

Chapter 5.

METEORITE, DROPPED IN YAROSLAVL IN 1421, REFLECTED IN THE BIBLES OF ISLAM, CHRISTIANITY, IN THE "ANTIQUÉ LANGUAGE" OF ANCIENT ROME AND ANCIENT GREEK.

9. STONE BRIPS ARE CAREFULLY STORED IN THE MUSLIM KAABE AS A MEMORY OF THE YAROSLAVL METEORITE.

Our next logical thought is as follows. During the creation and strengthening of the Great = "Mongol" Empire, the Horde troops spread in different directions. Together with the armies, the military workshops moved, where they repaired and forged weapons. Presumably, there were such marching forges where Bulat was made. For this, fragments of the Yaroslavl meteorite, used as additives to steel, were needed. Some of them carried with them, spending as needed. Matter of course, carefully guarded. The wreckage was carried in special boxes (arks) by specially trusted people. They were most likely in several Horde armies. Apparently, all this made a significant contribution to the stories about the famous biblical Ark, in which priests carried the wreckage of the "stone tablets" handed to Moses by God himself. In this way,

They may ask: why is it necessarily Yaroslavl? Maybe they worshiped the wreckage of some other meteorite? Fallen quite in other places. On this we will answer like this. The mere fact of the fall of a meteorite, even a very spectacular one, is not enough for a steady cult of worshiping its fragments to arise. Of course, a meteorite explosion could greatly impress random witnesses. But no more than that. Most people who did not see the fall would hardly have felt the quivering feeling only on the basis of the stories of a few witnesses (if any). But if meteorite debris turned out to be extremely necessary for important military and public purposes, then the picture changes fundamentally. Yaroslavl meteorite was not just a "stone from the sky." On the basis of it emerged an extremely important military production of Bulat. Therefore, the attitude to iron fragments has become very respectful. They "guarded" the people, "bestowed" on them patronage, military victories and even welfare. This is how the Bible describes the properties of pieces of stone tablets in the Ark.

By the way, the Bible believes that the stone tablets had WRITED the laws given by God to Moses and the Israelites. It turns out that on the meteorite fragments there were some "inscriptions", as if fragments of text? Where did this legend come from? We offer a simple explanation. Yaroslavl meteorite was iron. An important difference between iron meteorites and stone ones is that if they are polished, then on a polished flat cut of an iron meteorite quite complex figures will appear, similar to the inscriptions. But with a stone meteorite this does not happen. The "letters" appearing on thin sections of a ferruginous meteorite are sometimes called Widmanstedt figures, [fig.5.50](#). They are bizarre and really look like some kind of mysterious text. Probably, our ancestors, looking at such patterns, decided that these are the divine laws given to the Prophet Moses. Then the biblical interpreters "successfully read" the bizarre meteorite patterns and wrote down the text they need in the Bible. Thereby, they sanctified the laws invented by people by the sacred authority of the "heavenly Stone". Thus, our results clarify important plots of ancient history.

On [ris.5.51](#) shows ancient engraving of the "World Chronicle" H.Shedelya. God hands Moses the stone tablets on which the laws are written. Moses, by the way, is depicted as "horned." We have already explained that such "horns" are a distortion of the Ottoman = Atamo crescent. On [ris.5.52](#) shows the engraving of the same chronicle,

which shows - as Moses in anger smashes the tablets of stone into pieces. The wreckage lying around the prophet under their feet, [ris.5.53](#) .

Let's go to Kaaba. As already mentioned, the Kaaba, most likely, is the biblical Ark of the Covenant, which "emerged" in the end in the territory of Arabia. Consequently, the stone fragments that were once stored in the Kaaba were pieces of a Yaroslavl meteorite. It would be seductive to think that even today in the Kaaba one can see pieces of the famous "sky shield" described by Plutarch. That is the Yaroslavl meteorite. However, this may not be the case. The fact is that, according to the descriptions of eyewitnesses, modern fragments embedded in cement belong, it seems, to a STONE meteorite. However, their chemical analysis, as far as we know, was not carried out. Therefore, it is still possible that some of the pieces of the modern Kaaba Black Stone may be iron, that is, they are fragments of a former Yaroslavl meteorite.

