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### **Mieszko I, destructions, and Slavic mass conversions to Christianity**

A missing tomb and dubious written sources are justification enough to put forward new ideas about the origin of Mieszko I (ca. 940 – ca. 992) as has been recently dared by Przemysław Urbańczyk (2013).

Yet, to let that ruler arrive as an already baptized Christian from Moravia only pushes the problem into another region. After all, the settlements with 9<sup>th</sup> century Christian remnants in what is today Slovakia suffer „destructions“ at the „beginning of the 10<sup>th</sup> century“ (Chorvátová 2012, 249; see also 259). The written sources name no enemies who have inflicted that disaster.

Slovakia's Christianity poses an additional problem by possibly already spreading in the Roman towns of *Gerulata* (Rusovce/Bratislava) and *Celemantia* (Iza/Nové Zámky) of the 2<sup>nd</sup> century (Chorvátová 2012, 241 f.). So far, it is not understood why between at least the 4<sup>th</sup> century and the 9<sup>th</sup> century there are no traces of Christians in the area (Chorvátová 2012, 249).

It is only at the „end of the tenth century“ that – after the mysterious destructions earlier in that century – Christianity gets going again with „new chapels and churches“ (Chorvátová 2012, 259). In that period, however, Christianity triumphs in Poland too. Thus, any churches Mieszko I could have visited on Slovakian soil so far cannot be identified.

That situation is repeated in the area today covered by the Czech Republic. The 9<sup>th</sup> century Christian structures as well as „castles of regional chieftains were destroyed. [...] That phenomenon is not at all mentioned in the written sources“ (Sommer 2012, 266). As in neighbouring Slovakia it is the late 10<sup>th</sup> century that Christianity reappears for good: „Archaeological sources [...] prove that Christianisation and state control belonged to the period of the 10<sup>th</sup> through 13<sup>th</sup> centuries (Sommer 2012, 273).

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Again, churches in which Mieszko I could have prayed on Czech soil are simply missing.

In Poland proper, the situation is very similar. Christians are attested for – e.g., in Truso, by amber crosses or Louis the Pious cross-adorned coins turned into amulets (Jagodzinski 2010, 101, 164) – as early as the 9th century. Though nobody claims 2<sup>nd</sup> century Christians at Truso. However, 2<sup>nd</sup> century Roman stone objects as well as coins for Antoninus Pius and Commodus have definitely been found (Szydlowski 2012, 267; Bogucki 2012, 62). And, like in Slovakia, nobody can find any strata for the period between the Romans' demise and the 8th/9th century.

There are more similarities. In the early 10<sup>th</sup> century, the Polish territory is hit at least as severely as the Slovak and Czech neighbours: “There was a rapid, sometimes catastrophic, collapse of many of the pre-existing tribal centres. These events were accompanied by the permanent or temporary depopulation of former areas of settlement. Within a short time new centres representative of the Piast state arose on new sites, thus beginning [in 966] the thousand-year history of the Polish nation and state“ (Buko 2011, 464). As the destructions in Slovak and Czech territories leave no traces in the written sources so the texts pertaining to Poland too remain silent about the force that had the power to devastate such huge territories in the early 10<sup>th</sup> century disaster.

Neither Poland nor Bohemia and Moravia can provide a safe Christian environment in the early 10<sup>th</sup> century. Neither for Mieszko nor for anybody else would it have been advisable to search for a Christian upbringing down south that could not have been found in Poland proper.

When Christianity comes back later in the 10<sup>th</sup> century never to disappear again, Poland takes the same course as Slovaks and Czechs. The new 10<sup>th</sup> century Christian buildings „from the Piast dynasty in Greater Poland have all been constructed, used and rebuilt in the last quarter of the 10<sup>th</sup> century“ (Bukowska 2012, 467).

Thus, the triumph of later 10<sup>th</sup> century Christianity in Poland poses no less an enigma than in Bohemia and Moravia. Therefore, these territories cannot provide much help for explaining Mieszko's conversion. On the contrary, they are urgently in need of

getting help for comprehending their own mass conversion. They might turn to Poland for enlightenment no less in vain than Przemysław Urbańczyk turns to them.

<b>Patterns of Christianisation in Polish, Czech, and Slovak territories</b>			
	<b>Poland</b>	<b>Czech Rep. (Bohemia-Moravia)</b>	<b>Slovakia</b>
<b>Late 10<sup>th</sup> c.</b>	Mass conversion to Christianity	Mass conversion to Christianity	Mass conversion to Christianity
<b>Early 10<sup>th</sup> c.</b>	<b>DESTRUCTION</b>	<b>DESTRUCTION</b>	<b>DESTRUCTION</b>
<b>9<sup>th</sup> c.</b>	Emergence of Christianity	Emergence of Christianity	Emergence of Christianity
	<b>Enigmatic hiatus</b>		<b>Enigmatic hiatus</b>
<b>2nd c.</b>	Coins from Antoninus Pius and Commodus (Truso)		Possibly Christians in <i>Gerulata</i> and <i>Celemantia</i>

The enigmatic hiatus, i.e. the lack of strata between the demise of the Roman Empire and the rise of Slavic settlements leads us to the unbelievably slow progress of Christianisation across Europe. It proceeds in phases that resemble each other but which are separated by several hundred years. This stop-and-go provides one of the major riddles in the history of the 1<sup>st</sup> millennium. Most intriguing remains the question why North-Eastern Slavs were so late in implementing cultural progress that – a few kilometers further West – had been achieved at least half a millennium earlier by, e.g., Thuringians (late 5<sup>th</sup> c. CE): “A very important result of [Christianisation’s comparative archaeology; GH] is the fact that in quite **different periods** one finds **similar conditions** [destructions with ensuing baptisteries; GH] under which the spread of the Christian faith follows the same pattern. / Some

readers will be surprised that the process in which Europe became Christian was stretched over more than 1,000 years roughly moving from West to East, and from South to North“ (Heinrich-Tamáška/Krohn/Ristow 2012a, 9; bold print GH).

