

The Middle Ages referred to as the “Antiquity”.

Mutual superimposition of the Second and the Third Roman Empire, which become identified as the kingdoms of Israel and Judah

1.

IDENTIFYING THE SECOND AND THE THIRD “ANCIENT” ROMAN EMPIRE AS THE SAME STATE. A CHRONOLOGICAL SHIFT OF 330 YEARS

1.1. A dynastic description of the Second and the Third Roman Empire

Let us recall that under the First Roman Empire we understand the “ancient” kingdom as founded by Romulus and Remus, presumably about 753 B.C. ([72]). It had ended with the reign of the Roman King Tarquin the Proud, sometime around the alleged year 509 B.C. ([72]).

The Second Roman Empire is the kingdom which was actually founded by Lucius Sulla in the alleged years 83–82 B.C. and ended with the reign of Emperor Caracalla in the alleged year 217 A.D.

Under the Third Roman Empire we understand the newly founded kingdom that is supposed to have been “restored” by Emperor Lucius Aurelian in the alleged year 270 A.D. and ended with King Theodoric in the alleged year 526 A.D.

The comparison of the Second and Third Roman Empires reveals dynastic currents twined by an explicit dynastic parallelism, qv in Fig. 1.1. See also CHRON1, Chapter 6. The chronological shift that separates those empires approximately equals 330 years.

In this case, a dynastic current from the Second Empire includes virtually all emperors of that kingdom. The respective dynastic current from the Third Empire comprises the best-known rulers of the Third Roman Empire. We provide complete lists of both dynastic currents below.

N. A. Morozov had been the first to point out the parallels between the Second and the Third Roman Empire in [544]. However, lacking a prejudice-free methodology for the selection and comparison of parallel dynastic currents, he had confined himself to mere selection. As a result, the sequences of kings proposed by him prove to be far from optimal, and happen to be outright erroneous at times. The author of the present book found the optimal parallel dynastic currents whose details differ from the parallels proposed in [544]. Moreover, it soon became clear that the parallel between the Second and Third Roman Empires is by no means basic. It is of a secondary nature, that is, both empires themselves are phantom reflections of a much later mediaeval kingdom. Nevertheless, we decided to start our list of the most important dynastic parallelisms with this example, since it is a sufficiently vivid one, and also useful for further understanding.

Let us recall the parallelism table (see CHRON1, Chapter 6). The rulers of the Second Roman Empire are listed in the first position, and the respective rulers

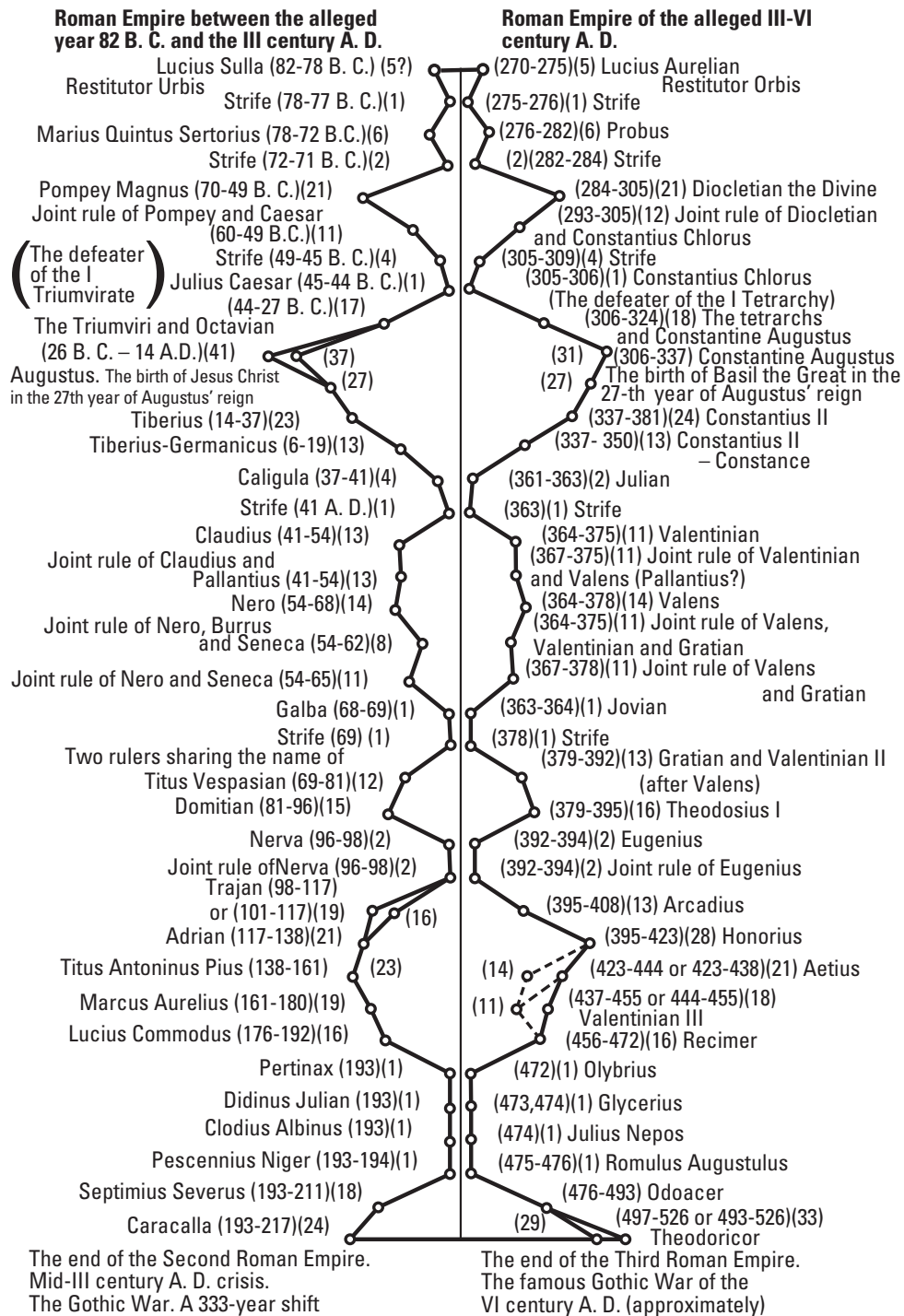


Fig. 1.1. The dynastic parallelism between the Second “ancient” Roman Empire of the alleged years 82 B. C. – 217 A. D. and the Third “ancient” Roman Empire of the alleged years 270-526 A. D.

of the Third Roman Empire that they’re identified as, in the second. All reign durations are indicated in parentheses (see also [72], pages 236-238). Besides reign durations, the table also includes other curious numeric data, which were not taken into account when calculating the proximity coefficient $c(a, b)$ – we only went by reign durations.

The Scaligerian history considers the first three emperors of the Second Roman Empire – Sulla, Pompey and Caesar – to have been “fictitious emperors”, bearing the title of emperor just formally, as if something about it had been “out of the ordinary”. However, this opinion is at odds with certain “ancient” sources calling those rulers emperors quite unequivocally. See Plutarch, for instance ([660], Volume 2, pages 137-138).

1a. *Lucius Sulla*, ruled for 4 years: 82-78 B.C.

■ 1b. *Aurelianus (Lucius Domitian Aurelianus)* ruled for 5 years: 270-275 A.D.

2a. *Strife*, less than 1 year: 78-77 B.C.

■ 2b. *Strife*, less than 1 year: 275-276 A.D.

3a. *Marius Quintus Sertorius*, 6 years: 79-72 B.C.

■ 3b. *Probus (Marcus Aurelius Probus)*, 6 years: 276-282 A.D.

4a. *Strife*, 2 years: 72-71 B.C.

■ 4b. *Strife*, 2 years: 282-284 A.D.

5a. *Gnaeus Pompey the Great*, 21 years: 70-49 B.C.

■ 5b. *Diocletian the Divine (Caius Aurelius Valerius Diocletian)*, 21 years: 284-305 A.D.

6a. Joint rule of *Pompey and Julius Caesar* (first triumvirate), 11 years: 60-49 B.C.

■ 6b. Joint rule of *Diocletian and Constantius I Chlorus* (first tetrarchy), 12 years: 293-305 A.D.

7a. *Strife*, 4 years: 49-45 B.C.

■ 7b. *Strife*, 4 years: 305-309 A.D.

8a. *Julius Caesar*, the conqueror of the first triumvirate, 1 year: 45-44 B.C.

■ 8b. *Constantius I Chlorus (Marcus or Caius Flavius Valerius Constantius)*, the conqueror of first

tetrarchy, 1 year: 305-306 A.D. or 13 years: 293-306 A.D.

9a. *Triumvirate*, 17 years: 44-27 B.C.

■ 9b. *Tetrarchy*, 18 years: 306-324 A.D.

10a. *Augustus (Caius Julius Octavian Augustus)*, the conqueror of the second triumvirate, 41 years: from 27 B.C. to 14 A.D., or 37 years: from 23 B.C. to 14 A.D.

■ 10b. *Constantine I (Caius Flavius Valerius Constantine Augustus)*, the conqueror of the second tetrarchy, 31 years: 306-307 A.D., or 24 years: 313-337 A.D., with the defeat of *Licinius* taking place in 313 A.D., or 13 years: 324-337 A.D., where year 324 A.D. marks the death of *Licinius*.

10'a. The birth of *Jesus Christ* in the 27th year of *Octavian Augustus*.

■ 10'b. The birth of *Saint Basil the Great* (The Great King) in the 27th year of *Constantine I*.

11a. *Tiberius (Tiberius Claudius Nero Julius)*, 23 years: 14-17 A.D.

■ 11b. *Constantius II*, 24 years: 337-361 A.D., or 21 years: 340-361 A.D.

12a. Struggle between *Tiberius* and *Germanicus* (assassination of *Germanicus*), 13 years: 6-19 A.D.

■ 12b. Struggle between *Constantius II* and *Constans* (assassination of *Constans*), 13 years: 337-350 A.D.

13a. *Caligula (Caius Julius Caligula Germanicus)*, 4 years: 37-41 A.D.

■ 13b. *Julian*, 2 years: 361-363 A.D.

14a. The strife after the death of *Caligula* (brief unrest with the emperor present), less than 1 year: 41 A.D.

■ 14b. The strife after the death of *Julian* (brief unrest with the emperor present), less than 1 year: 363 A.D.

15a. *Claudius (Tiberius Claudius Nero Drusus Germanicus)* - 13 years: 41-54 A.D.

■ 15b. *Valentinian I*, 11 years: 364-375 A.D.

- 16a. “Joint rule” of *Claudius* and *Pallas* within the “triumvirate”: *Claudius*, *Pallas*, *Narcissus*; not more than 13 years: 41-54 A.D.
- 16b. “Joint rule” of *Valentinian I* and *Valens* within the “triumvirate”: *Valentinian I*, *Valens*, *Gratian*; 11 years: 367-375 A.D.
- 17a. *Nero* (*Lucius Domitian Ahenobarbus Tiberius Claudius Drusus Germanicus Nero*), 14 years: 54-68 A.D.
- 17b. *Valens*, 14 years: 364-378 A.D.
- 18a. Joint rule of *Nero* with *Burrus* and *Seneca*, 8 years: 54-62 A.D.
- 18b. Joint rule of *Valens* with *Valentinian I* and *Gratian*, 11 years: 364-375 A.D.
- 19a. Joint rule of *Nero* and *Seneca*, 11 years: 54-65 A.D.
- 19b. Joint rule of *Valens* and *Gratian*, 11 years: 367-368 years A.D.
- 20a. *Galba* (*Servius Sulpicius Galba*), 1 year: 68-69 A.D.
- 20b. *Jovian*, 1 year: 363-364 A.D.
- 21a. *Strife*, less than 1 year: 69 A.D.
- 21b. *Strife*, less than 1 year: 378 A.D.
- 22a. Two *Tituses Flaviuses Vespasians* (names completely identical), 12 years: 69-81 A.D.
- 22b. *Gratian* and *Valentinian II* (after the death of *Valens*), 13 years: 379-392 A.D.
- 23a. *Domitian* (*Titus Flavius Domitian*), 15 years: 81-96 A.D.
- 23b. *Theodosius the Great*, 16 years: 379-395 A.D.
- 24a. *Nerva* (*Marcus Cocceius Nerva*), 2 years: 96-98 A.D.
- 24b. *Eugenius*, 2 years: 392-394 A.D.
- 25a. Joint rule of *Nerva*, 2 years: 96-98 A.D.
- 25b. Joint rule of *Eugenius*, 2 years: 392-394 A.D.
- 26a. *Trajan* (*Marcus Ulpius Trajan Nerva*), 19 years: 98-117 A.D., or 16 years: 101-117 A.D.
- 26b. *Arcadius*, 13 years: 395-408 A.D.
- 27a. *Hadrian* (*Publius Aelius Hadrian Trajan*), 21 years: 117-138 A.D.
- 27b. *Honorius*, 28 years: 395-423 A.D.
- 28a. *Antoninus Pius* (*Titus Aurelius Fulvius Boionius Arrius Antoninus Hadrian*), 23 years: 138-161 A.D.
- 28b. *Aetius*, 21 years: 423-444 years A.D., or 14 years: 423-438 the years A.D.
- 29a. *Marcus Aurelius* (*Marcus Annius Catilius Severus Aelius Aurelius Verus Antoninus*), 19 years: 161-180 A.D.
- 29b. *Valentinian III*, 18 years: 437-455 A.D., or 11 years: 444-455 A.D., or 32 years: 423-455 A.D.
- 30a. *Commodus* (*Lucius Marcus Aurelius Commodus Antoninus*), 16 years: 176-192 A.D., or 12 years: 180-192 A.D.
- 30b. *Recimer*, 16 years: 456-472 A.D.
- 31a. *Pertinax* (*Publius Helvius Pertinax*), less than 1 year: 193 A.D.
- 31b. *Olybrius*, less than 1 year: 472 A.D.
- 32a. *Didius Julian* (*Marcus Didius Severus Julian*), less than 1 year: 193 A.D.
- 32b. *Glycerius*, less than 1 year: 473-474 A.D.
- 33a. *Clodius Albinus* (*Decimus Clodius Albinus Septimius*), less than 1 year: 193 A.D.
- 33b. *Julius Nepos*, less than 1 year: 474 A.D.
- 34a. *Pescennius Niger* (*Caius Pescennius Justus Niger* or *Nigr*), 1 year: 193-194 A.D.
- 34b. *Romulus Augustulus*, 1 year: 475-476 A.D.
- 35a. *Septimius Severus* (*Lucius Septimius Severus Pertinax*), 18 years: 193-211 A.D.
- 35b. *Odoacer*, 17 years: 476-493 A.D.
- 36a. *Caracalla* (*Septimius Bassianus Marcus Aurelius Antoninus Caracalla*), 24 years: 193-217 A.D., or 6 years: 211-217 A.D.

- 36b. *Theodoric the Great*, 29 years: 497-526 A.D.,
or 33 years: 493-526 A.D.

Besides reign durations, this table contains additional data irrelevant for the calculation of the $VSSD = c(a, b)$ proximity coefficient, and hence not taken into account in computation. $VSSD = 10^{-12}$ in the statistical model that we present and prove correct in **CHRON1**, Chapter 5, which indicates an explicit dependence between the discovered dynastic currents.

Total lifetimes of the empires under comparison are somewhat different. Namely, the Second Empire spans 299 years, with the figure equalling 256 years in case of the Third Roman Empire, *qv* in fig. 1.2. Although a 43-year difference is minute as compared with the total timeframe, it should be taken into account nevertheless. The Second Empire turns to have zero joint rules of any significance, by which we mean joint rules comparable to the duration of the corresponding reign, while the Third Empire has four pairs of rulers (8, 9), (12, 13), (16, 17) and (19, 20).

Let us present both dynasties on the time axis. If every ruler is represented with a section whose beginning and end would correspond to the beginning and the end of said ruler's reign, four “major joint rules” separate the Third Empire into five blocks. What would happen to the chart of the Third Empire if we eliminated these joint rules – as in dividing the respective pairs of emperors and placing them one after the other in succession instead? Let us perform these four unidirectional shifts by the length of respective joint rules, keeping the individual sections unchanged. After such separation, the reign tables of the Second and the Third Empire turn out to be virtually identical, *qv* in fig. 1.2. The calculation of joint reign durations separated by the authors of the present book (with ruler number 29 made redundant, *qv* in the list) yields the exact difference of 43 years between the durations of the empires' existence. Thus, the difference became accumulated due to four prominent joint rules. Having made the distinction between the co-rulers, we find that the difference disappears, the durations of empires begin to coincide, and the two dynasties become virtually identical.

The mechanism of duplication becomes clear. Some chroniclers would ascribe “extra age” to two different copies of the same mediaeval dynasty of the

X-XIII or XIV-XVI century. Or, alternatively, one of the chroniclers, whilst transposing a mediaeval dynasty into the past, would separate its co-rulers, recording them in succession for the sake of simplicity; another chronicler, on the contrary, would “combine rulers” by superimposing them one over the other, thus reducing the total timeframe of the entire dynasty. This was how the two phantom duplicates – namely, the Second and Third Roman Empires – had come into existence.

As we have already mentioned, the dynastic current of the Second Empire included in the parallelism virtually covers the entire Second Empire. Namely, it is just the following four emperors that remain outside the parallelism:

- *Otho* (Marcus Salvius Otho), 69 A.D.,
- *Vitellius* (Aulus Vitellius Germanicus), 69 A.D.,
- *Lucius Verus* (Lucius Ceionnius Commodus Verus Aelius Aurelius), 161-169 A.D.,
- *Geta* (Lucius or Publius Septimius Geta), 209-212 A.D.

It is clear why they could fall out of the parallelism. They had all ruled together with political figures of greater prominence included in the parallelism. Namely, Lucius Verus is “covered” by Marcus Aurelius (161-180), and Geta by Caracalla (193-217). Both Otho and Vitellius ruled for less than a year.

Let us now consider the Third Roman Empire and produce a complete list of its emperors, all versions of their rules, and the strife periods. We use the data from [767], [327], [76], [579]. The list uses CAPITAL LETTERS for the emperors covered by the parallelism.

- 1) Tetricus, 270-273 A.D.,
- 2) LUCIUS AURELIAN, 270-275,
- 3) Tacitus, 275-276,
- 4) STRIFE, 275-276,
- 5) Florian, 276 year,
- 6) PROBUS, 276-282,
- 7) STRIFE, 282-284,
- 8) Carus, 282-283,
- 9) Julian, 283,
- 10) Carinus, 283-285,
- 11) Numerian, 283-284,
- 12) Carausius, 286-293,

- 13) DIOCLETIAN, 284-305,
- 14) Allectus, 293-296,
- 15) Maximian, 286-305,
- 16) Constantius I Chlorus, 293-306, first version,
- 17) Galerius 293-311, first version,
- 18) CONSTANTIUS I CHLORUS, 305-311,
second version,
- 19) Flavius Severus, 306-307,
- 20) Galerius, 305-311, second version,
- 21) STRIFE, 305-309,
- 22) Maximinus Daia or Daza, 306-313,
- 23) Maxentius, 307-312,
- 24) Alexander, 308-311,
- 25) TETRARCHY, 306-324,
- 26) Licinius, 308-324, first version,
- 27) Licinius, 313-324, second version,
- 28) CONSTANTINE I, 306-337, first version,
- 29) Constantine I, 313-337, second version,
- 30) Constantine I, 324-337, third version,
- 31) Constantine II, 337-340,
- 32) Constans, 337-350,
- 33) CONSTANTIUS II, 337-361, first version,
- 34) Constantius II, 340-361, second version,
- 35) Magnentius, 350-353,
- 36) JULIAN, 361-363,
- 37) JOVIAN, 363-364,
- 38) VALENTINIAN I, 364-375,
- 39) VALENS, 364-378,
- 40) Gratian, 367-383, first version,
- 41) STRIFE, 378,
- 42) GRATIAN, 379-383, second version,
- 43) Valentinian II, 375-392, first version,
- 44) VALENTINIAN II, 379-392, second version,
- 45) Magnus Maximus, 383-388,
- 46) Flavius Victor, 384-388,
- 47) THEODOSIUS THE GREAT in the West
and in the East, 379-395,
- 48) EUGENIUS, 392-394,
- 49) ARCADIUS in the West and in the East,
395-408,
- 50) HONORIUS, 395-423,
- 51) Marcus, 407 year,
- 52) Gratian II, 407,
- 53) Constantine III, 407-411,
- 54) Priscus Attains, 409-410, first version,
- 55) Heracleon, 409-413,
- 56) Jovian, 410-413,
- 57) Priscus Attains, 414, second version, second
attempt to seize power,
- 58) Constantius III, 421,
- 59) John, 423, first version,
- 60) John, 423-425, second version,
- 61) AETIUS, 423-444, first version,
- 62) Aetius, 423-438, second version,
- 63) Valentinian, III 423-455, first version,
- 64) VALENTINIAN III, 437-455, second version,
- 65) Valentinian III, 444-455, third version,
- 66) Petronius Maximus, 455,
- 67) Avitus, 455-456,
- 68) Majorian, 457-461,
- 69) RECIMER, 456-472,
- 70) Libius Severus, 461-465,
- 71) Anthemius Procopius, 467-472,
- 72) OLYBRIUS, 472,
- 73) GLYCERIUS, 473-474,
- 74) Anarchy and strife, 472-475,
- 75) JULIUS NEPOS, 474 or 474-475?,
- 76) ROMULUS AUGUSTULUS, 475-476,
- 77) ODOACER, 476-493,
- 78) Theodoric the Goth, 493-526, first version,
- 79) THEODORIC THE GOTH, 497-526,
second version.

Many of the emperors who were not included in parallelism are “short-term” ones, that is, they had ruled for 1-2 years each, and some are only known from coins. Furthermore, some of them did not rule in Rome, but in Roman provinces – Gaul, Africa, etc.

1.2. Biographical parallelism between the Second and Third Roman Empires. The 330-year shift

Along with statistical superimposition, there are amazing biographical parallels which virtually identify the map-codes of these two dynasties as one another. Once again we shall point out that the detection of a separate isolated pair of “similar biographies” certainly does not mean anything. However, the occurrence of two long sequences of such biographies spanning a total of several hundred years gives one plenty of food for thought.

The biographic parallels that we have discovered, or the proximity of the relevant map-codes (see CHRON1,

Chapter 5), compelled us to compile a number of rather extensive tables and compare them to each other. In order to save space, we shall only list the focal points of this multi-centenarian parallelism. Naturally, the royal biographies that we have compared belong to different scribes. Said scribes sometimes contradict each other in their evaluation of a given ruler's endeavours to a great extent. One scribe would praise an emperor; another would pour scorn over said figure. However, the most remarkable fact in this long chain of coincidences is that all of them were discovered as a result of a continuous formal comparison of kings possessing identical numbers in their dynasties over the length of nearly three hundred years.

A) The parallelism between the Second and Third Roman Empires begins with prominent political figures. They both bear the name of Lucius as well as similar, almost identical, honourable titles, not applied to anyone else in these empires: Restitutor Urbis and Restitutor Orbis.

B) The parallelism ends with prominent political figures accomplishing fairly similar deeds. For instance, both granted civil rights to the entire free populace.

C) Superimposition makes empires and periods of joint rule virtually coincide. Official collective joint rules, like triumvirates, are identified with similar joint rules, such as tetrarchies.

D) A "biographic parallelism", at times turning into an amazing identity of "backbones of plots", lasting for nearly 300 years.

In the table, the letter "a" stands for the Second Empire, and the letter "b" – for the Third.

1a. *Lucius Sulla*.

■ 1b. *Lucius Aurelian*.

1.1a. *Second Empire*. The official title of Sulla: Restitutor Urbis, or "the restorer of the city". This title was given to no one else in the Second Empire. First name, *Lucius*.

■ 1.1b. *Third Empire*. The official title of Aurelian: Restitutor Orbis, or "the restorer of the world" (the state). This title was given to no one else in the Third Empire. First name, *Lucius*. Thus, the names coincide.

1.2a. *Second Empire*. Sulla is a *Roman Emperor*, according to Plutarch, for instance ([660], Vol. 2, pages 137-138). In the Scaligerian history, Sulla is not formally considered an emperor [327]. This, however, does not conform to direct references of the "ancient" authors who explicitly refer to Sulla using his *emperor's* title, qv in Plutarch's work ([660], Vol. 2, pages 137-138). Modern historians believe the emperor's title to have had a "different meaning" when applied to Sulla ([660], Vol. 2, page 514, commentary 61).

■ 1.2b. *Third Empire*. Aurelian – a *Roman Emperor*, according to the Scaligerian history ([76]).

1.3a. *Second Empire*. Sulla becomes emperor as a result of a civil war ([327]), being the most successful military leader. This civil is one of the bloodiest wars seen by the Second Empire. It lasts for many years ([327], page 197).

■ 1.3b. *Third Empire*. Aurelian seizes power as a result of a war against the Goths ([327]), being the most capable military leader. The war with the Goths is one of the bloodiest wars seen by the Third Empire. It also lasts for many years ([327]).

1.4a. *Second Empire*. The war is predominantly civil and external to a lesser degree ([327]). The *troops* give Sulla the title of emperor ([660], Volume 2). The senate pronounces Sulla the dictator ([327]).

■ 1.4b. *Third Empire*. The war is both civil and external. It completes a major civil war in Italy of allegedly the middle of the third century A.D. The *troops* pronounce Aurelian the emperor ([327]). The Roman senate approved the election of Aurelian under the pressure of the troops ([327]).

1.5a. *Second Empire*. Sulla *actually establishes* the Second Roman Empire after a period of anarchy and republican rule. He is thus the *first* emperor, *ruling for 4 years*: 83-78 B.C., or 82-78 B.C. The beginning of Sulla's reign is dated back to either 83 B.C. ([327], page 197) or 82 B.C. – the year of his victory at the walls of Rome ([327], pages 197-202).

- 1.5b. *Third Empire*. Aurelian “restores” the Roman Empire after a severe period of strife. He is the *first* emperor of the Third Empire. He *rules for 5 years*: 270-275 A.D. ([327] and [76], table 15). Reign durations are of a virtually *similar length*.

2a. *Period of strife*.

- 2b. *Period of strife*.

2.1a. *Second Empire*. After the death of Sulla, the *civil war* flares up again. Those are the wars of Pompey et al. *Two* brilliant military leaders gain prominence – Junius Brutus and Marcus Aemilius Lepidus. The troops of both leaders are *defeated*.

- 2.1b. *Third Empire*. After the death of Aurelian, the stability of the state is lost again, and a *mutiny* begins. Tacitus, the successor of Aurelian, is murdered. *Two* new emperors gain prominence: Florian and Probus. The troops of one of the military leaders (Florian) are *defeated*.

2.2a. *Second Empire*. The strife lasts for *approximately 1 year*: 78-77 B.C. ([327], pages 207-208).

- 2.2b. *Third Empire*. The strife lasts for *approximately 1 year*: 275-276 A.D. ([327], pages 446-447). The lengths of the periods *coincide*.

3a. *Marius Quintus Sertorius*.

- 3b. *Probus*.

