

1.3. The apple shared by Adam and Eve as well as their “ancient” Greek duplicates Paris and Venus

Let us ask a rather unexpected question. What exactly could be the nature of the apple shared by Adam and Eve, or Paris and Venus? If we are to interpret the legend the way it is customary nowadays, one fails to understand the role of apple as a mere fruit. Let us put forth the following hypothesis in this respect. The word “apple” (*yabloko* in Russian) may have its origins in the old Russian word “*obly*”, or “round” ([223] and [225], V. Dal). Cf. “*ogloblya*” (thill), originating from “*oblokati*”, to circumfuse (V. Dal). The Latin words “*globo*” (to round) and “*globus*” (globe) may have the same origin, as well as the English words “ball” and “apple”, the German words “ball” (ball) and “ballon” (balloon) etc. See the Parallelism Glossary in CHRON7 for details.

Thus, Adam and Eve, or Paris and Venus, are sharing a spherical object between the two of them, possibly a globe which symbolizes the Earth, or world domination. The royal orb is also spherical in shape. Many ancient pictures portray rulers holding a sceptre and an orb – a globe, or the symbol of the Earth. For instance, in fig. 4.28 we see an ancient portrait of Emperor Charles IV dating to the alleged XIV century ([1177], plate 10). He is holding an orb in his hand – a globe with a Christian cross. The fact that the orb used to symbolize the globe, or the Earth, is plainly visible from the ancient world maps, some of which can be seen in figs. 4.29, 4.30, 4.31 and 4.32.

It is very likely that the mediaeval custom of giving an orb (symbolizing the globe) to a ruler became reflected in the Bible as the tale of Eve giving the “apple”, or the globe as a symbol of world domination, to Adam.

If this be the case, the Biblical tale, as well as all of its duplicates mentioned above, is of a comparatively recent origin. The story of a round apple, or a globe, could only have appeared after the discovery of the spherical nature of the Earth, which took place in the XIII-XIV century the earliest. People used to consider the Earth flat prior to that epoch, resembling a plate or a pancake. However, it is a spherical object and not a flat one that is passed between the Biblical Adam and Eve, likewise the “ancient” Greek Paris and



Fig. 4.28 Emperor Charles IV on a throne holding an orb. The orb is a representation of the globe crowned with a Christian cross and divided into three parts by a T-cross. Taken from [1177], plate 10.



Fig. 4.29. An ancient Isidorian world map. This is the way we encounter it in a book of the alleged XV century. A Christian T-cross divides the world into three parts – Asia, Europe and Africa. Taken from [1177], ill. 18:11, page 302.

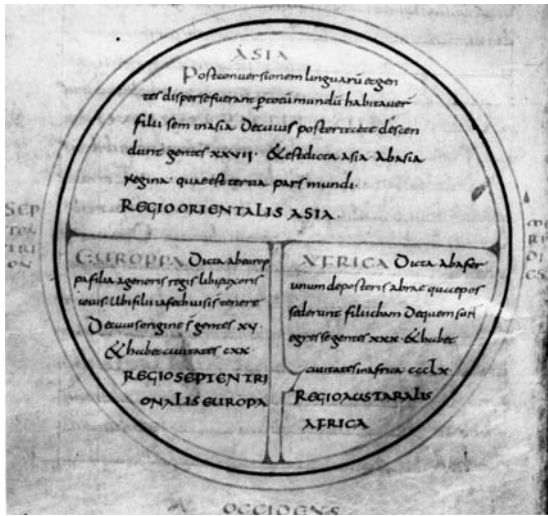


Fig. 4.30 Another version of the ancient map by Isidore taken from a book of the alleged IX century. Taken from [1177], fig. 18.43, page 343.

