

Gunnar HEINSOHN [May 2021]

JEWISH HASMONAEAN JERUSALEM COIN (40-37 BC)



**JERUSALEM IN THE FIRST
MILLENNIUM AD:
STRATIGRAPHY
VS.
THE SCHOLARLY BELIEF
IN ANNO DOMINI
CHRONOLOGY**

UMAYYAD **ARAB** JERUSALEM COIN (8th C. AD)



*For Ruthie LAHAV, Tony RIGG, and Dori DERDIKMAN
who gave me a home when I came to JERUSALEM.*

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I. CAN JERUSALEM SUBSTANTIATE THE 700 YEARS MISSING IN THE STRATA OF FIRST MILLENNIUM ROME, RAVENNA, OR CONSTANTINOPLE?

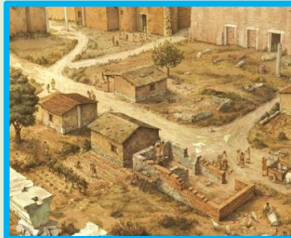
Alert readers of former texts of the author (in <https://q-mag.org/the-1st-millennium-ad-chronology-controversy.html>) let him know that the excavators of Rome may be right that the city did not build any new housing between the 230s and 930s AD, which is why hard evidence is lacking even for the wealthiest and mightiest (see illustration below; Heinsohn 2018a).

NO RESIDENTIAL QUARTERS FOR SOME 700 YEARS. No houses, latrines, aqueducts, sewers, roads, ports, eateries (thermopolia), bakeries, etc. were built in **ROME** from the 230s AD to the 930s AD.

HIGH MIDDLE AGES

930s to 11th c. AD

Ruins of 930s collapse with ensuing small houses of survivors in the early High Middle Ages.



EARLY MIDDLE AGES

7th/8th c. to 930s AD

“Nothing is known of the shape of the residential houses.”

[Krautheimer 1987, 126.]

LATE ANTIQUITY

230s to 6th/7th c. AD

The **EMPERORS did not build**, supposedly, because “it was enough to reflect themselves in the monumental buildings of the developed Principate [of the 1st/2nd c. AD].” /

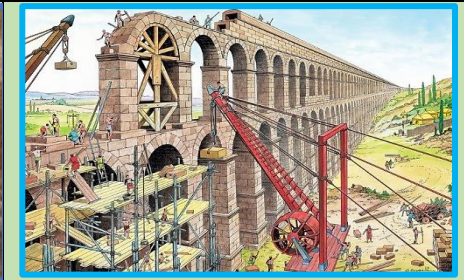
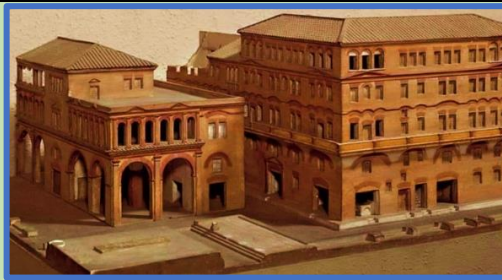
The **SENATORIAL CLASS did not build**, supposedly, because “a return to a generous building policy would not have turned a profit.” [Both citations from Behrwald 2009, 281.]

The **ARISTOCRACY did not build**, supposedly, “because impressive buildings [of the 1st/2nd c. AD] were probably still in use.” [Behrwald/Witschel 2012, 130 f.]

IMPERIAL ANTIQUITY

1 to 230s AD

G. Heinsohn, July 2021



Alert readers also concede that Ravenna, the “Capital of Occidental Late Antiquity” (Friedrich Wilhelm Deichmann 1969), actually only has building layers for about 230 years of the 930 years between 1 and 930s AD (in detail Heinsohn 2020 a).

RAVENNA in Anno Domini years vs. a stratigraphy-based chronology		
ANNO DOMINI DATES	ARCHITECTURE, EVENTS	Stratigraphically corrected = “SC”
930s AD	CATAclysm destroyed Ravenna. Rome's second most important Italian port ended up almost 10 km away from the Adriatic Sea.	930s “SC”
EARLY MIDDLE AGES [7 th /8 th to 10 th c. AD]	The only important building was previously dated to Late Antiquity. It resembles Severan buildings of the 2 nd /3 rd c. AD.	9 th to
IMPERIAL ANTIQUITY (LATE) [= LATE ANTIQUITY] 2 nd to 3 rd c. AD [==5 th to 6 th c. AD]	Although Ravenna served the Severans as headquarters for the naval wars in the east (including Constantinople), Severan buildings are said to be missing. On the other hand, buildings (in the Severan style) and walls of the 5 th and 6 th centuries were made of bricks, the latest of which are Severan. Brick stamps of the Theodisians and Justinians are missing. Their buildings are therefore those of the Severan period.	early 10 th c. “SC” (=stratigraphically corrected)
IMPERIAL ANTIQUITY (EARLY) 1 to 180s/190s AD	In buildings with clear-cut stratigraphy, walls dated to the 5 th /6 th century stand directly on walls of the 1 st /2 nd century. However, aeolian layers that can testify such empty centuries are missing. The buildings dated to the 5 th /6 th century therefore form the last phase of Imperial Antiquity.	700s to 880s/890s “SC”

Some critical readers are even ready to acknowledge a stratigraphic situation for Constantinople that is similar to Ravenna (cf. table next page). Most of the buildings for which Justinian is famous had already been erected in the 2nd/3rd century by the Severans with whom he also shared legal experts (e.g. Ulpian) and generals (e.g. Narses). However, the Severan buildings are not dated to the 200s but to the 6th century to meet the requirements of the Anno Domini chronology (see already Heinsohn 2019c).

But regardless of all the findings for those famous cities, thoughtful readers have signaled, Jerusalem remains the greatest challenge. The city is even more eternal than Rome. At the same time, Jerusalem is the most intensively and passionately excavated capital in the world. Informed readers know that the famous Kishle stratigraphy jumps straight from Imperial Antiquity (1st-3rd c. AD) to the High Middle Ages of the 11th/12th century AD. But what about all the other excavated places in Jerusalem? For instance, there should

II. JERUSALEM'S PUZZLING PERIODS OF WALLS WITHOUT GATES AND GATES WITHOUT WALLS.

In 63 BC, Pompey the Great (108-46 BC) made Judea a part of the Imperium Romanum (in detail Ecker 2016, 25 ff.). It became a fortunate event for Roman culture in the Levant that Herod the Great (*72/37-4 BC), as a close ally of Mark Antony (83-30 BC) and, later, Octavian/Augustus (*63/31BC-14 AD), was installed in his kingship directly from Rome. He wanted to prove his devotion not only politically but also culturally and architecturally. The bar was set very high by the splendid Roman urbanism of the Decapolis. Although it did not belong to Herod's realm, the Decapolis had in Scythopolis/Beth Shean one of the 10 cities on the west side of the

Territory of Herod the Great (72/37-4 BC) and neighboring **DECAPOLIS** with Beth Shean
[\[https://www.biblestudy.org/maps/palestine-under-the-herods.html\]](https://www.biblestudy.org/maps/palestine-under-the-herods.html).

SCYTHOPOLIS/BETH SHEAN in the **1st century BC/AD**. Partial reconstruction with walls, coliseum (3), cardo (between 4 and frontal round plaza), Jupiter temple (1), forum with basilica, theatre (2), *decumanus maximus* (from left round plaza) etc.
[\[http://www.bibleistrue.com/qna/pqna20.htm\]](http://www.bibleistrue.com/qna/pqna20.htm).



Jordan and, therefore, was nearly on Herod's turf. Its Romanization began already under Aulus Gabinius (101-47 BC), a general of Pompey. His exquisite urban planning resulted in an imposing ensemble of walls, aqueduct, columned *Cardo Maximus* and *Decumanus Maximus* (grand boulevards), forum with basilica, theater, circus/hippodrome, city gates, etc. (see illustration above).

Herod met the challenge from Beth Shean/Scythopolis masterfully. In Caesarea Maritima, named after Caesar Augustus (31 BC-14 AD), he built the most advanced Mediterranean port, with huge quays made of hydraulic cement. To supply the city, the fountains,

Herod the Great's *Cardo Maximus* (running parallel to the sea) and *Decumanus Maximus* (running perpendicular to the sea) with their magnificent gates in 1st century BC CAESAREA MARITIMA.

[<http://www.1journey.net/stdavids/SD/BookStudy/22/TheTimes/02a-CaesareaMaritima-Reconstruction.jpg>.]



and the gardens with water, Herod had commissioned a 10-mile aqueduct. The forum, the *Cardo Maximus*, and the *Decumanus Maximus* were, like in Beth Shean/Scythopolis, decorated with colonnades. Herod's palace at Caesarea, built on a rock reaching into the Mediterranean, became legendary for its audacious design and opulence.

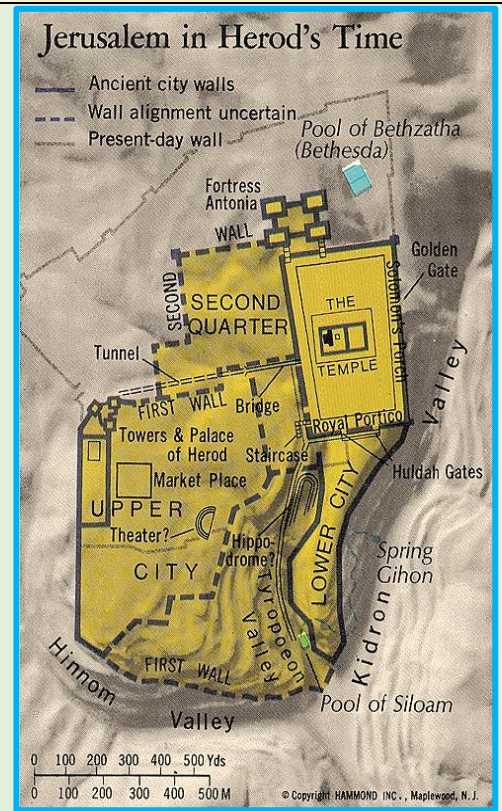
**Attempt at reconstruction of the palace, hippodrome/circus, theatre, and wall of Herod the Great on the south side of
1st c. BC CAESAREA MARITIMA.** [[https://jeanclaudegolvin.com/en/caesarea/.](https://jeanclaudegolvin.com/en/caesarea/)]



But Herod had to pass his biggest test in Jerusalem. There, he even wanted to surpass his reputation as a Late Hellenist-Roman city builder established in Caesarea. Moreover, the only half-Jewish ruler wanted to secure his position by providing his distanced and even hostile subjects with well-paid work dedicated to the beauty and fame of their venerated city. From reports written by Flavius Josephus (37-100 AD), we learn that Herod built a palace with Roman baths that was much larger and more elaborate

LEFT: A reconstruction (Avi-Yonah) of Herod's **JERUSALEM ROYAL COMPOUND** with palace, baths, courtyard, and two stoas. [Model of palace: <http://eglewis.blogspot.com/2011/11/jerusalem-palace-of-herod-great.html>.

RIGHT: Location of "Palace of Herod" with three towers [center left; <https://www.pinterest.es/pin/427771664577631456/>].



(Peleg-Barkat 2019) than the one in Caesarea Maritima. Three splendid towers crowned the wall to the north of his palatial compound.

Attempt at reconstruction of the **THREE TOWERS** built by Herod: Phasael (left; also identified as Hippicus), Hippicus (also identified as Phasael) and Mariamne (right: northern part of Herod's palace with red roof tiles).

[https://commons.wikimedia.org/wiki/File:Jerusalem_Modell_BW_10.JPG]



Even more impressive were the enormous retainment walls of the Temple Mount. Its southern side was adorned with the so-called Late Hellenistic “Royal Stoa” (ca. 33 x 240 m; ca. 108 x 788 feet). It had 162 columns in three rows, each 50 feet (ca. 15 m) high. The upper colonnade supported the wooden roof “adorned with deep sculptures, one hundred feet (ca. 30 m) above the stone floor.

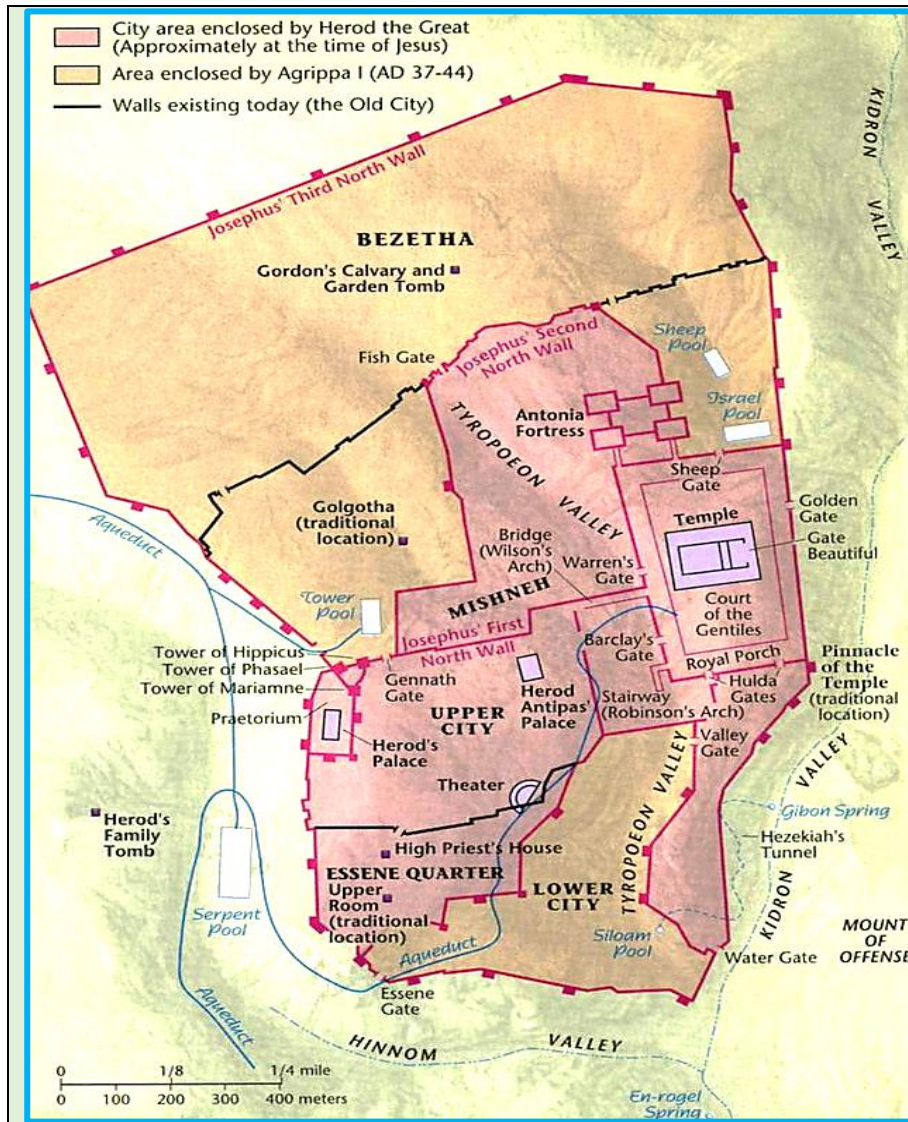
“The thickness of each pillar was such, that three men might, with their arms extended, fathom it round, and join their hands again” (Flavius Josephus; *Antiquities of the Jews* 15:410 ff.).

Attempt at reconstruction of Herod the Great’s **“ROYAL STOA”** (late 1st c. BC/early 1st c. AD) on Jerusalem’s temple mount with three naves and four rows with 40 columns each (ca. 33 x 240 m; ca. 108 x 788 feet).

[<https://www.pikiwiki.org.il/image/view/1463>; <http://www.bibleinterp.com/articles/2013/bal378028.shtml>.]



But the brilliant beginnings were followed by a puzzling break. While Caesarea and Beth Shean completed the full Roman building program already in the 1st century **BC**, there is a puzzling slowdown of development in Herod the Great's Jerusalem. Standard Roman facilities especially, like walls, gates, cardo, decumanus, forum, pagan temple, etc. have not been realized (see the following plan). Were they not wanted? Were they simply forgotten? Or is it just that the implementation of the plans was delayed?



IMAGINING OF JERUSALEM from Herod's end in 4 BC to 41 AD, when the retainment wall around the Temple Mount, begun by Herod the Great (37-4 BC), is believed to have been completed.

In the quarter of the Jewish upper class, the "Upper City" with Herod's palace, even priestly families had added Greco-Roman elements ("Palatial Mansion" of 1st c. AD) to their Jewish-style houses (mikveh, etc.).

The large new quarters in the northwest ("Bezetha"; 40 % of city; colored light brown), where archaeologists have unearthed the most important architectural evidence in late Hellenistic and early Imperial Roman style (up to 1st c. BC/AD), is thought not to have existed yet (41 AD) and, therefore, to have been without a wall ("Third Wall").

Scholars believe that Jerusalem's Bezetha with the enormous walls – they were built with Hasmonean and Herodian ashlar of the 1st c. BC – were erected not before 41 AD under Herod Agrippa (10 BC-44 AD). 45 years, from Augustus (31 BC-14 AD) via Tiberius (14-37 AD) to Claudius (37-41 AD), are unaccounted for.

[[https://jamestabor.com/last-days-of-jesus-a-final-messianic-meal/.](https://jamestabor.com/last-days-of-jesus-a-final-messianic-meal/)]

The direct comparison of Caesarea and Beth Shean with Jerusalem makes the puzzling retardation of the metropolis all the more clear (see next page).

ROMAN URBANIZATION of cities within modern Israel up to the Early Middle Ages		
AD timeline	CAESAREA MARITIMA; BETH SHEAN	JERUSALEM
7 th /8 th century to 930s AD	No Muslim buildings in Beth Shean+ Caesarea. Beth Shean's 1 st c. BC/AD cardo (supposedly 700 years old by now) receives Arabic inscriptions. Both sites end in catastrophe and depopulation.	Umayyad Arabs built Roman style palaces with 700 YEAR old Herodian ashlar from the ruins of the 70 AD revolt. They imitate 700 YEAR earlier art and architecture of Nabataean Arabs. The palaces were smashed in a natural catastrophe.
530s-640s AD	After a serious CRISIS, Christian basilica and walls are built in Beth Shean.	SOMETHING HAPPENED: NEA basilica on extension of Cardo Maximus in 300 year earlier style and masonry as known from Constantinople in time of Severan emperors (2 nd /3 rd c.). No mint.
360s-530s AD	Churches in Beth Shean; baths in Caesarea.	Churches. Byzantine villa continues "Roman Mansion" of Late Antiquity (3 rd /4 th c. AD) built in late Hellenistic style of 1 st c. BC/AD.
280s-360s AD		Hellenistic/Early 1 st c. peristyle villa (expected in 1 st c. BC/AD) comes some 300 years late as "Roman Mansion". JESUS MAUSOLEUM was built with 300 year earlier Herodian ashlar.
230s-280s AD		No new buildings.
190s-230s AD		No new buildings under Severan emperors that were celebrated in the city and had an active 2 nd /3 rd c. mint.
130s-190s AD	Renovations; public center; additional circus (450 x 70 m) under Hadrian etc. in Caesarea.	"Unwalled Roman colony, with free-standing city gates marking its limits" (Weksler-Bdolah). Its oval plaza and columned Cardo Maximus imitated 150 year earlier style of Beth Shean.
70-135 AD		Nothing for Nabataean Arabs that conquered Jerusalem for Titus in 70 AD. They pre-empted Umayyad art by some 700 years. They could have used Herodian ashlar obtained from the ruins of 70 AD but, supposedly, did not.
40s-70 AD		Roman style northern wall but no gates, no forum, pagan temple cardo, or decumanus streets.
1-40 AD		No forum, pagan temple, cardo, or decumanus; no wall; no Hellenistic/Early Roman peristyle villa expected for Roman officials; nothing for JESUS.
40-1 BC	Roman walls; Roman gates; Roman forum; columned cardo and decumanus-streets; Roman temples; Roman palaces with thermal baths; stone theatres; hippodromes (circuses).	Roman palace with thermal bath; possibly a wooden Roman theatre; a circus, if built at all, must have been located outside the city. No forum, pagan temple, cardo, or decumanus streets; no northern wall or gates.

If Herod had deliberately omitted Roman architecture in Jerusalem, it would have been a tremendous provocation of his Roman masters. One has to imagine the questions of a visitor from the capital: “Herod, what is the matter with you? In my port of arrival, Caesarea, everything was as it should be. The city’s walls are strong and high. You have built a magnificent *Cardo Maximus*, a wonderful *Decumanus Maximus*, and a lavish forum. I could even sacrifice in a Roman temple you have built for us. But here, in Jerusalem, there is no representative boulevard into the city whose vulnerable northern part was left without walls. There is no stately peristyle villa where I could accommodate my retinue. There is no forum from where I could address the public and, worst of all, there is no temple to honor my gods. Why do you insult me?”

From all we know about Herod, the presumed architectural omissions by him and his successors are simply inconceivable:

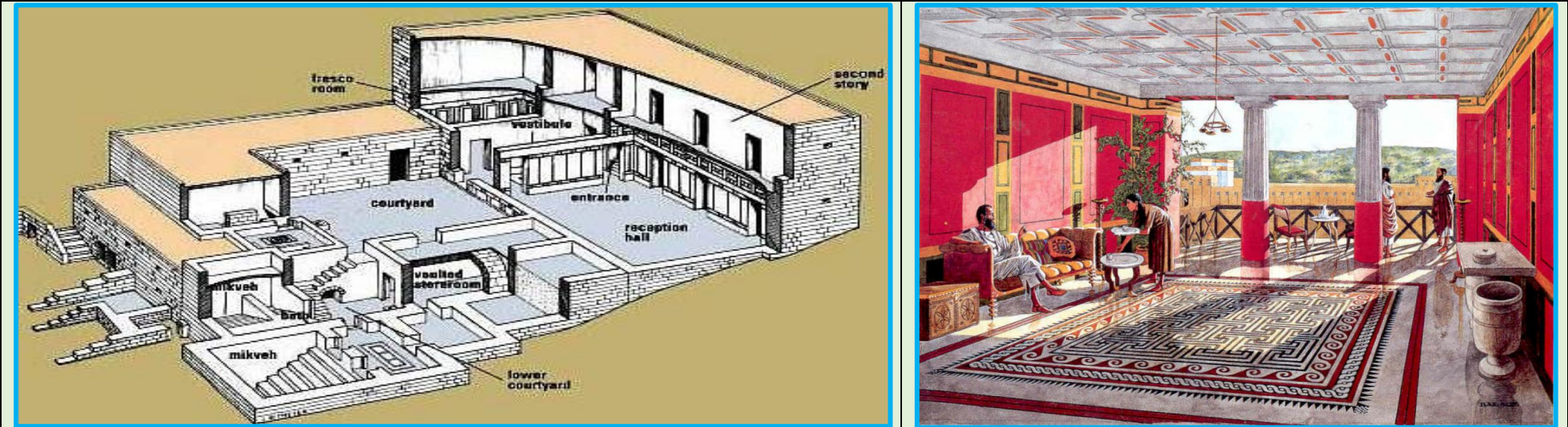
“Herod not only showed interest in the field of construction but also had a profound understanding of planning and architecture, and therefore took an active and important part in the erection of many of his buildings. / Herod’s grasp of the realm of construction seems to me to be beyond the times in which he lived. The combination of a vibrant ruler, having an analytical mind / together with a far-reaching imagination, led him to initiate building projects that reflect a line of thought similar to that of an architect acting in the 20th or 21st century!” (Netzer 2008, XVII/XVIII).

Moreover, late Hellenistic-Roman villas with mosaics and dining halls were indisputably built in the quarter of the Jewish upper class:

“The best pre-served of these new dining rooms is in the so-called ‘Palatial Mansion’ in the Upper City. Immediately south of the vestibule there is a large, broad room entered by two doorways on the long wall, with elaborate frescoes of colored panels including painted windows and mouldings. This room is identical in layout and design to Hellenistic-style broad dining rooms found throughout the Hellenistic east” (Berlin 2006, 450)

With a central courtyard of 8 x 8 m and a two-stories layout, the “Palatial Mansion” was not much different from a small peristyle villa. Of course, with mikveh, etc., it had a definitely Jewish character. In the next chapter (III) we have to deal with another Jerusalem villa in the late Hellenistic-early imperial style of the 1st century BC/AD. Curiously, however, that non-Jewish peristyle villa is believed to have been built in the 3rd/4th century AD, i.e. some 300 years later than the Jewish one.

LEFT: Reconstruction of JERUSALEM'S "Palatial Mansion" (early 1st c. AD) in the "Upper City" in Roman style and technology but with mikveh. RIGHT: A rendering of the "reception hall". [<https://i.pining.com/originals/bd/01/a9/bd01a91010ec5fe6e63f1b359da2d79b.jpg>; <http://www.1journey.net/stdavids/SD/BookStudy/22/TheTimes/37-Jerusalem-Reconstruction-PriestsHouse.jpg>.]



If even members of the Jewish priesthood fancied pagan styles, a forgetting or even a rejection of Greek-Roman architecture by Herod cannot have been the reason why so few examples of classical urban were realized. Their rarity is therefore explained by the fact that much of what was planned remained unfinished during Herod's lifetime. There is now also evidence that this must have been the case. For even Herod's famous retaining wall of the Temple Mount was still being built two decades after his demise. Coins found underneath bottom stone layers of the Western Wall, e.g., were stamped around 17 AD, i.e. two decades after Herod the Great's death, by the Roman administrator Valerius Gratus: "The find changes the way we see the construction, and shows it lasted for longer than we originally thought" (Shukron in Friedmann 2011).

But the delayed completion of the Temple Mount does not explain the absence of other monuments of Roman urbanism, for whose construction in Caesarea or Beth Shean the lifetime of Herod was perfectly sufficient. Almost half a century, from 4 BC to 41 AD, was available for further construction. Roman officials à la Valerius Gratus were always ready to advance it (see table below). But, scholars believe, nothing substantial happened.

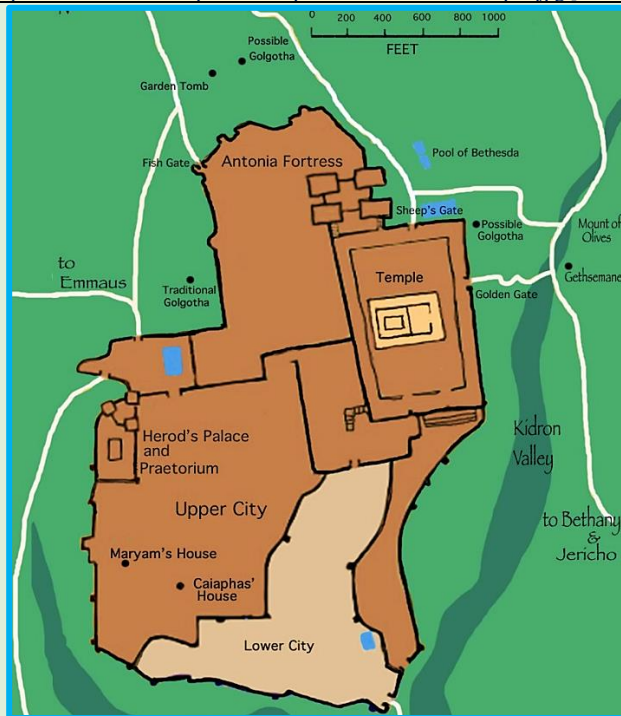
ROMAN OFFICIALS IN CHARGE OF JERUSALEM FROM THE LATE 1 st C. BC TO THE 2 nd CENTURY AD.	
Jerusalem's 45 YEARS between Herod's successor, Herod Archelaos (4 BC to 6 AD), and the rule of Herod Agrippa (11 BC-44 AD) in 41 AD were controlled by Roman officials. The time-span included 18 years of Augustus (31 BC-6/14 AD), 23 years of Tiberius (14-37 AD), and the 4 years of Caligula (37-41 AD). All three emperors were active builders. The Roman Empire was flooded with breathtaking architecture. Yet, beyond the Temple Mount walls, we do not know any Roman buildings in Jerusalem for these 45 year [Eck 2007, 24-51; Haensch 2010, 2].	
<i>Herod the Great</i> (autonomous king; 37 – 4 BC). He did not complete the retainment walls of the Temple Mount.	Cuspius Fadius (Procurator; 44-46 AD). Tiberius Julius Alexander (Procurator; 46-48 AD).
Sabinus (Augustus' treasurer in Syria). He was in charge of installing a new ruler in Jerusalem but faced a Jewish revolt in 4 BC . The end of the 1st c. BC is the latest date proposed for the youngest fragment (1Q33) of the QUMRAN War Scroll.	Ventidius Cumanus (Procurator; 48-52 AD). Marcus Antonius Felix (Procurator; 52-60 AD). Porcius Festus (Procurator; 60-62 AD). Albinus (Procurator; 62-64 AD).
Varus (Syria governor 6-4 BC). With Nabatean Arabs under Aretas [9 BC-40 AD], he crushed the 4 BC Jewish revolt .	Gessius Florus (Procurator; 64-66 AD). Marcus Antonius Julianus (Procurator; 66-70 AD).
<i>Herod Archelaos</i> (autonomous ethnarch (4 BC - 6 AD). He expanded the splendid royal palace in Jericho.	Marcus Antonius Julianus (Procurator; 66-70 AD). The Jewish Revolt of 66-70/73 AD was crushed by Arabs etc. under Titus.
Coponius (Praefectus; 6-9 AD) faced the Jewish revolt of 6 AD under Judas of Galilee, or Judas of Gamala.	Sextus Vettulenus Cerialis (Legatus; 70-71 AD). Sextus Lucilius Bassus (Legatus; 71-72 AD).
Marcus Ambivulus (Praefectus; 9-12/13 AD).	Lucius Flavius Silva (Legatus; Roman general; 72-81 AD). M. Salvidenus (Legatus; 80-85 AD).
Annius Rufus (Praefectus; 12/13-15 AD). Valerius Gratus (Praefectus; 15-26 AD). His coins were found beneath the retainment walls of the Temple Mount that was not completed under Herod the Great [37-4 BC] but still under construction under Tiberius (14-37 AD).	Gnaeus Pompeius Longinus (Legatus; 86 – 90 AD). Sextus Hermendicus Campanis (Legatus; 93 AD). Tiberius Claudius Atticus Herodes (Legatus; 99-102 AD). Gaius Julius Quadratus Bassus (Legatus; 102-104 AD). Quintus Pompeius Falco (Legatus; 105-107 AD).
Pontius Pilatus (Praefectus; 26-36 AD). He was in charge of the Jesus trial.	Tiberianus (Legatus; 114-117 AD). Lusius Quietus (Legatus; 117-120 AD).
Marcellus (Praefectus; 36-37 AD).	Gargilius Antiquus (Praefectus; 124 AD).
Marullus (Praefectus; 37- 41 AD).	Quintus Tineius Rufus (Legatus; 130-132 or 133 AD).
<i>Herod Agrippa</i> (10 BC-44 AD; autonomous king; 41-44 AD).	Sextus Julius Severus (Legatus; 133-135 AD).

The illustrations below show how scholars imagine Jerusalem at the time of the completion of Herod the Great's Temple Mount (ca. 20 AD) and, some fifty years later, before its destruction in 70 AD by, i.a., Arab-Nabataean troops under the leadership of Titus (*39 /emperor 79-81 AD). For researchers it remains a mystery that Herod the Great himself did not see to the erection of the "Third Wall"

JERUSALEM AROUND 20 AD

as imagined by historians. The north-western part of the city is believed to be without or with very few houses. The palace with its three towers was added to the **“First Wall”** (Hasmonean; 142-134 BC) by Herod the Great (37-4 BC). The **“Second Wall”** (14 towers) was Hasmonian or Herodian. The **Antonia-Fortress** north of the Temple Mount is dated to Herod’s 30s BC.

[<http://clfrancisco.com/wp-content/uploads/2014/08/JerusMaps3.jpg>.]

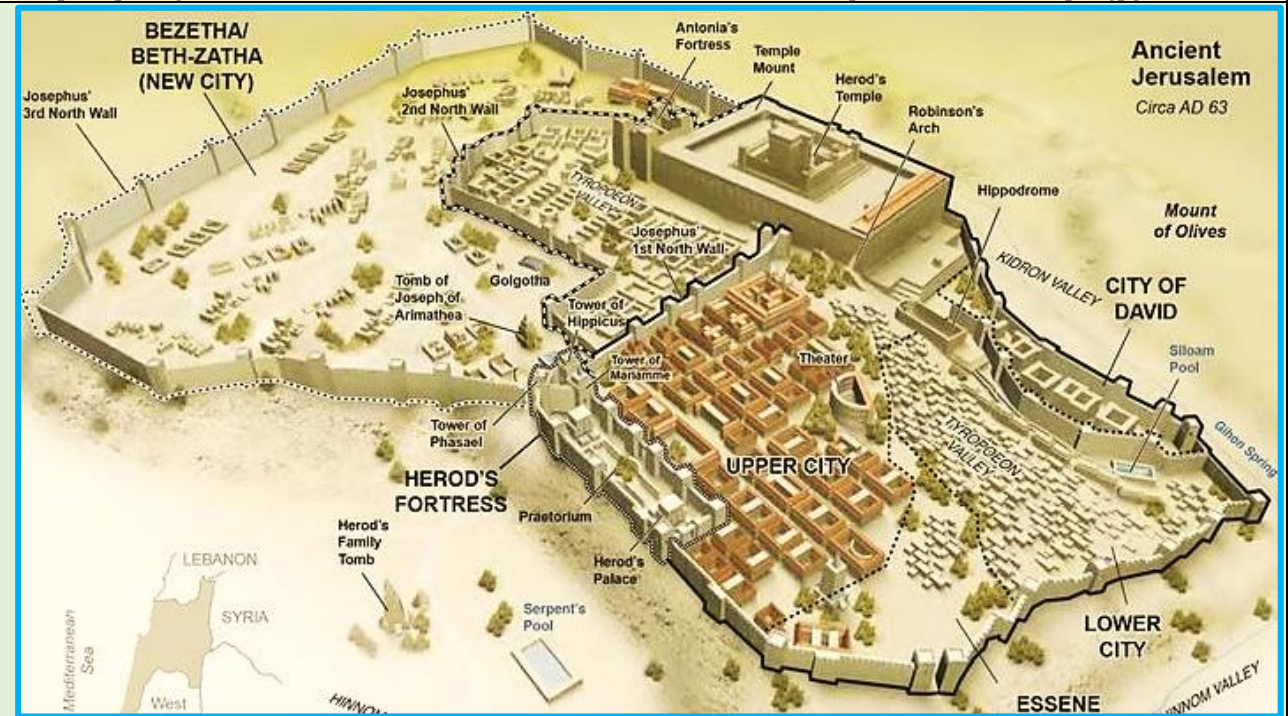


JERUSALEM AROUND 40s/60s AD

as imagined by historians. The **“Third Wall”** (3rd North Wall), attributed to Herod Agrippa (41-44 AD) and the future rebels (67-69 AD), extended the protected urban area by more than 40 percent. **It is not clear whether and where there were gates.** Since all Roman elements (cardo and decumanus streets, forum, temple, etc.) are still missing, scholars do not understand why the expansion was made at all. Under Titus, the walls are said to have been demolished and removed by, i.a., his Nabatean-Arab troops.

The **“Theatre”** in the Upper city, was not found. It may have been made of wood. The Lower City **“Hippodrome”** was not found either.

[<https://i.pinimg.com/736x/88/4e/43/884e43d61524b06d0cc75b97577d610f--temple-mount-roman-empire.jpg>.]



or at least that the Roman authorities completed it by AD 41. After all Herod’s “generosity went as far as entire cities; for when he

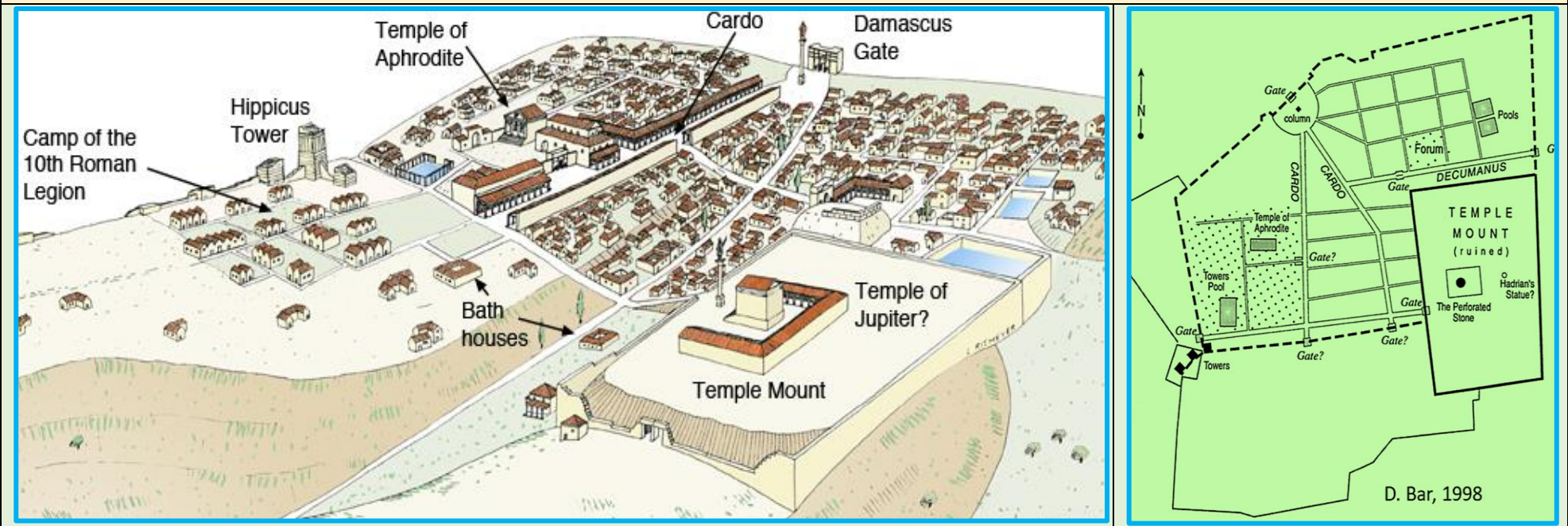
had built a most beautiful wall round a country in Samaria, twenty furlongs long, and had brought six thousand inhabitants into it, and had allotted to it a most fruitful piece of land, and in the midst of this city, thus built, had erected a very large temple to Caesar, and had laid round about it a portion of sacred land of three furlongs and a half, he called the city Sebaste, from Sebastus, or Augustus, and settled the affairs of the city after a most regular manner. / There was not any place of his kingdom fit for the purpose that was permitted to be without somewhat that was for Caesar's honor; and when he had filled his own country with temples, he poured out the like plentiful marks of his esteem into his province, and built many cities which he called Caesareas. / He built a wall about Byblus” (Flavius WJ I, 21, 2/ I, 21, 4 / I, 21, 11).

The incomprehensible behavior of Herod the Great and the Roman officials was followed by the even more mysterious construction of the wall under Herod Agrippa (41-44 AD) and, between 66 and 69 AD, the future Jewish rebels against Rome. They built a wall but, strangely, forgot about the gates (see illustration above, right). In any case, there are no remains of such always massively built structures, which can hardly disappear without a trace.

The official story became more puzzling after the conquest of Jerusalem, in 70 AD, with the help of Nabataean Arab soldiers in Titus' Legio X Fretensis. Although these soldiers continued to occupy Jerusalem for a very long time after 70 AD, they are said to have meticulously dismantled the walls and transported them away, rather than repairing them for their own protection. This must have been an enormous feat of engineering that required the efforts of countless workers.