### Mysteriously slow spreading of Christianity across Europe in the 1<sup>st</sup> millennium CE

(red: 1<sup>st</sup> c.; dark green: 10<sup>th</sup> c.; Ristow 2012, 74).



Whilst there are never any problems trading Baltic amber from Gdansk and Truso south to Rome, and Roman coins as well as Christian amulets constantly travel north as far as Gdansk and Truso, Christianity supposedly requires some 700 years to pass the few kilometers between northern Italy and southern Moravia. And yet, the strata (yet free of anything Christian) that archaeologists expect for those 700 years have never been found in Slavic territories.

The Slavic hiatus, of course, could be downplayed as a minor problem in a geographical backwater. Yet, in the very heart of the Roman Empire, i.e., in Traian's Markets, where masters and slaves alike arrive to shop, a hiatus between the 3<sup>rd</sup> and the 11<sup>th</sup> century is bewildering the excavators.

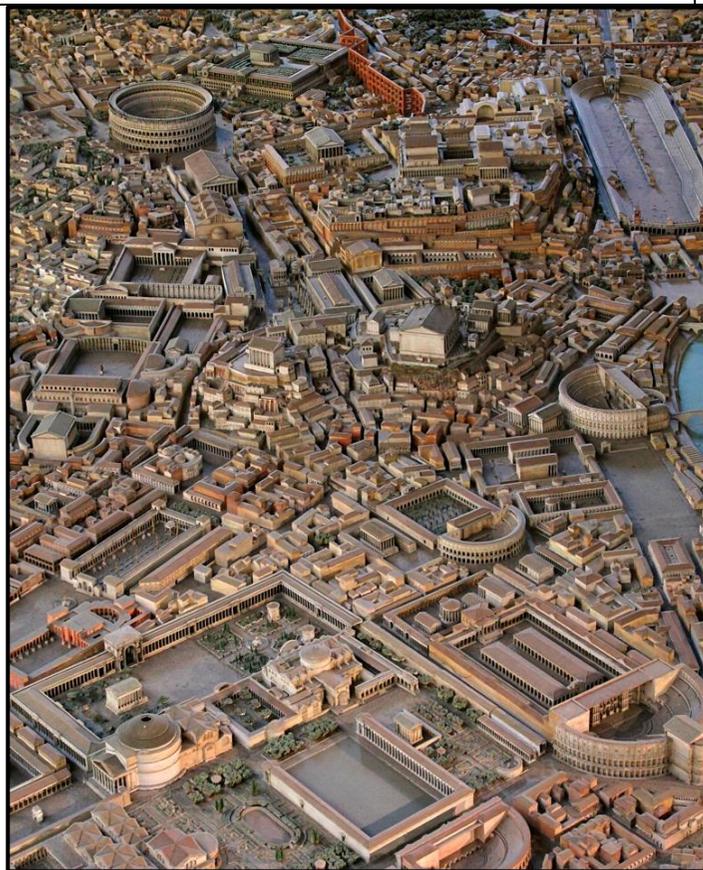
**Rome's Traian Markets have been the most important business and meeting place for members of all classes of the *Imperium Romanum* with its 2,500 cities. For the **period 230-1100** (Late Antiquity [300-600] plus Early Middle Ages [600-1100] very little building activity is attested for (yellow colour; easily fitting in the years 230-300). There is no way to distinguish the so-called Early Middle Ages from Late Antiquity (Ungara/Del Moro/Vitti 2010).**



That hiatus does not provide the only parallel between Rome and far away Slavic territories. The kind of mega-destruction that hits them in the 930s CE cuts down Rome 700 years earlier in the 230s CE.

**Left: Downtown Rome between Pantheon and Colosseum in the 2<sup>nd</sup>/3<sup>rd</sup> century CE before being wiped out in the 230s catastrophe. Right: Downtown Rome between Pantheon and Colosseum still under huge heaps of mud of the 230s catastrophe as late as the 15th century.**

Model in Rome's *Museo della Civiltà Romana*.



View shown in Rome's *Museo della Civiltà Romana*.

