15.
THE END OF THE KINGDOM OF JUDAH AND THE BABYLON CAPTIVITY WERE SHIFTED INTO THE DISTANT PAST BY THE CHRONOLOGISTS

In the present section we analyse the Biblical events described in 2 Kings (Chapters 24-25) and Chronicles.

15.1a. *The Bible.* King Jehoiakim. His name translates as "the Lord's staunch one". He reigned for 11 years (2 Kings 23:36). The name Constantine that we shall encounter below also translates as "the staunch one" ([544], Volume 7).

■ 15.1b. *The phantom Middle Ages.* Constantine IV Paganate. He reigned for 17 years (the alleged years 668-685 A.D. according to [247], page 149). According to other sources, he had reigned until 679 year; however, this version isn't quite as common. Let us point out that the name "Paganate" means "pagan". The etymology of the word can be traced to the Slavic word "*poganiy*", or "vile", and apparently dates back to the epoch when the Pagan rites fell out of favour.

15.2a. *The Bible.* Jehoiakim spends his entire reign fighting against Nebuchadnezzar, king of Assyria, and Pharaoh-nechoh. They are his two main adversaries (2 Kings 24). We also learn that "the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of Moabites, and bands of the children of Ammon" (2 Kings 24:2).

■ 15.2b. *The phantom Middle Ages.* The reign of Constantine IV is filled with constant wars against the Arabs and the Bulgars = Volgars (the natives of the Volga region?). "The Arabic fleet is becoming ever more successful in the waters that once belonged to the Greeks. Cyprus, Kos and Chios – all these islands fall into the hands of the Arabs. In 670 the Arabic fleet takes Kizik, in the immediate vicinity of Constantinople; in 672 Smyrna falls as well" ([323], page 372). The ill luck of the Byzantines accompanied them at the Balkans as well: the Byzantine army is "put to complete rout" during its retreat ([323], page 373). In the alleged year 681 A.D. Constantinople is forced to sign a truce with the Bulgars (or Volgars), its conditions being humiliating, since Constantinople is oblige to pay them a tribute ([323]). It is possible that the Bulgars are really a name of the Golden Horde from the Volga region, qv in Chron6.

15.3a. *The Bible.* Here we come across the story of the fall of Constantinople and the defeat of the Theocrat army; after that Nebuchadnezzar evicts all the citizens of Jerusalem and takes them away into captivity (2 Kings 24:10-16).

■ 15.3b. *The phantom Middle Ages.* The parallelism is incomplete inasmuch as the phantom VII century is concerned, since we do not learn anything about Constantinople being captured here. However, we are informed of the following: "Prolonged wars of the VII century brought the formerly multinational Roman empire to the verge of non-existence" ([323], page 373). The Biblical story of Jerusalem captured is most likely to be a reflection of the fall of Constantinople in 1453 A.D. And we have already witnessed numerous superimpositions of Constantinople over Jerusalem.

15.4a. *The Bible.* King Jehoiachin. His name translates as "justified by the Lord". He reigned for less than one year (2 Kings 24:8). The Bible tells us little about him. The "biography" of Jehoiachin is virtually identical to that of Jehoahaz, qv above.

■ 15.4b. *The phantom Middle Ages.* Emperor Heraklion. His reign duration is also shorter than a year (the alleged years 641-642 A.D.) We hardly know anything about his reign, either, except that he was a co-ruler of Constantine ([323]).

15.5a. *The Bible.* King Zedekiah. His name translates as "the Lord's just one". His reign duration equals 11 years (2 Kings 24:18).

■ 15.5*b. The phantom Middle Ages.* Emperor Justinian II. He reigned for ten years (the alleged years 685-695 A.D.) This happens to be his first reign.

15.6*a. The Bible.* The protagonists of this period are king Zedekiah and Nebuchadnezzar, king of Assyria, who captured Zedekiah (2 Kings 24-25).

■ 15.6*b. The phantom Middle Ages.* The main character of the period falling over the late VII – early VIII century A.D. is Justinian II, the only prominent Byzantine emperor to have reigned twice: in the alleged years 685-695 A.D. and 705-711 A.D. Therefore, we see Justinian II divided into two characters that correspond to his two reigns. Apparently, both epochs (of Justinian I and Justinian II) reflect the same original hailing partially to the XIII century, and to the XV-XVI century A.D. for the most part.

15.7*a. The Bible.* The given name of Zedekiah was Mattaniah (2 Kings 24:17). It is interesting that this change of name took place at the request of Nebuchadnezzar the Assyrian. Thus, the king of the Theocrats was first called Mattaniah. The advent of Nebuchadnezzar is soon to follow.

■ 15.7*b. The phantom Middle Ages.* We have already identified both Justinian I and Justinian II as Manasseh; moreover, Nebuchadnezzar also becomes partially superimposed over Justinian, qv above.

Thus, we come up with the following parallelism table:
• King Mattaniah = Justinian II (first reign);
• King Nebuchadnezzar = Justinian II (second reign).

15.8*a. The Bible.* The war between Nebuchadnezzar, king of Assyria and Babylonia, and the Theocrats (Judah). We have already seen many general superimpositions of Babylon over the New Rome. It is also possible that the Golden Horde from the Volga is referred to as "Babylonia" here, qv in CHRON6.

■ 15.8*b. The phantom Middle Ages.* The War of Justinian I, the emperor of Rome and Romea, with the Goths and the Roman forces, allegedly fought in Italy. This is the Gothic War of the alleged VI century A.D. Another "trace" of the Trojan War of the alleged XIII century A.D. winds up at the end of the alleged VII century A.D., in the reign of Justinian II.

15.9*a. The Bible.* Nebuchadnezzar, king of Assyria and Babylonia, invades the land of the Theocrats from the outside, as the king of a hostile faraway land (2 Kings 24).

■ 15.9*b. The phantom Middle Ages.* The Romean emperor Justinian I invades Italy from the outside, as an "external power", during the Gothic War of the alleged VI century A.D.

15.10*a. The Bible.* Nebuchadnezzar the Assyrian wins the war against the Theocrats.

■ 15.10*b. The phantom Middle Ages.* Justinian wins the Gothic War in Italy, qv in CHRON2, Chapter 2.

15.11*a. The Bible.* The Theocrats (Judah) lose the war and have to leave their country. Nebuchadnezzar takes them away by force as captives. This is the famous Babylonian captivity. We learn that king Nebuchadnezzar "carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives… none remained, save the poorest sort of the people of the land… And all the men of might, even seven thousand, and craftsmen and smiths a thousand… even them the king of Babylon brought captive to Babylon" (2 Kings 24:14 and 24:16). All of this takes place under Jehoiachin, the precursor of Zedekiah. The Assyrians and Babylonians continue to devastate Jerusalem in Zedekiah's reign: "And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about… Now the rest of the people that were left in the city… with the remnant of

the multitude, did Nebuzar-adan the captain of the guard [in Nebuchadnezzar's army – A. F.] carry away" (2 Kings 25:10-11). Nebuzar-adan may translate as "Dan, the new king" (cf. the Russian "*novy tsar*", "new king"). The name Dan could indicate the person in question as hailing from the region of either Don or the Danube.

■ 15.11*b. The phantom Middle Ages.* The Goths = TRQN = the Trojans are defeated and scatter all across the land. This is the "great exodus" that we find described by many chronicles, qv in Chapter 2 of Chron2.

15.12*a. The Bible.* King Zedekiah is taken captive: "And they… put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon" (2 Kings 25:7). It is likely that he was taken away to the domain of the Golden Horde upon the river Volga, qv in Chron6.

■ 15.12*b. The phantom Middle Ages.* Justinian II was deposed at the end of his first reign (the period superimposed over Zedekiah), and then "sent into exile to Chersonese with his nose cut off" ([468], page 117). This means he was sent to Russia, or the lands of the Horde. In both cases we see the facial injury emphasized: the captive Byzantine (or Judean) king was either blinded, or had his nose cut off.

15.13*a. The Bible.* Nebuchadnezzar, king of Assyria and Babylonia, who already became superimposed over the second reign of Justinian II, acts as a power hostile to the Theocratic kingdom, which we earlier identified as the phantom Third Roman Empire in the East.

■ 15.13*b. The phantom Middle Ages.* After the coup and the captivity, Justinian II "regains power and proceeds to slaughter off the hostile members of the aristocracy systematically" ([468], page 118). He attacks New Rome, the capital of Byzantium.