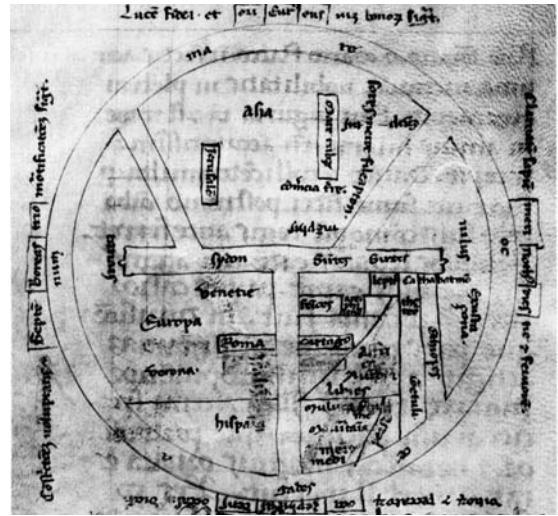


Fig. 4.31 An ancient world map from a manuscript of Sallust. The book is dated to the alleged XIII century. The Christian T-cross divides the world into three parts. Taken from [1177], fig. 18.50, page 346.

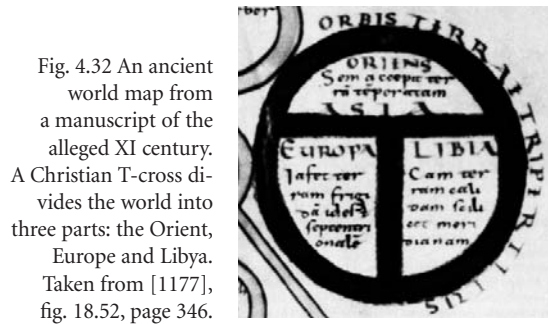


Fig. 4.32 An ancient world map from a manuscript of the alleged XI century. A Christian T-cross divides the world into three parts: the Orient, Europe and Libya. Taken from [1177], fig. 18.52, page 346.



Fig. 4.33 A close-in with a fragment of “The Judgement of Paris” by Lucas Cranach the Elder. The crystal “apple of Paris” looks like the globe. Taken from [1244], page 47.



Fig. 4.34 “The Pantocrator”, an ancient painting by Fernando Gallego portraying Jesus Christ on a throne holding a royal orb with a cross in his hand. The orb looks like the globe. The painting is presumed to have been created around 1485. Kept in the Prado Museum, Spain. Taken from [689], page 49.



Fig. 4.35 A close-in with a fragment of the “Pantocrator”. We see the orb in the hand of Jesus Christ. What one sees looks very much like the globe covered by a transparent blue atmosphere. Taken from [689], page 48.

Venus (Helen). It is plainly visible from the ancient painting of Lucas Cranach entitled “The Judgement of Paris”, for instance, which was painted in the XVI century (see figs. 4.11 and 4.33). Here the “prize of Paris” very clearly resembles a spherical royal orb, or a large crystal ball.

Let us conclude with the painting by Fernando Gallego entitled “Pantocrator” that dates to the alleged year 1485. It depicts Jesus Christ holding an orb in his hand. The orb is a sphere (a globe) with a cross on top, see figs. 4.34 and 4.35. One has to emphasize that what we see here is obviously the globe covered by the atmosphere (fig. 4.35). The transparent, seemingly crystal capsule conceals the Earth complete with oceans of blue and contours of the continents. The globe is covered by a transparent crystalline atmosphere, which is pictured celestial blue. It is perfectly obvious that this painting could only have appeared in an epoch with a sufficiently developed cosmology and represents the Earth as seen from outer space. This is most probably the level of the

XVI-XVII century and not the XV, as the art critics hasten to assure us.

However, it is possible that the artist wasn’t referring to the atmosphere, but rather the crystalline celestial sphere with the sun and the planets moving alongside its surface. The idea of the existence of such a sphere was popular up until the XVII century.

2.

GENESIS 4-5. CAIN AND ABEL, THE MURDER OF ABEL, THE SEPARATION OF HUMANITY INTO TWO NATIONS.

These events of the XI-XVI century A.D. were initially shifted to 753-520 B.C. by the chronologists

The events analysed in the present section are described in Genesis 4-5.

