

*Novgorod the Great, Excavations at the Medieval City.*

- 51 - Brisbane, Mark (Ed.) and Judelson, K (trans). *The Archaeology of Novgorod Russia*
- 52 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 116
- 53 - Williamson, G. *The History of the Church III*: 37
- 54 - (NT) Acts 19
- 55 - Comby. *How to Read Church History*, p. 149. Despite its misleading name, this book is actually a massive collection of Christian documents spanning 1,500 years of Church history.. Many of the items listed are of extreme interest.
- 56 - (OT) Exodus 17: 2-8, 10-20, 28, 29, 31-32
- 57 - (NT) John 6:47-58,60,66
- 58 - (NT) Matthew 26:26-28
- 59 - Foley, E. *From Age to Age*, p. 19
- 60 - Ibid., p. 37
- 61 - Fletcher, R. *The Conversion of Europe*, p. 286
- 62 - Deiss, L. *Early sources of the Liturgy*, and *The New Catholic Encyclopedia*
- 63 - *The Edificatory Prose of Kievan Rus', The Homilies of Grigorii the Philosopher*, p. 164. *Homily 7 for the Seventh Day, for Saturday: On the Dead*
- 64 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 113
- 65 - Foley, E. *From Age to Age*, p. 83-86
- 66 - (OT) Exodus 16: 31
- 67 - Foley, E. *From Age to Age*, p. 59
- 68 - Foley, E. *From Age to Age*
- 69 - Murray, M. *The Witch Cult of Western Europe*, p. 226
- 70 - (NT) I John 1: 8-10
- 71 - As noted in (NT) John 20: 19-23
- 72 - Which was related to (NT) John 20: 19-23 and I John 1: 8-10)
- 73 - *The Edificatory Prose of Kievan Rus'*, p. 124. *Homily 1 of Grigorii the Philosopher*
- 74 - *Temple of the Holy Spirit*, p. 69. Whether the custom of dressing the body in clean clothing belongs to the 10th Century is unclear Alex Knyazeff's examples belong to the 14th Century onwards.
- 75 - *The Hagiography of Kievan Rus'*, p. 143
- 76 - Darmesteter, J. *The Zend-Avesta Part I Vendidad*, J. Darmesteter, p. 96
- 77 - As listed in *The Hagiography of Kievan Rus'*
- 78 - Vernadsky. *The Origins of Russia*
- 79 - Hollingsworth. *The Hagiography of Kievan Rus'*
- 80 - *Slovo O Polku Igoreve*
- 81 - Heer. *The Holy Roman Empire*, p. 15, and *The Rise of Magic in Early Medieval Europe*
- 82 - MacMullen, R. *Christianity and paganism in the 4th-8th Century AD*
- 83 - If some of the Druids were Magian dualists, and in any way connected with the dualistic Persian Cult of Mithra, so unanimously favourable to the Roman legions, then it is inevitable that they were seen as conspirators. They might have had contacts in Rome's military of uncertain magnitude, liaisons which could have been seen as a serious security risk to the Empire.
- 84 - *The Natural History*
- 85 - *The Death of a Druid Prince*
- 86 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 95
- 87 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 352
- 88 - *Military Aspects of Scandinavian Society - In a European Perspective AD, 1-1300 - Ch 11 Families at Kirkheim am Ries Analysis of Merovingian aristocratic and warrior families.*

- 89 - *Military Aspects of Scandinavian Society - In a European Perspective AD, 1-1300 - Ch 11 Families at Kirkheim am Ries Analysis of Merovingian aristocratic and warrior families*, p. 103-104
- 90 - Fletcher, R. *The Conversion of Europe*, p. 260
- 91 - Ibid. , p. 259
- 92 - Ibid. , p. 102
- 93 - *Military Aspects of Scandinavian Society - In a European Perspective AD, 1-1300 - Ch 11 Families at Kirkheim am Ries Analysis of Merovingian aristocratic and warrior families*, p. 108
- 94 - Fletcher, R. *The Conversion of Europe*, p. 123
- 95 - Tschan. *The History of the Archbishops of Hamburg-Bremen*, p. 228
- 96 - Tschan. *History of the Arch Bishops of Hamburg-Bremen*, p. 228
- 97 - *The History and Topography of Ireland*: 39, p. 61
- 98 - Dennis, A., Foote, P., Perkins, R. *Laws of Early Iceland - Gragas*. K87, p. 146
- 99 - Dennis, A., Foote, P., Perkins, R. *Laws of Early Iceland - Gragas*. K3. p. 30-31
- 100 - *Death in the Middle Ages*, p. 113
- 101 - Ibid. , p. 113
- 102 - Ibid. p. 104
- 103 - Ibid. , p. 45
- 104 - Ibid. , p. 86
- 105 - Ibid. , p. 33
- 106 - Ibid. , p. 100
- 107 - *The Medieval Garden*, pp. 61, 62, 106
- 108 - Frazer, J. *The Golden Bough*
- 109 - *The Three Books of Occult Philosophy*, p. 86
- 110 - *The Medieval Garden*, p. 93
- 111 - *The Oxford Dictionary of Superstitions*, p. 5-9
- 112 - Palsson and Edwards *Seven Viking Romances*, p. 73
- 113 - Lozko, G. *Ukrains'ke Yaznichmistvo*, p. 42
- 114 - Ibid. , p. 42
- 115 - Ibid. , p. 50
- 116 - Talbot, C. H. - *The Correspondence of St Boniface*, p. 130
- 117 - Fletcher, R. *The Conversion of Europe*, p. 396
- 118 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 341
- 119 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 109
- 120 - Tschan. *History of the Archbishops of Hamburg-Bremen III*:55
- 121 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 214
- 122 - (NT) Acts 2
- 123 - Robin Lane Fox - *Pagans and Christians*, p. 278-279
- 124 - Williamson, G. A. *The History of the Church I*:13 and *II*:1, p. 31-33
- 125 - Lane Fox, R. *Pagans and Christians*, p.587
- 126 - The full extract was taken from the translation of Abercius' obituary monument, as found in Comby, J. *How to Read Church History*, p. 60
- 127 - *The History of the Church III*:5, p. 68
- 128 - Lane Fox, R. *Pagans and Christians*, p.587
- 129 - Williamson, G. A. *The History of the Church*, *VIII*:11. p. 268
- 130 - Ibid. p.278-279, and Augustine's *The City of God*
- 131 - Lane Fox, R. *Pagans and Christians*, p. 269
- 132 - Ibid. p. 290

- 133 - Nock, *Conversion*
- 134 - Baring-Gould, S. *Myths of the Middle Ages*, p. 11
- 135 - Ibid., p. 12
- 136 - Ibid., p. 9-12
- 137 - Ibid., p. 11-12
- 138 - Ibid., p. 11
- 139 - Ibid., p. 12
- 140 - Ibid., p. 12-13
- 141 - Ibid., p. 11
- 142 - Baring-Gould, S. p. 10
- 143 - Ibid., p. 16
- 144 - *The Penguin Encyclopedia of Classical Civilization*, p. 182. Having said that, the Magi, according to one theory, suspected Chosroes of being a closet Christian. While in Jerusalem Chosroes inflicted a great deal of damage, but was visibly moved upon entering the Church of the Nativity, where he saw for himself imagery of the three wise Magi worshipping baby Jesus. If true, Chosroes may have wanted the True Cross for himself, but it is more likely to have been an valuable present for one of his Christian wives.
- 145 - Ibid., p. 11
- 146 - See Baring-Gould and Vernadsky
- 147 - See Vernadsky. *The Origins of Russia*
- 148 - Baring-Gould, S. *Myths of the Middle Ages*, p. 13
- 149 - Baring-Gould, S., p. 12
- 150 - *Pahlavi texts Part I, Bahman Yast III:10*, p. 218
- 151 - Warner, E. *Heroes, Gods and Other Worlds from Russian Mythology*
- 152 - Baring-Gould, S., p. 12-13
- 153 - Ibid. p. 12-15
- 154 - Ibid., p. 11
- 155 - Ibid., p. 14
- 156 - Lozko, G. *Ukrains'ke Yazichnistvo*
- 157 - Baring-Gould, S., p. 13
- 158 - Skelton and Painter. *The Vinland Map and the Tartar Relation*, p. 68
- 159 - Ibid., p. 70
- 160 - Thorpe, p.226-231. See also the *Vinland Saga* and the *Primary Chronicle*.
- 161 - Information on the Nestorian missions can be found in *The Oxford Illustrated History of Christianity*, *The New Catholic Encyclopedia* and *How to Understand the History of Church Mission*, just to name a few books.
- 162 - *The World Atlas of Archaeology*.
- 163- *Yasna LXII:1-5*.
- 164 - Lane Fox, R. *Pagans and Christians*, p. 623
- 165 - Heer. *The Holy Roman Empire*, p. 4. In the Greek Jesus' name 'the Christ' allows for a play on words, consisting of *cristoV* "the annointed" and *crhstoV* "useful, good, agreeable, gracious".
- 166 - *Cathedrals*, p.82-83
- 167 - Krishchuk, M. *Ukrain'ska Mifologiya*, p. 8. See also Lozko, G. *Ukrains'ke Yazichnistvo*
- 168 - Flint, V. *The Rise of Magic in Early Medieval Europe*
- 169 - Wolfram, H. *History of the Goths*, p. 49
- 170 - Ibid. and Lane-Fox - *Pagans and Christians*
- 171 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 172 - Skelton, Marston and Painter. *The Vinland Map and the Tartar Relation*, p. 100-101

- 173 - In the *Origins of Russia* Vernadsky examines various terminologies for the Volga, drawing attention to the antiquity of this one.
- 174 - *The Oxford Illustrated History of Christianity*, p. 88
- 175 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:XIV:14*
- 176 - (*Avesta*) *Srosh Yast IV*
- 177 - Vasmer, M. *Vol IV*
- 178 - *Bundahishn II:10-11*
- 179 - A point also raised in *The History of the Church III:20, 28*).
- 180 - See Eusebius' the *History of the Church* for St John's confrontation with Cerinthus, the originator of the so-called Cerinthian millenarian heresy. Eusebius also discusses the quest to exterminate the remaining members of the House of David. Only two nameless men survived and were personally freed by Emperor Domitian after admitting that Christ's kingdom never was or will be situated in this world.
- 181 - Williamson, G. *The History of the Church III:27-30*
- 182 - (*Pahlavi*) *Bundahishn VI: 1,4*
- 183 - (*Avesta*) *Yasna LVII, XI: 27* . Sraosha would lead a great army of Holy Immortals, the heavenly host, in the apocalyptic war against the demons. *Farvardin Yast I:17 'In fearful battles they are the wisest for help, the Fravashis (sainted souls) of the faithful. The most powerful amongst the Fravashis of the faithful, O Spitama (Oh white one!)! are those of the primitive law or those of the Saoshayants not yet born, who are to restore the world'.*
- 184 - (*Avesta*) *Yasna LVII, V:11-12*
- 185 - (*Pahlavi*) *Srosh Yast Hadholkht I: 3*
- 186 - (*Avesta*) *Yasna LVII, XIII:33*
- 187 - Macalister. *The Archaeology of Ireland*, p. 357
- 188 - Elliot, R. W. V. *Runes - An Introduction*, p. 93
- 189 - Fletcher, R. *The Conversion of Europe*, p. 266
- 190 - *Ibid.* , p. 267
- 191 - Zoega, p. 96
- 192 - Murphy, G. R. - *The Saxon Saviour*, p.51-52.
- This might be what is described in scripture when Jesus says; 'For I tell you, that many prophets and kings (both Jewish and Pagan) have desired to see those things which ye see (Jesus and his miracles), and have not seen them' (Luke X:24 ). What I believe to be an example of an Anglo-Saxon *Sraosha* cross can be found in Arnold. *An Archaeology of the Early Anglo-Saxon Kingdoms*, p. 82
- 193 - *Magi - The Quest for a Secret Tradition*, p.189
- 194 - Barnstone, W. (Ed). *The Other Bible*
- 195 - Those wanting to trace back the sources for these images should look in the Figures after the bibliography.
- 196 - *New Larousse Encyclopedia of Mythology*, p.317
- 197 - *The Great Controversy Between Christ and Satan*, p. 294.
- 198 - *The Oxford Dictionary of Superstitions*, p.131-132
- 199 - Zoega, G. *A Concise Dictionary of Old Icelandic*
- 200 - Murphy, G. R. - *The Saxon Saviour*, p.51
- 201 - *Portable Medieval Reader*, p.450 Source: *Memoirs of Usamah* - Trans P. K. Hitti, Columbia University Press 1929
- 202 - West, E. *The Pahlavi Texts Part IV, Dinkard IX:XXXIII:1*
- 203 - (NT) *2 Peter 3: 3-7*
- 204 - (NT) *Revelation 19: 11-21 and 20: 1-3*
- 205 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p.500
- 206 - *Dadistan-i Dinik II: 13*
- 207 - (NT) *Matthew 17: 2-5*



- 208 - (NT) Luke 22: 44
- 209 - Mark 15
- 210 - *The Edificatory Prose of Kievan Rus'*, p.137. Homily 4, for Wednesday: On the Most Pure and Ever Virginal Mother of God, Mary
- 211 - West, E. *The Pahlavi Texts Part IV, Dinkard VII, 16-19*
- 212 - Compare this with New Testament accounts of the Transfiguration of Christ.
- 213 - West, W. *The Pahlavi Texts Part I, Bundahishm XI: 6*
- 214 - *Srosh Yast Hadhokht V: 18*
- 215 - \*\*\*
- 216 - West Pahlavi Texts Part III, p. 231-232 *Sikand Gumanik Vigar XV:31-33.*
- 217 - Strong's Concordance - the appended Hebrew-Chaldean and Ancient Greek dictionaries.
- 218 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.107
- 219 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.118 4QS
- 220 - \*\*\*\* input reference for Talmudic quote
- 221 - Strong's Concordance and Trenchard. *A Complete Vocabulary Guide to the Greek New Testament*
- 222 - *The Life of Christ*, p.689
- 223 - *Archaeology in Ireland*, p. 355
- 224 - Macalister. *The Archaeology of Ireland*, p. 365
- 225 - *The History and Topography of Ireland: 69*
- 226 - *The History and Topography of Ireland: 69*
- 227 - Hutton, R *The Stations of the Sun*, p. 135
- 228 - Palsson and Edwards. *Vikings in Russia*, p. 51
- 229 - Thorpe, L. *The History of the Franks IV:40*, p. 235
- 230 - For example the Russian word for something 'sacred' or 'holy', or 'a saint' (*svyatoi, svet, sveta, sveto*) comes from the Avestan language of the Magi, rather than the Latin [*sanctus*] or Greek (*hagios*). The Old Russian and Old Slavonic was *svyat'*. The same saintly terminology was common to other Slavs also; *svet, sveta, sveto* (Bulgarian, Serbo-Croat, Slovenian), *svatu* (Czech), *swietu* and *sventa* (Polish), *sventas* (Lithuanian), *sventa* (Old Prussian). They come directly from the Avestan words *spenta* (meaning "holy" or "saintly") or *spanah* (meaning "sanctity"). *Svyat'* is also connected with the Old Indian word *svantas* meaning "thriving" or "prosperous", but clearly the meaning is much closer in the Avestan (Vasmer, M. , Vol III, p. 585).
- 231 - *Kiev's'ka Rus'*, p.336-337
- 232 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.264
- 233 - *The History of Witchcraft*, p.52
- 234 - Thorpe, L. *The History of the Franks X:25 - The Bogus Christ of Bourges*, p. 585-586
- 235 - *Ibid.* , p.585-586
- 236 - *The Cathedral Builders of the Middle Ages*, p.63, *The Medieval World*
- 237 - Hollingsworth. *The Hagiography of Kievan Rus'*

It is fascinating that several medieval hagiographies reveal noble birds of prey, or carrion eating ravens shepherding the corpse of a dead or martyred Christian saint, preventing it from being devoured, especially by dogs and other birds. The meaning of these tales is crystal clear to my mind; God no longer countenanced excarnation (a funeral method preferred by the Magians), and that any true follower of Christ was to desist from defleshing rites for the dead.

The Celtic Year, pg213-214

For the Irish, the Christian saints and soul-friends who passed into the next world in a state of holiness were not only guardians, but in their mind very real spiritual proteges who attentively looked after their needs against the attacks of demons, and who directed their charge towards the path to goodness, sanctity and righteousness.

In Chapter X of *The Life of Saint Cuthbert*, we find the story of Cuthbert praying to God while standing in the ocean, up to his neck in water. According to the recollections of the young monk who spied him leave the water, two

otters b scampered up the beach to where Cuthbert was drying off. There they lay at his feet, and in adoration of his piety dried the water from him with their bodies. If this incident is viewed through Magian eyes, we find that the Sea Otters (the *extremely holy* 'sea-dogs' as the Magi called them) gave adoration to him. And yet his immersion in seawater is a little un-Magian in that any true magus would have had to undergo a *Bareshnum* cleansing for doing so. On this basis we might say that Cuthbert was portrayed to his readers as a holy saint (in a Magian sort of way), but performing acts which Magians are less likely to have done.

In Chapter II of the same text, Cuthbert is crippled by a tumor on his leg, but saved from his affliction through the intervention of an angel mounted on a white horse. The angel tended his wound with a healing mixture of milk and milled wheat. Again we find Magian parallels in this hagiographical account, but as current wisdom has it, this heavenly horseman was one of the riders out of the (OT) *Book of Maccabees*.

In Chapter XX, St Cuthbert is depicted as a friend of the eagle, and discipliner of ravens that had been up to a little mischief. Once the ravens had stopped wrecking people's roofs, he developed a good relationship with them.

Some Frankish clergy might have identified themselves with the white *fravashis*. Adam of Bremen spoke out against the Frankish clergy's use of marten fur to line their cloaks, which he regarded as a custom both wicked and unbecoming. Interestingly the disciples of the Sun-like *Sraosha*, the pagan world messiah were supposed to have worn black marten fur cloaks on the field of battle during the war against Ahriman;

*'The illustrious Peshyotanu forth he comes with a hundred and fifty men of the disciples who wear black marten fur, and they take the throne of their own religion and sovereignty'.c*

If some segments of the medieval clergy chose to wear marten fur for this reason, then they would have perceived themselves as the servants of Christ, the Sun of God. Since the portion of Magian scripture mentioning this belongs to a very early tradition, it might indicate that early Magianism was in some way linked with the forests of the North, rather than the scorched deserts of Central Asia.

But the comparison between Christian and Magian saints has to end there, for the Magi went a step further by *actually worshipping* the *fravashis* as a manifestation of the divine being (as shown in the passage below), and not only them, but each little bit of the creator's masterpieces such as the rocks, the trees, the wheat, the grass and all such things. In successive generations this was super-simplified by commentators as pagans who indulged in 'nature worship', which the Church regarded as serious heresy.

*'We worship the fravashi of the holy Atarepats; We worship the fravashi of the holy Ataredata; We worship the fravashi of the holy Atarekithra; We worship the fravashi of the holy Ataretoarenah.....We worship the fravashi of the holy Vohunemah, the son of Avaraostri, to withstand evil dreams, to withstand evil visions, to withstand evil, to withstand the evil*

*Pairikas (fairies).*

*We worship the fravashi of the holy Mathravaka, the son of Simaezi, the Aethrapati, the Hamidhpati, who was able to smite down most of the evil, unfaithful Ashemaoghas (devil-worshippers), that shout (yell?) the hymns, and acknowledge no lord*

*and no master, the dreadful ones whose fravashis are to be broken'. d*

Misgivings about Christian saints later re-emerged during 'The Reformation', which saw many relics and images of the saints destroyed or defaced. From the Protestant perspective this meant dispensing with vestiges of idolatry, whereas Catholics (and the Orthodox Church which had resolved the issue of holy images during their war of nerves against the iconoclasts) regarded these acts as nothing less than unholy desecration, the profaning of saints who God held very dear and close to him. At no stage have the Catholic or Orthodox Church told their congregations to worship saints, only venerate them.