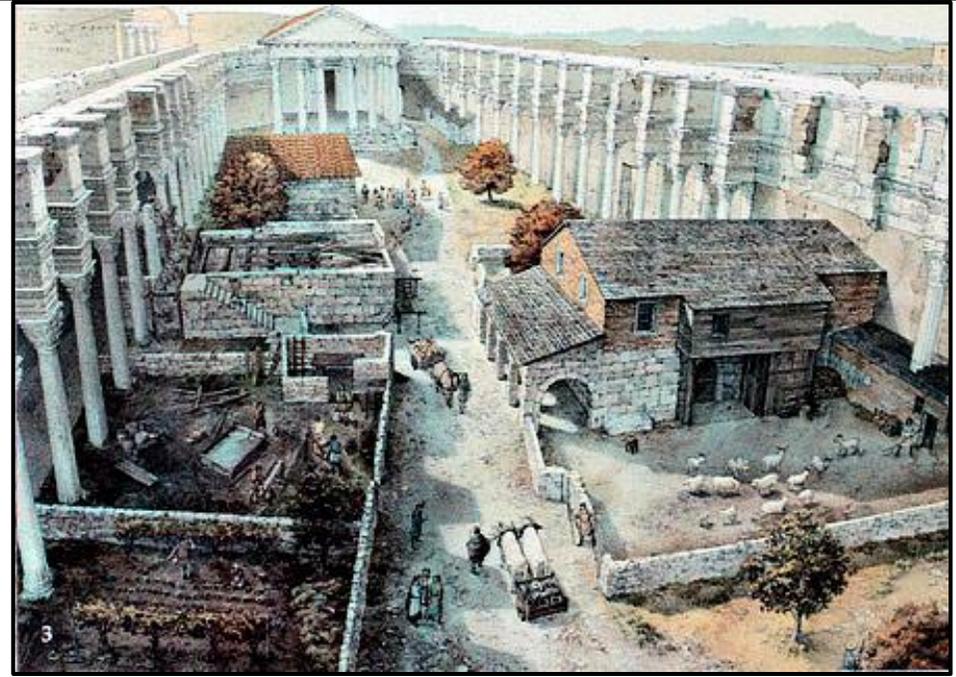


## Rome's *Forum Transitorium* before and after the catastrophe of the 230s.

([http://eloyperis.blogspot.com/2010\\_10\\_01\\_archive.html](http://eloyperis.blogspot.com/2010_10_01_archive.html)).



(Del Moro 2007, 178 ff.).



But how can the annihilation of Imperial Rome have occurred 700 years prior to the destruction of the Slavic realm if neither in Rome's Traian Markets nor in Slavic lands we find archaeological strata for these 700 years? If such strata do not exist the destructions of the 230s and the 930s appear to be one and the same. That would sound bizarre indeed.

Not only bizarre but patently absurd, the experts on Byzantine history would not hesitate to add. Constantinople, they point out, undergoes destruction by Justinian's comet and Allah's cosmic elephant rock missiles (*Koran*, Sura 105) neither in the 230s nor in the 930s but in the 530s. That is the time when a devastating tsunami hits the eastern metropolis, possibly killing 90 percent of its inhabitants. Yet, even Byzantinists would not deny that 4<sup>th</sup> century Constantinople repeats the style and outline of 1<sup>st</sup> century

Rome (palace attached circus etc.). Moreover, they are aware that it is extremely difficult to show Constantinople's strata for the 1<sup>st</sup> to 3<sup>rd</sup> centuries. Although Constantinople **was** struck down some 300 years after Rome it does not exhibit strata for these three centuries. Chronologically it comes ca. 300 years later than Rome but stratigraphically it is in the same bed with Rome. Yet if Rome 230s are stratigraphically parallel to the Slavs' 930s as well as to Constantinople's 530s it appears as if we are always dealing with the same destructive force.

**4<sup>th</sup> century Constantinople – for unknown reasons built in the style of 1<sup>st</sup> century Rome – before devastation in the 530s**  
(nationalgeographic.de/thumbnails/lightbox/32/70/00/byzanz-ausstellung-konstantinopel-aus-der-vogelperspektive-7032.jpg).



### Constantinople's Theodosius-Port (5th c. yet built in 2nd c. style)

**Above left:** before destruction ([http://www.allempires.com/forum/forum\\_posts.asp?TID=27406&OB=DESC](http://www.allempires.com/forum/forum_posts.asp?TID=27406&OB=DESC)).

**Above right:** after destruction and tsunami that drowned at least 37 ships in the port's western section.

**Below left:** Tsunami-traces [red line] (both from: <http://lynxx-blog.blogspot.de/2012/01/konstantinopels-versunkener-hafen.html>).

**Below right:** Remains of 37 ships and their cargo under the mud buried western section of the port  
([istanbulreiseleiter.de/wp-content/uploads/2009/12/yenikapi-2009-6.jpg](http://istanbulreiseleiter.de/wp-content/uploads/2009/12/yenikapi-2009-6.jpg))



If it comes to Poland's 8<sup>th</sup> and 9<sup>th</sup> century trading partners, the excavators of Truso might object, it is rather Arab Mesopotamia than Rome or Constantinople that is prominent, as proven by the wealth of Ummayyad and Abassid coins (Jagodziński 2010, 135 f.; Bogucki 2012). Are the Arabs also supposed to share Rome's 1<sup>st</sup> and 2<sup>nd</sup> century period? There is no doubt about millefiori-cylinder beads in „classic techniques“ of 1<sup>st</sup>/2<sup>nd</sup> c. CE showing up some 700 years later in Truso's Stage II of the early 9th century (Jagodzinski 2010, 102). Such beads first appear in the late La Tène-period of the 1<sup>st</sup> c. BCE. Moreover, there is no doubt about Roman imperial coins of the 2<sup>nd</sup> century in Truso either. Everything is “chronologically mixed“, the site's glass experts wonder (Dekówna/Purowski 2012, 244).

