

Praetorian Guard

our role in history



Atlantis wasn't a nation that ruled the oceans, but a people with an exhorbidant appetite for water in their cities. You see this in the Roman culture where they were obsessed with building aqueducts that provided each citizen with ten times the amount of water even people in the civilized nations of the modern day use. The Roman's stoneworking skills originated with the **Etruscans**, an extremely mysterious people whom I trace back to the Osireion - which was part of a massive aqueduct, to an ancient city now lost.



*"On the cliff she dwells and lodges,
Upon the rocky craig, an inaccessible place.
From there she spies out food;
Her eyes see it from afar.
Her young ones also suck up blood;
And where the slain are, there is she."
- Job 39:28-30*

Interview with a Etruscan

(1) RVF: My guest tonight is Bill Clark. He's written an autobiographical novel called Behold Leviathan. Mr. Clark is here to tell us about his research into the Etruscan Civilization. I notice each chapter in your novel begins with a quote from the Book of Job in the Bible ~ what has that to do with Etruscans?

BC: I believe Job was a Etruscan. He wasn't a Hebrew; because he lived long, long before they even existed as a tribe, much less as a religious group. Job was a good and honorable man, respected by all. He was smart, intuitive, sensitive, and gifted with the divine human attributes of honor, grace, and dignity. They destroyed him for it. It's a situation I have encountered often; thus my association with Job. The novel, in fact, is loosely based on Job. A good man is wronged for doing right; and he is helped by three wise friends. Although this time they are a minister, a lawyer, and a physician.

(3) RVF: I always thought that Job was an allegory, and not a factual person at all?

BC: I believe Job came from a real civilization, and they built a place we now know as the Osireion at Abydos on the west bank of the Nile River in Egypt. Many archaeologists believe the place to be over 10,000 years old. I have done some research showing it was in fact part of a massive aqueduct system serving a long lost civilization in central Africa. That means the Osireion is not just a stone Temple, but an engineered structure. Which means that if it's 10,000 years old, the civilization that constructed it must have existed long, long before that.

(4) RVF: What evidence have you linking this Osireion to Job - and to Etruscans?

BC: The wall writings are quite similar in syntax and structure to the Book of Job. Plus, they are signed "Geb." I believe Job's civilization perished when this Osireion was taken from Job's people, cutting off their water supply - just as is told in the Book of Job. That area of Africa was a tropical paradise until 5000 years ago, when the rains diminished - to the extent that by 3000 BC when Egypt emerged as the civilization as we know it, it was completely desert. In the interim, as the rainfall diminished, this people would need to build an

aqueduct to get water from the Nile. This Osireion is similar in structure to the latter day Roman aqueducts; it's the source, or castellum, that tapped into the Nile aquifer. (Notice the massive pipe leading off the central hall in the illustration below, directly inland ~ the whole structure, exposed now, is actually fifty feet below the surface.)



(5) RVF: Have you any other evidence of this Atlantean civilization?

BC: LOL There was a most peculiar artifact left by the first major Pharaoh of Egypt, called Khasekhemy. It's called the Hall of Barques. A dozen fully equipped ocean going ships form a monument a kilometer away from the Osireion - I believe, in mute testament, to the original purpose of the place. It's as though this Pharaoh was so disgusted with how their water wonderworld was taken from them, that he just left all their fine boats in the middle of what we now see as deep desert. . . . Incidentally, the main character of the novel is called Kase. He's quite the temperamental and explosive character himself. (He's nicknamed "Kip" which means one thousand.)

(6) RVF: So you're saying this is physical evidence of the fabled Atlantis?

BC: No, I wouldn't go quite that far. Although I would say the the Torah - which was supposedly handed down by God to the Hebrews at Mt. Sinai - was written by Job's people. I believe that after their civilization was destroyed, this advanced culture wandered the deserts for thousands of years, homeless and destitute; their hearts aching for their beautiful, lush land. It is during this time that they composed the Torah, creating a spiritually rich and emotionally fulfilling body of literature to replace their love of their home land - and their hopes of recovering what was lost them. In the same context, I believe the Ark of the Covenant was kept in the large indentation of the Central Hall; and that this place is the fabled "Well of All Souls." It was, in ancient times, a famous watering stop for caravans. A stairway was built from the surface, fifty feet underground to the Central Hall, where the Osireion was always filled with cool, clean water. The famous Greek geographer Strabo visited it and it was thereafter known as "Strabo's Well," which was unknown until the place was rediscovered in the early 1900's by Margaret Murray - who first proclaimed it a "Hypogaeum," or water works.

(7) RVF: So how does all this relate to Etruscans?

BC: My theory is that the People of Job lived in their tropical paradise for so many thousands of years that their eyes adapted, and evolved into the kind of tear ducts I have. (i.e. they don't produce enough tears, so I am "allergic" to sunlight, which dries the eyes out badly) This may have affected their red blood cell count too; I don't know (mine is quite low). Or maybe they lost their water supply so quickly that their only water source was blood. They were surrounded by super dry desert, and because of their eyes they couldn't cross the desert to safety. So the entire civilization quite literally died on the spot. Just like it's told in the Book of Job. The few survivors may have hidden in the Osireion, and begun the myth of Leviathan; the mysterious creature of water. This is, basically, how the novel ends - a few Etruscan

survivors, huddled in a place deep underground. It's an allegory to the whole story of Job, the Osireion (which the hero Kase visits several times spiritually, while in deep trance), and the Etruscan paradigm.

(8) RVF: Where does this all fit in with modern day spirituality?

BC: You recall in the Book of Job, when Job was so filled with despair at the loss of his People that he "took a potsherd with which to scrape himself." Then his wife cried, "Curse God and die!"



*Nothing on earth is like her,
One made without fear.
She looks on everything that is high;
She is queen over all the sons of pride."*
- Job 41:33,34

Hail Caesar

In the early Roman Empire, it was traditional for Roman Generals to have their own bodyguard. Julius Caesar had his favorite legion as well, the Tenth Legion - **Legion X** - and it's likely that his successor took these concepts and made a permanent body of these brave and loyal soldiers - all of whom were of noble Italian blood. Strangely enough, Caesar himself always claimed to have been a direct descendent of Mars. (Historians always assumed he was referring to the Roman god of war...) Otherwise, the Praetorians were largely of the mysterious, but very technically advanced, race known as the **Etruscans**. This people were from the hills and mountains of central and northern Italy.

As an aside, Caesar and Cleopatra had a child named Caesareon. Historians assume the boy was killed by Caesar's enemies, but I think he was hidden in Egypt

and took the name of Joseph. Joseph was rumored to be a high priest of the now banned Egyptian religion (Egypt was controlled by Rome after Cleopatra was killed by Augustus). The birth of Caesareon was widely considered a miracle, because Caesar had bed all the leading ladies of the day, but had no child. Cleopatra alone - **Isis incarnate** - bore him a child. Joseph was an immaculate conception, so to speak. It was Joseph who was, according to the beliefs of the day, the son of God.~ as many Romans of that time thought of Caesar as a God. However, as the son of Caesar, he was a threat to those who had assassinated his father on the Ides of March in 44 BC. He had to keep a low profile his whole life. One of Joseph's sons, now famous, was not so cautious. He was eventually found out by the Roman authorities, and crucified. He was a rebel to the cause, that one... Still, he had the good sense in his last supper to honor our ancestors in the traditional way, with the glass of wine symbolizing blood.

Be that as it may, **The Praetorian Guard** was formally established by the Roman Emperor Augustus Caesar around 27 BC. It was a Legion of elite soldiers stationed permanently in Rome, charged with the protection of the Emperor. Over time, they became a balance to the power of the military, the Senate, and the Emperor. On occasion the Praetorian Guard even deposed the Emperor, and more than once the commander of the Praetorians became Emperor himself. Ultimately, the Praetorian Guard were destroyed by the Emperor Constantine on 29 October (my birthday) 312 AD at the [Battle of Milvan Bridge](#), about ten miles outside of Rome. (The stone bridge is there to this day.) Those few Praetorians who survived retreated to the Eastern Empire in what was to become known as Transylvania, a wild and ethereal land similar in many ways to that of their remote Etruscan antecedents. You know the myth from there:

Count Dracula, all by himself, set up a small kingdom in

what is modern day Romania. He kept the Turks from invading the Roman Empire from the east, and obliterating it - and the Roman Catholic Church, and every last vestige of what we call Western Civilization. Sure he used brutal methods. But if he hadn't there would never have been a Renaissance, and the whole world would still be in a feudal dark age...