To illustrate the various points raised in this chapter, I include numerous individual examples where

Christianity and paganism appears to have become intertwined in Ireland and England. As elsewhere the transition to Christianity did not always entail slaughter and widespread chaos, but went fairly smoothly.

Many Protestants would say that the synthesis of the two faiths was and is wrongful, however the intricate interconnections between paganism and Christianity are far more complex than one would expect, so much so that value judgements of this kind may have entirely missed the essential clues which reveal the true origins and nature of Christianity. For instance, according to St Augustine, Christianity had existed in the ancient world, long before Christ came among us. e Is this an official Church reference to pagan expectations of a Messiah who turned out to be Jesus Christ, by one of Christianity's most famous theologians?

A similar confession was made by the renowned Welsh Bard Taliesin (of the 500's AD), who stated that there was never a time when the Druids did not hold to the teachings of the Christian Church. f This is perhaps a profound statement, a frank admission that the Old Faith had always loved Jesus (*Sraosha*), long before he had even been born. He was 'the Resurrector' and 'the Deliverer' foretold in ancient prophecy. One hagiography, the *Life of Colmcille* recounted the 6th Century exploits of St Columba, and contains references to Columba coming across men in Ireland who claimed to be Christian bishops, when in reality they were Druids. The theological climate of the age, evidently permitted Druids to claim with utmost conviction that they were Christian bishops, though I hasten to add, bishops that Rome was in no way happy with. g In some respects this parallels the Saxon/Germanic conversion experience, and for the very same reason ... the existence of Magi cognisant of their ancient messianic expectations.

Nevertheless other slightly more orthodox Christians may have lived there too. The evangelization of Ireland went largely undocumented until St Patrick's mission, in the year 432 AD. What we do know about it was contained in *Apologia* and *Confessio Patricii* (which Patrick himself wrote), and a plethora of other quasi-legendary tales scribed by later generations of Irish monks. But, roughly a year before Patrick's arrival, one Palladius went ashore to convert Irish Christians to the Catholic faith. h Some have guessed that these even earlier Irish Christians were somehow linked with the See of Alexandria, who as a result of the schism at Chalcedon in the mid-5th Century, separated from most of 'Christendom'. h Perhaps they came there to escape Roman anti-Christian reprisals. Whatever the case, Christians (of whatever shade) lived in Ireland earlier than 431 AD. h

On the continent numerous Celtic saints were beheaded by the pagans, which to the Magian mind would have been a sure sign of their sanctity. Regarding the absolution of Magian mortal sinners 'if the high-priest orders the cutting off of his head he is righteous on the spot'. i

St Keyne was described as a little girl whose body glistened like the sun. j And in a story reminiscent of the raising of Zoroaster, St Ailbe of Co. Munster was left to die in the wilderness during the early 6th Century AD, but was shortly rescued and affectionately raised by a wolf, k who he protected and fed in later life.

St Silyn's (an Irish saint) claim to fame was that he protected a stag from certain slaughter at the hands of huntsmen. l Is this an allusion to the holiness of the stag, stags such as those found in Mesopotamia, or on the wall of a Slavic temple, the totemic icon of the Iranian Saka tribe, or those kept in the royal forests?

St Decumen was a Welsh saint whose only sustenance was the milk of a cow. He was decapitated by a brigand who then made off with his beloved dairy cow. Decumen stood up and carried his head to a well-spring, where his blood sanctified the water. m Does Decumen's love of life-giving milk betray him as a white Magian saint?

And then there is the *Milking Song*. It implores the Virgin Mary (who it terms Jesus' milk-maiden) to bless the udders of a heifer. It then describes this heifer as black, and bound by a silken yoke. The singer likens the sorrow of this heifer whose calf had been lost, with the loss of Mary's son who lay underneath the sea. n

St Oswald, was a prince of the Angles who died in combat after converting to Christianity. Upon his death, his foes, the Northumbrians, cut his body into different parts, though his skull was later retrieved and interred at Lindisfarne. o Was this a continuation of the Magian practice of dismembering the body, and spreading the royal remains about various places, as though they were relics?

St Sidwell was martyred by scythe-bearing pagan farmers to place fertility back into the soil. Accordingly she was a saint invoked to give life to the fields. p Echoes of the old pagan sacrificial martyrdoms for the life of the land are all too clear in the death of this saint.



St Declan refused to eat some dog flesh given to him by a pagan, who told him it was from a sheep. Having sensed the deception, *Declan resurrected the dog*. q Did he do this to show Christ's powers of resurrection, because dogs were holy to the Magi, or because God had saved him from eating dog-flesh, an act, according to the Magi, capable of bringing one into the devil's kingdom for eternity, just as cannibalism would?

St Ninian taught that God was in everything from the least to the greatest, plant or animal. This saint was responsible for bringing the 'true Christian faith' to the idol-worshipping Picts, r which we think means he converted them to something altogether different from what they normally believed. But did he give them a totally new faith, or simply the Judaised, or corrected version of the faith as told by Rome?

Although the Catholic Church was vehemently opposed to the tenets of Magianism, they held a similar reverence for the living gifts which the Creator had made. The Church professed that we should be most thankful for the plants and animals, and every other good thing that God had provided for humanity, both for our use, our friendship and our enjoyment. This was more than fully illustrated in commentaries made by the Inquisitors s who classed the witchcraft-induced destruction of created nature, cattle and the fields as some of the more abominable achievements of the black witches, and gravely contrary to the magnificence of the Creator who had supplied all these things for the benefit of humanity. *Infernal witchcraft was truly a religion which pitted itself against the Creator God.*

a - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.197-199

b - *The Life of Saint Cuthbert*. We also find a pair of otters carved into Chartres cathedral

c - (*Pahlavi*) *Bahman Yast* III:42

d - (*Avesta*) *Farvardin Yast* 101

e - *The Celtic Year*, p.1

f - Berresford-Ellis. *The Druids*

g - Berresford-Ellis. *The Druids*, p. 20

h - MacAlister, R. *The Archaeology of Ireland*,

p.346-347

i - *Shayast La-shayast* VIII:6

j - Berresford-Ellis. *The Druids*, p. 233

k - Toulson, Shirley. *The Celtic Year*, p. 221

l - *Ibid.*, p. 215

m - *Ibid.*, p. 209

n - *Ibid.*, p.174

o - *Ibid.*, p.199-201

p - *Ibid.*, p.198

q - *Ibid.*, p.185

r - *Ibid.*, p.208-209

s - *Malleus Maleficarum*

238 - West. *Pahlavi Texts Part II. Dadistan i Dinik XXXII*. p. 73-74

239 - West, E. *The Pahlavi Texts Part IV, Dinkard IX, XLIV*: 11

240 - Hollingsworth, P. *The Hagiography of Kievan Rus'*. intro lxxvi (n. 256)

241 - *Srosh Yast*

242 - West. *Pahlavi Texts Part II. Dadistan i Dinik XXXVII*: 3. p. 80

243 - *Matthew 25*: 31-41

244 - Dawood. *The Qur'an . The 'Imrans. Surah 3*:179, p. 58

245 - Dawood. *The Qur'an . The Believers. Surah 23*:105, p. 245

246 - Dawood. *The Qur'an . That Which Is Coming. Surah 56*:6, p.379

247 - (NT) *John 6*:47-58,60,66

248 - *Luke XII*

249 - Dawood. *The Qur'an . Iron. Surah 57*:17, p.382



- 250 - Bond, Janet and Colin - *Sacred Waters - Holy Wells and Water Lore in Britain and Ireland*, p.13
- 250a - Ibid. , p.34
- 251 - Ibid. , p.7
- 252 - Ibid. , p.7
- 253 - Bond, Janet and Colin - *Sacred Waters - Holy Wells and Water Lore in Britain and Ireland .* , p.39
- 254 - Ibid. , p.7-8
- 255 - Ibid. , p.8
- 256 - *Dinkard VIII, XIV:8, Pahlavi texts Part IV*, p.32
- 257 - Ibid. , *Dinkard IX, XXXII: 3*
- 258 - Ibid. , *Dinkard IX, XXXII:12*
- 259 - Simon Magus was anathematized by the apostles for offering money to gain the Holy Spirit's power of healing. This incident was traditionally used as a justification against simony. Even so other portions of the bible equate deeds with money, for example repaying sins 'to the last mite' (Luke XII:59). So too Christ's saying 'Pay to Caesar what is Caesar's, pay to me what belongs to me'. The latter wordings probably breathed extra life into the spiritual habits of the simoniacs.
- 260 - *Reader's Digest - Quest for the Past*, p.284, and Cohn, N. *Pursuit of the Millennium, Chapter 7*, p.127-147
- 261 - Cohn, N. *Pursuit of the Millennium, Chapter 7*
- 262 - *On Simoniacs:9 Southern. R. W. - Western Society and the Church in the Middle Ages*, p.226. Following an analysis of documentation from the Holy Council of Closhevo, it appears that simoniacal practices were emerging during the 8th Century. 'When priests impose a penance of many years ...they sometimes indicate the sum of money necessary for remission of the annual stint ... This money payment is not found in the ancient canons of the Fathers'.
- 263 - *The New Catholic Encyclopedia*, p.667-670
- 264 - *Dadistan i dinik: LXXVIII:*
- 265 - A portion of the transcript can be found in *Early Sources of the Liturgy*. See also *Early Christian Writings*
- 266 - *Dadistan i Dinik LXXVIII:13*
- 267 - West, E. *The Pahlavi Texts Part IV, Dinkard IX, XLIV: 14.*
- 268 - West, W. *The Pahlavi Texts Part III, Sad Dar XVII:1*
- 269 - *Vasmer, Vol II*, p.46
- 270 - Vernadsky, *The Origins of Russia*, p. 150-151
- 271 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 109
- 272 - Schenker, A. M. *An Introduction to Slavic Philology*, p.17
- 273 - Simonov, P. *Essential Russian Mythology*, p. 135
- 274 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p. 123
- 275 - Culican, W. *The Medes and Persians*
- 276 - *Sad Dar XLVI*
- 277 - Jolly. *The Minor Law Books, Narada XII: 80-81*
- 278 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 92-93
- 279 - *The Hagiography of Kievan Rus'*, p. 98
- 280 - *A History of Pagan Europe*
- 281 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 91
- 282 - Ibid. , p. 94
- 283 - *Agni Purana II*, p. 578. *Agni Purana 222:15*
- 284 - Jolly. *The Minor Law Books, Narada XII: 54*
- 285 - Deiss. *Early sources of the Liturgy*
- 286 - *Shayast La-Shayast IV: 13-14*
- 287 - *Shayast La-Shayast IV: 10*
- 288 - Cohn. *Europe's Inner Demons*, p. 28

- 289 - (NT) 1 Conrinthians 5:1-13  
290 - Fletcher, R. *The Conversion of Europe*, p. 286  
291 - (NT) *John 10: 10-11, 14-16.*  
292 - (NT) *Matthew 22*  
293 - Boyce, M. *The Zoroastrians*, p.119  
294 - Comby. *How to Understand the History of Christian Mission.*  
295 - Fletcher, R. *The Conversion of Europe*, p.135.  
296 - Ibid. , p. 133.  
297 - Thorpe, L. *The History of the Franks II:29-30*, p. 141-143.  
298 - Foley. *From Age to Age*, p. 67.  
299 - Comby. *How to Understand the History of Christian Mission*, p. 27.  
300 - Talbot. , p. 199.  
301 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p. 140.  
302 - Heer, F. *The Holy Roman Empire*, pp. 9, 10, 23  
303 - Ibid. , p. 6  
304 - Ibid. , pp. 17, 19  
305 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p. 42  
306 - Ibid. , p. 45-47  
307 - Ibid. , p. 51-52.  
308 - Ibid. , p. 45-47  
309 - Ibid. , p. 109  
310 - Ibid. , p.70  
311 - Ibid. , p. 45-47  
312 - Ibid.  
313 - Ibid. , p. 51-52  
314 - Ibid. , p. 73  
315 - Ibid. , p. 76-77  
316 - Ibid. , p.86  
317 - Ibid. , p.80  
318 - Ibid. , p.81  
319 - Ibid. , p. 85  
320 - Ibid. , p. 103  
321 - Ibid. , p. 121  
322 - Ibid. , p. 125  
323 - Ibid. , p. 105-106  
324 - Christiansen, E. *The Northern Crusades*, p. 33  
325 - Thorpe, L. *The History of the Franks I:48 - The Bogus Christ of Bourges*, p. 99  
326 - Tschan. *History of the Archbishops of Hamburg-Bremen I:12*  
327 - Ibid. , p.35  
328 - Ibid. I:23  
329 - Ibid. I:54  
330 - Ibid. I:57  
331 - Ibid. II:40.  
332 - Ibid. III:42.  
333 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.142.  
334 - Heer, F. *The Holy Roman Empire*, pp. 27, 30, 35.  
335 - Ibid. , p. 36.

- 336 - Ibid. , p. 36.  
 337 - Lozko  
 338 - Tschan. *The Chronicle of the Slavs*, p. 61.  
 339 - Ibid. , p. 15.  
 340 - Ibid. , p.64-65.  
 341 - Ibid. , p. 83.  
 342 - Ibid. , p. 16.  
 343 - Ibid. , p. 90.  
 344 - Ibid. , p. 90.  
 345 - Tschan. *The Chronicle of the Slavs*, p. 93.  
 346 - Ibid. , p. 94.  
 347 - Ibid. , p. 125.  
 348 - Ibid. , p.92.  
 349- Ibid. , p. 220.  
 350 - Erdoes, R. *AD 1,000 - Living on the Brink of Apocalypse*, Chapter 20.  
 351 - Talbot, C. H. - *The Correspondence of St Boniface*, p. 130.  
 352 - Heer, F. *The Holy Roman Empire*, p 37.  
 353 - Ibid. , p.47.  
 354 - Ibid.  
 355 - Ibid. , p. 35-36  
 356 - Ibid. , p. 48  
 357 - Ibid. , pp. 49, 52  
 358 - Vasmer. *Etimologicheskii Slovar' Russkogo Yazyka*, Vol II, p. 347  
 359 - *How to Read Church History*, p. 101  
 360 - Comby. *How to Read church History*, p. 91. Taken from an extract of *The Life of Constantine*, by Eusebius  
 361 - *Oxford Dictionary of Popes*, p. 53-54, 56  
 362 - *New Catholic Encyclopedia* and Ware, Timothy  
 363 - *A History of Pagan Europe*, p. 179  
 364 - Stoyanov, *The Hidden Tradition in Europe*  
 365 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*  
 366 - Dmytryshyn. *A History of Russia and Lake Peipus*  
 367 - Lewis, B. *The Middle East*, p. 236  
 368 - Ware, T. *The Orthodox Church*, p. 81  
 369 - Lozko, G. *Ukrains'ke Yazychnistvo*, p. 57  
 370 - Ilarion, Metropolit. , p. 161  
 371 - Tschan. *History of the Archbishops of Hamburg-Bremen*III:1  
 372 - *Oxford Dictionary of Popes*, p. 153  
 373 - Heer, *The Medieval World and the New Catholic Encyclopedia*  
 374 - Summers, M. *Malleus Maleficarum*, p. 30
- 375 - Tschan. *History of the Archbishops of Hamburg-Bremen*III:28  
 376 - Tschan. *History of the Archbishops of Hamburg-Bremen*III:63  
 377 - Cohn, N. *Pursuit of the Millennium, and Death in the Middle Ages*  
 378 - Cohn, N. *Europe's Inner Demons*, p. 118-123. *Dictionary of the popes*, p. 209-210  
 379 - *The Holy Roman Empire*, pg52  
 380 - Heer, F. *The Holy Roman Empire*, p.99  
 381 - Erdoes, R. *AD 1,000 - Living on the brink of Apocalypse*, p. 203

- 382 - Erdoes, R. *AD 1000 - Living on the brink of Apocalypse*
- 383 - *Dictionary of the popes*, 209-210
- 384 - Lenormant. *Chaldean Magic*, p.221
- 385 - *Dictionary of the Popes*, pp. 52-54.
- 386 - *The History of the Church*, p. 428- 430
- 387 - *General Councils of the Church*, p. 50
- 388 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p.119
- 389 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p.110
- 390 - Compiled from the *Dictionary of the popes*, p. 113-154
- 391 - *Dictionary of the popes*, p. 113
- 392 - *Ibid.* , p. 114
- 393 - Stoyanov , Y. *The Hidden Tradition in Europe*, p. 123.
- 394 - *Ibid.* , p. 115
- 395 - *Ibid.* , p. 117
- 396 - *Ibid.* , p. 118
- 397 - *Ibid.* , p. 119
- 398 - *Ibid.* , p. 120
- 399 - *Ibid.* , p. 121
- 400 - *Ibid.* , p. 122
- 401 - *Ibid.* , p. 123
- 402 - *Ibid.* , p. 124
- 403 - *Ibid.* , p. 1154
- 404 - Williamson, G. A. *The History of the Church*, p. 249-250. *The History of the Church VII: 31*
- 405 - When I make mention of the term Apostolic Church in an historical sense, I am particularly drawing upon Eusebius' accounts of the Church (as a historical entity) during the age before the period of the first schism at Chalcedon. His work is thus a vital picture of the early, unfragmented Church of the Apostles.
- 406 - *Early Christian Writings*, (trans) Maxwell Staniforth.
- 407 - Declared spurious by elements of the clergy in the *History of the Church*, p. 89
- 408 - Baring-Gould, S. , p. 36-37
- 409 - *1000 AD - Living on the brink of Apocalypse*
- 410 - Heer, F. *The Holy Roman Empire*, p.80
- 411 - *The Hidden Tradition of Europe*
- 412 - Talbot, C. H. - *The Correspondence of St Boniface*, p.110
- 413 - (NT) *2 Thessalonians 1 :7-10*
- 414 - (NT) *2 Thessalonians 2 :2-12*
- 415 - Baring-Gould, S. , p.41
- 416 - (NT) *2 Thessalonians II: 7*
- 417 - *The City of God by St Augustine XX:XXIV.*, p. 945-947
- 418 - Mc Ginn, B. *Visions of the End*, p. 182
- 419 - Mc Ginn, B. *Visions of the End*, p. 132
- 420 - *Ibid.* , p. 70
- 421 - *Ibid.* , p. 70
- 422 - *Ibid.* , p. 119
- 423 - *Ibid.* , p. 120
- 424 - *Ibid.* , p. 121
- 425 - *Ibid.* , p. 19
- 426 - *Ibid.* , p. 84



- 427 - Ibid. , p. 114
- 428 - Ibid. , p. 115
- 429 - Ibid. , p. 182
- 430 - Ibid. , p. 100
- 431 - Vernadsky, G. *The Origins of Russia*, p. 64
- 432 - Ibid. , p. 187
- 433 - Cross, Sherbowitz-wetzor *The Primary Chronicle*
- 434 - Lozko, G. *Ukrains'ke Yazichnistvo, The Origins of Russia*
- 435 - Vernadsky, G. *The Origins of Russia*, p. 197-198
- 436 - Ibid. , p. 187
- 437 - Simonov, P. *Essential Russian Mythology*, p. 15
- 438 - Vernadsky, G. *The Origins of Russia*, p. 187
- 439 - Ibid. , p. 187
- 440 - Simonov, P. , p. 14
- 441 - *Peredistoriya Davnikh Rusiv, Ukrains'ka Mifologiya, Ukrains'ke Yazichnistvo*
- 442 - The Magi were Pagan priests from Iran, astronomers and magicians. One Magian sect, the black Magi, worshipped demons.
- 443 - Simonov, P. , p. 14
- 444 - Ibid. , p. 15
- 445 - Vernadsky, G. *The Origins of Russia*, p. 60
- 446 - Ibid. , p. 61, Vernadsky took his information on Metropolis and Azagarium from the 5th century work *Hypotyposis Geographia*
- 447 - Ibid. , p. 201, 60-61
- 448 - Drucker. *The Alphabetic Labyrinth*, p. 193
- 449 - Cf. Gettings, F. *The Dictionary of Occult, Hermetic and Alchemical Symbols*
- 450 - Dewing, H. B. *Procopius VIII:5:6*
- 451 - Cosmography
- 452 - Vernadsky, G. *The Origins of Russia*, p. 56, 61, 64
- 453 - Stoyanov, U. *The Hidden Tradition in Europe*
- 454 - Ibid.
- 455 - (Pahlavi) *Dina-i Mainog-i Khirad VIII: 15: 7n*
- 456 - *Predistoriya Davnikh Rusiv*, pp. 194-196, 198, 201
- 457 - (Pahlavi) *Bundahishm XXVIII:27-28*
- 458 - (Pahlavi) *Dadistan-i Dinik XXXVII: 50-51*
- 459 - Vernadsky, G. *The Origins of Russia*
- 460 - Cross, Sherbowitz-wetzor, *The Primary Chronicle*
- 461 - West, W. *The Pahlavi Texts Part I, Bundahishm III: 13*
- 462 - West, W. *The Pahlavi Texts Part I, Bundahishm VIII*
- 463 - *Discovery Archaeology*, Sept/Oct 1999, Vol 1 No 5, p. 63
- 464 - Vernadsky, G. *The Origins of Russia*, p. 179
- 465 - *The Origins of Russia, Ukrains'ke Yazichnistvo, Ukrains'ka Mifologiya*
- 466 - Summers, M. *Malleus Maleficarum*
- 467 - The attacks of the Ros can be found in Vernadsky, G. *The Origins of Russia*, pp. 188, 189, 222 and Cross and Sherbowitz-wetzor. *The Primary Chronicle*, p. 72.
- 468 - *Byzantium, The Apogee*, p. 67-68. Vernadsky, p. 221
- 469 - *The Early Germans* Tales of their propensity for mayhem and capricious destruction were amply recorded in *The Life of St George of Amastris and Hudud Al-Alam* (trans by V. F. Minorskiy), both of which corroborate each

other.