But it got even more adventurous. While Herod Agrippa and the rebels may have built a wall without gates, Emperor Hadrian (119-138 AD) decided in the 130s AD to build gates without a wall. Even a secondary city like, e.g., Gerasa (Jerash in Jordan; 50 miles northeast) at Hadrian's time not only had walls and gates, but all the ingredients of a Roman city (see chapter IV below). At least, it is believed, that Hadrian finally realized some aspects of standard Roman urbanism forgotten or not completed by Herod the Great and the people in charge between 4 BC and 41AD. Some 150 years after Caesarea Maritima and Beth Shean, Jerusalem likewise is said to have finally got cardo and decumanus streets, a forum, and even a pagan temple for the Roman masters (see below). Completely unexplained, however, remains why the 150-year-old architecture of Beth Shean from the time of Herod the Great was imitated instead of trying something new.

JERUSALEM/AELIA CAPITOLINA with rectangular street grid (c. 140 AD) as imagined by modern historians. All walls supposedly have been removed around 70 AD though it is not known where the enormous amount of barely destructible ashlar was taken and where the specialized workers for this massive transportation project were found. Yet, a territory (in outline very much like the area walled between 41 and 69 AD) was eventually Romanized with *cardo* and *decumanus* streets, a forum, and an Aphrodite Temple on *Cardo Maximus*. The magnificent **Neapolis Gate** (later called Damascus Gate) was, supposedly, erected in open territory. Walls to flank it were, however, mysteriously forgotten or omitted by intention. [Leon Rittmeyer; https://followinghadrian.files.wordpress.com/2014/10/jlm_aelia_ann_d01.jpg; Bar 1998, 14.]



Also nothing is known about the population of Jerusalem, from which the workers for the enormous projects of road construction and edifice building could have been recruited. The Jewish inhabitants of Jerusalem were either killed or expelled. Jews from outside were not allowed to settle in the city. Highly qualified architects and builders were available among Arabs in Damascus or other former Nabataean cities much closer to Jerusalem. Indisputable is the presence of Nabataean soldiers in Roman military service right in the city. Yet we do not know who they ruled or protected since 70 AD. We do not know what these subjects built or produced between 70 and the 130s AD. It is believed, however, that Arabs, with Damascus as their capital, were ruling Jerusalem in the 8th century.

We also know that the culture of these Damascus Umayyads is difficult to distinguish from that of the Damascus Nabataeans 700 years earlier that have been either “broader Semitic” (Peacock 2013, 189) or just plain Arabic. We know that the Arabs of the 8th century AD built enormous building complexes inside Jerusalem and also lived in them. We know that they used building materials from the time of Herod the Great up to the Severan emperors (190s-230s AD). But we are not supposed to equate these Umayyad Arabs with the Arabic Damascus Nabataeans because they are said to have entered history many centuries after them.

At least we know that there are no series of settlement layers anywhere in Jerusalem which would be required to substantiate the centuries between Imperial Antiquity and the Early Middle Ages of the Umayyads. So, from a purely stratigraphic point of view, the Umayyads lived, at least since 70 AD, side by side with what is called the Jerusalem of Imperial Antiquity (1st-3rd c. AD). Accordingly, the Nabataean soldiers who as members of the Legio X Fretensis have indisputably lived in Jerusalem since AD 70, have left no buildings over whose ruins Umayyad buildings were erected many centuries later.

Today we believe that Jerusalem had to survive from 70 AD to the 450s AD without the protection of walls. Not only the Nabataean occupation troops from 70 AD and the urban Roman splendor of Aelia Capitolina since the 130s AD, but also the magnificent buildings of the 3rd/4th century under Diocletian and Constantine the Great were openly exposed to foreign attacks. Only a Theodosian empress, Eudocia (401-460; see also appendix 2 below), finally built walls again. During a visit to Jerusalem in 438-439 AD, she lifted the ban on Jews praying on the Temple Mount. This decision was read by Jewish communities of the Galilee as the termination of the exile. For a significant fee, Eudocia (cf. appendix 2 below), allowed Jews, for the first time since 70 AD, to settle in Jerusalem. For as yet unexplained reasons, the most vital, northern, part of Eudocia’s wall ran approximately where the wall cleared away around 70 AD once stood. Almost 400 years of tumultuous interims have not been able to prevent Eudocia’s recovery of the erased and forgotten traces of the 1st c. walls.

Like Jerusalem, Constantinople also has so-called Theodosian walls. In reality, however, these were begun by Septimius Severus (193-211 AD). This emperor of Carthaginian-Arab descent visited Jerusalem, where he was honored and where Geta (Augustus 209-212 AD) and Elagabal (218-222 AD) celebrated the city as *Aelia Capitolina Pia Felix*. It is not known what the city honored the Severans for. In chapter IV it will be shown that they were not only active at the walls of Constantinople but played a major role in Jerusalem, too. The following table brings a summary overview with the curious if not downright maddening information about the wall history of Jerusalem.

Anomalies in JERUSALEM'S Northern Wall construction during the 1st millennium AD.

[Avni 2014; Geva/Bahat 1998; Negev/Gibson 2002; Peleg-Barkat 2019; Weksler-Bdolah 2019.]

10 th /11 th c. AD	A CATAclysm HITS JERUSALEM (dated for the time being to 1033 AD). It is the most massive catastrophe within 1,000 years. It crushed its walls at the same time that RAVENNA was pushed several kilometers away from the Mediterranean Sea.
460-1033	After 390 years without walls around NORTH Jerusalem, WALLS were built by the late THEODOSIAN empress, Aelia Eudocia (401-460). Mysteriously, the walls were built with 1st c. BC/AD ashlar s. They also protected the buildings by JUSTINIAN (527-565) who was at war with KHOSROW . In 5 th /6 th c. RAVENNA , walls were built by 2 nd /3 rd c. bricks of SEVERAN emperors that were at war with KHOSROW , too. ARABS ruling the city in the 7 th /8 th -10 th c. did not build walls . UMAYYADS resembled Nabataeans whose art they repeated c. 700 years later. Their expansion to North-Africa, Cyprus, and Mesopotamia with deprivation of LOD repeated KITOS war.
362-450s	NO WALLS though the Roman empire suffered the onslaught of Goths and Huns since the 370s AD (with plague and huge crisis).
307-361	NO WALLS during the Constantinian Dynasty (307-361 AD) though it erected the JESUS-Mausoleum (using 300 year old MALAKY ashlar's à la HEROD). Since DIOCLETIAN (284-306 AD), a Roman Mansion in 300 year old outline. Was built. Despite the assumed absence of walls, GALLUS , attacking Jerusalem from Syria's Antioch in 351 AD, failed (as Antioch Gallus of 66 AD) to take the city.
284-306	NO WALLS were built under DIOCLETIAN , great builder of walls and military camps . He repeated everything that AUGUSTUS had commanded about 300 years earlier by erecting fortifications from North Africa to the border of Persia. Scholars expected that he created new walls in Jerusalem because he built, i.a., a wall in 1st c. style around Mamshit (Negev).
235-285	NO WALLS though the Third Century Crisis brought turmoil all over the empire for half a century. Gunnar Heinsöhn; 05-2021
193-235	NO WALLS by the SEVERANS (192-235), at war with KHOSROW + with a mint in Jerusalem/Aelia, where Septimius (193-211 AD) was honored. Elagabal (218-222) celebrated Aelia Capitolina Pia Felix. In RAVENNA , too, the Severans are believed to have built nothing. However, the walls and monuments dated from the THEODOSIANS to JUSTINIAN are made of, i.a., Severan bricks.
117-192	NO WALLS even after Kitos War (115-117). Hadrian (117-139 AD) built cardo and gates , but forgot new walls through which they led . No walls against attacks of proto-Gothic Quadi and proto-Hunnic Iazyges during the plague crisis in the time (161-192 AD) of Marcus Aurelius and Commodus. Yet, Orosius (375-420 AD) claimed that Hadrian (118-139 AD) had repaired walls after the Kitos War.
98-117	NO WALLS though Jews waged KITOS War (115-117; LOD lost) against Trajan (98-117) from North Africa via Cyprus to Mesopotamia.
70-98	NO WALLS repaired or built by 1 st century ARABS (Nabataeans/Syrians) that conquered Jerusalem for the Romans. They were natural candidates for Jerusalem's re-population but stayed away. They pre-empted UMAYYAD art and architecture by 700 years.
70	WALLS without gates and cardo were completed 67-69 , breached and levelled 70 AD by Nabataeans fighting for Titus (*39/79-81 AD).
66	GALLUS , attacking Jerusalem from Syria's Antioch in 66 AD, could not take the city as if it was protected by walls.
41-44	"THIRD WALL" around NORTH Jerusalem by Herod Agrippa (41-44 AD) was, supposedly, built without gates and cardo .
63 BC to 41 AD	NO WALLS, gates, cardo etc. for one century for NORTH Jerusalem. Cardos or forums with temple (like in Caesarea M. or Beth Shean) were omitted in the Roman transformation (37 BC-14 AD) under HEROD (his "SECOND WALL" was only partially found by ground radar) and AUGUSTUS . However, coins of TIBERIUS's time (14-37 AD) found under the Temple Mount's retaining wall indicate massive Roman activity to at least 41 AD. Nothing was built for the memory of JESUS for some 300 years after his death!




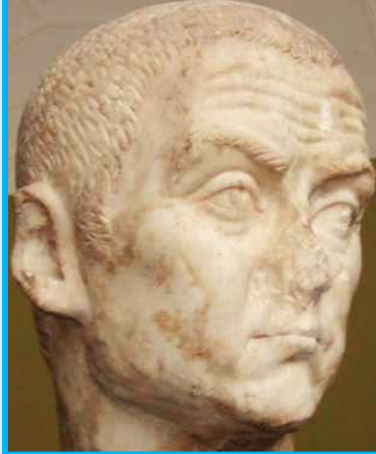




III. TWO ATTACKS OF GALLUS AND THE REPETITION OF 1-66 AD during 284-350/51 AD

We know the names of the Roman officials in charge of Jerusalem for the 66 years from 1 to 66 AD (see p. 15 above). For the 66 years 284/85-350/51 AD we do not know such names. This is remarkable because the second period is almost 300 years closer to us than the first. And it is also the period closer to us that sees the erection of imposing Roman buildings in Jerusalem, while the first period – in terms of Roman monuments and urbanism – seems to be a phantom.

284/285 AD is the textbook date for the beginning of the Tetrarchy under Diocletian (284/85-305 AD). **350/351 AD** dates the death of Constans I (337-350 AD) and the beginning of the sole rule of the last emperor, Constantius II (337-361), of the dynasty of Constantine the Great (306-337 AD). In **351 AD**, a Roman legate for Syria stationed in Antioch named Gallus attacked Judaea. **1 AD** constitutes the first year of the Christian calendar which is also trusted by the archaeologists and historians of Israel. In **66 AD**, a Roman legate for Syria stationed in Antioch named Gallus attacked Judaea. There are further similarities between the two periods, but also striking differences as shown in the table below.

JERUSALEM'S parallels between 1 to 66 AD and 284/285 to 350/351 AD [cf. also the appendix after the bibliography].	
79 AD (Vespasian's death and rule of Titus with Jewish bride Berenice [eventually abandoned]) created hope for 3rd temple .	284 years later, in 363 AD , Flavius Claudius Julianus (the Apostate) offered the rebuilding of the Jewish temple in Jerusalem.
66 years from 1 to 66 AD	66 years from 285 to 351 AD
Legio X Fretensis was active in the Jewish wars of 66 - 136 AD.	Legio X Fretensis was active in fighting Jews 350s-420s AD
GALLUS (legate for Syria 63/65-67 AD) marched from Antioch/Syria to attack Judaea but failed to take Jerusalem.	Constantius GALLUS (legate for Syria 351-354 AD) marched from Antioch/Syria to attack Judaea but failed to take Jerusalem.
St. Paul (10-60 AD) had trouble in Antioch under Nero (54-68 AD).	Paulinus of Antioch had trouble in Antioch under Constantius II (337-361 AD).
No Jesus mausoleum built after his death in Jerusalem.	Jesus mausoleum built some 300 years after his death in Jerusalem.
Sejanus (20 BC/14-31 AD) was scheming under Tiberius (14-37 AD).	Caeonius (310s AD ff.) was scheming under Constantine (306-337 AD).
No major Roman villa built in late Hellenistic/early Imperial style.	Major Roman villa built in Late Hellenistic/early Imperial style.
Northern wall ("Third Wall") was not completed by 66 AD.	Wall around the northwestern quarter was not completed by 351 AD.

Art historians declare the parallels between the 1st century BC/AD and the 3rd/4th century AD as perfectly normal because later emperors would have consciously imitated the 300 years earlier ones, even down to their styles and postures (Heinsohn 2019 a).

<p>Augustus with civic crown [http://www.wikiwand.com/en/Glyptothek]. Late 1st c. BC.</p>	<p>Diocletian with civic crown [http://museum.classicscam.ac.uk/collections/casts/diocletian]. Late 3rd c. AD.</p>	<p>Young Augustus [https://commons.wikimedia.org/wiki/File:Emperor_August_Louvre_Ma1280.jpg]. Late 1st c. BC.</p>	<p>Diocletian Late 3rd c. AD. [http://www.routledgetextbooks.com/textbooks/9781138776685/chapter4.php].</p>
			
<p>Tiberius (14-37 AD) in body armour [https://pl.pinterest.com/pin/91127592450079657/].</p>	<p>Nero (54-68 AD) in armour (civic crown from Agrippina) [https://followinghadrianphotography.com/2016/05/01/aphrodisias/].</p>	<p>Constantine the Gr. (306-337 AD) in armour (with Tyche) [Cameo; http://ancientrome.ru/artworken/img.htm?id=2559].</p>	<p>Constantine II (317-340 AD); armour; civic crown [http://www.romehistory.co.uk/7-constantine/].</p>
			

Modern scholars are amazed, and even rave, that “Diocletian’s bent was markedly conservative.” They admire “Diocletian’s appeal to tradition”, his “distinctly old Roman concept” and his “insistent old Roman-ness” (all Williams 1985, 161 f.). They are convinced that Diocletian’s “judicious blend of conservatism [...] was rooted in ,Roman‘ moral values” of the Augustean period (Bowman 2005, 88).

And yet, insanity is not excluded because Diocletian and his fellow rulers carried swords that had been out of fashion for more than 300 years. Their “bird head handles [...] appear on monuments of the Hellenistic period, such as the balustrade barriers (after 188 BC) of the Athena Shrine in Pergamon [...] After that they are well represented at the beginning of the imperial era" of the late 1st century BC and the early 1st century AD¹ (Miks 2007/I, 210).

Assumed renaissance, after c. 300 years, of Late Hellenistic swords with bird head handles under DIOCLETIAN’S TETRARCHY in the late 3 rd and early 4 th c. AD [see already Heinsohn 2019 a].	
Greek/Eastern Roman sword with bird head handle (stele from Chalcedon [Louvre]) from the 1st c. BC [Miks 2007/II, Table 291/A].	Eastern Roman swords with bird head handle from the porphyry tetrarch statue (originally Byzantium, today Venice) from the late 3rd/early 4th c. AD . [http://sword-site.com/thread/99/byzantine-swords?page=1]
	

¹ “Vogelkopfgriffe [...] treten auch auf Monumenten der hellenistischen Zeit, wie z.B. auf den Balustradeschranken (nach 188 v. Chr.) des Athena-Heiligtums in Pergamon [...] und sind] dann auch schon zu Beginn der Kaiserzeit belegt.“

Diocletian even returned to the annual military draft of Roman citizens: “Conscription was again necessary” (Lo Cascio 2005, 173). Octavian’s original number of 25-33 legions (Pollard/Berry 2012, 213) was also reintroduced by the Tetrarchy.

Diocletian’s enigmatic “renaissance of Hellenistic forms”² (Miks 2007/I, 211) of the late 1st c. BC – instead of developing appropriate weapons to match the most advanced enemies of the 3rd/4th c. AD – still causes insurmountable difficulties of interpretation. Perhaps, it is proposed, the repeated “promotion of traditional Italian-Greek design details [...] was meant to underline the eternal West-East (Greek-Persian) confrontation”³ (Miks 2007/I, 463). Yet, no swords of Roman origin were found anywhere for 4th century common Roman soldiers (Miks 2007/I, 211). Archaeologists cannot tell from the excavated weapons whether they date from the 1st or the 4th c. AD. But if Diocletian, indeed, went into battle with outmoded weapons he must have been out of his mind. However, if he was, as many sources show, a concerned and even outstanding general, the aberrations could rather lie with us than with him. After all, Diocletian had no idea that he began a “Dominate” in the 3rd/4th c. AD after a “Principate’s” start in the 1st c. BC/1st c. AD. The term “Dominate” was created by Theodor Mommsen (1817-1903; Bleicken 1978).

But wait, Jerusalem's archaeologists might interject, Diocletian was by no means insane but could perform miracles like no one else. For a large peristyle villa of his time in the City of David not only has the three-century outdated style of Late Hellenism but also stands stratigraphically directly, i.e. without layers for the 300 years in between, on a house of the Hasmonean period (140-37 BC). But why do they not date the villa to the 1st c. AD? Like most scholars, they believe that dating by coins is a scientific method. Moreover, this method of dating is ingeniously simple. All you have to do is open a coin catalog and write the date found there in your excavation report: “The scores of coins found buried under the collapse point to its actual date of destruction, early in the second half of the fourth century CE” (Ben-Ami/Tchekhanovets 2013). How these dates get into the catalogs, they do not have to care. That is the work of specialists who have been doing it for centuries. One can trust them blindly. And every educated person knows Diocletian's obsession with Late Hellenistic and early imperial fashion. With the emperor, his co-rulers and successors, i.e. the entire timespan from the 290s to 360 AD, had to be placed some 300 years earlier. It worked perfectly from the British Isles to Egypt and Israel. There have never been any complaints. All architects and craftsmen must have obeyed to the word. Through never ending miracles across thousands of kilometers they achieved perfect replications down to the chemical composition of paints and glass tesserae. The three-century ‘younger’


² “Renaissance hellenistischer Formen.“

³ “Forcierung traditioneller italisch-griechischer Gestaltungsdetails [...] die klassische West-Ostkfrontation (Griechen-Perser) unterstreichen.“

objects perfectly match unquestionable items from Late Hellenism. Anyone who does not immediately believe this is leaving the context of accepted science.

In fact, in Jerusalem, too, it could be shown that the repetition of forms and techniques from 300 years earlier has been accomplished in the best possible way:

“Similar peristyle gardens were discovered in many Pompeian houses, including the House of Vettii, the House of Sallust and the House of Dioscuri [around **20 BC**; GH]. / Hellenistic construction style and plan had a significant influence on the Latin architecture of the third–fourth centuries AD. The traditional plan of the Latin house [up to **230s AD**; GH] was gradually abandoned in favor of the rich peristyle mansion [of the much earlier 1st c. BC/AD; GH]. / Geometric designs [were] typical of the Hellenistic [ending at the time of Herod and Augustus; GH] and Roman Periods“ (Ben-Ami/Tchekhanovets 2013).

Floorplan and excavated parts of 3 rd /4 th c. AD "Roman Mansion" in (300 year earlier) Late Hellenistic Peristyle outline in JERUSALEM'S CITY OF DAVID .	
Ca 1,000 m ² [Tchekhanovets 2020, slide]	https://www.jstor.org/stable/43855893?seq=2#metadata_info_tab_contents , p.166]
<div style="border: 1px solid black; padding: 5px;"> <p>Givati Excavations: The Late Roman Mansion</p> <ul style="list-style-type: none"> • ca. 290-363 CE • Dated by dozens of coins: no later than 361 CE • Sealed context • No military presence detected • Best example of dwelling structure excavated in Aelia </div>	<div style="border: 1px solid black; padding: 5px;">  <p>Fig. 2. The north-western part of the building; in foreground: northern row of pillar bases in the peristyle courtyard; in background: the Byzantine building (view to the north-west)</p> </div>

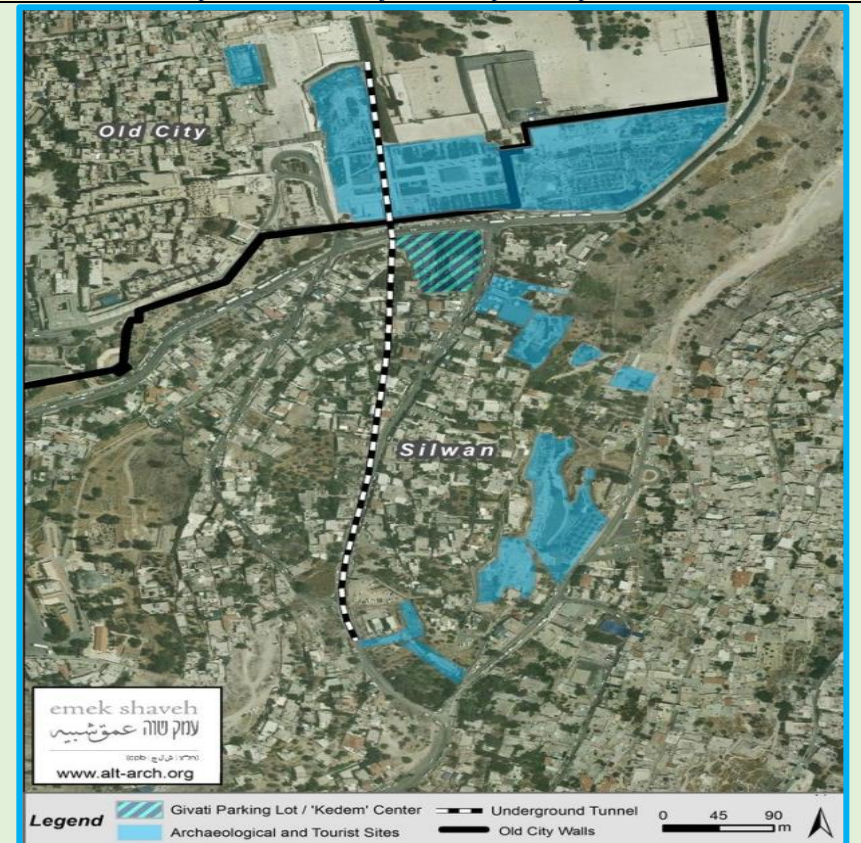
At Mazor (El'Ad), to compare the “Mansion” with a site away from Jerusalem, we see a repetition of the mysterious hiatus of the 1st/2nd to 3rd century. After the site’s “Hellenistic/Hasmonean and Early Roman periods (second century BCE–early second century CE)” construction stopped. It continued, dated by Tetrarchy coins, in the “Byzantine period (fourth century CE)” or even “not before

Modern imagining of **JERUSALEM'S CITY OF DAVID** (above the Kidron Valley) in the **early 1st c. AD**. Neither between 1 and 66 AD nor between 285 and 351 AD had Roman buildings been suspected there.

[<http://sandalprintsthroughthetext.blogspot.com/2010/11/israel-museum-city-of-david.html>.]

CITY OF DAVID (south of the Temple Mount) with Givati Parking lot (diagonally striped), under which the Peristyle villa ("**Roman Mansion**") of Diocletian's time was excavated.

[<https://emekshaveh.org/en/another-future-conservation-of-antiquities-sites-suggestions-towards-a-partial-solution-of-jerusalem-political-problems/>.]



the fifth century CE, and more likely between the middle of that century and the early sixth century CE” (Taxel/Amit 2019, 117). Within Jerusalem, on Mount Zion, scholars are puzzled by the same hiatus after which the “Roman Mansion” experienced its stunning rebirth of Hellenism. After Late Hellenistic houses of 1st c. BC/AD followed a gap of some 300 years to “the beginning of the Byzantine period (4th century CE?)” (Gibson et al. 2019, 309). Here, too, the houses of the 4th c. directly continued the Hellenistic ones, because their basements were so carefully built over that their vaults stayed intact. Yet, attempts to understand this are avoided.

Back to Diocletian. Let us suppose that he was not able to perform miracles. What if his builders were incapable of perfectly replicating products from 300 years earlier? What if no one was able to place his stratigraphic layer right behind Hellenism at will, even though he lived 300 years after Hellenism. If the Israeli excavators could free themselves for a moment from the bizarre implications of their belief in Christianity's Anno Domini chronology, they would realize the magnificence of their discovery.

They have, after all, found the Roman who, after the death of Herod the Great in 4 BC, saw to the continuation of his large-scale urban projects in Jerusalem. It was always known that Diocletian was responsible for securing the empire from North Africa to the Persian frontier through legionary camps and countless Limes fortresses. Moreover, it was known that he also built in Israel and, e.g., protected the city of Mamshit (Negev) with a wall. Some people had concluded with simple logic that he was then also active in Jerusalem. The English Wikipedia assumes even in 2021:

“The pagan Roman city, Aelia Capitolina, which was built after 130 by Emperor Hadrian, was at first left without protective walls. After some two centuries without walls, a new set was erected around the city, probably during the reign of Emperor Diocletian, sometime between 289 and the turn of the century” [https://en.wikipedia.org/wiki/Aelia_Capitolina retrieved 20-05-2021].

Most experts will dismiss such confidence in Diocletian. Our excavators in the City of David definitely go along. For they became famous for finding Roman buildings inhabited by Romans a quarter of a millennium after Jerusalem's obliteration by Titus in 70 AD. If, on the other hand, they suddenly had to take seriously the stratigraphy that they themselves found, instead of hiding it under ANNO DOMINI dating, they would arrive at a date half a century **before** Titus. Just that is confirmed by archaeology. “In all of the excavations undertaken along the foundations of the present northern wall of the Old city on either side of Damascus Gate, it became clear that the earliest fortification is dated no earlier than the late third-early fourth century” (Geva/Bahat 1998, 227).

Third and fourth centuries pertain to Anno Domini dates for Diocletian and Constantine the Great. These frontier emperors were no lunatic 300 year repeaters, but belong stratigraphically prior to Titus in the time of Augustus, Tiberius and Herod Agrippa. In their time the Northern/Third Wall was built. Jerusalem's historians also wonder why Constantine the Great seems to pay no attention to the Temple Mount. He seems to know nothing of the destruction of Herod's temple, nor of a temple to Jupiter that Hadrian supposedly put in its place (see more on the latter in ch. IV). Stratigraphically it can be shown that he was by no means careless, but lived **before** the destruction of the temple, i.e. with the protection by walls.

We still have to look at the stones that date the walls, at the earliest, to the 3rd/4th c. AD (Geva/Bahat 1998, 227), but by the majority to the 5th c. AD. Diocletian, who is claimed here as the highest authority for Jerusalem's Roman transformation, belongs stratigraphically (ca. 1-20 AD) to the time of Augustus (31 BC-14 AD). Do the stones fit this date? The excavators know that they are pre-Christian and therefore cannot have been made in the 5th century after Christ. Since up to half a millennium lies between the date of the wall and the stones, they are classified as leftovers lying around somewhere, which have been used over and over again.

At Herod's Gate, e.g., "the third, fourth and sixth courses comprised reused Hasmonaean blocks [up to 37 BC; GH] the faces of which had margins along four sides. / The eighth and ninth courses used recut Herodian large blocks [37-4 BC; GH]" (Weklser-Bdolah 2006-2007, 87). At another section of the wall, "the foundation, built upon bedrock, was overlaid by eight courses of smooth-faced limestone ashlar and Hasmonaean blocks [up to 37 BC; GH] in secondary use" (Weklser-Bdolah 2006-2007, 88). Even at the Damascus Gate, which, from the 130s AD, is said to have been placed in the open without walls, the „two lowest courses had margins along four sides and a big, central, smoothed boss, and Hamilton considered them as Herodian blocks [37-4 BC; GH]. / Some stones of Hasmonaean origin [up to 37 BC; GH] in a secondary use were also incorporated in the wall and [gate] tower" (Weklser-Bdolah 2006-2007, 90).

Never, however, the 5th c. AD is substantiated with separate stones exclusively fitting this time frame. Once more Anno Domini beats the indisputable expertise of the excavators. The scientists work accurately, but when it comes to dating their finds they hand over the decision-making power to the propagators of Christian AD chronology.

The excavators of the "Roman Mansion" also know that its 3rd/4th c. AD dating does not fit the 1st c. BC Hasmonaean house that lies directly below it. Their AD confidence forces them to believe in a palatial Roman structure without Roman wall protection in the time of the great Roman fortress builder Diocletian. Even if they acknowledged the hard evidence in the ground, they would lose heart in the end. For the abandonment of Anno Domini dates in favor of stratigraphic evidence would force a worldwide overthrow of our chronology ideas.

The example of the "Roman Mansion" chronology (see below) tentatively shows that the past – not only there, but everywhere – is about 700 years closer to us than we believe. Because such a finding is a shock, most people will spontaneously reject it. Gradually, however, one may come to realize that with a new and accurate chronology – not only for Jerusalem but everywhere – rationally comprehensible historical narratives become possible. History is not denied but enriched, because disjointed strands of information

ROMAN peristyle villa ["MANSION"] in Jerusalem's CITY OF DAVID (Givati parking lot excavation). ["A" quotations from Ben-Ami/Tchekhanovets 2013; "B" quotations from Ben-Ami/Tchekhanovets 2019].			
ANNO DOMINI DATES	"MANSION" STRATIGRAPHY	AFTER the MANSION and BEYOND	"SC" (stratigraphically corrected) DATES
10 th /11 th c. AD dates	CATAclysm destroys "Byzantine building."	No apartments in Rome 230s-930s AD.	930 "SC"
6 th to 10 th century	HIATUS OF UP TO 430 YEARS: "No buildings of any kind" for Arab 7 th to 10 th c. AD period (C).		NO 400+yrs HIATUS
Late 4 th and 5 th century AD	"A Byzantine building was constructed directly over it" (A), indicating that something had happened to the villa.	Marcus Aurelius plague crisis, famine and fire of Rome under Commodus (190/192 AD).	890s to 930 "SC"
Strange inversion puts 280s AD mansion before 70s AD tiles.	"Over 100 tiles (one complete), bearing the Tenth Roman Legion's [took Jerusalem in 70 AD under TITUS; GH] stamp impression, have been found" (A)	TITUS destroys Jerusalem after CONSTANTINE's time. The Legio X tiles show villa repairs after TITUS.	780s-c. 890 "SC"
EARTHQUAKE (dated 363 AD)	"A large crack cuts through the stone slabs covering the underground water systems." (A)- "IMMENSE CATASTROPHE" destroys the mansion. (A)	79/80 AD: explosion of Vesuvius ; three day fire of Rome.	780 "SC" ff.
280s AD ff.: Villa lasted (280s-330s AD) from DIOCLETIAN to CONSTANTINE : "Noteworthy among the coins uncovered within the building's walls are the provincial Roman coins, the latest of which is a relatively rare coin from the days of DIOCLETIAN (Alexandria mint; 285 AD) providing a terminus post quem for the building's construction." (A) No Aelia Capitolina coins minted since 130s. HELLENISTIC peristyle villa outline mysteriously reappears after 300 years.	-"Similar peristyle gardens were discovered in many Pompeian houses, including the House of Vettii, the House of Sallust and the House of Dioscuri." (A) [Augustus time of 20s BC; GH]. -"Hellenistic house plan" (A) [ending at BC/AD turn GH]. -"Hellenistic construction style and plan had a significant influence on the Latin architecture of the third-fourth centuries AD. The traditional plan of the Latin house [up to 230s AD; GH] was gradually abandoned in favour of the rich peristyle mansion" (A; i.e. 1 st c. BC/AD; GH). -"Geometric designs typical of the Hellenistic [ending at BC/AD turn; GH] and Roman Periods." (A)	CONSTANTINE built the JESUS-MAUSOLEUM ("Holy Sepulchre") with Malaky ashlar used more than 300 years earlier by Herod the Great of Late Hellenism. Thus, some 300 years after Jesus, CONSTANTINE used stones from the time of Jesus whilst no monument for Jesus was built in his own time.	690s-770s "SC" DIOCLETIAN's swords baffle researchers with a "renaissance of HELLENISTIC forms" ending 300 years earlier in the late 1 st century BCE (C. Miks, <i>Studien zur römischen Schwertbewaffnung in der Kaiserzeit, Bd. 1: Text, Bd. 2, Katalog und Tafeln</i> , Rahden: Marie Leidor, I, p. 211).
1 st c. BCE to 3 rd century AD	HIATUS from 4 BC/70 AD to 290s AD.	Nothing for Hadrian's Aelia Capitolina	NO 220-280 yrs HIATUS
2 nd /1 st century BC HELLENISTIC STYLE reached, as expected, its final phase.	Mansion was built on a 64 sq. m. Seleucid period house that "was erected in the early second century BC and continued into the Hasmonean period [ending 63 BC; GH], during which time significant changes were made inside it." (B)	Gunnar Heinsohn; 05/2021	600s ff. "SC" LATE HELLENISM

are reconnected. Generating comprehensible narratives not only leads to the abandonment of the belief that Diocletian's Tetrarchy and its successors consisted of a crazy band of eccentrics who revived fashions and designs that had been out of style for 300 years.

Comprehensible narratives also allow for the abandonment of a belief in all-Roman lunacies that lasted for many centuries. The most famous ‘overall’ madness, of course, consists of the belief that Imperial Antiquity and Late Antiquity began after a barely indistinguishable partition of the Empire.

LEFT: Late Hellenistic partition before the beginning of Rome’s Imperial Antiquity (so-called “PRINCIPATE” 31 BC).

RIGHT: Partition at the beginning of Late Antiquity (“DOMINATE” 284 AD with rebirth of Late Hellenistic style and architecture . The term Dominate for this period was unknown in antiquity. It was created in 1877 by the German historian Theodor Mommsen.

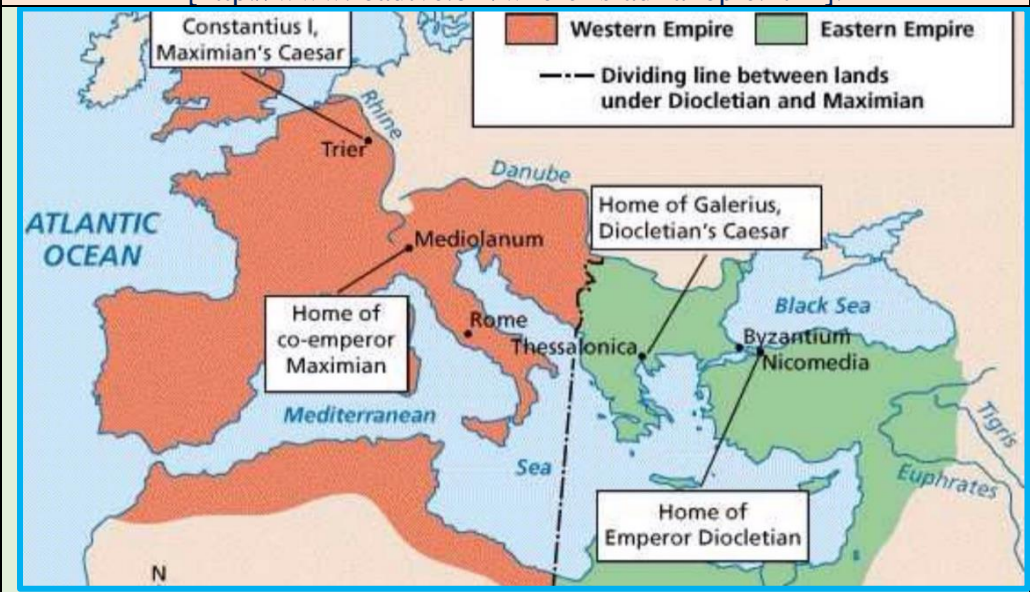
LATE HELLENISTIC PARTITION OF 34-31 BC at the end of civil war

[https://www.bible-history.com/maps/maps/map_donations_of_alexandria_34bc.html].



LATE ANTIQUITY PARTITION OF 284/85 AD with secondary capitals for the border emperors to avoid new civil wars

[<http://www.loadtve.biz/where-is-adrianople.html>].

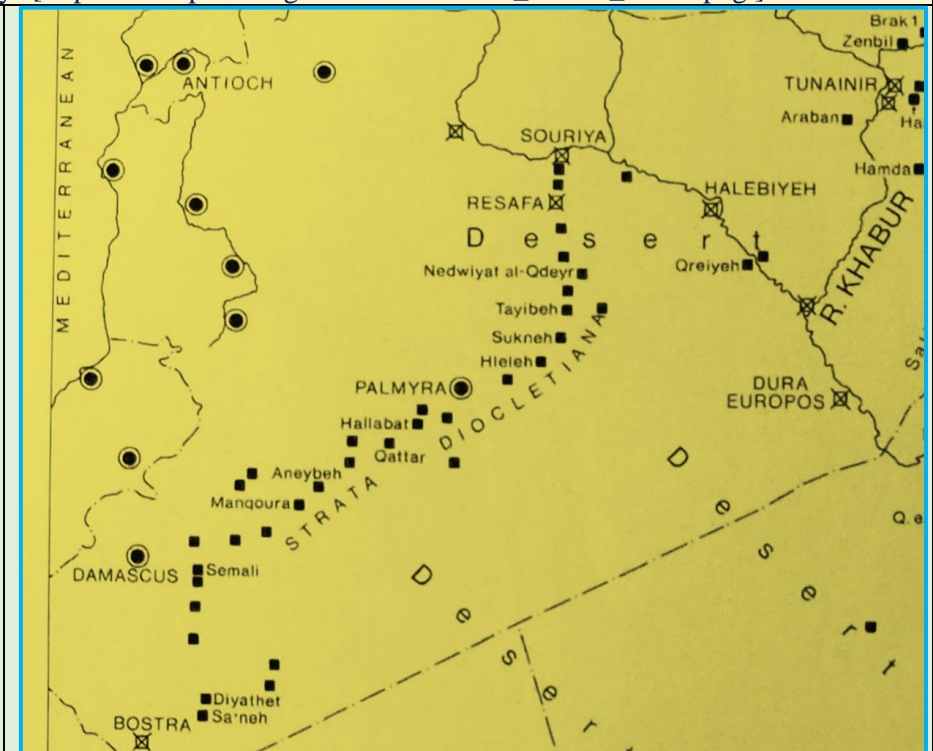
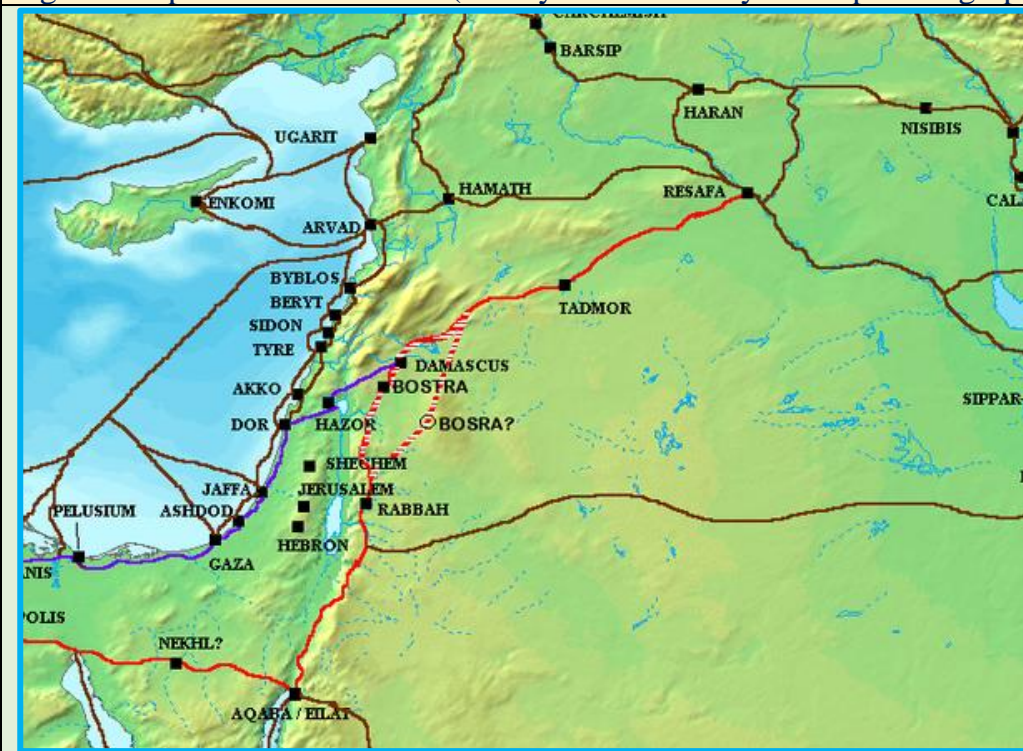


In the case of the first partition of the empire, it is self-evident that it must have occurred in Late Hellenism. With the second, however, it remains incomprehensible that Late Hellenism supposedly starts all over again. We are looking at a serious case of “perennial Hellenism” (Ernst Kitzinger 1963; 1981). As after the first partition the deification of the emperor is initiated in Nicomedia, so the “re”-initiation of the deification of the emperor begins in the same city of Nicomedia. And both times the “Golden Age” begins with

Panegyrici, pompous speeches to the ruler (Goltz 2004, 105). Diocletian was celebrated as "the light of a golden age" (Oxyrhynchus Papyri LXIII: 4352). Augustus was already praised by Ovid as the initiator of a "Golden Age" ("Aurea AETAS"; *Metamorphoses* I: 89).

