

# THE WOLF/THE DOG AND THE NORTH AS THE DIRECTION OF WISDOM

In the Hellenic mytho-graphic tradition the subject of the Hyperborean north as a direction of wisdom, knowledge, light and as a place where the Hyperborean Apollo on a flying chariot has been etiologized. The Hellenic notion of North as direction of wisdom has been borrowed from the Egyptians. From the land of the Hyperboreans which is situated after the one of Boreas begins the road, which the Hyperborean maidens walked to take the gifts wrapped up in straws. Elements of this old paleo-Balkan notion<sup>1</sup> frame the direction of spiritual interaction between Delphi and the territory of the Getae, i. e. between the sacred mountains of Pangaion Hills and Kogaion/Kogaionon where, according to the mythological tradition, Rhesus and Zalmoxis inhabited caves-wombs and foretold their prophesies. This spiritual space is conditionally called the Hyperborean diagonal<sup>2</sup>.

The term Hyperborean diagonal is defined via direct written mytho-legendary data as well as via indirect, mainly archaeological data, which register the differences in spirituality along the imagined line connecting Northeast-Southwest in the European Southeast through Apollonia on the Ionian Sea, Dodona until the island of Delos (Фол Ал. 1984). In this particular zone the doctrine of the oral Orphism, called Thracian, does form<sup>3</sup>. The last research conducted on the data pertaining to the Hyperboreans in the ancient Greek literature, confirm the opinion that the oral stories, legends and descriptions of archaic cults and rituals in Ancient Greece can be defined as Paleo-Balkan tradition (Lazova 1996).

Delphi is an important place on the line of the Hyperborean diagonal. During the time of Pausanias in Delphi has been preserved a story of the wolf as a zoomorphic image of Apollo. The perieget tells why a copper statue of a wolf is put next to the big sacrificial altar in the sanctuary (Paus. 10. 14. 7 Rocha-Pereira; Gernet 1936; Mainoldi 1984 with bibliography; Ivancik 1993; Marcinkowski 2001 and especially about Delphi on p. 7 and 24). In a time that cannot be established, fairytale time some man stole the treasure of the god and hid with it in this part of mount Parnassus, which is covered with dense, wild forests. When he fell asleep a wolf attacked him and killed him. Every day the wolf went near the city and

<sup>1</sup> Lazova 1996 about the hyperborean mythology and its Paleobalkan foundation. Фол Ал. 2002, 38 and 239.

<sup>2</sup> See sources and literature in Фол Ал. 1990, 141-144; Фол Ал. 1991, 193; Фол Ал. 1994, 131 and Фол Ал. 2002, 50-51.

<sup>3</sup> Фол Ал. 1986; last in Fol V. 2008.

howled. When the Delphic people realized that the beast howled not without the will of the god, they followed him, found the sacred treasure and dedicated a copper statue of the animal to the god. The legend of the rescue of the Delphic people from the flood before Deucalion, which is also connected to wolves is also told by Pausanias (Paus. 10. 6. 1 Rocha-Pereira). According to the saga, the city was flooded by the rains. The ones, who managed to escape the hurricane led by the howl of the wolves, rescued themselves on the top of Parnassus following the wild animals as road guides.

These indirect testimonials allow the formation of a working hypothesis of the earliest Delphic period and to assume that in Parnassus operated a cave-womb sanctuary or rock-cut caves-wombs where ritual activities were conducted<sup>4</sup>. These ritual activities intended the receiving of knowledge during a contact with the world of the Beyond, and astronomical observations of the winter sun, i. e., the Son-Sun was honored in the image of a wolf.

For this reason in the legend the wolf “shows” the treasure of the god to the Delphic people, i. e., the knowledge how the Cosmos “turns” to fertility and prosperity (Fol V. 2000). The folklore narratives recorded by Pausanias attempt to explain beliefs, special features of the sacred place, ritual activities and the connections between different topoi of faith which are still preserved in the mytho-historical memory-knowledge.

