

1

2

3 MARY MAGDALENE, OR MARY FROM BETHANY.
4 NEW INTERPRETATIONS OF CANONICAL TEXTS
5 AND EXEGETICAL CONSEQUENCES.
6

7

8

9 Emilio Spedicato, University of Bergamo, www.emiliospedicato.it

10

11 Release 1 in English

12

13

14Dedication

15

16I dedicate this paper to shamans male and women performing between Earth and Sky.
17And to the sister from Valtellina, where Turkish shamans came, a peasant who spoke
18ancient languages in special moments. Also to Betilka Kainč, first sister companion
19of Mother Therese, whose assumed name was Mary Magdalene.

20

21

22Abstract

23

24In the canonical Gospels, and in several Apocrypha, we find some women interacting
25with Jesus in a special way. We assume, in this paper, that two of them, Mary from
26Magdala and Mary from Bethania, are the same woman. We suggest, using only
27canonical texts, that such a woman anointed Jesus as a Melchizedek priest. Thus we
28explain the related Paul's assertion which is absent in the canonical Gospels, with
29Jesus made Christ or Messiah by a woman.

30

31

32

31 1. INTRODUCTION

32In the course of my now not brief life, having recently retired from the University, I
33must have read the canonical Gospels twenty times. I believe that most of Christians
34never fully read the Gospels, an upsetting fact, if we believe that they deal about a
35person who said: *I and my Father are one thing*. I remark that only after many
36readings certain passages became meaningful, for me. Not only as a deeper message,
37but also more meaningful on the historical plane. Different interpretations from those
38acquired seem to be possible.

39 In this article some women appear having a significant interaction with Jesus, not
40including his mother Mary, his cousin Elizabeth and Ann, the prophetess. Not
41included also women appearing in more occasional situations, as the Samaritan, the
42haemor-rhoisse, Jairus' daughter, Peter's mother-in-law, the Syrian-Phoenician,
43whom Jesus drives the daemons out, Nain's widow, the poor widow, possessed by a
44spirit and whose body was bent for eighteen years, the adulteress Jesus saved from
45being stoned... and also the women who came to listen him preaching.

46I consider Mary from Bethania, sister of Martha and Lazarus, and Mary from
47Magdala, from whom seven daemons were driven out, then the woman who anoints
48Jesus' feet and the woman who anoints his hair. I propose that such women are
49actually a unique woman, endowed with a special and high qualification, about which
50canonical Gospels are silent. I propose that such a woman consecrates Jesus as a
51Melchizedek priest. This consecration is quoted by Paul, without reference to who
52does it, but does not appear in the Gospels. Mary Magdalene's special and important
53role, she being present by the cross at Jesus' death and being the first witness of his
54resurrection, has nothing to do, in our approach, with stories in recent books and
55pictures, about a romantic, sentimental relation with Jesus, resulting even in a son.

56In the next section the Gospel's passages are those from Fulvio Nardoni's translation,
57Edizioni Paoline, imprimatur 1948. I read this Gospel for the first time when I was a
58grammar school boy. I do not deal with philological questions, that are beyond my
59skill and interests. I only point out that there is no certainty whether the Gospels were
60initially written in the Hebrew, or Aramaic or Greek language. Only about John's
61Gospel there is no debate on the Greek original text.

62

632. Some women in the canonical Gospels.

64The following passages are translated from the cited edition of the Gospels, with use
65of the text....

66Matthew 26, 6-13, almost the same in Mark 14, 3-9, where the ointment is specified
67as spike, worth 300 denarius, ten times the price paid to Judas for the delivery of
68Christ. Spike comes from the Ganges region, India, according to the *Periplus of*
69*Eritrean Sea*, a work by an unknown author, maybe living in Jesus' times. It appears
70in the Vedic literature, for instance in Kalidasa, as a much used perfume in ancient
71India.

72“ *Now when Jesus was in Bethany in the house of Simon the leper there came unto*
73*him a woman having an alabaster box of a very precious ointment and poured it on*
74*his head as he sat at meat. But when his disciples saw it they had indignation,*
75*saying : To what purpose is this waste? For the ointment might have been sold for*
76*much, and given to the poor. When Jesus understood it he said unto them: Why*
77*trouble ye the woman? for she hath wrought a good work upon me. For ye have the*
78*poor always with you, but me have not always. For in that she hath poured this*
79*ointment on my body, she did it for my burial. Verily I say unto you wheresoever's*
80*this gospel shall be preached in the whole world, there shall also this, that this*
81*woman hath done, be told for a memorial of her.*

82The described episode is set after the Synedrion plot, before Judas' agreement and the
83Last Supper. It appears to be the last ointment.

84In Mark we find additionally that the alabaster vessel was broken into pieces. Now,
85alabaster is a very hard stone; then, to break the vessel, if intact, would be easy only
86in case of a very thin-walled vase. It is known that vessels made from many stones
87were used in Egypt; they included vessels of alabaster, with very thin walls, produced
88with an unknown technology (and also by Cretans and Etruscans). Maybe the broken
89vase came from Egypt, being very expensive. Perhaps a vase recently imported; but
90possibly a family property since centuries, an object for sacred ceremonies, handed
91down from antiquity and preserved with the greatest attention. Alabaster vases for
92funeral ointments is documented already from about 1900 AC, in the Nubian Kerma's
93grave-yard: see Campbell (1991), who refers to the excavations by George Reisner,
94Peabody Museum, about 1920.

95***Matthew 18, 1-9: At the end of the Sabbath, as it began to dawn toward the first***
96 ***day***
97***of the week, came Mary Magdalene and the other Mary to see the sepulchre. And***
98***behold there was a great earthquake, for the angel of the Lord descended heaven***
99***and came and rolled back the stone from the door and sat upon it. His***

100countenance was like the lightening and his raiment white as snow: and for fear of
101him the keepers did shake and became as dead men. And the angel answered and
102said unto the women: Fear not ye, for I know that ye seek Jesus, which was
103crucified. He is not here: for he is risen, as he said. Come, see the place where
104the Lord lay. And go quickly and tell his disciples that he is risen from the dead.
105And behold he goeth before you into Galilee there shall ye see him: lo, I have told
106you. And they departed quickly from the sepulcher with fear and great joy, and did
107run to bring his disciples word... and behold Jesus met them saying: All hail. And
108they came and held him by the feet and worshipped him.

109We note, leaving aside for the last section some considerations about the two women
110women named Mary who appear here, that they discover the resurrection, before
111anybody else. They arrive to the sepulcher when Jesus was no more present, being
112already “raised from the dead”. They enter into the sepulchral chamber to see the
113place where he had been laid down. They probably saw the folded, empty linen cloth,
114in which Jesus’ body had been enveloped, as studies of the Holy Shroud show: see
115for instance Baima Bollone (2015). Maybe they also see the fine bissus scarf, where
116an image of a face appears, by some called the *second sindon*, now preserved within
117the Capuchin Friars’ church at Manoppello, see Badde (2007). The eyes in this image
118are open, indicating for some that the image preserves the moment of resurrection.

119Mark 15, 40-41: *There were also women looking on afar off: among whom was*
120*Mary Magdalene and Mary the mother of James the less and of Joses and Salome.*
121*Who also when he was in Galilee followed him and ministered unto him. And*
122*many other women which came up with him unto Jerusalem.*

123Mark 16, 1-2: *And when the Sabbath was passed Mary Magdalene and Mary the*
124*mother of James and Salome had bought sweet spices, that they might come and*
125*anoint him, And very early in the morning the first day of the week they came unto*
126*the sepulchre at the rising of the sun.*

127Mark 16, 9-11: *Now when Jesus was risen, early the first day of the week, he*
128*appeared first to Mary Magdalene, out of whom he had cast seven demons. And*
129*she went and told them that had been with him, as they mourned and wept. And*
130*they, when had heard that he was alive and had been with her, believed not.*

131Luke 7, 36-50: *And one of the Pharisees desired him that he would eat with him.*
132*And he went into the Pharisee’s house and sat down to meat. And behold a woman*
133*in the city, who was a sinner, when she knew that Jesus sat at meat in the*
134*Pharisee’s house, brought an alabaster box of ointment. And stood at his feet*
135*behind him weeping and began to wash his feet with tears and did wipe them with*

136the hairs of her head, and kissed his feet, and anointed them with the ointment.
137Now when the Pharisee which had hidden him saw it, he spake within himself
138saying: This man, if he were a prophet, would have known who and what manner
139of woman this is that toucheth him, for she is a sinner. And Jesus answering said
140unto him: Simon, I have somewhat to say unto thee. And he said: Master, say on...
141Seest thou this woman? I entered into thine house, thou gavest me no water for my
142feet, but she hath washed my feet with tears, and wiped them with the hairs of her
143head. Thou gavest me no kiss, but this woman since the time I came in hath not
144ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath
145anointed my feet with ointment. Wherefore, I say unto thee: Her sins, which are
146many are forgiven: for she loved much.... And said unto her: Thy sins are
147forgiven... And said unto the woman: Thy faith hath saved thee, go in peace.

148Luke 8, 1-3: And it came to pass afterward that he went throughout every city
149and village preaching and shewing the glad tidings of the kingdom of God: and the
150twelve were with him. And certain women, which had been healed of evil spirits
151and infirmities, Mary called Magdalene, out of whom went seven demons, and
152Joanna, the wife of Chuza, Herod's steward, and Susanna and many others,
153which ministered unto him of their substance.