3.1a. *Second Empire*. After the death of Sulla and the period of strife, Marius Quintus Sertorius – the emperor of the troops – comes to power. However, he becomes *murdered* as a result of a *plot*.

- 3.1b. *Third Empire*. After the death of Aurelian, and after the anarchy, Probus becomes emperor. Soldiers *riot* against Probus and *murder* the latter.

3.2a. *Second Empire*. Sertorius *rules for 6 years*: 78-72 B.C. ([327], pages 208-209).

- 3.2b. *Third Empire*. Probus *rules for 6 years*: 276-282 years A.D. ([327], page 413). The reign durations *coincide*.
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4a. *Period of strife*.

- 4b. *Period of strife*.

4.1a. *Second Empire*. After the death of Sertorius in 72-71 B.C. a *great embroilment* begins, marked by the uprising of Spartacus in particular.

Over the course of these two years, *two military leaders* attain prominence – Pompey and Crassus. The two are the most brilliant figures of those years.

- 4.1b. *Third Empire*. After the death of Probus in 282-284 A.D. came a period of *severe strife*. In the course of these two years, *two military leaders* attain prominence – Aurelius Carinus and Numerian. The two are the most eminent public figures of the period, who are identified as the duplicates of Pompey and Crassus.

4.2a. *Second Empire*. The strife *lasts for 2 years*: 72-71 B.C. ([327], page 215).

- 4.2b. *Third Empire*. The strife *lasts for 2 years*: from the end of 282 to the beginning of 284 A.D. ([327], pages 647-648, and [76], table 15). The durations of the periods *coincide*.

5a. *Gnaeus Pompey Magnus*, the organizer of the first triumvirate.

- 5b. *Diocletian The Divine*, the organizer of the first tetrarchy.

5.1a. *Second Empire*. After the strife 70 B.C. the power passes into the hands of the Emperor Pompey the same year. He enjoys a splendid triumph and is granted the consul's title ([660], Volume 2, page 338). The period of Pompey's reign is referred to as the epoch of *Pompey's Principate* ([767], Volume 1, Chapter XI). For Pompey, the situation with his imperial title is similar to Sulla's. Although contemporary historians do not consider Pompey to have been “an actual emperor”, Plutarch uses the title to refer to him without any hesitation whatsoever, qv in [660], Volume 2, page 338. There are also numerous ancient inscriptions in existence that call Pompey *emperor* without any qualms at all ([873], page 91, No. 34).

- 5.1b. *Third Empire*. After the strife of 284 A.D., Diocletian is pronounced emperor ([76]). With Diocletian coming to power, “a *new epoch* begins in the history of the Roman Empire – *The Epoch of Dominate*” ([327], page 413).
 - 5.2a. *Second Empire*. Pompey is one of the *most prominent rulers* in the history of Rome. He accomplishes large-scale democratic reforms, in particular, the reformation of the court and the troops ([327], page 277). Pompey was *declared divine* in his lifetime ([767], Volume 1, p. 279).
 - 5.2b. *Third Empire*. Diocletian is one of the *most eminent rulers* in Roman history and the initiator of several important democratic reforms. He reforms the court as well as the military bodies; he is also the author of a monetary reform ([767], Volume 2, page 649 etc). Diocletian was also *deified* in his lifetime ([327], pages 422-424).
 - 5.3a. *Second Empire*. In the alleged year 49 B.C., the Roman senate strips Pompey of all his powers. This marks the end of Pompey’s reign; he dies in several years.
 - 5.3b. *Third Empire*. In the alleged year 305 A.D., Diocletian abdicates, which marks the end of his reign ([327], page 424). He dies a few years after that.
 - 5.4a. *Second Empire*. Pompey ruled for 21 years: 70-49 B.C. ([76]).
 - 5.4b. *Third Empire*. Diocletian ruled for 21 years: 284-305 A.D. The reign durations *coincide*.
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- 6a. *Joint rule of Pompey and Julius Caesar. The First Triumvirate.*
 - 6b. *Joint rule of Diocletian and Constantius I Chlorus. The First Tetrarchy.*
 - 6.1a. *Second Empire*. a) Pompey, b) Julius Caesar, c) the first triumvirate, d) Crassus. At the peak of his fame in 60 B.C., Pompey creates the *First Triumvirate* to resist his enemies. For this he granted authority to two important military leaders, entering an agreement with them – Julius Caesar and Crassus ([327], page 227).
 - 6.1b. *Third Empire*. a) Diocletian, b) Constantius Chlorus, c) the first tetrarchy, d) Maximian. At the peak of his popularity, allegedly in 293 A.D., Diocletian creates the *First Tetrarchy* to hold his opponents at bay. Three major political figures rise to positions of authority as a result – Constantius I Chlorus, Caius Galerius, and Maximian ([327], page 420).
 - 6.2a. *Second Empire*. Pompey makes a pact with Crassus first, and then they include Julius Caesar in the coalition. This coalition is officially called the *First Triumvirate* in historical literature ([327], page 227).
 - 6.2b. *Third Empire*. Diocletian unites with his co-ruler, Maximian. Then they include Constantius I Chlorus in the group, and later on Galerius. However, Galerius played no important part under Diocletian. In Roman history, this coalition is called the *First Tetrarchy* ([327]).
 - 6.3a. *Second Empire*. In terms of popularity and importance, Julius Caesar is considered to rank second after Pompey, leaving Crassus behind ([327], pages 226-228). With Pompey being overthrown, the power passes on to Julius Caesar, his co-ruler.
 - 6.3b. *Third Empire*. In the hierarchy of power, Constantius I Chlorus (Julius Caesar’s double) is considered to rank second after Diocletian (the double of Pompey) and leave Maximian (the double of Crassus) behind. After the abdication of Diocletian, Constantius I Chlorus, his co-ruler, comes to power.
 - 6.4a. *Second Empire*. The joint rule of Pompey and Julius Caesar *lasts* for 11 years: 60-49 B.C.
 - 6.4b. *Third Empire*. The joint rule of Diocletian and Constantius I Chlorus *lasts* for 11 years: 293-305 A.D. The durations *coincide*.
- COMMENTARY.** Fig.1.3. shows “the statue of Pompey, at the foot of which, as they assume, Caesar was killed”. (Rome, Palazzo Spada – see [304], Volume 1, page 464). Fig.1.4 shows an “ancient” bust of Diocletian, Pompey’s double, kept in the Capitol museum

([304], Volume 1, page 565). However, it is difficult to expect any semblance between the two sculptures, since they were hardly portraits in the contemporary sense. Moreover, they were most likely made as late as the XVI-XVIII century to serve as “visual aids” for the “new Scaligerian history” introduced in that epoch – the epoch of Reformation.

7a. *Period of strife.*

■ 7b. *Period of strife.*

7.1a. *Second Empire.* Pompey becomes overthrown in 49 B.C., and a great *strife* begins, one that lasts for 4 years: 49-45 B.C. ([327], pages 244-247). The strife covers the entire period of Julius Caesar’s rule and the *Second Triumvirate*, ending with the rise of Octavian Augustus ([327], pages 244-247).

■ 7.1b. *Third Empire.* Diocletian abdicates in 305 A.D., which leads to a *four-year period of strife* (305-309 A.D., qv in [767] and [327]). The strife covers the entire rule of Constantius I Chlorus (Julius Caesar’s double) and the *Second Tetrarchy*. Towards the end of the period of strife, Constantine I gains prominence ([767], Volume 1, pages 330-332, and [76], table 12). The strife durations coincide.

8a. *Julius Caesar, the conqueror of the First Triumvirate.*

■ 8b. *Constantius I Chlorus, the conqueror of the First Tetrarchy.*

8.1a. *Second Empire.* Julius Caesar comes to power after the strife and a dynastic struggle, destroying his former companions-in-arms. In the Scaligerian history, Julius Caesar, as well as Sulla and Pompey, is considered to have been “an irregular emperor”. However, Plutarch, for example, explicitly calls Julius Caesar *King* ([660], Volume 1, pages 486-487). There are also “ancient” coins and “ancient” inscriptions in existence that refer to Julius Caesar as to *Emperor*, without any reservations whatsoever ([873], page 184, No.137).



Fig. 1.3. The “ancient” statue of the emperor Pompey (the Second Empire). Kept in the Palazzo Spada, Rome. Taken from [304], Volume 1, page 464.

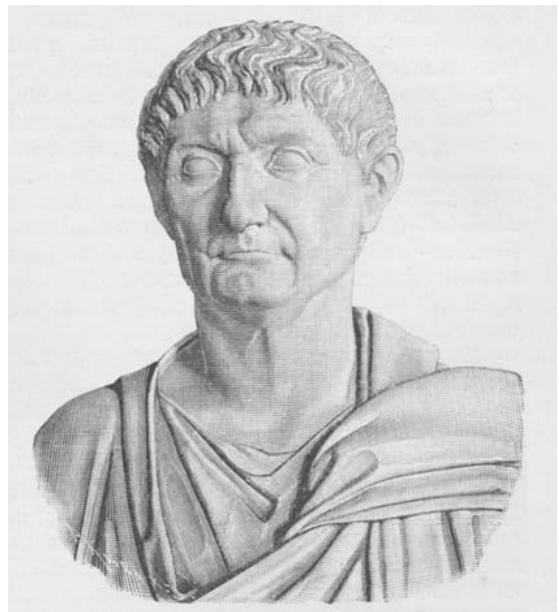


Fig. 1.4. The “ancient” sculpture of his double – emperor Diocletian (the Third Empire). Kept in the Capitol Museum. Taken from [304], Volume 1, page 565.

■ 8.1b. *Third Empire*. Constantius I Chlorus seizes power during the strife. A party struggle destroyed many of his former friends and supporters. He was given the title Augustus.

8.2a. *Second Empire*. Julius Caesar adopts and elevates the nineteen-year-old Octavian. Octavian soon becomes the famous Augustus, and is ranked amongst demigods.

■ 8.2b. *Third Empire*. Constantius I Chlorus enthrones his twenty-year-old son, Constantine. Note the similarity between respective ages of nineteen and twenty years. Constantine I soon becomes the famous Augustus, declared a saint and ranked among demigods.

8.3a. *Second Empire*. Julius Caesar ruled for 1 year: 45-44 B.C.

■ 8.3b. *Third Empire*. Constantius I Chlorus ruled for 1 year: 305-306 A.D. We shall remind the reader that he was pronounced Augustus in 305 A.D.

9a. *The triumvirs and the increasing importance of one of them – Caius Julius Caesar Octavian (Augustus)*.

■ 9b. *The tetrarchs and the increasing importance of one of them – Caius Flavius Valerius Constantius I (Augustus)*.

9.1a. *Second Empire*. After the death of Julius Caesar, the *nineteen-year-old* Octavian, adopted by Caesar and supported by his troops, claims the throne and soon attains it. In doing so, he relies on the Roman *legions* that he was tremendously popular with.

■ 9.1b. *Third Empire*. After the death of Constantius I Chlorus, allegedly in 306 A.D., the *twenty-year-old* Constantine, son of Constantius I Chlorus, is appointed the Caesar of the West. It is the support of his *troops* that earned Constantine the title of Caesar.

9.2a. *Second Empire*. After a certain period of time, the *Second Triumvirate* appears with the participation of Octavian Augustus. Antonius, a member of this triumvirate, initially *despises* Octavian.

■ 9.2b. *Third Empire*. The *Second Tetrarchy* with the participation of Constantine I is soon formed. Galerius, a member of this tetrarchy, also treats Constantine, the son of Constantius I Chlorus, *with disdain* at the beginning.

9.3a. *Second Empire*. Antony, considering the influence of Octavian Augustus' army and his popularity in Rome, is forced to negotiate and make peace with Octavian. The end of the *Second Triumvirate*: Octavian defeated Antony and Cleopatra in a *sea battle* and became the *sole ruler* of the Second Empire.

■ 9.3b. *Third Empire*. Galerius, "considering the strength of the Gallic army and Constantine's popularity among the Gallic aristocracy... was forced to recognize him as the Caesar" ([327], page 424). End of the *Second Tetrarchy*: in a *sea battle* of 324, Constantine crushes the fleet of his enemies, remaining the *sole emperor* of the Third Empire. It is possible that "Gaul" might have formerly been used to refer to both the territory of France and *Galiccia*.

9.4a. *Second Empire*. The duration of the strife and the reign of the triumvirs *equals 17 years*: 44-27 B.C. ([767], Volume 1, pages 346, 351-352, 424-425).

■ 9.4b. *Third Empire*. The duration of the strife and the tetrarchy *equals 18 years*: 306-324 A.D. ([327], pages 249-258, 289-291). The durations are similar.

10a. *Caius Julius Caesar Octavian Augustus. Conqueror of the Second Triumvirate.*

■ 10b. *Caius Flavius Valerius Constantine Augustus. Conqueror of the Second Tetrarchy.*

10.1a. *Second Empire*. In the *sea battle* of Accium, Octavian Augustus defeats Antony, his *last enemy*, completely. With this victory, "the period of civil wars in the history of Rome ends" ([327], page 259). Octavian Augustus is one of the *most widely known* emperors of Rome in its entire history. First name, *Caius*.

- 10.1b. *Third Empire*. In the *sea battle* of Adriano-
polis, Constantine I finally defeats Licinius,
his *last* competitor. This victory marks the
end of the civil war epoch of the alleged III
century A.D. ([327], page 429). Constantine
I Augustus is one of the *most famous* rulers
in the history of Rome. First name, *Caius*.
Thus, the names of the doubles coincide.
- 10.2a. *Second Empire*. Antony, defeated by Octa-
vian, had been his close *friend and co-ruler*
initially, subsequently becoming Octavian’s
worst *enemy*. Before his coronation, Octavian
served in the troops in the *East*.
- 10.2b. *Third Empire*. Defeated by Constantine I,
Licinius, who had earlier been his *compan-
ion-in-arms and co-ruler*, later became
Constantine’s *enemy*. Before his corona-
tion, Constantine I served in the troops in
the *East*.
- 10.3a. *Second Empire*. At the beginning of the ca-
reer of Octavian Augustus, the key position
of power was occupied by the *Second Trium-
virate* whose members plotted against him.
Then Octavian Augustus became *canonized*
([579], page 339). A *new stage* in the history
of Rome is considered to begin with
Augustus. It is often written that “this mo-
ment [27 B.C. – A.F.] marks the beginning of
the Roman Empire” ([579], page 339).
- 10.3b. *Third Empire*. In the biography of Constan-
tine I Augustus (the *Second Tetrarchy*), a po-
litical struggle ensues between its partici-
pants, and takes an important place at the
beginning of his rule. Constantine I was
pronounced a son of the God of the Sun
([767], Volume 1, page 674). Everything re-
lated to the person of the emperor in some
way was declared divine. The Christian
Church is considered to have recognized
Constantine I to be a *Saint* equal to the
Apostles in his rank ([767], Volume 2,
page 674). Constantine I is also believed to
have started a *new stage* in the history of “the
revived empire”, sometimes called “the holy
period”. Christianity has obtained the state
support and grown considerably stronger –
presumably, for the first time.
- 10.4a. *Second Empire*. Octavian Augustus concen-
trated all the important functions of military,
civil and religious power in his hands ([579],
page 339). Augustus’s legislative activity was
highly popular. Not only were new laws is-
sued, but the former Roman codices also got
“revised” ([767], Volume 2, page 408).
- 10.4b. *Third Empire*. Constantine I is considered
to have got hold of all military, civil and re-
ligious power ([767], Volume 2, page 668).
Constantine’s legislative activity enjoys a
particular renown. He published new laws,
and also restored the codices of the “pre-
Diocletian epoch” ([767], Volume 2, page
669).
- 10.5a. *Second Empire*. Initially, Octavian Augustus
doesn’t have any permanent residence of any
sort. After the end of the civil war, Augustus
settles down in Rome and “transforms Rome
into a *new city*”. Rome is considered to have
become a highly urbanized central city of
paramount importance under Octavian
Augustus ([767], Volume 2, page 408).
- 10.5b. *Third Empire*. In the first years of his rule,
Constantine I *has got no permanent capital*.
He later transfers the capital of the Roman
Empire from Rome to the *New Rome* on
the Bosphorus. “New Rome” is the official
name of the new capital of Constantine I.
The city received the name of Constan-
tinople some years later ([327], page 436,
[240], page 26).
- 10.6a. *Second Empire*. Chronicles especially empha-
size that Augustus transformed Rome
(allegedly in Italy) into a rich city. “Under
Augustus, Rome was rebuilt in marble in-
stead of wood and brick, having undergone
a radical reorganization” ([767], Volume 2,
page 408). Under Augustus, 82 temples were
erected and restored ([767], Volume 2).
The foundation of the New Rome on the
Bosphorus gets mentioned as follows:

“Byzantium, with its seven hills, looked very much like Rome” ([240], page 225).

However, the question would arise: which city really did resemble the other? The conclusions ensuing from the decomposition of the global chronological map into a sum of four chronicles, qv in CHRON1, Chapter 6, suggest that it was most likely the Italian Rome that had been built in the XIII-XV century A.D. in the image of Tsar-Grad on the Bosphorus.

- 10.6b. *Third Empire*. Constantine I transforms the New Rome into a luxurious capital city ([240], page 26). The city was built as a “capital of stone” and a powerful sea fortress. The settlement of Byzantium located at that site underwent a radical reconstruction. A specific administrative structure was introduced, known today to have existed in the Italian Rome. A large number of palaces, a hippodrome, and many temples were built under Constantine ([327], page 436).

10.7a. *Second Empire*. In the 27th year of the rule of Octavian Augustus, Jesus Christ is born. It is from his birth that we count “the new era” nowadays.

- 10.7b. *Third Empire*. In the 27th year of the rule of Constantine I, the famous Saint Basil the Great is born, apparently a reflection of Jesus Christ. The parallelism between Jesus and Basil was first pointed out by N.A. Morozov ([544]).

10.8a. *Second Empire*. Augustus ruled for 41 or 37 years. Mark that there are two versions of the beginning of his reign – either the year 27 or 23 B.C. Let us note that the year 23 B.C. marks the beginning of the period of absolute power for Augustus: he was granted dictatorship, a lifelong consulate, and unlimited legislative powers ([327] and [579], page 304).

- 10.8b. *Third Empire*. Constantine I ruled for 31 years. For him we have three reign duration versions. We consider the basic version here: 306-337 A.D. Reign durations are similar.

COMMENTARY. Fig.1.5 shows a triumphal statue of Emperor Octavian Augustus, located in Rome. On fig.1.6 we see an enormous “ancient” statue of Constantine I, the double of Octavian Augustus, in a portico of the Lutheran basilica in Rome ([304], Volume 1, page 572). We shall repeat what we have said about the statues of Pompey and Diocletian. Most likely, the statues of Augustus and Constantine, as well as every similar sculptural image of “antiquity”, are not lifetime representations at all, but rather were made in the XVII-XVIII century, the epoch of Reformation, as “visual aids” illustrating Scaligerian history introduced en masse at that time.



Fig. 1.5. The triumphal statue of emperor Octavian Augustus made of bronze (Rome, Via dei Fori Imperiali). Nowadays it is considered to be a copy from an “ancient” marble original which is kept in the Vatican Museum (see photograph in CHRON1, Chapter 7). However, a comparison between the “original” and the “copy” demonstrates the two to be ostensibly different from each other. Apparently, in the XVII-XVIII century the manufacture of such “visual aids to the Scaligerian history textbook” assumed the character of mass production, and there was little care about such trifles as similarity between copies and originals. A possible reason may be that the creators were well aware of the fact that there hadn’t been any originals anymore – most of them faced destruction in the Reformation epoch of the XVI-XVII century. Taken from [1242], page 60.



Fig. 1.6. The “ancient” statue of Constantine I, the double of Octavian Augustus, from the portico of the Lateran Basilica in Rome ([304], Volume 1, page 572).

11a. *Tiberius.*

■ 11b. *Constantius II.*

11.1a. *Second Empire.* “Right after the death of Augustus, who had left *no direct heir*... the issue of his successor arose immediately” ([767], Volume 2, page 412). A struggle for power begins. In face of the uncertainty concerning succession, Tiberius, having acceded to the throne, had to fight other pretenders, Germanicus in particular, “on equal terms”.

■ 11.1b. *Third Empire.* Constantine I left *no direct heir*, but “divided the empire between his three sons and two nephews” ([327],

page 438). Naturally, after the death of Constantine I, a furious power struggle had flared up. Constantine I initiated major confusion since he had specified no single successor to the throne. Constantius II, having captured “Constantinople, exterminated the families of the two stepbrothers of Constantine” ([327], page 438).

11.2a. *Second Empire.* A while ago Tiberius was *adopted* by Octavian Augustus ([767], Volume 2, page 412). Tiberius is known to have died being “strangled with blankets” [767], Volume 2, page 423. In a sense, this death may be considered *unexpected*.

■ 11.2b. *Third Empire.* Constantius II is the *son* of Constantine I ([327], page 438). Constantius II, as historians tell us, “died *unexpectedly*” ([327], page 440).

11.3a. *Second Empire.* Tiberius ruled for 23 years: 14-37 A.D.

■ 11.3b. *Third Empire.* Constantius II ruled for 24 years: 337-361 A.D.
The reign durations of the duplicates are similar.

12a. *Struggle between Tiberius and Germanicus. The assassination of Germanicus.*

■ 12b. *Struggle between Constantius II and Constans. The assassination of Constans.*

12.1a. *Second Empire.* Tiberius and Germanicus appear on the political scene simultaneously, as of 6 A.D. ([767], Volume 2, page 414). Both come from royal families. Germanicus is Tiberius’ *nephew* ([767], Volume 2, page 414). Their destinies are inseparable, with Tiberius playing the *key part*.

■ 12.1b. *Third Empire.* Constantius II and Constans appear in the political life of the empire virtually at the same time, namely, in 337 A.D. Constans is the co-ruler of his *brother* Constantius II in the West ([327], page 439). Constantius II had always been *dominant* in this pair ([327]).

12.2a. *Second Empire*. At the beginning of his career, Germanicus had accomplished several great victories over barbarians ([767], Volume 2, page 414). He fought in the West. Ensuing competition and struggle between Tiberius and Germanicus lead Tiberius to accusing Germanicus of plotting against him ([767], Volume 2, page 417).

- 12.2b. *Third Empire*. At the beginning of his political career, Constans defeats the barbarians several times ([327]). Same as Germanicus, those victories are gained in the West. Then a great discord flares up in the empire, allegedly of a religious nature. As a result, Constantius II and Constans find themselves in *different camps* ([327], page 439).

12.3a. *Second Empire*. Germanicus was soon *assassinated* by Piso, governor-general in Syria. Tiberius, presumably wishing to ward off suspicions of Germanicus' assassination, arranged a trial over Piso and *executed* him.

- 12.3b. *Third Empire*. Constans was soon *assassinated* by Magnentius the impostor ([327]). Constantius II launched a campaign against Magnentius in retribution against the assassin of Constans. He took him prisoner and *executed* him ([327]).

12.4a. *Second Empire*. The joint rule of Tiberius and Germanicus *lasted for 13 years*: 6-19 A.D.

- 12.4b. *Third Empire*. The joint rule of Constantius II and Constans *lasted for 13 years*: 337-350 A.D. The lengths of the duplicates' reigns coincide.

13a. *Caius Caesar Caligula*.

- 13b. *Caesar Julian*.

13.1a. *Second Empire*. Information about Caligula is scarce ([767], Volume 2). It is known, though, that he had suffered from some mental disease, imagined himself to be a *deity incarnate*, and pursued correspondent behaviour by extremely insalubrious means ([327], page 300, [767], Volume 2, pages 423-422).

- 13.1b. *Third Empire*. Information about Julian, on the contrary, is plentiful. He is considered to have been an important reformer of religion. However, the actual data concerning the nature of his reforms are rather contradictory. Some Byzantine historians even called him "*The God Incarnate*" ([327]). Julian is considered to have been the "restorer of pagan worship". His reforms ended in a failure.

13.2a. *Second Empire*. Caligula is *assassinated* as a result of a plot ([327], page 301). The details of the plot are unknown. Legend has it that Caligula received his name – "Caligula", or, allegedly, "*Soldier's Boot*", for having worn *soldier's boots* as a child.

- 13.2b. *Third Empire*. Julian is *assassinated* on a march, allegedly with a dart. The assassin remains unknown. By and large, there are many legends about his death ([327], page 441). Julian is considered to have been an ardent worshipper of Mithras, and a priest of this god. One of important distinguishing features of a Mithraist priest was that he was to wear red *soldier's (!) boots*, or *caligulae* ([260], page 69).

13.3a. *Second Empire*. Caligula *ruled for 4 years*: 37-41 A.D.

- 13.3b. *Third Empire*. Julian *ruled for 2 years*: 361-363 A.D. Similar reign durations.

14a. *Strife after Caligula's death*. Short strife under the emperor.

- 14b. *Strife after Julian's death*. Short strife under the emperor.

14.1a. *Second Empire*. In 41 A.D., *after Caligula's death*, strife begins in the Second Roman Empire. The troops elect Claudius as emperor ([327], page 301).

- 14.1b. *Third Empire*. In 363 A.D., *after Julian's death*, strife begins in the Third Roman Empire. The legionaries elect Jovian as emperor ([327], page 441).

14.2a. *Second Empire*. The strife lasts for *several months only*. The senate fails to resist the decision of the troops ([327], page 301).

- 14.2b. *Third Empire*. Jovian “ruled” for *not more than 7 months*, and only in the East, as he had had no time to make it back to the capital of the empire. We shall recall that at the moment of the election he was on a march ([327], page 441, [76], table 16). The reign durations are thus similar.

15a. *Claudius*.

- 15b. *Valentinian I*.

15.1a. *Second Empire*. During the *strife* that lasted for several months, the troops pronounce Claudius emperor. *One year after* Claudius’ accession, the *uprising* of Scribonianus flares up in the *northern provinces* of the empire ([327], page 301). This uprising is one of the *best known* ones in the history of the Second Empire. Scribonianus is a governor-general in Illyria ([327], page 301).

- 15.1b. *Third Empire*. After the *strife* related to the actions of Jovian in the East, far from the capital, legions pronounce Valentinian I emperor. *One year after* the accession of Valentinian I, the *uprising* of Procopius begins in the *northern and eastern provinces* of the empire ([327], page 442). This mutiny is one of the *most notorious* events in the history of the Third Empire. Procopius is a relative of Julian ([327], page 442).

15.2a. *Second Empire*. *Simultaneously* with the uprising of Scribonianus, a *plot organized by his supporters is uncovered in Rome* ([327], page 301). The troops of Scribonianus and the conspirators were *crushed*.

- 15.2b. *Third Empire*. *Simultaneously* with the mutiny of Procopius, a *plot organized by his supporters was uncovered in Rome* ([327], page 442). The troops of Procopius and the conspirators were also *defeated*.

15.3a. *Second Empire*. Claudius begins mass repressions against the residents and the former ad-

ministration of Rome ([327]). The repressions encounter serious opposition in the troops. The praetorians and the legionaries rebel. The Roman nobility, too, rises against Claudius ([327]). Claudius is *poisoned* ([327]).