470 - *New Illustrated Columbia Encyclopedia*, p. 1221-1222

471 - *Procopius III:4:24*

472 - Vernadsky, G. *The Origins of Russia*, p. 189

473 - King James Bible (OT) *Ezekiel XXXVIII: 2,4,9,11,12,15,16,22*

474 - (NT) *Revelation 20:2-3, 7-9*

475 - *City of God XX: 11*

476 - Vasmer, M. , Vol II, p. 390

477 - Vasmer, M. , Vol II, p. 390

478 - Dawood, N. *The Koran* , pp. 213, 233. Alexander is called *Dhul-Qarnayn* in the *Qur'an*.

479 - Op cit 18:89

480 - Op cit 21:96

481 - Op cit 1:26

482 - Palsson, H. and Edwards, P. *Vikings in Russia*, p. 26-27

483 - Petrukhin, V. *Nachalo Etnokul'turnoi Istorii Rusi IX-XI Vekov*, p. 252

484 - Some scholars such as Cohn and Heer have wrongly stated that apocalyptic fears were not present around the year 1,000 AD, and had to wait until later in the Middle Ages to blossom. In the eyes of churchmen like the writer of the *Life of St George of Amastris* or Adam of Bremen there was a very real perception that the Viking and Rus' activities were, in their opinion, directly linked with the fulfillment of the previously quoted armageddonish passage from Ezekiel, and the *New Testament's Book of Revelation*. Such doomsday phobias are elaborately explained in the book *AD 1,000 - Living on the brink of Apocalypse*.

485 - Mc Ginn, B. *Visions of the End*

486 - *Secrets of the Druids*, p. 225,226

487 - *Secrets of the Druids*, p. 133

488 - *Secrets of the Druids*, p. 209

489 - *Secrets of the Druids*, p. 310-311

490 - Mc Ginn, B. *Visions of the End*, p. 217.

491 - Clark, S. *Thinking with Demons - The Idea of Witchcraft in Early Modern Europe*, p. 323

492 - See the works of Margaret Murray, who includes recorded witch depositions to this effect.

493 - Clark, S. *Thinking with Demons - The Idea of Witchcraft in Early Modern Europe*

494 - *Ibid.*, p. 15

495 - *Ibid.*, p. 14

496 - *Ibid.*, p. 426

497 - *Ibid.*, p. 15

498 - *Ibid.*, p. 14

499 - *Ibid.*, pp. 23, 144, 385, 425-427, 429-430, 432

500 - *Ibid.*, p. 423

501 - *Ibid.*, p. 424

502 - *Ibid.*, p. 427

503 - *Ibid.*, p. 16. See also Sir James Frazer's *Golden Bough*

504 - Stoyanov. *The Hidden Tradition in Europe*

505 - *New Catholic Encyclopedia*, p. 193-194

506 - Williamson, G. *The History of the Church IV: 14*

507 - Dodge, B. *The Fihrist of Al-Nadim, Vol II, Chapter IX, section II*

508 - Stoyanov, Y. , p. 106

509 - Stoyanov. *The Other God*, p.173

- 509a - [www.sacred-texts.com/asia/sby/sby12.htm](http://www.sacred-texts.com/asia/sby/sby12.htm) 23/12/2004
- 509b - [www.sacred-texts.com/asia/sby/sby11.htm](http://www.sacred-texts.com/asia/sby/sby11.htm) 23/12/2004
- 510 - Ibid. , p. 140-141
- 511 - Ibid., p. 275
- 512 - Ibid., p. 197-198
- 513 - Stoyanov. *The Hidden Tradition of Europe*, p. 197
- 514 - Ware. *The Orthodox Church*, p. 262.
- 515 - Stoyanov. *The Other God*, p.151
- 516 - Stoyanov, Y. , p. 119
- 517 - Ibid. , p. 134
- 518 - Ibid., p. 122-123
- 519 - Ibid., p. 209
- 420 - Williamson, G. *The History of the Church VII: 29-30*
- 421 - *New Catholic Encyclopedia*, p. 27.
- 422 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 104
- 423 - Williamson, G. *The History of the Church V:13*
- 424 - Ginzburg, C. *Ecstasies*, p. 75
- 425 - Lunde. *The Meadows of Gold*, p. 319
- 426 - As portrayed by Norman Cohn in *Europe's Inner Demons*
- 427 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 119
- 428 - Ibid. , p. 122
- 429 - Gilbert. *Magi - The Quest for a Secret Tradition*
- 430 - Ibid. , p. 122
- 431 - Lunde. *The Meadows of Gold*
- 432 - Ware. *The Philokalia*, p. 204-205, Heer. *The Medieval World*, p. 202, and Fichtenau, H. *The Carolingian Empire*
- 433 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 138-139
- 434 - Fletcher, R. *The Conversion of Europe*, p. 366
- 435 - Flint V. *The Rise of Magic in Early Medieval Europe*. Flint provided evidence showing that the level of occultism inside these monasteries was almost beyond credence.
- 436 - Dennis, A., Foote, P., Perkins, R. - *Laws of Early Iceland - Gragas*. K6. p. 38
- 437 - *Preface to the Anti-Manichaean Writings*, p. 1
- 438 - Dodge. *The Filhrist of Al-Nadim, Vol II, Chapter IX, section II*
- 439 - See Christian and Stoyanov. *The Hidden Tradition in Europe*. The Manichaeans were the most prodigious of all the heretics. Its earliest missions encompassed Northern Africa, parts of Southern Europe and eastwards into China (especially Fukien province). After waves of persecutions and mass executions by the Romans in the 3rd Century AD, their parishes were pushed back as far as the Balkans, the Middle-east, India, China, Tibet, Siberia and Central Asia. During the 8th-10th Centuries, they were only on friendly terms with gnostics, Buddhists and the city states of the Central Asian silk route. Many steppe peoples were of this creed.
- 440 - As mentioned in *The Other Bible*, Stoyanov. *The Hidden Tradition in Europe* and *The New Catholic Encyclopedia*.
- 441 - *The Middle East*, p. 136
- 442 - Stoyanov. *The Hidden Tradition in Europe*. and Christian. *A History of Russia, Central Asia and Mongolia*
- 443 - *The Middle East*, p. 79
- 444 - Christian, D. *A History of Russia, Central Asia and Mongolia*, p. 265
- 445 - Ibid. , p. 267
- 446 - Ibid. p. 267
- 447 - Ibid. , p. 271
- 448 - Painter, G. D. *The Tatar Relation:10*, p. 62

- 449 - Christian, D *A History of Russia, Central Asia and Mongolia*, p. 270
- 450 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p. 72
- 451 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 101-103
- 452 - Stoyanov. *The Other God*, p. 115-117 and Dodge. *The Fihrist of Al Nadim*
- 453 - Dodge, B. *The Fihrist of Al-Nadim*
- 454 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 125
- 455 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 456 - Sikand-Gumanik Vigar XVI
- 457 - *The New Catholic Encyclopedia*, p. 156-157
- 458 - Dodge, B. *The Fihrist of Al-Nadim, Vol II, Chapter IX, section II*
- 459 - Sikand-Gumanik Vigar XVI
- 460 - Dodge. *The Fihrist of Al-Nadim, Vol II, Chapter IX, section II*
- 461 - Heer, F. *The Medieval World*, p. 211
- 462 - *Strange landscapes*
- 463 - *De Moribus Manichaeorum XX*
- 464 - *Gnosis, the Nature and History of gnosticism*, p. 35-36
- 465 - *The Fihrist of Al-Nadim, Vol II, Chapter IX, section II*
- 466 - *Gnosis, The Nature and History of gnosticism* and Harris L. *The Secret Heresy of Hieronymus Bosch*
- 467 - Augustine. *De Moribus Manichaeorum*
- 468 - *De Moribus Manichaeorum XVI:46*
- 469 - *De Moribus Manichaeorum XVI:47*
- 470 - As mentioned by Marquart, Dodge and Stoyanov
- 471 - Stoyanov. *The Other God*
- 472 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol I*, p. 139
- 474 - *Ibid.* , p. 110
- 475 - *Ibid.* , Vol I, p. 83
- 476 - *New Catholic Encyclopedia*
- 477 - *The Other Bible, New Catholic Encyclopedia*
- 478 - *De Moribus Manichaeorum XXIX*
- 479 - *De Moribus Manichaeorum*
- 480 - *Dinkard IX: XXXVIII*
- 481 - *The New Catholic Encyclopedia*
- 482 - *The Fihrist of Al-Nadim, Vol II, Chapter IX, sect II*
- 483 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 484 - *Ibid.* , p. 139
- 485 - Stoyanov. *The Other God*, p. 246
- 486 - Metropolitan Ilarion. *Dokhristiyans'ki Viruvannya, Ukrain's'kovo Narodu*, p. 90-91
- 487 - *Before the Burning Times*
- 488 - Eusebius. *The History of the Church*, p. 158
- 489 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 138
- 490 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 491 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 492 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 208
- 493 - Stoyanov. *The Other God*, p. 239, 260, 264
- 494 - *Ibid.* , p.256-257. See also Harris, L. *The Secret Heresy of Hieronymus Bosch*
- 495 - *Ibid.* , p. 139
- 496 - *Cosmic Dualism*, p. 58. One example is depicted in the book.



- 497 - O' Raicli, N *Shanahoe - A Rich Area*, p. 107-110
- 498 - Stoyanov. *The Other God*, p.171
- 499 - Ibid. , p. 139
- 500 - Ibid. , p. 147
- 501 - Ibid. , p. 148
- 502 - Ibid. , p. 149
- 503 - Stoyanov, Y. *The Hidden Tradition in Europe - The Secret History of Medieval Christian heresy*, p. 190-191
- 504 - Stoyanov, Y. *The Hidden Tradition in Europe - The Secret History of Medieval Christian Heresy*
- 505 - Stoyanov, Y. *The Hidden Tradition in Europe*, Yuri Stoyanov, p. 212
- 506 - As mentioned by Stoyanov and Heer
- 507 - Ibid. , p. 133
- 508 - Austin and Alcock. *From the Baltic to the Black Sea*
- 509 - Heer. *The Medieval World*, p. 206
- 510 - Ibid. , p. 206
- 511 - Stoyanov. *The Other God*, p. 188-189 and Heer
- 511a - *The Holy Roman Empire*, F. Heer, pg89, 106
- 512 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 131-132
- 513 - Ibid. , p. 282
- 514 - Ibid. , p. 131
- 515 - Vernadsky, G. *The Origins of Russia*, p. 313-314
- 516 - Vernadsky, G. *The Origins of Russia*
- 517 - Stoyanov. *The Other God*, p. 245
- 518 - Heretical activity at both these locations is described by Stoyanov and Flint
- 519 - Flint. , p. 137
- 520 - Stoyanov
- 521 - Stoyanov. *The Other God*, p. 254-255
- 522 - (NT) 1 Cor 12: 28-30
- 523 - Stoyanov. *The Other God*, p.232-250. See also Flint, Heer, Kors and Peters.
- 524 - Kors and Peters. *Witchcraft in Europe 1100-1700*, p. 98
- 525 - Brisbane, Mark (Ed.) and Judelson, K (trans). *The Archaeology of Novgorod Russia*
- 526 - Thompson, M. W. *Novgorod the Great, Excavations at the Medieval City. Directed by A. V. Artsikhovsky and B. A. Kolchin.*
- 527 - Mentioned in the works of Margaret Murray.
- 528 - Stoyanov. *The Other God*
- 529 - Stoyanov. *The Hidden Tradition in Europe*
- 530 - Thomas, P. C. *General Councils of the Church*, p. 83
- 531 - *Oxford Dictionary of the Popes*
- 532 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 533 - Ibid.
- 534 - Ibid.
- 535 - Lozko, G. *Ukrains'ke Yazichmitstvo*
- 536 - Stoyanov, Y. , p. 142-146.
- 537 - Ibid. , p. 145
- 538 - Ibid. , p. 146
- 539 - Vernadsky. *The Origins of Russia*
- 540 - Cross, Sherbowitz. *The Primary Chronicle*, p. 97. and *The Hidden Tradition in Europe*.
- 541 - Stoyanov. *The Other God*, p.176

- 542 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 142-148
- 543 - Stoyanov. *The Other God*, p. 162, 166, 175
- 544 - Ibid., p. 143
- 545 - Ibid., p. 142
- 546 - Ibid., p. 143
- 547 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 144
- 548 - Stoyanov. *The Other God*
- 549 - Erdoes. *1,000 AD. Living on the Brink of Apocalypse*
- 550 - Cohn, N. *In Pursuit of the Millennium*
- 551 - Cohn, N. *In Pursuit of the Millennium*
- 552 - Zeigler. *The Black Death*. For more on the European Jewish situation see Heer. *The Medieval World*, p. 309-323, Cohn. *Europe's Inner Demons* as well as the *Dictionary of the Popes*
- 553 - Ibid., p. 41-50
- 554 - Ibid., p. 42
- 555 - Cohn, N. *In Pursuit of the Millennium*
- 556 - Ibid., p. 45
- 557 - Ibid., p. 232
- 558 - Ibid., p. 227-231, 226-227
- 559 - Ibid., p. 231
- 560 - Ibid.
- 561 - Ibid., p. 219-221
- 562 - Ibid., p. 235-236
- 563 - Ibid., p. 246
- 564 - *Ancient Inventions*, p. 101-103.
- Thomas, K. *Religion and the Decline of Magic*, p. 237.
- We again hear of diving apparatus during the trial of John Wildman on charges of sedition in the last years of the 1600's. He allegedly procured the equipment from a female seer who learned how to construct the devices from the angels. Being a resourceful chap addicted to treasure hunting, Wildman used this novel gear to fossick offshore, where Spanish shipping had gone down.
- 565 - Cohn, N. *In Pursuit of the Millennium*
- 565a - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 163-164
- 566 - Berresford-Ellis. *The Druids*. I am unsure of whether or not the word used in the actual text is 'magus', because I have seen two different translations of the same passage, one of which does not use the term.
- 567 - Flint. *The Rise of Magic in Early Medieval Europe*
- 568 - Summers *Malleus Maleficarum*, p.61
- 569 - See Clark. *Thinking with Demons*, Murray. *The Witch Cult in Western Europe*, not to mention Stoyanov
- 570 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 571 - Summers, M. *Malleus Maleficarum*
- 572 - *The Three Books of Occult Philosophy, Agrippa*
- 573 - *Malleus Maleficarum Part III: General and Introductory*
- 573a - Flint and Stoyanov
- 573b - Dodge. *The Fihrist of Al-Nadim*
- 574 - Thomas, P. C. *General Councils of the Church*, p.67-74
- 575 - Thomas, P. C. *General Councils of the Church*, p.75-78
- 576 - Thomas, P. C. *General Councils of the Church*
- 577 - Kors and Peters. *Witchcraft in Europe 100-1700*, p.187. See also *Malleus Maleficarum*.
- 578 - Christiansen, E. *The Northern Crusades*, p.33

- 579 - Heer, F. *The Medieval World*, p.150
- 580 - Cohn. *Europe's Inner Demons*
- 581 - Summers, M. - *Malleus Maleficarum*, p.328.
- 582 - Kors and Peters. *Witchcraft in Europe 1100-1700*, p. 215. and Summers. *Malleus Maleficarum, Part II, Q1, Ch 16*, p.334
- 583 - Freake. *The Three Books of Occult Philosophy*, p. 229
- 584 - Freake. *The Three Books of Occult Philosophy*, p. lxi
- 585 - Freake. *The Three Books of Occult Philosophy*, p. liii
- 586 - Freake. *The Three Books of Occult Philosophy*, p. 451
- 587 - Freake. *The Three Books of Occult Philosophy*, p. 444
- 588 - Freake. *The Three Books of Occult Philosophy*, p. lxiii
- 589 - Summers. *Malleus Maleficarum, Part II, Q1, Ch16*, p.329
- 690 - Summers. *Malleus Maleficarum*
- 691 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p. 116-118
- 692 - Ankarloo and Clark - *Witchcraft and Magic in Europe*, p.200
- 693 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 37
- 694 - Norwich, J. J. *Byzantium - The Apogee*, p. 94
- 695 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 354
- 696 - Ibid. , p. 351
- 697 - Hollingsworth. *Sermons and Rhetoric of Kievan Rus'*
- 698 - Heer, F. *The Holy Roman Empire*, pp. 59, 65
- 699 - Ibid. , p. 74
- 600 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 63
- 601 - Heer, F. *The Medieval World*, p. 176-177
- 602 - Flint, V. *The Rise of Magic in Early Medieval Europe*
- 603 - Heer, F. *The Holy Roman Empire*, p. 98
- 604 - Heer, F. *The Medieval World*, p. 360
- 605 - Poole, A. L. *Domesday to Magna Carta*, p. 304
- 606 - Heer, F. *The Holy Roman Empire*, p. 67, 71. *The Holy Roman Empire, F. Heer*, pg 90
- 607 - Ibid. , p. 51
- 608 - Ibid. , p. 49
- 609 - Ibid. , pp. 67, 84, 90
- 610 - Ibid. , p. 58
- 611 - Ibid. , p. 68
- 612 - Ibid. , p. 57
- 613 - *Archaeology of Ireland*, p.343
- 614 - Mc Ginn, B. *Visions of the End*, p. 113
- 615 - Summers, M. *Malleus Maleficarum, Part III, Question 6*, p.445
- 616 - *Standard Dictionary of Folklore, Mythology and Legend*, p. 953-954
- 617 - Jones and Pennick. *A History of pagan Europe*
- 618 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p.109
- 619 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.207
- 620 - Ibid. , p.363-364
- 621 - Ibid. , p.293
- 622 - Fletcher, R. *The Conversion of Europe*, p.282
- 623 - Fletcher, R. *The Conversion of Europe*, p.355
- 624 - Thorpe, L. *The History of the Franks II:42*, p.156