2.1.a. *The Bible*. The origins of humanity. The first two “nations” after the progenitors are the brothers Cain and Abel. Cain kills Abel subsequently (Genesis 4:8).

■ 2.1.b. *The “antiquity”*. The origins of Regal Rome (dating to the alleged VIII-VI century B.C.). The first two rulers of Regal Rome are Romulus and Remus. Then, according to Titus Livy, Romulus kills Remus.

■ ■ 2.1.c. *The mediaeval original*. Cain is possibly a version of the word Khan, whereas Abel stands for Babylon. This is possibly a reflection of the war between the Khans and Babylon, or Russia (Horde) and Byzantium. See CHRON5 and CHRON6.

2.2.a. *The Bible*. The division of the initially united humanity into two nations: the sons of Cain (sons of man) and the sons of Seth (sons of God). See Genesis 4 and 5; also [76], table 1. The Bible shall apparently return to the story of the same event once again telling us about the Theomachist kingdom of Israel and the Theocratic kingdom of Judah – the separation of a previously united Biblical kingdom into Israel and Judea. See the Books of Kings and also the Books of Chronicles.

■ 2.2.b. *The “antiquity”*. The separation of the Third Roman Empire of the alleged III-VI century

A.D. into two empires – the Western and the Eastern.

- ■ 2.2c. *The mediaeval original.* The Holy Empire of the alleged X–XIII century is simultaneously Roman and German in a way; it happens to be a reflection of the Habsburg (Nov-Gorod?) Empire of the XIII–XVII century, or the Great = “Mongolian” Empire, qv in CHRON2, Chapter 1. Russia-Horde of the XIV–XVI century is likely to have been known as Israel, whereas the Ottoman = Ataman Empire was called Judea, qv in CHRON7.

2.3a. *The Bible.* This Biblical period (from Seth to Noah) contains nine “great kings”, or patriarchs (Genesis 5:6-31) and [76], table 1.

- 2.3b. *The “antiquity”.* Titus Livy tells us of *seven* great kings (see CHRON2, Chapter 2). The numbers 7 and 9 are close enough to each other.

3.

GENESIS 6-9. THE CORRUPTION OF HUMANITY. THE DELUGE AS PUNISHMENT. NOAH THE PATRIARCH, THE ARK, THE COVENANT AND THE RAINBOW.

These events of the XI–XVI century A.D. were initially shifted to 520–510 B.C. by the chronologists

The events analysed in the present section are described in Genesis 6–9.

3.1a. *The Bible.* This is the epoch of the “great corruption of mankind”, since “the sons of God came in unto the daughters of men, and they bare children to them” (Genesis 6:4). The Bible relates this story close enough to the famous “ancient” Roman legend about the rape of the Sabine women in Regal Rome. Indeed, the Bible tells us that “the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose” (Genesis 6:2).

- 3.1b. *The “antiquity”.* This is once again the period of the Trojan = Tarquinian = Gothic War and the “legend of a woman” that precedes it. We

have pointed out that it emphasizes the sexual aspect of the “humiliation of a woman”, associating this corruption with the beginning of a great war, or a great catastrophe. This subject most probably duplicates the tale of the rape of the Sabines, which also accents the sexual aspect and violence committed upon women. The rape of the Sabine women is placed at the beginning of the First Empire, or the Regal Rome, by the Scaligerian chronology.

3.2a. *The Bible.* The “corruption of mankind” results in the manifestation of God’s wrath. “And it repented the Lord that he had made man on the earth... and the Lord said, I will destroy man whom I have created from the face of the earth... The earth was also corrupt before God... And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth”. (Genesis 6:6-7, 6:11-12). God inflicts his wrath upon the Earth manifest as the Great Flood.

- 3.2b. *The “antiquity”.* The “humiliation of a woman” (religion?) results in a great war, according to the Trojan and the Tarquinian versions. Likewise the Third Empire, where we see the Gothic War of the alleged VI century A.D. begin with an incident involving “a woman insulted”.

