

- 572 - *The Three Books of Occult Philosophy, Agrippa*
- 573 - *Malleus Maleficarum Part III: General and Introductory*
- 573a - Flint and Stoyanov
- 573b - Dodge. *The Filhrist 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. lxxiii
- 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
- 700 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 63
- 701 - Heer, F. *The Medieval World*, p. 176-177
- 702 - Flint, V. *The Rise of Magic in Early Medieval Europe*
- 703 - Heer, F. *The Holy Roman Empire*, p. 98
- 704 - Heer, F. *The Medieval World*, p. 360
- 705 - Poole, A. L. *Domesday to Magna Carta*, p. 304
- 706 - Heer, F. *The Holy Roman Empire*, p. 67, 71. *The Holy Roman Empire, F. Heer*, pg 90
- 707 - Ibid. , p. 51
- 708 - Ibid. , p. 49
- 709 - Ibid. , pp. 67, 84, 90
- 710 - Ibid. , p. 58
- 711 - Ibid. , p. 68
- 712 - Ibid. , p. 57
- 713 - *Archaeology of Ireland*, p.343
- 714 - Mc Ginn, B. *Visions of the End*, p. 113
- 715 - 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 Brunent 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. 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, Bundahism 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 Korinskii
- 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.
- 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 Fishrist of Al-Nadim, Chapter IX, Part II*
- 856 - Murray, M. *The Witch-Cult in Western Europe*, p. 153
- 857 - Lozko, G. *Ukrains'ke Yazichnistvo*
- 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
- 910 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 35
- 911 - Ginzburg, C. *Ecstasies*.
- 912 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol II*, p. 658

- 913 - *The Witch Cult of Western Europe*, p. 167
- 914 - Murray, M. *The God of the Witches*, pp. 60, 84-87
- 915 - Murray, M. *The Witch Cult of Western Europe*
- 916 - Bosley, K. *The Kalevala*, p. 447
- 917 - *Ibid.*, p. 98
- 918 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 268-269
- 919 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 70-73
- 920 - Murray, M. *The Witch Cult of Western Europe*, p. 114
- 921 - *Ibid.*, p. 151
- 922 - *Ibid.*
- 923 - Vasmer, M. Vol II, p. 65-66
- 923a - *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.
- 924 - Kors and Peters. *Witchcraft in Europe 1100-1700*, p.
- 925 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 166-167
- 926 - Murray, M. *The Witch Cult of Western Europe*, p. 181
- 927 - Orchard, A. *Dictionary of Norse Myth and Legend*, p. 177
- 928 - *Agni Purana Vol IV: 327:10b-12*
- 929 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 168
- 930 - *Ibid.*, p. 162
- 931 - Zoega, G. T. *A Concise Dictionary of Old Icelandic*, p. 118
- 932 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 163-164. Drawn from *La Psychologie des inculpés lorrains de sorcellerie'*, *Revue historique du droit français et étranger*.
- 933 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 163
- 934 - *Bundahishn XV:19*
- 935 - *Sayast la-Shayast XIV*
- 936 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:XLII*
- 937 - *Ibid.*, *Dinkard IX:XIX:2*
- 938 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 268
- 939 - Bosley, K. *The Kalevala*, p. 643
- 940 - *The Oxford Dictionary of Superstitions*, p. 248
- 941 - Murray, M. *The Witch Cult of Western Europe*, p. 148
- 942 - Kors and Peters. *Witchcraft in Europe 100-1700*, p. 101
- 943 - Murray, M. *The Witch Cult of Western Europe*, p. 149
- 944 - *Ibid.*, p. 211
- 945 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 75
- 946 - Warner, E. *Heroes, Monsters and Other Worlds from Russian Mythology*, p. 82
- 947 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 76
- 948 - Bosley, K. *The Kalevala*, pp. 136,139
- 949 - Vasmer, M *Etimologicheskii Slovar' Russkovo Yazyka, Vol III*, p. 512
- 950 - Vasmer, M *Etimologicheskii Slovar' Russkovo Yazyka, Vol IV*, p. 349
- 951 - Ginzburg, C. *Ecstasies - Decipherment of the Witches Sabbath*
- 952 - West, W. *The Pahlavi Texts Part III, Sad Dar XLIII*
- 953 - Darmesteter, J. *The Zend-Avesta Part I Vendidad Fargard III:32*
- 954 - Sharpe, J. *Instruments of Darkness - Witchcraft in England 1550-1750*
- 955 - Murray, M. *The Witch Cult of Western Europe*, p. 171
- 956 - *The Natural History XVIII:41-43*

- 957 - Summers, M. *Malleus Maleficarum, Part I, Question 1*, p. 46
- 958 - The topic is covered at length in Ginzburg, C. *Ecstasies*.
- 959 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 333
- 960 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 262
- 961 - *Ibid.* , p. 85
- 962 - Palsson and Edwards. *Vikings in Russia*, p. 62-63
- 963 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 70-73
- 964 - Eliade, M. *Shamanism*, p. 509
- 965 - *Ibid.* , p. 433
- 966 - Ginzburg, C. *Ecstasies*, p. 163-164
- 967 - Eliade, M. *Shamanism*
- 968 - Lunde. *The Fields of Gold*, p. 154
- 969 - Murray, M. *The Witch Cult of Western Europe*
- 970 - Bosley, K. *The Kalevala*, pp. 61-62, 72, 108
- 971 - *Ibid.* p. 44
- 972 - *Ibid.* , p. 162-165
- 973 - *Ibid.* , p. 271
- 974 - *Ibid.* , p. 368
- 975 - Murray, M. *The Witch Cult of Western Europe*, p. 103
- 976 - *Ibid.* , p. 101
- 977 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:VII:11-13*
- 978 - *The City of God II:25*, p. 81-82
- 979 - *The City of God II:14*, p. 63
- 980 - Ankarloo and Henningsen. *Early Modern European Witchcraft*, p. 127
- 981 - *Ibid.* , p. 186-187
- 982 - Rawlinson, G. *The Histories*
- 983 - *The Christianisation of Scandinavia*, p. 64
- 984 - *The Christianisation of Scandinavia*, p. 64 and *Novgorod, Excavations at the Medieval City*
- 985 - Hutton. *The Stations of the Sun*
- 986 - Christiansen, E. *The Northern Crusades*, p. 27
- 987 - Skelton, Marston and Painter. *The Vinland Map and the Tartar Relation*, p. 72
- 988 - *Ibid.* , p. 70
- 989 - *Ibid.*
- 990 - *Description of Moscow and Muscovy 1557*
- 991 - *The Christianisation of Scandinavia*, p. 65
- 992 - Ankarloo and Henningsen *Early Modern European Witchcraft*
- 993 - *Ibid.* , p. 271
- 994 - Ginzburg, C. *Ecstasies*
- 995 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 53
- 996 - *The History and Topography of Ireland: 52*, p. 69-72
- 996a - Frazer. *The Golden Bough*
- 997 - Macalister. *Archaeology of Ireland*, p. 355
- 998 - Macalister. *The Archaeology of Ireland*, p. 363
- 999 - Murray, M. *The Witch Cult of Western Europe*, p. 116-117
- 1000 - Ginzburg, C. *Ecstasies*
- 1001 - Vlasova, M. *Novaya Abevega Russkikh Sueverii*, p. 265
- 1002 - Freake and Tyson. *Three Books of Occult Philosophy by Cornelius Agrippa*