- 625 - Cohn. *Europe's Inner Demons*, p.53
- 626 - Heer, F. *The Medieval World*, p. 297
- 627 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.355, 391
- 628 - Ibid., p.363
- 629 - Ibid., p.197-199
- 630 - Poole, A. *Domesday Book to Magna Carta*, p. 223-224
- 631 - Flint. *The Rise of Magic in Early Medieval Europe*, p. 352-353.
- 632 - *The Hidden Tradition in Europe*
- 633 - Poole, A. *Domesday Book to Magna Carta*, p. 224-225
- 634 - Murray, M. *The God of the Witches*, pp. 5, 15
- 635 - Murray, M. *The God of the Witches*
- 636 - Poole, A. *Domesday Book to Magna Carta*
- 637 - *The Norman Achievement*, p. 151
- 638 - *The Oxford Illustrated History of Medieval Europe*, p.76
- 639 - Heer, F. *The Holy Roman Empire*, p.56
- 640 - *On Simoniacs*:1
- 641 - Flint. *The Rise of Magic in Early Medieval Europe*, p. 362
- 642 - Fletcher, R. *The Conversion of Europe*, p. 135
- 643 - Lane-Fox, R. *Pagans and Christians*, p. 588
- 644 - Poole, A. *Domesday to Magna Carta*
- 645 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.363
- 646 - *Portable Medieval Reader*, p. 81 Source: *Regestrum visitationum Archiepiscopi Rothmagensis Le Brument 1852*
- 647 - *Portable Medieval Reader*, p.80
- 648 - *Portable Medieval Reader*, p.75-78 Source *Ecclesiastical History*, Trans T. Forester, Bohn 1853-1856
- 649 - *Portable Medieval Reader*, p.64-66 Source: *Chronicle* - Ed. F. Bernini, Bari, Italy, 1942
- 650 - *Portable Medieval Reader*, p.59 Source: *Chronicle* - Trans G. G. Coulton, *Social Life in Britain*, Cambridge University Press 1918
- 651 - Baring-Gould, S.
- 652 - *The Cathedral Builders of the Middle Ages*, p.15-16
- 653 - Kors and Peters. *Witchcraft in Europe*, p.122
- 654 - *Archaeology of Ireland*, p. 356
- 655 - *Archaeology of Ireland*, p. 356
- 656 - Fletcher, R. *The Conversion of Europe*, p. 254
- 657 - Vernadsky. *The Origins of Russia and The Wooden Architecture of Russia*
- 658 - Vernadsky. *The Origins of Russia*, p.65
- 659 - Heer. *The Medieval World*, pp. 377, 388
- 660 - Gilbert. *Magi the Quest for a Secret Tradition*. Gilbert speaks of the ancient Gothic-style arches he saw there, pre-dating those of later medieval Europe.
- 661 - Mc Ginn, B. *Visions of the End*, p. 244
- 662 - During his eastern travels Marco Polo claims to have seen the remains of the Three Wise Kings laying in an incorruptible state, somewhere in Iran, among a community of fire-worshipping Zoroastrians. This is interesting considering that the Kings' remains were peacefully residing in Cologne cathedral during that same time frame. Eastern legends mention more than three Magi going to Bethlehem. Perhaps the Iranian relics belonged to the rumoured larger retinue. Otherwise the authenticity of these or the Cologne remains are open to question. Examination of the Cologne relics have yielded a possible date almost 1,700-2,000 years old.
- 663 - As shown in *Death in the Middle Ages*, p.49
- 664 - *Guide to National and Historic Monuments of Ireland*



- 665 - Fletcher, R. *The Conversion of Europe*, p. 268-269
- 666 - *Irish Art*, p.17
- 667 - Wilson, D. M. - *The Archaeology of Anglo-Saxon England*, p. 206
- 668 - A good example is mentioned in *L'Ardenne meridionale belge: une page de son histoire et son folklore, suivis du proces des sorcieres de Sugny en 1657*, Th. Delogne 1914, found on [www.ladyoftheearth.com/witch/sugny.txt](http://www.ladyoftheearth.com/witch/sugny.txt). The witchcraft poisoning accusations found in this trial, directed against the defendant Pihart (born to a family of known witches), allegedly happened to avenge a snub directed against their family. The deceased Jean Loison's family didn't want their son, Jean Lamblot marrying Pihart's niece, stating 'his mother ... didn't want Jean Lamblot of Sugny to mix with their (Pihart's) race (of the witches)'.
- 669 - *The Hidden Tradition in Europe*
- 670 - Heer, F. - *The Medieval World*, p.25
- 671 - Thomas, P. C. *General Councils of the Church* and *The Oxford Illustrated History of Christianity*. 1076-1122 AD, but extending into the 13th Century with a series of four scathingly reformist Lateran Councils, and two Councils at Lyons.
- 672 - Dmytryshn. *A History of Russia*
- 673 - *Cathedrals*, p. 19.
- 674 - *Ibid.* , p. 39.
- 675 - *Ibid.* , p. 57.
- 676 - Gilbert, A. G. *Magi - The Quest for a Secret Tradition*
- 677 - Harris, L. *The Secret heresy of Hieronymus Bosch*, plate 44
- 678 - Harris, L. *The Secret heresy of Hieronymus Bosch*, plate 60
- 679 - Harris, L. , plate 45.
- 680 - *Ibid.* , plate 31.
- 681 - *Ibid.* , plate 17.
- 682 - *Ibid.* , plate 21.
- 683 - Hollingsworth, P. *The Hagiography of Kievan Rus'*, p.68
- 684 - Flint. *The Rise of Magic in Early Medieval Europe*
- 685 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p.141-142.
- 685a - *The Cathedral Builders of the Middle Ages*
- 686 - *Ibid.*
- 687 - *Ibid.* , p. 365.
- 688 - *Ibid.* , p. 367-368.
- 689 - Heer, F. *The Medieval World*, p. 203.
- 690 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 370.
- 691 - Summers, M. *Malleus Maleficarum*, *The opening lines of Innocent VIII's papal Bull*, p. 29
- 692 - *Ibid.* Part III; Question 25, p.518
- 693 - *Ibid.* Part III; Question 25, p.518
- 694 - *Ibid.* Part III; Question 25, p. 519
- 695 - *Ibid.* Part III; Question 28, p. 529
- 696 - *Ibid.* Part III; Question 28, p. 531
- 697 - Kors and Peters. *Witchcraft in Europe 1100-1700*, p. 251-252
- 698 - Kors and Peters. *Witchcraft in Europe 100-1700*, p. 243
- 699 - *Psalm LXXXII: 6*
- 700 - Summers. *Malleus Maleficarum*, Part III, Q16, p.481
- 701 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:38*
- 702 - *Ibid.* , *Dinkard VIII: 33*
- 703 - *Ibid.*, *Dinkard VIII: 58*

- 704 - Ibid., *Dinkard VIII*: 55
- 705 - Ibid., *Dinkard VIII*:XVII:37
- 706 - *Agni Purana Part III*: 38-42, p. 665
- 707 - Dennis, Foote and Perkins. *Laws of Early Iceland*
- 708 - Ibid., *Dinkard VIII*: 67
- 709 - Ibid., *Dinkard XLII*: 1-3
- 710 - Summers. *Malleus Maleficarum*
- 711 - Summers. *Malleus Maleficarum, Part III, Q18*, p.489
- 712 - Summers. *Malleus Maleficarum, Part III, Q15*, p.479
- 713 - Flint. *The Rise of Magic in Early Medieval Europe*
- 714 - *Yasna LXV*:1
- 715 - *Agni Purana*
- 716 - Christian. *A History of Russia, Central Asia and Mongolia*
- 717 - Comby, J. *How to Understand the History of Christian Mission*, p.61
- 718 - *The Northern Crusades*
- 719 - Stoyanov, Y. *The Hidden Tradition in Europe*.
- 720 - See *The Middle East* and Boyce. *The Zoroastrians*
- 721 - *Lake Peipus 1242 - Battle of the Ice*, p.9
- 722 - *The Ancient Slavs*
- 723 - *The Ancient Slavs*, p. 21
- 724 - *The Ancient Slavs*, p. 37
- 725 - Nicolle, D. *Lake Peipus 1242 - Battle of the Ice*, p.10
- 726 - Ibid., p.11
- 727 - Ibid., p.12-14
- 728 - *The Northern Crusades*
- 729 - Stoyanov. *The Hidden Tradition in Europe*
- 730 - *The Myth of the Inquisition (BBC TV)*. In Spain roughly 3-5,000 witches were burned, and only around 2% of “offenders” were tortured). See also Kamen, H. *The Spanish Inquisitions*.
- 731 - *The Myth of the Inquisition (BBC TV)*
- 732 - Flint
- 733 - Summers, M. *Malleus Maleficarum, Part III, General and Introductory*, p. 409
- 734 - Ibid. , p. 420
- 735 - Ibid. , p. 423
- 736 - Ibid. , p. 417
- 737 - Ibid. , p. 410-411
- 738 - Ibid. , *Part I, Question 5*, p. 94
- 739 - Ibid. *Part 1, Question 2*, p. 68
- 740 - Ibid. , *Part III, General and Introductory*, p. 411
- 741 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 243
- 742 - Ibid.
- 743 - *Extracts from the Bull of Pope Innocent VIII, Malleus Maleficarum*, p. 29-31
- 744 - Summers, M. *Malleus Maleficarum Part I, Question 2*, p. 61-72
- 745 - See also *The Oxford Illustrated History of Christianity* p. 212-215
- 746 - Summers, M. *Malleus Maleficarum, Part I, Question 1*, p. 47
- 747 - Kors and Peters. *Witchcraft in Europe 1100-1700*, p. 219
- 748 - From the introduction to the *Three Books of Occult Philosophy*, penned by the great knight, scholar and magician ... Cornelius Agrippa Von Nettesheim, Doctor of the Laws and Physic, Judge of the Spiritual Court, 1531

- 749 - Summers, M. *Malleus Maleficarum, Part I, Question 2*, p. 70
- 750 - Murray, M. *The Witch Cult of Western Europe*, p. 157
- 751 - Kors and Peters. *Witchcraft in Europe 100-1700*, p. 243
- 752 - *Psalm LXXXII: 6*
- 753 - *Natural History II:15,16,21*
- 754 - *Moralia - De Iside et Osiride: 46*
- 755 - *Natural History XXX:13*
- 756 - *The Rise of Magic in Early Medieval Europe, The God of the Witches, The Witch Cult of Western Europe*
- 757 - Windschuttle, K. - *The Killing of History* - Macleay Press 1994.
- 758 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 364
- 759 - Clark, S. *Thinking With Demons*. p. 346-362
- 760 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 151-154
- 761 - *Novaya Abevega Russkikh Sueverii*, p. 39
- 762 - Zoega, p. 18
- 763 - *Ibid.* , p. 220
- 764 - Krishchuk, M. *Ukrains'ka Mifologiya*, p. 20
- 765 - Lozko, G. *Ukrains'ke Yazichnistvo*
- 766 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol II, p. 18 and 128, plus Vol I, p. 556
- 767 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 40
- 768 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol II, p. 277
- 769 - Murray, M. *The God of the Witches*
- 770 - *The Mysteries of Mithra*, p. 185
- 771 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 772 - *Larousse Dictionary of World Folklore*, p. 73-74.
- 773 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol I, p. 141
- 774 - *Larousse Dictionary of World Folklore*, p. 32
- 775 - *Larousse Dictionary of World Folklore*, p. 21
- 776 - See the *Witch Cult in Western Europe*. Other details on the Puck festival were gathered during a fact-finding visit to Killorglin in Autumn 1998.
- 777 - Kukeyser, Muriel. *The Orgy*
- 778 - Houlihan, P. *Cast a Laune Shadow - Reminiscences of life in Killorglin*, p. 151
- 779 - Kukeyser, Muriel. *The Orgy*, p. 13
- 780 - Houlihan, Patrick. *Cast a Laune Shadow - Reminiscences of life in Killorglin*.
- 781 - Stowers, Johnsoin. *Before and after Puck*, p. 89
- 782 - Houlihan, Patrick. *Cast a Laune Shadow - Reminiscences of life in Killorglin*, p. 152
- 783 - *Ibid.*
- 784 - *Ibid.* , p. 151
- 785 - Kukeyser, Muriel. *The Orgy*
- 786 - Stowers, Johnsoin. *Before and after Puck*, p. 90
- 787 - The historical development the structure can be seen in model reconstructions found at Patrick Houlihan's folk museum.
- 788 - Foley, K. *History of Killorglin*, p. 124
- 789 - This was related to me by Patrick Houlihan, who has a variety of German newspaper cuttings on display, describing the Lambert festival.
- 780 - Vernadsky, G. *The Origins of Russia*. p. 153
- 781 - *Larousse Dictionary of World Folklore*, p. 73-74
- 782 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka*, Vol I, p. 102

- 783 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:X:1*
- 784 - Kors and Peters. *Witchcraft in Europe 100-1700*, p. 101
- 785 - West, W. *The Pahlavi Texts Part I, Bundahishm XXVIII: 1-3*
- 786 - Murray, M. *The Witch-Cult in Western Europe*, p. 77-79
- 787 - Ibid. , pp. 115, 117
- 788 - Ibid. , p. 118
- 789 - Ibid. , p. 118. One coven unseated a bridge using their shoulders with the “devil” {man-god} acting as overseer. They hinted that they had hurt their backs during the operation!
- 790 - Ibid. , p. 116-118
- 791 - Ibid. , p. 173
- 792 - Ibid. , p. 118
- 793 - Murray, M. *The Witch Cult of Western Europe*
- 794 - *Agni Purana I:66:22*, p. 183
- 795 - Murray, M. *The Witch Cult of Western Europe*
- 796 - Ibid. , p. 48
- 797 - Kors and Peters. *Witchcraft in Europe 1100-1700*, p. 252
- 798 - Stoyanov, Y. *The Hidden tradition in Europe - the Secret History of Medieval Christian Heresy.*
- 799 - Ankarloo and Henningsen. *Early Modern European Witchcraft*, p. 414
- 800 - Murray, M. *The Witch Cult of Western Europe*
- 801 - Ibid. , p. 123
- 802 - Cohn, N. *Europe's Inner Demons*
- 803 - Murray, M. *The Witch-Cult in Western Europe*, p. 90
- 804 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 268.
- 805 - Maksimov and Korinfskii
- 806 - Sharpe, J. *Instruments of Darkness*
- 807 - *L'Ardenne meridionale belge: une page de son histoire et son folklore, suivis du proces des sorcieres de Sugny en 1657*, Th. Delogne 1914, found on [www.ladyoftheearth.com/witch/sugny.txt](http://www.ladyoftheearth.com/witch/sugny.txt).
- 808 - Murray, M. *The God of the Witches*, p. 28-35
- 809 - Murray, M. *The Witch Cult of Western Europe*, p. 240
- 810 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 195-196
- 811 - *Shanahoe - A rich area - Naithi O'Raicli*
- 812 - Macalister. *The Archaeology of Ireland*, p. 268
- 813 - Ibid. p. 266
- 814 - *The Oxford Dictionary of Superstitions*, p. 443
- 815 - *Shanahoe - A rich area - Naithi O'Raicli*
- 816 - Zoega, G. T. *A Coincise Dictionary of Old Icelandic*, p. 442
- 817 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 200-201
- 818 - Ibid. , p. 203
- 819 - Ibid. , p. 203-204
- 820 - Ibid. , p. 195-197
- 821 - Vlasova and Metropolitan Ilarion
- 822 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 339
- 823 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 384-385
- 824 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol I*, p. 361
- 825 - Kors and Peters. *Witchcraft in Europe 100-1700*, p. 243
- 826 - Murray, M. *The Witch cult in Western Europe*, p. 35
- 827 - Ibid. , p. 240



- 829 - Ibid. , p. 127
- 828 - Further evidence for this is elaborately discussed in *The Witch-Cult in Western Europe*, p. 31-59.
- 830 - *Sikand Gumanik Vigar* XLI:3-12
- 831 - Murray, M. *The Witch Cult of Western Europe*, p. 68
- 832 - Cohn, N. *Europe's Inner Demons*, p. 227
- 833 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol II*, p. 277
- 834 - Ibid. , Vol II, p. 276-277
- 835 - Ibid. , Vol IV, p. 550
- 836 - Murray, M. *The Witch-Cult in Western Europe*, p. 32
- 837 - *Novgorod the Great, Excavations at the Medieval City*, p. 80
- 838 - Ibid. , p. 82
- 839 - Dodge, B. *The Fishrist of Al-Nadim*
- 840 - Murray, M. *The Witch cult in Western Europe*
- 841 - *Cosmic Duality - Time Life* p. 29
- 842 - Murray, M. *The Witch cult in Western Europe*, p. 35
- 843 - Ibid. , p. 35
- 844 - Ibid. , p. 42
- 845 - Ibid. , p. 43
- 846 - Ibid. , p. 147
- 847 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol IV*, p. 346-347
- 848 - Zoega, G. T. - *A Concise Dictionary of Old Icelandic*, p. 185
- 849 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 264
- 850 - This title is also mentioned in Ginsburg, C. *Ecstasies - the decipherment of the witches sabbath*.
- 851 - Mallory, J. P. *In Search of the Indo-Europeans*
- 853 - *From the Baltic to the Black Sea*
- 853 - Gimbutas, M. *The Civilization of the Goddess*, p. 375
- 854 - Murray, M. *The Witch-Cult in Western Europe*, p. 152-153
- 855 - Dodge, B. *The Filrist of Al-Nadim, Chapter IX, Part II*
- 856 - Murray, M. *The Witch-Cult in Western Europe*, p. 153
- 857 - Lozko, G. *Ukrains'ke Yazichmitstvo*
- 858 - As related by an account in Murray, M. *The Witch Cult in Western Europe*, p. 200
- 859 - Murray, M. *The Witch Cult in Western Europe*, p. 199
- 860 - Ibid. , p. 63
- 861 - Ibid.
- 862 - *The Larousse Dictionary of World Folklore*, p. 67
- 863 - Murray, M. - *The Witch Cult of Western Europe*, p. 104
- 864 - Ibid. p. 134
- 865 - Ibid. , p. 106
- 866 - Zoega, p. 159
- 867 - Murray, M. *The Witch-Cult in Western Europe*, p. 119
- 868 - Ibid. , p. 109
- 869 - Frazer, J. *The Golden Bough*
- 870 - Vasmer, M. Vol IV, p. 44
- 871 - Frazer, J. *The Golden Bough*, p. 610-611
- 872 - Ross and Robins. *The Life and Death of a Druid Prince. The Story of an Archaeological Sensation*.
- 873 - *Selections of Zad-Sparam XI*:7.