154Luke 10, 38-41: Now it came to pass, as they went that he entered into a certain
155village: and a certain woman Named Martha received him in her house. And she
156had a sister called Mary, which also sat at Jesus feet and heard his word. But
157Martha was cumbered about much serving and came to him and said: Lord, thou
158not care that my sister hath left me to serve alone? Bid her there for that she help
159me. And Jesus answered and said unto her: Martha Martha, thou art careful and
160troubled about many things: but one thing is needful: and Mary has chosen that
161good part, which shall not be taken away from her.

162Luke 23, 55-56: And the women also which came him from Galilee followed after
163and beheld the sepulchre and how his body was laid. And they returned and
164prepared spices and ointments; and rested the Sabbath day, according to the
165commandment.

166Luke 24, 1-11: Now upon the first day of the week, very early in the morning they
167came unto the sepulchre bringing the spices which they had prepared and certain
168others with them. And they found the stone rolled away from the sepulchre. And
169they entered in and found not the body of the Lord Jesus... And returned from the
170sepulchre and told all these things unto the eleven, and to all the rest. It was Mary

171 *Magdalene and Joanna and Mary the mother of James and other women that were*
172 *with them, which told these things unto the apostles.*

173 *John 11, 1-43, passim: Now a certain man was sick, named Lazarus, of Bethany,*
174 *the town of Mary and her sister Martha. It was Mary which anointed the Lord with*
175 *ointment and wiped his feet with her hair, whose brother Lazarus was sick... Now*
176 *Jesus loved Martha and her sister and Lazarus. When he had learned therefore*
177 *that he was sick, he abode two days still in the same place where he was. Then after*
178 *that said to his disciples: Let us go into Judea again (where was Bethany). His*
179 *disciples say unto him: Master, the Jews of late sought to stone and goest thou*
180 *hither again... our friend Lazarus sleepeth, but I go that I may awake him out of*
181 *sleep... Lazarus is dead... Then when Jesus came he found that he had lain in the*
182 *grave four days already. Now Bethany was nigh unto Jerusalem about fifteen*
183 *furlongs off: and many of the Jews came to Martha and Mary to comfort them*
184 *concerning their brother. Then Martha, as soon as she heard that Jesus was*
185 *coming went and meet him; but Mary sat still in the house... Martha called Mary*
186 *her sister secretly, saying: The Master is come and calleth for thee. As soon as she*
187 *heard that she arose quickly and came unto him. Now Jesus had not yet come into*
188 *the town, but was in that place where MARTHA met him... Then, when Mary was*
189 *come where Jesus was and saw him she fell down at his feet saying unto him:*
190 *Lord, if thou hadst been here my brother had not died... Jesus cried with a loud*
191 *voice; Lazarus, come forth. And he that was dead came forth, bound hand and*
192 *foot, with grave-clothes. And his face was bound about with a napkin. Jesus saith*
193 *unto them: Loose him and let him go. And many of the Jews that came to Mary and*
194 *had seen the things which Jesus had did, believed on him.*

195

196 *The distance of Bethany from Jerusalem is about three km; it appears as quasi stadiis*
197 *quindecim; one stadium being worth about 180 meters in the Greek language: από*
198 *σταδίων δεκαπέντε.*

199 *John 12, 1-8, passim....: Then six days before the Passover came to Bethany,*
200 *where Lazarus was, which had been dead, whom he raised from the dead. There*
201 *they made him a supper; and Martha served: but Lazarus was one of them that sat*
202 *at the table with him. Then took Mary a pound of ointment of spikenard, very*
203 *costly, and anointed the feet of Jesus and wiped his feet with her hair: and the*
204 *house was filled with the odour of the ointment. Then saith one of his disciples,*
205 *Judas Iscariot, Simon's son, which should betray him, Why was not this ointment*
206 *sold for three hundred pence and given to the poor?... Then said Jesus: Let her*

207alone; against the day of my burying hath she kept this. For the poor always ye
208have with you, but me ye have not always. Much people of the Jews therefore knew
209that he was there and they came not for Jesus' sake only but that they might see
210Lazarus also, whom he had raised from the dead. But the chief priests consulted
211that they might put Lazarus also to death; because that by reason of him many of
212the Jews went away and believed on Jesus.

213The text goes on speaking of the arrival of Jesus to Jerusalem, on the following day,
214then five days before Passover.

215John 19, 25-27: *Now there stood by the cross of Jesus his mother, and his mother's*
216*sister, Mary the wife of Cleophas and Mary Magdalene. When Jesus therefore*
217*saw his mother and the disciple standing by, whom he loved he saith unto his*
218*mother: Woman, behold thy son! Then saith he to the disciple: Behold thy mother!*
219*And from that hour that disciple took her unto his own home.*

220John 20, 1-18: *The first day of the week cometh Mary Magdalene early, when it was*
221*yet dark, unto the sepulchre and seeth the stone taken away from the sepulchre.*
222*Then she runneth and cometh to Simon Peter and to the other disciple, whom*
223*Jesus loved, and saith unto them: They have taken away the Lord out of the*
224*sepulchre and we know not where they have laid him. Peter therefore went forth*
225*and that other disciple and came to the sepulchre... Then the disciples went away*
226*unto their own home. But Mary stood out at the sepulchre weeping: and as she*
227*wept she stooped down and looked into the sepulchre. And seeth two angels in*
228*white sitting, the one at head and the other at the feet, where the body of Jesus had*
229*lain. And they say unto her: Woman, why weepest thou? She saith unto them:*
230*Because they have taken away my Lord and I know not where they have laid him.*
231*And when she had thus said she turned herself back and saw Jesus standing and*
232*she knew not that it was Jesus. Jesus saith unto her: Woman, why weepest thou?*
233*Whom seekest thou? She, supposing he to be the gardener, saith unto him: Sir, if*
234*thou have borne him hence, tell me where thou hast laid him, and I will take him*
235*away. Jesus saith unto her: Mary. She turned herself and saith unto him (in*
236*Hebrew): Rabboni, which is to say Master. Touch me not, for I am not yet*
237*ascended to my Father; but go to my brethren and say unto them I ascend unto my*
238*Father, and your Father, and to my God and your God. Mary Magdalene came and*
239*told the disciples that she had seen the Lord and that he had spoken these things*
240*unto her.*

241

242Let us note that the phrase: *Do not go on hugging (my feet like this)*, in the translation
243of the text edited by Zappella (2014) appears as: *Do not detain me*. In the Vulgate
244appears as: *Noli me tangere*, in the Greek text μή... άπτου. The verb άπτω has many
245meanings, according to the Rocci dictionary (1989), which contains also words taken
246from the Old and the New Testament, aside from the classic words. My lyceum
247friend, a Hellenist, Luigi Lehnus, told me, on the telephone, that the right meaning
248is: *Do not touch me*.

249

2502. Geographic considerations

251

252We now make a list of the places in the given passages, with some geographic or
253historical considerations:

254 - at Simon's the Leprous home....

255 - He precedes them in Galilee....

256 - A village, where a woman named Martha welcomed him at home....

257 - The women arrived from Galilee....

258 - Lazarus from Bethany, the village of Mary and Martha....

259 - Six days before Passover he went to

260 The principal reference is a village that in that period was at about three km
261 from Jerusalem, now being party of the town; still separated at the time of my
262 first and only visit in 1975. The etymology of Latin, Greek Βηθανία is
263 uncertain. Bet, *Beth*, *Bayt* means home in the Hebrew language; as to *anya*
264 interpretations are *poorness* or *grief*, and also *of the figs*.

265 Here an etymology is proposed referred to the greatest god of the Sumerians:
266 An, Anu, Anum in the Accadian language. To this god *the seven god of destiny*
267 are observient, including Enlil, their leader, his brother Enki, his sister Ninlil;
268 all them participated in the creation of seven human couples in Kharsag, the
269 Sumerian Eden, the biblical Gan or Garden. The word *an*, *anu* is found in
270 various languages, also Indo-European languages; particularly as a suffix *-an*,
271 it is usually related to sky, to deity, to sacrality; it is common in many place-
272 names, for instance *Mediol-an-um*, Latin for Milan.... Then, if such reference
273 is right, Bethania might be a hybrid word, between a Semitic and a non
274 Semitic language, indicating a sacred place, associated with the Divine.

275

276 Hybrid words are very common in Asia, see as a special instance, the name of
277 the highest mountain in our planet *Gorishanta*. *Gori* means *White Lady* in
278 Sanskrit (and related languages as urdu). *Shan-ta* means *great mountain* in

15

16

279 Chinese, hence implying *The white lady of the great mountains, or The white*
280 *lady that is a great mountain...* a very beautiful and expressive name; it's a
281 shame that such mountain is still named Everest, to honor the chief of the
282 English topographic office in India. A name possibly preserved for secret
283 agreements when the Englishmen left India, that was divided into two states, at
284 the cost of millions of dead....
285

286 Then Bethany (or Bethania) is a suitable name both for the association to a
287 woman, that was active in sacred ceremonies, and for Jesus visit. As a sacred
288 place, it may also be identified with the Job's and Melchizedek's scenario
289 developed in Spedicato (2016), wherefrom we take the following statements:
290

291 - In 2033 AC, a date obtained from the chronology of the Patriarchs, in *Genesis*,
292 Septuaginta version, and from our date 3161 AC, for the Noachian Deluge, a
293 celestial object exploded over the Egyptian Delta, by us identified as the
294 Typhon of Geek mythology. It was an explosion of the super-Tunguska kind
295 that was followed by the Ogyghes deluge of the Greek tradition; and by other
296 events. Ogyghes flood is classically dated 600 years before Deukalion flood,
297 dated by Herodotus at 25 generations before the first Ollympiad, by us and
298 other researchers at 1447 AC: see Spedicato (2016).
299