The wolf – the zoomorphic image of Apollo – who helps the people find the temple treasure, is a very widely spread fairy-tale motif in Antiquity. Herodotus’ story<sup>5</sup> about Demeter’s holiday in Egypt, which honours the descent of the Egyptian ruler Rampsinit in the Lower Kingdom by the goddess and his return, includes the motif of wolfs-guides. Honouring Rampsinit’s return, the Egyptians arranged a festival known to Herodotus, because it was still taking place during his lifetime. In the day of the festival the high priests weave a wrap, blindfold one of their own and lead him, as he is wrapped in the wrap, on the road which leads to Demeter’s sanctuary. They themselves return. The blindfolded high priest is led by two wolves in Demeter’s sanctuary, located twenty stadia away from the city, and then returned by them on the same place.

Herodotus (Hdt. 9. 92-95 Legrand/Feix) reports that Deaphonos, son of Euenios from Apollonia (at the Adriatic coast of the Balkan peninsula) was the priest-prophet in the same city. His father Euenios was chosen to guard the herds dedicated to Helios. During the day they grazed near the river, and during the night they were guarded by men chosen by wealth and birth. Each of them was obliged to fulfill this task for one year. Euenios, who was one of these men, fell asleep while keeping watch. Wolves entered the cave and stroke down 60 pieces of livestock.

<sup>4</sup> For details about the caves-wombs with bibliography see Φολ Β. 2007.

<sup>5</sup> Herodotus’ story is in the context of the Pythagorean belief in the immortality of the soul – see Hdt. 2. 123 Legrand/Feix and analysis in Φολ Β. 2007, 132-133 and 198 about receiving knowledge in a cave with cited bibliography and sources.

He kept everything secret, because he had in mind to purchase the lacerated sheep, but the citizens of Apollonia learned about the occurrence. They took Euenios to court and had him condemned to be deprived of sight. After they blinded him, however, their hers ceased to give birth and the earth stopped bearing fruit. They asked the prophecies of Dodona and Delphi, who replied to them that the gods sent the wolves and will not punishing them for the unjust sentence of Euenios. The gods themselves would give the blind man with a remarkable gift. After they received the answers from both sanctuaries, the Apollonians set off to fulfill the instructions of the gods and gave property to Euenios. Immediately after that he received the gift of foretelling.

W. Burkert connects the paraphrased passages with the Aristotle's text added below. In this way he reconstructs the myth and ritualism of the Hyperborean Apollo, which function via the faith that Apollo takes a sacrifice from his herd once a year by sending the wolves. This thesis is supported by the folklore of the Balkan peoples – if a wolf/wolves grab a sheep during the Wolf days/holidays, i. e. when the she-wolf gives birth, this is “for the best of the livestock and the people”. These animals belong to the god, says the folkloric belief. Ethnologists interpret this belief as a sacrifice for the grace of the wild powers of nature. I am inclined to theorize that this folklore relict is a resonance of the myth reconstructed by W. Burkert.

Analyzing Herodotus and Aristotle (Hdt. 9. 92-95 Legrand/Feix; Arist. Hist. animal. VI 35 Louis (Budé) W. Burkert reaches the conclusion that there is a Northern Hyperborean myth of Apollo-the Wolf and for a ritualism which requires the sacrifice of a sheep from the herd dedicated to Apollo-the Wolf (Burkert 1997). The guarding of the herd from youths of noble origin is interpreted by W. Burkert as a mystery initiation rite. The hero of the myth Euenios receives prophetic abilities which initially Apollo's priests-prophets have. His blindness is the code of the seeing to the Beyond.