Always, whether from the ranks or from the throne, the [Praetorian Guard](#) fought to maintain the **strength and honor** of Rome. It's not hard to understand how they fought on the field of battle to keep Rome supreme. However, The Praetorian guard also fought to protect the values and virtues of Rome. Quintessentially, Rome was respect for people of all races and creeds, respect for nature, and - most of all - respect for the appropriate use of technology to better the human condition. Following is an essay meant to illustrate these values.



Neptune and Triton

Pliny - the First Environmentalist

Pliny the Elder hated how man abused nature - even back then in the height of the Roman Empire - and said so in blunt terms. Pliny reserved his greatest ire for man's abuse of granite and marble. The numbers in parenthesis refer to chapters in Pliny's Book 36, a chapter in his small book [Natural History](#), which I highly recommend.

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Pliny begins Book 36, "Stones, Minerals, and Monuments" with a rhetorical diatribe against man's abuse of nature. Man, says Pliny, tears down whole mountains for his own selfish aggrandizement, disrupting nature's own purposeful placement of mountains.

Marble Versus Earth

Pliny is quick to make a distinction between common rock and the more precious of Earth's quarry stones, marble. (55) His angst is reserved for man's leveling whole mountains to extract marble and, to a lesser extent, granite. Quarrying these materials does more than disrupt nature's scheme, it upsets the balance between the elements. Man's tampering changes the natural flow of rivers and impacts the land via wave erosion. (2) To deprive nature of it's own purposes must, Pliny implores, be done only for equivalently important human purposes. (3) To do so for trivial man made things is - depending on the circumstances - evil, demeaning, and unnecessary. Pliny reserves these qualitative judgements for different purposes man makes of marble and granite, and when he does not say so rhetorically or literally, his opinion is clear enough from context. (8)

Pliny has a righteous indignation for the use of large

massive columns for ignoble purposes. (6) The greatest outrage is when many columns are used for a temporary theatre in Rome, only slightly less offensive is when marble columns are used in private residences in Rome's most exclusive and aristocratic subdivision, the Palatine. (5,14,109) Pliny implies that the wonderful qualities of marble deserve far better than to span the hall of an esteemed Roman citizen, albeit of noble blood; much less for a temporary edifice in use for only a few glorious weeks. If marble is to be used by man at all, the least he could do is to show some respect in its use and application. Pliny has no such strenuous objection to the marble obelisks in Egypt, taking even a little pride in the manner by which the Romans copied and - if you are to believe Pliny - improved upon, the notion of obelisks as monuments. (64,71) These are works done on a grand scheme befitting the material itself. Alas, they are public works enriching the lives of all men, illustrating over a useful lifetime of centuries that marble is a glorious product of nature. (72)

If marble columns in a senator's abode are an injury to nature, building formless walls of solid marble is far worse, indeed. (48) It is hardly acceptable - if infinitely more preferable - to use a thin marble veneer on a common brick substrate. (50) At least great skill is required to cut this veneer, and much human ingenuity is needed to do so using a metal blade with special sand as the cutting agent. (51) If something is to be done by man with precious marble, nature's - and Pliny's - rage can be partly mollified if great effort and expertise is necessary to finish the work. Indeed, by far the best use man has yet found for marble is in fine sculptures created by skillful - might one also say sensitive and respectful - sculptors. (9) The lives of the famous, historical sculptors are surely ennobled by the material of their work. Yet even the most brilliant sculptures like the wondrous "Laocoon," while superior to any painting or bronze work, is itself inferior to sculptures resulting from the use of ivory and gold. (37) Pliny's logic is

impeccable, excepting perhaps that gold is mined from mountains too. (18)

Therefrom comes Pliny's rationale. He states sarcastically that it is a good thing marble grows of its own accord from the walls of quarries like a plant, because men are using it like it was available in unlimited quantities. (125) Marble, being of limited availability, should not be wasted on massive columns for a domicile, but is rather better suited for exceedingly long obelisks to do tasks amenable to no other of nature's materials. (64)

Marble versus Man

The issue of there being some intrinsic value endowed to marble by virtue of the amount of human labor required to achieve the finished product is subtle, but Pliny is consistent in his representation. He describes four marble artifacts of roughly equivalent man hours of construction (in Pliny's estimation, as the construction of the Egyptian pyramids is a mystery to him): the Egyptian obelisks, the pyramids, the Temple to Diana, and the sewer system in Rome. (67,81,95,107) He comments on the enormous amount of labor required for each project, but reserves the greatest ire for the labor needed to build the pyramids. (75) Clearly, this huge mountain of marble and granite was an evil project, as were its constructors.



The Roman sewer system, equally massive, was more worthy (despite the slaves' reluctance to build it) because the quality of the work was matched by the effort of the builders. The Temple to Diana was labor intensive also but was such an eloquent architectural statement as to be nearly justifiable in Pliny's mind. (96) Lastly,

the labor of the obelisks receives only praise from Pliny, especially because of the special ships needed to transport the finished product and the cleverness needed in managing the crossing of turbulent oceans. (67,70) Thus, for Pliny, the greater the ratio of labor-to-volume of marble (all other aspects being equal) the more worthy the project. Presumably Pliny would have given bonus points for longevity, had he been aware of the overall timeliness of these objects - lasting hundreds, even thousands, of years into the future.

Marble versus Water

Pliny takes such great exception to man's desecration of mountains not just because doing so disrupts nature's own processes but because mountains are the wildest aspect of nature. (1) Marble and granite are violated by man "domesticating" them, taming their unmitigated fierceness for base pleasure. It's the very wildness of mountains that makes this such an heinous crime. (2)

Actually, mountains are mother nature's second wildest phenomenon. After all, something that was conquered by mere Carthagenians under the leadership of Rome's arch enemy Hannibal could not be all THAT wild. (2) Water, states Pliny, is actually the wildest thing in nature

- especially the deepest, darkest oceans. Man add insult to injury by daring to transport marble across oceans and other large bodies of water. (2) The only thing that seems to make this justifiable is that, in the case of large obelisks, special ships and skills are necessary to make the trek across the wild water successfully. (67)

Elsewhere Pliny seems to imply unequivocally that a justifiable use of marble is in containing and controlling something of a wilder nature, water. Take the aqueducts as an example. While lamenting the role of aqueducts in transporting water to mine precious minerals by washing the guts of mountains away, Pliny elsewhere lavishes praise on the use of aqueducts for other human purposes - potable water for city dwellers, and so forth. (123, 124) Though the skill level is something less than exceptional and the labor nominal, the fact that aqueducts tame the wildness of water is simply awesome. The sewers of Rome are an even greater engineering accomplishment. (104) Pliny, alone of all writers in Antiquity, not just describes the Roman sewers but extravagantly - admiring their durability, longevity, and practicality. (106) Also, beneath it all, praising not only the ease with which it not only tames water, but in the very firmament of nature herself.

A Functional Hierarchy

Any attempt to plumb the mind of Pliny to discern the rationale behind the selections and descriptions in his Book 36 must not only show a consistency between his rhetoric and his subsequent factual descriptions, but it must also presume to illustrate an overall structure. At least, the more consistent the underpinnings of the arguments, the stronger the reader's impression thereof. If an overall structure can be discovered, then any omissions or errors - lamentable though they may be - will be accepted in stride and not detract from the force of the argument. So, an effort will now be made to rank superficially the marble constructs that Pliny describes

from the perspective that it's bad enough to quarry marble in the first place - you better do your utmost to build something nice with it, or suffer the consequences of Pliny's ire.

The lowest item in the ranking - the odious pyramids - are also something of a contradiction; and not just because man dares to make mountains himself. (75, 80) Pliny seems torn between the obvious and the possible: the pyramids, bulky and arrogant they may be, but to what end? As if to say, if they are long lasting enough, they may very well go from the lowest to the highest ranked item. Pliny is just vague enough to leave this possibility open.