300 - The explosion causes the end of the Egyptian ancient kingdom, of the Indus
301 civilization, of Sumerian civilization by the Cassites invasion. It causes the
302 migration of Terach with her sons, Abraham and Nachor (a third son dies,
303 during the event, possibly while saving his father ...) from Ur towards Haran.
304 We claim in Spedicato (2016) that Ur and Haran are the two important towns,
305 not in the Middle East, but in Kashmir, a statement that can be reinforced by
306 analysis of the Madaeans traditions, see Spedicato (2017).
307

308 - The explosion effects in Palestine incinerate Job's sheep flock, cause the death
309 of his sons within the collapsed house, and his painful disease. The exploded
310 object is seen by us as the Behemot of Job's Book. The front of the wave of the
311 Ogyghes deluge, on reaching the Palestinian coast, is interpreted by us as the
312 Leviathan monster snake of that book.
313

314 - Job has a dramatic and deep talk with God, which we interpret as a shaman
315 vision. See Giussani (2016) for visions of the Divine by the shamans,
316 particularly the Chinese Wu shamans Wu.
317

- 318 - In the years following the catastrophe, Job, who will live for another 140
319 years, becomes again a rich man of great authority. Maybe he dwelled in the
320 Palestinian coastal town of Joppa, now called Jaffa, possibly involved in trade
321 with Egypt.
322
- 323 - Job, owing to his special experience, and thanks to his shamanic capabilities
324 and his right behavior, becomes known as *Melchizedek*, that is *Lord of Justice*.
325 A title possibly already given to someone, may be inheritance or by anointment
326 by somebody, an unresolved question. According to Ethiopian sources
327 Melchizedek was a title of Methuselah, who anointed, also as Melchizedek,
328 his nephew, Noah, aged ten years. Two Melchizedeks then were living in the
329 same time; two popes live today, two lived as Liberio and Felice... According
330 to the *Metsehafe Djan Shewa*, a Ghe'ez manuscript, the *Genesis* Melchizedek
331 might have sent his son Ethel, who afterwards was known as Ethiop, near the
332 Lake of Tana, in Ethiopia; from him the Amharic and Oromo tribes descended.
333 For other Ethiopian traditions about Melchizedek see Fikre Tolossa (2011).
334 One must also consider that Solomon might have been a Melchizedek priest,
335 according to the apocryphal Solomon's Songs: see Pierre, 1994). Finally
336 according to three documents cited by Sabatier (2009) St Francis consecrated
337 with his hands on his head a friar who had arrived from Germany.
338
- 339 - The location of the cult practiced by Job-Melchizedek was perhaps on the
340 mountain top where Jerusalem had been built. Mountain tops were indeed
341 privileged for ancient cults; the presence of an old tree, or of a special stone, a
342 bethel, were usually enough to indicate its holiness, a chapel or a priest house
343 were not required.
344
- 345 - In such place Abraham was blessed by Job-Melchizedek when, after 14 years
346 at Haran, he left Kashmir and went to Canaan, with a stop on the way of some
347 years in Damascus. Abraham had quarreled with his father Terah. Genesis
348 offers no reason for the fight, Talmud claims that Abraham destroyed some
349 idols belonging to his father; Ginza, the holy text of Mandaean, states that
350 Abraham left after he was rejected to become a priest of the Mandaic religion
351 due to some physical defect. Abraham destroyed his father's idols, but when
352 Rebecca left Nachor place to become wife to Isaac, she departed hiding at least
353 one idol, probably on request by Abraham. Nachor, Terah's son, discovered the
354 disappearance of the idol and looked for it among the caravan departing with
355 Rebecca to Canaan. Rebecca had hidden the idol below her body while riding

356 and could not be searched since she claimed to be in her menses. Nachor was
357 Rebecca's and Laban's father. Laban was Leah's and Rachel's Father, Jacob's
358 wives. Jacob went into Laban's service for twenty years in order to take wives.
359 So he was absent from Canaan when his father Isaac delivered that land to
360 Sesostris III the Great, 430 years before Exodus, in 1877 BC. That was the
361 beginning of the Hebrews's submission to the Egyptians, well hidden in the
362 biblical text, since considered to be a shameful event.

363

364 - Abraham, after leaving Haran, lived in Damascus for 12 years, then left to
365 Canaan. According to Salibi (1996), Canaan is not Palestine, but a part of the
366 Arabia Felix. On the way to Canaan he met he defeated some enemies, and
367 then met Melchizedek, that's to say the old Job, about 2005 BC. He was
368 blessed by him and paid a tithe. Possibly Abraham had met Job, before the
369 2033 BC catastrophe, maybe for commercial reasons when he was living with
370 his father at Ur or Haran. Job, who in our approach was of Turkish stock, may
371 have had trade with Turan and kahmir. Who was Terah, a man of special
372 importance, a Mandaean priest according to Ginza? A question needing further
373 research, not only on Hebrew extra-biblical sources but also on Indian or
374 Iranian sources. Note that in Septuaginta Terah is called Thara. This name may
375 relate to *tharasa*, that's to say *gold* in the language of the Kanthy, a tribe of the
376 Altai, the Mpuntains of Gold, that is associated with the Magyars. Kanthy may
377 also relate to the Etruscans, aliter Thursenoi, who were very skilled in working
378 granular gold; see Spedicato (2016b).

379

380The above considerations suggest that Melchizedek, Job's name when old, lived near
381the present Jerusalem, probably where Bethania lies. A suitable place, a half an hour
382journey from the top of the sacred hill of Jerusalem, in sight of the town. A place,
383whose sacredness lasted the two millennia from Job or Abraham to Jesus time. A span
384of time, two millennia, not so long, acceptable for cult places, whose sacred and
385topographical stability may last for several millennia, though the local religions
386change. An example of stability is the Kabah. Even though Mecca, according to the
387Koran, was built by Abraham, about 2000 AC, see Boubakeur (2002), the Kabah
388temple, with 360 statues of gods before their elimination by Mohammed (similar
389number of statues existed in the dual temple of the white stone in Asir, respected by
390respected, destroyed by Ibn Saud) perhaps was older, maybe built by Dravidian
391colonists from India before 2000 BC, hence before the Arian invasion. We can indeed
392observe in Arabia several places whose name suggest Shiva, Rama and Mount Meru,
393nowadays Kailas.

394We notice that some rich men – so appear to be Simon the Leprous and Lazarus, with
395his two sisters – lived outside Jerusalem, in an unwallled village, exposed to the
396Bedouin raids and Roman drunken soldier incursions. Probably it was a settlement of
397few houses, some fortified, see later; but the main protection had to be its sacredness
398and the presence of persons endowed with a religious charism. We remember the
399taboo in ancient times against attacking certain persons o certain professions. Recall
400the taboo still extant at the end of ‘800, in the forests of Equatorial Africa, protecting
401tradesmen, who could enter without injury into the territory⁷ of even cannibal tribes.
402See: Kingsley (1897).

403Our hypothesis is that Bethania, often visited by Jesus, was a special place, with some
404sacred characters, different and independent from those of the Hebrew Orthodoxy;
405such features of antiquity and authority had the power to preserve it. A place whose
406name signified *house from the summit*.

407As for Jerusalem, the town was founded, according to Manetho, quoted by Joseph
408Flavius, on the hill where in our approach Melchizedek went to pray, by 200.000
409Hyksos. The Hyksos, besieged for a long time at Avaris in the Egyptian delta, an
410extremely well fortified town, saved their life by surrendering and going out of
411Egypt, allowed to settle in Jerusalem. Such choice – given their Turanian and so
412Turkish origin, see Spedicato (2014), and the probable Turkish origin of Job – was
413probably motivated by recalling that the Turkish Job-Melchizedek once lived there.
414According to Velikovsky (1953) the Hyksos were defeated by Saul, ally of the
415Pharaoh of south Egypt Ahmose, first king of the great XVIII dynasty. Velikovsky
416chronology differs from the standard one by some centuries, but is in agreement with
417Newton’s chronology, given in the book that he considered his master-piece: *The*
418*chronology of ancient people amended*. According to the Bible, Saul was made king
419after the 410 years of the Judges, starting from the conquest of Canaan (about 1407
420AC), so in 997 AC. The building of Solomon’s temple began in 967 AC. Here we
421cannot discuss why archaeologists did not find any sign of such temple in Jerusalem;
422they found only trace of the later temple built after the exile and put in final shape by
423Herod the Great; an explanation is found in Salibi (1996). In the quoted texts the
424name Galilee appears, regarding the part of Palestine north of Judea, with capital
425Sepphoris, at Jesus days. Here we find also Nazareth. In addition to the Palestinian
426Galilee (Jalil in Arabic) there exists also a Valley of Galilee (Wadi Jalil) in Hejaz,
427Arabia, about a hundred kilometers from Mecca. According to Salibi (2007) Jesus
428family came from this part of Arabia, moving to Egypt, before before the slaughter
429of the innocents, that happened in this valley; see Spedicato (2015). The family
430settled in Hermopolis, see Jacopo di Varagine (1952) for some seven years. Then it

431moved to the Palestinian Nazareth, probably a village where Hebrews from Wadi Jalil
432worked in the building of Sepphoris.

433We don't know whether the women who followed Jesus were in relation with Wadi
434Jalil. But we note that Johanna was Chuza's wife, Herod's proxy; Herod's family
435was related to the royal families of Arabia, Herod's wife was Arabian. The women
436who went with Jesus must have known his relation with Wadi Jalil, the place that
437Paul possibly visited in his three years in Arabia, for obscure reasons; some of these
438women could have visited the original place of Jesus family.