- 15.3b. *Third Empire*. Valentinian I launches the prosecution of large groups of the supporters of Procopius. As a response to the repressions, discontent in the troops flares up, involving “wide strata of the society” ([327], page 442). The only report on the death of Valentinian I is that “he *died unexpectedly*” ([327], page 442).

15.4a. *Second Empire*. Claudius *ruled for 13 years*: 41-54 A.D.

- 15.4b. *Third Empire*. Valentinian I *ruled for 11 years*: 364-375 A.D. Reign durations are similar.

16a. “*Joint rule*” of Claudius and Pallas within the “*Triumvirate*”: Claudius, Pallas, Narcissus.

- 16b. “*Joint rule*” of Valentinian I and Valens within the “*Triumvirate*”: Valentinian I, Valens, Gratian.

16.1a. *Second Empire*. The three characters mentioned above are normally ranked by their influence in this empire as follows: 1) Claudius, 2) Pallas, 3) Narcissus. Under Claudius, the “*triumvirate*” comes to power, namely: Claudius himself and his two influential minions – Pallas (Valens?) and Narcissus (Gratian?). They exert a great influence upon the policy of the empire ([767], Volume 2, page 426).

- 16.1b. *Third Empire*. The ranking of these characters by their influence is as follows: 1) Valentinian I, 2) Valens, 3) Gratian. Valentinian I organized the “*triumvirate*” in the following way: he appoints Valens his co-ruler, while Gratian assists him in the West, starting from 367 ([327], pages 441-442). One cannot but note the likeness of the names of the duplicates: *Pallas* and *Valens*. The names of Gratian and Narcissus may also possess a similarity.

16.2a. *Second Empire*. “Joint rule” of Claudius and Pallas lasts for no more than 13 years.

- 16.2b. Third Empire. “Joint rule” of Valentinian I and Valens lasts for 11 years. The reign durations are similar.

17a. Nero (*Tiberius Claudius Nero*).

- 17b. Valens.

17.1a. *Second Empire*. After the poisoning of Claudius, Nero, the stepson of Claudius, becomes emperor ([767], Volume 2, page 789). Nero is known for confiscations, persecutions and numerous murders that took place during his reign ([767], Volume 2, page 431). This notably distinguished Nero among the emperors of the Second Empire. He repeatedly replenished the treasury by means of mass expropriations.

- 17.1b. *Third Empire*. After the “unexpected death” of Valentinian I in 375, Valens, Valentinian’s brother, remains the sole ruler. In the history of the Third Empire, he stands out for terrorizing the country: murders, persecutions and “political purges”. Like Nero, he would often use mass confiscations to replenish the state treasury ([327]). Valens was also called *Valens the Goth* ([269], page 7).

17.2a. *Second Empire*. Nero’s policy causes resentment in the Second Empire and results in the so-called “plot of 65”. The plot is headed by the representatives of the empire’s *supreme nobility* ([767], Volume 2, page 437). However, the plot is *uncovered*, and the would-be uprising suppressed. After this, Nero launches major repressions. This initiates mass denunciations ([767], Volume 2).

- 17.2b. *Third Empire*. The cruel actions of Valens increased tension in the Third Empire. A plot was planned against Valens causing the uprising of Procopius to flare up. The plot was headed by the *supreme nobility* of the empire ([327], page 442). However, the plot was *uncovered* and the rebellion of Procopius was suppressed

ruthlessly. As a consequence, repressions began. Mass denunciations were encouraged [327].

17.3a. *Second Empire*. Nero is known to have been a vehement *persecutor of Christians*. They describe the ill-famed burnings of Christians - the so-called “Nero’s torches of tar” ([767], Volume 2). Anti-Christian repressions were especially widespread in Rome. At the end of Nero’s rule, the position of the Second Empire is noted to have seriously worsened.

- 17.3b. *Third Empire*. Valens persistently *persecutes Christians*. Certain sources consider him to have been an Aryan. Under him, the famous Saint Basil the Great is persecuted (the “Passions” of St. Basil the Great, qv in [544], Volume 1). Since Basil the Great appears to be a phantom reflection of Jesus Christ ([544]), it is possible that these events are a reflection of Evangelical ones. Then, “vicious Valens” is a reflection of the Evangelical “vicious King Herod”.

17.4a. *Second Empire*. The *uprising* of Julius Vindex became the culmination of this troubled period ([327], page 306). It flared up in Aquitania, *on the border of the empire*. Let us note that there was no plot in Rome. The rebels sought help in the *western provinces* of the empire calling out to dethrone Nero ([767], Volume 2, page 438). Governor-generals of the Pyrenean peninsula provinces joined the uprising ([327], page 306).

- 17.4b. *Third Empire*. The *uprising* of the Goths on the river Danube in 376 is regarded as a special event of that unquiet epoch ([327], page 443). The uprising took place *on the borders of the empire*. However, there was no plot in Rome. The Goth rebels sought help in the *western provinces* of the empire, calling for the dethronement of Valens ([767], Volume 2, page 443). Moesia and Thracia joined the uprising ([767], Volume 2).

17.5a. *Second Empire*. Upper-German legions destroyed Vindex, but turned against Nero

right away and demanded a new emperor ([327], page 306). Nero *attempts to escape*, but *perishes* during the pursuit.

Let us note that the full names of Nero and his predecessor, Claudius, are *alike*, qv above. The full names both contain *the same* formula: Claudius Tiberius Nero Drusus Germanicus ([72]).

- 17.5b. *Third Empire*. The rebels crushed the troops sent against them by the government ([767], Volume 2, page 443). Valens also *attempts to escape*, but *perishes* ([767], Volume 2, page 443). The names of Valens and his predecessor – Valentinian I – are very similar: *VALENS* and *VALENTINIAN*.
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- 17.6a. *Second Empire*. Nero rules for 14 years: 54-68 A.D.
- 17.6b. *Third Empire*. Valens rules for 14 years: 364-378 A.D.
The durations of administrations coincide.
-
- 18a. *Joint rule of Nero with Burrus and Seneca. Death of Burrus.*
- 18b. *Joint rule of Valens with Valentinian I and Gratian. Death of Valentinian I.*
- 18.1a. *Second Empire*. In this empire, the three indicated characters are ranked by their influence as follows: 1) Nero, 2) Burrus, 3) Seneca. “Policy management in the first half of Nero’s rule was in the hands of philosopher Seneca and praetor prefect Burrus” ([767], Volume 2, page 430). At this time, Burrus was even holding the key position in this “triumvirate”, since he educated Nero ([327], page 305). But in reality Nero, the emperor, had the authority.
- 18.1b. *Third Empire*. The ranking of these characters is as follows: 1) Valens, 2) Valentinian I, 3) Gratian. Only in the beginning of the rule of Valens, Valentinian I managed the policy as the eldest one. He is similar to Burrus in this respect. Thus, Valentinian I was the first in the “triumvirate” during this period ([76], table 16). Gratian took the

third place after Valens. But, of course, it is actually Valens the emperor who was the first one there. Therefore, we list him in the first place.

- 18.2a. *Second Empire*. Nero ruled together with Burrus for 8 years, 54-62 ([327], page 305). Seneca jointly ruled with Nero for most of his term as emperor, that is, 54 to 65 A.D.
 - 18.2b. *Third Empire*. Valens ruled together with Valentinian I for 11 years: 364-375 ([327]). Gratian, the double of Seneca, ruled together with Valens virtually throughout the entire term of Valens as emperor, 367 to 378. The reign durations are similar.
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- 19a. “*Joint rule*” of Nero and Seneca: 54-65 A.D.
- 19b. *Joint rule of Valens and Gratian*: 367-378 A.D.
Both joint rules last for 11 years. Durations coincide.
-
- 20a. *Servius Sulpicius Galba.*
- 20b. *Jovian.*
- 20.1a. *Second Empire*. Galba was pronounced emperor by the troops. He abolished virtually all orders and decisions of his predecessor (767], Volume 2).
- 20.1b. *Third Empire*. Jovian was pronounced emperor by the troops. He decisively “broke with the past” and abolished the orders and decisions of his predecessor (767], Volume 2).
- 20.2a. *Second Empire*. Galba ruled for about 1 year: 68-69 ([767], Volume 2, page 789, [327], page 208).
- 20.2b. *Third Empire*. Jovian ruled for about 1 year: 363-364 A.D.([767], Volume 2, page 793).
The durations are similar.
-
- 21a. *Strife.*
- 21b. *Strife.*
- 21.1a. *Second Empire*. In the year of 69, after the death of Galba, a *civil war* breaks out. It lasts *not more than 1 year* ([327], page 309).

- 21.1b. *Third Empire*. In the year 378, after the death of Valens, a *civil war* breaks out. Its duration does not exceed *1 year* ([327], page 443). Strife periods have similar durations.

22a. *Two Titus Flavius Vespasians*: Titus Flavius Vespasian and his successor, another Titus Flavius Vespasian.

- 22b. *Gratian* – after the death of Valens;
Valentinian II – also after the death of Valens.

22.1a. *Second Empire*. The names of these two rulers coincide. They are considered to be father and son ([767], Volume 2, page 789; also [327], pages 309-310). This “double Titus” had ruled for a total of 12 years, 69-81, *in the West*.

- 22.1b. *Third Empire*. After the death of Valens in 378, Gratian and Valentinian II remain the only rulers of the empire. Both *rule in the west*. The duration of the rule of the pair (Gratian and Valentinian) equals 13 years: 379-392 (see [767], Volume 2, page 793). Duplicate reigns have similar durations.

23a. *Titus Flavius Domitian*.

- 23b. *Theodosius I the Great*.

23.1a. *Second Empire*. Domitian becomes emperor after the “double Titus”. Chronicles ([327], page 313) emphasize in particular that he had concentrated enormous power in his hands. Domitian demanded that “he, when addressed, was to be called Lord and God” ([327], page 319).

- 23.1b. *Third Empire*. Theodosius I the Great comes to power in the east of the empire whilst the pair of emperors – Gratian and Valentinian II – rule in the west. He acquires enormous influence throughout the empire, and considerably enhances its influence in the east ([327], page 444, and [767], Volume 2, page 793). Theodosius I was an extremely pious ruler, also in full control of the ecclesiastical power in the empire [327].

23.2a. *Second Empire*. Under Domitian, “the Roman provinces of the *Balkan Peninsula* found

themselves threatened” ([327], page 314). A Dacian rebellion made the frontier troops of Domitian suffer bitter defeat ([327]). The Second Empire enters a lengthy and hard war against Dacians thereafter.

- 23.2b. *Third Empire*. Under Theodosius I, the uprising of the Visigoths flared up in the Roman provinces of the *Balkan Peninsula*. The troops dispatched by Theodosius I were put to rout ([327]). The Third Empire began an arduous and prolonged war against the Visigoths.

23.3a. *Second Empire*. Domitian negotiates a *truce* with the Dacians which is considered to be an unfavourable one for the Second Empire. Although the Dacians were considered “allies” at that time, relations with them remained extremely strained ([327], page 316). Nevertheless, this peace pact with the Dacians is regarded as one of the *most important* ones ever signed by the Second Empire ([327]). The truce in question was signed in the *eighth year* of Domitian’s rule.

- 23.3b. *Third Empire*. Theodosius I, having bribed the Goths, signed a *peace treaty* with them ([327], page 444). The treaty is considered unsuccessful for the Third Empire, since the Goths “have formed a semi-independent state within the Roman Empire” thereafter ([327], page 444). The treaty with the Goths is also regarded to be among the *key treaties* of the Third Empire ([327]). The treaty was signed in the *seventh year* of the rule of Theodosius I ([327], page 444). Thus, if we impose the Second Empire over the Third, we shall see that a very important treaty had been signed the same year. This, among other things, identifies the *Dacians* as the *Visigoths*.

23.4a. *Second Empire*. The war of the Second Empire against the Dacians was followed by a domestic uprising – the plot of Saturninus etc. Severe repressions were Domitian’s response. The emperor died in the atmosphere

of discontent and confusion prevailing throughout the Second Empire ([327]).

- 23.4b. *Third Empire*. After the war against the Visigoths, unrest flares up in the Third Empire, allegedly of a religious origin; we see massacre, plunder, and arson ([327], page 444). Theodosius commences with sweeping repressions. He dies in the atmosphere of total strife and rumblings in the Third Empire ([327]).

23.5a. *Second Empire*. Domitian ruled for 15 years: 81-96 ([327], pages 444-445; also [767], Volume 2, page 793).

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- 23.5b. *Third Empire*. Theodosius I ruled for 16 years: 379-395 ([76], table 16). The reign durations are similar.

24a. *Marcus Cocceus Nerva*.
24b. *Eugenius*.

24.1a. *Second Empire*. Immediately after the death of Domitian, Nerva becomes emperor in the west. His reign lasts for 2 years: 96-98 ([327], page 317).

- 24.1b. *Third Empire*. After Theodosius I, Eugenius becomes emperor in the West. He rules for 2 years: 392-394 ([767], Volume 2, page 793). The reign durations coincide.

25a. *Joint rule of Nerva*.

- 25b. *Joint rule of Eugenius*.

25.1a. *Second Empire*. Throughout his reign, Nerva ruled jointly with Trajan, and the famous emperor eventually “outshone” Nerva. The duration of this joint rule is 2 years: 96-98.

- 25.1b. *Third Empire*. Throughout his reign, Eugenius ruled jointly with Theodosius I the Great - the famous emperor that had “stolen Eugenius’ thunder”. This joint rule lasts for 2 years: 392-394. Durations coincide.

26a. *Marcus Ulpius Trajan*.

- 26b. *Arcadius*.

26.1a. *Second Empire*. Trajan’s rule is considered to have been the beginning of the “golden age” in the Second Empire ([327], page 317). While still in power, Trajan wages *three major wars*.

- 26.1b. *Third Empire*. In 395, Emperor Arcadius – the name translating as “joyful” – assumes power over “the rich and civilized East” ([327], page 445). Arcadius also wages *three major wars* during his reign.

26.2a. *Second Empire*. Trajan’s enemy in the Balkans is Decebalus, a well-known chieftain of the *Dacians* ([327]). The war against Decebalus is Trajan’s *first* one, begun virtually right after his accession – or, more precisely, in the third year of his rule. As we stated above, little is known about the first three years of Trajan’s rule. Decebalus is a well-known commander in the history of the Second Empire. His name may possibly hail back to “Daci-bella”, or the war with the Dacians.

- 26.2b. *Third Empire*. The famous Alaric, chief of the *Visigoths*, is Arcadius’ enemy in the Balkans. Again, *an identification of the Visigoths as the Dacians* occurs, as seen in paragraph 23 above. The war against Alaric is the first one waged by Arcadius, one that started immediately after his accession ([767], Volume 2). Alaric is a legendary commander in the history of the Third Empire. His name might possibly have been pronounced “Ala-Rex”. Thus, Decebalus and Alaric may have not been names in the contemporary sense – aliases, more likely.

26.3a. *Second Empire*. The Great Roman Army of Trajan starts an all-out war against Decebalus, which lasted for 2 years ([327] and [767], Volume 2). Finally, the Second Empire forged a truce with Decebalus ([767], Volume 2, page 789). Decebalus took advantage of this armistice to consolidate his army, and became the commander of a large body of troops in several years. Then he violated the truce, having launched the second war against the Dacians.

- 26.3b. *Third Empire*. A large Roman army, headed by Roman general Stilicho, had been fighting Alaric for *two years*. As a result, the Third Empire had signed a peace treaty with Alaric [767], Volume 2, page 793. During the armistice, Alaric built up his strength and formed a powerful army in several years. Afterwards, he also violates the truce. The *second* war of Rome against Goths begins.
 - 26.4a. *Second Empire*. The second war against the Dacians lasts for *several years*. The result of the war is rather uncertain. Rome arranges for another armistice. After a short lull, *the third* war begins, this time against Parthia, also lasting for several years.
 - 26.4b. *Third Empire*. The second war against the Visigoths lasts for *several years*. The result of the war is vague. The empire forges another truce with the Visigoths. After a fairly calm period, *the third* war against the Goths flares up, also lasting for several years.
 - 26.5a. *Second Empire*. The empire loses the third war. Rome suffers a bitter defeat ([767], Volume 2). We can conclude by saying that Trajan's main enemy had been Decebalus in *the Balkans*.
 - 26.5b. *Third Empire*. The empire, likewise, loses the third war. Moreover, this had been an actual defeat of Rome, since it was Stilicho, the Roman commander that loses the war. Thus, Arcadius's main enemy had been Alaric, who also came from *the Balkans*.
 - 26.6a. *Second Empire*. Trajan had ruled for either *19 years: 98-117*, or *16 years: 101-117*. It has to be noted that very little is known about the first three years of his rule ([327], page 318; also [767], Volume 2).
 - 26.6b. *Third Empire*. Arcadius had ruled for *13 years: 395-408* ([767], Volume 2, page 793; also [76], tables 16-17). Reign durations are similar.
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- 27a. *Publius Aelius Hadrian*.
 - 27b. *Honorius*.
 - 27.1a. *Second Empire*. Hadrian was adopted by Trajan, his predecessor. Let us also note that Adrian is a relation of the emperor Trajan's wife ([327], page 322).
 - 27.1b. *Third Empire*. Honorius and Arcadius, his predecessor, were *brothers* ([327]).
 - 27.2a. *Second Empire*. Under Hadrian, the Roman army falls into utter decline ([327], page 324). As one can see below, similar events take place under Honorius, the duplicate of Hadrian. Moreover, these two processes of armies sliding into decline – under both Hadrian and Honorius – are so similar that the contemporary books on the history of Rome describe them *in virtually the same words*. We shall cite two such descriptions to illustrate. This is how historians describe the decay of the Roman army in Hadrian's epoch: "In view of the fact that many Roman citizens would refuse to serve in the legions, Hadrian began to reinforce the ranks of legionaries not only with residents of provinces, who had the rights of Roman citizenship, but with common free provincials as well. Since that time, the legionaries have finally lost their "Roman" character, having turned into a multinational force, armed with Roman weapons and using Latin as their official language" ([327], page 324). Thus did the Roman army disintegrate under *Hadrian*.
 - 27.2b. *Third Empire*. Let us now cite the description of the disarray in the Roman army in the time of *Honorius*: "The Roman troops of the time looked nothing like the legions of early empires. Although they continued calling themselves legions, both the armament and the organization of the Roman army has completely changed after the massacre at *Adrianople*. They turned into troops that consisted of barbarian soldiers... Most of the military commanders were barbarian chieftains bearing Roman military ranks" ([327], page 324). Nowadays, the rout of the Roman troops near *Adrianople*, in the alleged year 378, is con-

sidered to be explained by this deterioration in the state of army affairs. Thus, the name of his duplicate *Hadrian* appears in the biography of Honorius precisely “in the right place”, known as “the massacre of Adrianople”. This is how a very demonstrative parallelism between the Second and Third Roman Empires appears on the pages of contemporary historical books, not recorded earlier as a system.

27.3a. *Second Empire*. Hadrian was afflicted by a *serious illness*. He was a very suspicious person, and had sired no children ([327], pages 322-325). A brief example of how he had treated his military leaders is as follows: having suddenly suspected a plot among his commanders, he inflicted a series of harsh repressions upon them. Chronicles give no names, speaking only about conspirators “among the supreme officers of the army” ([327], page 322).

■ 27.3b. *Third Empire*. Honorius had been known for having a *very weak health*, and also considered weak-minded. He had no children ([327], page 449; also [64], page 33). The attitude of Honorius to his commanders exposes his paranoid tendencies. In the alleged year of 408, he treacherously murdered his best military leader Stilicho, who had been accused of plotting against Honorius. All of this is supposed to have been slander ([767], Volume 2, page 793).

27.4a. *Second Empire*. Hadrian forged his most important *truce* with Parthia. Let us recall that the war against Parthia is identified as the war against *Alaric* in the Third Empire, qv above.

■ 27.4b. *Third Empire*. During his rule Honorius signed a very important *peace treaty* (by the order of Arcadius), namely, the treaty with *Alaric*.

27.5a. *Second Empire*. Hadrian had ruled for 21 years: 117-138 A.D.

■ 27.5b. *Third Empire*. Honorius had ruled for 28 years: 395-423.

Reign durations are fairly similar. The above data are taken from [327], page 325, [767] (Volume 2, page 793), and [76]. Let us note that old chronicles would normally preserve nothing but a number of scraps of the rulers' biographies. Therefore, sometimes even minor facts that managed to survive by sheer accident acquire great importance as the only evidence of the past, and thus should by no means remain neglected.

28a. *Antoninus Pius*.

■ 28b. *Aetius*.

28.1a. *Second Empire*. Emperor Antoninus Pius succeeds Hadrian: 138-161 ([767], Volume 2, page 789).

■ 28.1b. *Third Empire*. After Honorius, the 6-year-old Valentinian III is proclaimed Emperor in the west. However, he did not actually rule at all, having been in the custody of Placidia, his mother, who, in turn, would obey the will of Aetius. It is said that Placidia “had fallen under the influence... of commander Aetius, a barbarian by birth” ([64], pages 33 and 40). Aetius thus becomes acknowledged as *the official custodian* of Valentinian III ([767], Volume 2, page 757). For many years Aetius remained *the autocrat* of the Third Empire. Theodosius II, his co-ruler in the east, is considered to have been an insignificant figure without any actual influence on the policy of the empire ([64], page 35).

28.2a. *Second Empire*. The reign of Antoninus Pius was virtually a raging storm. Numerous chaotic wars – against the Dacians, the Germans, and in the east of the Empire ([327], page 326) – raged all over the land during his reign. Antoninus Pius is known to have been a most successful general indeed. In spite of his enemies being numerous, he managed to guard the borders of the empire with a great deal of efficiency.

■ 28.2b. *Third Empire*. The epoch of Aetius was also filled with wars and conflicts. Waves of

“barbarian hordes” had repeatedly attacked the Third Empire over that period ([767], Volume 2). Chronicles also describe Aetius as an excellent professional commander. He had been the triumphant leader of the Empire’s numerous military campaigns ([64], page 34).

28.3a. *Second Empire*. Antoninus Pius was extremely resourceful in his domestic policy considering the general instability of the Second Empire. In particular, he would make advances to the lowest strata of society, give away stocks of food, and curb the rights of masters over their slaves ([327], page 325; also [767], Volume 2, page 789).

■ 28.3b. *Third Empire*. Due to his barbarian origin, Aetius had been under pressure to keep fortifying his position in Rome. His domestic policy was very flexible. He had also won the sympathies of the most diverse strata of the Roman populace. He is known to have been a prominent Roman politician in an epoch of civil unrest ([64]).

28.4a. *Second Empire*. Antoninus Pius had ruled for 23 years: 138-161 ([767], Volume 2, page 789).

■ 28.4b. *Third Empire*. Aetius had ruled for 21 years: 423-444 (or 14 years: 423-437, according to another version). Mark the fact that in 437 the authority of Aetius was dealt a heavy blow by Valentinian III, whose custody had then come to its end, and who had become a de facto ruler ([64], page 486). Nevertheless, Aetius had enjoyed a formal influence until the year 444; however, after the loss of several important battles in 444, his falling out of grace became irreversible ([64], page 486).

29a. *Marcus Aurelius*.

■ 29b. *Valentinian III*.

29.1a. *Second Empire*. After Antoninus Pius, the power passes on to Aurelius – *the adopted son* of Antoninus Pius ([327], page 326). Marcus Aurelius *rules jointly* with Lucius

Verus ([327]). Moreover, Lucius Verus is *younger* than Marcus Aurelius [327].

■ 29.1b. *Third Empire*. After Aetius, the power goes to Valentinian III – the “adopted son” of Aetius. Let us recall that Aetius was *the custodian* of Valentinian III. Valentinian III *rules jointly* with Theodosius II who governs over the east of the empire. Although Theodosius II had been older than Valentinian III (qv in [327]), it was Theodosius II who was usually referred to as “the youngster” ([76]).

29.2a. *Second Empire*. Lucius Verus is *subordinate* to Marcus Aurelius. They say that “the empire had actually been ruled by the elder – Marcus Aurelius” ([327], page 326). Lucius Verus, his younger age notwithstanding, had died *before* the end of Aurelius’s reign ([327], pages 326-327).

■ 29.2b. *Third Empire*. Initially, Valentinian III had been dependent on Theodosius II, but their roles became reversed subsequently ([327]). We see the situation from the Second Empire repeating. Furthermore, Theodosius II had also died *before* the rule of Valentinian III came to its end.

29.3a. *Second Empire*. Marcus Aurelius faces a number of major difficulties that “transformed almost the entire period of their [co-rulers’ – A.F.] principate... into a time of bloody wars and economic depression” ([327], page 326).

■ 29.3b. *Third Empire*. Valentinian III is also forced to face a number of serious challenges. His reign in the Third Empire is marked by truculent wars and economic troubles. The empire begins to slide into decline ([327] and [64]).

29.4a. *Second Empire*. Under Marcus Aurelius, a ferocious military campaign against the well-known King Vologaeses ([327]) begins – a long-drawn war with varying success. Finally, a peace treaty with Vologaeses is reached, in no way implying security for the Second Empire. Immediately after the signing of the

treaty, a war against nomadic tribes, which broke through the Roman frontier fortifications, begins on the Danube ([327], page 280).

- 29.4b. *Third Empire*. Under Valentinian III, a bloody war against King Attila ([327]) begins – a protracted one, with success favouring both sides unevenly. The empire arranged a truce with Attila, which brought no real peace. Right after the truce, barbarians invade the empire, which subsequently becomes involved in a series of exhausting wars – in the west and in the east, at different periods ([767], Volume 2, page 38).

This is where we encounter the final phase of parallelism between the Second and the Third Roman Empire. In both empires, the hard and troubled times set in *simultaneously*. As we proceed, we will mainly follow the events in the west of the Third Empire. The ties between the east and the west are considered to have gradually weakened, from Theodosius II and on.

30a. *Commodus*.

- 30b. *Recimer*.

30.1a. *Second Empire*. After the death of Marcus Aurelius, his son Commodus becomes enthroned. The rule of Commodus *stands out* against others, since several *influential minions* appear in his time ([579], pages 405-406).

- 30.1b. *Third Empire*. In 455, after the death of Valentinian III, a talented commander-in-chief by the name of Recimer works his way up to the very top of the Third Empire's hierarchy. He acquires enormous influence in Rome and becomes its actual ruler for several years. According to his contemporaries, “Recimer has by now become *the most powerful person in Western Rome*” ([579], page 487). The rule of Recimer has a *notable feature*: during his reign, there were several *influential imperial minions*, all of them being the de facto pawns of the Emperor ([579], pages 487-490). The comparison of the two influen-

tial minion groups in the Second and the Third Empires exposes an almost complete identification of one as the other.

30.2a. *Second Empire*. The *first* proxy ruler under Commodus was called Perennis. He had soon been killed, likewise his Third Empire double Petronius, qv below ([579], pages 405-406).

- 30.2b. *Third Empire*. The *first* proxy emperor under Recimer had been Petronius Maximus. He was killed three months later ([579], page 487). The two names (Petronius and Perennis) may stem from the same root.