- 1003 - Murray, M. *The Witch Cult of Western Europe*, p. 160
- 1004 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:XIX:3*
- 1005 - Ibid. , *Dinkard VIII:XXVII:3*
- 1006 - Dawood, N. J. *The Koran - The Table*, p. 79
- 1007 - Lunde. *The Fields of Gold*, p. 317-318
- 1008 - *Dadistan-i Dinik LXXII:3-5*
- 1009 - Vasmer, M. *Etimologicheskii Slovar' Russkovo Yazyka, Vol I*, p. 251
- 1010 - Ibid. , *Vol I*, p. 251
- 1011 - *AD 1,000 - Living on the brink of Apocalypse*, p. 149
- 1012 - Ibid. , p. 150
- 1013 - Ibid. , p. 151
- 1014 - Murray, M.
- 1015 - Cohn, N. *Europe's Inner Demons*, p. 212
- 1016 - Ginzburg, C. *Ecstasies*, p. 191-192
- 1017 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 216
- 1018 - Vlasova, M. *Novaya Abevega Russkikh Suetverii*, p. 69
- 1019 - Macalister. *Archaeology of Ireland*, p. 348
- 1020 - *The Natural History XVIII:37*
- 1021 - Murray. *The Witch Cult in Western Europe*
- 1022 - Arnold. *An Archaeology of the Early Anglo-Saxon Kingdoms*, p. 193
- 1023 - *The Edificatory Prose of Kievan Rus'*, p. 156. Homily 6, for Friday: On the cross
- 1024 - Vasmer, M. ,*Vol I*
- 1025 - Laing. *The Ynglinga Saga* :17
- 1026 - Zoega, p. 215
- 1027 - Murray, M. *The Witch Cult in Western Europe*, p. 130-138
- 1028 - *The Oxford Dictionary of Superstitions*, p. 383-386
- 1028a - *The Hagiography of Kievan Rus'*
- 1029 - Vernadskiy, G. *The Origins of Russia*, pp. 111, 112, 116, 148
- 1030 - *Gypsy music from Macedonia* - MCPS, Topic Records Ltd 1996.
- 1031 - Ginzburg, C. *Ecstasies*, p. 189
- 1032 - *The Hidden Tradition in Europe, Europe's Inner Demons*
- 1033 - Cohn. *Europe's Inner Demons*, p. 49-50
- 1034 - Kors and Peters. *European Witchcraft*, p. 49
- 1035 - Freake and Tyson. *Three Books of Occult Philosophy* by Cornelius Agrippa.
- 1036 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 150
- 1037 - Ibid. , p. 153
- 1038 - Stoyanov, Y. *The Hidden Tradition in Europe*, p. 199
- 1039 - Bosley, K. *The Kalevala*, p. 377-379
- 1040 - West, W. *The Pahlavi Texts Part I, Bundahishn*
- 1041 - Ibid. , *Bundahishn*
- 1042 - Murray, M. *The Witch Cult of Western Europe*, p. 78
- 1043 - West, E. *The Pahlavi Texts Part IV, Dinkard IX, XLVI: 3-4*
- 1044 - Duff, *Lucan's Civil War (Pharsalia vi, II:511-568)*
- 1045 - Vlasova, M. *Novaya Abevega Russkikh Suetverii*, p. 143-147
- 1046 - *The City of God by St Augustine XXI:VIII.*, p. 980-981
- 1047 - Cohn, N. *Europe's Inner Demons*, p. 74
- 1048 - Stoyanov, Y. *The Hidden Tradition in Europe*

- 1049 - Cohn, N. *Europe's Inner Demons*
- 1050 - Ibid. , p. 76
- 1051 - Ibid.
- 1052 - *Gods and Myths of Northern Europe*, p. 89
- 1053 - *The Book of the Dead*, p. 395 *The Papyrus of Nebseni: 45-46*
- 1054 - Simonov, P. *Essential Russian Mythology*, p. 108-114
- 1055 - Ibid. , p. 132-136
- 1056 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 1057 - Kors and Peters. *Witchcraft in Europe 1100-1700*, p. 44-47
- 1058 - Ibid. , p. 47-48
- 1059 - *Sikand Gumanik Vigar X:59-60*
- 1059a - *The Other bible*, p. 49. *Manichaean Myth - from the speech on Gehmurd and Murdiyanag*
- 1060 - *Witchcraft in Europe 1100-1700*, p. 95
- 1061 - Murray, M. *The Witch Cult in Western Europe*, p. 153
- 1062 - Ibid. , p. 154
- 1063 - Briggs, R. *Witches and Neighbours*, p. 29
- 1064 - Erdoes, R. *AD 1,000 Living on the Brink of Apocalypse*, Glyn and Metropolit Ilarion
- 1065 - Murray, M. *The Witch Cult in Western Europe*, p. 153
- 1066 - Ibid. , p. 154
- 1067 - Briggs, R. *Witches and Neighbours*, p. 29
- 1068 - Erdoes, R. *AD 1,000 Living on the Brink of Apocalypse*, Glyn and Metropolit Ilarion
- 1069 - Murray, M. *The Witch Cult in Western Europe*, p. 154
- 1070 - Ibid. p. 161
- 1071 - Vernadsky, G. *Medieval Russian Laws*.
- 1072 - Simonov, P. *Essential Russian Mythology*
- 1073 - West, W. *The Pahlavi Texts Part III, Sad Dar XXXII*
- 1074 - Simpson, J. *European Mythology*, p. 114
- 1075 - *The Oxford Dictionary of Superstitions*, p. 90-91
- 1076 - Rawlinson, G. *The Histories*
- 1077 - *Reader's Digest - Quest for the Past*, p. 129-130
- 1078 - *The Nag Hammadi Library*, p. 147
- 1079 - *History of the Archbishops of Hamburg-Bremen IV:6*
- 1080 - *Agni Purana II*, p. 578. *Agni Purana 222:18*
- 1081 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*, p. 93
- 1082 - Murray, M. *The Witch Cult of Western Europe*, p. 156
- 1083 - Murray, M. *The God of the Witches*, p. 18
- 1084 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 1085 - Summers, M. *Malleus Maleficarum*
- 1086 - Murray, M. *The Witch Cult of Western Europe*, p. 156
- 1087 - Ibid. , p. 158
- 1088 - Ibid. , p. 157
- 1089 - Ginzburg, C. *Ecstasies*, p. 298
- 1090 - Murray, M. *The Witch-Cult in Western Europe*
- 1091 - Cohn, N. *Europe's Inner Demons*
- 1092 - Ibid.
- 1093 - Ibid. , p. 157
- 1094 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 353