439We conclude this section with another hypothesis about Bethany. We observed that
440such place was very near Jerusalem, and that persons lived there, who were important
441either for their wealth (Simon the Leprous) or for religious authority (Lazarus and his
442sisters). There are no archaeological traces that Bethany had walls. But the houses of
443rich people – and a Mary that brings the costly spike worthy 300 denarii, certainly
444was rich - were possible object of bandits from the nearby Juda desert (Bedouins or
445Idumaei, always hostile to the Hebrews, Juda's descendants); or at the risk of raids by
446drunken Roman soldiers, who detested the local religion. We remember the episode,
447in Joseph Flavius, of the Roman soldier on duty at the Temple, who as a contempt for
448the circumcised Hebrews lifted up his garment showing to be uncircumcised. There
449was an uproar and three thousand men were crushed. So it is likely that the houses of
450Bethany, at least those of the rich men, were fortified. They were probably provided
451with a tower, as we see in many ancient farms in Salentine peninsula. Such farms
452often go back to the times when Turkish incursions were feared, after the fall of
453Constantinople. Some go back to the middle Ages, and keeping the structure of the
454rustic Roman villa. About half of the Salentine farms possess a tower, see Costantini
455(2006). These towers have usually two floors, sometimes three; in such a case the
456second floor is used by the owners, the third one is for the protection of goods. The
457tower walls might reach two meters thickness, with stairs and store-rooms on their
458inside. The farm had surrounding walls, premises for servants and animals, a cistern
459and a well, if there was water in the subsoil. Sometimes, bee-hives and smaller
460cylindrical towers for pigeons, usually homing pigeons. Such homing pigeons were
461used in the sanctuaries and in other important places. Killing them was punished
462with death, in the Greek world.

463From the Tamil author Ilango Adigal, see Daniélou (1965), we know that traders'
464houses of the great harbour town of Puhar, – a town placed between Madras and the
465Comorin Cape (*kumara* means *virgin*, in the Tamil language), quoted in the
466*Ramayana* and in the *Periplus of the Red Sea* – were provided of high towers. The

467Comorin Cape is the southern point of India, facing Sri Lanka. Such houses, in the
468centre of the town, had great walls and their towers were used as warehouses for
469prized goods.

470Also sacred buildings were fortified, see many monasteries of Athos Mount and the
471little monastery, with an ancient Basilian church, of the Madonna del Casale, at
472Ugento (Salento). Such structures certainly reflect buildings of more ancient
473centuries. Augustine in his *Confessions* talks about three friends who were building a
474monastery at Trier, beginning from the tower. We note in the Gospel the following
475odd passage in Luke 14, 28-30: ***For which of you, intending to build a tower sitteth***
476***not down first and counteth the cost, whether he have sufficient to finish it? Lest***
477***haply, after he hath laid the foundation and is not able to finish it, all that behold it***
478***begin to mock him...***

479An odd passage the above because certainly not everybody can build a tower, or a
480house with a tower. Therefore this passage refers to special people, furnished of
481economic means; or it refers to some recent episode. Maybe it refers to a well known
482tower of private citizens; my thought runs to the tower we suppose to have existed at
483Bethany, well in sight of the nearby Jerusalem, where Jesus had been a guest.

484It's possible that Bethany's tower of Lazarus family was a high tower, a three-floor
485one, like the highest towers of the Salentine farms. In this case the meeting with Jesus
486and the supper might have taken place at the second floor. At the third floor, and may
487be in some cavity in the walls, precious goods were in custody, the family dealing in
488perfumes - (not only spike, also musk from Tibet via Kashmir) - byssus (may be that
489of the Manoppello handkerchief), valued wool from Kashmir and may be silk (silken
490carpets are still made in Kashmir), precious stones, like lapislazuli, medical stuff
491from Tibetan medicinal herbs, Tibet being the most important centre for such plants,
492imported via Kashmir. Also in the ancient times goods traveled for thousand km.

493The word *magdala*, *migdol* in Hebrew means tower. Such word is found also in
494Egyptian: see Ferrero (2010, page 142). We remember that *migdol* appears as a
495geographical place in *Exodus*. When Moses saw the Egyptian army arriving on the
496ships (see Spedicato, 2014) he was between Migdol, in the north, and Baal Sefon in
497the south, that's to say between the present day Eilat and Ras Muhammad, in our
498interpretation. Other identifications of places named Magdala can be found in the
499literature. In the quoted *Legenda aurea* (see also Vitale Brovarone, 1995) we find a
500statement that Magdalene was of royal origin, her father having been governor in
501Syria. She had possessions with her brothers at Bethany, Jerusalem and Magdala,
502placed on the western shore of the Lake Tiberias, or Genesaret. About a possible

503origin of Magdalene from the east, particularly from Kashmir, may be from one of
504the ten tribes of the kingdom of Israel deported by Sargon II in 722 AC, if not from
505the family of Terah, we shall write in a subsequent paper.

506

507

5084. Mary of Bethany and Mary of Magdala: the same person?

509

510In this section we propose a first hypothesis, that, together with the hypothesis in the
511next section, gives an interpretation of the considered events and to clarifies an
512enigmatical point of Jesus life. Our hypothesis is not new. There is a reference in
513Eisenman (2007, page 70) that it was common in the first two centuries of the
514Christian era, see also Lupieri, in Stefani (2011). Later it was opposed by such
515authorities as Tertullian, Origen, Ilarius from Poitiers, saint John Chrysostom,
516Ambrose, Jerome. It was supported again by the pope Gregory I, known as Gregory
517the Great, in the sixth century, see *Legenda Aurea* (1952) or Augias and Vannini,
518(2013). It is claimed as true in the memoirs of Maria Valtorta, a clairvoyant and a
519mystic, who died in 1961, her memoirs approved by Pius XII. This author learnt
520about Valtorta by chance, while speaking with the sopranos Mariella Angioletti and
521Margarita Guglielmi, to whom sections are devoted in my next book, on 108
522encounters in opera world. Here we state the first hypothesis.

523FIRST HYPOTHESIS

524Mary of Bethany and Mary Magdalene are the same person.

525

526Why such Mary appears both as from Bethany and as Magdalene may have various
527explanations. It might be a consequence of the wish of the Evangelists to be vague
528about her, unwilling to disclose completely her role in Jesus' life. A silence not due to
529morale reasons, or as a cover-up of a romantic liaison, that has given vent to so
530much writing. Not for the relation she had, within our scenario, with a religiosity
531different from the Hebrew one. She was a woman, and the Gospels written after
532Paul's teaching, tended to downplay women and to hide any possible important role
533of them at religious level. Thus references to her were incomplete and ambiguous.

534Before getting into the second hypothesis, we propose the temporal sequence of
535events where the woman appears whom we are going to call with the acronym MBM.

536The analysis of these events, according to our suggestion, brings us to the second
537hypothesis two. The driving away of the seven demons plays a fundamental role, an
538episode only briefly quoted in the Gospels, not described in its developing.

539

540 Luke 7, 36: *And one of the Pharisees desired him that he would eat with him. And*
541*he went into the Pharisee's house and sat down to meat. And, behold, a woman in*
542*the city, which was a sinner when she knew that Jesus sat at meat in the Pharisee's*
543*house brought an alabaster box of ointment. And stood at his feet behind him*
544*weeping and began to wash his feet with tears and did wipe them with the hairs of*
545*her head, and kissed his feet and anointed them with the ointment. Now the*
546*Pharisee which had bidden him saw it, he spake within himself saying: This man,*
547*if he were a prophet, would have known who and what manner of woman this is*
548*that toucheth him: for she is a sinner.*

549Mark 16, Luke 8: *To Mary Magdalene, out of whom he had cast seven devils.*

550Luke 10: *Now it came to pass, as they went, that he entered into a certain village:*
551*and a certain woman named Martha received him into her house. And she had a*
552*sister called Mary, which also sat at Jesus' feet and heard his word.*

553John 11, 1: *Now a certain man was sick, named Lazarus, of Bethany, the town of*
554*Mary and her sister Martha. It was that Mary which anointed the Lord with*
555*ointment and wiped his feet with her hair.*

556Luke 8, 1: *And it came to pass afterward that he went throughout every city and*
557*village, preaching and shewing the glad tidings of the kingdom of God: and the*
558*twelve were with him, and certain women which had been healed of evil spirits and*
559*infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna,*
560*the wife of Chuza, Herod's Steward, and Susanna and many others, which*
561*ministered unto him of their substance.*

562John 12, 1: *Then six days before the Passover came to Bethany, where Lazarus was*
563*which had been dead, whom he raised from the dead. There they made him a*
564*supper: and Martha served; but Lazarus was one of them that sat at the table with*
565*him. Then took Mary a pound of ointment of spikenard, very costly, and anointed*
566*the feet of Jesus and wiped his feet with her hair: and the house was filled with the*
567*odour of the ointment.*

568Matthew 2, describes an event taking place between the Sinedrion conspiracy and the
569Last Supper, presumably after the dinner when Mary anoints Jesus' feet and dries
570them with her hair.