- 874 - Krishchuk, M. *Ukrains'ka Mifologiya*
- 875 - Bosley, K. *The Kalevala*, p. 204
- 876 - Murray, M. *The Witch Cult of Western Europe*, p. 120
- 877 - Ibid. , p. 67
- 878 - Ibid. , p. 107
- 879 - Ibid. , p. 106
- 880 - Ibid. , p. 105
- 881 - Ibid.
- 882 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 355
- 883 - Murray, M. *The Witch Cult of Western Europe*, p. 115
- 884 - Ibid. , p. 121
- 885 - Ibid. p. 107
- 886 - Murray, M. *The God of the Witches*, p. 54
- 887 - Ibid. , p. 89
- 888 - It appears in *Pre-Christian Ireland*, p. 181
- 889 - Murray, M. *The God of the Witches*, p. 90
- 890 - Ibid. , p. 89
- 891 - Murray, M. *The Witch-Cult in Western Europe*, p. 121
- 892 - Ibid. , p. 192
- 893 - Ibid. , p. 55
- 894 - *Death in the Middle Ages*, p. 104-109
- 895 - Vernadsky, G. *The Origins of Russia*
- 896 - Murray, M. *The God of the Witches*, p. 90
- 897 - Murray, M. *The Witch Cult of Western Europe*, p. 165
- 898 - Cohn, N. *Europe's Inner Demons*, p. 146-147
- 899 - Murray, M. *The Witch Cult of Western Europe*, p. 151
- 900 - Ibid. , p. 149
- 901 - Ibid. , p. 65-70
- 902 - Ibid. , p. 224
- 903 - Briggs, R. - *Witches and Neighbours*, pp. 27, 41, 45, 49, 78, 105-106, 109-110, 114, 224, 280
- 904 - Vernadsky, G. *The Origins of Russia*, p. 61-62
- 905 - Cohn, N. *Europe's Inner Demons*, p. 146-147
- 906 - Murray, M. *The Witch-Cult in Western Europe*, p. 129
- 907 - (*Zend-Avesta Part I*) *Vendidad Fargard VII:XII:79*
- 908 - Ginzburg, C. *Ecstasies*, p. 299
- 909 - Skelton, Marston and Painter. *The Vinland Map and the Tartar Relation*, p. 66
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- 1168 - Bede, *The Ecclesiastical History of the English People*, p.44-54
- 1169 - Vernadsky, G. *The Origins of Russia*, p.221. See also *Sermons and Rhetoric of Kievan Rus'*
- 1170 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 1171 - St Augustine. *The City of God*
- 1172 - See *Lake Peipus* for the slow spread of Russian Orthodox monasteries during the early Middle Ages.
- 1173 - *Malleus Maleficarum Part II, Q. 1, Chapter 16*, p. 329
- 1174 - (NT) 2 Corinthians II: 22-25
- 1175 - *Strong's Exhaustive Concordance of the Bible, Greek Dictionary*
- 1176 - See *The Three Books of Occult Philosophy* by Cornelius Agrippa
- 1177 - O'Flaherty. *The Rig Veda* 10.136:7
- 1178 - (*The History of the Church V:16-18*)
- 1179 - Lunde. *The Meadows of Gold*, p. 327
- 1180 - Lozko. *Ukrain'ske Yazichnistvo*
- 1181 - Cross and Sherbowitz-wetzor
- 1182 - Lozko
- 1183 - Murray
- 1184 - *Arda Viraf I: 19-27.*
- 1185 - *Arda Viraf I: 33-41.*
- 1186 - *Arda Viraf II: 1-16.*
- 1187 - *Arda Viraf II: 21-23.*
- 1188 - *Arda Viraf II: 24-31.*
- 1189 - *Arda Viraf III: 1-4.*
- 1190 - Boyce, *The Zoroastrians*, p. 118
- 1191 - Acts 13: 6
- 1192 - Acts 13: 8
- 1193 - Thiering. *Jesus the Man*, p. 105
- 1194 - ((NT) I John IV: 4).



- 1195 - *How to Understand the History of Christian Mission*, p. 13
- 1196 - Whether in Islamic or Christian countries practitioners of the Old Faith experienced a downward social spiral or worse. For a glimpse of this see Boyce, Summers and Kors and Peters.
- 1197 - Barnstone. *The Other Bible. The Book of Enoch*, p.490
- 1198 - Mark 15
- 1199 - Matthew XIII: 41
- 1200 - Luke XXIV
- 1201 - *The Natural History*, p. 271. Aristotle said Zoroaster was a magician, whereas Herodotus advocated differently.
- 1202 - *John IV*
- 1203 - (NT) *Collosians I: 26-27*
- 1204 - (NT) *Ephesians III-IV: 4*
- 1205 - (NT) *1 Corinthians I:10*
- 1206 - (NT) *Galatians I: 11-16*
- 1207 - (NT) *Galatians II: 1-4*
- 1208 - (NT) *Galatians II:9*
- 1209 - (NT) *Galatians II:11-14*
- 1210 - (NT) *Galatians I: 8*
- 1211 - (NT) *Acts 14*
- 1212 - *The History of the Church*, p.107. *The History of the Church IV:5*
- 1213 - *The History of the Church*, p.89. *The History of the Church III:25*
- 1214 - (NT) *John 8:12-19.*
- 1215 - (NT) *John 8:31-59.*
- 1216 - (NT) *Matthew XXIII: 15*
- 1217 - (NT) *Luke XXII:53*
- 1218 - (NT) *John X: 224-30*
- 1219 - (NT) *Mark IV:33-34*
- 1220 - *The History of the Church II:1*, p.36
- 1221 - Lenormant. *Chaldean Magic*, p. 229 re: Herodotus
- 1222 - Boyce - *Zoroastrians*, p.120
- 1223 - (Matthew XIII: 24-30)
- 1224 - (Matthew XIII: 38-40).
- 1225 - (NT) *Luke IX:1*
- 1225 - (NT) *Luke XIII:16*
- 1227 - (NT) *John IX:4*
- 1228 - (OT) *Genesis III*
- 1229 - (NT) *John 11:25* Christ also states 'Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation' (*John V:28-29*)
- 1230 - (NT) *Luke 21:25-28.*
- 1231 - *The History of the Church*, p.89
- 1232 - Williamson, G. *The History of the Church I:7*
- 1233 - Franklin, Simon. *Sermons and Rhetoric of Kievan Rus'*, Appendix II
- 1234 - Eusebius *The History of the Church*, p.20-22
- 1235 - (NT) *Luke I: 9-13*
- 1236 - Dodge. *The Fihrist of Al-Nadim*
- 1237 - Dawood. *The Qur'an . The Cow. Surah 2:102*, p. 19
- 1238 - (OT) *Daniel I 2-4*

- 1239 - (OT) *Daniel 5:11*  
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 1241 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.325 4Q403  
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 1245 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.123 4QS IV:5  
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 1250 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.165 4QS The War Scroll II:10  
 1251 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.99 1QS I  
 1252 - *The Three Books of Occult Philosophy*  
 1253 - See Iamblichus' *On the Mysteries of the Egyptians, Babylonians and Assyrians*  
 1254 - (NT) *Luke 24:45*  
 1255 - (NT) *Matthew 27: 51-53*  
 1256 - Ezra 1  
 1257 - Olmstead, p.143  
 1258 - Olmstead, p.53  
 1259 - Olmstead, p.117  
 1260 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.11  
 1261 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.27  
 1262 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.31  
 1263 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.47  
 1264 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.191  
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*Tract Yomah. Chapter V and VI*

CHAPTER V.

REGULATIONS CONCERNING THE REMAINING SERVICES OF THE HIGH-PRIEST ON THIS DAY IN THE TIMES OF THE FIRST AND SECOND TEMPLES.

MISHNA: *They brought to him a [golden] spoon and censer: he took two handfuls [of incense] and filled the spoon with it. If he had a large hand, it was much; otherwise, it was a little: he used the hand as the measure. He took the censer in his right hand, and the spoon in his left hand.*

GEMARA: *In a Boraita we have learned: They brought him an empty spoon from the chamber of the utensils, and a censer full of incense from the chamber of Beth Abtinus.*

*"He took two handfuls." What was the spoon needed for on the Day of Atonement? It is written [Lev. xvi. 12] merely, "both his hands full of incense, and bring it within the rail"? He could not dispense with a spoon. If he had carried in the censer first, and thereafter the incense, he would carry in twice, and it is written "bring in" only once? If he should take the incense in both his hands, and put the censer upon them, and carry them in at once, what should he do then? Take off the censer with his teeth, and*

put it down? If it would be unbecoming to do so in presence of a human king, how much more in presence of the King of Kings, the Holy One, blessed be He? Therefore it is impossible, and he is to do as the princes [Num. vii. 14], "One spoon . . . full of incense."

"He took the censer in his right hand," etc. Shall the citizen be seated on the ground, and the stranger on the heaven of heavens? ("The spoon of incense in his left hand," etc.) The spoon is small, and more easily carried in the left hand, while the large censer is borne in the right hand. And if they should be equally heavy, as occurred to R. Ishmael b. Qim'hi, who is said to have taken two handfuls of four Kabs of incense, even he had to take the censer in his right hand, as the censer was hot (and he had to be more careful).

It was said of R. Ishmael, the son of Qim'hi: It once happened on the Day of Atonement he spoke in a public place with an Arab, whose saliva was sprinkled on the high-priest's clothes. He became unclean (as the Arab might be so). Then his brother Jeshohab entered and took his place, so his mother saw two high-priests of her sons the same day. Another day it happened that he spoke with a Gentile nobleman, and the same happened. Then Joseph his brother took his place. And the rabbis taught: Seven sons had Qim'hi, their mother, and all officiated as high-priests. When the sages asked her: How hast thou deserved it? She replied: The ceiling of my house never looked on my hair. The sages answered: Many did so, and it did not profit them.

The rabbis taught: It is written [Lev. vi. 8]: "He shall lift up from it his handful." We might think, his hand might be overfilled; it is therefore written, "his hand full," not more. We might think, he may take some with the tips of his fingers. Therefore it is written, "hand full." He should bend his three middle fingers on his palm, and remove with the extreme finger and thumb the incense found outside of the three. This was one of the difficult services in the Temple.

R. Johanan said: R. Joshua b. Uza'ah propounded a question, What is the matter with the incense between the middle fingers? Is it considered as belonging to the handful, or the overflow? He himself, said R. Johanan, decided later that it is doubtful. What, then, shall he do therewith? Says R. Hanina: First he should offer the handful, and then this; for if he offered this first, perhaps it is superfluous: and elsewhere we have learned that if the remains of a meal-offering have been lost before the handful was offered, the handful must not be brought.

R. Papa propounded a question: These handfuls, were they exactly measured according to the hand, or too full? Said R. Abbi to R. Ashi: Come and hear the following Boraitha: The handfuls were not exactly according to the measure of the hand, nor overfull, but middling.

R. Papa propounded another question: When the incense happened to be spilled by him, how is the law? Shall it be said, his hand is like the neck of an animal, and the incense is invalid (if the blood has been received from the throat, it is valid, but not if spilled on the ground), or shall we say his hand is like other utensils of the Temple, and if it had been spilled, it may yet be offered? This question is not decided.

The schoolmen asked R. Shesheth: If he had taken the blood with his left hand, and placed it on the altar, is it valid, or invalid? He answered: We have learned it in our Mishna, that he took the spoon in his left hand (and yet it was offered). An objection was raised: We have learned in a Boraitha: "A layman, a mourner on the first day, a drunkard, and one who has a blemish, if one of these has received the blood, or carried it to the altar, or sprinkled it, he makes it invalid. The same is the case if he did it sitting, or with his left hand." This objection remains.

R. Papa propounded a question: If his companion took two handfuls, and emptied them into the priest's hands, how is the law? Shall we say, he has two handfuls, and it is valid, or shall we say, since it is written, "he shall take, and bring," it is invalid? This question is not decided. R. Joshua b. Levi propounded a question: When he had filled his hands with incense, and suddenly died, how then? Can another take it out from his hands and bring it in, or is other incense required? R. Hanina said: Come and see



*what kind of questions our predecessors have asked. Was R. Joshua b. Levi older than R. Hanina? Did not R. Joshua b. Levi say that R. Hanina had given me the permission to drink a beverage of cress on Sabbath? (See Sabbath, Mishna, p. 226.) He means, R. Hanina asked a profound question like to those asked by the ancestors. How is the law? Come and hear: "That was the measure." From this we must infer, that as the measure was outside, so it must be inside (that priest has a different hand, hence other incense is to be taken).*

*Perhaps the Mishna means to say that he may use his hand as a measure, or that he may not add to it or take away from what he has grasped? Come and hear: How did he do it (empty the frankincense from the spoon into his hands, both of which were occupied)? He took the handle of the spoon with his fingertips—others say, in his teeth—and moved his thumbs up the handle (being thus able not to spill the frankincense) till the handle fell, near his armpits, and the head of the spoon was above his palms. He then overturned the spoon, thus emptying the frankincense thence into his hands, and heaped the frankincense on the censer, that the smoke might be retarded; some say, he spread it out that it should smoke more rapidly.*

*This was one of the most difficult services of the difficult services that were in the Temple. Hence we see, he took of the frankincense once two handfuls, and then once more.*

*The schoolmen propounded a question: If he died while slaughtering, might the blood be sprinkled? Shall we say, that since it is written "with a bullock," it is meant, the blood of the bullock alone, or the whole bull (so that the substitute cannot use him)? R. Hanina says, the entire bullock; Resh Lakish says, the blood alone. Said R. Papa: The hide and the flesh and the dung, all agree, are only parts of the bull; about the blood they differ. One says, the blood is not the bull; the other thinks the blood only is the bull. Says R. Ashi: It seems to me, the one who says that the blood is considered as one with the bull is in the right. Because it is written [Lev. xvi. 3], "With this shall Aaron come into the holy place: with a young bullock," is it meant that he should lead him by the horns? and not simply that he should bring the blood; hence the blood is considered as one with the bullock. And what can the other reply to this? His answer is: It is written, "for a sin-offering"; the word "come" refers, not to the bullock, but to the sin-offering. Let him who says that the blood is one with the bull, give the reason that a sin-offering whose owner has died cannot be used for any purpose, and is only put to death.*

*Said Rabbin b. R. Adda to Rabba: Thy disciples have said in the name of R. Anram that this bullock is considered a sin-offering for the congregation (who are considered its owners, because he comes to atone for himself and for his fellow-priests), and such is not put to death.*

*MISHNA: He walked through the Temple till he reached the place between the two vails which separated the sanctuary from the Holy of Holies—one ell wide. R. Jose says: There was but one vail, as it is said [Ex. xxxi. 33]: "And the vail shall divide unto you between the holy place and the most holy."*

*GEMARA: Did not R. Jose say very correctly to the rabbis? The rabbis may say: This was only the case in the tabernacle, but as in the second Temple there was no ell for the entrance at all (because a partition only an ell thick could not support itself, for the walls of the Temple were a hundred ells high) and only in the first, it was doubted whether this ell of the entrance belonged to the Holy of Holies or the sanctuary. Therefore they made two vails.*

*The rabbis taught: He walked between the altar and the lamps, so said R. Jehudah. R. Meir says, between the table and the altar. Others say, he walked between the table and the walls. Who are the others? That is R. Jose, who says the door of the Temple was in the north. R. Jehudah says the door was in the south.*

*R. Jose says that he walked between the table and wall, which is a public entrance, because the Israelites are a people beloved by God, and need no delegate to pray for them (as it is written [1 Kings viii. 38]: "When they shall be conscious every man of the plague of his own heart, and he shall then spread forth his hands"), therefore their delegate to God needed no private entrance, but*



could do it in sight of the public.

R. Nathan said: The ell of the entrance was a matter of doubt to the sages, whether it was holy as the Holy of Holies or the sanctuary, and that is what R. Johanan has said: Joseph the man of Hutzal has propounded a question: It is written [1 Kings vi. 19]: "And the Debir in the house within did he prepare, to set therein the ark of the covenant of the Lord." They did not know what is meant: whether the place inside of the Debir was prepared for the ark, or that the Debir was itself inside.

MISHNA: The outer one was raised and looked to the southern [wall] and the inner one to the northern. He walked between them, till he reached the northern [wall]: having arrived thither, he turned his face to the south, he walked back with his left hand to the curtain, reaching the ark [which was on his right in the Holy of Holies, reaching the place where the inner curtain was]. Coming there, he placed the censer between the staves, heaped the incense on the top of the coals, so that the whole house was filled with smoke. He departed in the same manner as he had come [facing the Holy of Holies, walking backward], and said a short prayer in the outer sanctuary, but not making it a long one, so as not to alarm the Israelites [about his absence, lest he had been killed by God].

GEMARA: Of which Temple is it spoken? In the first Temple there was a partition, not a curtain, before the ark; if the second, there was no ark in it? As we have learned in the following Boraitha: Since the ark was concealed, with it were hidden the flask of manna [Ex. xvi. 33] and the flask of anointing oil, Aaron's staff, its almonds and buds, and the box the Philistines sent as a gift to the God of Israel with the golden vessels. And who concealed them? King Josiah. Why? Because it is written [Deut. xxxiii. 36]: "The Lord will drive thee and thy king whom thou wilt set over thee," he concealed it; as it is written [2 Chron. xxxv. 3]: "And he said unto the Levites that instructed all Israel, who were holy men unto the Lord: Set the holy ark in the house which Solomon the son of David the King of Israel did build; ye have not to carry it any more upon your shoulders: now serve the Lord your God, and His people Israel." And R. Eliezer said to this: From the analogy of expression—namely, that of the ark—it is said "there" [Ex. xxx.], and of the flask of manna also "there" [ibid. xvii.]; and there are also mentioned "generations" and "for preservation." R. Eliezer infers that Josiah concealed them. There was then no ark? The second Temple is meant; and not the ark, but the place where it had to stand, is meant. But it is said, "between the two staves." The place they would occupy is meant.

"Heaped the incense on the top of the coals." Our Mishna will agree with him who has said in a Boraitha: Heap it, that the issue of the smoke be retarded (made slow). In one Boraitha we have learned: He heaps it inside, away from him. In another Boraitha: He heaps it outside, toward himself. How will they agree? Says Abayi: There is a difference of opinion between two Tanaim; one says one way, the other, otherwise. Abayi says again: It seems to me the Halakha is according to him who says that he must heap it inside, away from himself; because, as we have further learned in a Mishna, they teach him not to heap near his face, lest he burn himself.

The rabbis taught: It is written [Lev. xvi. 13]: "He shall put the incense upon the fire, before the Lord." "Before the Lord": he must not prepare it outside, but inside, in the Holy of Holies. This is to contradict the Sadducees, who said that he must prepare outside. Why? Because, they say, it is written [ibid. 2]: "For in the cloud will I appear upon the mercy-seat." Cloud is interpreted, the cloud of the incense. When he prepares outside, he enters with a cloud of incense. The sages said to the Sadducees: Is it not written: "He shall put the incense upon the fire before the Lord"? So it has to be prepared inside. They rejoined: What will you make of the "cloud"? The rabbis say: From this we deduce that he must put in the herb which straightens the smoke. How is it known that that herb has to be put in? Because it is written [ibid. 13]: "That the cloud of the incense may envelop." Without that herb, how will the mercy-seat be enveloped? If he has omitted to put in this herb or any ingredient, he is liable to capital punishment. Why give this reason, when, if he come in without the incense being entirely prepared, he enters the Holy of Holies gratuitously, which involves capital punishment? Says R. Shesheth: The case is, he had omitted one ingredient intentionally, but entered unintentionally. R. Ashi says: Even if he did both things intentionally, but entered with two kinds of incense, one kind prepared as is lawful and the other not, for entering he is not culpable, but for having prepared incense lacking some ingredient he deserves capital punishment.

"He departed in the same manner as he had come." Whence do we deduce this? Said R. Shama b. Na'hmain in the name of R. Jonathan: It is written [2 Chron. i. 13]: "Then came Solomon from the high place that was at Gibeon to Jerusalem" (literally, at). How comes Gibeon to be in Jerusalem? His return from Gibeon to Jerusalem is compared to his entering Gibeon from Jerusalem. As when he entered Gibeon from Jerusalem his face was turned to the high place, so when he left it, his face was still turned to the high place. So did also the priests after service, the Levites after their song, and the Israelites after they had been standing. When they left, their countenances were turned to the Temple. So also a disciple, leaving his Master, should do. So R. Elazar, when he used to part from Johanan. When R. Johanan desired to leave first, he bent himself in his place till Johanan was out of his sight; when R. Elazar was to leave first, he walked backwards till he could see him no longer. Rabba, leaving R. Joseph (who was blind), used to walk backwards till his feet struck against the threshold, so as to cause them to bleed. When this was related to R. Joseph, he said to Rabba: May God's will be that you shall raise your head above the whole city. R. Alexandri said in the name of R. Joshua b. Levi: Who prays, should make three steps backwards, and then say, "Maketh peace," etc. Said R. Mordecai to him: If he has made three steps backwards, he must stop there a while. It is like a disciple who has taken farewell of his Master, and then returns to him on the instant, which is like a dog returning to his vomit. If he has failed in doing so, he would better not have prayed at all. In the name of Shemaia it has been said: When he says these words, he should first bow to the right, then to the left; as it is written [Deut. xxx. 2]: "From his right hand a fiery law." Rabba saw Abayi, who said "He maketh peace" first on the right, and then on his left. He said to him: Thinkest thou, thou must say this to the right side of thyself? nay, of the Holy One, blessed be He, who is opposite to thee and whose right side thus corresponds to thy left side. R. Hiya the son of R. Huna said: I saw Abayi and Rabba making the three steps backwards with one bow.