- 1095 - Stoyanov, Y. *The Hidden Tradition in Europe*
- 1096 - Summers, M. *Malleus Maleficarum* and Kamen, H. *The Spanish Inquisition*
- 1097 - Russell, J B. *A History of Witchcraft*
- 1098 - For examples see *A History of Witchcraft* and Summers, M. *Malleus Maleficarum*
- 1099 - *Reader's Digest Quest for the Past*, p. 259
- 1100 - Thorpe, L. *The History of the Franks V:5*, p. 260-261
- 1101 - Tschan. *History of the Archbishops of Hamburg-Bremen II:38*
- 1102 - Tschan. *History of the Archbishops of Hamburg-Bremen II:55*
- 1103 - Tschan. *History of the Archbishops of Hamburg-Bremen II:59*
- 1104 - *Olav's Saga*
- 1105 - Dennis, Foote, and Perkins. *Laws of Early Iceland - Gragas. K7*, p. 38-39
- 1106 - Cohn, N. *Europe's Inner Demons*
- 1107 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 96-97
- 1108 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 285
- 1109 - *Ibid.* p. 285
- 1110 - *Ibid.* p. 285
- 1111 - Cross, Sherbowitz-wetzor. *The Primary Chronicle*
- 1112 - Sherbowitz-Wetzor and Cross *The Primary Chronicle*, p. 152
- 1113 - Vernadsky, G. *Medieval Russian Laws*.
- 1114 - Maksimov, S. V. *Nechistaya, Nevedomaya i Krestnaya Sila*, p. 356
- 1115 - *Ibid.*
- 1116 - Murphy, G. R. - *The Saxon Saviour*, p.23
- This text emphatically attributes witch burning to pagan tradition. This led to a decree stating those who execute accused witches in this manner would forfeit their head.
- 1117 - *Ibid.* , p. 357
- 1118 - *Ibid.* , p. 357
- 1119 - Magnusson and Palsson. *Laxdaela Saga*, p. 128
- 1120 - *Ibid.* , p. 129
- 1121 - *Ibid.* , p. 130
- 1122 - *Ibid.* , p. 135
- 1123 - *Ibid.* , p. 137
- 1124 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 286-287
- 1125 - Murphy, G. R. - *The Saxon Saviour*, p.24
- 1126 - Jones and Pennwick. *A History of Pagan Europe*
- 1127 - *Revelation XX:7-9*
- 1128 - Professors Kamen, H. (The Higher Council of Scientific Research Barcelona), Contreras, J. (University of Alcalá de Henares), Alvarez-Junco, J. (Tufts University), and Haliczzer, S. (University of Illinois).
- 1129 - *The Myth of the Spanish Inquisition* (BBC), and Kamen, H. *The Spanish Inquisition*
- 1130 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 97
- 1131 - *Ibid.* p. 98
- 1132 - Heer, F. *The Medieval World*, p. 217
- 1133 - Cohn, N. *Europe's Inner Demons*, p. 203
- 1134 - Sidky, H. *Witchcraft, Lycanthropy, Drugs and Diseases*
- 1135 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 267
- 1136 - *Ibid.* , p. 269
- 1137 - *Ibid.* p. 266
- 1139 - *Ibid.* p. 334

- 1140 - Ibid. , p. 321 and 337
- 1141 - Ibid. , p. 324
- 1142 - Ibid. , p. 371
- 1143 - Sharpe, J. *Instruments of Darkness*, p. 108-111
- 1144 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 111
- 1145 - Ibid. , p. 222
- 1146 - Ibid. , p. 96
- 1147 - Ibid. , p. 227
- 1148 - Summers, M. *Malleus Maleficarum*
- 1149 - Sidky, H. *Witchcraft, Lycanthropy, Drugs and Diseases*, p. 16
- 1150 - Kors and Peters. *Witchcraft in Europe 1100-1700*, p. 259
- 1151 - Kors and Peters. *Witchcraft in Europe 1100-1700*, p. 259
- 1152 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 100
- 1153 - West, E. *The Pahlavi Texts Part IV, Dinkard VIII:XXXVIII:65*
- 1154 - Ankarloo and Henningsen *Early Modern European Witchcraft*, p. 102-103
- 1155 - Murray, M. *The Witch Cult in Western Europe*
- 1156 - Cohn, N. *Europe's Inner Demons*, p. 79-101
- 1157 - Ibid. , p. 90
- 1158 - Jones, H. L. *Geography* , *Strabo* 15:20
- 1159 - Flint, V. *The Rise of Magic in Early Medieval Europe*, p. 82-83
- 1160 - Fletcher, R. *The Conversion of Europe*, p. 347
- 1161 - Lewis, B. *The Middle East*
- 1162 - Dennis, Foote and Perkins. *Laws of Early Iceland - Gragas*
- 1163 - Christian. *A History of Russia, Central Asia and Mongolia*
- 1164 - Kors and Peters. *Witchcraft in Europe 1100-1700*, p. 251-252
- 1165 - Kors and Peters. *Early Modern European Witchcraft*, p. 282-283
- 1166 - Clark, S. *Thinking With Demons*. vii-x
- 1167 - Hutton. *The Stations of the Sun*, p. 425-426
- 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*
- 1240 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.322
- 1241 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.325 4Q403
- 1242 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.328 4Q405 20
- 1243 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.358 4Q186 fr 1
- 1244 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.264
- 1245 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.123 4QS IV:5
- 1246 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.211 Temple Scroll LIV: 10
- 1247 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.141
- 1248 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.211
- 1249 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.216
- 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
- 1265 - Freake, J. Agrippa. *The Three Books of Occult Philosophy*, p. 259, 517, 696
- 1266 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.112 1QS VIII
- 1267 - Vermes, G. *The Complete Dead Sea Scrolls in English*, p.52
- 1268 - Fitzmyer, J. A. *101 Questions on the Dead Sea Scrolls*, p. 98
- 1269 - Ibid. , p. 67

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 Boraitha 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 Abtinias.

"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'hith, 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'hith: 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'hith, 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 Boraita: "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. Amram 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 veils.

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. xxviii. 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." Rabha 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 Rabha 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 Rabha 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 Boraita, 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 Boraita: 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 Boraita: 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 Boraita 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 Boraita: 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 Boraita: 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 Jeremias 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. Jeremias: 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. Joshiah 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. Joshiah 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. Joshiah.

"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 Mishnas), 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 Mishna, 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—bulls, 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. Josiah 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 Tana'im of the two following Boraithas 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 Boraitha we have learned: It may not be sacrificed at all. They differ, then, about the apprehension of a mistake; the Tana of the last Boraitha 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 servant, 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 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 Boraitha: 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 Boraitha: 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 halfway 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. Jebudah 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 Boraitha: 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. 17]: "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 Melchizedek*, 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 Kievan 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 - Freahe. *Agrippa Book III, Chapter XXXIV*, p. 573
- 1292 - Dawood. *The Qur'an . Light. Surah 24:35*, p. 249
- 1293 - *The History of the Church II:2*
- 1294 - *The Age, December 30, 1996*
- 1295 - *The Age, October 24 1997*
- 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 Abovega Russkikh Suererii*, 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.
- 1321 - Shirer, W. *The Rise and Fall of the Third Reich*
- 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 Rusiv*
- 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 Abovega Russkikh Suezvrii*, 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 Kirchenfürsten* - 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 *Peykkaravas*, 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 Kievan 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.