- ■ 3.2c. *The mediaeval original.* The events in question reflect the war of the XIII century A.D. in Rome and Byzantium. The fall of Troy is the capture of the New Rome in 1204 A.D.

3.3a. *The Bible.* The Great Deluge wipes out all of the corrupt humanity (Genesis 6-7). The Bible gives us a concise rendition of the events emphasizing the motif of punishment.

- 3.3b. *The “antiquity”.* As a result of a catastrophic war, the Trojan kingdom of the alleged XIII century B.C., as well as the Gothic kingdom of the alleged VI century A.D. that existed in Romea, but was later transferred to Italy (on paper) turns into a desert, according to Procopius ([695]).

3.4a. *The Bible.* The only one who survives after the deluge is Noah the patriarch accompanied by



Fig. 4.36 “Scenes from the Life of Moses: Crossing the Red Sea” by Cosimo Rosselli (1439-1507). The Sistine Chapel (Vatican Museum). The famous Biblical legend is presented as a typically mediaeval event; we see armoured knights, a mediaeval city and heavy cannons in a horse-drawn carriage. Taken from [713], page 193, ill. 187.

Fig. 4.37 Fragment with the cannons of the “ancient” Egyptian pharaoh’s army. Taken from [713], page 193, ill. 187.



his family. The salvation of Noah and his family is similar to the escape of the great prophet Moses and a group of Israelis (Exodus). See more about this parallelism below.

- 3.4b. *The “antiquity”*. The Trojan = Tarquinian = Gothic War results in an “exodus”. A group of refugees escapes from the kingdom of TRQN.
- ■ 3.4c. *The mediaeval original*. The name Noah may be a somewhat modified transcription of “new”, or “*novy*”. It might be a reference to the New Rome of the XIII century A.D., or Czar-Grad.

3.5a. *The Bible*. The tale of the patriarch Noah has the deluge as a focal point, or an unusually high level of water in the sea (Genesis 7).

3.5aa. *The Bible*. The legend of the exodus of Moses and the people of Israel gives a great deal of attention to the unusually high level of water in the sea that destroyed the entire army of the “pharaoh” (Exodus). These two legends are the only ones we find in the Bible that tell us about a great deluge or flood. The legends of Noah and Moses contain reflections of the same mediaeval original.

In fig. 4.36 we see “Scenes from the Life of Moses: Crossing the Red Sea” from the Sistine Chapel by Cosimo Rosselli (The Vatican Museum – see [713], page 193. The artist painted the famous Biblical subject as a typically mediaeval event. We see *knights in heavy armour* – in the drowning army of the Pharaoh as well as the army of Moses on the shore. A typically

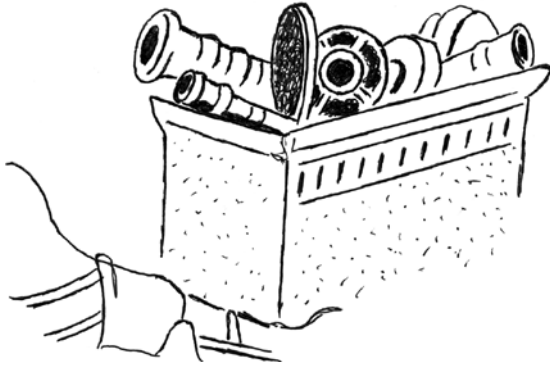


Fig. 4.38. Fragment with the cannons of the “ancient” Egyptian pharaoh’s army (our copy in drawing).

mediaeval city can be seen in the background – tall walls, mediaeval houses and churches etc. One feels like asking quite a few questions about this picture in general, since we see Cosimo Rosselli present this scene in a manner that has got nothing in common with the modern Scaligerian version. For instance, we see pouring rain, with the sky all covered by clouds. How often does one see hurricanes and long periods of heavy rain in modern Egypt, dare we ask? Furthermore, in the top right corner of the painting we see something that bears great semblance to snow falling from the sky, no less. At least, that’s the impression one gets looking at the white dots which look very much like flakes.