30.3a. *Second Empire*. The *second* proxy ruler under Commodus bore the name of Cleander, who is withdrawn from power by Commodus a short while later ([579], pages 405-406).

- 30.3b. *Third Empire*. The *second* proxy ruler under Recimer was called Mecilius Avitus. Recimer made him surrender the throne rather soon ([579], pages 486 and 488).

30.4a. *Second Empire*. The *third* proxy ruler under Commodus was named Eclectus; it doesn't take Commodus too long to strip him of his powers ([579]). Furthermore, we still have shreds of data telling us about other proxy rulers under Commodus – a certain Marcia, for instance ([579]). This proxy co-ruler shuffling ends with the death of Commodus.

- 30.4b. *Third Empire*. The *third* proxy emperor under Recimer was called Flavius Julian Majorian. Recimer made him a ruler, but soon revoked the rule of Majorian ([579]). We also have rather sparse data concerning other creatures of Recimer's – such as Libius Severus and Anthemius ([579]). This endless changing of proxy co-rulers also ended with the death of Recimer in the Third Empire.

30.5a. *Third Empire*. Commodus had either *ruled for 16 years* (176-192 A.D.) or *12 years* (180-192 A.D.). 180 A.D. is the year when his father died.

- 30.5b. *Third Empire*. Recimer ruled for 16 years (456-472 A.D.).
The durations coincide (for the first version of Commodus' reign).

31a. *Publius Helvius Pertinax*.

- 31b. *Olybrius*.

31.1a. *Second Empire*. Pertinax had ruled for less than a year, in 193 A.D. We know very little of him; the complex situation in the Second Empire is pointed out ([579], pages 406-407).

- 31.1b. *Third Empire*. Olybrius had reigned for less than a year in 472 A.D. There is hardly anything known about him. The Third Empire's situation is critical ([579], page 490). The reign durations all but coincide.

32a. *Marcus Didius Severus Julian*.

- 32b. *Glycerius*.

32.1a. *Second Empire*. The reign of Didius Julian is shorter than a year and falls on 193 A.D. There is a paucity of data concerning him. His rule is accompanied by a great embroilment ([579], page 407).

- 32.1b. *Third Empire*. Glycerius had reigned for less than a year in 473 A.D. We know little about him; his rule was accompanied by a great strife ([579], page 490). The reign durations in both cases are virtually identical.

33a. *Decimus Clodius Albinus*.

- 33b. *Julius Nepos*.

33.1a. *Second Empire*. Clodius Albin's reign lasted less than a year and falls over 193 A.D. We don't know much about him; his entire reign is accompanied by civil unrest ([579], p. 407).

- 33.1b. *Third Empire*. Julius Nepos had reigned for less than one year in 474 A.D. There is hardly anything that we know of his life nowadays. His reign is marked by embroilment ([579], page 490).
Reign durations are virtually identical.
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34a. *Gaius Pescennius Niger*.

- 34b. *Romulus Augustulus*.

34.1a. *Second Empire*. Niger's reign lasts *one year* – 193-194 A.D. He was *defeated* by Severus and *overthrown* ([767], Volume 2, page 790; also [579], page 407).

- 34.1b. *Third Empire*. Romulus Augustulus had only reigned for *one year* in 475-476 A.D. Odoacer *defeated* and *deposed* him ([767], Volume 2, page 794; also [579], page 490).
Reign durations coincide.

35a. *Lucius Septimius Severus*.

- 35b. *Odoacer*.

35.1a. *Second Empire*. Severus was proclaimed emperor after Niger, and is related to *Germany*, where had been crowned ([579], page 408). Severus defeated Pescennius Niger, the double of Romulus Augustulus from the Third Empire. Niger was *killed* after the battle – cf. Orestes, the father of Romulus, from the Third Empire.

- 35.1b. *Third Empire*. Odoacer, leader of the *German* Heruls in the Roman army, was declared emperor after Romulus Augustulus. Constantinople recognizes his authority ([767], Volume 2, page 760). Odoacer crushed the troops of Romulus Augustulus led by Orestes, the father of Romulus. Orestes was *murdered*. Odoacer deposed Romulus ([579], page 493).

35.2a. *Second Empire*. Severus had been “a strong ruler... this leader was prudent and earnest” ([579], page 409). The rule of Severus “is an important breakpoint in many regards” ([579], page 409). We are approaching the end of the Second Empire.

- 35.2b. *Third Empire*. Odoacer is known to have been a sensible and modest ruler. He tried to restore the unity of the Third Empire that had been falling apart ([579]). The reign of Odoacer is also considered to be a *breakpoint* in Roman history marking the end of the “purely Roman” dynasty. We see the be-

ginning of the Third Empire’s decline. Its last two rulers had been foreign – Odoacer the German and Theodoric the Goth.

35.3a. *Second Empire*. Severus waged a single war, albeit an arduous one – against the Parthian king Vologaeses IV. The course of the war kept on changing: “The North was forced to suppress the Northern peoples that lived close to the border, which had also been a formidable task” ([579], page 410).

■ 35.3b. *Third Empire*. Odoacer’s only war against Theodoric the Goth had been a prolonged and hard one. Success would favour both parties unevenly. Finally the Goths led by Theodoric invaded the Empire from the North. Odoacer was defeated and surrendered in one of the battles. He had been made a co-ruler initially, but his assassination followed shortly ([579], page 493).

35.4a. *Second Empire*. Severus had *reigned for 18 years* between 193 and 211.

■ 35.4b. *Third Empire*. Odoacer had *reigned for 17 years* (476–493 A.D.). Reign durations are similar.

36a. *Caracalla*.

■ 36b. *Theodoric the Goth (the Great)*.

36.1a. *Second Empire*. Caracalla had been a *co-ruler* of Severus and reigned in the *West*. He would constantly have to struggle against his co-ruler Publius Septimius Geta. Both brothers “had hated one another and sown permanent discord amidst the troops, likewise in the court; they even thought of *dividing the state*” ([579], page 410).

■ 36.1b. *Third Empire*. Theodoric had been the *co-ruler* of Odoacer reigning in the *West*. The reign of Theodoric is accompanied by very abrasive relations between himself and his eastern co-ruler Anastasius. This opposition would often manifest as military conflicts ([579], pages 495–496). Both co-rulers already rule in the *divided* Third Empire – the Western and the Eastern.

36.2a. *Second Empire*. The domestic policy of Caracalla is characterized by the chronicles as rather lenient. His efforts to make the army obedient resulted in the *corruption* of the latter due to bribes, which impaired the discipline, according to [579]. Caracalla “granted *full civil rights* to each and every imperial community” ([579], page 410).

■ 36.2b. *Third Empire*. Theodoric’s domestic policy was also known for its great flexibility and religious tolerance. He was a patron of the arts and also widely practised *bribery* of the troops due to his being a foreigner in Rome and striving to secure support for himself amongst wider society strata ([579]). Theodoric made foreigners *equal to Romans in rights* and initiated large-scale migrations on imperial territory.

36.3a. *Second Empire*. In 217 A.D. Caracalla had been *preparing a campaign* against the Parthians, yet died at the peak of the preparations ([579]).

■ 36.3b. *Third Empire*. In 526 Theodoric *launches a campaign* against the barbarians but dies before the preparations are over ([579], page 495).

36.4a. *Second Empire*. Caracalla had *reigned for 24 years* (193–217 A.D.) or *6 years* (211–217 A.D.), 211 A.D. being the year of Severus’ demise.

■ 36.4b. *Third Empire*. Theodoric’s *reign lasts 29 years* (497–526 A.D.) or *33 years* (493–526 A.D.). Theodoric came to power in 493, the year of Odoacer’s death – however, it had only been in 497 A.D. that Zeno in Constantinople acknowledged his rule ([579], page 494). The durations are close enough (first versions).

This is where the dynastical currents of the Second and the Third Empire stop. However, it is amazing that the parallelism that binds them together can be traced further, spanning the epochs of the alleged years 217–235 A.D. and 526–536 A.D.

37a. *Second Empire* ceases to exist in a blaze of warfare and anarchy. The period of 217-270 A.D. is officially known as that of “political anarchy of the middle of the III century, or the time of ‘soldier emperors’” in Scaligerian history ([327], page 406). This prolonged period of anarchy is a unique phenomenon in the history of the Second Empire.

- 37b. The end of the *Third Empire* (in the West) comes accompanied by bloody wars and social discord. The period of 526-552 A.D. is officially known as one of “political anarchy of the middle of the III century. The Ostrogothic rule in Italy” ([579]). This epoch of the greatest embroilment is also unique for the history of the Third Empire. As we can see, these two periods (duplicates, as we understand it now) are characterized by the same words in Scaligerian history.

38a. *Julia Maesa*.

- 38b. *Amalasantha*.

38.1a. *Second Empire*. After the death of Caracalla, the power in the Second Empire is inherited by Julia Maesa in 217 (after a very brief reign of Macrinus, a former slave) – see [327], pages 404-406. Julia Maesa is a *relation* of Caracalla’s ([327]). Near Julia Maesa we see her *daughter* Mamea occupied with matters of secondary importance.

- 38.1b. *Third Empire*. After the death of Theodoric (the double of Caracalla), Amalasantha inherits the power in the Third empire ([579], pages 498-499). Amalasantha is one of the most famous women in the entire history of Rome ([196]). She is the *daughter* of Theodoric ([579]). Near Amalasantha we see her sister Matasantha playing a secondary part. Let us emphasize that the two duplicates (Julia Maesa and Amalasantha) are the most prominent female rulers in the history of both empires. They were the only ones to make Roman Emperors. Their unvocalized names (MSL for Maesa Julia and MLSNTH for Amalasantha) might be stemming from the same root.

38.2a. *Second Empire*. Julia Maesa enthrones her elder son – Varius Avitus Bassianus (Marcus Aurelius Atoninus) known as Heliogabalus ([327], pages 405-406), who *obeys her every word*. He *dies a violent death*. Heliogabalus had *reigned for 4 years* (218-222 A.D.; see [327]).

- 38.2b. *Third Empire*. Amalasantha enthrones her son Amalaric ([579], pages 405-406), who *obeys her every word*. He *dies a violent death*. Amalaric had *reigned for 5 years* between 526 and 531 A.D.
We observe similar reign durations.

38.3a. *Second Empire*. Julia Maesa transfers the power into the hand of Alexander Severus, a gentle and indecisive man who serves as an obedient creature of Julia Maesa ([327]). The reign length of Alexander Severus equals *13 years* (222-235 A.D.).

- 38.3b. *Third Empire*. In the Third Empire we observe Athalaric, the second minion of Amalasantha, come to power. He had been perfectly obedient to Amalasantha ([579]). Athalaric had *reigned for 8 years* (526-534 A.D.) – see [76], table 18.

Reign durations differ, but they don’t affect the general correlation of the entire current of events that characterize the Second and the Third Empire.

38.4a. *Second Empire*. Julia Maesa was killed in 234 A.D. The end of her reign is marked by the war with the *Persians* in the East of the Empire ([327]). 3 years after the death of Julia Maesa, a large-scale war against the *Goths* breaks out – the *Gothic war* of 238-251 A.D. ([64]).

- 38.4b. *Third Empire*. Amalasantha was killed in 535 A.D. At the end of Amalasantha’s reign, a war against the Orient breaks out – namely, with the *Persians* and with Constantinople. This is how the famous *Gothic war* of the VI century A.D. began ([579]).
-

Thus, in order to conclude the parallelism, we compare the period of the alleged years 217-234 A.D. at the end of the Second empire to that of the alleged years 526-535 A.D., when the Third Roman Empire ceased to exist in the West. The parallelism does in fact span subsequent epochs as well; however, it is rather difficult to relate since we enter parallel epoch of violent civil wars whose history is fragmentary and extremely vague; we shall therefore end our comparison table.

However, we must point out an important fact. Once we reach the last days of the Second Empire (the alleged year 270 A.D.), we discover having approached the first days of the Third Empire. Let us remind the reader that this is the very year where we discovered the superimposition of the Third Empire over the Second. The period of the alleged years 240-270 A.D. that separates the Second Empire from the Third is considered to be the heyday of political anarchy in Scaligerian history. It is written that “by the time Claudius II came to power [in 268 A.D. – A. F.] there had de facto been no united empire” ([327], page 410). Thus, 270 A.D., the year we discover to correspond to the beginning of the Third Empire, had to be referred to as one of the empire’s “reconstruction” after a presumed period of utter disarray. However, this very “disarray” is of a fictitious nature, and only became recorded in historical sources as a result of an erroneous chronology.

2.

THE CORRELATION BETWEEN TWO DIFFERENT DATING METHODS ILLUSTRATED BY THE EXAMPLE OF SUPERIMPOSING TWO EPOCHS FROM THE HISTORY OF ROMAN PAPACY ONE OVER THE OTHER. A BRIEF SCHEME

The dating method based on the principles of frequency damping and duplication was applied to the dynastic current of the Roman Popes beginning in the alleged I century A.D. with Paul the Apostle, and existing until the present day. We have used the chronological tables of J. Blair ([76]) and the list of popes given in [544].

The time interval in question (amounting to some 1900 years) was divided into short 10-year intervals. Then we compiled an exhaustive list of all the names

of Popes who occupied the Holy See between the alleged I century A.D. and 1700 A.D. 89 different papal names were ordered in accordance with the sequence of their first appearance in papal currents. After that, a rectangular matrix sized 89×170 was constructed by the author of the present book aided by A. Markarov. Each row of the matrix possesses the length of 170 units and represents the frequency evolution of a single name out of the list of 89. The matrix contains 89 rows and 170 columns altogether. Each papal name is marked as corresponding to the decade of said pope’s ascension. The row numbered 53, for instance, lists all the decades when the Holy See was occupied by a pope named *John*. They fall on the following years: 523-526, 532-535, 560-573, 640-642, 685-686, 704-707, 872-882, 898-900, 914-928, 931-936, 956-963, 965-972, 983-984, 985-996, 997-998, 1003, 1003-1009, 1024-1033, 1285-1287, 1316-1334, 1410-1415.

Afterwards, the duplicate localization method based on the calculation and processing of frequencies $K(Q, T)$ was applied to the resultant rectangular frequency matrix. As a result, a square frequency matrix sized 170×170 was built. Each of its rows numbered Q contains the values of $K(Q, T)$ demonstrating the manifestation frequency of names that first appeared in decade Q in the subsequent decade T as well as the exact amount of times a certain name is manifest. The value of $K(Q, Q)$ stands for the papal names from decade Q that we haven’t come across in the papal list as to yet.

A study of the papal name frequency matrix immediately reveals several circumstances of the greatest interest. For example, we learn that the names of the I century popes (such as Linus, Anacletus, Clement and Evaristus) are unexpectedly “revived” in the XI century A.D., which corresponds perfectly well to the chronological shift of 1000-1050 years.

Similarly, other duplicates spawned by the chronological shift of 333 years approximately are also manifest in the frequency matrix. Higher concentrations of the name John, for instance (qv above) fall on the middle of the VI century A.D., the end of the VII century, the X century and the end of the XIII century. As we shall demonstrate below, this corresponds excellently to how the phantom duplicates of the T series that we discovered in the “Scaligerian history textbook” are distributed along the time axis, qv in fig. 1.7. The mat-

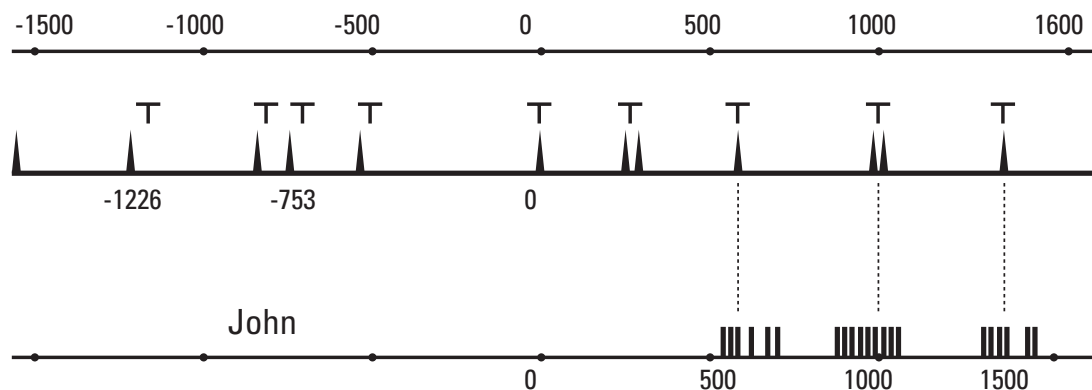


Fig. 1.7. Phantom duplicates of the T series and the duplication of the name John in Papal Rome between the I and the XVI century. Let us point out that higher concentrations of the name fall directly over the duplicates of the T series.

ter is that *John* happens to be one of the key names in history of the XIII century war and its duplicates.

Further studies of name frequency matrices (as built for lists containing the names of Popes, Byzantine Pontifices, Roman and Byzantine emperors etc) were subsequently carried out by the author together with G. V. Nosovskiy. These results are related in our scientific publications ([593], [594], [595], [596] and [597]), in particular; see also the Annexes to CHRON7. These works contain a great body of numerical material as well as frequency matrices, and also a modification of the frequency damping principle formulated in terms of a “card deck shuffling” problem.

All of our results correspond to the facts discovered with the use of the dynastical parallelism method. In Chapter 6 of CHRON1 we indicate two isomorphic “parallel” Papal dynasties that we discovered. Bear in mind that the list of the Pope, likewise the Imperial list, is considered to be the “spinal column” of Roman and European chronology. The modern list of Popes is based upon the *Book of the Pontifices* whose origins cannot be traced further back than the XIII century A.D. ([196]).

The biography of the first pope (Peter the Apostle) and his seven successors up until St. Hyginus (137-141 A.D.) is considered quite vague in the modern “Scaligerian textbook”. S. G. Lozinskiy, for instance, wrote that “in reality, we only encounter veracious information about the Bishops of Rome [as the Popes were called in the alleged first centuries of the new era – A. E.] starting with III A.D. – and even this

information contains many gaps... the mythical character of pre-120 A.D. pontifices is also recognized by the Protestant theologians” ([492], page 312).

Our method of dynastic parallelisms led us to the discovery that the Roman Episcopate period of 140-314 A.D. duplicates that of 314-532 A.D., qv in CHRON1, Chapter 6. VSSD coefficient here equals 8.66×10^{-8} . In particular, they turn out to be phantom reflections of a later mediaeval list of popes. Out of the 47 popes that we find in the period of 141-532 A.D., 43 are covered by the parallelism, leaving just 4 short-term popes beyond it ([76]). Both duplicates are therefore extremely representative.

It is important that this collation of ecclesiastical Roman chronicles concurs perfectly well with the independent secular collation of imperial chronicles that we mention above.

3. THE SUPERIMPOSITION OF THE ISRAELITE (THEOMACHIST) KINGDOM OVER THE THIRD ROMAN EMPIRE IN THE WEST. A SHIFT OF CIRCA 1230 YEARS

This parallelism was also discovered with the VSSD calculation method, confirming the claim made in [544] that the “ancient” kingdoms of Israel and Judea can be identified as the “early mediaeval” Roman empire. VSSD here equals $c(a, b) = 1.3 \times 10^{-12}$.

It is expedient to be aware of the fact that the name Israel simply translates as Theomachist ([544], Vol-

ume 1, pages 416 and 437) – God’s warrior, in other words, or a fighter against foreign gods. Therefore, the word “Israelite” can also be translated as “Theomachist”, which we shall be doing occasionally. The word Judean translates as “Theocratic” ([544]); it may have been used to refer to priests. There is hardly any point in delving deep into translation details, since they are of no importance to us.

In the Scaligerian chronology, the Israelite kingdom between Jeroboam I and Uzziah was dated to the alleged years X-VII B.C., or 922-724 B.C. ([72], page 192). Since the Third Roman Empire is dated to the alleged IV-V century B.C. by the Scaligerites (don’t forget that the dynastical current from this empire that is of interest to us presently dates to the alleged years 306-476 A.D.), the chronological shift (or superimposition) that we discovered between the Biblical and Roman kingdoms roughly equals 1230 years here. In other words, “ancient” history of Israel and Judea needs to be moved forward in time by 1230 years at the very least – and even this result will be far from final, as we already saw in CHRON1, Chapter 6. Biblical history needs to be moved forward by another 600 years at the very least.

According to the Bible, the kingdoms of Israel and Judea are two dynastical branches of a state that had initially been united, which is similar to the division of the formerly united Roman Empire into the Western and the Eastern parts. The first three Biblical kings (Saul, David and Solomon) had ruled a united state, which became divided immediately after Solomon. Jeroboam I becomes the first independent Theomachist king, and Rehoboam – the first independent king of the Theocrats.

We already mentioned the fact that the Bible contains a “double entry system” that allows for easy conversions between respective Israelite and Judaic reigns, qv in CHRON1, Annex 6.4. These data shall be used in the present section as well. Bear in mind that the parallelism between the Israelite Kingdom and the Third Roman Empire is of a secondary nature, being but a reflection of more fundamental parallelisms that we shall relate in the chapters to follow.

Thus, let us cite two parallel dynastic currents of a secondary nature, using a single number to indicate two “parallel rulers”, qv in fig. 1.8.

- 1a. *Jeroboam I* – reigned for 22 years.
- 1b. *Constantine I* had reigned for 24 after his victory over Maxentius – 313-337 A.D.
- 2a. *Nadab* – 2 years.
- 2b. *Constantine II* – 3 years (337-340 A.D.)
- 3a. *Baasha* – 24 years.
- 3b. *Constantius II* – 21 years (340-361 A.D.)
- 4a. *Ilas* – 2 years.
- 4b. *Julian* – 2 years (361-363 A.D.)
- 5a. *Zimri* – less than 1 year.
- 5b. *Jovian* – less than 1 year in 363 A.D.
- 6a. *Omri* – 12 years.
- 6b. *Valentinian* – 11 years (364-373 A.D.)
- 7a. *Achab* (and *Elijah the Great Prophet*) – 22 years.
- 7b. *Valens* (and the famous *St. Basil the Great*) – 14 years (364-378 A.D.)
- 8a. *Achaziah* – 2 years.
- 8b. *Gratian* – 4 years (379-383 A.D.)
- 9a. *Joram of Israel* – 12 years.
- 9b. *Valentinian II* – 13 years (379-392 A.D.)
- 10a. *Jehu* and *Elijah the Prophet* (28 years).
- 10b. A lacuna (or, according to another version – *Alaric* and *John Chrysostom* the prophet (25 years – 378-403 A.D.)
- 11a. *Jehoahaz* – 17 years
- 11b. *Theodosius* – 16 years (379-395 A.D.)
- 12a. *Jehoash of Israel* – 16 years.
- 12b. *Arcadius* – 13 years: 395-408 A.D.
- 13a. *Jeroboam II* – 14 years.
- 13b. *Honorius* – 28 years (395-423 A.D.)
- 14a. *Zechariah* – less than 1 year (6 months).
- 14b. *Constantius III* – less than 1 year (7 months) – 421 A.D. or 423 A.D.

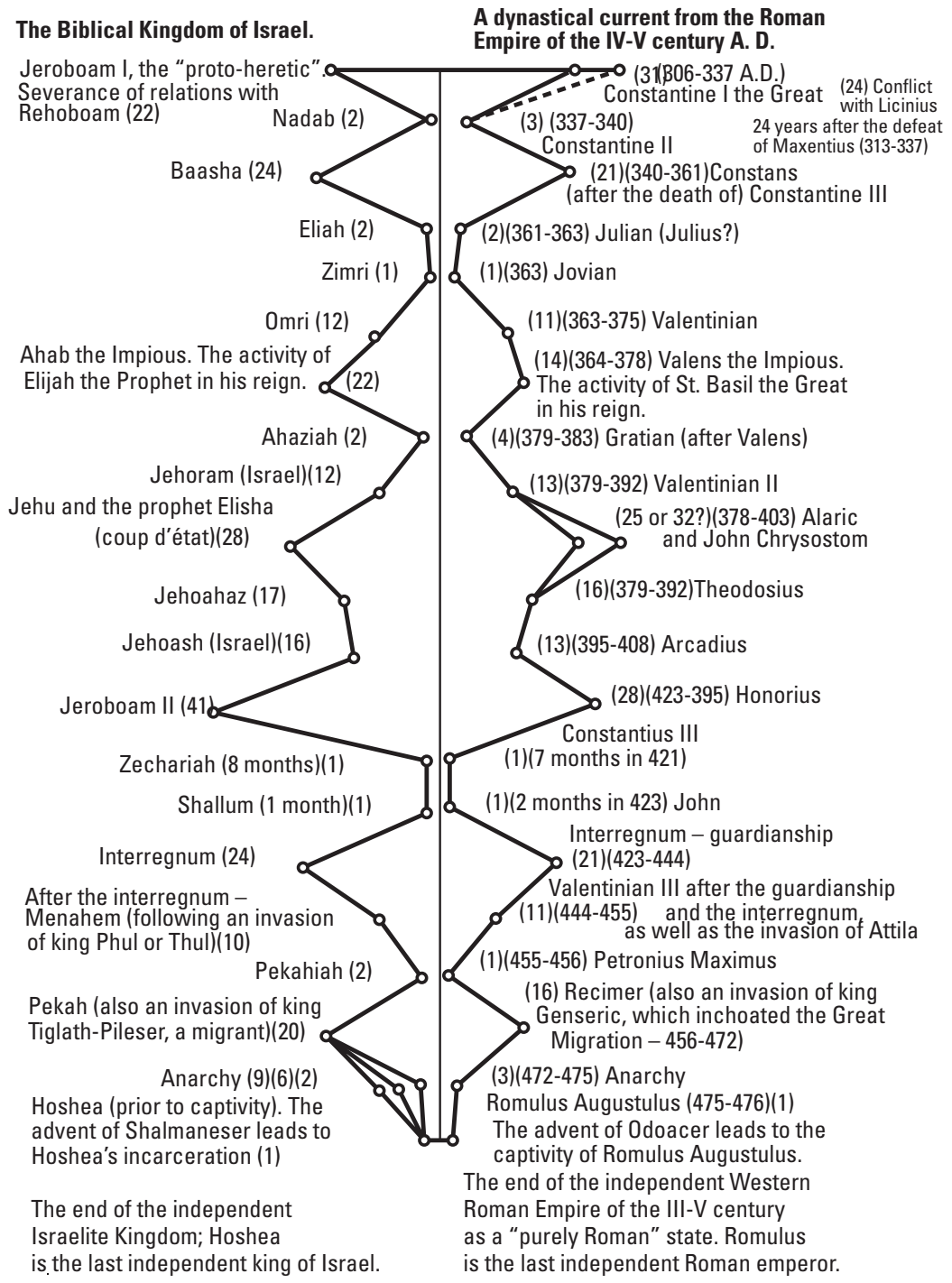


Fig. 1.8. The reign correlation of the “ancient” Biblical kingdom of Israel and the Third “ancient” Roman Empire.

15a. *Shallum* – less than 1 year (1 month).

■ 15b. *John* – less than 1 year (2 months) – 423 A.D.

16a. *Interregnum* – 24 years.

■ 16b. *Interregnum/custody* – 21 years (423-444 A.D.)