"And said a short prayer." What was the prayer? Rabba and Rabbin the sons of R. Adda both said in the name of Rabh: May it be Thy will, Lord our God, that if this year will be a hot one, Thou mayest give plenty of rain. R. A'ha the son of Rabba said in the name of R. Jehudah that the high-priest used to conclude the prayer as follows: May no ruler cease from the house of Judah, and may Thy people Israel not depend for livelihood on each other (not be paupers), and mayest Thou not heed the prayers of travellers who ask for the cessation of rain.

R. Hanina Dasa happened to be on the road. It began to rain. He said: Lord of the Universe, the whole world enjoys, but Hanina is afflicted. The rain ceased. When he reached home, he said: The whole world is in anxiety because no rain comes, only Hanina is contented (having no fields). Rain began to come again.

Says R. Joseph: What availed the prayer of the high-priest against the prayer of R. Hanina Dasa?

The rabbis taught: It happened that one high-priest made his prayer very long. When the priests became alarmed, they went to see whether he had died, and met him returning. They inquired of him why he had made his prayer so long. He said: Is this displeasing to you, when I prayed the Lord that the Temple might not be destroyed? They said to him: Do not thou repeat it, as we have learned in the Mishna, He should not make the prayer long, lest he alarm the congregation."

MISHNA: When the ark had been taken away, there was a stone from the time of the first prophets, "Shethia" [foundation] it was called, three-finger high above the ground. Thereupon he placed [the censer]. He took the blood from the one who stirred it, went to the place whither he had gone, and stopped where he had stopped [in the Holy of Holies], and sprinkled from his position once upward and seven times downward [Lev. xvi. 14], without being intent on sprinkling it either upward or downward, but holding the palm open, either turned outward or toward himself [meaning doubtful]. Thus he was counting: one [upward], one and one [downward], one and two, one and three, one and four, one and five, one and six, one and seven. He departed, and placed it [the basin] on the golden stand in the Temple. They brought to him the he-goat, he slaughtered it, and received in a basin its blood. He went to the former place, stopping where he had stopped, and sprinkled thereof once upward, and seven times downward, without taking care to sprinkle upward or downward, but holding his palm open, turned in or out, and counting thus: one, one and one, one and two, etc. He came out, and placed it on the second stand that was in the Temple. R. Jehudah



saith: There was but one stand there. He took up the bull's blood, and put down the he-goat's blood. He sprinkled thereof at the curtain which was opposite to the ark outside, once upward, and seven times down, without taking care, etc., and thus counting, etc. He lifted the blood [-filled basin] of the he-goat, and put down that of the bull's blood; he sprinkled of it on the curtain opposite to the ark outside, once upward, seven times down, etc. He emptied the bull's blood into the he-goat's blood, and transferred (the contents of) the filled basin into the empty one.

GEMARA: The Mishna says, "When the ark was taken away," not concealed; it holds, therefore, that it was removed to Babylon. As we have learned in a Boraitha, R. Eliezer said: The ark was taken into exile in Babylonia. As it is written [2 Chron. xxxvi. 10]: "And with the expiration of the year did King Nebuchadnezzar send, and had him brought to Babylon, with the precious vessels of the house of the Lord" (precious; that is, the ark). R. Simeon b. Jochai infers this from another passage [Is. xxxix. 6]: "No thing shall be left": no word (for "king," "word," and "commandment" the same Hebrew word is here used) will be left, none of the ten commandments (or the ark which contained them). R. Jehudah, however, says: The ark was concealed in its place (Temple), as it is written [1 Kings viii. 8]: "And they had made the staves so long, that the ends of the staves were seen out in the holy place in the front of the Debir, but they were not seen without; and they have remained there until this day." And he who says that R. Simeon b. Jochai thinks that the ark was taken into exile, differs from Ulla, who says as follows: R. Mathia b. Heresh had asked R. Simeon b. Jochai in Rome: We see that R. Eliezer infers from two verses that the ark was taken into exile. One verse is quoted above; the other is [Lam. i. 6]: "There is gone forth from the daughter of Zion all her splendor." Thereby the ark is meant. What hast thou to say thereto? He replied: I say, the ark was concealed on the spot, and the proof is the verse quoted above. Said R. Na'hman b. Itz'hak: We have also learned it in a Mishna in Shekalim [VI, b]: "Once a priest was engaged there, and he noticed that one of the paving stones on one place appeared different from the others. He went out to tell others of it; but he had not yet finished speaking, when he gave up the ghost. Thereby it was known to a certainty that the ark of the covenant was hidden there." What was he engaged in? Says R. Helbo: He was busy sporting with his axe. The disciples of R. Ishmael have taught: There were two blemished priests who picked out the wood, which was not mouldy. The axe of one fell down on the place where the ark was concealed; a fire issued, which consumed him.

"A stone, Shethia." We have learned in a Boraitha: The word Shethia means, that the universe has been created from it, as Shethia means foundation. This is according to him who says, that from Zion the world began to be created, as we have learned in the following Boraitha: R. Eliezer said: The world was created from the very middle, as it is written [Job xxxviii. 38]: "When the dust is poured out as molten metal, and the clods are made to cleave fast together" (first the central piece was made, then the other parts adhered to it). R. Joshua says: The world was created beginning with the extremities, as it is written [ibid. xxxvii. 6]: "For to the snow he saith, Be thou earth. Likewise to the pouring rain, and to the pouring rains of his strength." Four times the word "rain" is repeated here (in Hebrew, but "rain" means in Talmudic dialect "matter"). There were then four pieces of matter, and of them was composed the world. R. Itz'hak says: The Holy One, blessed be He, threw a stone into the sea, and therefrom a world was made. As it is written [ibid. xxxviii. 6]: "Upon what are her foundation-pillars placed at rest? or who threw her corner-stone"? The sages, however, said: The world was created beginning with Zion. As it is written [Ps. l. 1, 2]: "The God of Gods, the Lord Speaketh," etc. "Out of Zion, the perfection of beauty." That signifies, from Zion began to be the beauty of the whole world. In another Boraitha we have learned: R. Eliezer the Great said, It is written [Gen. ii. 4]: "These are the generations of the heavens and the earth when they were created, on the day, that the Lord God made earth and heaven." The luminous stars, etc., were created from the heavens, and all earthly things from the earth. But the sages say: Everything was created from Zion. As it is written [Ps. l. 1]: "A Psalm of Assaph. The God of gods," etc. "The perfection of beauty," i.e., the beauty of the whole world. "Holding the palm open." What is meant by this? Said R. Jehudah: As one uses a lash first from the right to the left, and then downward.

"He took the blood from the one who stirred it," etc. We have learned in a Boraitha: When he sprinkled, he did not sprinkle on the top of the mercy-seat, but opposite; and not that the blood should fall on it, but on the ground. When he sprinkled on the top of the mercy-seat, he bent the palm downward, that it should not fall on the mercy-seat, and when he sprinkled beneath it, he held his palm bent upward, that it should not fall on the mercy-seat, but on the ground. Whence do we deduce this? Because it is written [Lev. xvi. 15]: "He shall sprinkle it above the mercy-seat, and before the mercy-seat." This had not to be written, as it has already

been written in the case of the bullock [ibid. 14]. It is meant to make the "before" and "above" equal; as by "before" the mercy-seat, it is meant that it should not be sprinkled at it, but opposite to it; so also by "above" is meant, not upon it, but opposite to it.

The rabbis taught: It is written: "And he shall sprinkle it above the mercy-seat." From this we know only once above (it, in case of the goat). How many times had he to sprinkle downward? This we have to infer from the bullock: as it is written of him seven times, so we infer in regard to the he-goat. We know that it is equal in case of the bullock and goat, downward; but we do not know how many times he is to sprinkle downward in case of the bullock? We apply to the bullock the law in reference to the goat: as in the case of the goat, so in the case of the bullock—once downward, seven times upward.

"One, one and one," etc. The rabbis taught: He counted one, one and one, one and two, etc., up to seven. So said R. Meir. R. Jehudah says: One, one and one, two and one, three and one, four and one, five and one, six and one, seven and one. They do not differ. Each said according to the custom in his part of the country (in the one place they said, e.g., twenty-one, in the other one and twenty). Now we see that all agree that the first time of sprinkling had to be counted along with each of the other seven? What is the reason? Said R. Elazar: He should make no mistake in the number of countings. R. Johanan says: Because it is written again [ibid. 14]: "Shall he sprinkle," superfluously, it is to teach us that the first he ought to count with all the others, What is the point of their difference? R. Elazar says: If he has failed to do it, but made no mistake, it is valid; but according to R. Johanan, it is not.

"He departed, and placed it on the golden stand." One of the scholars read the prayer in the presence of Rabha, and read, "He departed, and placed it on the second stand"; and after this he read, "He took the he-goat's blood, and put down the bullock's blood." Said Rabha to him: The first thing thou readest according to the rabbis (who say there were two stands), and the second according to R. Jehudah (who says there was but one stand, and therefore he took down the bullock's blood when he came with the goat's blood), you thus contradict yourself. You should say: He put down the goat's blood (on the second stand), and took up the bullock's blood (from the first, stand).

The rabbis taught: It is written [ibid. 16]: "So shall he do for the tabernacle," etc. Wherefore had this to be written? It comes to teach us, that as in the Holy of Holies he had to sprinkle once and seven times, both from the bullock's blood and the goat's, so he had to do in the sanctuary.

"That abideth among them in the midst of their uncleanness." This signifies, even when they were unclean, the Shekhina continued to be among them. A certain Sadducee said to R. Hanina: At the present time, when the Temple is destroyed, ye are certainly unclean, as it is written [Lam. i. 9]: "Her uncleanness on her skirts." He replied to him: Come and see. It is written: "That abideth among them in the midst of their uncleanness."

We have learned in a Boraitha: When he sprinkled on the veil, he sprinkled not upon it, but opposite to it (that the blood fell on the ground). R. Eliezer b. R. Jose, however, said: I have seen on the veil in Rome the marks of the drops of blood of the bullock and goat of the Day of Atonement.

What is the law, when the bloods of the bullock and goat got mingled? What shall he do therewith? Says Rabha: He sprinkled thereof once upward, and seven times downward, and this sufficed for both. This Halakha has been communicated to Jeremiah in Palestine: He said: Ye Babylonians are stupid. Because ye live in a dark land, ye say dark Halakhas. In this manner, he will sprinkle the he-goat's blood before the bullock's, and it is written [Lev. xvi. 20]: "When he hath made an end of atoning for the holy place." "The end"—hence everything must be in its proper turn. What, then, shall he do? Says R. Jeremiah: Once he sprinkles it as the bullock's, and then a second time as the he-goat's blood.

How if the bloods got mixed, when he has already sprinkled the bullock's blood upward? Said Rabha: He should sprinkle it seven times downward as the bullock's, and then upward and downward as the he-goat's, blood. How if he has confounded the basins?



*What shall he do then? He should sprinkle three times, once for the bullock, then for the he-goat, and the third time for the he-goat (lest the he-goat's blood had preceded the bullock's when he sprinkled the first time).*

*"He emptied the bull's blood into the he-goat's." Our Mishna will be according to him who maintains that the bloods must be mixed, for the purpose of putting it on the corners of the altar. Because it was taught: R. Josiah and R. Jonathan said, one of them that they had to be mingled, and the other that they ought not to be mingled, but put separately on the corners of the altar. It seems that R. Josiah was the one who said they had to be mingled, as we have heard elsewhere, though it is not written "together" [Lev. xvi. 18]; yet since it is written "and," it is as good as though it had been written "together."*

*We have learned in another Boraitha: It is written: "He shall take from the blood of the bullock and the blood of the he-goat." That signifies, they should be mixed together. But whence do ye know that it means that they should be sprinkled together, not separately? Therefore it is written [Ex. xxx. 10]: "And Aaron shall make an atonement upon its horns once in a year": once, not repeatedly. We see that the anonymous Boraitha is according to R. Josiah.*

*"He transferred (the contents of) the filled one into the empty one." Rami b. Hama propounded a question of R. Hisda: If he had placed one basin in the other, and therein received the blood, how is it? Should we say, as they are of one kind, that forms no invalidation? or that though of one kind, it is an invalidation? R. Hisda answered him: We have learned it in our Mishna: He has transferred the filled one into the empty one. Shall we not assume that it means, he placed the full basin in the empty one? Nay. It means, he poured the contents of the full basin into the empty one. But this is already mentioned in the beginning of the sentence? He transfers the mixed blood again into an empty vessel, to mix the two kinds of blood the better.*

*MISHNA: He then went out to the altar which is before the Lord, which is the golden altar, and began to cleanse it, downward. Whence does he begin? From the northeastern corner [horn] to the northwestern, southwestern, southeastern. Where he begins to cleanse the outer altar, at that spot he finishes cleansing the inner. R. Eliezer says he remains where he stands, and thence cleanses [the altar being one ell square]. Everywhere he sprinkled from below upward, except at the spot where he stood, whereat he sprinkled from above downward.*

*He, sprinkled on the clean place of the altar [where the gold was to be seen] seven times, and what remained of the blood he poured at the western base of the outer altar, and what remained of the blood of the outer altar he poured at the southern base. Both kinds of blood mingled in the trench, and flowed out into the brook Kidron. And it was sold to gardeners as manure, but one offends by [using without paying for] them.*

*GEMARA: We have learned in a Boraitha: Why is it necessary to repeat here, "before the Lord"? Said R. Nehemiah: Because we find that when he held the bloods of the bullock and he-goat he stood inside of the altar, and sprinkled the blood on the veil, we might think that at the same time he should sprinkle on the golden altar: therefore it is written [Lev. iv. 7], "the altar of the incense of spice, before the Lord," to let us know that the altar was before the Lord, but not the priest. What, then, should he do? He had to come out to the outside of the altar, and thence sprinkle.*

*"Began to cleanse it, downward." The rabbis taught: He began to cleanse from above downward. And whence did he begin? From the southeastern to the southwestern, northwestern, northeastern. So is the decree of R. Aqiba. R. Jose the Galilean said: From the northeastern to the northwestern, southwestern, southeastern. So that at the place where, according to R. Jose, he begins, according to R. Aqiba he finishes, and vice versa. Now we see that, according to all, he does not begin with the corner he meets first, but some definite corner. What is the reason? Said Samuel: Because it is written, "He went out to the altar," till he has come out from the place inside of the altar, and comes outside. (What is the point of difference between the two Tanaim?) The following: R. Aqiba thinks he has to walk round the altar, and R. Jose that he ought only to cleanse the altar at all corners, making its round with the hand. We have learned in a Boraitha: R. Ishmael said: Two high-priests remained of the first Temple. One said, he had passed round the altar with his hand; and the other, he had walked round it with his feet. And both gave their reasons. The one said: As it is written, "round." The inner altar was like the outer, which was large, and had to be walked around; while the other*

said: It was small, and with his hand one could reach all corners, as it was only in size like one corner of the outer altar: hence it was not necessary to walk round it.

"He sprinkled at the clean place of the altar." What is meant by the clean place? Said Rabba b. R. Shila: Where the altar was not covered, as it is written [Ex. xxiv. 10]: "Like the color of heaven in clearness." We have learned in a Boraitha: Hanania says, he sprinkled on the northern side, and, R. Jose says, southern. On what point do they differ? The one says the door of the sanctuary was at the north, the other says, at the south; but all agree, that where he finished to put the blood on the corners, at that side he sprinkled on the top. What is the reason? Because it is written [Lev. xvi. 19]: "He shall cleanse it and hallow it." That signifies where he had hallowed it, there he shall cleanse it.

"What remained of the blood," etc. This is because it is written [ibid. iv. 7]: "All the (remaining) blood of the bullock shall he pour out," and when he comes out, he meets the western base of the outer altar first.

"Of the outer altar, he poured at the southern base." The rabbis taught: By the base of the altar, the southern base is meant.

And another Boraitha states that, according to R. Ishmael, it was the western. The disciples of R. Ishmael, however, taught in the name of R. Ishmael, as the disciples of R. Simeon b. Jochai, that it was the southern (that is, R. Ishmael revoked what he said).

"One may offend," etc. The rabbis taught: One becomes guilty, when he uses the blood for his benefit. So is the decree of R. Meir and R. Simeon. The sages, however, said: The blood may be used. They are at variance only as to whether it is rabbinically an offence or not; but all agree that, biblically, one cannot offend (for if they thought it was biblical, they would not sell it to gardeners. Tospath.) Whence do we deduce this? Says Ulla: It is written [Lev. xvii. 11]: "I have appointed it for you upon the altar to make an atonement for your souls": for you, it should belong to you. The disciples of R. Simeon taught: To make an atonement, but not an offence. R. Johanan says: In the same verse it is written, "For the blood it is that maketh an atonement for the soul." It is (after the atonement) as it had been before the atonement.

MISHNA: It holds true of all the rites on the Day of Atonement, whose order is prescribed by the Bible (and stated in the above Mishmas), that if they are performed in a wrong order, one has done nothing. Had he used the blood of the he-goat previously to that of the bull, he should sprinkle once more some of that he-goat's blood after that bull's blood, and if while he had not completed the offering of the gifts in the inner part [Holy of Holies], the blood was spilled, it is incumbent upon him to fetch other blood, and once more sprinkle it inside, and the same is the case in the Temple, and also of the golden altar, because all [rites] are separate atonements. R. Elazar and R. Simeon say, however: From where he had been mistaken, he should begin anew.

GEMARA: The rabbis taught: It holds true of all ceremonies of the Day of Atonement whose order is stated in the Mishma, if one of them has been performed earlier than that which should precede it, it is as nothing. R. Jehudah, however, said: This is only true of the rites performed in the white garments in the Holy of Holies, but of the ceremonies performed in the white garments outside (e.g., the lots, emptying the remaining blood, or confessions), it is true that if he has done them out of the right order, they are still valid. R. Nehemiah said: The case is simply, all ceremonies performed not in the right order in the white garments, whether in the Holy of Holies or outside, are invalid; but the rites performed in the golden garments outside must not be done again. Said R. Johanan: Both have deduced it from the same verse. It is written [Lev. xvi. 34]: "And this shall be unto you as a statute for everlasting, to make an atonement for the children of Israel for all their sins once a year." R. Jehudah holds, what is meant by "once a year"? Where the atonements are made once a year, and that is in the Holy of Holies. R. Nehemiah holds, that not the place where once a year the rites are performed is meant, but the rites done for atoning once a year, and that is inside and outside.

How can R. Jehudah say, the place is meant? It is only written "once a year." We must say, the reason of R. Jehudah is this: It is written, "and this shall be," and then "once a year." Hence two limitations, one excluding what is performed in the white garments outside of the Holy of Holies, the other

excluding what is done in the golden garments. And R. Nehemiah says: The one expression excludes what is performed in the golden clothes, and the other the remainders of the blood, which, if not emptied at all, involves no transgression.

R. Hanina said: If he has taken the handfuls of frankincense before the bullock has been slaughtered, he has done nothing. This cannot be according to R. Jehudah, for according to R. Jehudah it is only the rites performed in the Holy of Holies, but this is done outside? Nay; even according to R. Jehudah it would have been invalid. Why? Because it is a preparatory service for a service performed in the Holy of Holies (it is equal to such a service).

Ulla said: If he has slaughtered the goat before the bullock's blood had been sprinkled, he has done nothing. An objection was raised: It is said in our Mishna, if he has sprinkled the he-goat's blood before the bullock's, he should sprinkle once more. If it were as Ulla says, it should have been said: he should slaughter a second time. Ulla explained the Mishna: That is the case with the offerings in the sanctuary, but in the Holy of Holies the bullock's blood must be sprinkled first, then the he-goat must be slaughtered. And so has also R. Ephes explained.