A less extensive but equally astonishing Roman folly also affected the region of Israel. Diocletian is praised for the insight that a Limes against Persia/Parthia had to be built close to the Roman border with Persia instead of some 1,000 km further southwest.

LEFT: TRAJAN'S VIA NOVA (111-114 AD, red line) from Aqaba/Eilat (Aleana) to Bostra (Damascus area) [https://it.wikipedia.org/wiki/Strata_Diocletiana#/media/File:Ancient_Levant_routes.png]. **RIGHT: Supposedly, nearly 200 years later Diocletian extended the Via Nova with his VIA DIOCLETIANA from the Damascus area to Souriya near Carrhae/Haran.** It was flanked by dozens of forts, legion camps and watchtowers (mostly discovered by aerial photography). [http://it.wikipedia.org/wiki/File:Ancient_Levant_routes.png.]



Mark Antony (83-30 BC) had lost an army to the Parthians in 37 BC. Octavian achieved a fragile peace with the Parthians by 20 BC. Yet, they only returned the legionary eagles lost by Licinius Crassus (115-53 BC) who was killed in the Battle of Carrhae/Haran. They did not return the territories taken from Rome. The construction of a stable Limes would have been the obvious minimum to prepare for the next conflict. Surprisingly, nothing was done. Only some 130 years later, Trajan (98-117 AD), also at war with Parthia, could bring himself in to build the chain of fortifications of the *Via Nova* (111-114 AD). But Trajan, we believe, made an absurd mistake. Instead of building a Limes against Parthian deployment areas on the Euphrates and Chabur rivers, he built fortifications between Aqaba and Bostra, i.e. far from Persia/Parthia. Thus, he allowed them to continue left flank attacks on the unprotected underbelly of the empire. It took, so we learn, nearly 200 years and the genius of Diocletian until the missing fortifications were built from Bostra to Souriya, i.e. close to Carrhae/Haran where Crassus had lost his life and the legionary eagles. The Via Diocletiana (3rd/4th c. AD) with its many forts, had finally corrected the strategic blunder that had been ignored since the 1st c. AD of Augustus.

That the behaviour of the Romans looks ignorant to this very day is due to the use of the anti-stratigraphic ANNO DOMINI chronology. Diocletian did not build his fortresses about 200 years after Trajan but nearly a century **before** him. Trajan – to rehabilitate his reputation – did not make a ludicrous mistake, but extended Diocletian’s Limes south to the Red Sea. Also by this measure he brought the empire to the peak of its expansion. Both rulers thus proved to be fully capable and competent strategists.

Augustus was by no means careless. With Diocletian, nicknamed Jupiter, he had the most powerful and competent frontier emperor at his disposal. He took care that the partition of the empire would not lead again – as in the time of Mark Antony – to a belligerent and separatist split. This task of Diocletian included the promise not to interfere in the city of Rome itself. We know (see overview below), that he kept this promise. But already Maximinian, nicknamed Hercules, broke the contract when he helped his son Maxentius in his attempt to conquer Rome, which was prevented by Constantine (the Great), a son of Constantius Chlorus.

Visits to Rome by the frontier emperors of Diocletian’s Tetrarchy [Barnes 1982, 49-87].			
Rulers	Residences (alphabetically)	Travels + campaigns	Stays in Rome
Diocletian (284-305)	Antioch, Nicomedia, Sirmium	84	1 together with Maximinian
Maximinian (284-303)	Aquileia, Mediolanum, Trier	36	1 alone, 1 with Diocletian; 2 more visits are not securely proven.
Constantius Chlorus (293-306)	Trier	13	0
Galerius (305-311)	Antioch, Serdica, Thessaloniki	28	0

One of the great puzzles for the explorers of Jerusalem is the carelessness of Constantine the Great (306-337 AD). This frontier emperor, who – like Diocletian – had to wage permanent war in the outer regions of the Imperium, forgot to build walls around northern Jerusalem to protect the massive architectural complex of the Jesus mausoleum (anastasis) and the five-nave basilica

Rough model of the JESUS COMPOUND (later Holy Sepulchre) with plaza and Martyrs Basilica on Jerusalem's Cardo Maximus. The ashlar are from the **1st c. BC/AD**, the cardo is dated to the **2nd c. AD**, the Jesus compound to the **4th c. AD**, and the city wall protecting it to the **5th/6th c. AD** [<https://slideplayer.com/slide/17007012/>].



(one apse) dedicated to Christian martyrs.

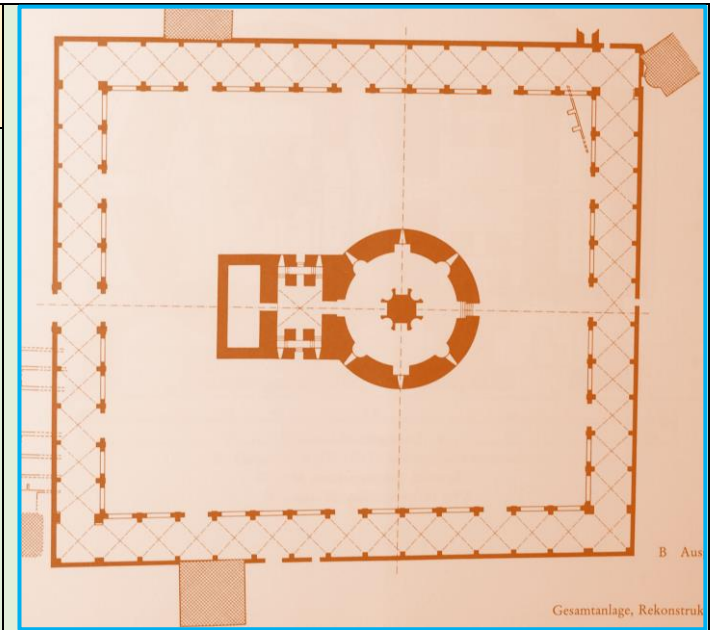
Whatever date is assigned to him, chronologically Constantine always belongs right after Diocletian. If the great Limes, fortress and wall-builder Diocletian was the Roman who continued the fortification of northern Jerusalem planned by Herod the Great, then he also automatically provided the wall protection for the Jesus compound with its abundance of treasures. If this is so, then Constantine lived only decades, not centuries, after Hellenism. But, can such a claim be proven archaeologically? Are there scholars who, albeit involuntarily, have placed Constantine stratigraphically in the first half of the 1st c. AD, thus anticipating what Doron Ben-Ami and Yana Tchekhanovets, also involuntarily, succeeded in doing at Jerusalem's "Roman Mansion" in the City of David where Diocletian and his successors follow right after Hellenism?

The scholar who determined the stratigraphic position of Constantine was the German archaeologist Jürgen J. Rasch (1937-2015). He had to survey the wall around the mausoleum rotunda in the Compound of Maxentius (*278/306-312 AD) on Rome's Via Appia. Maxentius was the contemporary and undisputed rival of Constantine the Great (270/306-337 AD), who had him defeated and killed

Stratigraphic dating of the mausoleum of Emperor Maxentius (306-312 AD; mortal enemy of Constantine the Great (306-337 AD) in ROME [cf. next page for general Via Appia location].

The domed Mausoleum is conventionally dated **310-312 AD** (Late Antiquity) but is surrounded by small mausoleums of the **1st c. AD** (Imperial Antiquity) that cut into its perimeter wall. The **southern, nearly square mausoleum** belonged to the **Gens Servilia**, that was prominent from the Roman Republic up to the early Imperial period (1st c. AD)

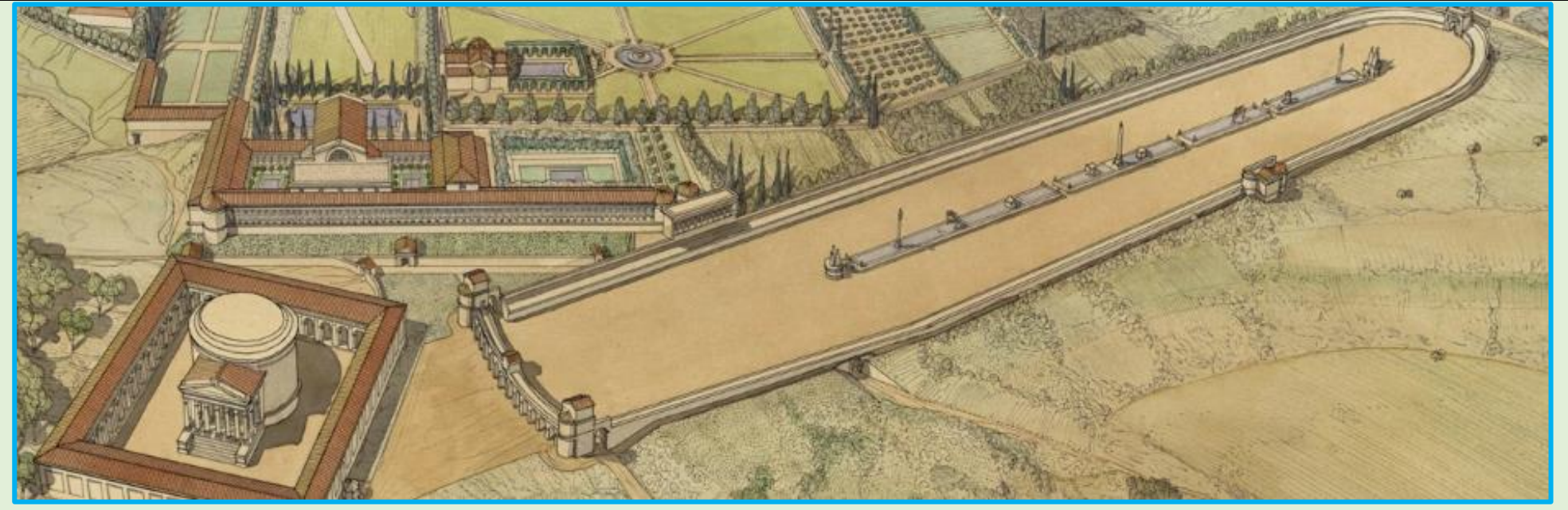
To stabilize the Servilia mausoleum, its back was cut so deeply into the imperial perimeter wall that its thickness was reduced to 70 millimeters. **This finding brings Maxentius (and his nemesis Constantine the Great {306-337 AD}), into the first half of the 1st c. AD.** [Rasch 1984, table 79; see already Heinsohn 2018 a.]



at Rome's Milvian Bridge in 312 AD. The stratigraphic position of Maxentius also applies to Constantine. At the mausoleum compound of Maxentius on Rome's Via Appia, small mausoleums were cut into the outer wall. One of them could safely be attributed to the Gens Servilia, a patrician family that blossomed up to the middle of the 1st c. AD. The Maxentius wall must have existed before the Servilia mausoleum could be cut into it. Thus, it has to be dated before 50 AD and not after 300 AD.

Yet, in Rasch's Anno Domini chronology the Maxentius building followed more than a quarter of a millennium after the Servilian mausoleum. He, therefore, assumed that the imperial architects of Maxentius had measured incorrectly and had never noticed this error during the three-year construction period (310-312 AD). They had therefore decided at short notice to grind down the imperial wall to a thickness of 70 mm so as not to have to remove a single millimeter from the Servilian structure. It would have been so immensely sacred that it could not be touched. However, if one follows the hard evidence instead of Anno Domini dating, the Servilians did not consider the construction of the imperial coup planner Maxentius sacred at all and therefore just cut into it.

Maxentius' villa in ROME (upper left), supposedly dating from the **4th c. AD**, continued a building from the **1st c. BC** [Johnson 2009, 87].



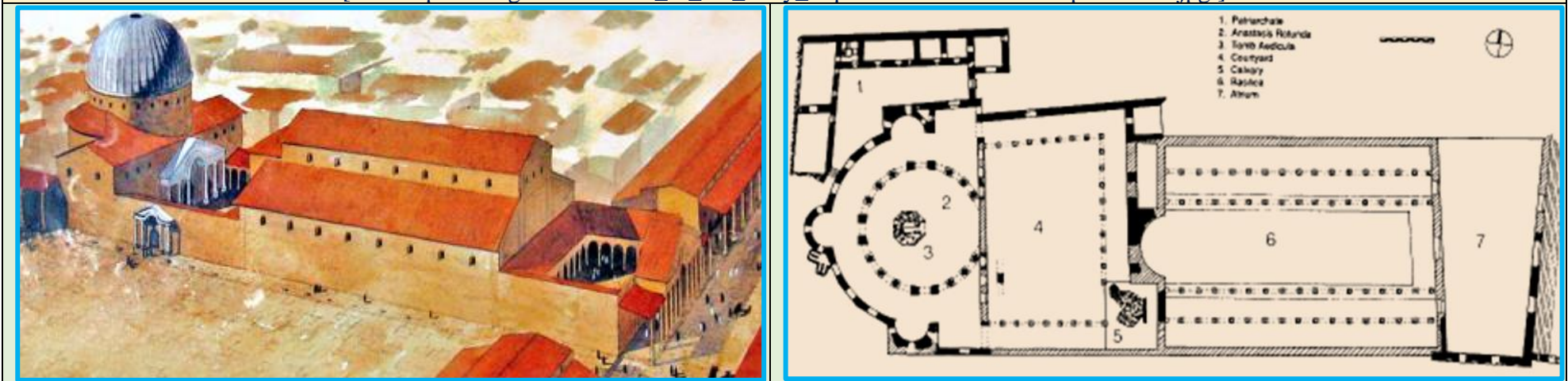
Archaeologists always knew that Maxentius had built his Via Appia villa, supposedly erected in the 4th c. AD, on a structure of the pre-Christian period of the Republic. This also suggested that his dating belonged to the 1st c. AD (see illustration above). Art historians also knew that both Constantine and Maxentius posed as 1st-century emperors. However, they consider these claims to be a fashion fad of the two (see already Heinsohn 2018 a):

“The associative bond between Maxentius’ portraits and the early imperial emperors can also possibly be read in the re-carving of existing portraits of Augustus” (Betjes/Heijnen 2018, 14). “The coins and medallions struck by Constantine after 312 [...] document the most extraordinary transformation of an emperor in the history of Roman portraiture. [...] He has become a neo-Augustus” (Kleiner 1993, 434).

All excavations under Constantine’s Holy Cross compound in Jerusalem (AD dated to the 4th century) have yielded stones from the Herodian period (1st c./BC/AD). Since all archaeologists follow the Anno Domini chronology, they believe that Herodian malaky/meleke (royal) ashlar from buildings destroyed in 70 AD were first used in the 130s AD under Hadrian (119-138 AD), main-

Constantine’s **JESUS COMPOUND** with rotunda and one-apse basilica in **JERUSALEM** (ground plan after Vergilio Corbo).

[en.wikipedia.org/wiki/Church_of_the_Holy_Sepulchre#/media/File:Sepulchre33.jpg.]



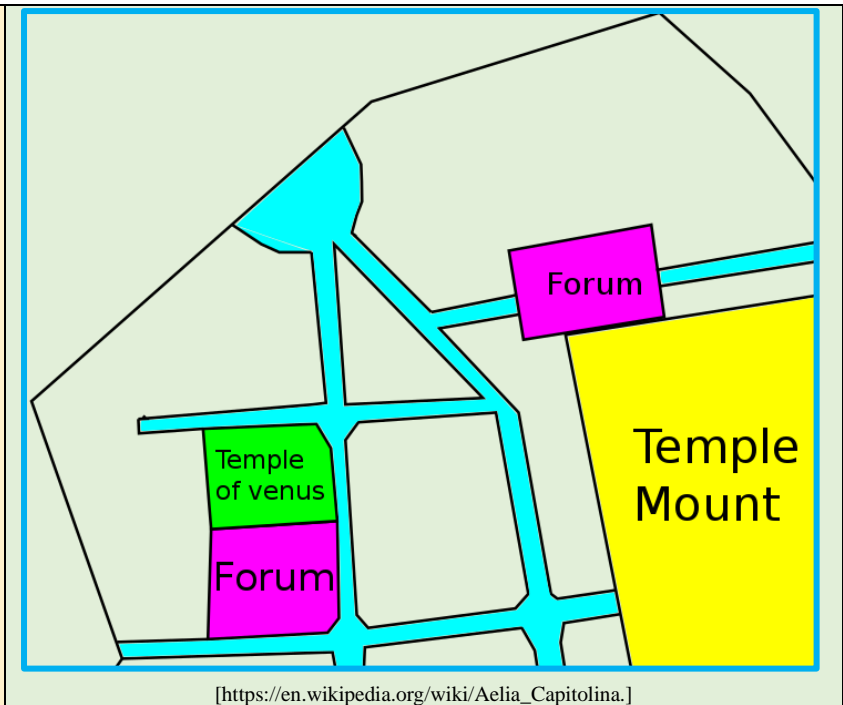
ly for non-visible foundation walls. Hadrian is said to have desecrated the Jesus memorials by building a temple of Venus over them, even though he was at war with Jews, not Christians.

A visit by Melito of Sardis in Jerusalem might speak against a temple of Hadrian built over the site of crucifixion and burial. He lived in the time of Hadrian's successor Antoninus Pius (138-161 AD) and of Marcus Aurelius (161-180 AD). Melito is dated via a letter to the latter pleading with him to stop the persecutions of Christians. He reported that Jesus had perished “in the middle of the main street, even in the center of the city” (*On Pascha* 94). Melito did not leave a description of Christian or any other buildings, but the street reference could match the site close to the crossing of *Cardo Maximus* and *Decumanus Maximus*, where Constantine's Jesus Compound (anti-stratigraphically dated to the 4th c. AD) was undoubtedly built.

Location of an alleged **TEMPLE OF VENUS** (**130s AD**) in Hadrian's (118-139 AD) **JERUSALEM** close to the crossing of *Cardo Maximus* and *Decumanus Maximus* (“FORUM”) in Jerusalem's northwest quarter. Scholars believe that the city was (since the 70s AD) without a wall until the **5th c. AD**. Therefore, it is absent from this depiction. [[https://en.wikipedia.org/wiki/Aelia_Capitolina.](https://en.wikipedia.org/wiki/Aelia_Capitolina)]

Melito of Sardis may have identified the site around **160 AD** as a place of Jesus's agony. Scholars, however, believe Jesus worship at that site only began in the **4th c. AD** with Constantine's **JESUS COMPOUND** on the same plot (“Temple of Venus”).

According to Constantine's stratigraphic 1st c. AD, Jesus-worship must have existed already in the middle of the **1st c. AD**. Such a date would also be historically expected a few decades after Jesus' demise.



At least between the 70s AD of Titus and the 130s AD of Hadrian, the site is said to have lain fallow. It is not clear if any building had been erected there before 70 AD. It is therefore not known whether the Herodian stones supposedly used in the 130s AD by Hadrian came from the site or were transported from elsewhere. Some 200 years after Hadrian's unconfirmed buildings, Constantine, in the 330s AD, supposedly ordered their destruction. Yet he made sure that the royal ashlar (supposedly removed by Hadrian from 1st c. BC Herodian buildings) were put aside to be used in his own foundation walls for the Jesus Compound. The Herodian stones would thus have been in their third employment.

“In our opinion, these smooth-faced stones originally came from buildings razed in 70 C.E. Because of the high quality of these stones, they were used during Hadrianic times only for important substructural walls such as W[all]1 and not for minor foundation walls. During Constantinian times, these smooth-faced stones were reused once again for the construction of W[all]4 and W[all]6” (Broshi/Barkay 1985, 122).

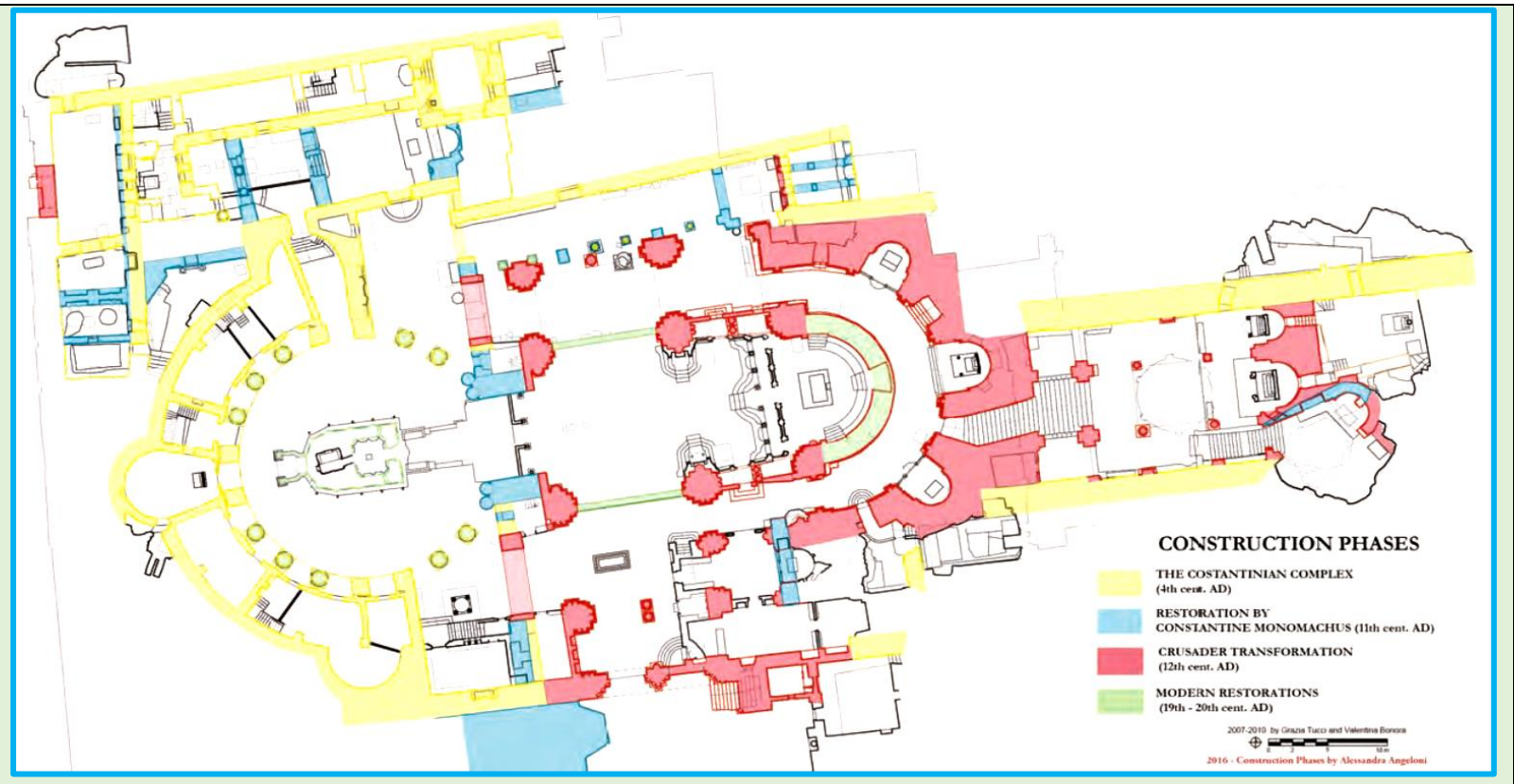
If one looks at the foundations of the Jesus Compound with the stratigraphic knowledge about Constantine, it puts him before 50 AD. Then the Herodian ashlar do not at all have to come from ruins of 70 AD. They may well belong to a construction period of the 30s/40s to the 50s/60s AD. In later invisible foundations, remains of other buildings have often been used, along with material acquired cheaply in the building material trade. In this case, Constantine would not have demolished a temple of Hadrian from the 130s AD, since he was active not 200 years after him but 100 years before him. This would also explain why there are no coins by Diocletian and Constantine from the Aelia Capitolina mint (Meshorer 1989), which Hadrian had established in the 130s AD.

The greatest weakness in the claim that Constantine employed Herodian ashlar a third time, however, lies in malaky/meleky ashlar, which are not stuck in invisible foundations but are tailor-made to decorate the most visible places:

“Vergilio Corbo also describes the IV century masonry remains, discovered in the east side of the *Anastasis* at the level of the upper gallery as follows: ‘The lowest part of the wall, in its first four rows (...), belongs to the Constantinian period. This is the highest level which the Constantinian masonry arrives at in the *Anastasis*, and this level remains all the way around in the basin, reaching the [12th c.; GH] crusade façade. This masonry is very beautiful, made of malaky's stone blocks” (Angeloni 2019, 17).

Original remains (yellow) of JERUSALEM'S JESUS COMPOUND (foundation walls, but also visible parts with 1st c. ashlar) from Constantine's time (AD-years 330s to 360s) that survive the 2nd millennium changes after the 10th century cataclysm. The basilica was never rebuilt

JERUSALEM'S



For the stratigraphic dating of the Jesus Compound, earlier strata (between the so-called Iron Age II remains and the Christian buildings) are crucial. The idea of a Hadrianic temple of Venus from the 2nd c. AD beneath the Jesus monuments would obviously make their dating to the 1st century impossible. But Diocletian's continuation of Herod the Great's Roman transformation of Jerusalem should be provable by structural remains. Directly underneath the Jesus monuments, however, not much 1st c. Diocletian material (so far attributed to Hadrian's 2nd c.) has been found:

“PHASE I (II-IV century AD): the Hadrianic building. It is not possible to find any trace of this phase in the area studied [North Transept], as in almost all the accessible parts of the Holy Sepulchre complex, except for the excavation notes of V. Corbo and

some remains conserved in the Hospice of the Russians at the south-east extremity of the construction complex that includes the Basilica, which was carefully surveyed in 1940 by engineer Vienna, commissioned by the Custody of the Holy Land” (Angeloni 2019, 50).

Assumed 4th c. AD Constantinian masonry from **JERUSALEM'S JESUS COMPOUND** in 1st c. AD masonry.

LEFT: Malaky/meleky ashlars (only lower rows). **RIGHT:** Constantinian column base (Angeloni 2019).

FIGURE 5 Remains of the central doorway of the Constantinian entrance to the church, found behind the Zelatimos Bakery on Khan el-Zeit street. (photo A. Angeloni).



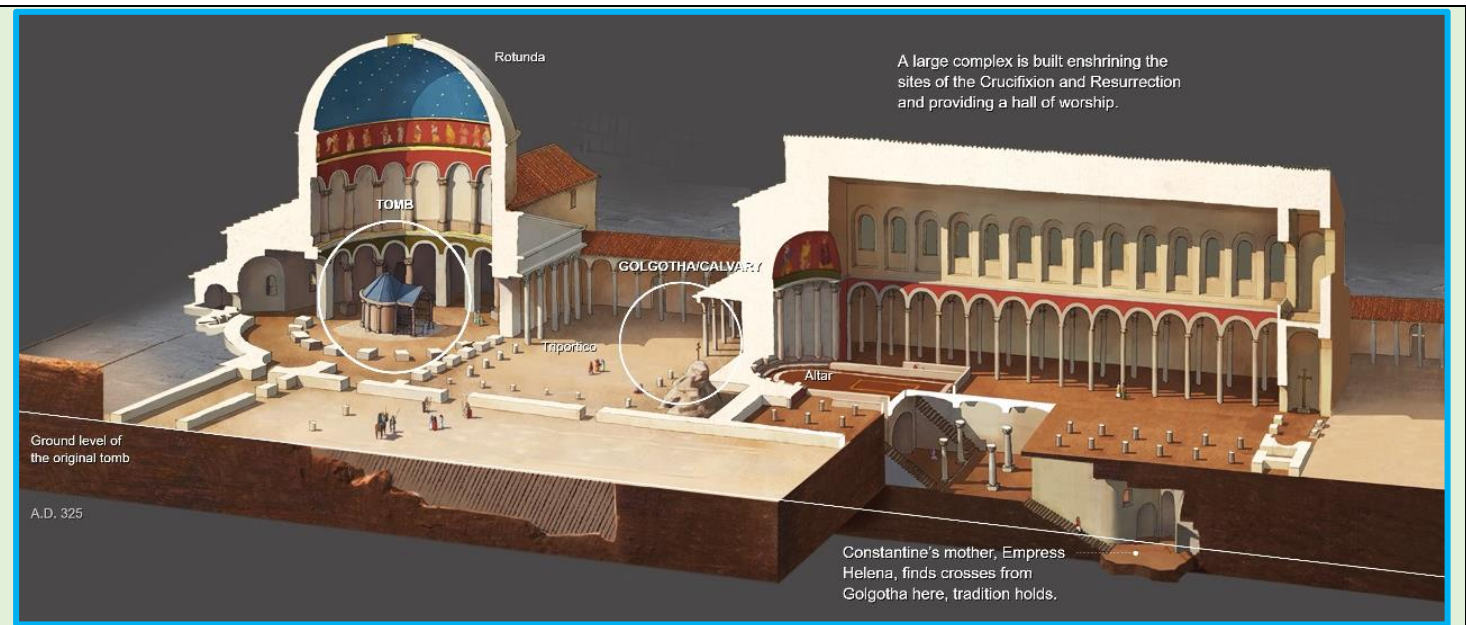
FIGURE 7 Constantinian base reused in 11th century reorganization of north side of Arches of the Virgin (from *Jérusalem Nouvelle*, 1914, p. 129).



So it is possible that in many parts of the site Constantine (after the Iron Age II remains) was the first to build (stratigraphically 40s to 50s). *Cardo Maximus* and *Decumanus Maximus* as well as the northern wall ("Third Wall") could have been far advanced under Diocletian. Remains of administrative buildings that could fit a forum expected at the site (perhaps even with a pagan temple as at Caesarea, Beth Shean, etc.) have been demonstrated by earlier excavators. The author is in no position to add to such considerations. Interesting, however, are structures closer to the *Cardo*, near the so-called Chapel of Helena built with two apses by crusaders in the 12th c. AD. Walls have been found there that could have been built a little earlier and also in a more modest way than the Constantinian walls. They are not built beneath but beside them: "They are probably to be identified as the foundation walls of a vaulting system" (Broshi/Barkei 1985, 122).

Cross-section through the reconstruction of 4th c. AD Constantine's JESUS COMPOUND on JERU-SALEM's *Cardo Maximus* in 1st c. AD context. To the right of Saint Helena Chapel (12th c.; below the one-apse basilica's floor level) the earliest walls (after the Iron Age II ff. quarry) with Herodian ashlar (1st c. BC/AD) were found.

[<https://www.jrzetina.com/439366032.>]

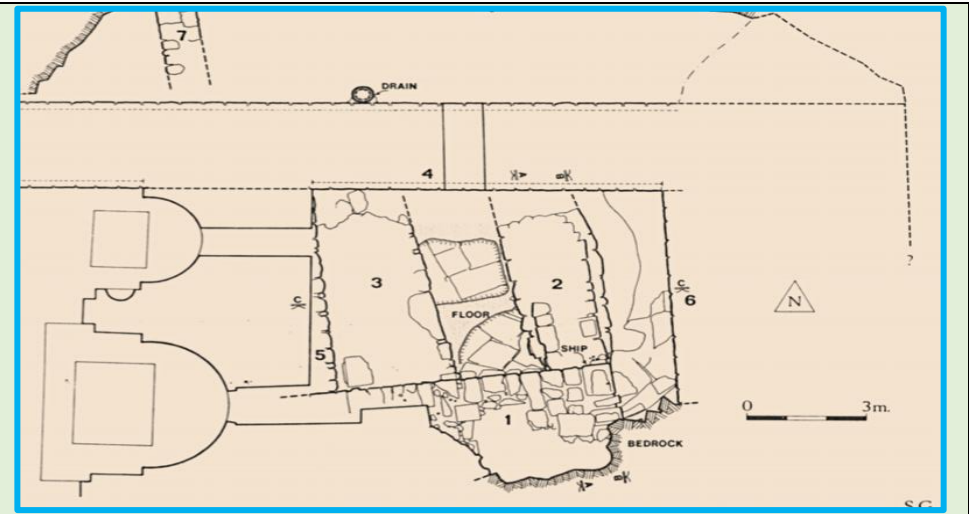


One could ask whether the pre-Constantine walls belonged to a temporary memorial site for Jesus, who - according to Melito of Sardis - lost his life at or near this place. But not only the testimony of the holy man from Anatolia speaks for a Jesus chapel at the central location near the intersection of *Cardo* and *Decumanus Maximus*. Israeli archaeologists also concede that it would be difficult

Excavation site east of double-apse **SAINT HELENA CHAPEL** (12th century Crusader construction, closer to **JERUSALEM'S** Cardo Maximus than original basilica).

The three walls 1, 2 and 3 (as well as 7) are a little older than the Constantinian walls 4 and 6. Also walls 1 to 3 contain Herodian ashlar from the 1st c. BC/AD. They could have been built in the early 30s AD, i.e. soon after the end of Jesus (ca. 4 BC – 30 / 33 AD).

[Broshi/Barkai 1985.]



to find a more suitable site in Jerusalem. Of course, if it was the location, there were people in the 40s to 60s AD who could remember what happened there. Of course, this must remain speculation. After all, such a consideration is only possible because it is based on stratigraphy and not on Anno Domini ideology.

The completion of Constantine's Jesus Compound and its modest predecessor even before Jerusalem had been conquered by Titus is also supported by the discovery of roof tiles “stamped with the mark of the Roman Tenth Legion 'Fretensis'” (Broshi/Barkei 1985, 123). This famous unit was stationed in the city from 70 AD on. We had seen that such roof tiles were also found at the "Roman Mansion" from the time of Diocletian and Constantine in the City of David (p. 28 above). They could indicate that both buildings suffered damage during the conquest in 70 AD, which was then, possibly, repaired by Nabataean specialists of the Legion. Of course, it is also possible that the tiles had exceeded their shelf life and were therefore replaced by the legionaries. However, the chronological problem would remain the same.

With the stratigraphic dating of both the mansion and the Jesus compound to the 1st c. AD, such roof tiles may be expected. In the 4th century, however, they cause surprise. Were there then still Nabataeans in Roman uniforms in the city? Or were these Arabs already playing a role right after 70 AD? This question will occupy us in the next chapter.

But before looking at the Umayyads, we try to gain an overview of North Jerusalem in the 1st half of the 1st c. AD. If the Holy City received walls, cardo, and forum just a short time after Caesarea and Beth Shean, i.e. from the late 1st century BC and not as late as the 2nd or 5th/6th centuries AD, its Roman urbanism should also look similar. And that is just the case as shown below.

BETH SHEAN/Scythopolis (in Decapolis) with Cardo Maximus of late 1st c. BC (located between 4 and round plaza).

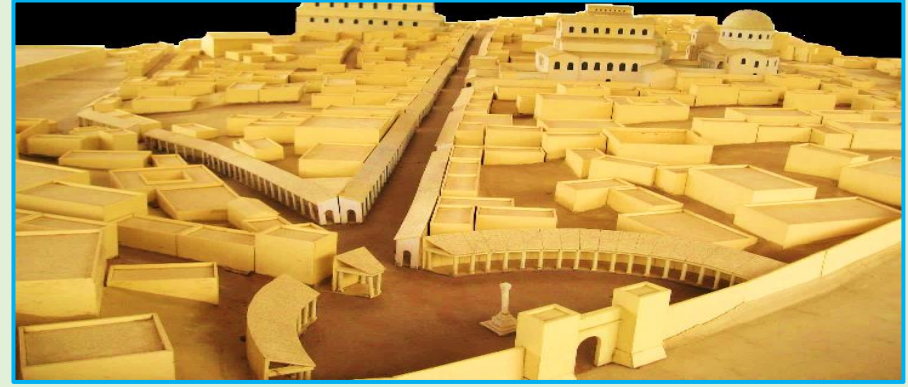
[<http://www.bibleistrue.com/qna/pqna20.htm>;

<http://www.geo.de/reisen/community/bild/267401/Bet-Schean-Israel-Cardo-in-Bet-Shean-Israel.>]



North JERUSALEM with, supposedly, 2nd c. Cardo Maximus and 4th c. Jesus Compound (right) with 1st c. AD stratigraphy.

[www.bibleplaces.com/cardo/.]



We assume that Diocletian (AD 284/85-305; stratigraphically ca. 1-20) was the towering authority in the Eastern Mediterranean. However, could his assumed responsibilities for the continuation of Herod's Roman transformation of Jerusalem be contradicted by statements of Flavius Josephus (AD 37-100) in his history of *The War of the Jews* (WJ)? The question is difficult to answer because the original Aramaic manuscript of ca. 73-75 AD has been lost. The Greek version of 81 AD, possibly supervised by Josephus himself, has also disappeared. The same is true for all first millennium copies of that translation, from which, since the 10th c. AD, the copies extant today were made. They were used by a German philologist, Jürgen Anton Benedikt Niese (1849-1910), to compile, between 1885 and 1895, the standard Greek text of Josephus. Niese drew on the versions and fragments listed below. One has to keep in mind, however, that their dates accepted by the archives, have not been verified by scientific dating methods for analyzing inks, parchments etc. Regardless of such uncertainties about the authenticity of the manuscripts, the works of Flavius Josephus are ranked among the more reliable historical works from antiquity.