- Fig 1. ***
 Fig 2.1. ***
 Fig 2.2. ***
 Fig 2.3. ***
 Fig 2.4. ***
 Fig 2.5. ***
 Fig 2.6. ***
 Fig 3.1. *A History of Pagan Europe*, Plate 4.1, p. 55.
 Fig 3.2. *Scandinavian Mythology*, p. 67.
 Fig 3.3. *A History of Pagan Europe*, Plate 4.2, p. 67
 Fig 3.4. *The Balts*, Fig 61, p. 241.
 Fig 3.6. *New Larousse Encyclopedia of Mythology*, p. 252.
 Fig 3.7. *The Druids*.
 Fig 3.8. *From Viking to Crusader*, fig 5, p. 47.
 Fig 3.9. *Cultural Atlas of the Viking World*, p. 133.
 Fig 3.10. *Scandinavian Mythology*, p. 70
 Fig 3.11. *The world of the Persians*, p. 26.
 fig 3.12. ***
 fig 3.13. ***
 Fig 4.1. *New Larousse Encyclopedia of Mythology*, p. 232.
 Fig 4.2a. *New Larousse Encyclopedia of Mythology*, p. 343.
 Fig 4.2b. *The Diamond Path*, p. 14.
 Fig 4.3. *The Druids*
 Fig 4.4. *New Larousse Encyclopedia of Mythology*, p. 339.
 Fig 4.5. *New Larousse Encyclopedia of Mythology*, p. 238.
 Fig 4.6. *The Parthians*, plate 47.
 Fig 4.7a. *The Parthians*, fig 11 a.
 Fig 4.7b. ***
 Fig 4.8. *The Penguin Encyclopedia of Classical Civilizations*, p. 170.
 Fig 4.9. *From Viking to Crusader*, fig 411, p. 334.
 Fig 4.10. *From Viking to Crusader*, fig 409, p. 334.
 Fig 4.11a. ***
 Fig 4.11b. ***
 Fig 4.12. ***
 Fig 5.1. *Encyclopedia of World Art*, plate 192.
 Fig 5.2. *Hammer of the North*, p. 26.
 Fig 5.3. *Exploring the World of the Bible Lands*
 Fig 5.4. *Encyclopedia of World Art*, plate 24.
 Fig 5.5. *Finding out about the early Russians*, plate 4.
 Fig 5.6. *Encyclopedia of World Art*, plate 257.
 Fig 5.7. *Encyclopedia of World Art*, plate 251.
 Fig 5.8. *The Lion Handbook to the Bible*.
 Fig 5.9. *Encyclopedia of World Art*, plate 241.
 Fig 6.1. ***
 Fig 6.2. ***
 Fig 6.3. ***
 Fig 6.4. ***
 Fig 7.1. *Finding out about the early Russians*, plate 3
 Fig 7.2. *The Sutton Hoo Ship Burial*, fig 35, p. 54.
 Fig 7.3. *The Medes and Persians*, fig 39, p. 138.
 Fig 7.4. *Finding out about the early Russians*, plate 1
 Fig 7.5. *The Barbarian Kings*, p. 158.

- Fig 7.6. *Scandinavian Mythology*, p. 54
 Fig 7.7. *Scandinavian Mythology*, p. 54.
 Fig 7.8. *The Barbarian Kings*, p. 19.
 Fig 7.9. *From Viking to Crusader*, fig 234, p. 302.
 Fig 8.1. ***
 Fig 8.2. ***
 Fig 8.3. ***
 Fig 8.4. ***
 Fig 8.5. ***
 Fig 8.6. ***
 Fig 9.1. *Finding out about the early Russians*, plate 5.
 Fig 9. 2. *Scandinavian Mythology*, p. 41
 Fig 9.3. *Viking Mythology*, p. 7.
 Fig 9.4. *From Viking to Crusader*, fig 7, p. 150.
 Fig 9.5. *The Encyclopedia of World Art*, plate 122
 Fig 9.6. *The Encyclopedia of World Art*, plate 122.
 Fig 9.7. *New Larousse Encyclopedia of Mythology*, p. 317.
 Fig 9.8. *Kiivs'ka Rus'*.
 Fig 9.9. *The Barbarian Kings*, p. 123.
 Fig 9.10. *The Barbarian Kings*, p. 155.
 Fig 9.11. *Scandinavian Mythology*, p. 59.
 Fig 9.12. *The World of the Persians*, p.12.
 Fig 10.1. *From Viking to Crusader*, fig 135, p. 261.
 Fig 10.2. *Kiivs'ka Rus'*
 Fig 10.3. *From Viking to Crusader*, p. 79.
 Fig 10.4. *From Viking to Crusader*, p. 79.
 Fig 10.5. *Designs and Patterns from Historic Ornament*.
 Fig 10.6. *Designs and Patterns from Historic Ornament*.
 Fig 10.7. *Designs and Patterns from Historic Ornament*.
 Fig 10.8. fig 34, p. 236.
 Fig 10.9. *Novgorod the Great - Excavations at the Medieval City*, p. 9
 Fig 10.10. *The Archaeology of Novgorod, Russia*, fig V.3.2.
 Fig 10.11. *Designs and Patterns from Historic Ornament*.
 Fig 10.12. *Scandinavian Mythology*, p. 113
 Fig 10.13. *Scandinavian Mythology*, p. 134
 Fig 10.14. *Arkhilogicheskkiye raboty v Tadzhikestane*, fig 4, p. 59.
 Fig 10.15. ***
 Fig 11.1. ***
 Fig 11.2. ***
 Fig 12.1. ***
 Fig 12.2. ***
 Fig 12.3. ***
 Fig 13. ***
 Fig 14. ***
 Fig 15. ***
 Fig 16. *** Nasa
 Fig 17. ***
 Fig 18. *Joy of Knowledge Encyclopedia*, p. 1457, fig 6.
 Fig 19.1. ***
 Fig 19.2. *The Civilisation of the Goddess*, p. 273-275, figs 7-79, 7-80, 7-83.
 Fig 20.1. ***
 Fig 20.2. ***
 Fig 21. ***
 Fig 22.1. ***
 Fig 22.2. ***
 Fig 22.3. ***
 Fig 22.4. ***
 Fig 22.5. ***
 Fig 23. ***
 Fig 24. ***