Aristotle's text (Arist. Hist. animal. VI 35 Louis (Budé) about Leto in the image of a she-wolf, in French translation, reads as follows:

“La louve porte et met bas dans les même conditions que la chienne, pour la durée de la gestion et le nombre des petits; et comme la chienne, elle fait des petits aveugles. L'accouplement a lieu toujours à la même saison, et la parturition au début de l'été. A propos de celle-ci circule un récit qui a tout d'un conte: on prétende que les louves mettent bas toutes ensemble douze jours chaque année; et l'on explique le fait par la fable suivante: c'est le nombre de jours pendent lesquels on a fait voyager de chez les Hyperboréens jusqu'à Délos Létô métamorphosée en louve par crainte d'Héra. Quant à savoir si la durée de la gestation est ce qu'on dit ou non, aucune observation n'a encore été faite, au moins jusqu'à ce jour; il ne s'agit que d'un simple on dit. Il n'est pas exact non plus, manifestement, de dire que les louves ne mettent bas qu'une seule fois dans leur vie ...”.

The she-wolves give birth once in their lives, states Aristotle, and adds that he does not have exact observations confirming this statement<sup>6</sup>. According to Ar-

<sup>6</sup> As preserved in the national folklore tradition.

istotle, the copulation happens always during one and the same season and the she-wolves give birth at the beginning of summer. In the folklore faith-ritualism the interdiction not to throw away ashes from the fireplaces of the Days of Ritual Impurity (25.12-6.01) for that not many wolves are born, is very strictly followed. The belief connects the fireplace and the wolves in the context of a God's mother/ Great Mother-Goddess.

The ashes play an important role also in the *Kukeri* ritualism, which reenacts a myth for the birth, death by laceration and the new birth of the *Kukeri*, identified with Dionysus-Zagreus. During the ritual the entourage of the Kuker sprinkles with ashes all present. The conjecture exists that the ashes in the rite is a reflection of the myth found in Nonnus according to which Zeus reduces the Titans to ashes as a punishment and from these ashes people were made. The *Kukeri* ritualism on Cheesefare Week obligatory begins with purification of dogs – the animals are turned on a rope and left to fall in water “for that they don't catch rabies”. Cheesefare Week is the time of the spring equinox and the day gradually becomes longer than the night; i. e. the ritual is affixed to the phases of the sun (After Райчевски, Фол 1993 and Fol V. 1997).

Leto in the image of a she-wolf gives birth to Apollo-the Wolf and completed a twelve-day run together with the other she-wolves, from the Hyperboreans until Delos. In the Balkan folklore this idea is preserved via the belief in the Virgin Mary the She-Wolf, who is celebrated on the third of the Wolf days. This day belongs also to the most frightening and ferocious wolf, who is also lame. The story is in fact “un récit qui a tout d'un conte”. It is heard and transmitted by Aristotle, as he himself announces. Its “fairy-tale” character is confirmed by Leto's metamorphosis as a she-wolf. This element is not contained in the Homeric hymn of Apollo as the publishers note. All authours from L. Gernet до A. Ivančik<sup>7</sup> who research the male initiation ritualism where the young men are called dogs/wolves, recall as parallel testimonials from folklore texts. They, however, do not use the folklore data from Southeastern Europe, which is strange, because a large part of the ancient texts refer to this area.

The folklore texts cannot be dated. Their documentation does not correspond to the time of the belief reflected in them. The clearest example is of the so-called tombs of Hyperborean maidens, data of which is to be found in Herodotus. The survey and the writing of the folklore story date from the 5<sup>th</sup> c. BC, whereas the excavations showed that the burials are from the Mycenaean era. The oral tradition, which explains a millennium-long faith and ritualism forms the fundus. This is the main myth everybody source accordingly to the needs, as per W. Burkert (Burkert 1997, 78 with sources and bibliography). To this I would add that in Southeast Europe the cultural-historical continuum is most strongly expressed exactly in the mytho-poetic notations of the population.

