses of their victims to have their photographs taken.

"I am glad to have harmed them phenomenally in Spain, but, the hour is here Germany really is exactly that same kind of force.

France had better buckle down."

It looked to us like there were two viable Powers, France and the Soviet Union. France is dangerously close to becoming one of *them*. We feel it is important to maintain the integrity of France and install a Popular Front in Yugoslavia, before a pro-Serbian monarchy returns in 1941. It has not been as bad there lately but we are living on borrowed time.

"It's complicated when you assign the American oil companies as responsible."

"Their actions could even dictate if war is possible or not. An embargo is going to place any country into the fate of Ethiopia."

"That's going to be the one weakness of Germany. Adequate raw materials. So then with American help, they are kind of unstoppable."

Fergus was displeased.

Fleep said, "Realistically, there's no way someone like us can do anything about chains of supply ships, ports, refineries, and all the rest of this industrial system that runs most of Europe. That's a lot of stuff. By the same token, something on the scale of Germany must be wholly reliant on this vast external network."

Pawlsy said, "We were once going to solve that by Berlin-to-Baghdad."

"Other countries have a persistent interest in Germany not having access."

We don't see them as honestly ever coming off a war footing. Not any of the countries that have been called Powers.

Peace is the time when you are thinking of your next move.

Pawlsy said, "I am not sure what an outsider is supposed to think of the views of Stalin once the Great Purge sets in. I, personally, understand the condition, since all of my people are pledged to the death, even if it means I am the one killing them. We have agreed to live like this.

And so I am going to refrain from making a judgment, because it is too big and too far away, whereas in France we know what to do."

Yes, stir the hornets' nest.

It was ironic, if you want to think of the Roman Church as any kind of unifying force.

Garibaldi liberated Italy from it, and, pledged to utterly disintegrate it. Now, instead we find the liberated Italian state at the forefront of a Papal Crusade. France tried, a lot, to get a rapprochement; but their reward for fifteen centuries of the Ultramontane is to be told no by that state.

Most of what we see in the government and in the right-wing groups is containment of Germany, which is why Italy is important; a different view is published in April, 1937, Nouveaux Cahiers:

Ses collaborateurs plaidaient pour la collaboration économique franco-allemande et réclamaient un plus grand pouvoir pour l'élite technicienne. Ils étaient en faveur de la construction d'un syndicalisme ouvrier et patronal, apolitique et obligatoire.

Pawlsy said, "It's a glib claim.

All they mean by *apolitical* is that this is not propaganda of any particular political party.

Obviously, its intent is almost purely politics.

The difficulty is it is trying to bring in the Socialists. In other words, to strip away the Popular Front by migrating them here. I guess it's going to give them the modern expertise about how this is a technocratic workers' movement or something."

Celle-ci réunissait à la fois des banquiers (banque Worms, notamment), des industriels, des hauts fonctionnaires et des syndicalistes.

"It's twisted, because, just like Hitler, its underlying thesis is anti-Communism."

Se réclamant de principes proches du corporatisme (qui connut un essor spectaculaire durant les années 1930, notamment dans les régimes autoritaires), les membres des Nouveaux cahiers proposaient une collaboration du patronat avec les syndicats ouvriers pour faire face à la crise et, dans une perspective anticommuniste, mettre fin à la lutte des classes autrement que dans l'optique historiciste propre au

marxisme. Devant la victoire du Front populaire, les Nouveaux cahiers tentèrent de gagner l'appui d'une certaine gauche socialiste radicale et antibolchévique.

"The way out of the economic crisis is for workers to join our anti-Communist Corporatocracy. It's just a different flavor from the nationalist-religious campaign of Franco. The same thing but perhaps more of science."

I said, "But it does seem to gather Socialists and Fascists under one roof."

Jean Coutrot

Ernest Mercier

"Yes, it is of course right-wing compatible, and as Hitler said, using words like *socialist workers* is just a ruse to get them to go along with anti-Communist Corporatocracy. This *Cahier* is like airs played on his terse remark."

I said, "Here is a quick data mining of its subjects."

Liens internes

Corporatisme
Institut d'histoire sociale
Planisme
Synarchie
Technocratie
X-Crise

Pawlsy said, "Let's see. According to the Soviets, France is late to the military reality.

According to the British, France is late to the economic reforms. It was the last country to be forced off the gold standard and de-value its currency in 1936. That just feeds the fire for some new economics agenda to float up. The Popular Front has done very well about reforms mostly for humans, but, it has not been able to do anything to un-depress the French economy. That gives speaking room to the critics."

None of us said we were perfect. We never said we had pre-determined answers about government structures or large economies. We don't believe anyone else does either. We do believe that if a group like this keeps going, at some point they gain power and provide those answers anyway.

And so there are two kinds of extreme solutions that are unacceptable; the military bunch is mostly against Germany, while this pro-German faction is more intellectual.

Both are corporate capitalists who will unveil a new feudalism where they will be the overlords. This looks like a lot of work for an International Resistance.

Chapter Twenty

Pawlsy said, "Some of this is very real to me, and some of it I cannot understand.

We hear more and more about, it's really not the right word for it, anti-Semitism.

Well, in actuality, we have issues with the Roman Catholics from the very beginning. It is true they maintained laws that were unfavorable to Jews, who, over time, of course they are going to resist and attempt to better represent themselves. I can understand that.

We don't really agree with what any of them believe in, but, we look at it as a personal choice, and it shouldn't really matter.

But between them and the Protestants, it comes down to some really serious arguments. We will take up the talking point that the Peace of Westphalia was something like the first real international conversation about national sovereignty and opposition to war. Great. Their idea of the freedom of these sovereigns was a choice of being Catholic or Protestant. Not Jewish or anything else. Reality was pre-supposed. It had to be in that category. But it was really important at the time to support this by law. It preserved freedom on a thing that had been responsible for numerous wars, religion of royalty.

And so we are looking at these attitudes today, and they are worse."

Fergus said, "For some people at least. You can't say there's a blanket belief until you look at the private clubs like La Cagoule or something."

"True. They are like us, just on the other side.

I didn't really force or forbid anything about how you think.

My policies are behavioral, how people treat each other. That's why we were excited when France nationalized the arms industry, and approved labor regulations, such as limiting the number of hours per week. This, of course, caused the French military

material production to decline. Usually, no one would care, because to be honest we are not building a country for the purpose of being the ultimate war machine.

But this is France. I'm making recommendations and friendships. Everything is ultimately their decision.

The office of Prime Minister had passed to Camille Chautemps, who mostly continued the Popular Front system, like, he nationalized the railroads, creating the *SNCF*, which is successful to this day.

Alright. I can't vote, but, I can end the lives of dangerous people who plan on killing Jews, Communists, or whoever else is not a part of them. I can work with France in preventing the Spanish Civil War from doing the same thing here.

Possibly to prevent the Communist presence from alienating Italy, Chautemps does something unpredictable."

1938

"...in January 1938, he formed a new government consisting solely of ministers from the nonsocialist republican centre- left. His government fell on 10 March.

Fergus said, "What a poor choice. Why would you even try that at a time like this?"

I said, "It was so bizarre and inappropriate, no one knew."

Pawlsy said, "No, but it was more appropriate to replace the previous Prime Minister, Leon Blum. He was back within days.

Folks, if you want to understand, then you must study him in greater detail. He's a Jew, meaning that is his background, but, just like Fleep, neither one of them is very religious. Nevertheless, that means he has to live with constant opposition, and yet he's the first to do what he did.

At this point, finally, he has been persuaded that France cannot remain neutral, nor can it lapse from the arms race. Now, like his first term which was a bucket of reforms dumped in a huge mass, he jumps in and kickstarts the industry."

Blum was prime minister again in March 1938, long enough to ship heavy artillery and other much needed military equipment to the Spanish Republicans. Blum made a call to the parties of the centre-right to create a "sacred union" government like that which had governed France in World War One to face the present crisis, an offer that was rejected. Besides allowing arms to be shipped to Spain, on 15 March 1938 Blum proposed at a cabinet meeting that France intervene in the Spanish Civil War on the side of the Republicans. Blum told the cabinet: "Why not send General Franco an ultimatum? If, within twenty-four hours, you do not renounce the assistance of foreign troops France will resume its liberty of action and the right to intervene". As Italy and Germany had intervened on the side of the Spanish Nationalists, the majority of the cabinet led by Daladier rejected Blum's course under the grounds that it would mean war with Italy and Germany.

"Are they afraid of it?

Why can't you negotiate with them individually and then say *you get out of Spain first*?

Does Spain border Italy or Germany?

The Soviets sent tons of military equipment, freely enough.

But, I suppose, for their lack of confidence in the French military, no hand was lifted. On top of that, we find the right wing refusing to unite with Popular Front whatsoever. That's

a vote for Franco."

I said, "It was freaky. It is like the military types get an inferiority complex, while the truth is that Italian, German, and Spanish Fascists are their friends."

Pawlsy said, "Now for a little *gedankenexperiment* upon them while we analyze for battle."

Franco decided to turn south against the capital of the Spanish Republic at Valencia, because he feared French intervention in Catalonia, following the Anschluss, March 12, 1938. Furthermore, he didn't want a swift end to the war, as he wanted a war of annihilation against the Republic in order to crush all opposition. Dionisio Ridruejo said that: "A long war meant total victory. Franco chose the crueller option which, from his point of view, was also more effective."

"Anschluss was the rump state of Austria being attached to the modern country of Germany.

Austria helped me not that long ago because of Serbian nationalists. Its empire was then picked apart by the Powers and today it apparently had to beg for survival.

Notice that Franco both believed France was coming in, and was concerned about it."

So, yes, that could have been the moment for the Army, but it was not. After Nationalist advances slicing it in two, part of Spain is at the French border, and part of it is in the southeast. This is a really serious conflict. We go back to it to make sure the re-supply goes to adequate use.

Word sent from France:

Blum drew up a new armament plan in early 1938 that was as he put it "analogous to the Russian Five Year Plans or Göring's Four Year Plan". To finance the armament plan, Blum planned a steep increase in taxes on income and corporate profits, to borrow on a massive scale on the bond markets, to embark on an inflationary course by printing more francs in the form of credit notes to pay for munitions, and for exchange controls to stop the expected flight of capital. The American Treasury Secretary Henry Morgenthau Jr. sent word to Blum that the Roosevelt administration would not oppose "temporary" exchange controls in France, though British prime minister Neville Chamberlain was non-committal when sounded out. Blum's armament plan was defeated in the Senate on 5 April 1938, leading to him to resign. He was unable to establish a stable ministry; on 10 April 1938, his socialist government fell and he was removed from office.

"What is the Senate trying to do? Sacrifice France?"

As we see it, the non-Fascist part of Europe is working on an *emergency* basis. It's like the forgotten sliver of population we are really working for is now everywhere. You can't control someone else's forces by thinking about it or talking to it. You have to realize tanks and planes can show up in massive quantities. The kind of violence we are seeing these days was inconceivable not that long ago. I train people to defeat other people, but, there's not much I can tell you about being on the receiving end of today's explosives. Whenever they get a good shot, it's over. And we send in the famous French airplane:

'Flying Coffin' (Spanish: Ataúd Volante)

...on 17 March 1938, after the Anschluss, the French government decided to reopen the frontier. The Republican Army in Catalonia received 18,000 tons of war material

between March and mid-June.

"Franco is worried the French Army will come pouring through there.

In actuality, Catalonia is fragmented by every faction struggling for itself. This is the border region where Barcelona is. Everyone thought it could be easily defeated, which would probably win the war, but as we see, Franco has elected to *destroy all opposition*.

Well, most of the hardware was nested there. We went to Valencia, because we flew to Los Llanos, which had mainly received more planes."

On the ground, this is our attempt to merge with the Internationals, now the 129th:

The defunct mixed brigade was revived as the CXXIX International Brigade in Chillón (Ciudad Real Province) on 8 February 1938. It brought together the odds and ends of assorted reorganized international units. Although nicknamed "Forty Nations Brigade", most of its men were from Poland, Czechoslovakia and Yugoslavia. Its first leader was Polish officer Wacław Komar, who had previously led the Dombrowski Battalion in the XIII International Brigade. On 13 February it was made part of the 45th Division. After having been sent west to Castuera on 16 February the CXXIX International Brigade saw its first brief combat action at the Extremaduran Front.

At first, the battlefield is shaped:

The Nationalists found it slow going due to rainy weather in March and April that slowed the offensive, the difficult terrain that aided the defense of Republican forces being driven back before them, and the dogged determination of the Republican troops, reinforced with new weapons brought in from France: Soviet Supermosca (I-16 Type 10)

fighters with four machine-guns, 40 Grumman FF fighters, and anti-aircraft guns. On June 13, Castellón fell to Garcia Valiño's corps after several days of fighting...

"That's a coastal city, so they have gained another port; but that is about all.

However, the consequence is, he has split the International forces in half -- some are relegated to Catalan, and some are coming to Valencia."

Owing to the severe depletion of its ranks, the brigade was sent then to nearby Sant Mateu for reorganization. As it happened to be further south of the eastward-pushing rebel thrust, the CXXIX International Brigade had become detached from the remaining international brigades of the 45th Division and it was discharged from it on 30 June.

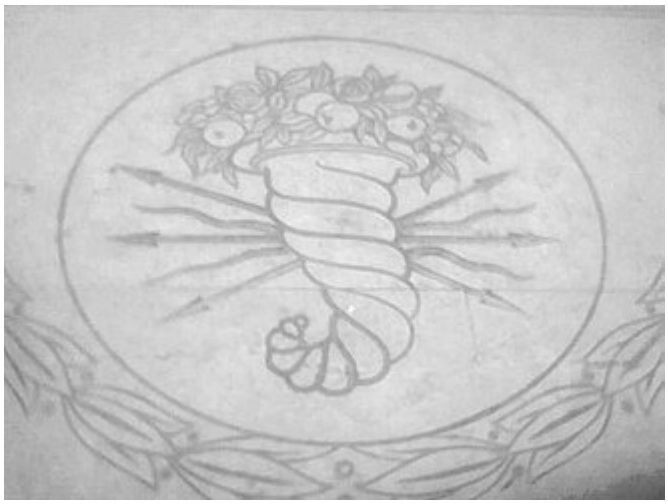
In its new location the brigade was strengthened with new weapons and Spanish recruits, being made part thenceforward of the 39th Division. In the course of the following months the brigade took refuge in La Iglesuela del Cid and took part in numerous actions of the Levante Campaign.

Pawlsy said, "The conquerors of Castellon now have a different opinion."

The Nationalists were surprised by the resistance of the Republican forces, and General Alfredo Kindelán tried to persuade Franco to abandon the operation. The Condor Legion was exhausted and was eventually withdrawn from the front. Nevertheless, Franco ordered the attack to be continued and Valencia be captured by July 25...the Nationalists had nine hundred cannon and four hundred aircraft in this front, and had just received about 50 Italian medium bombers (BR.20, SM.79, SM.81).

"Well, that sounds lovely, but you are getting in the way of *my plan*.

Valencia is named for valentia, or *valor*, having the Cornucopia as its symbol."



"They are in Castellon, the northern part, and then, where you see a mountains-to-sea effect, that's the defended area."

On 5 July, Garcia Valiño attacked from Castellón, but he was stopped by the Republican forces led by Colonel Gustavo Duran and General Menendez at the Sierra de Espadan. The final push of the Nationalist offensive began on 13 July. To the west, Solchaga's corps moved south from Teruel with Varela's corps and the Italian CTV on

their flank to the east, and the Garcia Valiño formation tried to advance down the coast. After some determined resistance at Mora de Rubielos and Sarrion, the Republican line in the Sierra del Toro crumbled. The Nationalists then advanced 60 miles along a front of twenty miles wide until they were stopped by the XYZ Line fortifications running east and west from Viver into the Sierra de Espadan.

"Viver is the halfway point on the main route through."

69 km (43 mi) from Valencia, 70 km (43 mi) from Castellón de la Plana

The town is on the C-5 del núcleo de cercanías de Valencia Valencia-Caudiel that connects Valencia and Castellón de la Plana.

"And that's where their progress was crushed."

The XYZ Line was a simple system of trenches and bunkers, built to withstand heavy artillery or 450-kilogram (992 lb) aerial bombs, and took advantage of some of the most difficult terrain in Spain in the Iberian System ranges to the north and northeast of Valencia.

Between 18 and 23 July these defenses, held by two Republican corps led by Colonels Ernesto Güemes and Carlos Romero, were successful in halting the Nationalist advance. Republican positions were well-placed and entrenched which gave them a major tactical advantage over the Nationalists. Machine gun nests were set up to crossfire to easily repel assaults. Many positions were hidden which made them difficult to detect, and therefore difficult to call in artillery or for aircraft to bomb them. The Nationalists tried to break the republican defenses with waves of infantry and intense bombing raids, but the Republican defenders through the use of well planned trenches and protected lines of communication were able to inflict heavy casualties on the Nationalists (about 20,000 casualties), suffering relatively few themselves (only 5,000 casualties). On 23 July the

offensive was halting...The Nationalist offensive ended less than forty kilometres from Valencia.

Dinky said, "It was one of the more interesting times I've had."

Fergus said, "You got a workout."

"Yes, it was surprisingly easy to sleep."

I said, "Well, those Nationalist Spaniards are also really brave, but, on a personal level, they are only slightly less disheveled than the Italians."

Pawlsy said, "Yes, lots of weaponry deployed here, but those people wouldn't make it in Albania."

"No. I mean I think it is true we can observe the degradation brought by lack of real combat training."

Fleep said, "I find it addictive."

"Someone would have just offed you in Rome."

"I know."

"You did really good on behalf of the Community of Valencia."

"Thank you."

We picked our people because of their hearts, not because of their size or prior accomplishments. Because his personal process mostly came to agree with our view, we turned someone who would never be picked first for any team, into an unstoppable tiger. I mean, he's as friendly as could be, but on command he turns Spaniards into confetti.

Maybe not all 20,000 of the ones just accounted for, but it was a quite generous contribution.

From that moment going forward, an alternative was possible; however:

...rather than adopting strong defences and hoping for a wider European conflict or harrying the Nationalist forces...

Republican forces put in a major assault trying to reclaim the main route. This caused the Nationalists to be pulled away from Valencia. There was a rapid decline in anything for us to do. It was abrupt. Premature.

There wasn't really any future of the International Brigades.

By cooperating with the non-interference doctrine:

In September the unit attained distinction in battle in combats and skirmishes around the Alto del Buitre and the Sierra de Javalambre, being collectively awarded the Medal of Bravery...on 21 September the Republican prime minister, Juan Negrin, announced the unconditional withdrawal of the International Brigades.

On the 16 October the brigade lost its international members...

That's succumbing to the British-backed "resistance against resistance" if you will; everyone is moved to be sent out.

The rebel Nationalists aren't abiding by those terms, in fact:

...after Franco signed a new mining law that made large concessions to the German government, Germany sent new weapons to the Nationalist forces and in December, Franco launched an offensive against Catalonia.

Negrin, for the purpose of coalescing power in a single Party, threw away the entire Republican Army. The Internationals were withdrawn out of it, but, instead of fortifying Valencia and Madrid, the Republicans took an ill-advised course to try to immediately eradicate the Nationalists. Under the limitations, we just go back to France. The sad fact is the Republican forces were almost thoroughly destroyed without a single objective being met. Pretty close to Franco's concept of annihilation.

France had just rejected building its own defenses.

After hating Blum's re-armament so much they now have Prime Minister Daladier, France spent this year not being able to deal with its known insurgents:

Cela ne permet cependant pas de détruire complètement ses ramifications dans les milieux économiques, en particulier dans les grandes entreprises (Renault, Michelin, L'Oréal, Lesieur etc.) qui, selon les Renseignements généraux et la police judiciaire, ont financé le mouvement terroriste.

Pawlsy said, "Everyone will go, oh, they thought it was just for a political party. They didn't know. And it will be overlooked. It's too close. No one wants to know what France will do to France. It goes quiet without a new terrorist thing for a reminder."

While the Internationals were getting kicked out of the Spanish Republic, such an event happened elsewhere, despite:

a previous 1924 alliance agreement and a 1925 military pact between France and the Czechoslovak Republic.

Germany had started a low-intensity undeclared war on Czechoslovakia on 17 September 1938.

Pawlsy said, "This is how fiendishly clever it is. Czechoslovakia's pact with the Soviets mandates military assistance when a French response is triggered.

The French one really is a defensive alliance. France is obliged to react against this little incursion. Thanks to Daladier, they don't. They just drop it.

Nevertheless, Soviet assistance is diplomatically offered, and rejected by transit countries.

The result is a complete handout."

30 September 1938:

An emergency meeting of the main European powers—not including Czechoslovakia, although their representatives were present in the town, nor the Soviet Union, an ally to France and Czechoslovakia—took place in Munich, on 29–30 September. An agreement was quickly reached on Adolf Hitler's terms, and signed by the leaders of Germany, France, Britain, and Italy.

Fergus said, "This spells the end of any organized defense."

Pawlsy said, "Sudetenland is a small German-speaking portion. He's being given what I

have asked for, for decades."

By 1938, the appeasement policies implemented by British Prime Minister Neville Chamberlain and French Prime Minister Édouard Daladier ended collective security and further encouraged German aggression. The German Anschluss of Austria in 1938 and Munich Agreement, which led to the dismemberment of Czechoslovakia in 1938 and 1939, demonstrated the impossibility of establishing a collective security system in Europe...

I said, "Guess what that means?

The French Popular Front has just torn itself from the not-to-be-cowed Comintern."

In late 1938, the Communists broke with the coalition by voting against the Munich agreement, in which the Popular Front had joined with the British by handing over part of Czechoslovakia to Germany. The government denounced the Communists as warmongers, who provoked large-scale strikes in late 1938. The Radical government crushed the Communists and fired over 800,000 workers. In effect, the Radical Party stood alone.

Pawlsy said, "These are the warmongers who just tried to keep Spain from being crippled, who just disputed a German act of war?"

So that makes room for the weird Socialists of X-Crise to step up.

We were aghast. A rash decision had spontaneously wiped out the closest thing to cooperation going.

That's one issue, one punch. Hope all the anti-Communist conspiracy believers are happy now by ignoring Germany three times.

She shrugged and pointed east.

Tito spent 1937 and early 1938 in Yugoslavia organising the KPJ there as a disciplined covert organisation drawing new members loyal to the communist ideas and Tito personally from all nations within Yugoslavia, except Macedonians.

We had to think about the realpolitik of power and force:

...the defense of Yugoslavia became an official Communist line. This way any support for the Committee of Kosovo faded. The introduction of Fascist Italy's interests in the equation completely disrupted any connection between Albanian nationalist movements and the Comintern. KONARE would also dissolve in the mid-1930s, leaving the Comintern with few scattered communists groups within Albania.

She said, "It's ok. We can never be normal nationalists, since Kosovo has never been an independent country; and that may not be the best thing for it. At least we can work within this organization, and if it comes out in a Communist Federation of Yugoslavia, that may be the way to go."

Fergus said, "In a certain aspect, the French are glad to avoid war. It may not have been worth it; Germany is not encroaching on whole Czechoslovakia. Maybe it is an agreeable move.

On behalf of Albanians we suggested a *plebiscite* to see if they wanted to be part of Serbia. That was ignored. It could have been done again here. For whatever reason, the simplest story about that is not in the news."

"Blum and Daladier both supported *Munich*. Not gleefully, because Blum certainly

supported renewed strength, but because no fighting was involved. Daladier might have done it, but, realistically, needs British backup. And their suspicions lie elsewhere."

The principal object of his criticism was not Daladier-whom he knew to be a reluctant appeaser-but rather the foreign minister, Georges Bonnet. Bonnet was known to be the advocate of some sort of Franco-German understanding under which France would recognize Eastern Europe as being in the German sphere of influence and abandon all of France's allies in Eastern Europe. Blum focused his criticism on Bonnet as the main advocate of appeasement in the cabinet.

"The French government proceeds towards re-armaments -- not by using Blum's plan -- but by repealing his labor reforms. He attempts to make amends and sides with the Communists and strikes. France represses this with military and police."

Blum accused Daladier of using repressive methods to crush the French working class and revert France back to the pre-1936 economic system. Complicating matters was the beginning of an acute crisis in Italo-French relations. On 30 November 1938-the same day as the general strike-a carefully staged "spontaneous" demonstration organized by the Italian Foreign Minister Count Galeazzo Ciano took place in the Italian Chamber of Deputies where on cue all of the deputies rose up to shout "Tunis, Corsica, Nice, Savoy!" Benito Mussolini had intended to use what he called "Sudeten methods" on France as the Italian media started a violent anti-French campaign demanding that France cede Corsica, Nice, Savoy and Tunisia to Italy.

Pawlsy said, "Oh. Now the guy you spent twenty years trying to court is going to say you owe him something."

Blum is trying to sway the Socialists to the Communist view:

At a Socialist Party congress in Montrouge in December 1938, Blum called upon his party to abandon pacifism and support French rearmament. Blum argued that the idea championed by his mentor Jaurès of general strikes in all European nations to stop a war was no longer possible as the trade unions and the Social Democratic Party in Germany had been long since banned, and there was no possibility of a general strike in the Reich to stop a war. In a speech delivered on 27 December 1938, Blum accused the governments of Germany, Italy and Japan of being committed to policies of ultra-aggressive imperialism and argued that the way to stop another world war was rearmament and an alliance of all the states threatened by the Axis powers. Blum stated that he did not want a war, but he favored rearmament to avoid the "atrocious choice between submission and war". On 28 December, the congress ended with 4,332 Socialist delegates voting for Blum's call for rearmament vs. 2,837 votes for Paul Faure's pacifist motion opposing rearmament and another 1,014 delegates who chose to abstain. Through Blum had triumphed at the Montrouge congress, the results of the vote showed a significant element of the Socialist Party opposed to or at least lukewarm about rearmament. On 10 February 1939, Blum met with the Soviet ambassador in Paris, Jakob Suritz, where he told him of his belief that Daladier and Bonnet were leading France "to a new Sedan". Suritz described Blum as morose and disconsolate as he noted that Blum seemed convinced that France was heading towards a catastrophe without being willing to do anything to stop it.

"They don't bother to mention that refugees are pouring in from Catalonia, mostly into camps and also concentration camps, probably half a million clawing for survival there in south France."

Fergus said, "It is impossible to ignore, unless you are somewhere else and above it all."

"France and Spain have internally divested themselves of Popular Front. That relegates me, the Yugoslavs, and Soviets, to another focus."

Instead, they have their homegrown Technocracy, which we had simply pushed to the

side for a few years:

❝ Such corporatist conceptions had led to the neo-socialist movement, whose members had been excluded from the SFIO on 5 November 1933. However, scientific racist positions were upheld inside the SFIO and the Radical-Socialist Party, who supported colonialism and found in this discourse a perfect ideological alibi to justify colonial rule. After all, Georges Vacher de Lapouge (1854–1936), a leading theorist of scientific racism, had been a SFIO member, although he was strongly opposed to the "Teachers' Republic" (République des instituteurs) and its meritocratic ideal of individual advancement and fulfillment through education, a Republican ideal founded on the philosophy of the Enlightenment.

It may be filed as Neosocialism:

❝ Some of its promoters looked favourably on fascism and became wartime collaborators...

In the wake of the Great Depression, a group of parliamentary deputies led by Henri de Man in Belgium (the leader of the Belgian Labour Party's right-wing and founder of the ideology of planisme, i.e. planism, referring to economic planning)...

...influenced by de Man's planism, they promoted a "constructive revolution" headed by the state, where a democratic mandate would be sought to develop technocracy and a planned economy.

The neosocialist faction inside of the SFIO, which included the senior party figures Déat and Pierre Renaudel, was expelled at the November 1933 party congress, partly for its admiration for Italian fascism...

Pawlsy said, "Now, despite being so sure that Blum's plan was inadmissable, this is how

Daladier's term starts."

The French economic situation was very worrying since the French franc had been devalued on 4 May 1938 for the third time since October 1936. Daladier wanted to stabilise the franc and so had fixed the exchange rate to 176 francs per pound sterling. The crisis of 20–22 May 1938 made the franc come under immense financial pressure since many investors did not wish to hold French assets or debts if France went to war. Jacques Rueff, the director of direction générale du mouvement des fonds and special adviser to Finance Minister, Paul Marchandeau, stated in a report that the government must cut defence spending or find more sources of short-term loans, as the French government was running out of money. Marchandeau stated that ordinary charges upon the treasury in 1938 would "exceed" 42 billion francs, and Rueff warned that France would go bankrupt once the legal limits upon short-term loans from the Bank of France was reached. Marchandeau, in testimony before the Senate Finance Committee, stated that the government had only 30 million francs in its account and 230 million francs available from the Bank of France.

To provide revenue, the government needed to sell more short-term bonds, but investors were highly reluctant to buy French bonds if Germany was threatening Czechoslovakia and put France on the brink of war. Because the franc was tied to the pound, France needed loans from Britain, which were not forthcoming, and so France was left "with its hands tied". British and American investors were unwilling to buy French bonds as long as the Sudetenland Crisis continued, which caused "severe monetary problems" for the French government in August–September 1938. Only when Daladier moved the "free-market liberal" Paul Reynaud from the Justice Ministry to the Finance Ministry in November 1938 did France regain the confidence of international investors, who resumed buying French bonds.

"This is exactly how it's done."

...the 40-hour work week was ended, taxes were sharply increased; social spending was slashed, defence spending was increased, the power of unions was restricted and (most controversially) Saturday was once again declared to be a workday. In a radio broadcast on 12 November 1938, Reynaud stated, "We are going blindfold towards an abyss". He also argued that however much pain his reforms might cause, they were absolutely necessary. As part of the effort to put the French economy on a war footing, Reynaud increased the military budget from 29 billion francs to 93 billion francs.

"The thing is, he probably would have chosen war, if the British had not jumped for appeasement."

On 27 September, Gamelin, when asked by his chef de cabinet if Daladier was serious about war, replied, "He'll do it, he'll do it"

In October 1938, Daladier opened secret talks with the Americans on how to bypass the Neutrality Acts and to allow the French to buy American aircraft to make up for the underproductive French aircraft industry. Daladier commented in October 1938, "If I had three or four thousand aircraft, Munich would never have happened". He was most anxious to buy American war planes as the only way to strengthen the French Air Force.

Dinky said, "This is such a strong opinion, and, it's so illegal because they have been in default since 1932, but they wind up offering territories and billions in cash bribes. I learned how to make planes right here in France. It's the freaking pioneer of aviation minus only the first successful test flights. There was a great opportunity to beef up the production to help Spain. And now here we go, trading what should be the national productivity to America."

Fergus said, "At the same time, they are putting an eye on Japan in Asia, and Italy in Africa."

Mandel launched a propaganda campaign emphasising how the French colonial Empire was a source of strength under the slogan "110 million strong, France can stand

up to Germany" in reference to the fact that the population of Germany was 80 million and that of France was 40 million, with the extra 70 million credited to France being the population of its colonies.

"France is going to save itself with American planes and foreign conscripts at some point in the indefinite future."

Daladier had a low opinion of Britain and told Bullitt in November 1938 that he "fully expected to be betrayed by the British.... he considered Chamberlain a desiccated stick; the King a moron; and the Queen an excessively ambitious woman.... he felt that England had become so feeble and senile that the British would give away every possession of their friends rather than stand up to Germany and Italy".

"So you should see him as actually belligerent, and, so to speak, not in agreement with the British attitude, but restrained by their inability to stand for anything. That means France is not fit to win on its own either."

I said, "Now Blum was suspicious of the Foreign Minister, and it is quite obvious that Daladier is a different character type, who has not much to do with him either. So this Georges Bonnet is his own man, or, at least, is not on the same page as either one of them.

And so from Munich forward, his influence is increasingly paramount, and I mean that in a fairly independent way.

Building to this point, he is far from unknown."

In 1932, Bonnet headed the French delegation at the Lausanne Conference, where he first met Franz von Papen, who was serving as the German chancellor.

In 1936, Bonnet emerged as the leader of 18 Radical deputies who objected to their

party's participation in the Popular Front. Bonnet was regarded as the leader of the right wing of the Radical Socialist party, which, despite its name, was neither radical nor socialist. As a result, the French Premier Léon Blum, a socialist, effectively exiled Bonnet in January 1937 by appointing him Ambassador to the United States even though Bonnet did not speak English.

As Finance Minister, Bonnet imposed sharp cuts in military spending. He felt that the costs of the arms race with Germany were such that it was better for France to reach an understanding that might end the arms race than continue to spend gargantuan sums on the military. Besides the economic problems associated with budgetary stability and his attempts to maintain the value of the franc against currency speculation, Bonnet was concerned with the social conflict caused by the need for increased taxation and the decreased social services to pay for arms.

In a meeting with Papen, now the German Ambassador to Austria, in November 1937, Bonnet and Chautemps expressed the hope that an understanding might be reached in which France might accept Central and Eastern Europe as Germany's exclusive sphere of influence in return for German acceptance of Western Europe as France's sphere of influence.

The Radical Socialist Party, which had a largely-lower-middle class membership, was divided between a left-liberal wing associated with Daladier that was willing to accept participation in the Popular Front as a way to defend France from fascism both at home and abroad and a right-wing "neo-radical" wing that was associated with Bonnet and saw the participation in the Popular Front as a betrayal of the party's traditional defence of **private property and capitalism**. The "neo-radical" wing of the Radicals tended to support appeasement and saw the foreign policy of the Popular Front as potentially leading France into a disastrous war with Germany that would benefit only the Soviet Union.

In June 1938, there was a major dispute between Daladier and Bonnet over the question of continuing French arms shipments to the Spanish Republicans during the Spanish Civil War.

In October 1938, Bonnet became increasingly preoccupied with the subject of Jewish refugees from Germany who were arriving in France in increasing numbers, and sought a "friendly settlement" with Germany.

In the fall of 1938, Bonnet started to advocate the ending of the French alliance system in Eastern Europe and ordered his officials at the Quai d'Orsay to start preparing grounds for renouncing the French treaties with the Soviet Union and Poland.

Pawlsy said, "*West* Europe, such as German-conquered Spain, is your sphere?"

Fergus said, "And our Eastern Europe is a gift to them?"

I said, "The one where there aren't Germans, but we got French goofy intellectuals coming in ever since Sofia."

The party ethos is private property and capitalism.

Churchill calls him *the quintessence of defeatism*.

Is this cowardice ascending the throne?

Suitable to Anti-Communists?

As soon as this synchs with the military right wing, you pretty much have a Fascist country. In France and Germany they are fake Socialists by name.

Munich and now its Advocate. He is the French version of that British pale spirit.

What kind of "understanding" do Georges Bonnet and Franz Papen have?

Why should it be a vague concept to the Prime Minister?

This is really serious when someone jumps up about forgetting the Soviet Union. Maybe this seems minor, but yes, on a human level, France is connected to eastern Europe. It's not as big as the *colonial system*. And it has an opposite nature. You can call it intellectual and artistic, among other things, but it's not exactly big business. No, it's not quite France's *economic* sphere. It was about sharing life beyond cultural differences, or despite them. Just normal friendliness really. We remain positive that different kinds of people can work with each other perfectly well when a system works fairly.

They got rid of Blum and the Communists for planning to re-arm, and then re-armed anyway under much harsher terms.

That's pretty close to what Negrin just did in Spain. France is turning into an anti-Communist monoparty.

Britain never won anything by might. It was all cleverness. It was all like the Longbow defeating the Crossbow at the Battle of Crecy in the 1400s -- faster and more maneuverable. Same concept took out the Spanish Armada. Their empire was run by a mole system, where they would go to whatever a decision-making center was, and control or at least attempt to influence that office. Yes, that sort of thing is effective, and no, it's not enough to, for instance, overtake modern Germany. But France is deteriorating to where that would be their only potential ally, an island.

It may be the facepalm of all times to eject the Popular Front for attempting to protect the country, and go in a circle to get the Radical Socialists to do it.

Pawlsy found another oblivious example in the news.

America ignored its soil study.

"The President's bravado about the Agricultural Adjustment Act 1938 is oblivious to *Anemic Earth*.

You have a subsidy, for instance, to not produce, in order to protect an area from erosion.

Neither Dr. Charles Northen nor the author Rex Beach seem to go on to be accepted at any great length.

That seems strange you would not pay any attention to the disappearance of your nutrients."

I said, "The Americans are a bit slow on the uptake. They'll be going around with rickets and jaundice and still deny the obvious.

Like how the following formation has become the cartel of cartels."

"The regular biennial congress of the ICC, meeting in Berlin in June 1937, carried this movement to the capital of economic nationalism... The congress, in the presence of Reich Chancellor Hitler, heard Goering extol the four-year plan and Schacht excoriate the circumstances which had produced economic nationalism. .., In the discussion on economic nationalism, James T. Shotwell, representing the Carnegie Endowment for International Peace, suggested that the ICC make a new approach to the problem of trade barriers and also to labor."

Shotwell joined the CFR in 1924, collaborated with the ICC in the mid 1930s through his Carnegie Endowment ("for International Peace"), was a speaker at the ICC's 1937 congress in Berlin alongside international pro-Nazi businessmen, Adolf Hitler, Hermann Goering and Hjalmar Schacht.

Thomas J. Watson: The ICC's international president from June 1937, appointed at the ICC's Berlin congress where he was awarded by Hitler

"But this gets only a brief flicker of recognition."

"The totalitarian state which has shocked the conscience of America is the product of economic concentration through the corporation... If you seek the reason for the appearance of dictators like of Hitler and Mussolini and Stalin you will find it in this precise fact: that under the corporate system, unregulated, there has developed an economic concentration which has made the creature more powerful than the creator."

Dec. 29-30, 1938, Handbook of the Association of American Law Schools, p. 121.

"That's rooted in the *Liechtenstein Company Law*."

Fergus said, "But the ICC and Standard Oil are American."

"Yes, they're having a slow, delayed reaction."

Pawlsy said, "Didn't we just find out the Federal Reserve is chartered perpetually?"

"Yes, that's a bit...unregulated."

She looked puzzled. "This seems embedded, rather than openly discussed, as it should be in America."

We knew she wasn't impressed by them, and, we thought some of them were alright sometimes, but this was a pertinent discovery.

"We would have to question the Law Schools whether Stalin is like them or Communism is this same system; Russia is industrialized, but, we seem to be having differing views on systems. Because the first two certainly represent it, we can understand them more clearly.

The Italian system was made by Standard Oil as early as 1900, and just trammeled Ethiopia for this purpose, and Spain on principle.

The German system while arming Spain just promoted the American owner of International Business Machines.

Is America not warning itself?"

It is like operating in an Aristotelian manner, piecing together scattered evidence, which is only the consequences of their decisions; whereas we see it in a Platonic manner, that the root level decisions should be challenged in the first place.

Fergus said, "Their underlying decisions are not very different, but confused if you just look at Germany as expelling Jews and France being accommodating. That just gives a cover to France to obliterate the Popular Front values and proceed with the same corporatism as Germany."

Pawlsy said, "The United States will do it, with only a variation on the theme."

Dinky said, "Stalin has become rather heavy handed, which is an excuse for all communist and socialist ideas to be labeled by the Powers as enemy and rejected without consideration."

ICC is the wrong kind of internationalism. These are consortiums of business leaders who have little interest in anything other than money by exploiting labor. That's what's being developed as the perfect system, by those who have no clue of what such a thing

would be.

Labeling France "good" and Germany "bad" based on this Jewish issue is nonsense.

France has its share of "Anti-Semites" and, because of its pacifist buzz from Locarno and so on, they are a step behind this hyper-fused government of Nazis. The way they have switched polarity to begin a similar institution is astounding. And now it is openly said that the treaties with Poland and the Soviet Union are liabilities, and should be curtailed. That of course is rampant pacifism. Did you lose that much prestige by getting stepped on and then mocked by Mussolini?

Although Daladier is not too sure about what kind of "understanding" France has with Germany, he might reflect on the Nazi representative Otto Abetz:

From 1938, he was representing Germany in Paris...Abetz attended the Munich Conference in 1938, where he worked to inform and distract French journalists.

Abetz started a Franco-German cultural group for youths, along with Jean Luchaire, known as the Sohlberg Congress. The group brought together German and French youth of all professions, social classes, political leanings, and religious affiliation. The group held their first conference in the Black Forest, and were frequently convened around ski slopes, campfires, and in hostels. The group maintained relations with the media through Luchaire's connection to Notre Temps, and Abetz started the Sohlberg Circle (Sohlbergkreis). In 1934 the Sohlberg Circle was reborn as the Franco-German Committee (Comité France-Allemagne), which included Pierre Drieu la Rochelle and Jacques Benoist-Mechin.

Fergus said, "It's the whole gestation of Nazism before there was that name. It's been reaching across the border the whole time. Now you want France to be Radical Socialist.

Any substantial difference is hard to find."

Pawlsy said, "I would be glad to be in favor of *German nationalism*, meaning I think you should be able to keep your language and customs intact, without anyone trying to erase it. We haven't seen France or Poland particularly threatening this. I am expecting a Slav monarch within just a few years, who is anticipated to have this hostility towards Albanians and perhaps others. I've been able to let them drift thanks to a conciliatory regent. And I can hardly see these Nazi claims as comparable to mine.

The Sudetenland wasn't exactly being slaughtered daily, was it?"

It's like a fuse. We're going to need to put Communism in power in Yugoslavia, or else, be there to deal with the fallout if some malicious monarchy returns.

We really thought that Austria could have been our leg up, many years ago. Now it is just a stooge, or a small part of this German government managing a corporate entity.

French Communists are apparently the only ones to notice the danger at Munich:

"It was the only political party in France to denounce this agreement.

Daladier is switching France over to fake Socialists, including ones he knows nothing of, such as his Foreign Minister, and the fact that this Germanic coalition has been brewing since Versailles.

Pawlsy was nonplussed.

"You know, the type of *tourism* that I created, that was mostly a plaything in the hands of the rich, had finally, thanks to Blum, became something the ordinary person could do.

I opened a lot of doors and I know for a fact that everything I did *worked*.

Even in this last little go, in Spain, it was amazing. I fell in love with Valencia. We really wanted to have this as the west end on a big circuit that had a lot of southern Europe, and Paris and Budapest; it really was beneficial, and we didn't see any way it had caused a problem.

I don't just mean vacationing, but I do mean, at least, some, small-scale economics of raw materials and produced goods. Nothing that Standard Oil would be interested in, but, people liked it."

It made us very sad.

The decisions of Negrin and Daladier made us think that nothing would be left besides an ongoing Spanish Civil War from France to Yugoslavia.

I said, "See, the French Revolution is complicated. It's still going on. Right now it is just becoming more clear in more places."

I ordered Fergus to make a written format of our ideas and information. We had so much music based on events in France, from *Gulf of Tonkin* to today, I farmed out some of our French lyrical sets to locals and told them to play it, record it, put it on the radio, keep it and use it.

On the horizon, we did not think it was our place to do anything other than to have made these comments and shared everything verbally with the population. It was welcome, at least to some, who turned around and applied it. And we got the Popular Front. If this is going to be dismantled, then, we are going to have to leave repairing the government, legitimately or by revolution, to the French.

We have no close connection to the Soviets. We have an archaic bridge from the Tsarist era based on weapons. It looks like we are going to have to make use of whatever that is

now.

Over there, we can do differently. If we decide to destroy whole government Yugoslavia, that's what happens. Preferably, one could just install the Party. Even if the main result is they don't repress you for being Albanian, and, however they manage things is not a spawn of Franco-German corporatism. We're really just asking for a couple of big differences, and, actually, no one would probably care if it was a Yugoslavian government, like we are practically certain that being part of Bulgaria would be fine.

Independence could be risky, especially before you are sure you can trust the neighbors. Again, we just mean by *nationalism* what we just said, don't single out some group for repression.

Pawlsy said, "We can tell something about it by the Yugoslavian Parliamentary election, 11 December, 1938.

Number of seats won by Right Wing and Opposition:

306 67

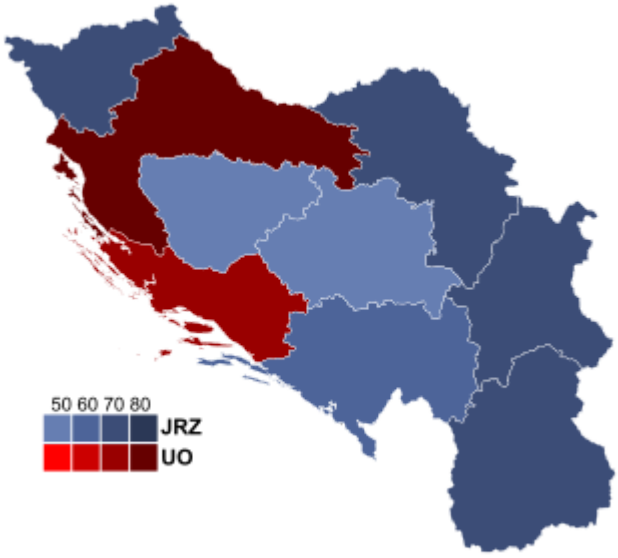
Corresponding popular vote:

1,643,783 1,364,524

It's rigged."

Although the United Opposition, de facto led by the Croatian Peasant Party leader Maček, had attracted 44.9% of the vote, due to the electoral rules by which the

government parties received 40% of the seats in the National Assembly before votes were counted, the opposition vote only translated into 67 seats out of a total of 373.



"The Opposition is primarily Croat and Slovene. Kosovo disappears in the southern blob of a heavily Right Wing area."

Fergus said, "This country has a Constitutional issue that must be altered or abolished."

"That is a good thing to use as a talking point. It's overbearing."

I said, "A lot of Opposition parties use the term *democratic*, which must be understood as *right wing nationalism*. Remember the Ustase, I don't think it's much different. There is even a Montenegrin Federalist Party, which is again a bit misleading, because half of them are royalists. So this is not quite Popular Front, because socialist ideas are submerged in the main or nationalistic dissent.

In that case, they are generally at odds with Comintern, because this is all about weakening Yugoslavia by fragmentation. Yet there still isn't any Kosovar representation in any of these parties."

Pawlsy said, "And so if Zog is, basically, hiring them, that means we would be at risk of

getting an independent country that is itself Fascist, if not part of Italy."

Fergus said, "Because these people have no experience running a country, they would probably swallow capitalism, hook, line, and sinker."

We couldn't see how there was anything worth investing in, which is part of why we're not interested in those doctrines.

We were at an impasse whether bullets would start flying in France, or what was going to go on with Tito in Yugoslavia.

Anyone who wants to blame Russia or the Soviets for this is barking up the wrong tree. They have only acted in situations that opened normally for them. By now, we have to seriously consider adding Poland as our affiliate rather than France. We don't even know what it is, other than "not German". There's a pretty sharp ethnic divide between the two. It will probably be about twenty minutes before scientific racism has something to say about that.

Well, we are a symbiote that has one purpose, to hunt and kill someone. In France, we might do it covertly or overtly, but at the end of the day, we have to leave their governance up to them.

We spent many years in the mentality, in a conversation, that really oiled the gears for the Popular Front to happen. If nothing like that is to gauge the nation's future, then, we cannot continue as an international "containment" of Germany. And if you try to give east Europe to them, I don't believe we want anything to come out of that.

We though about donating our airplane for the sake of our farm in Provence and getting a new one, possibly by stealing it from one of the big companies.

Pawlsy said, "Dinky, we can't fabulously swipe an enemy fighter plane right now, but what would you say about some fat cat's personal ride?"

He laughed so hard almost a whole glass of milk shot out of his nose.

Fleep said, "I'll look into doing it away from Paris and meet you somewhere."

I considered it handled.

Pawlsy said, "And while you are looking into it, I want you to learn how to refurbish the interior, such as carpet, upholstery, paint, anything."

They bowed.

I was still unsure about putting them behind the stick of fighter planes.

Pawlsy said, "I think the anti-aircraft guns are going to be highly important. It's a lot easier for many more of my people to use. That is the only thing that would adjust the odds of the power of bombers."

"It's much more effective for a small country than it would be for France."

Fergus said, "Anything worth bombing better have batteries of those guns, or the enemy will figure it out and go there.

If all we have worth bombing are human beings, then, yes, we need this to protect a small region."

Fleep said, "The most important use of planes might be for reconnaissance, like you patrol the air, and you can find other planes or ground forces, and radio it back."

I said, "What if you find a submarine?"

"Well, that would mean you're in the upside-down world."

"Maybe that's why I should stay out of the cockpit."

Fergus said, "No, you should stay out of the cockpit because you are ambidextrous dyslexic, and subject to *petits mal*. Better try a unicycle."

"Are we the circus?"

"Slightly."

He of course would punch me. I told him to a long time ago.

Things like this were used as backup plans unless something better comes along. Obviously, if you are on our list, we stop at nothing. I mean, it is a death squad, just not the right wing type. Is it para-theocratic? It is a philosophy attuned to personal spiritual nature. We think it is likely similar to Veda, from which Zoroaster and then Buddhism is much more profound, is much more highly developed as a spiritual practice, which we remain mindful of.

Because of what we have done, we have karma to fulfill, one way or another.

It's not a political party. We still consider ourselves total Anarchy, but, if we had to be something, I suppose it would be the *Order of Diana of the Accursed Mountains*. In our dialect, Zana.

And, you know, this is like getting rid of the Ottoman Empire and Serbia blows in almost immediately. We went from underground to the Popular Front, and whoosh, it's not there. And therefor the international or treaty-based thing we were hoping France would support and we would manifest, isn't there. In fact, it's probably going far in the opposite direction.

Nothing about Versailles or the League of Nations has borne out to be useful.

We are not terribly sure what makes a country made of paper, a Constitution, inherently

superior to a monarchy. A King of France would probably not work the same way as a Prime Minister who doesn't know what the Foreign Minister has been up to. This is dire.

Ultimately it is the Senate who is responsible for rejecting the Socialists and accepting the fake Socialists. Much like the Patricians of the Roman Empire. We seem to still have that. This tends to be the most dangerous body in any system. Is it inherently a kind of class warfare? Is that what we are revolutionizing against?

We see France and the UK in the same bloc as Germany and Italy, putting the Soviet Union off to the side. It sounds like a terrible idea. We had that whole east-west thing coming together. But, ok, it's not.

France made this country of Yugoslavia exist that put us in this whole predicament to begin with.

We're still dealing with monarchies, Tsarist Bulgaria and soon-to-be King of Yugoslavia. There are still Bulgarian Socialists. We are probably going to need this, and Hungary, and Poland, in the "Soviet sphere".

Pawlsy said, "I'll still take the Macedonians, if they would like to figure out how to be part of something without rebelling against it.

But, if it was up to me, I would probably chart a map of alliances that way. I think we will always be suspicious of those Powers of western Europe. Unless they rubbish the Radical Socialists as quickly as they did the last program, I don't see our bridge being built. And, that hinges on what happens between France and the Soviets."

Fergus said, "It is disappointing that mankind develops in this manner."

Dinky said, "I like Albania. I'm not really into development that much. Maybe it's good fortune not to have gold and oil."

Pawlsy said, "Yes, my friend, you are right. That is the whole point, that it is relatively

undesirable for profiteering. It is desirable for Romantic era pastorality. That's not to be lost."

"You're an *environmentalist*."

"Extremely."

The French Alps had been hugely de-populated by the Great Depression. It is always possible that freer people in the old "Vilayets" might choose urban migration in a big wave. So, yes, we might be involved with one of the smallest, weakest things that can hardly qualify as a "country". Fine. No matter how small, we will have it on the side of justice without regard to ethnic barrier. And, that just may not mix well with the future King.

It is always nice to be rid of massacres, at least temporarily, but it's still a *colony*:

...the Yugoslav colonization of Kosovo would be intensified by the Yugoslav authorities and around 60,000 Serb and Montenegrin colonists would settle in Kosovo, including those who had participated in the repression. The Yugoslav government promoted this policy under the guise of agrarian reform, and although this would have also benefitted Albanians in principle, they received smaller plots than Serb colonists. The land reforms also prompted tenants in Serb-controlled Kosovo, Macedonia and Novi Pazar to stop paying rent to their mostly Muslim landlords.

Pawlsy said, "Germany has actually become the main benefactor of *Serbia*, not necessarily for *all Yugoslav citizens*, but for this reason they can claim to be more involved than France.

What are they doing in my backyard, *farming*. Yes, that's about exactly what it's worth. And more and more of it belongs to the colonists.

Well, if we look at the other work the Germans just did, the Americans were in on it too."

Some American businesses supported Franco. The automakers Ford, Studebaker, and General Motors sold a total of 12,000 trucks to the Nationalists. The American-owned Vacuum Oil Company in Tangier refused to sell to Republican ships at the outbreak of the war. The Texas Oil Company rerouted oil tankers headed for the Republic to the Nationalist-controlled port of Tenerife and illegally supplied gasoline on credit to Franco. Despite being fined $20,000, the company continued its credit arrangement until the war ended. After the war had ended, José María Doussinague, an undersecretary at the Spanish Foreign Ministry, stated that "without American petroleum and American trucks, and American credit, we could never have won the Civil War".

"But I am going to have to think about this because something else is in the wind."

At the close of the Spanish Civil War Popović escaped through France and made his way back to Yugoslavia.

In 1938, the Anschluss brought the Third Reich to the borders of Yugoslavia, and early elections were held in December. In this background, the Royal Yugoslav Air Force (VVKJ) commander, General Dušan Simović, had been involved in two coup plots in early 1938 driven by Serb opposition to the Concordat with the Vatican, and another coup plot following the December election.

"I am going to use the British mole system to install the Communist bloc and everyone will go home to his karma."

Fergus was entranced.

I didn't know what she was talking about.

As you can see, any Yugoslav would tend to have an unfavorable reaction to this Rhineland-occupying type maneuver.

"Moreover, I am going to use France as the catalyst".

We couldn't imagine.

We believed anything she said, but that didn't mean we understood it. As far as we knew, our whole, so to speak, superstructure had just dissolved before our very eyes. The positive force of...anything...was not particularly apparent. It was a sordid and rather queasy sensation that everything about *Synarchy* was not literally true according to every word St-Yves wrote, but, it was actually true as the Radical Socialists and the "colonial authority". We see a lot of examples of bad examples. We'd rather just be doing music because this has gone on far too long for at least what I planned for. It's something that seems to accumulate in the Senate of probably any government. We had been tracking down some kind of cooperation ever since we met the *United States*, which still seems really low.

"Just watch."

Chapter Twenty-one

This is one of those things where I was sort of just there. I was enthralled by Pawlsy's natural leadership as much as could be. She cherry picks noise for the important parts. One day she'll tell you to shoot Francoists, and another to find something in the library. She had informants on a level that was undescribable. None of us were able to fathom the level where her decisions were made.

So far, we've talked very little about the UK, and now we will, as a manipulable object.

Pawlsy said, "This is a case where one hand doesn't know what the other is doing.

But *I do*."

Fergus said, "Your reasoning is based on the British strategy to keep Germany down, which has failed to be applied ever since Germany was defeated at war and Foch's dread has reached its twenty year mark."

"Yes. If it is a potential competitor or threat because it is bigger, then it is a competitor or threat now.

But France is getting drawn into what the Soviets call *reality* where the British are lame. And, if the sad truth is Britain is the *most important* potential ally, then, you can understand, the French want an insurance policy about that, especially since Munich.

A quick way to accomplish this is to employ a ruse."

1939

...the importance of France to British security had increased after a violent anti-British propaganda campaign launched in Germany in November 1938, which had led the Chamberlain government to perceive German foreign policy as anti-British. That scare was combined with rumours that Bonnet was secretly attempting to negotiate a Franco-German "special relationship", which might leave Britain facing a hostile Germany without any allies with the large armies that Britain lacked.

Daladier let Bonnet pursue his own foreign policy in the hope that it might finally spur the British into making the "continental commitment" since a France aligned with Germany would make the Reich Europe's strongest power and leave Britain with no ally of comparable strength in Europe. In January 1939, Daladier let the Deuxième Bureau manufacture the "Dutch War Scare". French intelligence fed misinformation to MI6 that Germany was about to invade the Netherlands with the aim of using Dutch air fields to launch a bombing campaign to raze British cities to the ground. As France was the only nation in Western Europe with an army strong enough to save the Netherlands, the "Dutch War Scare" led the British to make anxious inquiries in Paris to ask the French to intervene if the Netherlands were indeed invaded. In response, Daladier stated that if the British wanted the French to do something for their security, it was only fair for the British do something for French security. Daladier gave evasive answers to the British ambassador Sir Eric Phipps that France would do if Germany invaded the Netherlands, and that "French military authorities do not consider France is now in a position to defend herself without the military assistance from the United Kingdom". On 6 February 1939, Chamberlain, in a speech to the House of Commons, finally made the "continental commitment" as he told the House: "The solidarity that unites France and Britain is such that any threat to the vital interests of France must bring about the co-operation of Great Britain".

Chamberlain stated to the House of Commons on 6 February 1939 that any German attack on France would automatically be considered an attack on Britain, which led the British to make the "continental commitment" to send a large army to defend France that successive French diplomats had struggled to obtain since 1919.

This is while all the Spanish Republican aircraft are being impounded in France. The majority of the Republican Army threw a coup in order to surrender and we still find stalwarts:

Negrín fled to France on 6 March, but the Communist troops around Madrid rose against the junta, starting a brief civil war within the civil war.

if you were Yugoslavian:

...those who managed to flee across the Pyrenees fell captive in internment camps in France, with many being repatriated illegally by the Yugoslav communist organisation.

Fergus said, "British advice gave Spain to the Fascists. But now a hint of that same Fascism anywhere near Britain has perked them into defending, I guess what we would call, themselves. They might figure out that the scenario was not quite true, but look how easily they believed it and strongly it affected them."

I said, "So that is phase one of, so to speak, *using* them. Make them realize the danger. A fake scenario does not change the nature of the aggressor."

If France can do that, we can do it.

Pawlsy understood a lot more about the numerous individuals needing passage for eastern Europe. We knew several of the Yugoslavs. It remains true that many of them are normal people and not Serbo-Fascists or whatever. The drawdown in Spain pushed so much traffic into France, it is not even reasonable. The Soviet pilots were arrested. The last problem of a soldier is unemployment. Suddenly all that belongs to France.

If I were Britain, I would be suspicious at the point where someone told me we would be

razed to the ground. I would have thought, if it's about military sites, possibly being invaded or conquered, that could be a real plan. I would not understand why someone would sit in the Dutch airports and relentlessly devastate everything. Yes, Guernica was along those lines, but, in general, most attacks are on military targets, which often included soldiers taking cover in a house. Regardless of the exaggeration, they took it seriously and made an announcement.

Because they didn't know what they were doing in west Europe, we feel we are able to manipulate the more distant part.

This is really where we started to think Pawlsy must be psychic, which she denies. Of course, none of us are *natives* except for her and her Egyptian khenr troupe. My main purpose was to hook us up with Paris and lay the foundation of what -- it had various components leading to Surrealism -- gained power as the Popular Front. Now, there is no such thing, and Britain is on a war footing against Germany.

Pawlsy could see through eastern Europe inconceivably. She began to explain what was not really *her plan*, but what we were all going to have to react to.

"What no one suspects is relevant is a pregnant Queen. First let's explain a bit about who she is.

This has to do with, what would be called in Theosophical terms, real *Rosicrucians*, and even the Cagliostro Jewel if you are interested."

Dinky said, "This is about the real structure of so-called secret societies. Our influential author, HP Blavatsky, really is not a Mason whatsoever."

Fergus said, "No. She was given an honorary certificate by John Yarker. That was his way of saying her knowledge was important. But not by being part of a Lodge."

Pawlsy said, "Correct. Her 'masonic' pelican symbol has to do with a *Rosicrucian degree*."

I said, "The degree is *not* part of Craft Masonry. It is a *rite*, that is, its own practice begun at some Lodge or other. It could be brought in from elsewhere."

"Meaning from the real Knights of Malta to Prague in the time of Rudolph II, to Vienna."

"But we are going to find what the English have is not right."

HPB's Rosicrucian view is, historically, that of Mackenzie, and for a while had high hopes for what might spill forth from his progress and research. They are minorly mistaken about Bibractis, in the sense that there is a Druidic site near there, not that the town itself was a humongous Druidic citadel.

We are going to dispute the 1809 Cipher Manuscripts:

William Wynn Westcott, a London Deputy Coroner, member of the S.R.I.A. and one of the founders of the Golden Dawn, claimed to have received the manuscripts through Rev. A. F. A. Woodford, who was a colleague of noted Masonic scholar Kenneth R. H. Mackenzie. The papers were to have been secured by Westcott after Mackenzie's death in 1886, among the belongings of Mackenzie's mentor, the late Frederick Hockley, and by September 1887, they were decoded by Westcott.

He claims that he was tutored in this material by a Miss Sprengel of Germany. No such person or visible means of support has been forthcoming. It is believed he simply borrowed the name *Golden Dawn*.

Back translated into Hebrew and other languages brings it to 1807: A French Masonic Strict Observance Lodge is charted in Frankfurt named Loge St. John de L'aurore Naissante or Chabrath Zereh Boqer Aour; unlike other German Lodges of the time, this one admitted Jews; rechartered as Loge zur aufgehenden Morgenrothe by the Duke of Sussex in 1817 (1812-1842, His Royal Highness Augustus Frederick, Duke of Sussex, son of King George III, the Duke of Sussex united the rival lodges, the Ancient and the Modern, into a single, potent force). Under the German name they had applied for a charter with Karl of Hesse Kassel, but he refused. Jews are able to become Craft Masons, but they are seeking an alternative to the Scottish Rite, which is Christian only. Interest would have naturally flowed towards Strict Observance, or, potentially, the Cipher could have been a plan for a new alternative. Morgenrothe itself has no records about setting up Golden Dawn in England.

Pawlsy said, "We don't find enough to give credence to him.

The Theosophical view is that Mackenzie's obscure initiation source is intended to be Count Gyorgy Apponyi.

Let's see...where were we...not strictly Habsburg, it's Hungarian House Apponyi."

This has many famous members such as Count Heinrik who made a travel diary:

India and Tibet (1930). His travel notes were published in London in 1937 under the title My big-game hunting diary from India and the Himalayas

However the name Gyorgy has been passed down since:

...a major cultural figure who founded the Apponyi Library. Joseph Haydn dedicated him six quartets in 1793 (No. 54 to 59, Op. 71 & 74), since known as "Apponyi Quartets".

Wolfgang Amadeus Mozart is also believed to have composed several pieces for him. In 1795, Antal György Apponyi invited Ludwig van Beethoven to try his hand at a string quartet, an attempt that only materialized a few years later with the Opus 18 quartets published in 1801.

So the relevant "Count Apponyi" may be a prior one.

Pawlsy said, "They are mainly two things, *Hungarian diplomacy*, and this library which has been said to have amassed 30,000 articles; some of which were dispersed starting in the nineteenth century.

Rosicrucians or Theosophists seem to have drawn from this, and from that of Wilihorski in Poland."

Fergus said, "HPB as a child was in that of Dolgoruki."

"Yes, those are tentative associations to make. In other words, what Theosophy considers the most authentic type of Rosicrucian lineage in Europe, disappeared from named associations into certain private affairs in Hungary, Poland, and Russia. And, of course, it is a total severance from that other stuff in England.

Now from the Apponyi, the White Rose of Hungary."

Countess Géraldine Margit Virginia Olga Mária Apponyi de Nagy-Appony

"Hungarian, but, think, where she more or less comes from."

...when Geraldine's father died in 1924, her mother and their three children (Geraldine, now nine, Virginia, and Gyula) went to live in the resort of Menton, in the south of France. When the Countess married a French officer, her Hungarian in-laws insisted that the children be returned to Hungary for their schooling. The girls were sent to the Sacred Heart boarding school in Pressbaum, near Vienna. Geraldine's happy childhood then continued at the chateau Oponice (Appony), the Apponyi family's ancestral possessions, in present-day Slovakia; at the time, it was part of Czechoslovakia, whose citizenship Geraldine gained, and she lived there until 1938.

Menton:

It had been always a fashionable tourist centre with grand mansions and gardens.

By the end of the 19th century, tourism was an important factor in Menton's growth. The town was popular with British and Russian aristocrats who built many of the hotels, villas, and palaces which still grace Menton today.

"Outside of Nice and Monaco towards the Italian frontier.

She winds up back in Bratislava, until one day."

Geraldine was introduced on New Year’s Day 1938 to King Zog I of the Albanians, who had seen a photograph of her. She visited the Albanian Kingdom and within days the couple were engaged to be married.

They drove to their honeymoon in an open-top scarlet Mercedes-Benz 540K, a present from Adolf Hitler.

"Let's use better foresight than the British do.

She's why the rest of this happens."

...the imminent birth of an Albanian royal child threatened to give Zog the opportunity to establish a lasting dynasty. After Hitler invaded Czechoslovakia (15 March 1939) without notifying Mussolini in advance, the Italian dictator decided to proceed with his annexation of Albania. Italy's King Victor Emmanuel III criticized Mussolini's plan to annex Albania by stating that it was an extremely unnecessary risk for an almost negligible gain. Rome, however, delivered Tirana an ultimatum on 25 March 1939, demanding that it consent to Italy's occupation of Albania.

On 5 April the king's son was born and the news of his birth was announced by the firing of cannons. Alarmed, people poured out into the streets, but the news of the birth of the new prince calmed them. People suspected that something else was going on, which led to an anti-Italian demonstration in Tirana the same day. On 6 April, several demonstrations were staged in Albania's main cities. That same afternoon, 100 Italian aircraft flew over Tirana, Durrës, and Vlorë, dropping leaflets which instructed the people to submit to Italian occupation. The people were infuriated by this demonstration of force and they called for the government to resist the Italian occupation and release all of the Albanians who were previously arrested on the suspicion that they were "communists". The crowd shouted, "Give us arms! We are being sold out! We are being betrayed!"

The original Italian plans for the invasion called for the deployment of up to 50,000 men who would be supported by 51 naval units and 400 airplanes. Ultimately, the invasion force grew to 100,000 men who were supported by 600 airplanes, but only 22,000 men actually took part in the invasion. On 7 April Mussolini's troops, led by General Alfredo Guzzoni, invaded Albania, simultaneously attacking all Albanian ports. The Italian naval forces which were involved in the invasion consisted of the battleships Giulio Cesare and Conte di Cavour, three heavy cruisers, three light cruisers, nine destroyers, fourteen torpedo boats, one minelayer, ten auxiliary ships and nine transport ships. The ships were divided into four groups that carried out landings at Vlorë, Durrës, Shëngjin and Sarandë.

By 1:30 pm on the first day, all Albanian ports were in Italian hands. King Zog, his wife, Queen Geraldine Apponyi, and their infant son Leka fled to Greece the same day, taking with them part of the gold reserves of the Albanian central bank. On hearing the news, an angry mob attacked the prisons, liberated the prisoners and sacked the King's residence. At 9:30 am on 8 April, Italian troops entered Tirana and quickly captured all government buildings. Italian columns of soldiers then marched to Shkodër, Fier and Elbasan. Shkodër surrendered in the evening after 12 hours of fighting. During the Italian advance in Shkodër the mob besieged the prison and liberated some 200 prisoners.

On 12 April the Albanian parliament voted to depose Zog and unite the nation with Italy "in personal union" by offering the Albanian crown to Italy's King Victor Emmanuel III. The parliament elected Albania's largest landowner, Shefqet Vërlaci, as Prime Minister. Vërlaci served as interim head of state for five days until Victor Emmanuel III formally accepted the Albanian crown in a ceremony at the Quirinale palace in Rome.

Upon the capture of Albania, Italian dictator Benito Mussolini declared the official creation of the Italian Empire and King Victor Emmanuel III was crowned **King of the Albanians** in addition to his title of **Emperor of Ethiopia**, which had been occupied by Italy three years before. The Albanian military was placed under Italian command and formally merged into the Italian Army in 1940. Additionally, the Italian Blackshirts formed four legions of Albanian Militia, initially recruited from Italian colonists living in Albania, but later from ethnic Albanians.

Pawlsy said, "He perhaps is not aware that I have defeated an Empire.

This Italian one sounds powerful, but, that is because of the modern mechanized equipment. I've seen these people. It's not something we would use for a recruiting ground, ever.

Well, I am sorry about the *country* Albania, which turned its back on us, and that is what you get.

If it's going to be an Italian Empire as neighbor, my presence is needed."

She understood this the whole time because of the Queen. In this sense, the White Rose of Hungary was used to haul her husband into perdition.

But one last little peek about these Synarchist affairs.

There is a mini-scandal about Nazi Ambassador Abetz:

He was expelled from France in June 1939 following allegations he had bribed two French newspaper editors to write pro-German articles; his expulsion created a scandal in France when it emerged that the wife of the French Foreign Minister Georges Bonnet was a close friend of the two editors, which led to much lurid speculation in the French press that Bonnet had received bribes from Abetz, though no firm evidence has ever emerged to support the rumours.

Pawlsy said, "It is not that important about the specific crime.

After all, any public figure can be accused of anything at any time; and in many cases, those allegations are frivolous.

What we are more concerned with is the collusion -- who is ideologically bonding with who, and what is it about.

These politicians and some of the press are certainly sharing an idea. There likely are gifts involved. Doesn't have to be a bribe to make someone go against their will."

Fleep said, "If it walks like a duck, it's a Nazi."

Fergus said, "How many millions in France?"

Pawlsy said, "Or, if only a few, are they in influential positions?"

Well, you may have noticed Albania didn't have any allies; Spain had provoked a furor, but, Albania was apparently freely given to Italy like most things. They defended themselves for hours, with a few machine guns and cannons, four airplanes, and five patrol boats. Something that might protect a small port against an insincere adversary.

"You can forget Zog; he never comes back. They will still be trying to put his son on the throne decades from now. But there are only a few people who really argue with the Fascists."