In the background, amidst the drowning armoured knights of the “ancient” Egyptian pharaoh, we find with great astonishment drowning horses pulling a huge cart whereupon heavy wheeled cannons are loaded, qv in figs. 4.37 and 4.38. Thus, according to the mediaeval artist Cosimo Rosselli, the knights of the “ancient” Egyptian pharaoh would find it customary to pull heavy firearms out onto the battlefield. Scaligerian history hastens to assure us that the mediaeval artists were ignorant and thus likened the “days of yore” to their contemporaneity. They even had the memory of how recent the Biblical events really were – some of them possibly still happening in their age.

3.6a. *The Bible*. Patriarch Noah is particularly favoured by God, who graces him with private conversations (Genesis 6-7). It isn’t exactly

every Biblical patriarch who gets honoured in this manner.

3.6aa. *The Bible*. Moses the Prophet, the double of Noah, also enjoys being a favourite protégé of the Lord, who doesn’t merely converse with him privately, but also supports his every endeavour (Exodus).

3.7a. *The Bible*. The story of Noah pays special attention to the Ark, which the Bible defines as “a vessel” here: one that Noah uses for saving his life (Genesis 6-7).

3.7aa. *The Bible*. The story of Moses also stresses the part played by the Ark of Covenant, a Biblical halidom interpreted as some box that kept the Tables of the Law. Thus, the parallelism superimposes the two “Arks” over each other – the ark of Noah and the ark of Moses.

3.8a. *The Bible*. The construction of the “deluge Ark” is told by the legend of Noah in great detail (Genesis 6:14-22).

3.8aa. *The Bible*. The construction of the “Ark of Covenant” is also described in the story of Moses very circumstantially (Exodus 25:10-40). The Ark of Noah (New?) and the Ark of Moses are the only arks the Bible mentions.

■ 3.8b. *The “antiquity”*. Roman history of the alleged early Middle Ages tells us the following legend: “we find a monument on Nerva’s Forum in the Middle Ages that bears the name of Noah’s Ark – indeed!” ([196], Volume 3, page 461, comment 26.

■ ■ 3.8c. *The mediaeval original*. The events related to Moses and the “Ark of Covenant” apparently take place in Italy, near the Vesuvius, in the XIII-XIV century A.D. Furthermore, mediaeval chronicles claim that “Moses’ ark of the Lord’s Covenant” was kept in Lateran ([196], Volume 4, page 562). Let us remind the reader that, according to our reconstruction, Rome in Italy was founded around 1380 A.D. See CHRON6 to find out about the real identity of Noah’s Ark.

3.9a. *The Bible*. The story of Noah (New?) contains two important terms: “ark” and “covenant”.

The Bible interprets the word “covenant” as “rainbow” here (Genesis 9:13), which stands to symbolize the promise that God gave to Noah.

3.9aa. *The Bible*. The story of Moses points out the numerous connexions between the Book of Covenant and the Ark (Exodus 24:7 ff). Hence the term “Ark of Covenant”. The Book of Covenant contains the laws given to Moses by the Lord. This pair of “collated terms” is frequently encountered in just these two Biblical passages, and thus unique. Their superimposition confirms the parallelism.

3.10a. *The Bible*. The following is told of Noah’s sons: “These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood” (Genesis 10:32).

■ 3.10b. *The “antiquity”*. Indeed, after the Trojan War of the alleged XIII century B.C., the Tarquinian War of the alleged VI century B.C., and the Gothic War of the alleged VI century A.D. the exodus, or banishment of the defeated Trojans = Tarquins = Goths scatter all across Europe, Egypt and Asia, qv in Chapter 2 of CHRON2.