571*Now when Jesus was in Bethany, in the house of Simon the leper, there came unto*
572*him a woman having an alabaster box of very precious ointment and poured it on*
573*his head, as he sat at meat. But when his disciples saw it they had indignation,*
574*saying: To what purpose is this waste? Or this ointment might have been sold for*
575*much, and given to the poor. When Jesus understood it, he said unto them: Why*
576*trouble ye the woman? For she hath wrought a good work upon me, for ye have*
577*the poor always with you, but me ye have not always. For in that she hath poured*
578*this ointment on my body, she did it for my burial. Verily say unto you wheresoever*
579*this gospel shall be preached in the whole world, there shall also this, that this*
580*woman hath done, be told for a memorial of her.*

581John 19, 25: *Now there stood by the cross of Jesus his mother and his mother's*
582*sister, Mary the wife of Cleophas , and Mary Magdalene.*

583Mark 15, 40: *There were also women looking on a far off among whom was Mary*
584*Magdalene and Mary the mother of James the less, and of Joses, and Salome.*
585*Who, also when he was in Galilee, followed him and ministered unto him, and*
586*many other women, which came up with him unto Jerusalem.*

587Luke 23: *And the women also which came with him from Galilee, followed after*
588*and beheld the sepulchre and how his body was laid. And they returned and*
589*prepared spices; and rested the Sabbath day according to the commandment.*

590Matthew 28, 1: *In the end of the Sabbath, as it began to dawn, toward the first day*
591*of the week, came Mary Magdalene and the other Mary to see the sepulchre.*

592Mark 16, 1, passim: *And when the Sabbath was past. Mary Magdalene and Mary*
593*the mother of James, and Salome, had bought sweet spices, that they might come*
594*and anoint him. And very early in the morning, the first day of the week, they came*
595*unto the sepulchre at the rising of the sun. .. Now when Jesus was risen early the*
596*first day of the week he appeared first to Mary Magdalene, out of whom he had*
597*cast seven devils. And she went and told them that been with him, as they mourned*
598*and wept.*

599Luke 24: 1 e passim: *Now upon the first day of the week, very early in the morning,*
600*they came unto the sepulchre, bringing the spices that they had prepared and*
601*certain others with them. And they found the stone rolled away... And returned*

602 *from the sepulchre and told all these things unto the eleven and unto all the rest. It*
603 *was Mary Magdalene and Joanna and Mary the mother of James, and other*
604 *women that were with them, which told these things to the apostles.*

605 *John 20: The first day of the week cometh Mary Magdalene early, when it was yet*
606 *dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then*
607 *she runneth and cometh to Simon Peter, and to the other disciple, whom Jesus*
608 *loved, and saith unto them: They have taken away the Lord out of the sepulchre,*
609 *and we know not where they have laid him. Peter therefore went forth and that*
610 *other disciple, and came to the sepulchre... But Mary stood without at the*
611 *sepulchre, weeping; and as she wept she stooped down and looked into the*
612 *sepulchre, and seeth two angels in white... And when she had thus said, she turned*
613 *herself back and saw Jesus standing and knew not that it was Jesus. Jesus saith*
614 *unto her: Woman, why weepest thou? Whom seekest thou? She supposing him to*
615 *be the gardener saith unto him: Sir, if thou have borne him hence, tell me where*
616 *thou hast laid him, and I will take him away. Jesus saith unto her: Mary. She*
617 *turned herself and saith unto him: Rabboni; which it is to say Master. Jesus saith*
618 *unto her: Touch me not, for I am not yet ascended to my Father, but go to the my*
619 *brethren and say unto them that I ascend into my Father, and your Father; and to*
620 *my God and your God. Mary Magdalene came and told the disciples that she had*
621 *seen the Lord and that he had spoken these things to her.*

622

623 *In the light of hypothesis number 1, that Mary from Bethany and Mary from*
624 *Magdala are the same person, active in rites of oriental origin, with shamanic ability,*
625 *let us now consider the quoted episodes:*

626-.... *to Mary Magdalene, from whom he had cast out seven demons.* Such event,
627 *typical of an exorcist, might be linked to curing a disease, for instance a psychic*
628 *problem, or to driving away demons, an action made in modern times by special*
629 *catholic priests, see the African Milingo and the Roman Padre Amorth, who died*
630 *while we were writing these notes. But it's possible – if Mary was a priestess of an*
631 *oriental cult – that the event on which Jesus operates was a trance. It is well known*
632 *that a person going into a trance forms a terrific display: convulsive movements, high*
633 *jumps, an apparently enormous weight, impossible to be displaced and uttering of*
634 *high sounds and strange voices. In Adigal's *Shilappadikaram* (Daniélou 1965), a*
635 *work that can be put in the third century AC, there is a description of the young*
636 *woman Devandi's trance: contracted lips, red eyes, abundant sweat, threatening*

637postures of the arms, an unrecognizable - as absent – change of voice and emission
638of inspired words.

639- Trance may come all at once. It can be much disagreeable for the struck person
640who falls into trance, who often would like to get rid of. See Balzer (1998) for an
641extensive survey of trances in the recent Siberian world. In the considered case,
642MBM might have let out seven types of voices, or might have spoken seven
643languages, whence the idea of the seven demons, albeit seven is a sacred number
644often used by default. On such a number see Meri Lao, www.sirenalatina.com, or
645Spedicato (2017b). The capacity of certain persons to speak in various languages, in
646special conditions, is known. My teacher of religion at Manzoni high school in Milan,
647don Giovanni Barbareschi, don Gnocchi's assistant when young and rescuing several
648Hebrews throughout the war, while working on his dissertation met a woman in
649Valtellina. She was a religious sister, bereft of any education, who in trance could
650speak in ancient languages. Also Teresa Neumann, a Bavarian country-woman living
651in the first half of 1900, was known for speaking, beyond her dialect, also Greek. She
652was known also for her stigmata, and for losing on Friday some liters of blood, that
653were regained on Sunday, by feeding on only one Host. For other phenomena of such
654kind see Guitton and Antier (1994), but most of all the great work on shamanism by
655Mircea Eliade (1999).

656- Trances characterize shamans generally, better known for Siberian and Tibetan
657shamans. They involve both men and women. While in trance, prophecies are often
658uttered; in Tibet, before the Chinese arrival, there existed a State Oracle, called
659*Nechung*, who was consulted, while being in trance, on state problems. He fled with
660the Dalai Lama after Chinese arrival. From Balzer (1998) we know that trances
661produce a great consumption of energy and that often – as already said - shamans
662suffer greatly and are happy to be freed. Often, not always, shamanic gifts are
663inherited from the parents and from grandfathers and can be present in various family
664members. We also find, see Eliade (1999), that the shaman, after the initiation, is
665usually helped by seven spirits, a fact that could explain the Gospel passage on
666Magdalene, the casting out of such seven spirits, called demons. Demon is a word
667that in the classic world has not necessarily a negative connotation, as evident in
668Plato. Thus we may conjecture that MBM was endowed with shamanic capacities,
669that she suffered in trance, wherefrom she was cured by Jesus, who drove away the
670seven demons or spirits involved in shamanic activity. Where and when Jesus action
671took place we don't know, probably at the beginning of their relationship.

672 Then MGM followed Jesus with some persons of her circle, being very much
673 interested to his teaching. We find in history women in power with a great religious
674 influence. One case is the Chinese empress Wu-Zetian, who lived between 624 and
675 705, founder of the Zhou dynasty. During her reign Buddhism developed at the
676 expense of Taoism and Confucianism, thanks also to the journey to India of the monk
677 Xuan-Zang. The monk returned after 17 years, bringing many books and celebrating
678 the great Balkh's Buddha, in Afghanistan, a statue 90 meters high, recently destroyed
679 by Thalibans. Wu had various copies of such Buddha built in China, still existing,
680 although of a lower dimension, about seventy meters. Women exist also today,
681 leaders of little communities. See the aboriginal Munda in central India, where by
682 Daniélou (2004) was noted that a very ancient woman led the village; the same
683 thing he found – see again Daniélou – in the matriarchal societies in southern India.

684 In Luke 7, 37 we read: *And behold a woman in the city, which was a sinner, when
685 she knew that Jesus sat at meat in the Pharisee's house brought an alabaster box of
686 ointment, and stood at his feet behind him weeping, and began to wash his feet with
687 tears and did wipe them with the hairs of her head, and kissed his feet, and anointed
688 them with the ointment. Now, when the Pharisee which had bidden him saw it, he
689 spake in within himself saying this man, he were a prophet would have known who
690 and what manner of woman this is this that toucheth him: for she is a sinner.*

691 We observe that the woman, to be identified in MBM from another reference in John
692 11, is defined a *sinner* in the Pharisee mind. Such definition usually has been
693 attributed to the whore, or anyway to a woman of easy virtue. See also the recent
694 *Guide to the jubilee of Mercy* (edited by Benozzi, Piemme, 2015, page 9), where
695 Pope Francis quotes her a *public sinner*; see also the *Catalogue of the exhibition on
696 Magdalen*, Loreto, 2016, by Victor Sgarbi.

697 But in the hypothesis here proposed the sin is – much worse for the Hebrews - is her
698 religious activity into service of other gods. We note, according to Eisenman (2007),
699 using recent documents from Qumram, the fornication sin would consist only in
700 three events, that's to say to marry a sister or a niece or copulating when in the
701 woman is in the menses... Such sins are unlikely to be attributed to Magdalen. We
702 also note that Solomon, even though defined in the Bible rich at the greatest degree of
703 wisdom, a gift inadmissible with a sinner, who was also well gifted of science and
704 glory – a quality that Jesus remembers many times - is nevertheless criticized and
705 considered a sinner, particularly in some extra-biblical texts. His sin was to admit the
706 cult of foreign gods: those of his foreign wives. About the destiny of such wives, and
707 of the presumable sons the Bible is significantly silent... But see Spedicato (2016a).

708Although the Rabin Samuel of the Beth Shalom in Milan, father of about a score of
709sons, judges Solomon's marriages unconsumed.