The resistance was largely carried out by Communist groups...

"Don't get carried away; it's not a revolution. Just a few Kachaks here and there. Very typical for Albania, but, this time you can attach the tag, Communist, to them.

And, there are a few thousand in Yuogoslavia."

Tito received the Comintern mandate to lead the KPJ in 1939.

Milan Stojadinović second cabinet collapsed in February 1939, due to his pro-Axis policy. He was replaced by Dragiša Cvetković as Prime Minister and de jure JRZ leader. The Cvetković–Maček Cabinet was concluded in August 1939 establishing autonomous Banovina of Croatia.

"Similar to modern Bosnia-Herzegovina. This was Prince Paul's last resort, because, he had almost held out to the time of the new King without any Constitutional changes. The pressure was so great by this time that he has all but granted independence to a non-Communist party which is Democratic - Nationalistic.

I'm going to give you a moment to think about who would have been interested in a less-Axis-friendly policy.

Now, if you want to accuse me of framing a narrative, that's what I'm going to do. We can ignore *most* of the details about Georges Bonnet. The important part was right at the beginning, he got the British continental commitment. And in truth he goes to every other country, trying to rustle up the same thing, whether the 'appeasement' of Italy and Germany, or, he goes back on what he said and tries to get Poland and the Soviets united *stronger*.

None of the rest of that worked.

In fact, it was *too late*.

Because France was seen as shifty and ephemeral, the Soviets went ahead and made a non-aggression pact with the Nazis in the intent of economic cooperation."

With the signing of the Nazi–Soviet Pact in August 1939, the Comintern again changed its line, denouncing the war between Nazi Germany and the Western powers as an "imperialist war" and abandoning its anti-fascist stance.

"This is all related, because it is simultaneous. They completely signaled that anything serious about France was up in the air. So of course you get this big power shift that came as a surprise to others.

Yugoslavia giving leeway to the Croats did not please everybody."

The agreement was very unpopular with the Serbs, especially when reports emerged that the prečani Serbs were being discriminated against by the authorities of the autonomous banovina. The tense international situation of August 1939 with the Danzig crisis pushing Europe to the brink of war meant Paul wanted to settle one of the more debilitating internal disputes in order to make Yugoslavia more capable of surviving the coming storm.

"And then what was said about Versailles proves to be true."

A week after signing the pact, on 1 September 1939, Germany invaded Poland. On 17 September, one day after a Soviet–Japanese ceasefire came into effect after the Battles of Khalkhin Gol, and one day after the Supreme Soviet of the Soviet Union approved the Molotov–Ribbentrop Pact, Stalin, stating concern for ethnic Ukrainians and Belarusians in Poland, ordered the Soviet invasion of Poland. After a short war ending in military defeat for Poland, Germany and the Soviet Union drew up a new border between them on formerly Polish territory in the supplementary protocol of the German–Soviet Boundary and Friendship Treaty.

"So if you are Yugoslavia, you find yourself sandwiched between an aggressive Italy and Germany."

The experts say this marks the beginning of World War Two, but it didn't really mark anything.

This is the trail of consequences of removing Habsburg Austria, which had attained continental Europe's longest-known peace of forty years or so.

You could say Italy sequentially attacked Ethiopia, Spain, Albania. This last is our cue to re-recruit Internationalists from the herded pool of humanity that should not have happened.

France tried to revive the Entente, which didn't work because it was unreliable, too artificial.

However, their spine is bolstered with what they consider important:

By September 1939, France's aircraft production was equal to Germany's, and 170 American planes were arriving per month.

Pawlsy said, "After his empty-handed travels, when the mess hits the fan, Bonnet is clearly the ringleader of the plan to betray Poland."

On the evening of 31 August 1939, at a meeting of the French cabinet, Bonnet was the leading spokesman for the idea of using the peace mediation proposals of Benito Mussolini as a pretext for ending the alliance with Poland.

As the cabinet meeting opened, Daladier quite consciously turned his back on Bonnet and refused to speak to him as a way of showing he was against the munichois faction in the cabinet, headed by Bonnet.

One who was present wrote that Daladier "bristled like a hedgehog. He turned his back on Bonnet from the first minute. His expression was one of contemptuous disgust". At that cabinet meeting, Bonnet stated that France should accept the Italian offer and reject the British precondition for acceptance, the demobilisation of the German Army. Daladier had been well briefed by St. Léger to rebut Bonnet. Daladier read out to the cabinet Coulondre's letter, which he had received two days earlier, and then said, "The trial of strength turns to our advantage. It is only necessary to hold, hold, hold!" St. Léger had kept Coulondre's letter a secret from Bonnet but passed it on to Daladier.

Daladier, strongly supported by Gamelin, argued that Mussolini's proposed peace

conference was a trick to prevent France from declaring war on Germany, and France should not send a delegation to attend it.

"Georges lies to both British and Italian officials that the peace conference is happening and will pass in France. And we will find all kinds of supporters popping up."

Present in Bonnet's office were his allies François Piétri; Henri Béranger, the chairman of the Senate Foreign Affairs Committee; Jean Mistler, the chairman of the Chamber of Deputies Foreign Affairs Committee; and Air Minister Guy la Chambre.

Bonnet, together with his allies in the "peace lobby" both in and out of the government like Anatole de Monzie, Jean Mistler, Marcel Déat, Paul Faure, Paul Baudoin, Pierre Laval, René Belin, Adrien Marquet, and Gaston Bergery, spent 1 to 3 September lobbying the Daladier government, the Senate and the Chamber of Deputies against going to war with Germany. Bonnet told Daladier the lie that that Count Ciano had persuaded the Germans to accept an armistice as part of the peace plan, but in fact, Ciano had told Bonnet the precise opposite.

Bonnet was demoted to minister of justice on 13 September.

"France definitely declared war on Germany on September 3. The liberation of Poland has an odd appearance."

a period of inaction called the Phoney War (the French Drôle de guerre, joke war or the German Sitzkrieg, sitting war)

We didn't call it much of a World War. Change of plans, maybe. Denouncement of Germany. But nothing that would really affect them. It was a period of tension when even 1940 rolled around; and we were mostly in south France trying to comb the camps for anyone for the Balkans.

Our pilots came back with a report.

Dinky said, "Aviation in France is actually a really big thing. There are a whole lot of planes being made by numerous companies. Flying boats are popular, and you don't have to do anything to water to make a runway. In turn, a lot of these planes are only built as a prototype and never produced. It gets down to as small as a company that makes one plane and that's it. So, you'd probably want something built by a manufacturer that is still around."

Fleep said, "Among the things that are out there, most private planes are a single-seater up to maybe five passengers. Anything bigger than our plane goes to the airlines. It's all commercial.

I'd like to introduce you to something that was built as the Breguet 670T in 1935.

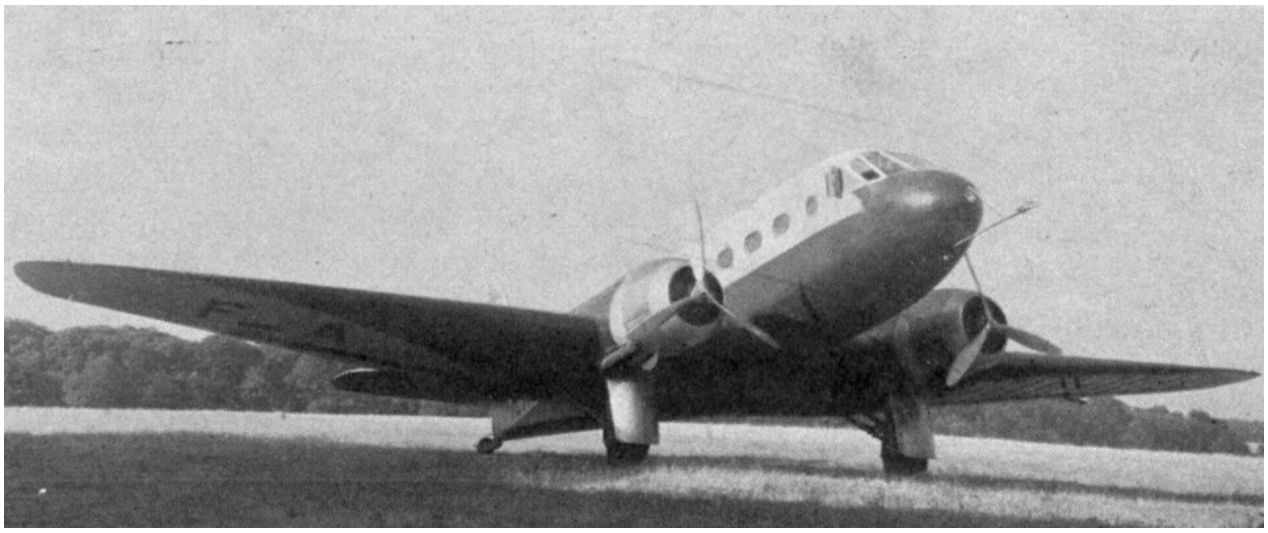
They had acquired the Wibault company, and tried this as one of the unbuilt designs. The plane's systems were rigorously tested for a year and then it had a technical repair."

This was followed by about six months testing and refining at the hands of pilots Détroyat and Ribière before going for its air ministry tests at Villacoubly.

In June 1936 structural problems appeared when the passenger door detached from the fuselage whilst the aircraft was on the ground; it turned out that the adhesive attaching soundproofing material to the cabin walls was attacking the duralumin. After a major rebuild ownership passed in March 1938 to La Société Française des Transports Aériens, a company formed to supply aircraft clandestinely to the Spanish Republican government forces during the Spanish Civil War.

"Its fate is unknown; thought to have been re-registered, perhaps cannibalized or bombed.

This sucker pushes two Mistral Major 14-cylinder, supercharged twin row radials, and it is bigger and faster than the American DC-2."



Pawlsy said, "I'll take it."

"You own it."

"I do?"

"Yes, I forged everything."

Dinky said, "It's not as versatile being able to land as many places as the Fokker can. Got to have over a quarter mile of runway. You'll go over a thousand miles at close to two hundred in speed."

Pawlsy gave them some Mutter Miscuits.

"We didn't actually have to kill anyone to get to it since it was coming from friendlies. So we bit the Cagoule a few times because we don't want them in aviation. A whole lot of piloting goes on for the colonies; the mix should be obvious."

We got some Soviet pilots out of jail to use the Fokker for our site in Marcoux.

We didn't know what Pawlsy was up to.

Communism in Yugoslavia is not even able to put on a strike. The fact that there is more or less a Soviet-aligned ideology in a few groups here and there is something that seems to us will again be quite a long time to push into popularity. But we can try.

She said, "You'll begin to see what I mean about the other hand in Yugoslavia."

From the outbreak of war British diplomacy focused on keeping Yugoslavia neutral, which the Ambassador Ronald Ian Campbell apparently still believed possible.

By the time of the German invasion of Poland and subsequent outbreak of war in September 1939, the Yugoslav Intelligence Service was cooperating with British intelligence agencies on a large scale across the country. This cooperation, which had existed to a lesser extent during the early 1930s, intensified after the Anschluss. These combined intelligence operations were aimed at strengthening Yugoslavia and keeping her neutral while encouraging covert activities. In mid to late 1940, British intelligence became aware of coup plotting, but managed to side-track the plans, preferring to continue working through Prince Paul. The Special Operations Executive (SOE) office in Belgrade went to significant lengths to support the opposition to the anti-Axis Cvetković government, which undermined the hard-won balance in Yugoslav politics that that government represented. SOE Belgrade was entangled with pro-Serb policies and interests, and disregarded or underestimated warnings from SOE and British diplomats in Zagreb, who better understood the situation in Yugoslavia as a whole.

"This isn't exactly a *secret*. The British are a big step ahead of the Communists in plying Yugoslavia's internal affairs. They have already pushed for a couple of coups that haven't gotten started. And so they have this white knuckle grip on the concept that Yugoslavia should not give any aid to Germany. Despite the confusion between the two stations. The

actual United Kingdom clearly does not want any German support there, not a right of passage or anything."

Fergus said, "If they want a strong Yugoslavia, there is someone who thinks otherwise."

Italy also attempted to legitimize and win public support for its rule over Albania by supporting Albanian irredentism, directed against the predominantly Albanian-populated Kosovo in the Kingdom of Yugoslavia. Italy financed Albanian figures and groups in Kosovo, developing a strategy which promoted cultural and nationalist propaganda.

"The Kosovars are 850,000 Albanians, strong of body, firm in spirit, and enthusiastic about the idea of a Union with their Homeland. Apparently, the Serbians are terrified of them. Today one must ... chloroform the Yugoslavians. But later on one must adopt a politics of deep interest in Kosovo. This will help to keep alive in the Balkans an irredentist problem which will polarize the attention of the Albanians themselves and be a knife at the back of Yugoslavia..."

—Galeazzo Ciano, Mussolini's son-in-law, the Italian Minister of Foreign Affairs, speaking of Albanian claims to Kosovo as valuable to Italy's objectives.

Pawlsy said, "They are more or less correct in terms of scientific racism.

Albania was brought into the Roman Empire before northern Italy. And, yes, of course, the people are more closely related to the Italians than to the Serbs."

Fergus said, "You have something particular in mind."

"That's right."

"It's sinister."

"Indefinitely."

"And if we don't do it we're all dead."

"What choice do you think you really have?"

"I don't".

"That's what will make it easy for you to do.

Don't fight a Junkers with a carbine.

We may become undercover Fascists since as you see, Communism is not opposing them.

I am going to make the mechanized armies destroy themselves."

We liked the sound of it. We still didn't understand, or, we understood even less, now, but we've been through Spain and we have to testify as to the power of all those bombs and so on.

Hitler's view is actually reasonable about remembering what the Serbs have done, and he sees a unified Yugoslav army as a peer rival. Not in total size, but that it cannot be attacked without a significant cost to the attacking forces.

You can tell that a *move* has happened:

In October 1940, the Fifth Land Conference of the KPJ was held covertly in Zagreb, as the final act of Tito's campaign to assume full control of the party. The conference represented a full takeover of now organisationally stronger, centralized, disciplined, and bolshevized, but politically isolated KPJ by Tito in full alignment with the leftist line pursued by the Comintern at the time.

The final months of 1940 were marked by militarisation of politics in Yugoslavia leading to incidents such as the armed clash between the KPJ and the far-right Yugoslav National Movement in October leaving five dead and 120 wounded.

1941

Pawlsy was serious, even stern. We had to give up entertaining until such time as those were the days again. She is grilling us about the current state of the Yugoslavian Regency.

"Alright. The real German - Italian allies are the independence-seeking Croatians. Ever since the Ustase. The main part of Yugoslavia is friendly to the Allies and the Soviet Union. Hitler, of course, has the opposite plan from the British and compels them to sign a neutrality pact with the Axis."

Fergus said, "In this sense, like the British, the King would not be expected to favor pro-Fascist fragmentation."

many Serbs believed that Peter, the son of King Alexander, would continue with his father's centralising policies when he reached his majority.

Pawlsy said, "Yes. And when push comes to shove, the Yugoslavs won't join their government."

Prince Paul submitted to fascist pressure and signed the Tripartite Pact in Vienna on 25 March 1941, hoping to continue keeping Yugoslavia out of the war. However, this was at the expense of popular support for Paul's regency. Senior military officers were also opposed to the treaty and launched the Yugoslav coup d'état when the king returned on 27 March. Army General Dušan Simović seized power, arrested the Vienna delegation, exiled Prince Paul, and ended the regency, giving 17-year-old King Peter full powers.

"This is called critical timing, since he would have legally assumed power in just a few months."

On the morning of 27 March, the royal palace was surrounded and the coup's advocates issued a radio message that impersonated the voice of King Peter with a "proclamation to the people", calling on them to support the King. Peter was surprised by the coup, and heard of his coming of age for the first time on the radio.

"That's a bit odd; he didn't do it, he's just a teenager."

"It's disputed how much the British and Soviets had to do with it, or which officers were most important. It had foreign assistance, but the momentum, the action, was all Yugoslav."

The activities of the USSR in Yugoslavia had been boosted by the establishment of a Soviet mission in Belgrade in 1940; the Soviet Union had been developing its intelligence network through left-wing journalists and academics at the University of Belgrade. The German embassy in Belgrade was certain that the coup had been organised by British and Soviet intelligence agencies.

Those that favoured the coup included the older generation of generals, including the former prime minister Petar Živković and his brother Dimitrije Živković, intellectuals, leftist students, the opposition, the army and army air force, and the Orthodox Church.

Hitler stated that the coup had been a shock.

"It's celebrated all the way to Skopje, and, in fact, in most of the Allied countries."

The crowds at these demonstrations shouted slogans in support of the United Kingdom, and also frequently used the slogan that had been used by demonstrators the day before the coup,

Bolje grob nego rob, Bolje rat nego pakt

"Better the war than the pact, better the grave than a slave". Members of the Communist Party of Yugoslavia, which had been outlawed since 1920, also took part in pro-putsch rallies all over the country.

"Sounds like everything coming together, right? Even the Comintern is on board with a centralized Yugoslavia, not on terms with the Axis.

Here's why I put in a Serbian monarch."

A coup d'état in Yugoslavia on 27 March caused Adolf Hitler to order the conquest of that country.

The invasion of Yugoslavia by Germany and Italy began on 6 April 1941.

Sucker."

Hitler took the coup as a personal insult, and was so angered that he was determined, in his words, "to destroy Yugoslavia militarily and as a state" (Jugoslawien militärisch und

als Staatsgebilde zu zerschlagen) and to do so "with pitiless harshness" and "without waiting for possible declarations of loyalty of the new government".

This is our bid for freedom and justice, to have Yugoslavia smashed by the two jaws of Fascism?

It's not quite that simple.

Pawlsy said, "Want to play my little game?"

Most of our songs were sincere; they were spoken as oneself about something that was believed. I guess I mean our original songs; over time, in France, in order to portray the other side, we had to perform as *actors*. That seems like it is going to be called for.

"Well, his underlying facts may be mostly true, but, we still don't particularly like Mr. Mussolini. But we are going to use him on a temporary basis and I'll tell you why he will disappear like a black widow in boiling water.

...in April 1941, South and Middle Kosovo became "New Albania" under Italian control. During the occupation, coercive measures against Serbs in the region were documented and Serbians were killed or expelled from the Italian-occupied areas.

He didn't get any oil from Ethiopia."

It's that simple.

"Now," said Pawlsy, leering like a fiend, "Hitler told the truth in the meeting.

Nazism is ardently against *Communism*. The Soviets should have taken that more

seriously.

Operation Barbarossa has been delayed by a month by the coup, and, this Yugoslavian investment is going to tie down Nazi forces and be very detrimental to that plan that won't work."

Who would have thought Hitler would go against a written agreement and all of the generals in order to *blitzkrieg* Moscow?

Someone who understands the feverish obsession of ideology.

The Comintern somehow temporarily forgot Antifascism, until this little mishap flips on them about as quickly as things sometimes go for us.

The immediate repercussion is that Fascists and Communists square off in Yugoslavia:

On 10 April 1941, Slavko Kvaternik proclaimed the Independent State of Croatia, and Tito responded by forming a Military Committee within the Central Committee of the Communist Party of Yugoslavia (CPY).

On 27 June 1941, the Central Committee appointed Tito commander-in-chief of all national liberation military forces. On 1 July 1941, the Comintern sent precise instructions calling for immediate action.

On 21 December 1941, the Partisans created the First Proletarian Brigade.

Popović organized the Kosmaj detachment during the uprising in Serbia. On the formation of the First Proletarian Brigade, Popović became its commander, and subsequently commanded the First Proletarian Division.

That's much faster than France. You go from about eight thousand members of an illegal

party to a competent resistance army in a direct line of volunteerism.

The effect of this is to dip its fingers into Albania:

At the time of the Italian invasion, the Shkodër communist group included Qemal Stafa, a student, Vasil Shanto, an artisan, Liri Gega, an intellectual, Imer Dishnica, a doctor, Zef Mala and others. The leaders were Mala, Shanto, Stafa and Kristo Themelko. The Shkodër group's activities also spanned over Kosovo and western Macedonia, and the organization included several emigrants from Gjakova and other places in Kosovo, who had moved to Albania between 1930 and 1937. In spring 1941, Shanto and Stafa met with fellow Communist Fadil Hoxha due to his earlier contact with Yugoslav communist Miladin Popović. Miladin Popović and Dušan Mugoša were the Yugoslav delegates that helped unite the Albanian communist groups in 1941.

Konstandin Boshnjaku enters:

...the communist side of National Liberation Movement (Albanian: Lëvizja Nacional Çlirimtare or Lëvizja Antifashiste Nacional Çlirimtare, LANÇ).

Pawlsy said, "I don't really care about the country, Albania, or, Yugoslavia; to me, they are bundles of man's laws, and subject to change.

The twisted circumstance is that Albanian Nationalists ally to the Communists, both in opposition to Italy."

The nationalists and communists had formed an ad hoc alliance against the Italian occupation, which had been withering away in Albania due to continued attacks. However the debate on the future of Kosovo became notable as the Balli Kombetar supported an Albanian union with Kosovo while the communists, funded and backed by Tito's Yugoslav Partisans opposed such an annexation leading to a breakdown of relations.

"Now, you may think, the Albanian Nationalists have taken up my issue, unification with Kosovo. But, no, my issue is not for *that* Albanian government to be given authority over this disputed territory.

It has to do with the concept of *federalism*.

That's because in the United States, the Federal Government isn't federal, neither were the Federalists."

Fergus said, "So you'd consider a *Federation of Yugoslavia*, with Croatia and Kosovo intact, if it went with the real meaning, instead of whatever Americans think."

"Yes," she said, "The common language does not itself constitute or define a country. Fascists like to use it as a pretext. Greater Albania was at one time a possibility, but, so far, Comintern is the only type of thing not getting swallowed up by these weird western governments."

"That means thousands of people are about to get blown away by bullets and bombs."

"I'm not Albanian. The whole ethos of Kosovo is federal, it's just an old hinterlands crossroads, where even us Egyptians have passed through there. And that is how it is going to be."

"Not according to Germany."

"Yes but it was transparent they would not tolerate the coup."

"It was like a lure, and now, you're literally going to fight Fascism versus Communism."

"That's what it has come down to."

"By *Fascist*, you mean *all* the western Powers, Italy and Germany simply being belligerents."

"Yes."

Pawlsy was adamant about the communist principle of class warfare or proliterian revolution, except that's not the best description of it. Perhaps *class protection* along with things like public infrastructure we did in Sofia. In her view, all those Powers were that class that, I guess you could say, that causes this protect-or-revolt situation.

Fergus said, "You're not intentionally drawing a line where Orthodoxy is the predominant faith, but, that is exactly how this political divide is forming."

Communism is Christianity?

We saw a big wall coming in which would exclude Christian *denominations*, but include Mongolian Buddhist Communists. It's a deep-seeded, intractable difference, probably even taking Albania with it. So far, you know, under review, none of mankind's monarchy-alternatives have really put their feet on the ground and been around long enough to see how it works. If Popular Front was a cultivated proposition of changes, and, it was in effect for maybe two years, you don't get a good picture of it. We expect something like that to need continuous analysis and modification. Similarly, Comintern might start something based on a few fundamental exemptions from western law, but you are probably going to need to keep refining it, like improving airplane designs.

Our departure from France followed its demise.

Blum later wrote that he had been in "illusion" about Pétain who immediately became the loudest voice of defeatism in the cabinet.

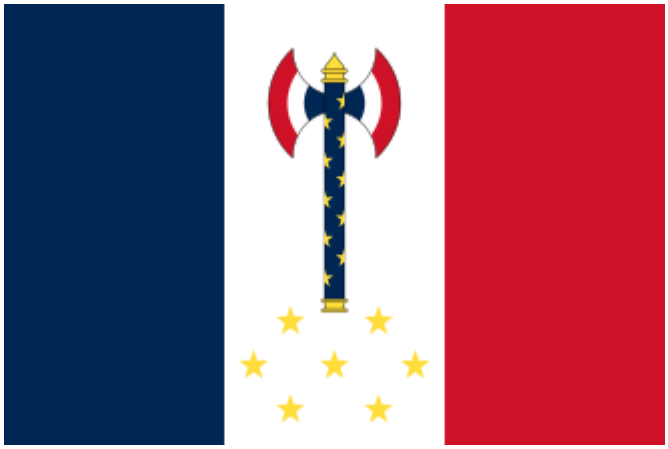
Pawlsy said, "There is no reason we would rely on French Neo-Socialism. It's never been used. But this is who coalesces around Marshall Petain."

I said, "Yes. The French military campaign was so poorly handled that it has been considered a form of collaboration.

Germany overwhelmed it in a matter of months."

On 12 June, after a second session of the conference, the cabinet met and Weygand again called for an armistice. He referred to the danger of military and civil disorder and the possibility of a Communist uprising in Paris. Pétain and Minister of Information Prouvost urged the cabinet to hear Weygand out because "he was the only one really to know what was happening".

On 21 June 1940, Hitler visited the site to start the negotiations, which took place in the same railway carriage in which the 1918 Armistice was signed. It had just been removed from a museum building and placed on the spot where it was located in 1918. Hitler sat in the same chair in which Marshal Ferdinand Foch had sat when he faced the defeated German representatives. After listening to the reading of the preamble, Hitler left the carriage in a calculated gesture of disdain for the French delegates and negotiations were turned over to Wilhelm Keitel, the chief of staff of OKW.



Pawlsy said, "Quite obviously that led to the rebel movement of de Gaulle. And again we don't want to be too black-and-white here. He's not a Communist. And so yes, he's going to abolish the Vichy anti-semitism and censorship and so on, but, is the total throughput of the French system not still a type of Neo-socialism? Is he a crypto-Cagoulard?"

Fergus said, "You haven't won much with Free France."

"Well, no. It turns out that Communism is still popular and joins the Resistance, but doesn't go on to live there."

After the German invasion of 1940 the party began to organise opposition to the occupation. Shortly before Germany invaded the Soviet Union the next year, the PCF formed, in May 1941, the National Front movement within the broader Resistance, together with the armed Francs-Tireurs et Partisans (FTP) group. At the same time the PCF began to work with de Gaulle's "Free France" government in exile, and later took part in the National Council of the Resistance (CNR).

...amid concerns within France and abroad over the extent of communist influence, the PCF was excluded from government in May 1947.

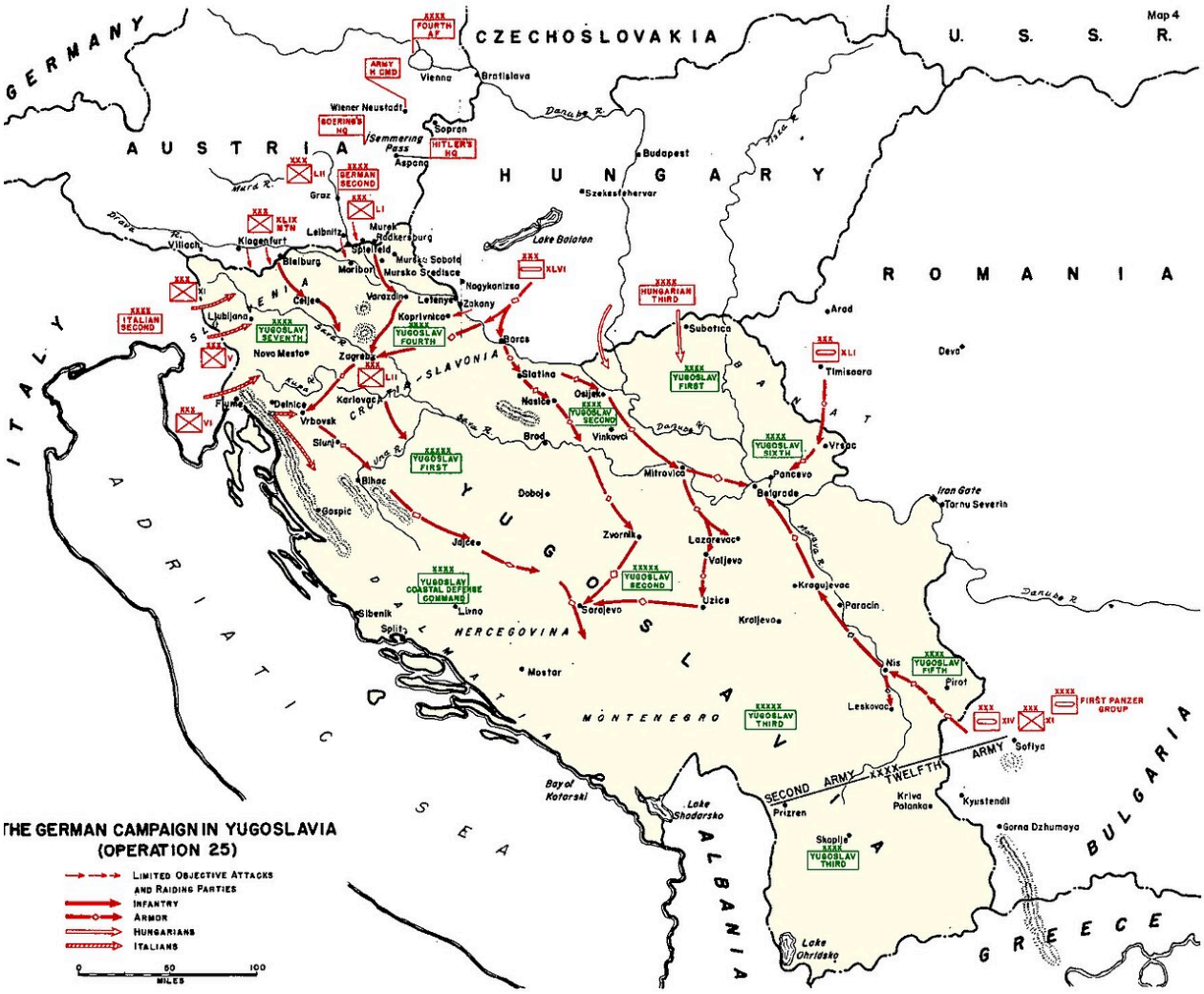
Fergus said, "That's not what we did."

"No. What we got is a decree."

After the Axis invasion of Yugoslavia in 1941, most of Kosovo was assigned to Italian-controlled Albania, with the rest being controlled by Germany and Bulgaria. A three-dimensional conflict ensued, involving inter-ethnic, ideological, and international affiliations.

"In other words, this is the result of the destruction of the Yugoslavian government, not another military campaign.

You can see that the direction of attacks have almost entirely spared us."



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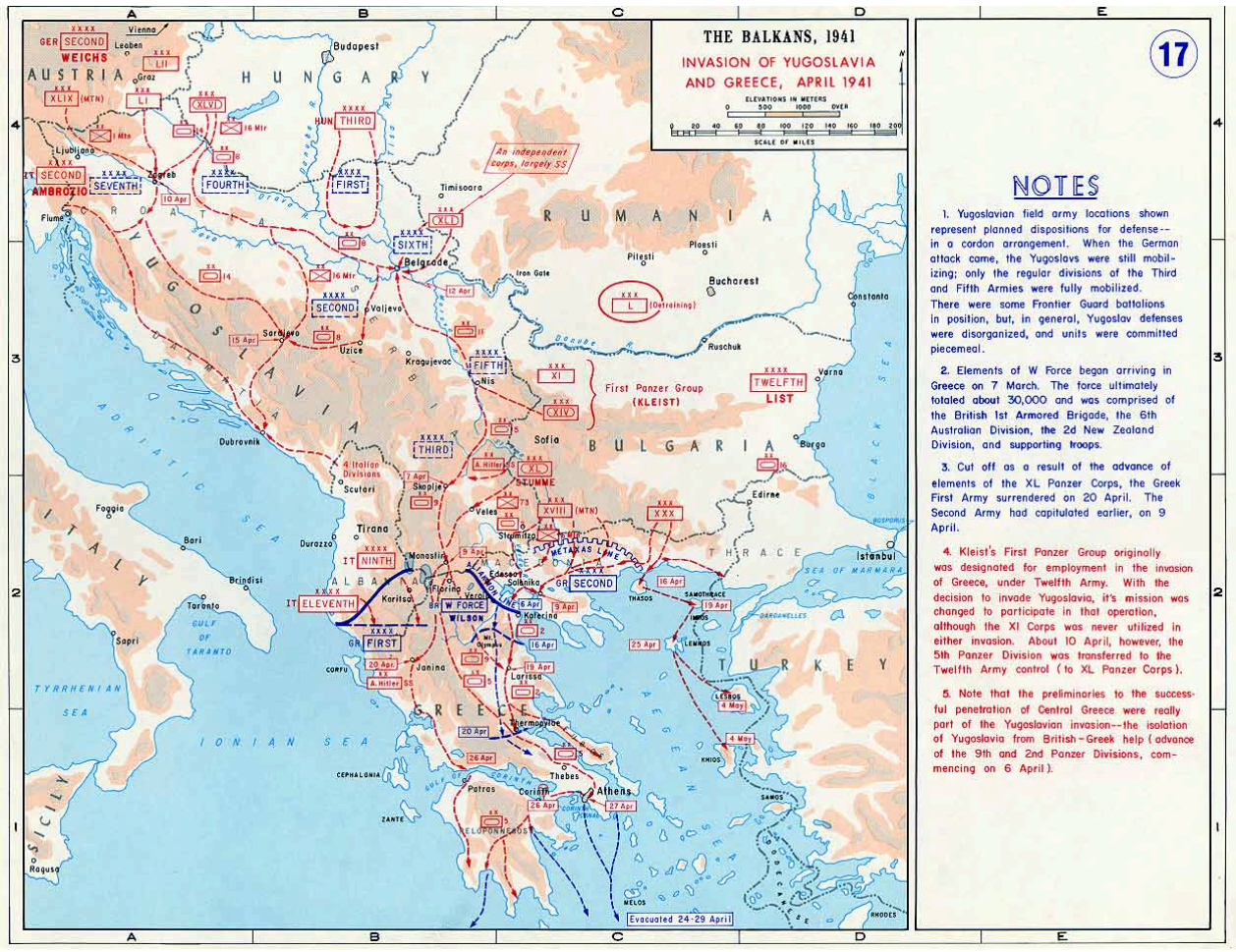
"And in this whole war, it only has this crossroads value, which can be seen in movement from Nis to Skopje."



"And so it's just Italy and Germany conversing with the newly-founded Ustase Croatia, which grants us to Fascist Albania."

"Our neighbor is like this."

From 1941 to 1945, the Croatian Ustaše regime persecuted and murdered around 300,000 Serbs, along with at least 30,000 Jews and Roma; hundreds of thousands of Serbs were also expelled and another 200,000-300,000 were forced to convert to Catholicism.

"And Albania is the same way, except, you can add it persecutes questionable Albanians.

You'll start to notice that the war for liberation is *not going to be fought here*. We have to take it wherever it is needed to go."

Building on its experience in clandestine operation across the country, the KPJ proceeded to organise the Yugoslav Partisans, as resistance fighters led by Tito. The KPJ assessed that the German invasion of the Soviet Union had created favourable conditions for an uprising and its politburo founded the Supreme Headquarters of the National Liberation Army of Yugoslavia (Narodonooslobodilačka vojska Jugoslavije) with Tito as commander in chief on 27 June 1941.

In terms of military training, the Partisans relied on those among its ranks who had completed the mandatory national service in the Royal Yugoslav Army or fought in the Spanish Civil War. Many KPJ members were veterans of that conflict, and would go on to assume commanding positions in the Partisan ranks. In addition to military training, political training was given increasing importance as the war progressed. It was provided by political commissars based on the Soviet model.

"It is the same people fighting Italy and Germany at both ends of Europe."

That's why we didn't notice any particular historical marking point. Just one frying pan to another.

The French Resistance was mainly run by the Communist Partisans FTP, along with Spanish Republicans from twenty-two concentration camps, hundreds of thousands.

Pawlsy said, "I put it in the hands of a friend."

Betty

Madeleine Passot joined the French Communist Party (PCF) in 1936. She became a member of the party's Union des jeunes filles de France (UJFF). In 1938 she accepted a permanent job with the PCF, where she met Maurice Tréand, head of the cadres organization. With the approach of World War II (1939–45) she was given the job of secretly preparing for the survival of the party if it were made illegal, as seemed likely. This included arranging hiding places for the party records, couriers and mailboxes.

After the outbreak of war the party was dissolved, and during the Phoney War period Madeleine Passot's activity increased. She helped in organizing the Resistance forces with Jacques Duclos and Arthur Dallidet. She worked as a liaison agent under the aliases "Lucienne Langlois" or "Betty". Madeleine Passot traveled throughout France recruiting new members of the communist resistance. She would often sit beside Germans on trains in the expectation that they would gallantly protect the elegant young woman, unaware that she was carrying money and papers hidden in her luggage and handbag.

"That's what I was doing, onstage.

Now, although whatever this war is, hasn't amounted to any defense of Poland, from our point of view, this preparatory joke period had a definitive ending marker."

On 10 May 1940, Wehrmacht armies invaded Belgium, Luxembourg, the Netherlands and parts of France.

"This is a lot like Spain. The Benelux is where the bulwark of French forces are. The Germans encircled them and reached the sea, cutting them off from the main part of France."

Dinky said, "The surrender was so fast, it is hard to take them seriously. Your military is just like butter, and the Germans can cruise over to Paris like they were practically invited?"

"That's right.

You can look at how Petain was appointed by the President with no government present, or, his government was formed without a quorum.

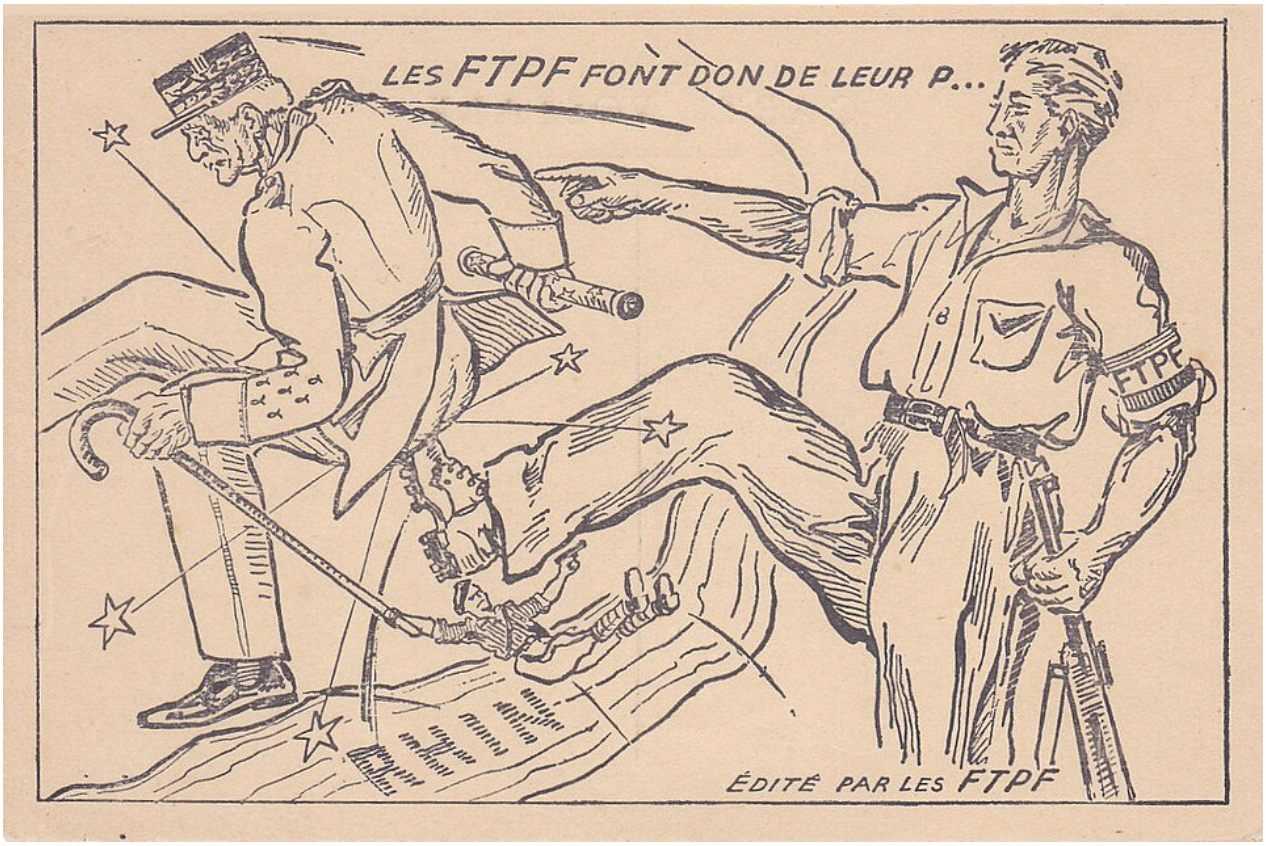
Or how he tore up the Constitution anyway.

I, myself, would do those illegal moves, but not to deliver you the Vichy regime."

Fergus said, "We had to leave the Gaullists sort of up in the air. They're not a popular movement, but a military twist, the one that starts in the colonies with the first French-on-French fighting."

Pawlsy said, "Yes. The Communists, remains of the Popular Front, Spanish Republicans, Maquis, all those are fine, while De Gaulle is the forefront of the non-surrendering military. You might think of him as, physically, a rebel just like Franco, of the opposite alignment against Germany."

I said, "This is FTP to Petain."



It was almost exactly like the Spanish Civil War with a few pieces re-arranged.

But when we come barreling out of there in late 1940 in one of the largest planes on the market, there is a certain impact of us dealing with the relevant authorities.

Pawlsy said, "In Yugoslavia, the coup was run through what turns out to be a surprising role of the Yugoslavian Air Force."

The VVKJ command decided to disperse its forces away from their main bases to a system of 50 auxiliary airfields that had previously been prepared. However, many of these airfields lacked facilities and had inadequate drainage which prevented the continued operation of all but the very lightest aircraft in the adverse weather conditions encountered in April 1941.

"Now, you saw, on the maps, Kosovo was irrelevant to the mechanized forces and major clashes.

It actually turns out to be the only successful resistance against the Fascists by Yugoslav forces."

At the beginning of the April war, the VVKJ was armed with some 60 German designed Do 17Ks, purchased by Yugoslavia in the autumn of 1938, together with a manufacturing licence. The sole operator was 3 vazduhoplovni puk (3rd bomber regiment) composed of two bomber groups; the 63rd Bomber Group stationed at Petrovec airfield near Skopje and the 64th Bomber Group stationed at Milesevo airfield near Priština.

In accordance with the Yugoslav Army's war plan, R-41, a strategy was formulated that, in the face of a massive Axis attack, a retreat on all fronts except in the south be performed. Here the 3rd Yugoslav Army, in cooperation with the Greek Army, was to launch an offensive against the Italian forces in Albania. This was in order to secure space to enable the withdrawal of the main Yugoslav Army to the south. This would be via Albanian territory in order to reach Greece and the Allied forces to be based there. The strategy was based on the premise that the Yugoslav Army would, together with the Greek and British Armies, form a new version of the Salonika front of World War I.

The 3rd Yugoslav Army of the 3rd Army Group was tasked with conducting offensive

operations against the Italian army in northern Albania. For this purpose, the 3rd Army had concentrated four infantry divisions and one combined regiment (Odred) in the Montenegro and Kosovo regions:

15th Infantry Division "Zetska"
13th Infantry Division "Hercegovačka"
31st Infantry Division "Kosovska"
25th Infantry Division "Vardarska"
"Komski" cavalry Odred.
The strategic reserve of the 3rd Army Group, the 22nd Infantry Division "Ibarska", was situated around Uroševac in the Kosovo region.

In addition, offensive operations against the Italian enclave of Zara (Zadar) on the Dalmatian coast were to be undertaken by the 12th Infantry Division "Jadranska".

The first elements of the 3rd Army launched their offensive operations in North Albania on 7 April 1941, with the Komski Odred covering the Gusinje-Prokletije mountains area advancing towards the village of Raja-Puka. The Kosovska Division crossed the border in the Prizren area of Kosovo and was advancing through the Drin River valley. The Vardarska Division gained some local success at Debar, while the rest of the army's units were still assembling.

The next day, the 8th, found the Zetska Division steadily advancing along the Podgorica–Shkodër road. The Komski cavalry Odred successfully crossed the dangerous Prokletije mountains and reached the village of Koljegcava in the Valjbone River Valley. South of them the Kosovska Division broke through the Italian defences in the Drin River Valley, but due to the fall of Skopje to the attacks by the German Army, the Vardarska Division was forced to stop its operations in Albania.

"Comparatively speaking, Hitler was wrong. German losses were *light*, perhaps trivial; the Italians were the ones who took significant losses thanks to these combined air and ground operations.

It lasted about eleven days.

During this time the Kosovar division attacked Albania. The surrender of forces was decided elsewhere.

However, you see Skopje is a high-quality airfield, used by Yugoslavian airlines able to link to Vienna since 1935."

Fergus said, "The Pristina airfield disappears into secret military use."

If anything, German losses were high in terms of about sixty aircraft. If that is seen as about equal to the Yugoslav loss, it happens to represent most of the whole air force. Only a few surviving planes evacuated to Egypt or the Soviet Union.

Fleep said, "It's interesting to see what they can make here.

...continued domestic aircraft production during the invasion supplied the VVKJ with an additional eight Hurricane Is, six Dornier Do 17Ks, four Blenheim Is, two Ikarus IK 2s, one Rogozarski IK-3 and one Messerschmitt Bf 109 from the local aeronautical industry's aircraft factories and workshops.

Luftwaffe planes and the Ikarus series is a native design by French-trained individuals."

Pawlsy said, "We were pro-coup in Yugoslavia, at a certain level, rejecting the Tripartite Pact.

Mine was with the intent that the Royal Dynasty would be obliterated by the Nazis and bash Albania on the way out. It's predictable because the Salonika option is a known, standing strategy.

So, comparing back to our Right Wing tsunami from the prior election map, I have gotten Kosovo to be a relatively unaffected part of the Fascist Dissection of Yugoslavia."

Fergus said, "Looks unappealing."

"It is."

Yes, it was a British-backed coup, but, the reason they did it, backfired.

We did it with no intention for Allies to show up and stop Germany. We did it to get rid of

the King and were impressed how easy it was.

Comintern, of course, proposes to re-integrate the entire map. We have Albanians trying to keep us in Albania, while we think Bulgaria is a better option.

Pawlsy said, "But, remember, this was just a diversion while Hitler has really decided to attack the Soviet Union."

Fergus said, "Seems unwise, but, you know he is going to attack Communism. And, he hasn't let the least bit of local administration come back here. It's a German police state. This is, from what we can tell, the least-effective means of holding a territory."

France and Yugoslavia were both defeated by Germany in about a month; the first, generally speaking, at least having its share of collaborationists with a view to a future integrated system. The second was a ruse for the purposes of sheer destruction.

Pawlsy said, "France, that country that gave us the Serbian occupation, has now given itself German occupation, in a way that was obvious from Versailles up to the moment it happened.

What I have done was a complete surprise for the Nazis. And they have done a lot of work that I could never have hoped thousands of practically unarmed Albanians to do anything but perish.

The situations are nearly identical; the Germans have occupied north France, in the same way they are in north Serbia, there isn't anything in our region of interest. However, France has its own collaborators as a government, whereas Ustase is rather limited to Croatia."

Fergus said, "That would tend to make it easier for us to join the invitation of Albania."

Pawlsy said, "It would probably be a faster start. But I'm not sure it's a destiny I would want to inflict on anyone."

Although Italy has acquired most of Kosovo by proclamation, going to war with France, they seize one area, Menton.

Pawlsy was not personally responsible for the actions of these armies; she could read through it timed in such a way we have airports but no direct oppressor.

Kind of unusual. But, yes, we threw a coup to fight a treaty, so that the installed government would be removed for violating that treaty. At the moment, no Yugoslav administration means the treaty has not come back. This part is working as intended.

She looked at the disposal of the occupant as the end of Versailles.

Part of La Cagoule sits more or less intact:

During the Occupation of France in 1940, the Vichy government arrested Marx Dormoy, as he had refused to vote for full powers for Pétain, and it eventually interned him under house arrest at Montélimar. He was assassinated on 26 July 1941 by a clockwork bomb set off at the house. It was believed to have been done by Cagoule terrorists in reprisal for Dormoy's arrests in 1937 and his attempt to suppress the organization.

Some of them joined various Fascist movements; Schueller and Deloncle founded the Mouvement Social Révolutionnaire, which conducted various activities for Nazi Germany in occupied France. It bombed seven synagogues in Paris in October 1941. Others became prominent members of Philippe Pétain's Vichy Regime. Darnand was the leader of the Milice, the Vichy paramilitary group that fought the French Resistance, and

enforced antisemitic policies. He took an oath of loyalty to Adolf Hitler after he had accepted a Waffen SS rank.

But our concept of a French ally has passed the way of Greater Albania; neither has anything left to offer.

We have something left. Italians, British, Germans, don't quite know what they are talking about. We have removed the Ottoman Empire, and, unless further information comes along, we have removed the Kingdom of Serbia. That was just so Pawlsy could line us up for a fight.

Chapter Twenty-two

We're sorry that France didn't work out the way we had wanted it to go.

They made Yugoslavia, which was unbearable, to which the answer came through the same communist influence as had slipped away in France and in Spain. So the Yugoslavian monarchy was deposed by a significant portion of its government and armed forces.

Those were a series of calculated actions on our part. We threw a near-bloodless coup to get rid of the Tripartite Pact, used the Royal Yugoslavian Army to attack the Italians, and the Nazis to destroy Yugoslavia.

Pawlsy said, "It's our turn to play influence-peddling.

Our people are the fulcrum between Tito's Comintern and the 'scattered groups' of Albania.

And I am returning to the underground of Dusan Mugosa."

He completed his lower secondary education in Peć (now Peja) and began his upper secondary education in Prizren, which he had to abandon due to his political activities. During his schooling, Mugoša connected with communists and progressive youth. In 1934, he became a member of the Communist Party of Yugoslavia (KPJ). By 1938, he was elected to the KPJ City Committee in Peć, and in 1940, he was elected to the District Committee of the KPJ for Kosovo and Metohija. Due to his revolutionary activities, Mugoša was frequently arrested and persecuted, and after demonstrations in Peć in May 1940, he went underground.

"After the dissection of Yugoslavia, things take a new look."

In late 1941, following a directive from the Central Committee of the Communist Party of Yugoslavia (KPJ) and an invitation from Miladin Popović, the Secretary of the District Committee for Kosovo and Metohija, he went to Albania. Mugoša and Popović were members of the Regional Committee KPJ (OK KPJ) of Kosmet (Kosovo and Metohija).

In October 1941, OK KPJ Kosmet representatives Boro Vukmirović, Dušan Mugoša, Pavle Jovićević and Ali Šukrija met with Albanian communist delegation made up by Koço Tashko, Xhevdet Doda and Elhami Nimani in Vitomirica (in Kosovo). After having persuaded the disunited Albanian communists to pursue a common fight for "liberation from capitalistic exploitations and Imperial slavery", the work culminated in the meeting of 8 November 1941, with over twenty representatives, that ended in the official establishment of the **Albanian Communist Party**. He also worked on establishing the Communist Youth of Albania, and forming combat and sabotage groups to fight against fascist occupiers and their collaborators.

"The Albanians have actually traveled to a sub-division of Peja having this for coat-of-arms."

She's saying that to be coy because she supervised it.

But, yes, that constitutes *international affairs*, and it is effervescent because Kosovo is somewhat unguarded. There is one Italian division to cover the whole thing. And Peja, where we started so long ago with Haxhi Zeka, is again a center of revolutionary thought.

"Comintern tends to use the compound term, Kosmet.

It's not a bad name, since Kosovo and Metohija are a physical, geographical division."

- mapa geografskih regiona Kosova i Metohije -

"The antiquity of our sleeper cells is as shown by Boro Vukmirovic."

Near the end of 1934, he became a bureau member of the Communist Party District Committee for Peć.

At the first regional KPJ conference for Kosovo and Metohija at the beginning of July 1937, he was chosen as the organizational secretary for the Regional Committee. At the beginning of August 1940, he was chosen as a member of the KPJ Regional Committees for Montenegro, Sandžak and Kosovo and Metohija. In October 1940, Vukmirović was in Zagreb for the Fifth Worldwide KPJ Conference at which he was a candidate for member of the Central Committee of the League of Communists of Yugoslavia (CK KPJ). He was organizer of numerous strikes, demonstrations and other working-class protests in Peć and other places in Kosovo and Metohija such as the large anti-fascist demonstrations on 11 May 1940 and the March demonstrations in Peć in 1941.

In October 1941, he was named as the political commisar for the Metohija Partisan Unit and in October 1942 he was chosen as a member of the temporary Main Unit of the Kosovo and Metohija Partisan units. He then founded the newspaper Glas naroda (Voice of the People) which he led until his death as a tribune of the KPJ Regional Committee and the People's Liberation Struggle in Kosovo and Metohija.

Pawlsy is now able to operate over a continuous command from "Kosmet" through most of the former Kingdom of Yugoslavia. The Albanian side is not necessarily integral to our progress.

Peja is the main center for Comintern strategy out here. The main channels of influence to Albania are these Kosovar Communists.

This is how it starts:

"The CPY conducted its resistance as a broad multinational antifascist movement, deliberately setting aside the issue of socialist revolution in favour of national and antifascist liberation appeals, enabling non-Communists to join the movement.

Pawlsy said, "The directive when Barbarossa hit is that the Communists come to the aid of the Soviet Union. Here in Yugoslavia, it's interpreted to mean doing something to the

Germans."

Communist sympathisers in Srđan Budisavljević's Ministry of the Interior in Dušan Simović's government, such as Janko Janković, destroyed files on communists held in prewar police archives. So when mass arrests of communists began after the launch of Barbarossa, few records were available for the Gestapo to use. The communists then considered that all the requirements for the uprising were met.

"The first resistance they organize, however, is against Ustase genocide."

Drvar at 3.30, 27 July 1941, was an Italian-supported combination of Royalists and Communists attacking Croatia.

Pawlsy said, "That's a little bit like France with de Gaulle and the Communists. In Yugoslavia, it is held together by nothing, and they are going to split."

Only in September, after the Stolice conference, would communist rebels adopt the name "partisans", and nationalists around same time begun calling themselves "chetniks".

The Chetnik leader Dragoljub Mihailović abandoned the uprising in late October and entered into negotiations with the quisling government and the Germans in order to destroy the rival Partisans.

"Nevertheless, Drvar becomes Headquarters, and Tito is a little bit like me by using a cave there."

"In recent years, the Serbians have been helping themselves to our land."

...in 1941, 200,000 hectares of agricultural land in Kosovo (over a third of the total amount of agricultural land available) were confiscated from their original owners during the interwar period, and half of it was distributed to colonists. Additionally, around 90,000-150,000 Albanians and other Muslims migrated from Kosovo during the interwar period.

"Italy has become quite popular by forming Greater Albania."

...during the occupation of Kosovo, 70,000-100,000 Serbians were deported or forced to flee by the Albanian authorities. Albanian authorities also targeted Yugoslav colonists

while simultaneously bringing 72,000 Albanian colonists to Kosovo from Albania.

"Most Albanians are Fascists. Communism is only just re-established there."

Starting from December 1941 the communist party began to create small groups of resistance made up of 5-10 people called guerilla units. These detachments began to engage in various acts of sabotage against the Italian forces. They also started to disseminate antifascist propaganda in order to gain the attention and the support of the civilians.

Fergus said, "Willing complicity makes it much easier for the Italian plan to run. It hates Yuogoslavia or Serbs. We have been trying to overcome Albanian and Slavic racism for ages. Here we are back to square one of gathering Albanians who may agree with us."

1942

Pawlsy said, "Comintern makes a decree where it has no authority."

On 25 May 1942, Mugoša began his trip crossing Montenegro, joining up with Todor Vojvodić and Spasoje Đaković in Andrijevica. As the secretary of OK KPJ of Kosmet, he announced the annexation of Kosovo and Metohija to Serbia.

"The actual government would seem to disagree."

Mustafa Kruja, the then-Prime Minister of Albania, was in Kosovo in June 1942, and at a meeting with the Albanian leaders of Kosovo, he said: "Efforts should be made to get rid of the Serbian population in Kosovo and Metohija as soon as possible ... All indigenous Serbs should be declared as colonists and, with the help of the governments of Albania and Italy, should be sent to concentration camps in Albania. The Serbian settlers should be killed."

"That's Albanian-speak that we have campaigned really hard to wash away. And because of the checkered past, many of us feel no affiliation to the western or coastal region. We wouldn't join it for the sake of an Albania we don't want. Let's do a little guerilla training."

Although the communist activity was increasing, the main concern for Italians were the northern bands. The Italians had given up on governing Northern Albania. The security posts composed of gendarmes in Southern Albania were mostly concerned for their own security and rarely ventured themselves outside their posts, and convoys along the roads were to be accompanied by strong Italian military detachments.

Pawlsy said, "What that means is, I made northern Albania ungovernable for them.

And what we were able to help provide is a functioning Party."

16 September:

In the conference the Communist Party of Albania invited all the Albanian resistance leaders to create a national resistance front. The Communist Party saw the creation of this front as a necessity for Albania. Its intention was to dominate this front, although some figures within the Albanian Communist Party opposed the idea of an organised front with other nationalists, fearing their possible betrayal.

The councils in areas yet to be liberated would function as propaganda agencies, would collect material necessary for the war, conduct espionage, organize the economic struggle against Italian companies, and sabotage the collection of agricultural products by the fascists. In already liberated areas, they were to function as new state. They were to maintain law and order developing local economy; overseeing food supply, trade, education, culture, and press. They would also settle blood feuds, and maintain readiness for war.

At the end of 1942 there were 2000 partisans plus a larger number of territorial units.

"In Yugoslavia, Germany sends an immediate reprisal against insurgency in January 1942."

...the offensive failed to destroy the Partisans, who established a new headquarters at Foča, resumed direct radio contact with the Comintern, and reorganised their movement under a broader national liberation appeal, issuing directives establishing people's committees as the civilian organs of authority in liberated territory.

By June the Partisans had lost practically all their free territory in eastern Bosnia, Montenegro and Herzegovina; the surviving main force began a long march westward toward western Bosnia at the end of June.

"Towards the end of the year, Tito finally starts to see some success."

In a major defeat for Ustasha forces, Partisan units from Bosanska Krajina, Lika and Kordun took Bihać and neighbouring towns on 4 November 1942, in what Enver Redžić described as the Partisans' most serious blow against the Ustasha since the start of the uprising.

On 26–27 November the town hosted the first session of the Anti-Fascist Council for the National Liberation of Yugoslavia (AVNOJ), laying the political foundations for a new Yugoslav state.

...on 16 December 1942 Adolf Hitler ordered the Armed Forces Commander in Southeast Europe, Generaloberst Alexander Löhr, to crush the resistance in Yugoslavia.

"Partisans are fighting Germans, Italians, Croatians, and Serbian Chetniks."

Fergus said, "So far, it is credited with *escaping*. They have freed villages and established two Republics, but get attacked on all these fronts and have gotten pushed west. Well, it started without equipment, funds, and all that, and despite its losses, has a couple reasons for rapid growth."

1. A small but valuable cadre of Yugoslav volunteers in the Spanish Civil War who, unlike anyone else at the time, had experience with modern war fought in circumstances quite similar to those of World War II Yugoslavia

2. They were founded on ideology rather than ethnicity, which meant the Partisans could expect at least some levels of support in any corner of the country, unlike other paramilitary formations whose support was limited to territories with Croat or Serb majorities. This allowed their units to be more mobile and fill their ranks with a larger pool of potential recruits.

Occupying and quisling forces, however, were quite aware of the Partisan threat, and attempted to destroy the resistance in what Yugoslav historiographers defined as seven major enemy offensives.

"That's right. So our message has a lot of momentum in Yugoslavia, while in Albania it remains debatable.

Removing the Italian mandate would remove the Italian claim on Kosovo. This has all

been Fascism. The Party is at the very least concerned with scrapping it."

Fergus said, "So from your point of view, we were raiding Fascists in Albania, while Tito was being circulated around in multiple retreats. But that gets back to your foresight at the beginning of all this."

"Yes. We watched how the oil industry pushed Italy into attacking Ethiopia. Unfortunately for them, the goal, oil, was not found. Despite that, what is happening is that Italy is being defeated in Africa. And because it is a big, inter-dependent system, this takes a quick toll on its supply lines, and the military rapidly grows weak."

"But Albania is close to home, provides them oil and other economic incentives."

Fleep said, "That's true, but the United States is in a position called *unlimited*.

It might be like if Europe were not competing for all these resources. But no one is infringing on their oil, or dictating how to do their military industrial capacity, nothing, it has all the advantages and nothing to worry about."

Pawlsy said, "Yes. Might want to ask them why they are fighting a country they worked so much to build up."

1943

This is really where what Pawlsy considers *war* begins.

Meaning having taken definitively the side of Tito and the Partisans, and willing to work

for their installation in at least the Belgrade region; which in theory will be the country related to our area.

We'll find something to do with Weiss 20 January 1943.

We're getting compacted by the Nazi belief the Allies could make a landing in Yugoslavia or Macedonia:

In such an event, resistance forces in Yugoslavia would be likely to interfere with German defensive operations as well as their economic exploitation of natural resources, including timber, copper and bauxite.

Pawlsy said, "That's right. I'd 'interfere', like we were just doing in Albania, except this is going to get a little more serious. This is their reaction."

In a meeting of 18–19 December, the General Staff of the Wehrmacht decided on the destruction of the Bihać Republic.

The Germans aimed to destroy the central command of the Partisan movement, the Central Committee of the Communist Party of Yugoslavia as well as the bulk of the Partisan units around the Supreme Headquarters.

"The re-direction from prior battles means the Partisan stronghold Bihac is in Croatia. And the Axis plans on sending in a force three or four times that size."

90,000 Germans, Italians, NDH troops

12,000–15,000 Chetniks

12 air squadrons

"This is their attitude towards us."

The "March on Bosnia" also called for the ethnic cleansing of the Muslim population in Bosnia and Herzegovina and in Sandžak.

On 2 January Draža Mihailović reported his plan to the Chetniks for the destruction of the Partisans' Bihać Republic in order to "liberate this Serb territory from Communist terror". On the 21st he wrote: "Indeed, the question of Bosnia is most important. In western Bosnia and Lika we are currently making the final preparations for the definitive destruction of the Communists, who are preventing us from destroying Pavelić's Croatia"."

The orders for the operation called for extreme severity towards captured Partisans and the civilian population. The former were to be shot after capture, and civilian populations deemed hostile were to be deported to transit camps. Villages in the combat area were to be razed to the ground. The commanders on the ground were prohibited from punishing their subordinates for excessive harshness.

"This is where you start to look at it differently. You could just say it looks like German tactical success."

Germans retook Bihać on 29 January, Drvar on 27 February, and Livno on 5 March 1943.

"But they had attacked from all directions on the 20th and it did not go well."

...the Partisans remained successful in blocking German attacks, while launching fierce night counterattacks. The 717th Division tried a diversionary attack from Sanski Most westwards with the 2nd Mountain Home Guard Brigade. On 25 January this battle group of two Home Guard battalions and one German company was attacked by the 1st Battalion of the 6th and the 3rd Battalion of the 1st Krajina Brigade, and was routed with heavy losses. The Partisans seized weaponry including 40 light and 10 heavy machine guns and four mountain and one anti-tank cannons. Gen. Dippold, commander of the 717th Division, reported to Gen. Lüters that on 26 January the 2nd Home Guard Brigade was completely shattered, and that the remnants of the 2nd and 4th battalions were absorbed into 749th Grenadier Regiment.

Simultaneously, the 717th Division resumed the attack on the main enemy forces towards Ključ and Bosanski Petrovac. The attack was scheduled to begin in the early hours of 28 January, but battalions of the 1st Krajina Brigade succeeded in surprising the Germans during the night with a preventive attack at their starting positions, scattering their units. The next day the Germans launched an attack led by tanks with the intention of collecting weapons and stragglers, but Partisan anti-tank fire destroyed the first tank, killing the commander of the 202nd Tank Battalion, Lt. Col. von Geyso.

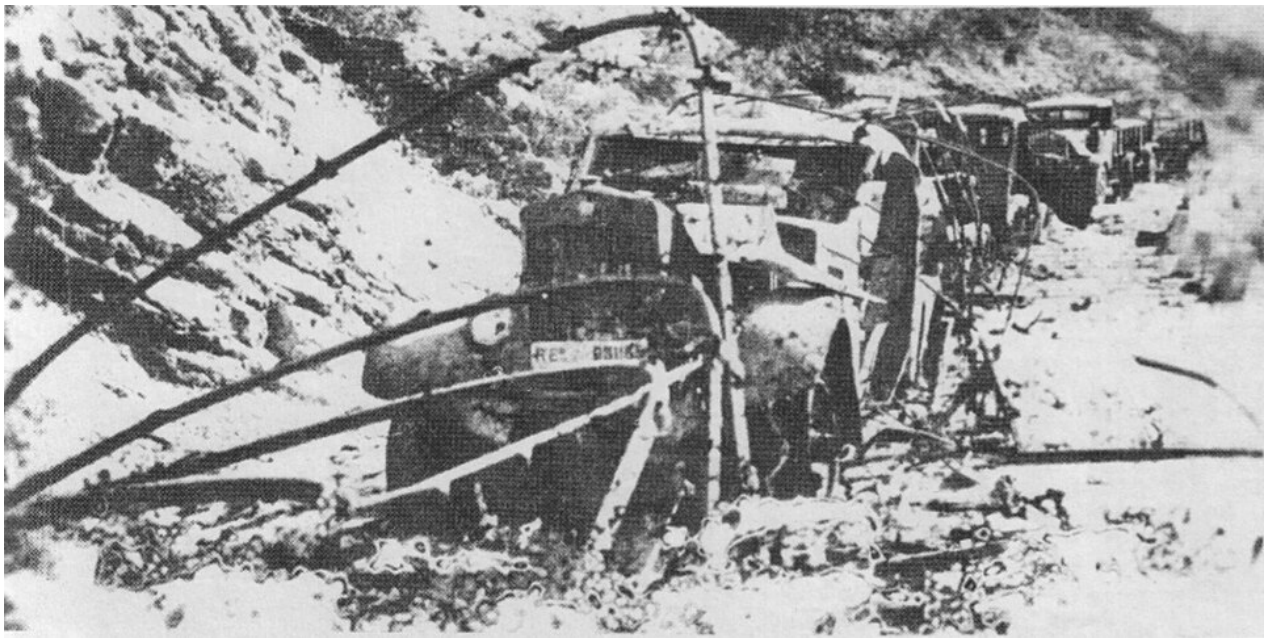
The 7th SS Division reached Petrovac on 7 February, and on 9 February finally managed to link up with the 717th Division, thereby fulfilling the task originally scheduled for the second day of the operation.

"Tito was working on his own plan, which was to link back to the eastern half of the country. He kicks it into gear because of *Weiss*, and sends the Proletarian Brigades towards the Neretva River."

On 15 February it reached Neretva and attacked a small Italian garrison in Drežinca. The 1st Battalion of the 260th Regiment of the Division Murge intervened from Mostar, but was almost completely annihilated (120 dead and 286 captured, including the

Commander, Lt. Col. Francesco Metella), on 16 February with the loss of all its equipment.

Destroyed Italian column near Drezinca:



"One of the critical resources is the *Hospital*, which goes in this central mass and wrecks the Italians."

In the opening phase the Central Column (3rd Division) captured Gornji Vakuf on 30 January, and by 8 February was making preparations for an attack on the Prozor garrison. Prozor was defended by the 3rd Battalion of the Italian 259th Regiment, reinforced with some infantry and artillery units, along with a company of L3 light tanks. The town was heavily fortified with a large number of stone and concrete bunkers surrounded by wire obstacles and covered by a well-organized fire system. The Partisan attack began on the evening of 15 February, but failed due to the fierce resistance of the garrison.

After receiving reinforcements, the 3rd Division made another attempt and the second attack ultimately succeeded. The Italian garrison was destroyed, with 120 killed and 220

captured. Partisans also captured four 100 mm howitzers, two 47 mm anti-tank guns, nine 81 mm mortars and 12 heavy and 25 light machine-guns. All of the tanks were captured or destroyed: nine of them were captured in the Prozor area, and two were captured later in Ostrožac, and all eleven were used for the formation of the Tank Company of the Supreme Command. The Italian reinforcements sent earlier that day were also destroyed: the 1st Battalion of the 260th Regiment near Drežnica, and a company of 1st Battalion of the 259th Regiment, sent from Konjic, was destroyed near Prozor.

In the meantime, the 4th Proletarian Brigade from the Right Column captured a further 270 Italians, 140 of whom were in the town of Jablanica, which was taken on 22 February. Among the captured were Lieutenant Colonel Pelleroni, commander of the Jablanica garrison, and Colonel Malantonio, commander of the 259th Regiment. Colonel Malantonio was shot after the Partisans had determined that he was a prominent member of the Fascist Party, and that he had taken part in the Spanish Civil War as an officer in the Italian Corpo Truppe Volontarie. With the fall of Jablanica, Partisans were in control of the entire Neretva valley between Mostar and Ivan Sedlo; only the strategically important town of Konjic was still in Italian hands.

The 1st Proletarian Brigade captured the important mountain pass Ivan Sedlo and Raštelica station on 17 February by a coup de main. The Italian fortifications were overcome on 18 February, after some artillery and mortar fire exchanges, and after an intervention attempt by an armored train from Konjic had been repulsed.

"This leads to a souvenir moment."