<sup>7</sup> See Gernet L. 1936; Ivančik A. 1993; Иванчик 2005, 175-187 about data concerning the notions of warriors-dogs and warriors-wolves in the Scythian, Iranian, Indo-European tradition, as well as about the parallels between the Scythian and the Ossetinnian folklores.

The ritual activities during the Wolf days/holidays are closely kept in the family circle. The women are absolutely forbidden to work. The treatment of wool is specifically forbidden. If this interdiction is not followed – wolves will attack the herds. No clothes are sewn. It is believed that a man who puts on a piece of clothing worked during the Wolf days/holidays will be eaten by Wolves. This interdiction is usually interpreted as repelling the bad wolf from the herds and from the man of the house. I would add another possibility of interpretation: the yarn ball identified with one of the seven toys of Dionysus-Zagreus, of the chthonic hypos-tasis of the main male dual Orphic god (after Фол Ал. 1991).

The usual interpretation is that the activities which feature women as their main characters have protective or banishing functions. The fireplace, which is the centre of the home, i. e., of the cultural space, as well as the door as a border zone, are the places which are protected with red-painted mud. The red colour and the mud could have been overlooked during a search of ancient folklore relicts, if in the necropolis of Apollonia Pontica a dog grave wasn't excavated. Around 20 cm. over the skeleton of the dog is discovered an oenochoe with pierced bottom dated from the middle of the 4<sup>th</sup> c. BC. Around the head of the animal the following objects are arranged: a fluting black-firnis kantharos, (end of the 4<sup>th</sup> c. BC), a polychrome oenochoe and a black-firnis bowl with the inscription 'Αρεστον from the first half of the 4<sup>th</sup> c. BC. The walls of the tomb are painted in red. The gifts are arranged as they would be by a human burial<sup>8</sup>. Also painted in red is a burial pit of a dog under an embankment mound. Ceramic vessels are laid as gifts. Via these gifts the burial is dated from the end of the 4<sup>th</sup> c. BC (Teodossiev 1995). In other descriptions of dog burials discovered in the ancient Greek lands, there have not been observations of the burial pits published, even though some of these burial pits are located at extremely important places. Vivid examples can be discovered in the identified sacred territories of the Getae near the village of Sveshtari, Razgrad municipality, and of the Odrysae in the Kazanlak valley called "The Valley of the Thracian Kings". In the necropolis near the village of Sveshtari are discovered independent sub-mound dog burials. A dog is buried also on the top of the mound where the celebrated tomb with the 10 Caryatids and with the mural painting presenting royal investiture is erected<sup>9</sup>.

The incredibly complicated Orphic ritualism of the Zagreus' type in the so-called Kasabova mound near Sheinovo, where during the second half of the 4<sup>th</sup> c. BC (Китов, Димитрова Д., Димитрова Е. 2006; Kitov 2006, 91-92) a priest was undoubtedly buried, incites me to suppose that he was connected also with a Sirius-related ritualism – Sirius being the Star-Dog – because of the enwreathing of the mound with the skull of dogs, and because of two sacrificed dogs in the Northwestern end of the embankment (Фол В. 2009).

<sup>8</sup> The burial is not published. The information was given to me by the archaeologist Elka Penkova, chief curator of the National History Museum – Sofia, for which I thank her.

<sup>9</sup> For the research in the region see Гепрова 1996; Stoyanov 1997; Stephanov 1997; for the Sveshtari tomb see Fol et alii 1986.

I will produce in support of my observations one more piece of evidence by Herodotus, which is also a folklore record (Hdt. 4. 105 Legrand/Feix). The Neuroi practice the Scythian customs: and one generation before the expedition of Darios it so befell them that they were forced to quit their land altogether by reason of serpents: for their land produced serpents in vast numbers, and they fell upon them in still larger numbers from the desert country above their borders; until at last being hard pressed they left their own land and settled among the Budinoi. These men it would seem are wizards; for it is said of them by the Scythians and by the Hellenes who are settled in the Scythian land that once in every year each of the Neuroi becomes a wolf for a few days and then returns again to his original form. For my part I do not believe them when they say this, but they say it nevertheless, and swear it moreover<sup>10</sup>.