710-Two ointments at the feet appear:

711That in Luke 7, by the sinner's side, when Jesus has supper with a Pharesee, named
712Simon.

713-That in John 12, in Bethany, six days before Passover .

714The ointment of the feet, performed in different countries of the world, has got
715different symbolic values, among them that of submission; to bend down and to kiss
716the feet is an act often made in the east towards the kings; or also done by the wife
717towards her husband; in Rome by the slaves, whose task was to wash the feet of their
718masters. Such duty was still in use in India, in the past century, see Daniélou (2004,
719page 149): *One day the queen mother of a great family of maharajah had come to*
720*have a cup of tea. Gulab brought the trays... but before serving went to bow down*
721*before the queen, touching her feet. She appeared much surprised, blessed him,*
722*embraced him: Gulab, you here! I am very much happy!*

723The anointment by MBM goes with weeping and with drying of the feet with her
724hairs. It may be seen, in our scenery, as a way of recognizing in Jesus, being a
725shaman woman, gifted also of important sacrality, a higher level. Maybe also seen as
726recognizing somebody she was waiting, as already happened with the pious Simon
727and the prophetess Ann. All these - see Luke 2 – see Mary and Joseph arriving in the
728temple with the boy and proclaiming his role of light and salvation. But Simon
729foretells to Mary that a sword would pierce her soul.

730MBM's crying might come from the emotion for having been set free from the
731weight of the trance; but also from knowing, maybe thanks to her prophetic capacity,
732that the person she was waiting and which kissed, would be soon dead. I doubt the
733hypothesis that she cried for her sins... Is there anybody crying for having insulted
734God?!

735Third anointing by MBM of Jesus head in Bethany, at Simon's the Leper house,
736probably some day after anointing to the feet, equally in Bethany, but in Mary's
737house. The name of the woman that anoints the head is not given, maybe to hide the
738special meaning of this unction, much deeper than anointing the feet. Physically
739anointing the head often marks in antiquity to allot to a person the role of king. Such
740fact we find – in Hebrew history - in relation to their first king, who ascends the
741throne after the 410 years of the Judges. It's Saul, anointed by the prophet Samuel, as
742we read in *Samuel* 10, 1: *Then Samuel took the oil ampulla and poured it on his head,*

743then embraced him saying.... In the Bible, anointing concerned also the Supreme
744Priests, later on extensible to all priests; and in Christianity extensible to all
745Christians at the moment of the confirmation, although with a lesser meaning. In
746Exodus 29,7 we read, with regard to Aaron, Moses' elder brother, by whom is
747anointed according to God's orders: ... *You must take the anointing oil and pour it on*
748*his head and anoint him.* So it was a tradition being in force from at least 1500 years,
749in Exodus is collocated about 1450 AC. But it may be more ancient, considering the
750variant that substitutes water anointing with oil, more or less precious and perfumed.
751In fact, to sprinkle the head with water is not only a characteristic of John's baptism,
752afterward Christian; but can be found in the rites of other peoples and other beliefs.
753We only remember an event in Juvenal: a sorceress was in winter was breaking the
754ice of Tiber, then common in such season, dived naked and sprinkled the river's water
755on her head. The origin of such aspersions with water considered sacred may be
756derived – (see Spedicato 2016b) – from the arrival on the earth, in 6910 AC, of the
757so-called cosmic waters. These waters arrived from Jupiter after the impact that the
758giant planet suffered with an object of planetarian dimension, known as Metis in the
759Greek mythology, Nibiru in the Sumerian mythology, Tiamat in the Babilonian
760mythology, Vritra in the Vedic mythology... waters arriving in splashes, on all our
761planet, without being associated with clouds, considered sacred waters also for the
762vision of Jupiter, which began very great in the sky, looked as a cosmic Egg, or *Nut's*
763*womb*... We also observe that in Philip's Gospel, one of the four found at Nag
764Hammadi, anointing is greater than baptism.

765-The woman that in Simon's the Leper house anoints Jesus on the head performs then
766a sacred rite, very ancient, a competence of a person with special powers. Those
767present must know whom she was, may be understand its meaning, that the Gospels
768overlook, as in other instances. What MBM does is defined by Jesus *a good work*. A
769phrase that may be is not only an appreciation of the honor received, but also the
770recognition of the sacred meaning, although not so explicitly in the handed down text.
771And in Jesus' words – *done for my burial* – he might have recognized in MBM a
772prophetic virtue.

773MBM appears near the cross, usually a privilege only of the relatives but also of
774MBM, either for her known sacred role, which the Romans respected or for the bonds
775she had with Herod's family. We note that Johanna, Chuza's wife, a high officer of
776Herod, before becoming one of the women following Jesus, was probably among the
777persons who followed Magdalene, as a shaman woman and a woman of powers.

778MBM is between those who carry Jesus body to the grave, procuring perfumes and
779ointments for the arrangement of the body. She certainly was well informed about
780ointments and perfumes. Maybe she had some at home if her family was an importer
781(from India, probably), and seller (to special customers); or also she knew how to
782procure them!

783MBM was the first to run to the grave and is the first to see Jesus. A very special role,
784related to her spiritual attraction for Jesus. And may be due to what Jesus said during
785the talk – of unknown contents – he had with her during his visit to Bethany: she was
786so engulfed to be reproached by Martha. The knowledge MBM had of Jesus maybe
787was deeper of that of his relatives, or disciples, according to various apocrypha,
788particularly to Mary's Gospel, found at Nag Hammadi, see Lupieri, in Stefani (2011).

789Starting from what we have written we propose the following scenery on the meeting
790between MBM and Jesus:

791-Mary Magdalene and Mary from Bethany, MBM acronym, are the selfsame person,
792as already said by other scholars, from the first Christian centuries.

793-After the liberation due to Jesus from the seven demons, or else from a painful
794trance, MBM thanks him and admits his superiority by anointing his feet.

795-In the visit at Bethany done by Jesus in the fortified Mary's home, MBM's
796knowledge becomes deeper.

797-She becomes a disciple and follows him in Galilee, along with other women: many
798of them are probably of the group which saw in her a sacred woman, a shaman and a
799prophetess.

800-She anoints a second time his feet in Bethany, probably six days before Passover ,
801foreseeing and crying his near death.

802-She anoints him the third time on the head, at Simon's the Leprous home, and gives
803him a special gift, doing *a good thing*, as Jesus says. Note that such good thing
804happens in the house of a leprous, a probably rich Pharisee, who according to Mosaic
805Law could not live in the sacred town. It was a meaningful act, within the logic of
806Jesus teaching. An anointment that, taking place in a home certainly well frequented,
807became immediately known to a lot of people.

808-On the meaning of *good thing* we propose a hypothesis in the next section.

809

8105. Jesus a Melchizedek priest?

811For a conjecture on the meaning of MBM's actions - particularly on the ointment of
812Jesus head, which happened a little time before Passover and the Passion, we must
813abandon the Gospels and taking in consideration other sources, still canonical
814sources, particularly a letter of saint Paul. The conjecture is that MBM with her third
815anointment attributes to Jesus the character of Melchizedek. A very special fact,
816because performed by a woman, concerning un-Hebraic rites and moreover in the
817house of a leper.

818In the Gospels Melchizedek is never explicitly quoted, but an implicit reference
819exists in some passages. In Matthew 22, 43 David's psalm 109 is cited – see Martone
8202013: *The Lord said unto my Lord sit thou at my right hand, until I make thy enemies*
821*thy footstool...* Then the psalm adds, but this is not repeated in Matthew: *The Lord*
822*hath sworn, and will not repent, thou art a priest for ever after the order of*
823*Melchizedek.* We note that the use of an enemy as a footstool is not symbolic, the
824Persian emperor SAPORE I compelled the captive Roman emperor Valerian to bent
825and become a footstool when he was mounting a horse.

826In Mark, 14, 22 blessing and breaking bread and blessing and give wine have been
827tied by the commentators to what we read in *Genesis* 14, 18-20, see Luke, Pentateuch
828(2012): *And Melchizedek, king of Salem, brought forth bread and wine: and he was*
829*the priest of the most high God and he blessed him (Abraham) and said...*

830An explicit relation of Jesus to Melchizedek priesthood appears in one of Paul's
831letters, rich in information that open many questions, we are speaking of the *Letter*
832*to the Hebrews.* This letter is not considered authentic by many commentators, but is
833part of the catholic canon. We note that Paul, besides being a man of great concrete
834activity (first against Jesus followers, afterward supporting a Christianity with some
835characters defined by himself), was a person in important relations and of great
836religious culture; he was the disciple of the great Rabin Gamaliel, who was may be in
837his turn a disciple of the other great Rabin Hillel.

838Now we shall give the passages of the *Letter to the Hebrews* in relation with the
839connection between Jesus and Melchizedek. We use the *Paul's Letters* edited by
840Fabris (2008), neglecting words of a theological character and the reference to
841Abraham, of historical character:

842Letter to the Hebrews, 5, 1-6: *For every high priest taken from among men is*
843*ordained for men in things pertaining to God ... No man taketh this honor unto*
844*himself, but he that is called of God, as was Aaron. So also Christ glorified not*

845himself to be made a high priest, but he that said unto him thou art my Son, to day
846have I begotten thee. As he saith also in another place: thou art a priest for ever,
847after the order of Melchizedek.