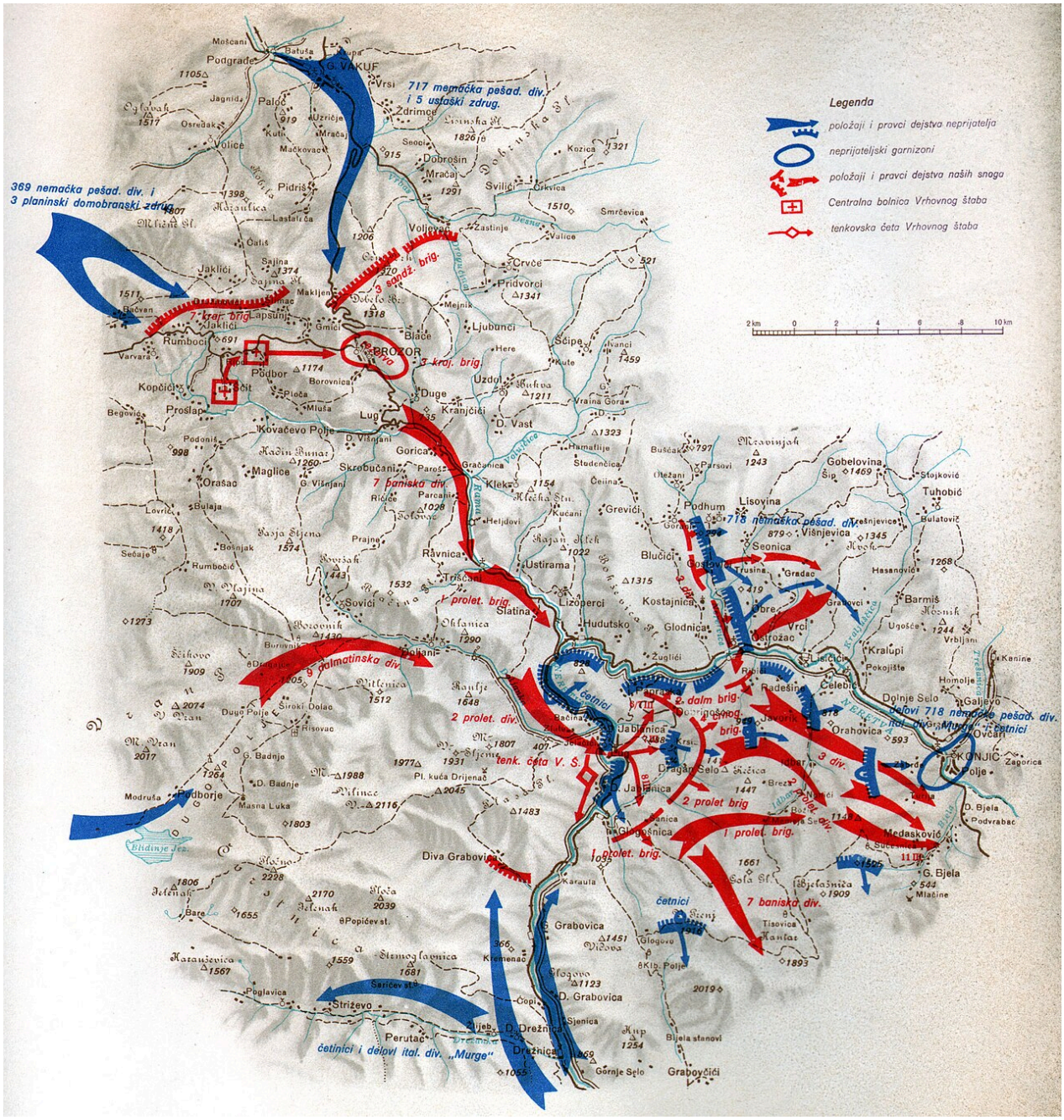
Jablanica was the site of a successful raid by a group of Partisans led by Josip Broz Tito. A rail bridge over the river was blown up while a train was in the middle of crossing.

"That's because the Germans have arrived, and, he does something *weird*, that *works*."

In order to counter this strategic "checkmate" Tito prepared an elaborate deception. He ordered his sappers to actually blow up all the bridges on the river. When air reconnaissance brought this information to the German command, they concluded that the Partisans must be preparing a final dash north of their current position (along the western shore of the Neretva), and had blown up the bridge to prevent desertion as well as attack by Chetnik forces from the other side of the river. They thus began a redeployment of troops in the area to block the anticipated movement.

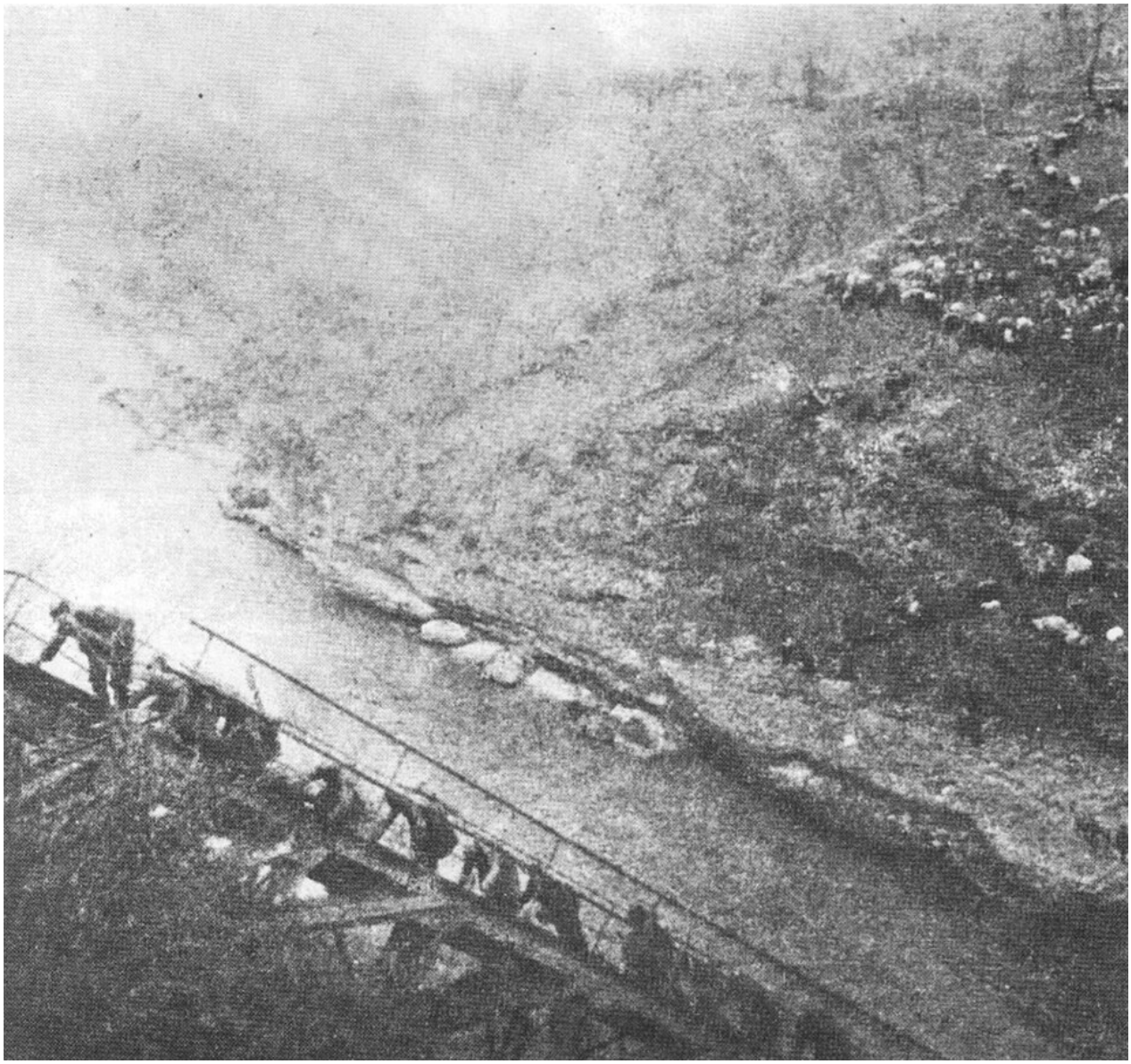
This redeployment gave the Partisan engineers precious time needed to sufficiently repair the bridge and to eliminate the Chetnik troops defending its far side. The Germans, characteristically, quickly caught on, but were unable to correct their mistake and prepare a serious attack in time, because of their previous redeployment orders. With their rearguard fighting off an increasingly powerful German advance, the Partisans crossed the river under intense aerial bombardment (the Axis deployed large Luftwaffe formations), but the mountainous landscape prevented accurate destruction of the makeshift bridge. After the escape was complete, the weak bridge was finally rendered useless to prevent pursuit. The humiliating strategic defeat was amplified by Tito being able to keep his well-known pledge not to leave the wounded behind, as they faced certain execution at the hands of the Axis.

"This represents the withdrawal from Prozor in the north out through Jablanica."


Legenda
položaji i pravci dejstva neprijatelja
neprijateljski garnizoni
položaji i pravci dejstva naših snaga
Centralna bolnica Vrhovnog štaba
tenkovska četa Vrhovnog štaba
717 nemačka pešad. div. i 5 ustaški zdrug.
369 nemačka pešad. div. i 3 planinski domobranski zdrug.
3 sandž. brig.
7 krajn. brig.
3 kraj. brig.
7 banijska div.
1 prolet. brig.
9 dalmatinska div.
2 prolet. div.
tenk. četa V. Š.
2 dalm brig.
3 div.
2 prolet brig
1 prolet. brig.
I prolet. brig.
718 nemačka pešad. div.
delovi 718 nemačke pešad. div.
četnici
četnici i delovi ital. div. „Murge"
7 banijska div.
G. VAKUF
PROZOR
KONJIC
Podhum
Lisovina
Seonica
Glodnjat
Jablanica
Diva Grabovica
G. Grabovica
D. Grabovica
Medasković
Ovčari
Dolnje Selo
Gobelovina
Tuhobić
Barmiš
Kralupi
Lizoperci
Slatina
Hudutsko
Kostajnica
Ustirama
Blučići
Ravnica
Klek
Kovačevo Polje
Podboršje
Perutać
Drežnica
Striževo
Grabovčići
Bjela stanovi
Gornje Selo
Sjenica
Kiseljak
Kozica
Dobrošin
Mračaj
Svilići
Smrčevica
Voljevac
Zastinje
Crvće
Pridvorci
Ljubunci
Šćipe
Uzdol
Duge
Kranjčići
D. Vast
Gorica
Skrobučani
Maglice
Orašac
Bulaja
Lovrić
Sečaje
Rumbočić
Bošnjak
Sovići
Prajno
Tribčani
Okfanica
Ranjje
Mitlenica
Širokog Dolac
Duge Polje
Risovac
G. Badnje
D. Badnje
Masna Luka
Modruša
Bidinje Jez.
Jelenak
Popićev st.
Karauljevica
Poglavica
Klemenac
Čopić
Sjenica
Bjelašnica
Tisovica
Kamišat
Šola
Mlačine
G. Bjela
D. Bjela
Podvrabac
Zagorica
Kanine
Homolje
Galjevo
Čelebić
Radešina
Orahovica
Vrbljani
Ugošće
Hasanović
Trešnjevica
Višnjevica
Gradac
Trusina
Grabovci
Vrci
Ostrožac
Lisičići
Pokojište
Žuglići
Bačina
Dragan Selo
Glogošnica
Karaula
Šćenj
Glogovo
Kiš. Polje
Mostari
Buščani
Parsovi
Studenčica
Čeina
Grevići
Kučani
Hamatlije
Vraina Gora
Kute
Mejnik
Here
Pridvorci
Zdrimci
Vrsi
Mostari
Batuša
Podgrađe
Jagnidž
Palčić
Osredak
Volice
Mačkovac
Pidriš
Lastavica
Čalis
Sajina
Jaklići
Makljen
Lapsunj
Gmići
Rumboci
Varvara
Podbor
Borovnica
Ploča
Muša
Proslap
Begovići
Kopčić
Podoniš
Kadin Bunar
Bačven
Begović
Šćit
Mrkonjić
Šipovo
Jajce
Bugojno
Gornji Vakuf
Prozor
Rama
Neretva
Drina
Tara
Piva
Lim
Ibar
Morava
Vardar
Sava
Kupa
Una
Vrbas
Bosna
Drina
Neretva
Cetina
Krka
Zrmanja
Ombla
Trebišnjica
Sutjeska

"Therefor, from the survival aspect, we take it as a victory."

Despite these heavy losses and a tactical victory for the Axis powers, the partisan formations secured their command and the hospital, and were able to continue operations. In fact, once they reached the eastern parts of Bosnia and Herzegovina, the Partisans had to face only the Chetniks, and in turn almost entirely incapacitated them in the area west of the Drina river.



I said, "It was really a wooden footbridge, and *hospital* means guys being carried on stretchers. You try that under attack by Stuka dive bombers with those shrieking bombs. And where does that leave us?"

Fergus said, "Italy shows signs of weakness, and Adolf Hitler is a Nazi."

On 29 April 1943, at the meeting in Klessheim, Adolf Hitler rejected Mussolini's proposition to seek a separate peace with Russia and move the bulk of the German Army south.

Pawlsy said, "It won't be the bulk, but it will be *some*.

To us, this is not really another stage, but it is another reinforcement by the Nazis, Schwarz 15 May 1943."

The Axis rallied 127,000 land troops for the offensive, including German, Italian, Croatian, Bulgarian, and over 300 aeroplanes.

For this operation, the Commander of the Southeast, colonel-general Alexander Löhr, received elite 1st Mountain Division from the Eastern Front as reinforcements.

"He gets this massive force, and we get a new directive."

The Comintern was officially dissolved on 15 May 1943.

The stated reasons were that the centralized international organizational form had become a drag on the further strengthening of national working-class parties and that the

diverse conditions in different countries required greater independence and maneuverability.

Stalin, in a rare interview, added that the dissolution would expose the "lie of the Hitlerites" that Moscow intended to intervene in other nations and "Bolshevise" them, and would facilitate the work of patriots in uniting freedom-loving peoples against Hitlerism.

The dissolution is widely seen as a gesture by Stalin to appease his Western Allies (Britain and the United States), particularly to facilitate the opening of a second front in Europe, and was the final step in subordinating the goal of world revolution to the Soviet strategy of dividing the post-war world into "spheres of influence"

After 1943, an organizational framework continued in Moscow under Dimitrov, attached to the CPSU Central Committee as the International Department, and through "special institutes" (numbered 99, 100, and 205) that carried on tasks like training cadres, maintaining radio links, and gathering intelligence. This ensured continued Soviet influence over the international communist movement.

"What he is trying to do is corral us in the Dinaric Alps of Montenegro and exterminate us like vermin with fleets of airplanes and so on.

But as you can see, it's just where Tito and the Partisans have been able to make it to in only a very brief time."

After operation Weiss, the operative group of Partisan divisions set out with all its might through Herzegovina to break into Montenegro, destroying the Chetniks and Italians units on its path, and taking control over the area. In that area, the exhausted fighters would rest, the wounded would be treated, and then they would move towards Kosovo and southern Serbia.

Fierce battles between partisans and Italian-Chetnik forces were fought in the sector Foča-Kalinovik-Gacko-Šavnik. Nevesinje passed from hand to hand as many as eight times. On April 6, Partisan forces forced the Drina, defeated parts of the Taurinense division and the Chetniks near Ifsar, captured Čajniče and besieged Foča, where an Italian battalion and about 1,000 Chetniks were surrounded. Chasing the Chetniks deeper and deeper into Montenegro, the Supreme Headquarters moved to Mount Durmitor.

After the heavy defeat inflicted on the Italians in Pivka Javorka, on 1 May, the First and Second Proletarian Divisions embarked on a comprehensive offensive to liquidate the Italian-Chetnik garrison in Kolašin, with the intention of continuing the advance towards Berane. As part of the siege of Kolašin, a strike group of battalions (two battalions of the Fourth and one battalion of the Fifth Montenegrin Brigade) defeated the Italian regiment near Bioč on 15 May.

"They're getting stamped down when the Germans show up."

The Axis troops used the advantage of better starting positions to encircle and isolate the partisans on the Durmitor mountain area, located between the Tara and Piva rivers in the mountainous areas of northern Montenegro and forced them to engage in a fierce month-long battle on waste territory.

"And they do it. The Partisans are getting surrounded, and a few counterattacks don't seem to work. It looks like we are fish in a barrel.

Then we find something new."

Informed on 20 May 1943 of the arrival of the British military mission, the Supreme Headquarters left Đurđevića Tara and settled in the forest near Black Lake, at the foot of Durmitor.

Black Lake:

On the night of 27/28 May, the British Liaison Department arrived. At the head of this mission were Captain William F. Stewart, who worked at the British Consulate in Zagreb before the war and spoke Serbo-Croatian, and William Deakin, a history professor at Oxford. In addition to the two of them, the mission had 4 more members.

The very next day, Tito received the British. He demanded military assistance and that the British Air Force bomb German concentration centres.

From 31 May until 5 June, the 4th Montenegrin, 7th Krajina and 10th Herzegovinian brigades fought fierce and exhausting battles with the Germans on the rugged sides of the mountain Bioč and in the upper course of the Piva. The successes achieved were insufficient, given the reserves available to the Germans.

"Yes, the British are firm in this anti-Nazi policy. But, I mean, we're still surrounded. It's not like we would have stopped them if they aimed bombs at Germans instead of diplomats at us. I made one thing clear to them. The Partisans don't end here.

And this is a case where a *single* success is going to count."

1st Proletarian Division – commanded by Koča Popović
2nd Proletarian Division – commanded by Peko Dapčević

The German 118th Jäger Division had the task of breaking out on Piva from the west and blocking it. On 22 May, her 738th Regiment, without contact with Partisan units, broke out on Vučevo, a plateau west of Piva. However, they could not organize communications and supplies in this wide and impassable area, so the regiment commander, lieutenant colonel Anacker, sent one battalion to the south to establish a connection with the 7th SS Division, and one to the west, to connect with the headquarters of his division. The remaining, 2nd Battalion, in a battle on 29 May, was repelled from dominant positions by the two battalions of the 2nd Proletarian Brigade. The intervention of parts of the division from the north, across the Drina, was suppressed by the forces of the 1st Proletarian Division, which moved across the Tara. Thus, the Partisan forces firmly occupied Vučevo and prevented the Germans from closing the ring on Piva.

Without that battle, they would have ended.

Now to play Nutcracker Suite in Albanian.

"I'm going to drag them down to my level."

The First Proletarian Division was sent to attack the valley of Sutjeska via Piva and Vučevo. As a dominant point, it was necessary to take the hill at Vučevo, to make a corridor for the free passage over Sutjeska, in the direction of Zelengora and further to Bosnia. The German command also foresaw such a possibility, so it sent an advance

force to take Vučevo. In a hand-to-hand battle, the forces of the 1st Proletarian Division managed to overcome the Germans and take control of this dominant point.

We couldn't compete with bombers and cannons. However, everything has its weakness, and having good people on the ground makes all the difference. If the Germans had sealed this, the world would have been different; they would have made an impact on history. Instead, it's another impact on them.

The First Proletarian Division marched through Milinklade and on 8 June 1943, broke out on Zelengora.

On 9 June, Tito was nearly killed on Milinklade when a bomb fell near the leading group, wounding him in the arm. The popular post-war report of the event credited Tito's German shepherd dog Luks, for sacrificing his life to save Tito's. Captain William F. Stewart (a Special Operations Executive operative who was parachuted into Tito's headquarters alongside Captain William Deakin during May) was also killed by the explosion.

Facing almost exclusively German troops, the Yugoslav National Liberation Army (YNLA) finally succeeded in breaking out across the Sutjeska river through the lines of the German 118th and 104th Jäger and 369th (Croatian) Infantry divisions in the northwestern direction, towards eastern Bosnia.

"That makes escape for the main part of the Partisan force, however the reserves were still in the surrounded area. The Germans annihilated the hospital."

...the Germans, searching the terrain with search dogs, killed them almost to the last, together with the nurses. In addition, a large number of civilians were also killed.

The German field commander, General Rudolf Lüters, in his final report, described the so-called "communist rebels" as "well organized, skillfully led and with combat morale unbelievably high".

The successful Partisan breakout helped their reputation as a viable fighting force with the local populace. Consequently, they were able to replenish their losses with new recruits, regroup, and mount a series of counterattacks in eastern Bosnia, clearing Axis garrisons of Vlasenica, Srebrenica, Olovo, Kladanj and Zvornik in the following 20 days.

The battle marked a turning point toward Partisan control of Yugoslavia.

"Or, that was *the* turning point."

Fergus said, "The German entrapment had run its course mid-June and the Partisans fan out. The next turning point is something you said."

Fleep said, "Benito Mussolini was arrested on July 25 on the grounds of the Villa Savoia."

At 22:45 on 25 July 1943, Titta Arista (nicknamed the "voce littoria") announced that Mussolini had resigned and that Badoglio was the new premier. The communique finished with the words: "La guerra continua. L'Italia tiene fede alla parola data" ("The war goes on. Italy will be true to its word"). After the end of the transmission, the population slowly became aware of the resulting political situation.

Pawlsy said, "Hitler becomes agitated."

From 26 July until 8 August, eight German divisions and one brigade were moved without Italian consent to northern and central Italy – the same troops that Hitler had denied to Mussolini two weeks before in Feltre.

"But in Italy, everyone dumped Fascism. There wasn't really any violence; people

shouted slogans and disposed of symbols."

Fleep said, "The people hate Fascism, a lot of officials are taken out of office, but the country still exists and is in the same military commitments. So Albania is basically the same, except with an odd internal agreement about throwing out the Italians."

The Mukje Agreement was a treaty signed on August 2, 1943, in the Albanian village of Mukje between the nationalist Balli Kombëtar and the communist National Liberation Movement. The two forces would work together in fighting off Italy's control over Albania. However, a dispute arose concerning the status of Kosovo.

Pawlsy said, "That's right. That's no seamless garment.

But if you want to work out the dispute, first, when Italy surrenders on September 8, you've got to eat the German invasion of Albania, 9 September 1943."

Fergus said, "That part was more like a gas explosion.

What was a relatively modest Italian occupation grows Fuhrer fangs."

The 297th Infantry Division successfully reached Prishtina and Prizren as planned.

Pawlsy said, "That's right.

Exciting isn't it?

Keep in mind they are in the main corridor of lower Kosovo, not the highlands. So far it represents a fairly easy thing for them to do. Quite different from the appearance of Yugoslavia."

In that August of my arrival [1943] there were over 30 enemy divisions on the territory of Jugoslavia, as well as a large number of satellite and police formations of Ustashe and Domobrani (military formations of the puppet Croat State), German Sicherheitsdienst, chetniks, Neditch militia, Ljotitch militia, and others. The partisan movement may have counted up to 150,000 fighting men and women (perhaps five per cent women) in close and inextricable co-operation with several million peasants, the people of the country. Partisan numbers were liable to increase rapidly.

"That's hard to deny; millions of Yugoslavs may rise up. A parallel is seen correspondingly with their invasion, you get the **Albanian Civil War**."

After failure of the agreement, Balli Kombëtar chose to openly collaborate with the Germans after the capitulation of Italy, while the Communist Party of Albania continued to fight alongside the Yugoslav Partisans.

October 1, 1943, is considered the official start of the civil war. On that date, in a letter to the Central Committee of the Communist Party in Gjirokastër, Enver Hoxha declared:

"The unity with Balli Kombëtar is now a dead issue and will no longer be discussed. Now the priority is their destruction."

"He's become the main leader. If what Enver Hoxha says comes to be, Fascism is gone and you have a Communist country.

Locally, we are going to repeat the same nucleus as the Communism of Yugoslavia and Albania, countries, if you can call them that, when something that is legally banned attempts to work against Nazis."

VIth Council of the Party's Provincial Committee for Kosovo and Dukagjin (Sharri, 3-5 November 1943).

To form the Provincial National Liberation Council for Kosovo and the Dukagjin Plateau.
Establish the Chief of Staff of the National Liberation Army and the Partisan troops for Kosovo and the Dukagjin Plateau.
Change the name "Metohija" to "Dukagjin Plateau ".

"Enver Hoxha's word is challenged by Germany's Winter Campaign 5 November 1943."

Fergus said, "Too bad for that unit, but, listen to us, we are finally being taken seriously on a *world scale*."

After the Partisans managed to endure and avoid these intense Axis attacks between January and June 1943, and the extent of Chetnik collaboration became evident, Allied leaders switched their support from Draža Mihailović to Tito. King Peter II, American President Franklin Roosevelt and British Prime Minister Winston Churchill joined Soviet Premier Joseph Stalin in officially recognising Tito and the Partisans at the Tehran Conference.

Pawlsy said, "Yes. Enver Hoxha is not there. This is the Anglo Allies and the Soviets making a significant agreement with us in Tehran, 28 November – 1 December 1943, where Stalin got the Allies to commit to a western front, meaning primarily France.

As you see, we now have just communist countries rather than an enforcement bureau managed by him. And so now we have Yugoslavian Communists who are able to talk about both sides of the issue, like Miladan Popovic."

Inside the CPA and the CPY relationship, Popović always took a pro-Internationalism and pro-Albanian stance. In 1943, he sent a letter the Central Committee of the CPY regarding the self-determination of Kosovo: "We have stressed the slogan of self-determination for the future. The Albanian people could not be mobilized against the

'liberator' occupier in this way... the CC of the CPY [must] take a concrete stand and define the form of the self-determination of the Albanians in Yugoslavia."

The Germans chase Yugoslav Partisans again with Kugelblitz 3 December 1943, which does not prove to be effective. While Albania is basically paved, Yugoslavia is too big and all that can really be found here is a trading of mass casualty events.

We looked at each other like Christmas gifts with very strange wrapping paper.

We just explained how Pawlsy thought the Anglos were Fascists, and, what was represented in Tehran had more to do with the principle of non-aggression, the idea of Westphalia that conflict is a last resort and you must try to work things out by other means. That dangerous concepts of Eugenics is taking place within countries and between them. If we don't know everything about everything, we can all agree that Italy and Germany have both made multiple unprovoked attacks.

This is a fair trade; deleting the Comintern obliterates the perception that the Bolsheviks are seizing all governments. It's uncomfortable to us, having been our backbone this whole time, but it will more or less cause the Americans to liberate France while recognizing Tito, at the very least, as legitimate.

Actually he generated near-messiah veneration and was seen as an ideal of freedom by everyone on both sides.

Dinky said, "I didn't notice an existential argument against Communism."

Pawlsy said, "No. Now would have been the time to make it. Instead, it's sounding very American.

If I were going to make a political question, it might start about America and France; in America, citizenship is pretty much given to you, whereas in France, it must be achieved.

But this is not about me, personally, and in Albania, we do a new kind of communist internationalism, the Bujan Conference."

During the New Year's Eve between 1943 and 1944, Albanian and Yugoslav partisans gathered at the town of Bujan, near Kukës in northern Albania, where they held a conference in which they discussed the fate of Kosovo after the war. Both Albanian and Yugoslav communists signed the agreement, according to which Kosovo would have the right to democratically decide whether it wants to remain in Albania or become part of Serbia. This was seen as the marxist solution for Kosovo.

"What they call communism is, of course, modernized guerilla warfare."

The conference took place within the Kulla of Sali Mani, a Bajraktar of the Krasniqi tribe of the Gjakova Highlands. 49 delegates participated in the conference. It was welcomed by Fadil Hoxha - commander of the Chief of Staff of the National Liberation Army for Kosovo and Dukagjin Plateau, P.Jovicevic - on behalf of the Communist Party of Yugoslavia Regional Committee for Kosovo and Dukagjin Plateau, Xhafer Vokshi - on behalf of the Anti-fascist Youth, Sabrije Vokshi - on behalf of the Anti-fascist Women's Front, Xhevdet Doda - on behalf of the Kosovar-Macedonian Brigade and Mehmet Bajraktari - on behalf of Krasniqi National Liberation Council.

Pawlsy said, "There is a signed document expressing the demand for Kosovar - Albanian union. It has this air of heavy expectation. Tito personally said it would be considered.

This was one of those times I had to let them talk; the pertinent fact from Tehran is that

the Allies will only permit a return to pre-war boundaries."

Fergus said, "This is futile; the replacement for the Comintern is now whatever is agreed between the Anglos and the Soviets.

But you couldn't tell them that at such a stirring event."

"No; there are Nazis all over the place. At the current moment, there is only one objective."

They killed our hospital which had *three thousand* patients.

It's hard to find any special sympathy for some particular group like Jews; the Nazis turned our entire nursing staff into a pile of corpses. We don't have a country either, largely thanks to the United States forgetting us the first time. Now, they are going to have to make up for it. If that makes us Yugoslavia, that is fine, as long as it is communist or some closely-related alternative. A Greater Albania might even enflame the tension more.

1944

I said, "I've picked on the British, perhaps excessively, but we have to hold out the possibility for change for the better for anyone. I really don't like what they've done in India, or France, or so many places, such as if they messed with Russia, maybe this can now be mended.

Of course I do not think they have just one view; and so if they have new people willing to work with communists, we'll try, as long as it does not turn into one of those one-sided

things. If I had oil, like Iran, I would never trust them; but we are trying to make a coalition against the Nazis.

In Albania, Balli Kombetar wiped out the British SOE, with one temporary survivor."

Acting Brigadier Arthur Nicholls contracted severe frostbite while leading his men through the mountains and both of his feet needed to be amputated, after which he had to be dragged on a greatcoat. He died in Tirana of his wounds the following month.

Pawlsy said, "Welcome to Albania."

I said, "Where it is estimated there are *700,000* Nazi occupants. Yet now there is a different tone in the chain of LANC counter-offensives."

As Balli retreated north, fighting shifted to central and northern Albania. In March 1944, the communists clashed with Ballist forces led by Nezir Muzhaqi in Polis, Elbasan, Xhem Hasa in Dibër. By spring and summer, battles expanded to central Albania in areas such as Kavajë, Shijak, and Tirana.

On 29 May 1944, the National Liberation Front held the Congress of Përmet, which chose an Anti-Fascist Council of National Liberation to act as Albania's form of administration and legislature.

LANÇ forces liberated Vlorë after a short-battle with the German forces in the area.

In July 1944 German forces occupied Peshkopi, but later that month they were forced to withdraw by the communists. Fighting continued in the Dibër region until early September and ultimately led to the LANÇ troops capturing the region. During the same time, communist forces ambushed a group of German troops near the town of Librazhd, killing 200 men and capturing the town.

Scattered Ballist forces regrouped in Pezë, Tirana where they gathered reinforcements before retreating towards Northern Albania and Kosovo, leading to clashes breaking out between 21–23 September in Kukës.

Pawlsy said, "Rather than being cauldroned by the Nazis in Montenegro, we've drawn the Albanian Fascists *here*."

Fergus said, "This is my favorite part."

Genta said, "There's a song in this."

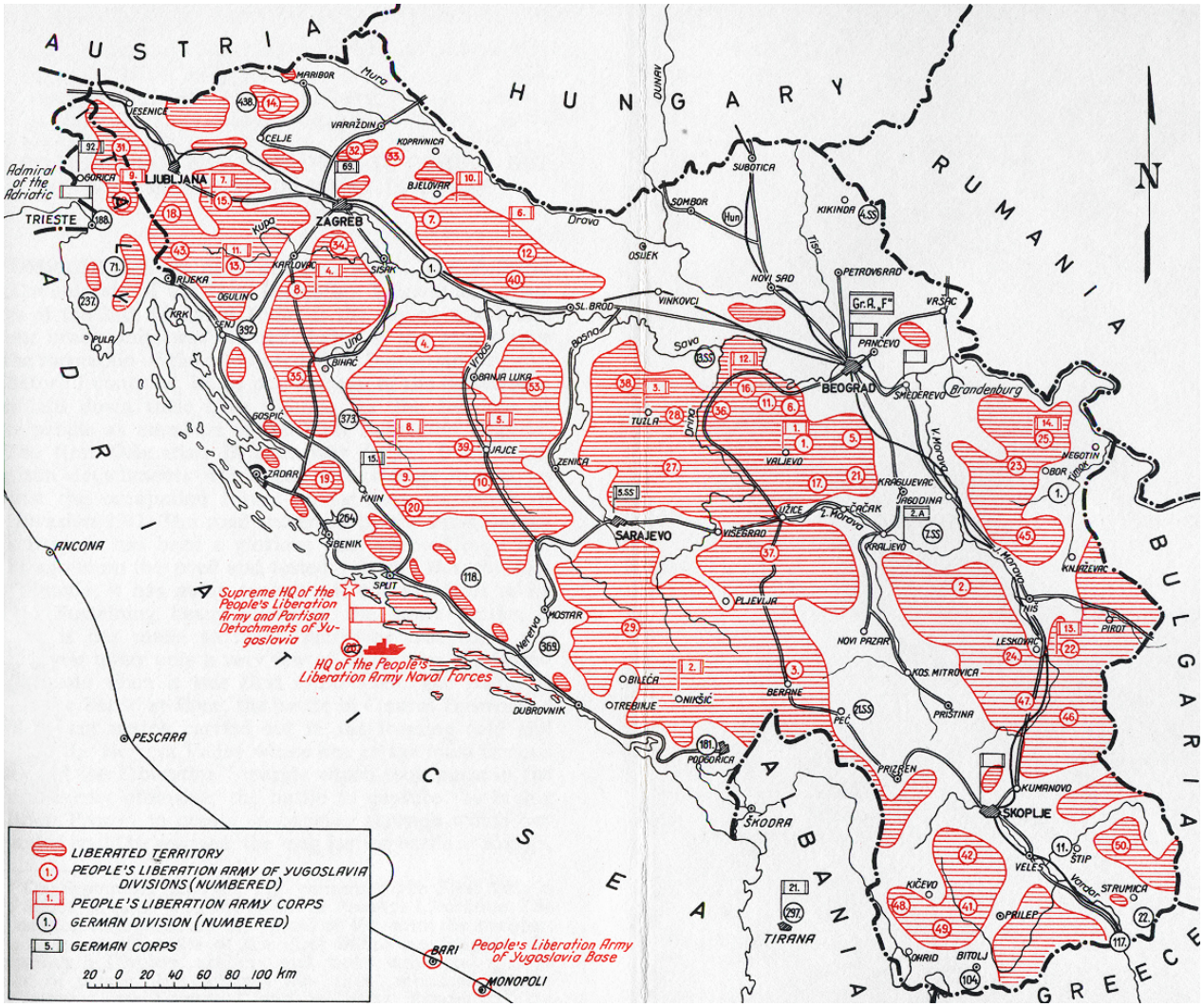
I said, "Several."

This is one of those times when you refill your coffee and smoke something. If you need to wear a turtleneck, or remove one, you need to do it now.

Pawlsy said, "This is a matter of sacrificing lives.

I don't like asking anyone to do it. But, you know, not many people can say they were subjugated by Italy and then taken over by Germany. Double helping.

And, yes, Partisans have a great deal of momentum. They are the red shaded area, meaning mountainous regions and secondary routes, while it is obvious the Germans have the main industrial centers and highways. Therefor, the area from Peja to Pristina is not liberated."



She's right. It's like almost all of history. Peja usually only had a "small" Ottoman garrison, and so on with the other occupations. With trucks and airplanes, its distance factor is no longer comforting; armies can foist destruction all the way to Africa relatively quickly. In 1944, the Wehrmacht has our main territory and the Albanian *Ballists* have the rest.

Pawlsy said, "Because we are close to Dimitrov, we understand what Communism is up to.

That is that the Soviets are defeating the Germans, and they enter Romania, which removes its Fascist government in a coup 23 August 1944. You wake up one morning

and you're on the other side.

The same thing happens at my house."

Bulgaria quit as well and, on 10 September, declared war on Germany and its remaining allies. The weak divisions sent by the Axis powers to invade Bulgaria were easily driven back.

After the occupation of Bulgaria by the Soviet army, negotiations between Tito and the Bulgarian communist leaders were organised which ultimately resulted in a military alliance between the two.

"Now, I'll give you the Albanian view of Enver Hoxha, which is mostly on their own."

In fall 1944, the communists launched attacks in Kosovo, targeting Ballist forces led by Ejup Binaku, as well as nationalist groups in Shkodër and Dukagjin organized by the Kazazi brothers, Mark Sadiku, and Ndue Pali.

Communists also targeted forces led by Gani Kryeziu in the Gjakova Highlands. On November 28–29, 1944, Shkodër fell to Partisans, and Albania was entirely under communist control.

"Now, the truth about the Kosovo Operation 15 October 1944."

Although the Bulgarian army was the main force which drove the Germans out of the area, subsequent Yugoslav historiography has downplayed its role for political reasons.

Dinky looked wired.

Fergus could handle coals with his fingers.

I said, "Pawls!"

She said, "I bring you the real coalition."

On 15 October 1944, **LANÇ** forces, together with the **Yugoslav Partisans**, and **Bulgaria**, mounted an Operation in Kosovo against the German army, Ballists, and the Government of National Salvation.

"To a feast."

So we are in an occupied area, with a technically light garrison. And if we look at what is happening, it looks like the whole history of humanity.

Hitler is forming a *retreat* from Greece of about *300,000* individuals, as you see, attempting to use our fork of the road as a main route."

German Army Group E, retreating from Greece and North Macedonia, considered the Kosovo communication line (specifically the Kosovska Mitrovica – Skopje route) vital for the withdrawal of its troops toward Bosnia. To secure this corridor, the Germans mobilized approximately 30,000 Albanian collaborators (Balli Kombëtar), who were deployed to hold positions against the advancing 24th and 46th Serbian Divisions of the NOVJ and the Bulgarian forces.

In September under the leadership of the new Bulgarian pro-Soviet government, four

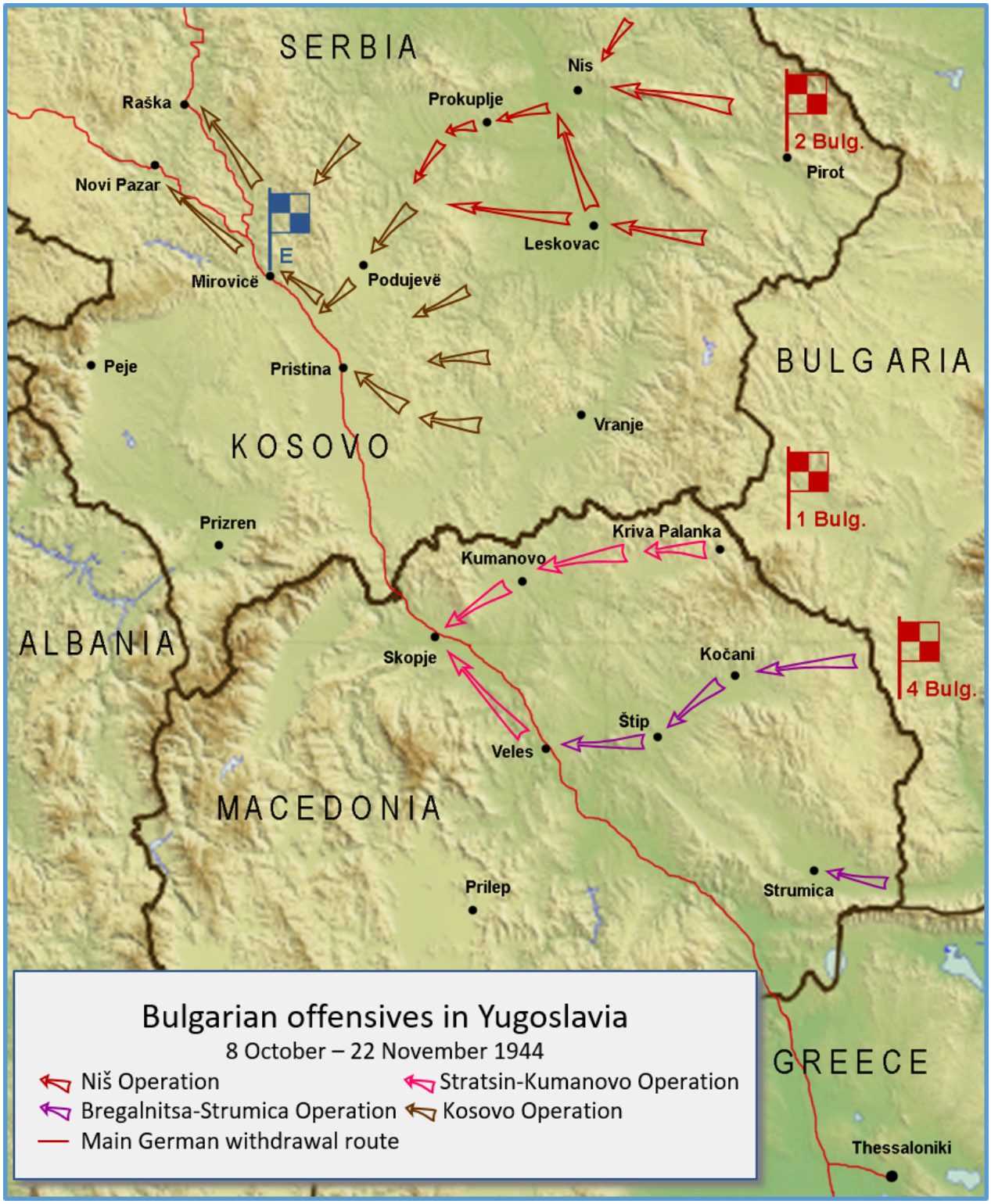
Bulgarian armies, 455,000 strong in total, were mobilized. By the end of September, the Red Army (3rd Ukrainian Front) troops were concentrated at the Bulgarian-Yugoslav border. In the early October 1944 three Bulgarian armies, consisting of around 340,000 men, together with the Red Army, reentered occupied Yugoslavia and moved from Sofia to Niš, Skopje and Pristina to block the German forces withdrawing from Greece.

Bulgarian forces were tasked to push into Kosovo with the Yugoslavs. This cooperation symbolized the new anti-fascist unity in the Balkans, with Yugoslav and Bulgarian units fighting shoulder-to-shoulder to cut off the German retreat.

Fergus said, "She has a vanguard of her own Bulgarian people, who were Nazis last month, coming in with air support of nearly 2,000 planes, just for the asking, in alliance with Tito's people who are our traditional enemies, filling our ranks with Diana cultists, to exterminate the last conqueror of Kosovo as it were."

Pawlsy the Cat of Sofia is *Repyt of Kosovo*.

The main forces involved in this undertaking were Bulgarian 2nd Army supported by the Yugoslav 24th and 46th Divisions as well as the 1st through 5th "Kosovo-Metohija" Brigades and the Albanian 3rd and 5th Brigades of the People's Liberation Army of Albania. These forces were assisted by air sorties of the Western Allies and the Soviets.



I said, "I have no idea how she did that. Somehow she saw through the Queen of Albania to the Bulgarian Army."

Fleep said, "It was the most precise aim as anyone could want."

In the political sense, it was the end of Albanian Fascism:

The operation lasted until 22 November, during which the communist Albanians mounted an offensive against the Ballists in the Dukagjin region, attacking their forces in the Gjakova highlands. The operation was an allied success and led to their capture of Kosovo. On 23 October, during the Operation, 131 LANÇ soldiers were captured and executed by the SS Skanderbeg. After the defeat in Kosovo, most Balli Kombëtar forces deserted and dispersed, with its main leaders, Mit'hat Frashëri and Ali Këlcyra fleeing Albania.

In the actual sense? Everyone in this band has killed so many Nazis and blown up so much Nazi stuff, it's untrackable.

Bulgaria liberated Kosovo.

Peja was held by Albanian Fascists until November, 1944, like it has been "held" by someone through recorded history until now, when it was liberated by Pawlsy.

That's what she meant about mechanized armies destroying each other. Germany got rid of the Italians, Bulgaria got rid of the Germans.

The survivors holed up in Croatia.

Want to know what's even better? Nothing of ours was really targeted by cannons and bombs. We don't look like the Spanish Civil War blew through here.

Pawlsy said, "Now," with an innocent smirk, "I also manipulated the Fascist administration which had planned on leaving only Serbian schools."

With the intervention of Ernest Koliqi, this initial plan of the fascist elite of Rome changed. Koliqi opened and supported Albanian schools in Kosovo, and from these schools emerged the first elite of Kosovar teachers and intellectuals. Vasil Andonin, contrary to the opinion of all the heads of the ministry, was appointed as director of the dormitory in Pristina.

On November 12, 1941, with a special decree of the General Viceroyalty, following the proposal of the Minister of Education, Ernest Koliqi, numerous schools were added to the already existing ones. The decree gave the possibility to students of Albanian nationality from high schools closed to Yugoslavia and who came from abroad, to enroll in high schools of the Kingdom of Albania, which were located within the old borders. The schools were all maintained at state expense. The Ministry of Education, in order to cope with the extraordinary needs for hiring contract teachers, gave the teaching staff salaries of 250 to 300 Albanian francs per month. Dormitories were also built in Pristina and in annexed Tetovo (present-day North Macedonia).

In the school year 1941 - 1942, 173 primary schools, 3 secondary schools and several lower gymnasiums were opened. Later this number reached 264, while in the school year 1943 - 1944 the figure reached 400 schools in the Albanian language. In this school year, over 25,000 Albanian students attended in these schools.

By 1943, in Kosovo and Albanian-controlled parts of Macedonia and Montenegro, 511 Albanian primary schools were opened, consisting of 19,121 students, who were taught by 487 teachers. Koliqi contributed directly to the opening of the Normal School of Prishtina, the Lyceum in Prizren and Tetovo, the Normal School in Gjakova, the Agricultural Technical Institute and the Gymnasium in Peja.

Pawlsy the Cat brought in modernized education under the cover of World War Two.

In our experience, the war ended in a certain way.

That's because, as we said, the original Yugoslavian borders were a pre-determined

outcome, and we have generally aligned to Partisan Communists and in addition they are accepted by the Allies and Soviets. I mean, this has been a compromise, for survival. And we feel a debt is fairly owed, because, with any slip, we could have been wiped out by those mechanized armies.

But this makes a lot of Kosovars feel cheated, because of Bujan and so on. I understand. But that was kind of like a Declaration of Independence, with no Constitution to follow. It's a statement, not a legal document.

They are angry, and so there is a Yugoslavian attempt to round up weapons, which leads to the Drenica Uprising by 2 December around Mitrovica.

That means we have to clash with some locals.

Drenica caused a definition:

At the time when the Yugoslav forces were carrying out the bloodiest operations in Drenica, on February 8, 1945, the supreme commander of the UNČJ, JBTito, with special order no. 31, established military administration in Kosovo.

Tito took this decision on February 7, 1945 in Belgrade, in a meeting with the Serbian military: Savo Dërlević, Gjuro Medenica and Kë[…]rsto Filipović. With this order, all power in Kosovo would pass to a certain group of Serbian-Montenegrin soldiers, who would exercise political, executive and judicial power.

After which:

By mid-February, the rebellion was crushed. Shaban Polluzha and other key leaders—including Miftar Bajraktari, Mehmet Gradica, and Gani Llaushi—were killed in battle alongside 430 Albanian rebels.

Miladin Popovic:

...was killed on 13 March 1945 in Pristina by two Kosovar Albanians, Haki Taha and Qazim Vula, both members of the anticommunist Albanian National Democratic Movement (NDSH). Taha killed himself right after murdering Popović, whereas Vula was arrested and given a life sentence, but managed to escape from the prison of Niš, and fled to Albania, where he was again arrested.

The terms:

The three most influential in the decision of uniting Vojvodina and Kosovo and Metohija to NR Serbia were Jovan Veselinov, Dušan Mugoša, and Mehmed Hoxha, who represented the provinces on the extraordinary session of the Anti-Fascist Council of the National Liberation of Serbia on 6 April 1945.

Pawlsy said, "Lohr surrendered a day after Germany on May 10."

"Every German unit which could safely evacuate from Yugoslavia might count itself lucky."

They have clean-up operations for about a month on scattered Nazi remnants.

And the *last vestige of Fascism:*

Now "an armed uprising of massive proportions" broke out in Kosovo led by the Balli Kombëtar (which still had around 9,000 men under arms at the time), which aimed to

resist incorporation of Kosovo into communist Yugoslavia. It was only in **July 1945** that the Yugoslav Partisans were able to put down the uprising and establish their control over Kosovo.

We saw that as conclusive on the level of force.

We had to do it; they mauled the Partisans.

Unlike everyone else, we didn't think it ended until that July, when we were killing our own people for supporting an idea we had once held (and might again some day).

That's not what won against Fascism. It was a remarkable series of intrigues understood only by Pawlsy the Cat.

Gani Kryeziu:

...was caught in a fire triangle between the Germans, Albanian partisans, and Kosovo partisans of Fadil Hoxha. The Albanian partisans caught him in 1945, handed him over to the Yugoslavian communists who surprisingly sentenced him to only five years of hard labor.

We never stopped using battle axes and daggers. We never had cannons. We didn't actually like guns and considered packing them in grease and handing them over to Tito. As long as Yugoslavia is "taken over" by something closer to the Soviet model than the western, we have to park it there.

In July 1945, a "Resolution for the annexation of Kosovo–Metohija to federal Serbia" was passed by Kosovo's "Regional People's Council".

The Autonomous Region of Kosovo and Metohija was created on 3 September 1945.

It's an *Oblast*.

"Pawls, that took over eighty years."

"Well, I didn't want you to get used by King Nicholas."

Fergus laughed. "I have enjoyed all the new music."

We had tried everything, we did swing and rock and roll, bossa nova, we thought some of the flamenco guys were at a skill level we might not be able to reach.

That's when the film offers came pouring in.

But in '45 we were kicking it with churchbells, we did standards, requests, tell-us-what-you-want-to-hear; we had never had the flexibility to play anything that wasn't ultra serious. This was that time.

It's not a country, but a semi-autonomous oblast having as its first Prime Minister, Fadil Hoxha:

Here is a summary by British diplomat Ralph Stevenson, who served in Spain during the Civil War, was in Yugoslavia in early 1945:

❝Towards the end of 1943, the first was heard of Kosmet, the staff of the Yugoslav Army of National Liberation for the Kosovo and Metohija. This was responsible directly to Tito

and consisted half of Serbs and half of Albanians, amongst whom were Mehmet Hoxha and Fadil Hoxha. Kosmet was forced to confine itself to political activity, mainly trying to abate anti-Serb feeling among the Kossovars.

Despite the lack of military activity in the Kosovo, Kosovo units fought from an early date with the Yugoslav Army of National Liberation both in Macedonia and Serbia under the command of the headquarters for these areas. In 1942, two Kosovo battalions formed in the hills west of Tetovo and fought with the 1st Macedonian Brigade until transformed into the 1st Kosovo Brigade, about 800 strong, in June 1944.

Not until the summer of 1944 did Kosmet start to take on a military character and in August, when it was in the Pec-Djakovica area, it was joined by the 1st Kosovo Brigade from Macedonia.

In general, the majority of the partisans, who had much to do with the Albanian minority during the war, such as General Vukmanovic Tempo, often stated that they were unregenerate bandits who must be brought to heel by harsh methods when the country was liberated. The Albanian minority in north-west Macedonia, many of whom belonged to the Bal Kombetar, were particularly regarded as brigands.

The fact that Kosmet was able to exist at all in the Kosovo was probably due to the support of the F.N.C. in Albania. So close was the liaison of Kosmet with the F.N.C. that British officers who penetrated the Kosovo at the end of 1943 believed Kosmet to be an offshoot of the F.N.C. The F.N.C. appear, however, to have recognised that Kosmet formed part of the Yugoslav Army of National Liberation rather than of their own forces and, during the summer of 1944, Hoxha publicly recognised Kosmet and recognised Kosovo as belonging to Tito's sphere of influence.

From the Yugoslav side, the withdrawal of the Germans gave the Yugoslav Army of National Liberation their first opportunity to penetrate the Kosovo. At this time the persistently gloomy attitude of the partisans regarding the possibility of conciliating the Kossovars underwent a sudden change. There were mass desertions from Kosovo quisling units. Two new Partisan Kosovo brigade were formed by the end of October and

two more were in formation. The Kossovars and the Albanians in north-west Macedonia were reported to be fighting the Germans as they withdrew. Meanwhile the partisan-Bulgarian assault on the Kosovo forced the Cetniks of the Skopska Crna Gora and to the south of Kopaonik, the latter under Zika Markovic, back into the Kosovo where they fought alongside the Germans and their Kossovar units.

His view is that Tito attempts to use a reasonable persuasion:

He urged the Kossovars to wipe out the blot on the reputation of the Kosovo themselves. He pointed out that with many of the dissidents, it would be enough to try to convince them of the rightness of the partisan cause since they had merely come to the Kosovo because they could not be convinced. He said that they must use strong measures to correct this attitude. It seems possible that this was an oblique reference to the move to the Kosovo of the main anti-F.N.C. elements in Albania, a fast which may be borne out by the movement of F.N.C. troops there. The Albanian delegates did not deny the existence of subversive elements, but pleaded in extenuation that they were largely due to lack of education.

Pawlsy said, "That's it.

I spent years on this in France, I went to the League of Nations who simply forgot and discarded us.

Comintern accepted it. Yes, eventually, it had a change in strategy, for integrated Yugoslavia. We are primarily fighting Communism versus Fascism. So of course we would rather persuade locals to be on our side. The consequences of being considered a *remnant* are not survivable."

Fergus said, "We're not socially engineering, we're *clawing for survival*. The fact that Communist Yugoslavia will be recognized and upheld by the Allies is critical -- even if

that just means they are not enemies right out of the gate."

Dinky said, "It's not just that, it really is the Soviet Union who has paid a really high cost and are the ones who truly defeated the Nazis on their own. The Kosovars need to appreciate what looked massive to us was a tiny sliver of what the Soviets went through. We can give Albania credit for actually turning against us, and not having any historical legal claim. Soviets, Yugoslavs, and Bulgarians did practically everything for us. As Hajduks, we were only a form of assistance to something much larger."

Fleep said, "What difference does a border make if you're not enemies?"

It was like that. It was like what Tito said, only worse. That's why it lasted a little longer here than most other places.

It's not like we had anything against Germany to begin with. They could have spared themselves.

I can tell you a little more about Pawlsy the Cat. This all happened not quite because she was personally responsible, but because she was able to stalk the unfolding chain of events that allowed us to physically destroy an ideology in her territory.

We were heavily interested in continuing as entertainers. You know, we were semi-industrialists, we wanted to encourage *tourism* and the transit of goods and people by ship, rail, and air. But there has to be a responsible oversight of human behavior. That doesn't simply mean an authority with force. It does mean something like when Austria prevented Standard Oil from just barging in. We more or less want Pristina on the map but a whole lot of our region is what will come to be *national parks*.

So we believed in all kinds of safety inspections.

In our view, the real economy was food, and we took the American *Anemic Earth* very seriously. We didn't know anything about biology or things with microscopes, but we

understand the basic principle of things working as molecules and elements, like you can't get the nutritious kind of iron by eating rust. There must be a science how herbalism works, which pagans have figured out by trial and error I guess. Correspondingly, a carrot is not an apple, and by having different properties, foods are medicines to begin with. And what is strange is that Eugenics started out as a reaction to how industrialization harms and impairs the health, and then it turns into everything else without ever really addressing that issue.

If Fascism is like Eugenics cranked to maximum force, then, no, they didn't grapple with this particularly well.

We were all about harnessing technology in a very careful manner, unlike Technocracy, which is to magnify it exponentially.

We think this may be appreciated more in the Soviet sphere, like Kazakhstan, which is close to Mongolia. We're as interested in an east-to-west corridor as you could get. I have no idea how many languages that involves. How many airports. Trains. Whatever.

We make someone else be the manager who has to figure out all that stuff and we just show up.

That was a bloody few months in a way that we want to reform by education and we want to keep an eye out because you can never be sure you are rid of Fascists. But since the by far major part of the life of it is gone, we think we might be able to get back to entertaining full time, and just keep doing that, maybe we will see some new and better times, with a relieved Kosovo as part of it.

There is, of course, an outburst of music:

“Padaj, silo i nepravdo” meaning “fall, violence and injustice”, from the another important wartime battle at the Neretva.

But we are trying to play in such a way that it will never die:

Partisan songs can be seen as subversive in today's context of a global capitalist crisis.

Anti-communist slogans have become a dominant strategy for the legitimization of the new political elites in all the countries of former Yugoslavia, who more or less openly advocate ethnically pure states and follow a nationalist agenda.

It has created a narrative in which there is nothing positive to say about the 45 years of Communist Yugoslavia, or the Partisan movement, which many historians call the largest resistance movement in Nazi-occupied Europe.

"Since the breakup of Yugoslavia and the rise of militant nationalism, and the later introduction of radical neo-Liberal policies, the National Liberation War has been 'labeled' as a problematic Socialist past and has become the subject of denial and revisionism," Hofman says.

"Partisan songs were sidelined to the margins of public space, as an 'ideologically contaminated' musical genre – a construct of the Communist regime without 'real' social significance and potential," Hofman says.

Similarly:

Over 200 feature films were released in post-war Yugoslavia about the Partisans, several of which became massive hits such as Walter Defends Sarajevo and Battle on the Neretva. The Communist regime constructed a legend under which depicted almost all of the Yugoslav peoples rallying under the leadership of Tito in the People's Liberation War as the war was called in Yugoslavia to resist the occupation. At least for a time, this legend served as an unifying factor.

Pawlsy said, "Lest we forget.

Yugoslav Partisans were the largest and most effective Nazi resistance."

In two major operations, Operation Weiss (January to April 1943) and Operation Schwarz (15 May to 16 June 1943), the Axis attempted to stamp out the Yugoslav resistance once and for all. In the Battle of the Neretva and the Battle of the Sutjeska, the 20,000-strong Partisan Main Operational Group engaged a force of around 150,000 combined Axis troops. In both battles, despite heavy casualties, the Group evaded the trap and retreated to safety. The Partisans emerged stronger than before...

"And, to the end, we were still clearing Albanian Fascists out of Peja and Rugova Gorge well past the end of the Nazi war.

And remember, the name *Partisans* has little meaning other than an Anti-Fascist coalition."

Unlike the various nationalist militias operating in occupied Yugoslavia, the Partisans were a pan-Yugoslav movement promoting the "brotherhood and unity" of Yugoslav nations and representing the Yugoslav political spectrum's republican, left-wing, and socialist elements.

After the Axis occupied the kingdom during World War II, the Anti-Fascist Council for the National Liberation of Yugoslavia (AVNOJ) announced in 1943 the formation of the Democratic Federal Yugoslavia (DF Yugoslavia or DFY) in the country's substantial resistance-controlled areas. The name deliberately left the republic-or-kingdom question open.

"It's not a form of government; that is for the future to decide."

...the establishment of the Democratic Federal Yugoslavia, a state that would be a federation of six equal South Slavic republics (as opposed to the alleged Serb predominance in pre-war Yugoslavia). The council decided on a "neutral" name and deliberately left the question of "monarchy vs. republic" open, ruling that Peter II would be allowed to return from exile in London only upon a favourable result of a pan-Yugoslav referendum on the question...the nature of its government remained unclear, and Tito was reluctant to include the exiled King Peter II in post-war Yugoslavia, as Winston Churchill demanded. In February 1945, Tito acknowledged the existence of a Regency Council representing the King, but the council's first and only act was to proclaim a new government under Tito's premiership.

The Tito-Šubašić agreement of 1944 declared that the state was a pluralist democracy that guaranteed democratic liberties; personal freedom; freedom of speech, assembly, and religion; and a free press. But by January 1945, Tito had shifted his government's emphasis away from pluralist democracy, claiming that though he accepted democracy, multiple parties were unnecessarily divisive amid Yugoslavia's war effort, and that the People's Front represented all the Yugoslav people.

"Tito explains his view."

I am not in principle against political parties because democracy also presupposes the freedom to express one's principles and one's ideas. But to create parties for the sake of parties, now, when all of us, as one, must direct all our strength in the direction of driving the occupying forces from our country, when the homeland has been razed to the ground when we have nothing but our awareness and our hands ... we have no time for that now. And here is a popular movement [the People's Front]. Everyone is welcome within

it, both communists and those who were Democrats and radicals, etc., whatever they were called before. This movement is the force, the only force which can now lead our country out of this horror and misery and bring it to complete freedom.

"That's what I've been doing, and, it is easy to understand zealousness."

An American OSS officer reported from Dubrovnik: "The inhabitants were living in a state of mortal terror...The Partisan attitude was that anybody who had stayed in town during the occupation and didn't work in the Partisan underground was ipso facto a collaborator. The dreaded secret police was going to work and people were being taken from their homes to the old castle and shot everyday". One witness reported in the early summer of 1945: "In Crnogrob there are mass graves. Trucks are bringing men with bound hands and feet every evening from the prison in Škofja Loka and none are ever seen again. Every evening one hears shots from Crnogrob". In July 1945, Tito ordered a stop to summary executions, but it was not until the fall of 1945 that the mass executions finally stopped.

"So yes, of course there are Communist massacres; innocent people were probably killed. But you have to take into account the gravity of the situation. And you see further along, it subsides."

Fergus said, "We may find that the following political words mean different things in English, French, and Slavic."

On 29 November, the second anniversary of the Second Session of the AVNOJ, the Constituent Assembly of Yugoslavia formally abolished the monarchy and declared the state a republic. The country's official name became the Federal People's Republic of Yugoslavia (FPR Yugoslavia, FPRY), and the six federated states became "People's Republics". Yugoslavia became a one-party state and was considered in its earliest years a model of Communist orthodoxy. The principal concern of the new regime was

rebuilding a country devastated by the war under the slogan "No rest while we're rebuilding!"

One-third of Yugoslav industries had been destroyed in the war and every single mine in the country had been wrecked. In 1944–1945, the Wehrmacht staged its standard "scorched earth" policy while retreating, and systematically destroyed bridges, railroads, telephone lines, electrical plants, roads, factories and mines, leaving Yugoslavia in ruins.

In 1945, women were given the right to vote and hold office.

Pawlsy said, "That's right. Now what in the world is a communist republic of republics? We don't know what we're doing. These are obvious birth pangs. I mean, here, at least, around Kosovo, we still understand *Ottoman* as *multi-ethnic*. The intent is pretty old. But in practice, no conqueror has ever applied any such thing fairly. We're not conquered, we fought *with* the Partisans, and we are unified by Anti-Fascism."

I was satisfied by working with Pawlsy and Tito. We have fought many battles, and finally won the war. Kosovo is a legitimate part of something that is internationally recognized, with the threat removed. More specifically, the Albanian Fascists were eventually exterminated by us.

They both believe that *education* is the most important factor about how a person comes to view and participate in civilization.

And I think they are more honest than politicians by not pretending to have the right answer for all these ills. We have values and motives. The nuts-and-bolts of the coming system will have to be figured out along the way.

It may change our life. We are going to menace the border, because you can never be sure if Fascists might come pouring out of Albania. If not, we conceivably could stop fighting.

Dusan Mugosa was the one person who was at the founding of the Albanian Communist Party in Peja in 1941, and brought Kosmet to the extraordinary session of the Anti-Fascist Council of the National Liberation of Serbia on 6 April 1945. Closest thing to "our politics" that has yet come into existence.

Chapter Twenty-three

We got a little anxious not knowing who to fight.

At least I did. I would not believe me if I said there's nothing to worry about. How is that possible? But unless something bad comes up to the borderlands...there's no enemy here.

The way we did that was to fight a winning battle with something behind it to carry on afterwards.

Although we have won many battles, it was in a tenuous association with someone who was not going to last.

What we have been doing throughout these tales, is, usually, executing maneuvers with a unit of our personal followers. When the Bulgarians came in, that's when *we all* came in, meaning a few hundred. Pawlsy unleashed her domestic horde. That's because it was her move to risk it all. And so we did take some losses. It was a rather stout victory but they weren't fighting with rubber bands.

Pawlsy went to each of the affected families and negotiated restitution.

If we can stop fighting, you know, we've blown through *millions* in weapons and ammunition, and we could re-direct all that into something for the common good. Military needs have changed and we think the best investment is anti-aircraft weaponry. Me and Pawls can help you, personally, but we can't do anything about a thousand-pound bomb that happens to be falling on your head. Tito has been as close to that as we have. There's an understanding that if you make it easy for someone to do this, they will.

We went through the whole phase one of Yugoslavia in the wake of an armistice that made it easy for Germany to do this.

We destroyed that state.

We have come back with one that is at root Anti-Fascist. That is the correct original name before Partisans.

Fergus said, "These are mush words, in the sense that the '-ist' refers more to a person, and by extension a political party.

The '-ism' is a mentality, that can float around without necessarily having a party; it's a belief with feeling."

I said, "So, if the related thoughts get circulated, then it can come back in a new form."

Pawlsy said, "That's right. And I am dealing with only a few hundred miles. It's difficult to see justice flooding the world in a tidal wave. And the idea can hit somewhere else and they can just show up with ships and planes. And so we have to watch, maybe, *everybody*."

This is what's on hand:

Until 15 May, numerous units managed to escape to Austria. 150,000 German soldiers of the Army group were captured by Tito's forces. At that time, Army Group E consisted of seven German divisions, two Cossack divisions of the XV SS Cossack Cavalry Corps and nine Croatian divisions. 220,000 members of the Croatian forces who fled to Austria with Army Group E were extradited by the British to the Tito partisans after their surrender.

That's 370,000 captures by a force of about 20,000.

Pawlsy and the Bulgarians gave us back a mostly intact Pristina in 1945:

On vigilant patrol, it is easy to find the Albanian Fascists simply continue as Committee of the Mountains:

❝In September 1946, the Postribe uprising broke out under the leadership of Osman Haxhia and Jup Kazazi. In Mirdita, the anti-Communist movement was led by the Markagjoni clan.

Gjon Markagjoni and his son Ndue Markagjoni emigrated to Italy, where they subsequently established connections with the CIA. They exercised political leadership.

Pawlsy said, "These are the same people, or, you might want to say, connected tribes, mostly Catholics, that are friends with Italy.

It has a disturbing resonance with what will become Operation Valuable."

British plans for the overthrow of Hoxha and the communist regime in Albania had existed since 1946. The Russia Committee, established in 1946 by the British Foreign Office, was created to oppose the extension of Soviet control by promoting civil strife in Russia's western border nations.

Pawlsy turned sixteen shades of orange and fuschia.

"What is this!

A series of inflammatory telegrams from Frank Roberts, March, 1946??"

Having this rapid of an official response:

Minutes of Russia Committee meeting, 2 April 1946

It's not the church choir:

In 1946 and 1947, the Russia Committee contained a number of senior and influential Foreign Office officials including Assistant Under- Secretaries Sir Oliver Harvey and Sir Nigel Ronald; Christopher Warner, head of the northern department and subsequently Assistant Under-Secretary; and Robin Hankey who succeeded Warner as head of the northern department.

Dinky said, "Wait. Stop everything. This is too stupid. You're telling me that the same Britain that just fought Fascism so hard, it sent in agents by parachute to help the Communists but they were all killed by Albanian Fascists, is now going to turn around

and support the same Albanian Fascists to get rid of the Communists."

Pawlsy said, "Not bad."

I said, "He figured it out, but why would you do this?"

Taking it from the government of the UK:

❝The influence of intelligence on policymaking in the early Cold War can be found in government papers. While Attlee's government remained committed to preserving cordial Anglo-Soviet relations, intelligence gave warnings of Moscow's post-war policy and the expanding influence of Communist parties worldwide. Yet most of this information appears to have come from diplomatic or open sources. In early 1946, the Joint Intelligence Committee (JIC) advised that the Soviets, while aiming to protect the security of the Eastern Bloc, would be 'aggressive by all means short of war'. Another report warned Communism was a 'serious menace to the interests of the British Commonwealth'. Ministers and officials read these reports with alarm. The Foreign Office responded with the Russia Committee to review Britain's future policy. Ministers approved measures to review Communist activities at home and overseas, and to look for long-term counter-measures.

Lacking Intelligence?

Yet there remained significant intelligence gaps. In marked contrast to the successes enjoyed by British intelligence in wartime, the intelligence community had a hard time against the new Soviet threat. In March 1946, the JIC even admitted its reports were speculative given the 'limited evidence' on Soviet policy. Reports from Britain's Embassy in Moscow formed the basis for these assessments. A report on intelligence written by Sir Douglas Evill in late 1947 pointed to the 'very disturbing' lack of information. The Foreign Office's ban on wartime intelligence operations against Russia, the change to peacetime conditions and the effectiveness of Soviet security all played a part. The

Secret Intelligence Service's attempts to recruit spies in the Soviet Union proved difficult. Harold Caccia of the Foreign Office's Services Liaison Department explained that SIS needed 'patience, support and interest' if it was to succeed. Even the newly named Government Communications Headquarters (GCHQ) had a hard time against high-level Soviet communications, though there were successes against low-grade traffic.

Ministers were aware of the problem, and not sympathetic. In January 1947, Attlee's Minister of Defence A.V. Alexander told a meeting of Ministers that 'intelligence on Russia is very limited, particularly regarding her inner political activities'. During a meeting of the Defence Committee two years later, Alexander openly questioned the value of intelligence ('… what do we get from intelligence anyway?') and later told the Joint Intelligence Bureau's Kenneth Strong he 'could not see the justification for heavy intelligence expenditure'.

In Downing Street, Attlee read the JIC's Soviet assessments and shared a close working relationship with MI5's Director-General, Sir Percy Sillitoe. This experience allowed him to raise concerns.

Pawlsy said, "That's all true, but what is more disturbing is that all came from a famous and public *foregone conclusion*."

March 5, 1946, former British Prime Minister Winston Churchill delivered his historic "Iron Curtain" speech in Fulton, Missouri, formally warning the world of Soviet expansion in Eastern Europe.