15.14*a. The Bible.* Alongside king Nebuchadnezzar we see his commander-in-chief and guard captain by the name of Nebuzar-adan (2 Kings 25:10-11).

■ 15.14*b. The phantom Middle Ages.* The first and the most prominent military commander of Justinian I is Belisarius, commander-in-chief of the imperial army. The names Nebuzar-adan and Belizarius have the root "zar" (Czar) in common, which should make them "the New King Dan" (of Don?), and "the Great King", respectively.

15.15*a. The Bible.* The troops are led into battle first by the Assyrian and Babylonian king Nebuchadnezzar himself, and then by Nebuzar-adan, his commander-in-chief, whereby Nebuchadnezzar remains away from the battlefield (2 Kings 25).

■ 15.15*b. The phantom Middle Ages.* The Gothic War (allegedly in Italy, and allegedly in the VI century A.D.) is really fought by commander-in-chief Belisarius. Emperor Justinian remains in New Rome, well away from Italy, and doesn't participate in the Gothic War.

15.16*a. The Bible.* The siege of Jerusalem is one of the focal points that we encounter in the legend of the war between the Judean Theocrats and the kingdom of Assyria and Babylonia. "And it came to pass… that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it" (2 Kings 25:1).

■ 15.16*b. The phantom Middle Ages.* The culmination of each version, or duplicate, of the war that took place in the XIII century A.D., is the siege of Troy = Naples = the New City = New Rome. The troops of Romean Greeks besiege Troy, or Naples. Amongst the protagonists we see Belisarius as Achilles, Justinian as Agamemnon and so on. See Chron2, Chapter 2.

15.17*a. The Bible.* Nebuchadnezzar resorts to a clever stratagem in his siege of Jerusalem:
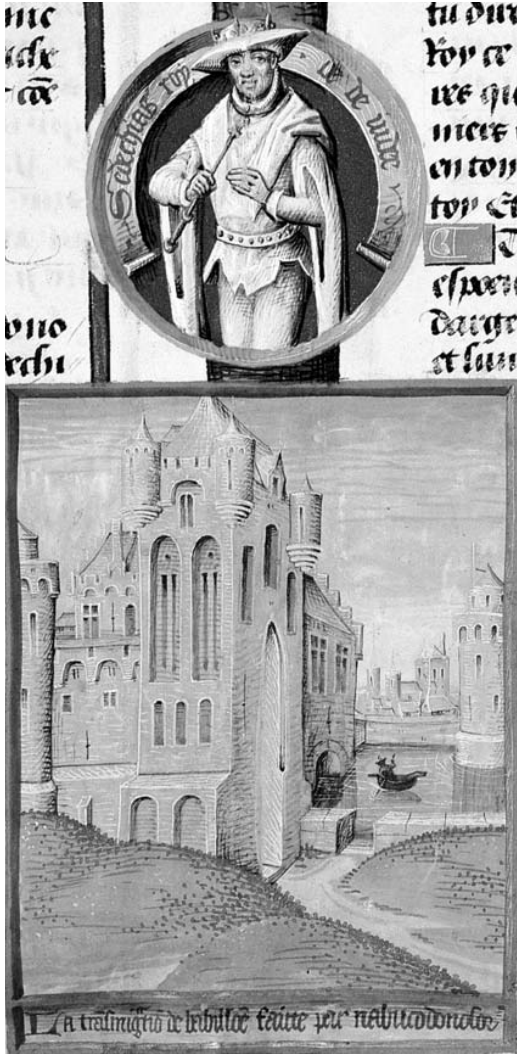
Fig. 4.57. A miniature from the book entitled *Chronologie universelle*, Flanders (Brügge), dating to the alleged year 1480. We see the "ancient" Judean king Zedekiah above, and the "ancient" city of Babylon below. Apparently, the author of the miniature had no doubts about Zedekiah being a mediaeval ruler, and Babylon a typically mediaeval city. Taken from [1485], ill. 367.

Fig. 4.58. A miniature from the book entitled *Chronologie universelle*, Flanders (Brügge), dating to the alleged year 1480. We see the "ancient" Heliodor, enemy of the Israelites. The mediaeval author of the miniature had apparently been convinced that Heliodor was a mediaeval ruler. Taken from [1485], ill. 370.

"and they built forts against it [Jerusalem – A. F.] round about" (2 Kings 25:1).

■ 15.17b. *The phantom Middle Ages.* In every version of the XIII century war, the fall of Troy, or Naples, or Alesia, is explained by the ruse of war used by the assailants: the Trojan Horse = aqueduct etc (see Chron2, Chapter 2). For instance, from the Roman version of the XIII century war that chronologists located in the alleged I century B.C. we learn of Julius Caesar capturing the town of Alesia. This tale duplicates the account of the capture of Troy, or Naples. It is interesting that in the siege of Alesia Caesar ordered to build a double wall around the city – cf. the "forts against it round about". See Chron2, Chapter 2. The Bible must be referring to the very same event.

15.18a. *The Bible.* The siege of Jerusalem was a rather long one. Nebuchadnezzar commences the siege in the 9th year of his reign (2 Kings 25:1), and only manages to capture Jerusalem in the 11th year of his reign (2 Kings 25:2).

Fig. 4.59. "An Israeli knight kills another knight that he finds with a pagan lover", an engraving by A. Dürer. All the "ancient" characters look distinctly mediaeval. Taken from [1234], engraving 41.

■ 15.18b. *The phantom Middle Ages.* In every version of the war of the XIII century A.D. the siege of Troy = Naples = New City = Rome = Alesia was a lengthy and arduous one, lasting from two to over nine years, according to different chronicles. See CHRON2, Chapter 2.

15.19a. *The Bible.* Jerusalem was captured at night (2 Kings 26:4).

■ 15.19b. *The phantom Middle Ages.* In the Gothic War of the alleged VI century A.D. Naples = Troy was also captured at night (see CHRON2, Chapter 2.

15.20a. *The Bible.* Jerusalem fell at the very beginning of the war between Zedekiah and Nebuchadnezzar. The war raged on for several more years after that – eight at the very least (2 Kings 25:1 and 25:8).

■ 15.20b. *The phantom Middle Ages.* In the Gothic War of the alleged VI century A.D. (under Justinian I, that is), Naples = Troy had also fallen right at the beginning of the

war, which raged on for some 15 years more. See CHRON2, Chapter 2.

15.21a. *The Bible.* The war between the Theocrats of Judah with Nebuchadnezzar, king of Assyria and Babylonia, carries on for 10 years under Zedekiah – starting with the 9th and ending with the 19th year of Nebuchadnezzar's reign (2 Kings 25:1 and 25:8).

■ 15.21b. *The phantom Middle Ages.* The Trojan War of the alleged XIII century B.C. rages on for either 9 or 10 years. Its double, the Tarquinian War of the alleged VI century B.C., carries on for 12 years according to Titus Livy. The Gothic War of the alleged VI century A.D. is supposed to have lasted some 18 years (the alleged years 535-553 A.D., qv in CHRON2, Chapter 2.

15.22a. *The Bible.* After the capture of Jerusalem, king Zedekiah is taken captive together with his sons and taken away to Nebuchadnezzar in Babylon (2 Kings 25:6-7).In fig. 4.57 one sees an ancient miniature from the *Chronologie Universelle* dating to the alleged year 1480 ([1485], ill. 367). The commentary to the miniature tells us that it depicts the Biblical king Zedekiah and the city of Babylon, where the Judeans were brought to as captives, below him ([1485], page 283). The "ancient" king Zedekiah is portrayed as a typically mediaeval knight, and a gallant one at that. The "ancient" Babylon also looks just like a mediaeval city. Modern commentators couldn't help from pointing out that the city of Babylon "looks more like Bruges in Flanders" ([1485], page 283).
In fig. 4.58 we can see another miniature from the same book entitled "Heliodorus, the oppressor of the people of Israel" ([1485], ill. 370, page 283). Once again we see that the "ancient" character looks like a typical mediaeval knight, wearing heavy plate armour, with a helmet with a visor on his head.
In fig. 4.59 we see an engraving by A. Dürer, rather oddly entitled "A knight from the Israelite army killing another knight whom

he found with a pagan lover" ([1234], engraving 41). The setting is mediaeval as can be, with armoured knights in front and knights on horses in the background.

■ 15.22b. *The phantom Middle Ages.* After the fall of Troy = Naples = Alesia, the Greeks (or the Romeans, or the Romans) take Vittigis = Vercingetorix captive. Vittigis is taken away to Justinian in New Rome, qv in Chron2, Chapter 2.