The Neuroi are a North Thracian or Scythian people. What is important for the analysis is the purely folklore-based proof of the transformation of men in wolves once a year. This text by Herodotus has not been used for the reconstruction of a male initiational warrior ritualism, probably because of the fact that this ritual does not occur once in the lifetime of a young man, as a proper *rite de passage* does, but rather because it repeats annually and seems to be connected with the winter-spring cycle of the solar calendar. One could assume that the Neuroi belong to the North Thracian entho-cultural community, called wolves according to the etymology of the assembling ethnonym Dacians. The evidence for the capital city of the Getae/Dacians from the pre-Roman and the Roman eras called respectively Helis and Daosdava indicates that the issue pertains to a “city of the sun”. Daosdava is the winter sun in the image of Apollo-the wolf whereas Helis – the summer sun.

The position of North as the direction of Divine wisdom is reflected in the earliest Ionian philosophical poetry. The North-Wisdom stays in the established mythical position of the Sun-Apollo in the earth of Boreas and beyond it – in the Hyperborean part of the world. Among its inhabitants one other ethnicity is explicitly mentioned, the Budinoi. Herodotus (Hdt. 4. 108 Legrand/Feix ) says that the Scythians-Budinoi were an ethnicity with pallid eyes of a church-owl and colour of fire (hair?). They had a city of wood, Gelonos, where the houses and the temples were wooden and where every two years the people organized celebrations honouring Dionysus (trieteridas). In this text the old general metaphor about the Hyperborean Apollo is made more specific via the Dionysian faith (Fol V. 2000). The fire-coloured-code is used to form the image of the dual-ness of the Orphic Sun of the Great Goddess-Mother – the Winter sun, the northerners, wise, palely shining Apollo, and the Summer Sun, the fire, the chthonic Dionysus.

It is in this particular region of the largest Getae city with necropolis by the city of Ispirih which most likely is Helis and Daosdava where two bronze matrixes with images of a winged centaur are discovered. The centaur has a dog/wolf wrapped around his shoulders. The matrixes are accidental finds and are dated

<sup>10</sup> Translated into English by G.C. Macaulay.

from the 5<sup>th</sup> - 4<sup>th</sup> c. BC. I believe they were destined for the carving of decoration on vessels designed for ritual activity connected to the myth of Apollo-the Wolf. The centaurs belong to the most ancient Paleo-Balkan layer of beliefs and are connected to vegetation, i. e. with the resurrection of Nature, i. e. with the power of the summer Sun, Helios. When the centaur wraps around his shoulders the exhausted wolf (or dog), the iconographic scheme includes the image of the zoomorphic image of the Winter sun – Apollo-the Wolf.

In Central North Bulgaria a legend is preserved that people born during the Impurity Days (Dirty/Pre-baptismal days) become dogs or wolves every year during this period. In one of the most widespread folk tales on the Balkans, two newlyweds left for another village through the forest. When the sun set the young man became a wolf and attacked the bride. At first cock-crow the wolf disappeared and the bride recognized by the threads hanging from her husband's mouth that he was the wolf and that he was born during the Tempus Natalis.

The belief that the people who are conceived or born during the Impurity Days days/Wolf days/celebrations transform into wolves or into evil spirits after their death is to be found everywhere. This is how the sexual taboo during this time of the year is to be explained. Deceased people become an evil spirit-bloodsucker (vampire) if they have been jumped over by a dog. For this reason the dogs are kept away from the deceased, and if they jump over him regardless, he should be stabbed with a thorn from black hawthorn or with a stake. In this way, breaking the dead body wholeness, the livings do not permit him to reincarnate into an evil spirit (Попов 1986).