The BBC Russian Service was launched on March 24, 1946, to provide listeners behind the Iron Curtain with uncensored news and an alternative to state-controlled Soviet propaganda. The very first broadcast, presented by Sonya (Betty) Horsfall, focused on the withdrawal of Soviet troops from Iran.

Fergus said, "And we return to a defensive posture."

Yugoslavia shot down two American airplanes flying in Yugoslav airspace, on 9 and 19 August 1946. These were the first aerial shootdowns of western aircraft during the Cold War and caused deep distrust of Tito in the United States and even calls for military intervention against Yugoslavia.

Pawlsy said, "Curious. Why are we so mean? Those were C-47 transports.

Well, we are not eye to eye with America on some things, like there is already a Greek Civil War where they are fighting Communism versus Fascism. There is a disagreement about the Julian March. And so I can sympathize, a bit, with the American view that this is a bit severe."

In the course of the crisis the U. S. State Department made public a note of May 20 (in reply to a Yugoslav protest of March 27) which charged Yugoslav authorities with intimidating local populations and officials in the Venezia Giulia area, fomenting labor troubles, and encouraging criminal and terrorist activities. A second note on August 15 justified the action of American troops in two frontier clashes on July 12-13, both on the west side of the “Morgan Line.”

"Okay. We can intercept the communiques of the American State Department, and, yes, the attack on the planes sounds a bit uncalled for. It's outside of civilizational norms. But if you keep looking around the room, it is immediately obvious that they are trying to *change the form of government in all these countries*, Hungary, Romania, and others. Excuse me?"

Fleep said, "The Yugoslavian view is that they have recorded ongoing daily overflights without permission. They have attempted to interrupt the process, but their messages

and signals were *misunderstood*. That's why it built to the point that they responded with force."

"Yes. It would have been mean to automatically gun down the first one. This will probably be held by the Americans as a pretext for something. However, the incidents were in Yugoslavia, not the United States.

And what do they mean by intending to alter the governments of eastern Europe?

We have all just been battered by pure hell and are really just trying to get back to our lives where everyone else will simply *leave us alone*.

But in 1946, they have already launched BBC Russia as a Propaganda unit, in ways to make it look like the government is not directly involved, like this is pure investigative journalism and independent conclusions.

Regardless of the governmental link, this is broadcast throughout the popular level, just like the performance of Churchill. You may note he was not currently then Prime Minister, and had, in fact, traveled to the United States as a private citizen, not an official representative. Yet the speech is "formally to the world". What a fountain of bombast. It's his own dark delirium freely distributed, apparently relished with zeal by other know-nothings.

If this is the free Anglo world, on a mental level, I believe we may be ideological opposites. These ideas shared on a private and personal level are going to make us remember Churchill's speech as assassination of the soul."

Joseph Stalin claimed a leading role, constantly emphasizing that as the main victor over fascism and the main sufferer from it, the USSR had more rights in deciding post-war arrangements, especially in Europe and Asia. There was active expansion of communist influence in Eastern Europe and Southeast Asia, as well as growing influence

of communists in Western Europe. In Greece, a civil war was underway between communists and anti-communist forces. The USSR presented territorial claims to Turkey and delayed the withdrawal of troops from Iran. When Churchill delivered his speech, the crisis had reached its peak, and President Truman even threatened to use nuclear weapons. General Eisenhower's headquarters had even prepared the "Totality" plan – the first of the American war plans against the USSR (in England, such planning began on Churchill's initiative as early as spring 1945 – see Operation Unthinkable).

At the same time, in the West, among the broad masses as well as in liberal and socialist circles, there remained a belief that the friendly and allied relations with the USSR, established during the war, could be maintained. The claims of the USSR were viewed in these circles as a legitimate concern for its own security and the need for compensation for the suffering and sacrifices borne by the Soviet people during the war

Fulton was the hometown of President Truman and an object of his patriotic feelings. Churchill set the condition that Truman must accompany him to Fulton and be present for the speech.

"What is this? Churchill is a known, ardent anti-communist."

Unthinkable is plans that never manifested, essentially contemplating an attack on the Soviets as soon as the Nazis surrendered; top secret but known to us by agents such as Guy Burgess who are pretty well situated in the British machine.

Churchill had been developing the main theses outlined in the speech since 1943.

"The reactions of many people are that it is pusilamious garbage. Its flaws and manipulations are obvious."

On March 14, 1946, German Lieutenant General Erich Reuter (who was then in Soviet captivity) addressed the Soviet authorities with the following:

…I request to be used, if necessary, in the service of the Soviet Union against England – the old enemy of Germany.

The 42-year-old Reuter recalled that during World War I, as a schoolboy, he along with other children repeated the slogan "Gott strafe England" ("God punish England") every day. Reuter said he had lost his apartment in Berlin due to an English air raid and nearly lost his family. Reuter noted that Churchill "now wants to impose a war on the Soviet Union just as he, unfortunately, succeeded in doing twice with Germany".

Fergus said, "Winston is seemingly more against the '-ists', that is, the membership of a political party and the power it holds.

The American State Department opposes the "-ism", that is, they do not want us to have our forms of government; although what the difference is, remains unclear, the opposition is apparent."

Dinky said, "They're talking circles around it. The British and Americans are Anti-Communists, which has little meaning other than they are Fascists."

Pawlsy said, "Yes. Only the tone of the particular nationalism has changed.

Instead of Anti-Semitic Fascism, you have Zionist Fascism."

I said, "Plus, it is all couched in a rhetoric much more related to French Neo-socialism, that is, it is going to worship technology and capitalism, while attempting to hide its take-over-the-world intent."

Fergus said, "It is in the Truman Doctrine, can't miss it."

We were appalled, nearly nauseous.

From this side, listening to Churchill about Communism and how it is this monolithic slab infecting everything, is egregious, this is just like when the Cagoule bombed the twin towers on September 11th.

If anything, it would be our decision to rely on the Soviet Union more. Of course that's what we're going to do. How could you be so naive?

No page has turned. We have gone through the complete surrender of Germany, but it looks to us like the Fascists are the entire west, who would like to have power over the east. Britain's theoretical Soviet invasion is a canard.

Considering the fact the Americans were willing to use atomic bombs on Japanese civilians, we can only conclude that they and their airplanes are extremely dangerous.

Liberate a country, make an enemy of half the world, just by existing.

Churchill troped America with Fiction.

It has the odd flavor of the UK recalling its former colonies. They have been mentally ducked into obedience. Physically that is not the case. America is the most well-to-do place in the world right now. They haven't paid any particular price. The British can at least legitimately say they were subjected to terrorist bombing. But the United States is in the process of digesting the former British Empire to become the next new one.

That's messed up. We crushed material Fascism in order for it to be re-branded somewhere else.

I looked at Fergus out of sheer concern. "Do you think it is somehow possible to salvage

the English speakers?"

He's very smart and very strong and had nothing to say.

In 1946, Dimitrov returned to Bulgaria after 22 years in exile. After a referendum abolished the monarchy in September, Bulgaria was declared a people's republic. Later that year, he succeeded Kimon Georgiev as Prime Minister, though Dimitrov had already been the most powerful man in the country since the monarchy was abolished two months earlier. He retained his Soviet citizenship.

One of Dimitrov's first acts as Prime Minister was to negotiate with Josip Broz Tito on the creation of a Federation of the Southern Slavs. The Bulgarian and Yugoslav Communist leaderships had been discussing this matter since November 1944. The idea was based on the fact that Yugoslavia and Bulgaria were the only two homelands of the Southern Slavs, and were separated from the rest of the Slavic world.

Fergus said, "The Slavic speakers might stand a better chance."

Pawlsy said, "What we see as a difficult-to-establish peace throughout ruined countries is highly fictionalized as the next terrorist bomber of London."

I said, "Despite real information that says the information is unreliable."

"It's ideological supremacy, closer to racism. That is what Stalin said. The common view in Russia is going to be that Anglos are simply racists, meaning, on that level, pretty close to the Nazis."

"Can you imagine attending Fulton University?"

I've never actually seen Pawlsy look shocked or startled. This question seemed to have disturbed her.

"That's saying I cannot protect Kosovo without an internal American campaign to undermine their ideology."

Fergus said, "The British are coming, with their kids."

Fleep said, "You'll never see them. They'll do it with their planes and just leave you in ruins. They won't be invading anything like Germany just did."

I said, "But they will have an insurgency, here, just like they are getting the Albanians already."

Dinky said, "You called it the mole system. They'll just get their hands in the decision-making process."

Ariana said, "Italian - Albanian Fascists will be working for the New York Stock Exchange."

Threatening us as being the next war is an excuse to do it yourself.

When you are willing to do that based on faulty intelligence, something is wrong with you, mentally. We are highly averse to this new national character among the Allies. It's like a disease that requires a team of specialists to eradicate.

We were more interested in Mongolia for a variety of reasons. It probably was the most straightforward example of a Comintern country. They had fought against Japan, and were recently recognized as an independent country by China and others. But for the most part, you could say they *did not* have political parties, and, Comintern more or less started and grew and is all that is really there.

The 1924 constitution founded the Mongolian People's Republic (MPR), and its capital was renamed Ulaanbaatar (meaning "red hero").

Fleep said, "They seem to have looked at the Buddhists like we look at the Pope and the Catholics. The monasteries have been mostly sacked and considered a feudal system.

This is the national symbol on the gate of the government palace."

The Soyombo symbol is a special character in the Soyombo script created by the Mongolian Buddhist monk Zanabazar in 1686. The name "Soyombo" is derived from Sanskrit svayambhu 'self-born'. The Soyombo symbol serves both as a traditional symbol of Mongolia, Buryatia and Kalmykia, and as a national symbol of Mongolia, to be found on the flag and emblem of Mongolia, as well as on many other official documents.

Fergus said, "The same, on the new flag with a Comintern star."

Pawlsy said, "I am afraid they are making industrialization choices in a hasty manner."

Under political pressure, traditional Mongolian arts were suppressed in favor of Soviet-inspired "socialist realism". Much of traditional culture was viewed as "feudal" or "religious", and was officially abandoned in favor of artworks depicting revolutionary heroism, intended to mold the "new man" of the socialist society. The MPRP established systematic censorship of press, publications, and artistic performance.

I said, "That's not what we want for Albania; it's not what the Kurds are seeking either.

It sounds like India. Like the people have an inferiority complex because they are not modernized and want to show off. Same thing, there, they put a Buddhist symbol on a new flag, although this does not really represent anything they are doing."

It contradicts our idea of *nationalism*. The better kind of "new" person perhaps is the one who gets enough education to be aware that some kinds of traditions are detrimental, like blood feuds and war, and develop the wisdom to end those problems. If you have something else that's not very good, then, maybe you should think about that, but not stamp out traditional arts just for its own sake.

"Mongolia was one of the last major converts to Buddhism, 1400s. I suppose it was voluntary, but *Tengri* is indigenous. It's the total opposite view; man is not ready for civilization. This appears correct, if what we have seen in Europe represents

modernization. Buddhism is supposed to be the transition, urbanizing, at a technology level that was practically the same until the advent of steam power. Mongolia is missing this; they have sudden access to Soviet industry, encountering Buddhism that never altered the nomadic lifestyle."

Fergus said, "Buddhism is not trying to stamp out Tengri for backwardness; it may be a good guide for industrialization, but not if you eliminate it for backwardness."

Was it possible for us to present ourselves as associates, and soften the blows?

Fleep said, "To think in terms of possible navigation, due to the similarity of names, there is something we don't want to get confused with."

General Chennault:

...became an outspoken critic and opponent of Communism in the Far East. In 1946 he organized a civilian airline in China, which airlifted supplies to Nationalist forces fighting in the interior until the end of the civil war. The airline was reorganized in 1948 as the Civil Air Transport (CAT), one of the largest air-cargo carriers in the world. This airline would become the Central Intelligence Agency's first "proprietary" enterprise and played a covert role in the Korean War, Indochina, North Vietnam, Laos, and Tibet as well as at Dien Bien Phu in 1954.

"That's because of the similar name used in Mongolia."

...in 1946 Civil Air Transportation is founded
with the establishment of a civil air transport detachment
with 7 super airplanes and 1 Po-2 aircraft and started civil
air services to several domestic destinations.

Prior to its commercial airline:

In 1946, the Civil Air Transport Department (Mongolian: Иргэний агаарын тээврийн тасаг) started operations with eight aircraft. It conducted direct flights from Ulaanbaatar to nearby provinces Selenge, Bulgan, Arkhangai, Övörkhangai, Khentii, Sükhbaatar, Dornod and performed limited charter and unscheduled airmail flights to the more isolated provinces.

Dinky said, "It's a little bit blurry about their new civil or commercial air service, but, it's clear this is no groundbreaking industry, it's a subdivision of the Air Force."

The Mongolian Air Force was established on February 21, 1925.

Dinky said, "It's already had the Same Soviet I-15s that were used in the Spanish Civil War. It's fought the Battle of Kalkhin Gol and other engagements."

According to Russia:

The starting point for the creation of MNR aviation was the arrival, in the spring of 1925, to Ulan Bator, of three transport aircraft of the Junkers U-13 type.

In 1931, the Soviet Union transferred the first batch of three combat aircraft to the Armed Forces of Mongolia. The additional aircraft that came after it made it possible to form the Sukhe-Bator aviation detachment.

Fleep said, "So, a few military vehicles are equal to the beginning of civil aviation after

that. This isn't France. It's various types of small-bodied crafts that we can see in their operational history; meaning they don't have a larger paved runway that would be suitable for our plane. Youi can get about as close as Irkutsk."

We'll have to mull this over; Mongolia's not dead, it's just over-enthusiastic about something that is made of limited resources anyway.

Nothing near Albania is comfortable once we realize the Allies have made an existential doctrine against us. An uprising is almost guaranteed, and, probably just a matter of time before serious attempts to topple governments. Why do they have to say this thing and go believing all this stuff? It's dis-educational.

Most of the Mongolian lay people remained Buddhists, with a household altar frequently having images of Lenin and Buddha.

The Buddhist institutions were all shut down except for one cluster at Gandan:

Before the purge, there had been special monastic schools in the Western monastic district of the old capital, Ikh Khüree. This district was called “Gandan” or “Baruun Khüree” (Mong. baraγun küriyen / küriye). After the purge, it still had a few buildings that remained standing. Only the Tsogchin Temple (Tib. tshogs-chen), which was the main assembly hall, some other temples in the main courtyard, and the Migjid Janraiseg Temple (Mong. ǰanrayisig, Tib. mig-’byed spyan-ras-gzigs, Skt. avalokiteśvara) remained, while none of the monastic schools survived.

In the Soviet Union, Stalin removed Kalmykia due to a perception as collaborators:

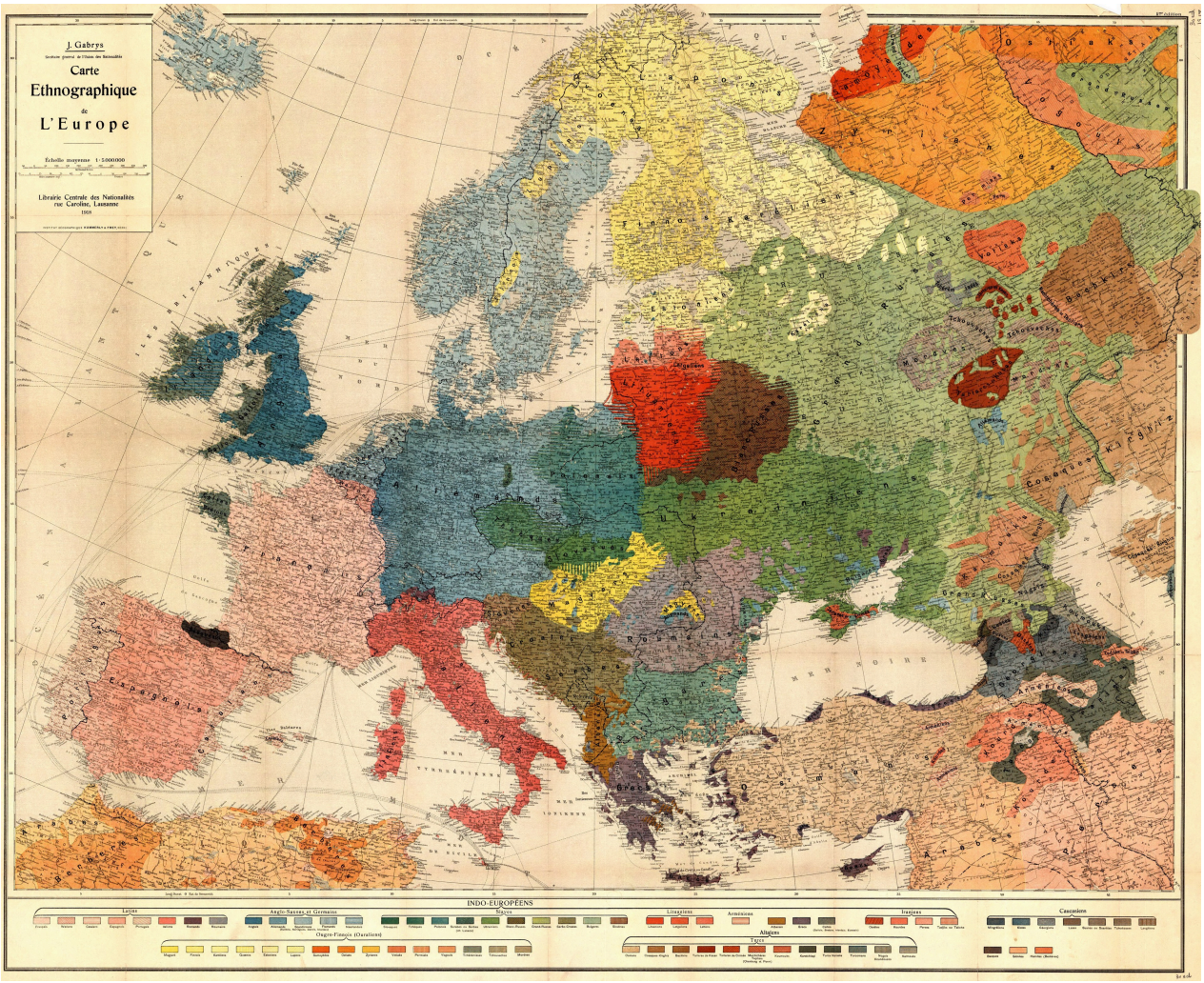
On 28 December 1943, the Soviet government accused the Kalmyks of collaborating with the Germans and deported the entire population, including Kalmyk Red Army

soldiers, to various locations in Central Asia and Siberia. Within 24 hours the population transfer occurred at night during winter without notice in unheated cattle cars.

Fergus said, "Those are the Oirat Mongols, obviously a medieval population drift to begin with.

They are Vajrayana Buddhists, and that is who HPB saw as a child. Something she would have counted as meeting 'real practitioners of magic' until later when figuring out this is part of a larger Buddhism.

This is Swiss from 1910 on ethnicities, which is in high detail, where as you can easily see Albania creeps towards Bulgaria, Kalmykia is obviously a residence at the north Caspian."



Buddhism was in Siberia many centuries before there was such a thing as Russia.

Fergus said, "The Indian monastery system was rather a university, which either supported the local economy, or, possibly the economy *depended* on it. Everyone had to get involved with some kind of a business. A Buddhist library would have all the Indian classics, plus, its own specialized sub-genre. That means everything from math to blacksmithing was on its shelves and in its workshops on or off campus."

Pawlsy said, "I have in mind something like that, even though we must have a limited idea of what that sub-genre is.

In that case, we should probably be looking at places closest to India."

Fleep said, "The C-47 is a military version of the DC-3. This is the first evidence of aviation in Nepal."

7 May 1946 - A Royal Air Force Douglas C-47 Skytrain overran the runway upon touchdown at Simara Airport and was fully destroyed. There were no fatalities.

Dinky said, "We don't know exactly how it happened. But if the plane takes 800 meters to come to a stop, I wouldn't want someone telling me, oh, our runway's 850. I'd rather fly big, but, the difference is, these bigger planes don't play when it comes to touchdown. You have to get it flat and straight, and, the room to do it should be obvious."

Fleep said, "However, it means they must have reason to believe they might be able to land such planes, and now they can correct it to safety. It's in the Terai or flat lowlands along the Indian border."

Pawlsy said, "You're telling me I'll be able to enter Nepal before Mongolia.

Well, the Mongols are, I think, political allies, that we would like to see not commit cultural suicide. The interest level of it being a Buddhist country is, as you can see, dampened. If the monasteries had an unfair advantage in acquiring lands and cattle, there are more appropriate ways to deal with it."

I said, "Pawls, we could arrive in time to form its communist party."

By 1930, communist writings had begun to be smuggled into Nepal and two of the four great martyrs, Dasharath Chand and Gangalal Shrestha were known to have been readers of communist literature. The country was still largely illiterate. Much of what would become the first communist party of Nepal was born during the Indian independence movement.

Pushpa Lal joined the political fight against the autocratic Rana regime at a young age. He began his political career as a member of Nepal Praja Parishad, which was dissolved in 1941, following the execution of the great martyrs.

"Praja Parishad was a nascent anti-establishment or anti-monarchist subversion, which was shut down.

Nepal is really a Gurkha country, not Buddhist, but it just happens to be a continuous Buddhist presence for all of known history, or, Buddha himself is from Lumbini or the southern frontier of it.

This will probably be a complex hybrid with Indian nationalism.

Nepal corresponds favorably to Kosovo, a crossroads on a thoroughfare between larger civilizations."

"You think I should overthrow the Ranas just to satisfy my intellectual curiosity?"

"Unless you want to go to Ceylon."

The Marxist Lanka Sama Samaja Party (LSSP), which grew out of the Youth Leagues in 1935, was the first party to demand independence. The first manifesto of the Lanka Sama Samaja Party declared that its aims were the achievement of complete national independence, the nationalisation of the means of production, distribution, and exchange, and the abolition of inequalities arising from differences of race, caste, creed or gender.

Fergus was shrewd. He understood the Indian Ambedkarite Buddhists were a new social movement based on rejecting caste. In Ceylon, Sinhalese Buddhist Nationalism is similar to Nepal, as a Buddhist root from early medieval times. Nepal has had perhaps a small handful of Buddhist kings, while Ceylon has been ethnically split between Sinhalese and Tamils.

Neither Nepal or Ceylon is exactly Comintern or Stalinist, but, rather, are more inspired by communist and socialist literature and therefor have a similar mindset within their independence movements. Well, Nepal is really a revolution or independence from its own unconquered monarchy; Ceylon is a colony like India.

We thought we would go to Mongolia as music students at some point in the indefinite future when they get pavement. Just a little twinge so hopefully they don't forget their human side.

Russia already has Datsan Gunzenchoinei built by Aghavan Dorzhiev in St. Petersburg, 1915:

The temple was spared from bombing during the Siege of Leningrad thanks to the lobbying by the Buddhist sympathizers within Ahnenerbe.

I said, "The Stalinists are generally against *all* religion, because it decreases productivity.

Orthodoxy tends to see Buddhism as pagan superstition. So it was treated worse than anything."

Fergus said, "In Ceylon, Buddhism benefited by partnering with the American Temperance Movement against alcohol."

Dinky said, Ratmalana has been landing B-24 Liberators from Perth, the world's longest non-stop flight."

Pawlsy said, "Very well. We shall work on re-building Yugoslavia and forcing the Fascists away, and we are going to take a summer vacation in Ceylon and I am going to talk to the Buddhists and the Tamils. So far, I am far more in favor of Lanka Samaj than Arya Samaj. The Russian affair is really complicated."

Throughout the 19th and early 20th century, Russian researchers began studying Tibetan Buddhism. However, because of Orientalism and the frequent Christian or missionary background of the scholars, their works are not considered academic in modern times, with many scholars of the time assuming that Buddhism was defective and utilizing little textual material to enforce their biases. With the advent of Buddhist studies in western Europe in the 19th century, Russian society was similarly exposed to the idea that Buddhism contained an impressive philosophy and history. However, Russian elites and academics saw true Buddhism a religion of the past or existing in certain regions like Sri Lanka. Siberian Buddhism was seen as backward throughout the 19th and early 20th century. In the late 19th century and early 20th century, parts of Russian society began having positive views of Tibetan Buddhism but advocating for the

Europeanization of Buddhism and closer incorporation of Buddhists in an effort to "civilize" them.

It may be possible to reach the famous Dandaron:

In 1933, Dandaron moved to Leningrad (present-day, Saint Petersburg), and studied aeronautical engineering at Leningrad Civil Aviation Institute. In 1936, Dandaron met Agvan Dorzhiev at Datsan Gunzechoinei. Following Dorzhiev's recommendation Dandaron began attending the Tibetan language lectures of Andrey Vostrikov at Leningrad State University.

On 3 June 1937, Dandaron was arrested for counter-revolutionary activities and charged under Article 58 and sentenced to 10 years imprisonment. During his imprisonment Dandaron was tortured and contracted tuberculosis. On 4 February 1943, Dandaron was released due to illness and returned to Buryatia and resumed his religious studies.

Buryatia is south from Irkutsk:

The Ivolginsky Datsan was opened in 1945 as the only Buddhist spiritual centre of the USSR, home to the Central Spiritual Board of Buddhists of the USSR, the state-controlled sangha.

Pawlsy said, "We decided that Buddhism can't be counted as a *religion*. Again this is a Latin word perhaps distinguishing itself from *paganism*, and Buddha is more like the pagans. The Abrahamics are religions, especially because all they do is assert how they are different from everything else.

Because this is a troubling time of re-building, we can understand the communist emphasis on *work*; and perhaps if they get something done, they might be able to relax.

China, to some extent, is trying to build it in to its idea of communism."

Review of Buddhism, War, and Nationalism

The one who thought it was China's soul is Tanxu.

Also spelled Taixu, he developed a thesis on Buddhist anarchism. On the political level:

> ...most of the above Buddhist progressives were invested less in Buddhism as a set of institutions and ritual practices than as a set of beliefs, doctrines and—most crucially—*values*.

"That's the only possible starting point; and largely self-guided."

> The place of the Buddhist layperson was in fact redefined at the time, as Buddhism was “secularized” in the sense of being reimagined as a set of ideas and practices broadly applicable to anyone with access to Buddhist texts and (lay) teachers.

I said, "Yes, that is why, to them, the secretive Tibetan lineages are superfluous.

But we've analyzed this; China, the recipient of thousands of Indian Buddhist texts, does not have the *tantra* class."

Fergus said, "That is where you would benefit from instruction, or, really, the personal teacher is practically required."

"Yes. Historically, people were mostly illiterate or hardly educated at all, so, basic texts would take them a lot of work. My understanding of *modern* would be better educated,

meaning a modern person ought to have a headstart or advantage over a medieval."

"If an intelligent Chinaman were given the tantras, he could probably figure it out, or at least get started."

"If he doesn't think they exist, then all of his decisions about Buddhism will be incomplete."

Pawlsy said, "They decided it has to be modernized, which, I think is a little bit backwards if we want to say a full modern education is the best way to start reading Buddhism."

"Pawls, it makes me leery. It would be like discarding the battleaxe because bombs are falling. Buddha is kind of a permanent word of wisdom, which, yes, is adaptable to lifestyle changes, but the Buddhism is not the lifestyle."

Fergus said, "Those reviews were unable to find anything that truly relates Buddhism to current political trends. It has nothing to say about different kinds of socialism or democracy. That's why we decided its purpose is to force you to figure that out on your own, and take responsibility for the consequences.

After all, it is perfectly well aware of failure."

"Look at it this way. In medieval Asia, books were high-value items. It was an industry. We're talking about sending something from Ceylon to Hong Kong by sea. Europe at the time had one book that only a few people could read. Buddhism is like an organic library developed by generations of the educated."

"Ultimately, most of that is contained within the Indian sub-continent, like genetics."

You also have Tibet. I think, on a comparative basis, Tibet is more closely linked to Indian Buddhism, even if China has more total Buddhist literature.

I looked at Fergus, tackled Dinky, suppressed him, and choked him so he had to tap out to breathe again.

Dinky said, "I get it. It's fine. It means that this is like airplanes. I know how to build the plane, meaning I know how to mount an engine and hook up its fuel lines, but engines are made with such specialized metal forming machines that I don't even know how to use the tools.

China is like my level of planes; the engine design is in India."

Ariana said, "This is the thing about Theosophy."

I said, "Yes. In terms of *modernising*, wouldn't you say China is spontaneous and rather ad hoc?"

"Of course; if it is a shallow knowledge of Buddhism mixed with political theories that hardly have existing examples, what are they talking about?"

"Well, that would be the Chinese nation itself."

Pawlsy said, "Say it."

I didn't say anything. I said, "I'll tell you."

We *knew*, but, subconsciously; and this is like her map of World War Two. Once you start seeing it, it makes perfect sense. But it is obscure.

"Mister Fergus, we may be wanting to go to India as well. There is an unusual and quite

modern export of Buddhism from Tibet to India made by two different sects."

Gelug Gaden Tharpa Choling 1912:

Nyingma Zangdokpalri 1946:

These are in the same area in Sikkhim.

"HPB stayed here at Ghum, which was regulated by the same Lama who was trained at Tashi Lhunpo from 1874-1894, covering the time period she was there as well.

These Tibetan institutes were in the distant past so severed from India, it is impossible to find any connection. But then in the 1770s, there was an envoy sent from the Panchen Lama to the Maharaja of Benares (Varanasi).

The motto of the Theosophical Society is the motto of the Maharaja of Benares.

HPB described herself as involved with the *private retreat* of the Panchen Lama.

They don't explain that in the early 1800s the Panchen was involved with Rime' or *non-sectarian movement*. He also published a series of over 500 color blockprints of Buddhist deities. It's like encyclopedic Buddhist theosophy or something. Overcoming limitations in the sense that these sects could be fairly hostile to each other.

In actuality they *are* a bit different, and, this would be a sorry excuse to cause harm. So Rime' is tolerance and an intellectual comparison of the total milieu of Tibet."

As far as we know, Mme. David-Neel is going around *China*, but what is extraordinary is she is a *replica* of the original TS:

In 1891, she visited India for the first time, and met her spiritual preceptor, Swami Bhaskarananda Saraswati of Varanasi.

I said, "That means the Swami is *Kashi Naresh*, that is, the spiritual preceptor to the Maharaja of Benares.

Now, if you understand the transmission of names, it becomes readily apparent that his 'brother' is Dayanand Sarasvati, meaning they were trained by the same guru also named Sarasvati. Dayanand was not supposed to be just a TS member, he was supposed to be, I guess, what you might call the native authority.

He was thrown out and replaced by Subba Rao because he was a devious individual who went on to found Arya Samaj and therefor a huge stripe in current Indian nationalism.

She was in her early 20s, anarchist and self-proclaimed Buddhist.

What do you think happens in Sikkhim on her first solo trip."

Lama Kazi Dawa Samdup accompanied Alexandra David-Néel to Kalimpong, where she met with the 13th Dalai Lama in exile. She received an audience on 15 April 1912, and met Ekai Kawaguchi in his waiting room, whom she would meet again in Japan. The Dalai Lama welcomed her, accompanied by the inevitable interpreter, and he strongly advised her to learn Tibetan, an advice she followed. She received his blessing, then the Dalai Lama engaged the dialogue, asking her how she had become a Buddhist. David-Néel amused him by claiming to be the only Buddhist in Paris, and surprised him by telling him that the Gyatcher Rolpa, a sacred Tibetan book, had been translated by Phillippe-Édouard Foucaux, a professor at the Collège de France.

"That's what we call Lalitavistara which is a famous Sutra.

She sounds self-willed like a Chinese. Olcott and HPB took vows from a priest in Ceylon."

We fulminated but not tempestuously.

"It's not technically possible, because you have to take refuge in the *sangha*.

There has got to be an impulse from outside of the psyche. I think she became a Buddhist when she went there and anyone accepted her."

Pawlsy said, "But that's not the story of Kalimpong."

"Oh, no. Noooo....."

Fergus said, "You got us lost in 1930s horror films so our dramatic appearance lost its edge."

"I saw someone drinking."

"Master, if you get me involved with Buddhism, I will go to hell twice, for knowingly violating the main precept of two faiths."

"Bhagavad Gita for you my friend."

"Yes, Master."

Fleep said, "Yes, you can get into India."

Gaya International Airport (IATA: GAY, ICAO: VEGY) is an international airport serving Gaya, Bihar, India. It is located 12 kilometres (7+1⁄2 miles) southwest of Gaya and five kilometres (three miles) from Bodh Gaya, where Gautama Buddha attained enlightenment.

"Ike has a USAF map you can inspect closely and find that, in the vein of Ceylon, there are not that many airports in India.

Well, if you think of the war's needs, there is a crop of airports from Bengal over to Burma.

Rupsi, Assam, is relatively not that far from Sikkhim, and, Sylhet is another site you're going to be asking me for."

Pawlsy said, "That all sounds very fascinating."

I said, "It's all British."

"Oh."

"But, you're smart, you know that despite it being China, communists are not going to

approve of excess Buddhism."

"Right. We wanted to point out they threw it in political discourse, where it has nothing to say that you couldn't get from many other sources of values, such as Zoroaster. I agree the values are important or I wouldn't have killed so many people. The text material is about something else entirely."

"Something is growing or being built in Sikkhim, in the Rime' spirit, which looks like Buddhism's personal attempt to render and present itself to the west, to emerge from Tibet as it were."

"I wouldn't have cared if you had just told me they put up a building, but there is much more to this. It's like a handshake that took over a hundred years to connect. I can appreciate the work that must have been involved."

"I haven't told you about it. I just sort of said that it's there."

Fleep said, "You convinced us it mirrors the pattern of the Theosophical Society."

"Yes but they didn't tell you that much about Buddhism did they?"

"No, maybe it was something, like a syllabus for a course to come."

"We're going to have to let you ruminate over this before we explain it."

This was of actual interest. We think we can get to those places that have an advanced level of Buddhism and try to ensure it remains while the communist discussion is gestating and preservation of arts will remain important. Right here and now, re-building from war is essential, and, we can understand running on an emergency basis for a while. That is true. But we think the Mongolians and Chinese have misconceived "modernizing" in a way these other countries can avoid.

Although we are probably going the other way, our French friends can at least resume at Samten Dzong:

In 1945, Alexandra David-Néel went back to India thanks to Christian Fouchet, French Consul at Calcutta, who became a friend; they stayed in touch until David-Néel's death. She finally left Asia with Aphur Yongden by airplane, departing from Calcutta in June 1946. On 1 July, they arrived at Paris, where they stayed until October, when they went back to Digne-les-Bains.

In Ceylon, although he passed away in 1933, nationalism and independence is formulated by the argumentative Anagarika Dharmapala:

Dharmapala eventually broke with Olcott and the Theosophists because of Olcott's stance on universal religion. "One of the important factors in his rejection of theosophy centred on this issue of universalism; the price of Buddhism being assimilated into a non-Buddhist model of truth was ultimately too high for him." Dharmapala stated that Theosophy was "only consolidating Krishna worship". "To say that all religions have a common foundation only shows the ignorance of the speaker; Dharma alone is supreme to the Buddhist."

Fergus said, "Theosophy is not a religion; it is a universal brotherhood aside from religion. Something like the ideological opposite of the Cold War."

Outside reviews of Dharmapala attribute him with a revolutionary tone:

...it is in itself a protest against claims of Christian superiority, colonialism, and Christian missionary work aimed at weakening Buddhism. "Its salient characteristic is the importance it assigns to the laity." It arose among the new, literate, middle class centred in Colombo.

The term 'Buddhist modernism' is used to describe forms of Buddhism that suited the Modern World, usually influenced by modern thinking, and often adapted by Buddhists as a counter to claims of European or Christian superiority. Buddhist modernists emphasise certain aspects of traditional Buddhism, while de-emphasising others. Some of the characteristics of Buddhist modernism are: importance of the laity as against the sangha; rationality and de-emphasis of supernatural and mythological aspects; consistency with (and anticipation of) modern science; emphasis on spontaneity, creativity, and intuition; democratic, anti-institutional character; emphasis on meditation over devotional and ceremonial actions.

He is famous and far from new:

This paper was read to a crowded session of the Parliament of World Religions in Chicago, 18 September 1893. At this early stage of his career, Dharmapala was concerned with making Buddhism palatable to his Western audience. This talk is full of references to science, the European Enlightenment, and Christianity. While presenting Buddhism in these familiar terms, he also hints that it is superior to any philosophy of the West. In addition, he spends considerable time discussing the ideal Buddhist polity under Asoka and the Buddha's ethics for lay people.

I said, "He's not Chinese. I would say he is distinguishable. At the event, from the left you can see an obvious Jain fellow, then Dharmapala, then Swami Vivekananda who perhaps looks a bit like Aleister Crowley."

Founder of Mahabodhi Society:

❝One of its primary aims was the restoration to Buddhist control of the Mahabodhi Temple at Bodh Gaya, the chief of the four ancient Buddhist holy sites. To accomplish this, Dharmapala initiated a lawsuit against the Brahmin priests who had held control of the site for centuries. After a protracted struggle, this was successful only after Indian independence (1947).

Pawlsy said, "So this route that to us looks like an interesting theory is already going into practice."

Correct; for this reason, Gaya Airport will become the destination of pilgrims from all over Asia.

For once in history, we may have stabilized something. We aren't under foreign forces, and haven't been able to detect an insurrection. In Albania, Anti-Communism appears limited to Mirdita:

After the death of Mark Markagjoni in a shootout with Sigurimi on June 14, 1946, in Seven in the Morning, the Mountain Committee was headed by Sander "Llesh" Markagjoni. He died under the same circumstances on August 9, 1947. He was replaced by Gjon the elder's cousin Ndue Pjeter Gjomarkaj, who was considered to be aggressive and merciless.

Activists of the Mountain Committee conducted anti-communist and anti-government raids, militants attacked representatives of the communist party administration and activists of the PPSH, They committed sabotage, arson, and murder pro communist Albanians. On April 25, 1948, the village teachers, sisters Tarazhi - Marta and Prenda - were killed for “serving the communists”.

We just are not seeing an immediate physical threat.

We seem to be successfully attached to whatever Yugoslavia could be:

In 1947, Tito launched an ambitious Five-Year Plan, closely modelled after the First Five-Year Plan in the Soviet Union, that placed the first emphasis on investing in shipyards, machine manufacturing, and the electrical industry along with reopening the iron and coal mines with the aim of making Yugoslavia into a major producer of steel. A major weakness for the old Kingdom of Yugoslavia was a lack of an arms industry, and Tito intended for Communist Yugoslavia to be self-sufficient in arms, leading for dozens upon of arms factories being opened in Bosnia and Serbia.

If so, we don't see a huge *local* threat, but it may be another twenty year armistice until

the *Anglos* come at us with ships and planes.

A new strategy emerges as Cominform 5 October, 1947.

Cominform was initially located in Belgrade, Federative People's Republic of Yugoslavia.

It's similar to Comintern, but not the same strategy, nor the same kind of control mechanism; it's more like an official communist newspaper.

Naturally, there are a whole heap of nationalistic songs of various kinds being penned in Bulgaria. Here is a period example of dance music; this is a new tune based on the liberation of Dubrovic:

Source: https://youtube.com/watch?v=Xq2QbrVjp1o

They also keep some of their "folk" examples, such as Dyelo Hayduk, which is a regional variant of our same practice, obviously from a prior epoch; this one has dozens of renditions.

Fleep said, "This is also on board the Voyager spacecraft going who knows where to represent Earth."

Source: https://youtube.com/watch?v=YU7H9rwc3Gw

Pawlsy said, "Thank you. As you know, I am not concerned with any particular country, but, a healthy connection between Bulgarian Sofia and Albanian Pristina. I don't pretend to answer *Albanians* or *Slavs*. Any kind of Balkan League that is able to start and survive without Turkish or European occupiers. We don't know the future. But you had better take the next five years seriously, because we are being discriminated over distance now."

It certainly was Bulgarian neighborliness that we were most interested in. To us, the inclusion of *Serbia* is a bit of a surprise; sheer opportunism rather than an expected outcome.

The idea eventually resulted in the 1947 **Bled Accord**, signed by Dimitrov and Tito, which called for abandoning frontier travel barriers, arranging for a future customs union, and having Yugoslavia unilaterally forgive Bulgarian war reparations. The preliminary plan for the federation included the incorporation of the Blagoevgrad Region ("Pirin Macedonia") into the People's Republic of Macedonia and the return of the Western Outlands from Serbia to Bulgaria.

In late July to early August 1947, in Bled, PR Slovenia, Bulgarian leader Georgi Dimitrov and Yugoslav leader Josip Broz Tito (in the presence of the Yugoslav Macedonian prime minister Lazar Koliševski), agreed on political relations and economic cooperation between PR Bulgaria and FPR Yugoslavia.

Fergus said, "We are the first major recipient of international aid."

...a sum equal to $553.8 million US dollars to help rebuild from various sources, including $419 million from the United Nations.

I didn't see any point in us being an independent country or part of Albania. At the same time, there probably *is* benefit to being part of Yugoslavia. That does not mean we believe it to be perfect from day one. Its very existence and stability for more than a year is an impeccable achievement.

Pawlsy became interested in Ceylon because its revolution was mainly coming from the *petits-bourgeoisie*.

It doesn't have a powerful communist party or an armed uprising; it has workers' groups who arranged strikes in 1946 and again:

...and a second general strike broke out in May–June 1947. The Ceylon Defence Force was recalled from leave in order to aid the police in crushing this upsurge. V. Kandasamy of the Government Clerical Service Union was shot dead at Dematagoda, on the way to Kolonnawa after a strike meeting at Hyde Park, Colombo, when the police repeatedly fired on the crowd. The suppression was successful in breaking the strike. However, it was set in stone for the British authorities that their position in the country was untenable.

So, in a certain sense, they are trying to do a bloodless coup without any military. They have already agreed a new constitution in 1946. The totality of the emerging country is at first cobbled together by the pro-business UNP. That is to say, centrists with left and right wings and multiple parties, with just a common goal of independence.

This is what Pawlsy wanted to see:

Parliamentary elections were held in Ceylon between 23 August and 20 September 1947. They were the first elections overseen and administered by the newly formed Department of Parliamentary Elections.

Although it took place before independence was actually granted, it was the first election under the Soulbury Constitution.

Or, she wanted to see *Bled* and the transformation of Ceylon.

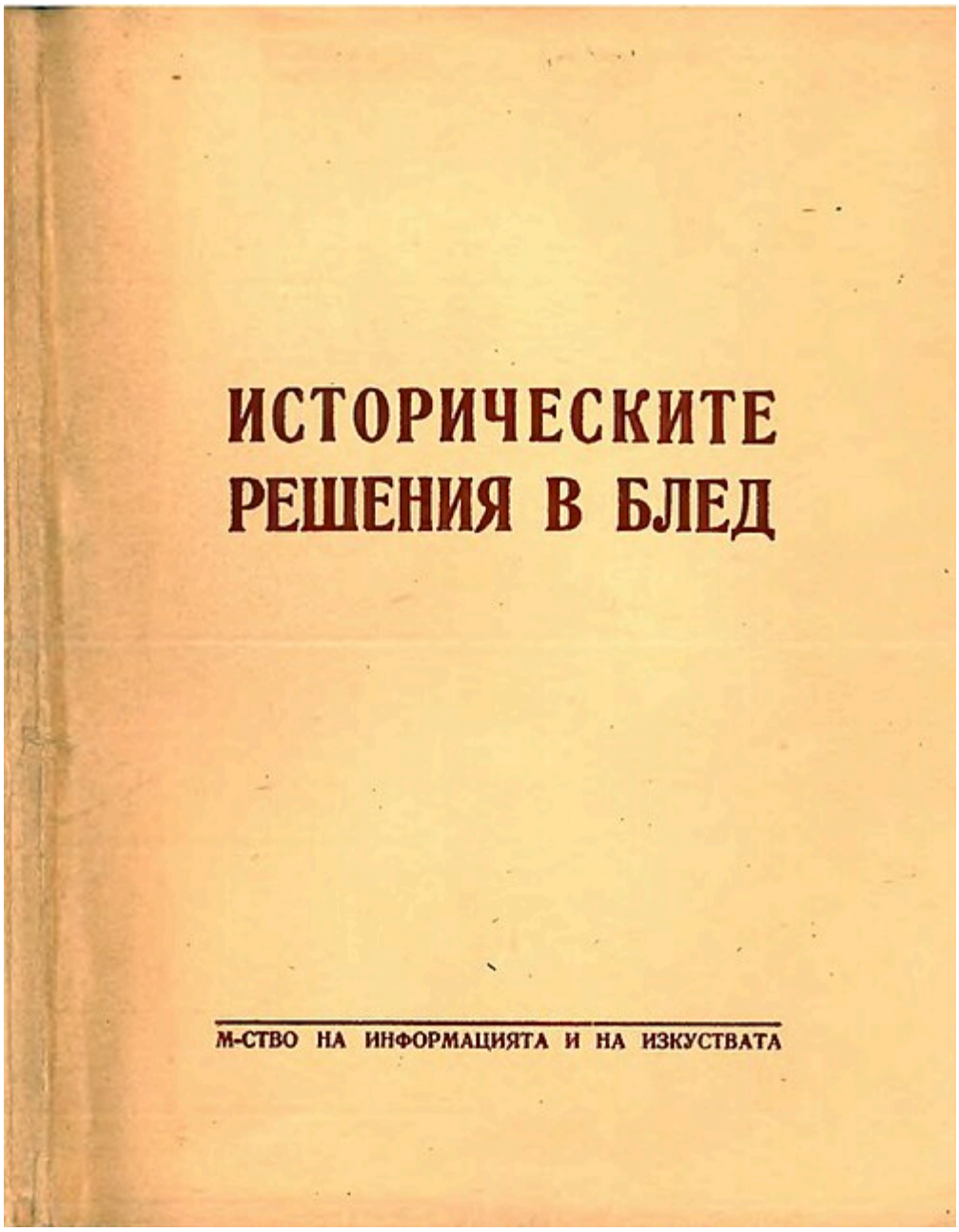
In 1947:

Chen Chien Ming (Chinese: 陳健民; pinyin: Chén Jiànmín; 1906–1987), also known as Yogi C. M. Chen or simply as Yogi Chen, was a Chinese hermit who lived in Kalimpong, India.

"Yes; I could go there to be a nobody, to the point where they speak English and Indian and I don't."

I bowed.

This has been published in Sofia:



Well and good enough. It leaves us very curious about the coming Ceylonese equivalent:

❝From the point of view of Buddhist monastics, the idea that Buddhist monks should be involved in politics was vigorously defended by the followers of Anagarika Dharmapala, and by monks such as Walpola Rahula, who wrote an influential book called Bhiksuvage Urumaya (The Heritage of the Bhikkhu) in 1946 defending the idea. Rahula draws from the Mahavamsa to argue that the Sinhala Buddhist monk had always been socio-

politically engaged (in the past, this meant close ties with kings). He defends the politically engaged monk and argues that they are nobler and more righteous than the forest hermit. Some Buddhists did not adopt a nationalist politics and instead adopted Socialism, seeing capitalism as a Western corruption. This Buddhist Socialism was most strongly defended by D. C. Vijayavardhana, in a book titled Dhamma Vijaya (the Revolt in the Temple).

Considering it also has the historical presence of Sanskrit Mahayana, the island definitely has an important role:

The wealth of coins, Intaglios, jewelry and glazed tiles hitherto discovered show the variety of international visitors to these monasteries. The existence of a most noteworthy Mahayana scripture, the Prajnaparamita, engraved on gold plates, as well references to some texts in Mihintale inscriptions is proof that the Sanskrit Mahayana literature was not only preserved but held in esteem. Bactrian coins discovered in Situlpavva in the south show a close relationship of this monastery with the land of King Menander (Milinda). It is possible that Sri Lankan Bhikkhus and bhikkhunis were involved in the development of Buddhism outside the Island in a fair portion of the then known world.

I tried to summarize for Pawlsy something nebulous that was outside of anyone's understanding.

"Pawls, after the Mauryan Empire, the Indian sub-continent mostly remained fragmented as smaller kingdoms and statelets. But we are able to find the continuity of Buddhism at a Stupa in Sanchi, in central India.

When you find something Bactrian, here, that mirrors south Indian evidence as found in the Gilgit Manuscripts of Pakistan.

There was no country, India, but there was a type of thoroughfare of Buddhist traffic from Ceylon to Bactria by around the 400s."

Fergus said, "And that's what you're trying to study."

I said, "Yes. Ceylon is particular for the *Pali Canon* and the *Visuddhimagga*. We looked at our friend Xandrina's early life and questioned if you can actually become a Buddhist by intellectual affiliation to some of its works. This same question has already been heavily debated based from Ceylon by thinkers from surprisingly Germany."

The center of German-Buddhist migration was the Island Hermitage, founded in 1911 by Anton Gueth. Born in 1878 in Wiesbaden, Germany, Gueth was ordained as a Buddhist monk in 1903 in Rangun, Burma, and took the name Nyanatiloka. During the First World War, Nyanatiloka was held in the Diyatalava internment camp in British Ceylon, and in 1919 he was repatriated to Germany. After a short stint there, which he used to publicize the Island Hermitage in German Buddhist circles and thus attract new adherents and benefactors, he spent the next several years in Japan teaching Pali, before returning to the Island Hermitage in 1926. The Hermitage had fallen apart due to neglect, but was soon rebuilt and attracted more visitors thanks to its prominent status in the German Buddhist scene.

"Of course, during the last war, the British sent them to Dehra Dun.

These guys aren't Nazis. They seem to be pretty sincere. If we get our feet in the door, it is possible that we might get a kind of pan-Europa field of interest in old Asian things.

On the total level, we are probably going to have to go to Nepal and Sikkhim for the additional Mahayana texts."

Pawlsy said, "If Germany can have an Island Hermitage, Yugoslavia can have an Island Commune."

I said, "The Germans tend to be among the most reasonable linguists. They try to come up with accurate meanings for Pali and Sanskrit, instead of projecting limitations and assumptions at it."

Fergus said, "Yes, that's true. You can almost rate these people by how many pet theories they hold on to. Those are distortions on the lens. The more we improve the quality, the more we come to realize that European languages are limited or inadequate, if not totally lacking in the components which could even try to match the expression."

"Like Dharmapala said."

"Yes. He didn't mince words. He just asked for Buddhism to be put at the same table of recognition as anybody else. He gave credit due to them and went on to Buddhism is something else, of higher quality. As far as I am able to tell, this is what it means when you take refuge in the Dharma."

"Sure, He didn't gainsay or attempt to impede the others."

"No. That was already done since the 1860s, if you want the details from those historical articles, it is about the Buddhists trouncing Christians in public debate."

After a moment, he added, "That does not mean Orthodoxy, nor even Thomasene Christianity native to India. The Portuguese had physically wiped out Buddhism in the 1500s."

Pawlsy said, "That puts it in a similar time frame to our experience with the Ottoman Empire."

I said, "The Mughals never got it, so, south Indian Buddhism continued to tick along, and Tibet's *Taranatha* is probably the last person to verify this by collecting material there.

It was eventually repressed into the Kandya sector and is remembered for Dagobas that

radiate light at night due to the presence of bone relics.

Olcott, himself, did not start, but joined, the Buddhist resurgence, obviously being the catalyst for its success in the British period."

"I am only partially impressed by Olcott's *Catechism*; it's a bit artificial and doesn't flow that well."

Fergus said, "In the thirty-third edition, he says he is surprised they are still using it."

Ariana said, "We have seen in the iconography that there is something far more elaborate than anything so far would seem to indicate."

I said, "So, for a vast array of literature, you've got to think of some of it as, what do you tell little kids? It has to cover the span from the most basic to the most advanced."

Dinky said, "When you show me that in artwork, something hits a lot faster that we don't really know what it is. We had to research the Asoka Tree to find out that it means Yakshas like at the Sanchi Stupa you just mentioned, but Olcott's *Life of Buddha* does not mention this."

"No, it didn't.

Now, the reason I say Pakistan reflects the existence of south India from an early time is the attestation of goddess *Ekajati*.

This is curious because she is often interpreted to mean 'one braid of hair', leading to images where she has one eye and one tooth. However if you follow the Sutras, you will encounter the phrase *ekajati pratibandha*, which means *bound for one final re-incarnation*. This would be to look at her as a Tenth Stage Bodhisattva.

This is like a yogini at a high level of realization, although she is a Raksasi, meaning the

flesh-eating monster called the *enemy* of the Veda; which is to say the power of the Buddha has pressed her into a corner and caused her to repent.

If we stick to the Indian interpretation, the result is that her hair is bristled, standing up."

It worked on everybody.

"Friends, we don't have the details, but we can show you sort of a roadmap."

Genta said, "A descent to the Underworld."

"Yes.

Now, this comes from *a* Nagarjuna, but not *the* Nagarjuna of the early Mahayana or Satavahana era.

It revolves around a central figure called Khadiravani Tara, named after Acacia Grove or Sandalwood Forest.

I began to look at her because this is similar to Pure Land Buddhism, but, you will note that the Pure Lands are all made of jewels and palaces and things like that.

Tara inhabits a unique place, that is, made of entirely natural surroundings.

What we get from Nagarjuna of perhaps the 700s includes a basic three-deity configuration of Tara with Marici and Ekajati that is highly persistent throughout time and space.

What I mean is this is salvaged from Mongolia from probably the 1800s.

This is a relatively simple, clear portrait where they have their fancy pants."

"Visually, their pants tell us these deities have a Sambhogakaya aspect. Meaning those colors are the hint of their real form. The simple space is devoid of thought construction.

This is almost the same thing, but they have somehow conjured up Dhyani Buddha Akshobhya in front of them."

Pawlsy said, "This is simple. Tara is, so to speak, yielding the floor to Ekajati, in the same way that Buddha liked to listen to his disciples."

"I think so. When Tara remains the focus, it would show Karma Family, such as here, they are under Dhyani Buddha Amoghasiddhi."

Fergus said, "But they are Alchemical; a color is not an automatic identifying feature."

I said, "No; here they are under Dhyani Buddha Amitabha, and in front is Amitayus, the deity of Long Life Practice."

"Finally, along the bottom you can see the soul of the deceased taking a boat across the River Styx, riding a snake out, and going somewhere.

Above the main deities, you can find a Peacock Plume in a Vase, or, i. e., Gandharva Sattva, the reincarnating being who knows the Pure Land forms are themselves the stable meditational base for Formlessness."

Pawlsy said, "Some of the nuances are apparent.

In the Karma Family example, you can see Eight Fears, Tara copies, which is not apparent here. This is a different thing, where for example Ekajati wears a Tiger Skin Skirt.

Usually, a weak impression of Greek concepts would suggest, well, these figures are drawn from a certain legend, and so it remembers and honors that legend. And maybe the early Dhyana Pure Lands were like that. In the Greek sphere, it is not until *Orphismos*, that we might say, aren't you seeking the active counsel of that deity, rather than remembering something you have learned?

I get the sense from this art that the subject is far more of an immanent presence than an image of a past event.

The company could not be more suggestive of Day and Night, although I've seen nothing that actually says this, and it may be inadequate."

Fergus said, "Yellow and blue make green."

I said, "The absent colors are red and white, suggesting those might form a completely different subject."

Pawlsy said, "If I understand the charts from Nepal, you are telling me this Tara is a Dhyani Bodhisattva, who has been emanated by Tara on the plane of the Dhyani Buddhas, who may be called a Buddha, but as female is also called a Dhyani Prajna, or, Sakti, in reference to a male. In that aspect she is Purified Elemental Air, but in the way we are seeing her, she is capable of Perfect Buddha Speech.

The rationale in following Nagarjuna's Tara is that she is highly accessible and *fast*, in the way that *ta-* is one of the quickest syllables you can say."

"Yes. In fact, her common mantra does not really even say anything, but alliterates this principle."

om tare tuttare ture svaha

Fergus said, "That's where western experts are going to tie it off, that's it, this is superstitious nonsense, you cannot take something that is not even a sentence and use it as an article of faith, they will whip you in the face."

I said, "Very much so. That's why it's not possible for them to know what they're talking about."

"Artifacts that to us look old perhaps from the 1600s, are still close to the same as something from about a thousand years prior."

"Metal is a bit more forgiving of time; here they are from Nepal from about the 1400s.

Marici has been cast in a *Yakshi* form."

Dinky said, "I get it.

You described the Yakshas as gatekeepers of the unknown. One part of that is they will introduce you to stranger creatures, and here, unless someone told you Ekajati is a short, pot-bellied Raksasi, you wouldn't know."

Pawlsy said, "They might be described as troublemakers, but the Yakshas are not cruel, such as a cannibal is considered to be.

It's like asking me to balance a cup of tea on my head while walking a tightrope in a tempest. The real Yaksha is sitting in a tree on the other side just waiting to witness success."

I said, "Yes, in the yogic sense. In that case, the Pure Land has them as control valves."

A self-limited experience of paradise?

Fleep said, "I think it's a self-limited experience of paradise. The reason you don't experience heaven on earth at this very moment is due to ruptures formed by the flaws of self in your mind. I don't know how it works, but it looks to me like those meditational images are based from this idea or teaching, to actually doing it.

I can easily imagine this has been passed along for centuries because at least some people were able to successfully enter that state."

Pawlsy said, "There isn't a better explanation."

I said, "That's not what we'll be doing in Ceylon.

To some extent they may even be *against* this material.

If challenged, we may say, if what you are saying is true, why would it not be true during these meditations?"

Fergus said, "That's unfair."

"Well, I don't want to get into any kind of grinding. Any tradition has got to be some kind of sect or school and we are just asking what that is. If we must relent that these meditations are only in Yogacara, that's all there is to it. Say which is which, and what's different, and anyone may choose. I'm certainly not going to bother a new national movement with something which is foreign."

Pawlsy said, "You said Mahayana was historically present but had mostly left on its own accord when the Europeans showed up."

"I think so. The Theravadins are purists in a canonical gospel way. That puts them in the position to argue nothing in Mahayana came from Buddha."

"Rather than contending with that argument, you're saying, that's fine, it comes from the omniscient Buddha that is not limited in time to that lifetime."

"Well, the term *Mahayana* is unknown until *after* original Nagarjuna, while earlier texts that would still be included in this vein are better described as *Lokottara Vada* or Transcendence."

Fergus said, "It is like saying *Mantra Vada* is an original term for what came to be classed as *riks* and *samans*.

Forgive me if I am mistaken, but, this is Loka 'world' plus uttara 'furthest, ultimate, beyond."

"Yes.

Same reasoning that compared to most known siddhis -- Laukika or Worldly Siddhis -- Buddhist Yoga leads to two unique Lokottara Siddhis."

"That would seem to be reflexive to that early standard reference you just made."

"I guess so. From the word to a system? Something like that."

That's why in the Summer of '47, when Yugoslavia had gotten its feet on the ground, Pawlsy told us to go to Ceylon.

"Pawls, this part of the Theosophical Society has worked, it has revived a native tradition.

There is, in fact, a whole strand of schools Olcott opened."

"We may want to follow to Srawasthi Mandiraya, recently gifted to the nation by, because he was a veterinarian, Dr. de Silva, President of the Buddhist Theosophical Society (BTS) and General Manager of the BTS Schools for fifteen years, Minister of Health (1936 - 1942)."

One of the largest houses in Colombo at the time, Dr de Silva hosted many dignitaries such as Jawaharlal Nehru, Rabindranath Tagore and Lord Donoughmore.

De Silva married Catherine née Sri Chandrasekera, who came from an affluent Buddhist family in Moratuwa, and inherited the estate of her millionaire father Mudaliyar Simon Fernando Sri Chandrasekera. His nephew was Sir Susantha de Fonseka, Deputy Speaker of the State Council of Ceylon, who he raised.

Dr De Silva and his wife were well known philanthropists, they founded the Sri

Lankadhara Society in 1922 having built a purpose built building at High Street, Wellawatta to house underprivileged girls and women.

"Pawls, this is intricate because you have to understand the native Tamils of Jaffna."

❝...non-white British identity in the British Empire and its aftermath, by focussing on the Tamils of Jaffna in northern Ceylon (Sri Lanka). Tamils from socially and intellectually elite backgrounds exemplify the nuances of a particular type of non-white 'British' identity...

Having this variety of Aspirations:

❝...as the 19th century progressed, Tamils proved especially responsive to the educational opportunities provided by Christian missionaries from Britain and elsewhere. Combining as they did educational advantage with entrepreneurial flair, Tamils moved en masse not only into the colonial administration, but also into property and commercial enterprise in Colombo and the Western Province.

"This is the oppression the Sinhalese Buddhists were reviving and reacting against, that Olcott came in and developed the schools.

It's not what I, personally, meant by *Tamil*, which is at least strongly Indian not British. And this is the exploited class in service to the other Tamils.

There is a quite clear split definition."

❝The "Indian" Tamils are the descendants of indentured labours brought by the British to work on the plantations in the hilly areas of central Ceylon around Kandy. By the early 20th century tea and rubber were extremely important, profitable crops.

“Ceylon” Tamils live in the north and north east of the island. The Tamil populations have links to similar peoples in Tamil Nadu, southern India, facing Ceylon/Sri Lanka a short distance across the Palk Strait.

Most Tamils are Hindus. Under colonial rule the Tamils – or at least middle class, educated Tamils - became somewhat privileged as a result of British policy which promoted them into the civil service bureaucracy via English-language schools placed in Tamil-majority areas.

"They've become nearly artificial. You can usually tell the more natural ones."

Fergus said, "Most of those Tamils do not speak Tamil."

"Yes, that's how British they are. So the Sinhalese point is well-taken."

Pawlsy said, "Yes, that is what I meant. Of course we are going to the people on the plantations. I've no envy of someone who modernizes that much as the northern Tamils."

"Buddhist Nationalism was an intellectual weapon against the British before the Theosophical Society was an idea.

In actuality, Kandy is a Sinhalese kingdom which resisted coastal colonialists for centuries and was not taken over until 1815 by the British. Upon so doing, they rapidly reduced it to poverty and importing the 'Indian Tamil' labor of hundreds of thousands. Therefor, Buddhist resistance is somewhat of a national pastime."

Kandy is the administrative capital of the Central Province, and considered as the cultural capital of Sri Lanka, due to its architectural heritage. Kandy is the home of the Temple of the Tooth Relic (Sri Dalada Maligawa), one of the most important places of the Buddhist world. It was declared a World Heritage Site by UNESCO in 1988. Historically the local Buddhist rulers resisted Portuguese, Dutch, and British colonial expansion and occupation.

As effectively the cultural capital of Ceylon, Asgiri Maha Viharaya has been in operation since the 1300s.

"Pawls, you'd be surprised at the older stonework."

Parana Viharaya or the old temple contains a serene statue of Buddha under a Makara Thorana (Dragon Arch), and the interior is very similar to that of Gedige Viharaya. There are also two statues of deities "Natha" and "Saman" to the right and left side of the Buddha statue respectively.

"The first one is Avalokiteshvara, and the second, a native deity believed by Buddhists to be connected to Adam's Peak, rather than Vishnu or Adam.

But the institution, that is, the current organization, came in as Siam Nikaya 1753, which even attempted a coup. It then restricted higher ordination to two privileged castes, creating Buddhist feudality. It thought of "corruption" as astrology and Buddhist use of Hindu deities. This is what fought the Dutch, complicated by having a few Telugu kings.

So, this is like a Siamese mainstream, although it is not the universal view."

...some members of the Buddhist Sangha in the Kandyan Kingdom privately held land, had wives and children, resided in private homes and were called Ganinnanses. It was a period when the traditional nobility of the Kandyan Kingdom was decimated by continuous wars with the Dutch rulers of the Maritime Provinces. In the maritime provinces, too a new order was replacing the old. Mandarampura Puvata, a text from the Kandyan period, narrates the above radical changes to the monastic order and shows that it was not a unanimous decision by the body of the Sangha. It says that thirty-two 'senior' members of the Sangha who opposed this change were banished to Jaffna by the leaders of the reform.

Presently, an exception is the Rangiri Dambulla sect which welcomes all communities while being a Siam Nikaya subsect.

Pawlsy said, "So even a Buddhist organization is prone to temptation.

The Europeans are categorically worse, but we need to meet some of these people and see how they are."

It's not totally diverse, because the Siamese monasteries cane from Lankan originals, but you are supposed to have five fully-ordained people in order to run such an establishment. There are other examples of this kind of monastic re-supply.

I said, "There is a verbatim orthodoxy riddle to the whole thing, since Buddha said you could change some minor rules if need be."

Fergus said, "With no indication as to what those are."

"There has to be, I think, something, that congrues to the method of apostolic succession. I'm not sure picking up a medieval book in China in order to refer it to modernization, is Buddhism."

Pawlsy said, "The monastery would have to exist in order to be the source of literature available to lay people."

Fergus said, "It, or, Mahayana, at least, says texts are essential, are among the most important things."

I said, "There is fertile and abundant ground for personal inquiry, but it seems to me that personal connection to monks or teachers or experienced devotees is important, in terms of unity, in fact like the Cominform. We are trying to get something like the Cominform of Buddha."

Pawlsy said, "That makes sense. It's similar to political groups, and, therefor, the possible weakening by too many parties, while it would be an error to conceive it directly speaks to those issues."

"It was somehow under the wing of Mahatma Morya. As a Rajput, it is true that they have a connection to *Nepalese Buddhism* because of Guru Nanak and his son.

Morya, for some reason, regularly went there to Ceylon. And there was something he called *my family Bible*. It turns out to be a relatively short work of moral precepts, in Pali, quite similar to what we might expect to be given in grade school here. Nothing esoteric at all. Just values.

There's no apparent reason why by around 1800 any Rajputs would pay attention to Pali Buddhism.

Mahatma Koothoomi refers to the Avatamsaka Sutra, which *does* make sense if you were involved with Chinese monasteries, which seems to be the case. Both of them claim to have always been Buddhists, they were never Hindus. But Morya refers to Rajput *ancestry*, which has got to be one of the *least* connectable things to Ceylonese Buddhism. Maybe he was being sarcastic and the particular book hadn't really been passed down by his family; even so, he held it in esteem, and for some reason, went to this island."

Fergus said, "Intellectually, it makes sense; perhaps the Panchen Lama is trying to re-iterate what went on with the debates with the English missionaries. Perhaps Morya was aware of the mission from Siam. The physical sense of anyone in north India having anything to do with this during the colonial era is difficult."

I said, "However, St-Germain met the antecedent of Mahatma Narayan at Madras around 1756, where he had traveled with the English armed forces of Fort George."

"Who is known for one letter around 1882."

"It's not in the Barker collection."

"Point being the first Theosophical headquarters were in Madras, meaning you think some Indian yogis must be aware of the progression, if not being themselves the cause of it."

"Yes; but that does not quite yield Buddhists in Ceylon. Nor were any of those famous figures attributed as being there or from there, as if it's not qualified to be involved.

In the absolute sense, the Theosophical Society is a latecomer for both Tibetan Rime' and the Ceylonese argument against British religion and politics. It has these flavors, but has nothing about how, I guess you could say, public, that already was."

"That is thoroughly wicked."

"When we look at things in terms of what is true or valuable about it, we get something, and it is not what a lot of it seems to be about, like the race doctrines, this doesn't really have any kind of presence in Buddhism, or the planetary chains, things like that, and those are not questions that I personally even have.

I think it does have something to do with the writing in English of something derived from an inter-faith dialogue drawn from a large geographical area, which means it can only partially be about Buddhism."

"Despite its many lambasts, it does have something respectful to say about a few non-Buddhist yogis, but no, there aren't any Ceylonese I recall in its accepted ranks."

They were spoken *about*, and used as an example, but it's not like there is a shining graduate of a new school playing any significant role.

I remembered the nineteenth century. "The difference is because it is not Ceylonese or limited to or about there; if Buddhists were arguing with English missionaries, Theosophy is Garibaldian, an attack on the Papacy.

It doesn't seem to know how to do that while sparing Orthodoxy. We could, but Theosophy continues to maintain that Christianity and Judaism are initiatic traditions. Such as, *Moses was an initiate*. We tend to disagree, saying *Moses is fiction*."

Fergus said, "But you don't intend to parade that in Moscow."

"No. I just don't want anyone to throw away their culture because the past was not industrialized. It looks like Indians and Mongolians are getting sucked into something. I imagine there is a similar shockwave elsewhere in Asia. Maybe with good timing, we can make Communism and Buddhism names that are at least capable of standing together."

Would we really do this? Go around unarmed somewhere, as nobodies? That would be a first.

We could set it as a language defect, Buddhism, and Communism, what do these mean to you -- it may not be the same in China or Bulgaria. What are differences we can live with, and when does it become an issue.

Fergus said, "The capital, Colombo, has nothing to do with Latin names related to *Columbus*:

The author of the oldest Sinhala grammar, Sidatsangarava, written in the 13th century wrote about a category of words that exclusively belonged to early Sinhala. It lists naramba (to see) and kolamba (fort or harbour) as deriving from the indigenous Vedda language.

"The Sinhala language differs from Buddha's *Magadhi Prakrit* by blending with Vedda.

Politeness in linguistics is to say Vedda is otherwise derived from *an isolate*.

The possible meaning we have kept for *Ships of Tarshish* is something large enough to reach Ceylon from the Red Sea in the era of King Solomon, ca. 1,000 B. C. E.; if not, Nabathean Arab is probably almost as old, and the Cochin Jews. We can only say these are strong possibilities, hard to prove one way or the other. But yes it became a kind of ultimate destination for centuries, and then the dissemination of Buddhist lineages and books was a major factor in commerce.

Starting with the Portuguese in the 1500s, it is well known in a recorded way. Although I am sure a lot of that must have gone poorly, the net result is not total hatred."