- Fig 25. The author's artistic reconstruction of the structures described by Herodotus.
- Fig 26. ***
- Fig 27. ***
- Fig 28. *Quest for the Past*, p. 122.
- Fig 29. *From Viking to Crusader*, fig 5, p. 47.
- Fig 30.1. *Kiivs'ka Rus'*. Abris 1996
- Fig 30.2. *Ancient Inventions*, p. 77.
- Fig 30.3 Courtesy of the National Museum of Denmark, as reproduced in *The Ship as Symbol in Prehistoric and Medieval Scandinavia*, p. 190.
- Fig 30.4 *The Ship as Symbol in Prehistoric and Medieval Scandinavia*, p. 176.
- Fig 31. ***
- Fig 32.1. ***
- Fig 32.2. ***
- Fig 32.3. ***
- Fig 32.4. ***
- Fig 32.5. ***
- Fig 33. ***
- Fig 34.1. ***
- Fig 34.2. ***
- Fig 34.3. ***
- Fig 35.1. ***
- Fig 35.2. ***
- Fig 35.3. ***
- Fig 35.4. ***
- Fig 35.5. ***
- Fig 36. ***
- Fig 37. See *The Sumerian Wonder*.
- Fig 38.1. *The Diamond Path*
- Fig 38.2. *The Diamond Path*
- Fig 39.1. *New Larousse Encyclopedia of Mythology*, p. 60.
- Fig 39.2. *The Encyclopedia of World Art*, Plate 166.
- Fig 39.3. *The Diamond Path*
- Fig 40. *The Diamond Path*
- Fig 41.1. ***
- Fig 41.2. ***
- Fig 42. ***
- Fig 43. *The Encyclopedia of World Art*, Plate 115.
- Fig 44. *Cosmography*
- Fig 45.1. *The Encyclopedia of World Art*, Plate 114.
- Fig 45. 2. *The Parthians*, fig 52.
- Fig 45.3. *The Parthians*, fig 53.
- Fig 45.4. *The Medes and Persians*, fig 20, p. 69.
- Fig 45.5. *Costumes, Paterns and Designs*, fig 5 and 4, p. 74.
- Fig 45.6. Based on *Costumes, Paterns and Designs*, fig 10 and 12, p. 52.
- Fig 45.7 a. *The world of the Persians*, p. 113.
- Fig 45.7 b. *The world of the Persians*, p. 72.
- Fig 45.7 c. *The Parthians*, fig 70.
- Fig 45.8. *The Parthians*, fig 20 c.
- Fig 45.9. Based on *Costumes, Paterns and Designs*, fig 10, p. 51.
- Fig 45.10. Based on *Costumes, Paterns and Designs*, fig 9, p. 51.
- Fig 45.11.
- Fig 45.12. *Scandinavian Mythology*, p. 46
- Fig 45.13. *Scandinavian Mythology*, p. 47
- Fig 45.14. *Viking Mythology*, p. 58.
- Fig 45.15. *Viking Mythology*, p. 39.

- Fig 45.16. Based on *Costumes, Patterns and Designs*, fig 7 and 10, p. 49.
- Fig 45.17. *Scandinavian Mythology*, p. 46
- Fig 45.18. *From Viking to Crusader*
- Fig 45.19. *From Viking to Crusader*, fig 281, p. 302.
- Fig 45.20. *Scandinavian Mythology*, p. 47.
- Fig 45.21.
- Fig 45.22. *The Parthians*, fig 31.
- Fig 45.23. *The world of the Persians*, p. 71.
- Fig 45.24 *The world of the Persians*, p. 71.
- Fig 45.25. *Cultural Atlas of the Viking World*, p. 184.
- Fig 45.26 As found on a silver service bowl *The world of the Persians*, p. 151.
- Fig 45.27 Tribute bearer from the palace of the Achaemenid king Xerxes. *The World of the Persians*, p. 74.
- Fig 45.28. *Viking mythology*, p. 85.
- Fig 46. ***
- Fig 47.1. *The Royal Hordes*, fig 56, p. 64.
- Fig 47.2 Anglo-Saxon, Taplow drinking horn. *The Warrior's Way*, p. 88.
- Fig 47.3. *Cultural Atlas of the Viking world*, p. 118.
- Fig 47.4. *New Larousse Encyclopedia of Mythology*.
- Fig 47.5. *Cosmic Duality*.
- Fig 47.6. *The Medes and Persians*, fig 57.
- Fig 47.8. *From Viking to Crusader*, fig 532, p. 367.
- Fig 47.9. *From Viking to Crusader*, fig 292, p. 304.
- Fig 47.10. *From Viking to Crusader*, fig 292, p. 304.
- Fig 47.11. ***
- Fig 47.12. ***
- Fig 48.1. ***
- Fig 48.2. ***
- Fig 48.3. ***
- Fig 48.4. ***
- Fig 48.5. ***
- Fig 48.6. ***
- Fig 49.1. ***
- Fig 49.2. ***
- Fig 49.3. ***
- Fig 49.4. ***
- Fig 49.5. ***
- Fig 49.6. ***
- Fig 50.1. ***
- Fig 50.2. *Scandinavian Mythology*, p. 47.
- Fig 50.3. *Novgorod the Great - Excavations at the Medieval City and The Goths*.
- Fig 51.1. ***
- Fig 51.2. *Mysteries of Mithra*, fig 42, p. 185.
- Fig 51.3. *From Viking to Crusader*, fig 248, p. 295.
- Fig 51.4. As depicted on a Sassanian silver service bowl. *The world of the Persians*, p.151.
- Fig 51.5. *Hammer of the North*, p. 97.
- Fig 51.6. *The world of the Persians*, p. 74.
- Fig 52.1. ***
- Fig 52.2. ***

- Fig 52.3. Gundestrup
- Fig 52.4. *The Medes and Persians*, fig 3.
- Fig 53.1. *From Viking to Crusader*, fig 19, p. 232.
- Fig 53.2. *From Viking to Crusader*, fig 398, p. 332.
- Fig 53.3. *The Archaeology of Novgorod, Russia*, fig V.2, 1.
- Fig 53.4. *Novgorod the Great - Excavations at the Medieval City*, p. 10
- Fig 53.5. *Archaeology in the USSR*, plate 8.
- Fig 53.6. *The Archaeology of Novgorod, Russia*, fig V.3, 7.
- Fig 53.7. *Magic in the Middle Ages*.
- Fig 53.8. *The Archaeology of Novgorod, Russia*, fig VI.2, 3.
- Fig 53.9. *European Mythology*.
- Fig 54.1. ***
- Fig 54.2. *From Viking to Crusader*.
- Fig 54.3. *From Viking to Crusader*.
- Fig 54.4. *Cultural Atlas of the Viking World*, p. 96.
- Fig 54.5. *Cosmic Duality*.
- Fig 55.1. ***
- Fig 55.2. ***
- Fig 56.1. *From Viking to Crusader*.
- Fig 56.2. *Encyclopedia of World Art*, plate 58.
- Fig 56.3. *From Viking to Crusader*, fig 143, p. 264.
- Fig 56.4. *Scandinavian Mythology*.
- Fig 56.5. *From Viking to Crusader*.
- Fig 56.6. *From Viking to Crusader*, p. 79.
- Fig 56.7. *From Viking to Crusader*, p. 79.
- Fig 56.8. *Mify i Legendy Drevnikh Slavyan*, p.31.
- Fig 56.9. *Cultural Atlas of the Viking world*, p. 185.
- Fig 57.1. ***
- Fig 57.2. ***
- Fig 57.3. ***
- Fig 57.4. ***
- Fig 57.5. ***
- Fig 57.6. ***
- Fig 57.7. ***
- Fig 57.8. ***
- Fig 57.9. ***
- Fig 57.10. ***
- Fig 57.11. ***
- Fig 58.1. *Classical Civilisation*, p. 147
- Fig 58.2. *Mysteries of Mithra*, p. 186, fig 43
- Fig 58.3. *Concise Encyclopedia of Heraldry*
- Fig 58.4. *Mify i Legendy Drevnikh Slavyan*, p. 60.
- Fig 58.5. *National Geographic*, Vol 190, No 6, p. 36.
- Fig 58.6. *Joy of Knowledge Encyclopedia*, p. 1473.
- Fig 58.7. *Encyclopedia of World Art*, plate 396.
- Fig 58.8. *The Oxford Illustrated History of Medieval Europe*, p. 302.
- Fig 58.9. *The Illustrated Chronicles of Matthew Paris*, p. 198.
- Fig 59. ***
- Fig 60. *The Parthians*, fig 30.
- Fig 61.1. *Mysteries of Mithra*, fig 49, p. 223.
- Fig 61.2. *Cosmic Duality*.
- Fig 61.3. *Mysteries of Mithra*, fig 42, p. 185.