Further, it is known that his fate was not easy. "During the fire in Mecca," they say, "in the reign of rebellious Evzid I, FLAME SPLIT THE CELESTIAL STONE IN THREE PARTS. Soon after, it was glued together and covered with a silver hoop, which supposedly was renewed and enlarged by Harun al-Rashid (on [ris.5.54](#) shows yet a later gilt case for the Black Stone, which is stored today in Istanbul - Author)..

Others say that during the invasion of heretics-Karmatians, when the heavenly stone was carried away from Mecca to Hedger, it was defeated by one Karmatian soldier even before he was returned to Mecca in 950 (allegedly by Avt.).

And still others say that around 1020 (allegedly by Avt.), The crazy Egyptian Sultan Hakem, who claimed divine honor (and according to other information, one person sent by him), while performing Hajj rites, three times struck him with an iron dubino hidden until the time under the dress, for which the Egyptian caravan was beaten and looted. From the blows of these, three more pieces of the size of a man's nail bounced off, they were ground into powder, which, with the help of a lime mortar, covered the ulcers "[544], v.6, p.522.

Thus, the Black Stone for some time disappeared from Mecca, then returned. He was smashed into pieces, glued together. In general, the debris of the original Yaroslavl meteorite could disappear without a trace. But since the Black Stone had already become a shrine, its keepers were interested in maintaining at least the appearance of the shrine. To this end, the lost fragments could easily be replaced by fragments of other meteorites, for example, stone. Or even ordinary stones. As a result, today we are likely to see the result of such repeated attempts to "restore" the Black Stone. But, as with most restorations, the properties of the original are gradually lost. Thus, today's Kaaba Black Stone is perhaps just a highly respected symbol, a "conventional image" of the former metal shrine, "

But, again, it would be useful to make a chemical analysis of the Meccan Black Stone. Perhaps at least some of its fragments are original, that is, fragments of a Yaroslavl iron meteorite.

Let us now turn our attention to an interesting detail that slipped in old documents when describing the fate of the Black Stone. It is said that during some kind of fire, the FLAME SPLIT THE SACRED STONE IN THREE PARTS. Today it is believed that this is a conventional fire that engulfed a building or structure where the Kaaba shrine was kept. May be so. Although it should be noted the following oddity. In order for the stone to fall apart from the heat into pieces, the flame temperature must be very high. What

could so terribly burn in southern Mecca? After all, the buildings here are made of stone. There is no building tree in them, or very little. A woven blanket on the Kaaba, if it broke out, could hardly give such high heat, from which stones began to burst and fall apart.

So, most likely, here we came across a vague memory of the melting of Damascus steel Novgorod = Yaroslavl blacksmiths. As we now begin to understand, the Horde masters chipped away small pieces from large meteorite fragments. Then they were smelted in special furnaces or blast furnaces, after which they were added, in the proportion found by the blacksmiths, to the main melt of steel. The temperature of the flame in blacksmith forges and furnaces is extremely high. Here you have the "fierce fire" that split the legendary Black Stone into several parts.

So, in old sources it is said about a strong flame, it says about splitting the sacred stone into pieces, and added that the fragments were "submerged in the flame", scorched by fire. There is a fairly clear picture of steel melting.

Reasoning logically, we come to the next thought. Fragments of the Yaroslavl meteorite, the Horde and the Ottomans = the atamans carried with them to the Ark (or several Arks) during military campaigns, see the Bible. These portable boxes and linen tents, where the stones were kept during stops, were the original "Kaaba", that is, "cubes". Troops moved long distances. The Kaaba also moved with them. One of them eventually turned out to be on the Arabian Peninsula, where it stopped. When the conquest was over, this "Kaaba-Kub" became the center of worship for the descendants of the conquerors and local residents. This is today's Kaaba in Mecca.

But, as we now understand, first the Kaaba, or several Kaabs, came out of Central Russia-Horde. And indeed, we were lucky to find direct written evidence of Russian chronicles and Plutarch that a metal "sky shield" (meteorite) fell near Novgorod-Yaroslavl, that is, the ancient city of Rome. That is, in Vladimir-Suzdal Russia. But if ancient literary descriptions of this important event have been preserved, then there is every reason to believe that the original Horde Kaaba was also depicted on ancient maps. Moreover, not anywhere, namely in the territory of Central Russia. Therefore, let us ask an interesting question: are there such cards?