Even today, the influence of the Portuguese, the Dutch and the British is visible in Colombo's architecture, names, clothing, food, language and attitudes. Buildings from all three eras stand as reminders of the turbulent past of Colombo. The city and its people show an interesting mix of European clothing and lifestyles together with local customs.

Pawlsy said, "We need to see this.

I want to see what is by choice and what is by force.

How do we have this name from a supposedly primitive people with nothing bigger than a canoe.

They are lucky the British admit their position is 'untenable', since we are being pestered by a flyswatter of theirs."

I said, "Pawls," and said, "although nothing came out in actuality, the very fact that they took, seriously, trying to get America to attack the Russian forces that had just occupied Germany, is astonishing.

In less than a year, the thing has offices and radio stations and I guess everyone in America knows about it, Anti-Communism."

Fergus said, "They will devour themselves with neurotic paranoia."

"Perhaps being part of a country that is interested in do-it-yourself counter-air batteries is what we need the most."

It was the answer to modernity.

Dinky said, "You'll be arriving at Colombo Airport which is already commercialized."

Douglas DC-3 Dakota and Lockheed Constellation aeroplanes of Air Ceylon flying out of it. In 1947, KLM flew Douglas DC-4 Skymasters through the airport on the route from the Netherlands to the Dutch East Indies (Indonesia).

"You'll be operating the Pawlsy's Mutter Miscuits Tea Company, which confers full diplomatic immunity, the ability to operate under multiple aliases, and grants certain accommodations similar to the following."

Portuguese governor welcomes the Empress of Ceylon, 1594:

"It has one employee to function as your translator and riksha driver. When traveling

incognito you will be indistinguishable from any tourist or pilgrim."

"So I don't have to do anything with a tea plantation?"

"No. It was cheaper this way."

"Like a glorified airplane ticket."

"Basically."

Fleep said, "Our time there will in part consist of seeking to establish a type of agro-technical exchange, from Ceylon, to Yugoslavia, to France. If we can find the right combination, maybe something will come out of it. Whether or not we gain any material business, we will do what we can to forward peace and understanding among humanity."

"Very well. I have never been to Asia."

Chapter Twenty-four

We were in the air and we had an itinerary.

I said, "We showed an old artwork called the *Empress of Ceylon* for several reasons.

One is that the scene results from a Portuguese defeat, and, it is possible she is a Catholic.

We'll see how it all fits together.

We are going to meet someone in Colombo who is politically somewhat similar to us, SWRD Bandaranaike. That is to say, he dissolved the pro-Buddhist Sinhalaese Maha Saba into the UNP, sort of like we exchanged Kosovar independence for Comintern or at least alliance or membership in something bigger.

He's been produced to think like us, or like the Germans, because he was born and raised Anglican."

The young Bandaranaike had a difficult childhood with his father and tutors, who imposed their ideals on him. With the outbreak of the Great War, Radford returned to Britain and young Bandaranaike attended St Thomas' College, Mutwal, where he boarded with the warden, Rev. Arthur William Stone. He found Rev. Stone less imposing his ideals on him and encouraging of forming his own opinion. At St Thomas' College, Bandaranaike played tennis and took part in debating. He passed his Senior Cambridge examinations with distinctions in English, Latin, Greek and French, and gained the second Order of Merit in the British Empire that year.

"So, you have a Sinhalese who converted to Buddhism for political purposes. Complicated, right? They'll say you're faking it, or using it for a power base or whatever. Well, that forms a negative message towards anyone who might have been thinking of converting? Why should it not be good that he actually mentally processed his way into making a clear choice?"

Pawlsy said, "I thought that was the point, to get you out of the church by persuasive means."

"Yes; suspicion about him is not a very strong argument.

At the same time, we need to understand that a lot of the local Communists were anti-war, and so they have been in trouble and are re-orchestrating parties under competing Bolshevik, Trotskyite, and Communist ideals. As one example, N M Perera was primarily Buddhist and went through Ananda College. But it is sort of modernist, rationalist, and not applied in the sense he is known to have made one temple visit. And it does not rise high in their political platform."

Their main aim was to see a socialist country and eradicate poverty and give equal opportunities to every individual as Sri Lankans.

"Okay. Some natives born into Buddhism just sort of put it in the background.

Bandaranaike is in what might be called the Paradox of Authenticity."

❝The Mahavamsa narrative that links the arrival of Prince Vijaya in Sri Lanka with the Buddha's death, and the idea that the Buddha bequeathed a legacy to the Sinhala people as protectors of Buddhism, played an important role in the late nineteenth-century Sinhala imagination (Dharmapala 1907, 285–6). However, the strong political correlation between Sinhala nationalism and Buddhism is a twentieth-century phenomenon. Given the more politically charged nature of Buddhism in the 1930s, Bandaranaike's conversion to Buddhism was seen at the time (Bond 1988, 91–3), and is still assessed, as a politically opportunistic move (DeVotta 2004, 60). This is partly because Bandaranaike's conversion was part of a pattern of elite conversions to Buddhism spurred by the granting of universal franchise based on the recommendations of the Donoughmore Commission in 1931. Such converts were derisively called 'Donoughmore Buddhists' (Ames 1963, 45–53). The history of Bandaranaike's extended family, which had changed religious persuasion with successive colonial rulers (Portuguese, Dutch and British), probably added to this public perception (Gooneratne 1986, 3–6).

"I sort of don't get it. If you weren't raised that way, and something happened that gave you access, why is this dismissible? In the sense of a trend, if you do it somewhat insincerely to follow along with others, maybe there are some weak personalities like that. We have to question the nature of *nationalism*.

Well, the Sinhalese as a whole, reflect what is spelled in Sanskrit, Tamraparni."

❝According to the Mahavamsa and other historical sources, King Vijaya arrived on the island of Tambapanni (Sri Lanka) and gave rise to the Sinhalese. The story of the arrival of Prince Vijaya in Sri Lanka and the origin of the Sinhalese people is also depicted in the Ajanta caves, in a mural of cave number 17.

"So these are legends that appear in writing in about the 300s; and there are multiple versions of the story. It would have happened some eight centuries before. There is no

archeological evidence that supports it. However, it is indisputably a cultural heritage, with the following characteristics."

After arriving on the island, Vijaya and his settlers defeated a yaksha near "Thammena" (Tambapaṇṇī) displacing the inhabitants. Eventually Vijaya married Kuveni, a daughter of a yaksha leader legitimizing Vijaya's rule over the region.

According to the Mahavamsa, Gautama Buddha asked the lord of gods (identified as Indra) before he attained Nirvana to protect Vijaya in Lanka so Buddhism could flourish there. Indra gave the guardianship of Lanka to the lotus-coloured god (Upulvan), who came to Lanka in the guise of an ascetic to protect Vijaya.

In Sri Lanka, the legend of Vijaya has often been employed as political rhetoric to explain the origins and ancestry of the Sinhalese, and it is frequently treated as a historical account. Sinhalese scholars including K. M. de Silva, have cited the legend to support the Indo-Aryan origins of the Sinhalese, distinguishing them from the Dravidian populations. Tamil authors such as Satchi Ponnambalam have dismissed the legend as fiction aimed at justifying Sinhalese territorial claims in Sri Lanka.

"The Sinhalese are genetically about the same as Tamils, but, they speak a different, Indo-European language, based on Magadhi Prakrit."

Fergus said, "What you mean is they appear to have moved the name of the Tamraparni River."

Tāmraparṇī is a perennial river that originates from the Agastyakudam peak of the Pothigai hills in the Western Ghats, above Papanasam in the Ambasamudram taluk. It flows through the Tirunelveli and Thoothukudi districts of the Tamil Nadu state of southern India into the Gulf of Mannar.

"Yes, because that is the primary residence of Buddhist Avalokiteshvara."

"Having an origin of about the 300s, like the *Mahavamsa* itself."

"Yes. There is an objective lacuna on almost anything prior to this, and so claims of antiquity are sheer conjecture. However, Sinhalese culture is also based on having the *Tooth Relic*, which could be one of the most original possible pieces of evidence, having obtained it also around the 300s.

Pothigai is in south India on the frontier of Kerala. It points in the opposite direction away from Magadha."

Pawlsy said, "Without taking the legendary details with iron-clad seriousness, it is based on something, not wholly contrived."

"You could reasonably say that.

You could definitely say that from around the 300s going forward, it is a bastion of Buddhism, which -- later obliterated in most of India by the Mughals -- continues but eventually diminishes in Ceylon as well.

That's when this lady becomes important and why she is an *Empress*. You have people in the 1500s suddenly taking Sanskrit names, and their Buddhism is Burmese."

At the time of Vimaladharmasuriya's coronation Buddhism was on the verge of disappearing from the island. The king learned that ordained Buddhist monks no longer existed on the island so he sent one of his ministers to Lower Burma and reestablished Buddhism in Kandy. By this time, the relic of the tooth of the Buddha was hidden in Delgamuwa Raja Maha Vihara in Sabaragamuwa Province. The king brought the tooth relic to Kandy and built a two-storied Temple of the Tooth near the Royal Palace of Kandy to house the relic. He also repaired many ruined Buddhist temples throughout his kingdom such as Gadaladeniya, Lakathilaka and Ridi Viharaya.

"They are surprisingly like people of today."

In 1594 he married Princess Kusmasana Devi who, as Dona Catherina, was put forward by the Portuguese as the rightful claimant to the throne and became king. After renouncing Christianity and embracing Buddhism, Vimaladharmasuriya constructed a two-tiered shrine close to his palace in order to sanctify his capital, Kandy, and accommodate the politically-important relic of the tooth of the Buddha.

"Lacking a Sanskrit name earlier, she had already been Queen."

In her infancy, she and her father Karaliyadde Bandara fled the kingdom to the Portuguese. Later she was baptised by the Portuguese and named Dona Catarina.

After the death of her father in 1581, the Portuguese installed her as a client ruler in the Campaign of Danture. She was at this point a teenager. She succeeded her father Karaliyadde Bandara as king of Kandy. The attempt was a disaster, with Portuguese forces completely wiped out. She was deposed by Rajasinha I of the Kingdom of Sitawaka in the same year she ascended the throne.

Her ascendancy was contingent on converting to Buddhism, but she secretly taught Catholicism to her subjects during her life.

Vimaladharmasuriya meets the Dutch, 1602:

The alliance ended in disaster, however, during a drinking party, where the Dutch became rowdy, De Weert according to François Valentijn insulted the queen, and De Weert and all 47 Dutchmen accompanying him consequently were killed. An alliance would not be possible again until 1612, when a new envoy, Marcellus de Boschouwer, established a treaty with Senarat of Kandy, ultimately leading to the eviction of the Portuguese from the island...

"Senarat has the same Queen."

Finally, she married her former brother-in-law Senarat who succeeded to the throne following the death of King Vimaladharmasuriya in 1604, also to solidify his legitimacy as ruler.

At the time of the king's death, Senarat was an ordained Buddhist monk, but he disrobed...He was not a legitimate ruler hence he married not only the deceased king's widow Dona Katherina but also her two daughters, Suriya Devi and Sama Devi.

"So she was Queen with two consecutive Kings of Kandy who both had substantial reigns.

Something like a dynasty comes from this."

Her youngest son Mahastane later succeeded his father as King Rajasinhe II (r. 1629 - 1687), known for the agreement with the Dutch to end Portuguese rule.

"They found what we often do."

This transfer of power is also believed to be where the Sinhala idiom / figure of speech "ඉඟුරු දී මිරිස් ගත්තා වාගේ" Inguru di miris gaththa wagay (literal meaning: Like one exchanged ginger for chili) originated - in reference that the Dutch rule was much more of a menace to the king and cruel to the people in the island than the Portuguese's.

Fergus said, "That language is unrecognizable, you think it might be Tamil at first but you can't put your finger on it."

I said, "They say it's Indo-European, and perhaps Hittite is kind of like that. Sounds really weird and like it doesn't belong.

If we quickly skim the Dutch period, it's bumpy."

Vimaladharmasuriya II:

He invited 33 monks from Burma and established the higher ordination that helped protect Buddhism.

Eventually:

❝Sri Vijaya Rajasinghe's reign was complex, marked by his attempts to reintroduce the upasampada ordination while persecuting Catholics. His queens became good Buddhists.

Until we reach the slightly more-continuous Siam Nikaya from the last Sangharaja 1753. This is what they are relying on currently although it was Burmese before.

"In all of those cases, churches are blamed for siphoning the population until the higher ordination goes extinct; they just keep re-building themselves."

Fergus said, "In the final rebound, this is subsequent to the claim Buddhism was introduced by Emperor Asoka to King Tissa:

In 1866, a charismatic young monk named Mohottivatte Gunananda (1823-1890) challenged the Christian missionaries to a great debate. Gunananda was well prepared. He had studied not only the Christian scriptures but also rationalist writings of the West that criticized Christianity. He had already been traveling around the island nation calling for a return to Buddhism and attracting thousands of rapt listeners.

In a series of debates held in 1866, 1871, and 1873, Gunananda alone debated the foremost missionaries in Ceylon on the relative merits of their religions. To the Buddhists of Ceylon, Gunananda was the hands-down winner each time.

In other words, this fellow lived long enough to work with Olcott, and what they established was Theosophical news and the modern status quo.

Pawlsy said, "This would be a huge variation on the Mahavamsa or saying that Vijaya came at the time of Buddha."

Without waiting for a reaction from King Tissa, the Emperor sent his son Mahinda and his daughter Sanghamitta — a monk and a nun — to Tissa's court. Soon the King and his court were converted.

I said, "Yes; it is perhaps even more likely.

Emperor Asoka is the main evidence-based starting point. That is, archeologically, his system appears continuous around the Central Stupa at Sanchi, with branches sprouting off of it. We can be pretty sure it affects south India starting around the 200s. We ought to reserve judgment about details earlier than this."

Or, some of the chronicle is probably close to accurate, minus the origin:

The historiography (i.e., the chronology of kings, battles etc.) given in the Mahavamsa, and to that extent in the Dipavasma, are believed to be largely correct from about the time of the death of Ashoka.

Tilman Frasch has shown that a longer and less corrupt version of the text was maintained in Burma compared to the Sinhalese manuscripts used by Oldenberg for his edition.

"I would have to say that makes Asoka a true Chakravartin. We don't know that much about him, but, he is the most legitimate starting point for what might be called recorded history, or objectivity, and I think you could say so for Buddhism as well. And the whole thing about him converting is sketchy, and there may not have been a First Council. It may not have been his children doing the task of converting Sinhala. But he accepted it and helped it propagate."

In this view, they have failed to take any popular knowledge about the legend of Vijaya as meaningful.

Fame of Ceylon continues, along with confusion:

Marco Polo wrote about Adam's relics kept in the palace of the king of Ceylon, today's Sri Lanka.

They were not Adam's relics but they were probably relics of Buddha , perhaps of the same tooth now kept in the temple of the Royal Palace in Kandy."

It has been believed to be Eden by many; Sarandib, in Arabic; a place of Adam, and, since the Mandeans are an Adamic religion, they source it to here, where we can find the

most straightforward view:

The Chief Uruwarige Wanniyala-aetto

❝We have also put a number of questions to the chief of the Vedda,(or wanniyala-aetto), community. They are the natives who consider themselves the successors of the man of Balagoda and who live in Sri Lanka since at least 18.000 years, The chief wanniyala-aetto however said : "since 34.000 years".

Unlike other people and some religions, the Veddas don’t have any memory regarding a lost paradise. The chief said that "Nature has created everything, also man , woman and the Vedda people". "We have always been here", he said, "we have invented fire and the bow and Sri Lanka is our home".

True. But they did not dominate the territory and deal it to outsiders. In fact, that would make it a contradiction; no one is descended from Ceylonese Veddas. They can't be any kind of legendary patriarchs. "Adam" is probably a misunderstanding of Vishnu or something like that. However, most human beings would probably come to the conclusion that the entire island is a paradise, unlike many places that are perhaps beautiful but close to waste land or objectionable humans. This one's pretty large.

Interesting island. It has true natives in the south who may have been designated "Yakshas" or even "Adam", and ultramodern "non-white British" in the north. Pawlsy made us go on something like a Buddhist pilgrimage similar to Vimaladharmasuriya, his restorations from about 1600.

So, the location of the airport is significant, a coastal plain not far off the beach near Colombo. That's where we showed up:

We made it as far as the restaurant and the trip basically ended there. When that Indian cooking hit, we stopped. The future was here; this is it.

Circumstantially, as an English speaker, I can sort of herd everyone around these situations where in business environments, English is fairly standard. Out of the desire to broaden our horizons, we had got an employee who came in the airport looking for us. He had one of those complicated native names of seventy-three syllables, so we just called him "Paneer", off the menu.

He said to follow our interests, we wouldn't even make it into Colombo, if we would ever stop eating, there is a highly representative Buddhist temple almost right outside the gates:

Bellanwila is also mentioned in the literary works of the 15th century, when Kotte, which is located close to Bellanwila, became the capital of the country. In the Kotte period Buddhism rose to great heights with the royal patronage of King Parakramabahu VI (1412–1467), who was the last native sovereign to unify all of Sri Lanka under one rule before the European colonial invasions.

"That's why I said this location is significant. In turn, it is one of the first places that the Portuguese reach, and the site is rather quickly abandoned. You are talking about a royal temple right at the capital, which lasted about a hundred years."

It was rediscovered by an adventurous monk known as Thengodagedara Hamuduruwo, who is said to be the founder of Galauda Viharaya. One day in 1850, when he was traveling by boat along the Katu-ela stream towards Pepiliyana, it is said that he heard the sound of drums from a nearby thicket. Being inquisitive, he left the boat and walked towards the sounds. As he approached, the drum sounds faded away and he was surprised to see a Bodhi-tree. Subsequently, he came to discover that this was one of the thirty-two saplings from the sacred Bodhi-tree at Anuradhapura.

It is only now we find someone involved with a full restoration:

It is Ven. Bellanwila Sri Somaratana thera, who became the chief incumbent of the temple in 1947 must be given the credit for raising Bellanwila Rajamaha Vihara to its present status. He began the task of developing the temple and he himself designed the structural concept of the temple complex taking the image house of **Polonnaruwa** as the model.

The "model" was a mound of earth in 1903, which has been excavated to reveal what looks to be the 1200s architectural site-type for stonework in the medieval kingdoms.

Without knowing a single thing about what we were doing, we *started something*:

The simple Bellanwila **Esala** perehera (procession) that was started in 1947 under the instructions of Bellanwila Somaratana Nayaka Thera has now grown into a famous colorful pageant, which attracts large crowds annually. Today it is one of the most famous annual cultural pageants in Sri Lanka. The Esala festival of Bellanwila, which is usually held throughout a week in the month of August or September in every year, draws many devotees from the district of Colombo and from other parts of the country. The attraction is not only for the colourful features of the procession itself, but more so for the religious activities that leads up to the main event. Bellanwila esala festival includes Dhamma Desana sessions (religious sermons) which draws many devotees to the temple.

Invoking of blessings starts with a week long Pirith chanting, which is followed by the processions that parade in the neighborhood of Bellanwila during the nights of Esala festival.

The Bellanewila Esala festival consist of a series of processions, namely Deva-dootha Perahera, Kumbal Perahera, Mal Perahera, Paawaada Perahera, Ransivili Perahera and Randoli Perahera. The Diya Kapeema Perahera and Deva Daanaya which concludes the esala festival, follows the Randoli Perahera which is held in the final night of the festival. The Bellanwila Esala procession usually consists of drummers, dancers (low-country and up-country), decorated tuskers and trumpeters who parades the neighbourhoods of the Bellanwila temple premises. Lantern bearers, together with devotees who carry Buddhist flags also take part in this grand display of religious piety, which portrays the Buddhist cultural and artistic heritage of Sri Lanka.

Pawlsy said, "Sew, a needle and thread.

The Piriths are what we know as the *Parittas*.

You know why this worked? Pali is easy.

Let's consider someone else's first-time participation."

...even dubious pseudo-magical invocations like the Atanatiya Sutta take on a new life when expressed in a dramatic form. When we got to the bits that say: “This yakkha is hassling me! This yakkha is attacking me!” the monks brought a sense of urgency and danger that lies inert on a printed page.

We varied the tempo a lot, from extremely slow to, like, fast. The fastest was the coda, where we recited one of the few non-canonical texts, the Theravadin tantra Jinapanjara. This has a lot of unusual vocabulary, long compounds, in a variety of late, complex

metres, and recited at speed it was a serious challenge! The changes in tempo obviously added to the drama and interest of the chanting, but I must say that for myself I preferred the moderately fast ones – they are at a normal speaking speed. I found it hard to connect with the slow ones.

The Sri Lankan chanting is of course wonderful, by far the best pronunciation of Pali. Aside from the details, the Sinhalese use of Pali is just so much more natural as compared to the Thai. When chanted by Thais, Pali always sounds like an artificial language – there's something unnatural in the tones and the rigidity of rhythm. On a Sinhalese tongue, it flows like a river. No doubt this is because Sinhala as a spoken language is closely related to Pali. This was one of the reasons for taking part, so that I could somehow imbibe some more of that flow into my own Pali.

"The place of the last powerful king.

Not far from the new airport, erased by Europeans. We admired this."

As did many:

He organized religious programs and rituals to invoke the blessings of the Triple Gem and the protection of the gods. He organized a special procession, a perehera. These activities greatly revived the spirits of the people and consequently their health. The villagers came to believe that this was due to the power of the Bodhi-tree and the gods supposed to be residing in the vicinity. This belief attracted more devotees and the fame of Bellanwila spread throughout the country.

How does something like that interface with communism or socialism or whatever they decide on?

Colombo has parts that are certainly similar to Europe:

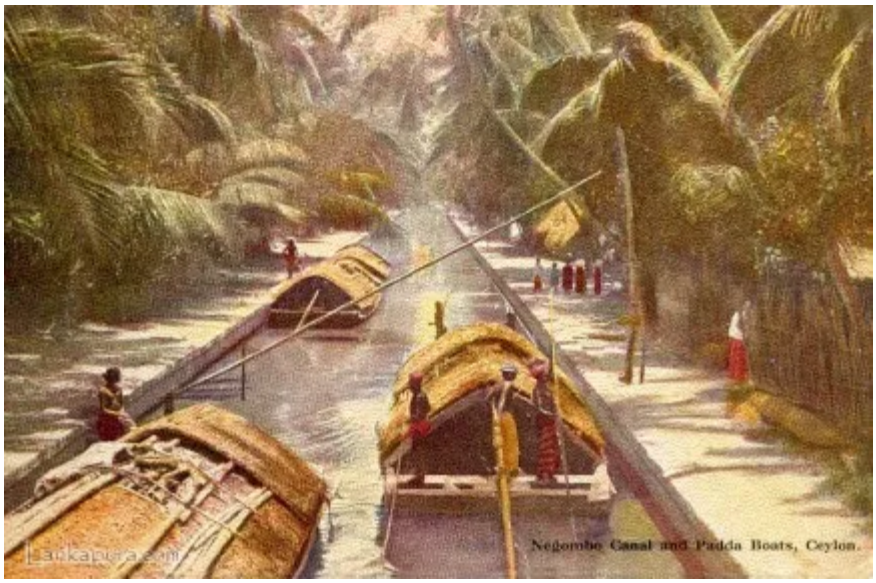
York Street,
Colombo.

Queen Street, showing Light House, Colombo.

You don't have to go very far to find the more common:

Here is the development of a canal in south Colombo from 1890:

to:



...urban growth was taking place at a pace that afforded local fauna to thrive at will without any restrictions. Colombo South with its tree lined avenues and homes with spacious gardens provided sanctuary to a wide range of fauna ranging from avi fauna to reptiles.

The canal originally built by the Dutch and later expanded during British times, connected the Kalu ganga at Kalutara with the Bolgoda Lake, and thence veered along through Nedimale, Dehiwela, Pamankade on to Narahenpita.

The water was clear and one could easily see the bottom of the canal on most days.

Very few families lived in the properties in the area, mostly owned by absentee landlords who invariably had a cadjan shack where a “caretaker” lived. Occasionally we would see a “mahattaya”(ie a person who wore shirt and trousers as against the local folk who were in sarong, or reddha invariably barebodied from the waist upwards) arriving with a gun and shooting down a “talaya”..There were no shanties then, and the right to pluck coconuts from the trees that grew on the bank had to be obtained with a permit from the government. The canal was clean and unpolluted and “padda boats” traversed along its waterway bringing firewood.

Paneer said, "That's how most of the cooking is done."

Pawlsy said, "I want to invite myself inside everyone's house to eat their dinner. How can you stand it?"

The airport is about ten miles away from the town center, which is based on a natural harbor.

We like the ideal and classical views. But when we actually got there, this is York Street:

BURTOLS
DYERS & CLEANERS
J. G. WEERARATNE
WATCHES & CLOCKS
HARMONICS
GLOBE INSURANCE Co. Ltd
TAILORS
NAVY
CONTRACTORS
AND CIVIL

edge of town:

Bundesarchiv, Bild 135-KB-01-039
Foto: Krause, Ernst | 1938/1939

We are going around as various races and religions, wondering if Buddhism is conveyed by birth, cultural immersion, or any spontaneous decision.

If we negate the "birth" question, that is why we go to meet a current figure and absorb his view.

Bandaranaike begins by talking about how Christianity was an ascribed inheritance. He suggests the religion was never appealing to him because of the restrictions placed on individual freedom by an authoritative and distant God figure. ‘While acquiring for Christ a sort of personal affection as towards a kind elder brother … I never was able to attain a conception of God’...

...the idea of God is man-made and historically contingent. However, he argues that religion continues to exist because it serves a functional purpose in human society.

Bandaranaike makes the familiar argument that religion provides a necessary moral counterbalance to the power of human intellect, which, if left unchecked, can bring about its own destruction. The narrative posits this as a dilemma: the idea of a supernatural God figure is problematic because it can be seen as a human construct, but the denial of God does not obviate the need for religion. The resolution for Bandaranaike lies in a rationalist conception of Buddhism: '[In Buddhist] doctrine … there is no need for man to be dependent on the will of God … It is left to me to say that the Buddha Dhamma [doctrine] has emerged triumphant from the test of my reasoning'

Bandaranaike's conversion to Buddhism was a deeply personal choice informed by his rational approach to life. Significantly, it makes no attempt to suggest that he adopted Buddhism as part of his cultural heritage. Two dominant themes, Buddhism's rationalism and its ability to act as an ethical discourse in modern society, permeate Bandaranaike's views on Buddhism.

Bandaranaike analyses the role of Buddhism in what he sees as a largely secular, science-dominated and capitalist world order. He refers to James Frazer's The Golden Bough (1890) – another indication of the rationalist framework in which Bandaranaike approaches the idea of religion – and argues that Frazer's evolutionary perspective of religion is largely accurate. But he disagrees with Frazer's belief that as human civilisation progresses the need for religion will altogether disappear and be replaced by science.

"That's a similar argument as to why even a Hindu *atheist* will follow Mimamsa, a reasoned argument towards socially harmonious moral choices."

We all get to the same inconclusive conclusion:

...unlike the monotheistic religions of West Asia, Buddhism does not have a doctrinal basis that can support a modern fundamentalist project. Obeyesekere contends that Buddhist doctrine carries no particular validation of the idea of forming a ‘just’ community – something he argues is central to a fundamentalist project – and also no doctrinal basis for making such communities in the world through ‘“just” wars or “holy” wars’. However, Obeyesekere argues that Buddhist history often sanctions violence, as in the Mahavamsa where the iconic Sinhala King Dutugemunu’s killing of his enemies is justified because it is done to protect Buddhist institutions. Obeyesekere’s attempt to draw a neat distinction between Buddhist doctrine and Buddhist history is problematic. It replicates the demarcation between a pure doctrinal Buddhism and an impure popular version, which is evident in the Orientalist–rationalist appropriation of Buddhism in the nineteenth century. The impossibility of this distinction is visible in Sri Lankan history, where Buddhism has played a central role in the state. Bandaranaike reproduces the tension of attempting to separate doctrine from history.

We don't personally find the tension, but the lack of a "blueprint" is ubiquitous. To the extent we might believe there is a pure doctrine, it's just not in a separate suit, it's not a divided half, but one's progress in Dharma. This is about inner conditions. Externally, no, it has nothing that would "start a kingdom", nor does it relate to an ethnicity. It does validate retribution against evil.

He perhaps has a more accurate allegory of micro to macro:

The religion is once again identified in terms of its relevance to a particular group – the Sinhala race. However, the race will benefit not simply because the Buddha blessed it but because the fundamentals of the doctrine are adhered to – values such as compassion which are in fact universal. Paradoxically, therefore, embracing the Buddhist ideal will lead to the transcendence of the very idea of ‘race’, which is posited as synonymous with ‘nationality’. As the words at the end of the passage suggest, the Buddhist ‘prayer’ for happiness and health is for all human beings and not limited to a

particular community. Such a limitation could be read as a violation of the religion’s ethical principles.

Pawlsy said, "I like that.

I actually like that.

Sinhalese-ness is incidental or tangential to following the Dharma, which triumphs as the main point in this analysis.

You have no type of political framework to hand out as the solution. Whatever is known has been hard fought at some times; violence is understood in a defensive way."

It was mindblowing. At a glance, the economic value of Ceylon is unfathomable. It makes Kosovo look like a few sheep farms and lumber mills. Ahem. Despite that, the British simply *relent* from owning it.

I said, "You need to be careful about this Anglophile thing.

Most of you are already educated at the London School of Economics. These graduates in service to the British government have already passed a judgment. It means, together with the Americans, if you pursue Communism or anything close to it, they are going to interfere.

You're forced to be in a position where you will continue to voluntarily cooperate with them, or, if you try to change too much, they will do something.

We believe the aspect of racism has not faded in strength."

They had elections without machine gun fire. Forming one's own legislative body is a solemn affair. This is, more or less, putting you back where the last unified Ceylon was in the 1400s. Although war has been involved previously, it is almost as if Buddha really is

involved now, because there is none.

It is possible to find things that we know are older than that last powerful epoch of the unified island. Pawlsy had picked some destinations that would change us forever.

We wanted to make a couple of trips; one was a little bit farther south from Colombo in Kalutara district, past the canal, Faxian Cave:

This is the largest natural stone cave in South Asia. 3500 people can stay here at the same time. To see the size of the cave, you have to go inside and look outside.

Fergus said, "It is Buddhist hearsay layered on a Vedda site of inscrutable origin."

I said, "Yes, the residency of Faxian is not corroborated by anything else, but what is more important is the idea stuck, and if so you should know more about this Chinese Buddhist pilgrim."

We explained to Paneer that we were guardians of one of these.

It was complicated, because our site wasn't really that far from the beach as the crow flies, but, human circumstances have largely negated even what we tried to set up by train. In Ceylon it's a matter of finding a road that doesn't disappear and end in the jungle.

Pawlsy said, "Street parties are one thing; they need to set up a retreat program, here.

If there is such a thing as a Buddhist ceremony that may confer something I am interested in, this is where we will do it."

I'll certainly say we felt something from it. For a person to do nothing but meditate in here for like a month or something, you would certainly have the chance to find something the ordinary person does not look for. We just wanted to try it. We feel like novices without weapons and plans, and this place convinced us there is a way of life we were simply unfamiliar with.

We wanted to put more time in going east.

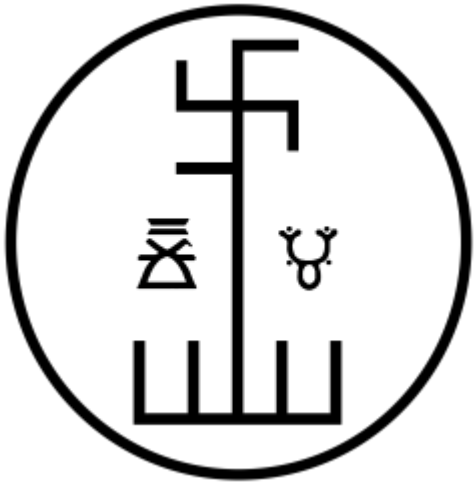
It's the first highway, A1 Colombo - Kandy Road, a little over seventy miles.

That's because there are explanatory medieval sites we can see.

You have to go most of the way to the "Kingdom of Kandy", which has been called the *cultural* capital in contrast to Colombo's *commercial* capital.

Commerce depends on something larger, which is all the plantations across most of the country side, tea, rubber, rice being the major ones. If there is compassion, it is supposed to apply to the "Indian Tamils" who have been translocated for this. In our view, it is less necessary they convert to Buddhism, than they are given the fair treatment it aspires to.

There was an early Buddhist period which little remains of:



One speaks of a "first resurgence" because Ceylon was conquered by the Chola Empire 993 - 1070, demolishing Anuradhapura and moving the capital to Polonnaruwa. Eventually they were defeated by the Sinhalese. Polonnaruwa was then crushed by the Pandyas in the 1200s. The Kingdom of Kandy becomes a central power after 1521.

We're going a few places that show us this "Renaissance", if that term may be appropriate. Polonnaruwa was only recently excavated; what is in Kandy has at least never been swallowed by the earth.

Out here we encounter a temple built in 1344 having also Sanskrit names:

Saddharmatilaka Vihara or Dharma Kirthi Viharaya is an ancient Buddhist temple situated in Pilimathalawa, Kandy, Sri Lanka. It is located on Gadaladenyia Road (B116), just up from the Gadaladeniya junction of the Colombo - Kandy Road (A1), approximately 12.5 km (7.8 mi) to the west of Kandy and 3 km (1.9 mi) from the ancient buddhist temple, Lankatilaka Vihara. It is considered one of the largest rock temples in Sri Lanka.

Gadaladeniya:

I said, "It fits together in a certain way. Observe how this site is taking its direct inspiration from what we said was just excavated in the 1900s."

The temple was constructed in the Dravidian architectural style incorporating Sinhalese architecture from the Polonnaruwa era and other Indo Chinese architectural patterns.

At the entrance to the shrine room is an elaborately ornate sculptured Makara Thorana (Dragon's Arch). The Makara Thorana is decorated with images of Brahmā, Śakra,

Santuṣita, Saman, Santhusthika, Natha and Maitreya. Inside the shrine room is a 2.43 m (8.0 ft) high statue of a seated Buddha, in the 'Dhyana Mudra' pose, the posture of meditation associated with his first enlightenment, with four standing Buddha statues flanking it. The statue is significantly different from those of the Gampola period (1314–1415).

Adjacent to the main shrine room, on its north side, is a devale dedicated to the Hindu god Vishnu. The devale was originally dedicated to Varuna when it was built however as Vishnu became more popular with devotees the shrine to Varuna was replaced with Vishnu.

In the middle of the temple compound is a secondary shrine, the Vijayothpaya or Vijayantha Prasada named after the mythical palace of god Indra.

On the four sides of the main stupa are four smaller matching stupas, extending in cruciform angles out in the four cardinal directions. Each of these four smaller stupas are built on stone platforms with their own individual shrine rooms. These shrines formerly housed images of the Four Heavenly Kings: Vaishravaṇa, Virūḷhaka, Dhrutharashṭa and Virūpaksha...

"So you see both Hindu and Mahayana deities in what is at least a second-generation temple.

It was abandoned at some point in the Portuguese era, restored by Siam Nikaya, and continuous since then.

It has a close neighbor with the same life cycle."

Lankatilaka:

It is considered the most magnificent architectural edifice created during the Gampola era.

Lankatilaka Vihara is located in Hiyarapitiya, near the town of Pilimathalawa in the Kandy District. The temple can be accessed via two primary routes: the Daulagala road from Peradeniya and the Gadaladeniya road from Pilimathalawa. Both roads lead through scenic village surroundings and offer easy access to nearby historic temples such as Gadaladeniya Vihara and Embekka Devalaya.

Sathapati Rayar designed this temple using Tamil Pandya sculptors brought from Tamil Nadu in Hindu style, in the 13th century, Polonnaruwa era and also with other Dravidian and Indo Chinese architectural patterns.

The vihara buildings have been built on a natural rock called Panhalgala Rock. Among the buildings, the image house possesses characteristically outstanding architectural

features, embellished with traditional Sinhalese sculptures. According to the facts recorded in the Lankatilake copper plaque, this image house was constructed as a four-storied mansion with a height of eighty feet, but today only 3 stories can be seen. The walls and the ceiling of the image house have been adorned with the Kandyan era paintings and sculptures.

Rock carved inscriptions found in the temple premises with both Sinhala and Tamil sections, proclaim about the initiators and the facilities gifted to this temple by the kings. According to historian K. Indrapala, the temple inhibits the longest Tamil inscription found in Sri Lanka, which suggests that the pre-colonial kingdoms used Tamil alongside Sinhala as official languages.

The image house of the Lankatilaka is enriched with six devales. The gods: Upulvan; Ganapathi; Saman; Vibhishana, Kataragama deviyo and Kumara Bandara are worshipped here.

"As you can see, *Bandara* is a local name, while *Kumara* is Sanskrit for 'child, youth', and strongly indicates a local protector in this context. It may outright say *Mars of Ceylon*.

Now, let's think. The Siam Nikaya is headquartered at a site that, physically, had its own precursor."

Asgiri Maha Vihara traces its origin from the Wanavasi sect of the Dimbulagala Forest Monastery of Polonnaruva.

"So they say, and, we know just a little of Dimbulagala."

The Dimbulagala range houses a number of caves cut into the rock with Brahmi inscriptions over their drip ledges. This forest hermitage of medieval times and holy abode since time immemorial, home to some of the most valued fragments of early frescoes was called the Gunners Quoin by the British. This Buddhist monastery which

was abandoned after the times of the Kingdom of Polonnaruwa was restored due to the efforts of Kithalagama Sri Seelalankara Thera.

"Okay, It was in this monastery resurgence that started in about the 1200s, until the Portuguese dissipated most of it over the 1500s.

We find the caves or natural meditation sites have Brahmi script, India's first knowable writing. It is not really any older than Emperor Asoka. But it is also not known to be used for a very long time. Yet here it is in the middle of Ceylon.

Whatever is here is *about* to be restored.

Seelalankara was ordained in 1946 and is a bit of a local saint:

❝He went on to Polonnaruwa to meditate and came to the Palugasdamana area in Kaduruwela. There, he used a small building in the cemetery to meditate on a banyan

tree. When the area became highly populated, he moved to Handapangala forest and lived in a cave in the Sorawila area. He lived a modest life, dedicating himself to the development of the ancient monastery and to uplifting of the poor peasants who lived in the surrounding areas of the Polonnaruwa District in North Central Province. He established a village school with the Sinhala-speaking people in Sorawila, which later become Sorawila Maha Vidyalaya.

However, *outside* of the temple:

"...the only landmark being a water tank at which point you turn to the left and continue on an unsealed road which passes the delightful Hitcha Pitcha weva (weva is a reservoir), another turn off which is almost at the foot of a rocky outcrop. A short climb up and through jungle and rock boulders, brings to this forgotten fresco.

The frescoes at Pulligoda were reported by Bell in 1897, a series of fragmentary remains of old paintings in a shallow cave shrine. Today a fragment of what once may have been a larger scene of devotees in the attitude of veneration, consisting of five male figures seated on lotus cushions placed on a broad seat. The dating of these frescoes are subject to debate.

Dr. Raja de Silva, (former Archaeological Commissioner of Sri Lanka) in a study of early period paintings from 247 BC to 800 AD defines several of the characteristics and elements of the Pulligoda galge frescoes. He describes that the male figures depicted here have reached a stage of attainment (sovan, sakrudagami, anagami or arhat) as signified by the oval aura shaded red behind each head. The saintly figures are all seated with their legs crossed. The soles are painted red with cosmetics, like the palms. The lower garments are pantaloons of plain red or stripes reaching down to the ankle. Their headdresses vary distinguishing two figures as Brahmins. Another wears a white band of sacred thread across the bare upper body marking a sage. Ear rings, necklaces armlets, bracelets are also worn. One figure is green in complexion. The asana (seats) on which the lotus cushions are placed is ornamented. Only a small fragment was all that

remained to be admired, it radiated a state of spirituality, serenity and peace that these forest hermits would have enjoyed. It speaks of elegance, refinement, poise and beauty. One figure held a lotus bud by the stalk while the left arm was folded across the chest in a charming gesture of offering. The others seem to hold their palms together gracefully. The pigments of earthy red, ochre, yellow and green stood on a background of white with small circular designs. The frescoes even after many years still remain vibrant. Dr. de Silva says that the characteristics of drawing, shading, perspective and stylistic methods of outlining features at Pulligoda bring to mind the paintings in Sigiriya implying that the artists at both sites were of the same conservative school of temple painting. Further up is an interesting rock cave naturally resembling the formation of a house with a slab roof.

The Namal Pokuna complex, also in the vicinity and lies 2 kilometres before the Dimbulagala temple. There is also a small temple inhabited by monks at the bottom of this ancient forest hermitage. The way to the ruins is uphill along a scorching rocky-face passing strange crevices and little rock pools. The ruins of a monastery including a Chaithiya, bodhigara, poyage, dhamma saba mandapaya, ancient guard stones and moon stones are evident. The ruins are enclosed by a stone parapet with four cardinal entrances, immediately outside was a pokuna (bath) and a stone bridge. The jungle path leading further up leads to the Akasa Chaithiya on the summit of Dimbulagala, passing ancient caves of the forest hermitage. One such imposing rock formation allowed the wattle and daub walls to be built dividing the cave into many rooms including a little verandah as well. Further up are the curative waters of the famed Namal Pokuna, and the maravidiya caves.

As for the temple:

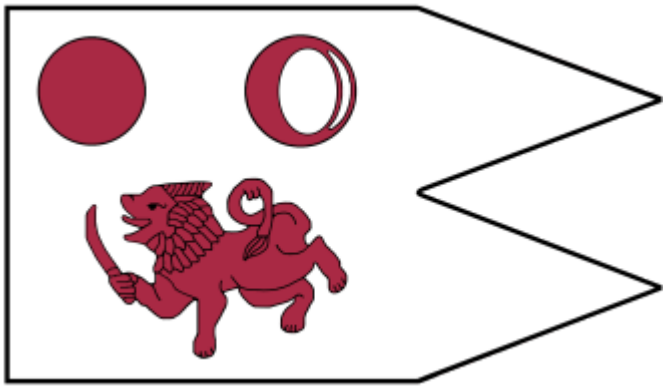
In the Anuradhapura period there was an important vihara here. An inscription of Sundaramaha devi in the 12th century says that 500 monks resided there at that time.

A most notable period of its history is associated with King Parakramabahu I, in the 12th century where the Dimbulagala Maha Kassapa Thera helped the King with the

purification and renewal of the Buddhist order. In the early centuries Dimbulagala was known as Dhumarakkhapabbata or Udumbarapabbata.

The caves have been used for a very long time and with Veddas living nearby.

Flag of King Dutugamunu (161-137 B.C.), as depicted in the Dambulla Viharaya cave no.2:



In 1938 the architecture was embellished with arched colonnades and gabled entrances. Inside the caves, the ceilings are painted with intricate patterns of religious images following the contours of the rock. There are images of the Lord Buddha and bodhisattvas, as well as various gods and goddesses.

The Dambulla cave monastery is still functional and remains the best-preserved ancient edifice in Sri Lanka. This complex dates from the third and second centuries BC, when it was already established as one of the largest and most important monasteries.

Dambulla is the largest and best-preserved cave temple complex in Sri Lanka. The rock towers 160 m (520 ft) over the surrounding plains. There are more than eighty documented caves in the surrounding area. Major attractions are spread over five caves, which contain statues and paintings. These paintings and statues are related to Gautama Buddha and his life. There are a total of 153 Buddha statues, three statues of Sri Lankan kings and four statues of gods and goddesses. The latter include Vishnu and

the Ganesha. The murals cover an area of 2,100 square metres (23,000 sq ft). Depictions on the walls of the caves include the temptation by the demon Mara, and Buddha's first sermon.

Access is along the gentle slope of the Dambulla Rock, offering a panoramic view of the surrounding flat lands, which includes the rock fortress Sigiriya, 19 km away. Dusk brings hundreds of swooping swallows to the cave entrance. The largest cave measures about 52m from east to west, and 23m from the entrance to the back, this spectacular cave is 7m tall at its highest point.

Totally impressive, and you can see something *else* from there.

Sigiriya is phenomenal:

❝There is clear evidence from Brahmi inscriptions on the western side of Sigiriya that the many rock shelters and caves in the vicinity were occupied by Buddhist monks and ascetics from as early as the 1st or 2nd century BCE.

It has an abundance of nymphs or *Apsaras*:

John Still in 1907 wrote, "The whole face of the hill appears to have been a gigantic picture gallery... the largest picture in the world perhaps". The paintings would have covered most of the western face of the rock, an area 140 m (460 ft) long and 40 m (130 ft) high. There are references in the graffiti to 500 ladies in these paintings. However, most have been lost forever. More frescoes, different from those on the rock face, can be seen elsewhere, for example on the ceiling of the location called the "Cobra Hood Cave"

The true identity of the ladies in these paintings still has not been confirmed. There are various ideas about their identity. Some believe that they are the ladies of the kings while others think that they are women taking part in religious observances. These pictures have a close resemblance to paintings seen in the Ajanta Caves in India.

There is something which was originally a *Mirror Wall* which was covered with graffitti around the 700 - 900s:

❝ One example is;

Like geese who have seen a lake, I listened to the message given by her.

Like a bee who has seen full-blown lotuses, the bewildered heart of mine was consoled.

This couplet uses a play on words as in the combination of hasun (message) with hasun (swans). The poet's eagerness to hear from his lady love is compared to the bee's fascination for lotus blooms, whose large petals provide it an easy landing pad to drink its nectar and frolic if it wishes.

Out of the 1500 plus poems, most are addressed to the ladies on the frescoes. Men praised their beauty and women shared their envy. A contemporary female, clearly less enamoured with the frescoes, records different, if equally passionate emotions:

"A deer-eyed maiden of the mountain side arouses anger in my mind. In her hand she holds a string of pearls, and in her eyes she assumes rivalry with me."

බුදැල්මි
සියොර ආමි සිහිගිරි
බැලීමි ගි බොහො ජන
ලිතුයෙන් නොලිමි

Roughly translated from ancient Sinhala, is: "I am Budal [the writer's name]. Came with hundreds of people to see Sigiriya. Since all the others wrote poems, I did not!"

I said, "From among the available iconography, we find *Maitreya*, who is in the oldest Peshawar statuary ca. 100s.

It is somewhere around 450 - 500 that he, I suppose, defines *Mahayana* in the way forming the major Sutra basis of Yogacara.

At the same time, Sakra is a common name for *Indra*, who is present in Buddhism but largely forgotten by the rest of India."

Fergus said, "There are a few individuals who have been given the epithet *second* Buddha.

That's usually not because they take a whole Sutra Basket and boil it down to nuggets of wisdom; Maitreya does this, and, it is basically what happened to Buddha himself."

"That's true; the Maitreya texts are a limited selection of all the possibilities.

Chinese records show sects based in the Avatamsaka or Ratnakuta Sutras, which was not done in Tibet.

Likewise, Pali Buddhism is its own library for the most part.

Buddhism as a genre consists of Sutras, tales about or told by the Buddha, also Vinaya, which is the rules on ordination and monasteries, and finally Abhidharma, which is more like a philosophical analysis not directly given by Buddha, like kernels of reality transportable beyond a particular story. Its name means *higher teachings*. In Pali, Abhidamma."

In the Abhidhamma, the generally dispersed teachings and principles of the suttas are organized into a coherent science of Buddhist doctrine.

The bulk of what the Buddha taught was aimed towards a class of human being he referred to as puthujjana. These were essentially ordinary people engaged in worldly pursuits.

In the words of the Buddhist scholar Narada Mahathera: 'The Dhamma, embodied in the Sutta Pitaka, is the conventional teaching (Pali: vohāra desanā), and the Abhidhamma is the ultimate teaching (Pali: paramattha desanā)'.

The earliest texts of the Pali Canon have no mention of the texts of the Abhidhamma Piṭaka.

The Pāḷi Abhidhamma collection has little in common with the Abhidharma works recognized by other early Buddhist schools.

A survey conducted in the early 20th Century by Louis Finot found that the Abhidhamma Pitaka was the only one of the three Pitakas possessed in complete form by most Laotian monasteries.

Pawlsy said, "So, very little of what Buddha himself said would amount to an intellectual finesse such as we would use to see how close *Chronos Apeiron* and *Zeruana Akerne* may be; in fact there weren't discussions like this usually."

I said, "Exactly. You see it come up in the Abhidharma; like the Pali refutes everything else in twenty questions.

However, it is components that are in the Pali that persist through Maitreya and Vajrayana Buddhism, like it deals with Skandhas and Elements.

Theirs is strictly codified, probably not before the 300s, and I think we are looking for an

ongoing Abhidharma refinement that may last about another thousand years."

Fergus said, "It seems to me the concept of *nationalism* would have to be more accepting of the presence of deities and the importance of Sanskrit being enough to name their own royalty."

It's there among a good bit more. This thing, which is a lava core squeezed from an extinct volcano, was a Buddhist site that in the 400s was built into a *city* with palaces and fortifications, and some of the most impressive hydraulics and gardening to be found.

From the summit looking out:

Looking in:

The many pools are all connected as a reservoir system that auto-adjusts its level; most of that still works.

A series of terraces rises from the pathways of the boulder garden to the staircases on the rock. These have been created by the construction of brick walls, and are located in a roughly concentric plan around the rock. The path through the terraced gardens is formed by a limestone staircase. From this staircase, there is a covered path on the side of the rock, leading to the uppermost terrace where the lion staircase is situated.

The name of this place is derived from this structure; Sinhagiri, the Lion Rock.

"Of all things, the lion's head is broken off and not found.

There you go. Sinhagiri, Sinhalese."

It looks like sending a nation to the guillotine. Maybe someone boasts of blowing it with dynamite. Offhand, we have no idea, since a broken head just usually rolls downhill from its body.

Here is a quite curious remark about the modernizing of the Magadhi language:

By the end of the 12th century, the development of Apabhramsa reached its climax. The distinct shape of Magadhi can be seen in the Dohakosha written by Sarahapa and Kauhapa.

Usually the Dohas are said to be in "proto-Bengali".

I said, "The significance is that this is about *song*, and, these songs are the inspiration or source for things like *Hevajra Tantra*. The tantras are a twilight language within these songs, which take a lot of effort to hammer into a form that makes intellectual sense.

Similarly, the Sanskrit Dharani repertoire is mostly nonsense you would have to provide the meaning for.

Well, let me retract that, slightly. Some of it is plain speech in normal sentences, but far from all of it.

Comparatively, the Parittas are not Sinhalese, they are Pali. Many of them use a Buddha Sutta as text. However, they are using others that are clearly later compositions by others. So, we might be able to call this a *Mahatmya*, which is a region's personal explanation and history. It's not being called a mantra or dharani, because it appears in

such a mahatmya."

The Mahavamsa contains the earliest historical reference to this practice, describing how Upatissa I of Anuradhapura instructed monks to recite the Ratana Sutta through the night during a period when Sri Lanka was afflicted by plague and disease.

In Sri Lanka, monks highly skilled in Pirit chanting are referred to as Parittabhāṇakas. Unlike the older bhāṇaka traditions of the Theravāda—such as Sutta Bhāṇakas, Vinaya Bhāṇakas, and Abhidhamma Bhāṇakas, which have long disappeared—the Parittabhāṇaka lineage remains active across all three Nikāyas. This makes it the only surviving bhāṇaka system in Sri Lanka, where monks are still formally recognized for their chanting ability.

In the Gilana Sutta, even the Buddha Himself had the Seven Factors of Enlightenment recited to him by another monk to recover from a grave illness.

Popular collections of paritta verses are among the most widely known Pali texts in many Theravada countries. Translations of Paritta texts have not proven to be particularly popular—they are often little easier to understand than the Pali texts themselves, and in popular belief it is not necessary to understand the recitation for it to be effective.

Fergus said, "That's the key right there -- even Buddha externalized it and used the benefit of another person.

What this also seems to be saying is no one can *recite* the Abhidhamma; they haven't memorized it."

I said, "Yes. The Parittas are the most widespread Buddhist material, found in most homes throughout southeast Asia. In *practical* purposes, this *is* Buddhism."

Pawlsy said, "This is exactly what we found.

We can draw an audience that can understand and agree with lyrics that, I hope, represent similar values.

Understanding Abhidhamma is so abstruse, it's hard to begin.

The power of song is, in my opinion, preferable to the power of the bomb."

"Pawls, the Paritta collections emphasize *tantric* elements, such as the number twenty-one and ritual that favorably compares to the *Usnisa Vijaya Dharani*. It has a Mora Sutta that is probably the basis for the *Mayuri* ethos.

Now, for me, because of what Fergus said, I tend to blend Sanskrit and Pali in a careless manner. I'm not fluent, but I can understand a variety of phrases. They are almost the same.

Let's critique a few translations from Parikamma Paritta."

Samantā cakkavāḷesu, atrā ‘gacchantu devatā

O deities who are residing in the various realms, please come to this place

"It's not translatable; it's *devata*. Often it says gods, here, deities, neither one of which can I comprehend. Even if we know nothing about it, this song obviously neither denies their existence nor demeans them in any way."

Santo santosa hetuṃ, munivaravacanaṃ

the noble words of the Great Sage, which are the root cause of contentment.

"You could say a lot more about *Santosa*, contentment, which would be an exposition of *Abhidharma*.

In the translation, 'Sage' is fairly underwhelming in English.

In the western tradition of it being 'learned', you have someone with a vast memory, who hasn't necessarily been put through any trial other than if he can remember it.

But in Sanskrit, it originally translates *Rishi*, which has the distinct meaning of not the one who can memorize verses, but the one who can *create* them.

In the sense the Veda is not by any human author or agency, that is because it means in order to create, you had to be possessed by Agni.

Yet there are hundreds of Rishis. And there are a few rare terms that refer to a certain class or specialty of them; in this sense, *Muni* is a specialized Vedic Rishi. This isn't a respectful title like professor or doctor, but the acknowledgement that whatever he says is beneficial."

yakkhā devā ca bramhano

demons, deities and Bramha gods

Fergus said, "I know that one; if literally demon = *daimon*, then we might say, from the classical Greek era to which Indian thought was related, there could be a similarity. But the modern translation intends something more like 'evil deity', and then we are back to, what is a deity?

And the answer usually given would be pre-empted by the fact that Buddhism often

addresses *multiple* Brahmas, the world maker, in Puranic vernacular."

"The vernacular is not a total loss when understood as *priest*, one who, by mastery of mantras, is able to manifest world systems. Vedic Brahmanaspati was certainly an important figure with respect to Vrtra and Vala. This was also an interaction with Indra. The Puranas go on to some really weird stuff between Brahma and Indra. This quite possibly is the basis for **Blue Lotus** in Buddhism such as Tara holds."

Pawlsy said, "It's not a decoration. It's like the essence of these Vedic and Puranic myths in her fingertips, which is like a whole subject unto itself."

"Yes, having the name Utpala, which is why the Lotus God mentioned here in Ceylon probably refers to a blue lotus."

Fleep said, "This is like most Catholics. In fact, the Parittas were directly compared to the Bible. It's what most people have and regularly use. But it's also the most professional monk tenure. By using the same prayers and hymns as most other people, most Catholics don't agree with everything that comes from the pulpit.

This song and some others are indistinguishable from what's in Mahayana. It matches the art which is also indistinguishable."

"If I said the tantra was just given in the Gilana Sutta, would that make sense?"

"Yes, because I know you're going to unfold it in greater and greater detail, down to the sub-atomic level. I get that sense strongly, the inter-connected geometry of that which is too small to see, up to multiple Brahma creators.

And that's like Buddha asking *you* to recite the Seven Factors of Enlightenment, which even someone like me can do on a name basis fairly easily. The tantra is like a honeycomb of songs expanding that energy and, what I guess you might say, Abhidharma, in blazing vivid detail."

Pawlsy said, "Thank you, Fleep.

The thing about the parades or pereheras, is, the superstition of belief in blessing or protection.

A larger number of the Parittas increasingly or totally speak about protection. This is a common metaphor with Mahayana. And you reach a sort of hamster wheel, if it becomes ingrained belief that you have to keep doing this thing or the dire consequences happen, and your spiritual journey is nothing else.

Mr. Bandaranaike addresses this; I mean, that's a humble finding, you are not great because you have been given this blessing, it is up to you to follow the Dharma."

I said, "Yes, Pawls, and that agrees with Emperor Asoka."

Paneer said, "You are more Buddhist than the Buddhists."

Fergus said, "We have no way of being that. You must mean much more highly argumentative."

"That is what it is."

Dinky said, "Friend, you have a job. We are *all slaves*. We're trying to talk our way out of this locked box of war that is popular among Europeans."

Paneer looked like he would never talk to us again.

I said, "I have to tell you, we are Ucchusma.

Human trash, blowing in the wind, without families or societies as any kind of root. People without a future except this band we have made."

Ariana said, "We have defeated the Ottoman Empire, Italy, Yugoslavia, and Germany."

He looked like he was ready for a new job.

I said, "Until you can help me find a missing boulder of four to six tons," estimating what must have been at the Lion's Gate, "I'd like to show you Miss Pawlsy."

Pawlsy came forth in her Lion Headdress and belted something at him in Albanian. He looked like Ekajati.

She said, "We want to be part of you getting there without going through what we went through. You already have."

He was reduced to tears.

Pawlsy said, "I love Ceylon. It's big and modern enough that I can easily add it to my professional venues. But I wanted to be able to see it like a normal person. I can't do that anywhere in Europe. This has a lot of value to me."

I said, "Pawls, Buddha is often called Sakya Muni, but he is also called *Sakya Simha*, Lion of the Sakyas. It just so happens this is an inseparable motif from day one."

We had no idea about that. *Simha Giri* is astounding, and her stage persona curiously resonates to it.

We were positive some of what we had encountered was at the root of Mahayana metaphysics.

The unusually-named Atanatiya Sutta is by Vaisravana:

This scripture, there titled The Mahāsūtra, the Sūtra of Āṭānāṭīya, can also be found in the Dīrgha Āgama of Chinese Buddhist canon and Kangyur of Tibetan Buddhist canon; in the latter, it appears both in the standard Sutra section, as well as among the section labeled Dhāraṇīsaṃgraha or Collection of Retention-Spells.

The Āṭānāṭiya Sutta was recited to protect the community, especially through the recitation of dhāraṇīs (protective spells), and included instruction on the powers and duties of the Four Heavenly Kings in maintaining cosmic order.

Its very obscure title from Pali:

(Auto-Translation): A city called Adana.

This is a case to account for linguistic drift:

Atanatiya, according to the Pali commentary, derives from Atanata, a city mentioned in the sutta (D III 200,24). The Tibetan interprets the title in the same way: lean lo can = atakavati / alakavati

I said, "This has a particular meaning on the meditative journey.

Say the metaphor is to reach the summit of Mt. Meru; that is, so to speak, where Buddha collides with your consciousness and you advance on the Path.

Most of us soiled beings, therefore, are considered to be wandering the slopes of Meru.

Among the four faces, the first three are considered to be inhabited by rather disturbing

ghosts, and practically impossible to climb. It is this final, northern face ruled by Vaisravana that the Yakshas may be the ones to favorably admit passage."

Fergus said, "That is because when some beings attempt to meditate, they will instead be gripped by fear, pain, rage, hunger, or other traumatic memories. Those are real conditions, similar to being hassled by a ghost that appears outside you, and the result is indifferently the same, you are mentally troubled rather than peaceful."

I said, "Yes, that is actually very serious.

And, this is more or less a permanent feature. Meditations usually go in a circle clockwise from the east ending in the north, which is a final destination with the opportunity to go 'up', as it were. And so *Alakavati* is indeed a secret door, like if you look at some of the inner Tibetan shrines HPB was not allowed into, those are guarded by Jambhala and Vasudhara over the Yaksha Kingdom."

"A second one of these has the same kind of continuity."

We had an idea that *Mora Paritta* is spinal, it may have pre-Buddhist origins, and, it goes much further in Mahayana. It's relatively brief.

"Again, for clarity, we can compare some translations."

Udet'ayaṁ cakkhumā ekarājā – Harissavaṇṇo paṭhavippabhāso
Taṁ taṁ namassāmi harissavaṇṇaṁ paṭhavippabhāsaṁ. Tay'ajja guttā viharemu divasaṁ.

First:

The sun, the one king with eyes, rises, spreading golden rays, and illuminating the great earth. I pay homage to you the sun, spreading golden rays, and illuminating the

great earth. Guarded today by you, may I live through the day.

Second:

❝There rises the golden one, the one who has sight, the sole monarch, who illuminates the earth. I adore you, golden one who illuminates the earth. Protected by you we live today safe and secure.

Fergus said, "It has no word for *sun*. It *means* this, but it doesn't *say* it. Even as a foolish but intrepid foreigner, I do not require assistance in understanding a golden thing that illuminates the earth."

"Of course. This is a small point, kind of obvious, but how about the next verse?"

❝Ye brāhmaṇā vedagū sabbadhamme – Te me namo te ca maṁ pālayantu
Namatthu Buddhānaṁ namatthu bodhiyā – Namo vimuttānaṁ namo vimuttiyā.
❝Those Arahants who are knowers of all truths...
❝Honour to those Bramhanas who comprehend all Dhammas. May they protect me. Honour to the Buddhas, to their enlightenment. Honour to those released from bondage and to their deliverance. Having made this protection, the peacock goes about seeking food.

Pawlsy said, "Mora Sutta is *Brahmanism*."

"This need not be a contradiction."

The meaning of it is not just educational, or ethically behaved, but chanting mantras.

In fact, the phrase is literally a form of *brahmana veda*, and, we are taking its meaning from the Veda. In the human sense, it is, of course, someone who can *memorize*

mantras and do the practice, so, the Paritta is referring to those who have accomplished the practice. But it's not calling them Arhats.

Because this is a Buddhist technical term, we strongly prefer leaving the mantra pristine, and then of course you can give a footnote comment as to why you think this is equivalent to an Arhat. It's actually more fun to learn the literal meaning and how or why it conveys additional meaning; this is how the language works. It's supposed to make you think like that. That's why the sun has twelve or more names.

What's worse is that this kind of stealth comment will be taken by the next person, who will say, "In the Mora Paritta, the Arhats...", and you start getting into a bunch of fluff that isn't there.

I said, "Although this may seem to be a finicky example, the *Arya Samaj* translations do this to everything. That is why there is a story about the Vimana flying machine, an airplane basically. This is outrageous."

Dinky said, "It may be possible they had a *hot air balloon* towed by elephants. This would require guys going up rope ladders to add fuel to burn; it wouldn't be a freely-navigating vehicle."

Fleep said, "The luxury of floating only feasible for a king."

I said, "So would you believe me if I said the few stanzas in this chant were elaborated into systems that add retinues and mandalas in the 4 - 600s?"

We think that's what happened. Instead of sticking to things that sound like a luck charm against outer harms, the meaning of mantra is *protect the mind*, which can in turn be done by filling it with stable contents of Buddhism. You're less concerned about loss when you are occupied by fulfillment.

Buddhism is a musical persuasion, to get you involved musically, just like we do?

We started in a deficit, trying to select Albanian and Bulgarian material that was not about them fighting each other. On a grand scale, we see the languages as likely akin to the Veda in their formation, but, having missed all the developmental stages found in India, in which we include Ceylon. Now we are looking at a ton of British-educated people rubbing shoulders with those delving into communism and socialism. We hope to find constructive dialogue rather than the clash of arms we are so accustomed to.

What we had done was to visit what we called *medieval* sites, that turned out to have natural sites of greater antiquity. We did not actually pay attention to ancient Ceylon. It was abandoned in 1073 and only excavated in the twentieth century.

Subsequently there is no Mahayana here because Abhayagiri Vihara was shut down:

The trend of Abhayagiri Vihara being the dominant Buddhist sect changed in the 12th century CE, when the Mahāvihāra gained the political support of King Parakkamabāhu I (1153–1186 CE), and completely abolished the Abhayagiri and Jetavana traditions.

Parakkamabāhu also appointed a Sangharaja, or "King of the Sangha", a monk who would preside over the Sangha and its ordinations in Sri Lanka, assisted by two deputies.

He apparently believed it was purifying to uproot it as a religious minority. That's not quite a doctrinal dispute. It was part of the other reforms such as all the other monks living as householders.

The dispute was mostly from the Mahavihara and Buddhaghosa as polemics against Abhayagiri. This had a motive -- royal support. It apparently had not worked for a thousand years.

Inscriptions show that Abhayagiri established a branch in Java 792; it was used by important pilgrims such as Amoghavajra to Japan, and Indian scholars such as Aryadeva and Jayabhadra. Although it has essentially vanished with respect to Ceylon, it is quite well-known through external testimony. That's why we're trying to sympathize. As Mahayanists we know Abhayagiri and then on a closer look, there's this clash. It could sour your opinion. We think it is more important to cherish the high degree of common ground.

Often, arguments ensconce themselves in something greater.

Fergus said, "The Mahavamsa uses a questionable didactic to launch itself.

Wesak is a triple celebration, of the Birth, Enlightenment, and Death of Gautama Buddha.

The Mahavamsa has the exiled King Vijaya arrive on Ceylon at Buddha's Parinirvana or death, thereby tying in a fourth Wesak observance."

I said, "Yes. If we were to question its accuracy, the answer is probably Sinhalese-or-Tamil settlement is pre-Buddhist. Vijaya is an unlikely name and the historical period begins slightly later. Physical records will show us what they can."

❝Iron technology was introduced to Anuradhapura in about 950 BCE. Archaeological findings show that Early Iron Age people in Anuradhapura used iron, horses and pottery, and also conducted small-scale agriculture. Initial Early Iron Age settlement in the Anuradhapura Citadel area is estimated to have covered up to 10 hectares in 900 to 800 BCE, extending to at least 50 hectares by 700 to 600 BCE.

Archaeological deposits from the Basal Early Historic Period (600–500 BCE) provide

evidence on early Brahmi writing on pottery sherds and imported pottery wares. Archaeological excavations revealed postholes, and structures exhibit a rural architectural tradition with circular houses made using organic materials. During the Lower Early Historic Period (500–250 BCE) King Pandukabaya (437–367 BCE) founded the city of Anuradhapura.

Fergus said, "It begins at a site, which perhaps became the historical city, Anuradhapura, around the time of Pandukabaya.

Here is the view of the Ministry."

The protohistoric Iron Age is considered to be from ca. 900-600 B.C. This period is marked by the appearance of iron technology, Black and Red ware (BRW) pottery, domesticated horses and cattle and paddy cultivation. By ca. 700-600 B.C. the protohistoric settlement at Anuradhapura had extended over an area of at least 50 hectares and has been designated as a town. Anuradhapura's location — equidistant from the major ports of the northwest and northeast, surrounded by irrigable and fertile earth and defensible against invaders with its deep burrier of forests — suggest a deliberate selection of the site by a centralised authority.

The period ca. 600-500 B.C. was a period of transition from the protohistoric to the lower early historic period. The evidence from Anuradhapura indicated that writing in the Brahmi script was extant during this phase. Archaeologists believe that the occurrence of the Brahmi script and two ceramic traits are linked in some manner to a cultural impulse which reached Sri Lanka during this period, and it is tempting to see a connection between these development and with the legend of "Vijaya and his followers", an event ascribed to the 6th century B.C. by the chronicles.

The lower early historic period, which is ca. 500-250 B.C., can be studied on the basis of the chronicles. In this regard the reference to King Pandukabhaya and the formal planning of the city, complete with gates and a quarter for the Yonas who are thought to have been Iranian of west Asian traders. The contact with the Gengetic valley is shown

in the occurrence of Northern Black Polished were (NBP) in small quantities. By ca. 250-100 A.D. the early historic citadel of Anuradhapura was fully developed, covering an extent of ca. 100 ha. or more. Thus the ancient city of Anuradhapura would have represented one of the largest cities of its time in South Asia. This period is well documented with ample evidence of close cultural interrelations with the Ashoka Empire.

Anuradhapura first became a capital in 380 B.C. under Pandukabhaya but didn't really become a power until the reign of Devanampiya Tissa (ruled 247-207 B.C.). He is credited with building a number of great monuments and helping to spread Buddhism throughout the island.

I said, "By Tissa's period, it has trade goods from Vietnam to Egypt."

That matches India generally. The Iron Age means that the larger civilizations were contacting mountain tribes as a source of iron -- possibly in west Asia as well. But in the sub-continent they are getting it from the Vindhyas and Aravallis. Presumably in Ceylon, it is not dug up on the beach.

Brahmi was found in deeper layers than expected. Not much of it. But not much of it has been found anywhere. It's always possible to argue that subduction or settling has caused a relic to sink. One of the oldest sherds says (contentiously), yagasha.

Something was shipped in, because the *horse* isn't native to Ceylon, and moreover this is at the *northern tip* of the island.

We are just saying, its Indic settlement more closely matches the *late Vedic era*, while Buddhist Mahayana was present and flourishing until the political maneuver leading to modern Sinhalese Ceylon.

We couldn't quite go into business with it.

We were personally too small to make any real plan of economic exchange. It's too far. You have to be in the position to deal with a whole ship full of goods. The type of hands-on wholesale distribution that works on horse-drawn wagons was inappropriate for here.

British laws have tried to put a stop to:

...cannabis plays a major role in the traditional culture of the island, with the specific Sinhalese or Sanskrit names virapati (“hero-leaved”), capta (“light-hearted”), ananda (“bliss”), trilok kamaya (“desired in three worlds”) and harshini (“the rejoicers”) indicating its various properties, such as inducing euphoria and heightening sexual energy.

Pawlsy said, "They take it the same as opium.

This is a somewhat mistaken notion. We agree that opiates take over the body and produce a dependence and sickness regimen. Some things are, indeed, poison. The next one that comes to mind would be alcohol. But you don't see this locked in the cabinet for medicinal purposes."