- Fig 61.4. *Mysteries of Mithra*, fig 28, p. 124.
 Fig 61.5. *Mysteries of Mithra*, fig 27, p. 123.
 Fig 61.6. *Pre-Christian Ireland*.
 Fig 62.1. *New Larousse Encyclopedia of Mythology*, p. 311.
 Fig 62.2. *Cosmography Plate IX*
 Fig 63. *New Larousse Encyclopedia of Mythology*.
 Fig 64. *The Balts*, p. 269.
 Fig 65.1. *New Larousse Encyclopedia of Mythology*, p. 343
 Fig 65.2. *The Rise of Russia*, p. 15.
 Fig 65.3. *New Larousse Encyclopedia of Mythology*, p. 237.
 Fig 66. *New Larousse Encyclopedia of Mythology*, p. 39.
 Fig 67.1. *The Barbarian Kings*.
 Fig 67.2. *Designs and Patterns from Historic Ornament*.
 Fig 67.3. ***
 Fig 68. *New Larousse Encyclopedia of Mythology*, p. 159.
 Fig 69. *New Larousse Encyclopedia of Mythology*, p. 370.
 Fig 70. ***
 Fig 72.1. ***
 Fig 72.2. ***
 Fig 72.3. ***
 Fig 73.1. ***
 Fig 73.2. ***
 fig 74. ***
 Fig 75. ***
 Fig 76.1. ***
 Fig 76.2. ***
 Fig 77. *Ancient Inventions*, p. 25
 Fig 78. *The Ship as Symbol in Prehistoric and Medieval Scandinavia*, p. 62.
 Fig 79. *Quest for the past*.
 Fig 80. ***
 Fig 81. *The Practical Astrologer*, p. 13.
 Fig 82.1. and 82.2. Photographs courtesy of Jennifer Walsh.
 Fig 83. *Mysteries of Mithra*, fig 49, p. 223.
 Fig 84. ***
 Fig 85. ***
 Fig 86. *The Secret Heresy of Hieronymus Bosch*.
 Fig 87.1. *The Oxford Illustrated Encyclopedia of Christianity*.
 Fig 87.2. *Magic in the Middle Ages*.
 Fig 88.1. *The Alphabetic Labyrinthe*.
 Fig 88.2. *The Alphabetic Labyrinthe*.
 Fig 88.3. *Cosmic Duality*.
 Fig 89.1. *Mysteries of Mithra*.
 Fig 89.2. *New Larousse Encyclopedia of Mythology*, p. 25.
 Fig 89.3. *Cosmic Duality*.
 Fig 90. *Mysteries of Mithra*.
 Fig 91. *Mithras, Mysteries and Initiation Rediscovered*, fig 35, p. 111
 Fig 91. *Mithras, Mysteries and Initiation Rediscovered*, fig 30, p. 106.
 Fig 92.1. *From Viking to Crusader*, fig 143, p. 264.
 Fig 92.2. *Joy of Knowledge Encyclopedia and Quest for the past*
 Fig 93. ***
 Fig 94. *The Bog Bodies*.
 Fig 95. *Viking Mythology*, p. 39.

- Fig 96.1. ***
 Fig 96.2. ***
 Fig 96.3. ***
 Fig 97. ***
 Fig 98. ***
 Fig 99.1. ***
 Fig 99.2. ***
 Fig 99.3. ***
 Fig 99.4. ***
 Fig 99.5. ***
 Fig 100. ***
 Fig 101.1. *Civilization of the Goddess*
 Fig 101.2. *Civilization of the Goddess.*
 Fig 102. *The Balts.*
 Fig 103.1. ***
 Fig 103.2. ***.
 Fig 103.3. *The Balts.*
 Fig 104. *The Balts.*
 Fig 105. *The Balts.*
 Fig 106.1. ***
 Fig 106.2. *Viking Mythology*, p. 85.
 Fig 106.3. *Viking Mythology*, p. 53.
 Fig 107.1. Artistic reconstruction made by the author.
 Fig 107.2. *Scandinavian Mythology*, p. 54.
 Fig 107.3. *Scandinavian Mythology*, p. 54.
 Fig 107.4. *The Medes and Persians*, fig 39, p. 138.
 Fig 108. ***
 Fig 109. *Archaeology Ireland Vol 10 No 4 (Issue 38).*
 Fig 110.1. ***
 Fig 110.2. *European Mythology*, p. 45.
 Fig 111.1. *The Royal Hordes*, fig 56, p. 64.
 Fig 111.2. *Kiivs'ka Rus'*
 Fig 111.3. *Novgorod the Great - Excavations at the Medieval City and The Goths.*
 Fig 112.1. *Encyclopedia of World Art*, plate 130
 Fig 112.2. *Mifi i Legendy Drevnikh Slavyan*, p. 129.
 Fig 112.3. *Near Eastern Seals..*
 Fig 112.4. *Near Eastern Seals*, fig 26, p. 41.
 Fig 112.5. *The Secret Heresy of Hieronymus Bosch*, fig 44, p. 222
 Fig 112.6. *The Barbarian Kings*, p. 24.
 Fig 112.7. *New Larousse Encyclopedia of Mythology*, p. 49.
 Fig 112.8. *The World of Ancient Times*, p. 161.
 Fig 112.9. *The Parthians*, fig 10.
 Fig 112.10. *Archaeology in the USSR*, fig b, p. 20.
 Fig 112.11. *The Encyclopedia of World Art.*
 Fig 112.12. *Finding out about the early Russians*, plate 3.
 Fig 112.13. *The Sutton Hoo Ship Burial*, fig 73, p. 84.
 Fig 112.14. *Royal Hordes*, p. 63.
 Fig 113. *Scandinavian Mythology*, p. 113.
 Fig 114. ***