"The same is the case in the Temple," etc. The rabbis taught: It is written [Lev. xvi. 33]: "He shall make an atonement for the sanctuary of holiness, and for the tabernacle of the congregation and for the altar shall he make an atonement; and also for the priests and for all the people of the congregation shall he make an atonement." The sanctuary of holiness—that is, the Holy of Holies; by the tabernacle the Temple is meant—the altar, literally; "shall he make an atonement"—by this is meant the court where the priests might walk; "the priests," literally, "the people of the congregation," Israel; "make an atonement" once more—that means the Levites.

All are then equal in their atonement; that is, all are atoned for by the scapegoat for all sins except uncleanness. So said R. Jehudah. R. Simeon, however, said: As the blood of the he-goat, sprinkled inside, atones for Israel only the uncleannesses of the Temple and all sacred things, so the blood of the bullock atones for the priests only the sins of uncleanness. And as the confession over the scapegoat atoned for Israel's other sins, so also the confession over the bullock atoned for the other sins of the priests. In a Boraitha we have learned: Rabbi has said: My Master, R. Jacob, has taught me this difference of opinion of R. Elazar and R. Simeon in our Mishna is only in relation to the logs offered by lepers.

R. Johanan said: The trespass-offering of a leper, if slaughtered for a wrong purpose, is where the same difference of opinion of our Mishna exists. According to R. Meir, who says that if he has made a mistake, he must begin anew, he must in this case also bring another trespass-offering. But according to R. Elazar and R. Simeon, who say that he must begin where he had made the mistake, there is no mending of this mistake; for it has been slaughtered already (and if he should slaughter another, he will offer two, while it is written one). The following Boraitha is according to R. Johanan: If a leper's trespass-offering has been slaughtered for another purpose, or some of its blood was not put on the thumbs and great toes of the leper, it may be offered on the altar, and requires a drink-offering; but another trespass-offering has to be offered.

The rabbis taught: All things mentioned in our Mishna—bullocks, he-goats—that have become invalid, defile the garments of him who burns them, and they must be burned in the place where the real sacrifices are burned. [See Lev. xvi. 27, 28.] So is the decree of R. Eliezer and R. Simeon. The sages, however, say: They are not to be burned, because only those which have been used the last, because used for the atonement, must be burned there. Rabha asked R. Na'hman: (If the he-goats have become invalid, two others are required) how many shall he despatch as scapegoats? R. Na'hman answered him: Shall he send a whole flock? R. Papi says in the name of Rabha: He sends the first. R. Simi says in the name of the same: The last. It is right according to R. Simi, because the other of the couple has been used for the atonement; but what is the reason of Rabha, according to R. Papi's saying? He holds as R. Jose of the following Boraitha: If one separates his Paschal lamb and the same be lost, and after he purchases another one in its stead the first one is found, he may offer either one of them. So is the decree of the sages. R. Jose, however, says: There is a merit to offer the first one, unless the second was a better one.



## CHAPTER VI.

## REGULATIONS CONCERNING THE HE-GOATS OF THE DAY OF ATONEMENT AND THE SENDING TO THE DESERT, AND THE CONFESSION THEREAT.

*MISHNA: It is a merit that the two he-goats for the Day of Atonement should be equal in color, stature, and price, and both (bought) at the same time; but if they are not equal, they may still be used. If one was bought to-day, and the other on the morrow, they are valid. If one of them died, then if this occurs before the lots are drawn, another is purchased to make up the pair; but if later, then a new pair should be acquired. Lots should be drawn again, and this should be said: If the Lord's he-goat has died, "The one on which the lot has fallen for the Lord may substitute him"; and if that of Azazel has died, "The one on which the lot has fallen for Azazel may substitute him." And the remaining one of the previous pair should be allowed to feed (graze) till it chance to get a blemish, when it is sold, and the money goes as a gift-offering, since an animal designed to atone for the congregation is not put to death. R. Jehudah says, it is (put to death). Also said R. Jehudah: If the blood [of the Lord's he-goat, when slaughtered] had already been spilled, the scapegoat should be put to death; if the scapegoat had died, the other one's blood should be poured out [and a new pair purchased].*

*GEMARA: The rabbis taught: It is written [Lev. xvi. 5]: "He shall take two goats." Why is it mentioned, two? If it were in the plural, we would know, not less than two. It is meant, then, the two should be equals. How, then, do we know that when they were unlike they were still valid? Because it is written twice "goats" [ibid. 9, 10], That shows, that if they were not alike they were still valid. But if "goat" were not repeated twice, they would have been, according to you, invalid? Whence would you deduce this? At the first glance, we would say, because it is written thrice "two" [ibid. 5, 7, 8]; but if the repetition of "goat" makes it valid, wherefore is this repeated thrice? Infer from this, it is a merit that they be, first, equal in color; secondly, in stature; thirdly, in price. We have also learned thus in a Boraitha of sheep offered by lepers: It is written "two sheep." Sheep would suffice? From this it is also inferred they should be like each other, as stated above. But how do we know that if they are unlike each other they are valid? Because it is written "one sheep." The same Boraitha states in relation to the burnt-offering of a leper; there it is also written "two birds." The two could be dispensed with; and from the word two it is inferred that they should be alike. If it is so, why should we not say the same of the daily offerings, about which it is also written "two sheep"? This two is needed for what is stated in the following Boraitha: It is written [Num. xxviii. 3]: "Two on every day." From this we infer that it must be before the day's arrival (daybreak). (This is explained in Tract Tamid.)*

*The rabbis taught: Should the two he-goats of the Day of Atonement have been slaughtered outside of the Temple, if this was done before the drawing of the lots, he is culpable for both; but if later, he is culpable only for that designed for the Lord (not that for Azazel. Why should he be culpable?) Before the lots have been drawn, what are as yet these simple he-goats fit for? Said R. Hisda: Because they are fit for the additional sacrifices of the Day of Atonement, which are sacrificed outside of the Temple. (But how is this to be understood?) Why are they not fit to be sacrificed inside? Because the lots have not been drawn. The same is the case with the additional sacrifices; since all the services preceding these have not yet been performed they are not fit for additional sacrifices either?*

*R. Hisda holds: The inappropriate time is not to be compared with the unfitness of the goat itself (before the lots are drawn).*

*"If the Lord's he-goat dies." Said Rabh: The second of the first pair must be sacrificed, but the second of the second pair must be left to graze. R. Johanan says conversely. On what point do they differ? Rabh says: A living thing is not postponed. (The second goat of the first pair, being fit, should not be postponed in favor of another goat to be sought out), and R. Johanan says, that such are postponed. What is Rabh's reason? Because he deduces it from the too early time; as he was unfit only as long as he had no fellow, he is fit henceforth. What comparison is this? In that case the he-goat was not yet fit for anything, but here he has been already postponed. Why not continue to be postponed? Therefore we must say: Rabh deduces it from a temporary blemish. After the blemish has passed away, he is fit; so here, his unfitness is considered temporary.*



According to Rabh's theory (that a living thing is not postponed), why only the second of the first pair and not as well of the second pair, say, then, he can choose which he likes? Said Rabha: Rabh holds as R. Jose that it is a merit to use the first (as mentioned at the end of the preceding chapter). Rabha said: It seems to us, that our Mishna is in accordance with Rabh, and a Boraitha is in accordance with R. Johanan. In our Mishna, it is stated: If the Lord's he-goat dies, the one on which the lot has fallen for the Lord shall substitute him; from this we infer that the other one continues to be as it has been. A Boraitha is according to R. Johanan, as we have learned: It is said in the Mishna 1: The second should be allowed to graze. We do not know whether the second of the first or second pair. As it is written [Lev. xvi. 10]: "Shall be placed alive." Placed alive, not the one whose fellow is dead. How can that be inferred? "Shall be placed alive," signifies that it shall be placed alive now. But the one whose fellow had died has been left alive already. An objection was raised from the following sentence in our Mishna: "R. Jehudah said also: If the blood of the Lord's he-goat had been spilled, the scapegoat should be put to death; if the scapegoat had died, the other one's blood should be poured out." It is right according to Rabh, who says that, according to the first Tana, living things are not postponed, and the second of the second pair is to be left to graze; and what R. Jehudah says of its being put to death refers to the second of the first pair. It is right according to Rabh, who says that according to the first Tana a living thing is not postponed, as it is said in the Mishna, "also said R. Jehudah." That is to say, he differs on two points: first, whether a sin-offering for the congregation is put to death (he says, it shall be put to death), and whether a living thing is postponed. R. Jehudah says, it is postponed, and shall be put to death, and the second of the first pair shall be put to death. But according to R. Johanan, who explains that the first Tana means to say the second of the second pair (shall be sacrificed), but of the first shall be put to death, because a living thing can be postponed, consequently R. Jehudah differs from the first Tana only on one point, on the congregational offering. Why does the Mishna say, "and also"? This difficulty remains. (From this we see, the Mishna is according to Rabh, not R. Johanan.)

"If the blood has been spilled, the scapegoat should be put to death." It is right that if the blood has been spilled, the scapegoat should be put to death, because the duty with the blood has not been fulfilled yet; but if the scapegoat has died, why should the blood be poured out? The duty (of drawing the lots, and of slaughtering the first) has been fulfilled already. Why need the blood be poured out? Said the disciples of R. Janai: Because it is written [ibid.]: "Shall be placed alive before the Lord, to make an atonement for him." That means he (the scapegoat) shall be alive till the atonement with the blood (of the other goat) has been made (and when he has died before, the blood must be poured out).

We have learned in a Boraitha about the Mishna in Shekalim, II., a. "If the inhabitants of a town sent their Shekalim," etc., as far as, "and nothing is credited to next year's account" (pp. 7, 8). R. Jehudah, however, said, they may be credited to next year's account. What is the reason of R. Jehudah? Said Rabba: R. Jehudah holds, the duties to be paid this year may be paid the next year. Abayi objected: From the following Tosephta: The bullock and the he-goat of the Day of Atonement, if lost, and the he-goats offered for idolatry, if lost, and substituted by others and then recovered, then all should be put to death. So says R. Jehudah. If the duties of this year can be paid the next year, they could be left for the next year? Rabh answered: You want to compare the he-goats for idolatry to congregational sacrifices. The latter are quite different. This is as R. Tebi said in the name of R. Joshiah: It is written [Num. xxviii. 14]: "This is the burnt-offering of the new moon for every month throughout the months of the year." The Torah says: Proclaim it a new month, and also bring a sacrifice from the new products (Rosh Hashana, p. 9). This would be right in case of the he-goat, for it comes from the congregational funds; but the bullock, which is from the high-priest's, what can be said to it? And, secondly, what R. Tebi said in the name of R. Joshiah is only a merit, but not a duty, as R. Jehudah said in the name of Samuel [ibid., ibid.], that if it was done it is acceptable?

Therefore says R. Zerah: The reason is, that the lot cannot determine during this year for the next year. Let him draw lots the next year? It is a precautionary measure, lest it be said that the lot does determine during one year for the next year. All this is right of the he-goat? But why should the bullock, for which no lots are drawn, be put to death? It is a precautionary measure, lest one should deal with the he-goat as one would with the bullock.

Shall he then be put to death for a precautionary measure against what itself is a precautionary measure? Therefore, says Rabha: It is a precautionary measure, lest there should be a mistake. What mistake can be made? That of sacrificing them (if left to graze). Then this apprehension ought to exist in all cases where animals are left to graze (till they get a blemish and are sold)? If that of

shearing their wool, or using them for work, the same fear ought to exist in all cases where invalid sacrifices are left to graze? The mistake of sacrificing them is meant, but for others there is no intention to sacrifice them at any time, as they are left to graze until they get a blemish; therefore a mistake cannot come to pass. But here, as the he-goat must be kept until the Day of Atonement of the next year, and it may be sacrificed by mistake before (the owner will take care it should not get a blemish). And whether a precautionary measure is taken against a mistake or not, the Tanaim of the two following Boraitas differ: one states, that a paschal sacrifice that has not been sacrificed during Passover may be sacrificed during the second Passover (the succeeding month, when those unclean before, celebrate it); and when not during the second Passover, it may be reserved for the Passover of the next year. And in another Boraita we have learned: It may not be sacrificed at all. They differ, then, about the apprehension of a mistake; the Tana of the last Boraita fears a mistake, and that of the first does not.

MISHNA: He comes to the scapegoat, and puts both hands on him, and confesses, using the following expression: I beseech Thee, Jehovah, they have committed iniquities, transgressed, sinned before Thee, Thy people the House of Israel. I beseech Thee, for the sake of Jehovah, forgive the iniquities, transgressions, and sins that they have committed, transgressed, and sinned before Thee, Thy people the House of Israel, as it is written in the Torah of Moses Thy seroant, thus: "For on that day shall he make an atonement for you, to cleanse you, that ye may be clean from all your sins before Jehovah." And the priests and people who stood in the forecourt, hearing the expressed name [of God, i.e., Jehovah] issuing from the mouth of the high-priest, used to kneel, prostrate themselves, and fall on their faces, and say: "Blessed be the name of His kingdom's glory for ever." They delivered him [the scapegoat] to the man who was his conductor. All were fit to perform this function. Only the high-priests fixed a usage, that Israelites should not be permitted to do it. Said R. Jose: It happened the conductor was Arsala of Tsipore, who was an Israelite [not a priest]. An elevated walk had been constructed for him [the he-goat], on account of the Babylonians [Babylonian Jews; according to the Gemara, Alexandrian Jews], who used to pull him [the he-goat] by the hair, saying: "Take [the sins] and go, take and go."

GEMARA: We see that in this confession the children of Aaron are not mentioned. According to whom is it? Said R. Jeremiah: This is not in accordance with R. Jehudah; as he said, the priests are also atoned for by the scapegoat. Abayi, however, said: This may be according to R. Jehudah. Are not the priests included in the general phrase, "Thy people Israel"?

"They delivered him to his conductor." The rabbis taught: It is written [Lev. xvi. 21]: "A man appointed thereto." From the word "man," it is inferred a layman is also fit. "Appointed" means, appointed from the day before, even when the Day of Atonement falls on a Sabbath, and even if he is unclean. Wherefore does he tell us, even a Sabbath? If the he-goat has become sick, and cannot walk, he may take him on his shoulder, and carry him. Said Raphram: From this it is inferred, that the law of Erub and carrying applies to Sabbath only, but not to the Day of Atonement (else what difference between a Day of Atonement falling on a week-day and a Sabbath?)

Why is it mentioned, even when unclean? What case of uncleanness can be here? Said R. Shesheth: Even if the conductor became unclean, he may enter the Temple and take the he-goat.

R. Eliezer was asked: When the he-goat had become sick, might he be taken on the shoulders? He replied: The he-goat was so healthy that it could bear away you and me together. They asked him again: When the conductor had become sick, may another be appointed? He replied: Let us be healthy; do not ask us about a case of sickness. They asked him again: If after having been pushed down he did not die, shall he go down and kill him? He gave them as answer the verse in Judges v. 31: "Thus may perish all Thy enemies, O Lord." The sages, however, said: If he had become sick, he must be taken on the shoulders; if the conductor is sick, another should be appointed; if he had been pushed and has not died, he should go down and put him to death.

R. Eliezer was asked whether a certain man would enjoy the world to come. He replied: You inquire of me concerning that man (he named a different man). 1 They asked of him again: May a shepherd rescue a sheep carried away by a lion? He replied: Do you ask me of a sheep? They asked him again: May the shepherd be rescued from the lion's mouth? He answered again: You ask



me only of the shepherd. They asked him again: May a bastard be heir of his father? He asked them: May he espouse his dead and childless brother's wife? They asked him: If he possesses a house, must a memorial of the Temple's destruction be left, when his house is whitewashed (an ell is left bare)? He answered: I think you ask me whether his sepulchre is to be whitewashed? He answered thus, not because he wanted to repel them, but he never decided what he had not heard from his Master.

A wise woman asked R. Eliezer. What was done with the golden calf being equally forbidden, why were the penalties different, some being slaughtered with the sword, some dying by water, or by a plague? He answered: The wisdom of a woman relates only to the spindle, as it is written [Ex. xxxv. 25]: "All the wise women spun with their hands." It was taught: Rabh and Levi said—the one, that he who slaughtered to the golden calf and offered incense was slain by the sword; he who embraced and kissed it, died by the plague; and he who rejoiced in his heart thereat, died from dropsy. And the other says: They who did it in spite of warning by witnesses, were slain; they who were not warned but only witnessed, by the pest; and those whom witnesses had not seen, died by dropsy.

R. Jehudah said: The tribe of Levi was not idolatrous (in relation to the golden calf), as it is written [ibid. xxxii. 26]: Whoever is on the Lord's side let him come unto me. And there assembled themselves unto him all the sons of Levi." Rabhina was sitting and repeating this saying. The children of R. Papa b. Abba objected to him: It is written [Deut. xxxiii. 9]: "Who said of his father and his mother, I have not seen him." 1 By this is meant, those who slew for worshipping the calf, inflicted penalty on their relatives. Whence we see some of the Levites were guilty. Rabhina replied: By father is meant the maternal grandfather, who was of Israel, by brother a half-brother of the mother, and by children, the daughter's children, whose father was an Israelite.

"An elevated walk had been constructed," etc. We have learned in a Boraita: R. Jehudah says: They were not Babylonian, but Alexandrian (Jews). Said R. Jose to him: May thy mind be appeased, as thou hast appeased mine (for he was a Babylonian himself).

"Take and go." We have learned in a Boraita: They used to say: Wherefore are they detaining the goat, the sins being so great?

MISHNA: Some of the prominent men of Jerusalem used to accompany him [the goat] as far as the first booth [of the ten, supplied with provisions for the conductor]. There were ten booths between Jerusalem and Tsuk [the rock of its destination], a distance of 90 Ris [7½ Ris are equal to one mile]. At each booth they said to him [to the conductor]: "Here is food, and here is water." And they [persons of the booth] accompanied him from booth to booth, excepting the last of them, for the rock was not reached by them; but they stood at some distance looking on what he [the conductor] did [to the scapegoat]. What did he do? He divided the tongue of crimson wool: the half of it he tied to the rock, and the second half between his [the scapegoat's] horns; he pushed him down backward. He went rolling and falling down; he did not reach half-way of the mountain before he became separated limb from limb. He [the conductor] returned to sit down under the last booth, till dark. And since when became his clothes unclean? After he had issued from the walls of Jerusalem. R. Simeon says: After he had pushed it down from the rock.

GEMARA: The rabbis taught: There were ten booths, and twelve miles: so says R. Meir. R. Jehudah says: There were nine booths, and ten miles. R. Jose says: Five booths, and ten miles. All were combined by an Erub. Said R. Jose: Elazar my son told me, if there were an Erub, two booths at ten miles would have been sufficient. Who is the Tana according to whom is what we have learned in our Mishna, that the last stood at a distance and looked? This is according to R. Meir, who says there were ten booths, and twelve miles.

"At each booth they said to him," etc. We have learned in a Boraita: They never made use of it, but they were cheered by the consciousness that they could have it?