848Letter to the Hebrews, 5, 6-20: *Jesus made a high priest for ever after the order of*
849*Melchizedek.*

850Letter to the Hebrews, 7, 11-17: *...If therefore perfection were by the Levitical*
851*priesthood (for under it the people received the law), what further need was there*
852*that another priest should rise after the order of Melchisedek and not be called after*
853*the order of Aaron? For the priesthood being changed there is made of necessity a*
854*change also of the law. For he for whom these things are spoken pertaineth to*
855*another tribe, of which no man gave attendance at the altar. For it is evident that our*
856*Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.*
857*And it is yet far more evident: for that after the similitude of Melchi-sedek there*
858*ariseth another priest, who is made, not after the law of a carnal commandment, but*
859*after the power of an endless life. For he testifieth, Thou art a Priest for ever after*
860*the order of Melchisedek.*

861From what is said above are derived the following considerations:

862-The Melchizedek cited by Paul is that which meets Abraham. In Spedicato (2016b)
863has been deduced – see above – that he was Job, elevated to the Melchizedek
864priesthood. We don't know if Paul knew that to such priesthood were related,
865according to Ethiopic texts, Mathuselah and Noah; and according to Gnostic texts
866also Seth, third son of Abraham, and may be also Solomon – see Pierre (1994).

867-Paul speaks of priestly order after Aaron and after Melchizedek. So appears a
868relation with an order that lasts a long period of time and whose must be
869appropriately handed down. The Ethiopic text speaks about anointing. Jesus goes
870through three unctions. That on the head must be endowed of a special value. In fact
871Jesus is aware of it as a *good deed, opus enim bonum operata est in me: έργον γάρ*
872*καλόν ηργάσατο εις εμέ.* The Italian translation perhaps does not render well what
873appears, in Latin and in Greek, as a good, special thing, that happens in him. On the
874meaning of such unction we shall see more deeply in a next section.

875-Moreover Jesus becomes such priest not thanks to human law, but for the power of
876an indestructible life: a phrase whose meaning is not obvious, which might mean a
877God's action, that goes beyond the dimension of only one people.

878-On the base of what already exposed, and proposed in the precedent pages, we
879define the second fundamental hypothesis:

880Hypothesis number 2 - MBM, namely Mary called of Bethania or also Mary
881Magdalene at Bethania, in the home of Simon the Leprous, anointing Jesus' head
882consecrates him unto the priesthood of Melchizedek, on the base of a power
883possessed by MBM, anyhow transmitted to her; she was a priestess and a prophetess.

884If such assumption were a good one, we could arrive to some extraordinary
885conclusions:

886-Consecration happens through a woman, a sinner according to the Hebrews
887judgment, although not for her carnal sins usually supposed by some exegetes, who
888have a limited vision; it's an unction that gives to Jesus a special qualification, and
889very ancient. Its transmission is still mysterious. A woman that constitutes a
890complement to John the Baptist's role, with water aspersion: her role of woman
891perhaps was superior.

892-The unction takes place in the house of a leper, an impure man... Magdalene, are
893you embodied in Mother Therese? Whose sanctification has been the only one I
894followed, in a sunny day in Saint Peter square... pondering on Saint Peter's route at
895his arrival in Italy, in Salento... This book is also dedicated to his assistant, sister
896Mary Magdalene...

897-With the unction coexist two Melchizedek, Mary and Jesus, a repetition of what
898already happened when Methuselah anointed the ten-year old Noah's nephew; and
899became co-Melchizedek for near 600 years, dying just before the deluge. At the
900death of Jesus the only Melchizedek would be MBM... if she survived going in
901FRANCE and dying in PROVENCE , as in various sources and romanticized
902reconstructions; or, if other Persian and Indian sources are to be preferred, it's a
903question that is not to be included in this paper.

904-The order or Melchizedek might become extinct with MBM, or... ..?

9056. Jesus as Christ and Messiah

906To Jesus the names of Christ and Messiah are associated. Two names that actually
907signify the same thing:

908-Christ from the Greek Christòs, χριστός means *anointed*.

909-Messiah, from Hebrew Mashiah – see also Arabian al-Masih, means anointed.

910-Two words much used, often as an alternative of the proper noun Jesus.

911-A crucial question is why Jesus is named anointed. From the following passage of
912the Gospel we see that a special event took place, in his time and in his life: see Luke
9134, 16-20; and partially also Matthew and Mark: And he came to Nazareth, where he
914had been brought up: and as his custom was he went into the synagogue on the
915Sabbath day and stood up for to read. And there was delivered unto him the book of
916the prophet Esaias: And when he had opened the book he found the place (61, 1-2
917where it was written: The Spirit of the Lord is upon me, because he hath anointed me
918to preach the gospel to the poor... And he closed the book and he gave it again to the
919minister and sat down. And the eyes of all them that were in the synagogue were
920fastened on him. And he began to say unto them: This day, in this scripture, fulfilled
921in your ears...

922The above text is from the quoted translation of Robaldo, who in a note affirms that
923anointed means consecrated. In Zappella's quoted translation does not appear
924anointed, but consecrated. But the Latin text says: *Spiritus Domini super me,*
925*propter quod unxit me...* Here *unxit* indicates the actual action of anointing; the Greek
926text has *ἐχρίσέν με*, that's to say *anointed with ointment*, from the verb *χρίω*. The
927original text and Saint Jerome present a concrete action, that modern translators shade
928off into an indefinite gesture, where only the final outcome is considered, the
929theological value, following the present trend, with depreciated historical values, an
930almost only symbolical approach takes place, so that every thesis may be supported. ..

931HYPOTHESIS 3: Jesus is anointed and consecrated with the denomination of
932CHRIST or MESSIAH by a woman, Mary Magdalene or Mary of Bethania.

933A gesture, that of MBM, which makes her an extraordinary partner of God's Son, at
934the same conditions with John the Baptist. A troubling truth for those theologians or
935doctors of the law (who shall enter the reign of the skies after the prostitutes, as
936Somebody said) for whom the analysis of the sacred is the duty of men, upon which
937the women must hold their tongues; men to which women must obey, as wives or
938daughters, and possibly remaining, in the most perfect state, that's the state of the
939virgin.

940Ita scripsit Paulus ac Hyeronimus.

941

9427. A FAMILY OF SHAMANS AND THE CASE OF LAZARUS

943Lazarus appears in the Gospels as the brother of Mary and Martha of Bethania; he is
944called Jesus friend, but no words of Lazarus are related. John, 11, 1-46 describes one
945of the episodes more noteworthy referred to Jesus. It's about the so-called Lazarus
946resurrection, since four days dead; interpretations of the episode are very different:
947here we give Salibi's interpretation (2007), in the spirit of theological analyses of
948these days:

949-Lazarus is not a person, but a statue of a god of fertility.

950-The statue, become un-active, is considered "dead" and so they call Jesus to give it
951again life.

952-Lazarus resurrects, in the meaning that the associated divinity to the statue is again
953active.

954Now we relate - in the already cited translation of Robaldo - passages from John of
955which we give also our interpretation, never before considered, we think:

956-*Now a certain man was sick named Lazarus of Bethany... Therefore his sisters sent*
957*unto him, saying: Lord behold, he whom thou lovest is sick. When Jesus heard that he*
958*said: This sickness is not unto death, but for the glory of God. That the Son of God*
959*might be glorified thereby... He (Jesus) abode two days still in the same place where*
960*he was. Then after that saith he to his disciples: let us go into Judaea again... Our*
961*friend Lazarus sleepeth, but I go that I may awake him out of sleep. Then said his*
962*disciples: Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but*
963*they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them*
964*plainly: Lazarus is dead. And I am glad for your sake that I was not there, to the*
965*intent you may believe; nevertheless let us go unto him... Then when Jesus came he*
966*found that he had lain in the grave four days already... Then when Mary was come*
967*where Jesus was and saw him she fell down at his feet, saying unto him: Lord, if thou*
968*hadst been here my brother had not died... (Jesus) cometh to the grave. It was a cave*
969*and a stone lay upon it. Jesus said: Take away the stone... he cried with a loud voice:*
970*Lazarus, come forth. And he that dead came forth, bound hand and foot with grave-*
971*clothes, and his face was bound about with a napkin. Jesus said to them: Loose him*
972*and let him go.*

973We note a variation in the translation of the text edited by Zappella (2014): *this*
974*illness is not for the death...* Latin: *ad mortem...* Greek *πρός θάνατον*, a more
975symbolic modern translation, as usual.

976Now follow some our observations and hypotheses within the already expounded
977context:

978-MBM has got shamanic characteristics, if the release from the seven demons
979corresponds to the release from a painful trance state.

980-We know that Shamanic characteristics are transmitted by a direct way, from parents
981or ancestors, but may be found not only in a single son (or daughter).

982-So it is possible that also Lazarus, Mary's brother, had got shamanic characteristics.

983-By the trance, a rarer phenomenon, and also more spectacular one, there is the
984*shamanic sleep*, characterized by a body that loses the life signs, the heartbeat and
985breathing: so it appears without life. Nevertheless in such body do not appear signs
986of decomposition. Return to life is sudden, and who has made such experience
987generally describes an experience of the soul, of the spirit... which has temporarily
988abandoned the body, moving in other space-dimensions, or out of space, for a special
989journey, often named an astral journey. (Ezio Albrile, email communication).

990-An example of shamanic journey - also named eckankar (Agriesti Antonio) -
991appears in Black Elk's life, chief of the Sioux. After the defeat of his tribe, he went
992with Buffalo Bill's circus, which came also in Europe for a long period (in Milan
993Buffalo Bill was seen by my grandmother). Black Elk, while having dinner in a Paris
994restaurant with a woman-friend, collapsed on the table without giving signs of life.
995He was brought to the hospital, after three days he gave no signs of life, but no
996typical corpse-like symptoms appeared. They decided to bury him, but he returned to
997life. He said that he had flown beyond the Atlantic, towards the land of his tribe.