- Fig 115.1. ***
Fig 115.2. ***
Fig 116.1. ***
Fig 116.2. ***
Fig 117.1. *Mysteries of Mithra.*
Fig 117.2. *The Archaeology of Novgorod, Russia, fig II.19, p.38.*
Fig 118. *Quest for the Past.*
Fig 119.1, 119.2. and 119.3. *New Larousse Encyclopedia of Mythology.*
Fig 120. ***
Fig 121.1. ***
Fig 121.2. *Novgorod the Great - Excavations at the Medieval City.*
Fig 121.3. *Ancient Russian Cities: A travel guide to the Historical & Architectual Monuments and Fine Art Museum.*
Fig 121.4. Roughly based on the illustration in *Timber castles.*
Fig 121.5. ***
Fig 121.6. *Timber castles.*
Fig 122. The author's reconstruction of a grove.
Fig 123.1. ***
Fig 213.2. ***
Fig 124. ***
Fig 125.1. *Isis in the Ancient World.*
Fig 125.2. *Near Eastern Seals.*
Fig 125.3. *New Larousse Encyclopedia of Mythology, plate facing 292.*
Fig 126.1. *From Viking to Crusader.*
Fig 126.2. ***
Fig 127.1.. *Magic in Ancient Egypt, p. 15.*
Fig 127.2. ***
Fig 127.3. ***
Fig 128.1. *From Viking to Crusader, fig 6, p. 149.*
Fig 128.2. *Encyclopedia of World Art, plate 24.*
Fig 128.3. *Encyclopedia of World Art, plate 24.*
Fig 128.4. *Myth and Religion of the North, fig 8.*
Fig 128.5. *New Larousse Encyclopedia of Mythology, p. 55.*
Fig 128.6. *Encyclopedia of World Art, plate 140.*
Fig 128.7. *From Viking to Crusader, fig 443, p. 344.*
Fig 128.8. *The Encyclopedia of World Art, Plate 247.*
Fig 128.9. *Myth and Religion of the North, fig 9.*
Fig 128.10. *Joy of Knowledge Encyclopedia, fig 8, p. 1473.*
Fig 128.11. *Encyclopedia of World Art, plate 23.*
Fig 128.12. *Gods, Demons and symbols of Ancient Mesopotamia*
Fig 129.1. *From Viking to Crusader, fig 579 b, p. 380.*
Fig 129.2. *From Viking to Crusader, fig 580, p. 380.*
Fig 129.3. *From Viking to Crusader, fig 579 b, p. 380.*
Fig 129.4. *European Mythology.*
Fig 129.5. *New Larousse Encyclopedia of Mythology, p. 282.*
Fig 129.6. *Scandinavian Mythology, p. 29.*
Fig 129.7. *European Mythology, p. 14.*
Fig 130. *The Secret Heresy of Hieronymus Bosch, fig 59, p. 236* and *New Larousse Encyclopedia of Mythology, p. 84.*

- Fig 131.1. *European Mythology*, p. 114
 Fig 131.2. *From Viking to Crusader*.
 Part II
 Fig 1. ***
 Fig 2. ***
 Fig 3.1. *The Oxford Illustrated History of Christianity*, p. 226
 Fig 3.2. ***
 Fig 3.3. ***
 Fig 4.1. ***
 Fig 4.2. ***
 Fig 5. ***
 Fig 6.1. *Ancient Russian Cities: A travel guide to the Historical & Architectual Monuments and Fine Art Museum*.
 Fig 6.2. *Ancient Russian Cities: A travel guide to the Historical & Architectual Monuments and Fine Art Museum*.
 Fig 7.1. *Kiivs'ka Rus'*.
 Fig 7.2. *Medieval Death*, p.85.
 Fig 8. ***
 Fig 9. ***
 Fig 10. ***
 Fig 11.1. ***
 Fig 11.2. ***
 Fig 11.3. ***
 Fig 11.4. ***
 Fig 11.5. ***
 Fig 12. ***
 Fig 13.1. *The Balts*, p. 77.
 Fig 13.2. *Pre-Christian Ireland*, p. 127.
 Fig 13.3. *The Balts*, fig 56.
 Fig 13.4. *An Archaeology of the early Anglo-Saxon Kingdoms*, fig 4.9, p. 82.
 Fig 13.5. *The Encyclopedia of World Art*, plate 122.
 Fig 13.6. *New Larousse Encyclopedia of Mythology*, p. 317.
 Fig 13.7. *The Barbarian Kings*, p. 123.
 Fig 13.8. *Kiivs'ka Rus'*.
 Fig 14. ***
 Fig 15. *Kiivs'ka Rus'*.
 Fig 16. ***
 Fig 17.1. ***
 Fig 17.2. *Encyclopedia of World Art*, plate 396.
 Fig 17.3. *The Oxford Illustrated History of Christianity*, p. 230
 Fig 17.4. ***
 Fig 18.1. ***
 Fig 18.2. ***
 Fig 19.1 and 19.2. *The Secret Heresy of Hieronymus Bosch*, fig 30 and 31, p. 190.
 Fig 20.1. ***
 Fig 20.2. ***
 Fig 20.3. ***
 Fig 20.4. ***
 Fig 20.5. ***
 Fig 20.6. ***
 Fig 20.7. ***
 Fig 20.8. ***
 Fig 20.9. ***
 Fig 20.10. ***
 Fig 20.11. ***
 Fig 20.12. ***
 Fig 20.13. ***
 Fig 21.1 *Encyclopedia of World Art* , plate 178.
 Fig 21.2 *Encyclopedia of World Art* , plate 132.
 Fig 21.3. *Mifi i Legendy Drevnikh Slavyan*, p. 79.
 Fig 21.5 and 21.9. After church reliefs shown in *Lake Peipus 1242. Battle of the Ice*. pp. 43, 70
 Fig 21.4 A motif carved into floor paving from Hamadan, Achaemenid Iran. *The world of the Persians*, p. 94.
 Fig 21.6. *The Lion Handbook to the Bible*.
 Fig 21.7. *New Larousse Encyclopedia of Mythology*, p. 189.
 Fig 21.8. *Gods, Demons and symbols of Ancient Mesopotamia*
 Fig 21.10. *Magic in Ancient Egypt*, fig 78, p. 148
 Fig 22.1. *Encyclopedia of World Art*, plate 252.
 Fig 22.2. *Mithras, Mysteries and Ititiation Rediscovered*, fig 34, p. 110.
 Fig 22.3. *Encyclopedia of World Art*, plate 54.
 Fig 22.4. *Mithras, Mysteries and Ititiation Rediscovered*, fig 30, p. 106.
 Fig 22.5. *The Mysteries of Mithra*, fig 43, p. 186.
 Fig 22.6. *From Vikingto Crusader*, fig 458, p. 348.
 Fig 23.1. *From Viking to Crusader*, fig 443, p. 344.
 Fig 23.2. *From Viking to Crusader*, fig 167, p. 272.
 Fig 23.3. *From Viking to Crusader*.
 Fig 23.4, 6, 7, 12 Courtesy of Ian Rogers.
 Fig 23.5. *European Mythology*, p. 109.
 Fig 23.8. *Mify i Legendy Drevnikh Slavyan*, p. 80.
 Fig 23.9. *Fine Books*, p. 16
 Fig 23.10. *The Encyclopedia of World Art*
 Fig 23.11. *Mify i Legendy Drevnikh Slavyan*, p. 81.
 Fig 23.12 *Encyclopedia of World Art*, plate 178
 Fig 24.1. The author's photograph.
 Fig 24.2. The author's photograph.

Fig 24.3. Courtesy of Pia Coviello.

Fig 24.4. Courtesy of Pia Coviello.