It's great that - yes, there is. And a few. And now we will present them. On [ris.5.55](#) shows a map of Pierre Desele world, supposedly in 1550. In relation to the orientation of cards adopted today, the inscriptions on it are turned upside down. That is, the map of this map is south and the bottom is north. As noted in the book "Foundations of History" by A.T. Fomenko, such was the orientation of many old maps. It turns out that previously there were reasonable reasons. But here we will not repeat these explanations as misleading.

So, on the map of Pierre Decelier, right in the center of Russia, a very interesting image is placed, [fig.5.56](#) , [fig.5.57](#) , [fig.5.58](#) . A modern commentator slightly perplexedly writes: "The Riphean (Ural - Auth.) Mountains cross diagonally across Russia. Alexander's altar (from the English Channel is presented to the cartographer IN THE FORM OF THE MEKKAN KABYA) .12. In order to explain to himself and the reader such an interesting and unexpected plot, the commentator embarks on the following reasoning. "The contamination (the scientific word came up with - Auth.) Of classic, traditional information with new realities, occurring on maps from the end of the 13th century and up to the era of the New Age, sometimes amazes the viewer with its

fantastic options" [40: c], p.12. Say, since contamination, then everything is clear. And we will try to do without this profound term and turn to simple logic.

So, in Central Russia, closer to the north, there was a structure extremely similar, according to historians, to the modern Meccan Kaaba. At the same time the building is called the "altar of Alexander". It is usually considered that Alexander the Great is meant. According to our results, Sultan Suleiman the Magnificent from the 16th century made the most significant contribution to his multi-layered image. He is, in part, the biblical commander and leader Joshua. Consequently, we are talking about the XVI century, the Ottoman era = Ataman conquest. It turns out that during this conquest in Central Russia was originally a sacred altar, similar to the Kaaba in Mecca. Indeed, on [ris.5.56](#) , [ris.5.57](#) , [ris.5.58](#) , in the upper reaches of the Don, we see a large black construction of a cubic form. Recall that the modern Kaaba in Mecca is a large cubic building, covered with a black veil.

So, really, in the Sa'm center of Russia-Horde there was a sacred structure, very similar to the Kaaba-Kub. As we now understand, it contained fragments of a Yaroslavl meteorite. Probably, at first there were a lot of stones. There may be several hundred tons or even more. Therefore, it took quite a large building warehouse. Or even a few of these "Arks".

Altar of Alexander, located in Russia, on the Don, was well known in the "antiquity". For example, it is depicted on two maps of Ptolemy, [fig.5.59](#) , [fig.5.60](#) , [fig.5.61](#) , [fig.5.62](#) , [fig.5.63](#) . It is clearly seen that this "altar" was considered to be a rather large building, with windows. The modern Meccan Kaaba is also a building.

Along with the "Altar of Alexander," in Russia-Horde, according to Ptolemy, there was another Altar, called the Royal (Altar of Caesar). It is possible that the sacred fragments of the iron meteorite were also stored here. Both Altars are located not so far from each other. Moreover, as we have said, during the great conquest, the Cossack armies began to carry with them fragments of a meteorite for the forging of Bulat. Therefore, the "Altar" was a few and they moved.

Thus, along with the Russian chronicles and Plutarch, ancient cartographers also remembered the Yaroslavl meteorite and its storage location. For example, the famous "antique" Ptolemy.

10. MASS CULT OF THE SACRED (UNCLEANED) STONE IN THE BIBLE, ISLAM AND CHRISTIANITY ORIGINALLY ARRANGED, PROBABLY, AS A WORSHIP OF THE YAROSLAVIC METEORITE.

We have already said that the Yaroslavl meteorite, which became a sacred object, was reflected in the pages of the Bible in the form of fragments of stone tablets stored in the Ark. These stones helped the Israelites (Cossack Horde), first of all, during their wars with other nations, [ris.5.64](#) . Already from here it is clear that the biblical "stones of the Ark" were indirectly used as a kind of formidable weapon. As we now understand, with their help they forged Bulat. On [fig.5.65](#) and [fig.5.66](#) we present one more image of the biblical Ark of the Covenant from the famous "Geography" of Ptolemy. Priests carry the Ark on a stretcher. There are sacred stones in it. On [ris.5.67](#) and [ris.5.68](#) Two engravings from H.Shedel's World Chronicle are shown showing the biblical Ark of the Covenant and its contents. Probably, these are twelve

rounded fragments of stone “tablets”. Similarly, they are presented in the old book of Kozma Indikoplov, [ris.0.8](#) . There are twelve too.