The folklore data about the Neuroi and the Budinoi cited by Herodotus can be included in the circle of sources about the Hyperborean beliefs and rituals. It is most likely that these data to be a resonance of the solar-calendar mysterial ritualism dedicated to Apollo-the Wolf. It is possible that this ritualism was initiation-al for the young warriors. It was executed once a year, most likely in wintertime when the men became wolves and re-acquire their human form.

I would not go as far as to speculate that Herodotus' testimonial relate to male masquerade ritualism, even though it is exactly during wintertime – around Christmas and Cheesefare Week – when the masquerade male games take place. It has not been documented that the participants disguise with wolf pelts. The ritual masquerades-metamorphosis are with pelts and antlers of domesticated animals (sheep and goats) whereas in the myth they are usually done with wild animal skins, i. e. the argument for a ritual "taking from the power of the totem" is unsubstantiated in Eastern Europe.

What else remained from this belief in the folklore of the Balkans and above all in the Bulgarian folklore?

First I would like to recall the traditional belief that the brotherhood of the dog and the wolf was destroyed by a quarrel. The wolf-cubs and the puppies are born blind. The wolf blindness is interpreted ritually. In order for the wolf-cubs

not to begin to see during the so-called Wolf-days/holidays the women plaster with mud and paint in red the corners of the house, behind the door and around the fireplace. The wolf days/holidays are celebrated in different regions of the Balkans after the end of Archangel Michael (from 08/11. 11. until around 17/22. 11.) or on the day of St. Tryphon (from 01. until 03. 02.) or during the so-called Dirty/Pre-baptismal/ Unbaptized days.

During these days the Virgin receives labour-pains and gives birth to Jesus Christ. The Impurity days continue until the Holy Baptism on John the Baptist' day (between 24. 12. and 06. 01.). These are the days when the sun is the weakest. During the Wolf days/holidays the word "wolf" is not mentioned, it is taboo. One uses "two, three, nine people" instead of "wolf"<sup>11</sup>. Dogs occupy a special place in the beliefs of the Balkan people. The dog is a divine creation and the wolf – a devil's creation. The dog is endowed with supernatural abilities – it differentiate good from evil and can predict the future of its owner. If it begins to howl like a wolf, this means that the owner will die. Dogs, as well as humans born on a Saturday have even stronger super-natural abilities. They can see and fight the evil powers and demons (vampires, wood-nymphs) and with the most dreadful diseases (plague, cholera, pox). Dogs born on Saturday see the night demons and diseases, scare them away and can fight them. Plague itself does not enter a home which yard is inhabited by such a dog. Due to the supernatural abilities of the Saturday-born dog, the ritual bread on Christmas Eve is decorated with a shepherd, a shepherd's crook and a Saturday-born dog. After incensing the bread, the piece with the dog's image is given to the dog.

It is believed that people owe their bread to the dog. Legend tells that once upon a time when the sky was very close to earth, one woman cleaned her child's filth with wheat-ears and wiped them off in the sky. The sky and the wheat-ears were disgruntled and began to rise. The dog jumped and managed to bite one wheat-ear. This is the reason why the wheat-ears are small and separated. The dog is a friend of its owner in the world of the Beyond/hereafter. There is carries water and extinguishes the fire in which its owner is being tortured for his sinful life.

In the folklore tradition the dog has retained its connection with the uranium powers. For this reason it is believed that its pelt attracts thunder. This is why when there is a storm, dogs are being chased away from the home. The equalization of the dog with the uranium powers can be observed in the preserved belief that the biggest enemy of vampires is thunder – there are no vampires during summer time, because the first summer thunder kills them. Only wolves can fight vampires, who already have bones (Георгиева 1983, 158-159), i. e. vampires, who have fed themselves enough with human blood to grow bones. The Serbian belief is somewhat different – every vampire can become a wolf. The Montenegro the vampire is called a wolf.