15.23a. *The Bible.* With Zedekiah taken captive and Jerusalem fallen begins the second stage of the war; the main part here is played by Nebuzar-adan, the commander-in-chief of Nebuchadnezzar, who is already away from Jerusalem by this point (2 Kings 25:8 ff). Jerusalem is destroyed completely.

■ 15.23b. *The phantom Middle Ages.* After the captivity of Vittigis and the fall of Naples, the Gothic War of the alleged VI century A.D. also enters the second stage. The most important military commander of the Gothic War is Belisarius, appointed by Justinian who stays at a long distance from Italy, in New Rome. Troy, or Naples, is taken by storm. In the Trojan version, the city of Troy was devastated completely (see Chron2, Chapter 2). Once again we see Troy identified as Jerusalem. Let us also remind the reader that the other name of Troy was Ilion, which sounds similar to Aelia Capitolina, the second name of Jerusalem in Palestine, and also the name of Helen, the indirect instigator of the war. Another name, that of Mount Eleon, may also stem from the same root.

15.24a. *The Bible.* The following important event is mentioned in the account of the war with Assyria and Babylonia: "And the captain of the guard [Nebuzar-adan – A. F.]… took a eunuch out of the city [sic! – A. F.] that was set over the men of war" (2 Kings 25:18-19). We find no other military leader who would be a eunuch anywhere in the Bible.

■ 15.24b. *The phantom Middle Ages.* It is remarkable that an important part in the Gothic War of the alleged VI century A.D. is played by Narses, also a eunuch, and the only such military leader mentioned anywhere in the chronicles of the Gothic War. Furthermore, he is probably the single warlord in the entire history of the Third Roman Empire who would also be a eunuch (apart from the duplicates of the "great royal triad", of course). Narses acts as the successor of Belisarius at the end of the war; the name Narses may also be related to that of Nebuzar-adan in some way.

15.25a. *The Bible.* The famous temple of Solomon in Jerusalem is pillaged and completely destroyed in the course of the war with Assyria and Babylonia. The Bible describes this pillaging at great length, giving us a detailed account of what exactly was taken by Nebuzar-adan and Nebuchadnezzar: "And he burnt the house of the Lord… And the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon. And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministered, took they away. And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away. The two pillars, one sea, and the bases which Solomon had made for the house of the Lord" (2 Kings 25:9 and 25:13-16). See a brief summary of the last part of our table in fig. 4.60.

■ 15.25b. *The phantom Middle Ages.* During the war of the XIII century A.D., in its version known as the Nika rebellion nowadays, the magnificent temple of St. Sophia in New Rome was also pillaged and destroyed. We already identified it as the temple of Solomon in Jerusalem. Since we have discovered the superimposition of the Biblical war against Babylon over the end of the al-

GTR-War (secular versions)	Biblical version
■ Joseph	■ Josiah
■ ■ ■ Jacob	■ ■ ■ Jehoiachim
■ ■■■ Moses (Manasseh)	■ ■■■ Mattaniah (phonetic parallels)
■ Justinian II and his 10 years or reign as the double of Manasseh. The end of Justinian's reign in 695 A. D.	■ 11 years of Mattaniah's reign. The shift (qv above) places the end of his reign exactly in 695 A. D.
⌐▪ The war between the Goths and Justinian I. His troops invade Italy from foreign parts. Justinian wins the war.	⌐▪ The war with Nebuchadnezzar, a foreign invader who wins the war.
■■ ▪ Justinian's commander-in-chief is Belisarius.	■■ ▪ Nebuchadnezzar's commander-in-chief is Nebuzar-adan.
⌐▄ The siege of Naples/Troy	⌐▄ The siege of Jerusalem.
▪▼▪▄ From the "Julius Caesar version" we learn of the double wall built around Alesia. A prolonged siege.	▪▼▪▄ Nebuchadnezzar, builds fortifications around Jerusalem. The siege lasts a long time.
▄▄▪ The fall of Troy/Naples at night.	▄▄▪ The fall of Jerusalem at night.
■■ The war lasts for 10 years.	■■ The war lasts for 11 years.
■■■ The captivity of Vittigis (Vercingetorix) after the fall of Troy/Naples (Alesia).	■■■ King Zedekiah taken captive after the fall of Jerusalem.
▄▄▪▄ The second invasion of the Graeco-Romans led by Belisarius. Complete destruction of Troy (New Rome?)	▄▄▪▄ The second invasion of the Babylonians led by Nebuzar-adan. Complete destruction of Jerusalem.
▪▼▪▀ The pillaging of the famous temple of St. Sophia in New Rome during Nika rebellion, a duplicate of he GTR-war (another duplicare: Rome pillaged by Constantine III)	▪▼▪▀ The temple of Solomon pillaged. The Bible pays a ot of attention to this event.
■ ■ ▌ Narses (the military commander under Belisarius) is a eunuch.	■ ■ ▌ A military leader who is also a eunuch is taken captive by Nebuzar-adan.

Fig. 4.60 The parallelism between the Biblical story of Nebuchadnezzar conquering Jerusalem and the Trojan = Tarquinian = Gothic War.

leged VII century A.D., it would be reasonable to expect that the same period in the history of Rome and New Rome should also be marked by some well-known pillaging of Rome. We do indeed encounter such references. We learn of the famous pillaging of Rome by emperor Constans II = Constantine III in the alleged year 663 A.D., at a distance of some 20-30 years from the reign of Justinian II. We learn of the following: "Constans saw the roofs shine with gilded bronze, and gave the sacrilegious order to take the roofs apart and load these precious shards onto the ships… Constans stayed in Rome for twelve days; this period… had sufficed for all the… ancient brazen artwork to be taken away from the city" ([196], Volume 3, Chapter 5, pages 292-297).

COMMENTARY. We shall refrain from analyzing the Biblical biographies of the short-term Judean rulers Jehoiachin and Jehoahaz, since both these kings reigned for less than a year, several months each. We shall merely point out that their biographies are rather similar; at the same time, they clearly belong to the mythos of the XIII century war, placed there as a result of the same global parallelism, or superimposition, that we discovered. For instance, the description of Jehoiachin's reign is virtually identical to that of the end of Zedekiah's reign. Jehoiachin fights against Nebuchadnezzar, king of Assyria and Babylonia. He lays Jerusalem under siege, captures it, destroys the city, takes Jehoiachin away as captive, pillages the temple of Jerusalem and finally proceeds to "carry away all Jerusalem" (2 Kings 24:14). This may well be a reiteration of the Biblical account of the events that took place in the reign of Zedekiah (Mattaniah).

15.26a. *The Bible.* The fall of the Judean kingdom. The troops of Zedekiah are defeated by Nebuchadnezzar, and the Judeans are taken away as captives. This is the famous Babylonian captivity; the events are very similar to those of Jehoiachin's epoch.

■ 15.26b. *The phantom Middle Ages.* The crisis of the Eastern Empire dating to the end of the al-

leged VII century A.D. Many provinces are lost, there is a series of wars, the state becomes fragmented and so on – these are troubled and lugubrious times for Constantinople, the "dark ages" are here together with the Arabic invasion ([323]).

15.27a. *The Bible.* Nebuchadnezzar is the main character of the period in question.

■ 15.27b. *The phantom Middle Ages.* Justinian II is the protagonist of this epoch.

Thus, we see Justinian surface once again in the Byzantine dynastic current towards the end of the alleged VII century A.D. as Justinian II, whereas in the history of Judah = Theocrats we see the return of Nebuchadnezzar. It is plainly visible that the end of the Judean kingdom comes at the very same moment as a period of anarchy begins in the phantom Scaligerian history of Byzantium (the second half of the alleged VII century A.D.) Even the chapter titles of historical monographs reflect the macabre character of this epoch in Byzantium, such as "The Dark Age of Byzantine Culture (VII-IX century)" ([468], page 131), or passages like the following: "The VII century proved the most horrible for Byzantium, when… it suffered an utter military defeat at the hands of the Arabs, who tore a number of prosperous Eastern provinces away from the empire, when the Balkan peninsula was devastated… and the remaining imperial territories were under constant siege… Such was the economical and political decline of the VII century" ([468], pages 131-132). In the end of the alleged VII century A.D. and the beginning of the VIII, "a series of frequent coups d'état takes place. Over the 22 years of anarchy, the throne had been occupied by 6 different emperors" ([468], page 118).

The parallelism between the Theocrat Judean current (which we have studied in its entirety) and the Byzantine current of the alleged years 306-695 A.D., which we have also exhausted, ends here.