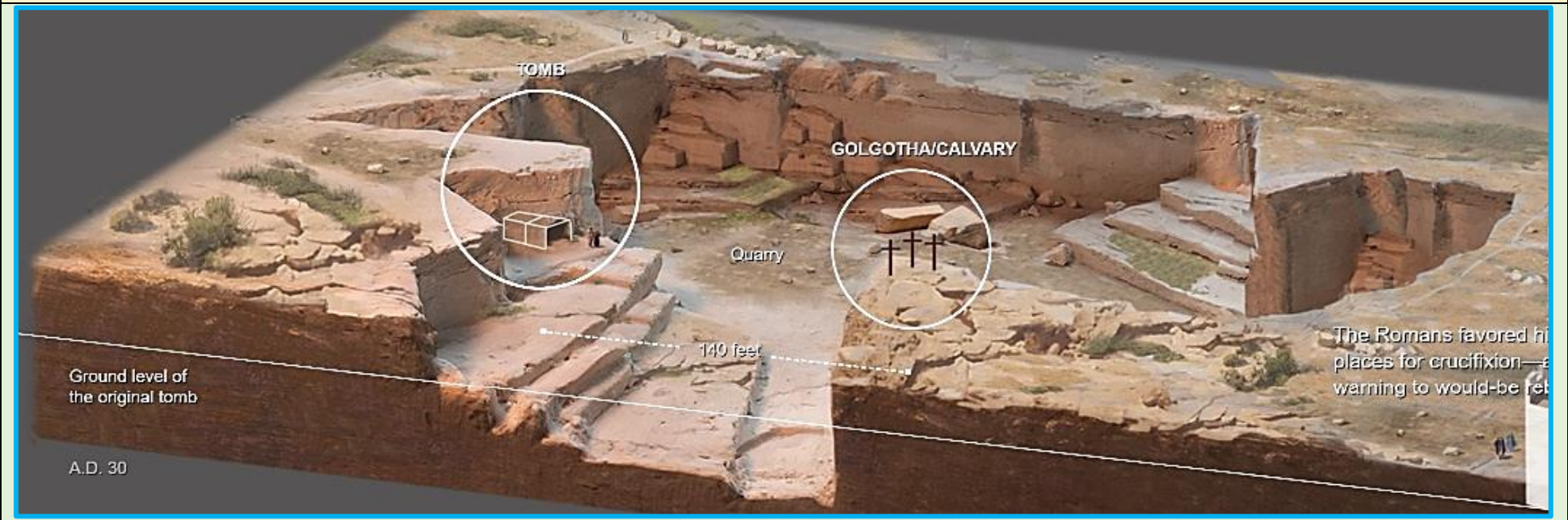
<p>Manuscripts of THE WARS OF THE JEWS (WJ; 73-81 AD) by Flavius Josephus (37-100 AD) used by Benedikt Niese, from 1885-1895, to compose the standard Greek corpus.</p>	<ul style="list-style-type: none"> -Codex Parisinus Graecus 1425, 10th/11th c. AD (Bibliothèque Nationale de France, Paris) -Codex Ambrosianus D50sup. == Gr. 234, 11th c. AD (Biblioteca Ambrosiana, Milano) -Codex Marcianus Graecus 383, 12th c. AD (Biblioteca Nazionale Marciana, Venezia) -Codex Laurentianus, Plutei 69, Codex 19, 11th/12th c. AD (Biblioteca Medicae Laurenziana, Firenze) -Codex Vaticanus Graecus 148, 10th/11th c. AD (Biblioteca Apostolica Vaticana, Roma) -Codex Palatinus Graecus 284, 10th/11th c. AD (Biblioteca Apostolica Vaticana, Roma) -Codex Urbinas Graecus 84, 11th c. AD (Biblioteca Apostolica Vaticana, Roma)
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Regarding the retaining wall of the Temple Mount, Flavius Josephus had specifically noted that it was not completed until after Herod the Great's death in 4 BC. He attributed the continuation of the wall to Herod Agrippa (11 BC – AD 44; king 41-44 AD) but without giving an exact year. Coins of Valerius Gratus (prefect from 15-26 AD) found beneath the wall belong to the year 17 AD. By then Agrippa was, as Herod's grandson, definitely royal but, we learn, not yet formally king. Still he was 28 years old, i.e. mature enough to engage himself in the city that was sooner or later to become his capital. Flavius also attributed the "Third Wall" around northwest Jerusalem to Agrippa. Yet, again he omitted any dates: "It was Agrippa who encompassed the parts added to the old city with this wall, which had been all naked before" (Flavius WJ V, 4, 2). These works in the time of Agrippa, thus, may well have coincided with the stratigraphy-based time of Diocletian (ca. 1-20 AD) and Constantine the Great (20s to 50s AD).

We have seen that large parts of Constantine's Jesus Compound do not stand on preceding Roman buildings (Angeloni 2019, 50). So he would have built directly on the earlier quarries with very meager cultural remains. In the 4th century such a construction on bedrock is considered impossible because then one would expect Hadrianic buildings from the 130s AD beneath Constantine's. In the 1st century, a hundred years before Hadrian, this is very well possible. Also the remark of Flavius about "naked" ground speaks for such a development. The northern wall, too, was built "upon **bedrock**, [that] was overlaid by eight courses of smooth-faced limestone ashlars and Hasmonaean blocks [up to 37 BC; GH]" (Weksler-Bdolah 2006-2007, 88).

That Jesus Compound and northern wall largely stand on bedrock, provides, in addition to the use of pre-Christian Hasmonean and Herodian ashlar, strong evidence for the 1st century as the construction period of the two landmarks. Attempts have long been made to reconstruct the state of the quarry before the construction of the Jesus compound. It is shown below because of the idea that it was built on bedrock. This would fit the stratigraphic 1st century, but hardly a situation some 300 years later.

Attempt to reconstruct the 1st c.AD quarry site over which **JERUSALEM'S JESUS COMPOUND** was built [<https://www.jrzetina.com/439366032>].



IV. Umayyad *ILIYA* AND Hadrianic *Aelia*

The seemingly strange fact that Constantine enriched Jerusalem architecturally with the Jesus Compound, but did not renew the walls that had allegedly been missing since AD 70, is not strange at all when we understand that Constantine's stratigraphic date places him *before* AD 70, i.e. stratigraphically in the time when the "Third" wall was built under Diocletian and himself. But Hadrian's Jerusalem history seems even more bizarre. From 70 to the 130s AD, the city is said to have been without walls. Unknown is the identity of their inhabitants which allegedly did not worry at all about enemies.

Then Hadrian decided, at an unknown time of his rule, to finally start the Roman transformation of the city that had been planned by Herod (37-4 BC). For about sixty years, wind and weather would have further eroded and transformed Jerusalem. Hadrian would have found a deserted city, which he then renewed and rebuilt. But in so doing, he would inexplicably forget about rebuilding the city walls: "During the Roman period the city of Aelia Capitolina remained unwalled" (Geva/Bahat 1998, 230). This conviction was also confirmed twenty years later: "At the time of the founding of Aelia Capitolina, the boundaries were marked by free-standing gates facing the four cardinal directions (north, south, east and west). At this point it did not have a surrounding wall" (Weksler-Bdolah 2019, 60).

It gets even stranger. The devastation of the city is said not to have been total, because the Roman Legio X Fretensis had moved there. Their soldiers would have made sure that Jerusalem would not be repopulated by Jews. At the same time, during all these decades, this military force that was primarily concerned about its own protection, would somehow have neglected to repair the city walls. Instead, they apparently **removed** the walls so completely that even Hadrian, the famous builder who constructed ramparts as far away as Scotland, no longer had the energy to rebuild them.

But it becomes even more outlandish. The Jerusalem historians do not know who inhabited Jerusalem between the 70s and 130s AD. Short-term hope was provided by Shuafat. With a distance of 5 km to Jerusalem, this solidly built Jewish village (310 x 35 m) was close enough for contacts (Yeager 2017). Its few inhabitants, however, were neither sufficient to retake the city nor to rebuild it after 130 AD. After a final heyday in the time of the Severans (2nd-3rd centuries AD), Shuafat mysteriously disappeared for the remaining 700 years of the 1st millennium until its sudden and prosperous return during the 11th/12th century of the Crusades (Pringle, 1997, 94; 1998, 316 f.)

So far, only the soldiers of the Legio X Fretensis can be taken into account as inhabitants of Jerusalem. But under Hadrian significant crowds must have poured into the city. After all, the elaborate Roman quarters and streets were not only to be built, but to be inhabited or walked on, too. The best connoisseur of Latin inscriptions from antiquity, Werner Eck, wanted to find out what they could contribute to answering this essential question: “One can conjecture who was settled in the colonia at that time, but concrete evidence is hardly to be found in the epigraphic tradition. The territory of the colonia might have been quite large, but cannot be determined in detail“ (Eck 2019, 129).

After the victory against Bar Kokhba in 136 AD, veterans from Roman troops in *Syria Palestina* are the most likely candidates. The sources are not meagre either. Thirteen discharge diplomas are catalogued so far. Usually, such diplomas are found close to the place of discharge because the veterans wanted to build a future in this familiar environment. However, of the 13 veterans of the Bar Kokhba War this is true for only two: “This relationship is not at all like what we know elsewhere in the Empire” (Eck 2019, 135).

The riddle of the residents of Jerusalem seems intractable. From the nearby Nabataean territories they are said not to have come. From the identically nearby Umayyad areas these inhabitants could not have come yet. However, the title of this chapter – Umayyads and Hadrian’s Aelia Capitolina – indicates who repopulated Jerusalem, beginning in AD 70. By no means did the city lie fallow for 60 years. How absurd, some readers will think. Umayyads have to be dealt with at the end of Jerusalem's first millennium AD. They surely do not belong to the 1st/2nd century, as the chapter title insinuates. Only a madman could look for the Early Middle Ages of the Umayyads in Imperial Antiquity, or for the 8th century in the 1st! Such a reaction is perfectly appropriate if one is loyal to our textbook chronology. But the author has much less freedom of interpretation, because his thesis depends on taking stratigraphy seriously.

We have seen that the “Roman Mansion” in the City of David was built in the Late Hellenistic Early Imperial style of the 1st c. BC/AD. We have also seen that this mansion stood directly on top of a Hasmonean Late Hellenistic dwelling. However, a belief in Anno Domini dating forced the excavators to assume that the peristyle villa flourished some 300 years later, even though physical evidence (soil, roots, shells, etc.) for such a prolonged and supposedly fallow period were missing. Roof tiles of the Legio X Fretensis, stationed in Jerusalem since 70 AD, show that the villa and also the Jesus Compound at the Cardo Maximus could have been repaired already in the 1st century. But is there evidence that Jerusalem Arabs follow soon after Hellenism, too? Definitely!

Since the time of Aretas I (160s BC), "the tyrant of the Arabs" (II Maccabees 5, 8), there had been alternating periods of cooperation and war between Nabataeans and Jews. As early as 4 BC, Nabataeans helped to crush a Jewish revolt in Jerusalem. Their king, Aretas IV (9 BC – 40 AD), had put his troops at the disposal of Publius Quinctilius Varus (46 BC – 9 AD), Rome's governor of Syria from 6 to 4 BC. We do not know if Nabataeans also helped quell the Jerusalem tax revolt of 6 AD. Yet, since 66 AD, Nabataean troops certainly helped Vespasian (69-79 AD) in his war against Judaea. Serving directly in the ranks of Roman legions, they were at hand when Titus (39/79-81 AD), then a Roman legate, laid siege to Jerusalem in 70 AD. It wasn't soldiers from Italy, Gaul or Spain etc. who fought for Rome against the Jewish rebels, but Arabs from Syria, including Nabataeans. This is confirmed by the sources below.

NABATAEAN ARABS in Rome's war against Jerusalem [Zeichmann 2018, 86 ff.].

Cohors I milliaria Sagittariorum (66–105? AD)

“There survives a diploma awarded to a low-ranking infantryman of the unit: §204 is the diploma of **Honanaeus son of Zabdi**, a resident of the city of Philadelphia from the Decapolis. Eck writes: The name of the owner of the diploma, Honaenus, is a Latinised form of the **Nabatean name Hnynw, known from Nabatean inscriptions**; in Greek the name is Ὀναῖνος or Ὀνήνοϛ. The father's name too, here in the form **Zabdi**, to be understood as a Latinised genitive form, is attested in the Nabatean area. ‘Zabd is a hypocoristic of the theophoric name meaning ‘gift of ...’. It occurs in **Nabataean in the forms zbd’, zbdw and zbdy**. It does not seem to occur as simply zbd in Nabataean, though it does appear infrequently in Palmyrene, where however zbd’ is extremely common. / This is consistent with **Josephus's** brief aside that the **Romans in the Jewish War were largely drawn from Syria** (J.W. 3.67).”

Cohors II Italica c.R. (62-63 AD; 88-91 AD)

That cohort “is well attested in the province of Syria after the Jewish War (see, e.g., §§225-27, §§229-31 of 88–91 CE), but this inscription is significant in that it locates the unit in that province *before* the War—the **Proclus** had served seven years, meaning his military career began in **62–63 CE**. Because **his father's name is Nabataean**, it seems that of the many cities named Philadelphia in the Empire, he likely hailed from that of the Decapolis. / **‘Judaea’ was not a Roman province before the Jewish War**. / Only after the War was it formally given ‘provincial’ status. Thus, in a strict sense, it is true that if Proclus were serving in the region of Judaea *before* the War, he would be part of **exercitus Syriacus**. / The Judaeian auxiliaries were largely recruited from Sebaste and Caesarea. / With no inscriptions or papyri clearly referring to the units of pre-War Judaea, Josephus serves as our primary source for the matter. **Josephus never hints at an Italian unit in Judaea.**”

The service of Nabataeans in the Roman army must not be confused with animosity towards Jews. As late as the Bar Kokhba revolt (130s AD), not only Jews but also Nabataeans from Petra sided with the Jewish rebels (Peacock 2013, 172). In any case, Arab Nabataeans with their Syrian metropolis, Damascus, could obviously have been settlers and therefore renovators of the Jerusalem conquered in 70 AD. No one claims that people from Italy or Greece left their homeland to reside in the carcass of Jerusalem.

Such a scenario, scholars might interject, is impossible. It is true that Arabs from the metropolis of Damascus took over Jerusalem, but they did not leave traces there before the 7th and 8th centuries AD. This excludes the Nabataeans of the 1st c. AD. Nevertheless, other scholars, e.g. numismatists, art historians, architectural historians, glass historians, etc., concede that the culture of the Umayyad Damascus Arabs of the 8th century can hardly be distinguished from the culture of the Nabataean Damascus Arabs of the 1st c. AD.

Could it be that the Umayyads existed much closer in time to the 1st c. AD? Their wall paintings (frescoes) point to that direction, A case in question is the 8th c. Umayyad villa of Quseir Amra (also Qasr Amra; Jordan), discovered 130 km east of Jerusalem in 1898:

HUNTING LIONS. LEFT: Roman mosaic with lion killing onager from SOUSSE/Tunisia (2nd c. AD). RIGHT (above): Roman mosaic with lion killing gazelle from LOD/Israel (tentatively dated to the 3rd c. AD; in style of 2nd c. AD). RIGHT (below): Umayyad mosaic with lion killing gazelle from KHIRBAT AL-MAFJAR (near Jericho) (8th c. AD; in Roman style of 2nd c. AD or younger). [<https://multarte.com.br/arte-romana/>; <https://www.wikidata.org/wiki/Q1503102>; <https://www.worldhistory.org/image/978/mosaic-khirbat-al-mafjar/>.]



“Ancient Greek influence in many of these paintings can be recognized in their subject matter and in the fact that some even bear Greek inscriptions. Dr. Glen Bowersock [2006], Professor Emeritus of Ancient History at the Institute for Advanced Study School of Historical Studies [Princeton/NJ], has remarked that in Quseir 'Amra there is little sign, apart from the architecture of the building themselves, that the region was then firmly in the hands of an "Islamic administration." He adds that what we see is an ‘indigenous Hellenism [ending in the 30s BC; GH] that is local, not alien’ ” (Wiener 2012).

Such Hellenism is also seen at work in Umayyad mosaics. They recreate 700 year older patterns from Pompeii in the Bay of Naples.

ROMAN 1st c. AD PEACOCK MOSAIC
 from a column in Pompeii (before 79 AD).
 [https://pl.pinterest.com/pin/57491332718138013/.]



UMAYYAD 8th c. AD PEACOCK MOSAIC floor from the bath of the so-called Palace of Hisham (691-743 AD) in Khirbat al-Mafjar (close to Jericho).
 [http://www.thisfabtrek.com/journey/asia/israel-palestine/20100226-ramallah-jericho/mosaic-hisham-palace-wet-4.jpg.]

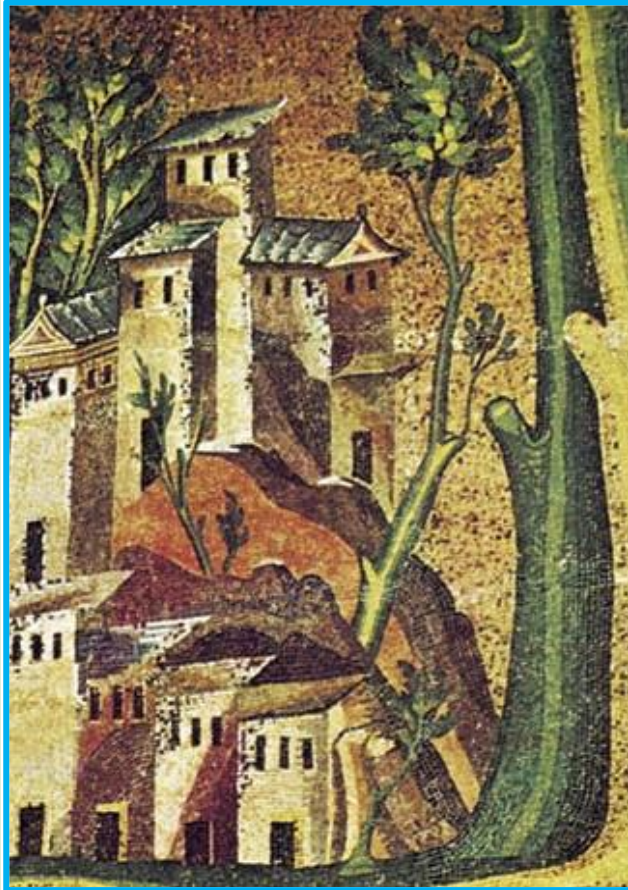


For large wall decorations with architectonic illusions, Umayyads opted for models from Boscoreale in the same area.

UMAYYAD DAMASCUS (8th c. AD) and BOSCOREALE/Bay of Naples (1st c. AD).

8th c. AD mosaic of the Umayyad mosque in DAMASCUS.

[<http://southbankmosaics.files.wordpress.com/2010/01/damascus-mosaic.jpg>.]



1st c. AD fresco from Villa Arianna in BOSCOREALE.

[<http://www.thecultureconcept.com/circle/wp-content/uploads/2012/07/Fresco-from-Boscoreale.jpg>.]



“The famous (8th c. AD) frescoes resort to antique motifs, / show parallels with the motifs on the (1st c. AD) frescoes in Pompeii and Boscoreale“ (Trinks 2014, 264 f.)

“Depicting vine tendrils, Corinthian acanthus scrolls, gemmed vases and even fantastic Pompeian-like Roman palaces ensured the survival of such [700 year earlier] motifs in Islam’s nascent art“ (Michaud et al. 1996, 255 f.).

Nabataean art from Damascus (or Jerusalem) was not found because it was hidden under Umayyad labels.

Coins also surprise by the lack of evolution over the 700 years from Late Hellenism to the Early Middle Ages. The author has speculated elsewhere that, after 70 AD, Islam represents one of the attempts to rescue the existentially threatened community of Judaism (see Heinsohn 2020b, 14). The numismatic evidence for this speculation was not considered back then. Moreover, there are

further archaeological findings of friendly relations between Jews and Umayyads, such as those presented by Peretz Reuven and Assaf Avraham (Borschel-Dan 2017). Since these open-minded authors also believe in the AD centuries between Roman attacks and

Jerusalem JEWISH HASMONAEAN COIN (40-37 BC). In Greek:
[Mattathias] Antigonus with **seven-branched Menorah**. Reverse in Hebrew: “Matatya High Priest” – around showbread table from Jerusalem Temple (not shown here).
[https://2.bp.blogspot.com/-WAs4KRWIQxE/UjLbgTxfieI/AAAAAAAAAZkc/lehRwOq-HNk/s1600/jMenorah_a.jpg.]



Jerusalem UMAYYAD COIN (8th c. AD). In Arabic besides **seven-branched menorah**: “**There is no God but Allah.**” In Arabic on other side: “Muhammad, the messenger of God,” and above it is the symbol of the Muslim crescent (not shown here).
[<https://static.timesofisrael.com/www/uploads/2017/12/Muslim-coin-with-seven-branched-menorah-e1512655356566-1024x640.jpg>.]



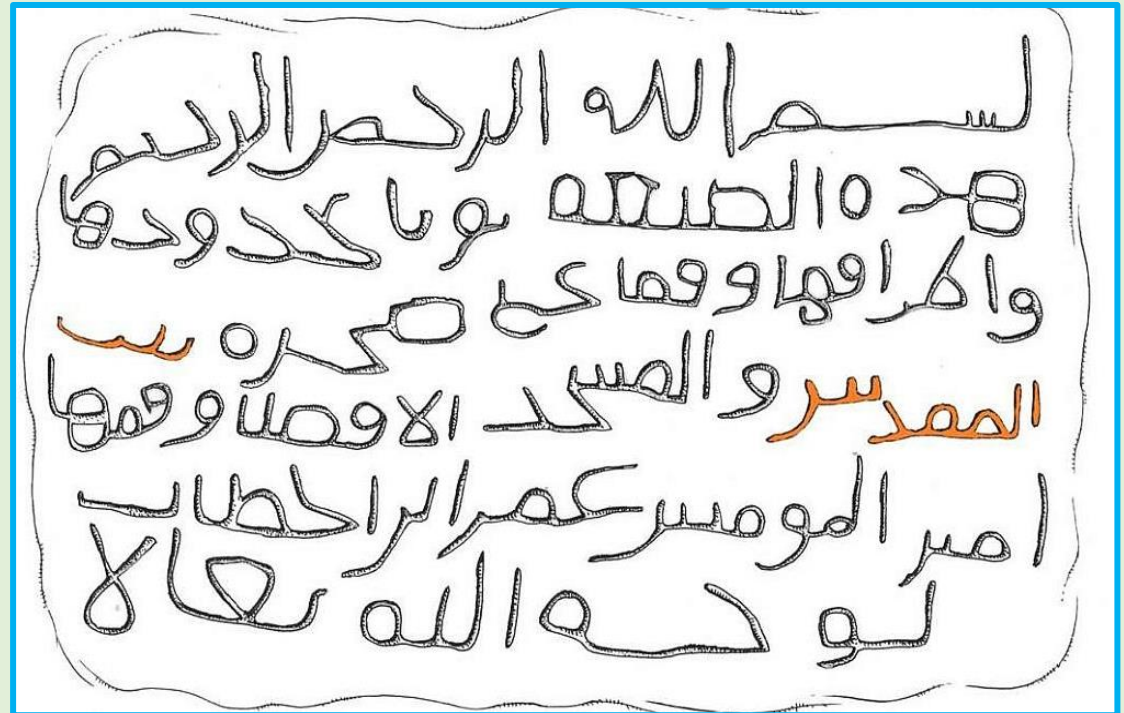
and attempts by Arabs to save it, the destruction of the Temple in 70 AD cannot be recognized as the inducement for the help by the Umayyads that Reuven and Abraham date, like everybody else, to the 7th/8th c. AD. Therefore, they cannot imagine that Damascus Nabataeans and Damascus Umayyads were the same Arabs. Nevertheless they have come close to the actual circumstances.

“At the beginning of the **Muslim** rule, not only didn't they object to the Jews, but they saw themselves as the **continuation of the Jewish people**” [Assaf Avraham in Borschel-Dan 2017].



A copper basin fragment with **Menorah** found near Kibbutz Beit Zera, together with another fragment that bears an **inscription in Arabic** of the Umayyad period (early 8th c. AD).

[[https://www.timesofisrael.com/archaeologists-expose-muslim-jewish-dialogue-in-jerusalem-from-1300-years-ago/.](https://www.timesofisrael.com/archaeologists-expose-muslim-jewish-dialogue-in-jerusalem-from-1300-years-ago/)]



A drawing of an inscription in the village of Nuba with the emphasis on the **orange color** of the Arabic term **'Beit al-Maqdas'** -- the **Temple**.

[[https://www.timesofisrael.com/archaeologists-expose-muslim-jewish-dialogue-in-jerusalem-from-1300-years-ago/.](https://www.timesofisrael.com/archaeologists-expose-muslim-jewish-dialogue-in-jerusalem-from-1300-years-ago/)]

Similarly, the menorah with five branches, common among the Umayyads, could be seen as an evolution from Jewish – or even similar Nabataean – coins of late Hellenism, requiring only years or decades, but not seven centuries.



Similarities between Nabataean and Umayyad sculpture have been recognized long ago (e.g., Avi-Jonah 1942). There are “close relations between the art of Ahnas and the Nabataean sculptural school reflected at Khirbat et Tannur. Despite the time gap between the sites, this affinity cannot be fortuitous” (Talgam 2004,100).

Nabataean Atargatis from KHIRBAT ET TANNUR:
1st c. AD.

[https://upload.wikimedia.org/wikipedia/commons/8/8c/Atargatis%2C_Nabatean%2C_c.100_AD%2C_Jordan_Archaeological_Museum.jpg.]



Umayyad female from KHIRBAT AL-MAFJAR (Jericho):
8th c. AD.

[<https://www.pinterest.co.uk/pin/523473156669816787/>.]



How could the Umayyads in the 8th c. AD perfectly imitate late Hellenistic styles? After the end of Imperial Antiquity as well as the demise of Late Antiquity and way before the excavation of Pompeii, there were no specialists left to teach them such sophisticated skills. One might argue that imitating decorations and coins is not that difficult. But the early medieval Arabs also managed to create special mixtures and chemical formulas for pigments used in colored glass (see page after next):


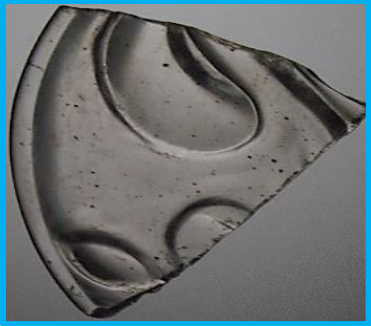




“The millefiori technique, which takes its name from the Italian word meaning ‘thousand flowers’, reached a culmination in the Roman period. [...]. The technique seems to have been rediscovered by Islamic glassmakers in the 9th century, since examples of millefiori glass, including tiles, have been excavated in the Abbasid capital of Samarra” (TDC 2014).

In the box below it is shown that the chronological problems of glass are well known to the top specialists. Since they are absolutely faithful to Anno Domini dating, they cannot find a solution.

Enigma of a 700 year survival of the chemistry, technology, and design of Roman glass that -- after the fall of Imperial Antiquity (1st- 3rd c. AD) and Late Antiquity (4th-6th/7th c. AD) – continued among early medieval Arabs (8th-10th c. AD).

“The glass repertoire of the **Umayyad period** (661–750 CE) mainly represents the **continuity of Roman** and Byzantine **traditions**, with several new vessel types and decoration techniques. This is now widely accepted among glass scholars, who have abandoned the use of terms such as ‘Byzanto-Umayyad’, ‘Late Byzantine/Early Umayyad,’ or the more general term ‘Early Islamic’ to describe this group of vessels [...] The major shift in shapes and fabrics occurred at the end of the eighth or the beginning of the ninth century. This phenomenon was also noted by Yoko Shindo in studying the glass finds retrieved from Fustat [ancient Cairo]” (Gorin-Rosen 2016):

“Firstly, even after Egypt was conquered by the Arabs in the middle of the 7th cent., the **Roman glass-making tradition persisted [starting 1st c. BC/AD; GH] at least until the end of the eighth cent.** We have seen in Fustat finds a continuity in glass fabrics, techniques and shapes that are common to those of Roman glass. Furthermore, ingots of the **same [chemical] composition** found there indicates that those products were manufactured in Fustat. Secondly, it was between the late 8th cent. and the beginning of the 9th cent. that the style of the glass vessels shifted from Roman to Islamic“ (Shindo 2000).

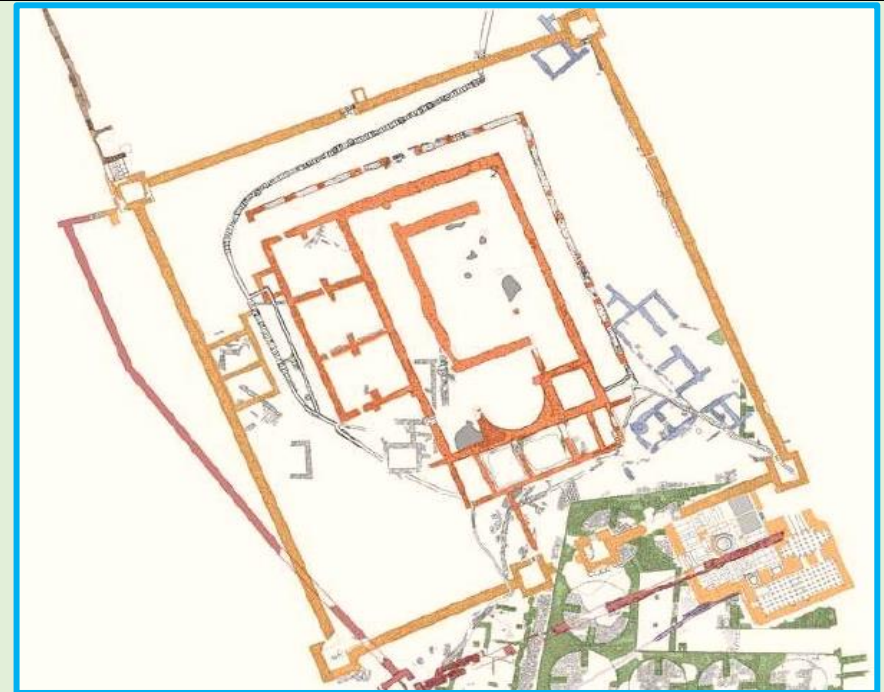
<p>Abbasid millefiori glass bowl of the 8th/9th c. AD (Early Middle Ages). [http://www.christies.com/lotfinderimages/d56712/d5671208&IntObjectID=5671208.]</p>	<p>Abbasid glass fragment of 9th c. AD (Early Middle Ages; Samarra/Iraq) [Whitehouse 2010, 269].</p>	<p>Umayyad glass pedestal dish of 8th c. AD (Early Middle Ages; Ramla/Israel). [https://www.academia.edu/28170204/An_Umayyad_Glass_Assessment_from_Ramla.]</p>
	 <p>“A ninth-10th-century is certainly possible. [...] Similar motifs [...] are found on a Roman relief-cut vessel from Cologne” [Whitehouse 2010, 269].</p>	
<p>Roman millefiori glass bowl of the 1st c. AD (Imperial Antiquity). [www.e-antiquities.com/sites/default/files/imagecache/product/SC21653-2.jpg.]</p>	<p>Late 1st c. AD Roman glass vase of from Cologne (Imperial Antiquity) [Harden 1988, 191].</p>	<p>Roman glass pedestal dish from Egypt dated to the 4th c. AD (Late Antiquity). [https://ancientglass.files.wordpress.com/2016/12/nfb-1031.jpg.]</p>
		

This could all be true, the reader may think, but where is the stratigraphic evidence that the Umayyads immediately followed Late Hellenism and did not enter history 700 years later? Such a direct transition, with no intervening strata, has already been shown for complete Umayyad castles. Beth Yerah provides just one of many examples.

ABOVE LEFT: BETH YERAH location on Lake Kinnereth/Israel [Rasmussen/Zondervan, *Atlas of the Bible*, 2010].

ABOVE RIGHT: Umayyad 8th c. AD fortification (yellowish) that cuts through Late Hellenistic walls (reddish brown) immediately underneath with **nothing to show for the 700 years in between** [Da'adli 2017b, 135].

BELOW: Stratigraphies at different locations of Bet Yerah. Late Hellenistic remains (ending 1st c. BC/AD) of the **Herodian era sit** (as in Jerusalem beneath the Umayyad palaces) immediately below Umayyad remains (beginning 7th/8th c. AD) [Greenberg/Tal/Da'adli 2017, 3].



<i>Area</i>	<i>DK</i> <i>(Church)</i>	<i>GB</i>	<i>SA</i>	<i>AC +</i> <i>BH</i>	<i>UN</i>	<i>MS/EY</i>	<i>BS</i>	<i>MK/GE</i>	<i>BF</i>
<i>Bet Yerah</i> <i>Period^l</i>									
H (Hellenistic)	?	2–3	2	2–3	Pits	2	2	1	Re-use of Wall C
J (Byzantine)	1					Coins			
K (Early Islamic)	2	2	2			1 (?)	Burials?		

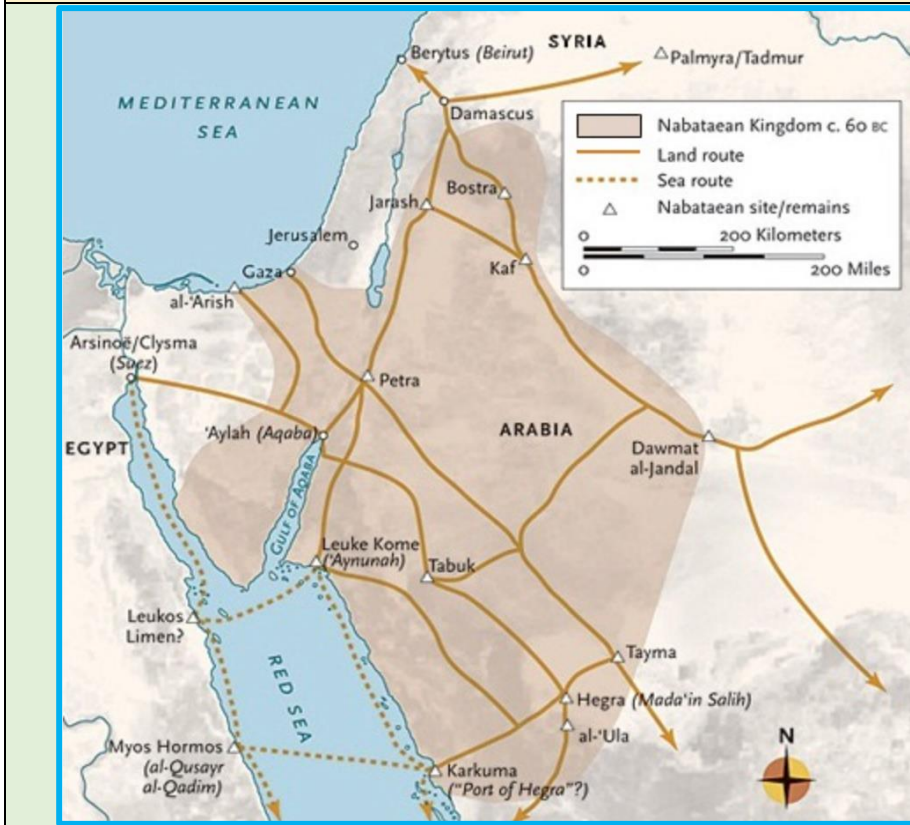
Nabataeans and Umayyads not only shared the same art, Damascus as the same metropolis Damascus, and the same stratigraphy, but also a common territory that was home to yet another famous Arab ethnicity that also held Damascus: the Ghassanids.

Assumed territory of **NABATAEAN ARABS (1st c. BC/AD)**
{also core territory of Umayyads}.

[<https://freesoulontheroad.blogspot.com/2017/07/giordania-petra.html>.]

Assumed territory of **GHASSANID ARABS (3rd /4th c. AD ff.)**
{also core territory of Umayyads}.

[<https://richardodixon.com/2013/04/26/the-ghassanid-empire-paradigm-of-transition-in-the-late-antique-levant-6/>.]



They served as Christian allies of the Byzantines during Late Antiquity (3rd/4th to 6th c. AD). The Justinian dynasties could count on them in their Persian wars. Yet, they were already active during Imperial Antiquity (1st to 3rd c. AD). Diodorus Siculus (90-30 BC)

knew them as Gasandoi, Pliny the Elder (23-79 AD) as Casani, and Claudius Ptolemy (100-170 AD) as Kassanitai (Bukharin 2009, 67 f.).

While the Umayyads are puzzling in that they supposedly imitated Nabataean art that is 700 years older, the Ghassanids seem even more puzzling because their art is largely unknown whereas their architecture anticipated the Umayyad *kasr*. The central element of this mysterious Ghassanid-Umayyad connection “is the all-pervasive Ghassanid presence is the structure of the Umayyad state which might be termed the Ghassanid heritage. This is the right context for understanding of the Ghassanid-Umayyad architectural relationship” (Shahid 2002, 378).

It gets more enigmatic because the construction of the most prominent Ghassanid fort on the Limes Arabicus, Sergiopolis/Resafa with ramparts and buildings erected under Justinian (527-565 AD), was begun as a fort of around 70 AD in the time of the early Flavian emperors. This Limes, in turn, surprises in that its water pipes that supplied the Roman soldiers of Imperial Antiquity were still intact in the Early Middle Ages of the Umayyads: “We can conclude that from the 6th through the 8th c. AD many military structures fro...]m the Limes Arabicus underwent a process of transformation and reuse” (Morillo et al. 2009, 178).

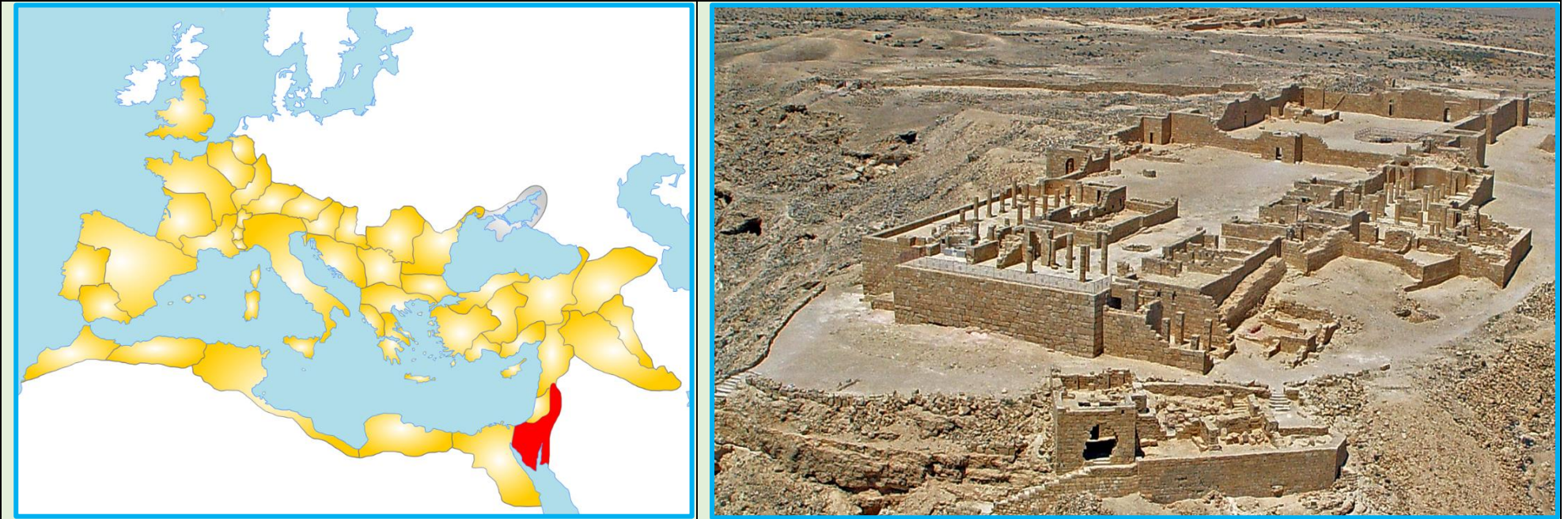
ARABS of the 1st millennium AD bordering Israel.			
Selected features	NABATAEANS (1st c. BC/AD)	GHASSANIDS (3rd/4th c. AD ff.)	UMAYYADS (7th/8th c. AD.)
Stratigraphy	Upon Late Hellenism	Resafa fort soon after Hellenism	Upon Late Hellenism.
Typical regnal names	Aretas	al-Harith; Arethas	Harith
Architecture	Imperial Roman	Extremely scarce. Resafa is from 70 AD	Qasr (Roman castrum)
Technology	Limes Arabicus	Limes Arabicus	Roman Limes Arabicus and water pipes
Coinage	No coins since early 2nd c. AD	No coins	Many coins with Jewish + Christian signs

Astute researchers have certainly sensed the similarities between Imperial Antiquity, Late Antiquity and Early Middle Ages. Their belief in AD-chronology, however, stands in the way of rational conclusions, which is why they fall for a miraculous durability that easily outlasted the end of Rome and Byzantium. “Qasr [*castrum*] al-Hallabat [Jordan] has provided [...] the physical transformation and the changes of use of a Roman fort from the 2nd-3rd century, enlarged in Tetrarchic period, and later transformed into a monastery and palatine structure by the Ghassanids, before being refurbished in Umayyad period“ (Arce 2012, 55).