17a. *Menahem* – 10 years.

■ 17b. *Valentinian III* – 11 years (444-445 A.D.)

18a. *Pekahiah* – 2 years.

■ 18b. *Petronius Maximus* – 1 year (455-456 A.D.)

19a. *Pekah* – 20 years.

■ 19b. *Recimer* – 16 years (456-472 A.D.)

20a. *Anarchy* – 2, 6 or 9 years (three versions).

■ 20b. *Anarchy* – 3 years (472-475 A.D.)

21a. *Uzziah* (before falling captive to Shalmaneser) – 1 year or 3 years.

■ 21b. *Romulus Augustulus* (before falling captive to Odoacer) – 1 year (475-476 A.D.)

A) The emperors of the Third Roman Empire that ended up in this dynastical current have reigned in the West for the most part – presumably, in Italian Rome. Those of the emperors listed whose primary residence had been in Constantinople were so powerful that they played a dominant role in the West of the empire as well, often even with a Roman co-ruler present. Let us further point out that the kingdom of Israel is covered by this parallelism *completely*.

B) Both dynasties begin with prominent political and religious leaders. In particular, we have Jeroboam I, the famous progenitor of “Jeroboam’s heresy”. His double, Constantine I Augustus (or “Holy”) is presumed to be the first patron of Christianity. The naissance and the establishment of Arianism (a possible analogue of Jeroboam’s heresy) take place in his reign.

Jeroboam I struggled against Rehoboam of Judah, who had *broken away* from him, while Constantine I battled against Licinius, who had also *initiated a secession*.

Under Jeroboam I the formerly united Biblical kingdom becomes *divided in two* – the kingdoms of Judah and Israel. The same happens under Constantine I when the formerly united Roman empire be-

comes *divided* into two parts, the Western and the Eastern. Constantine I went so far as to move the imperial capital from Rome in Italy to New Rome on the Bosphorus.

The united Biblical kingdom had been ruled by *three prominent kings* – Saul, David and Solomon. The Third Roman Empire also has *three famous rulers* at its very beginning – Aurelian = Sulla, Diocletian = Pompey, and Constantius I Chlorus = Julius Caesar. They are the duplicates of the Biblical Saul, David and Solomon.

According to the Bible, the Israelites were *divided into 12 tribes*. Likewise, under Constantine I the Roman empire was divided into 12 dioceses, or regions. In the kingdom of Israel, a *thirteenth* tribe joined the other twelve eventually – the offspring of Dinah. The same thing happened in the Roman Empire under Constantius II, the son of Constantine I, when a *thirteenth* diocese became added to the above-mentioned twelve ([544], Volume 7).

C) Both dynasties end with rulers who fall under the power of a foreign king. In the kingdom of Israel it’s Uzziah who becomes Shalmaneser’s (Czar Solomon’s?) captive, whereas in the Third Roman Empire we have Romulus Augustulus under Odoacer, also a foreign king. Shalmaneser is King of *Assyria*, whereas Odoacer is a *German* king. What we have is the “ancient” Assyria superimposed over the mediaeval Germany (or Prussia, or White Russia). See more on this subject in CHRON5.

Both of the dynasties under comparison cease their existence under these duplicate kings. Bear in mind that the last two emperors of the Third Roman Empire (Odoacer and Theodoric) aren’t Roman anymore – they are foreigners. In particular, they are said to have practised a different religion. This circumstance may have played a certain role in how they became reflected on the pages of the Bible, which is a distinctly religious source.

D) The anarchy and interregnum periods coincide for both dynasties.

E) There are many stunning parallels in the “biographical” current of the Israelite and Roman rulers. The form-codes of these dynasties coincide. We must point out that we give the translations of the Biblical names according to [544].

1a. *Jeroboam I* (Protector of the People).

■ 1b. *Constantine I Augustus*.

1.1a. *Israel*. The name “Jeroboam” could have stood for “The *Holy* Clarion” in Greek pronunciation ([544], Volume 7, page 338). Jeroboam I came to power together with Rehoboam (1 Kings 11:43, 12:2-3 and 19-20). They shared the formerly united kingdom between the two of them.

■ 1.1b. *Third Empire*. The name “Augustus” of Constantine I also stands for “*Holy*”. Constantine I was declared a saint equal to the Apostles in rank. He and Licinius enjoy absolute power in the East and in the West, respectively ([327], page 429).

1.2a. *Israel*. Jeroboam I “*rebelled*” against Rehoboam in the first year of his reign, *severing all their ties* (1 Kings 12:19-20). The Bible proceeds to tell us that “*there was war* between Rehoboam and Jeroboam all their days” (1 Kings 14:30).

■ 1.2b. *Third Empire*. Constantine I *severs all ties* with Licinius at the very beginning of his reign, after the victory over Maxentius in 313. This led to a war between them ([327], page 429). Licinius “*was assaulted* by his co-ruler Constantine already in 314” (ibid). Constantine I wages constant wars against Licinius.

1.3a. *Israel*. Under Jeroboam, “Israel rebelled against the house of David unto this day” (1 Kings 12:19). Jeroboam I *transferred the capital* of the state to the city of Sechem (1 Kings 12:25). Let us point out that Jeroboam I is the *only* king of Israel who had moved the capital city as a result of the foundation of a new state.

■ 1.3b. *The Third Empire*. Around 330, Constantine I *moves the imperial capital* from Rome in Italy to New Rome on the Bosphorus. This important event signified the beginning of the Roman Empire’s division into two parts – the Eastern and the Western. Constantine I is the *only* emperor of the Third Empire

who transferred the capital at the foundation of the new Eastern Roman Empire.

1.4a. *Israel*. In order to prevent the restoration of Rehoboam’s rule, Jeroboam I also separated from him ecclesiastically. *He founded a new religious movement* known as “Jeroboam’s heresy” (1 Kings 12:28 and 12:31). This “heresy” was adhered to by all of the subsequent Israelite kings. It played a major part in the entire history of the Theomachist Israelites. Bible refers to “Jeroboam’s heresy” in the biography of each Israelite king after Jeroboam.

■ 1.4b. *Third Empire*. Constantine I Augustus (The Holy) is occasionally called the *founder of Orthodox Christianity* in Christian sources. Modern historians acknowledge the only fact out of the numerous legends about Constantine, namely, that he had founded a certain cult, possibly of a “heretical” nature. The fact that he was a Christian is often disputed. It was under Constantine I that Arius, the founder of *Arianism*, had first emerged with his teaching ([579], pages 466-467). Arianism is a well-known Christian “heresy” that made a significant impact on the entire history of the Third Roman Empire ([579]).

1.5a. *Israel*. The reign duration of Jeroboam I equals *22 years* (1 Kings 14:20).

■ 1.5b. *Third Empire*. Constantine I had reigned for *24 years* between 313 and 337, counting from the beginning of his joint rule and the struggle against Licinius, after the defeat of Maxentius. Other versions claim his reign duration to have equalled 13 or 31 years, qv above. The durations are rather close to each other.

2a. *Nadab* (The Generous).

2b. *Constantine II*.

2.1a. *Israel*. Nadab is the son of Jeroboam I (1 Kings 15:25). Nadab came to power immediately after the death of his father (ibid). The Bible emphasizes that King Nadab *adhered to*

Jeroboam’s heresy: “And he did evil in the sight of the Lord, and walked in the way of his father” (1 Kings 15:26).

- 2.1b. *Third Empire*. Constantine II was the son of Constantine I ([327]). Constantine II came to power *immediately after the death of his father* ([327]). He successfully *carried on with the religious policy of Constantine I* ([327]). The Biblical author may well have regarded this as “walking in the way of his father”.
- 2.2a. *Israel*. Nadab was killed by Baasha, who had seized the throne of Israel (1 Kings 15:28). Baasha becomes the next king. “Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead” (1 Kings 15:28). Asa, king of Judah, might simply be a reflection of Jesus Christ.
- 2.2b. *Third Empire*. Constantine II launched a campaign against his brother Constans and was killed in a battle ([327], page 438). Constans, the killer of Constantine II, becomes the next Roman emperor, ruling jointly with the third brother – Constantius II ([327]). This happens immediately after the death of Constantine II in 340 ([767], Volume 2, page 468). The joint rule of the three brothers began in 337; Constantine II was killed in either the *fifth* or the *seventh* year of St. Basil the Great, or The Great King (basileus = king), who is most likely to be a reflection of Andronicus, or Jesus (Asa?) from the XII century A.D. Let us point out that there are two versions for the birth date of Basil the Great. The most common one cites the year 333; the other one insists on 335 ([544], Volume 1). We see a very good concurrence of these data with the Biblical indications.
- 2.3a. *Israel*. Nadab’s reign lasted 2 years (1 Kings 15:25).
- 2.3b. *Third Empire*. Constantine II had reigned for *three years* between 337 and 340 ([327], page 792; also [767], Volume 2, page 468). Reign durations are similar.

3a. *Baasha* (The Creator).

■ 3b. *Constantius II*.

- 3.1a. *Israel*. Baasha came to power as the killer of his predecessor Nadab, King of Israel. King Baasha *was following Jeroboam’s heresy*, or “walked in the way of Jeroboam” (1 Kings 15:34). Baasha *initiated a massacre* of his fellow tribesmen: “And it came to pass, when he reigned, that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until he had destroyed him” (1 Kings 15:29). Baasha chose *Tirzah* as his capital; the name might actually refer to *Turkey*.
 - 3.1b. *Third Empire*. Constantius II came to power as one of the killers of his predecessor Constantine II. Historians report that “Constantius united the entire state under his rule once again. *Church disputes, which he took part in*, had played an important part in his reign” ([579], page 469). Constantius II had *massacred the kin* of Constantine I, the double of the Biblical Jeroboam I. He had *killed all the family members* of two half-brothers of Constantine ([327], page 438). Constantius II resided in Constantinople, and had lived in Asian provinces for a long time starting 335 – in *Turkey*, that is ([327]). This is basically what the Bible tells us, qv above.
 - 3.2a. *Israel*. Baasha’s reign duration equals 24 years (1 Kings 15:33).
 - 3.2b. *Third Empire*. Constantius II reigned for 21 years, between 340-361 (after the death of Constantine II). Another version dates his reign to 337-361 (24 years), from the moment that his joint rule with Constantine II began ([327]). Reign durations are similar.
-
- 4a. *Elah* (“The God”, or “The Sun”).
 - 4b. *Julian* (“The Lord”).
 - 4.1a. *Israel*. Elah was the *son* of Baasha (1 Kings 16:8). It has to be pointed out that the Biblical formula “son” often refers to religious succession and not actual kinship. The name Elah

(“The Lord”) concurs well with the name of his “Roman double” Julian.

- 4.1b. *Third Empire*. Julian is presumed to have been the *cousin* of Constantius II, the double of the Biblical Baasha. Constantius II had no children ([579]). Julian was *deified* while still alive; he is known as a religious reformer.
- 4.2a. *Israel*. Despite the fact that King Elah had possessed such a grandiloquent name (“The God”), the Bible hardly tells us anything about King Elah. This is all the more egregious when compared to the detailed “biographies” of the Israelite kings whose names were a great deal more “modest”. Let us remind the reader that the Bible is a religious source that paid a lot of attention to the religious policies of the rulers referred to therein.
- 4.2b. *Third Empire*. Julian (“The God”) became reflected in ecclesiastical history under the alias of “The Apostate”. He is considered to have been an enemy of Christianity and a restorer of paganism. The information on this emperor found in the Christian sources is extremely sparse and very negative. On the other hand, secular Roman historians (Marcellinus, for instance) dedicate voluminous exalted panegyrics to Emperor Julian, glorifying his deeds ([579]).
- 4.3a. *Israel*. King Elah was killed by Zimri, his *commander-in-chief* (1 Kings 16:10). The Bible gives us no details concerning the murder. Elah’s reign lasted for 2 years (1 Kings 16:8).
- 4.3b. *Third Empire*. Emperor Julian was killed during a campaign in the East under unclear circumstances. The next emperor is Jovian, who had been the *commander-in-chief* of Julian’s army ([579], page 472). Julian’s reign lasted for 2 years (361-363, see [767], Volume 2, page 793; also [579] and [327]). Reign durations coincide.

5a. *Zimri* (“Singer of hymns”).

- 5b. *Jovian*.

5.1a. *Israel*. Zimri was the *commander-in-chief* in the army of his predecessor Elah, whom he had killed (1 Kings 16:9-16:10). Zimri came to power *in the 27th year* of Asa (Jesus?), king of Judah (1 Kings 16:10).

- 5.1b. *Third Empire*. Jovian was the *commander-in-chief* in the army of Emperor Julian, his predecessor, and had accompanied him in the Persian campaign ([579], page 472). There are many legends about the murder of Julian. At any rate, Jovian is Julian’s successor. One of the versions claims Julian to have been a victim of a plot. Jovian ascended to the throne in 363, *in the 30th year* of St. Basil the Great – possibly a duplicate of Asa (Jesus). Bear in mind that Basil is presumed to have been “incarnated” in 333, which gives us $30 = 363 - 333$.

5.2a. *Israel*. Zimri followed Jeroboam’s heresy: “For his sins which he sinned in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin.” (1 Kings 16:19). Also: “In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in *Tirzah*.” (1 Kings 16:15). Thus, Zimri’s reign lasted 7 days.

- 5.2b. *Third Empire*. “Jovian was a Christian” ([579], page 472). This might be why the Bible mentions that he had “walked in the way of Jeroboam”. Jovian’s reign began in the East, near *Turkey*, during the campaign. He had reigned for *less than one year* ([767], Volume 2, page 793; also [327]). The entirety of this brief period was spent on the march when Jovian was returning to the imperial capital. According to some of the sources, he never reached it. Reign durations are similar.

6a. *Omri* (“The Head”).

- 6b. *Valentinian I*.

6.1a. *Israel*. Omri, the successor of Zimri, had been the *commander-in-chief* in the army of his predecessor (1 Kings 16:16). Omri’s reign

- began in the 31st year* of Asa, King of Judah (Jesus?) (1 Kings 16:23).
- 6.1b. *Third Empire*. Valentinian I, who became emperor after Jovian, had been *the commander-in-chief* in the army of the latter ([327], page 441. Having ascended to the throne in 364, Valentinian I *became emperor in the 31st year* of St. Basil the Great, the reflection of Jesus Christ – or, possibly, Asa of Judah, considering how $364 - 333 = 31$. In both cases we see that the ascension to the throne takes place *in the 31st year*.
- 6.2a. *Israel*. Omri waged a violent war against Tibni who had claimed his right to the throne of Israel (1 Kings 16:21-22). Omri ends up *winning* the war (1 Kings 16:22). Tibni the claimant was *killed* (1 Kings 16:22).
- 6.2b. *Third Empire*. Valentinian I *battled* against Procopius, a relation of Julian who had claimed his right for the Roman throne. Valentinian I *won* this war ([327] and [767], Volume 2). Procopius was *killed* ([327], page 442).
- 6.3a. *Israel*. Omri *transfers* his residence to the city of Samaria which was located *on a hill or near a hill* (1 Kings 16:24). Omri was *cruel*: “But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him” (1 Kings 16:25).
- 6.3b. *Third Empire*. Valentinian I *transferred* his residence to Rome in the west. One has to bear in mind that there is a famous *mountain* near Rome – the volcano Vesuvius. Valentinian I was *distrustful and cruel*. Together with his brother Valens they created a very tense political climate in Rome, especially after the defeat of Procopius. Valentinian I executed a large number of Romans ([327], page 442).
- 6.4a. *Israel*. Omri wasn’t killed, but rather “slept with his fathers” peacefully (1 Kings 16:26-28). His reign lasted 12 years (1 Kings 16:23).
- 6.4b. *Third Empire*. Valentinian I may have died a natural death rather than being killed; it is
- however reported that “his death came suddenly” ([327]). His reign duration equals 11 years (364-375, qv in [327] and [767], Volume 2; also [76]).
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- 7a. *Ahab* (“The Uncle”). Elijah, the great prophet, was active during his reign.
- 7b. *Valens*. The famous prophet and saint (Basil the Great) was active in his reign.
- 7.1a. *Israel*. King Ahab is described in the Bible at length (3 Kings 17-22). He is one of the most notorious kings of Israel, and one of the most austere ones as well (1 Kings 22). The Bible characterizes Ahab as a particularly “impious king”. Apart from following “Jeroboam’s heresy” he also “went and served Baal, and worshipped him” (1 Kings 16:31-33). The term “Ahab the impious” became denominative in later literature.
- 7.1b. *Third Empire*. Valens is one of the most notorious Roman emperors. In particular, he is presumed to have been one of the cruellest rulers of the Empire. Bear in mind that his duplicate from the Second Empire is another notorious and cruel ruler – Nero. Valens is described very negatively in Christian sources. He was a “devout Arian” – a heretic, in a way ([579], page 674). The wickedness of Valens and his duplicate Nero is reflected in Christian literature as a classical negative example.
- 7.2a. *Israel*. The famous Biblical prophet Elijah begins his career under Ahab (1 Kings 21:17 ff). The name Elijah translates as “God” ([544], Volume 7). The relationships between Ahab and Elijah the prophet are hostile (1 Kings 21:17-29). Opposition between them soon leads to *direct confrontation* (1 Kings 21:20-23).
- 7.2b. *Third Empire*. Basil the Great, the famous Christian Saint, is active in the reign of Valens. Legends about him are identical to the ones told about Jesus Christ. The relationship between Basil and Valens is a very strained one, and eventually leads to an open conflict, qv in the *Menaion* ([544], Volume 1).

7.3a. *Israel*. The “biography” of Ahab as related in the Bible is the story of his interactions with the prophet Elijah for the most part (1 Kings 21:17-29). Bible, being a religious source, naturally pays attention to such facts. Ahab had been scared of Elijah, “and went softly” (1 Kings 21:27).

■ 7.3b. *Third Empire*. Fragments of the biography of Valens as presented in the *Menaion* are covered as the story of opposition between Valens and St. Basil the Great. Valens was “afraid of Basil”. Quotation given according to [544], Volume 1.

7.4a. *Israel*. Ahab wages war against “the King of Syria” (1 Kings 22). Ahab’s army is defeated. Ahab himself gets seriously wounded during his escape from the battlefield, and soon dies (1 Kings 22:37-38).

■ 7.4b. *Third Empire*. Valens fights the Goths ([327]). Once again we see the Biblical *Syrians*, or Assyrians, identified as the mediaeval *Goths*. The troops of Valens are crushed; he gets killed as he flees the battlefield, likewise his double Nero from the Second Roman Empire ([327] and [767], Volume 2).

7.5a. *Israel*. The Bible portrays the notorious Jezebel, Ahab’s wife, in the most unfavourable manner, saying that “the dogs shall eat Jezebel” (1 Kings 21:23). Ahab’s reign duration equals 22 years (1 Kings 16:29).

■ 7.5b. *Third Empire*. Since Basil the Great is most likely to be a phantom reflection of Jesus Christ from the XII century, Valens can probably be identified as “King Herod” from the Gospels. The Gospels describe him very negatively, likewise his wife Herodias. Valens reigned for 14 years (364-378, qv in [327]). A propos, the pair of emperors (Valens + Valentinian I) had reigned for 25 years (14 + 11 = 25). Reign durations are similar in the second version.

8a. *Ahaziah* (“The Lord’s Owner”).

8b. *Gratian*.

8.1a. *Israel*. Ahaziah is Ahab’s successor (1 Kings 22:51). Ahaziah had reigned in Samaria (1 Kings 22:51). His reign duration equals 2 years (1 Kings 22:51).

■ 8.1b. *Third Empire*. After the death of Valens in 378, his co-ruler Gratian remains regnant in the West of the empire until his death in 383 ([327]). Gratian rules in Rome; once again we see the city identified as the Biblical Samaria. Gratian’s reign duration equals 4 years (379-383) or 5 years (378-383, qv in [327], page 444). Their reign durations are similar. Let us point out that although formally Gratian remained the sole ruler of the empire from 378 and on, the entire year 378 was marked by embroilment after the death of Valens. Gratian’s stable reign begins in 379, after the end of the strife and the civil war, likewise the reign of Theodosius, who was appointed in 379.

9a. *Jehoram* (“The Lord’s Archer”).

■ 9b. *Valentinian II*.

9.1a. *Israel*. Jehoram had reigned for 12 years (2 Kings 3:1).

■ 9.1b. *Third Empire*. The reign of Valentinian II lasted 13 years after the death of Valens and the civil unrest of 379 (379-392, qv in [767], Volume 2, page 793). Reign durations are similar.

10a. *Jehu* and the prophet *Elisha*.

■ 10b. Lacuna. No duplicate emperor here. One could think that the parallelism is interrupted here; however, it has to be pointed out that the gap is instantly filled once we turn to the events of the alleged IV-V century that involve the famous warlord *Alaric*. Thus, we have *Alaric* and *John Chrysostom* the prophet.

10.1a. *Israel*. We see an unquiet period in history of the Israelite kingdom – the *invasion* of Jehu. Elijah’s successor in ecclesiastical power is the famous Biblical prophet Elisha (2 Kings 2:9). He is the inspirer and the organizer of a great religious upheaval in the kingdom of Israel.

- 10.1b. *Third Empire*. The famous strife in the Third Roman Empire – Alaric’s *invasion*. John Chrysostom inherits ecclesiastical power from Saint Basil the Great. He is a famous religious figure in the history of the Christian church of the alleged IV-V century and the initiator of a powerful religious movement in the Third Empire ([542]).
- 10.2a. *Israel*. Jehu the warlord is active in the epoch of the prophet Elisha (2 Kings 9). The name *Jehu* can be regarded as a distorted version of “*Jehovah*” ([544], Volume 7, page 344). The invasion of Jehu is described in the Bible as a barbaric invasion, likewise the rebellion that he leads. Jehu does not belong to the regnant dynasty of Israelite kings, and is summoned into the country by Elisha (2 Kings 9). Elisha and Jehu ruled in the Kingdom of Israel together (2 Kings 9-10).
- 10.2b. *Third Empire*. The military leader Alaric is active in the epoch of St. John Chrysostom ([327]). Some sources inform us of his mediaeval alias “*Wrath of Lord*”. His invasion was regarded as the advent of Jehovah angered by the sins of the people ([544], Volume 7, page 345; also [64]). Alaric’s rebellion, as well as his invasion, are barbaric in nature. Alaric was the military commander of the Roman Empire (likewise the Biblical Jehu), but not the formal leader of the empire ([327]). Apparently, the imperial policy was largely affected by John Chrysostom in 399-400; Emperor Arcadius is supposed to have acted in accordance with John’s advice ([544]).
- 10.3a. *Israel*. Elisha the prophet castigated Jezebel and finally destroyed her by proxy of Jehu (2 Kings 9). Jezebel was killed (2 Kings 9:30-33). She had been a king’s daughter (2 Kings 9:34). At the same time, several Christian authors (Eusebius, for instance) referred to the church as to a “wife”.
- 10.3b. *Third Empire*. John Chrysostom sharply criticised the official church; however, the parallel here isn’t quite clear.
- 10.4a. *Israel*. According to the Bible, Jehu “reigned over Israel” (2 Kings 10:36), anointed by Elisha the prophet (2 Kings 9:6). The allegedly *pagan cult of Baal is overthrown* under Elisha (2 Kings 10:28). “And they brought forth the images out of the house of Baal, and burned them. And they brake down the image of Baal, and brake down the house of Baal, and made it a draught house unto this day” (2 Kings 10:26-27). This is where the Bible condemns and forbids the cult of Baal.
- 10.4b. *Third Empire*. The invasion of Alaric stunned the entire Roman Empire. He took Rome in 410. Alaric became *King* of the Goths in 396 ([327], page 446). The *pagan cult becomes dwnntrodden* in the empire under John Chrysostom. In the alleged year 391 the imperial edict comes out that forbids sacrifices. The last Olympic games take place in 393; all the Olympian temples are *destroyed* the same year ([327], page 444-445). The famous statue of Zeus is taken to Constantinople; pagan religious services are outlawed ([327]).
- 10.5a. *Israel*. Jehu took part in this religious struggle personally as the persecutor of Baal’s cult. Jehu’s reign duration equals *28 years* (2 Kings 10:36).
- 10.5b. *Third Empire*. Alaric also took part in the religious struggle of this period in the Roman Empire. He had been an Arian and persecuted Orthodox Christians ([327]). The “reign” of Alaric and John Chrysostom lasted for either *25 or 32 years*. It has to be explained that the activity of Chrysostom begins in the alleged year 378, after the death of Valens and Basil the Great, the double of the Biblical Elijah. The *rebellion of the Goths* takes place the same year ([327], p. 443). Chrysostom dies in the alleged year 403. Alaric becomes famous in the alleged year 385, and becomes King of the Goths in 398 ([327], p. 446). Alaric died in the alleged year 410 or 411. Thus, we get the 15 years as the period of 396-411 (Alaric), 32 years as

the period of 378-410 (the Gothic rebellion followed by Alaric's reign), or 30 years as the period of 378-407 (Chrysostom).

11a. *Jehoash* ("The Lord's Property")

■ 11b. *Theodosius I*.

11.1a. *Israel*. Jehoash followed Jeroboam's heresy, or "walked in the sins of Jeroboam" (2 Kings 13:2), likewise the previous kings of Israel excepting Jehu. His name can be translated as "the Lord's property". He may have been considered "the son of God" (Jehu, or Jehovah?). See [544], Volume 4.

■ 11.1b. *Third Empire*. Theodosius I was a *fanatical* Christian ([327], page 444). Furthermore, from the point of view of an ecclesiastical chronicler, he may have been called "the Lord's property", since the Goths led by Alaric ("Wrath of God") attacked him when they first rebelled in 378.

11.2a. *Israel*. The reign of Jehoash is marked by a single, yet arduous, war against Hazael, king of *Syria* (2 Kings 13:3). The Bible describes Hazael's invasion as barbaric (2 Kings 13). Jehoash lost the war (2 Kings 13:3), but signed a peace with Hazael (2 Kings 13:5). Jehoash *reigned for 17 years* (2 Kings 13:1).

■ 11.2b. *Third Empire*. The war against the *Goths* accompanies the entire rule of Theodosius I. This war was violent, bloody, and arduous. Roman chronicles regarded the invasion of the *Goths* as a barbaric intrusion. In 386, Theodosius I manages to negotiate a truce with the Goths ([327]; also [767], Volume 2). We see another identification of the biblical *Arameans* with the mediaeval *Goths*. *Theodosius I had reigned 16 years: 379-395* ([767], Volume 2, page 793). The reign durations are similar.

12a. *Jehoash* of Israel (God's Fire).

■ 12b. *Arcadius*.

12.1a. *Israel*. Jehoash is the *son* of Jehoahaz (2 Kings 13:10). Next to Jehoash we see the eminent

prophet St. Elisha, whose orders were good as law for Jehoash (2 Kings 13:14-20). "Elisha had died... *And now* Moabite raiders invaded the country" (2 Kings 13:20).

■ 12.1b. *Third Empire*. Arcadius is a *son* of Theodosius I ([327], page 445). Next to Arcadius we find a well-known saint, John Chrysostom, whose advice Emperor Arcadius allegedly followed in 400-401 ([542]). St. John Chrysostom *died* in 407. The *next* year, in 408, Alaric re-invaded the empire.