■ ■ 3.10c. *The mediaeval original*. The war of the XIII century in Byzantium results in the defeated party fleeing and settling in every part of the world known to that date. The victors follow them close behind. Thus the “Mongolian” = Great Slavic Conquest of the XIII-XIV century A.D. began. The name Noah, or New, is possibly a reference to the New Rome. The multidirectional migration of the nations began after the Trojan War of the XIII century A.D., qv in CHRON5 and CHRON6.

3.11a. *The Bible*. The exodus of the Theomachists = Israelites led by Moses, a partial duplicate of Noah, ends with the foundation of Jerusalem.

■ 3.11b. *The “antiquity”*. Mediaeval chronicles claim that the Biblical patriarch Noah had “founded a city in the vicinity of Rome” ([196], Volume 3, page 437). He is also supposed to have “called it after his own name”

(quoting by [196], Volume 3, page 437). All of this takes place already after the “deluge”. It is usually presumed that this legend refers to the foundation of Rome in Italy.

■ ■ 3.11c. *The mediaeval original*. The foundation of the Roman Kingdom on the territory or Russia (Horde) at the end of the XIII century A.D. by Romulus and Remus, the grandchildren of the Trojan king Aeneas (Noah = New?). This is how the Great = “Mongolian” Empire was founded, which became reflected in some sources as the “ancient Rome”. In the XVI century the new capital of Russia-Horde is founded – Moscow, referred to as the New Jerusalem in the Bible, qv in CHRON6. In the XIV century, during the Great = “Mongolian” Conquest, Rome in Italy is founded. This event also became reflected in the “ancient” legend of King Aeneas (Noah) and his descendants.

■ 3.12b. *The “antiquity”*. Mediaeval authors tell us of a war between the Biblical Noah (the Greek Aeneas?) and Romulus. Quoting by [196], Volume 4, pages 582-583, commentary 53.

■ 3.12bb. *The “antiquity”*. According to Titus Livy, there was a conflict between Romulus and Remus ([482]).

■ 3.13b. *The “antiquity”*. The sons of the Biblical Noah “built the city of Janicule on the Palatine [in Rome – A. F.]. Quoting by [196], Volume 3, page 437.

■ 3.13bb. *The “antiquity”*. The sons of Remus (and Romulus) rebuilt Rome, the palaces on the Palatine in particular ([482]).

■ 3.14b. *The “antiquity”*. Janus, the son of the Biblical Noah (together with Saturn, or Nimrod), builds “the city of Saturnia on the Capitol Hill” (quoting by [196], Volume 3, page 437). Mediaeval chronicles tell us the very same thing word for word! This isn’t possible within the framework of the Scalligerian history, whereas our reconstruction puts every thing into its proper place.

- 3.14bb. *The “antiquity”*. The Capitol Hill is the centre of political life in Rome ([482]). According to Titus Livy, the Capitol was built as a complex of palaces at dawn of Regal Rome, or “under the sons of Aeneas [Noah?]”.

COMMENTARY. These curious statements of mediaeval European chronicles couldn’t fail to draw the attention of modern commentators. F. Gregorovius wrote that “according to the most recent research, the ancient legend of Saturn is supposed to explain the name of Rome and the story of its foundation, since Remus (or Romus)... happens to be the Semitic name of Saturn, “The Greatest”, and corresponds to the Syrian Ab-Rom, Abu-Rom and Baal-Ram” ([196], volume 3, page 461, comment 26. Below we shall demonstrate that Ab-Rom, or Abraham (which translates as Rome-Father, by the way) can really be identified as Remus, the founder of New Rome.