"The half of it he tied to the rock," etc. Why not the whole of it? Because he had not yet fulfilled the duty of pushing down the goat, and as soon as he had tied it to the rock, it might have become white: he would have rejoiced so much at the thought of the sins

*having been pardoned, that he might not have attended to the pushing him down. Why did he not tie it wholly to the horns? Because it might happen that the goat bent his head, so as to make him unable to perceive whether it had become white or not.*

*The rabbis taught: Formerly the tongue of crimson wool used to be tied to the door of the porch, outside (that all should see). When it became white, all were rejoiced; when not, all became out of spirits and ashamed. Therefore it has been reformed that it should be tied to the door of the porch inside. However, they used to take a look at it even then. It was then reformed that half should be tied to the rock, another half to the horns.*

*"Before he attained half way of the mountain," etc. The rabbis taught: It is written [Lev. xviii. 4]: "My ordinances shall ye do." This signifies, such things as, even were they not written, it would be wrong to do, as idolatry, adultery, bloodshed, robbery, and blasphemy. "And my statutes shall ye keep" [ibid.]. There are things that Satan laughs at, as abstaining from pork, from wearing mixed stuffs [Deut. xxii. 11], the taking off of the shoe of the husband's brother, purification of a leper, and the despatching of the he-goat. Lest it be said, they are nonsense, it is therefore written [Lev. xviii. "I am the Lord your God." I have commanded it; you have no right to question.*

*"Since when became his clothes unclean," etc. The rabbis taught: The conductor defiles his clothes, but not the person that sends him (the conductor). Shall we assume that as soon as he comes out from the walls of the Temple court he becomes unclean? Therefore it is written [Lev. xvi. 26]: "He that takes away the goat to Azazel shall wash his clothes." What is meant by taking away? He who pushes him head downward, and he defiles his clothes.*

*MISHNA: He [the high-priest] went to the bull and to the he-goat destined to be burned. He ripped them, and tore out the parts to be burned upon the altar. He placed them on a charger (Magis), and kindled (for kindling) them upon the altar. He intermingled the limbs of the two animals, and they were removed to the place for burning. Since when are the clothes [of the porters] made unclean? When they came out behind the wall of the forecourt. R. Simeon says: When the fire is consuming most parts [of the animals].*

*GEMARA: He intermingled. Said R. Johanan, a sort of mingling. What is meant? We have learned in a Boraitha: He did not cut them as all burnt-offerings, in which the hide is flayed; but the bullock and he-goat, he cut the hide and flesh together. Whence do we deduce this? Because it is further written [Lev. iv. 11]: "His inwards, and his dung." How is it to be inferred from this? Said R. Papa: As the dung was in the inwards, so the flesh in the hide.*

*"Since when are the clothes made unclean?" The rabbis taught: It is written [ibid. xvi. 28]: "He that burneth them shall wash his clothes." He that burns, but not he who kindles, or he who lays the wood for the fire. Who is considered as the one that burns? He who assists at the burning, his clothes become unclean. Shall we say, that when it has been burned to ashes they still defile the clothes? Therefore it is written "them": he who burns them, but not the ashes. R. Eliezer b. R. Simeon says: When the flesh is still called flesh, it defiles; but when it has been dissolved, it no longer defiles. What is the difference between them? According to R. Eliezer, singed flesh ceases to be flesh, and does not defile; but according to the first Tana it is, and does.*

*MISHNA: The high-priest was told: "The goat has reached the desert." How was the fact known? Watches were stationed on high towers [meaning doubtful], who lifted up flags [to give signals]. Said R. Jehudah: They could have excellent evidence [by calculating the time]. From Jerusalem to Beth Hadudo was three miles. The prominent men had walked one mile, went back one mile, and had tarried as long as a mile is gone over. Thus they could calculate that the he-goat had reached the desert.*

*R. Ishmael says: Why, they had another sign. A tongue of crimson wool used to be tied to the gate of the Temple, and as the he-goat had reached the desert, the wool used to become [by miracle] white; as it is said: "Though your sins be scarlet, they shall be as white as snow; though they be red as crimson, they shall become like wool" [Isaiah i. 18].*



GEMARA: *Said Abayi: From this we see that the Beth Hadudo was in the desert.*

- 1271 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.88  
 1272 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.78  
 1273 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.395 4Q184  
 1274 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.133  
 1275 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.420 4Q510  
 1276 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.74  
 1277 - 101 Questions on the Dead Sea Scrolls. , p. 132  
 1278 - Words and meanings derived from *Strong's Concordance*, from the appended Hebrew-Chaldean and Ancient Greek dictionaries.  
 1279 - *The History of the Church*  
 1280 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.458 1 Qap Gen, 1 Q20  
 1281 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.451 *The Heavenly Prince Melchizidek*, 11 QXIII  
 1282 - *Exploring the World of the Bible Lands*, p.90  
 1283 - *Malachi* 4  
 1284 - Barnstone. *The Other Bible. The Book of Enoch*, p.490  
 1285 - *The Edificatory Prose of Kievian Rus', The Homilies of Grigorii the Philosopher*, p. 164. *Homily 7 for the Seventh Day, for Saturday: On the Dead.*  
 1286 - Plato, *Timaeus and Critias*, (trans. Sir Desmond Lee) p. 111. *Plato's Timaeus* 43  
 1287 - Trenchard, Warren, C. *Complete Vocabulary Guide to the Greek New Testament*, p.178, 298  
 1288 - Dawood. *The Qur'an . The Moon. Surah 54:55*, p.376  
 1289 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.278-279  
 1290 - (NT) *Revelations XXI*  
 1291 - Freake. *Agrippa Book III, Chapter XXXIV*, p. 573  
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 1293 - *The History of the Church II:2*  
 1294 - *The Age, December 30, 1996*  
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 1296 - *The Age, October 23 and 29 1997*  
 1297 - Murray, M. *The Witch Cult in Western Europe*  
 1298 - *Ibid.*, p. 203-204  
 1299 - *Ibid.*, p. 132  
 1300 - *Ibid.*, pp. 5, 15  
 1301 - Heer, F. *The Holy Roman Empire*, p. 20  
 1302 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 109  
 1303 - *The Rise of Russia*  
 1304 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 473  
 1305 - Juliet Butler. *Marie Claire*, p. 54-60  
 1306 - *Magazyn o Magicznej Stronie Zycia "Wrozka"*, No1, January 1998  
 1307 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 266  
 1308 - Baigent. *From the Omens of Babylon - Astrology and Ancient Mesopotamia*  
 1309 - Lenormant, F. *Chaldean Magic*, p.233  
 1310 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 143.  
 1311 - Le Febvre, Dom Gaspar. *Saint Andrew's Daily Missal. Liturgical Apostolate Abbey of St Andre* 1951  
 1312 - Gaspar also happens to be the name of one of the three wise Magi of the Epiphany  
 1313 - *Oxford Dictionary of Popes*, p. 328

- 1314 - Thomas, K. - *Religion and the Decline of Magic*, p.378.  
 1315 - Ibid, p.385.  
 1316 - Ibid, p.366.  
 1317 - Frazer. *The Golden Bough*  
 1318 - *Investigator's Guide to Allegations of "Ritual" Child Abuse: 8*  
 1319 - *Mein Kampf*  
 1320 - Shirer, W. *The Rise and Fall of the Third Reich*, p. 966.  
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 1322 - \*\*\* Hitler's Last Testament. Hitler.org  
 1323 - *The Russian Chronicles*, p. 321  
 1324 - *The Orthodox Church*, Timothy Ware, p. 162.  
 1325 - Dawood. *The Qur'an . The Cow. Surah 2:176*, p. 27  
 1326 - Dawood. *The Qur'an . The Table. Surah 5:34*, p. 83  
 1327 - Dawood. *The Qur'an . The Cow. Surah 2:191*, p. 29  
 1328 - Dawood. *The Qur'an . She Who Is Tested. Surah 60:7*, p.390  
 1329 - Dawood. *The Qur'an . The Table. Surah 5:51*, p. 85

#### Notes - Appendix I

- 1 - The information is drawn predominantly drawn from Vernadsky and the Cross, Sherbowitz-Wetzor translation of the Russian Primary Chronicle.
- 2 - *Peredistoriya Davnikh Rusio*
- 3 - Norwich. *Byzantium - The Apogee*, p. 68
- 4 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 5 - Vernadsky, G. *The Origins of Russia*
- 6 - Stoyanov. *The Hidden Tradition in Europe*
- 7 - Palsson, H. and Edwards, P. *Vikings in Russia*, p. 69-89

#### Notes - Appendix II

- 1 - Vasmer, M. *Vol I*, p. 228
- 2 - Vasmer, M. *Vol I*, p. 228 and 312
- 3 - Vasmer, M. *Vol I*, p. 203
- 4 - Moulton *Treasures of the Magi*, p. 142
- 5 - Vasmer, M. *Vol III*, p. 155
- 6 - Vasmer, M. *Vol III*, p. 166
- 7 - Vasmer, M. *Vol III*, p. 420
- 8 - Vasmer, M. *Vol III*, p. 505-506
- 9 - Vasmer, M. *Vol III*, p. 520
- 10 - Vasmer, M. *Vol III*, p. 569
- 11 - Vasmer, M. *Vol I*, p. 192-193
- 12 - Vasmer, M. *Vol III*, p. 745
- 13 - Vasmer, M. *Vol III*, p. 794

#### Notes - Appendix III

- 1 - *War in Ancient India*, p. 8-9
- 2 - *The Laws of Manu X: 67*
- 3 - *The Laws of Manu X: 46*
- 4 - *Medieval Ireland*

- 5 - Tschan. *The History of the Archbishops of Hamburg-Bremen*
- 6 - Macalister *The Archaeology of Ireland*, p. 267
- 7 - (*Pahlavi Texts Part V*) *Dinkard IV:1:20*
- 8 - West, E. *The Pahlavi Texts Part IV, Dinkard IX*
- 9 - *Dina-i Mainog-i Khirad XXXI-XXXII*
- 10 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 104-105
- 11 - Rawlinson, G. *The Histories*
- 11a - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol III*, p. 684-685
- 11b - Vasmer, Vol II, p.670-671
- 11c - Olmstead, p.123
- 12 - Vernadsky, G. *The Origins of Russia*, p. 126-127
- 13 - G. Buhler, *Sacred Books of the East Vol 25 - The Laws of Manu VII:1-2*
- 14 - Ibid. *The Laws of Manu VII: 6-7*
- 15 - Ibid. *The Laws of Manu VII: 74-76*
- 16 - Ibid. *The Laws of Manu VII: 78*
- 17 - Heer. *The Medieval World*, pp. 358, 360
- 18 - Jones, H. L. *Geography*, *Strabo 15:17*
- 19 - Rawlinson. *The Histories*, p. 132
- 20 - Vernadsky, G. *The Origins of Russia*
- 21 - This subject is covered more fully under the section on the Magi, Astronomy and Heresy.
- 22 - Baigent. *From the Omens of Babyoon*, p. 52
- 23 - West, W. *The Pahlavi Texts Part III, Sad Dar XIX:2*
- 24 - Laing. *The Ynglinga Saga* :37
- 25 - *Ancient Russian Cities: A travel guide to the Historical & Architectual Monuments and Fine Art Museum*
- 26 - *History of the Archbishops of Hamburg-BremenII:18*
- 27 - *History of the Archbishops of Hamburg-BremenII:19*
- 28 - *History of the Archbishops of Hamburg-BremenIV:18*
- 29 - *Timber Castles*, p. 84-87
- 30 - *The Ancient Slavs*, p. 49
- 31 - Cotterell, A. (Ed), Keall, E. J. *The Penguin Encyclopedia of Classical Civilisations*, p. 190-192
- 32 - *The Ancient Slavs*, p. 21
- 33 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol I*, p. 305
- 34 - Ibid. , Vol IV, p. 226
- 35 - Ibid. , Vol I, p. 526
- 36 - Murray, M. *The Witch Cult of Western Europe*
- 37 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol III*, p. 780
- 38 - Ibid. , Vol I, pp. 504-505, 535
- 39 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol II*, p. 238
- 40 - Laing. *The Ynglinga Saga* :37:
- 41 - Mongait. *Archaeology in the USSR*
- 42 - *The Laws of Manu VII: 129*
- 43 - *The Laws of Manu VII: 96-97*
- 44 - Jolly. *The Minor Law Books, Narada II:37*
- 45 - Ibid. , *Narada I: 211*
- 46 - Ibid. , *Narada I: 216*
- 47 - Ibid. , *Narada I: 222*
- 48 - Lissner, I *The Living Past*, p. 133

- 49 - *Vendidad Introduction V:24*
- 50 - *Vendidad*, p. 34
- 51 - Vernadsky. *The Origins of Russia*
- 52 - *Vendidad Fargard IV*
- 53 - *Vendidad Introduction V:24*
- 54 - *Vendidad Fargard IV: 49-53*
- 55 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:XVII:1*
- 56 - *Pahlavi Texts, Part IV*, p. 72
- 57 - This is yet another similarity between the Druids and the Volkhvy
- 58 - *Ecstasies*, C. Ginzburg
- 59 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol II*, p. 75, and Vernadsky. *The Origins of Russia*, p. 128-129
- 60 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol III*, p. 507, and *The Origins of Russia*, p. 129
- 61 - Vernadsky, G. *Medieval Russian Law*, p. 1
- 62 - *A History of Russia, B Dmytryshyn*, p. 78
- 63 - Vasmer. *Vol II*, p. 330 and Vernadskiy
- 64 - Jolly. *The Minor Law Books, Narada 1:34-38*
- 65 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 122
- 66 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol I*, p. 318
- 67 - Vernadsky, G. *The Origins of Russia*, p. 129
- 68 - Mac Alister, R. *The Archaeology of Ireland*, p. 317
- 69 - Berresford-Ellis. *The Druids*.
- 70 - Buhler, G. *Sacred Books of the East Vol 25 - The Laws of Manu I: 17-22*
- 71 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:XIX:62*
- 72 - Hollingsworth. *The Hagiography of Kievan Rus'*
- 73 - West, W. *The Pahlavi Texts Part III, Sad Dar LXIV*
- 74 - *The Law Books of Manu*, p. 228
- 75 - *Portable Medieval Reader*, p. 428, Source: *Ordensritter und Kirchenfursten* - Trans H. F. Schwarz, Insel-Verlag 1927
- 76 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol IV*, p. 137
- 77 - *The Hagiography of Kievan Rus'*
- 78 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:38*
- 79 - *Ibid.*, *Dinkard VIII: 33*
- 80 - *Ibid.*, *Dinkard VIII: 58*
- 81 - *Ibid.*, *Dinkard VIII: 55*
- 82 - *Ibid.*, *Dinkard VIII:XVII:37*
- 83 - *Ibid.*, *Dinkard VIII: 67*
- 84 - *Ibid.*, *Dinkard XLII: 1-3*
- 85 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 263
- 86 - Vernadsky, G. *The Origins of Russia*
- 86a - Olmstead, p.83-84
- 87 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol IV*, p. 82
- 88 - *Ibid.*, *Vol I*, p. 105-106
- 89 - *Ibid.*, *Vol III*, p. 655
- 90 - *Dadistan-i Dinik LIII*
- 91 - Tschan. *The Chronicle of the Slavs*, p. 131
- 91a - Vasmer, *Vol I*, p. 458
- 92 - Gimbutas, M. *The Civilization of the Goddess*, p. 145
- 93 - *The Northern Crusades*



- 94 - Vernadsky, G. *The Origins of Russia*
- 95 - Macalister *The Archaeology of Ireland*, p. 318
- 96 - Most information on the Pagan Rus' army has been drawn from *The Origins of Russia*, G. Vernadsky and *Armies of the Dark Ages*, I. Heath
- 97 - Vernadsky, G. *The Origins of Russia*, p. 6
- 98 - *Ibid.*, p. 282
- 99 - Vernadsky, G. *The Origins of Russia*
- 100 - *Ibid.*, p. 190
- 101 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:14*
- 102 - Vernadsky, G. *The Origins of Russia*, p. 190
- 103 - Erdoes, R. *AD 1,000 - Living on the Brink of Apocalypse*
- 104 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol III*, p. 745
- 105 - *Slovo o Polky Igoreve:16*
- 106 - Jones, H. L. *Geography*, Strabo 15:19
- 107 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol IV*, p. 508
- 108 - *Ibid.*, Vol I, p. 542
- 109 - *Ibid.*, Vol I, p. 237
- 110 - Rawlinson. *The Histories*, p. 116
- 111 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol III*, p. 774
- 112 - Notice the similarity between the name of the Lithuanian war god *Perkunas* and the name for the Aryan warrior's dance *PeykKuravas*, as found in *War in Ancient India*, p. 11-12.
- 113 - *War in Ancient India*, p. 14
- 114 - *Agni Purana II*, p. 379. *Agni Purana 125:49-50*
- 115 - *Agni Purana II*, p. 398. *Agni Purana 135:1*
- 116 - *The Laws of Manu VII: 91-92*
- 117 - *The Laws of Manu VII: 94-95*
- 118 - *War in Ancient India*
- 119 - Mattingly. *The Agricola and the Germania*, p. 107 *Germania: 7*
- 120 - *Ibid.*, p. 108 *Germania: 8*
- 121 - West, W. *The Pahlavi Texts Part III, Sad Dar XL*
- 122 - Erdoes, R. *AD 1,000, Living on the Brink of Apocalypse*
- 123 - West, W. *The Pahlavi Texts Part III, Sad Dar XVII:1*
- 124 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 109
- 125 - Simonov, P. *Essential Russian Mythology*, p. 135
- 126 - Talbot, C. H. *The Anglo-Saxon Missionaries in Germany*, p. 123
- 127 - Culican, W. *The Medes and Persians*
- 128 - Jolly. *The Minor Law Books, Narada XII: 80-81*
- 129 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 92-93
- 130 - *The Hagiography of Kievian Rus'*, p. 98
- 131 - Jolly. *The Minor Law Books, Narada XII: 19*
- 132 - Mc Alister *The Archaeology of Ireland*, p. 341
- 133 - *Pahlavi Texts Part IV*, p. 412
- 134 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:XXXI:15*
- 135 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:XXXVIII:7*
- 136 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 91
- 137 - *Ibid.*, p. 94
- 138 - *Agni Purana II*, p. 578. *Agni Purana 222:15*

- 138a - Jolly. *The Minor Law Books, Narada XII*: 54  
 139 - Ibid., *Narada XII*: 78  
 140 - Ibid., *Narada XII*: 73-75  
 141 - Ibid., *Narada XII*: 26  
 142 - Ibid., *Narada XII*: 40-43  
 143 - *Vendidad VIII, V*: 26-28  
 144 - Summers, M. *Malleus Maleficarum*, p. 89  
 145 - Flint. *The Rise of Magic in Early Medieval Europe*, p. 233  
 146 - Zoega, p. 207  
 147 - I have been unable to find examples of warrior oath ceremonies from 10th Century Rus', so this Scythian example is used.  
 148 - *Zend-Avesta Part II, Mihir Yast XVIII*: 70-72.  
 149 - Cotterell, A. (Ed), Cuyler Young, T. *The Penguin Encyclopedia of Classical Civilisations*, p. 162  
 149a - Culican, W. *The Medes and Persians*, p. 135  
 150 - Rawlinson. *The Histories*, pp. 64, 109  
 151 - Tkach. *The History of Ukrainian Costume*  
 152 - *The Novgorod Excavations*  
 153 - Tkach, U. *History of Ukrainian Costume*, p. 17  
 154 - Ibid. , p. 19  
 155 - Ibid. , p. 16  
 156 - Ibid. p. 18  
 157 - Ibid. , p. 18  
 158 - Ibid. , p. 21  
 159 - Ibid.  
 160 - *Ancient Inventions*, p. 403. The Romans learned pearl cultivation in Ancient Britain.  
 161 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol II*, p. 46  
 162 - Vasmer, M. Vol II, p. 573  
 163 - Cotterell, A. (Ed), Keall, E. J. *The Penguin Encyclopedia of Classical Civilisations*, p. 189  
 164 - Culican, W. *The Medes and Persians*, p. 22-23  
 165 - Ibid. , p. 46-47  
 166 - Ibid. , p. 99  
 167 - Ibid. , p. 137

#### Notes - Appendix IV

- 1 - Vernadsky, G. *The Origins of Russia*, pp. 232, 233, 235  
 2 - *Ancient Inventions*. p. 525-527  
 3 - *The Primary Chronicle*, p. 80-81  
 4 - Heer. *The Holy Roman Empire*. p. 93. The heretics in Mediaeval Western Europe used carrier pigeons to get word to their followers  
 5 - *Novgorod the Great - Excavations at the Mediaeval City*

## Illustrations

The published illustrations are predominantly the author's graphic reproductions of artefacts found in the following sources. I would like to extend a special thanks to the National Museum of Denmark for kindly granting permission to reproduce the listed photographs and illustrations. The same can also be said for Joe Caruso and Pia Coviello.

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- Fig 4.1. *New Larousse Encyclopedia of Mythology*, p. 232.
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- Fig 4.6. *The Parthians*, plate 47.
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- Fig 4.8. *The Penguin Encyclopedia of Classical Civilizations*, p. 170.
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