Of course, there is no bigger enigma in Arab history from the time of Caesar (1<sup>st</sup> c. BCE) to the 7th century CE than Arab rejection of coinage, along with their reluctance to write for some 700 years. Nobody understands how the inheritors of the Nabataeans and their Aramaic language dominating long distance trade between Asia in the East and the Roman Empire in the West can survive some 700 years without being able to mint coins or sign contracts. This extreme Arab primitivism stands in stark contrast to the Arabs who thrive from the 8th to the beginning of the 10th centuries CE. Their coins are not only found in Poland but from Norway all the way to India and beyond at a time when the rest of the known world was trying to crawl out of the darkness of the Early Middle Ages, and civilization might have been lost for good had not Arabs kept it alive.

Most surprising of all, the Arab Ghassanid territory that is allied with Rome, and that is devoid of pre-7<sup>th</sup> c. Arab coins, is home to Harun ar-Rashid's capital Raqqa, which is not only rich with Arab coins – dated to the 8<sup>th</sup>/9<sup>th</sup> c. like in Truso – but also with coins of the very Roman period from the 1<sup>st</sup> to the 7<sup>th</sup> c. that has left us no Arab coins whatsoever (Heidemann 2008). Thus, we have an impressive trove of post-7<sup>th</sup> c. Arab coins lumped together with pre-7<sup>th</sup> c. Roman coins of pre-7<sup>th</sup> c. Roman times. But we have no pre-7<sup>th</sup> c. Arab coins from the centuries of their close alliance with Rome in the pre-7<sup>th</sup> c. periods. Yet, the Arab Quraysh tribe that is active in the 7<sup>th</sup> century is already known in antiquity but enigmatically disappears for some 700 years (cf. Heinsohn 2013c).

That mystery, too, is solved when stratigraphy is allowed to carry the day against chronology. When, in Scandinavia or Poland, Roman material of the 2<sup>nd</sup> century is mixed with Slavic and Arab material of the 9<sup>th</sup> century -- with no strata in between -- the devastation of Rome dated to the 230s CE has occurred in the 930s, too. One would have to show at least one urban site with a

stratigraphy showing three (230s, 530s, 930s) or at least two destructions (230s and 530s or 930s) to defend our textbook chronology. Yet, there always is only one truly disruptive cataclysm in any individual site – either in the 230s or in the 530s or in the 930s. When asked how it is possible to have a time span of some 700 years in history without a pack of corresponding archaeological layers in stratigraphy the answer is simple. There was no archaeology when our textbook chronology was – at the earliest – constructed in the 11<sup>th</sup>/12<sup>th</sup> century (see further Heinsohn 2013a).

<b>Typical stratigraphy expected — after at least three earth shaking catastrophes — for the 1<sup>st</sup> millennium CE for thousands of European settlements that, however, so far have not been confirmed in a single site (all dates rounded).</b>	
950 onwards	Building period (no more annihilating catastrophe up to the 21 <sup>st</sup> century)
930s/50s	<b>3<sup>rd</sup> catastrophe with flattening of urban structures</b>
530s-930s/50s	Building period with repairs to former splendor as well as fresh construction in new styles und technologies plus innovative small finds not seen in the lower stratum (fibulae, beads, swords etc.)
530s	<b>2<sup>nd</sup> catastrophe with flattening of urban structures</b>
290-530s	Building period with repairs to former splendor as well as fresh construction in new styles und technologies plus innovative small finds not seen in the lower stratum (fibulae, beads, swords etc.)
230s	<b>1<sup>st</sup> catastrophe with flattening of urban structures</b>
1-230s	Building period with characteristic architecture, technology, and small finds (fibulae, beads, swords etc.)

By liberating our chronology from some 700 fictitious years, the enigmas of Slavic history are solved, too. Mainstream chronology forces two as yet unanswered questions on the history of Poles and Slavs in general: (1) Where did the Venedi-Slavs of the first two centuries CE century move to hibernate for a few centuries, and why did they move at all? (2) Where did the Venethi-Slavs come from in the 6<sup>th</sup>/7<sup>th</sup> century and why would they leave those habitats?

**In actual fact, the Venedi-Slavs of first two centuries CE never left the Slavic territories.** The sources of the 6<sup>th</sup>/7<sup>th</sup> and 9<sup>th</sup>/10<sup>th</sup> century CE in which they are known as Venethi or Weonod respectively are also sources from the 2nd/3rd century CE.

Therefore, one can call off that eternal search for territories in which Slavs hibernated between the 3<sup>rd</sup> and the 6<sup>th</sup>/7<sup>th</sup> centuries. They stayed home. Yet, in their indigenous realm too one can stop that desperate search for settlements belonging to centuries that are simply fictitious.