12.2a. *Israel*. Jehoash wages wars against *two* kings – Hazael and Ben-Hadad (2 Kings 13:3-7, 13:22-25). The Bible calls Hazael King of *Aram* (2 Kings 13:22). Ben-Hadad is his son (2 Kings 13:25). Jehoash *did not succeed* in destroying Hazael completely (2 Kings 13:19).

■ 12.2b. *Third Empire*. Arcadius wages wars against *two* kings – Alaric and Radagaisius. Arcadius *did not succeed* in destroying Alaric's troops completely ([327], page 447). Alaric and Radagaisius were the respective leaders of the *Goths* and the *Germans* [327]. Thus, we encounter another superimposition of the biblical *Arameans* over the mediaeval *Goths* and *Germans* – probably *Prussians*.

12.3a. *Israel*. Jehoash had continuously been at feud with the king of Judah, who ruled jointly with him (2 Kings 13). Eventually, a war between Jehoash and his co-ruler of Judah broke out (2 Kings 13:12). Jehoash dies in the capital and not on the battlefield. His reign duration equals *16 years* (2 Kings 13:10).

■ 12.3b. *Third Empire*. Arcadius had been at feud with his co-ruler Honorius; he'd also had a hated private fiend by the name of Stilicho, the personal commander of Honorius ([327], pages 446-447). In the epoch of the co-rulers Arcadius and Honorius, "a war between Western and Eastern Rome began" ([579], page 478). Arcadius doesn't die on the battlefield, but rather in the capital. His reign lasted for *13 years: 395-408* [327].

13a. *Jeroboam II* (Protector of People).

■ 13b. *Honorius*.

13.1a. *Israel*. Jeroboam II rules in Samaria (2 Kings 14:23) and fights against the *Arameans*, who attack the kingdom of Israel ceaselessly (2 Kings 14).

■ 13.1b. *Third Empire*. Honorius rules in Rome. Once again we see the already familiar identification of the biblical Samaria as the mediaeval Rome. The rule of Honorius, likewise that of his co-ruler Arcadius, is accompanied by continuous wars against the *Goths* and *Germans*. We observe yet another superimposition of the biblical *Arameans* over the medieval *Goths* and *Germans* (possibly *Prussians*).

13.2a. *Israel*. Jeroboam II arranges for a short cease-fire in this protracted invasion (2 Kings 14:25-27). “He [Jeroboam – A. F.] had restored the boundaries of Israel” (2 Kings 14:25). It must have been the defeat of his enemies, Hazael and Ben-Hadad, described in the following passage of the Bible: “I will send fire upon the house of Hazael [Alaric? – A. F.] that will consume the fortresses of Ben-Hadad [Radagaisius? – A. F.]” (Amos 1:4).

■ 13.2b. *Third Empire*. Honorius manages to stop the invasion, arranging for a truce with Alaric in 395 ([327] and [767], Volume 2). In spite of the short duration of the cease-fire, it had led to an *expansion* of the state. Stilicho, the military commander of Honorius, drove the *Goths* back, away from the original boundaries of the Roman Empire ([327], pages 446-447). The troops of Honorius, led by Stilicho, defeated Alaric once again in the alleged year 402. Radagaisius is supposed to have been killed in 405 A.D. Thus, the defeat had been temporary for Alaric and final for Radagaisius ([327]).

13.3a. *Israel*. The “biography” of Jeroboam II mentions Hazael, King of Aram, although according to the 2nd Book of Kings 13:24,

Hazael had died in the times of Jehoash of Israel – the predecessor of Jeroboam II. This probably indicates that Jeroboam II and Jehoash of Israel were *co-rulers*.

■ 13.3b. *Third Empire*. Honorius, the double of Jeroboam II, and Arcadius, the double of Jehoash the Israelite, are considered to have been *co-rulers* in Roman history. The reign of Arcadius covers the period of 395-408, and that of Honorius - 395-423 ([327] and [767], Volume 2).

13.4a. *Israel*. During the rule of Jeroboam II, the prophet St. Jonah gains prominence – an envoy of God who liberates the land from enemies (2 Kings 14:25-27). Most probably, *Jonah* is a slightly distorted version of the name *John*. Jonah is one of the key figures in the reign of Jeroboam II. It is through Jonah that God helps the kingdom of Israel (2 Kings 14:25). The reign of Jeroboam II lasts for 41 years (2 Kings 14:23).

■ 13.4b. *Third Empire*. St. John Chrysostom was active in the time of Honorius and his co-ruler Arcadius. Let us point out that Radagaisius, the duplicate of the Biblical Ben-Hadad, had died in the alleged year 405 A.D. Furthermore, Alaric, the duplicate of the Biblical Hazael, had perished in 410 A.D. Since both Radagaisius and Alaric had died in the epoch of Honorius (The Biblical Jeroboam II), the year 407, when *St. John Chrysostom*, the duplicate of the Biblical *Jonah*, had ceased his activity, actually coincides with the end of the invasion as described in the Bible. Honorius had reigned for 28 years: 395-423. Reign durations differ considerably, but it does not appear to influence the correlation of entire dynasties.

14a. *Zechariah* (The Lord’s Memory).

■ 14b. *Constantius II*.

14.1a. *Israel*. Little is known of Zachariah. *He is presumed to have reigned for 6 months* (2 Kings 15:8).

- 14.1b. *Third Empire*. There is virtually no information available about Constantius II. *He had reigned for 7 months* in either 421 or 423 A.D. ([767], Volume 2, page 793). He was proclaimed Augustus in 421, being a co-ruler of Honorius. Their respective reign durations are rather similar.

15a. *Shallum* or *Selom* (Peaceful).

- 15b. *John*.

15.1a. *Israel*. Very little is known of Shallum (2 Kings 15:10, 15:13). *He had reigned for 1 month* (2 Kings 15:13).

- 15.1b. *Third Empire*. We know virtually nothing of John, who had *reigned for 2 months* in 423 ([579], page 482). Reign durations are similar.

COMMENTARY: Available sources reflect the period of the downfall of the Western Roman Empire in an incomplete and contradictory manner, and this confusion is observable in contemporary monographs as well. For instance, [767], Volume 2, gives us the following years for Emperor John's reign: 423-425 A.D., without any comments whatsoever. Therefore we have been using an older text that was nevertheless a great deal more complete [579], which relates the events of this period (albeit briefly) specifies the duration of John's rule as equalling two months ([76]).

16a. *Interregnum* in the Kingdom of Israel.

16b. "*Interregnum-guardianship*" in the West of the Third Roman Empire.

- 16.1a. *Israel*. After the death of Jeroboam II, a 24-year long period of strife begins. Menahem accedes under unclear circumstances. The 2nd Book of Kings (15:17) indicates that Menahem had ascended the throne in the 39th year of Azariah, the king of Judah, and *reigned* for 10 years. On the other hand, Menahem is supposed to have "attacked Shallum, the son of Jabesh" (2 Kings 15:14). That is to say, Menahem replaced Shallum

(Selom). Shallum had *reigned* for 1 month, and his predecessor Zechariah - for 6 months only, qv below. Thus, Menahem ascended the throne 7 months after Zachariah's co-ruler or predecessor - Jeroboam II. In other words, no gap is indicated between these three kings. However, Jeroboam II had died in the 14th year of Azariah of Judah, as mentioned above, since: "In the twenty-seventh year of Jeroboam, king of Israel, Azariah, son of Amaziah, king of Judah, began his reign" (2 Kings 15:1). Moreover, Jeroboam II had *reigned* for 41 years, qv above. Thus, 24 years went missing between the end of Shallum's rule and the beginning of Menahem's rule. See also the "double entries" as described in CHRON1, Annex 6.4. Chronologists have long ago noted this fact and called it an interregnum. See also the survey in [544], Volume 7. Thus, the interregnum had *lasted for 24 years*.

- 16.1b. *Third Empire*. As we have noted earlier, the period of 423-444 A.D. had been the time of guardianship-interregnum in the Roman Empire. Young Valentinian III was formally under the guardianship of his mother, Placidia, but actually Aetius ([64], page 33). The guardianship had *lasted 21 years*. Durations are similar.

17a. *Menahem* (Gift to People).

- 17b. *Valentinian III*.

17.1a. *Israel*. During Menahem's rule, an important event takes place - the troops of Phul, king of *Assyria*, invade the Israeli kingdom (2 Kings 15:19) *near the end* of Menahem's rule (2 Kings 15:19, 15:21-22).

NOTE: In the Russian Bible used here by A. T. Fomenko (and in several other Slavonic Bibles), king of Assyria is called FUL. In the NIV, however, this king's name is PUL. Therefore, the next sentence is provided in two versions - translation of the actual sentence by A.T. Fomenko and a suggestion on how to deal with the varying spelling. This difference influences some of the further paragraphs, qv below.

A.T. FOMENKO: Since the sounds F (phita) and T were often subject to flexion, the name *Ful* might also have been pronounced as *Tul*.

SUGGESTION: Since the sounds P, F, and T were frequently subject to flexion, the name *Pul* might have also been pronounced as *Ful* or *Tul*.

- 17.1b. *Third Empire*. The rule of Valentinian III is marked by a major invasion. The troops of the famous *Attila* invade the Roman Empire ([64]) in the alleged year 452 – towards the end of the reign of Valentinian III. Let us recall that he had reigned between the alleged years 444 and 455. The name *Attila* is virtually identical with the biblical name *Tul*. What we get sans vocalizations is TTL – TL. Thus, by reporting the intrusion of *Ful* – *Tul*, the Bible explicitly indicates *Attila*. *Attila* is considered to have been the leader of the *Huns*.

COMMENTARY: The fact is that whenever the Bible reports a Syrian (occasionally also *Aramean*) or *Assyrian* invasion, we immediately see either *Germans* (*Prussians*), or *Goths*, or *Huns* invade the Third Roman Empire from the north. As for the word *Ashur* or *Ashr*, (“*Assyrian*”) in [544], Volume 2, the following translation was offered: leader-mentor. *Ashur* and *Ashri* means “to walk straight”, “to lead others”, similar to the German form “*Führer*” – leader. In the Biblical Books of Kings, *Assyrians* are described as a powerful militant nation. In CHRON5 we have formulated the hypothesis that the country described in the Bible under the name of *Assyria* is the medieval Russia, providing argumentation in its support. Thus, the biblical names:

Assiria or *Assur*, same as

Asur or *Syria*, same as

Ashur – being simply the reverse spelling of the three famous medieval names of the country:

Rossiya (modern name of Russia) = *Assiria* or *Assur*,

Russ (the archaic name of Russia) = *Asur* or *Syria*,
Russia = *Ashur*.

Let us point towards the fact that the English name for the country (*Russia*) is virtually identical to “*Ashur*” reversed phonetically. See also CHRON6.

17.2a. *Israel*. Under the threat of suffering a complete rout, Menahem gave Pul “a thousand silver talents... Menahem exacted this money from Israel. Every wealthy man had to contribute... to the king of Assyria. So the king of Assyria withdrew and stayed in the land no longer” (2 Kings 15:19-20). Menahem had *reigned* for 10 years (2 Kings 15:17).

- 17.2b. *Third Empire*. On the verge of a crushing military defeat, Valentinian III tempts Attila the Hun (Khan?) with a large sum of money, agreeing to pay a yearly levy. This event takes place in the alleged year 452 ([64], page 37). The sum of said levy is not specified, though it is said to have been large. Valentinian III had *reigned* for 14 years, qv above. Reign durations are similar.

18a. *Pekahiah* (The Lord’s Watchful One).

- 18b. *Petronius Maximus*.

18.1a. *Israel*. Pekahiah had replaced Menahem (2 Kings 15:23). He was *murdered by his minions* after a plot (2 Kings 15:25). He *had reigned* in Samaria (2 Kings 15:23). Menahem had *reigned* for 2 years (2 Kings 15:23).

- 18.1b. *Third Empire*. Petronius Maximus had replaced Valentinian III and was “murdered during a flight *by his own minions*” ([579], page 487). He *had reigned* in Rome ([579]). We see another identification of the biblical Samaria as the mediaeval Rome. However, this does not imply the Italian Rome bears any relation to the events in question at all. Petronius Maximus *had reigned* for less than 1 year ([579], pages 487-488). Reign durations are similar.

19a. *Pekah* or *Thahash* (The Watchful One).

- 19b. *Recimer*.

19.1a. *Israel*. Under Thahash, the kingdom of Israel (Theomachist) was attacked by Tilgath-Pilneser, king of *barbarians* (2 Kings 15:29) – or king of *Assyria* (2 Kings 15:29). N. A. Morozov noted that his name (Tilgath-Pilneser),

can be translated as “*migrant monster*” ([544], Volume 7, page 356).

- 19.1b. *Third Empire*. Under Recimer the Roman Empire had suffered from the invasion of Genzeric, the leader of *barbarians* ([579], pages 487-488). In Scaligerian history, the invasion of Genzeric is considered to have been the beginning of the “great *migration*” [579], pp.487-488. Several years later, another barbarian ruler, a “migrant monster”, will appear in the Third Empire – Theodoric king of Goths. He is believed to have performed massive relocations, shuffled the population of Italy and mixed it with Goths and Germans. We will see Theodoric described on the pages of the Bible as well, under the name “Tiglath-Pileser”.

19.2a. *Israel*. Thahash = Pekah *reigns* in Samaria (2 Kings 15:27). The duration of his reign equals 20 years (2 Kings 15:27).

- 19.2b. *Third Empire*. Recimer *reigns* in Rome. Again, we see that the biblical Samaria can be identified as medieval Rome. We have already mentioned that Recimer was the actual ruler who had replaced several “short-term” emperors on the Roman throne. Recimer’s reign lasted for 16 years: 456-472, qv above. The reign durations of the two are similar.

20a. *Anarchy* in the kingdom of the Israelites.

- 20b. *Anarchy* in the Third Roman Empire in the West.
- 20.1a. *Israel*. Different researchers of the Bible estimate the duration of this anarchy in the kingdom of Israel in different ways, to be equal to some value between 6 and 9 years ([544], Volume 7, page 303, table XVII). Our analysis of the Bible yields two versions: 2 and 9 years (2 Kings 15:30). See the “double entry” method as described in CHRON1, Appendix 6.4. We put all three versions down: 2, 6, 9 years.
- 20.1b. *Third Empire*. Recimer died in the alleged year 472 A.D. The country had been in an-

archy until the alleged year 475, when, after a lengthy struggle, the patrician Orestes enthroned his son Romulus Augustulus in Rome ([579], page 490). The duration of the anarchy period equals 3 years.

21a. *Uzziah* (the Saviour, or Son of God).

- 21b. *Romulus Augustulus*.

21.1a. *Israel*. After the anarchy, Uzziah ascends the throne of Israel in Samaria (2 Kings 17:1). The sacred title of the Saviour, of the Son of God was possibly given to Uzziah as a mockery. Indeed, virtually from the very beginning of his rule, Uzziah had been under the influence of a foreign king called Shalmaneser, remaining de facto deprived of real power himself (2 Kings 17:1-4).

- 21.1b. *Third Empire*. After the anarchy (again we see a superimposition of the biblical Samaria over the medieval Rome), the 15-year-old Romulus Augustulus ascends the Roman throne. His name “Augustulus” is derived from the famous name Augustus. Historians note: “The population of Italy gave to the adolescent “emperor” a mocking nickname ‘Augustulus’, which stands for ‘Little Augustus’ or ‘Augustus Junior’” [327], page 450.

21.1a. *Israel*. Almost immediately after the beginning of Uzziah’s rule, the state was attacked by Shalmaneser, a foreigner. “Uzziah had been his vassal and had paid him tribute” (2 Kings 17:3). Shalmaneser is a king of *Assyria* (2 Kings 17:3). Shalmaneser “had seized him [Uzziah - A. F.] ... and put him into prison” (2 Kings 17:4).

- 21.2b. *Third Empire*. In the alleged year 476, the foreigner Odoacer destroys the troops of Rome led by Orestes and claims the royal throne for himself, displacing Romulus Augustulus ([579]). This event concludes the “purely Roman” dynasty in the west of the Third Empire. Odoacer is a German military commander ([579], pages 490-

491). Again we see the Assyrians identified as Germans (Prussians, or P-Russians). Odoacer *banishes* Romulus Augustulus to his estate in Campagna, where the latter ends his days under house arrest ([579], pages 490-491).

21.3a. *Israel*. Uzziah had *reigned as an independent king for less than 1 year* (2 Kings 17). Although he formally *reigned* for 9 years (2 Kings 17:1), at the very beginning of Uzziah's story (2 Kings 17:3) the Bible tells us that Uzziah became subject to a king of Assyria.

■ 21.3b. *Third Empire*. Romulus Augustulus had *reigned for a single year as an independent emperor* in the alleged years 475-476 ([579], pages 490-491). Reign durations coincide.

21.4a. *Israel*. Shalmaneser arranges for a mass migration of the Israelites (2 Kings 17:6). Then the Bible describes radical changes – not only in the state system of the theomachist kingdom under the rule of a foreign king, but the religious cult as well. Uzziah's rule marks the end of the independent kingdom of Israel.

■ 21.4b. *Third Empire*. Odoacer had arranged for a major migration to Italy. German mercenaries settled throughout the country. They were given a third of the entire land. The Western Roman Empire ceased to exist as a “purely Roman” state; it was governed by two conqueror kings – the foreigners Odoacer and Theodoric. A German-Gothic kingdom emerges, and the country receives an infusion of new customs and new religion. In Scaligerian history, the Third Empire in the west is considered to have finally collapsed after Theodoric as a result of the Gothic War of the alleged VI century.

Thus ends the biblical history of the kingdom of Israel and the “royal purity period” in the history of the Third Roman Empire in the west.

4.

IDENTIFYING THE THEOCRATIC KINGDOM OF JUDAH AS THE THIRD ROMAN EMPIRE IN THE EAST. A SHIFT OF CIRCA 1230 YEARS (SHORT DIAGRAM)

Since the kingdom of Israel of the alleged years 922-724 B.C. can be identified as the Third Roman Empire of the alleged years 306-476 A.D. in the west, it is a natural assumption that the kingdom of Judah of the alleged years 928-587 B.C. should be superimposed over the Eastern Empire of the alleged years 306-700 A.D. This assumption is confirmed by the method of dynastic parallelisms as described in Chapter 6 of CHRON1. Let us reiterate that *these parallelisms* are actually of a *secondary* nature – that is, *they are but derivatives* of the *main* parallelisms with the German and the Roman coronations of the Sacred Empire of the X-XIII century A.D. and the empire of the Habsburgs (Nov-Gorod?) of the XIV-XVI century.

The Theomachist Kingdom of Israel duplicates the Roman coronation sequence of the Holy Roman Empire in the alleged X-XIII century A.D., qv in Chapter 6 of CHRON1.

The Theocratic Kingdom of Judah duplicates the German coronations in the Holy Roman Empire of the alleged X-XIII century A.D., qv in Chapter 6 of CHRON1. Ergo, both kingdoms of Israel and Judah are, to a substantial extent, phantom *reflections of the Habsburg Empire* of XIV-XVI century A.D., qv in CHRON1, Chapter 6.

Thus, a general diagram of these triple reflections is as follows:

1 DUPLICATE: The *Roman* coronation sequence of the Holy Roman Empire in the alleged X-XIII century A.D., which is a partial reflection of the XIV-XVI century Habsburg (Nov-Gorod?) Empire.

2 DUPLICATE: The Biblical Theomachist (Israelite) kingdom of the alleged years 922-724 B.C. ([72], p. 192).

3 DUPLICATE: The Third Roman Empire in the West (the alleged years 306-476 A.D.).

1 DUPLICATE: The *German* coronation sequence of the Holy Roman Empire in the alleged X-XIII cen-

tury A.D., which is a partial reflection of the XIV-XVI century Habsburg (Nov-Gorod?) Empire.

2 **DUPLICATE:** The Biblical Theocratic = Judaic kingdom of the alleged years 928-587 B.C. ([72], page 192).

3 **DUPLICATE:** Third Roman Empire in the East. The alleged years 306-700 A.D.

Biographical parallelisms between the Theocratic = Judaic kingdom of the alleged years 928-587 B.C. and the phantom Third Roman Empire in the east dating to the alleged years 306-700 A.D. are related in greater detail in CHRON2, Chapter 4, as a part of our analysis of the Bible.

5. SAINT BASIL THE GREAT IN THE ALLEGED IV CENTURY A.D. AND HIS PROTOTYPE IN THE XII CENTURY A.D. – JESUS CHRIST. THE RESULTING SHIFT OF 820 YEARS

Let us relate an interesting parallelism between the respective biographies of Saint Basil the Great (The Great King), who had lived in the alleged IV century A.D., and Jesus Christ, who had lived in the alleged first century A.D. According to our research, qv in our book entitled *The King of the Slavs*, the Emperor Andronicus (Christ) is most likely to have lived in the XII century A.D. His reflection is Pope Gregory VII Hildebrand from the alleged XI century.

In Greek, the word *Christ* means “the anointed one”, or “the initiate” ([544], Volume 1, page 109). People initiated into the mysteries of sciences are presumed to have been named Christ after a ceremonial anointment with holy oil. The Hebraic translation of the Greek *Christ* is *Nazarene* ([544], Volume 1, page 109). The Gospel does occasionally refer to the Saviour as Jesus the *Nazarene* (Matthew 2:23). Joshua (Jesus) – allegedly Joshua, son of Nun ([240]), is buried upon the Beykos mountain near the outskirts of Istanbul, which is also named *Hazreti*, or “Holy” in Turkish ([1181]). The words *Nazarene* and *Hazreti* may have the same meaning, qv in CHRON5.

A propos, let us recall that the famous Orthodox Apostolic Creed had first been adopted by the Nicaean Council in the alleged year 325 A.D. (the edicts of the

council haven’t reached our age), but later edited and supplemented by the Constantinople Council in the alleged year 381 A.D. (the of that council did not survive until our day, either). This is exactly the epoch over which Jesus Christ of the XII century A.D. becomes superimposed, likewise his reflection – Gregory Hildebrand, (shift value equalling 820 years, qv in CHRON1, Chapter 6).

Stories collected in *The General Menaion* (Monthly Readings hagiography) are of a certain interest if we study the history of the cult. We quote them after [544], Volume 1.

Let us recollect which saint’s holy day the European New Year begins with. The first page reads, “January 1st. Saint *Basil The Great*.” *Basil* is the Greek for “King” (*Basileus*). That is to say, the Christian year begins with a Saint Great King. Who is he? Why does he occupy this honorary position? Why is he considered to have been “the great father of the church”? ([849], page 176). Basil was born in the alleged year 333 A.D.; N. A. Morozov collected intriguing material to demonstrate parallels between St. Basil the Great and Jesus Christ ([544], Volume 1). We have composed a short table of this parallel’s form-codes.

1a. *Jesus Christ*. Jesus is the King of the Jews, according to the Gospels (Matthew 27:11) and (John 19:21). He is also the founder of a new religion. Christian crucifixes are often adorned with the letters INRI, which stand for “Jesus Nazarene Rex Iudaeorum” (Jesus Nazarene, King of the Jews).

■ 1b. *St. Basil The Great*. Basil the Great = The Great King. Basil, or Basileus, translates as “king”. He is one of the most important Christian saints.

On fig. 1.9 we can see an image of St. Basil the Great on the iconostasis of the Annunciation Cathedral in the Muscovite Kremlin ([114], page 253). On fig. 1.10 we see an icon from the first half of the XVII century depicting St. Basil the Great.

2a. *Jesus Christ*. A famous legend from the Gospel according to Luke: “After three days they found

Him in the temple courts, sitting among the teachers, listening to them and asking them questions. Everyone who heard Him was amazed at His understanding and His answers” (Luke 2:46-47).

- **2b. St. Basil The Great.** At the age of 5, St. Basil could comprehend the entire body of philosophical works available at that epoch; since 12, he had been taught by scribes, amazing them with the profundity of his understanding. Quoted after [544], Volume 1.

- 3a. *Jesus Christ.* The wanderings of Jesus before He began his ministrations. See, in particular, the time Jesus had spent in the desert (Matthew 4:1-11), (Mark 1:12).
- **3b. St. Basil The Great.** St. Basil had also left for Egypt and lived there, “feeding on water and vegetables.” Quoted according to [544], Volume 1.

- 4a. *Jesus Christ.* Jesus returns from his wanderings with a group of twelve followers known as the Apostles (Matthew 10:1-5).
- **4b. St. Basil The Great.** The Great King also returns from his travels surrounded by students. Quoted after [544], Volume 1.

- 5a. *Jesus Christ.* Jesus and his disciples (the Apostles) enter Jerusalem preaching asceticism and poverty, (Matthew 21:10).
- **5b. St. Basil The Great.** St. Basil and his disciples do likewise. They are said to have “given their property away to the indigent and gone to Jerusalem dressed in white”. Quoted after [544], Volume 1.

- 6a. *Jesus Christ.* The famous scene of Jesus baptized by his Precursor – Prophet St. John the Baptist (Matthew 3:13-16). In the Orthodox tradition, St. John the Baptist is usually called “Saint John the Great”.
- **6b. St. Basil The Great.** Here, Maximus, or “The Greatest” baptises St. Basil the Great = The Great King in the Jordan. This version may have called St. John the Baptist Maximus, or “the Greatest”. Quoted after [544], Volume 1.



Fig. 1.9. St. Basil the Great. Icon from the iconostasis of the Blagoveshchensky Cathedral of the Muscovite Kremlin ([114], page 253).



Fig. 1.10. St. Basil the Great. An icon. The Andrei Roublyov Central Museum of Art. First half of the XVII century ([114], page 460).

7a. *Jesus Christ.* The scene of the baptism of Jesus is described as follows:

“At that time Jesus came... and was baptized by John in the Jordan. As Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on Him like a dove. And a voice came from heaven” (Mark 1:9-11).

- **7b. St. Basil The Great.** We see the exact same scenario repeated! During the baptism of The Great King, “a kind of fiery lightning came down on him, and a dove flew out of it, which descended upon the Jordan, troubled the water and flew back to heaven. And those standing on the shore, upon seeing this, were frightened with a great fear and glorifying God”. Quoted after [544], Volume 1. The lightning must have been accompanied by “a voice like thunder”.

8a. *Jesus Christ.* The key elements of the plot are as follows: baptism, the Jordan, a dove and a voice from heaven.