No such contradiction happens with regards to the marble columns on the Palatine. (109) They are more odious than Rome's ignoble defeat at Cannae. Pliny leaves no room for doubt in that statement. (119)

The Temple of Diana is another matter all together. It is more than bulky colors of pure marble in a backed brick setting of a Roman mansion. It's an architectural place. It has elements of style, elegance, and reference. (95) The grandiose architectural style appeases the damage done to nature. It gives the public the kind of visage of marble that such a noble thing warrants.

If the Temple of Diana is worthy, the Labyrinths are more so. They are a smorgasbord of examples of marble work to bedazzle the public, even to humiliate them into regretting the defilement of nature in the first place. (87-88)

Next up the ladder, though not obviously so, comes that enigma the Sphinx. (77) Here is marble emulating an actual creature of nature herself - challenging the onlooker furthermore, in its sublime mystery. Better yet, that the colors of different marbles are employed to elaborate upon an already elaborate creation.

Small exquisite sculptures by talented artists are next in Pliny's esteem. The penultimate is a collective project of several blocks of marble, the "Laocoon" that seemingly exceeds the collective skills of its contributors. (37) No less should be expected of any manmade artifact using nature's best material.

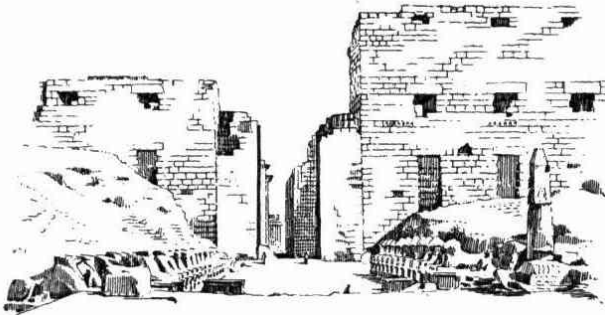
The highest level of admiration is not for these exquisite sculptures - goodness, ivory and gold can do just as good a job, if not better - but for marble creations that comprise many functions, like the elephant's multi-purpose trunk. (18) Nature strives to efficacy; how better to show your admiration by doing the same, however clumsy the endeavor. Lighthouses do just that; multi-task. (83) They are very tall: an obelisk with an eminently Roman practicality, to show wayward ships the way to safe harbor. In so doing, they conquer the wildness of water. Doing so, they are a great benefit to the public (not to mention being in the whole public's view - night and day). Finally, lighthouses conquer yet another wildness of nature: fire. The Greek in Pliny may admire the skill of sculpture or the elegance of the architecture at the Temple of Diana - but the Roman in him can't but admire the practical multi functionality of the lighthouses, such as that at Pharos at Alexandria, Egypt. (83)

A Qualitative Hierarchy

Pliny has stated that marble is precious and that man should not use it indiscriminately, if at all. An attempt has been made to categorize his issues according to major project types. It is also possible to postulate an aesthetic ranking, to wit a qualitative hierarchy.

Within a given category, the more intricately worked the better. Many small columns are better than a few massive ones. (6) A superlative statue by a skilled artisan is bettered only by a complex scheme comprised of several interlocking pieces, the penultimate

"Laocoon." An underground maze of tunnels to transport water supersedes a single artificial aqueduct above ground.



The more public the project the better. Marble columns and walls in a domicile are abhorrent, such features in a place of worship are justifiable - maybe even commendable, given Pliny's predilection to depict nature as godlike. Obelisks are good, if remote - a Sphinx is better because it more closely intimates nature, and invites as it were an emotional commitment from the observer. Aqueducts for public water supply are ok, if obvious; sewers serve the public even better, by doing their job sight unseen, out of the public forum. A project too - like Rome's sewer system - that serves the public over a very long time, is even more enviable.

The taming of water is much to be desired, as water is wilder in Pliny's mind than marble. A lighthouse is the ultimate. It tames water by expediting the passage of men's ships on public waterways. It serves the public good by benefiting commerce and safety; moreover, it also tames an even wilder force than water, fire. Lighthouses may not tame fire literally, but Pliny accredits the beneficial use of a thing with its taming. An elegant statue tames the nature of marble gracefully, and a grand tower piercing the uncharted darkness with light is no less affective in its use of nature's best and brightest.

Marble versus Rocks

Thus far it has been implied that Pliny's anger against man's destruction of mother nature's precious mountains is reserved solely for the quarrying of marble and granite. Book 36 closes with some brief descriptions of other minerals, notably magnetite (which is a lodestone), selenite (which has translucent qualities), mosaics, and glass. (127, 160, 189) Magnetite would be better suited for Book 34 on Tin, Lead, and Iron; whereas selenite, glass, and mosaics would be better fit for Book 35 on Architecture, in which Pliny discusses construction materials. Is this a flaw or a sublime consistency?

The final paragraphs in book 36 are on the power of fire. (200) This made it possible to conjecture previously on the esteem with which Pliny held edifices that controlled fire. In addition, the notion of fire parallels that of light; hence, the necessary inclusion of transparent minerals. The mention of mosaics is obvious, as a simple and effective replacement material for decorative marble. However, the mystery of magnetite remains. Perhaps Pliny has noted this apparently useless metal out of context, to imply that man has typically no use for marble in the first place - thus as much business quarrying it as we quarry magnetite.

Conclusion

Pliny has made a survey of marble and granite the theme of Book 36. Rhetoric aside, he describes the whole chain of events from quarrying, to transport, shaping, and construction. He describes examples from all the known lands, and from beneath to on and above the surface. Given this scope, the reader would naturally assume the whole gamut of man's (mis)use of marble was covered. There are, however, a couple of notable exceptions.

The roads built by the Romans should have ranked high in Pliny's esteem. They were skillfully build, long lasting, and a great benefit to the public. Perhaps he excludes them because using marble or granite for such a purpose is not an offense to nature at all but an enhancement. Whereas diverting rivers or moving mountains incites wind and rain erosion, sturdy roads avoid it. Cobbled roads preserve nature by limiting the environmental impact of commerce, and travel by armies and pedestrians. Thus to comment on roads would detract from the overall theme; although not doing so has nearly the same affect. (Assuming the passages missing from the text do not comment on these topics.)

Another omission is in the Egyptian temples. Pliny writes about the pyramids, obelisks, and the Labyrinth - the pyramids alone were unique to Egypt, and near the bottom in his estimation of quality uses of marble; whereas the obelisks and Labyrinths existed in Greek and Roman versions, and thus were worthy of his attention. (75, 84, 86) Were not the Egyptian monuments superior to all others in the world, Pliny's omission would be forgiven. Yet, their use of marble and granite so far exceeds any other examples Pliny gives in every category that to include the ancient temples of Egypt would so have dwarfed all other examples as to make the whole exercise moot. After all, Pliny was Roman and when in Rome it's wise to do as the Romans - at least until such time as the are able to build their own versions of these wonders in Egypt, at which time a comparative anatomy would be advisable.



*"Who sent out the wild donkey free?
And who loosed the bonds of the swift donkey?
To whom I gave the wilderness for a home?
And the salt land for his dwelling place?"
- Job 39:5,6*

Engineering in Antiquity

The Romans were superlative engineers - especially when it came to building things out of stone. Their penultimate accomplishment was the aqueducts, some of which are still in use today. The numbers in brackets in the following formal paper are footnotes.

Strictly speaking the "aqua duct" begins at the water source and ends at the point of use. The Roman water supply system therefore encompasses much more than the study of the famous arched colonnades with water courses on top. For example, the total length of the nine

Aqueducts serving the city of Rome circa AD 100 was 264 miles, 222 of which were cut beneath the surface.[1] These nine major water conduits branched into 247 main reservoirs, which in turn serviced, serving 744 individual points of distribution within the city: 58 barracks and theaters, 95 baths, and 591 public fountains. [2] This system delivered 330 million gallons of water a day to the 1 million Roman residents, an average of 330 gallons per person (40 gallons per day is considered adequate in the modern day).[3] So, despite the magnificence of some of the remaining Aqueducts of arched columns, they were actually but a small part of a highly engineered system of "aqua ducts." (The capitalized word Aqueduct will herein denote the above ground arched stone monuments, and non-capitalized word aqueduct signifies the water system as a whole.)