<sup>11</sup> For the wolves, dogs, the Wolf days/celebrations, for the Virgin She-Wolf – see Маринов 1981, 121-122, 130-134, 213, 696-700; Василева 1985.



According to A. Ivančik, the notion of the warriors-wolves in Asia Minor exists because of the Cimerians who arrived as invaders during the 8<sup>th</sup>-7<sup>th</sup> c. BC. The members of their warrior communities called themselves wolves and dogs. I think that these interpretations are a little far-fetched. I believe that the data comparing the warriors with wolves and dogs actually liken the method of fighting. From an Ancient Greek viewpoint, “the barbarian warriors” attack as a pack, like dogs and wolves do.

The packs are led by the strongest beast and it is logical that the king is likened to a wolf. The belief in God who manifests himself in a wolf metamorphosis is a different question. Apollo-the Wolf is a zoomorphic notion of the winter sun. The wolves are located north and they descend from the North. North is the direction where the solar deity goes during wintertime when it stays for the shortest possible time in the sky and when it is cold. This is where the language expressions “wolf weather” = “very cold weather” = “dog cold”. In such weather only dogs and wolves are outside.

It is appropriate for me to call attention to the influence of the Christian texts on the beliefs concerning wolves and dogs. In the Old Testament the wolf brings violence. In the New Testament and in the old Christian authors the non-believers are wolves and dogs<sup>12</sup>. The expression “dog, bitch” for an evil person or a pagan in the traditional speech is influenced by this literature. The conclusion is confirmed by the circumstance that many of the beliefs concerning dogs and wolves have retained their non-Christian character and are very strong in the oral and ritual tradition of the Bulgarian and the other Southeast European peoples from the pre-Christian era. They offered dogs as sacrifices to their uranian deity (Бешевлиев 1931).

The processed data belong to the oral Balkan folklore tradition; it has been documented at different times. This data originate from the kernel of the Hyperborean myth of the Winter and Summer Suns, for Apollo-the Wolf and Apollo-Helios. This myth can be related to the most archaic Paleo-Balkan beliefs on the basis of which the oral Orphic faith in the paredroi Great-Mother-Goddess and her Son-Sun/Fire, is formed.

### Bibliography

- Burkert, W. 1972, *Homo Necans*. Walter de Gruyter, Berlin-New York.  
 Burkert, W. 1997, *Euenios der Seher von Apollonia und Apollon Lykeios: Mythos jenseits der Text*, *Kernos* 10, 73-81.  
 Fol, Al. et al. 1986, *The Thracian Tomb near the village of Sveschtari*, Svyat Publishers, Sofia.  
 Fol, V. 1997, *The kouker without mask. The masquerade feasts in Southeastern Europe*, *Orpheus. Journal of Indo-European and Thracian studies* 7, 83-99.  
 Fol, V. 2000, *Le loup en Thrace Hyperboréenne*. In: I Congreso de Mitología mediterránea. La Razón del Mito. Terrassa, 1, 2 y 3 de Julio de 1998, Universidad nacional de educación a distancia. Madrid, 110-118.

<sup>12</sup> John 10, 12; Matthew 7, 15; The Acts of the Apostles 20: 29; The epistle of Paul the Apostle to the Filipians. (3:2); St. Kliment Ohridski. **Words and precepts**. Compiler and translator At. Bonchev. Sofia 1970; John Exarch. **Shestodnev**. [Sermon for the 6<sup>th</sup> day] Translation, afterword and commentary N. Kochev. Sofia 1981, 267.