- 8b. *St. Basil The Great*. This myth is based on the same elements: baptism, the Jordan, a dove and a lightning (possibly, a voice from heaven).
- 9a. *Jesus Christ*. The scene of the transfiguration of Jesus: “After six days Jesus took with Him, Peter, James and John... and led them up a high mountain by themselves. There he was transfigured before them. His face shone like the sun... Just then there appeared before them Moses and Elijah, talking with Jesus... When the disciples heard this, they fell facedown to the ground, terrified” (Matthew 17:1-3, 17:6).
- 9b. *St. Basil The Great*. The scene of the transfiguration of the Great King is just the same: the King prayed the God to bestow His grace upon him. He had made a sacrifice: he was calling upon the Lord for six days, and “all the high clergy saw the celestial light shed upon the altar, and men in bright garments surrounding the Great King. Those who saw it fell facedown”. Quoted after [544], Volume 1, page 125.
- 10a. *Jesus Christ*. Thus, the essence of the myth is as follows: six days, prayer, transfiguration, celestial light, prophets appearing and the disciples in fear (“falling facedown”).
- 10b. *St. Basil the Great*. The essentials of the myth are absolutely the same: six days, prayer, celestial light, men appearing and spectators in fear (“falling facedown” as well).
- 11a. *Jesus Christ*. A close companion of Jesus – Simon Peter, who is said to have been older than Jesus.
- 11b. *St Basil The Great*. Next to the Great King we see his close companion Eubulus, whose name translates as “Good Advice”, who is the Great King’s senior. Quoted after [544], Volume 1.
- 12a. *Jesus Christ*. Next to Jesus we see *St. Peter* the Apostle. He is a married man (Mark 1:29), (Luke 4:38).
- 12b. *St. Basil The Great*. Next to the Great King, we also see *Peter*, a high priest. He is married and has children (possibly, a double of Eubulus). Quoted after [544], Volume 1. The names of the doubles coincide.
- 13a. *Jesus Christ*. Jesus performs many miracles (such as exorcising malignant spirits, healing lepers, and raising the dead).
- 13b. *St. Basil the Great*. Virtually the same list of miracles is attributed to the Great King [544], Volume 1.
- 14a. *Jesus Christ*. The devil tempts Jesus (Luke 4:1-13).
- 14b. *St. Basil the Great*. We learn of a similar temptation of the Great King by the devil. Quoted after [544], Volume 1.
- 15a. *Jesus Christ*. The famous Mary Magdalene had been living a life of sin for a long time; however, when she had met Jesus, she was absolved of her sins and accompanied him as an ardent worshipper (Luke 7:36-50, 8:1-2).
- 15b. *St. Basil The Great*. Here, a certain rich widow had been living a dissolute life for a long time - however, when she’d met the Great King, she begged him for an absolution. She received the absolution and became a worshipper of the King. Quoted after [544], Volume 1. The plot is very similar.
- 16a. *Jesus Christ*. Jesus is said to have known the secret thoughts of people: when he had met an unfamiliar Samaritan woman, he told her that she’d had five husbands, and that the man she had been with when they met wasn’t in fact her husband (John 4:15-19).
- 16b. *St. Basil the Great*. A virtually identical plot: upon meeting a stranger by the name of Theognia, the Great King had told her that the man who was accompanying her as a husband hadn’t been such. Quoted after [544], Volume 1.
- 17a. *Jesus Christ*. State authorities begin repressions against Jesus, willing to make him adhere to the previous cult. Jesus, aided by a number of the Apostles, heads an oppositional religious movement.

- 17b. *St. Basil the Great*. Valens the Roman Emperor, goes against the Great King, willing to make him adhere to Aryanism. The Great King resists and, accompanied by his followers, heads the opposition. Quoted after [544], Volume 1. We see an evident parallelism: both Jesus and the Great King step up against the Roman authorities.

- 18a. *Jesus Christ*. The Pharisees, sworn enemies of Jesus, form a group supported by the state (John 7:32).
- 18b. *St. Basil The Great*. Aryanists are sworn enemies of the Great King. They also enjoy the support of the emperor’s authority. Quoted after [544], Volume 1.

- 19a. *Jesus Christ*. The trial over Jesus and His Crucifixion (John 18-19).
- 19b. *St. Basil the Great*. In the alleged year 368 A.D. Valens initiates a trial over the Great King, willing to sentence him to exile. Quoted after [544], Volume 1.

- 20a. *Jesus Christ*. Jesus is crucified at the age of 33. He began his ministration when he had been about thirty years of age (Luke 3:23).
- 20b. *St. Basil The Great*. The Great King was born in the alleged year 333 A.D.; therefore, at the time of Valens’ trial, in the alleged year 368, he had been 35 [544], Volume 1.

- 21a. *Jesus Christ*. Pontius Pilate, the chief Roman magistrate, refuses to judge Jesus and “washes his hands”. “When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd” (Matthew 27:24).
- 21b. *St. Basil The Great*. Roman emperor, Valens wants to sign the sentence, but the cane “breaks in his hand” and he, frightened, tears his decree to pieces. Quoted after [544], Volume 1.

- 22a. *Jesus Christ*. The trial over Jesus takes place at the place of Pontius Pilate, that is, Pilate of Pontus. The word “pilat” used to mean “hang-
- man, tormentor”, in the old Russian language - hence Russian word “pilatit – to torture, tyrannize” (V. Dal – [223], see “pilatit”). Thus, Pontius Pilate is the Hangman from Pontus, or the Tormentor from Pontus. It is therefore possible that, rather than being a name, the word “Pilate” stands for occupation in the Gospels. Pilate of Pontus is merely the judge of Pontus, or the state official who administers justice and manages hangmen. According to the Gospels, there are two rulers on the historical scene: King Herod and the judge Pontius Pilate, a Roman governor.
- 22b. *St. Basil the Great*. The trial over the Great King takes place at the residence of the high priest of Pontus. Here we also see two influential rulers: Emperor Valens and a judge – the high priest of Pontus. Quoted after [544], Volume 1.

- 23a. *Jesus Christ*. King Herod hands Jesus over to Pontius Pilate (Luke 23:8-11).
- 23b. *St. Basil the Great*. Emperor Valens hands the Great King to the high priest of Pontus. Quoted after [544], Volume 1.

- 24a. *Jesus Christ*. The court sentences Jesus to death (Luke 23:13-5).
- 24b. *St. Basil the Great*. The Great King is also sentenced to death according to [544], Volume 1.

- 25a. *Jesus Christ*. After the execution, or the Crucifixion, a miracle takes place, namely, the Resurrection of Jesus Christ (Matthew 28:5-20).
- 25b. *St. Basil the Great*. A miracle saves the Great King from death (see [544], Volume 1). It is interesting that neither the “biography” of the Great King, nor that of Hildebrand (another reflection of Jesus Christ) should mention the execution itself – that is, the crucifixion *is not actually described at all*.

- 26a. *Jesus Christ*. After His Resurrection, Jesus “appears before many” - his disciples in particular (Matthew 28:16-17). The Gospel tells us nothing of the further fate of Jesus Christ.

- 26b. *St. Basil the Great*. After the “resurrection” (having been on the verge of death, but not executed), the Great King had lived for 10 years and died in the alleged year 378 A.D., vested in the great authority of being a religious leader ([544], Volume 1).
 - 27a. *Jesus Christ*. Before the “death”, or the Crucifixion, Jesus points out his youngest and most beloved disciple during the Last Supper – St. John the Apostle (John 13:23 and on).
 - 27b. *St. Basil the Great*. Before his death, the Great King transfers his authority to his disciple *John*. He is said to have baptized his disciple and “communicated to him the divine Mysteries... Only then... has he committed his soul into the hands of God”. Quoted after [544], Volume 1.
 - 28a. *Jesus Christ*. Jesus is considered to have been the founder of Christianity.
 - 28b. *St. Basil the Great*. The Great King is the progenitor of the Christian mysteries ([544], Volume 1). The most important element of the cult is the so-called *Liturgy of St. Basil the Great* ([544], Volume 1).
 - 29a. *Jesus Christ*. Jesus is the head of the Holy Family, a group of Christian saints.
 - 29b. *St. Basil the Great*. The Great King was canonized as a Christian saint together with his brothers and sisters.
 - 30a. *Jesus Christ*. There are two traditional points of view on how old Jesus was at the moment of his “death”: 33 years, according to the most common version (Luke 3:23), and approaching 50 – “You are not yet fifty years of age” (John 8:57).
 - 30b. *St. Basil the Great*. The “ecclesiastical age” of the Great King, who was born in the alleged year 333 A.D., can be calculated in two ways: 1) either 35 years, up to Valens’ trial that allegedly took place around 368 A.D., or 2) 45 years, up to his death allegedly in 378 A.D. [544], Volume 1. We see sufficient conformity.
 - 31a. *Jesus Christ*. The feast of the Nativity of Christ (Christmas) is the most important Christian holy day.
 - 31b. *St. Basil the Great*. The feast of the Nativity of Christ is considered to have appeared among the followers of the famous Christian sect of *Basilidians* ([744], page 47). Today they are presumed to have been the followers of the notorious heretic Basilides ([744], page 47). It is however possible that the tale of “Basilides the Heretic” was just another version of the legend about St. Basil the Great.
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- Thus, St. Basil the Great appears to have been a phantom reflection of Jesus Christ, or Emperor Andronicus from the XII century A.D.

The famous reform of the Occidental Church in the XI century by “Pope Gregory Hildebrand” as the reflection of the XII century reforms of Andronicus (Christ). The Trojan war of the XIII century A.D.

1. “POPE GREGORY HILDEBRAND” FROM THE XI CENTURY A.D. AS A REPLICA OF JESUS CHRIST (ANDRONICUS) FROM THE XII CENTURY. A CHRONOLOGICAL SHIFT OF 100 YEARS. THE SCALIGERITE CHRONOLOGISTS HAVE SUBSEQUENTLY MOVED THE LIFE OF CHRIST’S 1050 YEARS BACKWARDS, INTO THE I CENTURY A.D.

The great ecclesiastical reform of the XI century, conceived and initiated by the famous Pope Gregory Hildebrand, is a well-known event in the history of Western Europe and the Occidental Christian Church. It is supposed to have radically altered the life of the Europeans. As we shall demonstrate in the present chapter, the XI century “Pope Gregory Hildebrand” is really a phantom reflection of Andronicus (Christ) from the XII century A.D.

Let us explain in more detail. The decomposition of the “Scaligerian history textbook” into the sum of four shorter chronicles shifted against each other implies the existence of the erroneous mediaeval tradition that dated Christ’s lifetime to the XI century A.D. This fact had initially been discovered by the author in his study of the global chronological map (the 1053-year shift that superimposes the phantom I century A.D. over the XI century A.D.). This erroneous

point of view that the ancient chroniclers adhered to was further rediscovered by G. V. Nosovskiy in his analysis of the Mediaeval calculations related to the Passover and the calendar, qv in CHRON6 and Annex 4 to *The Biblical Russia*.

One should therefore expect a phantom reflection of Jesus Christ to manifest in the “Scaligerian XI century”. This prognosis is confirmed, and we shall demonstrate the facts that confirm it in the present chapter.

Our subsequent analysis of the ancient and mediaeval historical chronology demonstrated that the epoch of Christ, which is presumed to be at a distance of 2000 years from today, to have been 1100 years closer to us, falling over the XII century A.D. See our book entitled *King of the Slavs* for further reference. Apparently, despite the fact that the mediaeval chronologists have shifted Christ’s life as reflected in the chronicles into the I century A.D., having “removed” it from the XII century, an “intermediate reflection” of Emperor Andronicus (Christ) remained in the XI century as the biography of “Pope Gregory VII Hildebrand”.

This statement, which is of a purely chronological nature, is often misunderstood by religious people. This stems from the false impression that the re-dating of the Evangelical events that we offer contradicts the Christian creed. This is not so. The re-dating

of the years of Christ's life that we offer taken together with the alternative datings for other events recorded in ancient and mediaeval history has got absolutely nothing to do with Christian theology.

The same can be said about the parallels between the Evangelical descriptions of Christ's life and the biography of "Pope" Gregory Hildebrand. A parallelism doesn't imply that Hildebrand's biography is based on reality and the Gospels are a myth that duplicates it. On the contrary – in our works on chronology we demonstrate our discovery that the history of the Italian Rome (where Pope Hildebrand is supposed to have been active in the XI century according to Scaligerian history) only commences from the XIV century. Also, up until the XVII century it used to differ from the consensual version substantially. Ergo, real history tells us that there could have been no Roman Pontiff by the name of Hildebrand in the XI century Italy – if only due to the non-existence of Rome itself at that epoch.

What are the origins of "Pope Hildebrand's" biography, and why does it contain duplicates of a number of Evangelical events? This issue requires a separate study. It is of great interest in itself, and remains rather contentious. In any case, if we are to assume a purely chronological stance, we shall certainly become interested in the fact that the Scaligerian history of the XI century contains a distinctive parallelism with the Evangelical events.

1.1 Astronomy in the Gospels

1.1.1 *The true dating of the evangelical eclipse.*

The issue of dating the evangelical events via a study of the eclipse described in the Gospels and other early Christian sources (Phlegon, Africanus, Synkellos etc) has a long history – it has been repeatedly discussed by astronomers and chronologists alike. There is controversy in what concerns whether the eclipse in question was a solar or a lunar one – we shall therefore consider both possibilities. Let us consider a lunar eclipse first. The Scaligerian chronology suggests 33 A.D. as a fitting solution – see Ginzel's astronomical canon, for instance ([1154]). However, this solution doesn't quite fit, since the lunar eclipse of 33 A.D. was all but unobservable in the Middle East. Apart from that, the eclipse's phase was minute ([1154]).

Nevertheless, the eclipse of 33 A.D. is still persistently claimed to confirm the Scaligerian dating of the Crucifixion – the alleged year 33 A.D.

N. A. Morozov suggested another solution: 24 March 368 A.D. ([544], Volume 1, page 96. However, if we are to consider the results of our research that had demonstrated the "Scaligerian History Textbook" to fall into a collation of four brief chronicles, this solution is nowhere near recent enough to satisfy our requirements. Morozov considered the Scaligerian chronology to be basically correct in the new era; therefore, he only got to analyze the eclipses that "preceded the VIII century – that is, from the dawn of history to the second half of the Middle Ages – I decided going any further back would be futile [sic! – A. E.]" ([544], Volume 1, page 97).

We have thus extended the time interval to be searched for astronomical solutions into the epochs nearer to the present, having analyzed all the eclipses up until the XVI century A.D. It turns out that there is an eclipse that satisfies the conditions – the one that occurred on Friday, 3 April 1075. The coordinates of the zenith point are as follows: + 10 degrees of longitude and – 8 degrees of latitude. See Oppolzer's canon, for instance ([1315]). The eclipse was observable from the entire area of Europe and the Middle East that is of interest to us. According to the ecclesiastical tradition, the Crucifixion and the eclipse were simultaneous events that took place two days before the Easter. This could not have preceded the equinox. The eclipse dating to 3 April 1075 A.D. precedes Easter (which falls on Sunday, 5 April that year) by two days, as a matter of fact. The phase of the 1075 eclipse is 4"8 – not that great. Later on, in our analysis of Gregory Hildebrand's "biography", we shall see that the eclipse of 1075 A.D. corresponds well with other important events of the XI century which may have become reflected in the Gospels.

Let us now consider the solar eclipse version. According to the Gospels and the ecclesiastical tradition ([518]), a new star flared up in the East the year the Saviour was born (Matthew 2:2, 2:7, 2:9-10), and a total eclipse of the sun followed in 31 years, in the year of the Resurrection. The Gospel according to Luke (23:45) tells us explicitly that the sun "hath darkened" during the Crucifixion. Ecclesiastical sources also make direct references to the fact of the Resur-

rection being accompanied by a solar eclipse, and not necessarily on Good Friday. Let us point out that an eclipse, let alone a total eclipse, is a rare event in that part of the world. Although solar eclipses occur every year, one can only observe them from the narrow track of lunar shadow on the Earth (unlike lunar eclipses that one can observe from across an entire hemisphere). The Bible scholars of the XVIII-XIX century decided to consider the eclipse to have been a lunar one, which didn't help much, since no fitting lunar eclipse could be found, either (qv above). However, since then the consensual opinion has been that the Gospels describe a lunar eclipse and not a solar one. Let us adhere to the original point of view that is reflected in the sources, namely, that the eclipse was a solar one.

We learn that such combination of rarest astronomical events as a nova explosion and a full eclipse of the sun following it by roughly 33 years *did actually occur* – however, in the XII century A.D. – not the first! We are referring to the famous nova explosion roughly dated to 1150 and the total eclipse of the sun of the 1 May 1185. We relate it in detail in our book *King of the Slavs*.

Thus, astronomical evidence testifies to the fact that the Evangelical events are most likely to have taken place in the XII century A.D. – about 1100 later than the Scaligerian “dating” ([1154]), and 800 years later than the dating suggested by N. A. Morozov ([544], Volume 1).

However, later chronologists have shifted the supernova explosion (the Evangelical star of Bethlehem) 100 year backwards, declaring it to have taken place in 1054. What are the origins of this version? It is possible that the desperate attempts of the mediaeval chronologists to find a “fitting” eclipse in the XI century played some part here. A total eclipse of the sun took place on the 16 February 1086, on Monday ([1154]). The shadow track from this eclipse covered Italy and Byzantium. According to Ginzl's astronomical canon ([1154]), the eclipse had the following characteristics: the coordinates of the beginning of the shadow track are – 76 degrees of longitude and + 14 degrees of latitude (these values are – 14 longitude and + 22 latitude for the track's middle, and + 47 longitude with latitude equalling + 45 degrees for its end). The eclipse was total. Having erro-

neously declared this eclipse to have been the one that coincided with the Crucifixion, the XIV-XV century chronologists had apparently counted 33 years (Christ's age) backwards from this date (approximately 1086 A.D.), dating the Nativity to the middle of the XI century. They were 100 years off the mark.

Let us linger on the ecclesiastical tradition that associated the Crucifixion with a *solar eclipse*.

1.1.2. The Gospels apparently reflect a sufficiently advanced level of astronomical eclipse theories, which contradicts the consensual evangelical history.

The Bible scholars have long ago taken notice of the claim that the eclipse had lasted about *three hours* made by the authors of the Gospels.

Matthew tells us the following: “Now from the sixth hour there was darkness *all over the land* unto the ninth hour” (Matthew 27:45).

According to Luke, “... it was about the sixth hour, and there was a darkness all over the earth until the ninth hour. And *the sun was darkened...*” (Luke 23:44-45)

Mark informs us that “... when the sixth hour was come, there was darkness all over the whole land until the ninth hour”.

John hasn't got anything to say on the subject.

The numerous commentators of the Bible have often been puzzled by the fact that the evangelists report a solar eclipse (“the sun was darkened”) with its unnaturally long three-hour duration, since a regular solar eclipse is only observable for several minutes from each particular location. We consider the explanation offered by Andrei Nemoyevskiy, the author of the book *Jesus the God* ([576]) a while ago to make perfect sense. He wrote that “we know that a solar eclipse could not have lasted for three hours and covered the entire country [it is usually assumed that the country in question is the rather small area around Jerusalem – A. F.]. Its maximal duration could not possibly exceed 4-8 minutes. The evangelists apparently were well familiar with astronomy and could not have uttered any such nonsense ... Luke (XXIII, 44) ... Mark (XV, 33) ... and Matthew (XXVII, 45) ... tell us that “there was darkness *all over the land*”, which really could have lasted for several hours. The duration of the *entire* solar eclipse that occurred on 6 May 1883 equalled 5 hours and 5 minutes; however, the

full eclipse lasted for 3 hours and 5 minutes – exactly the time interval specified in the Gospels” ([576], page 23).

In other words, the three hours specified by the evangelists referred to *the entire duration of the lunar shadow’s movement across the surface of the Earth* and not the time a single observation point was obscured – that is, the duration of the eclipse from the moment of its beginning (in Britain, for instance) and until its end in some place like Iran. It took the lunar shadow three hours to cover the entire track that ran “all over the land”, inside which “there was darkness”. The phrase “*all over the land*” was thus used deliberately.

Naturally, such interpretation of the Gospels implies a sufficiently advanced level of their authors’ understanding of the eclipses and their nature. However, if the events in question took place in the XII century and were recorded and edited in the XII-XIV century the earliest, possibly a lot later, there is hardly any wonder here. Mediaeval astronomers already understood the mechanism of solar eclipses well enough, as well as the fact that the lunar shadow slides across the surface of the Earth (“all over the land”) for several hours.

Let us point out that this high a level of astronomical knowledge from the part of the evangelists is an absolute impossibility in the reality tunnel of the Scaligerian chronology. We are told that the evangelists were lay astronomers at best, and neither possessed nor used any special knowledge of astronomy.

We shall consider the issue of the “passover eclipse” that occurred during the Crucifixion once again. Many old ecclesiastical sources insist the eclipse to have been a *solar* one. This obviously contradicts the Gospels claiming that the Jesus Christ was crucified around the time of the Passover, which also implies a full moon. Now, it is common knowledge that no solar eclipse can occur when the moon is full, since the sun and the moon face *opposite* sides of the Earth. The sun is located “behind the back” of the terrestrial observer, which is the reason why the latter sees the entire sunlit part of the moon – a full moon, that is.

All of the above notwithstanding, we have discovered a total eclipse of the sun that took place on 1 May 1185 falling precisely on the year of the Crucifixion, qv in the *King of the Slavs*. Let us remind the reader that a full solar eclipse is an exceptionally

rare event for this particular geographical area. Centuries may pass between two solar eclipses observed from this region. Therefore, the eclipse of 1185 could have been eventually linked to the moment of the Crucifixion. Hence the concept of the “passover eclipse”. This shouldn’t surprise us since in the Middle Ages a clear understanding of how the locations of celestial bodies were related to one another had been a great rarity, even for scientists.

In fig. 2.1 we can see an ancient miniature of the Crucifixion taken from the famous Rhemish Missal. At the bottom of the miniature we see a solar eclipse that accompanies the Crucifixion (fig. 2.2). Modern commentary runs as follows: “the third scene in the bottom field depicts the apocryphal scene of the eclipse observed by Dionysius Areopagites and Apollonphanes from Heliopolis” ([1485], page 54. We see the Sun is completely covered by the dark lunar disc, with the corona visible underneath. The sky is

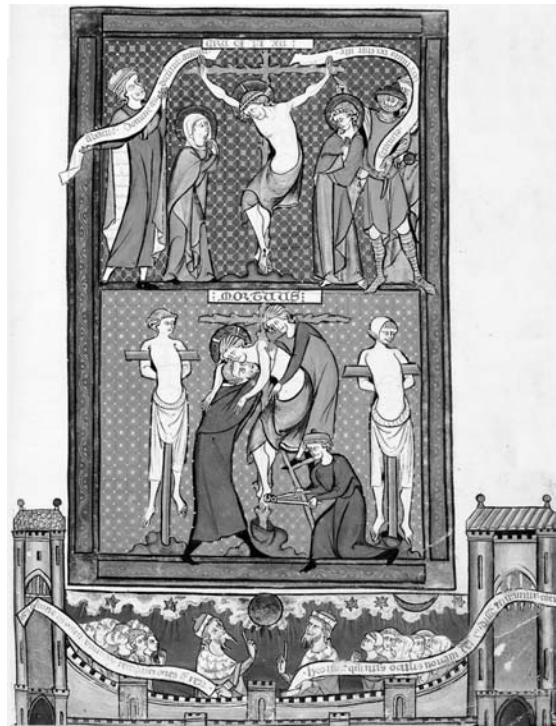


Fig. 2.1 A miniature from the *Rhemish Missal* (Missale re-mense. Missal à l’usage de Saint-Nicaise de Reims) dating to the alleged years 1285-1297. We see the Crucifixion accompanied by a total eclipse of the sun. Taken from [1485], ill. 25.

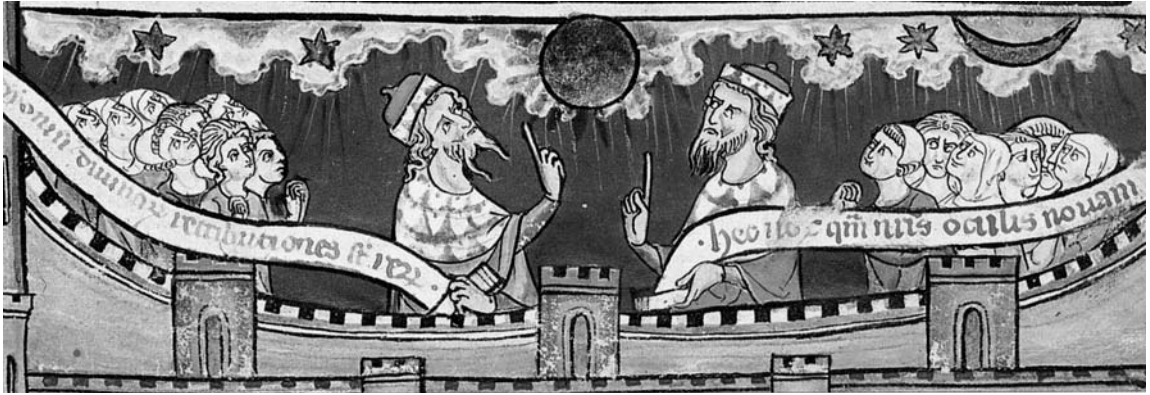


Fig. 2.2 A close-in of the fragment depicting a total solar eclipse on the miniature from the *Rhemish Missal* ([1485], ill. 25).

painted dark, since “there was darkness all over the whole land”. Numerous spectators look at the sky in fear, whilst the two sages point their fingers at the eclipse and the Crucifixion depicted at the top of the picture.

In fig. 2.3 we see the fragment of a New Testament frontispiece from *La Bible historiale*, a book by Guiart des Moulins ([1485], ill. 91). We see the Crucifixion accompanied by a total eclipse of the sun; we actually see a sequence of two events in the same miniature – on the left of the cross there is the sun that is still shining bright, while on the right it is completely obscured by the blackness of the lunar disc. This method was often used by mediaeval artists for a more comprehensive visual representation of sequences of events – “proto-animation” of sorts.

Yet another miniature where we see the Crucifixion accompanied by a solar eclipse can be seen in fig. 2.4 – it allegedly dates to the end of the XV century ([1485], ill. 209). We see two events in a sequence once again. The sun is still bright to the left of the cross, and it is beginning to darken on the right where we see it obscured by the moon, which is about to hide the luminary from sight completely. We see a starlit sky, and that is something that only happens during a total eclipse of the sun.

It is interesting that the traces of references to Christ in mediaeval chronicles relating the XI century events have even reached our day. For instance, the 1680 Chronograph ([940]) informs us that Pope Leo IX (1049-1054) was visited by Christ himself: “It is said that Christ had visited him [Leo IX] in his

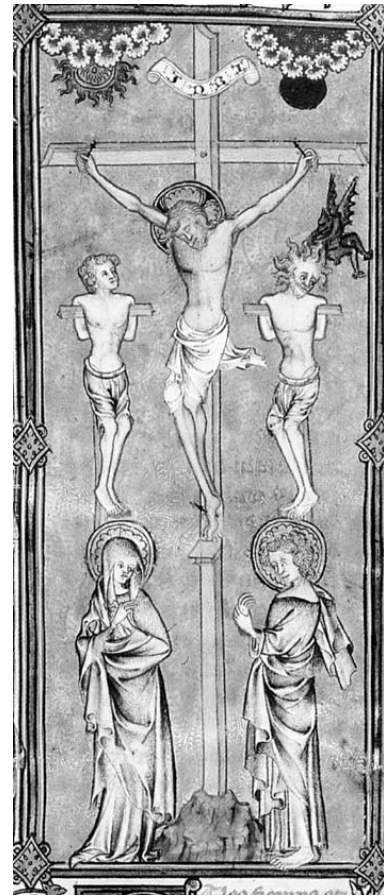


Fig. 2.3 Frontispiece fragment from an edition of the New Testament that dates to the end of the alleged XIV century with a Crucifixion scene accompanied by a total solar eclipse. Taken from [1485], ill. 91.