Back to the post-70 AD settlers of Jerusalem. Nobody doubts that the inhabitants of 1st/2nd c. AD Arabia Petraea, the name given to the Nabataean Empire as a Roman province since 106 AD, were first-class master builders. Apollodorus (ca. 50-130s AD), the leading architect of his time, was born in Nabataean Damascus. In Israel, for example, one can admire their craft to this day in Avdat (Negev). They managed palaces and temples, and they knew how to build retaining walls in the Herodian style of Jerusalem.

LEFT: Nabataean territory turned into Roman province **ARABIA PETRAEA** [https://en.wikipedia.org/wiki/Arabia_Petraea#/media/File:Arabia_Petraea.svg].

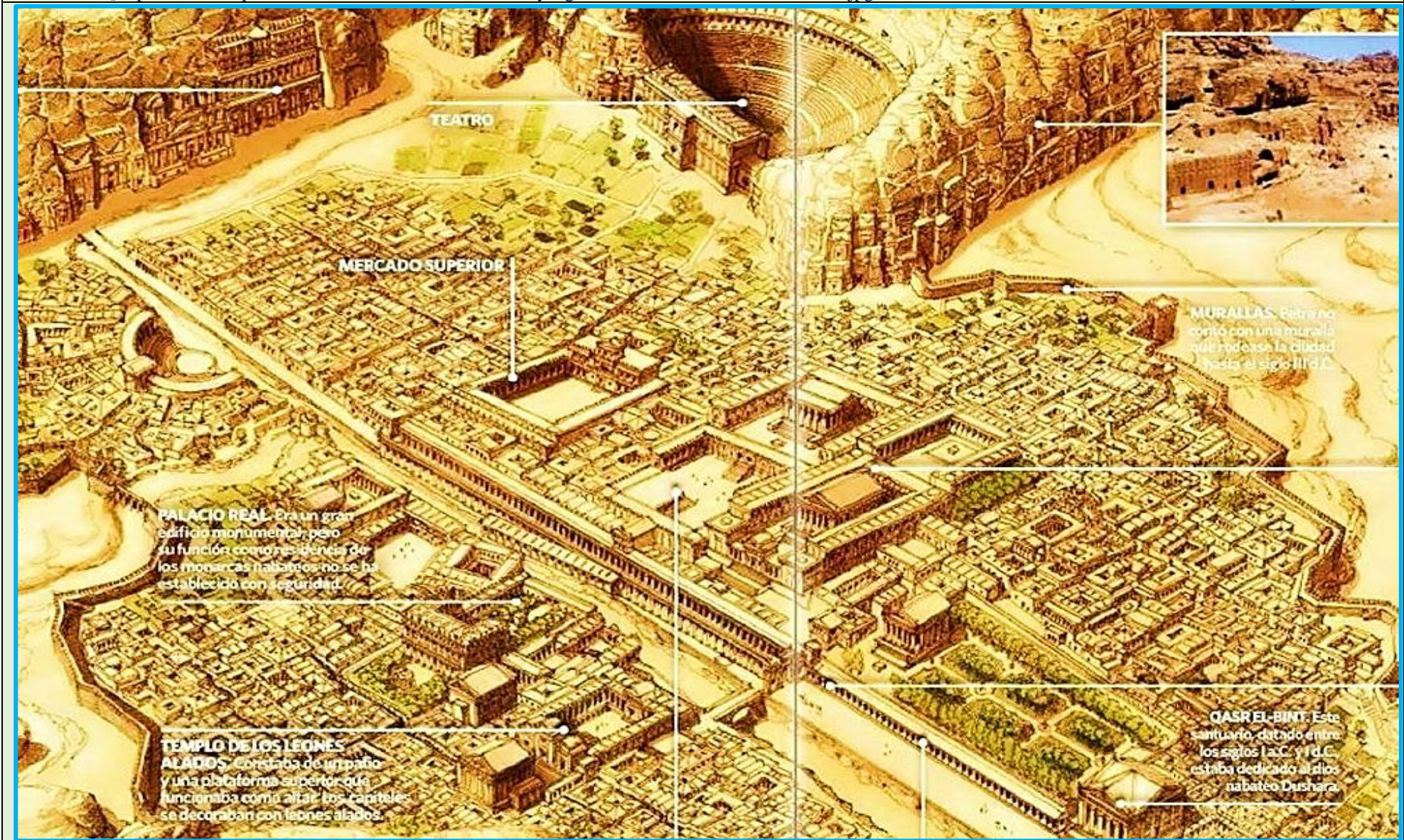
RIGHT: Ruins of Nabataean city of **AVDAT/ISRAEL**. [<https://de.wikivoyage.org/wiki/Avdat#/media/File:Avdat-v.jpg>].



Probably no people built more artfully directly into solid rock than the Nabataeans. Their metropolis of Petra provides the outstanding example. A complete Roman theater was carved out of the natural stone. Column-lined main streets and semicircular squares were also mastered with aplomb. Whatever needed repair in Jerusalem or not even there yet, the Nabataeans could have managed it all easily (see illustration below). Nabataeans came from the vicinity of Jerusalem, conquered the city and expelled or killed its Jewish population. Everything indicates that their ethnic group took possession of the city after 70 AD. And in Jerusalem there is nothing to

Reconstruction of **ARAB NABATAEAN PETRA** with walls, columned main street, forum, theatre, markets, etc. in the **1st c. AD.**

[<https://external-preview.redd.it/hBExUI8RWuuA4J3ylZgnLdewNBA15G1nL014AF41h00.jpg?s=148b340385e1d1cc4e8ac23d37f7f23d7265d0ac.>]



suggest that Arabs arrived there only in the 7th/8th century. The Umayyads built directly upon the Herodian ruins: “The western wall of Umayyad Structure IV, to the west of the Temple Mount, was dismantled, revealing remains of the Second Temple period destruction debris. / Five hundred fragments of Herodian architectural decoration were found. / The Umayyad builders used the fragments of Herodian architectural decoration as construction materials” (Peleg-Barkat 2017, 29 f.). This even applied to the retaining wall of the Temple Mount (see illustration below).

UMAYYAD MASONRY of the **7th/8th c. AD**, which **directly sits on masonry of 70 AD**. **LEFT: Western retaining wall** [https://pl.pinterest.com/pin/432908582903815546/]. **RIGHT: On top of a gigantic 1st c. BC/AD block in the Western Wall tunnel** smaller stones to fill a depression followed by standard ashlar. [https://www.youtube.com/watch?v=8IOly3-M96M&ab_channel=AllAboutJerusalem.]

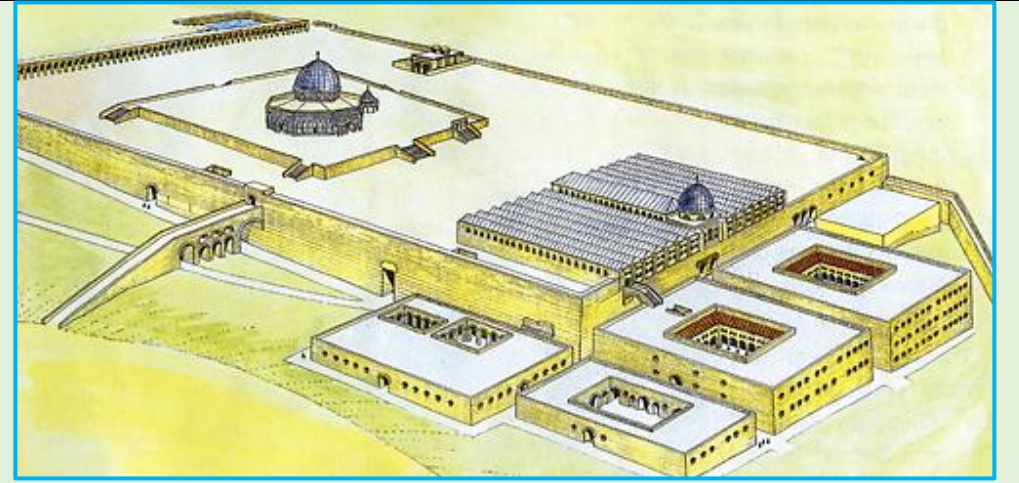


The most important Arab buildings in Jerusalem were unknown until around 1970. They stood directly south and southwest of Temple Mount. Earlier buildings/ruins occupying the slopes must have been demolished before these “Umayyad Palaces” were built.

Reconstruction of some of the six Umayyad Palaces (8th-10th c. AD) in 1st/2nd c. AD style (in orange “Palace Number 2”).
These massive structures were destroyed by a natural disaster that is currently dated to 749 AD.
 [http://www.jewishvirtuallibrary.org/jerusalem-architecture-in-the-umayyad-period.] **At 1015 AD (assumed date), the Dome of the Rock (centre of the Mount) was described as destroyed. Rebuilding started in 1022 AD (assumed date).**

[http://siramuharafa.blogspot.com/2015/06/blog-post_3.html.]

[http://siramuharafa.blogspot.com/2015/06/blog-post_3.html.]



The slopes were leveled by earth fills and 15 m deep substructures of Roman cement that covered the demolished houses beneath. They are called “Byzantine” because it is believed that they chronologically followed the Justinian period. Yet, we already know from Beth Yerah (see p. 58 above), that 8th c. Umayyad structures belonged to the same level as 1st c. Imperial Antiquity with Late Hellenist features. That situation was also found in Tiberias (see also pp. 103-105 below):

“During the course of a dig designed to facilitate the expansion of the Galei Kinneret Hotel, Hartal noticed a mysterious phenomenon: Alongside a layer of earth from the time of the Umayyad era (638-750)], and at the same depth, the archaeologists found a layer of earth from the Ancient Roman era (37 B.C.E.-132)]. ‘I encountered a situation for which I had no explanation - two layers of earth from hundreds of years apart lying side by side,’ says Hartal. , ‘I was simply dumbfounded’ “ (Barkat 2003).

The direct transition from AD 70 to the Nabataeans (seen here as an alter ego of the Umayyads) is also supported by the fact that the water systems of the 1st century continued to be used by the Umayyads.

Assumed **Early Medieval JERUSALEM** (7th/8th to 10th c. AD). The Umayyad Temple Mount with Al-Aqsa and four (of six) “palaces” below was built, using Herodian stones (1st c. BC/AD), in Roman technology of the 1st/2nd c. AD., i.e. before the 2nd/3rd c. AD three-apse style of Justinian’s NEA Basilica (background). [http://www.ust.ucla.edu/ustweb/Projects/Israel/Umayyad6_1025.htm.]



The "Umayyad Palaces" did not fulfill any religious functions. Storehouses and/or workshops are considered. It is not known who needed such large buildings in the 8th century. Visiting caliphs are suggested as the most important users, but they also had the metropolis of Damascus at their disposal.

Assumed **Early Medieval JERUSALEM (7th/8th to 10th c. AD)**. View from the Umayyad Palaces towards the Temple Mount.

[http://www.ust.ucla.edu/ustweb/Projects/Israel/Umayyad6_1025.htm.]



However, if the massive complexes belong to the Nabataean period between the 70s and 130s, the question immediately arises if they belonged to the headquarters and workshops for Legio X Fretensis, where Nabataean soldiers served. One would also like to know

Main Umayyad "PALACE Number 2" in JERUSALEM, location and attempt at reconstruction.

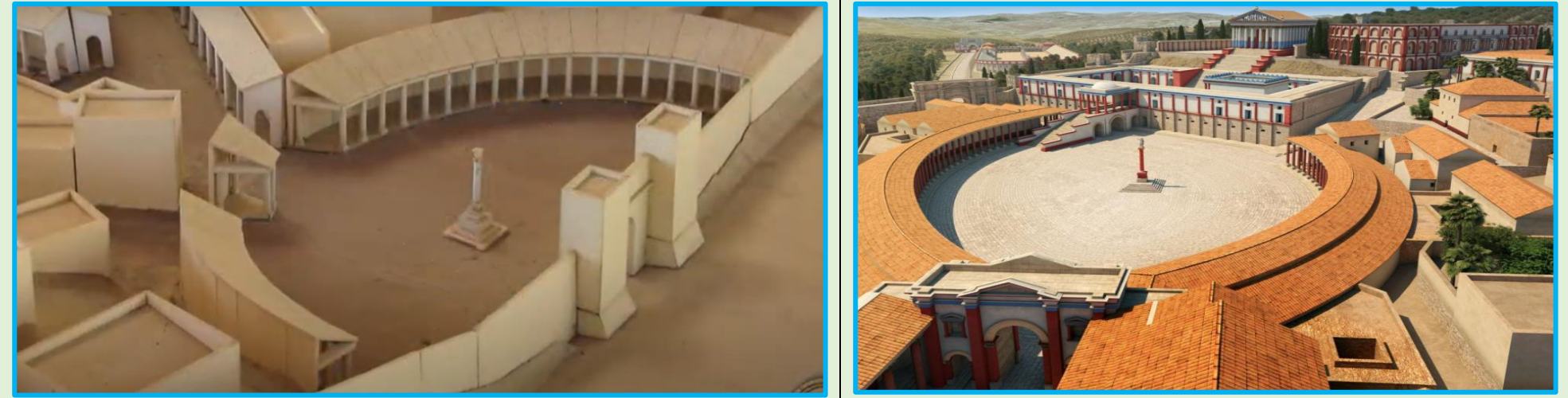
It measured 96 x 84 m. A three meter-thick protective wall surrounded the complex. It was made of trimmed ashlars, many in secondary use from the collapsed Herodian walls of the Temple Mount. Two main gates, one facing east and one facing west, gave access to the palace. A broad, stone-paved courtyard in the center of the building was surrounded by rows of columns supporting the roofing of the porticoes.



where Hadrian and his court were housed during their visit to Jerusalem in 130 AD. Thus, there are possible uses that have not been contemplated so far for reasons of Anno Domini chronology, while they would fit the stratigraphy very well. If all these buildings were already present at Hadrian's arrival, he was not out of his mind when he, supposedly, built only a gate (Neapolis/Damascus) in Jerusalem, but forgot the walls. In actual fact, he had already found walls, gate, and columned plaza. The gate could not have been

started by Hadrian, because the earliest fortification flanking it are dated to Diocletian and Constantine the Great, that have Anno Domini dates in the 3rd/4th c. (Geva/Bahat 1998, 227). Stratigraphically, however, they belong to the early 1st c. AD, i.e. some 70 years **before** Hadrian.

LEFT: Rough model of JERUSALEM'S Neapolis/Damascus Gate with oval plaza (70x140m) in 1st c. BC/AD style, which Hadrian is said to have built without an accompanying wall in the 2nd c. AD. RIGHT: Late 1st c. AD gate and plaza at NABATAEAN GERASA. It had been completed before the city accommodated Hadrian in 129/130 AD. From there he traveled to Jerusalem. [<https://www.nationalgeographic.com/history/magazine/2019/09-10/jerash-ancient-city-of-jordan/#/06-oval-forum.jpg>.]



Stratigraphically, wall, gate and plaza had been repaired by Nabataean Arabs who were serving as soldiers in Legio X, and by Arab civilians, right after the damage of the 70s AD. The Nabataeans/Arabs had therefore, in Arabic, called the column plaza just that: Bāb al-Āmūd (Gate of the Column). Completed in the style of the 1st c. BC/AD as, e.g. in Beth Shean, Jerusalem's cardo, gate and half-circle plaza had been built under Diocletian and the dynasty of Constantine, possibly following Herodian plans. There, stratigraphically, 1st century frontier-emperors erected their structures, in part directly on bedrock from the quarries that had operated there before.

The Arabs/Nabataeans, on the other hand, carried out their repairs on pre-existing Herodian, Diocletian, and Constantinian buildings. This repair work is still visible today at the western retaining wall of the Temple Mount. And this is also true for their so-called

“palaces”. They contain Herodian stones and columns from churches. These pious buildings had, stratigraphically, been started in the 1st and not in the 4th c. AD. Thus, Christianity was not an eccentric religion, which built prayer halls only three hundred years after its founder’s demise, but erected them in the 300-years-earlier style of first century basilicas. Much like Diocletian and Constantine, they are unjustly accused of being crazy repeaters of 300-year-old styles. However, they did not imitate the 1st century 300 years later. They belonged to it.

Thus, Hadrian did not come to Jerusalem to live in ruins and rebuild the city out of them. Rather, he visited the city because the Arabs living there had already achieved everything vital and were finishing the final touches. The formidable accomplishments of Jerusalem’s Nabataean workers and rulers were to receive a Roman seal of approval with the Aelia name.

Today, scholars wonder if the Umayyads revived the Roman city name “Aelia” as the Arabic “Ilyia” many centuries later. However, if the name had been offered to the emperor by Nabataeans in honor of Hadrian, it is quite natural that they would have used exactly that name and no other. After all, there were Arabic names like Bayt al-Maqdis (House/Temple of the Holy) for Jerusalem (in detail Jacobson 2019). But to the Umayyads, that stratigraphically were the Nabataeans, the protection by Hadrian was so important that they used Aelia/Ilyia. Therefore, through all periods of Umayyad Jerusalem, the coins struck in its mint displayed its name as Ilyia (Baidoun 2015/16, 145-46). :

“After Jerusalem was brought under Arab hegemony, it is an indisputable fact that the official Roman name for the city, Aelia in the Arabic form Īliyā, continued in use, as attested by Umayyad coins, seals and milestones. The new Arab rulers were content to continue calling Jerusalem by that name, even though they celebrated its biblical past and former Temple” (Jacobson 2019, 15).

No one has held Hadrian's (119-138 AD) Aelia legacy higher than Jerusalem's first Arab rulers. Per Anno Domini, they are dated to the 7th/8th century. Stratigraphically, however, e.g. in Gerasa, Nabataean Arabs already lived in the area before Hadrian arrived. That is why they could provide him with a princely reception. Could it have been similar in Jerusalem? Was the Roman urbanity, supposedly created by Hadrian, already existent there long before his visit of AD 129/130?

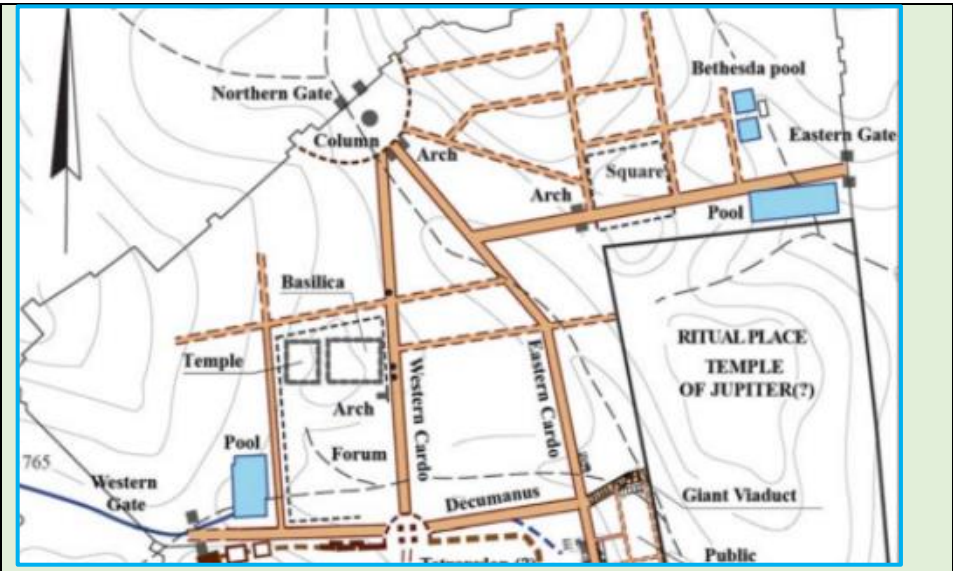
It came as a surprise for Jerusalem’s historians that under Constantine's Jesus Compound, supposedly built in the 4th c. AD, the expected phase with a 2nd century Venus temple of Hadrian on the Cardo Maximus could not be retrieved: “It is not possible to find any trace of this phase in the area studied, as in almost all the accessible parts of the Holy Sepulchre complex” (Angeloni 2019, 50).

Most recent idea of JERUSALEM during Hadrian's 2nd c. AD

[Weksler-Bdolah 2019, 59].

The supposed “Temple” beneath the Jesus compound was actually not found but is still listed as a major Hadrianic building. The Holy Sepulchre, Anno Domini dated 330s-350s, was partially built on bedrock of the late 1st c. BC quarry. Stratigraphically, it was built soon after the demise of Jesus (ca. 4 BC – 30 / 33 AD).

The plaza on the “Forum” south of the Jesus Compound was also built on bedrock of the late 1st c. BC but dated to Hadrian's 2nd c. AD.



The compound was partially built directly on bedrock of the 1st c. BC/AD quarry. Stratigraphically, it was erected soon after the death of Jesus (ca. 4 BC – 30 / 33 AD), to whom it was dedicated. Instead of taking seriously the stratigraphy that places Diocletian and Constantine in the early 1st c. AD, scholars have reacted rather defiantly. They claim, that Hadrian did at least build a 2nd century civilian basilica that “later formed the basis for the fourth-century basilica of Constantine” (Weksler-Bdolah 2019, 73). But even from such a Hadrianic basilica, instead of a temple, foundations were not discovered under the Holy Sepulchre. The currently best expert on Roman Jerusalem, Shlomit Weksler-Bdolah, somehow adopts the thesis of a Hadrianic building under the Jesus Compound. She does not criticize it. But she does not support it either. Instead, she writes laconically: “This proposal is accepted by many scholars” (Weksler-Bdolah 2019, 73).

This hesitancy may be explained by the fact that she refers to quite a few finds, which show that buildings attributed to Hadrian's 130s AD in the area of Forum and Jesus Compound, have been built directly on bedrock of the 1st c. BC/AD: “Researchers identify this as a municipal forum from the time of Aelia Capitolina, which is estimated to have been located northwest of the intersection between the Western Cardo [...] and the Decumanus. / The plaza is paved with flagstones **laid on top of bedrock**, which was apparently hewn and levelled for this purpose” (Weksler-Bdolah 2019, 71). A comparable finding was made for the, western, Cardo

Maximus: “Sections of ancient stone paving [were] made of large limestone slabs set over **a rock-hewn drainage channel**” (Weksler-Bdolah 2019, 67; bold GH).

But what about Jerusalem's Eastern Cardo? It is not nearly as famous as the Western Cardo with its Jesus Compound, but it has been excavated with the most modern means of archaeology in the 21st century. From the Madaba Mosaic of Justinian's time, one knew approximately where to look for it. And approximately there it was also found. Is it evidence for a Hadrianic Jerusalem?

Christian mosaic model of so-called Late Antiquity JERUSALEM was discovered in 1894 in Madaba (today Jordan). It was part of a floor mosaic in the city's church of Saint George. It is textbook-dated to the 6th c. AD. It is believed to have been destroyed by a mega-earthquake that is textbook-dated to 747/749 AD.

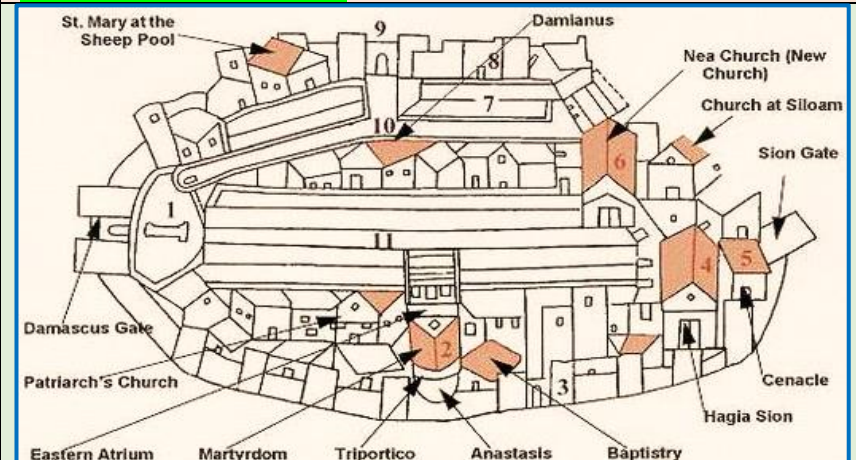
Recent state of the Madaba mosaic.

[Berthold Werner: https://de.wikipedia.org/wiki/Mosaikkarte_von_Madaba#/media/File:Madaba_BW_8.JPG.]



Identifiable buildings on the Madaba mosaic.

10=EASTERN CARDO. [<https://pl.pinterest.com/pin/452259987561965817/>.]



LEGEND

- | | | | |
|---|---|----|--|
| 1 | Damascus Gate Plaza | 6 | Nea Church |
| 2 | Church of the Holy Sepulchre (Eastern Atrium, Martyrdom, Triportico, and Anastasis; pictured upside down) | 7 | The Haram al-Sharif (Temple Mount) |
| 3 | Citadel and main western gate (today's Jaffa Gate) | 8 | Beautiful Gate |
| 4 | Hagia Zion | 9 | Probatike Gate (St. Stephen's Gate, the main eastern gate) |
| 5 | Cenacle or Coenaculum | 10 | Eastern Branch of the Cardo Maximus |
| | | 11 | The Cardo Maximus (running north-south from the Damascus Gate to Nea Church) |

Already in the 19th century, a 45 m long stretch of the central drainage channel of the Eastern Cardo was documented: “The channel, which was used beneath the level of the street in the Roman period, was used continuously until the twentieth century. The bottom of the channel is **hewn in the bedrock**” (Weksler-Bdolah 2019, 76; bold GH).

Why should the Eastern Cardo not date from the early 1st c. AD, when the bedrock belongs to that area’s quarry period ending, at the very latest, in the 1st c. BC/AD? Within the ancient old city center, the Eastern Cardo superimposes roads of the pre-Christian Iron Age (see photo below). This also does not exclude a construction period of the Eastern Cardo in the 1st c. AD.

Section of **JERUSALEM’S EASTERN CARDO**

(Weksler-Bdolah 2014, 44).

Situation of the Western Wall Plaza excavations in 2009.

View to the south-west.

Cardo flagstones laid on top of walls of a pre-Christian Iron Age building.

[Photographed in January 2009 by S. Weksler-Bdolah.]



What is the sealed material that can be safely used for dating?

“Two coins [...] were retrieved from the 0.3–0.4 m thick foundation layer uncovered above the bedrock and beneath the flagstones in the southern part of the excavated area. [...] The coins, both uncovered in L3225, are dated to the Second Temple period: a prutah of Nero (58/59 CE [...]) and a prutah of the second year of the First Jewish Revolt (66/67 CE) [...] As for the potsherds, some vessels follow the pre-70 Judaic tradition of the Second Temple period, while others conform to the Roman military style. The latest fragments belong to vessel types introduced by the Roman military after 70 CE” (Weksler-Bdolah 2014, 49).

These findings support the road construction from Nero until the siege and conquest of Jerusalem in 70 AD and the period of repairs by the Nabataean legionaries after 70 AD. For the continuation of the construction or repair of the road right after 70 AD also speak “Levantine round-discus oil lamps, the local and regional version of Broneer Type XXV, which started to be produced during the late first century CE. [...] A visual inspection of the bowls and oil lamps suggests that they were produced in the kilnworks of the Tenth Roman Legion” (Weksler-Bdolah 2014, 49). The post-70 AD works are also supported by “a glass bowl, with crimped trails applied on the rim, dated to between 70–135 CE” (Weksler-Bdolah 2014, 49).

A dump with small finds revealed as the **latest** identified coin a piece “minted during the reign of Domitian, 86/87 CE” (Weksler-Bdolah 2014, 54). Especially at the time of Domitian (81-96 AD) there were repairs everywhere in the empire (see also above p. 48). Obviously, Jerusalemites were also active in the time of Domitian.

Still it remains incomprehensible why all the cardos of Jerusalem should have been started not before Hadrian. To justify such a view a single Hadrian coin is presented. Yet it is not safely stratified because it came from an “unsealed, though undisturbed fill, a few centimeters below the street level” (Weksler-Bdolah 2014, 50). This coin was issued before the Hadrianic renaming of Jerusalem to Aelia Capitolina in Antioch. That suggests that the street network of Jerusalem was kept in good order even before the 130 AD visit of Hadrian who supposedly only then had ordered the construction of Jerusalem’s Roman streets.

Shlomit Weksler-Bdolah, the finest scholar on the subject, is convinced that all these finds from the 1st AD up to the early years of Hadrian give “a date no earlier than Hadrian’s reign (117/118–138 CE) for the construction of the Eastern Cardo” (Weksler-Bdolah

2014, 54). In reality, there has always been activity on the Eastern Cardo from the beginning of the revolt until the beginning of Hadrian's reign. Coins of Hadrian from the Mint of Aelia Capitolina, which could prove a construction period during his reign, have not been found under the pavement. The Eastern Cardo was started just like the Western one in the 1st c. AD. It was completed - and once in a while repaired - before Hadrian's visit to Jerusalem in AD 129/130.

The researchers present the evidence in favor of such a scenario in impressive detail. In the end, however, a belief in the Anno Domini chronology also vanquishes the acumen of the Israeli archaeologists.

And yet, something should also have been built in **Aelia** Capitolina, if not **by** then at least **for** Emperor Publius **Aelius** Hadrianus. His days in Jerusalem will not have gone by without veneration and festivities. What might such honors have looked like? Are there other cities nearby where Hadrian had been accommodated and honored before coming to Jerusalem? Definitely!

In Gerasa, for example, a kind of triumphal arch was erected for Hadrian. Nabataean contributions to this structure are not disputed. They cannot surprise because Gerasa was a city for local Arabs. Though it was Roman in outline and technology it was not designed to house people from Italy. And in Gerasa there were no distinct settlement strata for Umayyads built many centuries later on ruins of Hadrian's time. Still, there was a mosque in the heart of the city. There were also the typical small finds (coins, lamps and pots with potter names in Arabic). But there were no Umayyad houses and palaces built on Roman ruins as expected by the followers of Anno Domini chronology.

What does it mean that there are no residential quarters of Umayyad Arabs in Gerasa from the 8th century super-imposed on ruins of, unquestionably, Nabataean Arabs of Gerasa from the 1st/2nd century? Archaeologists recognized the city's decline in the 3rd c. AD, parallel with the widespread crisis that took place throughout the Roman Empire. It is believed that the Umayyads of Gerasa's mosque lived among the locals. Yet the locals "before" the Umayyad Arabs were Nabataean Arabs. If both groups were identical, they obviously cannot be found in separate strata, one deep down and the second one high up with many other layers for many centuries in between. That is why the central mosque was located right in the center of the 2nd/3rd century downtown. There are no layers for half a millennium between the mosque of Gerasa and the final buildings of the Severan period from the 3rd c. AD. That absence of intervening strata is not even contemplated by Gideon Avni, an expert on 1st millennium Arabs in Israel (Avni 2014, 8).

What did Gerasa (illustration below) do for Hadrian? It not only provided accommodation but also celebrated the emperor with

GERASA (Jerash/Jordan) with walls and gates (early colonnaded cardo already in late 1st c. AD; Ross 2011, 432) already completed before the time of Hadrian (117-138 AD), who used his stay there (129/130 AD) to visit Jerusalem.

[<https://www.nationalgeographic.com/history/magazine/2019/09-10/jerash-ancient-city-of-jordan/#/06-oval-forum.jpg>.]



a triple-arched gateway (ca. 11 m high) for his stay in the winter of 129/130 AD in which he also paid a visit to Jerusalem. The columns of the gates are an outstanding Nabataean specialty. They have very elaborate acanthus capitals that are placed at the bottom, not at the top, as is usual.

Hadrian's arch at GERASA (Jerash/Jordan) of 130 AD.

[<https://www.judaism-and-rome.org/file/arch-hadrian-jerash%e2%80%93general-view-0.>]



Nabataean acanthus base from Hadrian's GERASA arch.

[[https://commons.wikimedia.org/wiki/File:Hadrian%20%99s_Arch,_a_triple-bay_monument_built_to_commemorate_the_visit_of_the_Emperor_Hadrian_to_Gerasa_in_129-130_AD,_Jerash,_Jordan_\(34196535955\).jpg.](https://commons.wikimedia.org/wiki/File:Hadrian%20%99s_Arch,_a_triple-bay_monument_built_to_commemorate_the_visit_of_the_Emperor_Hadrian_to_Gerasa_in_129-130_AD,_Jerash,_Jordan_(34196535955).jpg.)]



We may now ask if the Nabataeans of Jerusalem tried to match the Nabataeans of Gerasa by also building something for Hadrian. We can add another question: was it Nabataeans who pressed the emperor to rename Jerusalem “Aelia Capitolina,” and to grant them the rights and protections that came with it? And indeed, they too built a triumphal arch for Hadrian. Its remains are not as well preserved as its equivalent in Gerasa, but they are still recognizable at the city's former eastern Roman forum (cf. pp. 37 and 70 above). Perhaps they competed with their compatriots in Gerasa and rushed to have Jerusalem completed and ready in order to make Hadrian comfortable in their own urban jewel.

Remains of Hadrian's Arch in 1864 JERUSALEM (130s AD).

[Photo from: https://madainproject.com/ecce_homo_arch#gallery-5.]


Modern imagining of Hadrian's Jerusalem arch (upper pediment and tympanum are omitted).

[<https://jerusalemexperience.com/ecce-homo-video-arch-notre-dame-de-sion-convent-via-dolorosa/>.]



We can now draw conclusions from our Gerasa-Jerusalem comparison. In both cities the Arab inhabitants lived until the dramatic decline in the early 3rd c. AD, which, stratigraphically corrected (“SC”) belongs to the early 10th c. “SC”. These Arabs are the hitherto desperately but vainly sought inhabitants of Jerusalem from 70 AD. They lived – proven by coin evidence and small finds – in the city already in the time of Domitian (81-96 AD). Thus, they were active before and during the visit of Hadrian in 129/130 AD. We have already seen their so-called palaces. Now we have to consider their most famous building, the Dome of the Rock.

AD- Chronology	GERASA (Nabataean dominance throughout)	JERUSALEM (Nabataean dominance since 70 AD)
1 st -3 rd c. AD	-Romanized since 1 st c. BC/AD. -Umayyads share Nabataean stratum.	-Romanized since 1 st c. BC/AD. -7 th /8 th c. AD Umayyads have 1 st /2 nd c. AD Nabataean art and Roman technology.

Jerusalem is obsessed with Hadrianic temples that are said to have been demolished to make way for other structures. On the *Cardo Maximus* this act is said to have been carried out in favor of Christianity, while on the Temple Mount it was done in favor of Islam. However, under the Jesus Compound on the *Cardo*, the foundations of an imperial temple of Venus have not been found. On Temple Mount, a Jupiter sanctuary is said to have been built over the ruins of the Herodian temple. The Umayyads supposedly demolished it to build the Dome of the Rock over it. Traces of this temple of Hadrian are missing as well. Nevertheless, the latest research on Roman Jerusalem claims, without hard evidence, the existence of such a structure: “A Temple to Jupiter on top of the *temenos*, as implied by Cassius Dio, cannot, in my opinion, be ruled out” (Weksler-Bdolah 2014, 58).

Cassius Dio (ca. 165-235 AD) lived nearly a century after Hadrian. He provides the only source: “At Jerusalem he [Hadrian] founded a city in place of the one which had been razed to the ground, naming it *Aelia Capitolina*, and on the site of the temple of the god he raised a new temple to Jupiter” (*Historia Romana*, LXIX, 12:1). However, the original of this source is lost. The passage is a paraphrase by John Xiphilinus (late 11th c. AD), a Byzantine historian and the nephew of Patriarch John VIII of Constantinople. He may have tailored this paraphrase to present an imperial blasphemy as a convincing cause of war. He painted the customary act of establishing pagan shrines in a new Roman *colonia* “in the harsh colors of a religious confrontation by using a ‘loaded’ verb and referring to the temple by a name familiar to both Jewish and Christian readers” (Eliav 1997, 142). Of course, this must remain speculation. Perhaps the term *Capitolina* in the new city name also led to associations with Jupiter. In Rome stood the most important of all Jupiter temples in the entire empire, Jupiter Optimus Maximus, on *Mons Capitolinus* (Capitoline Hill).

There was also a contemporary of Hadrian, Appian of Alexandria (95-165 AD), with statements about Jerusalem. He did not know anything about Hadrian rebuilding a destroyed city and even putting a temple of Jupiter on its most holy site. Yet, he reminded his readers of Jerusalem’s destruction in the time of Vespasian and Titus to then add that “Hadrian did the same in our time” (Stern 1980; no. 143). This makes good sense if Hadrian’s war against the Bar Kokhba rebels (132-136 AD) resulted in damages to the city.

Stratigraphy confirms that Hadrian did not visit a destroyed Jerusalem, but one that had long since been restored. There are also no better candidates than Arab Nabataeans with their Umayyad culture for repairing the city after AD 70. And unlike the Jupiter Temple of John Xiphilinus, the Dome of the Rock on the Temple Mount is indisputable.

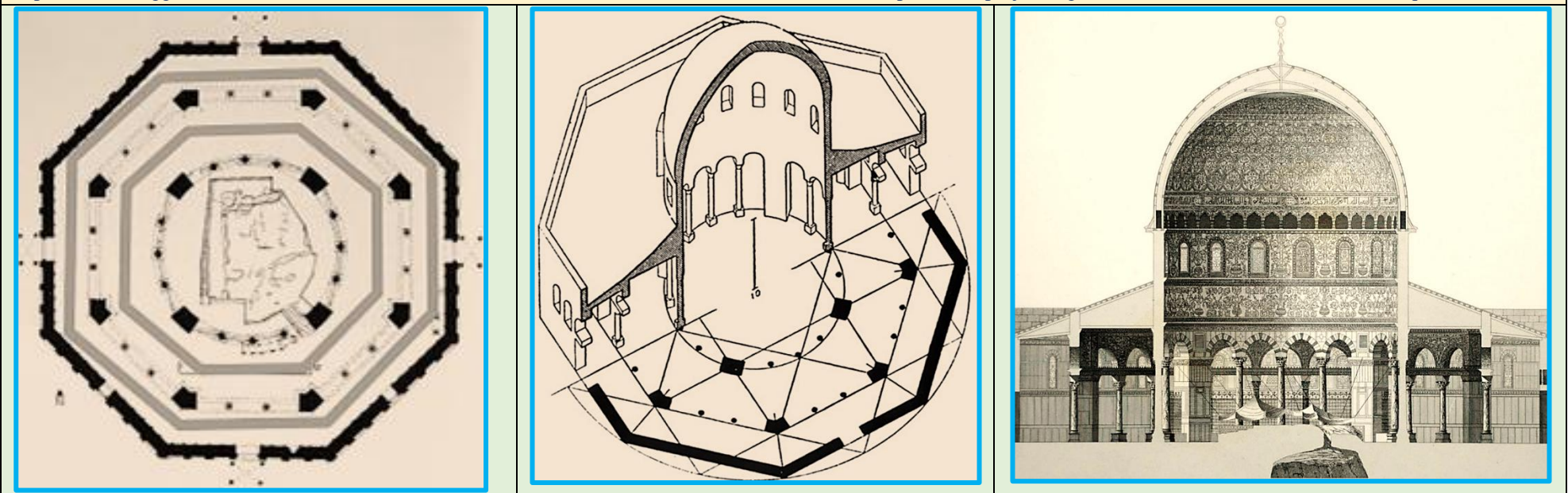
Islamic traditions – general, local, and urban history – do not contain contemporary reports about the construction of the Dome of the Rock. No one reports the existence or demolition of a temple to Jupiter. Building descriptions and drawings for the octagon are

also missing. Even the name of the original builder cannot be reconstructed with certainty. Confirmed by tiles, etc. are later works by Al-Mamun (813-833 AD).