These figures were compiled by Frontius, the "curator aquarum" of Rome. The prestige and importance of this position is underscored by the fact that Frontius' successor was Pliny the Younger. The city's water supply was always a major concern, first of the Senate, then of the Emperors. The government regularly appropriated funds to maintain the water supply system. Frontius had a staff of 700, 460 of whom were appointed by the Emperor and built new aqueducts as the population of Rome outgrew the water supply.[5] After the great fire, Nero passed measures preventing appropriation of water by private citizens, and other measures to conserve the supply for fire fighting. [6]

Motivation

Most settlements in the Roman era were already either on a river or near a fresh water supply. The most common source of fresh water were private wells, or in more arid climates, a cistern. River water was not often used because it was where everybody put their waste, and it was not safe to drink. There were no public sanitation works to speak of - no sewerage or waste

removal other than by virtue of runoff from precipitation. Nor were there any public baths, or even a societal predilection toward cleanliness as a matter of health. [7]

Roman standards of hygiene and civilization changed all this. It was a priority of the Romans to have available a bounteous water supply, especially for the public baths. Baths were favored by Rome's legions. [8] On Hadrian's Wall, for example, baths were a standard accouterment of all the forts. [9] When the legionnaires retired to the city life they inevitably worked to furnish their cities with baths and their cities with a public water supply. There were 300 aqueducts in Gaul alone. [10]

Providing a city with a permanent water supply was ruinously expensive, sometimes literally so. However, it was a matter of great civic pride to have one, "an ostentatious insistence

<http://home.austin.rr.com/cmlab/website>. on conspicuous consumption (of water)." [11] The prototypical aqueduct provided a continuous water supply by design, and the Romans put it to best use in the public baths and fountains, in a public sewerage system (however primitive), and for private use as well. The aqueducts of Rome itself were famous even in antiquity. Strabo said they were the city's most remarkable public works; Galen complimented their water quality. The first aqueduct to Rome was built in 312 BC. Eight aqueducts to Rome existed by Frontinus' time, and eventually a total of twelve were built there. [12]

Water Source

It must be emphasized that the Roman aqueducts were designed to deliver a constant supply of water. Precipitation in Italy and Gaul, where most of the aqueducts were built, was regular and predictable and there was no need to make provisions for an interruption on the water supply. A diminished water supply was common enough, since many large cities had their

systems configured to deliver water to private users only when the public baths and fountains were provided for in full. It was typical in arid lands such as North Africa and in Persia, to have large storage vessels at the source to make water available in times of dearth. The Romans never did this. They rarely built dams on rivers, to use the lake as a natural storage vessel; and seldom even built subsurface earthworks (to keep a lake or stream at a minimum water level). Instead they depended on the natural properties of the soil and subsurface rock to retain water, and the ability of trees and ground cover to expedite this process. [13]

The ideal water source was an underground spring located near a city and at sufficient altitude for a pipeline to be constructed at a constant downward gradient to the city proper. The subsurface water sometimes welled up to the surface and formed a pool or natural springs. Otherwise it was accessed (or the flow from an existing springs increased) by digging an underground cavern, often with additional tunnels radiating outward to increase the surface area through which the ground water could percolate out of the ground. Water from springs was prized because it was clean and pure, having been filtered by passing through the underground rock.

The next favorite water source was rivers, from which flow was diverted by a partial dam or earthworks. Existing lakes were used on occasion, or artificial lakes created with an earth dam. Such sources tended to gather silt and thus had only a short term use. Even then, when dams were built by the Romans they were skillfully waterproofed, buttressed where necessary to support the weight of the water (or, conversely, the weight of the dam when the water level inside the lake was low), and a means was provided for overflow when seasonal flooding caused the level of the lake to rise precipitously. [14]

Having thus identified and accessed a water source, the next step was to create a distribution header to channel the water into the pipeline itself. Sometimes this was just a simple brick lined basin joined directly to the pipeline. If the water, such as from a river or lake, had sediment or even rocks the Romans built settlement pools or even screens to filter as much solid matter from the water as possible. [15]

Hydraulics

The design of the pipeline itself had to be conceptualized very thoroughly before actually beginning construction. This was especially important when, as was often the case, several sections of the aqueduct were under construction simultaneously by separate contractors. Since a minimum downward slope had to be maintained from start to finish, it was imperative that every segment align exactly with adjacent segments. Too low a gradient and the water would stop flowing; too high a gradient and the water flow created excessive wear on the pipes and channels, and force on retaining walls when there were changes in the direction of flow. [16]

The slope of an aqueduct was by no means constant. Since the Romans designed the pipeline to conform to the land as much as possible, an early part of the route leaving a source high in the hills might have a steep slope, and thus a high volume flow of water. Sections over a flat plane on the final approach to the city would have a lesser slope, and also a lower volume rate of flow. (Faster moving water moves a greater volume per cross section area of the water.) [17]

The aqueduct was most often an open channel, both on top of an Aqueduct and in the floor of underground tunnels. The pipeline was made into a siphon if a valley was too deep to bridge and too difficult to skirt. The conduit was fed into many small lead pipes (although lead pipes held pressure better than ceramic pipes, a

deep siphon develops such a high pressure that many small lead pipes were needed) and the water flows by virtue of the siphon. [18] Even in buried ceramic pipe, the water did not fill up the entire cross section of the pipe. This open channel design was done because calcium carbonate precipitated from the flowing water and formed scales on the walls of the water channel, restricting the flow area. In closed circular pipes of constant cross section this would cause the flow to be reduced, except that the water level was designed only to fill half the pipe. Thus incrustation would not affect the volume rate of flow until the scaling was quite deep, before which time it could be removed as part of a regular maintenance schedule. [20]

The pipeline itself was not continuous. Sediment tanks were provided at regular intervals, when the water supply called for it. More importantly, all underground portions had regularly spaced maintenance hatches. Pipelines buried deep underground had shafts dropped from the surface, large enough for a man to climb down. Shallower pipelines had similar provisions. Otherwise there were no other breaks in the pipeline. There were no provisions to tap the main root line to deliver water to any farms or villas along the route. [21]

The main element of the system, used frequently as a transition, was the reservoir - usually a simple basin or holding tank. These were necessary at junctions - in the form of an open tank in the gravity feed part of the system, and a closed "box" in the pressurized system inside the city proper. A reservoir was always used at the public fountains, where overflow was collected in a basin, from which the people could get fresh water using buckets. A reservoir was also used by the private users, existing in all the houses and villas on the Palatine, and under the palaces of the Caesars. [22]



Pont du Gard Aqueduct

Tunneling

On occasion it was necessary to tunnel straight through a hill. If the hill was quite prominent, the Romans would tunnel from both sides, using simple survey instruments like the "groma" to align the tunnels, and the "libra" to determine elevation; at least well enough for both tunnels to intersect at the middle. The tunnel entrance was dug at an upward incline so water wouldn't collect in it during construction; or else the entire tunnel was dug from the down slope side. It is characteristic of the Romans to divide major objectives such as building a long complex tunnel into two or more tasks done by different work crews so the whole project could be completed as quickly as possible. [23]

Most tunnels were shallow enough so that a series of shafts could be dropped from the surface, and the tunnel itself completed between them at the proper depth. The tunnel was constructed in generous dimensions for easy access: typically 1.5 m high and 0.5 m wide. The water

flowed in a narrow channel at the bottom constructed of stone or ceramic materials, and the tunnel itself was lined in stone or concrete and provided with a stone arched vault ceiling. The shafts were similarly lined, and were thereafter used for maintenance. They had a sturdy cover (typically requiring a crane to lift off), and a ladder built in the sides for ascent and descent.

Sometimes the tunnels had marks painted or etched in the walls indicating mileage (sometimes other things like water height in the channel, or man days to construct that section, and so forth). More often mileage was referenced from permanent markers on major roads nearby, as the aqueducts often paralleled existing roads or at least had access roads nearby surviving from the construction phase.

The Aqueducts

The Aqueducts (i.e. the arched bridge) were commonly made of several tiers of arches stacked on each other, with an open water course on top. The early Aqueducts were made of polished stones, often not even using mortar and with no internal bracing. On the Pont du Gard Aqueduct (see illustration) in southern Gaul the stone arches are three separate courses parallel to each other, with no bonding between them. This Aqueduct was made so well that during the Middle Ages literally half the stones were removed on a lower level to make way for a vehicular road across the Aqueduct. It's hard to believe, looking at this bridge, that the upper part of the Aqueduct did not immediately collapse, but it has remained so for 1000 years.