998-A similar shamanic travel is related by the Dalai Lama in his autobiography, with a
999reference to his teacher, during three days.

1000-Another probable example is found in the tenth and last book of Platon's *Republic*,
1001quoted by Eliade (1999). A certain ER of Pamphylia, being twelve days dead in the
1002battle, wakes up on the funeral pile, where in the end was decided to burn his body
1003and he relates of a journey made by his soul towards a place where the judges of the
1004soul were judging the souls of the dead, and...

1005-So we may hypothesize that Lazarus experienced a shamanic sleep, well understood by
1006Jesus and resolved thanks to his powers, which we can consider superior to the
1007shamanic powers, by observing the following:

1008-Lazarus is declared sick, without any specification of the kind of sickness; Jesus
1009declares that it is a sickness that does not cause death. If the reference is to physical
1010death, as from Romaldo's translation, and not to a symbolic death, as may happen in
1011other translations, then Jesus – we may accept his special knowledge of facts of
1012present, past and future – declares that Lazarus shall not die; and so he shall find
1013himself in a special state, not of true death. We must consider that Jesus when
1014speaking says the truth.

1015-The cited sickness might have been characterized by a particular state of nervous
1016excitation, which precedes the shamanic sleep, a probably new and only experience
1017for Lazarus; then a phenomenon new also for his sisters, also for MBM shaman. See
1018again Eliade (1999), regarding the fact that a kind of sickness called initiatory
1019sickness might precede the activation of the shaman state... Maybe Magdalene -
1020whose seven auxiliary demons had been driven out by Jesus – had been substituted in
1021the family by Lazarus?

1022-Jesus declares that Lazarus *is sleeping, but I go to awake him... is dead...* using
1023words totally compatible with a shaman sleep, whose intermediate nature between
1024sleep and death evidently was not to be explained to the disciples.

1025-The event considered by John appears to this writer a careful description of what has
1026taken place, that is to say a rare human experience and Jesus special powers do not
1027work upon a dead man, but not upon a normal living man. Lazarus is in fact in a state
1028- maybe never scientifically studied – intermediate between life and death: stopped
1029natural processes, but soul-spirit-conscience disconnected from the normal interaction
1030with the body (whose nature remains mysterious to science and theology), that
1031characterizes the shamanic sleep.

1032- An interesting question concerns the same death of Jesus, about which we
1033read in the Acts of the Apostles (according to a tradition written by Luke, a
1034doctor of medicine and a friend of Paul of Tarsus), 2, 31-32, from the Vulgate,
1035of transparent translation: *David locutus est de Resurrectione Christi, quia*
1036*neque derelictus est in inferno neque caro eius vidit corruptionem. Hunc*
1037*Jesum resuscitavit Deus, cuius omnes nos testes sumus.*

1038From this passage appears the proclaimed absence of corpse-like effects on Jesus,
1039who remained in the grave nominally for three days, actually about 48 hours, 6 in
1040the first and in the third day, a short period, but enough to active some corpse-like
1041manifestations, apart from the curious reference to his not being abandoned εἰς
1042ᾠδην, in the Vulgate *in inferno...* This reference can be interpreted as a special

1043shamanic journey to meet the souls of the dead, saved by him, according to a
1044tradition in many fathers Church Fathers (Origen, Clement of Alexandria,
1045Irenaeus...) and in Thomas Aquinas, who equally uses *inferno* or *inferi*, see for
1046instance Ildefonso from Bressanvido (1801), or Vence (1841).

10476. Final observations and conclusion.

1048The thesis we present in this paper is based essentially on the canonical
1049Gospels, on the Paul letter to the Hebrews and on what the *Genesis* says about
1050Melchizedek, using – although not essentially - our thesis that the Job, when
1051old, was known as Melchizedek. This is the consequence, of an unavoidable
1052hypothetical nature, of a little number of statements, among which we propose
1053some geographical connections of a content maybe not considered until now
1054in the literature. It's of great interest to extend this study by using the more
1055ample – but less sure information in the Apocrypha (a complete collection can
1056be found in D'Agostini 2008)), in the Church Fathers, in other classic and also
1057medieval authors. A task left for a future possible article. It's also interesting to
1058estimate whether the Three Wise Men (*Magi*) - who according to one of our
1059study were of probably Turkish origin and came from the Altai Mountains, see:
1060Spedicato (2016b) – had some kind of connection with . Then they arrived in
1061Jerusalem for Jesus birth, following a Zoroaster's prophecy, according to un-
1062canonical sources, could have left to some special person, with contacts with
1063the Orient, a prophecy on Jesus Passion that somehow arrived to Mary of : the
1064true motive of her commotion and crying.

1065If our thesis is correct, then the greatness of Mary Magdalene or Mary of
1066Bethany becomes of extraordinary significance; also extraordinary is the role
1067that Jesus attributes to a woman, a spiritual role, not a biological one, and all
1068this against the silence that characterizes Evangelists and Paul...

1069Now follow some images relative to MBM, from Internet.

1070Above: Giotto, *Noli me tangere*; below a detail of the same.

1071Below: Magdalene's face: in Duccio of Boninsegna, with a probable spike
1072container.

1073Below: Magdalene, by Luca Signorelli, with a container, perfume or oil.

1074Bibliography:

1075Corrado Augias and Marco Vannini: Hypothesis on Mary, Piemme 2013.

- 1076 Paul Badde, *The second Sindon*, Newton Compton, 2007.
- 1077 Pierluigi Baima Bollone, *The new enquiry on the Sindon, 2000 years of history*
 1078 and last scientific proofs, Priuli & Verlucca, 2015.
- 1079 Marjorie Mandelstam Balzer, *Shaman Worlds, epic and rites of Siberian*
 1080 healers, Gallone, 1998.
- 1081 Dalil Boubakeur, *The Mecca, the Kaaba and the origin of Islam*, in: *New*
 1082 *sceneries on the evolution of solar System: consequences on the Earth and man*
 1083 *history*, Milan and Bergamo, June 7-9 1999, *Proceedings of the meeting*,
 1084 Bergamo University, 2002.
- 1085 Ildefonso da Bressanvido, *Moral instructions on the Christian doctrine*,
 1086 Remondini and Sons, 1801.
- 1087 Joseph Campbell, *Oriental Mythology*, Mondadori, 1991. Antonio Costantini,
 1088 *Guide to the farms of Salento*, Congedo, 2006. Michele D'Agostini, *Mary*
 1089 *Magdalene, from the canonical Gospels to Da Vincis' code*, Tesi, Udine
 1090 University, 2008.
- 1091 Alain Daniélou, *The way of the Labyrinth*, Casadeilibri, 2004.
- 1092 Robert Eisenman, *James, Jesus' brother*, Piemme, 2007.
- 1093 Mircea Eliade, *Shamanism and trance technics*, Edizioni Mediterranee, 1999.
- 1094 Paolo Fabris, *Saint Paul's Letters*, Paoline, 2008.
- 1095 Giorgio Ferrero, *Egypt, history and treasures of an ancient civilization*,
 1096 Edizioni White Star, 2010.
- 1097 Tolossa Fikre. *Hidden and untold history of the Jewish people and the*
 1098 *Ethiopians*, Lulu.com, 2011.
- 1099 Luigi Giussani, *At the origins of Christian claim*, Corriere della Sera, 2016.
- 1100 Jean Guitton and Jean Jacques Antier, *The mysterious powers of the faith*,
 1101 Piemme, 1994.
- 1102 Mary Kingslay, *Travels in est Africa*, Books Rix, 1897.
- 1103 Paolo Lucca, *The Bible of the Seventy, I, Pentateuch*, Morcelliana, edited by
 1104 Paolo Sacchi, 2012.

1105Corrado Martone, The Bible of the Seventy, III, Poetic books, Morcelliana,
1106edited by Paolo Sacchi, 2013.

1107Luigi Moraldi, Gnostic Gospels, Adelphi, 1984.

1108Marie-Joseph Pierre, Les odes de Salomon, Brepols, 1994. Lorenzo Rocci,
1109Greek-Italian dictionary, Società Editrice Dante Alighieri, 1989 (from an
1110edition of 1943).

1111Kamal Salibi, Who was Jesus. Conspiracy in Jerusalem, Tauris Parke, 2007.

1112Emilio Spedicato, Atlantis and Exodus, astronomy and archaeology confirm
1113Platon and the Bible, Aracne, 2014.

1114Emilio Spedicato, Revisiting Solomon, solved problems, new scenarios open,
1115www.emiliospedicato.it, in Orienti, Maria Grazia Chiappori editor, Aracne,
11162016b. Emilio Spedicato, Senmut tomb ceiling and planet Metis, a new
1117astronomic scenario for interpreting ancient theogonies, it's going to be
1118published in Russian and in English. Pietro Stefani, Gnostic Gospels,
1119Morcelliana, 2011. Immanuel Velikovsky, Ages in Chaos, Sidgwick and
1120Jackson, 1953.

1121Vence, La sacra Bibbia, Stella e Figli, 1841. Alessandro e Lucetta Brovarone,
1122Legenda aurea, Einaudi, 1995.

1123Marco Zappella, editor, Gospels and Acts of the Apostles, San Paolo, interlined
1124edition, San Paolo, 2014.

1125

1126

1127

1128Ilango Adigal, Alain Daniélou, translator: Shilappadikaram, New Directions
1129Book, 1965.

1130

1131

Correspondence address:

1132

Prof. Emilio Spedicato
emilio.spedicato@unibg.it

1133