The dome's catastrophic collapse is dated to 1015 AD. The earliest source on the Qubbat (Arabic for latin *cupola*, i.e. dome) is attributed to Abu Bakr al-Wasiti and dated to 1019 AD. Whether the date is precise and he saw the building damaged or intact is not clear. However, neither al-Wasiti nor later works mention the frieze inscription composed of Qur'anic verses.

DOME OF THE ROCK: Floor plan (55 m diameter, two walkways), elevation, and cut. [<https://www.wikiwand.com/de/Felsendom;>

[https://www.chegg.com/flashcards/medieval-islamic-a6edbf90-0917-4236-ae6c-d23613f9479a/deck;](https://www.chegg.com/flashcards/medieval-islamic-a6edbf90-0917-4236-ae6c-d23613f9479a/deck) [https://mizanproject.org/the-dome-of-the-rock-and-its-late-antique-context/.](https://mizanproject.org/the-dome-of-the-rock-and-its-late-antique-context/)]

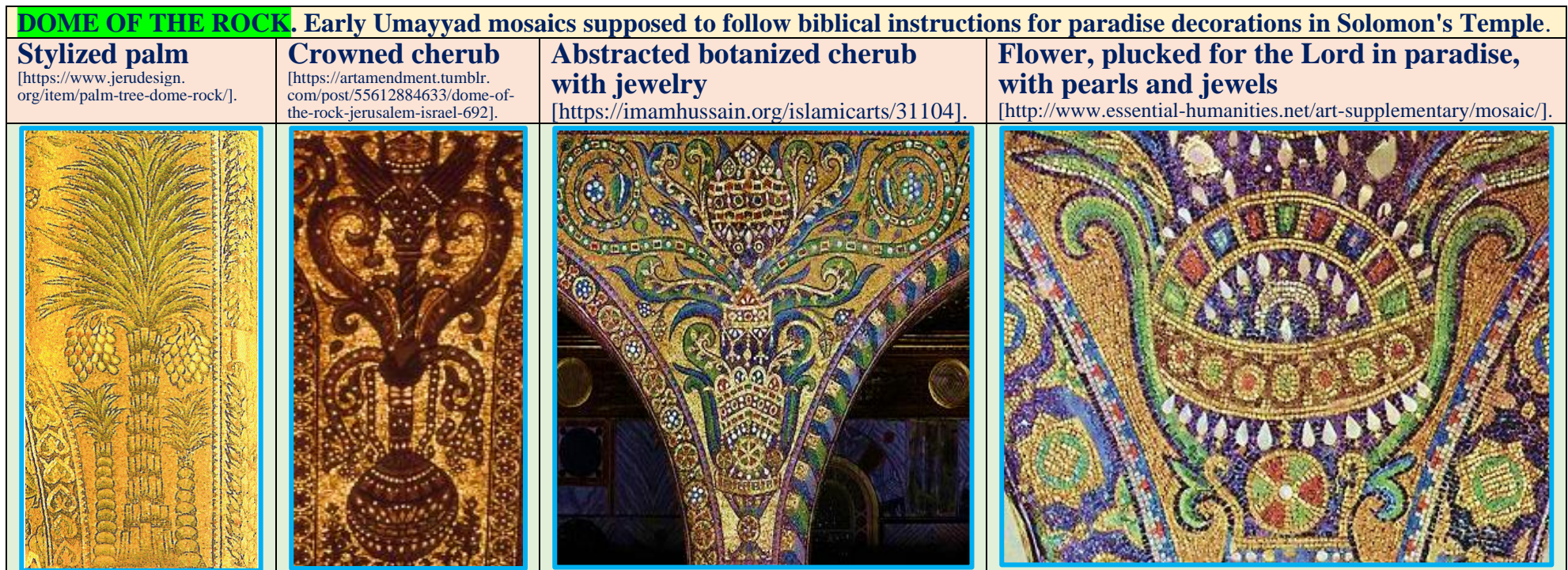


A first description of the octagon was given by the Persian Nāsir-i Chusrau (dated between 1072 and 1078) after his visit to Jerusalem in 1047 AD. In the 12th century, the Crusaders placed a cross on the dome and named the building *Templum Domini* (Temple of the Lord).

Though there are – except for inscriptions and tiles by Al-Mamun – no texts about the Dome of the Rock from the 1st millennium AD, this structure speaks in the language of its mosaics, its architecture, and its integration into the Umayyad ensemble, with the

buildings on top of and in front of the Temple Mount. From all these elements, Myriam Rosen-Ayalon (1989; 2002; 2006) has concluded that the building is meant to revive or, at least, iconographically quote the ideas of paradise, death and resurrection behind Solomon's temple. Moreover, the whole complex radiates the spirit of late Hellenism and Herodian urbanism. This brings us to the 1st c. AD of the Nabataeans, but not to the 7th or 8th c. AD, which Rosen-Ayalon also adheres to vehemently. Especially in the Dome's ancient mosaics she recognizes the implementation of biblical prescriptions for paradise images in the Temple of Solomon, albeit without any human or animal forms:

“On the walls all around the temple, in both the inner and outer rooms, he carved cherubim, palm trees and open flowers. He also covered the floors of both the inner and outer rooms of the temple with gold. / In the space above the outside of the



entrance to the inner sanctuary and on the walls at regular intervals all around the inner and outer sanctuary were carved cherubim and palm trees“ (I Kings 6, 29-30; Ezekiel 41, 17).

Let us remember that the God of David (Dawud), Moses (Musa), and Abraham (Ibrahim) is also Allah of the Muslims. Moses, with 137 mentions, becomes the main figure of the Qur'an. In the Qur'anic text (5:20/21), he is employed to raise up the wavering and give hope to the despairing: “And [remember] when Musa said to his people: ‘O my people! Remember the Favor of Allah to you, when He made Prophets among you, made you kings, and gave you what He had not given to any other among the 'Alamin [mankind]. O my people! Enter the holy land which Allah has assigned to you, and do not turn back [from fighting in Allah's cause] and thus become losers’.”

Günther Lüling (1974) has shown that many passages of the Qur'an resemble non-Trinitarian Christian hymns of the 1st c. AD. Gerd-Rüdiger Puin has added that about 20 percent of Qur'anic verses originally used the Aramaic language of the 1st c. AD (Puin 1996; Luxenberg 2000; Ohlig/Puin 2009; all these scholars believe in AD chronology). The earliest Arab-Islamic *sirahs* (texts on contracts, deeds and orders of the prophet) originate from the 8th/9th c. AD, i.e. there are, at least, 150 years without sources after his supposed demise in 632 AD (Blair 2006, 105). There are no Qur'an manuscripts before the 9th c. AD. The prophet's existence in the late 8th c. AD brings him on the same level as the late 1st c. AD of the Aramaic Qur'anic verses. It is also the 8th c. in which we have the first tangible evidence for the prophet's characterization by Rabbi Shimon bar Yochai's whose AD lifetime puts him in the 1st/2nd c. AD. He called Muhammad “a prophet sent to Ishmael according to God's will” (Prawer/Ben-Shammai 1994, 304).

It makes sense that Arabs tried to heal the ravaged holy place of the god they call Allah with a construction that, at least in its interior decor, follows the guidelines for the earlier temples of that very deity. The first followers of Islam, by analogy with Judeo-Christians, have therefore been called “Judeo-Muslims” (Busse 1991, 153). Already Julius Wellhausen (1844-1918) had pointed out that the Prophet of Islam himself “had turned Abraham into the founder and patron of the cult of the Ka'ba” (Wellhausen 1897, 69). After all, it is not disputed that “Jewish converts to Islam played an important role in disseminating stories from the Bible and Midrash. [...] Some of them served in the Umayyad government” (Kister 1981, 186). By retaining the Temple Square as a sacred place, not only a religious tradition is continued, but a family kinship is established. The progenitors of Israel become ancestors also of Arabs, who to this day give their children Hebrew names.

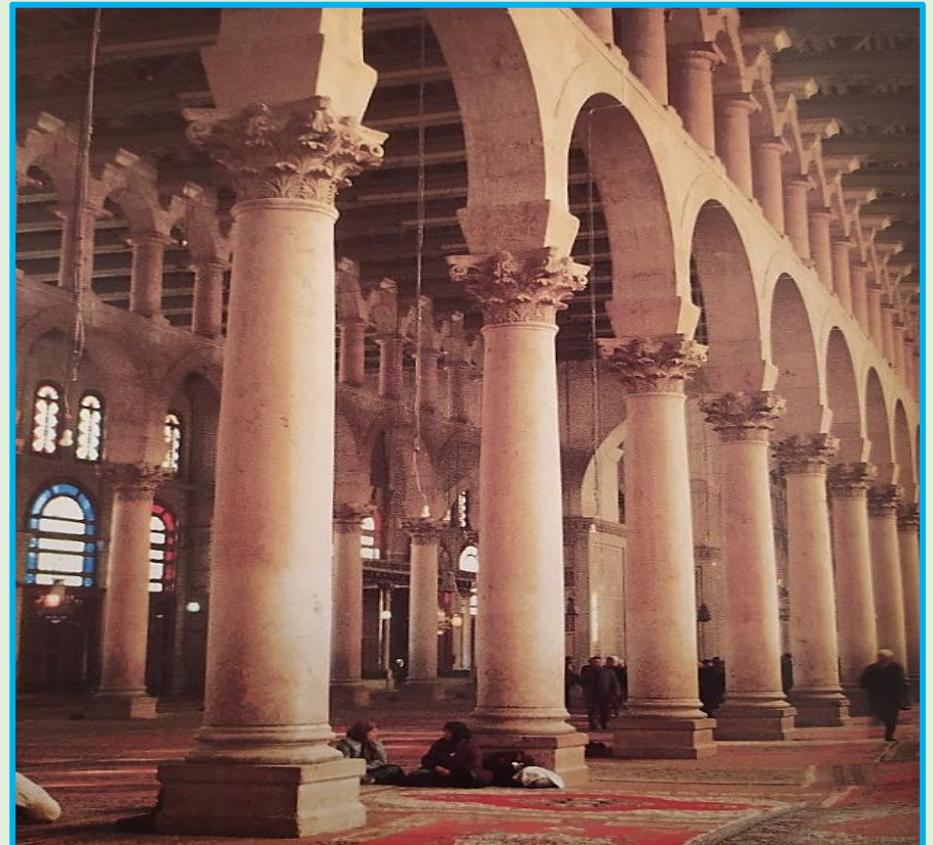
The question remains when did these events take place? Just after 70 AD, i.e. in the 1st/2nd century of Imperial Antiquity, or in the 8th/9th c. AD of Al-Mamun during the Early Middle Ages? Columns and capitals in the Dome of the Rock came from phases labeled Imperial Antiquity, Byzantine, or Late Antiquity (*New Studies on Jerusalem*, 19, 2004, pp 299-322; in Hebrew).

We know a similar situation from the second most famous Umayyad building, their mosque in Damascus. The octagonal structure of the so-called Dome of the Treasury stands on perfect Roman columns of the 1st/2nd century. They are supposed to be spolia, but,

Treasure Dome at Umayyad Mosque of DAMASCUS (8th/9th c. AD)
with **1st/2nd c. AD Roman columns** [https://en.wikipedia.org/wiki/Qubbat_al-Khazna#/media/File:Umayyad_Mosque-Dome_of_the_Treasury.jpg].



Monolithic columns with classical capitals (supposedly ripped from an unknown 1st/2nd c. building) in the Umayyad Mosque of DAMASCUS (8th/9th c. AD) [Stierlin 1996, 58].



unlike in Jerusalem, there are no known razed buildings from which they could have been taken. Even more puzzling are the enormous monolithic columns inside the building from the 8th/9th c. AD, which also belong to the 1st/2nd century. No one knows the massive structure that would have had to be demolished to obtain them.

Let us return to Jerusalem's Temple Mount. Probably built only a short time after the Dome of the Rock, the Al Aqsa Mosque had abstract peacock feather mosaics on its original floor. Such mosaics were also found in the Church of Nativity in Bethlehem. There,

Peacock feather mosaic (typical for 1st c. AD Pompeii; cf. p. 50 above). LEFT: Church of Nativity (Bethlehem; 4th c. AD) . RIGHT: Al Aqsa Mosque's original floor; Jerusalem's Temple Mount (dated 8th c. AD).

[https://www.youtube.com/watch?v=h3W9iX0SnCo&ab_channel=Sergio%26RhodainIsrael.]


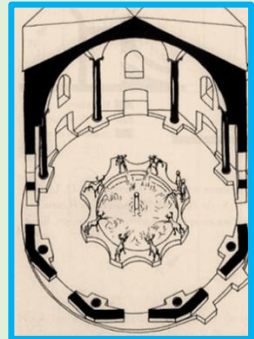
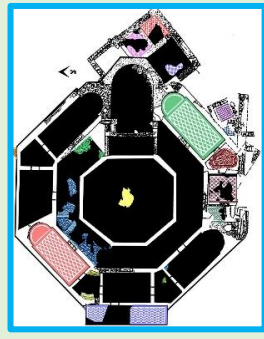
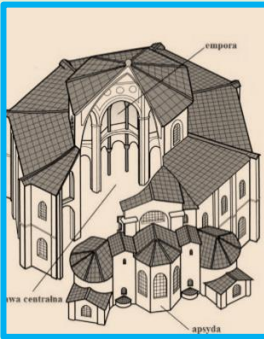
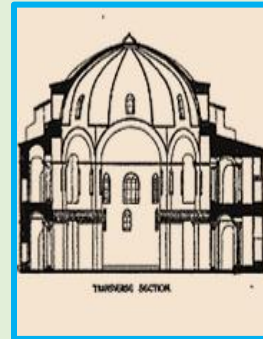
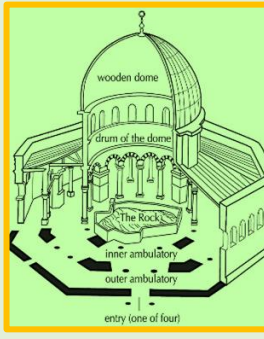
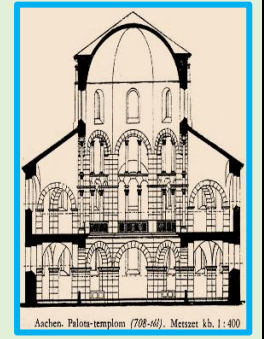


however, they are dated to the 4th c. AD via the builder Constantine the Great. Stratigraphically, however, this frontier emperor belongs to the 1st c. AD. From these highly disparate dates, fierce and inconclusive controversies have arisen. Which building was the model for what? Let us try a stratigraphic solution to this perennial problem.

Al-Mamun (813-833 AD) represented already the second stage of development of the Dome of the Rock. It was probably damaged by a non-military event that led to the repairs by Al-Mamun. This caliph was a contemporary of Charlemagne (emperor from 800 to

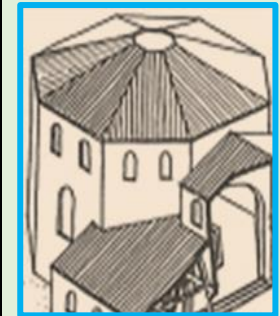
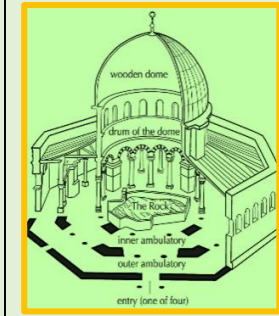
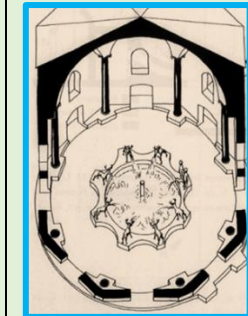
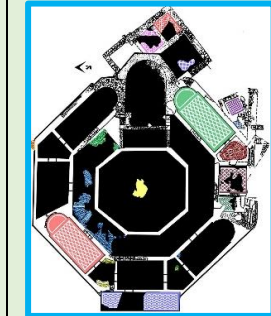
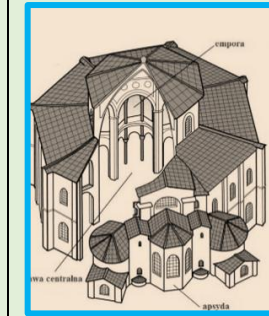
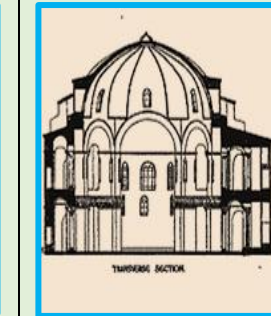
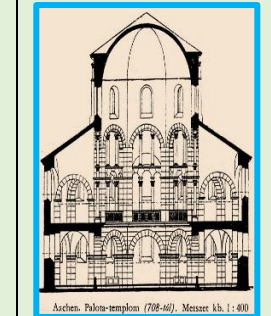
814 AD) and Louis the Pious (814-841 AD). Stratigraphically, however, these Frankish rulers belonged to the 890s to 930s CE (Heinsohn 2014a). Their phase of the Early Middle Ages ran parallel with the Severan period (190s-230s) of Imperial Antiquity as well as with the decades of the Justinian Dynasty in Late Antiquity. Both had to survive and respond to natural catastrophes caused by comets and plague. Charlemagne is said to have sent a Jewish ambassador named Isaac to Jerusalem to meet Harun al Rashid (786-809 AD), the father of Al Mamun. He may have seen the Dome of the Rock and reported on it to Aachen.

Historians must compare when they interpret a building. But comparisons can be difficult if the AD sequence deviates from the stratigraphic sequence, or even reverses it. In the AD sequence, the Dome of the Rock looks like an imitation of many earlier build-

Selection of OCTAGONAL SACRED BUILDINGS that, in AD chronology, could have served as a model for the Dome of the Rock.						
<p>Nativity Church Bethlehem (Early 4th c. AD). [https://www.cheegg.com/flashcards/exam-iii-b2a16638-5e49-4459-a081-f349d0127f6/deck.]</p>	<p>Rome's Lateran baptistery. Constantinian (4th c.) + Sixtus III (430 AD). [https://www.cheegg.com/flashcards/medieval-rome-final-d49c1c92-1c7e-4d94-8aa5-08c2fc7c7892/deck.]</p>	<p>Ecclesia Kathismatis (=seat of rock; 43 x 52 m) between Jerusalem and Bethlehem (c. 450 AD). [https://he.wikipedia.org/wiki/%D7%94%D7%A7%D7%AA%D7%99%D7%A1%D7%9E%D7%94#/media/%D7%A7%D7%95%D7%91%D7%A5:Kathisma22.jpg.]</p>	<p>San Vitale Ravenna (520s-540s AD). [https://pl.pinterest.com/pin/569423946616353707/.]</p>	<p>Sergei and Bachhus Constantinople (530s AD). [http://www.mirror-service.org/Sites/gutenberg.org/2/9/0/7/29077/29077-/images/fig_25_26_27.png..]</p>	<p>Jerusalem (1st stage: c. 700 AD; Mamun repairs: c. 820s AD). [http://classconnection.s3.amazonaws.com/815/flashcards/23815/jpg/picture101324161178159.jpg.]</p>	<p>Aachen (800s AD). [http://kannelura.info/?p=3178.]</p>
						

ings. Even its first phase around 700 AD retains the characteristics of a knock-off. Stratigraphically, however, only the Constantinian buildings precede the first phase of the Dome of the Rock. They belong to the period from Tiberius (14-37 AD) to Nero (54-68 AD) and are relatively modest. The rotunda in Jerusalem's Jesus Compound is not an octagon and originally without a dome. Thus, only the Nativity octagon preceded the Dome of the Rock. The Lateran Baptistery in the 5th c. AD version of Sixtus III belongs

stratigraphically to the middle of the 2nd c. AD (stratigraphically corrected 9th c. “SC”). So does Ecclesia Kathismatis, like the Dome of the Rock, centered on a rock (believed to have been a resting place for Mary pregnant with Jesus). All others were built after the crisis with comet and plague of the Severans and Justinian respectively.

Tentative stratigraphy-based time sequence of the SACRED OCTAGONS shown in the illustration above.						
Pre-70s AD	80s-90s AD	Mid-2 nd c. AD	After 190s AD to 230s AD			
						

If the first phase of the monument dedicated to the monotheistic deity belongs to the 80s/90s AD, it was built in the time of immense projects at Rome. Under Domitian (81-96 AD), with coins in Jerusalem, this period saw new construction throughout the empire. His star architect Rabirius (ca. 30-100/115 AD), celebrated by Martial (39 - 102 AD), built new imperial palaces on Palatine Hill after the devastating fire of Rome in 80 AD. It is stratigraphically the same date that Israel's archaeologists list as the catastrophe of 363 AD. Rabirius used a lot of concrete (opus caementicium) and often incorporated vaults and domes in his plans. The walls were covered with marble (Curl 2006).

Rabirius possibly also drew the plans for the thermal baths of Trajan (98-117 AD) as well as the Forum of Nerva (96-98 AD). He cooperated with Apollodorus of Damascus (ca. 50-130s AD), Trajan's exceptional Arab architect. The fact that the original Dome of the Rock was also covered with marble slabs and stabilized in its foundation with Roman cement does not necessarily mean that the Nabataeans/Umayyads sought architectural advice from compatriots in Rome. But there is a technological

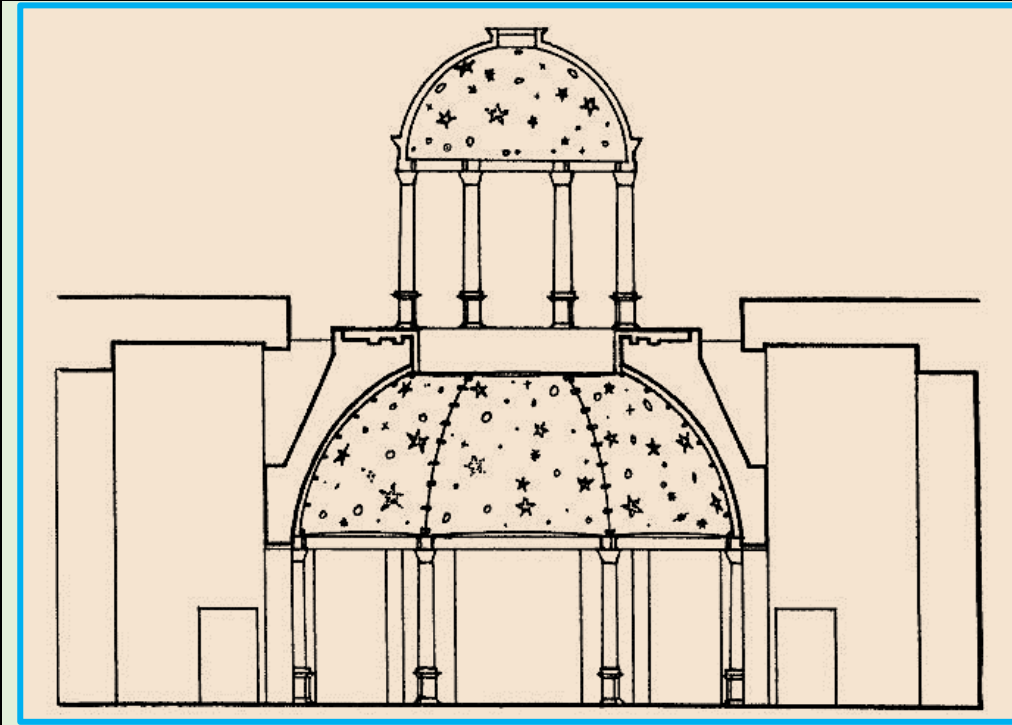
LEFT: Original Umayyad marble blocks to cover the base (above ground) of the Dome of the Rock in the style of Rabirius (30-100/115 AD). [<https://www.wikiwand.com/de/Felsendom.>] **RIGHT: 8th c. AD Umayyad stones directly on top of a gigantic 1st c. BC/AD block in the Western Wall tunnel.** [https://www.youtube.com/watch?v=8IOly3-M96M&ab_channel=AllAboutJerusalem.]



Roman context in the late 1st c. AD to which the Dome of the Rock fits fairly well. Domitian coins are also documented for Jerusalem. Last but not least, Rome's octagonal domes from Nero to Rabirius could then be considered further inspirations for the design of the Dome of the Rock. One cannot exclude the possibility that a leading Roman master was involved in the construction of the Dome of the Rock. If Nabataean architects dominated in Rome, the capital would hardly have forbidden them to build a shrine in their home turf.

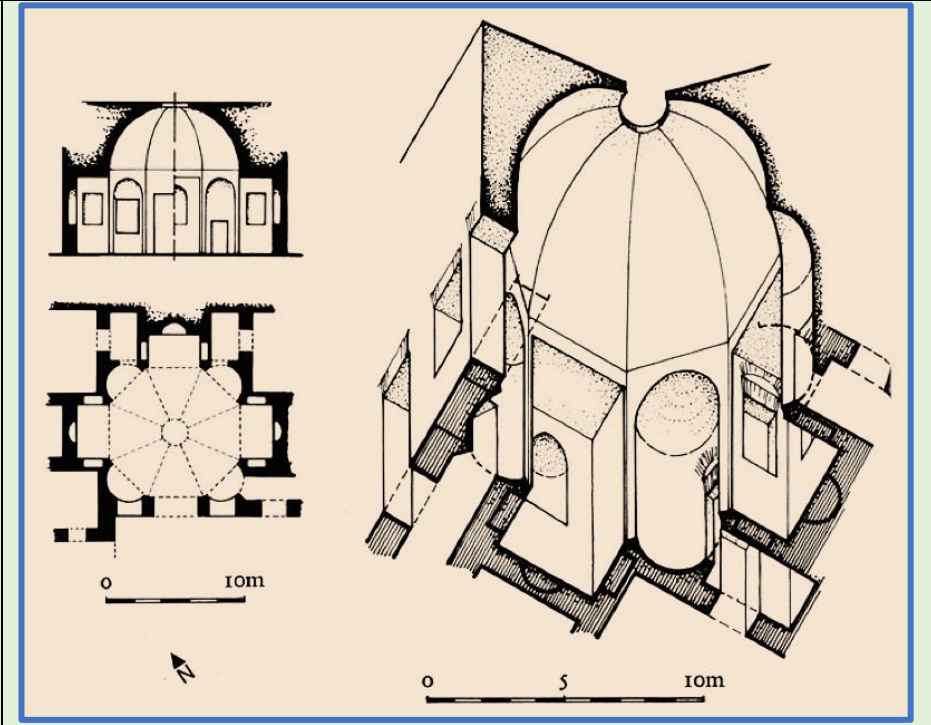
Nero's Domus Aurea (64 ff. AD) banquet hall with an opus caementicium dome (15 m).

[<http://web.mit.edu/course/21/21h.405/www/DomusAurea/oct.html>.]



Domed octagon (80s/90s AD) on Rome's Palatine Hill by Rabirius (30-100/115 AD).

[<https://www.youtube.com/watch?v=g3jsai8Wryg&feature=youtu.be&t=1992>.]



Of course, Rome's Palatine Octagon, with a diameter of just 10 m, was much smaller than the Dome of the Rock (20 m). What distinguished it was the steepness of the dome, which had not yet been achieved, for example, in Nero's Domus Aurea (15 m).

The second stage of development of the Dome of the Rock under Al Mamun brings us, stratigraphically, to the time of the Severan Emperors and Justinian. In AD chronology the latter two are more than 300 years apart. Stratigraphically, however, they belong together. This is confirmed by the fact that the most recent building materials for the expansion or repair of Umayyad Jerusalem date from the Severan period. The Umayyads did not build upon ruins of the Justinian period as was expected by defenders of AD chronology. This is because their existence in Jerusalem began **before**, not after Justinian.

V. Severan power and Justinian's architecture in Jerusalem's final blossoming before the Tenth Century Collapse.

Rome's *Aqua Alexandriana*, commissioned by Alexander Severus (222-235AD), was completed in 226 AD. It was the last aqueduct ever to be built in Rome. By the 230s AD (stratigraphically corrected the 930s "SC"), all Roman aqueducts were in ruins. All Roman buildings – predominantly churches, dated anti-stratigraphically from the 3rd to the 9th c. AD – stand between the buildings erected up to the 230s. They were not built on ruins of the buildings dated up to the 230s, but became ruins simultaneously with them.

The last Roman brick stamps in Ravenna belong to the time of the Severan Emperors (190s-230s AD). The buildings dated from the 380s to the 9th c. AD – including the period (380s-520s AD) of the Theodosians/Theodericus (cf. appendix 2 below), the Justinian dynasties (520s-640s AD), and the Carolingians – also have as their latest bricks those of the Severans (Heinsohn 2020a). After the Severans, Roman civilization comes to an end. In the 230s AD Ravenna (stratigraphically corrected the 930s "SC") experienced a catastrophe that moved the formidable port city almost 10 km away from the sea.

In Samaria (see illustration next page), 2,400 km southeast of Ravenna, the city's last repairs documented by sources are also made under the Severans. Churches dated to later times stand, as in Rome, between buildings erected until the 230s AD, not on ruins of the 230s. Stratigraphically, they belong before the 230s AD (stratigraphically corrected the 930s "SC"), and not after.

In Jerusalem/Aelia Capitolina, the last Roman coins from the local mint were also issued under the Severans (and some stratigraphically contemporary Barracks emperors). After the 230s AD, genuine Roman civilization in the holy city is gone forever. All buildings dated after the 230s AD stand between and next to buildings erected up to the 230s AD (stratigraphically corrected the 930s "SC"). They may stand on buildings that were destroyed in, say, AD 70. They may include repairs up to and including the Severan period. But they do not stand on buildings destroyed in the 230s AD.

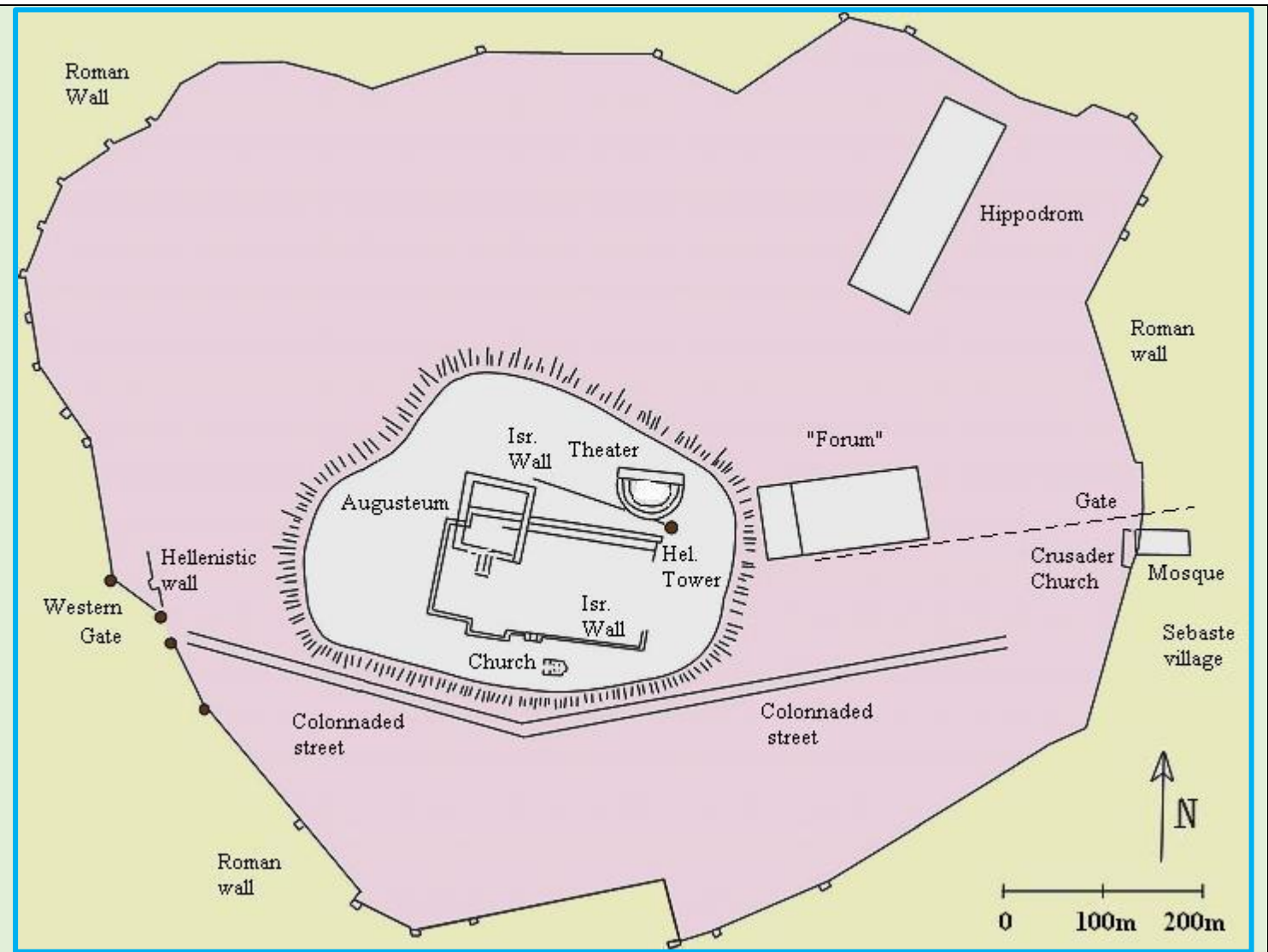
This view must outrage every historian of Jerusalem. The details of Justinian's 6th c. AD are too numerous to equate his time with the Severans. And yet it has always been known how many similarities there are between the 190s to 230s and the 520s to 560s. These similarities are considered bizarre coincidences. But recourse to the inexplicable becomes superfluous if stratigraphy is followed

SAMARIA/SEBASTE with Augustaeum and Roman wall, that was unquestionably built under Herod the Great (37-4 BC) [BibleWalks 2013].

We remember that Jerusalem's northern wall, that is dated to the Theodosian 5th c. AD, was built with 1st BC/AD stones.

The last repairs of the Augusteum were executed in the time of the Severans (190s-230s AD) in which Samaria experienced the peak of its development. The one-apse church (south of Acropolis) is dated to the 5th c. AD but is not built on top of ruins of the 230s. Stratigraphically it is also pre-230s AD.

Stratigraphically, there is nothing in Samaria between the 3rd and 11th /12th century AD.



rather than AD chronology. It places simultaneous events from the viewpoints of different personalities chronologically one after the other to fill stratigraphically empty centuries (see table below for parallels between Severans and Justinian).

Two stratigraphically and historically simultaneous sequences were separated by more than 300 years to meet the requirements of AD chronology [data from CAH XII-XIV].

MYSTERIOUS DUPLICATIONS: SEVERAN EMPERORS (190S-230S AD) AND JUSTINIAN (527-565 AD).

EVENTS and CULTURE (190s-230s AD)	EVENTS and CULTURE (520s-560s AD)
At the SEVERANS' rise, "a COMET appeared. /The heavens were ablaze" (Herodian, <i>Commodus</i> 16:1). Civilization was shaken but not finished.	In JUSTINIAN's rise "the COMET appeared / later much larger" (Procopius, <i>Persian War</i> , IV). Civilization was shaken but not finished.
Severans are weakened by the "Antonine" PLAGUE.	Justinian is weakened by a PLAGUE.
Semitic Severans (ARAB allies) fight Persian KHOSROW.	Justinian (no MINT in Jerusalem; Arab allies) fights Persian KHOSROW.
SAMARIA/SEBASTE suffers on side of Septimius Severus against Byzantium.	SAMARIA/SEBASTE under Iulian Severus suffers heavily against Byzantium.
Severans promote Jews to high positions, have MINT in JERUSALEM.	KHOSROW conquers JERUSALEM.
Septimius Severus (193-211 AD) is honored in JERUSALEM (201 AD).	KHOSROW loses JERUSALEM.
Pro-Roman NARSES, an Armenian, only briefly controls ADIABENE before he is defeated.	Pro-Roman/Byzantine NARSES, an Armenian, is killed in Persian Armenia that includes ADIABENE.
Geta (209-211 AD) declares JERUSALEM <i>Commodiana Pia Felix</i> . Start of final 25 years of Severans begin after which no residential quarters, latrines, streets etc. are built in Rome up to the 930s AD.	Justinian gives JERUSALEM the <i>NEA Theotika Basilica</i> (541 AD). Start of final 25 years of Justinian begin after which, i.a., his splendid new capital, <i>Justiniana Prima</i> , is annihilated by cataclysm.
JERUSALEM's Severan period is without buildings. Yet, Septimius Severus builds Hippodrome, Zeuxippos bath, Mesa-boulevard, and Augustaion etc. in 2 nd /3 rd c. AD CONSTANTINOPLE.	Ravenna's Severan period is without buildings but its Justinian buildings are made of Severan bricks. In CONSTANTINOPLE, 6 th c. Justinian uses 2 nd / 3 rd c. Severan buildings + places a column into the Severan Augustaion.
Groundplan of Severan period CHURCHES is not known. [No Christian basilicas were, assumedly, built in that religion's first 300 years.]	Ravenna's 6 th c. THREE-APSE CHURCHES are made of Severan bricks. NEA is JERUSALEM's most prominent THREE-APSE Christian basilica.
LATIN AND GREEK written in the Severan period is the same as in the time of Justinian.	LATIN AND GREEK written in the time of Justinian is the same as in the time of the Severans.
Top LEGAL EXPERTS up to Severan Emperors	Latest LEGAL EXPERTS quoted by Justinian
It's "fact that between the writing of the classical works, mostly before about AD 230, and the compilation of the <i>Digest</i> in the AD 530s three centuries intervened. / Most reworking in AD 250-310 of texts [are] dating mostly before about AD 230." (D. Johnston, <i>Roman Law in Context</i> , Cambridge University Press, 1999, 21 f.).	
Publius Iuventius CELSUS (67-130 AD).	Publius Iuventius CELSUS (67-130 AD).
GAIUS (active between 130 and 180 AD).	GAIUS (active between 130 and 180 AD).
Aemilius PAPINIANUS (141-212 AD).	Aemilius PAPINIANUS (141-212 AD). Gunnar Heinsohn: 05-2021
IULIUS PAULUS (2 nd /early 3 rd c. AD).	IULIUS PAULUS (2 nd /early 3 rd c. AD).
Herennius MODESTINUS (born ca. 185 AD).	Herennius MODESTINUS (born ca. 185 AD).
Domitius ULPIAN (murdered 223 or 228 AD).	Domitius ULPIAN (murdered 223 or 228 AD).
Jerusalem TALMUD (Rabbi Johanan;180s AD ff.) with MISHNA of 200 AD.	Babylonian TALMUD (6 th c. AD) still only with MISHNA of 200 AD.