However, we must never lose awareness of the fact that the parallelism between the Judean chronicles of the Bible and the history of the Eastern Empire up until the alleged VII century A.D. as related above is of a *secondary* nature. It derives from another, and a substantially more fundamental, superimposition of

the Theocratic kingdom of Judah over the semi-phantom events of the alleged XIV-XVI century A.D. As we demonstrate in Chron6, the Biblical war against Nebuchadnezzar, who becomes partially superimposed over Justinian, reflects the events of two real epochs: the war of mid-XIII century A.D. and the epoch of the XV-XVI century A.D. Therefore, the Babylonian captivity that follows this war in the Bible must be a reflection of some real European event dating to the late XIII – early XIV century A.D., as well as the XV-XVI century A.D. Mediaeval chronicles do indeed prove this. We give a detailed account of the XV-XVI century Babylonian captivity in Chron6. For the time being, we shall merely provide a description of the layer of events that became shifted here from the XIV century A.D.

16.
THE BIBLICAL BABYLONIAN CAPTIVITY REFLECTED AS THE AVIGNON CAPTIVITY IN THE ALLEGEDLY FRENCH AND ROMAN MEDIAEVAL CHRONICLES

We shall proceed to give a brief account of the "Babylonian captivity" that was pasted into the XIV century by the Scaligerian chronology and located in Western Europe – France and Italy. This very rendition is partially of a phantom nature, being a partial reflection of later events dating to the XV-XVI century A.D.

Our chronological shift moves the end of the Biblical kingdom of Judah towards approximately 1300 A.D., or the XV century A.D. Zedekiah, the last king of the Theocrats, as well as his falling captive to the Babylonian king and the subsequent exile of the Jews to Assyria and Babylonia, are all likely to have figures and events of the late XIII – XIV century A.D. as their originals. Over the many centuries of the Scaligerian history of Rome (allegedly in Italy), it is just once that we witness an event that instantly draws our attention due to its striking similarity with the Babylon captivity, which is plainly visible even in its external manifestations. We are referring to the famous "Avignon captivity of the Popes", which was known as the "Babylonian captivity" in the Middle Ages, no less ([196]).

We learn that this event, whose very name contains a hint, dated to the alleged XIII-XIV century A.D. by the Western European chronicles, indicates one of the most remarkable parallelisms between Biblical history and its European counterpart. It is noteworthy that we encounter this superimposition exactly where it should be according to our global chronological map, qv in Chron1, Chapter 6, or fig. 3.1 in Chapter 3 of Chron2, not any earlier or any later than that. We shall now continue with our gradual movement along the time axis, comparing the Biblical and the European texts. The Biblical current of events brings us to the Babylonian captivity, and as we follow the European current of parallel events, we approach the Avignon captivity. This is the result of a rigid shift whose value approximates 1800 years.

16.1*a. The Bible.* Here we see the famous "Babylonian captivity" that marks the end of the history of the Judean kingdom: the exodus from Jerusalem after the war with Nebuchadnezzar.

■ 16.1*b. The semi-phantom Middle Ages.* The famous "Avignon captivity" that was referred to as "the Babylonian captivity" in the Middle Ages, qv below. It ends the history of the Roman Empire of the X-XIII century A.D. after the war that broke out in the same century. We learn the following. In 1305 A.D. "prelate Bertrand de Got, the nondescript nonentity from Gascoigne, became Pope Clemens V, opening the notorious period of the "Babylonian captivity of Popes" [sic! – A. F.]" ([492], Volume 1, page 112). The elections were largely influenced by France, and the new Pope "was offered the city of Avignon [in France – A. F.] as a place of permanent residence" ([492], Volume 1, page 112). The Holy See, which had remained in Rome (presumably Italian) for many centuries, left the city and was transferred to France for 70 years. It could only return to Rome on 17 January 1376 A.D. – exactly 70 years after its alleged departure from Italy ([76], table B.XIV, No 26). Thus, the Avignon papacy spans the period between 1305 A.D. and the beginning of 1376 A.D.

■■ 16.1*c. The mediaeval original.* Nowadays it is presumed that the Popes were taken into captivity from Rome in Italy. This appears

to be untrue. We have already seen the numerous and constant superimpositions of Jerusalem over New Rome on the Bosporus. Therefore, the captives must have been taken away from New Rome. Some of its inhabitants fled to the West. The Biblical account of the Babylonian captivity is thus a sum of two layers of events, qv in CHRON6.

The first storm: The first complete fall of Jerusalem = Constantinople took place in the XIII century A.D. as a result of the Trojan = Tarquinian = Gothic War. Some of its inhabitants were taken away to Russia/Horde/Turkey as captives, and the remaining part fled to the West. A while later, they moved to Italy and founded the city of Rome there around the alleged year 1380 A.D.

The second storm: the second time that Jerusalem = Constantinople had been captured and laid waste was in 1453 A.D. when it was stormed by Mohammed II and the Russians, or the Horde. Once again we see some of the inhabitants taken away into captivity (to Russia, or the Horde, or Turkey), and the rest fleeing to the West, eventually to come to the modern Palestine and found the city known as Jerusalem nowadays.

It is for a good reason, then, that the Bible should explicitly mention Jerusalem captured twice: the first time by the Assyrians and the Babylonians under Jehoiakim (and Jehoiachin, who had reigned around the same time), and the second already in Zedekiah's reign. See 2 Chronicles 36, for instance. One can therefore speak of the two waves of exiles from Jerusalem, or Czar-Grad, the first one dating to the end of the XIII century A.D., and the second – to the middle of the XV century.

Let us linger on the first layer of the Biblical tale of the Babylon captivity, which must hail to the fall of Jerusalem, or Constantinople, in the XIII century A.D. Let us reiterate that, according to our reconstruction, Italian Rome had not yet existed in the XIII century – it would be founded 70 years later, at the end of the XIV century A.D. during the great = "Mongolian" conquest, qv in CHRON5. And so it isn't the "restored Italian Rome" that the Pope and the Christian bishops relocate to around 1380 A.D., but rather the city of Rome

in Italy that was founded for them specifically (or, rather, for the Western European branch of the imperial church). This is where they would create the Republic of Vatican, the future centre of Catholicism.

16.2*a. The Bible.* The captivity of the Judean Theocrats lasted for 70 years, according to the Bible (2 Chronicles 36:20-21). This event is unique in Biblical history.

■ 16.2*b. The semi-phantom Middle Ages.* The duration of the "Avignon captivity" is exactly 70 years, qv above. This event is also unique inasmuch as the Western European chronicles and the history of papacy are concerned. However, this does not imply that the actual captivity took place in the Western Europe. Apparently, it involved two large groups of captives or fugitives.

16.3*a. The Bible.* The migration to Babylon from Jerusalem.

■ 16.3*b. The semi-phantom Middle Ages.* The alleged migration from Rome in Italy (New Rome in reality) to Avignon.

16.4*a. The Bible.* The Biblical Babylonian captivity takes place immediately after the war with Pharaoh-nechoh (2 Chronicles 36:2-4).

■ 16.4*b. The semi-phantom Middle Ages.* The Avignon captivity comes as a result of the Trojan = Tarquinian = Gothic War of the XIII century A.D. The chronicles that describe it also use the term "pharaoh".

COMMENTARY. Pope Clemens IV was the predecessor of Clemens V. F. Gregorovius informs us of the following: "Clemens IV was gleeful upon learning of Charles' victory: all the bells of Perugia were ringing, and prayers of gratitude would ascend to the very heavens, since the horsemen and the chariots of the Pharaoh were no more" ([196], Volume 5, page 316). Further also: "However, had the Pope's sight been given the power to see through the years, he would have been greatly confused by seeing the consequences of his actions: 37 later he would see his papal successor humiliated in his very palace, taken by storm, by a minister of the French king, the Holy See

taken to a parochial town in Provence [Avignon – A. F.] and occupied by the French, the creatures and the minions of their king, whilst the abandoned Rome was falling to ruins!" ([196], Volume 5, page 316).

There are many literary works written about these two events. Both of them are important breakpoints in the history of the Theocratic kingdom of Judah as well as that of the Roman Empire in the alleged X-XIV century A.D., likewise the Roman papacy. This is how the event in question is described by the Bible:

"And them that had escaped from the sword carried he [Nebuchadnezzar – A. F.] away to Babylon, where they were servants to him and his sons until… the land had enjoyed her Sabbaths: for as long as she lay desolate [Jerusalem from whence the Theomachists have fled – A. F.] she kept Sabbath, to fulfil threescore and ten years" (2 Chronicles 36:20-21).