I said, "Yes, there is some absorption of western prudishness going on. Again, this is something we do not see as superior or a modern improvement; it's kind of backwards."

Fergus said, "All these lethal wars, and yet they develop a repressed attitude towards the body."

"While consuming things of an ever-more questionable nature."

On the other hand, Ceylon was a brilliant connoisseur of edibles. Distinctly in the island

cuisine:

The 'true cinnamon' tree, or Cinnamomum verum, used to be botanically named Cinnamomum zeylanicum to reflect its Sri Lankan origins.

It's mostly rice and vegetables, then seafood, and poultry and other meats are available but infrequent as compared to Europe.

If it is loaded with anything, *coconut*.

With the rest of the tropical fruits and spice blends it is simply beyond description of any of our previous experience.

It means you can't get rid of us. We won't stop coming back. I don't think Yugoslavia would quite be able to use it for a restaurant drive-through window, but, our souls were sold to food as prepared here. We loaded up a few bags of coconuts.

Pawlsy said, "I can't make it easy for people to come here or there will be an exodus.

Even my Egyptian people were linked to Ceylon. That makes me feel like Buddhism has been dancing around my blood heritage the whole time, like a wisp, or silhouette. To us, everything European is acquired, and I don't see why this would be different."

"Pawls, over history, India has been very selective about what it brings in. Saffron is European, but, it is on the flag. You are more like that saffron than the rest of us."

We were genetic debris that owed everything to working for her. Our service follows a "conversion", an oath taken by choice, which I suppose is similar to *Vinaya*, because she tells us what to do. It is similar to Dharma, because it is in service to ideals and values we ponder and pontificate. However, if there was a Buddhist warrior cult here, it was gone by the early 1800s, and has no need to come back. To us, this is unthinkable. We

like it. But in this way they are exceptional, because they are sitting on huge value, and yet mostly being released by the colonist.

Chapter Twenty-five

Pawlsy said, "I had a great time in Ceylon.

I like it on a human level.

It's big enough to be a country, and small enough to be, I guess you might say, manageable.

India is so big that I am not sure how to treat it as a single entity.

I, however, failed to learn much about how this is the same Buddhism as the Mahayana. I can see identical founding principles. But they seem to consider it foreign and therefor objectionable. In ancient Greece, no one really cared about your private belief or practice; a public Apollo would be viewed and respected similarly by everyone, but if you want to repeat the same hymn and I, so to speak, want to *see the real thing*, we should be allowed those various paths."

Pawlsy had high expectations but was fair. If she told me to dig a ditch in the Muslim quarter, that's what I did. She had us do all sorts of menial tasks as conventional labor, anywhere from Peja to Sofia, and as long as you put in the effort, we then additionally functioned as a think tank. We didn't come out with blanket statements and paste them for all to follow; but, rather, most well-intentioned individuals, when given an appropriate batch of information, reach practically the same conclusion.

It's like judges for dogs or wine. If you are presented a greyhound, it's not a question of whether greyhound is your favorite breed, it's a question of how close a specimen's form and behavior are to the ideal; and, based from experience, most of those judges will score in about the same way. Wine is so experientially-driven that an aficionado can tell you practically the year and region that anything was made. We are being like that with regards to the total human being.

Pawlsy wanted to see Buddhism in India.

We had really started from the "book Buddhism" of Brian Hodgson and were trying to flesh it out.

I said, "Pawls, what we see in Nepal, especially statues, is about the same as the tantra we shall abbreviate as STTS. This certainly came to Ceylon, and left. And here, they do not themselves provide a wealth of information."

In the Nikāya Saṅgrahaya, a 14th century history of the Theravada lineage, we read that the Vajrayana (referred to as the Vājiriyavāda) arrived from India during the reign of King Matvalasen and that several successive kings were practitioners and supporters of the practitioners based at Abhayagiri.

"That means the 800s, but, from external sources, we realize it had already happened in the 700s; perhaps the above means the beginning of royal support."

Matvalasen = Sena I as mentioned in the Culavamsa:

In the Abhayuttaravihara he built the Vlrankurarama and granted it to the bhikkhus of the Mahasamgha and of the Thera School.

"Same as Mahasamghika.

The actual story is from the start of his reign in 833, there were numerous Pandya invasions; and then in the latter half, he rebuilt the country. Over a dozen improvements are attributed to Sena I, including at the Maha Vihara, with no explicit doctrinal issues surfacing. Culavamsa doesn't quite say he was dispelled or anything like that.

There seems to be a shift of emphasis in the Siam Nikaya version, re-printed in Bangkok 1914, which is objective enough to confess that some of its content is not strictly historical. This is its tone."

King Matvalasen became king of
this country, but did not associate with
men of learning. During his reign an ascetic of the Vajiraparavata Nikaya, clad in
robes of a priest came to this country
from Jambudipa and lived in the dwelling called Virankura.

"Then it pins accountability on a single individual."

...went to the ascetic, and being impressed with his secret teachings, accepted the
false Vajiri doctrines, and abandoning the
true doctrines, such as Ratnasutra, which
shines forth and are spread over 100,000 Kotis
of worlds, and by reason of his embracing
these false doctrines, fled from the place he
lived, and giving up the city to the Tamils
went to Polonnaruwa, and died there. At
that time the Ratnakuta teaching were introduced into Lanka.

Fergus said, "It sounds Abrahamic.

How can you just say something is *false*?"

I said, "Why would they not have Ratnakuta until the 800s?"

Whereas this:

The famous 'Sanchi' ruins of India depict the events of Prince Vijaya'a landing.

like Ajanta, reflects transmission of the *Mahavamsa*. The depictions are not original to the site at Sanchi; were added in the Shunga and Satavahana periods. In other words, they are not period-appropriate records of the Vijaya legend. They are illustrations of later literature. Ajanta was mostly made in that slightly later period. If there was something to support it, that would be some kind of record in Bihar of advanced age. But nothing so far.

We're not going to argue with them directly, as if it was up to us to re-install Abhayagiri.

We use physical force in a limited area, for a purpose that is just now coming to life.

Our last concern was the Albanian Fascists, and, they are no longer big enough to cause a problem. The problem is Greece. It has a Communist insurgency supported by Yugoslavia and others. But we are unlikely to participate in Greek affairs. In fact, we'd be more likely to fortify our border so when they go full-on Fascist we can keep them sealed out.

So, although we have seen decades spent on the notion of unifying Kosovo with Albania, getting back to the Bulgarian Dimitrov, we find a new plan to bring Albania into Yugoslavia:

In December 1947, Enver Hoxha and an Albanian delegation were invited to a high-level meeting in Bulgaria. Dimitrov was aware of the subversive activity of Koçi Xoxe and other pro-Yugoslav Albanian officials. He told Enver Hoxha during the meeting: "Look here, Comrade Enver, keep the Party pure! Let it be revolutionary, proletarian and everything will go well with you!"

By January 1948, Tito's plans to annex Bulgaria and Albania had become an obstacle to policy of the Cominform and the other Eastern Bloc countries.

Whereas Dimitrov envisaged a state where Yugoslavia and Bulgaria would be placed on an equal footing and Macedonia would be more or less attached to Bulgaria, Tito saw Bulgaria as a seventh republic in an enlarged Yugoslavia tightly ruled from Belgrade. Their differences also extended to the national character of the Macedonians; whereas Dimitrov considered them to be an offshoot of the Bulgarians, Tito regarded them as an independent nation of people who had nothing whatsoever to do with the Bulgarians. The initial tolerance for the Macedonization of Pirin Macedonia gradually grew into outright alarm.

Oh dear. Better to talk than to just start shooting. As you can see, Yugoslavia wants to be the power of eastern Europe, relatively independent from Moscow, whereas the other countries want to be directed by the Cominform.

After the initial rupture, Stalin invited Dimitrov and Tito to Moscow regarding the recent incident. Dimitrov accepted the invitation, but Tito refused, and sent his close associate Edvard Kardelj instead. The resulting rift between Stalin and Tito in 1948 gave the Bulgarian Government an eagerly-awaited opportunity of denouncing Yugoslav policy in Macedonia as expansionistic, and of revising its policy on the Macedonian question. The ideas of a Balkan Federation and a United Macedonia were abandoned, the Macedonian teachers were expelled and the teaching of Macedonian throughout the province was discontinued. At the 5th Congress of the Bulgarian Workers' Party (Communists), Dimitrov accused Tito of "nationalism" and hostility towards the internationalist communists, specifically the Soviet Union. Despite the fallout, Yugoslavia did not reverse its position on renouncing Bulgarian war reparations, as defined in the 1947 Bled accord.

Pawlsy said, "To a large extent, a new Yugoslavia based on productivity is successful."

The new Yugoslavia also closely followed the Stalinist Soviet model of economic development in this period, some aspects of which achieved considerable success. In particular, the public works of the period organized by the government rebuilt and even improved Yugoslav infrastructure (in particular the road system) with little cost to the state. Tensions with the West were high as Yugoslavia joined the Cominform, and the early phase of the Cold War began with Yugoslavia pursuing an aggressive foreign policy. Having liberated most of the Julian March and Carinthia, and with historic claims to both those regions, the Yugoslav government began diplomatic maneuvering to include them in Yugoslavia.

As Yugoslavia was the country's only Communist neighbour in the immediate postwar period, the People's Republic of Albania was effectively a Yugoslav satellite. Neighboring Bulgaria was under increasing Yugoslav influence as well, and talks began to negotiate the political unification of Albania and Bulgaria with Yugoslavia. The major point of contention was that Yugoslavia wanted to absorb the two and transform them into additional federated republics. Albania was in no position to object, but the Bulgarian view was that a new Balkan Federation would see Bulgaria and Yugoslavia as a whole uniting on equal terms. As these negotiations began, Yugoslav representatives Edvard Kardelj and Milovan Đilas were summoned to Moscow alongside a Bulgarian delegation, where Stalin and Vyacheslav Molotov attempted to browbeat them into accepting Soviet control over the merger between the countries, and generally tried to force them into subordination. The Soviets did not express a specific view on Yugoslav-Bulgarian unification but wanted to ensure Moscow approved every decision by both parties. The Bulgarians did not object, but the Yugoslav delegation withdrew from the Moscow meeting. Recognizing the level of Bulgarian subordination to Moscow, Yugoslavia withdrew from the unification talks and shelved plans for the annexation of Albania in anticipation of a confrontation with the Soviet Union.

Well.

Pawlsy said, "This is posturing that is not worth my time either. Our country is independently pursuing new interests."

From the beginning, the foreign policy of the Yugoslav government under Tito assigned high importance to developing strong diplomatic relations with other nations, including those outside the Balkans and Europe. Yugoslavia quickly established formal relations with India, Burma, and Indonesia following their independence from the British and Dutch colonial empires. Official relations between Yugoslavia and the Republic of China were established with the Soviet Union's permission. Simultaneously, Yugoslavia maintained close contacts with the Chinese Communist Party and supported its cause in the Chinese Civil War.

Yugoslavia and the Yugoslav government considered themselves allies of Moscow, while Moscow considered Yugoslavia a satellite and often treated it as such. Previous tensions erupted over a number of issues, but after the Moscow meeting, an open confrontation was beginning. Next came an exchange of letters directly between the Communist Party of the Soviet Union (CPSU), and the Communist Party of Yugoslavia (KPJ). In the first CPSU letter of 27 March 1948, the Soviets accused the Yugoslavs of denigrating Soviet socialism via statements such as "socialism in the Soviet Union has ceased to be revolutionary". It also claimed that the KPJ was not "democratic enough", and that it was not acting as a vanguard that would lead the country to socialism. The Soviets said that they "could not consider such a Communist party organization to be Marxist-Leninist, Bolshevik". The letter also named a number of high-ranking officials as "dubious Marxists" (Milovan Đilas, Aleksandar Ranković, Boris Kidrič, and Svetozar Vukmanović-Tempo) inviting Tito to purge them, and thus cause a rift in his own party. Communist officials Andrija Hebrang and Sreten Žujović supported the Soviet view. Tito, however, saw through it, refused to compromise his own party, and soon responded with his own letter. The KPJ response on 13 April 1948 was a strong denial of the Soviet accusations, both defending the revolutionary nature of the party and re-asserting its high opinion of the Soviet Union. However, the KPJ noted also that "no matter how much each of us loves the land of socialism, the Soviet Union, he can in no case love his own country less". In a speech, the Yugoslav Prime Minister stated:

We are not going to pay the balance on others' accounts, we are not going to serve as

pocket money in anyone's currency exchange, we are not going to allow ourselves to become entangled in political spheres of interest. Why should it be held against our peoples that they want to be completely independent? And why should autonomy be restricted, or the subject of dispute? We will not be dependent on anyone ever again!

—Prime Minister Josip Broz Tito

The 31-page-long Soviet answer of 4 May 1948 admonished the KPJ for failing to admit and correct its mistakes, and went on to accuse it of being too proud of their successes against the Germans, maintaining that the Red Army had "saved them from destruction" (an implausible statement, as Tito's partisans had successfully campaigned against Axis forces for four years before the appearance of the Red Army there).

On 19 May 1948, a correspondence by Mikhail Suslov informed Tito that the Cominform (Informbiro in Serbo-Croatian), would be holding a session on 28 June 1948 in Bucharest almost completely dedicated to the "Yugoslav issue". The Cominform was an association of Communist parties that was the primary Soviet tool for controlling the political developments in the Eastern Bloc. The date of the meeting, 28 June, was carefully chosen by the Soviets as the triple anniversary of the Battle of Kosovo Field (1389), the assassination of Archduke Ferdinand in Sarajevo (1914), and the adoption of the Vidovdan Constitution (1921). Tito, personally invited, refused to attend under a dubious excuse of illness. When an official invitation arrived on 19 June 1948, Tito again refused. On the first day of the meeting, 28 June, the Cominform adopted the prepared text of a resolution, known in Yugoslavia as the "Resolution of the Informbiro" (Rezolucija Informbiroa). In it, the other Cominform (Informbiro) members expelled Yugoslavia, citing "nationalist elements" that had "managed in the course of the past five or six months to reach a dominant position in the leadership" of the KPJ. The resolution warned Yugoslavia that it was on the path back to bourgeois capitalism due to its nationalist, independence-minded positions, and accused the party itself of "Trotskyism". This was followed by the severing of relations between Yugoslavia and the Soviet Union, beginning the period of Soviet–Yugoslav conflict between 1948 and 1955 known as the Informbiro Period.

Such a choice causes inconvenience and adjustment:

After the break with the Soviet Union, Yugoslavia found itself economically and politically isolated as the country's Eastern Bloc-oriented economy began to falter.

However, from the start of the crisis, Tito began making overtures to the United States and the West. Consequently, Stalin's plans were thwarted as Yugoslavia began shifting its alignment.

Pawlsy said, "There's nothing for me to fight.

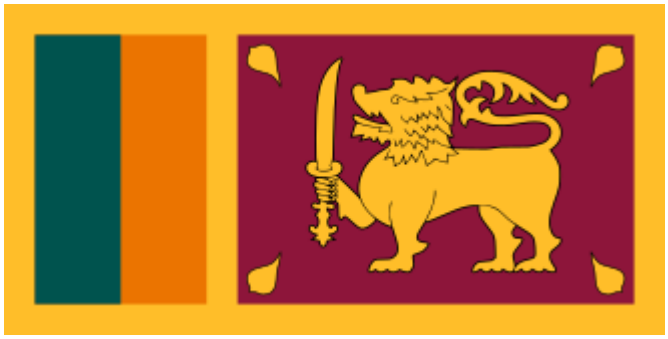
Yugoslavia cannot possibly be *nationalist*, that was pan-Slavism, and the whole reason I am doing this is based on fairness to Albanians and Muslims and so on. And we're not giving it to Fascist capitalists, so that warning is irrelevant."

Those are things we can figure out or deal with without war. The main thing is that it is getting its feet on the ground and that it begins to function, which it has. A couple of years is nothing in terms of the ultimate political and legal nuances that will help it to thrive the best. We believe there is still a long way to go. So Pawlsy felt it was ok to go do a musical tour in Ceylon and then do some exploratory gambits in India.

For this, we dropped back to our early days presented as eastern European folk music with pagan themes. We ran it as the Ceylon Independence Tour. The new Parliament with a pre-designed Constitution severed itself from Britain and became sovereign. To us, it was unthinkably impossible. That was, indeed, *serendipity*.

Kandy:

Ceylon:



Paneer actually liked our music.

So we made him help us get to places he had never heard of.

India has a few airports, but you have to rent buses or trucks to access the majority of it. We wanted to do that in order to see *Buddhism through HPB to India and the west*.

It's somewhere with an unknown name, Kalimpong, possibly a Lepcha word, which was practically uninhabited until the nineteenth century:

Kalimpong's proximity to the Nathu La and Jelep La passes (La means "pass") for trading with Tibet was an added advantage. It soon became an important trading outpost in the trade of furs, wools and food grains between India and Tibet. The increase in commerce attracted large numbers of Nepali's from the neighbouring Nepal and the lower regions of Sikkim, the areas where, Nepali's were residing since the Gorkha invasion of Sikkim in 1790. The movement of people into the area, transformed Kalimpong from a small hamlet with a few houses, to a thriving town with increased economic prosperity. Britain assigned a plot within Kalimpong to the influential Bhutanese Dorji family, through which trade and relations with Bhutan flowed. This later became Bhutan House, a Bhutanese administrative and cultural centre.

It has almost more ethnicities than it does people.

So, considering the time frame, this is where HPB stayed at Ghum:

The external structure of the building was established in 1850 by the Mongolian astrologer and monk Sokpo Sherab Gyatso, who was head of the monastery until 1905.

In 1909, Kyabje Domo Geshe Rinpoche Ngawang Kalsang, popularly called Lama Domo Geshe Rinpoche, succeeded Sherab Gyatso as the head. It was he who commissioned the statue of the Maitreya Buddha, and he remained head until 1952.

Yiga Choeling

Of course, she was not *in* the monastery. It would have been a shack or cave nearby. Kangchenjunga is visible from here.

She eventually went to Shigatse, where the second head of the monastery was then living. Domo Geshe Rinpoche was in training around the Panchen Lama for twenty years (1874 - 1894) in order to earn that title, Geshe, which is the same as a "degree" in western education.

So she was involved with something that happened some years after her death. But that was due to a sudden illness. If she had lived fuller days of health, then, she probably would have been alive to testify as to the next.

The easiest way to put it, as to why this is particularly notable, is that he is one of the few rare Tibetans who is *embalmed*.

enshrined in a holy stupa at Dungkar Monastery (Dungkar Gonpa) in Yadong, Tibet:

Everyone that has to do with the -- I don't want to say "modernization", but definitely "spread" of Buddhism, was here at Kalimpong. The Roerichs lived here, Lama Kazi Samdup was born here (translator for Evans-Wentz and David-Neel), Sangharaksita was here and in "In the Sign of the Golden Wheel" he mentions having to go to Maitri Bhavan, Bangalore, to study even rarer texts. This was in fact the local United Lodge of Theosophy center, the residence of B. P. and Sophia Wadia, with whom he became great friends. They heavily focused on Buddhism in relation to what HPB said, and Sophia spoke of taking police protection in Argentina due to the Jesuits.

If Wadia was not successful with Dion Fortune or others in England, here we finally find the English person (Sangharaksita) who tried to pursue Buddhism in its own light. He went to Kalimpong in 1950 and was friends with Lama Anagarika Govinda (German), who had met the same tulku (Domo Geshe). From here you have the modern public domain.

So at Ghum:

❝Rinpoche enlarged it and built another famous two-storey Maitreya Buddha statue. In 1919 Tashi Chöling Monastery in Kurseong, near Darjeeling, was completed and consecrated by Geshe Rinpoche, and Tharpa Chöling Monastery in Kalimpong was finished in 1922.

Domo Geshe Rinpoche was the first of the Tibetan lamas to go on pilgrimage repeatedly to the Buddhist holy sites in India.

In other words, when he graduated, he spent years meditating in Tibetan caves, and eventually made his way over the border, with Kalimpong being among his last efforts. He created Tharpa Choling:

❝Domo Geshe Rinpoche lived in Kalimpong in 1906 when he came to India for pilgrimage and to collect medicinal plants from India, Nepal and Bhutan. At the request of the Tibetan merchants and some Bhutanese leaders living in Kalimpong to establish a monastery there, Rinpoche instituted this monastery.

As of 1946, the area also houses Zangdokpalri or "Lava Monastery" of the Nyingma order:

❝For many years since its founding by Dudjom Rinpoche, the Zangdokpalri Monastery was run by four ngakpas.

An *ngakpa* is a possible corollary for Theosophy's Mahatmas.

But we found someone who has been considered a *southern Tson kha pa*.

This is a typical Gelug device about the reincarnation of a tulku; Domo Geshe is:

❝...said to have been Shariputra, the Mahadsiddha Gayadhara, Dharmashri, Munijnana, Tönmi Sambhota, King Trisong Detsen, Dromtönpa, Milarepa, Khedrup Rinpoche, and Dragpa Gyaltsen

I said, "Speaking as a critic, this is usually a form of *hagiography*. In many cases there are later writings about a person that attribute them with pre-incarnations. In some cases

these lead to apparent inventions, like King Konchog Bang. It might be different if a person *remembers* it and says so themselves. But let me give you one of the things that is widely externally written about him. You are around Kalimpong somewhere and you can see this."

Painting of Kanchinjínga as seen from the Singalila Ridge by Hermann Schlagintweit, 1855

The 1905 Kanchenjunga Expedition was headed by Aleister Crowley who had been part of the team attempting the 1902 ascent of K2.

It was originally believed to be the tallest mountain in the world, until further calculations in the 1850s proved it to be the third.

It was not summited until *1955*, and those climbers stayed off of the peak maximum out of respect.

Knowing it is greatly visible to Sikkhim:

❝At nineteen thousand feet on the northern slopes of Kanchenjuna, Chorten Nyima has been a very special holy place since at least the time of Padma Sambhava. There Domo Geshe Rinpoche manifested a vision for all within a radius of miles to see. First, from among the white clouds appeared a white horse leading the procession that moved from east to west. Then from the dark blue sky a great number of Buddhas, Bodhisattvas, and different holy beings and signs appeared, all made from light and rainbows. Only Domo Geshe Rinpoche saw the whole extent of the vision, while those in his retinue saw parts according to individual capacity and karma. Some saw Khedrup Rinpoche 's five visions of Je Tsongkhapa; some saw Je Tsongkhapa and his two main disciples, while other saw the Medicine Buddha, Amitayus, or different pure lands. Everyone could see the eight auspicious signs. The vision remained for a long time, so Rinpoche's disciples could point out to each other in minutest detail what they saw. The only other vision of that magnitude made public in the same way occurred at the time of Shakyamuni Buddha, an account of which can be found in the Surangama Sutra. After the eyewitnesses returned to Dungkar Gonpa each of them described what they had seen, and from these descriptions a fresco recording the event was carefully painted.

Fergus said, "You bastard!"

I said, "Exactly. Kalimpong has just asserted the viability of the Surangama Sutra."

Fleep threw a small, torn bit of paper at me.

Genta threw another one.

Fergus said, "The Surangama Sutra is practically unknown in Tibet.

It's Chinese.

It is heavily contested.

Chinese claim it to be transmitted around 200, but, upon further research, this is another text entirely. It's Sardulakarna bound with a work on mathematics.

The correct one (Hero's March Samadhi) does not appear to be a forgery, it does seem valid to the Indian corpus, but from around 700 and the transmissions from Ceylon."

Pawlsy said, "So you are challenging how a text of about 700 could have valid biographical information on the Buddha, such as this vision."

I said, "He might be, but when you get it, the issue vanishes. The vision of Domo Geshe is from the words of his own organization."

Nearly all written biographical information about Geshe Ngawang Kalsang, who later became known as Domo Geshe Rinpoche, was lost in Tibet. However there does exist the lineage prayer composed by Kyabje Trijang Dorje Chang; biographical material mentioned by the Western disciple Lama Govinda in his book The Way of the White Clouds; and many diverse oral sources.

Pawlsy said, "So you are saying if it weren't for Govinda, we would have lost all this."

"Well, the fresco is in Bhutan."

The monastery was built on a ridge shaped like a conch, which inspired its name – Dungkhar—meaning ‘conch’ in Bhutanese.

Dungkar Gonpa is somewhat older; has its own Chohan; and was the seat of Domo Geshe, the umbrella under which other monasteries were improved or developed.

"In the long run, Dungkar has *everything* to do with the preservation of Tibetan Buddhism. Govinda has a lot to do with, I suppose, the ethos gaining worldwide attention, although he is not really a major author even to the extent of Evans-Wentz; he doesn't just dish out a tremendous scriptural basket based on the vision. Domo Geshe did not want to be hero worshipped. I'm trying to point out what is going on here because everyone keeps harping on how rational Buddhism is. This vision is *not rational*.

There's an underlying subject, the Mind, not the Eyes, sees."

Visual Awareness Does Not Perish — From the Surangama Sutra

Fergus said, "I told you, you were an utter and complete bastard."

Dinky said, "He is. He did that to me when I was flying, and I started seeing dragons everywhere, which I soon realized were alchemical Salamanders, and then the runway started acting like a tennis ball and I had to estimate a lot of averages very quickly. I'm surprised you're still alive."

I said, "You should have read the Sutra first."

Pawlsy said, "Dinky, assignment. Ten million Surangama Sutras."

Fergus said, "That is extraordinarily arcane."

I said, "Parasol is an extremely immanent goddess."

Ariana said, "I think that is true of all the Kriya deities. They are rather strange at first, but, it's like they each have a certain character, and when you get it, they become animated.

Like with Tara, she is the verb of the earliest Durga mantras, and, the syllable *ta-* is itself fast if not the fastest.

When we learned about visualization, with Marici, it was difficult to conceive of her as some kind of deity, because she's not exactly dawn in the conventional sense and has this Yaksha symbolism. Kind of hard to tell who she is. You told us these Indian practices, which were sparsely known in Tibet, were at the very least revived in Bhutan in the 1800s.

And when you were telling me about her, you kept saying why would what seems to be Vedic Usas be re-named Marici?

Well, if I take the second basic instruction, sound, that would be because her syllable is based on:

mmm

And so I thought about this, and it's supposed to be the astrology of *Venus*, not the Sun, because it is really the pre-dawn twilight when that planet outlasts everything else.

And because you kept telling me this right before the moment of it happening, it grew roots.

But then you have the *ray of light* that splits through, and this is included. The real Marici is a universal ray of light that immediately informs All the Tathagatas in the Ten Directions that a new Buddha has manifested in a world-system somewhere.

And so if the sense of vision you just described feels a little strange because it is beyond time, and you are seeing through your own death, then Marici is a much bigger and ultimate one of those.

I don't personally know enough about the Path to give any details about the Eons between me currently now and that moment, but Marici transcends that.

I think you could call that having faith in the Fourth Noble Truth."

Pawlsy's eyebrows had levitated off her face almost all the way to the ceiling.

I said, "I can't give you a Geshe degree, but I can say that is a reason to understand her taking on so many different forms.

The Fourth Noble Truth is Buddha. Suffering has been stopped. That is the ultimate form of Marici, and, an obvious reason why we will only see gradual approaches."

We were referred further along and did something kind of spontaneous and unplanned.

We're concerned about translations and the meaning of words, and the way people write and so forth. For example, Sangharaksita is going to introduce the *Polar Bear* as a Buddhist icon. Nothing against them, but we don't agree you should *change* anything for convenience or otherwise. Pawlsy was here in 1948. This is what we found:

Lama Anagarika Govinda founded the Arya Maitreya Mandala order on 14 October 1933 and made fourteen Indian scholars members.

With Mahabodhi Society in Calcutta:

This guy has navigated what we might tend to say is the appropriate ladder of intellectual history, beginning in his birth name, Hoffman:

Already at the age of 16 he started to study philosophy and by way of Schopenhauer he encountered Buddhism. After having made a comparative study of the major religions, he became a convinced Buddhist at the age of 18.

During his time in Italy Hoffman became familiar with the work of German life-philosopher Ludwig Klages whose biocentric metaphysics greatly fascinated him and influenced his approach to and understanding of Buddhism.

In December 1928, Hoffman moved from Capri to Sri Lanka and stayed as a celibate Buddhist layman (brahmacāri), and later as a celibate, homeless layman (anagarika), for nine weeks at the Island Hermitage with Nyanatiloka Thera, a teacher and scholar in the Theravada tradition. He was instrumental in founding the International Buddhist Union (IBU) in 1929, of which he made Nyanatiloka the president. The aim of the IBU was to unite all Buddhists worldwide and to promote Buddhism through the virtuous and exemplary conduct of practising Buddhists.

In April 1931 Govinda went to All-India Buddhist Conference in Darjeeling as the representative of the IBU, to propagate the "pure Buddhist teaching as preserved in Ceylon, in a country where it had degenerated into a system of demon worship and fantastic forms of belief." However, in nearby Sikkim he met the Tibetan Gelugpa meditation teacher Tomo (or Domo) Geshe Rimpoche alias Lama Ngawang Kalzang (1866–1936), who greatly impressed him and completely changed his views about Tibetan Buddhism. From then on he embraced Tibetan Buddhism, although he never abandoned his Theravada roots and stayed in contact with Nyanatiloka and later with Nyanaponika. Lama Ngawang Kalzang taught meditation to Govinda, who remained in contact with him until his death. During their 1947–1948 expeditions to Tibet, Govinda

and Li Gotami met Ajo Repa Rinpoche, who, according to Govinda, initiated them into the Kagyüpa school of Tibetan Buddhism.

Pawlsy said, "That's a catharsis.

We're talking about the German Buddhist circle that developed in Ceylon, when we were merely interlopers at Samten Dzong in Provence. In effect, you'd think it would be a stronger dose, and it seems to have been, if he went to make an argumentative point to All India.

Shortly after meeting Domo Geshe, he dropped everything in Ceylon and the IBU.

His wife is a Parsi."

Govinda and Li Gotami wore Tibetan styles robes and were initiates in the Drugpa Kagyu lineage.

"Using her birth name, Ratti Petit, she went to a school where he was teaching."

Petit traveled to Rabindranath Tagore's ashram in Shantiniketan in 1934 to study under artist Nandalal Bose, and to learn Manipuri dance.

"They are lovely and talented people. They are promoting education and art as well as experiencing multiple Buddhist schools directly.

They live in Uttarakhand."

The couple lived in a house rented from the writer Walter Evans-Wentz at Kasar Devi, near Almora in northern India.

"That's going to be famous. All the western beat poets and hippies are going to trek here. They become so effluvious, the Govindas eventually have to start turning people away to get any rest."

I said, "Rather than the *personalities, this* is what we are going for."

After finding his root Guru, Rangjung Lama Lobsang Zöpa, Geshe Ngawang Kalsang spent many years receiving teachings and initiations, making pilgrimages, and meditating in caves in Bhutan, Sikkim, and Tibet. In different holy places along the Himalayan snow mountain range, in caves and isolated places, Geshe Rinpoche practiced and actually saw the different meditational deities, receiving their blessings, teachings, guidance, and predictions. When the Guru conferred upon him the great empowerment of the five-deity Heruka Chakrasamvara mandala of the Ghantapada tradition (Demchog Trilbu Lha-nga) in Milarepa’s temple at Lapchi, the mandala and deity actually manifested and entrusted him with the future of the Demchog tantra.

Fergus said, "You are referring us to the *Chakrasamvara Corpus*."

I said, "Yes."

"That's not *Buddhism*. It is, again, a certain select basket of scriptures and commentaries."

"Correct."

"Please explain the value, so we do not drift like wayward beatniks."

I mustered all my psychic force.

I'm not on a crusade to *enforce* anything, but, I am trying to be *persuasive* about something that does not really match the stock phrase "Tibetan Buddhism". It's more like a certain *thesis* that is findable in Tibet by careful sifting.

"Let's see. Scholars debate whether *initiation* is the right term for Govinda's accession to Tibetan Buddhist orders. It's not.

Initiation is a specific form of guru-to-pupil transmission, such as for example the relatively early Padmasambhava. It existed prior to him. However, we cannot quite say it existed *long* before him. It's not evidenced by, for example, Bhrkuti."

Pawlsy said, "A ritual similar to something we would do, but with nuances we are unfamiliar with."

"Well, Padmasambhava was *swallowed*.

His initiation took place in Bihar, and, it is a Heruka Yoga. It is valid in a terse, abbreviated sense. What he transported was not updated with iterations like a *Corpus*; in fact, the root manual, Sarvabuddha Samayoga Dakini Jala, was banned in Tibet, except possibly a truncated version smuggled for the royals. And so the Nyima school is different, because their updates stem from personal revelations of their own lineage

masters. Therefor, you might call it the 'Most Tibetan'. But that system is different, and does not really mesh with Chakrasamvara.

Nyima has the same core text by *Sakyamitra* that is later mis-attributed to Nagarjuna. If you will understand my reasoning, it is because this same chapter is consistent from Padmasambhava to the twelfth century, that there consistently is a Yogacara school, while there is not, in the tantras, really any kind of separate Nagarjuna school of Prasangika. It's easier if you know this argument is negated before you know it's an argument. Tantric Nagarjuna is really additional chapters that work to structure it in to the Six Yogas system.

Mind or *Yangdak Heruka* is the last two Yogas. This is the Sakyamitra chapter common to early Nyima and the later Sarma schools.

In the late period, *Kalachakra* is a Heruka Yoga, developed by one or two people. However, it is a drastic variation on the pantheon, and, as we have mentioned, contains non-Buddhist ideas about Buddha and Maitreya. Its commentaries are excellent, and these are very useful to any practitioner, because these again highlight Six Yogas. Both Nagarjuna as well as Kalachakra commentaries like *Vimalaprabha* and others are working with the same Six Yogas and Yangdak Heruka.

The other main practice, *Hevajra Tantra*, is similar to Chakrasamvara, only slightly different. However, the real difference is it has nothing for beginners. Therefor, again, its *commentaries* are helpful, but the system is not really appropriate unless you have years of advanced study, or, you are the one-in-a-million to whom the greatest mysteries are an open book. Or if you are in a monastery where it can be a daily devotion.

The strength of Chakrasamvara is that it emphasizes progressive, gradual development. It 'reaches down', so to speak, into for instance the Marici Dhyanas we can get from a Sutra and start today. It is fine for Eight Fears Tara. It's accessible from multiple starting points, and, concatenates into a few particular mantras which are the basis of a *very elaborate* high-end practice."

Dinky said, "Someone like me could do that."

I looked at Paneer and told him, "We have difficulty with the Tibetan language. All the original materials are in Sanskrit. We also have a few Dravidian and Bengali mantras, but essentially we are flowing with the language of the Rg Veda."

He was puzzled, since Hinduism is not the Veda, which is so heavily forgotten, your choice is the skewed Arya Samaj modernizing nationalistic overwrite, or, the far more sincere effort of Sri Aurobindo on Book One. The poor thing is virtually lost, except for the fact its language is present in Buddhism and many other Indian classics. Well, it's really not, there were Wilson's and Griffith's translations in the nineteenth century. It has the intent of revival, which those are the two main directions being popularized as "indigenous improvements" to the westerners' works.

I continued. "Chakrasamvara has its origin most likely around Bombay and Ellora in west India; however it is also in Orissa at an early period, and, is hard to differentiate from what Padmasambhava got in Bihar. The core is the same or they are both Heruka Yoga.

Comparatively, if he was active in Tibet around 770, that is the same time that Manjughosha was involved with the founding of India's *Vikramasila*. It is primarily here that history draws in all of these influences and tantras and so forth and runs for *centuries* until the Mughals.

This influence was transmitted to the Sakya order and the various Kagyus, which created *Bhutanese Buddhism*. I would tend to think that the country that is the 'Most Buddha" would be Bhutan. Sorry, Pawls, it's basically sealed to outsiders and I do not think we can get in."

Pawlsy said, "Strange, but I can understand it from the view of preserving one's integrity."

"Now, I'm leaving out that middle, indeterminate country, Nepal. It doesn't really have *different Buddhist schools*. And it hardly has anything resembling Pali Buddhism; in fact, they only call for nine Sutras."

Fergus fainted, but somehow kept talking with his eyes open.

He said, "So, there's very little to read as a normal, observant student-type person. It barely qualifies as *Mahayana*. Its main public stoneworks are *tantric*. Conclusion would be, it most closely replicates the Chakrasamvara Corpus."

"I believe so. Nepal is *physically* made of Chakrasamvara. It barely has signs of other transmissions, if it has them at all."

"And with the Gelug expansion that is the most famous?"

"Comparatively, Kagyu is a pretty straightforward transmission that evolved into Tibet's *first tulku*. H. H. Karmapa started in the 1100s, and so as soon as you have the second Karmapa, you have a tulku. I think this has precedence over any of the others. The Gelug order did not then exist.

It is based on the transmission of Dromton Atisha, which originally was the Kadampa sect. Slightly later, there was a redux, based on *Prasangika*, which is a claim, a contrivance, about 1200 or so. And then it is still two hundred years before 'Dalai Lama' is created as an office, by 'the Fourth' of them, since the title was retroactively applied to previous masters of the monastery."

"A bit like the pre-incarnation thing."

"Yes. So, their basis is *not* Chakrasamvara, and what happens is, over time, they acquire it piecemeal from the Sakya and Kagyu schools."

"So the tulku of Kalimpong brought something that does not really reflect the order he

was a member of, while it is prevalent in Nepal and other parts of Tibet."

"Yes. He is justified in doing so, which is important, because it does not exist in China or the Theravada countries. So if you think about it, Kalimpong is not so much the spread of *Buddhism*, or the Gelugs, but, the spread of Chakrasamvara was his main mission."

Pawlsy said, "But the public is generally going to fixate on the *schools*, that is, they are mainly going to see Gelukpa or Nyima, and throw themselves into it."

"Yes. Govinda himself can see through this, but again this could be misinterpreted as *it's all the same*, which it is not. But the Preliminaries are pretty standard in all the schools. There isn't much difference until you can eventually sense that which will make a difference."

Ariana said, "I know how you think. You're going to claim that the right Preliminaries for Chakrasamvara eliminate the need for looking around in what would be a time-consuming diversion of things that are not quite the same. The public is going to spend decades doing this. But it's obviously bolted on to Hodgson's reports of the 1840s. The clue has been sitting there this whole time, and now we are going to get millions of opinions and facts about Buddhism that will continue as a sort of confused and overwhelming tangle."

"That's exactly right. Even in the west, we could start with Schopenhauer's admiration of Zoroaster and India, and through Hodgson and Govinda we have the streamlined format of...it's...well, at the very least, an evolving lifetime practice."

Fleep said, "But you haven't told me this is about *God* or even the natural cosmos."

"It's about *you*."

Pawlsy said, "Paneer, do you understand? We are seeking something that is not even

about those common questions."

"I don't. Buddhism in my country does not pursue those either, but I don't see how you could say it's about a person."

I said, "You can be the one to find out if it's really false, or, if it is just a larger and more detailed batch of information about something that actually works."

Pawlsy said, "You give it an open mind, and get back with me later if you find something that is truly wrong."

"Yes ma'am."

I said, "Moreover, just because we are paying respect to the last known *machey* or embalmed person, be wary of his follower Pabongkha and the cult of Dorje Shugden. It's an argument not worth our time in soiling ourselves.

Pabongkha is going to publicize a lot of Chakrasamvara-type information, but, the writing style is too much of a wildfire. It may be occasionally quotable in the sense that it is mostly accurate, but if you touch it, your brain is going to feel like shuffling cards. The way this works is always to start with the original article, and accrete only the highest-quality and most relevant additions that have stood the test of time."

Fergus told me, "You just said the original is actually missing."

"Let's say hard to get. On the other hand, we can't just unleash what might be called *Chakrasamvara Tantra* into anyone's hands. There are a few scriptures that might be given that description, and one of the main ones is *fifty-one chapters*."

"You'd call it something like a post-PhD level."

"Sure. You could call the Preliminaries 'High School', with, as I said, a *gradual*

development until the ultimate parts are useful."

Pawlsy said, "That's not what I get when I think of the concept of *religion*."

"Nope."

Now, to explain why the para-tantric **Surangama Sutra** -- which is in China and Southeast Asia -- is magnificent.

It's *telepathy*.

The premise is that Buddha emanates the class of Usnisa deities, meaning hair top-knot, or, metaphorically, crown chakra, Usnisa Vijaya being a leading example.

This one however is called Sitatapatra or White Parasol. In Tibet, they also practice this deity, even though they do not have all the related material.

"Mister Fergus, you'll like this. The expression *tapatra* really means an upper or inverted bowl. It mirrors the normal Patra, or begging bowl, such as held by Amitabha and indicated by Dhyani Mudra.

The Patra itself correspondingly represents the lower center or chakra, embodied as goddess Cunda, practically unknown in Tibet but well-known in China and Southeast Asia."

"You are telling me that Sitatapatra is like communicating with Buddha."

"Not necessarily. He emanates, not creates her, meaning he has ported something from the Formless Realm into our world. In that sense, she is pre- or self-existent, and should be seen as herself capable of leading the practitioner to Bodhi.

That which is written in her name does not contain the full Chakrasamvara instructions; and in Tibet, they tend to fault this, which is probably why they are not that interested in Marici. But the Chakrasamvara is intended to nest between other Buddhist deities and attach to Agni. In other words, if you access one of the more basic deities, it doesn't get disposed of. Whatever is considered a Wisdom Being is present and available at Full Enlightenment."

Paneer said, "What do you mean it has Agni?"

"I mean that it is Veda. Look at Aurobindo's fixation."

"You really think it says so?"

"Even in Pali, Buddha indicates that Veda mantras are pure; what he excoriates are the Brahmanas, and we would have to agree with that rather rapidly.

The oldest and best of them have *severe* deficiencies in the light of the mantra samhitas."

"And the Upanishads?"

"Not necessarily wrong, but incomplete. Perhaps only slightly so, Buddha's explanation being:

You do not understand Samadhi."

"Didn't you just say Parasol is a Samadhi?"

"Precisely."

Pawlsy said, "That's a word we can't translate."

"No; if you want, its implications can be cumulatively tracked through Hinduism and Pali Buddhism into Mahayana until it can possibly be defined in the Six Yogas as the Sixth. But, yes, Parasol will work as a tutelary deity about Samadhi right away.

So, if we are interested in Indian originals carried to Tibet, one of the most interesting and relevant masters is called *Nyan Lotsawa*.

We have to learn more before he will make that much sense, but, he has an interesting corollary of the Eight Fears Tara. She's in a similar form, but, her subject is the Six Yogas. And so he gave her the Sanskrit name:

Sadanga Tara

And she is in fact in that huge compendium of the Panchen Lama, *Icons Worthwhile to See.*. She appears correctly, but, confusion arises since some Tibetans take this as meaning *Tara having six arms*. Simple mistake, which can be made obvious by knowing the correct expression as in *Sadbhuja Sita Tara* being white with six arms."

Fergus said, "That's a trick because in wrathful form, Tara is Smoky Candi, a Samadhi goddess.

The Samadhi produced by the Six Yogas is equal to the two Lokottara Siddhis that you say make Buddhism unique in practice."

"Yes. That summarizes the Chakrasamvara Corpus."

"And no matter how much you want to finagle with details and deity names, it's not

higher than the Four Noble Truths, which means it must be the Seven Jewels of Enlightenment and the Eightfold Path."

Paneer said, "Oh."

Dinky said, "Yeah. No. I mean, that means something to you, but it doesn't mean that much to me. I have to do this like one step at a time, like assembly instructions, because it's a lot of things and they are very new and different."

I said, "See, he couldn't do Hevajra if I put him in a cave with a text, a guru, and a gun to his head. Because he has the right motivation, he can get whatever he needs from the resources and proceed at his own pace."

Fergus said, "Being careful not to *mix* things, like, you shouldn't throw in a Nyingma Hayagriva because it looks interesting."

"Again you are on to it. This is very broad-based, in fact taking in non-Buddhist deities, but you need to follow the way it says to do it, never make anything up or innovate."

Pawlsy said, "Flexible yet strict."

"Yes, because the key is consistency. The whole point is something that is stable and is controlled, which makes it safe. There are horror stories about what yoga energies can do to a person if not conducted smoothly."

I looked at Paneer with a weird form of compassion since we had all heavily violated the premise about not killing, and I didn't see an aggressive bone in his body. I'm not trying to say this Pali stuff isn't purifying or doesn't work. I'm saying what we get from Albanian paganism is warlike, in the sense it gives us an incredible edge in battle, but otherwise we have rites that are mostly like the seasons and the cosmos and nature, without an underlying personal spiritual journey such as the Path.

I said, "This system does not contradict those basic Dharmas I just mentioned. Rather, it

sharpens the definition. The Eightfold Path is something you can read about, you can learn, you can try to figure out how it applies in your life or something. But the definition is really that the Path is *made* by the Seven Factors of Awakening. So, the existential struggle is to summon these Factors, because then the Path is *automatically there*. And it has no other way to be brought into existence, no matter what you *think* about it."

Fergus said, "A Mahayana Bodhisattva Vow is just words, that have no indication about the Factors being activated.

This is obviously something internal you have to find out for yourself."

"In Chakrasamvara, rather than simply following the textual words, you are doing exercises with Prana to build the result.

This has an incredible effect on the *Senses* in a way that can be literally terrifying. It induces the death process in subjective experience and tremendously affects bodily sensations.

You will temporarily rise on the Bhumis and possibly experience what Buddha experiences.

Tara and Hayagriva are death yoga, to be used at the actual moment of dying. Life is basically training at this. Practicing to die.

That's far from the only thing involved here, I just want to make it plain that transcendentalism is experienced this way.

Chakrasamvara is structured so that a whole field of intense experience must be mastered and then the Seven Factors arise. It's palpable or tangible; there is no mistaking whether you match the progress in the sadhana or spiritual practice. Whereas on a Sutra basis, I just have some words and ideas I am trying to string together and figure out how it makes sense or if I am doing it. It's slow, possibly awkward, or even

diffuse.

Here's what I mean. This is the Seven Factors chant in Pali. They're named at the beginning, and, you soon see Samadh'upekkha, Samadhi and Upekka. So there you have what we say is the high end of training, the Sixth Yoga, Samadhi."

Fleep said, "But it is right there with Upekkha which you said we should draw infinitely from since day one."

Source: https://youtube.com/watch?v=UId-jkNnl_A

Pawlsy said, "You can be simultaneously confident that you can start doing it immediately, but you don't *have* the Seven Factors until you attain Samadhi."

I said, "Very good Pawls. That would mean the beginning of the Eightfold Bodhisattva Path. What we have now is Aspirational Bodhicitta.

Upekka is by far the most challenging of the Four Infinites. It's not a thing you really even have until it is tested. You have to knowingly have this as well as complete Samadhi in order to awaken all the Factors.

Here's the thing. Yoga can be so powerful you can easily convince yourself you have reached Illumination, but, remember, the state of a Buddha can technically be experienced at the stage of Pranayama. Wondrous energy and Aspirational Bodhicitta are not yet Samadhi.

In Yogacara terminology, to *know* something means what you perceive at this very moment.

I can teach you the intellectual knowledge, don't touch a hot stove, it burns, which is like reading a Sutra.

When you put your hand on the stove, you *know* it burns.

This second kind of stove is the Yogacara Object of Perception.

Accordingly, your degree of Perfection is equal to that of the perceived object; in a Buddha-like state, you would perceive the Perfect Absolute Object. It is *Pranayama* that causes this. So you are talking about an initial point where it is fleeting, to something vast in the higher Yogas.

Since we are imperfect beings, when using meditational energy to sharpen our senses, we may perceive the stove."

He said, "I..."

"Experience tranquility and clarity, yes, I can tell. You're terrific. But if I start beating Dinky to a pulp, you're not going to do anything for him, are you?"

He wasn't, and he knew there must be something more before him that was simply unknown and a little daunting.

Dinky said, "I love being used as an example. I can take it. Before I joined in, I drink I start of mighted to think. That could have really happened to me. I was just a drifter, I could have gotten mugged or something by some nasty people out there. But Pawlsy is a Lion. I really see that in Buddha as well. More powerful than it may sound on first impression."

The new India was like an open door for us to sleuth a peculiar heritage. It's just way too big for us to say anything about "it". It's something like sixteen Yugoslavias, all with varying details, which happened to be very widely Buddhist during a mystical, magical era. That's what we planned on focusing.

Pawlsy said, "I have heard about Khalistan, which is Sikh separatism, which comes from a curious Guru lineage of a man questioning religions on either side of them, and addressing the good and bad in both. This gives me a certain affinity for the Sikhs; I can relate to it."

We gave Paneer a considerable sum of money and told him to look into the communist parties and so forth and to be mindful of the Indian Tamils.

"Wait for our instructions. We will try to do this every year if we don't go to war. We never know if we are going to war, like Gandhi said, he is not far off the mark on western behavior. Trust me, we won't pull you into this fight."

He looked so harmless that he was difficult to relate to. But we liked him.

Genta said, "Li Gotami as an aficionado of *Manipuri* dance really got our attention. We may have to go into Assam from sheer curiosity."

Fergus said, "With a certainty we will be back for Nepal."

Pawlsy said, "We'll leave you to ponder the difficulty of your generatrix Kuveni."

(කුවේණි/குவேணி) also known as Sesapati or Kuvanna or Leelavati, was a Yakshini queen in Sri Lanka mentioned in the ancient Pali chronicles Mahavamsa and Dipavamsa

of the Sinhalese people. The primary source for her life-story is the Mahavamsa. She is venerated as Maha Loku Kiriammaleththo by the Veddas. Other names for her varying with Veddas habitats are Indigolle Kiriamma, Unapane Kiriamma, Kande Kiriamma, Divas Kiriamma, Wellasse Kiriamma, Kukulapola Kiriamma and Bili Kiriamma.

Kuveni was the wife of Vijaya, Sri Lanka’s first recorded legendary king, and together they had two children: a son, Jeevahatta, and a daughter, Disala. According to the genesis myth of the Sinhalese people, as recorded in the Mahāvaṃsa, the Veddas—the island’s indigenous population—are said to be descended from Kuveni’s children. Kuveni herself is described as a Pandyan princess and a descendant of the rākṣasas mentioned in the Ramayana, including Ravana, who also resided in Lanka.

According to Dayananda Binaragama, another prevalent legend about Kuveni among the Veddas is that she is the elder sister of deity Saman. For the Veddas, Devas too were and are another living tribe.

Legend

According to legend, 2,500 years ago, the demon queen Kuveni ruled Sri Lanka. According to the Mahavamsa, Vijaya's arrival in Sri Lanka is said to have coincided with the passing away of the Buddha. Indeed, the first 'person' that Vijaya supposedly encounters on the island is the God Sumana Saman, who is charged by the ailing Buddha with looking after Vijaya and his descendants.

When Prince Vijaya landed on Tambapanni (5th century BC) with his seven hundred followers, they saw a dog. Vijaya's men, surmising that 'Only where there is a village are dogs to be found', followed the creature, only to come upon the Queen of the Yakkhas, Kuveni. Though the protection of Suman Saman prevented Kuveni from devouring the hapless man, it did not prevent her from hurling him - and all of Vijaya's other companions - into a chasm.

Vijaya eventually comes upon Kuveni and threatens her with death unless she releases his men. When this is done, Kuveni supplies them with food and clothing, and, assuming

the lovely form of a sixteen-year-old maiden, seduces Vijaya. Then, in a complete reversal of her allegiances, she states that she 'will bestow Kingship on my Lord (Vijaya)' and thus 'all the Yakkhas must be slain, for (else) the Yakkhas will slay me, for it was through me that men have taken up their dwelling (in Lanka)'. This Vijaya goes on to do, vanquishing the Yakkhas and driving them from the island, all the time with Kuveni at his side.

Though Kuveni bears him two children, a son and a daughter, Vijaya eventually rejects her with the words 'Go now, dear one, leaving the two children behind; men are ever in fear of superhuman beings'. Despite begging Vijaya not to send her away, a broken-hearted Kuveni eventually leaves the palace, taking the two children despite being ordered not to. Kuveni was killed by her relatives when she went back to them to ask for help, leaving the two children in the forest glades of Bambawa of the North West region in Sri Lanka. And when the mother did not return they trekked towards Sabaragamuwa.

An alternative tale is that Kuveni flung herself from Yakdessa Gala, imploring the Gods to curse Vijaya for his cruelty - which they do by preventing any of Vijaya's children from ever sitting on the throne of Rajarata. 'Vijaya's curse' is held by some to still hold sway over Sri Lanka's troubled politics.

Palace of Kuveni

Ruins of the palace of Kuveni can be found inside Wilpattu National Park Sri Lanka. There is no archaeological or literary evidence for this claim.

I said, "I'll give you the mantra that will explain Sesapati."

Sesa Deva Varunipati Pahi

We left him in a state where no one in their right mind is going to believe any origin myth

of the Veddas, and yet they, themselves, accept the existence of at least something from this.

It's always nice when someone will give you a lift home from Uttarakhand to Colombo.

We just called our plane a Wibault 670, making it a completely unknown type, but, after having used the wrong adhesive, it had always been reliable and it was really addictive going around in it. We returned to fumble around with post-war prosperity.

In Europe, we had gotten what we cared for. Yugoslavia's ambitions had totally backfired, leaving it in a "new" position of trying to establish international ties from scratch. It's somewhat isolated; but we still had Kosovo attached to something that was great for protection, and, was not so horrible as previous regimes. And I think everybody knows Nuremburg was a distraction from *Operation Paperclip*.

Pawlsy said, "In France, they have a weak, almost mock, trial."

The cagoulards arrested for the 1937 conspiracy were not brought to trial for those charges until 1948, after the liberation of France. By then, many had served in the Vichy government or the Resistance, and few of them were brought to trial.

It was during this trial that Jeantet revealed the extent to which leading figures in French industry, many of whom continued to dominate post-war France, had been involved in providing the movement with financial support.

"You can do the wriggling about why some of them fell out with the Nazis and switched to Resistance; again the point is, there is a total throughput of something objectionable.

And, yes, they will do the ultimate devil's work of changing Anti-Semitic Fascism into Zionist Fascism, trying to obscure it with names and terms, and the worst one at this is America.

As expected, they re-package it as *Anti-Communism*.

The grave concerns are expressed by their State Department."

Dept concerned Ceylon may reach understanding sale rubber USSR before Dept able reply Ceylon Govt note sent by courier but not yet recd. Depending on magnitude, duration, and terms, contract could entail serious Sov economic penetration.

"What's the matter? Are you against the party of people, that is, the existence of the Soviet Union as a population?

Why don't you speak of the differences in your '-isms' so we can find out the problem?

I think that's because your capitalism is Fascism, and you want to pretend otherwise.

Listen to their sketchy reaction about us leaving the Cominform."

The defiance of the Kremlin by the leaders of the Yugoslav Communist Party creates an entirely new problem of foreign policy for this Government. For the first time in history we may now have within the international community a communist state resting on the basis of Soviet organizational principles and for the most part on Soviet ideology, and yet independent of Moscow.

If the Soviet satellite area disintegrates further, either now or in the more distant future, this situation may arise in other instances as well. For this reason, the attitude we take now may constitute an important precedent.

Furthermore, our attitude at this time may have an important influence on whether the rift between Tito and Moscow spreads to Russia's relations with other members of the satellite area or serves to weld those other members still more tightly to the Kremlin.

Yugoslavia remains a communist state, dedicated to an ideology of hostility and contempt toward the "bourgeois capitalist world", and committed at home to government by the methods of communist totalitarian dictatorship. Its leaders have continued to demonstrate right up to this moment a sincere concern for the unity of the communist world in the face of "capitalist imperialism".

This Government would welcome a genuine re-emergence of Yugoslavia as a political

personality in its own right. Its attitude toward a Yugoslav Govern had cut loose from Moscow would depend primarily on the behavior of that government with regard to Tina country, to the other European countries, and to the international community in general. We recognize that Yugoslavia's internal regime continues to be one which is deeply distasteful to our people and that as long as such a regime exists, Yugoslav-American relations can never take on quite the cordiality and intimacy which we would wish. On the other hand, we also recognize that if Yugoslavia is not to be subservient to an outside power its internal regime is basically its own business. The character of that regime would not, in these circumstances, stand in the way of a normal development of economic relations between Yugoslavia and this country or—as far as we are concerned—between Yugoslavia and the countries of western Europe, provided Yugoslavia is willing to adopt a loyal and cooperative attitude in its international relationships.

I said "Yes, that phrase, *totalitarian dictatorship*, is a laissez-faire to demonize whoever you want.

It says nothing about dictation attempting to prevent the rise of a privileged financial class, which is exactly what you are enshrining and hiding."

Pawlsy put them down at the level of neutral tolerance at arm's length.

"Maybe *you* think it is your business whether Ceylonese rubber keeps going to England, while *they*, having separated themselves independently, can choose to sell it to the Soviets or to my country. I couldn't think of a reason to buy it. But I believe my country may be interested before long, and, I don't want you to pressure or intimidate the Ceylonese about it."

I said, "Pawls, some day you'll probably kill an entire American embassy."

"It's not out of the question. I mean, I have no problem with a neutral disliking of each other, you can still do normal business that way. You can make fun of us as lost and wayward puppies in your stateside cartoons if you must. But, since I know the Anglos are

racists that really believe the internal affairs of eastern Europe are their business, we have to keep a leash on it."

It's weird. We can't get past the fact that America was the *first* hope for Kosovo, then they forgot about us, and now they appear to be about to undermine us in a racially prejudiced manner.

We were the ones who went through slaughters every generation, if not every year, while they just sit there in what was the "New World" where nothing really happens. Our agreements will probably be on the minimal side, if we do not wind up shooting down their airplanes.

We definitely are following a different form of "independence" from the Nakba. I really don't want to go over when Pawlsy heard about that. We were an immediate rally for Palestine. However a lot of India was so British they are Zionists. To us, it looks like the same, continuing war, the European invasion of the Middle East that St-Yves recommended.

Don't try to compare it to other places.

Normal residency is difficult enough. At this point, we even have a few Cominform insurrections, and the response is the arrest of thousands of Stalinists for "re-education".

So we have issues with both America and the Soviet Union, in fact, Tito is really against the whole "spheres of influence" model. In essence, he opposes the whole Cold War mentality.

Pawlsy said, "This will be a really hard thing to un-teach people some day. Not to be dividing us into sides and spreading threats and fear. Yes, we are specifically anti-capitalists or anti-Fascists, in the sense of keeping our land, clean, of that. But you can't take that to mean we're going to do anything to the US or UK or any similar countries,

just for existing. They can do whatever they want, up to the point it causes stupid problems in the international scene. And, unfortunately, they are going to become supreme oafs at that.

I know America mostly just by reading about it, and, it is apparent it has some fairly intelligent and upright citizens, but on the whole, they are being drowned out by this knee-jerk Truman camp which does not have a very good grasp of reality. They'll never understand different peoples; they will think of us all in terms of economic assets."

We're so vague, the country is a Socialist Federal Republic, run by a Communist Party, that is not part of Communism, leaving us with no particular allies or enemies. We hardly care about anything like that, what seems to matter is an ongoing series of Five Year Plans, big enough to do something and small enough to be manageable. It would be like a real Vedic cycle or Yuga. We still believe no one has any perfect answer about how to steer Fate, especially with "modernizing" on the scale of populations today. No one knows. If they did we would all be doing it. So far we have mostly gotten examples what not to do. This is definitely still a brand new country compared to anything it ever has been.

"Pawls, the Americans are so mentally frozen they will be saying the same thing nearly eighty years from now."

...on the Fourth of July with a speech at Mount Rushmore targeting “communists” — by which he means democratic socialists like Mamdani. In that speech, after calling communism a failure and equating it with fascism, he said: America will never be a communist country. It won’t happen. Communism is a loser, and it always will be. Our warriors did not fight communism across the world only to have that ugly menace rear its head again right here in America — we’re not going to let that happen.

Pawlsy said, "That's right. That's what I mean. *He* is the Fascist, which is Anti-Communism, exactly like La Cagoule."

Chapter Twenty-six

We were semi-surprised about not having killed anyone recently.

On the horizon, it looks like it may be coming back around again.

1949

As we know, the thing in Washington is always interested in economic matters. We are trying to think of what those people are useful for, carefully, and neutrally.

The West welcomed the Yugoslav-Soviet rift and, in 1949 commenced a flow of economic aid, assisted in averting famine in 1950, and covered much of Yugoslavia's trade deficit for the next decade.

The country distanced itself from the Soviets in 1948 and started to build its own way to socialism under the strong political leadership of Tito, sometimes informally called "Titoism".

Edvard Kardelj, the chief ideologue of the Communist regime, in a 1949 article "On People's Democracy", harshly criticised the Stalinist regimes in the Soviet Union for becoming a bureaucratic dictatorship that had merged party and state into one, and had elevated itself over Soviet society. Taking a phrase from Frederich Engels, Kardelj called for a "withering state", arguing that ordinary people should be placed in charge of their workplaces to create the sort of society that Karl Marx and Engels had envisioned in the 19th century.

The stress being experienced is anti-Soviet, not in the sense of the "-ism" because we are largely working from the same ideas, but, towards the "-ists", not actually wanting to have those Soviet people determine the course of Yugoslav sovereignty. This means we are booted from all the Cominform countries, stimulated by western favors.

Pawlsy said, "As you know, Albanian Communism is going to centralize around Enver Hoxha.

Geographically, of course, Albania is dwarfed by Yugoslavia. We hadn't attacked it, however, we were putting forth the strong suggestion they might be better off joining us.

Well, Enver Hoxha was one of our agents along with Koci Xoxe."

Yugoslav leader Josip Broz Tito sought to exert his country's influence over Albania through military support to Hoxha in an attempt to absorb Albania. Xoxe, who headed the Ministry of the Interior and the secret police, the Sigurimi, was supported by Tito. Joseph Stalin reportedly told Milovan Djilas, a leading figure in Yugoslavia, that Yugoslavia should "swallow up" Albania.

Hoxha began to fear Xoxe as a rival to his own power. After Xoxe ordered the arrest of moderates with anti-Yugoslav sentiments, including Sejfulla Malëshova, Tito attacked Hoxha in a letter to the Albanian Politburo. Hoxha responded by traveling to Moscow with Nako Spiru and returning with a formal trade agreement with the Soviet Union without

consulting Tito.

Tito began to develop a more assertive policy towards the Soviets, which angered Stalin. Over time, Stalin began to side with Albania as a supportive bulwark against Tito. The Soviet Union began to increase Moscow’s presence in the country, spending specialists in mining and oil refining. Xoxe accused Spiru of subversion and, eventually, Spiru was found dead of a gunshot wound in his apartment under suspicious circumstances.

Tito attempted to deploy two army divisions into Albania's territory under the pretext of protecting it from a Greek invasion, despite this being in contravention of the Albanian government's wishes. Tito then pushed Xoxe to convene a meeting of the Central Committee, where he expelled a number of Hoxha’s supporters and proposed a motion to merge Albania’s economy and military with Yugoslavia’s. Hoxha, with support from the Soviets, fought back, with him abrogating the treaties agreed to with Yugoslavia and expelling Yugoslav advisors in Albania. Hoxha argued that Xoxe was engaged in a plot to transform Albania into a colony of Yugoslavia, pointing to the attempts of the Yugoslav army to deploy into Albania, and the various treaties which subordinated Albanian economic planning to the national plan of Yugoslavia. Xoxe attempted to save himself by declaring his support for the Soviet Union and arresting supporters of Tito in the government. The Central Committee, however, flipped on Xoxe, stripping him of his posts and expelling him from the party. In November 1948, he and many others were arrested.

Enver Hoxha, and later Joseph Stalin, argued that Tito was the mastermind of multiple anti-Marxist and anti-Albanian activities across the Balkans, with the trials of Xoxe and his allies being the first of multiple purges against "Titoites" in the Eastern Bloc. Xoxe admitted to conspiring with Tito against the Albanian government. In May 1949, he was placed on trial where he confessed to having been recruited by Zog I of Albania, as well as British intelligence. At trial he also stated that he was part of a Tito-backed plot among the pro-Yugoslav faction of the Albanian Communist Party to assassinate Enver Hoxha. Xoxe was sentenced to death and was hanged on June 11, 1949.

"So, you see, it goes like a wishbone, with Hoxha and Albania becoming Soviet

Stalinists. Koci Xoxe was working for two different paymasters. He was ours, and they tried to get to him."

Fergus really did punch me that time. He punched Dinky. He went around the room and punched everyone except Pawlsy. He stamped his feet several times.

"Miss Pawlsy. I have lived here for a very long time, and, if an Albanian fellow should choose a Soviet alliance, that is one thing. Now we have the inveiglement of another usurper. This will never do."

She said, "He's right.

What happens, is, our maneuver is going to be co-opted by the anti-Hoxha crowd for *entirely different reasons*.

For my purposes, Greece is relatively far away, and, it can be contained. But, if the future holds any cards about Fascist bombers stationed in Tirana, we can't let it be easy for that to just happen."

That would, at the very least, be considered our interest in Communist Albania of whatever kind. The Albanian Fascists speak up:

On July 1, 1949, a secret meeting was held and a decision was made to intensify the communists in the region. On August 7, 1949, underground members of the Mountain Committee, led by Ndue Bajraktari, shot and killed the secretary of the Mirdite Communist Party branch, Bardhok Biba. A note was left at the scene of the murder: “In the name of the Mountain Committee!” According to some reports, the perpetrators managed to escape across the border into Yugoslavia .

The special drama of the situation lay in the fact that Biba himself belonged to the Markagjoni clan, and in his childhood and youth he was favored by Gjon Sr. The

Mountain Committee considered Biba a traitor and treated him with special hatred.

The murder of Biba gave the authorities the pretext for a massive campaign of repression in Mirdita. The orders for arrests and executions were given personally by Enver Hoxha. They were led on the spot by Interior Minister Mehmet Shehu, director Sigurimi Beqir Ndou, Chairman of the Military Court Bilbil Klosi, State Security Colonel Ziya Kambo, Lieutenant Togher Baba (aka Hodo Habibi). About 300 people were arrested, 14 of them were executed (four were hanged, ten were shot). The rest were sentenced to prison, sent to labor camps, or deported. None of these people were involved in the murder of Biba, but all were considered supporters of the Mountain Committee.

7/7 1949

It's the finalization of the CIA-backed Albanian diaspora Fascism. Originated in Rome in 1948, progress was slow due to disagreement about the pro-Italian element, but now it's "everyone against the Communists". Italians. Royalists. Whoever.

The embroilment is perfectly plain:

On 6 September 1949, the committee announced its creation in a BBC radio transmission. In the following days, Mithat Frashëri organized a press conference, which created a conflict with pro-Yugoslavian British authorities, who opposed Frashëri's words which included "Kosovo", stating that he should speak about only those territories that were part of the Albanian state.

Pawlsy said, "The BBC has already been running its Russia Service, as we found Britain has this Russia Office since basically the moment Germany surrendered.

Albania has been sort of a corner pocket to this thesis. And so although Yugoslavia was against the Hoxha regime, we find ourselves in a double bind about what happens from

here."

Fergus said, "You know what I am talking about."

Of course. It was special training for the Bali Kombetar:

A dozen Albanian émigrés were recruited and taken to Libya to train for a pilot project that would become known as Operation Valuable. The MI6, with US Army Colonel "Ace" Miller as a liaison, trained these men in the use of weapons, codes and radio, the techniques of subversion and sabotage. They were dropped into the mountains of Mati throughout 1947, but failed to inspire the inhabitants of the region into a larger revolt. The operation continued into 1949. There were sabotage attempts on the Kuçova oil fields and the copper mines in Rubik but no real success in raising a revolt.

This gets serious.

British Valuable, American Fiend

Then, the US government weighing up the political situation, decided to lend a hand. In September 1949, Bevin went to Washington, D.C. to discuss Operation Valuable with US government officials. The CIA released a report that concluded that "a purely internal Albanian uprising at this time is not indicated, and, if undertaken, would have little chance of success." The CIA asserted that the Enver Hoxha regime had a 65,000 man regular army and a security force of 15,000. There were intelligence reports that there were 1,500 Soviet "advisers" and 4,000 "technicians" in Albania helping to train the Albanian Army.

Pawlsy said, "This is just like the British in ignoring credible intelligence. Here's how the decision-making gets done."

On 6 September 1949, when NATO met for the first time in Washington, Bevin proposed that "a counter-revolution" be launched in Albania. US Secretary of State Dean Acheson was in agreement. NATO, established as a defensive military alliance for Western Europe and North America, was now committed to launching offensive covert operations against a sovereign nation in the Balkans. The US and UK, joining with their allies, Italy and Greece, agreed to support the overthrow of the Hoxha regime in Albania and to eliminate Soviet influence in the Mediterranean region. Bevin wanted to place King Zog on the throne as the leader of Albania once Hoxha was overthrown.

In August 1949, an announcement was made in Paris that Albanian political exiles had formed a multiparty committee to foment anti-communist rebellion in the homeland; in actuality the "Free Albania" National Committee was created by American diplomatic and intelligence officials for political cover to a covert paramilitary project, with British concurrence. The British made the first organizational move, hiring on as chief trainer Major David Smiley, deputy commander of a cavalry (tank) regiment stationed in Germany.

"That NATO is obviously a Fascist machine.

Albania is merely a cog on the wheel.

Yes, the meeting is the same day as the BBC broadcast."

The original plan was to parachute in agents, in order to organize a massive popular revolt, which the allies would supply by air drops. In time, this revolt would spill out a civil war. The trouble that this would cause Soviet politics was considered by the British to be worth the risk, and if it did succeed, then it could be the starting point of a chain reaction of counter-revolutions throughout the Eastern Bloc. The chief of MI6, Stewart Menzies, was not enthusiastic about the paramilitary operation but saw it as a way to appease the former SOE "stinks and bangs people."