Further, in Islam, many people worship the shrine - the Black Stone, which is kept in our time in the Kaaba. Fifteen of its rounded fragments, embedded today in cement, are surrounded by incredible respect, [fig.0.7](#) . In addition, as we said in the Introduction, probably the memory of the fall of a meteorite is a well-known custom of "throwing stones" by pilgrims during the Hajj to Mecca, to the Ka'ba.

It is very interesting that similar mass worship of the sacred untreated Stone existed in medieval Christianity. We discovered this fact during an expedition to Syria in 2005. It will be about the famous monastery and temple (citadel) of St. Simeon in Syria [1406: a]. Today this heavily destroyed huge monument is sometimes called the Basilica of Simeon the Stylite (Kalyat Samaan). Located on a hill to the north-west of the city of Aleppo. It is believed that here 37 or 39 years old stood on the pillar of St. Simeon. The standard legend is as follows. He was, as they say, the first steward in the history of Christianity. Born allegedly in the year 389, he died in the year 459. At 33, he became a hermit and chained himself to a two-meter stone. But later he was forced to climb it in order to get rid of the numerous touches of pilgrims, wishing to receive a blessing by touching the body of the saint. Later, the pillar was gradually increased to a height of 16 or 19 meters. Today, a pillar is left behind a piece of human height. It stands on a large stone pedestal. A huge temple, a complex of buildings and the monastery of St. Simeon the Stylite were erected here allegedly in 476-490 by the emperor Zeno in memory of the saint. Here are some details.

The Monastery of St. Simeon the Stylite is located forty kilometers from Aleppo, on the road to Antioch, on Kalyat Seman Hill (Samaan). The initiative to build the monastery belonged to a follower of Simeon, Saint Daniel the Stylite, who applied to the tsar-city emperor Leo I (457-474) with a request to perpetuate the memory of his teacher. However, construction began only at Zeno and ended allegedly in 490. Initially, martyries, household buildings and hospice were built on top of the hill. It is believed that the martyria of Simeon the Stylite became the grandest religious building of that era, and only the Sofia Cathedral, completed allegedly in 537, surpassed it in size. It is said that Simeon's martyr was built around the place where the saint's (his pillar) achievement was accomplished, and is not a tombstone itself, which was the rarest exception in the cult practice of the time. In terms of martyria is an octagonal building with a diameter of about thirty meters, in the center of which was a pillar of the ascetic forty cubits high, that is, about 16-19 meters. The temple was covered by a dome. Today it has not survived. Separate three-nave basilicas adjoin the eastern, northern, western and southern facades, giving the whole complex a cruciform shape.

At the eastern facade of the southern basilica, which formed together with the monastic buildings of the courtyard, stood another pillar, the identity of which is believed to be unclear.

From its foundation, the monastery of St. Simeon the Stylite became a place of mass pilgrimage for Christians. Near the monastery appeared whole settlements of pilgrims. In the middle of the supposedly seventh century Syria is occupied by Muslim Arabs, but they left the monastery to Christians. Then, allegedly in the X century, Aleppo again falls under the authority of Tsar Grad (Byzantium). From all over the Christian world pilgrims flock here. The monastery, as a strategically important point, was surrounded by a solid defensive wall, and later thirteen towers were added to the

walls. Since then, the monastery of Simeon Stylites has become a powerful fortress, which the Arabs called Kalat-Seman ("Fortress of Simeon"). Allegedly, in 985, the monastery captured the emir of Aleppo and destroyed it. From that moment on, Kalat-Seman continued to exist solely as a military fortress.

This is the official version.

We have already expressed ourselves in the book *Reconstruction*, chapter 8, along the wire of the custom of pillars, allegedly common in medieval Christianity. According to our results, there was no senseless long-term stay of the saint on the top of the stone pillar. Moreover, lasting, they say, for decades. And there were minarets (bell towers), that is, tall and thin towers-pillars, to the top of which priests regularly rose (and rise) and say a prayer, [Fig.5.69](#) , [Fig.5.70](#) , [Fig.5.71](#) . Today this custom is preserved only in Islam. But earlier it was an integral part of a single Christianity of the XIII-XVI centuries. Later commentators, forgetting the essence of the matter, decided that the holy people for many years, sometimes even decades, spent on the tops of ordinary stone pillars. It turned out pretty strange picture. Moreover, as time passed, some exalted people even began to imitate this purely literary custom, invented (generally not so long ago) by historians from the head, as a result of distortion of reality. Admirers of this invented custom climbed the pillars and tried to spend there many years.