16.5a. *The Bible.* "Until the reign of the kingdom of Persia", qv above. Let us remind the reader that, according to the Western European version, it was Charles of Anjou (or PRS) to have won the XIII century war, which was later transferred to Italy from Byzantium in the chronicles, qv in Chron2, Chapter 2. However Charles of Anjou is most likely to be yet another reflection of Aeneas the Trojan, or the Biblical Noah, the leader of a group of fugitives and victors who had arrived in Russia-Horde from the fallen Troy in the XIII century and founded the Roman Kingdom of the XIV-XVI century there, also known as the Great = "Mongolian" Empire, qv in our book entitled *The Dawn of the Horde Russia.* Apart from that, the myth of Aeneas also includes references to another group of refugees and victors who arrived in Italy around the XIII-XIV century A.D. after the Trojan = Tarquinian = Gothic War in and about New Rome.

■ 16.6b. *The semi-phantom Middle Ages.* The town of Avignon is located in France, or PRS. We have already seen France, or P-Russia, or White Russia, become superimposed over the Biblical Persia = Paris/PRS, and the French, or the Franks, or the P-Russians (White Russians) - over the Persians.

COMMENTARY. A chapter in the monograph [492] that deals with the "Babylonian captivity of the Popes" is called "Papacy in French captivity" ([492], Volume 1, page 110). An ecclesiastical source, such as the Bible, would naturally consider the event that defined the future of the centre of the Roman papacy and religion in the XIII-XIV century A.D. extremely important.

It is most curious that mediaeval authors didn't just call the Avignon captivity Babylonian in chronicles, but also in *private correspondence.* Let us take Dante's letter to king Henry, for instance, which is dated to the alleged year 1311 A.D. Let us point out that several years had passed since the beginning of the Babylonian/Avignon captivity of the Popes by that time. Dante writes the following: "Then our heritage, whose loss we cannot cease to mourn, shall be returned to us in its entirety. And just like nowadays, captive in Babylon [sic! – A. F.], we sigh when we recollect Jerusalem the Holy [sic! – A. F.], so shall we become citizens again, breathing the air of peace and looking back at the hardships of this murky age" ([241], page 120). It is only natural that a modern commentator such as A. K. Jivelegov would see such mediaeval texts as nothing but Dante's "Biblical reminiscences".

However, another point of view may exist, namely, that Dante was simply referring to his contemporaneity of the XIV or even the XVI century in the exact same terms used by his contemporaries, the Biblical scribes, in reference to the very same events. It was only later that these Biblical chronicles "travelled backwards in time" as a result of the 1800-year shift. Dante's letter wound up in the XIV century and thus became an "anachronism" or an alleged "reference to the Bible" in the eyes of modern historians.

16.7a. *The Bible.* Jerusalem is laid waste and abandoned; its inhabitants were forced to migrate elsewhere.

■ 16.7b. *The semi-phantom Middle Ages.* Nowadays it is presumed that after the Holy See had moved to France, Italy and Rome became desolate. What we see is a confusion of two facts. Indeed, the war of the XIII century A.D. resulted in the destruction of New Rome in Byzantium. However, when the chronologists transferred Byzantine history to Italy,

they ascribed this desolation to Italian Rome, which simply did not exist at the time – there was some minor settlement in its place at best. Having moved New Rome to Italy on paper, chronologists started to refer to the alleged desolation of Rome in Italy, citing the virtually empty site where Italian Rome would be built after a while as "proof".

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It would be interesting to learn of certain details concerning the Western European version of the "Babylonian captivity of the Popes in Avignon, France" in order to reconstruct the real picture of the events that became reflected in the brief accounts given by Biblical the books of Kings and Chronicles.

"In France… the papacy felt a great deal more confident behind the back of the king who would actually appoint Popes at the time… it was for a good reason that the contemporaries were referring to 'Paris dictating its will to Avignon'. This is also confirmed by Nicholas of Clemanges who calls the Pope in Avignon a 'slave of the French princes' slaves'" ([492], Volume 1, page 120).

Further also: "However, the tactics used by the French kings [PRS, or the P-Russians – A. F.] were rather eloquent in their saying that once the papacy would cease to be useful for the French crown, the Avignon papacy would become unnecessary, and the "Babylonian captivity" would come to a natural end as a result" ([492], Volume 1, page 121).

As we have already pointed out, having transferred (on paper) the destruction of New Rome that preceded the Babylon captivity in its Biblical rendition (2 Chronicles) to Italy, Western European chronologists would start telling us about the "desolation of Rome in Italy" which did not exist at the time, except maybe as some small settlement. Upon being confronted with this fact, later chronologists became confused and started lamenting the fact that it was Italian Rome and none other that fell into desolation and obscurity without centralized Papal power at the beginning of the XIV century A.D.

As a result, subsequent generations of historians came up with the following erroneous version: "The Avignon papacy made a negative impact on the papal affairs in Italy. Individual powerful lords as well as small bourgeois republics were taking the Papal territory apart, joining every piece of the country that was 'forsaken by its master' to their own lands… Rome became filled with beggars who would often die of hunger in the streets without a roof over their heads; many old works of architectural art, so plentiful in Rome, fell into disrepair and even became destroyed" ([492], Volume 1, pages 134-135).

Further also: "The ubiquitous civil war led the Papal territory into famine and utter misery. The chroniclers Campi and Blondus tell us about the desolate towns and villages of the Papal country and all the property of the peasants vanished from a number of provinces that had been laid waste" ([492], Volume 1, page 140). S. G. Lozinsky tells us that "In their absolute obedience to France, whose boundaries they [the Popes – A. F.] never crossed, the Popes would nevertheless labour against the strengthening of the German imperial influence in Italy" ([492], Volume 1, page 115). In general: "The very fact of Papacy residing in France and its complete submission to the orders of the king…" ([492], Volume 1, page 126). During the Avignon captivity, the alleged Papal territory in Italy became divided into separate communes; it had also been in a similar condition during the so-called great ecclesiastical schism.

The Biblical rendition of this events claims that the Israelites were taken away to Persia as captives; however, we have several versions of "Persia" – P-Russia, White Russia and France. It is possible that some of the real events that took place in Russia (Horde) were then included into Western European chronicles. See CHRON5 and CHRON6 for additional details.

17.
WHY THE ERA OF HIJRAH (HEGIRA) IS COUNTED FROM THE VII CENTURY A.D.

17.1. A brief overview

We have already provided some argumentation to support the postulate that the beginning of Arabic history, or, rather, the beginning of the epoch of Mohammed the Prophet, is in close relation to Biblical history. Let us pose the following question: why is it that the starting point of the Hijrah era was placed in the VII century, or, more precisely, the year 622 A.D.,

by the Arabic chronologists? It turns out that we have all but received a possible answer to this question.

Bear in mind that the primary event that the era of Hijrah, or exile, is based upon, is the so-called escape of Mohammed. A comparison of this "escape" to the "great exodus" of Moses that we came to know so well by this point – also an escape in some sense, demonstrates certain similarities between the two. It may have been well beyond the attention scope of the researchers up to now due to the fact that the respective events were presumed separated by a large period of time.

Later chronologists erroneously placed a duplicate of the story of Moses and his "great exodus" in the VII century a.d., either deliberately or by accident. Arab chronologists of later epochs may have decided to use this phantom event of the VII century a.d. as the starting point of their chronological scale, which would mark the beginning of the era of Hijrah – merely as a possible variant of the Biblical count of years from one of the most vivid duplicates of "the great exodus". Let us point out a number of interesting details in this respect.

It is common knowledge that the Biblical Arc of Covenant disappeared from the pages of the Bible during the reign of king Solomon. The tale of Solomon partially duplicates the same old legend of the Trojan = Tarquinian = Gothic War of the alleged XIII a.d. and the resulting "great exodus", and also later events of the XVI century a.d. involving Suleiman I the Magnificent. Since we are presently considering only the phantom shadow of the XIII century war that wound up in the VII century, we cannot fail noticing that *as soon as the Arc of Covenant disappears from the Bible, it instantly surfaces again as the halidom of Qa'aba in the Mohammedan cult.*

17.1*a. The Bible.* The Biblical Arc of Covenant and the Tabernacle. The stone tablets with the Lord's laws were kept in the Arc. They were smashed into pieces, qv in the Bible.