Often Aqueducts had strong external forces to contend with. When crossing a river, the piers had to be made of water proof concrete, and the arches made strong enough to withstand the force of the water, even at high flood stage. Other Aqueducts, in steep valleys, had a strong wind force to resist and the arches were made

extra thick at the base, and tapered upward to buttress the columns against untoward forces.

Several surviving Aqueducts were modified to carry two courses of waterways on the top. This was most common near Rome, especially in the Campania area. The Anio Novis piggybacks on the Aqua Caludia Aqueduct, with brick reinforcing in the arches to hold the extra weight of the second waterway. Also in the Campania, two waterways - the Aqua Tepula and Aqua Julia - piggyback on the Aqua Marcia for a short distance. [26]

Pipe Construction

The description "open channel" water ways does not always mean an open, uncovered U-shaped channel. It was also common practice for the water to flow across Aqueducts, and under the ground, in round piping. Since the water did not fill the pipe, the water level only reaching about half way up the sides, this design is technically an open channel because it has the same hydraulic behavior.

Three types of piping were used: wood, ceramic, and lead. Wood piping was in the form of hollowed out trees, and was most common in northern latitudes. Wooden pipe lengths were joined with stone, metal or ceramic joints and the wood itself did not rot if the wood was continuously in water; it is the alternation of wet and dry that causes deterioration. Ceramic pipe joints were the most common in the main waterway, with male-female joints strengthened with a metal band. Lead piping, usually with a ceramic lining to avoid lead poisoning (the water flow was constant, however, so in any event insufficient lead could have entered the water to be harmful), was the most common material for small bore piping for distribution within the city proper. Lead piping was much more adaptable to turn corners and make the other nonstandard fittings necessary for all the many

different circumstances of a city water distribution system. [27]

City Mains

Upon arriving at the city limits, the main trunk line from the water source was terminated in a "castellum." Sometimes this was made quite elaborate, with an ornate arched building around it or even gushing fountains of water. The terminus took the form of a large basin with several distribution lines exiting it, sometimes of different diameter, exiting at different levels from the basin itself, or even serviced by a discharge tank from the main basin. The "castellum," in larger systems, commonly had three main branch lines: to the baths, to the public fountains, and to the private users. The terminus was designed to fulfill the needs of the baths and the public fountains first, and the private users last - eg drawing water from the overflow of a basin serving the first two branch lines.

The water mains within the city itself were kept under a low pressure. That is, at the main "castellum" the water supply was converted from gravitational supply in conduits to a low pressure supply in pipes. The "castellum" - like modern day water towers - was located at a high elevation, typically atop the city walls. [28]

The public works also included public rest rooms, and various levels of sewer systems. The most elaborate was the sewer system of Rome, heaped with praise by Pliny for its usefulness, longevity, and hygienic service to the city. [29] Lesser cities had water running down the sides of the major streets, cleansing them; and otherwise endeavored to use the steady flow of water discharged from the various points of use to cleanse the city of waste and to make the city as comfortable and healthy as possible.

The metering of water to private users reached quite a sophisticated level in Rome. The small feeder lines were tapped off the private user branch line using special bronze fittings with a fixed orifice (there were 25 standard sizes in use at the time of Frontinus³⁰). This fitting, called a "calix," was followed by a lead pipe of the same internal diameter as the orifice. This system ensured that only a specific quantity of water passed through the line. This may seem a tentative system of metering, given all the variables - water pressure, volume, and so forth. However, the water system had a constant flow rate at all times, so all things remain equal except for the orifice size on the feeder line. If regulations were followed - by which the orifice had to be installed at a given height on the branch feeder, and at a right angle to the flow - then this was a practical, and fairly accurate, means of metering a specific volume of water to the end user. [31]

Despite the constant water flow, the houses did have faucets and the inlet pipes were equipped with taps to meter the flow. These controls were quite elaborate in the public baths, where metal taps were used to modulate the flow of hot water (provided by banks of boilers), to maintain the temperature in the baths designated hot, warm, and cold. There were even some fittings in the baths that produced a jet flow, similar to a modern shower head.

Footnotes

missing footnotes are for figures

1. Parker, p. 72
2. Ibid., p. 77
3. Ibid., p. 78
4. Hauck, p. 55
5. Parker., p. 71
6. Ashby, p. 14

7. Hauck, p. ix
8. Ibid., p. x
9. Hodge, p. 49
10. Ibid., p. 1
11. Ibid., p. 9
12. Ashby, p. 10
13. Ibid., p. 34
14. Hauck, p. 74-75
15. Hauck, p. 144-147
16. Ashby, p. 34
17. Ibid., p. 36
18. Hauck, p. 132
19. Ibid., p. 172
20. Ibid., p. 170
21. Ashby, p. 44
22. Hodge, p. 166-167
23. Hauck, p. 43-46
24. Ibid., p. 158
25. Ibid., p. 174
26. Ashby, p. 46
27. Hauck, p. 48
28. Hodge, p. 296
29. Pliny, p. 355
30. Hodge, p. 296
31. Ashby, p. 30-33

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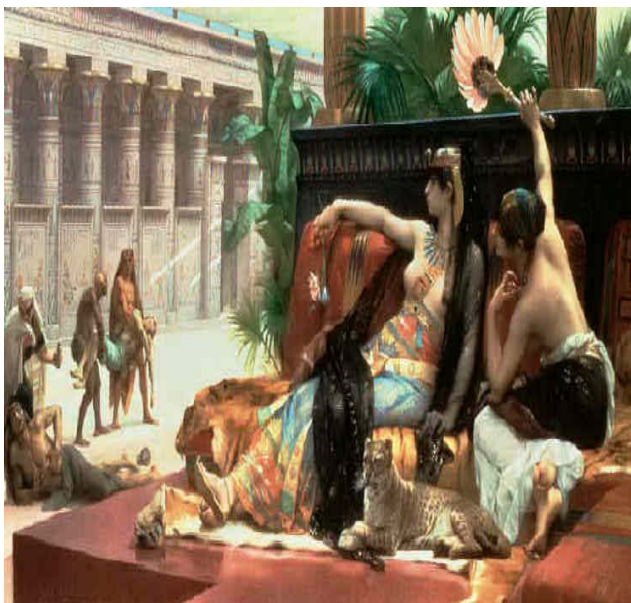
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them because Professor Riggsby said I didn't have enough sources otherwise]

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*"Will you play with him as with a bird?
Or will you bind him over for your maidens?
Will the traders bargain over him?
Can you fill his skin with harpoons,
Or his head with fishing spears?"
- Job 41:5-7*

History of the World According to Job

Nobody knows who wrote the Book of Job in the Bible. Job was not a Hebrew because there were no Hebrews at the time. Still, he was definitely an honorable man and respected by all. And yet, Job was one of only three people in the whole Bible who spoke directly to God, so

he was no lightweight when it comes to Prophets. I believe Job was Pharaoh Amenhotep, who was the first king of Egypt to proclaim One God. He incurred the enmity of the 5000 years of entrenched bureaucracy for doing so, and they destroyed his family and his pretty new city on the Nile. Ultimately God showed up in the form of a great whirlwind. I think Amenhotep wrote the **Book of Job** and had it included in the lexicon of Hebrew literature when they left Egypt a generation later when Rameses was Pharaoh. Amenhotep wanted to warn us of the dangers of huge, hereditary bureaucracies; maybe of something else, even more sinister - the beast Leviathan; what was it? Was it what the Olde English wrote about as the monster Grendel, in [Beowulf](#). ? I believe Leviathan was the last of the Neanderthals; that exquisitely artistic but tragically unassertive people who were wiped out by the brutal savagery of the Cro Magnons. Egypt, after Amenhotep and his family were decimated by the plague, suffered much the same fate. They were forced to turn from the hereditary rulership to the body of people as a whole, to find their next Pharaoh.