The British sought United States funding for the operation and for them to provide bases.

Unbeknownst to the MI6 and CIA, Philby was a communist and a spy for Soviet foreign intelligence.

"Well, lo and behold, Churchill's vision begins to manifest."

In July 1949, the first group of recruits, were transported by British special operations personnel to Fort Binġemma, on the British crown colony of Malta. Labeled as "The Pixies" by the SIS, they spent two months training as radio operators, intelligence gatherers, and more sophisticated guerrillas than they had been as members of cetas (guerrilla bands) during World War II. On 26 September 1949, nine Pixies boarded a Royal Navy trawler which sailed north; three days later, a Greek style fishing boat, known as a caïque and named Stormie Seas, sailed from Malta.

With a stop at an Italian port, the two vessels sailed 3 October, rendezvoused at a point in the Adriatic Sea, and transferred the Albanians to the caïque. Hours later that same night, the Pixies landed on the Albanian coast, some distance south of Vlora, which was the former territory of the Balli Kombetar, others further north. Albanian government security forces soon interdicted one of the two groups of commandos. The Communists killed four members, while the survivors from the covert landing exfiltrated south to Greece.

Fleep said, "We're watching this, and, the foreign assistance doesn't really do any more than the local Fascists did on their own.

It doesn't seem that Albanians hate Communism enough to be very receptive to the message or the return of monarchy."

Pawlsy said, "No. Mussolini or Hitler could do it, not ideology by airmail. Nevertheless, we got to something that has a strange appearance."

Josip Broz Tito with US General John C. H. Lee, charged to take down fellow communist ruler Enver Hoxha

"It, to an extent, looks that way; but what Tito does effectively deceives the west into thinking he is an ardent anti-Soviet supporter of theirs."

Dinky said, "So you don't think Yugoslavia or even Albania is going to slip into the west's clutches very easily."

"Not easily. I think it is inevitable they are going to try things wherever they can.

There probably will be a few places where they can either stir up a full revolt, or, resort to military force. So far, Albania is more or less ok, it is just showing the inaccurate and repetitive way they think."

Although we are not independent, we have a quasi-republic with its own President, *Fadil Hoxha*:

During his political career in socialist Yugoslavia, Hoxha subscribed to the principles of Yugoslav policy of "brotherhood and unity", believing in the need to achieve national equality between Albanians, Serbs, and other national groups within Kosovo and Yugoslavia. In practice, given the grave cultural and economic backwardness which previous regimes had left Albanians in Kosovo, Hoxha believed that overcoming the disadvantages faced by Albanians required special affirmative measures both within Kosovo and at the federal level. Kosovo had inherited the highest illiteracy rates in all of Yugoslavia and was also its poorest region. Hoxha consistently initiated or supported policies which would address these problems, including expanding the educational opportunities of Albanians, expanding Yugoslav programs supporting industrial development in Kosovo, and policies addressing the relative inequality of Albanians in

employment, who had disproportionately high unemployment rates.

Hoxha held a number of high posts in Kosovo and Yugoslavia. He served as president of the Assembly of the Kosovo Autonomous Province.

Pawlsy said, "No one is running an Anti-Communist co-intel, here, on the homefront. Again, we can kind of say it's gotten its feet on the ground and a step in the right direction. We just need a Belgrade that won't do something stupid and get us stomped."

Actually, it seems stupid to expect that foreign agitation is going to do much to Albania's Hoxha regime. We don't like it. But we can probably live with it.

Fergus said, "We've heard of the American occupation zone in Korea run by an authoritarian regime of limited development."

Rhee's government suppressed communist uprisings at Jeju and Yeosu-Suncheon.

"In actuality, the Korean peninsula is experiencing co-intel insurgencies and division-level clashes, in a way that sounds to us very similar to what Yugoslavia has just pulled through.

In this case, the Northern leader is very Cominform and tries to do everything at the pace of China and the Soviets."

Kim Il Sung believed widespread uprisings had weakened the South Korean military and that a North Korean invasion would be welcomed by much of the South Korean population. Kim began seeking Stalin's support for an invasion in March 1949, traveling to Moscow to persuade him. Kim and second-in-command Pak Hon-yong tried to enlist

Soviet ambassador Terentii Shtykov. Kim met with the ambassador on 12 August 1949; Shtykov said that an outright invasion was out of the question unless South Korea attacked first and that he only willing to consider a limited operation targeting the Ongjin peninsula. Mun Il visited Soviet chargé d'affaires Grigory Tunkin on 3 September 1949. Tunkin's report to the Soviet government was more neutral than previous Soviet diplomats, who were more skeptical.

Pawlsy said, "Yes. What they are mostly fear-mongering about here, in Europe, is actually taking place in Asia, due to another emplacement of American occupation."

"Are you telling me that America has nothing to do with the history and culture of Korea, but its future is their business?"

"It's a division of the Japanese Empire like we were sprawled out of the Ottoman."

I said, "But now it's a straight ideological competition between pro-Communists and whatever the other one is."

Fergus said, "Minus the fact that most people don't really pick a side, but go with whatever looks best where they are."

"Agreed. But some do choose, and some later change."

I looked at Pawlsy and these friends we had made, and the contemplative way we had taken Greek and European Paganism as partly related to Vedic and Buddhist pantheons. We were more interested in eternal truths, than in whatever dumb kind of slander would be made up the next day by primarily Anglos.

I told them "To satisfy Pawlsy's curiosity, we are going to both the written and unwritten roots of tantric Buddhism.

In the way we can find more evidence and written history, that destination is *Nepal*.

For that which is lacking in details but has physical evidence, that destination is *Assam*.

The intervening space is occupied by Sikkhim, Bengal, Bhutan.

What I mean, is, as far east as Assam, there is stonework indicating Buddhist viharas and Brahmi script from about 200 B. C. E., which is quite early for it to 'spread' anywhere.

And this *eastern* branch is at least as influential as the western (Gujarat, Kashmir) or southern (Orissa) regions that are much more well-attested.

The first *tantric viharas* are Bengali, and, it was this that is reproduced in Tibet by Padmasambhava's efforts.

What we are dealing with is something like 'his origin' and then the whole milieu in which it took place, rather than his individual lineage in Nyingma.

For that reason, most of the Sanskrit manuscripts we would be interested in, are kept in Nepal."

Fergus said, "You keep saying it's not Tibetan and it's not really Mahayana."

"Vajrayana."

"Why?"

"Well," trying to be unschismatic, "Mahayana that includes tantric material, is, as we have said, more like a complete educational system. There's years' worth of programs of certain Sutras and commentaries, with a potential tantric conclusion that would be like going to college.

Nepal doesn't have that, it's directly fused into the local customs, like birth and death rites, marriage, music, holidays, in a predominantly Hindu country.

It's a Vajrayana priesthood that has families, not a celibate monastic order. It has or does those monastic vows on a temporary basis. It's a Chakrasamvara teaching that blesses your house or any new building, and does all these social activities like a church that someone actually goes to."

"It does however have viharas."

"Yes. That is of course a possibility. But for the most part, it is very integrated. *Sangiti* or communal singing is daily."

Pawlsy's ears perked up. "So this is saturated in daily life, because you do it on the home level as well."

"That's it. And so if you go at it with an interest in Yoga -- a transformative practice other than ritual blessings -- then the path of *conviction by way of understanding* is called **Sutra Mahamudra**.

This follows the concept that things like priest ranks and tantric initiations are somewhat artificial, and, thereby unnecessary to someone who does not need to be graded in those degrees.

In this sense, you would only ultimately be initiated by someone at a high degree who is known to have realization and accomplishment, and they are examining you for an energetic response of their quality. That is to say, have you cultivated and harnessed *Prana* according to the teaching."

Fergus said, "So all the training in Pranayama and attempts to perform the Six Yogas

must resemble that goal."

"Yes. And since you can actually learn this and start doing it, then, that is why we would say you would start with a basic Sadhana that gets modified as you gradually progress. You might think of it as really about Mudras, or Seals, until you can understand the question of the final one."

"And this is relevant to poor lay people like Dinky because then you can rely on your own faculties."

"Yes. If you start to look through the lineages really hard, you will find it passes through someone like 'Farmer'. Why not? It begins to give the sense there was more of a *tantric flux*, a magical language that took place outside of universities and monasteries."

"So those were like scribal archives of something that was emerging, mostly due to others, not them."

"I think so. I think it may be why *Kalachakra* seems a bit more scribal in that way. But a lot was going on in cemeteries, and natural power sites, that had nothing to do with institutions. It seems safe to say that by the 700s, India was a *magical culture* through and through.

Nepal had an unusual connection to the eastern regions at that time. And it just becomes Vajrayana, lacking the complexity of countries with multiple waves of transmissions."

Fleep said, "Pawlsy, when we started doing this, it looked like we would be relegated to the edge of the country of Nepal; but now you can go right there."

The formal beginning of aviation in Nepal is generally placed at Gauchaur in 1949 with the landing of a Beechcraft Bonanza carrying the Indian ambassador.

The first flight into Gauchaur occurred on 23 April 1949.

When we went, this was a 3,700 feet (1,100 m) grass runway that you can land a DC-3 on:

It is in the middle of the junction of three ancient cities of Kathmandu, Bhaktapur and Patan. The airport is connected to major parts of Kathmandu valley by the ring road.

Airport is located 1 km (0.6 mi) from Pashupatinath Temple.

I said, "The concept of independence in Nepal is very unusual.

It hasn't been taken over by the British, but, it is British-friendly.

What has happened is an incredible story in its own regard, concerning the Sikh Empire and the Koh-i-noor. The result was the office of Prime Minister gained power, and the King was reduced to a figurehead. Over time, this has become a repressive Prime Ministerial dynasty. And so we come to a plot of revolt against the current structure of Nepali politics."

In 1947, Bishweshwar Prasad Koirala published an appeal for a unified struggle of Nepali people against the Rana regime. That same year, some Nepalese met in Benaras and formed an organization by the name All Indian Nepali National Congress (Nepali: भारतीय नेपाली राष्ट्रिय कांग्रेस) where an ad-hoc committee was established.

The Nepal Democratic Congress was founded by Subarna Shamsher Rana in Calcutta on 4 August 1948.

"They spread through the Nepalese diaspora all the way to Assam. Along with their predictable grievances against the government, part of their platform is *to support Vietnamese independence from French colonialists*.

It's a revolution backed by the *King* who has just been sitting there for a few years."

1950

Pawlsy was right. The Anglo insurrections were not enough to affect us:

Anti-communist Albanians were recruited from refugee camps in Greece, Italy, and Turkey. The manpower for what MI6 codenamed VALUABLE Project and the CIA FIEND consisted of 40% from the Balli Kombëtar (BK), an Albanian nationalist and anti-

communist organization formed during World War II, 40% from Albania's monarchist movement, known as Legaliteti and the rest from other Albanian factions.

...small groups of British-trained Albanians left every so often from training camps in Malta, Britain, and West Germany. Most of the operations failed, with Albanian security forces interdicting many of the insurgents. Occasionally, the Albanian authorities would report on "large but unsuccessful infiltrations of enemies of the people" in several regions of the country. Some American agents, originally trained by Italian or Greek officials, also infiltrated by air, sea, or on foot to gather intelligence rather than take part in political or paramilitary operations. The most successful of these operatives was Hamit Matjani, code name Tiger, who participated in 15 land incursions.

The 1950 Albanian coastline ambushes involved clashes between the Albanian secret police (Sigurimi) and multiple teams of MI6 agents.

In preparation for the landing of the agents, several C-47 aircraft and boats were used, the planes were piloted by CIA and ex-Polish Air Force colonels. Dwyer was in charge of the MI6 agents involved in the raids. It was one of the most disastrous parts of the covert operation as all of the MI6 agents were killed or captured by Albanian forces.

Since we continued to be uninvolved, we did something enriching that Pawlsy wanted to do, which was to tour Colombo and Ceylon, and then go on more of a pilgrimage to Nepal.

Just like she started the Esala Perehera:

Palwsy is going to get in the middle of Nepal, revolting crowds, and airports:

In November 1950, King Tribhuvan took refuge at the Indian Embassy. He was accompanied by his son Mahendra and the eldest grandson Birendra, among others. The then prime minister, Mohan Shamsher Jang Bahadur Rana became furious and responded to Tribhuvan's move by calling an emergency meeting of the cabinet on 7 November 1950 at Singha Durbar. In that meeting he announced Gyanendra Bir Bikram Shah, the four-year-old grandson of Tribhuvan, as the new King of Nepal. On 10 November, two Indian planes landed at Gauchar Airport (now called Tribhuvan International Airport) and the royal family fled to New Delhi excluding the infant King,

Gyanendra. Tribhuvan was formally welcomed by Indian prime minister Jawahar Lal Nehru and other high officials.

The removal of the king led to huge demonstrations in the country that compelled the Rana prime minister, Mohan Shamsher Jang Bahadur Rana, to negotiate with Tribhuvan and the Nepali Congress. On 22 November 1950, Jawahar Lal Nehru, the prime minister of India, officially announced that India was not going to recognize Gyanendra Bir Bikram Shah as the legitimate King of Nepal.

When Mohan Shumsher saw that the situation was out of his control, he sent the king's brother-in-law, Sir Kaiser Shamsher Jang Bahadur Rana and Bijaya Shamsher Jang Bahadur Rana to New Delhi for peace talks. In New Delhi, King Tribhuvan, representatives of the Nepali Congress and the Rana Government all sat together to discuss the situation. At last an agreement was reached according in which King Tribhuvan was to form a new ministry, under his leadership, consisting of the Nepali Congress and the Ranas on an equal basis.

Tribhuvan then flew back to Nepal, along with the members of the royal family and the leaders of the Congress Party on 15 February 1951. On 18 February 1951, Tribhuvan returned from India as the monarch. Three days after the return, Tribhuvan formally declared an end to Rana's family rule and established a democratic system, but Mohan Shumsher Jung Bahadur Rana continued as the prime minister for a few more months.

After the Delhi Accord, the Rana regime ended and King Tribhuvan landed at Gauchaur Airport as the monarch on 18 February 1951, bringing a return of democracy in Nepal.

This is how it was really handled by the Nepali Congress:

The two parties merged on 10 April 1950 to form the Nepali Congress. The unification was held at a movie theatre owned by Mahabir Shamsher Rana. Matrika Prasad Koirala became the first president of the unified party and Mahendra Bikram Shah was appointed as the general secretary. The party also called for an armed revolution against the Rana regime.

During the Bairgania Conference in Bairgania, Bihar, on 27 September 1950 the Nepali Congress announced an armed revolution against the Rana regime. The president of the party also announced the liquidation of operations in India and declared that the party would operate only inside Nepal.

After King Tribhuvan took refuge inside the Indian Embassy on 6 November 1950. The Congress Liberation Army decided to take this opportunity to launch attacks against the regime before the King "left Nepalese soil". Matrika and Bisheshwor Prasad Koirala and Subarna Shamsher Rana flew to Purnia, Bihar. They called the commanders posted at different locations inside Nepal to prepare for armed strikes near the Nepal-India border.

On 11 November 1950, at midnight Birgunj was attacked, and by 12 November it fell to

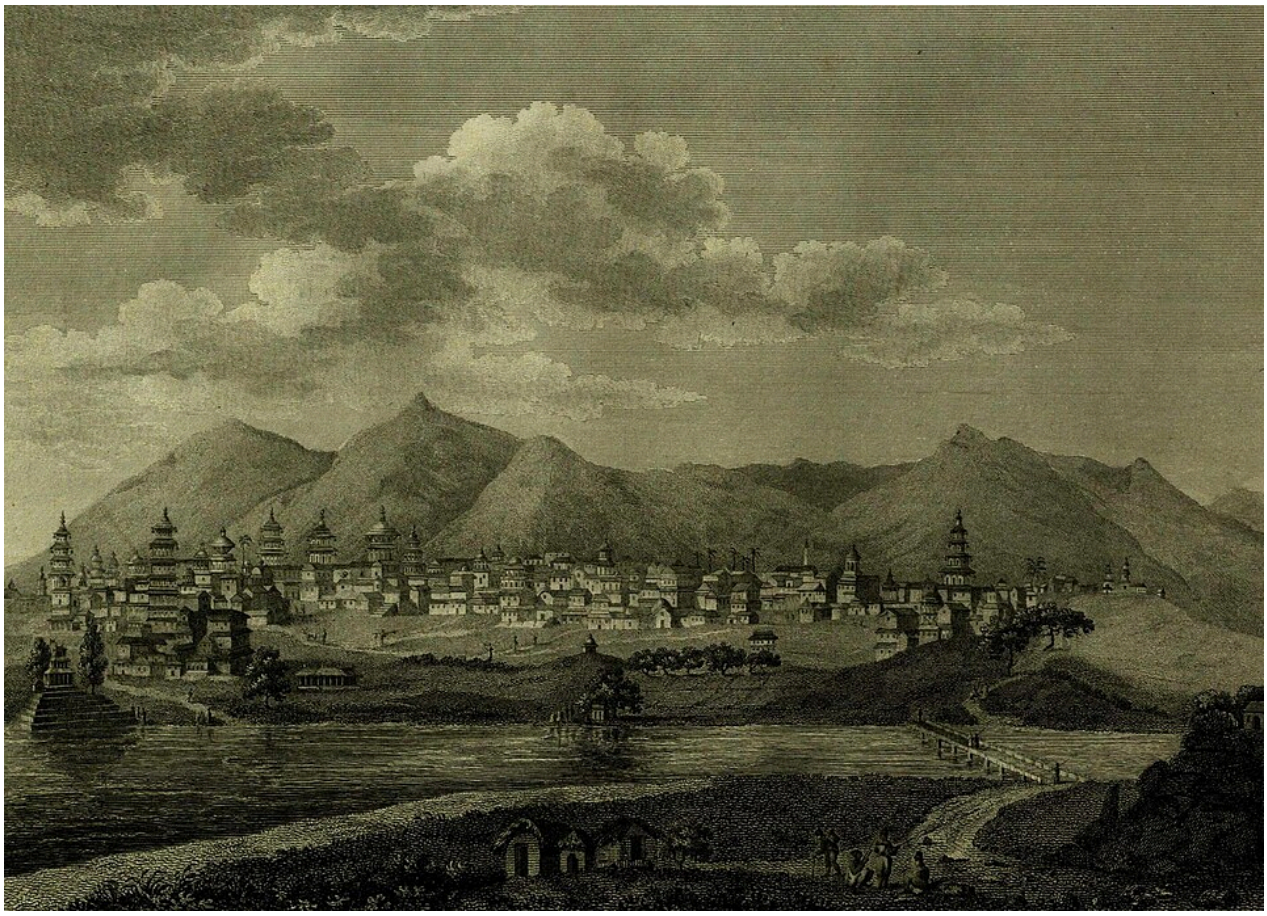
the Nepali Congress and the first "People's Government" was declared. The liberation army was able to control most of the eastern hills of Nepal and the town of Tansen in Palpa. After pressure by the Indian government and the mass movement by the Nepali Congress and other political parties, the Rana government finally submitted to their demands and King Tribhuvan returned to the throne, replacing King Gyanendra, who had been crowned king after King Tribhuvan left for India.

So there was moderate use of force by the Congress to seize parts of the frontier:

Pawlsy said, "This is not like Ceylon, where there was a pre-discussed Constitution and a coalescing Communist movement. This is a spontaneous eruption of certain grievances. It takes an unusual appearance, because the same people are still in power, it is just shared.

My introduction to Kathmandu was rather a hectic protest scene. We had been there a few days and everything started to slip.

Here is its classical view."



Durbar Square:

Pawlsy said, "We keep saying, it is not a Buddhist country, by percentage, but I am prepared to argue, it *is* a Buddhist country, by sheer design.

Maybe a low number of people know the intricate meanings we want to study. But anyone here could hardly escape the presence of Buddha for more than a thousand years; it hasn't faded like Ceylon; and it is an older establishment than in Tibet.

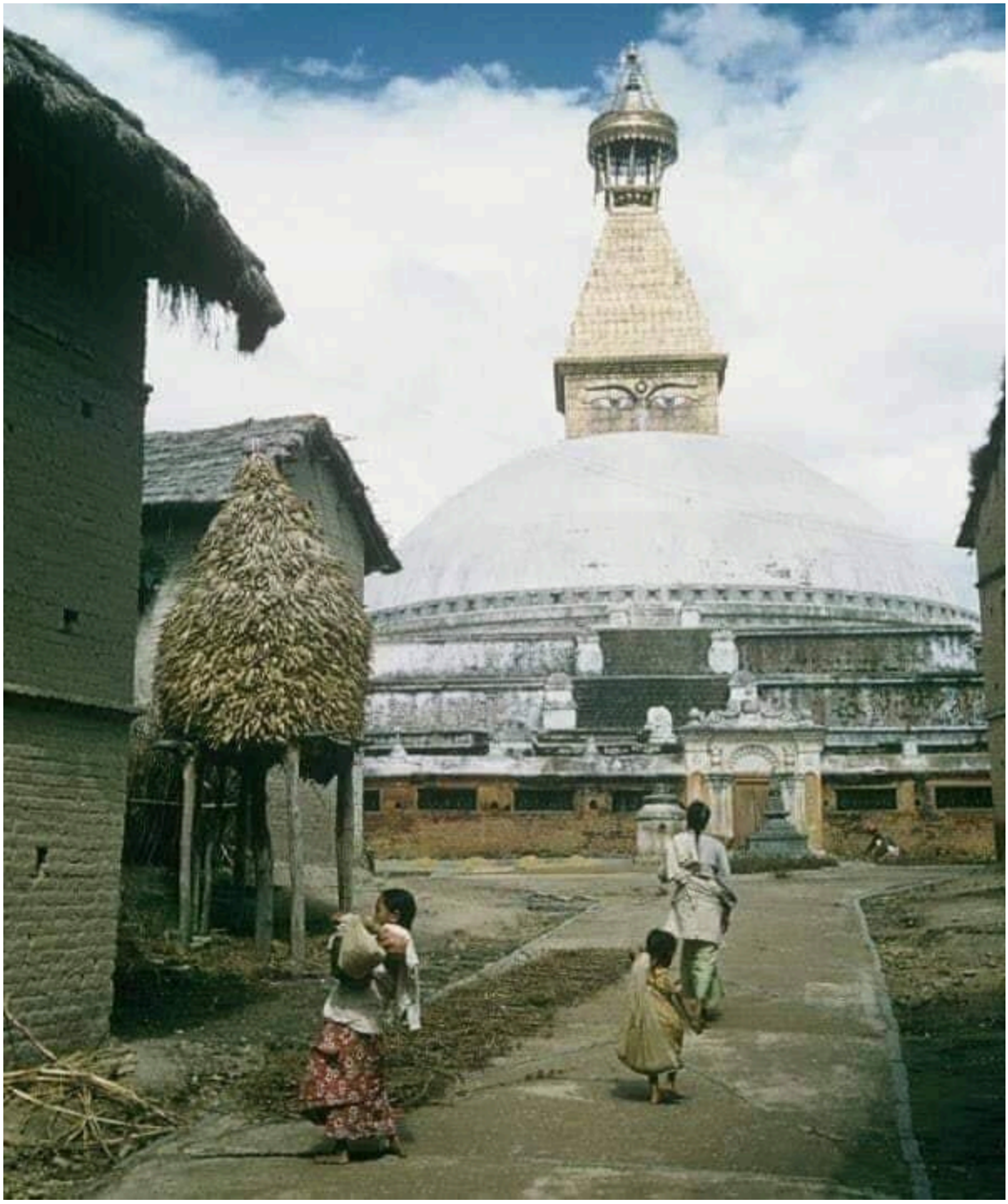
Ironically, just like Colombo, when we get off our plane, we are immediately confronted with its heritage."

Nepal has some rather large Stupas. One of them, Boudha, is right there in the east side of town:

❝Built at the main northern entrance to the Boudha Stupa is a shrine to the Dharma protectress Mammo Pukkasi, known as the fierce Hariti or Ajima to local Newari Buddhists.

I said, "There you go. Goddess Pukkasi is a retinue member in the early Chakrasamvara material, and forgotten and obliterated in later texts."

1950:



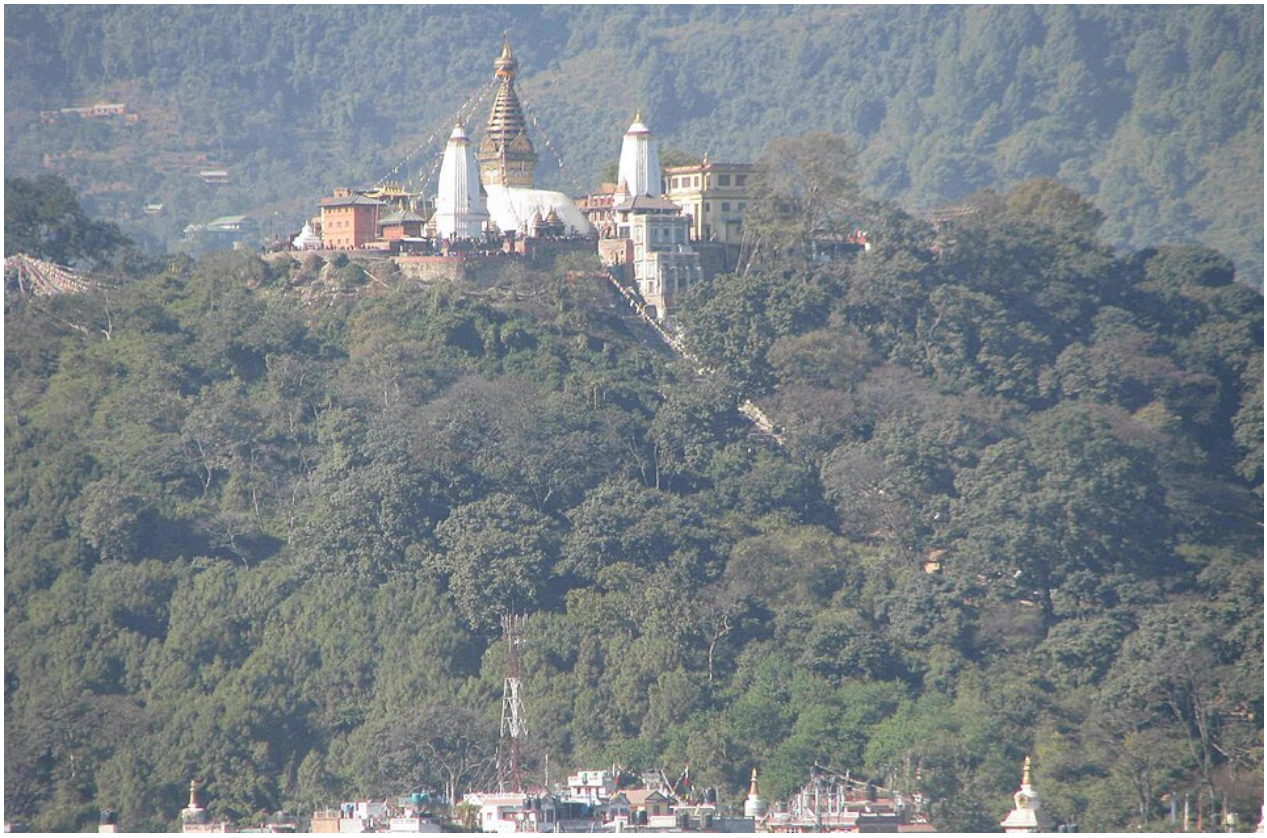
Boudhanath Stupa:

Fergus said, "It turns out that is not quite original."

I said, "No."

Pawlsy said, "I, myself, stopped, because they have an origin myth I have never heard of, and, it is enshrined slightly outside and to the west of town."

Swayambhu



Fergus said, "It is Adi Buddha."

I said, "Yes.

The Guru of Meditation or Vajradhara.

We will add a couple of our own points before summarizing it. One of these is that the semi-nationalistic and historical claims are made in the *Swayambhu Purana*, which is a unique piece of literature because it is the only Buddhist Purana."

"That would make Nepal a Buddhist country, if it were the real story of it."

"Maybe so. The contention is that it is a *late* Purana of the tenth century, and, therefor, a scribal contrivance to protect Nepal's existence.

The second point is that it is also a *Chakrasamvara* origin story.

Now, before challenging it at the utmost level, we would readily concede that yes, it probably does reflect local myth or *Mahatmya* that existed in some spoken form before being written."

"Meaning that a brief bird's-eye view is probably what most people think about it."

Pawlsy said, "Tell me how the Nepalese nation explains itself."

According to Swayambhu Purana, during the golden age, the valley of Kathmandu was a lake where mythical serpents (Nāgas) like Karkotaka, Takshaka and Kulika dwelled and the Buddhas, Boddhisatwas, hermits, yogis, gods and goddesses besides other celestial beings used to come to have ablution in its water. One day Vipassī Buddha of many eons ago visited the lake and sowed the seed of a lotus in it which grew into a lotus flower with thousand petals. The flower emitted eternal radiant form of light (Jyotirupa) with the Five Great Buddhas, Vairocana, Akshobhya, Ratnasambhava, Amitābha and Amoghasiddhi appearing on each side of the differently coloured rays of the light. Having heard about this flower and ray of light, Sikhī Buddha and later Vessabhū Buddha came to pay homage from the surrounding peaks. After that, Buddha Manjushri came to the lake and pondered how to drain the lake so that people can traverse and pay homage to the radiant light. He drained the lake out of the valley by cutting the mountains with his indestructible sword; and created other lakes nearby to give shelter to the mythical serpents.

After Manjushree, other Buddhas Kakusandha Buddha, Koṇāgamana Buddha and Kassapa Buddha paid homage to the self-arisen light called Swayambhu, meaning "Self-Created". Kassapa Buddha returned to Kashi in India and preached about the self-arisen light and sent the king of Gaud (Bengal), Prachandadev to visit and worship Swayambhu. Prachandadev came to the valley and desired to make a great stupa to protect it, thus concealing the light and making only the great stupa visible. He sought ordination from a devotee of Manjushri, became a monk and established the stupa enshrining rituals and rites around it.

Marpa Lotsawa, the master of one of Tibet's most famous yogi Milarepa, and other numerous lamas from Tibet have historically paid homages to Swayambhu- a tradition that continues till present time.

Fergus said, "Here's your objective nut to crack.

The legend of Manjushri and Chandrahasa sword refers to a real geological event that took place 30,000 years ago.

It concerns the Kirats of Mongolia and their eventual presence here. Something just like that really happened, there really is some kind of real Manjushri behind this."

Pawlsy said, "It doesn't have that kind of history, this is not a list of patriarchs, those Buddhas of the Past had been spread out over thousands of years, the point being that a real Buddha manifests, but, all of those Sanghas had disappeared over time, and now we have the one of Sakyamuni."

I said, "They're not root races, they're waves of Swayambhu Buddhism.

We mentioned an a-historical part, that is, Prachandadev is a difficult figure to resolve. He possibly is a Bengali of the perhaps 600s, to whom, greater antiquity is being attributed."

"That is why he is followed by known historical figures we omitted, such as Padmasambhava, up to Kagyu. Marpa is Kagyu for the most part."

"That's right Pawls. There was a tantric Nagarjuna, who, of course, is usually conflated with the early Nagarjuna. Most of the credit for spreading the Dharma goes back to Asoka. There was some kind of structure here from perhaps about the year 200. The story of covering the Swayambhu seems mixed with one using liturgy of the 600s. The Purana cannot prove that it is not some two hundred years younger than Chakrasamvara."

Ariana said, "Buddha Vispasin produced a Lotus that emanated the Dhyani Buddhas in rays of five-colored light."

Buddhas pay homage to *that* as Adi Buddha.

Dinky said, "You asked him for it."

I said, "No, again, here is where HPB came up with something very useful, by using Vajradhara as Adi Buddha. By saying Vajrasattva and Vajradhara are like sixth and seventh Dhyani Buddhas, she has truly summarized Kagyu Guru Yoga."

Pawlsy said, "You claim these Lights could perhaps be seen by other Yoga exercises or other means, and Buddhism is not about this underlying fact in nature, but the perfect handling of it."

"Yes."

It's the Absolute Object:

Swayambhu Jyotir Rupa Adi Buddha

Fergus said, "So that is the *Parinispanna* of Yogacara Sutras or in *The Secret Doctrine*, however, its age has a minimum, corresponding to the expression of Five Buddha Families."

"Kathmandu folklore does not have that minimum, so, the five-fold metaphor could certainly be in addition to something previous here, like it is in addition to the Perfect Object in Yogacara."

Pawlsy said, "You'll say they could have had it in the 700s, and question whether the evidence is strong enough to say it was there in the 600s. The best-written manuscripts are not really until the 900s. I, personally, can get a picture of that, as a new and arcane language built from the historical problem of no one to understand it.

The real origin and history is found by objective clues, in the doctrine of Buddhist rationalism. If Swayambhu Purana is not necessarily a historical document, it, nevertheless, is talking about moving Chakrasamvara into our earthly consciousness."

Fleep said, "But that's what Domo Geshe was trying to do."

I decided to unlace a few things.

"Well, he's trying to dispense Demchog, and/or a Chakrasamvara lineage. That would be the subject of a whole genre of literature; but he specifically mentioned a certain sadhana author. Ghantapa has one of those impossible biographies."

Ghantapa belongs to the famous set of 84 mahasiddhas and is most commonly associated with the Chakrasamvara initiation and teaching lineage (Sanskrit: guru sampradaya) common to all the Sarma Schools: Sakya, Kagyu and Gelugpa.

"He is known, as well as two additional lineages from Luipa and Krishnacarya. Kagyu considers itself more as *Luipa Chakrasamvara, to which others have added to the stream*.

These Mahasiddhas are very interesting, in that almost nothing about them could be objectively true, but they are all like cues to check out some particular thing.

The result for Ghantapa is that he *is* Chakrasamvara."

1600s Khyenri style from a Jonang area:

"Mahasiddhas are often painted in certain groups; or, they each, or at least some of them, also have some kind of a personally-identifying scene.

The Palpung style has instances of him levitating over King Devapala."

Somewhere, eastern Tibet, relatively recently, 1800s:

"Now let's look at a different kind of syncretism."

A set of Twenty-one Taras, dated to the 18th century, depicts as secondary figures the extended nineteen figures of the Panchen Lama incarnation lineage. Composition #17 (left 8) depicts the unusual iconography of the mahasiddha Ghantapa. The two images are obviously drawn from the same source. Note the position of the body, arms, the consort and especially the elongated right foot.

The unique characteristics are the Chakrasamvara in full form along with the wide open sky and clear separation between the land below, and the narrative vignette at the bottom left. The Ghantapa is dynamic with lively movement while embracing a very small consort at the side.

"Okay. This is fine if you don't turn around and tell me Atisha had anything to do with it. If you would like to tell me why the Panchen would like to move it into association with a daily prayer, that would be one thing. Atisha, himself, had virtually nothing we are looking for. That means this is either totally misleading, or, highly explanatory.

From the Indian perspective, we are not going to use Atisha's system of Taras anyway.

But, yes, Ghantapa makes a specific appearance here, in the idea of the Panchen of about the 1700s."

Tara, Shaking the Three Worlds (Tibetan: drol ma): Ghantapa, Sahaja Heruka Chakrasamvara, and Chaturbhuja Mahakala. Number 17 from the set of Twenty-one Taras of the Lineage of Lord Atisha; pacifying daemons and obstacles.

Fergus said, "Does that make it of interest to the Panchen and Domo Geshe in the 1800s?"

I said, "Probably. But if you will be patient, Nepal will get Tara to invoke Chakrasamvara."

"Oh?"

"Marici particularly."

"Among others you will tell us are visible in the Nepalese Dharanis or in fact structure it."

"Yes, in fact, Swayambhu Purana is treated like a Kriya Tantra to it."

"This is not evident in the trend at Kalimpong."

"Not quite. But what we can get if we overlook the impossible parts is Ghantapa lived at the time of Devapala of Gaud ca. 820 - 850. That sounds very reasonable to us. Of the group, Luipa appears to likely be the first, at around 770 - 820."

"Yet you would question whether even Luipa was truly the first Chakrasamvara, or if it could have come up in Maharastra, or even Nepal, or even that Manjughosha who was prior to Vikramasila."

"Buddhakapala."

"Stop it, Master."

"I don't have to. That's because of all of us, you're going to become Vajrasattva."

"Yes, Master."

Pawlsy said, "You said the most important commentaries are from Krishnacharya."

"Yes, his Springtime Drop, probably along with Lake-born Hevajra."

"I see.

So we are looking at something that has plausible origins in the early 700s, which, on the other hand, lacks prior evidence, such as the technical language it was made of."

"The root manual, Sarvabuddha Samayoga Dakini Jala, is catalogued in 735."

Fergus said, "Implying some indeterminate existence before this record, but probably not long before, if other existing evidence fails to show it."

"In terms of Yogacara, you could probably say Asanga codified a Dharani system, which occupied the 500s, and it was more complex and had more iconography in the 600s. A lot of Kriya Tantra and probably Vairocana Abhisambodhi Sutra can be dated to the 600s."

"Meaning the Kriya Tantra of Nepal really is from the 600s, and Chakrasamvara is layered on that."

"Yes, or at least I would think the objective truth of the specific transmissions probably goes like that, meaning it probably closely mirrors India."

"But they have a superior focus here."

"The Samvarodaya and the Samputa Tantras."

Pawlsy said, "And the Vajra Rosary?"

"Guru Yoga. Vajradhara."

"But if I just start here, basically, everything in Nepal is telling me about the Five Families

at the very least. And this is an inner teaching. The Swayambhu Purana is perhaps symbolic that what is inside you is from beginningless time. I don't have to worry that much about objective details if I hold this Dharma. It amounts to pre-existence of the soul, having a vastly different feel than sempiternity."

Dinky said, "Yes, I feel like I've been coming here forever, trying to get to what's real."

I said, "That's why it has thousands of Hindu visitors as well."

Pawlsy said, "As the majority, the national temple is Pashupati, which is again five-fold or based on Five Elements."

Fleep said, "In Nepal, Hindus and Buddhists are both strong believers in Five Elements, like Pythagoras would have been for Europe."

Paneer said, "It seems interesting to me. I don't see why it's not being considered as a fairly continuous output from Mauryan Buddhism. It seems as direct, or whatever, as Ceylon. It's different."

I said, "It's somewhat ethnic. It's primarily *Newari* Buddhism."

They can all do Namasangiti by the sixth grade. It's 160 verses. But it's a *severe abbreviation* of the entire Dharma. A compression. It is where we can make a template of Seven Families. And it is used as a resource for Indonesian Adi Buddha:

The Namasangiti text composed by Candrakīrti (a monk who lived in Indonesia), and the symbolism of Borobudur's mandala stupa...

Fergus said, "They have gotten themselves in a knot, where this is equivalent to *God*. Although it may be similar in one-ness, the difference is perhaps functional."

There may be many Buddhas, but only one Dharmakaya. This Dharmakaya is identical with Adi-Buddha.

I said, "That's right. The Buddha is the one teaching us clear access to the Dharmakaya, which is, so to speak, above the Pure Land."

The Pure Land of the Adi Buddha is called Ogamin in Tibetan or Akanistha in Sanskrit (lit. "not down" or "without (back) to the bottom").

Dinky said, "That's interesting. The Indonesians are even using Pali sources to refer to primordial existence. They add more from India, Tibet, China, and Nepal, where they get a bit stuck in the Hodgson-ism."

This title came from the Aisvarika tradition of Mahayana in Nepal, which is spread through Bengal, and became also known in Java. Aisvarika is the term for the disciples of theist view in Buddhism. This word came from 'Isvara' which means 'God' or 'Great Buddha' or 'the Almighty', and 'ika' which means 'follower' or 'disciple'. This term is used by the Svabhavavak Buddhism in Nepal. This school is one of the branch of Tantrayana school of Mahayana.

"Yes. Those aren't *schools*. They may be ideas, or steps, or something like that, inspiring the Svabhavat of Theosophy."

Fergus said, "A plastic substance in perpetual motion."

I said, "The Absolute Object?"

Pawlsy said, "We better be careful here.

Let's suggest Buddhism is not to define this in words right off the bat, but, as you said, to develop the experience to perfection."

"Well, that's subjective.

And that's the intent here. Generally, it looks at Trinities of other traditions, like Brahma -- Vishnu -- Shiva, as inadequate attempts to portray the Three Bodies of a Buddha, which *are* your inner subjective experience, as opened by the Path, according to Mahayana.

From the point of view that you, in the primordial sense, have the Three Bodies of a Buddha, they are obscured by what most traditions refer to as the Creator, which, in Buddhism, most closely resembles the Alaya, which is to be eliminated."

Fergus said, "Indonesia, itself, puts the Buddhists in a difficult position to say something that will be acceptable to the Muslim majority. They have an unfavorable view of *communism* because associated with *atheism*. They are trying to compel *mandatory theism*."

Paneer said, "Unlike Ceylon, which might be described as communistic and atheistic."

Pawlsy said, "Or Mongolia."

"Medieval Indonesia was taking a grand review of Hinduism, Theravada, Mahayana, and Vajrayana. Basically everything. Now they are doing it again.

We will do something similar, more cut-and-dried. Use originals whenever possible rather than saying something about them. That's for the scriptures and sadhanas. Citation.

The 'schools' idea from Hodgson is going to confound everyone, like, the Nepalese Svabhavikas are not quite a distinct thing, more like the mantra of the Preliminaries. It's Appendix B and the archive list that tell us far more about the ethos."

Fergus said, "You mean Newari, which was the dominant culture until the arrival of the Gurkhas."

"Well, Boudha is where Tibetans would have seen Buddhism before there was Tibetan Buddhism."

It is located on the ancient trade route from Tibet to India which enters the Kathmandu Valley by the village of Sankhu in the northeast corner and continues to the ancient and smaller stupa of Chabahil named Charumati Stupa, often called "Little Boudhanath". The route then turns directly south, heading over the Bagmati River to Lalitpur and the ancient Malla Kingdom in Patan. Tibetan merchants have rested and offered prayers at Boudha Stupa for many centuries.

Padmasambhava gives a story of a daughter of Indra:

The story of Samvari the poultry woman is also acknowledged by the local Newar people. A painting of Samvari is on the rear of the Pukkasi or Mammo Hariti shrine at Boudha Stupa, where a pond with ducks is depicted with a woman taking care of them.

Ajima or Pukkasi, then, being a local legend, with Padmasambhava accepted here as well.

Pawlsy said, "You see what is famous to Tibetans, but you can apparently follow the road to the *actual* original Stupa, produced by Carumati, daughter of Asoka. This local legend is also self-attested on a period-appropriate brick."

Cha Ru Wa Ti in Brahmi, and with Cha Ru Wa Ti Dhande / He Tu Pra Bha in Bhujimol

This is utterly anomalous for Newari script:

❝There are Swastika marks at the two ends of the upper face with a Chakra mark in between. The brick measures 35.5 cm x 23 cm x 7 cm and weighs 8.6 kg. The brick may date to as early as the 3rd century BC.

Pawlsy said, "The area is inhabited by the Sakyas, who claim to be descendants of Carumati. And so you seem to have this clan of worldly priesthood from the Mauryan Empire."

Two of the most important temples in Kathmandu, Pashupatinath and Guhyeswari are situated very close to Chabahil.

Or, Carumati and these two temples are near the airport.

I said, "The Newari script is writing Sanskrit in that sample.

It says a form of *dhana*, 'has given us', which is critical since the beginning of the Rg Veda, in its *danastutis*. Then, Hetu Prabha is clearly a Buddhist expression, 'cause of light', both in scripture and in thanks for such gifts.

The difference between Bhujimol and Sanskrit is slight."

अ	अ A
आ	आ Ā
इ	इ I
ई	ई Ī
उ	उ U
ऊ	ऊ Ū
ऋ	ऋ ṚI
ॠ	ॠ ṚĪ
ऌ	ऌ ḶṚĪ
ॡ	ॡ ḶṚĪ
ए	ए E
ऐ	ऐ AI
ओ	ओ O
औ	औ AU
अं	अं AṂ
अः	अः AḤ

"So, Nepal may have had Buddha's direct disciples, but you would say there is no way to objectively show the existence of these early groups. Whereas the Asoka Brahmi fragments *do* provide evidence."

Fergus said, "Paneer, we're working from a theory about Asoka's Buddhism in relation to

the western world.

Now, first of all, we can't say he was strictly and specifically Buddhist. The term he used was *Dharma*, which is meaningful as general social dharma to anyone, or even just *the law*, isn't it?"

"Yes, it could be, because it is highly sensitive to context."

"In this context, we will argue he was referring less to external laws, because the translations given are Greek *Eusebia* and Aramaic *Qst*.

So we are looking at how these would be understood in about 300 B. C. E., when, for instance, we think *Orphic Theology* was on the rise. We think we may have some common ground up to about Apollonius of Tyana. Moreover, it has common ground with Zoroaster and the Greco-Iranian syncretic deities."

Fleep said, "It's totally pagan, it has nothing to do with the church, with the possible exception of Ezekiel and Hermetism."

Paneer said, "You are telling me, one of the first recordings of the word 'dharma' means something in Aramaic I can't possibly have a clue about."

"This is about *faith*, by *conviction from inner experience*, contrasted to belief in words reporting external miracles, as it will come to be used in the west."

Sraddha is a critical ingredient from the Mauryan and Pali sources:

❝A faithful devotee was called an upāsaka or upāsika, a status for which no formal initiation was required. Early Buddhism valued personal verification of spiritual truth as the best way to attain such truth, and in comparison considered sacred scriptures,

reason, or faith in a teacher to be less valuable sources of authority. As important as faith was, it was merely a first step on the path to wisdom and enlightenment; faith would become obsolete or redefined at the final stage of that path.

And it effectively brings us to the *Swayambhu*:

Theravādins see faith in the Triple Gem as a protective force in daily life, especially when combined with a moral life. However, in Mahāyāna Buddhism, the depth and range of teachings on faith intensified. A great number of powerful Buddhas and bodhisattvas became the focus of devotion and faith, giving Mahāyāna Buddhism a "theistic" side. Mahāyāna Buddhism expanded on the ideas found in some early Buddhist schools which saw the Buddha as being transcendent, a view which was common in the Mahāsāṃghika schools (especially in Lokottaravāda).

Fergus said, "You're saying a transcendent Lokottara Buddha means he has fused into the Swayambhu Adi Buddha, which is why we have Vajrasattva and Vajradhara as guides on the Path."

"Yes, not as icons for prayer, but as states of being."

Pawlsy said, "You're not allowed to see the Swayambhu itself. It's in an underground chamber.

Okay. It's something we think had a protective structure raised over it, perhaps around 200. But this is very close to the first known Lokottaravada text."

"Well, if we quit telling ourselves Nagarjuna invented Mahayana -- he probably did not, in fact there is at least as good a chance he was a Theravadin. The underlying concept of Lokottara or Transcendent Buddha is one of the earliest detectable doctrines, older than the Pali Canon for instance."

"So it's something that would have been known as a local power site, perhaps like Ajima, and it looks like Mauryan Buddhism is added directly, and then Swayambhu also becomes a Buddhist site in the Lokottaravada era. Nevertheless, the language that explains the Lotus that is Swayambhu does not seem to have existed until the 700s."

"No; the Dhyani Buddhas, as the stamp of Newar Buddhism, can hardly have been said to have been in that formula much earlier.

That does not necessarily *prevent* you from experiencing a lotus of light, and, maybe, for example, you could perceive it in the five colors.

To make a technical comparison with the language of Asanga, he says that some people see transcendent lords of different colors due to their different temperaments.

He's not saying that personally, he's passing on the most advanced type of knowledge he can get his hands on.

Probably from Candragomin in the 600s, you can get an easy picture of Tara in various colors, and slightly after that would be Vajrasattva and Five Dhyani Buddhas, and you find the first *Mahasiddhas*."

Fergus said, "So the Newari term, Vajracarya, would seem to stem from then."

"We can probably find *Vajrayogini* from the 600s.

But this occult vision has a name, it's the Method, or Upaya, or Sadhana, or Smrti, the Fifth Yoga. It's the use of Vajrasattva to administer experiences of Lights and Dhyani Buddhas."

Pawlsy said, "You're saying I can't get a Buddhist Samadhi without that."

"Basically."

"This is like a map of the human aura common to all beings, while deities like Tara or Manjushri are more like inner teachers."

"You could put it like that. In Nepal, to qualify as a Buddhist ritual, it has to start with Vajrasattva, whether you are talking about a quick blessing or a deep trance."

Fergus was overwhelmed.

Fleep said, "If what you are saying is true -- Vajrayana came to a Nepal that had a standing form of Buddhism -- we don't see some kind of argument about it. If that happened, it went from nowhere to everywhere, as if that was supposed to happen."

Pawlsy said, "It is possible the Swayambhu inspired the later, more technical language."

I said, "It has a nebulous connection to Gaud or Bengal, and particularly in the term *Vajrasattva*."

You could tell her sensors were zoning in.

Paneer was not exactly used to the type of intensity that flowed amongst us.

Pawlsy said, "I'm going to make something.

You'll compile what we need and we'll work from Bihar to Assam.

Paneer, I'm going to need you to get me through to the King of Bhutan at the next convenience immediately."

"That's..."

"Then, organize this with the Wadias, and the Tagore schools and so on. Make a bunch

of programs that have the correct presentation of all this. Start something connected through the communities."

"The..."

"I don't have what it takes to be a Domo Geshe. I don't understand a lot of what is coming at me, so, I certainly can't *do* it. I like this. It challenges me. You don't get an easy answer but you do get faith in something.

I want to be a *Dharma Pala*, that is, a Worldly Being who spreads and protects the Dharma. Do you understand me?"

"There's..."

"Right now we are trying to work around the fact that Korea has attacked the American occupation, and the United Nations says it has committed an act of war.

Do you understand how fast and how thoroughly dedicated the American response is?"

She was livid.

Every piece of news about it I had to deliver her in a "secure" location, that's for sure.

"I'm going to make something, because the world has turned into an ideological clash on a life-or-death level.

That way my country can build relations with those who are also seeking a better way."

Fergus said, "It is a guessing game when they will do this to Albania, and then, us."

There is a Conventional Truth, but, Buddha says that Bodhi is not to be found in words and thoughts. And so I was de-coupling from most of that.

I said, "Folks, I'm going to suggest that what we see as revisionism in Buddhist history is quite comparable to the difference of the Brahmanas from the real Vedic saga.

You have something like a two hundred year gap that someone decides to fill in.

In part, this is because Indian thought relied more on faith than the kind of scientific information we demand, in fact it was altogether against writing, which is why Brahmi script is both late and sparse. But it was ignoring these questions on purpose.

We'll try to let objective things speak for themselves as much as possible."

Here is something strange, from what we have been told:

Charumati (Brahmi: 𑀘𑀭𑁆𑀫𑀢𑀻), sometimes called Charumitra, was a daughter of the Indian Maurya Emperor Ashoka and his chief queen, Empress Asandhimitra.

But:

Asandhimitra was likely from a royal family. She did not have any children.

"That's from the Mahavamsa. She is a character in it. But there is no Carumati.

The wives and children of Asoka exist in multiple legendary versions like this. No other source accounts for the existence of this Carumati.

On the other hand, none of them account for what has actually been found in the

inscriptions."

Karuvaki is the only queen of Ashoka known from his own inscriptions: she is mentioned in an edict inscribed on a pillar at Allahabad. The inscription names her as the mother of prince Tivara.

Fergus said, "You are suggesting the similarity of names might mean it was the Queen who built the Stupa, which was, perhaps, misunderstood and read back through the Mahavamsa."

He is the only son of Ashoka who is mentioned by name in his inscriptions, along with his mother, in the Queen Edict.

Tivala is the only son of Ashoka whose existence is attested by historical evidence and who was a possible successor to his father.

However:

Tivala, son of Karuvaki, died even earlier than Ashoka

He was succeeded by his grandson in 232 B. C. E.:

Dasharatha was the last Mauryan emperor to have issued imperial inscriptions—thus the last Mauryan emperor to be known from epigraphical sources.

The Vayu and Brahmanda Puranas mention three Mauryan rulers—Bandhupalita, Indrapalita and Dasona—whose identification is rather difficult. It has been suggested

that they may have been members of a branch line of the Maurya dynasty whom Dasharatha had appointed as viceroys for the convenience of administration.

Fergus said, "So the Buddhist records are all about Asoka's children that he is not known to actually have."

Pawlsy said, "Do you suppose it is possible the Nepalese Sakyas are descended from them anyway?"

I said, "We had better be reserved and say it isn't terribly important.

Asoka is already two hundred years after Buddha, and, then there is another dark age for centuries more.

Lineages at that time lacked a clear doctrine; there is a common handful of basics; but I would say when Asanga questions 5-600 years of development, then, the refinement done by him is the much more solid basis for our discussion."

Paneer said, "It's like you're saying Buddhism didn't start until a thousand years after Buddha."

"Might be close to that; but even the Pali Suttas do not really reflect a fifty-year career in which a man might be asked more challenging questions."

Genta said, "But then you are going to say that even Asanga is a cumbersome, rough start."

"That's also true.

I am forced to agree that we must have pedantic and very basic platitudes appropriate for the uneducated, whether that means young children or illiterate adults, there needs to be an intro level.

We are intellectual perfectionists oriented to the subtle world of Yoga. Asanga most excellently does give the Mahayana starting point. But it is not really possible for anything older to give better details. And we will find, for instance, that Vasubandhu's disciples were ousted from Nalanda and wound up at Vallabhi in Gujarat. It was Candragomin that re-instated Yogacara at Nalanda, and then we will still track differences in the use of Prajnaparamita Sutra, or Yogacara versus mainstream. However, you could accurately say all the tantras are Yogacara documents. That is why we will focus the Sutras and Tantras as if they were just part of a fairly unified Yoga practice.

If you want, you *can* compare our version to the two running contenders. One of those is Sakara or "with form", which holds the notion that the mind does not exist without form, similar to Chinese Chan. But a few experiments can loosen you out of this; obviously, formlessness is a real experience.

The other one is the proponents of Emptiness, or Sunyatavada, who are a bit fixated on the formless state, as perhaps the goal.

Yoga should be more like a blend of the best and most appropriate forms, with a smoothness and control of the formless world. It actually has both these ideas, they do not tell us any new information, but are sort of like half truths."

We were sure that Nepali or Newari Buddhism was what we were going to delve into. It was hard to know what to say, politically, because this is like a soft purge; doesn't have a full revolutionary spin. In Nepal, the Sena or military outfit did not accept the first reform:

"The party did not agree with the "Delhi Compromise", because it did not bring the final abrogation of Rana power. Especially Kunvar Indrajit Singh, the leader of the Mukti Sena in the western Tarai, refused to accept the order of the party leaders and continued the armed struggle.

His refusal led to a slight improvement:

The seven people’s representatives within the new cabinet are to be nominated by the Nepali Congress.
The most important portfolios must be in the hands of people’s representatives.

We accepted Yugoslavian government because we shattered and replaced the whole thing. The above constitutes a small bit of representation.

It is correct that China encroached on Tibet as early as 1950. You have this, and then what technically qualifies as an armed uprising in Nepal. Pawlsy was not happy with what we can now call the predictable knee-jerk American response.

"Listen to the New York Times screaming."

UPRISING IN NEPAL BOLSTERS RED PLOT; Communists Send Picked Men to Bore Into Popular Moves Against Autocratic Rule

...has given the Indian Communist party a long-sought opportunity to bore into the democratic reform movement in that strategic buffer state and complete the Red front pressing against India's northern border from China.

"He thinks the Indian Communists are eager to watch Nepal's non-Communist governments fail so they can step in.

It may or may not be true; but, pray tell what is 'democratic reform'?

What is democracy? It would be a way to pick communism by choice.

But, you see, the most important thing to them is this '-ism' in any form. They cannot

possibly think clearly because they are so bent. We are living proof that 'Communism' isn't necessarily 'Sovietism' or 'Stalinism' if that is what you are afraid of.

You, sirs, are Anti-Communist Fascists, trying to hide it.

With what little I know, I am sure your revolution was not fought to suppress the one and welcome the other; it was not really even for democracy, for that matter. Now you are becoming completely unhinged due to fear and ignorance."

Fleep said, "As the land of plenty, why aren't you taking in non-communist refugees, like you did for Italians because of the Pope?

If Stalin is such a monster, you would say, USA, new home for Russian dissidents, or the people of Ceylon who are apparently about to fall victim to it.

You're not offering an alternative. There's no dialogue. This is one-sided brainwashing."

Fergus said, "In the way they are separated by physical oceans, they are separated by mental ones as well."

Pawlsy said, "They are completely detached from knowing how to deal with human beings. Money and force is what you will get."

Dinky said, "Like us, there are other conflicts that are about four hundred years old, Northern Ireland, Congo, Indonesia. I'm not sure whether to take Yugoslavia off the list. It seems better these days, but, you know, there might not be very many of them."

I said, "That's incredibly manipulative, to see your abhorrence of the Ranas twisted into the Red Scare."

Paneer said, "You all make me nervous, terrified actually. But I can't help being concerned that America is coming after Yugoslavia, Nepal, and Ceylon. At best, they'll

just hate us forever for no reason."

Pawlsy said, "Yes, my friend. I'm not trying to intimidate you with something that isn't there. It's something that can make as many ships and planes as it wants and show up anywhere."

"But the United Nations decided that Korea was wrong."

"That's true. But we've already been through this 'where is the starting line' situation. There's only one Korea. The United States propped up a dictator in part of it. Communism has a greater appeal."

Fergus said, "We have decided to reject anything an expert says. If we reach the same conclusion independently, so be it. But there is absolutely nothing in a British or American mind that is better than yours, in fact, you probably excel them. I at least find you easy to deal with, without any trace of arrogance."

"And that's how I'll revive Buddhism in multiple Indian states on my bicycle?"

I said, "Paneer, when we started out, it was just because we understood each other by a little bit of the Greek language we were not fluent in. The more we did it, the better it got.

We absorbed ourselves into other languages, Albanian, Hungarian, French. It's not that hard if someone will take the time to help you out.

English works out here in several places, but I am the only one who speaks it. It's really important to have someone who can help us get around India. We'd rather not be involved with the conversation America is going to force onto Europe. We want to have a sort of pilgrimage tourism thing available. That's by, I'm not sure how else to put it, working *with* people, rather than seizing some part of your island and telling you what the Yugoslavs require. You tell us how many coconuts you're willing to sell, and we'll figure accordingly. That sort of thing."

"Pawlsy the Cat can pack out a honky tonk like the bee's knees in spades."

"Oh. I forgot about that. Yes, find the biggest venues available; we don't care if it's a high school gymnasium. Big enough so you can sell lots of tickets but make them cheap. Do it in the bigger cities in Bihar and Bengal, Calcutta maybe, I don't know. Something that will keep us busy for a few months and then Kathmandu for two weeks to nose around the archives and temples and so forth."

Pawlsy said, "And Paneer," tapping her foot, "King of Bhutan.

If he will not invite me, I will personally invade his territory, defeat his forces, and take his surrender in the throne room so he will talk to me then. His choice how that goes."

"How would you like me to word that?"

"Don't".

Fergus said, "What she means is, ask the normal way, one time. This is diplomacy. If not, then you deliver the threat."

"And if he doesn't surrender?"

Dinky said, "You don't understand.

Pawlsy is treading lightly because she doesn't want to risk civilizations against bombs and cannons.

If we look at any place that doesn't have modern equipment, there's not a force on earth that can stand in her way."

Chapter Twenty-seven

There's one thing that may have been unclear about Pawlsy. She made us do regular work, but, she was the same. She wasn't above anyone or anything. She was our commander, but, she can use a shovel or blowtorch like anybody, and did. I've seen her pick up someone else's garbage. She was a boss but wasn't a snob. So we kept doing this in the poorest part of Yugoslavia.

We were a bit eccentric because we would then go play music across Ceylon and India like we started in Hungary and France.

Fergus said, "It was a *planned phase*, because we were re-doing all our folk roots, and later we're going to break loose with all the modern fusion elements."

Pawlsy said, "These days because of recordings, I can listen to things I would never get a chance to hear. And I can tell you I like things from places I don't know the language. If I listen to it, I can learn to imitate the sound of what anyone is singing."

She could. She really was the best at it. For me, it's trial and error, mostly error. Sanskrit, however, is a very interesting language.

Fergus said, "We had a longer-term concern that record albums and films are going to make the kind of thing we do obsolete.

We're taking this from the perspective of onstage plays, first of all. Even acrobatics if you want to put it that way. The individual needs to have a somatic intent to truly appreciate our act."

Pawlsy said, "That's right. I will vanish in a sea of artists all trying their hardest to start something big. That's fair. I was working to enable their opportunity to do that. I believe we are already successful. I don't believe we are totally successful, or ever will be."

No, we don't have a *take over the world mentality*. We have *presence and influence*. At long last, SFR Yugoslavia can be seen as a success, particularly because for us it is at such a basic level, not much more advanced than *survival*. The hatchets of nationalism are mostly buried. We'll take a quick review of this before an in-depth rumination of a few historical countries and Fergus's harshly critical take on Buddhism.

We can rest fairly assured in having a communist neighbor to our west:

The last infiltration took place a few weeks before Easter 1952. Captain Zenel Shehu, Captain Branica and radio operator Tahir Prenci were guided by veteran gendarme and guerrilla fighter Matjani and three armed guards to the Mati region northeast of Tirana. Albanian security forces militia were waiting for them at their rendezvous point, a house owned by Shehu's cousin, a known supporter of Zog. The militia forced Shehu's operator to transmit an all clear signal to his base in Cyprus. The operator had been schooled to deal with such situations, using a fail-safe drill which involved broadcasting in a way that warned it was being sent under duress and therefore should be disregarded. However, the all clear signal went out and, nearly a year later, four more top agents, including Matjani himself, parachuted into an ambush at Shen Gjergj (Saint George), near the town of Elbasan. Those not killed were tried in April 1954.

Operation Valuable was a failure, with 300 MI6 and CIA agents killed during its duration.

Albania has wiped out the Anti-Communists of all kinds, foreign and domestic.

It's the ratio that is important; it is impossible to conceive that any country will not have a few dissidents or hotheads, but if you can show you're keeping it out of power, there's not much to worry about. After this total loss, Albania is no longer big or important enough for them to chisel at.

Our country is also stable:

In 1950, Kardelj along with Milovan Djilas, Moša Pijade, Boris Kidrič and Vladimir Bakarić drafted the "Basic Law on the Management of State Economic Enterprises" that called for councils elected by the workers to manage businesses along with a decentralisation of state management of the economy.

The economic reforms began with the introduction of workers' self-management in June 1950. In this system, profits were shared among the workers themselves as workers' councils controlled production and the profits. An industrial sector began to emerge thanks to the government's implementation of industrial and infrastructure development programs. Exports of industrial products, led by heavy machinery, transportation machines (especially in the shipbuilding industry), and military technology and equipment rose by a yearly increase of 11%. All in all, the annual growth of the gross domestic product (GDP) through to the early 1980s averaged 6.1%. Political liberalization began with the reduction of the massive state (and party) bureaucratic apparatus, a process described as the "whittling down of the state" by Boris Kidrič, President of the Yugoslav Economic Council (economics minister). On 2 November 1952, the Sixth Congress of the Communist Party of Yugoslavia introduced the "Basic Law", which emphasized the "personal freedom and rights of man" and the freedom of "free associations of working people". The Communist Party of Yugoslavia (KPJ) changed its name at this time to the League of Communists of Yugoslavia (LCY/SKJ), becoming a federation of six republican Communist parties. The result was a regime that was somewhat more humane than other Communist states. However, the LCY retained absolute power; as in all Communist regimes, the legislature did little more than rubber-stamp decisions already made by the LCY's Politburo. The UDBA, while operating with considerably more restraint than its counterparts in the rest of Eastern Europe, was nonetheless a feared tool of government control. UDBA was particularly notorious for assassinating suspected "enemies of the state" who lived in exile overseas. The media remained under restrictions that were somewhat onerous by Western standards, but still had somewhat more latitude than their counterparts in other Communist countries. Nationalist groups were a particular target of the authorities, with numerous arrests and prison sentences

handed down over the years for separatist activities. Dissent from a radical faction within the party led by Milovan Đilas, advocating the near-complete annihilation of the state apparatus, was at this time put down by Tito's intervention.

Pawlsy said, "It's successful in material terms.

We have the spread of radios, televisions, cars, all that...and a slow but noticeable relaxation of censorship and similar attitudes.

It leads to a new oxymoron, the *middle class communist*."

Fergus said, "We were actually less impressed that Ceylon did not put in a Communist. The first Prime Minister is some guy we don't know."

The Government was heavily pro-British and anti-Soviet. The new government proceeded to disenfranchise plantation workers of Indian Tamils descent, using the Ceylon Citizenship Act of 1948 and the Parliamentary Elections Amendment Act of 1949. These measures were intended primarily to undermine the Left electorally. Of these acts, N. M. Perera said:

'I thought racialism of this type died with Houston Chamberlain and Adolf Hitler. I do not believe that anyone claiming to be a Statesman would ask us to accede to a bill of this nature ... We cannot proceed as if we were God's chosen race quite apart from the rest of the world; that we and we alone have the right to be citizens of this country.'

"Maybe they are fake racists, just doing it as a tool of power."

At the 1952 general election, the electoral performance was harmed by the relative prosperity due to the price of natural rubber being driven up by the Korean War. Also, the disenfranchisement of the Indian Tamil estate workers by the UNP government deprived

the LSSP of one of its main bases. Moreover, it damaged the electoral fortunes of its ally, the CIC, which went unrepresented.

"Having been used as a tool, our communist friend is going to pry his way out of it."

...he found himself at odds with Senanayake administration on policy. By 1951, it also appeared that Senanayake did not intend to make an early retirement that would have allowed Bandaranaike to succeed him as prime minister.

In July 1951, long-standing UNP stalwart S. W. R. D. Bandaranaike, a Buddhist nationalist leader known for his centre-left views, defected from the UNP to form the Sri Lanka Freedom Party (SLFP) as a balancing force between the UNP and Marxist parties. In March 1952, prime minister Senanayake died in a horseback accident and was succeeded by his son Dudley Senanayake.

21 March 1952 D.S. Senanayake fell off his horse, while on his morning ride after suffering a stroke and died the following day.

Although Sir John Kotelawala was expected to succeed him, his son Dudley Senanayake, Minister of Agriculture was appointed prime minister on 26 March 1952 by the Governor-General Lord Soulbury. Dudley Senanayake called a general election in 1952, which the UNP won gaining 54 seats in parliament.

"Now, you get to say this one time, in eternity. The election was won because Dudley made campaign promises about the price of rice. Soon after taking office, it more than tripled.

So we are going to repeat something which quite closely matches the ideal of *communist revolution*.

Ceylon has never experienced a general strike. But some of the communists have watched how a strike or *Hartal* worked in India. And this is exactly what happens."

Bandaranaike was elected Leader of the Opposition.

The Hartal took the country to a complete standstill. Afraid of a revolution in the making, the government cabinet sought refuge on HMS Newfoundland, a Royal Navy warship offshore. The mass upsurge that accompanied the action of the strikers caused Dudley Senanayake to resign from the premiership. The Hartal emoboldended the LSSP to start to consider that the party might be able to seize state power.

The leftist agitated Hartal 1953 affected Senanayake, who shortly stepped down. Kotelawala succeeded him as prime minister.

He launched several major power generation and infrastructure projects. These include: the Lakshapana hydropower project; Bambalapitiya, a housing project for the homeless; modernizing of the Ratmalana Airport; construction of the Kelaniya Bridge; and the development of Buddhist religious sites.

General strike:

The LSSP led the general strike, or hartal, of 12 August 1953. The political strike movement was a one-day strike in protest against massive hikes in the prices of rice, post, rail travel, cigarettes and cloth. The LSSP demanded a change of government.

Barricades were set up, Colombo was cut off from the rest of the country and transport was paralysed. The UNP government was so alarmed it met aboard a British cruiser, HMS Newfoundland, in Colombo harbour.

10 workers were killed and as the movement subsided the police used emergency powers to round up hundreds of activists and close down the LSSP press. While the strike proved the importance of the LSSP and the combativity of the workers, is not clear that more was not possible from this movement.

In the next months some of the rice subsidy was restored and UNP leader Dudley Senanayake (son of DS Senanayake who had died in 1952) resigned, although the UNP continue to rule until the general election of 1956.
Bandaranaike now gets to make some kind of functioning communist party:

The party asserted itself as a champion of the Buddhist religion; the SLFP has thus customarily relied upon the socially and politically influential Buddhist clergy (the Sangha) to carry its message to rural Sinhalese. Since the 1950s, SLFP platforms have reflected the earlier organization's emphasis on appealing to the sentiments of the Sinhalese masses in rural areas. To this basis has been added the anti-establishment appeal of non-revolutionary socialism. Bandaranaike continued his policies stated in 1952, on language, Buddhism, and Ayurvedic medicine. As such he stated that the basis of the party would be the 'Pancha Maha Balavegaya' (Five Great Forces) which consisted of the native doctors, clergy, teachers, farmers and workers.

Pawlsy said, "What Sinhalese Buddhism on the intellectual plane, is combating, is this."

❝Most Tamils are Hindus. Under colonial rule the Tamils – or at least middle class, educated Tamils - became somewhat privileged as a result of British policy which promoted them into the civil service bureaucracy via English-language schools placed in Tamil-majority areas.

"Still the case."

Fergus said, "We are talking about a revival since the nineteenth century and this is still a big deal."