■ 17.1*b. The semi-phantom Middle Ages.* The Muslim holy place of Qa'aba is the centre of the Mohammedan cult. The holiest of relics is *a number of stones,* possibly, the shards of a meteorite, mured into the wall of the sanctuary and serving as an object of religious

worship. A comparison of data made by N. A. Morozov in [544], Volume 6, indicates that they might in fact be the same object. In particular, both cults are centred on "stone tablets" of some sort. In the Bible they are the tablets given to Moses by the Lord, whereupon the Law of Moses was inscribed. In the Mohammedan cult they are possibly the stone shards of a meteorite, or pieces of volcanic lava. It is possible that they also bear inscriptions of some sort.

17.2*a. The Bible.* Moses/Manasseh/Solomon.

■ 17.2*b. The semi-phantom Middle Ages.* Mohammed the Prophet.

17.3*a. The Bible.* The Arc of Covenant is mentioned in the tale of Solomon for the last time; after that, it vanishes from the Biblical narrative altogether.

■ 17.3*b. The semi-phantom Middle Ages.* A new religion is born in 622 a.d., according to Scaligerian chronology – the Islam. The Mohammedans find their sanctuary of Qa'aba in the very epoch when, according to the New Chronology, the Arc of Covenant disappears from the Bible. In reality, it must have taken place in the XIV-XV century a.d. Ever since that epoch the Qa'aba has remained in its present place.

It would be expedient to recollect that another phantom reflection of "Solomon's epoch" falls over the X-XI century a.d., qv on the global chronological map in fig. 3.1 (Chron2, Chapter 3). The correct chronology of the Qa'aba, as well as the real time of Islam's naissance, is at odds with the consensual Scaligerian version.

It is interesting that the famous Mahmoud (Mohammed) Ghaznavi was active in the alleged years 998-1030 a.d. Could he be yet another phantom reflection of the real Prophet Mohammed from a later epoch? A propos, the 333-year chronological shift backwards transfers the phantom Mahmoud, or Mohammed, Ghaznavi into the phantom epoch of 665-697 a.d., which is precisely the Scaligerian epoch of "Mohammed the Prophet".

17.2. On the history of the Koran

It turns out that all the surviving biographies of Mohammed belong to a rather recent age, and have been discovered very late. Also, their discovery wasn't made in Arabia, which is considered to be the birthplace of Mohammed and the main arena of the events, but rather countries that became converted to Islam rather recently. Furthermore, the analysis of mediaeval sources from Byzantium and Europe, especially after shifting them forward in time to compensate the errors of the Scaligerian chronology, demonstrates that the name Mohammed was neither used by the Greeks, nor the Italians, nor the Slavs until the XIV century ([544], Volume 6).

Apparently, the term "Mohammedans" hadn't been used until the moment which is considered crucial by all Mohammedans, when Sultan Mohammed I (1374-1413) united all of Asia Minor, adding the Adrianople region on the Balkan peninsula to his domain, and founded the Turkish empire. Another possible phantom double of his is the famous Mahmoud Ghaznavi (998-1030), who had "once again" united the entire South-West of Asia from Delhi in India to Baghdad in Mesopotamia, and from Georgia, Bukhara and Kashgar to the Indian Ocean – presumably, 300 years before Mohammed I. All of this is most likely to be a reflection of the XIV century "Mongolian" conquest.

It was only after this famous Mohammed that the term "Mohammedans" became used; "the God Mohammed" only became anathematized by the Orthodox Church in the XVI-XVII century as a result of the schism between Islam and Christianity. A phantom reflection of this schism is the Byzantine "excommunication" of roughly the alleged year 1180. The most widely used mediaeval terms for the "Mohammedans-to-be" were Agarites, Ishmaelites and Saracens ([544], Volume 6).

The Koran is a rendition of a part of the Bible up until the "prophet" section, as well as a collection of moralizing tales, hymns of praise, and legends of the Biblical protagonists such as Adam, Cain, Abraham etc. At the same time, the chronology of the Koran is often at great odds with the Scaligerian interpretation of the Biblical chronology. For instance, the Koran considers Aaron (Arius?) to have been the uncle of the Evangelical Jesus. Therefore, according to the Koran,

Moses and Aaron represent the generation that precedes Jesus Christ immediately, which is several hundred years off the mark from the Scaligerian point of view, naturally enough.

This amazing fact is referred to by the 19th Sura of the Koran ([427], page 239). I. Y. Krachkovsky, a modern commentator, tells us that it is "the oldest Sura that contains mentions of such Evangelical characters as Zachariah, John, Mary and Jesus" ([427], page 560).

The Sura in questions tells us of the birth of Jesus, son of Mary. The text is as follows: "O Maryam, you have committed something totally unexpected! O sister of Harun! [Aaron – A. F.]" ([427], Sura 19:28(27)-29(28); pages 240-241. Modern commentary to this passage tells us that "the sister of Moses and Aaron is the mother of Jesus" ([427], page 561, No 17). This fact, as well as other similar statements made by the Koran, contradict the Scaligerian chronology in the most explicit manner imaginable. For instance, the Koran makes the partial identification of Jesus as Joshua, son of Nun ([544], Volume 6).

The Koran appears to be a version of certain Biblical books – possibly, a variant of the Bible, which was compiled in the XIII-XVI century A.D. When did the Koran assume its present form? All the experts in Arabic studies speak in unison of the most remarkable and amazing (from the Scaligerian point of view) fact that there are no variations anywhere in the Koran – even the orthography of its numerous copies scattered across a vast territory is uniform ([544], Volume 6). The traditional explanation of this truly mysterious fact is that the scribes who copied the Koran were extremely accurate and cautious so as to make no mistakes when they copied the text, since such mistakes were punishable by death. This is possible. However, we are of the opinion that complete uniformity of different copies is most likely to indicate that the text of the Koran only became canonized after the invention of the printing press, in the epoch of the XVI-XVII century A.D. the earliest – although only handwritten copies are considered appropriate for officiation. Such copies may have been made for this purpose locally, printed versions serving as originals. Since the printed copies that became distributed over many countries were identical, the same applies to subsequent handwritten copies.
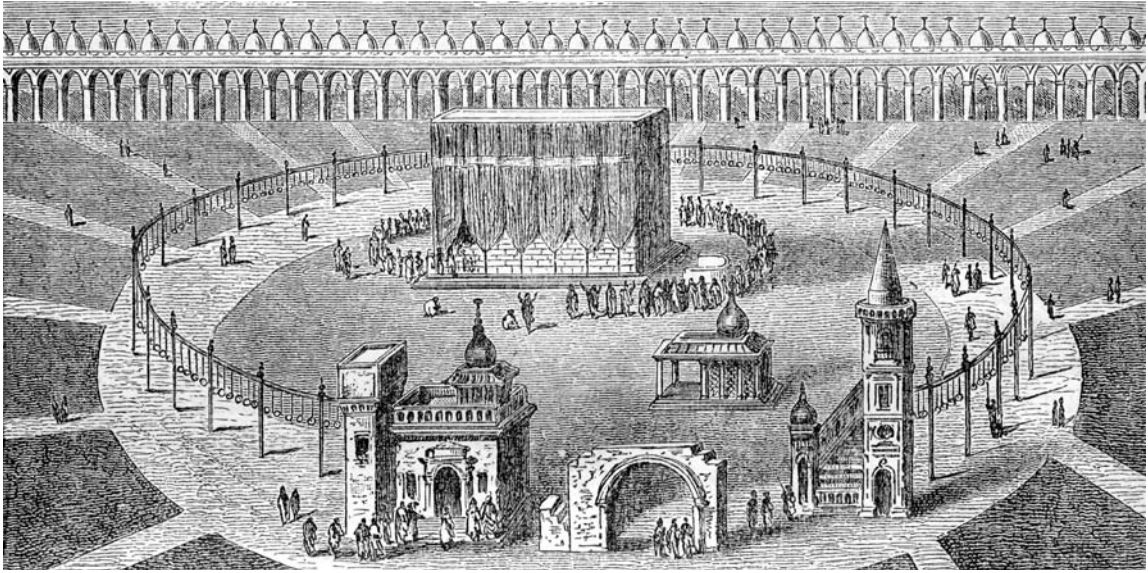
Fig. 4.61. The Qa'aba in XIX century Mecca (according to Buckley). Taken from [304], Volume 2, page 46.