Seti I was the son of a horse stall cleaner in ancient Egypt; yet, he became Pharaoh by virtue of his leadership skill in the military. Seti's son was Rameses, the Pharaoh who gave the Hebrews their freedom. Seti discovered a place called the Osireion rumored to have been 10,000 years old at the time. What remains of this place today is hauntingly majestic. It is a simple place, built deep underground above a natural well. It's clear, cool waters fill a pool in the Osireion. Steps lead from the central portico into this pool, surrounding a stone island in the middle of the place. The entire structure is perfect in every way; except for the steps ~ they are ragged, of uneven depth and height. There are those who claim they are not steps at all. They were the remnants of a tremendous energy discharge from the heavens, like that which split the Red Sea at the Exodus of the Hebrews from Egypt. This bolt of unimaginable

power carved a deep groove in the bedrock; the Ancient Ones excavated this rock from the ground, split it in half and made the steps at the Osireion; building a magnificent structure around them to preserve the artifact for posterity.

The Osireion was not discovered by Seti I. It was discovered, I believe, quite by mistake by his predecessor, Amenhotep; whose wife **Nefertiti** - the most beautiful woman in all of Antiquity - was abducted. Amenhotep was very much a family man - he had many daughters and proudly posed with them in all the reliefs that survive his reign. Nefertiti was more than his wife and the mother of his beloved daughters; she was his co-ruler. She was Queen; some say she was the Goddess Isis incarnate. Then she was abducted. Amenhotep tore his kingdom apart looking for her - she was never found; but Amenhotep did find the Osireion. When he saw the awesome beauty of it, and knew its ancient origins; well, it was not hard to conclude that some mysterious power from Heaven had taken her, the love of his life. He set in motion a plan that only now is reaching its fruition. Knowing his Kingdom was doomed to extinction by these Heavenly demons; he had the priests assemble the entire body of five thousand years of wisdom, and to give it to the rebellions group of slaves who called themselves Hebrews.

For the next ten centuries, Egypt was in steady and dramatic decline. She enjoyed a brief resurgence when Alexander the Great conquered the land, adopted the Egyptian religion, and built Alexandria and made it the capitol of his Empire. Yet, even the glory of Alexandria could not suffer the consequences of Amenhotep's heresy. The last great ruler of Egypt was **Cleopatra**, a direct descendent of Alexander. For one brief moment, in her alliance with Julius Caesar, there was a chance for the glory that was Ancient Egypt to return. Their greatest ambition was that their son Caesarion would rule the whole of Rome and Egypt as one beneficent

nation state. Alas, their hopes were dashed when Caesar was murdered on the Ides of March. Cleopatra didn't survive him for long. And Caesarion was supposedly found and killed, as Caesar's sole heir and a threat to the Roman Empire.

One of the great mysteries about Cleopatra and Caesar is that he was impotent. He had bed practically every beauty in the Empire; none gave him a child - until Cleopatra; alleged to be Isis herself, the goddess of fertility. Caesarion was a miracle; no less than Christ a generation later. In fact, it's not hard to build a strong case that Caesarion was not killed by Caesar's enemies at all; but he was whom we know as **Joseph**, the husband of Mary and father of Jesus. They lived in Egypt, and when Jesus was borne all babies in the area were killed by order of the Empire - still savagely afraid of Caesar's power through his offspring and their hereditary rights, still strong despite forty years in the grave. The bureaucracy, we know, suffered Jesus his fate at the cross in Calvary. The Empire won then; and has managed to control the Faith since ~ but perhaps Caesar and Cleopatra - alas, Amenhotep and Nefertiti - will have the final say after all . . .

Atlantis

Amenhotep was not terribly confident in the Hebrews to do what they were supposed to do, so his plan included three other contingents ~ Job's three wise friends. We have already been introduced to one of his plans - Caesar, the obscure rural Roman Senator who rose to fame by virtue of his prowess in battle and his rapport with the common man; he, and his favorite Legion - the Xth Legion, feared far and wide. Caesar, like the **Alexander of Macedon**, was part of Amenhotep's plan. Alexander saw the beauty - indeed, the vulnerability - of Egypt and made it the cornerstone of his kingdom and sought to preserve its treasures for posterity. Caesar did the same; trying to preserve the

democratic values of the Old Republic. Both failed. Macedonia was utterly destroyed, never to be heard from again; as was Caesar. (Who, even if he did have some survivors; they were lost to the gene pool of humanity at Calvary. Alas, many at the time believed Caesar to be God; if they were correct, his assassination by 23 Senators in the Forum makes Jesus' Crucifixion look pale by comparison.)

The third contingent was occidental - I believe it's no coincidence that the [I Ching](#), the famous book of Chinese philosophy, was introduced there about the time of the Hebrew Exodus. The "well" is a symbol of the Osireion; as, indeed, the entire structure of the I Ching is modeled on the architecture of the Osireion; especially the steps down into the pool. Sadly, even this profound book of wisdom has gone into disrepute in the modern day ~ i.e. since the advent of Communism in the 20th Century.

So, it would seem all of Amenhotep's plans have been discovered and obliterated by the Empire. Just as **Alexandria** was destroyed by an earthquake a few hundred years AD; so too with the old Republic's last remaining hopes. Now it is all just a myth . . . almost. Just as the terrible calamity that inundated Alexandria ended its role as a center of commerce and learning in the Ancient World; it also preserved its artifacts beneath the pristine Mediterranean waters for posterity!

There was a fourth main character in the Book of Job, Job's wife - who said but one thing, "Curse God and Die!" She is symbolic of a settlement Amenhotep sent to what we now know as Switzerland; to a place on Lac de Neuchatel called **La Tene**. This was the beginnings of the Celt culture. It's first appearance on the global scene was Macedonia; when Alexander sought to bring peace to the western world; he succeeded, but only for a short while. Later Caesar inaugurated the Pax Romana; which lasted a thousand years. More importantly, Caesar

brought peace and prosperity to the Celt peoples in the Gaul (France), endowing them with a thousand years of protection from the Germanic barbarians to the north; indeed, until the modern era and the Nazis. Both Caesar and Alexander - and Alexander's progeny, Queen Cleopatra, were protecting their common heritage, from Amenhotep.

The Celts have been a tough and resilient people. They have preserved their heritage through time; granted, it may be a little watered down but the rudiments are still there - and, most importantly, the believers are there as well! I should know; I am of the **Clan O'Cleary** - the traditional Antiquarians or history keepers; one of the three Druid classes. It's in my blood, and I hope it is now in yours as well.

No good story teller leaves his audience with an empty boast, and without questions to mull over in the after math. So I suggest to you this: The Osireion has an architecture and engineering design almost identical to that displayed by the Romans thousands of years later. Similarly, the Druid religion is almost identical to the Roman folk medicine; again, of many thousands of years later. The Romans, it seems, were not only the founders of the city bearing their name; they were the founders of civilization itself, predating by many, many years Egypt herself!



*"The sword that reaches her cannot avail;
Nor the spear, the dart, or the javelin.
She regards iron as straw, bronze as rotten wood.
The arrow cannot make her flee;
Slingstones are turned into stubble for her."
- Job 41:26-28*

Ten Commandments

There is room in the ocean for many species to coexist successfully and to evolve together toward a brighter, more sentient future. We are all in the same ocean, though, and we all face a common set of problems that have a similar solution, no matter your basic philosophy.

These ideas apply to the maintenance of your mind and your body and your place in the world; without any of these, being spiritual is only a loose end.

Exercise Regularly

most of the existing religions were created long ago, when people got a lot of exercise no matter what. it probably never occurred to the prophets and seers of antiquity that life might get so comfy that the body would have to be provided for just as the soul and the spirit through stern dictates.

Read Regularly

this is another modern day thing, when it is possible to obtain all the information you really need visually without reading a word, why bother reading? well, because it is a very good mental exercise and it keeps your mind sharp, your feelings your own, and your thoughts independent. reading keeps you human.

Cherish your Family

you may consider your co-workers like family, or your fellow peers in your trade or profession like family. the truth of the matter is, though, jobs and careers change quickly in these times, and your "friends" in these areas will not be there for you. your family always will though; and you should be there for them too.

Repair the Earth

man's technological progress has raped the planet earth, mercilessly and maliciously. after having nurtured our species for three million years, the least man could do is return the favor. to do otherwise is to be more barbaric than any other creature.

Use Technology to Enrich Your Life - Not Control It

technology has changed man's way of life substantially in the last generation. what we take for granted - even

expect as our right - was often a luxury for royalty only a century ago. nothing in our history like this has ever happened before, and each individual must tend to his own garden, being sure to keep a proper distance from technology lest he lose his self.