Fig 24.5. The author's photograph.

Fig 24.6. The author's photograph.

Fig 24.7. Courtesy of Pia Coviello.

Fig 24.8. Courtesy of Pia Coviello.

Fig 25.1. ***

Fig 25.2. ***

Fig 25.3. *The Lion Handbook to the Bible*

Fig 25.4. *Encyclopedia of World Art*, plate 251.

Fig 25.5 *Encyclopedia of World Art*, plate 257.

Fig 26.1. ***

Fig 26.2. ***

Fig 26.3. ***

Fig 26.4. ***

Fig 27.1. ***

Fig 27.2. ***

Fig 27.3. ***

Fig 27.4. ***

Fig 27.5. ***

Fig 28.1. ***

Fig 28.2. ***

Fig 28.3. ***

Fig 28.4. ***

Fig 28.5. ***

Fig 28.6. ***

Fig 29.1. ***

Fig 29.2. ***

Fig 29.3. ***

Fig 29.4. ***

Fig 29.5. ***

Fig 29.6. ***

Fig 30.1. ***

Fig 30.2. ***

Fig 30.3. ***

Fig 30.4. ***

Fig 30.5. ***

Fig 30.6. ***

Fig 30.7. ***

Fig 30.8. ***

Fig 31.1. ***

Fig 31.2. ***

Fig 31.3. ***

Fig 31.4. ***

Fig 31.5. ***

Fig 31.6. ***

Fig 32.1. ***

Fig 32.2. ***

Fig 32.3. ***

- Fig 32.4. ***
- Fig 32.5. ***
- Fig 33.1. ***
- Fig 33.2. *From Viking to Crusader*, Fig 1, p. 210.
- Fig 33.3. *From Viking to Crusader*, Fig 5, p. 207.
- Fig 33.4. ***
- Fig 34.1. ***
- Fig 34.2. ***
- Fig 34.3. ***
- Fig 35.1. ***
- Fig 35.2. ***
- Fig 36.1. ***
- Fig 36.2. ***
- Fig 37. ***
- Fig 38. ***
- Fig 39. ***
- Fig 40.1. *The Spanish Inquisition*, plate 2.
- Fig 40.2. *The Spanish Inquisition*, plate 3.
- Fig 40.3. ***
- Fig 40.4. *The Spanish Inquisition*, plate 4.
- Fig 40.5. *The Parthians*, fig 30.
- Fig 40.6. *The Spanish Inquisition*, plate 4.
- Fig 40.7. *The Spanish Inquisition*, plate 5.
- Fig 41. *Ancient Wisdom and Secret Sects*, p. 17
- Fig 42.1. *From Viking to Crusader*, fig 490, p. 356.
- Fig 42.2. *From Viking to Crusader*, fig 491, p. 356.
- Fig 42.3. *Scandinavian Mythology*, p. 72.
- Fig 42.4. *From Viking to Crusader*, fig 333, p. 314.
- Fig 42.5. *From Viking to Crusader*, fig 334, p. 314.
- Fig 42.6. *Scandinavian Mythology*
- Fig 42.7. *From Viking to Crusader*, fig 6, p. 103.
- Fig 42.8. *Scandinavian Mythology*, p. 72.
- Fig 43.1. *Novgorod the Great - Excavations at the Medieval City*, p. 82
- Fig 43.2. *European Mythology*, p. 132
- Fig 43.3. *Novgorod the Great - Excavations at the Medieval City*, p. 80
- Fig 43.4. *The Archaeology of Novgorod, Russia*, fig V.8, 9.
- Fig 44.1. The author's artistic reconstruction.
- Fig 44.2. The author's reconstruction of the North Berwick head witch's attire. Based upon details that surfaced during the trial.
- Fig 44.3. *New Larousse Encyclopedia of Mythology*, p. 60.
- Fig 45.1. *The Civilisation of the Goddess*, fig 10-21, p. 375.
- Fig 45.2. *The World of the Persians*, p.12.
- Fig 45.3. *From Viking to Crusader*, fig 5, p. 47.
- Fig 46. ***
- Fig 47. *European Mythology*.
- Fig 48.1. *A History of Witchcraft*, p. 74.
- Fig 48.2. *A History of Witchcraft*, p. 74.
- Fig 49.1. *Gods, Demons and Symbols of Ancient Mesopotamia*, fig 152, p. 152.
- Fig 49.2. *Gods, Demons and Symbols of Ancient Mesopotamia*, fig 152, p. 152.

- Fig 50. *European Mythology*, p. 106.
- Fig 51.1. *Mithras, Mysteries and Initiation Rediscovered*, fig 35, p. 111.
- Fig 51.2. *Ships on bronzes*, fig 21, p. 28.
- Fig 51.3. *Ships on bronzes*, fig 17, p. 26.
- Fig 51.4. *The Archaeology of Novgorod, Russia*, fig VI.2, 3.
- Fig 52. *The Medieval Garden*.
- Fig 53. ***
- Fig 54. *European Mythology*, p. 114.
- Fig 55. ***
- Fig 56.1. *** Exploring the bible lands
- Fig 56.2. ***
- Fig 56.3. ***
- Fig 56.4. ***
- Fig 56.5. ***
- Fig 56.6. ***
- Fig 56.7. ***
- Fig 56.8. ***
- Fig 56.9. ***
- Fig 56.10. ***
- Fig 57. ***
- Fig 58. *European mythology*
- Fig 59.1. *European Mythology*, p. 48.
- Fig 59.2. Photo courtesy of Joe Caruso.
- Fig 60.1. Photo courtesy of Ian Rogers.
- Fig 60.2. Photo courtesy of Ian Rogers.
- Fig 61.1. ***
- Fig 61.2. *Marie Claire* magazine.
- Fig 62. ***
- Fig 63. ***
- Fig 64.1. ***
- Fig 64.2. ***
- Fig 65.1. ***
- Fig 65.2. ***
- Fig 65.3. ***
- Fig 66.1. ***
- Fig 66.2. ***
- Fig 67.1. ***
- Fig 67.2. ***
- Fig 68. ***
- Fig 69.1. *Ancient Inventions*, p. 210.
- Fig 69.2. *The Illustrated Chronicles of Matthew Paris*.
- Fig 69.3. *From Viking to Crusader*.
- Fig 69.4. *From Viking to Crusader*.
- Fig 69.5. *The Barbarian Kings*, p. 62.
- Fig 69.6. *Armies of the Dark Ages*.
- Fig 69.7. *From Viking to Crusader*.
- Fig 69.8. *The Barbarian Kings*, p. 91.
- Fig 69.9. ***
- Fig 69.10. The author's artistic reconstruction based on examples of Pagan Russian military attire.

Fig 69.11. *Military Aspects of Scandinavian Society*, p. 253.

Fig 70.1. ***

Fig 70.2. ***

Fig 70.3. ***

Fig 70.4. ***

Fig 70.5. ***

Fig 70.6. ***

Fig 70.7. ***

Fig 70.8. ***

Fig 71.1. ***

Fig 71.2. ***

Fig 71.3. ***

*This book is provided
free of charge for the
purpose of research
and review only.*

*Commercial usage is
strictly prohibited.*