Such a high degree of uniformity in absence of a printing press seems very unlikely. Any scribe, no matter how attentive, might make a small mistake while copying a large amount of text. After the passage of several centuries, a copious amount of such mistakes will inevitably accumulate, which is known quite well to us from the history of copying the holy books of the Christian tradition. One needn't get the idea that the European scribes weren't "diligent enough". Ruminations along the lines of presuming Arabic or Chinese scribes to have been infinitely more diligent and accurate than their European counterparts are based on nothing but the mere sporting interest in concocting an "even older" tale.

This is why the Scaligerian dating of the oldest manuscripts of the Koran, which are dated to the alleged VIII-IX century A.D., is in need of revision. It is likely to be substituted by a much later one. Also, the first printing of the Koran took place in Europe and not Arabia ([544], Volume 6).

17.3 The Biblical Ark and the Muslim Qa′aba

We already mentioned that Scaligerian history contains a rather mysterious disappearance – namely, the Biblical Arc of Covenant vanishing without a trace at

some undefined point in time. According to the Biblical description, it was a "tent" containing a box with stone tablets with the ten commandments of Moses inscribed upon them. The Biblical "stone tablets" were kept in a box of some sort, which was designed to be portable. The last reference to the Arc is made in the context of Moses bringing it to Jerusalem. After that, the Arc disappears from ecclesiastical history forever.

It would be interesting to compare two pictures – that of the Biblical Tabernacle of the Covenant made according to the descriptions contained in the Bible ([1149]), and the photograph of Qa'aba, the famous holy place of the Muslims. See [544], Volume 6, page 517, ill. 98, for instance. The only difference between the two halidoms is that there is a cloth curtain around the Biblical Tabernacle of the Covenant (a tent concealing the Arc), whereas on the photograph of the sanctuary in Mecca we see a stone wall in its place. In fig. 4.61 we can see the Qa'aba as it had been in the XIX century (according to Buckley). In fig. 4.62 one sees a mediaeval picture of the Biblical Tabernacle taken from the book by Cosmas Indicopleustes ([398]). In fig. 4.63 there is another mediaeval drawing of the court of the Biblical Tabernacle taken from the same book. In figs. 4.64 and 4.65 one
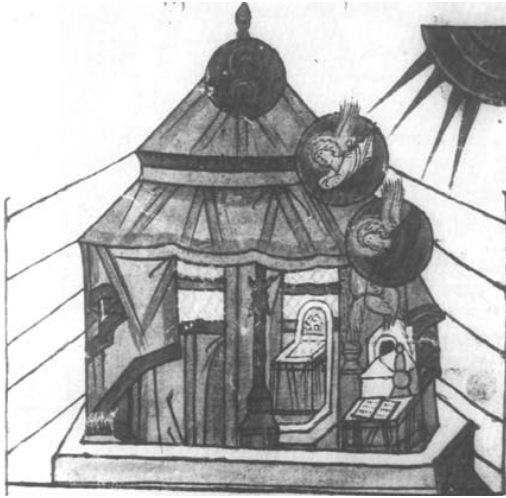
Fig. 4.62. The Biblical Tabernacle. An illustration from the mediaeval book by Cosmas Indicopleustes. Taken from [398], ill. 14, sheet 45.
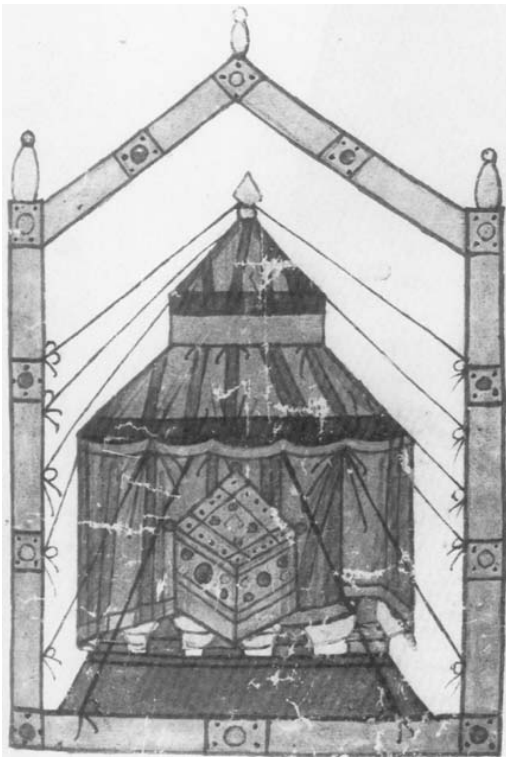

Fig. 4.63. The court of the Biblical Tabernacle. An illustration from the mediaeval book by Cosmas Indicopleustes. Taken from [398], ill. 17, sheet 48.

sees two representations of the Muslim Qa'aba, apparently dating to the end of the XIX century.

One comes up with an interesting hypothesis that was first formulated by N. A. Morozov, namely, that *the famous Qa'aba in Mecca is nothing else but the vanished Biblical Tabernacle of the Covenant complete with the Arc* ([544], Volume 6). In both cases we see the tent, or the Tabernacle, in the middle of a sanctuary, surrounded by some sort of railing inside which the worshippers congregate, with the actual halidom contained in the Tabernacle.

In the Biblical Tabernacle it is the Arc of Covenant with the stone tablets, whereas in the Muslim Meccan Tabernacle we find the shards of a stone meteorite or pieces of lava (the so-called "volcanic bombs"), mured into cement and blackened by the kisses of the multitude of worshippers – the remnants of the "stone tablets", that is. A picture of the Black Stone of Qa'aba can be seen in fig. 4.66. This is the "stone from the sky" – the holiest relic of the modern Muslims and the mediaeval Agarites. Crichton wrote that "currently one sees fifteen meteorite shards here, differing in size and shape, but held sturdily together by lime cement and perfectly smooth (polished by the kisses of countless worshippers). They are coffee-coloured, close to black; all of these shards are contained in a frame 2-3 inches thick. The frame is also black, made of a kind of cement consisting of tar and sand. The shards are from a stone meteorite; they look like lava intersticed with pieces of some yellow and whitish substance". Quoting by [544], Volume 6, page 521.

Is it possible that these are indeed pieces of lava, and not meteorite, as Crichton cautiously suggests? Still, one needs a volcano for lava – such as the Vesuvius in Italy, which we already identified as Mount Zion, or Horeb, whereupon the Thunderer Lord gave the stone tablets to Moses. They may have been pieces of lava whereupon some sort of a holy inscription was made. The fact that the Black Stone of Qa'aba is presumed to have "fallen from the sky" may also be a recollection of the fact that these holy shards were thrown into the air by a volcanic eruption and fell to the ground afterwards as if from heaven. It is perfectly understandable why the Bible tells us the tablets were broken – large incandescent volcanic clasts have a tendency to break upon hitting the ground after

Fig. 4.64. The court of a mosque in Mecca and the holy place with the Qa'aba. Published in Kazan, 1902 ([693], page 197). Taken from [693], page 198.

falling from a great height. The awe-inspiring scene of eruption could impress the believers greatly.

Thus, it is presumed that the Biblical Tabernacle contained the shards of the "stone tablets" given to Moses by the Lord himself. It is therefore possible that the stone shards from Qa'aba are the very same pieces of the Biblical stone tablets. It would be expedient to study a mediaeval drawing of the objects inside the Biblical tabernacle, qv in fig. 4.67. The drawing is entitled "The Objects of the Tabernacle"; it was taken from a mediaeval book by Cosmas Indicopleustes ([398], ill. 34, sheet 123). What we see is twelve round pieces of the tablets – cf. the fifteen stone shards from the Muslim sanctuary (see fig. 4.66), also of an orbed shape, by the way.

It would be apropos to point out that the custom of taking a portable church into military campaign (a tent on a cart, or a tabernacle) was common for

the Cossack army, or the army of the Horde. Could it have spread across the conquered nations as a result of the "Mongolian" conquest? See Chron6 for more details.

When was the Qa'aba built? Scaligerian history is of the opinion that it was destroyed and restored ten times! Its latest and most plausible reconstructions took place already in the late Middle Ages ([544], Volume 6).