<b>Mainstream dating of Slavs (<b>VENEDI-VENETHI-WEONOD</b>) that results in two enigmas:</b>		
<b>(1) Where did the Venedi-Slavs go in the 3<sup>rd</sup> century;</b>		
<b>(2) Where and why did the Venethi-Slavs come from in the 6<sup>th</sup>/7<sup>th</sup> century?</b>		
900-1000		Catastrophe; Christianisation
800-900		<b>Weonod (Wulfstan)</b>
700-800		
600-700		
500-600	<b>Venethi</b>	Catastrophe; Christianisation
400-500		
300-400		
200-300	Catastrophe; Christianisation	
100-200	<b>Venedi</b>	
<b>1CE</b> -100 CE	<b>Venedi</b>	
LA TÈNE PERIOD up to <b>1 BCE</b>	LA TÈNE PERIOD up to <b>1 BCE</b>	LA TÈNE PERIOD up to <b>1 BCE</b>

In actual fact all Venedi-Venethi-Woenod sources belong to the same time span once 700 years that left no strata are cut out of our chronology:

<b>Stratigraphy based dating (rounded) of sources mentioning Slavs (<b>VENEDI=VENETHI=WEONOD</b>)</b>			
Late 3 <sup>rd</sup> =6 <sup>th</sup> =10 <sup>th</sup> c.	Slow Recovery. Advantages of seaborne people (Vikings). Mass conversion to Christianity whose apokalyptic books were proven right by the cataclysm. <b>BACKGROUND FOR MIESZKO I.</b>		
230s=530s=930s	<b>CATACLYSMIC</b>	<b>GLOBAL</b>	<b>DESTRUCTION</b>
1-230=300-530=700-930	<b>VENEDI</b> (Roman sources)	<b>VENETHI</b> (Eastern sources)	<b>WEONOD</b> (Northern sources)

Though the Slavs did not leave their realm in the 1<sup>st</sup> millennium, they were – along with everybody else – hit by a huge cataclysm close to its end. Survivors may well have been dispersed in the 930s=530s=230s. Uninhabitable areas force survivors to look for new and, often, higher grounds to avoid flooding. Poland's Truso and Sweden's Uppåkra provide examples of fertile grounds turned into swamps that only many centuries later were drained and reclaimed for agricultural use. They fared even worse than Rome. This post-disaster period forces the movement of people that are also the background for the Piasts with Mieszko.

**Examples of settlements totally buried in the 930s (=230s=530s) catastrophe**

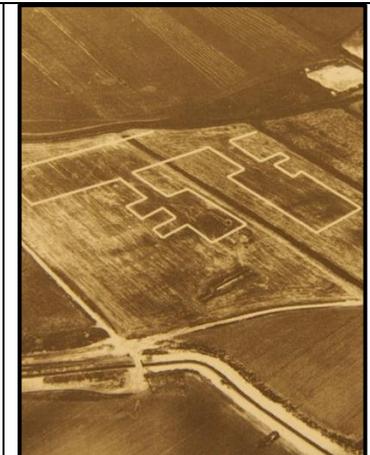
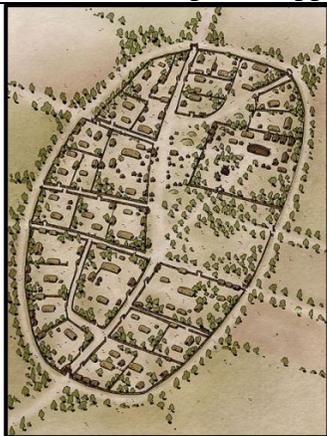
[Under the ca. 3.000 kms<sup>2</sup> around Foggia/Pulia some 200 *villae rusticae* plus a few Roman towns were found buried under swampy soil drained in the 19th century; reference Guiliano Felice, University of Foggia]

**Outline of Sweden's Uppåkra accidentally discovered in 1934**

(<http://staffanstorp.se/boende/detaljplaner/pagaende-planer/uppakra-arkeologiska-center/>).

**Poland's Truso's (Janów Pomorski) before and after the cataclysm**

(<http://forums.newtek.com/showthread.php?117160-Project-Truso-Viking-Slavic-village/page2>; Jagodzinski 2010, 87).