Eat a Healthy Diet

only in the last twenty years or so has it even been possible to purchase food that is not healthy (with the obvious exception of alcohol, tobacco, and drugs). now you have to actively manage your life to provide your body what it needs to prosper. this idea also includes minimizing use or prescription drugs, even vitamin supplements in favor of a full and healthy diet (with the obvious exceptions for older people, or those with some medical necessity, who may need antioxidants, calcium, or some other supplement). of course, if you must you must, but never stop trying to provide your body what it needs as naturally as you are able. which means that the body can become accustomed to any regular medication. so you need to take a few day's break, even from vitamins, now and then to remind your body how much it needs these things!

Understand Your Stress - and Manage It

everybody owes him or herself a little self education on stress. It is not a difficult subject, but just a spanking bit of knowledge can make your whole life much more joyful, fulfilling, and productive.

Follow Current Events - and Form Your Own Opinion

don't let the media (or your friends and associates, for that matter) decide what you like and dislike. become informed yourself, make your own decisions, and exercise your right of self determination. we humans are not independent, we are a society, a culture, and every member needs to do his or her part for the whole to be better than any of the individual parts.

Procreate

if you have a nice attitude and a strong mind, or an agile body or nice features, what a gift you have there, to give someone else. how selfish to assume the soul is eternal or that there is reincarnation. if you fear the responsibility of raising a child; then you probably shouldn't do so.

Be Honest

you will make your best friends, develop your most valued business associates, and earn your hardest working employees by just doing the right thing. if you need to lie or hide something in order to get along with someone else, what kind of friend is that? will they do the same for you when the time comes - would you even want them to? in the end, as Nietzsche said, it's always better to tell the truth because when you lie you must remember too much!



*"For he abandons her eggs to the earth,
And he forgets that a foot may crush them.
He treats her young cruelly,
as if they were not his."
- Job 40:14-16*

Jedi FAQ's

***my parents are Christian and object to my
practice of Jedi - what do I tell them?***

There used to be a strong mystical element to Christianity. In fact, Jesus himself was considered a mystic at the time. Modern Christianity is devoid of this mystical element, and I think it would become much

deeper and more fulfilling for the faithful were they to learn some basic Jedi skills like meditation and visualization (as opposed to just prayer). By neglecting this part of spirituality they are acting against the example set by their own Master. How does it go? Don't criticize the speck in my eye until you have removed the log in your own. The Christian animosity toward our kind keeps them from learning these important skills. If you are sincere and modest in your own faith and practices, perhaps this will help them to remove that log from their psyche.

how can I learn to read minds?

I would call anyone a liar who claimed to read my mind. However, there are many things you can discover about someone just by observation. Sherlock Holmes was a master at deduction! There are many tell tale signs: the tone of voice, the pace of their speech, the kind of words they use, and body language. If you know somebody well you can learn much about how they think and feel, but it takes a lot of work! If you are diligent, though, you can read a lot between the lines when people tell you things. This can be very important in many situations in life - handling relationship conflicts, dealing with business clients, and coping with social friction. You can also learn much about people from their writing if you know the language well.

do I need ritual in my practice?

Ritual I take in the sense of a set procedure of worship, etc... Not. You practice our faith by your actions - and we do not consider any actions done amongst friends or in a special, isolated place. If you wish to become in sync with nature, you practice energy conservation. If you wish to understand animals, volunteer at an animal shelter. If you wish to understand other human cultures than your own, volunteer to become a Big Brother or Big Sister for them. Actions over thoughts. Remember that. Actions.

what did you think of Dr. Psych's radio spat against Jedis?

(NOTE: A very well spoken teenage girl called Dr. Psych's radio program recently to ask if it was ok for her to practice a religion different from her Christian parents. Dr. Psych asked what religion what was; and she said Jedi. Then Dr. Psych said Jedi was not a religion, that her parents SHOULD be concerned that she was into a cult thing, etc.. It was an ugly scene.)

Far from being outraged, the girl's parents should be thrilled she was interested in something besides social drinking, fancy clothes, expensive cosmetics, tv, and video games. I guess our obsession with such things what keeps the psychologists in business! Also, I think psychologists disapprove of our Jedi belief in natural healing with meditation, relaxation, and massage therapy; rather than expensive psychoactive therapy. I was on a Texas Psychologist Licensing Board (appointed by Governor "Boy George" Bush himself) for a while, and most of their meetings were about ways to ensure their members were assured of high wages, bountiful clients, and other perks. (I eventually resigned in utter disgust.) I used to think all doctors were just out to help their patients, but that is not the way any more. Unfortunately, they are less and less guided by the Hippocratic Oath, and more and more by hypocritical oath.

what are your favorite tv shows and media people?

I don't watch much TV any more. It has given me a new perspective on things. I tell some people that if they put half as much attention into studying friends, family, or co-workers as they do into studying their favorite TV or movie personality, they would be a much more valued companion - and more successful in their careers. Many, many people feel closer to daytime soap opera stars or other media personalities than they do to their own

family members! How sad. Of course, it's often important to maintaining relationships with people to be current with what is happening on the big screen, but it can be taken to an extreme if you aren't careful. The funny thing about learning so much about a media person is that nothing that they actually say on the screen is even their own words - but some phantom writers' words! Even the President has many speech writers - as do all the big politicians. Try paying very close to what they say one-on-one, to spurious questions from the media - my bad cat Jax has more personality than most of them!

how do I tell my friends a little about my different religious ideas without offending them?

Try to tell it terms that they understand and are comfortable with. You could say we practice natural remedies for life's problems. We meditate and practice relaxation instead of smoking or drinking or doing illegal drugs. We try to get in touch with our emotions and inner self by learning more about nature and modeling our lives on natural processes, such as the changing of the seasons. This is not unusual: the Jews for example have a holiday every lunar month. If your friends press you more just say Jedi is the preservation of remedies that were acceptable - and worked! - in ages passed, but which are no longer in vogue. For example, what we consider as science now may one day be forgotten or lapse into disuse.

I was raised a Christian, but feel so comfortable with being Jedi - why?

Yes, I was raised a Presbyterian. I think Christianity is not what it used to be - it has lost its charm to social and political "correctness" and that makes me very sad indeed. I would have liked Christianity a lot more two thousand years ago, when it was strong and pure and simple. Now it is just ritual and ceremony and pretense. I think that is what is nice about Jedi; it is down to earth

and basic. That is not to say it too could not become "institutionalized" as certain authors and groups gain in influence and impose their beliefs on all.



*"She laughs at fear and is not dismayed;
And does not turn back from the sword.
With shaking and rage she races over the ground;
And she does not stand still at the voice of the trumpet."
- Job 39:22,24*

The Craft

Do you have suggestions for beginners?

I think it is important for people interested in Jedi, for them to learn some things that are right away helpful to them. That positive reinforcement is important, or else that critical interest will fade. Since an important aspect of Jedi is natural healing, I would suggest becoming physically fit to start with, and learning muscle relaxation and simple meditation. These will give you a wonderful start, to get into touch with your own human nature. Then you can start connecting with mother nature, so to speak!

Intermediate Jedi

An important thing for people new to Jedi is to "learn the vocabulary." This involves becoming familiar with the basic principles most of us share:

there is no such thing as reincarnation, including being able to "connect" to past lives

preservation of the earth is our holy obligation

natural healing is always preferable

the development of "psychic" skills is ongoing

being accepting of all other religions and beliefs is the ideal; but not always achievable

actions over faith, always

ceremony accomplishes nothing unless accompanied by action

Do I need to know any spells?

The most important spell of all is to feel self confident and strong and to feel good about yourself! You may not even know how to do many things well, but it is important to feel good about even the smallest of those things! Then you have a strong foundation, and inner strength. Then you can set some reasonable goals for yourself, and go carefully about achieving them. Reading a few words out of a musty old tome will not help nearly so much as taking an active role in accomplishing what it is you desire. The benefit of saying those words would be in helping you to visualize your goals, to imagining that you can achieve them - to reinforce the resolve that you are a good person, and your goals if noble and just can be attained. That is the magic of a spell - to make you feel strong and happy as you work toward a deserving purpose! To expect too much is to weaken you (e.g. to expect wonderful things by simply reading a few odd words out of some book, like they do in the movies). To set too high goals is discouraging also. So,

when you frame your vision in words to create a spell; take care that it is reasonable and that you have the means to the ends sought.