On ris.5.72 , ris.5.73, and ris.5.74 ris.5.74a shown stylites vintage image.



[*fig.5.72*](#)



[*fig.5.73*](#)



[*fig.5.74*](#)



[*pic.5.74a*](#)

Fig.5.72. "Stylite. Icon. The State Russian Museum" [114], p.186. The icon clearly shows that the Christian "pillar" is probably a high minaret bell tower. From the top of which the monk proclaimed prayers.

Fig.5.73. Image of the Byzantine Stylite. The pillar on which the monk is located is very similar to the minaret tower. The "staircase" leading to the pillar is depicted in such a way that, probably, on the old original of this clearly edited picture, the pillar minaret stood in front of the temple. The "staircase" is very much like a building with semicircular doorways. Taken from [328], p. 120.

Fig.5.74. Stylites. Theophanes the Greek. Church of the Transfiguration. Novgorod. Ostensibly 1378 year. Taken from [114], p.243.

Fig.5.74a. Saint Simeon Stylite. Old Believers icon of the beginning of the XIX century. Taken from [614: 1a], p.189.

It is difficult to doubt that in front of us, to put it simply, high minarets, on top of which a monk or priest says daily prayers. But, of course, does not live there almost constantly, but rises only for a short time, when it is prescribed by custom.

But back to the Syrian temple of St. Simeon Stylites. We enter it through a dilapidated arch, [Fig.5.75](#) , [Fig.5.76](#) . Everywhere - on the columns, on the rubble - Christian symbols are clearly visible. In particular, - various types of crosses, [fig.5.77](#), [fig.5.78](#), [fig.5.79](#), [fig.5.80](#).



fig.5.77



fig.5.78



fig.5.79



fig.5.80

Fig.5.77. Christian Qatari cross on the column of the temple of Simeon Stylite in Syria. Photograph of 2005.

Fig.5.78. Another type of Christian Qatari cross in the temple of Simeon Stylites. The photo was taken by T.N.Fomenko in 2005.

Fig.5.79. Christian Qatari cross in the temple of Simeon Stylites. Photograph of 2005.

Fig.5.80. Christian Qatari cross in the temple of Simeon Stylites. Photograph of 2005.

By the way, among the Christian symbols we see the famous Qatari crosses here - see the photos we have just cited. Recall that the Qatari symbol is a wide cross inscribed in a circle. In the reformist Western Europe, such crosses were later declared "heretical", as were the Cathars themselves. About the fact who such were the Cathars in fact, we tell in the book "Biblical Rus", ch.9. There was nothing heretical in their teaching. The presence of numerous Qatari crosses in the Basilica of Simeon the Stylite clearly shows that Syrian Christians were close to European Cathars. It was probably a

single religious branch of Christianity XIII-XVI centuries. Common not only in Europe, but also in Asia, in the Middle East.

Today, the temple and monastery of Simeon the Stylite are badly damaged, [fig.5.81](#) , [fig.5.82](#) . It is evident that the Syrian authorities were trying to recover something, but the results are deplorable. All the tombs are empty, [fig.5.83](#), [fig.5.84](#), [fig.5.85](#), [fig.5.86](#).



[fig.5.83](#)



[fig.5.84](#)



[fig.5.85](#)



[fig.5.86](#)

There are no icons. We also did not notice the frescoes and mosaics. Only here and there come across their scanty remnants, [Fig.5.87](#) and [Fig.5.88](#) . By the way, we found the mosaic shown in these photos only by doing a small excavation and spending a lot of time on it.

On [ris.5.89](#) and [ris.5.90](#) shows two modern theoretical reconstruction of the Basilica of Simeon and the surrounding buildings. Today this entire large area is covered only by ruins.

In the center of the temple of Simeon there is a large pedestal, on which stands an impressive stone block. Due to the importance of this Christian shrine, we photographed it on all sides, [Fig.5.91](#), [Fig.5.92](#), [Fig.5.93](#), [Fig.5.94](#), [Fig.5.95](#), [Fig.5.96](#), [Fig.5.97](#).



fig.5.91



fig.5.92



fig.5.93



fig.5.94



fig.5.95



[pic.5.96](#)



[fig.5.97](#)

Rice 5.91 - 5.97 The sacred stone on a pedestal in the very center of the temple of St. Simeon the Stylite.