Historians know that Septimius Severus was honored in Jerusalem in 201 AD. But historians do not know why, although he is well known as a warrior against a Persian ruler and attacker of Jerusalem named Khosrow. Wars and eventual victories against Khosrow, however, are dated in Jerusalem to the 6th/7th c. AD. The military achievements of the Severan and Justinian dynasties were in reality related, but chronologically separated. If they are put together again, one finally understands the veneration of the Severans by the inhabitants of Jerusalem. And one understands the financing of the 6th century buildings with the participation of Justinian, although he has no mint in the city. He does not need it because his Severan contemporaries have it at their disposal (Meshorer 1989).

One also understands the intervening conflicts between Severans and the Justinian group. For example, in the 190s, Samaria/Sebaste had sided with Septimius Severus in the struggle for supremacy in the empire and suffered bitter military defeats against Byzantium because of this decision. More than 300 AD years later, under Justinian, there was a military campaign by Byzantium against the city of Samaria/Sebaste, which demonstrated its alliance with 300 year earlier Severans through the name of a leader, Julius Severus. Putting both sources together again, we find ourselves in the period before 201 AD, when Septimius Severus had forgiven the city of Byzantium for its antagonism and had begun cooperation with Justinian's faction: "As a gratitude for their support during the civil war, he [Septimius Severus] established the city as a colony in 201AD ("Colonia Lucia Septimia Sebaste"). [...] Sebaste [Samaria] reached then its highest level of material prosperity" (BibleWalks 2013). It could have been the same year 201 AD in which Septimius forgave Jerusalem, which unlike Samaria/Sebaste had fought with Byzantium against him. This deserved as much gratitude as his defense of the city against Khosrow.

When we speak of "Justinian Group" or "Justinian's Faction", this is also meant to show that simultaneous operations were sequenced under the deeds of their, unquestionably, different leaders. We know that stratigraphies dated to Late Antiquity (Dyrrachium, Alexandria etc.) lack about 120 years of archaeological substance (e.g., Hoti et al. 2008, 379; Majcherek 2007; 2015). Thus, the conventional Late Antiquity period from the 290s to 640s AD has not 350, but only some 230 years with residential strata (Heinsohn 2019 c, 16-19). Therefore, it cannot come as a surprise that the same length of time from Justinian to Heraclius (610-641 AD) is without building remains in Jerusalem, too. It is always about the same plague, the same Narses, the same Goths, and the same Persian war against Khosrow. All events were already encountered under the Severans (cf. appendix 2 for further duplications concerning the 370s to 520s AD). Thus, it is their pre-230s AD Jerusalem stratum to which the NEA-Church of Justinian belongs. The two

following tables (the first with a wider range of details) intend to illustrate how events of Severan and Justinian dynasties are repeated in order to provide the quantities of years required by AD chronology (see appendix 2 on the stratigraphy of the 380s-470s AD).

PARALLELS OF 42 SEVERAN YEARS (193-235 AD) AND THE JUSTINIAN DYNASTIES.									
COMET/PLAGUE in time of SEPTIMIUS SEVERUS (193-209 AD) with NARSES, war against KHOSROW, and TRIUMPH IN JERUSALEM.									
The Justinian dynasties are missing some 120s years of stratigraphy (e.g., Hoti et al. 2008, 379; Majcherek 2007; 2015) for 165 years of chronology (476-641 AD). There is hard evidence only for 476-518 AD. [CAH XII-XIV; Pohl 2018; Wolfram 2001; appendix 2 below.]									
Imperator Caesar (date)	FLAVIUS IULIUS VALERIUS MAIORIANUS AUGUSTUS (457-461)	FLAVIUS ANASTASIUS AUGUSTUS (491-518) ZENON (474/476-491)	FLAVIUS IUSTINUS AUGUSTUS (518-527)	FLAVIUS IUSTINIANUS AUGUSTUS (527-565). BUILDS IN JERUSALEM	FLAVIUS IUSTINUS (565-578)	FLAVIUS TIBERIUS CONSTANTINUS AUGUSTUS (578-582)	FLAVIUS MAURICIUS (582-602)	FLAVIUS FOCAS (602-610)	FLAVIUS HERACLIUS (610-641) TRIUMPH IN JERUSALEM
Victories	Jews return to Jerusalem (Eudo=Audo).	PRO-GOTHIC		GOTHICUS	GOTHICUS	GOTHICUS	GOTHICUS	GOTHICUS	GOTHICUS
Special title	-SAINT Eudocia (5 th c.)			PETRUS SABBATIUS	FIDELIS IN CHRISTO	FIDELIS IN CHRISTO	FIDELIS IN CHRISTO	FIDELIS IN CHRISTO	FIDELIS IN CHRISTO
Gothic leaders	-TULDILA == -ROME renovated	-THELA (made Caesar by Anastasius; leaves no coins); -ROME contested -Byzantium circus revolt.	==	-To TILA issued Anastasius but no Justinian coins. -ROME contested -Byzantium circus revolt.			-Enters Italy	-Erects ROME column.	
Military				NARSES			NARSES		NERSES
Epidemic	PLAGUE			COMET/PLAGUE			PLAGUE	Gregory stops Rome PLAGUE.	PLAGUE
Persia				KHOSROW I	KHOSROW I	KHOSROW I	KHOSROW II	KHOSROW II	KHOSROW II
Steppe enemies	Huns			Avars threaten Byzantium			Avars threaten Byzantium		Avars threaten Byzantium
Pope				Pelagius I			Pelagius II		
Religion	Monophysite controversy	Monophysite controversy	Monophys controv.	Monophysite controversy	Monophysite controversy		Monophysite controversy	Monophysite controversy	Monophysite controversy
Scholar/General	PRISCOS describes AVARS "before" their time.								PRISCIUS fights AVARS.

ROME and BYZANTIUM vs. JERUSALEM: Plague, Narses, Khosrow and confrontations with Persia. [cf. already Heinsohn 2019c, on the stratigraphic chronology of the 380s-470s AD cf. appendix 2 below.]			
190s AD of Septimius Severus (193-211 AD)	530s ff. AD of Justinian (527-565 AD) His 530s ff. wars against ToTILA's Goths equal Byzantium's 470s ff. wars against THELA in time of ANASTASIUS (indicating contemporaneity).	590s AD of Maurikios (582-602 AD)	620s AD of Heraclius (610-641 AD)
Dwellings, latrines, water pipes, roads etc. are built in ROME up to the 230s CE.	No dwellings, latrines, water pipes, baths, brothels, kitchens or roads are built in ROME from the 230s to 930s AD.		
Under the impact of a PLAGUE (of Marcus Aurelius and Commodus), NARSES conquers Adiabene from Parthian Persia (Khosrow) . Marcus Aurelius (161-180) succumbs to the plague, Commodus (177-192) is spared. Rome's state archive (tabularium) is burnt in 192 AD. It is the stratum that corresponds with Jerusalem's NEA.	Under the impact of a PLAGUE epidemic, NARSES fights against Persia and his king Khosrow ("I"). One of the popes is Pelagius ("I"). Justinian survives a plague. He tries to recreate Roman laws by drawing on sources outside of Rome. Justinian builds NEA in JERUSALEM.	Under the impact of a PLAGUE epidemic, NARSES fights against Persia and his king Khosrow ("II"). One of the popes is called Pelagius ("II"). Pope Gregory survives a plague. No new buildings in JERUSALEM.	Under the impact of a PLAGUE epidemic, NARSES fights against Persia and his king Khosrow ("II"). No new buildings in JERUSALEM.
Goth-like Quadi (allied with Hun-like Iazyges) march on Rome, are settled around Ravenna.	Goths march on Rome, control Ravenna but are, supposedly, wiped out. Yet, they mysteriously fight on up to at least Heraclius (+641).	Goths are defeated by Maurikios Gothicus. Their whereabouts, however, are not known though they continue to fight.	Goths are defeated by Heraclius. Their future whereabouts are unknown but they are back in the 9 th c. AD.

A brief excursion to the city of Hebron is also useful for a better understanding of Jerusalem's first millennium. For this important Jewish settlement there aren't many legends and stories of the kind associated with Jerusalem that are put into a long chronological sequence without regard to the meager stratigraphy. Hebron, therefore, has the same advantage as Samaria/Sebaste. The archaeologists are free of narratives and can simply show what is present in the ground. There are two hiatuses in first millennium Hebron of about 700 years combined. For such long periods windblown layers should exist. They were not found. The 700 empty years result exclusively from the belief of the excavators in the years dictated by AD chronology. Hebron's stratigraphy, in contrast, reveals that there are simply no settlement layers for some 700 years during the 1st millennium AD. After the period of the Severan emperors, Hebron's history belonging to the 1st millennium AD is over.

Stratigraphy of HEBRON [Ben-Shlomo 2016, 31].		
Phase	Time	Content
1	2nd MILLENNIUM AD	Islamic recovery etc.
Hiatus	5 th to 10 th c. AD	Hiatus of nearly 600 years is mysterious because windblown layers expected for such a long time have not been found.
2	3 rd to 5 th c. AD	Phase 2 is dated by coin catalogue. Stratigraphically it fills the assumed preceding hiatus in the time of the Severan emperors..
Hiatus	135 AD to 250s AD	Hiatus of more than 100 years is mysterious because wind-blown layers expected for such a long time have not been found.
3	70 AD to 135 AD	Early Roman; area 53
4	1 st c. AD to 70 AD	Early Roman; area 53A, 52
5	Late 1 st c. BC to early 1 st c. AD	Early Roman; area 53A, 52
6	1 st c. BC	Hasmonean; mostly fills (area 53A)

Back to Jerusalem, where the time of the Severan Emperors likewise ends the history of the 1st millennium AD. The Severan rulers were honored by special coins in Jerusalem, because the victory against Persia belonged not only to Justinian or Heraclius, but also

Coin of Emperor Elagabalus (218-222 AD) with Jerusalem's title **COLONIA AELIA CAPITOLINA COMMODIANA PIA FELLIX** that was first used by Geta (Augustus from 209 to 212 AD). The title appears on the reverse as **COL AEL CAP COM P F.**
 [https://followinghadrian.com/2014/11/05/exploring-aelia-capitolina-hadrians-jerusalem/?share=stumbleupon.]

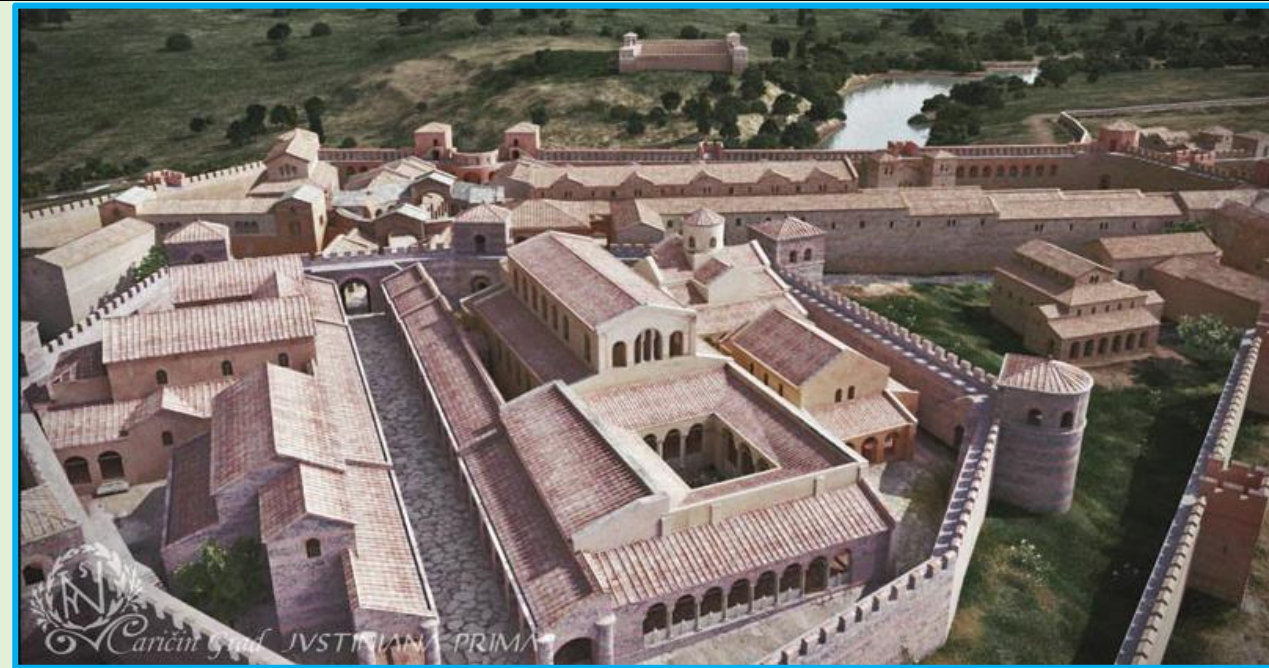


to them. It was the Severans who, from the highest office in the Empire, ensured that Jerusalem became a Christian-dominated city. The city received the honorary title “Commodiana Pia Felix” for the first time on coins of Geta (Augustus 209-212 AD). This may have been the time when the Christian character of the city may have been secured against threats by Persia.

And as a center of Christianity – with Muslims even more in the minority than Jews – secured by Severans and the Justinian Group, Jerusalem also perished. In the 10th c., before Jerusalem's destruction, Al-Muqadassi “lamented the preponderance of Christians in the city: Few are the learned here, many are the Christians, and these make themselves distasteful in the public places” (Avni 2014,

4). That described the stratigraphic situation of the early 3rd c. AD. The fall soon followed in the 230s AD that, **stratigraphically corrected (SC)**, are equal to the 930s SC. In Christian chronology, that cataclysm is dated 1033 AD. It is the same catastrophe that wiped out Justinian's new city Justiniana Prima even before its completion (see already Heinsohn 2019 c, 26). This foundation in Caricin Grad (Serbia) was the first Roman city ever to have an acropolis exclusively occupied by Christian buildings. It had only a few decades of growth before its extinction in the Tenth Century Collapse (stratigraphically corrected the 930s "SC"; Heinsohn 2017; 2020 c).

JUSTINIANA PRIMA (Carcin Grad/Serbia) with its entirely Christian acropolis that was annihilated before completion in the 230s AD/930s "SC" (=stratigr.corr.) Cataclysm. [<https://www.behance.net/gallery/6959341/JUSTINIANA-PRIMA-3D-Scientific-Film-Prj-2011.>]



Justiniana Prima acropolis after destruction (aerial photo). [<https://arqueologares.blogspot.com/2013/03/carinci-grad-prox-prekopcelicajablanica.html>.]



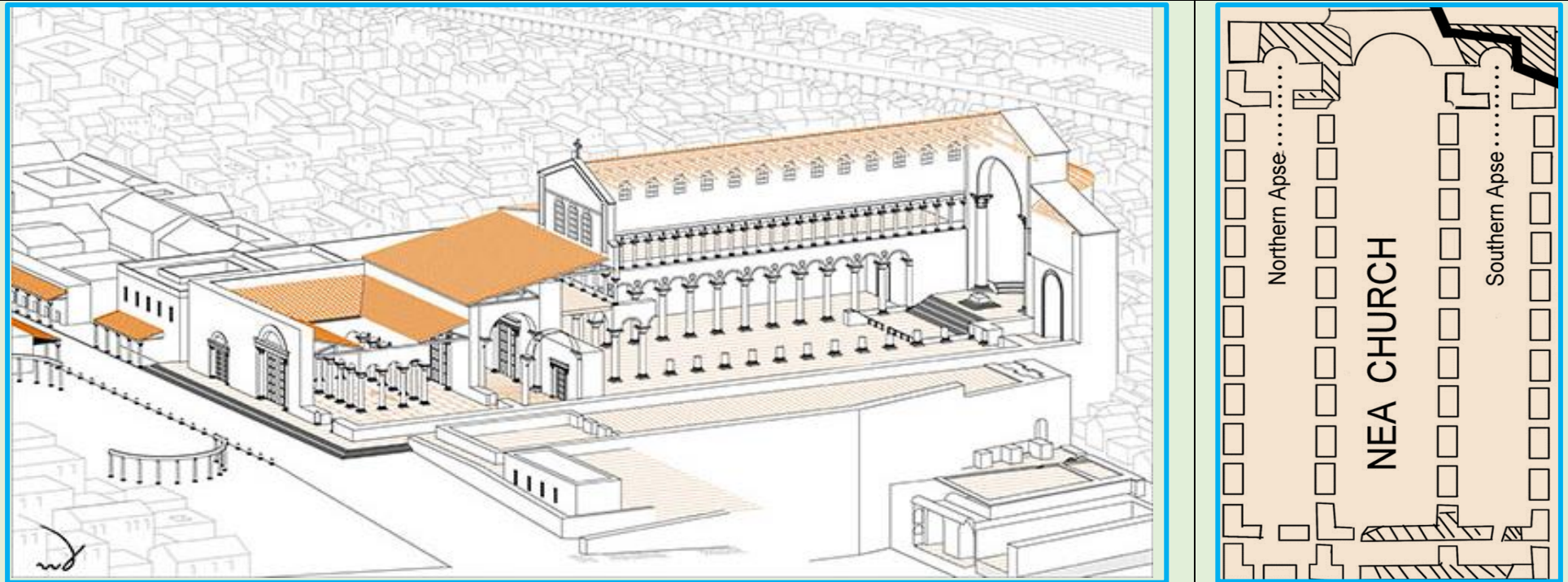
Asia Minor's only circular arena (20,000 spectators), built in the 200s AD under the Severans (running parallel with the Justinian dynasties; on record for repairing Rome's coliseum) for the cities of Mastaura, Aphrodisias, Miletus, Priene, Magnesia and Ephesus, was buried with its underground structure "solid, as if it was just built" and forgotten until 2020 (Havis 2021; Gershon 2021). Roman arenas were never built again.

We have shown (preceding page) Justinian's obliterated city of Justiniana Prima, because Jerusalem was as completely destroyed as the radically innovative Christian Acropolis in Serbia. In Jerusalem, Justinian had built a new basilica (NEA) in honor of Mary, who was seen as mother of a god-like Jesus (theotokos == parent of God). The crushing of Jerusalem was so all-encompassing that nothing was known about this basilica. One only had a description by Prokopios, long doubted in its authenticity, who had described it as a building without equal anywhere in the world, “a shrine with which no other can be compared” (Procopius, *De Aedificiis*, 5.6.1).

LEFT: Attempt at reconstruction of Jerusalem's **NEA CHURCH** (completed **543 or 550 AD**). **RIGHT:** Groundplan of NEA CHURCH with tree apses (115 x 57 m). The Osmanic wall (1537/41 AD; black line) was superimposed on the southern apse.

[<https://www.biblicalarchaeology.org/daily/biblical-sites-places/jerusalem/who-built-the-nea-church-and-the-cardo-in-jerusalem/> [retrieved 06-04-2019];

<https://www.biblicalarchaeology.org/daily/biblical-sites-places/jerusalem/found-after-1400-years-the-magnificent-nea/> [retrieved 06-04-2019.]



It wasn't until 1970 that for the first time the existence of this building was considered possible. And it took until 1975, when an inscription of Justinian, found in the huge cistern under the church, removed all doubts. The church was built on a massive podium supported by thick substructure walls of stone and concrete resting on bedrock. The basilica, with its revolutionary three-apse design,

was 115 m long and 57 m wide. Its marble floor was divided into three naves by four rows of columns. In length, NEA could compete with Old. St. Peter, which, however, had Rome, a city ten times larger, as its setting. NEA was to mark nothing less than the crowning achievement of Christian church construction outside Byzantium with Hagia Sophia.

The eternal dispute, whether Hadrian (138-161 AD) built Jerusalem's entire Western Cardo, or Justinian (527-565) added, meticulously imitating the original style, the southern section Cardo some 400 years later, can now be settled. In reality, the Western Cardo was already conceived under Herod the Great (37-5 BC) and completed under Diocletian and Constantine the Great (4th c. in AD chronology, 1st c. stratigraphically corrected equaling 8th c. "SC"). This solves the mystery of Seleucid, Hasmonaean, and Herodian coins (Bijovsky/Berman, 115 f.) under the Justinian construction sites. By the 60s AD the Jesus Mausoleum was completed. After the destructions under Titus of the 70s AD, the Cardo was repaired by Nabataean Umayyads, who, at the same time, built the so-called Umayyad Palaces on 1st c. AD Herodian ruins, as well as Al-Aqsa and Dome of the Rock on the former Temple Mount.

A reconstruction of Jerusalem's WESTERN CARDO MAXIMUS with Constantine's Jesus Compound (one-apse basilica on the right==north; 1st c. = 8th c. CE) and Justinian's three-apse NEA Basilica (left==south; early 3rd c. = early 10th c. "SC" [=stratigraphically corrected]). [https://commons.wikimedia.org/wiki/File:Jerusalem_Saint_Peter_in_Gallicantu_model_of_the_Byzantine_city.jpg.]



After the crisis of the 190s AD (890s "SC" stratigraphically corrected; the catastrophe of 746 AD of Israeli historians), when Persia's Khosrow tried to conquer Jerusalem, the alliance of the moneyed Severan Emperors with Justinian's faction from Byzantium led to the securing of the city as a Christian center, which meant the decline of the Judeo-Islamic Umayyads/Nabataeans. Whether Justinian



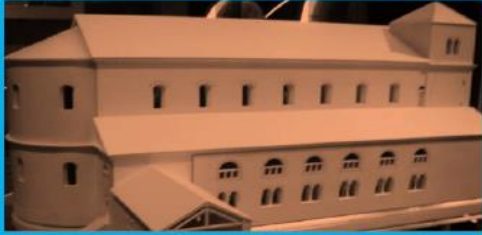









extended the Cardo or merely added the NEA at the Cardo may be left undecided at this point. In any case, the NEA was completed soon after 200 AD (900 “SC”). In the 230s AD (930s “SC”) the entire city was devastated. 930s “SC” (stratigraphically corrected) equals the catastrophe of “1033 AD” of Israeli historians. Geologists have identified this catastrophe as the largest “faulting event” (following a slighter one dated “746 AD”) in the Jordan Valley since the 8th c. BC (Ferry 2011, 49). The global force behind it was responsible for the co-called “younger alluvial fill” found all over the world (Vita-Finzi/Leopold 1998, 11; see in detail Heinsohn 2020c). Israel's scholars rightly see two crises – for the author circa 190s the lesser and 230s AD the final – but cannot show a single site with settlement layers for the 287 years between 746 AD and 1033 AD.

As in Rome, all aqueducts of Jerusalem were destroyed after the 230s of the Severans (=6th or 7th century of Justinian's faction). Their history hardly looks less chaotic than that of walls and gates. David Amit and Shimon Gibson have shown that the Upper was not built in Late Antiquity but during the late 1st c. BC in the time of Herod's palace with its lavish baths. It must have been intact until Justinian, who fed the huge cistern under his NEA. Although they believe in AD chronology and put more than half a millennium, instead of some 200 years, between Herod and Justinian, they identify the aqueduct's destruction as happening in a Late Antiquity catastrophe/earthquake. Thus, they do not see where water could have come from during an Umayyad period dated **after** Justinian in the 7th/8th to 10th century (Amit/Gibson 2014, 29). And yet the enormous buildings of the Umayyads must have had water connections. Thus, they must have existed in Jerusalem **before** the destruction of the Upper Aqueduct that was in service until the end of the Severan=Justinian period.

What? Jerusalem is supposed to have perished at the end of the Severans/Justinians? Stop with such nonsense! Where are Justinian's Byzantines 300 years **after** the Severans? We have shown that they stratigraphically, historically and even in legal matters shared the same time span. They were in the same wars against Khosrow's Persia. Nevertheless madness, the indignant experts insist. Where should Islam be accommodated then, since it only raised its head after the demise of the Justinian faction, supposedly bringing about a crashing end of Roman civilization?

There are still many supporters of Henri Pirenne's thesis (1937) that a violent conquest of North Africa by Muslims made the Mediterranean the frontier which cut Roman civilization into half turning it into an easy prey for Charlemagne and his Franks. However, from Pirenne until today, it is not understood that early Islam and Charlemagne do not end Roman civilization, but belong stratigraphically to its late phase. Therefore, the culture of the Umayyads is as Roman (see chapter IV above) as the culture of early

medieval Franks. Their 9th/10th century architecture is a direct continuation of the 2nd c. AD. The 700 years in between do not exist in reality, but only in AD chronology (see illustration below).

Architecture of FRANKS (8 th /9 th c. AD; stratigraphically corrected to 9 th /10 th "SC") directly continued 1 st /2 nd c. AD Roman architecture [see already Heinsohn 2020 b, 12].			
1 st /2 nd c. AD Roman architecture in Germany etc.		9 th /10 th c. AD Carolingian architecture in Germany	
			
COLOGNE aula (2 nd c.)	REGENSBURG gate (2 nd c.)	AACHEN aula (9 th c.)	INGELHEIM gate (9 th c.)
			
ROME Palatine: Exedra of Domitian (1 st c.)	DOMITIAN IMP CAES (1 st c.)	INGELHEIM: Exedra of Charlemagne (9 th c.)	KAROLUS IMP AUG (9 th c.)
			
BONN wall paint (1 st c.)	JERUSALEM: Herodian Temple Mount. Opus sectile floor tiles (1 st c.)	INGELHEIM wall paint (9 th c.)	AACHEN Opus sectile floor tiles (8 th /9 th c.)

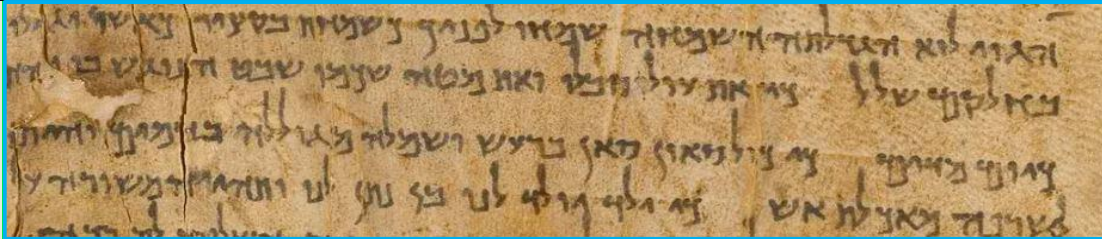
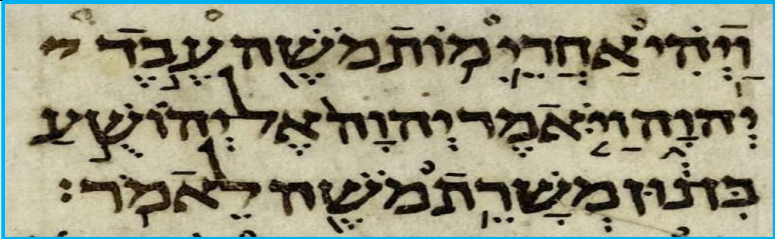
What we find in Charlemagne's Aachen was repeated in the city of Raqqa (Syria) by Harun Ar-Rashid, who is said to have negotiated with the Frankish Emperor Augustus. In Raqqa, coins had been lumped together that were attributed to rulers from the 2nd to the 9th/10th centuries AD. Coins, dated up to Late Antiquity, are referred to as heirlooms. Raqqa, however, has first millennium

archaeological strata only from the 7th/8th to 10th c. AD. There are therefore no settlement layers for the period up to around 700 AD in which the transmitters of the earlier coins could have lived. As always, If the AD chronology is dispensed with and replaced by stratigraphic dating, the 2nd c. AD belongs to the 9th c. “SC” (=stratigraphically corrected). We do not discuss here the “the identification of ‘Umayyad’ or ‘Abbasid’ in archaeological assemblages and levels, which do not follow in the exact footsteps of historical periods and political rules [also forced upon Jerusalem’s history; GH]. Scholars also use different dates and political terms for the same [pottery] assemblages, thereby adding more confusion" (Kletter 2005, 95).

Rulers of Imperial Antiquity and Late Antiquity found together in a coin hoard from Early Medieval RAQQA [Heidemann 2008].										
<i>Antoninus Pius</i> (138–161) Start of Antoninian Plague.	<i>Septimius Severus</i> (193–211)	<i>Caracalla</i> (198–217)	<i>Gordian III</i> (238–244)	<i>Constantine I or son</i>	<i>Constantine I</i> (317–337)	<i>Constans</i> (337–350)	<i>Constantius II</i> (337–361) -Nummus (3 items; 355–362)	<i>Constantius II or Constans</i> (341–346)	<i>Honorius</i> (393–423)	<i>Theodosius I, Valentinianus II, Honorius or Arcadius</i> (388–408)
<i>Arcadius</i> (395–408)	<i>Theodosius II.</i> (402–450)	- Nummus (2nd half 4 th c.) -Nummus (402–408)	<i>Arcadius, Honorius, Honorius or Theodosius II.</i> (395–408)	<i>Justinus I.</i> (518–527; 3 items)	<i>Justinus I or Justinian</i>	<i>Justinian</i> (527–565)	<i>Justinus II.</i> (565–578; 2 items)	<i>Mauricius Tiberius</i> (582–602; 2 items)	- <i>Heraklius</i> (610–641) - 4 items, 5th/6th c.	
Late Antiquity and early medieval coins found together in Early Medieval RAQQA [Hoard “Bi82-26/34-10“; E= Roman emperor; C= Caliph [Heidemann 2008].										
<i>Marcian (E)</i> (450–457), parallel with Marcus Aurelius (161–180; plague crisis etc.) .	<i>Ḥusrū II. Anūšīrwān</i> (591–628)	<i>al-Manṣūr (C)</i> (754–775; 2 items)	<i>al-Mahdī Muḥammad</i> (775–785)	<i>Abbasid dirham</i> (750–900; 2 items)	<i>Hārūn ar-Rashīd (C)</i> (786–809)	<i>Yazīd ibn Hātim ibn al-Muhallabī</i> (771–787)	<i>Ibrāhīm ibn Aḡlab</i> (800–811)	<i>‘Umar ibn Ḥaḡṣ al-Muhallabī,</i> (768–771)		

From Raqqa, we can move a little closer to Jerusalem and look at Tiberias. It is the most important embodiment of the idea of the so-called Biblical Silent Period of 700 or 800 years (see next page). For such a long time, most Jews supposedly could not read the Bible, because they did not speak ancient Hebrew, but Aramaic. Only the punctuated texts for the vowel recognition made the reading possible again. By 135 AD at the latest, the Hebrew Bible had been codified. After the Roman mass killings of Jews, Tiberias became

the intellectual center of Judaism. In 175 AD, at the latest, Shimon ben Gamaliel II found shelter in Tiberias. The vowel punctuation could begin right away. And yet the earliest tangible texts with vowel punctuation were not completed, let us say, around 200 AD,

<p>THE SILENT PERIOD: Could Jews not read the Bible for 700 years? Were Romans and Greeks really incapable of developing their languages for 700 years? [Photo below by M.M. Vogt; ISRAEL MUSEUM /Jerusalem].</p>		
<p>Some eight hundred years separate the last of the Dead Sea Scrolls, copied in the 2nd century CE, and the writing of the Aleppo Codex in the 10th century. Almost no manuscripts of the Hebrew Bible survive from this "Silent Period," as it is known to scholars. Of the very few exceptions, most were found in the Cairo Genizah.</p>		
<p>DEAD SEA SCROLL (1st c. AD). (Isaiah 9: 6). The fragment's Hebrew is written without vowel points but otherwise very close to 9th /10th c. Hebrew Codices. [http://redclaytheology.files.wordpress.com/2013/03/isaiah.jpg.]</p>	<p>ALEPPO CODEX (c. 920 AD) with vowel points (Joshua 1:1) that was already codified in 100/135 AD. [http://en.wikipedia.org/wiki/Aleppo_Codex#mediaviewer/File:Aleppo_Codex_Joshua_1_1.jpg.]</p>	
		
<p>GREEK and LATIN of 2nd c. AD is the same as GREEK and LATIN of 9th c. AD (Stroh 2007).</p>	<p>Evolutionary standstill of some 700 years?</p>	<p>GREEK and LATIN of 9th c. AD is the same as GREEK and LATIN of 2nd century CE.</p>

but emerged only after 900 AD. However, if we depart from AD chronology, Tiberias has archaeological substance for only about 230 years between 1 and 930 AD. Without the empty 700 AD years, the Gamaliel scholars, therefore, only needed some 30 years and not 730 years to develop punctuation. Likewise the evolution of the Latin and Greek languages did not come to a mysterious standstill between 700 and 900 AD but, after the omission of some 700 phantom years, look perfectly normal. The step from ca. 175 to 930 AD stratigraphically was only a step from 875 "SC" to 930 "SC".

If Tiberias's residential quarters, that existed only during Imperial Antiquity, are merged with walls, synagogues and a church, that existed only in Late Antiquity (but are built Imperial Antiquity style), and then the Vowel-Bibles are added, which existed only in the Early Middle Ages, stratigraphy has prevailed over AD-ideology. Some 230 years emerge as hard substance, dated to 700-930 "SC" (stratigraphically corrected AD and CE; cf. also p. 64 above).

Stratigraphy of Jewish TIBERIAS in the 1st millennium AD. [Hirschfeld/Gutfeld 2008; Friedman 2012; http://www.hadashot-esi.org.il/report_detail_eng.aspx?id=31&mag_id=108 ; http://www.antiquities.org.il/site_Item_eng.aspx?id=127 .]				
Comments	IMPERIAL ANTIQUITY [1-290 AD]	LATE ANTIQUITY [290s – 7th c. AD]	EARLY MIDDLE AGES [700-930s AD]	10th/11th c. AD
What is there?	<p>-Hebrew scribes canonized the Bible around 100/135 AD CE without vowel points.</p> <p>-Beginning of the SILENT PERIOD from the 2nd to the 9th/10th c. AD.</p> <p>-Magnificent Roman urbanism peaked under Herod Antipas (20 BC-39 AD). The 1st c. AD theatre could accommodate 7.000 visitors during the SEVERAN PERIOD (190s-230s AD).</p> <p>-Residential quarters, latrines, streets, quays etc. for some 230 years.</p> <p>-In 175 AD (Shimon ben Gamaliel), or in 193 AD, the Sanhedrin found shelter in Tiberias.</p>	<p>-Sanhedrin eventually got its building.</p> <p>-City walls suddenly appear.</p> <p>-Magnificent synagogues (e.g., Menorah-S.; Severus S.) are built in 1st c. Roman style and décor.</p> <p>-A first church is built, in 2nd c. basilica style, after nearly half a millennium of Christianity, on Mt. Berenice in the 5th/6th c.</p>	<p>-Masoretic scribes add vowels points to the Hebrew Bible. The first tangible texts appear after 900 AD (Aleppo Codex of c. 920 AD). i.e. more than 700 years after Shimon ben Gamiel arrived in 175 AD.</p> <p>-A catastrophe (8th or 11th c.) flattened Tiberias.</p>	<p>-Fatimid village was built in the ruined SEVERAN theatre of the 230s AD found under 15 m of debris.</p>
What is mysteriously missing?	<p>-No building for the Sanhedrin from 175/193 AD to 290 AD.</p> <p>-Not one of the 13 synagogues found.</p> <p>-No living quarters from 230s to 290s AD.</p> <p>-No city walls.</p> <p>-No church.</p> <p>-No Bible with punctuation although it was urgent after the slaughters of Jews 70-135 AD.</p>	<p>-No rabbinical texts mention Tiberias from the 230s to 700 AD.</p> <p>-No Hebrew manuscripts or scrolls.</p> <p>-No new residential quarters.</p> <p>-No Bible with vowel punctuation although Jews knowing ancient Hebrew were mostly killed.</p> <p>-No Arab residential quarters from the 630s to 700 AD.</p>	<p>-No new residential quarters, latrines, etc. were built for some 230 years (700-930s).</p> <p>-No new synagogues were built for the Masoretic schools in the intellectual center of the Jewish world from 700 to the 930s AD.</p>	<p>-No architectural remains from the 230s AD up to the 10th c. AD Fatimid residential huts in the 2nd /3rd c. Roman theatre.</p>

A key to Jerusalem's 1st millennium is also provided by the Nabatean city of Petra. Nabataean Arabs helped Titus conquer Jerusalem in 70 AD, but supposedly refused to settle the largely depopulated site at that time. Were they at least among the Arabs who supposedly conquered Jerusalem in the 7th century? This is quite impossible. In the 7th c. AD, Petra is said to have been only a small

village, of which, however, there are no material traces. Like Tiberias, Petra reached its urban flowering in the Severan period (190s-230s AD). It ended in a cataclysm, the Tenth Century Collapse (see Heinsohn 2017; 2020c).

Stratigraphy of PETRA in the 1st millennium AD [Augé/Dentzer 1999; NWE 2008; AMNH 2012; Fiema 2012].		
10th/11th c. AD (No urbanism between 3rd and 10th c. AD)	European crusaders erect the forts Al-Wu'ayrah and al-Habis in Petra's remains of the 3rd c. AD.	
IMPERIAL ANTIQUITY (1st-3rd c. AD)	LATE ANTIQUITY (3rd/4th-7th c. AD)	EARLY MIDDLE AGES (7th c ff. AD)
“Sudden catastrophe“ destroyed Petra at the end of the Severan Period (230s AD).	Earthquake destroyed Petra (“9 July 551” AD).	Earthquake finished Petra (“749” AD).
-Rich tombs and cemeteries. -222-235 AD: Urban peak of Petra although 2nd/3rd c. churches are missing. -106/131 AD: Arabia Petraea (Trajan + Hadrian). -70-106 AD: 20.000 inhabitants under Rabel II. -Own coinage since Aretas III [85 - 60 BC].	-No new building of houses, latrines, etc. that could have been destroyed. -No tombs and cemeteries. - Cathedral and 3 churches of “450” AD have no strata below them for the 230s to 450s AD, i.e. are the “missing” churches of the 2nd/3rd c. AD.	-No new building of houses, latrines, streets that could have been destroyed. -No tombs and cemeteries. -The existence of a simple village is assumed, for which, however, there are no traces at all. -No urbanism for assumed Arab destruction (663 AD).

Urbanism came to an end. Not even tombs are found until the 10th/11th century. Churches, dated to the 5th century, resemble 2nd/3rd century buildings in decoration and construction. They are the Christian monuments supposedly missing in the time of the Severans. Arab conquerors or colonizers from Petra must therefore have encroached on Jerusalem before the 230s. Thereafter, Roman and Arab civilizations perished together. That is why no Umayyad buildings could be erected on top of Jerusalem's Severan/Justinian ruins.

Back to the achievements of Israeli archaeologists for a better understanding of Muslim history. Although they also believe that Charlemagne entered the historical stage nearly 600 years after the Severans (or a quarter of a millennium after Justinian), their very excavations, since the 1980s, have undermined the belief that Muslims destroyed Roman civilization. They have shown that simple

Muslim ceramics, interpreted as evidence of Islam's supposed work of doom and destruction, do not belong to the beginning of the rise of Islam and Charlemagne, but to the end of the Early Middle Ages (Avni 2014, 22). They thus show that Charlemagne's Roman culture, pushed towards the present by 700 artificial AD years, perished together with the high culture of Umayyads and early Abbasids. The Muslims were not culprits in the destruction of civilization but, like Romans and Franks etc., victims of the 930s “SC” (stratigraphically corrected) catastrophe (Tenth Century Collapse; Heinsohn 2017; 2020 c).

Israeli archaeologists have also found that Byzantium and Islam used very similar or even the same pottery for hundreds of years (Avni 2015, 22 f.). At Jericho, e.g., “Byzantine/Umayyad” vessels that “began in the Byzantine period and continued to be in use almost unchanged into the Umayyad time: chronological subdivision between Byzantine and Umayyad pottery is absent” (Golofast 2016, 359). In Hippos-Sussita (on the Sea of Galilea), the excavators speak, due to the coexistence of artifacts of the Umayyads and the Greco-Roman culture, without hesitation of a “Byzantine/Umayyad period” (Lichtenberger et al. 2004, 142). Finds, dated up to the 8th c. AD, lay directly on a 1st c. BC/AD Hellenistic floor: “we decided to clean several objects lying on the Hellenistic pavement that were covered with a layer of chalky substance including small pebbles, apparently the remains of agricultural implements that

BUILDINGS OF ISLAMIC JERUSALEM (638-750/1099 AD; dark blue).