The quintessence of Jedicraft

The practice of Jedi is not an easy thing. You must be observant, patient, and have a practical sort of awareness. Most of all, though, you must be able to express yourself very clearly in writing. A spell, for example, is basically a personal vision that you create in your own mind. This vision must be renewed periodically, and that is done by reading your own words that describe this vision. These words will etch the exact same scene in your mind, and invigorate the strength of the spell, and then you are one step closer to getting there! So, it is important to write, write, write. Start with a personal diary, then take a class in creative writing. Then when you feel comfortable with your writing style, start writing a little more publicly. Write letters to the editor, sign lots of guestbooks, and carry on conversations with friends in chat rooms or via email. If you're embarrassed, just get an anonymous email address and a pseudonym.



*"She is first in the ways of God;
Let her maker bring near her sword.
Can anyone capture her when she is on watch,
With barbs can anyone pierce her nose?"
- Job 40:19,24*

Sith Lite

Here are some short stories contributed by visitors to Praetorian Guard. If you have a few paragraphs to add - by all means do so! The editing is free - if I don't have to do too much!

[Empress Ravee](#) begins

Khryon Hellstar came in, anxious for vengeance from our last encounter when I'd bested him. He jumped the gun, and before I had a chance en garde, he got some really good hits on me. Sort of. He kept throwing me into

walls with the Force. Then he threw me out of the rafters. I landed hard on a table, shattering it into pieces. At last I managed to call upon the Force and threw him down; then I placed a firm Force grip over his heart. I left him alive, at least; only this time he was very much damaged. I was kneeling down to catch my breath, when Exar attacked.

He backed off after the first lunge, giving me a chance to activate my saber; I barely managed to deflect his counterattack. My friends Korbin, Dallas, Jethro, and Chino all leapt forward at him. I was still exhausted from my fight with Hellstar, but called them all back nonetheless. I stood and faced Exar - blade ready. We fought. For a while it was a stalemate, him blocking my attacks and mine dodging his. He finally managed to graze my left rib cage. I recovered and countered like a tigress: slashed at his leg with the saber, kned him in the groin, backhanded him in the face, elbowed him in the back of the neck, then jumped to the rafters.

Leaning against a wall in the shadows, I wait either for my strength to return or my death. It didn't much matter to me which one. Looking down, I saw Exar, showing every blow I had dealt him; he's looking around for me. Marshalling my resolve, I close my eyes and slide down the wall slightly; planning to finish what I'd begun. It was then when I saw the figure of my old master, Yemovich. My eyes shot open in recognition! Sizing up the situation, I glared down at Exar. Hellstar was there, too. Instinctively, I realized Hellstar was spent and Yemovitch was no problem; so, I somersaulted forward and landed silently behind Exar. I roundhouse kicked him in the small of his back and placed a Force grip over his lungs. I quickly jerked my hand to one side, causing Exar's lungs to jerk aside.

He fought against it but I kept my grip, tight. He managed to get in enough breath and placed a Force grip in my lungs. As I tightened so did his. I almost went

down to one knee but quickly gave him another swift jerk to the lungs. Exar released his grip on me and quickly knocked me back into a wall. I slide down; my energy, now, almost gone. My friends all leapt forward to help again. I stood slowly and again called them back. This was my fight, and I'd finish it. Exar challenged me across the room: gonna be my last day living, he yelled. I told him, "Maybe so, but I'm Cassius LaFe'. The last of Rainidrillians. I'll go down ... but it won't be by your weak blade."

I was slowly approaching him, and gathering a bright pulsating ball of energy in my free hand. Thrusting the ball lighting ahead - Exar dropped to the ground, shouting many Sith obscenities. I front flipped forward and kicked him in the throat. Again, I placed a Force grip in him, only this time over his heart. He dropped to one knee. I side kicked him in the head and tightened my grip. Then Hellstar started to help me crush Exar's heart. I looked at him briefly, and he nodded to me. *shakes her head* Now is where I ... made a mistake.

I was concentrating on the Force grip so much that I didn't even sense Exar's attack. He held his saber up to my leg and activated the blade. I watched helplessly as he carved up my leg like a Christmas turkey.

Closing my eyes, too tired even to scream; my grip over his heart loosening - allowing him to, quite literally, crawl away - coward - back into his spaceship, and he was gone. I dropped to the ground, a lifeless rag doll. My leg was a horrible mess, I noticed absently. Surprised at the blood loss, I snapped back; and shoved my fist into the open wound to staunch the bleeding. Chino et all rushed over. I waved them all back, still accepting no help from any one. Then Hellstar came over. He looked me in the eyes and asked me if I trusted him. I nodded.

I watched as Hellstar pulled my fist from the open leg wound and placed his hands on either side of my leg. He

motioned Dallas to hold me down. Then he sent a bolt of ragged energy pulsating through my leg. I roiled in agony, and watched in a purple haze as he stepped back and, rolling down his sleeves, glanced at me with a grim smile and said, "till next time, Jedi," and left. Slowly, everyone else left as well.

[Lord Adu Kee](#) picks up the thread

Just as she was about to have Lawrence beam her up, a heavy step happened on the Cantina floor. The ominous sound echoed throughout the empty cafe, and Cass felt a shiver course down her spine. A quiet voice reached her from the shadows.

"I wouldn't let a man like Hellstar heal my leg if I were you," he said, face still in shadow. "Slick lady like you - doncha have natural healing skills yourself?" with a hint of a challenge in his voice.

"How the scuz would YOU know," she said angrily. "Besides, what's it to you?" And she tensed for a fight, angry that this macho creep would attack a hurt Jedi.

The steps came closer, and she tensed - then, let up a little, realizing that he was unarmed. Her grip stayed firm on the light sabre anyway, though. Suddenly, with blinding speed, the cowboy streaked clear across the Cantina and jammed his boot into her wound. She screamed in agony, and blood poured from the gruesome mess.

Cass was absolutely terrified now, and marshalling all her resources, she got up on her haunches as best she could, and activated her light saber. The cowboy didn't move an inch. Nor did he reach for a hidden light sword as she expected. Recognizing her advantage, Cass pounced with her best move and slashed at the figure. He ducked, but as he straightened up her back stroke caught him unawares. Cass swung the sword with all her might, sensing victory in her grasp.

My god, the cowboy was blocking her stroke with his bare hand! A dull glow emanated up his arm from the

hand grasping her blade - but the flesh was unaffected. .
. Cass sawed and thrust and tried to break her blade free, but to no avail. They struggled, each trying to get the upper hand. At one point his hand grasped her bad leg, and she looked down to see an enormous energy discharge from his hand into her wounded leg.

Then the stranger backed away, and Cass dashed after him. Now he avoided her parries with dizzying speed and agility. They circled the room maybe a dozen times, Cass in furious pursuit. Then she had him cornered, and was angling for the kill. Suddenly he was behind her, though; and his hands darted out and grasped her sword arm with an iron grip.

She was totally immobilized now, and felt panic creeping into her psyche again. Then a quiet voice spoke to her, "How's your leg?" he asked so quietly she could barely hear him.

Totally subdued, she'd little choice but to glance down, and became aware that her leg was well. The pain was gone! It was such a startling realization, she dropped her guard. But no harm, because the stranger had backed away cautiously.

"Your leg will work better now," he said. Then Cass realized he had staged the whole scene! He only wanted to capture some of her own energy from the sword blade, to short circuit it back to her wound. Then it could heal strong and natural, especially if it was in active use while healing..... Silently, she disabled the light sword. This man was not her enemy.

"Who - no WHAT are you?" she gasped in consternation.

"I am Adu Kee," he said a few pounding heartbeats later. "I am the Sith Lord."

She was speechless, as an avalanche of emotions clouded her consciousness. The Sith were evil - the darkest of the Dark. How could he be one of them? She sensed no evil in this man, however; only a strong

confidence and of tremendous power held in exquisite repose.

"I will leave you now," he said with a hint of sadness in his voice. "You need to think for a little bit."

"We'll talk more," he said when the Jedi named Cass could find nothing to say in response; "when you're ready, ok?" Then with a little smile and a gleam in his eyes, "Maybe teach you a thing or two, will I?" Then, with a careful bow, he paced carefully out of the Cantina, and into her life.