Today we are told that this Stone is the remnant of the very famous pillar on which Simeon Stylite allegedly spent many years. More precisely, even so. At first, ostensibly, there was a stone about human height, like today. Then Saint Simeon began to "build on" him in order to make the pillar higher. The case, allegedly, was that he wanted to avoid the annoying touches of thousands of believers who were eager for healing and grace. The pillar, they say, grew and grew, until finally it reached a height of 16 or even 19 meters. At its top, on a small patch, the saint spent allegedly 37 or even 39 years. About all this, historians confidently write in guidebooks and scientific books about the Basilica of Simeon the Stylite. When we visited here in 2005, the local guide enthusiastically clarified this "scientific picture." He told us that after the death of the saint, pilgrims began to disassemble the pillar to pieces to carry with them as a souvenir. As a result, the pillar was again reduced to the height of human growth. How we see it today. Here is a story.

In our opinion - fabulous. Particularly impressive is the dismantling of the pillar by pilgrims. Presumably, they climbed to its top to break away small fragments from there. Went down. Then new fans climbed up there. And it lasted until the pillar was almost completely dismantled. And - to its original form.

Most likely, this was nothing. At the very beginning, this was the place (and still stands) the same large raw stone that we see today. Maybe it was cast from concrete, or maybe it is a natural monolith. At the moment it does not matter. The boulder was placed on an impressive pedestal in the center of the temple of Simeon Stylite. It is quite clear that this particular Stone was the main object of worship here, the main shrine. Around the Stone monument and built the Basilica, as well as adjacent buildings. There were no "extensions" of the original stone to the 16-meter pillar and the reverse disassembly of it - and to that extent, it was not.

The Syrian Stone obviously symbolized something. The question is what? Apparently, the original, original meaning of the shrine was faded over time. Historians of the XVIII-XIX centuries thought and decided to associate it with the name of Simeon the Stylite. That is, with the name of the saint, who for many years climbed to the top of some minaret (or bell tower) and uttered prayers from there to the crowds of believers. Moreover, this saint could preach in another place, and not at all where the ruins of Simeon's Basilica are now piled up.

Now we are starting to understand that the basis of the MASS CULT OF UNTREATED STONE, spreading in all directions, across different provinces of the Great = "Mongol" Empire from Russia-Horde, was the worship of Yaroslavl = Novgorod meteorite. He fell in 1421. Then people forgot about the root cause and began to worship the fragments of a meteorite, or "their deputies," by inertia.

It is very interesting that the Bible direct text says about the creation of these stone "deputies". It turns out that MOSES OWN HAS MANUALLY MANUFACTURED COPIES OF ORIGINAL, BROKEN THROUGH THEM. The Old Testament Exodus reports:

"And the Lord said unto Moses, Hash down two tables of stone, like the old ones, [and come to Me on the mountain,] and I will write on these tablets the words that you had on the old tablets that you broke; in the morning on Mount Sinai, and stand before Me there at the top of the mountain, but no one should ascend with you, and no one should show up on all the mountain, even cattle, small and large, should not graze near this mountain. STONE, LIKELY LATE, and, getting up early in the morning, ascended Mount Sinai, as the Lord commanded him; took in his hand two tables of stone And the LORD descended in the cloud, and stood with him there, and proclaimed the name "(Exodus 34: 1-5)..

Thus, instead of the valuable wreckage of an iron meteorite (hidden in the forge warehouses and used in the secret production of Bulat), the Horde intelligently suggested stone copies for public worship. They carved out several stones similar in size and shape and began to place them in temples for pilgrims. And also put on pedestals.