[<https://www.nationalgeographic.com/history/graphics/see-centuries-of-architecture-in-jerusalem-feature.>]



Islamic Jerusalem's greatest mystery is the absence of residential quarters for the citizens not living in palaces. The Roman quality of the Umayyad Palaces (7th/8th c. AD) matches the Roman urban substance and street grid of the 1st/2nd c. AD. Nabataean art of that time is not missing but mis-labeled “Umayyad”. If, right after 70 AD, Nabataean Arabs took over the former Jewish residential quarters they cannot possibly have built upon 6th century ruins of the Justinian period. That is why the latter represent the very end of first millennium Jerusalem. The Umayyad-Nabataean sites perished together with Justinian's NEA but they were built earlier than the NEA.

were in use on the Hellenistic pavement during the Byzantine and Umayyad periods” (Lichtenberger et al. 2004, 25). Thus, there is only one stratum for “Byzantine/Umayyad” civilization, not an Umayyad one on top of a Byzantine/Roman one. Umayyads live in Roman period houses and vice versa.

This simultaneous post-Hellenistic coexistence excludes a violent conquest and the replacement of an established culture by a new one. This situation is particularly pronounced in Jerusalem. The Umayyad buildings are large, magnificent and moreover very Roman in their technology, but it is not known where the Umayyad citizens built their homes. This mystery is explained when the Nabataeans/Umayyads took over the residential quarters of the Jews who were killed and expelled right after 70 AD.

We remember (chapter IV above) that the “early medieval” Muslims/Umayyads of Gerasa have lived among the city’s inhabitants of Imperial Antiquity (1st to 3rd c. AD). They do not build new quarters 500 years later, on Severan ruins of the 230s AD. Neither do the Muslims of Jerusalem. Therefore, their indisputably own “palace” buildings inside Jerusalem may stand on **ruins of 70 AD**. They are maintained until the 230s AD. But they are not built, after a break of half a millennium, on top of buildings that had turned into **ruins in the 230s AD**, i.e. at the end of the Severan/Justinian period.

The parallel running of Roman (“Byzantine”) and Islamic culture helps Israeli scholars to reject the thesis of the destruction of Roman civilization by Islam. Nevertheless, they never get a clear view because they know that Islamic buildings are directly super-imposed on Hellenistic ones and also contain 700 year “earlier” Hellenistic art. Buildings, dated 700 AD, stand directly on structures that end around 1 BC. The empty AD centuries in between are swept under the carpet and confuse the argument about Byzantine-Islamic transition (see as typical example the pioneering work by Avni 2014). Whoever wants to prove the transition to Islam around 700 AD, but has Islam stratigraphically already in the 1st c. AD and without hesitation labels it as 700 AD, cannot help but find a simultaneity of Islam and Roman civilization everywhere. Only as a prisoner of AD chronology can he set himself the task of explaining a transition to Islam that took place **after** Justinian’s 6th c. AD and not, as required by stratigraphy, right after Hellenism of the 1st c. BC/AD.

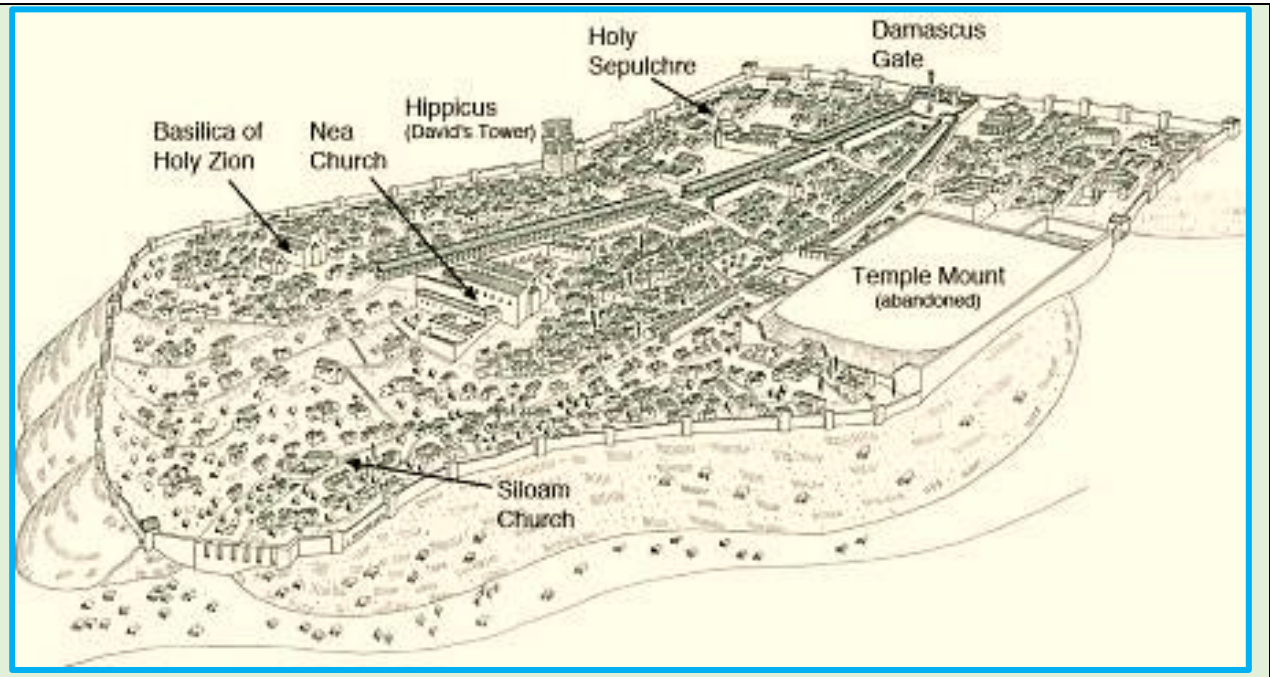
Even Leen Ritmeyer, an exceptional master for house by house reconstructions of the historical epochs of Jerusalem, wants the Umayyad buildings after Justinian. His map for Jerusalem of the 6th century, therefore, shows a city completely empty of Islam. He knows, of course, that the Umayyads are building directly on the ruins of 70 AD. But his faith in AD ideology is stronger than his excellent knowledge of stratigraphy. That is why his plan of 6th c. Jerusalem is drawn with a naked Temple Mount (see next page).

**Leen Ritmeyer's view of 6th c. AD
JERUSALEM with a naked Temple Mount.**

Although Ritmeyer knows that the Umayyads have built directly on Jerusalem ruins of 70 AD, he believes that they have been waiting for over 600 years to do so. That is why the Temple Mount is said to have remained empty ("abandoned") until the 7th century. After all, no building of the 130s AD attributed to Hadrian has ever been found.

In reality, Justinian's NEA Basilica was built **after** Al-Aqsa and Dome of the Rock. That is why both buildings should actually appear in this picture.

[[https://pl.pinterest.com/beachlady805/israels-biblical-archaeology/.](https://pl.pinterest.com/beachlady805/israels-biblical-archaeology/)]



In reality, the end of Jerusalem in the first millennium is about the end of a competition between Judeo-Islamic Arabs and Christians, among whom, of course, there were Arabs, too. From about 70 AD to 190 AD, they lived side by side. The crisis of the 190s (the 746 catastrophe of Israeli historians; 890s "SC" (stratigraphically corrected) terminated the tolerance. Nevertheless, Muslims also lived in Jerusalem until 230 AD (stratigraphically 930s "SC"; i. e. the 1033 AD catastrophe of Israeli historians) and they did so after Al Aqsa and the Dome of the Rock. But the last decades (890s-930s "SC") bring a Christian dominance. Christians erected the last monumental buildings of Jerusalem, not Muslims. The 930 Cataclysm thus hit a city that was no longer run by Muslims but by Greco-Roman Christians. In the cataclysm, however, both sides lost their magnificent buildings forever. Doom did not differentiate between the privileged and the disadvantaged.

VI. Conclusions

An acknowledgement of respect for many Jerusalem archaeologists must be placed at the beginning of this summary. These scholars and excavators report, in a clear and comprehensible way, the most important archaeological findings from which the stratigraphic history of the city can be deduced without major difficulties. However, they themselves refrain from stratigraphical conclusions. Instead, they form opinions that do not result from their excavations, but rather from their belief in the “Anno Domini” chronology that they usually hide behind CE letters (common era). They do not feel obliged to check the AD years of our textbooks against the hard evidence in the ground. So they bend and twist that very evidence, which has been stretched on the rack of Christian chronology, making the history of Jerusalem look the least absurd possible. If Jerusalem archaeologists could bring themselves to write the history of their city stratigraphically and not AD-ideologically, many of them would do a much better job than this author. In this regard one immediately thinks of Alessandra Angeloni, Gideon Avni, Yaakov Billig, Tawfiq Da'adli, Shimon Gibson, Ronny Reich, Leen Ritmeyer, Orit Peleg-Barkat, or Shlomit Weksler-Bdolah. It goes without saying that chronological corrections for Jerusalem would apply to the entire world. Thus, they would face a global task and quickly come up with 1,000 brilliant pages, where here a painfully meager 100 must suffice.

However, since all these scholars work in AD chronology, they develop the most adventurous ideas. One such idea is the belief that 1st c. BC/AD Herodian stones from the Jesus Compound on Jerusalem's Cardo Maximus had been lying around for about 300 years and had been used thrice and dismantled twice, first by Hadrian in the 2nd and, again, by Constantine the Great in the 4th c. AD, to build the first Holy Sepulchre on Jerusalem's Cardo Maximus.

No less outlandish is the conviction that buildings from the time of Diocletian and Constantine must belong to the 4th century, although they are covered with roof tiles of the Legio X Fretensis, which was quartered in Jerusalem in 70 AD.

Another obsession holds that Jerusalem was without a wall around its extremely vulnerable northwestern quarter between AD 70 and ca. AD 450 when it was finally built with 500 year old stones cut by Hasmoneans and Herodians of the 1st centuries BC and AD. Inserted in this miraculous view is the deep belief that Judaea, in 66 AD and 351 AD, was twice attacked by a Roman from Antioch/Syria named Gallus. Both Gallus-Romans failed to conquer Jerusalem. However, a few years after Gallus-one and then once again after Gallus-two, Legio X Fretensis was stationed in Jerusalem.

Every expert knows that the same jurists are consulted in the Severan period (2nd/3rd c.) and in the period of the Justinian dynasty (6th/7th c.). Both begin after a comet and a deadly plague. Both use the same buildings in Constantinople and construct the same city walls. Both send a general named Narses to Adiabene. Both successfully wage war against Khosrow in Persia and win Jerusalem. However, since AD chronology has slipped about 300 years between Severans and Justinian's dynasty, Israel's experts have decided that they, likewise, must be faithful to this artificial splitting of simultaneous events. Thus, they do know that the Severans make Jerusalem a COLONIA PIA FELIX and issue coins in the city, as well. But they do not know why this happens.

At the same time, they know that Justinian, with the construction of the enormous NEA basilica, indeed turns Jerusalem into a PIA FELIX. Strangely though, he does not call the city that way and does not even have a mint to finance his projects. Since the joint victory of Severans and Justinian's dynasty against Persia's Khosrow is not recognized but divided into two different victories, Jerusalem now has two epochs instead of one, but only one stratigraphy for both. After all, Justinian never builds on ruins of the Severans. And there are nowhere strata for 300 years between Severans and Justinian. If Israeli scholars were to abandon their AD belief and reunite the two bodies of evidence, they would immediately have an understandable historical narrative for the Christianization of their city.

An even bolder move than splitting Severans and Justinian is the fantasy that the Umayyads, who build directly on ruins of 70 AD (with many stones used already before 70 AD), were the last Jerusalemites to build something during the city's 1st millennium AD (600 to 700 years after the destructions by Titus). Those who build in the style and technology of 70 AD on the ruins of 70 AD were not, as to be expected stratigraphically, the first to settle the de-Judaized city, but are believed to have been the very last ones. If one asks Israeli scholars where Umayyads built in other regions of Israel, they know very well, for example for Beth Yerah, that they built directly, without intervening windblown layers, on Hellenistic structures of the 1st c. BC/AD. Thus, they know that Umayyad Arabs, centered around Damascus, built stratigraphically at the time of the blossoming of Nabataean Arabs that were centered in Damascus, too. They also know that Umayyad coins of the 7th/8th c. AD constitute, including the menorahs with five or seven branches, a direct evolution of Hasmonean coins from the 1st c. BC. And, furthermore, they claim that Nabataean and Umayyad art and architecture are indistinguishable because the latter were intent wanted to copy the former 700 years later, down to the pigments of glass coloring. Therefore, the Umayyads would not have needed any art of their own. However, Israeli glass specialists have dropped the term "Byzantine-Islamic glass" because they can no longer hide that Islamic glass, supposedly from the 8th c., is made like Roman glass from the 1st c. AD.

The same scholars also know that Arab Nabataean soldiers, not men from Italy, conquered Jerusalem for Titus in 70 AD. However, Arabs as such, i.e. those Nabataean-like Umayyads, would have waited more than 600 years to settle Jerusalem. And yet there are no newly built residential quarters for these alleged new settlers of the 7th/8th century, although they left behind magnificent palaces as well as Al Aqsa and the Dome of the Rock.

Jerusalem repeats the famous conundrum of Charlemagne in Aachen. For him and his successors alone there are magnificent buildings up to the 9th/10th century, but absolutely nothing for the people or the nobility. The 9th/10th c. "SC" buildings by Charlemagne are indistinguishable from 2nd/3rd c. AD Roman buildings and construction technology. In this period, Aachen has residential quarters that would fit perfectly with the ruler's buildings 700 years later. Jerusalem also has residential quarters from the 1st c. AD of Jews who were expelled or murdered. The Umayyad Arabs of the 8th century could have moved into these houses. But this is only possible, in Aachen and in Jerusalem, if the AD-centuries, which were inserted between both periods, are dropped without replacement, so that the stratigraphy can come into its own.

Most educated people believe that a Roman emperor exercised his power alone and did not share it. However, the stratigraphic contemporaneity, to give just one major example, of the early 1st and early 4th centuries AD shows that several emperors ruled simultaneously. This idea sounds so strange

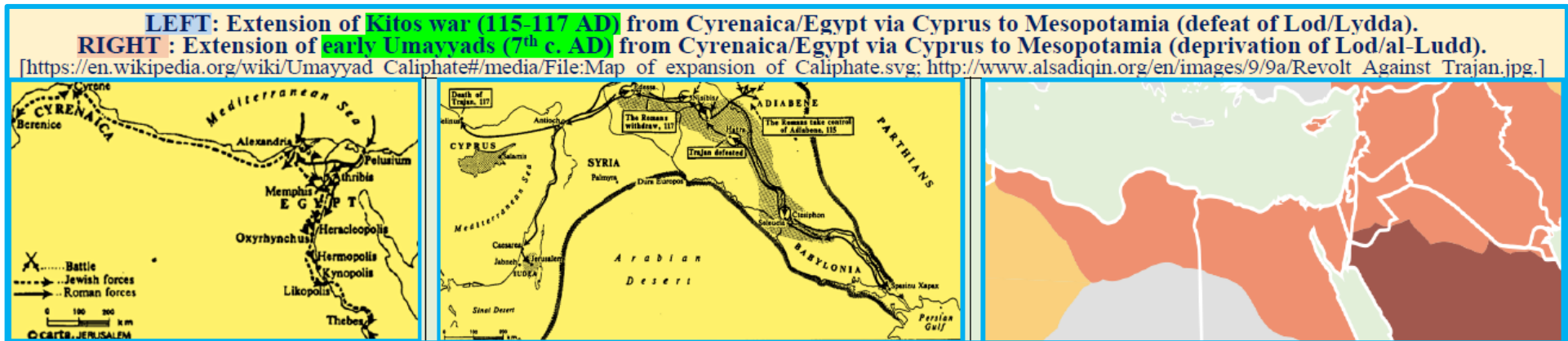
that it is spontaneously dismissed as nonsense. One can perhaps reconsider this well understandable resistance by keeping in mind that AD chronology, in the time of **DIOCLETIAN** (284-305 AD), counts not just him but at least eleven other emperors: (1) Carinus (283-285 AD), (2) Sabinus Iulianus (284-285 AD), (3) Caius Amandus (285-286 AD), (4) Lucius Domitianus (296-297 AD), (5) Achilleus (297-298 AD), (6) Eugenius (303-304 AD), (7) Maximinian (286-305 AD), (8) Carausius (286-293 AD), (9) Alectus (293-297 AD), (10) Iulianus (296-297 AD), (11) Constantius I (305-306 AD). This number increases by just one if we add rulers from stratigraphically contemporaneous 1st c. AD Rome: (12) Augustus (31 BC-14 AD). To complete the calculation we must count co-emperors and crown princes elevated to emperors: (13) Marcellus (25-23 BC), (14) Agrippa (23/18-12 BC), (15) Drusus (10-9 BC), (16) Gaius (17 BC-4 AD), (17) Lucius (17 BC-2 AD), and (18) Agrippa Postumus (4-7 AD) [DIR 2021; Livius.org 1995-2021]. In stratigraphically corrected dates all these rulers lived around the **680s to 720s “SC”**.

The history preceding Augustus – **LATE LA LATÈNE, LATE ROMAN REPUBLIC, LATE HELLENISM, LATER HASMONEANS AND HEROD THE GREAT** (all 1st c. BC in AD-chronology) – moves some 700 years closer to us, i.e. into the **7th c. “SC”**, too.

During the time of **CONSTANTINE THE GREAT** (306-337 AD), there are at least twenty additional emperors: (1) Valerius Constantinus; 306-337 AD), (2) Galerius (305-311 AD), (3) Valerius Severus (306-307 AD), (4) Maxentius (306-312 AD), (5) Maximinian (307-310 AD), (6) Romulus (308-309 AD), (7) Lucius Alexander (308-310 AD), (8) Licinius (308-324 AD), (9) Candidianus (310/311 AD), (10) Bassianus (314-316 AD), (11) Licinius II (317 ff AD), (12) Galerius Daia (310-313 AD), (13) Valerius Valens (316-317 AD), (14) Crispus (317-326 AD), (15) Constantinus Iunior (317-340), (16) Marcius Martinianus (324 AD), (17) Constantius II (324-361 AD), (18) Calocaerus (333/334 AD), (19) Dalmatius (335 ff. AD), (20) Hannibalianus (335-336 AD). The additions from Rome’s 1st c. BC/AD (stratigraphically contemporary with the 3rd/4th c.) increase the number of emperors significantly: (21) Tiberius (14-37 AD), (22) Caligula (37-41 AD), and (23) Claudius 41-51AD). Co-emperors and crown princes elevated to emperors add another five names: (24) Drusus (14 BC -23 AD), (25) Germanicus (15 BC-19 AD), (26) Nero Julius Caesar (6–31 AD), (27) Gemellus (19-38 AD), and (28) Britannicus (41-55 AD) [DIR 2021; Livius.org 1995-2021]. Besides the emperors, there are of course other powerful people. The most important of them is Sejanus (*20 BC / 14-31 AD). In the 4th century he reappears, albeit purely virtually, as a phantom (no coins or any other tangible remains) called Caeonius (310s ff. AD). In stratigraphically corrected dates all these rulers lived around the **720s to 760s “SC”**.

Although the **ISLAMIC PERIOD** as part of the Early Middle Ages is relatively close to stratigraphic dating, it lacks sources between the 630s and 780 AD. Stratigraphically, it begins with Arab-Nabataean Judeo-Muslims, the Umayyads, around **770/780 “SC”**, right after the destruction of Jerusalem in 70 AD (= 770 “SC”) in that very city. This explains why initially Muslim prayers are directed towards Jerusalem (Qibla). That is why 20 percent of the Qur’anic verses originally used the Aramaic language spoken in 1st c. AD Jerusalem. Stratigraphy also solves the riddle of the missing sources on the battles during the Islamic conquest of North Africa. Most of its inhabitants have always remained Punic-Semitic descendants of the Carthaginians that, stratigraphically, move 700 years closer to us. Turning into Judeo-Muslims after 70 AD (= 770 “SC”), they alone had the

demographic resources to wage the so-called Jewish Kitos rebellion (named after Rome's commander Lusius Quietus) from Cyrenaica via Egypt to Cyprus and Mesopotamia from 115-117 AD (810s "SC") that wore down Trajan (98-117 AD/800 ff SC). From then on, a process begins which, af-



ter the "Moors" conquest of Spain in the time of Marcus Aurelius (170s AD/ 870s "SC"), is crowned with the emperorship of the "Punic Semite" Septimius Severus in Rome. Punic-Phoenician, after all, resembles the "Hebrew of the Kingdom of Israel. / Without the Hebrew vocabulary [7000-8000 words] / an interpretation of Phoenician inscriptions [some 700 words known] would be impossible even today" (Röllig 1992). This Hebrew-Phoenician of North Africa only gave way to closely related Arabic and its alphabet in the 10th c. AD, i.e. after the cataclysm of the 930s "SC". Arab culture did not arrive 700 years late as a mere imitation of antiquity, but coexisted with it and was, e.g. in glass technology, even its mentor.

The period of the **SEVERANS** (42 years from 193 to 235 AD; altogether 23 emperors: DIR 2021; Livius.org 1995-2021) that begins after the great crisis under Marcus Aurelius and Commodus also includes **BARRACKS EMPERORS** (with coins from Aelia) from c. 235 to c. 270 AD (Trebonianus, e.g., from the early 250s AD reappears [+542 AD] under Justinian). Therefore, there are no settlement layers for 230s-270s AD and Barrack Emperors' coins are found together with Severan ones. After Rome's great fire (192/476 AD = 890 "SC") with the destruction of the state archives communication to the provinces breaks down, so that local officials have no choice but to take over. Some wait for the restoration of the central authority, others create their own empires. Stratigraphically, Severans are contemporary with the **JUSTINIAN DYNASTY**. Since Late Antiquity has no strata from the 520s to 640s AD, all emperors, dated from 476 to 641 AD, belong to the 42 years from 476 to 518 AD. Historians sense this because it is often impossible to decide whether buildings and deeds originate from Anastasius (491-518 AD) or Justinian (527-565 AD). In non-AD dates of stratigraphy all these rulers lived, together with Franks (Charlemagne und Louis the Pious), or early Abassids (Harun Ar-Rashid ff.), from the stratigraphically corrected **890s to 930s "SC"**.

Jews lost Jerusalem first (70s AD=770s “SC”). Muslim dominance ended in the 190s AD crisis (890s “SC”). Christian monuments, together with their predecessors’ splendor, were smashed in the global cataclysm of 235/518 AD (930 “SC”). The table below summarizes this development.

JERUSALEM IN THE FIRST MILLENNIUM: THE BELIEF IN ANNO DOMINI VS. EVIDENCE OF STRATIGRAPHY.			
AD years	Major emperors	Jerusalem events	Stratigraphically corrected = “SC”
230s=930s AD		AD 1033 CATAclysm. Monuments of all religions damaged or annihilated.	930 “SC”
193-235 AD=476-518 AD	Septimius Severus (192-209 AD), Anastasius (491-518 AD), Justinian (527-565 AD), Leo VI. (886-912 AD, writing 2 nd c. AD Greek).	The Temple Mount was not bare because the Dome of the Rock and Al-Aqsa were built before Severan/Justinian dynasties. The crisis of AD 190 (890s CE) with plague and Antonine Fires brings empire-wide wars in which Severan and Justinian dynasties together can hold Jerusalem against Persia's Khosrow. They subsequently repair its walls and turn it into a Christian metropolis [NEA etc.].	890s-930s “SC”
190s AD =746 AD		746 AD catastrophe of Jerusalem historians	890s “SC”
117-to 190s AD	Antoninus Pius (138-161 AD), Marcian (451-456 AD).	The Jerusalem of Hadrian (117-138) is not in ruins but rebuilt by Nabataean Umayyads. They welcome the emperor with an arch of honor and remain loyal to him because Bar Kokhba wanted to conquer the city which was now theirs.	
70s ff. to 117 AD=630s ff. AD	Domitian (81-96 AD; with octagon architect Rabirius), Valentinian (364-375 AD).	Nabataean Arabs settle in the deserted Jewish residential quarters. The Umayyads have the same culture as Nabataeans and are the first to build on the ruins of 70 AD (“palaces” in 1 st c. outline and technology) because both are identical. They begin Islam as Judeo-Muslims. That is why 20 % of the original Qu’ran is written in 1 st c. Aramaic spoken at Jerusalem that becomes first Qibla (prayer direction). The Octagon-Dome is built as a memorial to the Temple. Umayyads do not remove a temple of Hadrian (no remains anyway) because they precede him.	770s – 816 “SC”
66-70s AD =351 ff. AD	Titus (79-81 AD), Julian Apostata (360-363 AD).	Conquest of Jerusalem under Titus with Arab-Nabataean soldiers. Destruction of Temple. Extermination or expulsion of Jews. Julian’s promise to rebuild the Temple is made right after destruction and not 290 years later.	760s-770s “SC”
20s to 60s AD =306-350s AD	Tiberius (14-37 AD), Constantine the Great (306-337 AD),	Constantine the Great and Constantius II build the Jesus-Mausoleum decades (not centuries) after crucifixion. They do not demolish a temple (no remains) of Hadrian beneath the Holy Sepulchre because they precede him by some 75 years.	720-760 “SC”
Early 1st c. AD = 3rd/4th c. AD	Late Augustus (1-14 AD), Diocletian (284-305 AD).	“Roman Mansion” of Diocletian’s time looks Hellenistic because the emperor rules right after Hellenism. He oversees the completion of Northern Wall, Cardo Maximus and administration buildings on western forum.	700-720 “SC”
31 BC-1 AD	Herod the Great (37-5 BC), Augustus (31-1 BC).	Jerusalem’s Roman outline with Northern Wall, gates, and cardos are planned and begun under Herod the Great.	670-700 “SC”
1st c. BC	Late Latène and Late Hellenism.	Stones cut by Hasmonaeans and Herodians were used in Northern Wall because it was built in the early 1 st but not 5 th c. AD.	600-670 “SC”
JERUSALEM’S HEBREW BEGINNINGS with EXODUS and FIRST TEMPLE period are stratigraphically dated in Heinsohn 2019d , 2021, 2020e.			

VII. Bibliography

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Appendix 1 [by Jan BEAUFORT/Bielefeld].

SYNOPSIS OF SAME EVENTS IN ROMAN AND JEWISH HISTORY THAT WERE ARTIFICIALLY SEPARATED BY 284 AD-YEARS.




Date	Events in Rome and actions of Rome centered Emperors (AD-dated to the 1 st century).	Events in border provinces and actions of border emperors (AD-dated to the 4 th century).
65/349		
Early in the year April 19	Pisonian conspiracy against Nero. Pisonian plot discovered and foiled.	
66/350		
January 18		Magnus Magnentius proclaimed Augustus in Gallia.
February		Constans, Augustus in the west and brother of Constantius II, killed by Magnentius' soldiers.
March 1		Vetranio proclaimed Augustus in Illyria, probably in collusion with Constantius II.
April/May	Beginning of the Jewish revolt.	
Possibly early May	Departure of Nero to Greece.	
Probably immediately afterwards	Rome: Conspiracy and rebellion by Annius Vinicianus, <i>consul suffectus</i> and son-in-law of Corbulo, Nero's commander-in-chief in the Near East.	Magnentius appoints Anicius (Anicetus, Titianus) as <i>praefectus urbi</i> of Rome.
June 3	Possibly around this time: Vinicianus commits suicide.	Julius Nepotianus, a Christian and relative of Constantius II, defeats Anicius.
June 30		Nepotianus executed by Magnentius' <i>magister officiorum</i> Marcellinus.
September/October	Cestius Gallus, the legate of Syria, fails in his attempt to put down the Jewish revolt.	
December 25		Vetranio abdicates as Augustus at Constantius II's request. The Illyrian legions are again under the direct control of Constantius II.

67/351		
Beginning of the year	Nero orders Corbulo to Greece and forces him to commit suicide. Vespasian, since 63 proconsul of Africa, appointed Corbulo's successor.	
March 15		Constantius Gallus appointed Caesar, resides in Antioch from May 7. Jewish Revolt against Gallus lasts two years.
April	Vespasian, along with legions X Fretensis and V Macedonica, lands at Ptolemais in Galilee. Titus joins him with the Legio XV Apollinaris. Ally is Mucianus, governor of Syria.	
September 28		Constantius II defeats Magnentius in the battle of Mursa. Italian garrisons submit themselves to Constantius.
Probably December	Nero returns to Rome.	
68/352		
Early in the year	Julius Vindex rebels against Nero and cooperates with Galba.	
May	Battle of Vesontio. Vindex is defeated and commits suicide.	
June 8	The Senate proclaims Galba emperor.	
June 9	Nero commits assisted suicide.	
69/353		
January 2	Vitellius proclaimed emperor by the legions in Germania.	
January 15	Galba killed by the Praetorians. Otho proclaimed emperor.	
April 16	Otho commits suicide. Soon after, Vitellius resides in Rome.	

July 1-15	Vespasian proclaimed Augustus by the Egyptian, Judean and Syrian legions.	
August	Mucianus send to Rome to defeat Vitellius, Vespasian staying behind to mantain control of the Egyptian grain harvest (<i>claustra annonae</i> , „key to the grain supply“).	Battle of Mons Seleucus. Constantius II defeats Magnentius. Magnentius commits suicide.
October 24	Antonius Primus, great-grandson of Mark Antony and commander of Legio VII Galbiana in Pannonia, acts independently. He is faster than Mucianus and defeats Vitellius in the second battle of Bedriacum.	
December 20	Primus' troops storm Rome.	
December 21	Vespasian declared emperor by the Senate	
December 22	Vitellius killed by Primus' soldiers. Primus leaves control of Rome to Mucianus and Vespasian's son Domitian.	
70/354		
Mid-70	Vespasian arrives in Rome.	
October		Gallus, claiming the title of Augustus, executed by order of Constantius II.
73/357		
28 April - 29 May 357		Constantius II in Rome, orders the removal of the Victoria altar from the Senate building.
<p>Attempt at reconstruction of the events: Beginning in 65, Roman traditionalists co-operate with Jews in revolt against graecophile Nero and like-minded frontier emperors Constans and Constantius II. Piso, Magnentius, Corbulo, Vinicianus/Anicius, Vindex, Galba and Vitellius all want to depose Nero. After the suppression of the revolt in Rome by Nero, Constantius moves against Magnentius, while Nero/Vespasian and Gallus take care of the rebellion in Judea. In the autumn of 69 AD Vitellius and Jewish fighters are the last rebels left. Antonius Primus, general under Constantius II, defeats Vitellius and enters Rome shortly before Mucavius, governor of Syria under Gallus. After Gallus' execution in 70 AD, Vespasian and Constantius II are the only remaining Augusti in the empire. Constantius II, as commander of far more legions, is the dominating force in the alliance. That is why he is able to have the Victoria altar removed from the Senate building in 73 AD.</p>		

Appendix 2. THEODOSIAN WALL BUILDERS: EUDOCIA AND AUDOFLEDA [p. 92 above and Heinsohn 2019c; 2020a.]

FLAVIUS THEODOSIUS I (c. 347/379-395 AD)	FLAVIUS THEODORIC (c. 454/493-526 AD)		
<p>Coins of FLAVIUS THEODOSIUS I are difficult to distinguish from coins by Flavius Theodosius II (408-550). Frontal portrait coins (right) are attributed to lawgiver Theodosius II but resemble lawgiver Theodoric's medal portrait. Profile views are attributed to Theodosius I. Beyond frontal or profile portraits, there are no distinctions between the Theodosius coins.</p>		<p>FLAVIUS THEODORICUS leaves no portrait coins, just one medaillon (right) though he owns the Ostrogothic gold treasure (20 tons) and has his own mint in Ravenna. Like Theodoric (50 years after him), he uses coins of Anastasius. If the frontal portrait coins of Theodosius "II" are coins of Theodosius "I", too, they may be Theodoric's missing coins.</p>	
<p>EUDOCIA, Theodosius' wife; pagan turned Christian, own coinage; Jerusalem walls.</p>	<p>AUDOFLEDA, Theodoric's wife; pagan turned Christian; no coins; hardly known.</p>		
<p>THEODOSIUS I has Hormisdas as his man for the East (Thessaloniki and Egypt). THEODOSIUS II has Hormisdas in charge of the East, too. Both are candidates for having paid for a tower in Byzantium's Theodosian wall.</p>	<p>THEODORIC has Hormisdas as his envoy to the East (Byzantium). He is ruled out as the Hormisdas with a tower in the Theodosian wall (begun by 2nd/3rd c. Septimius Severus) for chronological reasons ('too late').</p>		
<p>THEODOSIUS I visits Rome only once (no material traces found).</p>	<p>THEODORIC visits Rome only once (brick stamps on Palatine + in walls).</p>		
<p>There are nowhere bricks, lead pipes or weights with their names for the 71 years of the Theodosian emperors.</p>	<p>There are bricks, lead pipes and weights with the name of Theodoric not only in Ravenna, but also in Rome.</p>		
<p>THEODOSIUS I must have had a place to reside in Ravenna. The structure started in the 4th century bewilderingly lacks a dining room (<i>triclinum</i>).</p>	<p>THEODORIC's Ravenna palace should be the one used by THEODOSIUS and Galla Placidia, to which Theodoric added a <i>triclinum</i>.</p>		
<p>THEODOSIUS I issues coins with his own portrait at Milan.</p>	<p>THEODORIC has no coins with his own portrait.</p>		
<p>THEODOSIUS I resides at Milan.</p>	<p>THEODORIC rules Milan whose envoys beg him to restore order.</p>		
<p>THEODOSIUS I bears the title Augustus. He is shown with a Gothic guard (Byzantium obelisk; silver dish) that would rather fit a Goth like Theodoric.</p>	<p>THEODORIC bears the title Augustus, repairs the walls of Rome that hon-ors him with a gilded statue, but modern researchers reject his imperial title.</p>		
<p>THEODOSIUS I is responsible for massacre in Thessaloniki.</p>	<p>THEODORIC attacks Thessaloniki.</p>		
<p>THEODOSIUS I, though son in law of Justina, a fanatic Arianist, via her daughter Galla, supports Trinitarianism and restrains his Arianists.</p>	<p>THEODORIC, though an Arianist, guarantees Trinitarianism, i.e. does not allow to expand Arianism at the cost of Trinitarianism.</p>		
<p>THEODOSIUS I resides in Macedonia's metropolis Stobi at the city's cost.</p>	<p>THEODORIC conquers Stobi and plunges it into poverty.</p>		
<p>THEODOSIUS I is <i>magister militum</i> and Commander of Moesia.</p>	<p>THEODORIC is <i>magister militum</i> and Commander of Moesia.</p>		
<p>THEODOSIUS I becomes master of Ravenna after a legendary <i>Raben-Schlacht</i> (Battle of Ravenna).</p>	<p>THEODORIC becomes master of Ravenna after a <i>Raben-Schlacht</i> (Battle of Ravenna).</p>		
<p>THEODOSIUS I is the first to settle Goths in the Roman Empire.</p>	<p>THEODORIC is the first to settle Goths in Italy.</p>		
<p>THEODOSIUS I employs Goths in war against other Goths. .</p>	<p>THEODORIC employs Goths in war against other Goths..</p>		
<p>ALARIC ("I"), an Amalung in charge of Spain, plunders Rome, helps Theodosius, has ally named Theodoric.</p>	<p>ALARIC ("II"), an Amalung in charge of Spain, helps Theodoric taking Rome from Odoacer.</p>		
<p>Alaric's brother in law, Ataulf, an Amalung in charge of Spain, marries THEODOSIUS'S younger daughter, GALLA/AELIA PLACIDIA.</p>	<p>THEODORIC forces his youngest daughter, AMALASUINTHA, to marry a Visigothic Amalung from Spain, by the possible name of Eutharic.</p>		

<p>GALLA PLACIDIA (c. 390- 450 AD) and her father FLAVIUS THEODOSIUS (c. 347/379-395 AD) in Ravenna.</p>		<p>AMALASUINTHA (c. 495 to 535 AD) and her father FLAVIUS THEODERIC (c. 454-526 AD) in Ravenna.</p>			
<p>Nothing is known about Galla Placidia's fortune, although she was able to issue gold coins and finance magnificent buildings.</p>		<p>Assumed portrait of younger AMALASUINTHA</p>			
<p>Nothing is known about coins and buildings of AMALASUINTHA, although she was known as the richest woman of her time, who developed costly political activities from Rome, via Ravenna to Constantinople. She could have paid for lavish buildings and mosaics, because she had at her disposal the Ostrogothic gold treasure of ca. 20 metric tons.</p>		<p>Nothing is known about coins and buildings of AMALASUINTHA, although she was known as the richest woman of her time, who developed costly political activities from Rome, via Ravenna to Constantinople. She could have paid for lavish buildings and mosaics, because she had at her disposal the Ostrogothic gold treasure of ca. 20 metric tons.</p>			
<p>Medallion of GALLA/AELIA PLACIDIA</p> <p>[https://www.teachercurator.com/art/aelia-galla-placidia/]</p>	<p>Gold coin of elderly GALLA/AELIA PLACIDIA</p> <p>[https://www.icollector.com/item.aspx?i=8604885]</p>	<p>[http://www.kleio.org/de/geschichte/mittelalter/frueh-hochmittelalter/bedeutende-koniginnen/amalasantha/]</p>	<p>[http://www.kleio.org/de/geschichte/mittelalter/frueh-hochmittelalter/bedeutende-koniginnen/amalasantha/]</p>		
					
<p>GALLA PLACIDIA, daughter of some other Galla (full name unknown; no coins; nothing at all), had received a classical education including Greek.</p>		<p>AMALASUINTHA, daughter of Audofleda, had received a classical philosophical education, and was fluent in Gothic, Latin, and Greek.</p>			
<p>GALLA PLACIDIA was Ravenna's regent to her only son, Valentinian (III).</p>		<p>AMALASUINTHA was, at Ravenna, regent to her only son, Athalaric,</p>			
<p>GALLA PLACIDIA issued laws.</p>		<p>AMALASUINTHA's laws were never found.</p>			
<p>GALLA PLACIDIA issued medallions and gold coins carrying her name and portrait.</p>		<p>AMALASUINTHA held the Ostrogoths' gold treasure of 20,000 kilograms, but left neither coins nor medallions.</p>			
<p>GALLA PLACIDIA made her brother, Honorius, her consort and co-ruler.</p>		<p>AMALASUINTHA made her cousin, Theodehad, her consort and co-ruler.</p>			
<p>GALLA/A PLACIDA fled Ravenna and found exile in Constantinople.</p>		<p>AMALASUINTHA tried to flee with her gold to Constantinople.</p>			
<p>The cause of the death of GALLA PLACIDIA is not known.</p>		<p>The cause of the death of AMALASUINTHA was assassination.</p>			
<p>GALLA PLACIDA was not buried in Ravenna's so-called Mausoleum of Galla Placidia. The small building was originally connected to the church (Santa Croce) of the palace of THEODOSIUS that was also the palace of THEODERIC.</p>		<p>It is not known where AMALASUINTHA was buried. The mosaics of the so-called Mausoleum of Galla Placidia are hardly distinguishable from the mosaics of THEODERIC'S time. Though supposedly a century younger, they represent the highest, i.e., latest evolution of that style.</p>			

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