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- 3.15a. *The Bible*. God gives Patriarch Noah a list of main laws, which dictate how the survivors of the deluge should organize their lives (Genesis 9:2-7).
- 3.15aa. *The Bible*. God gives Moses the Prophet a list of laws to regulate the lifestyles of the ones who survived the exodus from MS-Rome, or Egypt (Genesis and Deuteronomy). Bear in mind that Egypt was also called MS-Rome or Mis-Rome (*Mitz-Rim*, qv in [544] and [99], pages 77 and 78). One has to say the following in re the name of Egypt. “Ancient inscriptions, as well as the books of latter day Egyptian Christians, Egypt is called by a name that translates as ‘the black land’, Kem or Kami in Egyptian... let us also point out that the name Egypt wasn’t known to those who lived on the Nile... Wilkinson [put forth the hypothesis that] the word Egypt may be a derivative from Coptos or Guptos – the name of a city... the toponymy of the name used by the Asian foreigners for Egypt is a real enigma... the Jews called in *Metzrahem*, the Assyrians, *Mutsur* - and the Persians, *Mud-rajah*” ([99], pages 77 and 78). See CHRON5

for more detail. These two stories are the only ones we encounter in the Bible that tell us about God passing his main laws onto his prophet, or a patriarch. Even the manner in which some of the laws are formulated is the same.

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- 3.16a. *The Bible*. Let us quote an example of a law from the epoch of Noah: “Whoso sheddeth man’s blood, by man shall his blood by shed” (Genesis 9:6).
- 3.16aa. *The Bible*. An example from the epoch of Moses: “Whosoever lays his hand on a man and slays him, be he also slain” (Exodus 21:12).
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- 3.17a. *The Bible*. After Noah and his family were saved, there was a huge sacrifice of burnt offerings in God’s honour (Genesis 8:20-21).
- 3.17aa. *The Bible*. After describing the escape of Moses and his companions to safety, the Bible describes the set of rules issued by God and defining the correct rules for making burnt offerings (Exodus).

4. GENESIS 10. THE OFFSPRING OF THE SONS OF NOAH (SHEM, HAM AND JAPHET). These events of the XI-XVI century A.D. were initially shifted into 510-82 B.C. by the chronologists

In the present section we analyse the events described in Genesis 10.

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- 4.1a. *The Bible*. After the catastrophe, or the deluge, the Bible cites a long genealogical list that also contains the names of all the nations that descended from the sons of Noah, or the survivors of the Great Flood.
- 4.1b. *The “antiquity”*. This is where Scaligerian history places the lists of Roman emperors who were possibly related to TRQN and became scattered after the Trojan War. The only thing we can note is a simultaneous appearance of two long dynastical lists. It would be of interest to compare the Biblical

lists to those of the Byzantine emperors of the alleged VI-X century A.D. as well as the Greek rulers of the alleged VI-I century B.C.

- ■ 4.1c. *The mediaeval original.* These may be lists of European and Asian rulers of the XIII-XVI century A.D., the descendants of the TRQN nation which scattered all across Europe and Asia as a result of XIII century war, qv in CHRON5.

5.

GENESIS 11:1-9. THE TOWER OF BABEL. CONFOUNDED LANGUAGES. THE SCATTERING OF NATIONS.

These events of the XI-XVI century were initially shifted into the I century B.C. by the chronologists

In the present section we analyse the Biblical events described in Genesis 11:1-9.

5.1a. *The Bible.* The famous legend of the Tower of Babel (Genesis 11:1-9). We learn of a great and wide migration of people: “and from thence did the Lord scatter them abroad upon the face of all the earth” (Genesis 11:9).

- 5.1b. *The “antiquity”.* We run into yet another reiteration of the familiar legend that tells us about the escape of defeated nations after the Trojan War of the alleged XIII century B.C., the Tarquins after the war of the alleged VI century B.C. and the Goths after the Gothic War of the alleged VI century A.D.
- ■ 5.1c. *The mediaeval original.* The great war of the XIII century A.D., which results in nations “scattering all across the world”. The groups of refugees and the victors chasing them leave Byzantium. The Biblical chronicler may well have referred to the “Mongolian” = Great Conquest as to the Tower of Babel. See CHRON5 and CHRON6.

5.2a. *The Bible.* The place everyone scatters from is called Babylon (Genesis 11:9).