We repeat that a simple raw stone-boulder could hardly have generated such an extensive mass worship. After all, there are a lot of stones, ordinary blocks and rocks on the ground. There is no particular reason to begin to deify them for no reason (it is another matter to worship, for example, the life-giving sun). Of course, individual, local reasons for worshipping a particular stone could arise for a variety of reasons. For example, a group of people who constantly lived in the steppe, suddenly seeing a huge boulder, lying alone on a plain, could be impressed and begin to deify it. Further, in the era of the Great = "Mongolian" Empire, stone "imperial monuments" were erected in the form of vertically set pillars, blocks, steles, etc. For example, the famous Stonehenge in England, menhir stones in France, etc. They played probably

But in all such cases, the worship of stone monuments, "pictorial monuments", most likely did not extend beyond the limits of one family or tribe, a separate clan, a small group of local residents. But in the case of the Black Kaaba Stone, with the Simeon Stone in Syria, with the Yaroslavl "Blue Stones" (see below), with the stone of the Apostle Peter in the Vatican (see below), we are dealing with a completely different phenomenon. A lot of people from various places (including very remote ones) have been honoring the Stone for many decades, they specially come to it, overcoming long distances. There is a kind of "massive, collective action." Consequently, in this case, the

cult of the Stone did not arise from a simple boulder lying, for example, in the steppe, but from some particularly remarkable, unique Stone, surprised for some reason, very many. According to our results, people began to worship the wreckage of the Yaroslavl meteorite. Here the reasons are clear.

We emphasize once again that here we are discussing the cult of the natural, that is, the natural, untreated Stone. Another thing - the worship of stone images or tombstones carved from natural stones or cast from concrete. In these cases, it was the image, the symbol of a deity, a saint, or a respected ancestor that was revered. But the mass worship of untreated Stone - precisely as a natural lump - had to rely on some very specific circumstances unrelated to the symbolism of the "pictorial" stone statues or bas-reliefs.

And now we turn to the history of the Christian church. According to the Gospels, "Andrew, Simon Peter's brother ... led him to Jesus. And Jesus, looking at him, said: you are Simon, the son of Ionia; you will be called KIFF, WHAT MEANS STONE (PETER)" (John 1:40, 42). Thus, the ancient texts were tied together by three names: Peter, Kamen, Kif.

Morozov wrote: "Could it be that the reason for pilgrimage to Rome to the worship of the holy Apostle Simon Peter is explained by a meteorite fall? In fact, what does "holy Simon Peter" mean? Literally translated from Greek, this means:

HOLIDAY ENTITLE-SIGNING STONE (apostle = messenger, Simon = sign, Peter = stone - Auth.) ...

The Gospel says in the name of Christ: "On this rock I will build my church, and the gates of hell will not prevail against it." (Here is a complete quote: "I tell you: you are Peter (stone), and on this stone I will create My Church, and the gates of hell will not prevail against it" (Matthew 16:18) - Auth.).

And in some other primary sources it is said that in the church of St. Peter (ie, the holy Stone) there was in old times a large stone, similar to porphyry, in front of which pilgrims made a kneeling >> [544], vol. 6, p.481- 482.

This thought of Morozov perfectly fits in the chain of our results. Recall that Italian Rome, most likely, arose only at the beginning of the XIV century, as one of the centers of the governorship of the Great = "Mongolian" Empire on the territory of modern Italy. Here, as in other centers of the Horde, after a while, people began to worship the Stone (that is, fragments of the Yaroslavl meteorite). Then, after several decades or hundreds of years, the history of the Horde meteorite of 1421 was forgotten. The Mongolian priests erected a certain stone (supposedly porphyrite) in memory of "that, the former, original Stone" in the essentially late Late Cathedral of St. Peter in Italian Rome. They began to worship him, although the essence of the matter was already lost (or almost lost).

It is worthwhile to note now that in all the Christian plots described above, connected with the mass cult of the raw Stone, the same name of SIMON or SIMEON loudly sounds.

In fact, the Apostle SIMON Peter and the worship of the sacred stone in St. Peter's Cathedral. Recall that the phrase "Apostle Simon Peter" is translated, simply, as "the messenger of the sign of the stone."

Then - SIMEON the Stylite and the worship of the sacred Stone, set in the center of the Basilica of Simeon in Syria.

Finally, at the time of the fall of the Yaroslavl meteorite, a certain Archbishop SIMEON is mentioned, who served prayer services in Russian churches for the salvation of people.

As we have already noted, in translation, the word SIMEON or SIMON means simply SIGNING. By the way, you can not even talk about the translation here, because the bones of the consonants are already close enough: Simeon = SMN (ZMN) <---> ZNMN is a sign. That is, the sacred Stone was called the Slavic word SIGN. For a spectacular meteorite, such a name is more than natural.

Thus, the Russian word SIGNING (which later turned into the names Simeon and Simon in these texts) is present in all the chronicle narrations about the cult of the Stone that we found.