❝...for many Sinhalese, it was seen as a way for a newly independent nation to assert its identity and break away from colonial legacies, since English had long been the language of administration and privilege under British rule. Its supporters viewed it as a necessary step to empower the Sinhalese majority and promote national unity after independence.

"Well, none of us are Albanians, most of us have spent most of our time in an Albanian cultural zone, and Ariana and Genta are the only actual Albanians in that way. On behalf of where we live, we've had to deal with its language being suppressed; so we have common ground with the Sinhalese here."

Yes, of course it is preposterous to have English as the official language of Ceylon.

That goes without saying. So does our reaction to the American genocide by carpet-bombing of Korea, and the assassination of Mossadeq to bring back the *Pahlavi Shahs*. These places are bigger and more important than Ceylon and Albania; so that's where the attention goes. We believed that America would never make a humane political decision after Truman, and those are terrible things that prove it.

We were going to experience something like a country that has never been invaded or taken over. Not since the early medieval period at least. It's hard to find any place like that. Sweden? What type of brilliant intellectual culture did it have before the Varangians -- Vikings? Is Odin a genius comparable to Orpheus? Not sure. Finland at least has its *Kalevala* and Wales its book we can't pronounce, unfortunately Europe in general was a big dark age.

The "amazing breakthrough" in the east was to curb the power of the office of Prime Minister.

Pawlsy said, "There is a cabinet re-shuffling and then there is one more thing that is noteworthy about the government of Nepal."

The Rana–Congress government was dissolved after ten months. Matrika Prasdad Koirala was appointed as prime minister in November 1951 becoming the first commoner to assume the role.

"What could suit you better? No more Rana Prime Minister.

And, it continues, as the occasional shuffling of office holders, and you never get anything progressive or prosperous, and just a form of power mongering under a thick fog of nepotism. That mostly sums it up doesn't it Mister Fergus?"

"Yes, stagnant, even abortive."

"So we never had anything to do with anything like that in Nepal again."

"No, not really."

I said, "It's not Ceylon. The Newars are a minority in Nepal. Buddhists are like again a

ten per cent minority of them. But, they are, you might say, Nepal's craftsmen, so the style we associate with Durbar Square, and the Toranas and Caityas and so on, is Newar. And they are all either Hindu Tantrists or Vajrayana Buddhists. So yes a magical belief of Five Elements underlies this whole culture."

Dinky said, "While they don't really have any power, they don't have any repression either."

"No; just the common factor that Nepal is not going to produce a functioning government."

Fergus said, "Now you're going to teach us a trick."

"No, you are."

"I'm not."

"You have minions."

Dinky said, "Fleep."

Genta said, "The historical Buddha is believed to have mostly lived in Bihar. There are, of course, legends of him visiting Nepal, but nothing to really show if there was a Sangha or Community. This has its own marker."

Out of the three main cities of the Kathmandu Valley which are historically Newar, the city of Patan is the most Buddhist containing the four stupas built by Indian emperor Ashoka.

"After the Mauryan Empire, there is a lack of written evidence, same as most of India. Nepal comes on to the historical record with a particular individual."

Manadeva:

❝He installed 14 inscriptions during his reign. His inscription in the Changu Narayan Temple is dated 464 C.E making it the earliest inscription from not only the Licchavi period but from the ancient period of Nepal.

I said, "That temple also has probably some of the earliest iconography, Vishnu Trivikrama, who is not just a Vedic deity but probably *the* Vedic deity."

Pawlsy said, "In the way that Lakshmi -- Tyche should represent the Fortune, that is, well-being of it, Vishnu is the beholder of her or the conductor of the enterprise."

"Yes actually Lakshmi is unusually important in Nepal, Anna Purna, different than India."

Genta said, "Buddhism is not directly apparent by that."

Fergus said, "You're going to..."

Gopala Raja Vamsavali

"Cecil! I knew you were making a ruckus in here and I am going to nip this right in the bud."

Genta said, "This hasn't really got a title, that's a description for archival purposes.

It begins with what we might call an *additive* manner."

❝With the advent of Kali Yuga in the primordial kingdom of Yudhisthira, Śrī Bhṛṅgāreśvara Bhaṭṭāraka emerged. There, ṛṣi (saint) Gautama came and established

Gautameśvara and other deities.

"There are two schools of thought; the rational modernist view is this probably took place about 800 B. C. E.; the Puranic view would say, the advent, well, that's 3,102 B. C. E..

And so we remove the Mahabharata reference as non-historical or legendary."

Fergus said, "And you aim to tell me anything like the following could be possible."

❝Gopālas (cow-herds) came to the valley and in the Gopāla-vaṃśa, eight kings ruled for 505 years 3 months. Thereafter, Mahiṣapāla (buffalo-herd) kings ruled up to 3 generations for 161 years 2 months. The Kiratas conquered the valley and ruled up to 32 generations for 1958 years 2 months.

Genta said, "A *Pala* is equivalent to a *Shepherd*."

I said, "Well, when we look at Indian Licchavis overthrowing the Kirats, there are a few generations of Pashupati devotees until you hear something that sounds Buddhist."

❝Śrī Viśvadeva consecrated a Caitya Bhaṭṭāraka in Sinaguṃ vihāra (Svayambhū) and set up stone water-conduit. He also installed a big trident at northern side of Śrī Paśupati. Śrī Mānadeva unknowingly killed his father and observed penance at Guṃ vihāra and consecrated a caitya and Śrī Māneśvarīdevī temple. He regulated land measurements and rent, and started the tradition of celebrating Holi.

Nepalese Gum -- Ghum is similar to Sikkhimese Ghum?

Pawlsy said, "Everything else being questionable, it starts making sense with Manadeva."

"Yes, because it is only a few more generations until **Amsu Varman**."

"Amsu Varman?"

Fleep said, "To understand things, we would have to understand him along with *Harsha Vardhana*."

"Yes. Varman is the dynasty of Assam. And yes he is here in Nepal in the 600s which must have been a pivotal era."

Fergus said, "For a few generations before Manadeva, it may be plausible or even approximate, but when you tell me this thing about the Kirats I am saying enough is enough."

I said, "Not," being ready to punch him as many times as it took, "if we consider the *scriptural* possibility."

Pawlsy said, "You ignore the Epics and Puranas."

"Yes. If we consider the geography, in Himachal Pradesh, this is where Sudas defeated most likely Kirats, and, therefor, what is happening in Nepal is a consequence of them emigrating if not fleeing with military force to their east.

Such calculations would enable you to estimate the time of Vedic Sudas at around 1,770 B. C. E., for instance."

Fergus said, "Master! That means there would have been another thirty or forty year campaign to conquer the heights of Kullu Valley. It's called World's End. That's why they didn't go north.

All the recension schools based on Manu using this location are talking about *a* Manu, which took place *during* the events before and after this. Those are the parts that show influence by the *Biblical Flood* narrative. That is why we think this is a conflation in the Brahmanas."

"Yes, because the Veda does not really say anything about First Man other than his conjectural appearance, like it does not say anything about the origin of Speech other than it happened later, but it does have more than one Manu, which means chief of a place that does Vedic rites."

Pawlsy said, "Then, when it gets to Manadeva, Buddhism isn't starting, there was something already there, that he was kind to, numerous facilities. And this keeps going forward, mostly without schisms or dark periods, although it grows in content."

"I think so; Manadeva was probably contemporary to Asanga. The prior historical uncertainties would be correspondingly summarized as lacking good enough detail about yoga practices."

Fergus said, "His inscription refers to three previous rulers. It is believed the Licchavis intermarried with the family of the ruling Queen, Mandeva Shree Vogini of the Nagvanshi clan, to come into power."

"Yes, you can be fairly sure the Licchavis were there for at least a little while, but before about the year 400, there is nothing much to support -- or contradict -- the handful of claims in Gopala Vamsavali."

Pawlsy said, "Alright.

As lay people, we're still going to be a little different than Vajracharya priests. Most of what they do is based on *Newar* rites, the same as Hindus do; and we are not exporting a culture or pretending to be Newar. And so it is correct they have a form of Kriya Yoga that could be called preliminary to Vajrayana. And this includes the Dharanis. That is what I am looking at. A middle ground between basic and advanced. Is that possible?"

I said, "Pawls," and stopped talking momentarily, "I can't really say what to do, as I am in no position of a teacher or any kind of authority. I just speak from the experience of

getting it.

I found that Tara is helpful with weird garbage in your mind, and, I found this useful to me. I can't visualize too well, but I can get a kind of mental perception, a *clairsentience*, that something is happening. This actually seemed to work and got rid of my distractions.

And then you're kind of saying, well, there's more to the universe, and, to my experience in it, but now I don't know what to do because you trained me in only one particular meditation.

One example of what we could call a dharani is *Twenty-one Praises of Tara*.

We want to be careful not to re-ify it, as in *there are twenty-one Taras*, or Tara has twenty-one forms, it doesn't say that. The verses are about twenty-one qualities of Dharmakaya from Maitreya's *Abhisamaya Alamkara*."

Pawlsy said, "Those must be attributes of Swayambhu Adi Buddha."

Fergus said, "The Dharma Kaya is easy. I've seen it. But just for a split second. The difficulty is sustaining it and knowing about Buddha's Path so your consciousness imbues these qualities. In that way, I am still a novice."

I said, "So, yes, you see, Tara is a multi-faceted elucidation of all this; how many present here think you could understand twenty-one unique individualities on a quick and easy basis?"

Ariana said, "No, but she can do this throughout the universe simultaneously."

"And so this is a common song in Tibet. It's familiar, memorized by many.

Everything about it is a commentarial system; although Tara has scriptural retinues, none of them are this. It doesn't have a right and wrong. It possibly could have been an

original practice with Candragomin.

There are multiple lineages of different systems, and archeological evidence to suggest more. What we are going to do is to put it together with those Taras that in turn have their own body of practice.

Atisha's Taras are his own. There is a White Tara with seven eyes, in the sense of having an eye in the palms of her hands and in the soles of her feet. This is an important Tibetan national symbol and admired in Mongolia. That one is his."

Pawlsy said, "So you're not just copying Tibetan culture."

"No.

Some of the systems have Indian authors like *Suryagupta*.

And because some of them are drawn from, I guess, the milieu, rather than a personal vision, some of the groups are similar. One of the most commonly-used goddesses is Sarasvati."

Pawlsy said, "You're telling me one of the original Vedic goddesses is still praised by Buddhists daily."

"Yes.

And this is special to Nepal.

Not the song, but, that the national tutelary deities are *Manjushri and Sarasvati*."

Fergus said, "That's in the formal sense as well. Public schools."

I said, "Pawlsy is going to figure out Sarasvati relied on the article cotton and *weavers*

from Nepal to Assam. We are going to contend that from probably around the 600s they are proponents of women's equality as well as what we might call the *symbolic* school, particularly with respect to blood sacrifices. And you will find for instance, in the parts of Buddhist visualization that sound violent, it's fake, like fake meat or blood."

Pawlsy said, "Yes, we are going to take advantage of that."

"Obviously I wouldn't have to say anything for you to know there are Sarasvati mantras out there somewhere.

But if you want an example of what you could do with just a Buddhist dharani, itself, there is an example.

In Ceylon there is the Peacock or Mora Paritta, which is of great antiquity. But then there is a Maha Mayuri Sutra by the 400s.

If you recite this by reading the whole thing, it would probably take two or three hours, and you would go through some things that are definitely dharanis, and others, that sound like, what will become mandalas.

As an individual, you could use just one of the parts of this, as a session of meditation. You could take one of these mantras or dharanis and use it regularly. You could even raise up Mayuri as a tutelary deity. This was done in the Ellora Caves around the 600s. She has a text and leadership. A few different sadhanas."

"So that's gradual, educational, accessible, what you would call a Kriya deity, that anyone could just start using, compared to Chakrasamvara, which requires this field of preparation or it won't work."

"Yes; another similar one is Parasol. Particularly in Nepal, she has a lot more material

than in Tibet, in that same pattern."

"Dinky might never understand the Surangama Sutra, but he can pick up piecemeal various liturgies that enhance the experience."

Fergus said, "The best guess at the backstory is fairly close to what we are getting from this."

According to the linguist Glover, Newar and Chepang must have diverged around 2200 BC. It is estimated that Newar shares 28% of its vocabulary with Chepang.

An early form of Newar appears in Sanskrit stone inscriptions from the time of the Licchavis. The Sanskrit language stone inscriptions of the Licchavi period (approximately 400–750 CE) contains frequent use of Sino-Tibetan words especially for proper nouns. Almost 80 percent of the names of places, taxes and merchandise used in the inscriptions are Tibeto-Burman in origin. It suggests that Newar existed as a vernacular language since at least the Lichhavi Dynasty. According to the Gopal Raj Vamshavali, a 14th-century Newar-language history book, before the Licchavis of Vaishali conquered Nepal, it was ruled by the Kirata and the language they spoke, which is referred by historians such as Shrestha as Kiranti, is believed to be the old form of the Newar language. For instance, in an inscription from 594 located in present-day Bhaktapur, the area is referred as khopṛiṅa which closely resembles the classical and modern Newar name for the city, Khwapa.

"Non-Buddhist Kirats were here, which is unable to say if they had anything to do with *Manjushri*."

I said, "That's right; it may be a Sanskrit name for something Kiratic. Manjushri really summarizes all pre- and non-Buddhist wisdom; if we find something good and useful in the Rg Veda, or local shamanism, that would be Manjushri."

Pawlsy said, "Sarasvati and Manjushri really concern *worldly wisdom*, which is then

bundled with transcendentalism."

"Yes; as parallel to Preliminaries, there is in fact a special blend of Manjushri and Vajrasattva, Manjuvajra."

Fergus said, "That sounds like Vajrayana absorbing an existent Dharani system."

"Yes; most of the deities seem independent from Vajrasattva, so, then, one is wanting to know why he should be placed at the head of any ritual."

"The explanation is not ontology, but, in practice, as the application of his specific teachings."

"Exactly.

So we are looking at Nepal as a practically parallel development as India.

Again for the 600s, we can't really say that Amsuvarma and Harsha were exclusively or were even practicing Buddhists; they patronized it. Harsha himself wrote a dedicated Buddhist story.

But, not just that, he should be taken as the vanguard of the *performing arts*."

Pawlsy looked at me in one of those ways that gives us a reason for existence.

"Harsha's court poet Bana says that his family was favored by Lakshmi and that Harsha is going to be a Chakravartin.

It is not clear that Nepal was in his dominion, but, the preservation of the stories is amazing because of course there is more dark age to come."

The effervescence of Bana's writings ensure that Harsha's personal fame would last.

"But what's wrong with this conclusion Mister Fergus?"

With Harsha's death, the unity prevalent in the history of North India unravels. From this time till the 12th century, when the Sultans of Delhi brought the important provinces of North India under their direct control, there is no unified story that can be recounted. From the middle of the 7th century A.D., to approximately 1200 in the north and 1300 in the south of the sub-continent, there is no coherent and continuous narrative that can be realistically traced.

Fergus said, "It's true, in the sense of no major kingdom unifying the Indian subcontinent. But it is false because it is exactly here we find the intellectual history of Yogacara."

Vikramasila is why we would say we are not really following the *Nalanda* system:

Vikramashila was established by the Pala emperor Dharmapala (783 to 820 CE) in response to a supposed decline in the quality of scholarship at Nalanda.

It was one of the three most important Buddhist Mahaviharas of its time in India, along with Nalanda and Odantapuri.

According to Tibetan sources, five great Mahaviharas stood out: Vikramashila, the premier university of the era; Nalanda, past its prime but still illustrious, Somapura, Odantapura, and Jagaddala. The five monasteries formed a network; "all of them were under state supervision" and there existed "a system of co-ordination among them. It seems from the evidence that the different seats of Buddhist learning that functioned in eastern India under the Pāla were regarded together as forming a network, an interlinked group of institutions," and it was common for great scholars to move easily from position to position among them.

I said, "It is mentioned by Taranatha; and, we are more or less going for a more accurate version of his inquiries.

From this point going forwards, all the findings are the very development we are talking about. And, the point of Yogacara is evanescent behind such remarks as the following."

❝ One of its rectors, Ratnakirshanti, a logician, was invited to Ceylon.

Fergus said, "You mean you want to uncover the real story of him because he has been distorted and censored."

"True."

Pawlsy said, "Because he plainly states Asanga is the most important redaction."

"Yes. 'Logician' is misleading here, although he handles the same subject, Pramana or *valid means of cognition*. His way adds Yogacara illumination as valid, or, the one and only validity for the transcendental realm.

Buddhist institutions at the time had mostly become *Prajnaparamita* centers. But if you do *The Prajnaparamita Sutra*, which one, and how?

The system used in Tibet is the mainstream version from Nalanda, whereas Yogacara uses the version from Asanga.

Candragomin won Nalanda with Yogacara in the 600s, but, again, it had gotten watered down or even evicted. The legendary origin of Vajrayana is really in *Orissa*. And then definitely with the Pala Empire, you have a fairly concrete list of kings, and, more importantly, the story of Vikramasila. Plenty of objectively-verifiable history to support the intellectual history."

Fergus said, "To call it tantric, or Vajrayana, would be a second watering-down of the fact that it is **Chakrasamvara**."

Vikramaśīla was a centre for Vajrayana and employed Tantric preceptors. The first was Buddhajñānapāda, followed by Dīpaṁkarabhadra and Jayabhadra. The first two were active during Dharmapāla's reign, the third in the early to mid portion of the 9th century. Jayabhadra, a monk from Sri Lanka, was the first prominent commentator on the Cakrasamvara tantra. Śrīdhara was the next preceptor, followed by Bhavabhaṭṭa. The latter, also a prominent commentator on Cakrasamvara, may have been the mahāsiddha Bhadrapāda. He in turn was succeeded by three more prominent Cakrasamvara commentators, Bhavyakīrti, Durjayachandra, and Tathāgatarakṣita. Durjayachandra collaborated with the renowned Tibetan translator Rinchen Zangpo and his commentary became particularly important for the Sakya school, and Tathāgatarakṣita collaborated with Rin-chen grags.

"Thank you.

Don't ask me why an apparent Sinhalese is the first of the standards in the early 800s.

The founder, Buddhajnanapada, is most famous for his Guhyasamaja lineage that uses Manjuvajra.

It is virtually necessary to speculate that Chakrasamvara existed in some form during his time, and he may have interacted with it or gated it. Let's not assume its total absence prior to the commentary. Luipa and Saraha are probably external prior examples."

Fergus said, "It clearly accepted feeder tantras, such as Guhyasamaja, Chatur Pitha, Yamantaka, Mahamaya, so it's not all that exclusionary, but then yes it does seem to carry Chakrasamvara as a total mythos."

Pawlsy said, "So Domo Geshe of recent times should be connected to all this."

I said, "Yes.

And here's a good tip about what to do or not do. Fergus mentioned *Mahamaya*, which leads to a little confusion. In Buddhism, male Mahamaya is a Heruka Yoga, by Durjayachandra, or one of those, it is a particular empowerment.

Female Mahamaya is just as she usually is, an aspect of Lakshmi, or even Kolhapur Mahalakshmi. Nepal seems to have intaken an understanding of Lakshmi that appears to originate in Maharastra.

And so the second kind of Mahamaya Tantra, as commented by Ratnakarasanti, is a Kriya Yoga focusing primary tantric components such as Five Families."

Fergus said, "That's interesting. Sarasvati is explicit, formal, stated, and plainly obvious; Lakshmi is this manifestation from the woodwork."

"Kagyu moves her to the foreground in an unusual manner.

Nepal has her in a more classical way with a magic edge, the tutelary deity of the Mallas."

Lakshmi would like smooth, easy transitions, but humanity does not often allow this.

"In the 600s, Bengal has a dark age."

According to the Manjusrimulakalpa, after the end of the Gupta rule in Bengal, people elected Bhadra. He destroyed the Brahmana feudal lords, but anarchy still prevailed. After this, Gopala became king. He was of menial caste (dasajivinah).

"It hasn't really mentioned Buddhist viharas or anything like that, and has staunchly Hindu kings. And then it gives our key legal concept."

After the death of the Gauda king Shashanka, a century of anarchy and confusion ensued in Bengal. This situation is described by the Sanskrit phrase **matsya nyaya** ("fish justice" i.e. a situation in which the big fish prey on the smaller ones). It was during these times that Gopala came to power around 750 CE.

Matsyanyayam apakitum prakritibhir Lakshmiya karam grahitah Sri Gopala iti k****isa-sirsam chudamani-tatsubha

To put an end to the state of affairs similar to what happens among fishes, the prakriti made the glorious Gopala, the crest jewel of the heads of kings, take the hand of Lakshmi, the goddess of fortune.

The legend mentions that after a period of anarchy, the people elected several kings in succession, all of whom were consumed by the Naga queen of an earlier king on the night following their election. Gopala, however managed to kill the queen and remained on the throne.

"That's by using the Club of goddess Cunda.

It's hard to conceive of anything importantly Buddhist about Bengal until after 750, and then it is. Cunda and Lakshmi and royal support.

Actually it is an encyclopedia, the Manjushri Mula Kalpa or MMK; the glossary alone is over three hundred pages."

Fergus said, "An accretion, of recent events, with poetic license."

"Yes, but it is in a sense populating the Buddhist pantheon, with every being in the universe summoned by Yamantaka. And we might want to be aware that the text is paralleled by *Tara Mula Kalpa*.

"Which in turn justifies her mandalas and tantric applications."

"Yes; and so if we say Nepal has a highly visible system of Manjushri, then, it also has, at least an available, system of Tara. That is, indeed, reflective of these two extensive Mula Kalpas. The best surviving copy of MMK was from way out there in Tamil Nadu or something, maybe even Kanyakumari."

"So that discusses Harsha and the Pala Empire in its own peculiar way. The externally-attested origin of the Palas amounts to this."

A eulogy on the Khalimpur copper plate of his son Gopala describes his father Vapyata as a Khanditarati or "killer of enemies", and his grandfather Dayitavishnu as Sarva-vidyavadata ("all-knowing" in the sense "highly educated").

Fleep said, "It doesn't sound like they were kings, it sounds like they were nobodies who happened to be talented, like you and Pawlsy."

"It's also unclear that Gopala was personally a Buddhist. Mostly we can say he had subjugated Bengal by the end of his career, and then Dharmapala is a Buddhist king of something rather substantial. You can see the propagation through Padmasambhava to Samye' in Tibet. But Nepal hasn't given us a clear picture."

Nepal's external king-like figure is secondary to the native lineage holder from a review of Newar Iconography:

King Prachanda Deva paid
homage to lord Swayambhu and became a disciple of Acarya

Gunakara. Acarya Gunakara ordained and initiated him in
the mysteries of Sutras and Tantras.

Fergus said, "You mean Gunakara is not a lineage holder, but, a lineage head. He is a self-arisen Vajrasattva. This would literally place him in the position of being the first person able to express Vajrasattva and Five Families. The first in Nepal at least, if he had gotten it from India."

"Yes. The problematic historical personage is superfluous, because the source of the teaching is not him.

So it is difficult to use the name *Gaud* meaning Bengal as having any connection with Buddhism prior to the Palas.

If they are allowed a slight spelling error -- which is more like a minimum requirement -- it may have been possible they were referring to the Kingdom of Gour 630 meaning Sylhet, Assam."

The Kings of Gour are described as patrons of Hindu revivalism in what was previously a predominantly Buddhist and animist populated land.

When Srihasta ascended the throne in 660, he too contributed to the increase of Hindu influence to the predominantly Tantric Buddhist and animist-populated land.

"Its rulers known by inscriptions are surnamed *Deva* and it transliterates to Sanskrit as *Gauda*."

Pawlsy said, "So it is plausible such a person could have come from *Assam*, as early as the 600s, or even before."

"Yes, that's possible, while it does seem negatively indicated for Bengal. No one would balk about why they might say 'animism'. But that is Assam claiming those names and

dates had pre-existing Tantra. We don't specifically know why they said that, although it would be fair if they just said 'Buddhism'. I'm not sure we can pin 'Tantric' to the beginning of Ellora. By the end, it may have been a whole pattern of Heaven, Hell, and Cosmology."

It's just a bit counter-intuitive; the further-away place is more closely related to Bihar and Nepal. *Something* continuous was in Assam, while Bengal may have been too much like Kosovo. The *early* 600s may have been different; this is a rather intricate seal of King Harsha found at Nalanda:

He held a rather large territory, not including Nepal, or Bhutan, or Bengal in its entirety:

I said, "What we meant by *performing arts* is, similar to us, professional-type stage shows; they seem to have started this. The issue, is, we fortunately have copies of his and his court poet's material; and then, that's all there is. It is automatically presumed to be hagiographical by suspicious eyes. From objective evidence, there is no intellectual information and certainly no continuity about Buddhism there."

Dinky said, "Here's why Bengal appears to have been a power vacuum."

In around 648 C.E., an envoy from China, Wang Xuance arrived in India. Upon his arrival, he discovered that the King Harsha had died the previous year and Arunasva had usurped the throne. Arunasva attacked the emissaries and confiscated their gifts. After Wang Xuance fled from India, a joint force of 7,000 Nepalese mounted infantry and 1,200 Tibetian infantries attacked Arunasva at the Battle of Chabuheluo, captured him with his family and carried them off to China. Around 2000 prisoners were taken from Magadha by the Nepali and Tibetan forces under Wang. This event, along with the regular exchanges of emissaries, helped to improve the relations with Nepal and Tibet.

"So, if you want to blame something for the lack of legacy of King Harsha, that's easy. His successor did one of the stupidest things I've ever heard of."

Fergus said, "If Gopala founded Odantapuri, it is still technically in Bihar at the frontier. Samye' in Tibet copies this.

Bengal seems to be the final addition and we are still mostly talking about north Bengal, not the whole thing."

I said, "Tara is remembered by them as *Varendra Vanna Iccha*, the wilderness highlands. There is a town called Vajrayogini that *may* have had that name in the 600s."

The possible connection of Nepal via Bihar and some narrow route to Assam could be described almost generically:

Kamakhya in Assam, the Kamakhya Temple and Matsyendranath are deeply interconnected through the shared esoteric lineages of Vajrayana Buddhism, Nath tradition, and Shakta Tantra.

True in character but this memory of Matsyendranath is not Assamese:

There is no clear mention of Machhindranath being taken to Nepal in any historical record, inscription, or text from Assam. Kamrupup inscriptions are mostly related to royal donations, temples, and Shakti worship (especially Kamakhya Devi).

Even in Nepal, inscriptions from the Lichchhavi period are silent about this story. This story is found only in much later genealogies, which mix history and myth. In India,

Machhindranath is often considered a person of the 9th–10th century, while Nepali stories place him in the 7th century. This time gap shows the historical weakness of the story.

I said, "So, it's probably pseudo-historical, but could be metaphorical for Assamese initiation overall.

Confusion is because if just called *Red Avalokiteshvara*, it becomes ageless, although they probably *do* have a festival from about the 700s, which would be the origin of that figurine.

The person, Matsyendranath, is slightly later than that."

Although lacking in details, the prior Assamese outposts of Buddhism multiplied in the Pala Era:

There are many ancient shrine of Buddhism have been found in different regions of Assam. These all shrines prove the popularity of the religion in Ancient Assam. The shrine known as Medhghar situated at Chayagaon in the Kamarupa district an important centre of ancient Buddhism. We have found many shrine of Buddhism in Goalpara district in the later part of Pala period. The stones found from Goalpara and Dekdhoa the sign of dharmachakra inscribe. K. L. Barua has reffered about the two representation of Buddhism .Here Buddha seated in Bhumisparsa Mudra. Similar votive in terracotta have been found in Bengal, Burma and Bihar. The matel images of Buddha have been found from the Narakasura hoard. The figure recognized as Dhyani Buddha. The concept of Bodhisatva Avalokiteswara and the identification of the God have been cleared by the presence of Dhyani Buddha. Goddess Tara, who is held to be the supreme in the Buddhist python. The miniature metal images of the goddess have been found from the Narakasura Hill. All these images may be belongs to the 9th-10th century. Another image of Mahapratisara discovered in excavation at Guwahati and also seen at Bangladesh

(Decca) of 11th cen. A.D. Another Goddess Chunda, as Buddhist deity have been found in Narakasura hoard. The important places of Buddhism in Ancient Assam are Hajo, Nilachal Hill, Singri, and Tezpur.

Fergus said, "It is really an important site for the Hindu Mahavidyas."

I said, "One way to learn Chakrasamvara is by the use of Sacred Sites or Pithas."

The Sadhanamala mentions four sacred spots of Vajrayanist, viz, Kamakhya, Srihatta, Purnagiri and Uddiyana.

"It is heavily relying on Assam and Orissa."

Pawlsy said, "I like that. So you mean the standard structure of Chakrasamvara plainly involves Assam, like a monument, or like Mecca or something."

"It's unmistakably present."

"Assamese are not Indians. They're Kirats."

"Also called Nagas."

"And so it is like Nepal, except it is on the Eastern Silk Road; the relics appear to mirror what happens in India, and its own history doesn't really begin until later kings and movements that are generally against Buddhism."

"Yes, sort of like Orissa."

"I find that tantalizing."

"You could say Mahamaya Mahalakshmi is Purnagiri Pitha and go on from there. Or that in Nath it is the above-the-head center associated with the Voids and Great Void."

Fergus said, "That's the point, something called 'meteor' or 'comet' in some areas, or 'flame-like tip' or 'Sikhin', becoming, in Manjushri Namasangiti, The Great Coronal Dome or Jewel Family."

Dinky said, "Which is a halo or aureole, an artistic element probably absorbed from Zoroastrian regions or Sogdia."

I said, "Yes, but, don't you perceive auras slightly?"

Dinky looked at Genta. It's hard not to.

I was going to squeeze a confession out of someone and it didn't matter who.

Pawlsy said, "You want to read some omens."

I said, "Well," and looked at Ariana because it was easy, "I'm sussing for a way to compare my experience to that of other beings.

And, I am getting a strange, but certain kind of effect.

I mostly just do Preliminaries with Prajnaparamita and Vajrasattva. With what would also qualify as Nath Laya Yoga. I might be calling it a Buddhist Pratyahara and anyone might call it tranquility. And I find it inducing something that is fairly repetitive and observable."

Fergus said, "Do you mean by the senses or consciousness?"

"Sort of both. It gives me an opening of light, and, geometry, that is in one way more lucid, and also has another way of bizarre spontaneity.

Doing this to human beings is the best and I suppose intended way. In that case, I begin to see things more clearly, such as auras.

And it drops down the scale of nature, like a dog is almost but not quite as good, a plant is similar but not really the same, and compound objects are something else. And in this type of external randomness is a form of light that does exactly that, emit randomness, ever-changing shapes in various colors.

A person, very distinctly, is something stable, presumably permanent, at least as the Egg."

Fergus said, "Where does it say that?"

"Oh. Empty Forms. That is to put thought and emotion into those random forms, they will come to life typically as monsters causing a fear reaction in the devotee. They might become alluring like sirens, or do other tricks, but it is saying you are going to hallucinate your way to hell if you're not doing it right."

Pawlsy said, "I can believe that. I get a little bit of what you're talking about, an impression at least. You're moving to a visionary state but you're so full of self-delusion you'll never be able to run away from it all."

"What happens is, when I am around relaxed, healthy, and intelligent individuals such as yourselves, it is astonishing, I can easily imagine someone saying this is the thing to be worshipped. Around others, the quality goes downhill fast, to the point there are people you would not particularly want to perceive this way."

"I appreciate the honesty."

"My current view is that Six Yogas is not about theories, but, more like physiological symptoms, that experienced people are offering guidance on. Almost like a doctor.

And yes in that sense it definitely does something. I mean the Hiranyagarbha from the Rg Veda is in the Chakrasamvara commentaries and it is happening naturally."

Fergus said, "When Chakrasamvara speaks of Families, it does, for instance, mean Red on a primal plane, and then, distributed in ranks of Bodhisattvas and Dakinis and so forth, like a scale of descending vision."

I said, "Yes, that is the sense I get. Its highest form is the plane of the Dhyanis, which, at the very least, is something 'beyond'.

I can kind of sense them behind it, like a form of pressure.

I think there may be a lot to this, but, I think it is going to make you see things, in other natures of light, other than the mundane."

Pawlsy said, "That is what you said about the Sadhana training. In the Six Yogas, you would have to go to Dhyana, master it, so to speak, and extend and prolong it in certain ways until you get Smrti. That would be Vajrasattva in maturity."

"I, personally, have a conviction that this is real, more than anything else."

Fergus said, "Among the membership of Vikramasila are some of the most important redactors."

Ānandagarbha

"He promoted Yoga Tantra, that is, like a school of gradualism, especially with Sarvadurgati Parishodana Tantra.

There is also effectively the author of the *system of Nepal*."

Abhayakaragupta

I said, "You are right. He has compiled the Nispanna Yogavali and all the rites with Agni and so forth that result in Nepal being indistinctly fused with Vikramasila.

Now, if I want to construe that Nepal is a surviving slice of Indian Buddhism until that final great era, Abhayakara is a close parallel to the group influential to Kagyu."

Maitripada
Naropa
Ratnākaraśānti

Fergus said, "You say they make the ultimate redaction, along with Karopa and King Ramapala."

"Yes. The last important vestige from India is 108 Mandalas of Mitra Yogin, which was transmitted in the 1200s. This is amazing especially if you already have a sense of patterning from NSP or something."

Pawlsy said, "Those are sadhanas, whereas by those authors you mean their commentaries."

Fleep said, "And this dispels arguments before they start."

"Yes. Let's presume that Maitri did not have a serious conflict with Ratnakarasanti. When he was initiated by Sabara, this was probably symbolic.

Likewise, his use of Maitreya books was not a complete miracle, but, may have been coming from Kashmir. It is held that the Central Pillar Ratnavajra only used Maitreya books and then tantra."

Fergus said, "Then if you take the RGV as the main Sastra, it actually matches that description."

"We found that out much later than finding the value in the RGV itself.

What we get for taking Maitri in his own words is that the author of certain verses of yoga commentary is not Nagarjuna. He is perfectly aware that Sakyamitra is involved. And so he avoids the delusion of grasping a false Nagarjuna, he avoids the avidya of missing the real one, who is the basis for the **Four Seals** system."

Pawlsy said, "And that is supposed to represent initiation through or via the Samadhi of the Six Yogas system?"

"Something like that.

Let's call initiation a ritual act, while the Four Seals are more like energetic states that would only make sense in yogic terms."

"Okay. And this gets confusing why?"

"Snellgrove is about to translate the *Hevajra Tantra*, and, because he turns to the commentaries, he becomes aware of what could be called *the question*, which is answered in explicit detail by Karo and King Ramapala, based on Naro and Ratnakarasanti.

There are five or six different systems of *Mahamudra* in this sense. Some of them only have three Seals. But you wouldn't know what one is, or, what is Mahamudra to begin with.

Since you don't have it, there are, shall we say, external systems that speak of *one*, that is to say, there is a Mahamudra that is like a lofty goal. Parasol and Sadhanamala are like this. This is a specifically-crafted language, because *mudra* has a large number of

definitions, including prior uses in Buddhism, like Tara usually does Varada Mudra. None of that has anything to do with this.

If Mahamudra is a qualified state of being, tantric in nature, then if you have it, you are looking at another inner system where Mahamudra comes first, and other Seals are developed in it."

Fergus said, "That is similar to switching a mandala principal from Vairocana to Akshobhya, like in Mitra's Mandalas."

"It is. The textual difficulty is in a riddle-like line taken from Guhyasamaja, *and the fourth is again thus*. This is repeated in Hevajra.

The academic error is to attempt to resolve it in the category of *initiations*, but the whole basis is in the *Mudras*.

And that is where Maitri says you can by self-effort probably get one, that is, you can probably get Mahamudra. And you can probably even get a second one.

A highly refined individual could be even able to get the third, and then you would see about the question.

You can do this on a Sutra basis, that is, you can use mostly Kriya deities with the appropriate kind of Chakrasamvara commentary and actually get the result. That is why it would be *Sutra Mahamudra*.

The remaining initiation is why the fourth is again thus. The third is like a pass to see if you have entered a certain magnetic condition, and, the fourth is the adept's attempt to seal it into you permanently.

That kind of person could legitimately initiate you into something, but, all of that is a

serious daily commitment.

If what Maitri says is applied to the school of gradualism through self-effort, that might be enough for a lifetime. It is just in time for a dramatic finish to the commentarial system before the Mughal devastation."

Fergus said, "You would be forced to claim that because the Four Seals comes from the real Nagarjuna that Maitri just happens to be the way it survived and came to us."

"Or even a second tantric Nagarjuna of the 800s; maybe a disciple of the first. Probably the first used Hayagriva and the second Tara. Maitri personally clarifies the errors that are made about him in other sources, so, when he is talking about something that is 3-400 years old in pristine condition, we're trying to graft ourselves to that block of continuity."

"You haven't said anything about the origin of Vajrasattva."

"In Orissa and related to the organization of tantra, through Kukkuripa and the Vimalakirti Sutra, that existed prior to Padmasambhava.

This does not include a full blown Chakrasamvara Tantra, but, it does include the root text, *Sarvabuddha Samayoga Dakini Jala*. This is the basis for early commentaries on Mahamudra such as from King Indrabhuti. So, the system itself probably does have a growth period, until Nagarjuna gives what we think is the best quality version."

"You have reason to suspect Indrabhuti's Vajrasattva is taken from *Jaganath*."

"It may be, Mister Fergus."

Pawlsy said, "You're implying the Orissa situation pre-dates Vikramasila slightly."

"Yes but also produces Mahasiddhas, like Crazy Princess Laksminkara, who is herself Cinnamasta or Tri-kaya Vajrayogini."

"Meaning a Buddhist Lankesvari."

"There are a lot of women in this. Like for instance if we say Master Saraha got most of his influence by one just called Arrow Dakini. She doesn't have any lineage or background or school or family or anything. Completely unknown. She was apparently interested in teaching to women and girls the practice of Pitheshvari Tara. This is almost the only unique thing for females whatsoever.

Laksminkara has an interesting female version of equivalency to males. Female as mudra."

Fergus said, "Let me guess. You'll do the same thing. You'll start with a cycle where woman is the final or ultimate meaning. Then you will reverse it in a new cycle where woman is the starting point."

"Yes."

Contemplating momentarily, "This is done in Lotus Family. We'll have to get back to that."

"Because you have got to say something about the Family itself first."

I said, "We can get some sense out of this.

I can't yet verify any of the outlandish claims about the distant past, such as *Buddha Kasyapa*, but, we can say *Disciple Kasyapa* is held by the earth in Mount Kukkutapada in Bihar until future times.

This is not completely correct, either, but the historicity is grounded in something according to a Bajracharya."

...the term Swayambhu is found first used in Gunakaranda Vyuha written during third century and
has reference about the concept of PancaBuddhas. The concept of five
Buddhas and its five consorts as supreme knowledge was being taken as
guiding tools since the Licchavi times since every worldly thing classified
under a Buddha family among five Panca Buddha.

Fergus said, "Right. He has again immediately taken a later adaptation and interpolated it onto the original."

"Yes. If anything, he is talking about the first *Buddhist* Swayambhu, since the term originally appears in the Rg Veda surprisingly in reference to Manyu or Wrath.

Secondly, it is evident in the title, the prefix Guna- is used in the later transmission specifically in Nepal."

...the Guṇakāraṇḍavyūha also incorporates additional verses from Śāntideva's Bodhicaryāvatāra and includes descriptions of the Poṣadha vrata, a vow associated with Avalokiteśvara's form of Amoghapāśa. Some scholars believe the text was written in Nepal in the 15th century, illustrating Avalokiteśvara's powers as a supreme being or "lord of the world".

Fergus said, "It means a genre which is neither as old as the original Sutra, nor as young as pinning it to the fifteenth century would suggest."

"Probably so.

It is the Nepalese vein of something very widely known in China and Tibet.

Karanda Vyuha Sutra is the source of the Cundi Dharani."

Pawlsy said, "Meaning the same as when starting the Pala Empire."

"Same.

And yes, the Sutra certainly bears this type of language."

❝Avalokiteśvara himself is linked in the versified version of the sutra to the first Buddha, the Adi-Buddha, who is 'svayambhu' (self-existent, not born from anything or anyone). Studholme comments:

Avalokitesvara himself, the verse sutra adds, is an emanation of the Adibuddha, or 'primordial Buddha', a term that is explicitly said to be synonymous with Svayambhu and Adinatha, 'primordial lord'.

"So, I'm not giving the specifically-Nepalese response -- nor any of the others, but more like the extraction of all -- the Sutra already hands us a goddess-based dharani system."

Ṣaḍakṣarī Mahāvidyā

"A Buddhist Dharani has similar characteristics to a Hindu Mahavidya. Fairly synonymous.

This actually does refer to one of the main practices carried in Sadhanamala, close to the beginning.

For our purposes, yes, because of study we would say Sad Aksari or Six Syllables is entirely representative of Six Families and in STTS Chapter Two, could be expanded in a goddess-driven Vajradhatu by way of mantras mainly.

I am not sure how closely it says this or where in the original Karandavyuha Sutra.

Again, the mantra for Cunda could arguably be using the term *kotinam* for 'kinds, families', rather than 'millions'.

Comparatively, Seven Historical Buddhas and a similar theme are visible at Ellora."

Bodhisattva Avalokitesvara has a small image of Amitabh Buddha in his crown. Bodhisattva Vajrapani (we have seen his painting in Ajanta Cave -1) has a replica of a small stupa in his crown and Vajra in his right hand.

The seven Dhyani Buddhas are also represented here – Vairochana, Akshobhya, Ratnasambhava. Amitabh, Amoghasiddhi, Vajrasattva and Vajraraj.

Dinky said, "The Ellora pattern most closely matches the one of Nepal."

"If it was supposed to be a post-Gupta dark age, how did that happen?"

Pawlsy said, "I noticed that what you are about to get into was given as a teaching by Alice Getty."

"Yes. And if in this sense Nepal is applying a teaching to a piece of Asian literature, this becomes apparent as an establishment of Doctrine."

Although the term Ādibuddha does not appear in the Kāraṇḍ, prose version, it is mentioned in the Guṇakāraṇḍ which is the verse version of the Kāraṇḍ, composed later (around the 7th century CE) (Bowker,

1997: 18).

It has a more developed
concept of the Ādibuddha, as the
embodiment of Śūnyatā, who is
transformed into the Avalokiteśvara in
order to create and protect the world.

The Avalokiteśvara is born from the
primordial Buddha himself and he appears
in the Guṇakāraṇḍ as primordial's son.
The text is not addressing him as
Ādibuddha at all.

The first reference to the word Ādibuddha is in the
Tibetan canon, the Mahāyānasūtralaṃkāra by Maitreyanātha, around
the 3rd or 4th century, but it cannot be
proven that the system of Ādibuddha
existed at that time.

In the Mañjuśrī-nāma-saṅgīti,
Manjusri is a synonym for the collective
wisdom of all the Buddhas, and it is called
Ādibuddha. The Ādibuddha of
Guṇakāraṇḍ, the verse version, which was
composed after the Kāraṇḍ, prose version
and around the same time as the Mañjuśrīnāma-saṅgīti, based on my own research,
could be the author trying to promote the
Avalokiteśvara bodhisattva as the

Ādibuddha in order to be more compatible
with the Manjusri bodhisattva.

Fergus said, "Well I get the distinction here.

Adi Buddha is clearly on a passive plane, from which Wisdom Beings emanate and descend.

Manjushri is like the Sages, Melchizedek, Orpheus, whereas Avalokiteshvara is more like the cosmos and worldly deities; and so you would have two slightly different baskets of teachings, both working for a common cause."

"Yes. And so you found Buddha Family and Lotus Family.

Those are the two most popular affiliations, that is, easiest for most beings to understand and relate to. You see the conundrum; there has to be a Buddha Family for those who want to say it comes from Lord Buddha, and then you have another family, because he is not said to have created the universe.

Both of those are abundant from early Mahayana times.

In 1882, Hodgson had already published parts of Swayambhu Purana, which for instance records the transmission of Namasangiti to Dharmasrimitra.

Nepal has *far more* about Avalokiteshvara than any other place does. Alice Getty makes the appropriate generalization."

In the Karanda-Vyuha it is written that Padmapani, at the command of Adi-Buddha, produced, by the virtue of three gunas (active principles), Brahma, creator of devas and human beings; Vishnu, preserver; and Maha Deva, (Siva),

Pawlsy said, "By abstract association, that includes any Hindu yogas, everything based on that same triple force."

"Yes.

That is why we keep referring to goddess-based dharanis, because of Shakti, or the Tri-Shakti, gunas as modes of motion, Rajas, Sattva, Tamas, or Active, Harmonious, Inert.

This old Nepalese publication is almost an archive."

The author (Mitra) provides detailed summaries and structural breakdowns of eighty-five distinct works, ranging from foundational Mahayana sutras like the Lalitavistara to intricate Tantric manuals and various Avadanas (teaching stories). By systematically documenting these texts, Mitra effectively mapped the landscape of "Northern Buddhism," offering the first major scholarly bridge between the lost Buddhist traditions of India and their preservation within the Newar communities of the Kathmandu Valley.

"So what we've done is establish that Abhayakaragupta gives a virtually-identical system of Vikramasila to Nepal. Until that happened, we think there was a near-identical development, but this is when you get a massive system in writing of resources we will use.

Hardly any manuscripts have survived directly from Vikramasila, only a handful from the 1100s, such as here we see Maitreya and Avalokiteshvara, as if the Swayambhu dialogue recently mentioned."

"Moreover, starting from Sadaksari Mahavidya around ca. 400, we are more or less accumulating further detail to result in something you could even order to come in the mail, Chakrasamvara Avalokiteshvara is a corresponding and exact parallel to what we are going to develop."

Pawlsy said, "It's a late Vikramasila practice preserved on one of the few 1100s artifacts in Nepal."

"Yes Pawls.

And you can see it in basic form in the Panchen's Rime' series of *Icons Worthwhile to See*."

Fergus said, "If those are Alpha and Omega, we're missing all the details."

"Well, to explain it, the study traced Adi Buddha in the Kalachakra commentary."

He explains that
even though the concept of Ādibuddha is
transcendent beyond worldly nature, it can
also be interpreted as a way of expressing
Śunyata, the void (emptiness), or
tathāgatagarbha, the small seed inherent
in all human beings. Hammar's research
on the Ādibuddha connects the concept of
the primordial Buddha with that of the
fourth body of the Buddha, sahajakāya.
The Fourth body's essential attribute is
considered to be the concept of the
supreme unchanging bliss, paramākṣarasukha.

Beside this, the fourth body, called
either sahajakāya, or śuddhakāya or
svābhāvikakāya is connected with the
pure, unchanging mind which is beyond
all things. Also, the Sahajakāya being is
beyond prajñā (wisdom) and upāya
(method). In addition, the Ādibuddha is
also explained as bindu, the indestructible
or unchangeable nature, which is in the
heart cakra of the human body. This
human quality is similar to the concept of
Ādibuddha as the supreme unchanging
(Ibid., p. 88-140).

"Our question, or riddle, is contained in that, in the Paramasukha.

Deductively, such an extraordinary concept must follow one basic Sukha, Bliss, to begin with."

Fergus said, "Master! They come from *Sukhavati*."

"Yes.

Old Sutras moving into living experience.

Tell me, if something is empty of Suffering, does that not mean it is full of Bliss?"

"Well of course; if you were not in pain from something, you could probably be described as lacking Supreme Bliss in a number of ways. Therefor you have not manifested the qualities of perfection."

"So if an imperfect Bliss is really a form of Suffering, then, Subtle teachings are based around that."

"Karuna is a mission for all beings to experience Bliss."

"This number always includes yourself, doesn't it?"

Pawlsy said, "That's the sense I get. Boons and blessings are personal but also equally distributed."

"So, that's where this goes. Women and sex."

Fergus said, "Because Victorian authors reduced it to symbolism."

"Yes, that is part of the 'modernization' of these cultures, prudence, or inhibition towards the body."

"And you think Mahayana is picking up women of the Kama Sutra."

"Almost.

It has to do with energy and what is Bliss.

And of course this is symbolized by females."

"And that is what you mean by a *genre* of literature."

"Yes. The SBS itself has a minimum of direct quotes or commentaries. What it has is ongoing use of its character, *Dakini Jala Samvara*."

Pawlsy said, "A lord of women of all families."

"Yes. So, you have, in one sense, females assigned as internal currents of blood and prana, tiny resident guardians.

In another sense, it would mean a consort, a mudra."

Fergus said, "Which in actual life could have meant a non-Buddhist woman."

I said, "So they could easily be shaktis, or sabaris, because it at least has the context something yogic is going on here. In fact, they are probably *preferred*, because you are going to convert them.

If we look at sex as the most basic symbol for bliss, then, you would have steps of approach towards this woman, of which the last step would be Karma Mudra or *action*, meaning sexual action.

Having achieved this, you would then use it for your new starting point, that is, you *have*

Karma Mudra and are enhancing and improving it.

And so if you can see, we have taken two sub-systems that work by making Mahamudra or Karma Mudra a goal, and then, using it as a new beginning, what we call Subtle Yoga proceeds from this new beginning.

It's both sexual and non-sexual because it is referring to the Bliss. That is the criterion."

Fergus said, "Sahajayana."

"A twofold language because it simultaneously refers to sex action, as well as to inner states."

"This is to some extent sex yoga."

"Of course. One of the simplest explanations for *Guhya Samaj* is *sexual community*. The same connotation holds true for *Guhyeshvari* of Nepal. But the most emanatory by far is *Dharmadhatu Ishvari* in the guise of *Guhyajnana Dakini*."

Pawlsy said, "Who is remembered in Tibet in a remarkable way."

"She is.

Now, the reason I say that, is because *Dharmadhatu* is a nebulous and elusive Sutra subject. The kind you can study and contemplate for a few years, but, what do you mean, *summon the dharmadhatu*?

And in this sense, Guhyajnana is an in-the-wild deity, that is, she requires no empowerments of any kind. She can simply appear.

So do you see how she would be a living definition of something like that?"

Fergus said, "Meaning *unknowable mind element* is *red dakini* now?"

"Yes, that's a spontaneous event in what we want to learn to regulate with a Dharmodaya."

"Something special, without effort, magnificent."

"Kind of in the way we might say Mahamaya is a with-effort Five Families template that is prepared to reveal something more. But Guhyajnana Dakini is a spontaneous presence, and, more like a transmittable Nirmanakaya, responsible for initiation probably in Bihar since 700 or so. The resident spirit. We talked about Mandarava and others. I'm talking about the Devi herself.

That's particularly because she casts her retinue *backwards*. Her circle goes counter-clockwise, a gross violation.

You could think of this two ways; female dominated, or, a non-material plane. Right now it's both."

Pawlsy said, "So it's clearly not about any yogini she was speaking through; it means the practitioner has gone to the dakinis' world."

"Yes. And this is exactly where she confers degrees to women. Her retinue structures this.

At first is one generically called Dakini, as if just the name of a class; to which, we might say, any kind of yogini, even a beginner.

The second is *Lama*, an obscure term which perhaps refers to Kirats, having their own language, and meaning those who are experienced. They have knowledge, capability, skills. Then the last two are the Two Siddhis, Khandaroha and Rupini, Generation and

Completion Stages, as per Heruka Yoga."

Fergus said, "So you think those are like four degrees of Karma Mudra."

"That is simply their definition in that order."

Those are not *normal meditative deities*, this is not a Sutra.

They are bringers of awareness. What I am saying is, if we will follow the teaching, they will arise at some point and then they are effectively permanent.

I said, "They are in the core of the Dakarnava Mandala."

Fergus said, "Master! You've given it all away."

"He's joking," I had to remind everybody because his sarcasm was like cilantro toothpaste, "because it is a reference to *all* the dharmas.

Dakarnava is like an atlas or encyclopedia that has accumulated *all* the components of Chakrasamvara cosmology, having close to a thousand entities."

Fleep said, "The version from Ghanatapa only has five or six, which makes it seem like a lot to learn."

"Well, up to about half of it may be filler; once we look at Tara and Manjushri and Avalokiteshvara, you get a pantheon that could be counted at over five hundred individuals. But yes it has the Four Dakinis, the Nirmanakaya, the Cemeteries, and so on."

"You just said there were Five Dakinis."

"Oh. Yes, that was unclear. What happens is Guhyajnana Dakini transfers her retinue to the tantric principals, like a drill working its way to infinity."

Fergus said, "You mean the tantra doesn't work unless you have this spontaneous revelation you condemned me for lacking earlier."

"I didn't," and remembered what a sarcastic bastard he was, though friendly, "I mean, yes, it actually does not."

Pawlsy said, "That would seem to be an energetic condition you would know if you were having. So the Chakrasamvara deity is requiring you to do this first."

"Yes.

But the Preliminaries would be the same as for Vajrasattva Yoga. It is an extension of that."

"And that's why..."

"Well. Our Guru Yoga is made so you are using Prajnaparamita Heart Sutra and Vajrasattva Mantra."

Fergus said, "Making Prajnaparamita the original Text Goddess."

"Yes. It's corresponding.

There is another, called *Prajnaparamita in 150 Lines*, that is a basis for personal practice, along with Vajrasattva from a slightly older source.

The Heart Sutra and the Hundred Syllable Mantra are probably from the 700s, while the older format is possibly 500s. Prajnaparamita is of course older than any Vajrasattva."

"So while Maha Mayuri is also a Text Goddess, the difference is Prajnaparamita is purely Buddhist, she's not a force in nature or a cosmic object, she is the Dharma itself."

"That's it.

And so, originally, a Buddhist yogini would be considered an incarnation of what, Prajnaparamita."

"And so your courtyard meditation is a paper copy from an extended meaning."

"Right.

It's yoga for *couples*. They are Prajnaparamita and Vajrasattva.

I believe this is in the Chatur Pitha Tantra, for example. This is a transitional one, where it is giving you practices of Mahamudra and Bliss, but it is so to speak limited to two of four Seals.

The Chatur Pitha itself belongs to *Jnana Dakini*, which makes it portable, relative, related to, the rest of the corpus."

"Something happened."

"Well.

Again this is founded on the perception of Families. If we look at the role *consort of Vajrasattva*, it evolves. It perhaps is based on Ghanta or Bell Holder, the Fourth Gatekeeper, and she uses different names like Sattvavajri or Vajrasattvatmika. She is personally close to Cunda in the Manjuvajra Guhyasamaja. These deities are like a metamorphosis, since they emanate from Vajra Family and you have to raise them in living substance as a real Sixth Family."

Pawlsy said, "They don't represent the simple fact of mind or consciousness."

"No."

Fergus said, "Vajrasattva is the deified *Bodhicitta* of the Sutras."

"Yes. I had to study and attempt Bodhicitta in the abstract for a long time. I still agree with it or I think this is still the only impulse for Buddhism. Nothing has changed; it's more vivid once I learned to *pledge* myself to it on a moment-to-moment basis."

"That's why he's emanated like a son of Akshobhya, and you have to do something with this."

Pawlsy said, "I am looking into these Vows or Vratas for sovereignty issues. As far as I can tell, it will train my people to do better whatever I tell them to. If you take one that binds you to a mandatory daily commitment, it could interfere with the mobility I require. I ask you all to avoid this, because Vajrasattva or Tara will readily forgive you if you have been busy. We have to get it in a way that also is realistic for working people who have the right motivation, but are not expected to have a whole lot of time to commit to study and practice. It just has to be *something*."

Fergus said, "Someone did the most amazing reading of illuminations in the manuscripts."

Prajnaparamita becomes Vajradhatvishvari by appropriating Marici and radiating light.

Pawlsy said, "That didn't come from us. The same idea from the text did."

I said, "The woman can surpass STTS Chapter Two and become Vajradhatvishvari. It's

the configuration. She can enable her own process. Vajradhatu is not terribly different from the *Tattva* system, especially a six by six format with a crowning thirty-seventh aspect. This enumeration is Yoga, as opposed to tantric or some other term for enlightened use of the functional whole. Maybe like going from Dakini to Lama.

The point is, a lot of emphasis will be spent on male -- female duality as symbolic, active and passive principles of the universe, or the mind and its experience, and other universals, which of course is still true.

It doesn't remove the fact that it still pertains to men and women in the ordinary sense.

So, we can't be too squeamish. It's the same teaching whether viewed in an actual sexual manner, or by symbolic meaning. The aspirant is encouraged to know both."

Fergus said, "What troubles us greatly is you are going to claim the following re-appears as *Six Chakravartins* in Tibetan mandala manuals."

"Rather closely.

Now, if you go by what is in those manuals, it will tell you a few things like Vajrasattva may take different forms. And, it is unclear who exactly the Sixth Goddess has to be, so, that role is equally amorphous, but a strong possibility of the outcome is she becomes Jnana Dakini."

Pawlsy said, "Again you mean an energetic state, probably visionary."

"Yes. Not a Sutra.

I want to put us on an even keel, so we start from the most straightforward guide, rather

than confabulation or outright flooding by the quantity of texts there appear to be.

Now, just as there is a class called *Maya Jala*, Chakrasamvara is in the class of Dakini Jala.

We have traced it to the early 700s; its upper bound would be determined by those sources that inform it. This primarily means Vajrasattva."

scriptures of the
Paramādya cycle

The pantheon has been shown to
be an expanded version of that of the Paramādya.

"The Paramadya Vajrasattva is inscrutably old, but, prior to 700. Maybe even 600. It seems to have been widespread or well-understood, even though in Tibet it is filed and forgotten.

There is only one other main resource used in Dakini Jala."

Trisamayarājakalpa
(D 502/P 134), an early and influential kriyātantra
from which the Śaṃvara not only borrows but to
which it also makes explicit reference.

"It carries forward in Sadhanamala; Vairocana and Akshobhya Abhiseka. Normal start for Kriya Tantra such as known in Nepal.

But Dakini Jala is definitely a *parallel subject* to Shiva and the Vinasikha Tantra."

...the practice of enacting the pantheon in communal worship, the imagery of the cremation ground, and the almost the almost fully versified compositional style as opposed to mixed verse and prose.

"If we had accurately been re-constructing the ethos, Levi has had a copy stuffed in Paris."

purchased in Nepal in 1898

"Of the rare and exemplary kind."

...the manuscript was most likely copied during the late 11th century and was a product of a scriptorium located in the Pala Empire, or a Nepalese scriptorium closely imitating the style of Pala scribes and manuscript production.

"External references to the Samvara probably do indicate early 700s."

Śākyamitra's commentary (Dpal sangs rgyas thams cad dang mnyam par sbyor ba zhes bya ba'i rgyud kyi dka' 'grel; D 1661/P 2533) is recorded under the name of his master Indrabhūti.

"What turns out to be the case is the Dakini Jala does not describe any mandala retinues. All the relevant practices are in something else. There are surviving sadhanas from some of the most important figures in tantra."

*Kukurarāja or *Kukurāja

*Hūṃkāravajra

"That is historical to Padmasambhava.

However, it sits intact in India and we will use a very amazing instance of it."

Vajrajvālodayā
Sādhanopayikā, by Ānandagarbha, which was not
translated into Tibetan.

"There are more authors."

most likely Jñānapāda

"But, on the other hand, if there is such a thing as *Arya Guhyasamaja lineage*, it is not anything different from the *whole milieu*. It may be a *specific mandala transmission*. But it's actually this same Dakini Jala as used in the most important Arya works."

the Pañcakrama
of Nāgārjuna and Śākyamitra

Sūtaka or Sūtakamelāpaka (better known under

the unattested title *Caryāmelāpakapradīpa) of
Āryadeva

"They are using the dissenting opinion of Candrakirti.

Aryadeva in turn is basically refuting him.

This is more or less the original *antinomian* school."

The Śaṃvara is probably the
first Buddhist tantric text to employ Apabhramsha.

buddhahood is reached through pleasure
(sukha), and so there is no need for ascetic practices
or restrictions in behavior, deeds, or diet. Instead,
at all times one should maintain self-identification
with the deity. Even men of small merit will thus
reach accomplishment, and they incur no sin, whatever they do. The same applies to
women as well.
One should freely enjoy the sense objects and worship oneself.

"It uses Wrathful Deities and these continue as Armor in Chakrasamvara."

Vajrasattva, Vairocana, Heruka,
Padmanarteśvara, Vajrasūrya, and Paramāśva

"So, it doesn't have a clear pantheon of its own, but, it does give this particular form of Six Families. This is pretty clearly the major difference between this and Vajrasattva in Paramadya, which does not even have the usual Five Families either. It is more perhaps

about the character, Mahasukha Vajrasattva. In other prior mentions, he lacks this characteristic, which means it is mandatory to infuse.

So the main function of this text is Six Families although that is not the title. It ends with going into mudras that will throw you completely off track."

a verse claims that all gestures described in dramatic treatises (nṛtyaśāstra) are gestures pertaining to Vajrasattva.

here the term does not simply mean hand gestures,
although a large number of these are also taught.
The semantic range of the word is much extended
to include iconographical implements, bodily postures, the color of deities, modes and articles of worship, sounds, types of gazes and smiles, spells, songs
(in both Sanskrit and Apabhramsha), doctrinal outlooks that the practitioner should adopt, scales and
rhythmical patterns, secret sign language, secret code
words, and much other miscellaneous material.

Fergus said, "Since ironically, the first commentaries are about Mahamudra."

"They are.

And, comparatively to all those mudras just mentioned, one of the subjects gained here is Moods, which, in India, is a reference to classical theater. This is one reason we are going to incorporate it.

Dakini Jala is verse-lifted right into Chakrasamvara Tantra, and Vajradaka, and it is copied into Samputa in a way that preserves a forgotten class of retinue ring, *Urging through Song*.

This is a very Buddhist notion, because it represents that moment when you are swept off to another world, or you are so deep in a void trance, it's like you're never coming back. The yoginis start using these songs that recall the practitioner to the form world.

This stage has otherwise vanished from Buddhist liturgy.

One is supposed to arise with Buddha Qualities; this stage would be a boon for that."

Pawlsy said, "This would restore dramatic Moods and Urging through Song. I like that."

"Yes Pawls.

This document contains little to no doctrine or practical information, which is why commentaries and sadhanas are relevant.

It begins as praise of Vajrasattva. Its subject is Six Families and the ability for any one of them to be the principal.

Six Families times *Nine Moods* doubled, gives 108 Life Winds of the Vajra Rosary."

"Oh."

Fergus said, "Oh."

I looked at Dinky and forgave him for nothing in particular.

"The 108 Winds were beyond the ability of Tson kha pa to fully teach.

But you realize the subject of Nine Moods may have remained in Indian Theater, but is

not found in Tibetan Buddhism."

He said, "At the time, it would have been basic, popular, and easy."

"Yes.

But in most cases, Peace is not counted as a mood, and they say there are eight."

"So this in fact is not just carrying a standard for Buddhism, but, is also making a fine point about drama, or communication or psychology that is historically overlooked."

"That's right.

In the sadhanas, there are a lot of examples for a three-faced deity to express three moods; some of them may have six; a few of them are labeled as having 'all the nine moods'. But only one specifically embodies them.

Marici."

Dinky said, "That's amazingly consistent. We get a basic pattern of Six Families, which is used as Armor in Chakrasamvara. From the related sadhanas, there's a semi-secret mantra of Four Dakinis that are held to be part of everlasting awareness in all of the tantras. I mean, I think it's covered more than someone like me could even get in a lifetime. It depends. But I certainly think we are better off knowing the SBS is the main key in a system that was mostly unified."

"It's like that.

So if we say the Mahamudra commentaries primarily stem from King Indrabhuti, you get a picture."

"Yes, because those guys took scriptures of Vajrasattva Yoga, saying, *we don't quite understand*. The main doctrine coalesces in probably a second tantric Nagarjuna, blending the Six Yogas with Four Seals Mahamudra. This is like the inner teaching a person could actually realize, while the tantras themselves are more like different liturgies using it."

"Meaning?"

"That's why Vajrasattva is the Preliminaries."

"I think so.

He's not a normal Bodhisattva, or a Sutra personality, he's no one in particular except the vessel of yoga or one's own mind in a transformative process."

"You keep saying something has *happened* to you, that you *know* and *feel* things. Because I keep hearing this, I know there is a path ahead I can barely even find."

Pawlsy said, "Thank you Dinky.

That is why we are going to figure out how this vast and perplexing archive fits on that teaching, and you are going to help me revive this type of retinue, *Urging through Song*, so we can stand for something important that we know is there."

He bowed.

"Mister Fergus."

He was like a boulder.

"I don't trust this Nepalese government.

If it goes like Mongolia or China too far into this modernizing atheist thing, there could be danger.

I am thinking of posting a pair of shadow agents here to keep an eye on the archive to make sure nothing goes wrong.

It could be important."

"Well," he said, being prepared, "because the Buddhists are mostly politically quiet, I'm not sure they're considered such a challenge by the authorities. It doesn't seem to be a pressing issue here. But that is a reasonable concern, because, yes, they are almost guaranteed to form political parties, and not just atheists, but also Hindu nationalists might encroach on Buddhism."

I said, "It could be agitated, but, there's no social concern about it, most people are both. Usually only the priests will claim to follow a particular tradition."

Pawlsy said, "It's the chance of that agitation that concerns me. Especially if a foreign power were to get involved. I agree, it has no basis on the popular level, and we are going to minister to that by doing what we can for the performing arts."

That's why we didn't end up deeply attached to the westerners around Anagarika Govinda.

We went for Chakrasamvara, not by thinking we needed to be initiated into the daily commitment of the Ghantapa lineage, but, from the floor up by becoming acquainted with all the basics of a *genre*, understood as Vajrasattva Yoga proceeding from the Preliminaries of meditation. In particular, he must acquire Mahasukha, which should have obvious resonance to the First Bodhisattva Stage or Ground, Pramudita, Joy. Vajrasattva at the very least measures up to externally-observable happiness generally, moreso in the view of this meditation.

"It appears to be how the Sadhanamala works.

Now if this takes an earlier Kriya Tantra -- Vairocana and Akshobhya Abhisekha -- that's a form of initiation. In the ritual sense, it's a Flask Initiation. And so to the Sadhanamala, we are looking for sadhanas that support a symbolic or yoga Flask Initiation. And it is exactly this that is done in Nepal. So it is effectively already set up as a gradual Chakrasamvara scheme. That's what we'll be getting into."

Pawlsy said, "Prajnaparamita was not quite presented as a divinity."

"No, just Wisdom in the abstract. This is how Yogacara caused some commotion; it presents Prajnaparamita as very immanent, rather than the mysterious 'other shore' it may have from the Sutras; it says you can actually get it.

Goddesses are this Wisdom with other names and forms; that's how the Dharani system works.

In Nepal, *Guhyeshvari* would be considered the ultimate extension of Prajnaparamita. They are *Dharma*."

Fergus said, "The goddess is the *thing to be realized*, and what comes up beyond the Preliminaries is Fire."

"You are right.

We see flames when we start looking at tantric manifestations of Vajra Family. Then Pure Fire itself is the chief characteristic of Lotus Family."

"Taken as a major dividing line between novices and accomplished yogis."

"You are going to make us bring this Fire into the Flask ritual."

"Yes.

We will go so far as, you can probably see, that's like alchemy, and we are trying to get certain results from the Flask. In one sense, this is Rasa -- Taste, but, it is the same expression, Rasa -- Moods."

Pawlsy said, "There we have it.

It's everything *about*, or *in*, Chakrasamvara, meaning if you can do this, if you take the committed initiation, it would work."

"Exactly.

This is *modern* in the sense that more modern people are *educated*, which makes it easier to penetrate some of the Dharma much more rapidly than a lot of medieval people could have done. And so, for example, these days, a lot of people could take the Sixth Element, Mind, as an easy enough postulate.

It's not that mere quantification we're looking at. Maitreya says that the Buddhist meaning of this sixth element, only proceeds from the practice of Mahayana, so you can't just label it; you have to discover it.

Vajrasattva is the life of this Mahayana discovery.

He's a more intense version of the same thing, Asraya Paravrtti, *Transformation of the Basis*, of body-and-mind-as-they-are."

Dinky said, "I don't know exactly what it means, but, I know this is a replacement of mortal experience by a spiritual one. It's like going into the company of saints. It really

means this, it's not just an idea or speculation about it."

"Some of the most important details come down to tantric Asraya Paravrtti."

Fergus said, "Meaning Yogacara combined with Fire."

"Yes; the Sutras and Maitreya lack detail on this. Asanga's compilations use the more generic terms *Heat* and *Peak*, so, there is a recognition of the intended states, and we are building from that."

"Asanga did not really answer his own question; the tantras do."

"For the most part.

And there are regular examples of this sort of natural fence; Yeshe Tsogyal was for a long time on a mountain, saying the *lady in white* is not here, turning into a snow girl. It's a simple code for Pandara Vasini, that is, Fire. She was out there with all the training in an ideal spot and could not just 'do' Pranayama.

So, if I take it as a radical shift beyond the Empty Forms I am beginning to experience, then, like her, I can say part of the teaching hasn't happened to me yet. There's no reason for me to take, for example, a daily Ghantapa commitment, because I would only be going through motions without really doing it."

Pawlsy said, "This is actually challenging to me and all of my people.

You all are doing the same thing, you'll do these Preliminaries and learn about Kriya Deities until you get this Fire or *mystical tummo*. I don't care if you get it next week or twenty years from now. You find out what is going on inside yourselves and how it applies to these teachings."

We bowed.

We're not the same as any modernizing or westernizing kind of Buddhism. Instead we were more like Sanskrit students. Pawlsy wanted to get involved with a lively rejuvenation of northeastern India, and follow and protect this Dharma.

"Until or unless Paneer or someone important like that can find something that is actually wrong, we will continue this course until, someday, maybe, linking it with Europe in a beneficial manner.

The rest of the time, you'll build Yugoslavia brick by brick, which we remain ready to defend at a moment's notice."