- 5.2b. *The “antiquity”.* The Gothic War of the alleged VI century A.D. had taken place on the territory of New Rome predominantly, but it was ascribed to the vicinity of the Italian

Rome later on. We have seen the superimposition of Rome over Babylon in Chapter 3 of CHRON2.

- ■ 5.2c. *The mediaeval original.* Mediaeval chronicles occasionally refer to Rome, New Rome and Czar-Grad as to Babylon, qv in CHRON2, Chapter 3, as well as [267], page 85. Some of the texts might be calling Russia (The Horde) Babylon. The very name Babylon may well stem from the Volga Horde and such words as Volga, Volgar and Bulgarian. The Biblical Babylonians worshipped a deity named Baal – that is, BL or VL, qv in CHRON6.

6.

GENESIS 11:10-32. THE OFFSPRING OF SHEM UNTIL TERAH.

These events of the XI-XVI century were initially shifted by the chronologists into the period between 82 B.C. and 217 or 250 A.D.

In the present chapter we analyse the Biblical events related in Genesis 11:10-32.

6.1a. *The Bible.* We see a list of the offspring of people who had scattered all across the world after Babel. The list contains nine names (of rulers, possibly? See Genesis 11:10-32).

- 6.1b. *The “antiquity”.* After the Trojan = Tarquinian War the TRQN nation scattered in every which direction. Let us remind the reader that Livy’s Regal Rome was founded by the offspring of Aeneas (the patriarch Noah?), who fled Troy after the fall of the city. We see 7 kings in Regal Rome ([482]). The Biblical figure of 9 is close enough to the “Roman” figure of 7.

COMMENTARY. The analysis of the parallelism becomes complicated at this point, since the entire Bible can provide us with a brief list of characters without any biographical details. A general observation which we must make in this respect runs as follows: the parallelism that we have already traced along in its entirety gives us a drier and more condensed account of events in its Biblical version than the secular counterpart thereof. This may be explained by the

fact that the authors of the Bible were trying to put down the *entire* global history in a single book and were thus extremely brief.

7.

GENESIS 12; 13:1. EARLY DAYS OF ABRAM, THE STRUGGLE WITH THE PHARAOH AND THE EXODUS FROM EGYPT.

These events of the XI-XVI century A.D. were initially shifted to 250-300 A.D. by the chronologists

In the present chapter we analyse Biblical events related in Genesis 12 and 13:1.

7.1a. *The Bible*. The name Abram can be translated as “the father of Rome”, or “Rome-Father” ([544], Volume 5). Let us also point out the similarity of the names Aurelian and Abraham – and don’t forget that Aurelian is referred to as *Restitutor Orbis* in Roman history, qv ib CHRON2, Chapter 1. Thus, the term Rome = Ram, which probably meant “a space” (cf. the word room, or “Raum” – the German for “room” and “space”).

■ 7.1b. *The “antiquity”*. We see yet another foundation of Rome towards the end of this period; this time allegedly the New Rome on the Bosphorus. Bear in mind that a 1053-year chronological shift forwards shall superimpose the “ancient” foundation of Rome in 753 B.C. over the “mediaeval” foundation of the New Rome around the alleged date of 300 A.D.

■ 7.1c. *The mediaeval original*. What we encounter here is either the tale of how Rome on the Bosphorus was founded around the X century A.D., or that of the foundation of Italian Rome around 1380 A.D. We have to note that if we count 1053 years (shift value) backwards from that date, we shall wind up in the vicinity of 330 A.D., the alleged date when the New Rome on the Bosphorus was founded. This is how the Scaligerian chronologists might have tried to calculate the date of Czar-Grad’s foundation. They missed by 1053 years, the reason for the error being the misdating of Christ’s life by roughly a millenarian value. In fig. 4.39 we cite an ancient engraving



Fig. 4.39. An engraving from a 1558 edition of the Bible (*Biblia Sacra*). We see Adam portrayed as a mediaeval knight in armour wearing a helm. His armour-bearer is also a mediaeval knight. Taken from [544], Volume 2, page 497, ill. 145.