- Fol, V. 2008, *Orpheus, the Thracian, Tangra TanNakRa*, Sofia.
- Gernet, L. 1936, *Dolon le loup*, Mélanges Franz Cumont, Université Libre de Bruxelles. Annuaire de l'Institut de Philologie et d'Histoire orientales et slaves, t. IV, 189-208.
- Ivančik, A. 1993, *Les guerriers-Chiens. Loup-garous et invasions scythes en Asie Mineure*, Revue de l'Histoire des Religions CCX-3, 305-329.
- Kitov, G. 2006, *The Valley of the Thracian Kings*. In: (Ed. Fol, V.) *The Thracian Cosmos – the Sacred Realm of Kings*. Institute of Thracology Prof. Alexander Fol, Sofia, 40-95.
- Lazova, Ts. 1996, *The Hyperboreans. A Study in the Paleobalkan Tradition*, Sofia: “St. Kliment Ohridski” University Press.
- Marcinkowski, A. 2001, *Le loup et les Grecs*, *Ancient Society* 31, 1-26.
- Stephanov, J. 1997, *Archaeological Monuments and History of the research work in the Isperih Region*. In: *The Archaeological History of “Sboryanovo” Reservation*, Sofia: Svyat-Nauka.
- Stoyanov, T. 1997, *Early Iron age Tumular Necropolis “Sboryanovo”*, t. I, Sofia: Svyat-Nauka.
- Бешевлиев, В. 1931, *Религията на прабългарите*. В: Българска историческа библиотека III, т. 2, 29-60.
- Василева, М. 1985, *Календарни празници и обичаи*. В: Етнография на България, т. 3, София, 132-133.
- Георгиева, Ив. 1983, *Българска народна митология*, София: Наука и изкуство.
- Гергова, Д. 1996, *Обредът на обезсмъртяването в Древна Тракия*, София.
- Иванчик, А. 2005, *Накануне цивилизации*. В сб.: Северное Причерноморье и степные кочевники VIII-VII вв. до н.э. в античной литературной традиции: фольклор, литература и история, Центр сравнительного изучения древних цивилизаций Института всеобщей истории РАН, Москва-Берлин.
- Китов Г., Димитрова Д., Димитрова Е. 2006, *Могили край Шейново в Долината на тракийските царе*. В: Археологически открития и разкопки през 2006, 151-153.
- Маринов, Д. 1981, *Народната вяра и религиозни обичаи*. Избрани произведения, т. 1, София.
- Попов, Р. 1986, *За върколака в българските народни вярвания (Исторически корени и място в народната култура)*, Известия на Националния исторически музей 5, 213-227.
- Райчевски, Ст., Фол, В. 1993, *Кукерът без маска*, София: Университетско издателство “Св. Кл. Охридски”.
- Теодосиев, Н. 1995, *Тракийски могили от късната елинистическа епоха край Търнава*, Северна България, Известия на музеите в Северозападна България 23, 11-58.
- Фол, Ал. 1984, *Хиперборейският диагонал*, Векове 6, 78-79.
- Фол, Ал. 1990, *Политика и култура в древна Тракия*, София: Наука и изкуство.
- Фол, Ал. 1991, *Тракийският Дионис. Книга първа: Загрей*, София: Университетско издателство “Св. Кл. Охридски”.
- Фол, Ал. 1994, *Тракийският Дионис. Книга втора: Сабазий*, София: Университетско издателство “Св. Кл. Охридски”.
- Фол, Ал. 2000, Πιτῦη. В: ΣΥΜΠΟΣΙΟΝ или античност и хуманитаристика. Изследвания в чест на проф. Богдан Богданов, София, 19-28.
- Фол, Ал. 2002, *Тракийският Дионис. Книга трета: Назоваване и Вяра*, София: НБУ.
- Фол, В. 2007, *Скални топоси на вяра в Югоизточна Европа и в Мала Азия през древността*, Институт по тракология „Проф. Александър Фол”. (София).
- Фол, В. 2009, *Светилища на слънцето*. В: Проблеми и изследвания на тракийската култура. Музей „Искра” Казанлък, Казанлък (под печат).

Dr. Valeria Fol, Professor Alexander Fol Centre of Thracology, 13 Moskovska Str., 1000 Sofia, Bulgaria, e-mail: valeriafol@gmail.com