All we know about the Hajj, or the pilgrimage to the holy place in the Middle Ages is but an assorted bunch of rather vague facts. After the pilgrimage of Haroun al-Rashid to the holy stones in the alleged VIII century, there is a break in the observation of the Hajj. Then, in the alleged X century, the Qarmatis laid Mecca under siege and took the "celestial stone" away to Hedjer, seeking to attract multitudes of worshippers. However, some of the "celestial stone's"
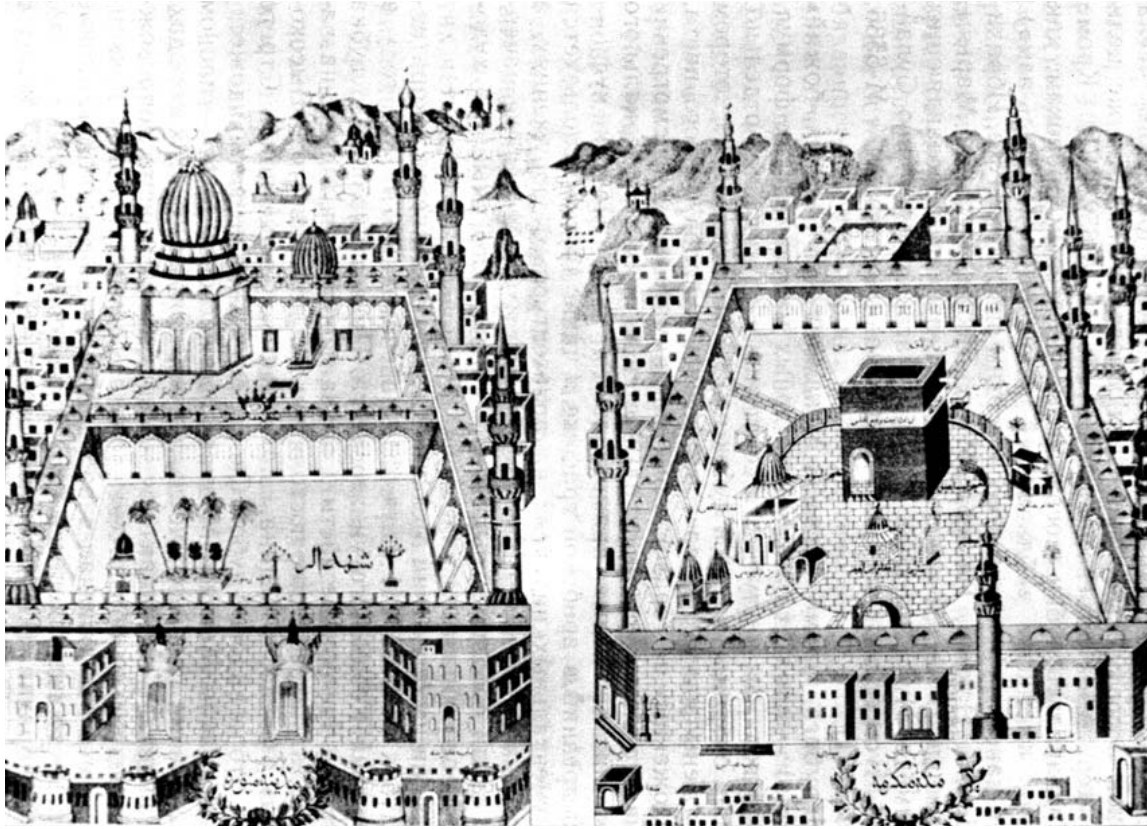
Fig. 4.65. A picture of the Qa'aba. Published in 1899 by the Kazan University lithography. Mecca is on the left, and Medina with the Qa'aba are on the right. This is a plan representing the "primary Muslim halidoms in these cities" ([693], page 203). Taken from [693], page 204.

shards were later returned to Mecca ([544], Volume 6). It is possible that these mediaeval wanderings of the Meccan Qa'aba = the Arc of Covenant became reflected in the Bible that describes the Arc stolen by enemies and taken from place to place before it was finally returned (1 Samuel 5-7). Likewise the Muslim Qa'aba, the Arc had only been "stolen" once, according to the Bible.

It is only in the alleged X-XI century A.D. that the more or less verifiable period of Hajj observance, or Mecca pilgrimage, begins in Scaligerian history. By the way, a religious war flared up in the XVIII century, which the Scaligerites hastened to use as explanation for the complete absence of any authentic objects remotely resembling the graves of the Prophet and his companions in either Mecca or Medina. It is pre-

sumed that when Saud captured Mecca in 1803, he ordered to kill all the votaries of the Qa'aba and level all the gravestones of Mohammed's family with the ground. However, could it be that this legend was created with the specific goal of explaining the absence of any authentic sepulchres here? ([544], Volume 6).

It also has to be pointed out that the Hajj pilgrimage always had the Qa'aba, and not the grave of the Prophet, as its final destination – the actual holy shards of stone. Up until the XX century all non-Muslims were forbidden to enter the holy territory around Mecca on the pain of death. The first brave Europeans got to Mecca as late as the end of the XIX century, which is when serious studies of the Qa'aba by the Europeans began.
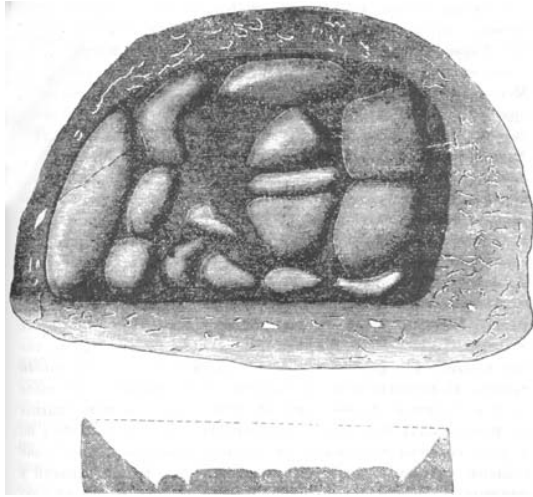
Fig. 4.66. The Black Stone – the most important Meccan halidom of all, and the object of worship for all the pilgrims. It consists of fifteen stone shards in a cement frame. Taken from [544], Volume 6, page 521, ill. 99.

Fig. 4.67. A mediaeval illustration depicting the objects held by the Biblical Tabernacle. We see twelve stone shards from the broken tablets which the Lord gave to Moses the Prophet. Taken from an ancient book by Cosmas Indicopleustes ([398], ill. 34, sheet 123).

18.
IN RE THE BIBLICAL BOOKS OF SAMUEL, KINGS AND CHRONICLES

The Biblical canon as we know it nowadays is of a comparatively recent origin. Most of it became canonical after the Trident Council of the alleged XVI century, qv in Chron6. In the canon we see the books of Samuel and Kings followed by the first and the second book of Chronicles. It is common knowledge that both these groups of books describe virtually the same events. In other words, the first and the second book of Chronicles contain reiterations of the Judean and Israelite history as described in the preceding books of Samuel and Kings. One would wonder about the reason why two similar histories of the same kingdom were included in the canon; also, why both these duplicates were placed in this exact place of the Bible, and made adjacent to each other at that.

Let us turn to our global chronological map, qv in fig. 3.1 (Chron2, Chapter 3), or Chapter 6 of Chron1. Line E represents the extended phantom history of Europe and the Mediterranean region, and contains two duplicates marked C near its right end, represented as two rectangles. As we know, they owe their existence to the first chronological shift of roughly 330 years backwards. Thus, the phantom history of Europe contains two duplicates of C, which are in close proximity to each other. The first one pertains to the layer of the semi-phantom Holy Roman Empire of the alleged X-XIII century a.d., whereas the second one is the history of the Habsburg (Nov-Gorod?) Empire of the XIV-XVI century. As we already understand, it is this very history that the Bible attributes to the Theocratic and the Theomachist kingdom.

Apparently, the Biblical canon was created already after the artificial extension of European history due to duplicates, or simultaneously with this process. Therefore, we must come across the same shifts in the Bible as we observe in the Scaligerian history textbook. Therefore, the compilers of the Biblical canon were guided by the existence of two neighbouring C duplicates in the textbook, and may well have reflected it in their inclusion of two groups of books that duplicate each other in the Bible. We are referring to the first and the second book of Samuel, the first and the second book of Kings, and the first and

the second book of Chronicles. They are right where they must be, according to the global chronological map.

It is also possible that the European chronology was following the Biblical canon, which had already contained chronological errors that led to the three primary chronological shifts. At any rate, the modern Biblical canon with its two obvious and well-known duplicates (1-2 Samuel, 1-2 Kings and 1-2 Chronicles)

confirms the system of shifts that we discovered in the Scaligerian version of history well enough.

Let us conclude with a remark concerning the very name of the book of Chronicles (*Paralipomenon* in the Russian version). It may be derived from "*parallelnoye pominaniye*", or "parallel recollection". This name would be very apropos, since the books of Parallel Recollection do nothing but reiterate the preceding books of Samuel and Kings.