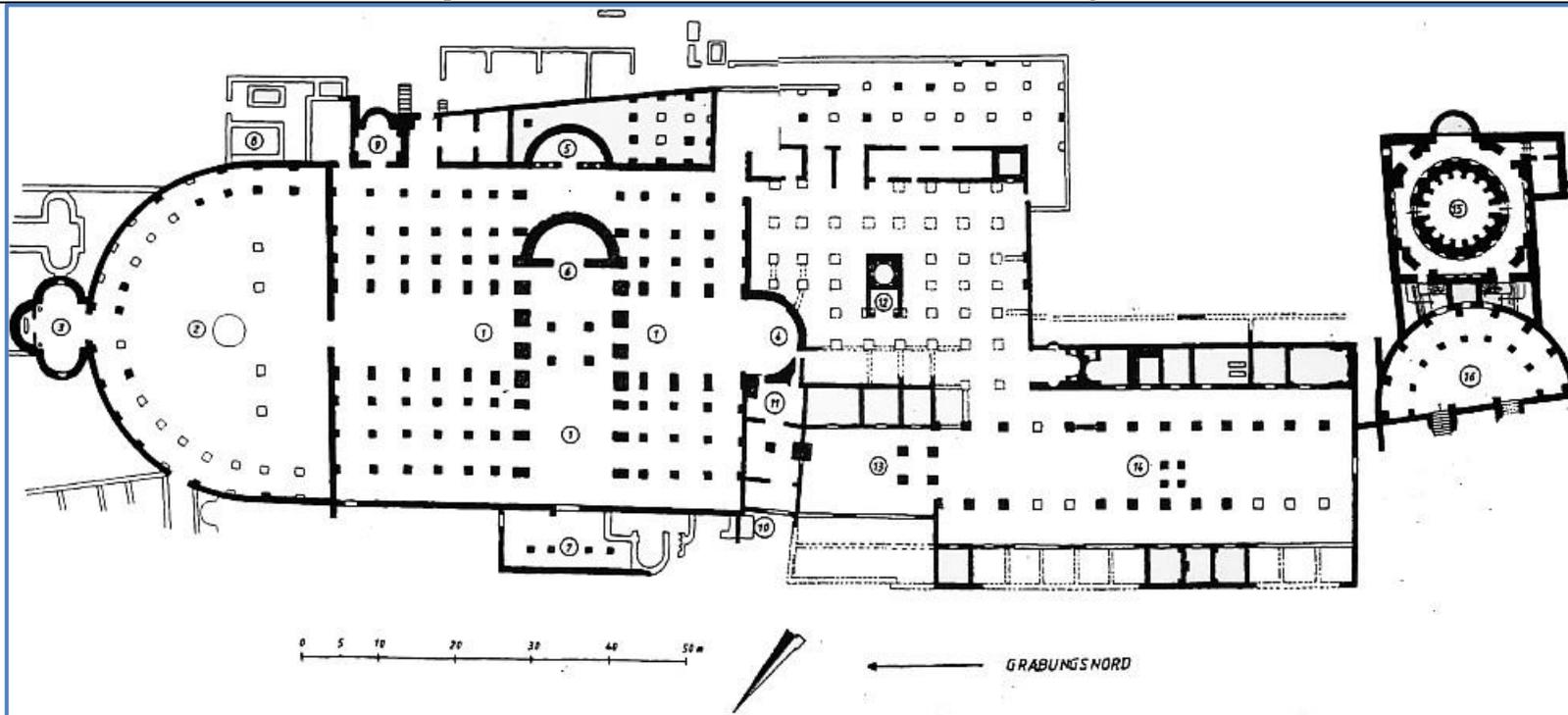
It is also this very catastrophe that destroys for good the Amber Road in the „3rd“ century CE. It is not understood by what miracle it could briefly come back into business around 500 CE. This date is due to amber-connoisseur Cassiodor who survives

Justinian's comet, and, therefore, is dated to the 5th/6th century CE. It is considered even more of an enigma how the Amber Road could fully function again in Truso's 9th c. CE. To this author, as should have become evident by now, all three destructions of the Amber Road (3<sup>rd</sup>, 6<sup>th</sup>, and 10<sup>th</sup> century CE) have to be collapsed into just one disaster of Mieszko's 10th century CE.

Churchfather Cyprianus (200-258=early 6<sup>th</sup>=**Mieszko's early 10<sup>th</sup> c.**), also belongs to the prominent survivors of the 230s=530=930 catastrophe in his heavily hit city of Carthage where only 60 percent of the famous *Basilica Fausti* are repaired afterwards.

**Foundations of *Basilica Fausti* (*Basilica Damous El Karita*) in Carthage. (4) indicates a new apsis to where the building was reduced after the destruction**

[ <http://www.basiswissen-christentum.de/de/orte/karthago.html>].



Cyprianus gives consolation and hope to potential converters in a way that may have been similar to gospel that has reached Mieszko and other Slavs from local clergymene: “Our Lord has foretold all this. / War and famine, earth quakes and pestilence will occur everywhere“ (*On Mortality*, Introduction / chap. I). If asked to prove the wisdom of his deity many passages from Scripture could be presented to pagans in Poland no less than in Africa – foremost, of course, John’s *Revelation* sounding like a summary of the conflagrations just passed:

“A mighty earthquake took place, and the sun became black like animal hair sack-cloth, and the full moon became like blood, and the stars of heaven fell to the earth, as a fig tree shaken by a strong wind casts its unripe figs, and the sky retreated like a scroll being rolled up, and every mountain and island was removed from its place. And the kings of the earth, and the great people and the generals and the rich and the powerful, and everyone, slave and free, hid themselves in the caves, and among the rocks of the mountains // The censer filled with the burning incense, he hurled it to the earth; and there came rumblings and noises and peals of thunder, and earthquakes. There came hail and fire mixed with blood, and it was rained on the earth. And one third of the earth was burned up, and one third of the trees were burned up, and all the green grass was burned up. Something like a huge mountain burning with fire was hurled into the sea. And one third of the sea was turned to blood, and one third of the creatures that have lives in the sea died, and one third of the ships were destroyed. A huge star fell from heaven, burning like a lamp, and it fell on a third of the rivers, and on the sources of the waters. And a third of the waters were turned into bitterness, and many of the people died from the waters because they were made bitter. a third of the sun was struck, and a third of the moon and a third of the stars, such that one third of their light was darkened and a third of the daylight would not be shined, and the same with the night“ (from *Revelation of John*, chapters 6 and 8).

Since a killer-catastrophe does not distinguish between high and low social groups, it is difficult to say if Poland’s new beginning is guided by descendants of former chieftains or by common folks. The story portraying Piast, the legendary founder of the dynasty, as a wheelmaker must not necessarily mean that Mieszko himself was the descendant of a simple craftsman. Yet, it

may contain a grain of truth by pointing to the unexpected career of people who would not have stood a chance of advancement in the old days. Such newcomers to power may not have been the most appropriate providers of protection to the other survivors.

Yet, there was, mostly in Scandinavia, a group of people especially prepared to survive the catastrophe that buried Uppåkra (or Norway's first city, Kaupang) because most males had access to boats that not only protected them during floods but also provided superiority in territories whose streets were buried under mud.

Burials of such Vikings (from ca. 980-1030) have been found in Poland close to Bodzia: "Many aspects of the grave goods show close parallels with eastern territories (Kiev Rus) as well as a Scandinavian provenance" (Buko/Sobkowiak-Tabaka 2011). Since Norsemen managed to build post-catastrophic kingdoms between the Ukraine and Sicily, there are voices that identify some Piasts as Vikings, too. At least "we can regard them as allies of the Piast dynasty. In the case of Bodzia, the quality of the equipment and the features of the burial rites suggest that they were individuals belonging to the early Piast state elites" (Buko/Sobkowiak-Tabaka 2011). If Mieszko's I daughter Swietoslawa (967-1014) is the same as Sigrid the Haughty, who married a Swedish ruler known as Eric the Victorious (945-995), the relations between Piasts and Vikings must have been quite easy, if not cosy.

The author (Heinsohn 2013d; ch. XIb) sees the quick regnal success of quite small Viking bands in the traumatic situation of post-catastrophic communities desperately looking for guidance or, at least, for protection because their new leaders are unexperienced in warfare. Thus, Mieszko, must not necessarily have been a Viking himself. If he was not, he will have employed these superbly armed „migrants“ (Buko/Sobkowiak-Tabaka 2011) to fortify a position he was not entitled to by lineage but by the necessities of most turbulent circumstances for which nobody was prepared.

### Epilogue regarding the catastrophe's cause

The 530s devastation of Constantinople by Justinian's comet and Allah's elephant rocks has already been tied to Halley's Comet (Barras 2014). The dating of this catastrophe (and most other devastations) is usually arrived at without any concern for stratigraphy. Of course, archaeologists may be happy to embrace tree daters or ice-core daters as long as the data fit their textbook dates. Yet, to identify human history they cannot resort to mathematics (like the Fomenkoists), the heavens, or to ice layers, forests and C-14-levels alone. If, e.g. dendrochronologists are willing to support three exterminations of 1st millennium cities (230s, 530s, and 930s; Baillie 2013) they still have to confirm if their stratigraphies support three such cataclysms. Since they do not, they have to accept that they have much less liberty than the scientific daters. They have to focus on the remains of human habitats to make a point in human history even if they have to be content with uncertain dates.

Yet, one may be more confident by counting backwards. The Italian painter Giotto di Bondone (1266/7 – 1337) appears to have seen Halley's Comet in 1301. If the body approaches every 75 years it would have been around in ca. 925 as well as in 850. The former date is close to the destruction of the 930s (=530=230s). The year 850 would be close to the 160s of the black death crisis in the time of Marcus Aurelius (see table below) when terrifying omens were seen in the skies, and Quadi nearly took Rome before settled (like Goths 300 years later) around Ravenna. Thus, that comet may indeed have been instrumental in causing from above, and simultaneously triggering on earth below the enormous conflagrations inflicted on earth in the 930s (=530=230s).

<b>Selection of simultaneous emperors now dated some 300 years apart. (So-called Late Antiquity emperors in bold letters; Heinsohn 2013d; Beaufort 2013)</b>			
<b>Emperors residing in Rome</b>		<b>Rulers residing in Treves, Mediolanum, Sirmium, Nikomedia, Antiochia etc. but not in Rome (see Barnes 1982; Heinsohn 2013a).</b>	
Severus Alexander	<b>230s crisis of Empire</b>	222-235	<b>Comet, Allah's elephant rocks</b>
Elagabal	<b>last emperor residing on Palatine</b>	218-222	<b>Justin+Justinian(518-565)</b>
Caracalla	<b>last emperor buried in Rome</b>	211-217	<b>Anastasios (491-518)</b>
Septimus Severus		193-211	<b>Zenon (474-491)</b>
			<b>Iulius Nepos (474-480)</b>
Commodus		180-192	<b>Leo I (457-474)</b>
			207-234
			190-207
			190-196
			173-190

Marcus Aurelius	Plague; heavenly omens Asian Iazyges plus Germanic Quadi	161-180	Maorian (457-461) Marcian (450-457) Asian huns plus Gothic invaders	173-177 166-173
Antoninus Pius		138-161	Valentinian III (425-455)	141-171
Hadrian		117-138	Theodosius II (408-450)	124-166
Traian		98-117	Honorius (395-423) Arcadius (395-408)	111-139 111-124
Nerva		96-98	Theodosius I (379-395) Valentinian II (375-392)	95-111 91-108
Domitian		81-96	Valentian I (364-375) Valens (364-378)	80-91 80-94
Servius Cornelius Salvidienus	Orfitus	82 office	Orfitus (270-369), praefectus urbi (Amm. Marcellinus (XIV, 6:1)	
Titus		69-81	Iovian (363-364)	79-80
Vespasian		69-79	Iulian (361-363)	77-79
Nero		54-68	Constantius II (337-361) Constans (337-350) Constantine II (337-340)	53-77 53-66 53-56
Claudius		41-54	Constantine the Great (306-337)	22-53
Caligula		37-41	Licinius (308-324)	24-40
Tiberius		14-37	Maximinus Daia (310-313)	26-29
Maxentius (306-312; outside Rome)		22-28	Galerius (305-311)	21-27
Gaius Caesar (formerly Octavian)		0 -14	Diocletian (284-305)	0 -21
Probus (276-282)		-8/-2		
Gaius Caesar (formerly Octavian)		-12/ 0		
Aurelian (270-275)		-14/-9	Postumus (260-269)	-25/-15
Gaius Caesar (formerly Octavian; up to Pontifex Maximus when he disappears from public life)		-30/-12	Odoenathus (263-267) Gallienus (253-268) Valerian (243-260)	-24/-17 -31/-16 -31/-24
Gaius Caesar (formerly Octavian)		-44/-31	Decius (249-251) Philippus Arabs (244-249) Marcus Antonius Marcus Antonius Gordianus (238-44)	-35/-33 -40/-35 -44/-30 -46/-40
Iulius Caesar		-59/-44		
Gnaeus Pompeius		-69/-48	Crassus	-69/-53

By applying stratigraphy-dating on the as yet catalogue-dated Roman gold coins east of the lower Vistula the following results materialize showing that „late antiquity“ dates in actual fact are pre-230 dates for emperors not residing in the city of Rome. So far, the „late antiquity“ dates force excavators to date their findings against their real position in the ground, thereby, artificially extending history.

**Left: List of finds of gold coins and medallions eastwards of the lower Vistula river in conventional (i.e., non-stratigraphical) catalogue-dating (Jagodzinski 2013, 125). Right: Same coins stratigraphy-dated (Beaufort 2013; Heimsohn 2013d: VI).**

Number after the map no. 1	FIND LOCATION	FIND CATEGORY	ISSUER (in hoard for the youngest specimen)	FACE VALUE	DATE OF ISSUE (in hoard for the youngest specimen)	
1.	Młoteczno	Votive find	Constantian II	Medallion	335-336	53-77
2.	Nalaby	Single find	Theodosius II	Solidus	408-450	124-166
3.	Frombork	Founder's hoard (1)	Theodosius II	Solidus	408-450	124-166
4.	Lecze	Single find	Anastasius I	Solidus	491-518	207-234
5.	Trąbki	Hoard I (96)	Valentinian III	Solidus	425-455	141-171
6.	Trąbki	Hoard II (43)	Valentinian III	Solidus	425-455	141-171
7.	Trąbki	Single find	Theodosius II (Galla Placidia)	Solidus	408-450	124-166
8.	Kępa Rybacka	Single find	Anastasius I	Solidus	491-518	207-234
9.	Tąja	Single find	Undetermined	Solidus	4th/5th century	1 <sup>st</sup> /2 <sup>nd</sup> century
10.	Ełbląg	Single find	Undetermined	Solidus	5th century	2 <sup>nd</sup> century
11.	Ełbląg	Single find	Theodosius II	Solidus	408-450	124-166
12.	Ełbląg	Single find	Asthemius	Solidus	467-472	2 <sup>nd</sup> century
13.	Ełbląg	Single find	Theodosius II	Solidus	408-450	124-166
14.	Ełbląg	Single find	Honorius	Solidus	395-402 or after 422	111-139
15.	Ełbląg	Hoard (3)	Leo I	Solidus	462, or 466, 471, 473	173-190
16.	Ełbląg	Hoard (3)	Anastasius I	Solidus	491-518	207-234
18.	Ełbląg - Pole Nowomiejskie	Single find from burial ground	Theodosius II	Solidus	408-450	124-166
19.	Ełbląg - Dębica	Single find?	Leo I	Solidus	462 or 466	173-190
20.	Gronowo Górne	Single find /hoard?	Theodosius II	Solidus	441-450	124-166
21.	Gronowo Górne	Single find /hoard?	Libius Severus	Solidus	461-465	Late 2 <sup>nd</sup> century
22.	Gronowo Górne	Single find /hoard?	Leo I	Solidus	457-474	173-190
23.	Gronowo Górne	Single find /hoard?	Valentinian III	Solidus	424-455	141-171
24.	Gronowo Górne*	Single find /hoard?	Undetermined	Solidus	5th century	2 <sup>nd</sup> century
25.	Gronowo Górne	Single find /hoard?	Valentinian III	Solidus	430-445	141-171
26.	Gronowo Górne	Single find /hoard?	Theodosius II	Solidus	408-450	124-166
27.	Nowina	Hoard of gold coins?	Undetermined	Solidus	5th-6th century	2 <sup>nd</sup> /3 <sup>rd</sup> century
28.	Czechowo	Hoard? (2)	Theodosius II	Solidus	430-440	124-166
29.	Przemark	Single find	Valentinian III	Solidus	425-455	141-171
31.	Komorowo Żabawskie	Single find	Theodosius I	Solidus	379-395	95-111
34.	Stare Dolno	Single find	Valentinian III	Solidus	425-455	141-171
35.	Bagart	Single find	Theodosius II	Solidus	408-450	95-111

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