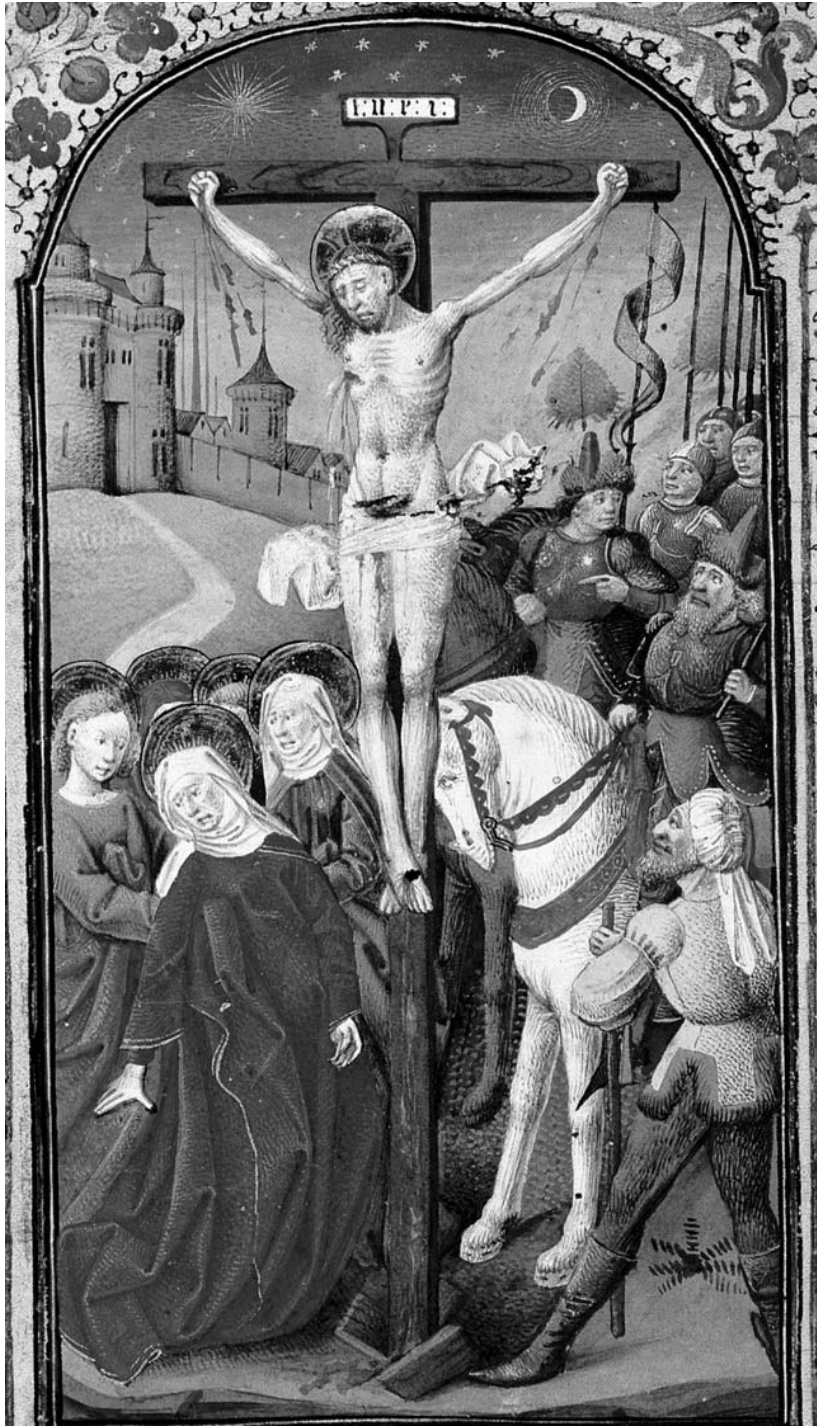


Fig. 2.4 An ancient miniature from the book entitled *Heures de Rolin-Levis. À l'usage de Paris*. We see the Crucifixion as well as a total eclipse (the visibility of stars being a unique characteristic of the latter). Taken from [1485], ill. 209.

abode of repose, disguised as a beggar” ([940], sheet 287). It is important that there are no similar references anywhere else in the Chronograph ([940]) except for the renditions of the Gospels. In the next section we shall discover evangelical parallels in the biography of Pope Gregory VII, who had died in 1085. It is possible that Gregory VII is a reflection of Jesus Christ, or Emperor Andronicus, stemming from the fact that the Roman history of Constantinople was relocated to Italy (on paper only, naturally).

This is why the first “A.D.” year mentioned in a number of chronicles could have erroneously referred to 1054 A.D. This eventually gave birth to another chronological shift of 1053 years. In other words, some of the mediaeval chronologers were apparently accustomed to dating the Nativity to either 1054 or 1053 (instead of 1153, which is the correct dating).

A propos, the beginning of the first crusade – the one that had the “liberation of the Holy Sepulchre” as its objective – is erroneously dated to 1096 ([76]) instead of circa 1196. On the other hand, one should pay attention to the mediaeval ecclesiastical sources, such as *The Tale of the Saviour’s Passions* and *Pilate’s Letter to Tiberius*. They often relate the events involving Christ in greater detail than the Gospels. And so, according to these sources, Pilate had been summoned to Rome immediately after the Resurrection and executed there, and the Caesar’s troops marched towards Jerusalem and captured the city. Nowadays all of this mediaeval information is supposed to be of a figmental nature, since no Roman campaign against Jerusalem that took place in the third decade of the first century A.D. is recorded anywhere in the Scaligerian history. However, if we are to date the Resurrection to the end of the XII century, this statement found in mediaeval sources immediately assumes a literal meaning, being a reference to the crusades of the late XII – early XIII century, and particularly the so-called Fourth Crusade of 1204, which resulted in the fall of Czar-Grad.

Later chronologists, confused by the centenarian chronological shift, have moved the dates of the crusades of the late XII – early XIII century to the end of the XI century. This resulted in the phantom crusade of 1096, for instance, which is presumed to have resulted in the fall of Jerusalem ([76]).

1.2. The Roman John Crescentius of the alleged X century A.D. as a reflection of the Evangelical John the Baptist from the XII century A.D. A biographical parallelism

As we demonstrate in our book *King of the Slavs*, John the Baptist had lived in the XII century A.D. In the present section we shall discuss the correlation between his two phantom reflections in the I and the X century A.D.

The chronicles that tell us about the origins of the Second Roman Empire dating from the alleged I century A.D. include a detailed description of the great ecclesial reform implemented by Jesus Christ and partially instigated by his precursor John the Baptist. This is what the Gospels tell us. As one can see in Chapter 6 of CHRON1, most of these events can be linked to the dawn of the X-XIII century Roman Empire – namely, the XII century A.D. One has to bear in mind that these events took place in the New Rome, or Czar-Grad on the Bosphorus. The identification of the Second Empire as that of the X-XIII century is a consequence of the chronological shift of roughly 1053 years. It can be represented as the formula $P = T + 1053$, where T is the Scaligerian B.C. or A.D. dating of the event, and P – the new one suggested by our conception. Thus, if T equals zero (being the first year of the new era), the P date becomes equal to 1053 A.D. In other words, the results related in Chapter 6 of CHRON1 formally imply the existence of a mediaeval tradition dating the beginning of the new to 1053 A.D. in modern chronology.

Thus, the initial dating of Christ’s lifetime to the XI century made by the mediaeval chronologists was 100 years off the mark. The real date of the Nativity falls on 1152, qv in our book entitled *King of the Slavs*.

We have observed the effects of the chronological shift ($P = T + 1053$) on the millenarian Roman history. If we are to move forwards in time along this parallelism, we shall eventually reach the “beginning of the new era”. What discoveries await us here? The answer is given below in numerous biographical collations and identifications. The “a” points of our table as presented below contain numerous references to the book of F. Gregorovius ([196], Volume 3).

In our relation of the parallelism we shall concentrate on its “mediaeval half”, since the content of

the Gospels is known to most readers quite well, unlike the mediaeval version. From the point of view of the parallelism that we have discovered, the mediaeval version is important as yet another rendition of the evangelical events. One should also bear in mind that nowadays the events related to Crescentius and Hildebrand are supposed to have happened in the Italian Rome. This is most probably untrue. The events described in the Gospels had taken place in Czar-Grad on the Bosphorus, and were subsequently transferred to Italy on paper when the Italian Rome emerged as the new capital in the XIV century A.D. This young city had been in dire need of an “ancient history”, which was promptly created.

**COMPARISON TABLE
FOR THE MEDIAEVAL JOHN CRESCENTIUS AND
THE “ANCIENT” JOHN THE BAPTIST**

-
- a. John Crescentius.* Allegedly the X century Rome (possibly the XII century Czar-Grad).
- *b. John the Baptist.* Allegedly I century A.D. See the Gospels for reference.
- 1*a. John Crescentius.* X century Rome, possibly the XII century Czar-Grad. The name is John Crescentius ([196], Volume 3).
- 1*b. John the Baptist.* The name is John the Baptist (Matthew 3:1). The Russian version of the name is *Krestitel*; we hardly need to be surprised by their phonetic proximity. Apparently, the tale of John Crescentius was imported by the Italian Rome from the New Rome as recently as approximately the XIV century A.D. In CHRON7 one can find our definition of “Classical Latin”.
- 2*a. John Crescentius.* X century Rome, possibly the XII century Czar-Grad. John Crescentius is a hero of the secular mediaeval Rome and a fighter for freedom from the foreign German rule. He presided the National-Patriotic party of Rome, which was founded around 960 A.D. He is said to have been “an eminent Roman... for several years John Crescentius managed to hold the seat of Roman power... as the head of the National party” ([196], Volume 3, pages 325-326). Crescentius is the most famous representative of the mediaeval Crescentii family. He was “the secular ruler of Rome, but in no way an independent monarch” ([196], Volume 3, pages 326-327).
- 2*b. John the Baptist.* John the Baptist is the famous prophet and extirpator who fought against King Herod and his clan (Herod and his brother Philip – Mark 6:17).
- 3*a. John Crescentius.* X century Rome, possibly the XII century Czar-Grad. John Crescentius overthrows Pope John XV in Rome and thus seizes *ecclesiastical power* in Rome ([196], Volume 3, pages 325-343).
- 3*b. John the Baptist.* The leadership of the contemporary religious movement is his to a large extent. He is a greatly respected prophet and the precursor of Jesus Christ.
- 4*a. John Crescentius.* X century Rome, possibly the XII century Czar-Grad. John Crescentius is supposed to have taken vows in 972 or 981 ([196], Volume 3, page 335).
- 4*b. John the Baptist.* John the Baptist leads an ascetic monastic life. “And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey” (Matthew 3:4).
- 5*a. John Crescentius.* X century Rome, possibly the XII century Czar-Grad. John Crescentius is supposed to have ruled in Rome. Most possibly the city in question was really the New Rome, or Czar-Grad, qv in CHRON1, Chapter 6. According to geographical identifications that we suggest in CHRON5, the evangelical “Jordan river” could really have been Danube (R + DAN). The Czar-Grad region can thus prove to be the biblical “region round about Jordan”.
- 5*b. John the Baptist.* John’s sermons made a lot of people congregate around him: “Then went out to him ... all the area round about Jordan, and were baptized of him in Jordan, confessing their sins” (Matthew 3:5-6).
- 6*a. John Crescentius.* X century Rome, possibly the XII century Czar-Grad. As we have already

- pointed out, mediaeval chronicles would often identify Jerusalem as Rome or the New Rome.
- **6b. *John the Baptist.*** John the Baptist also preaches in Jerusalem (Matthew 3:5) – Judea remains under the Roman rule all the while.
- 7a. *John Crescentius.*** X century Rome, possibly the XII century Czar-Grad. The emperor Otho III is John's main opponent. In 985 John Crescentius became the ruler of Rome in the absence of Otho III, who had been away from Rome at the time. Crescentius formally recognized the German rule as represented by Otho ([196], Volume 3, page 328). In 991, after the death of empress Theophano, John Crescentius "finally began to rule the city all by himself" ([196], Volume 3, page 342). Otho had launched a campaign against Rome in 996 and conquered the city. Crescentius remained head of the party, but no longer an independent governor.
- **7b. *John the Baptist.*** King Herod is the opponent of John the Baptist (Mark 6:27-28).
- 8a. *John Crescentius.*** X century Rome, possibly the XII century Czar-Grad. Being a German emperor, Otho was crowned Emperor of Rome in 996. "This had brought an end to the patrician authority of Crescentius" ([196], Volume 3, page 346). "After a period of 13 years when there had been no one to bear the title of emperor, the walls of Rome finally saw the new Augustus" ([196], Volume 3, page 346).
- **8b. *John the Baptist.*** King Herod is the ruler of the country (Matthew 2:1); John the Baptist has to recognize the secular power of King Herod.
- 9a. *John Crescentius.*** X century Rome, possibly the XII century Czar-Grad. The relations between John Crescentius and Otto must have been neutral initially, despite their mutual political opposition. John remained head of the Roman National party ([196], Volume 3, page 346).
- **9b. *John the Baptist.*** The relationships between John the Baptist and King Herod had been neutral initially. "... for Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly" (Mark 6:20).
- 10a. *John Crescentius.*** X century Rome, possibly the XII century Czar-Grad. The Pope's name is Bruno, he's the religious leader of Rome and a *cousin* of Emperor Otho. We learn that Otho had made his cousin Pope to replace Pope John XV, who was banished by Crescentius ([196], Volume 3, pages 343 and 346).
- **10b. *John the Baptist.*** The name of the ruler is Philip, and he's King Herod's *brother* (Mark 6:17).
- 11a. *John Crescentius.*** X century Rome, possibly the XII century Czar-Grad. Bruno was *of royal blood* – namely, a grandson of Emperor Otho I (the Great – see [196], Volume 3, page 343).
- **11b. *John the Baptist.*** Philip the ruler is *of royal blood*, and he's the King's brother (Mark 6:17).
- 12a. *John Crescentius.*** X century Rome, possibly the XII century Czar-Grad. Romans, especially members of the National party led by Crescentius, are *hostile* towards the Germans Otho and Bruno. On the contrary, Crescentius became a *national hero* of Rome and remained such for the next couple of centuries to follow ([196], Volume 3). "The Pope, likewise the Emperor... were relations, and both of German origin... Romans eyed these fair-haired Saxons who came to rule their city and the entire Christian world with animosity, and the young tramontanes failed to instil due respect of their authority into the Romans" ([196], Volume 3, page 346).
- **12b. *John the Baptist.*** The Gospels mention both Herod and his brother Philip in a negative light, and treat John the Baptist with exalted reverence. The Gospels made Herod's name a derogatory denominative in many languages.
- 13a. *John Crescentius.*** X Century Rome, possibly the XII century Czar-Grad. John Crescentius struggles against the rule of Otho's and Bruno's clan.

- 13b. *John the Baptist*. John the Baptist is a freedom fighter; a vehement opponent of Herod and Philip, and their clan in general.
- 14a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. John Crescentius is arrested, brought to trial and sentenced to banishment at the order of Otho, the Roman Emperor. “After the ascension of the Pope [Bruno – A. F.], who was of the same blood as the emperor, the city needed pacification... Renegade Romans who had banished John XV were tried... Some of the popular leaders [of the rebellion – A. F.] were sentenced to banishment, among their number Crescentius” ([196], Volume 3, page 347).
- 14b. *John the Baptist*. The arrest and incarceration of John the Baptist by King Herod. “For Herod himself had sent forth and laid hold upon John, and bound him in prison...” (Mark 6:17).
- 15a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. Official amnesty given to John by Otho (and Bruno). John remains in Rome, albeit withdrawn from political power – a house arrest of sorts ([196], Volume 3, page 347).
- 15b. *John the Baptist*. “Amnesty” given to John by Herod and Philip. Indeed, although John remains incarcerated, he isn’t executed – moreover, King Herod still respects him, after a manner (Mark 6:20 and 6:26).
- 16a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The “insult” of Pope Bruno by John Crescentius: John banishes Bruno from Rome ([196], Volume 3, page 351). The banishment of Pope Bruno, Otho’s place-man and cousin, was clearly an insult to their entire clan.
- 16b. *John the Baptist*. John the Baptist “insults” the clan of Philip, accusing Herod and Herodias, Philip’s wife, of being in an unlawful liaison: “For John had said unto Herod, It is not lawful for thee to have thy brother’s wife” (Mark 6:18).
- 17a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The name of John’s wife is Stephanie; however, according to several mediaeval legends, she was Otho’s concubine [Otho himself being a possible double of the Biblical King Herod] ([196], Volume 3, p. 404).
- 17b. *John the Baptist*. The daughter of Herodias (Mark 6:22) takes part in these events, being also a relation of King Herod (Mark, 6:17-22). Let us remind the reader that Herodias was the name of Herod’s wife.
- 18a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. Stephanie is supposed to have “hexed” Otto (which is a legend of a latter mediaeval epoch). The chronicles of the Middle Ages tell us that after the death of John Crescentius Stephanie was given to mercenaries “as prey” – however, Gregorovius tells us that “this tale is nothing but pure fiction stemming from national pride and hatred of the Romans. There is another legend of an altogether different nature where Stephanie plays the fairylike role of the concubine of John’s conqueror [becomes Otto’s lover, that is – A. F.], qv in [196], Volume 3, page 404.
- 18b. *John the Baptist*. The daughter of Herodias “charms” King Herod with her dances: “Herod on his birthday made a supper to his lords ... the daughter of Herodias came in, and danced, and pleased Herod... the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee” (Mark 6:21-22).
- 19a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The events in Rome take a turn that is to prove catastrophic for John Crescentius eventually, for he becomes the leader of an uprising ([196], Volume 3, page 352). “Having established his judicatory in the Eternal City, and having calmed the Romans by his amnesty, Otho III... had returned to Germany. His withdrawal had soon served as a signal for the Romans to rebel: the National party had made another desperate attempt to rid the country from the German yoke... Crescentius plots against the German

Pope and his minions. The folk had reasons to be discontent – these foreigners were unfamiliar with Roman laws and appointed judges who weren't subsidized by the state and were corrupt and inequitable... there was an uprising, and the Pope had to flee on 29 September 996... the bold rebel [John Crescentius – A. F.] hurried to stabilize his position of power in Rome... when the Pope had fled, the Roman government was revolutionized completely... Crescentius declared himself a patrician and a consul of the Romans once again" ([196], Volume 3, pages 348-352). In 998 Otho and his troops approached the Roman fortifications. The city had capitulated, except for the Castle of St. Angelus where John Crescentius and his supporters decided to "make their last stand to the bitter end... Otho had demanded that Crescentius lay down his weapons" ([196], Volume 3, page 355). Having received a defiant reply, Otho commanded to storm the castle, which was conquered on 29 April 998.

- 19b. *John the Baptist*. Events take a fatal turn for John: Herodias demands his execution. Her daughter "went forth and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist" (Mark 6:24-25).
- 20a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The execution of Crescentius at the order of Otho ([196], Volume 3, pages 358-359).
- 20b. *John the Baptist*. The execution of John the Baptist at the order of King Herod: "And immediately the king sent an executioner, and commanded his head to be brought; and he went and *beheaded* him in the prison, and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother" (Mark 6:27-28).
- 21a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The severed head of

John Crescentius became an important narrative element in the mediaeval chronicles of the X century. There were many legends about the death of Crescentius ([196], Volume 3, pages 358-359). "Crescentius was beheaded, thrown on the ground, and then hanged... Italian chroniclers tell us that prior to this Crescentius had been blinded with his every limb broken, and he was then dragged across the streets of Rome on the hide of a cow" ([196], Volume 3, pages 358-359).

- 21b. *John the Baptist*. The severed head of John the Baptist became a popular mediaeval subject, which was extensively used in Christian paintings and mediaeval art (John's head on a dish).
- 22a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. "It is even said that he [John Crescentius – A. F.] became disillusioned in further resistance due to its futility, and *took the vows*" ([196], Volume 3, page 358).
- 22b. *John the Baptist*. "And the same John had his raiment of camel's hair, and a leathern girdle about his loins" (Matthew 3:4). John the Baptist had led a *monastic* life.
- 23a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. John Crescentius is a famous martyr in the Roman history of the X century A.D. "His [John's – A. F.] demise after a brief but valiant stand served to cover his name in glory... the Romans had wept for the unfortunate Crescentius for a long time; in the municipal acts of the XI century *we come across the name Crescentius extremely often* [sic! – A. F.], which was for a good reason – many families called their sons after Crescentius. This must have been a tribute to the memory of the intrepid Roman freedom fighter. The epitaph on the grave of Crescentius has survived until our day, and it is one of the most remarkable mediaeval Roman epitaphs" ([196], Volume 3, page 360).
- 23b. *John the Baptist*. John the Baptist is a famous Christian saint and martyr of the alleged I century A.D. The chronological shift here equals about a thousand years.

- 24a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The Scaligerian chronology informs us of a great “evangelical upsurge” of the late X – early XI century A.D. It coincides with the beginning of the crusade epoch (in reality, all of this took place later – in the late XII – early XIII century). The Gospels are the main ideological weapon of the time. There is even a special term – “the evangelical *Renaissance* of the X-XI century A.D.”
- 24b. *John the Baptist*. The story of John the Baptist is one of the main evangelical narrations. These texts served as a basis for the “evangelical” movement, or early Christianity of the alleged I century A.D. A chronological shift of 1053 years places this epoch exactly at the end of the X – beginning of the XI century. Thus, the shift in question identifies the two main “evangelical upsurges” in the Scaligerian history with one another. This “peak” can really be dated to the end of the XII – beginning of the XIII century, qv in our book entitled *King of the Slavs*.
- 25a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The legend of treachery that resulted in the death of John Crescentius. In this mediaeval version we see “treachery” from the part of the emperor Otho (the evangelical King Herod?) himself: “there was no shortage in versions that ascribed the fall of Crescentius to despicable perfidy demonstrated by Otho” ([196], Volume 3, pages 358-359). It is said that Otho traitorously offered Crescentius a free pardon via Tammus the knight, and when John had trusted him and capitulated, Otho gave orders to execute him as a proditor. The execution of Crescentius proved a political event serious enough to tie the death of the emperor Otho that ensued in 1002 to the name of John Crescentius in legends ([196], Volume 3, page 404).
- 25b. *John the Baptist*. Above we have referred to the evangelical tale of perjury that led to the death of John the Baptist. According to the Gospels, John’s death was the result of treachery from the part of Herodias who had used her cunning to get the prophet executed with the aid of her daughter (Mark 6:21-28).
- 26a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. Stephanie is *blamed for the death of Otho*, and considered to have been *the wife of John Crescentius*. Other versions of the story call her emperor Otho’s concubine. When we compare the Gospels to the mediaeval Roman chronicles, we see that they use the term “wife” in all the wrong places; there is definitely confusion in the plot. This must have led to the fact that the husband was confused for his opponent. “The death of Otho... soon took on the hues of a legend. It was told that the new Medea incarnate as the widow of Crescentius managed to get Otho under her spell [a parallel with the Gospels telling us about Herod charmed by the daughter of Herodias – A. F.]; she is supposed to have pretended that she wanted to heal the emperor, and, according to various sources, had either wrapped him up in a poisoned deer hide, poisoned his drink, or put a poison ring on his finger” ([196], Volume 3, page 404).
- 26b. *John the Baptist*. St. Mark the evangelist directly refers to Herodias as *the one to blame for the death of John the Baptist* (Mark 6:24-25). Let us remind the reader that Herodias had allegedly been the wife of King Herod (the double of Otho?).
- 27a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. It is possible that Gregory Hildebrand was born in the time of John Crescentius. Below we shall demonstrate a very vivid parallelism between the mediaeval reports of the famous “Pope” Gregory VII Hildebrand and the evangelical story of Jesus Christ. The period when Hildebrand was politically active in Rome falls on the epoch of 1049-1085 A.D. He is supposed to have been born in 1020 ([64], page 216), which is very close to the epoch of Crescentius (991-998 A.D.). One has to point out that there is another Crescentius in the Scaligerian history of Rome, namely, “John Crescentius the Second” ([196], Vol-

ume 3). He had allegedly been the son of “John Crescentius the First” whose biography we have studied above. This “son” is said to have ruled in Rome between 1002 and 1012. We know very little about him except for the fact that he “followed in his father’s footsteps”. This “John Crescentius Junior” may prove to be a second version of the same old legend about the first Crescentius, in which case the activities of Crescentius (the Baptist) precede the birth of Hildebrand immediately. Such a “duplication” of Crescentius shouldn’t really surprise us. Above we have demonstrated the two duplicates of the war that broke out in the XIII century A.D., which were placed in the X century A.D. by the chronologists. They are shown on the global chronological map in CHRON1, Chapter 6, as the two black triangles that mark the X century A.D. This narrative duplication of the war could have duplicated John Crescentius as well.

- 27b. *John the Baptist*. Jesus Christ is said to have been born in the time of John the Baptist who had baptized Jesus (Matthew 3:1-3 and 3:13).

- 28a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. Hildebrand’s death follows the death of John Crescentius. Hildebrand “carries the banner” of John. We shall return to this below (see [196], Volume 3).

- 28b. *John the Baptist*. The death of Jesus Christ followed the death of John the Baptist. Christ carries on with what was started by John the Baptist, who is therefore called his precursor. John used to preach “saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost” (Mark 1:7-8).

- 29a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The epoch of John Crescentius falls on the end of the X century. He was of a mature enough age when he had died; his activity (political and religious re-

forms) started substantially earlier than 990 – somewhere around the middle of the alleged X century ([196], Volume 3).

- 29b. *John the Baptist*. Major religious events in the history of the mediaeval states were connected with the name of John the Baptist. Let us point towards the well-known *baptism* of Russia somewhere around 980-990 A.D.

- 30a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. If John the Baptist had something to do with the naissance of the rite of baptism, this rite must have had few “Jesus elements” around that time (allegedly the late X – early XI century; XII century in reality), since the epoch of Jesus Christ, or Andronicus (who became reflected in the Roman history as Hildebrand) was just dawning. It falls upon the second half of the XII century.

- 30b. *John the Baptist*. The main rite recorded in the chronicles telling us about the baptism of Russia refers to a *water baptism*. However, this rite was instigated by John the Baptist before Jesus. By the way, this also implies that the baptism of Russia in the alleged X century (the XII century in reality), as well as the crusades of the alleged XI-XIII century (late XII – early XIII century really) didn’t “wait for a thousand years to happen”, but rather proved a fast and immediate reaction to the principal religious events of that age.

1.3. “Pope” Gregory VII Hildebrand from the Roman chronicles dated to the XI century A.D. as the reflection of Jesus Christ (Andronicus) from the XI century A.D. A biographical parallelism

In the present section we demonstrate the famous “Pope Hildebrand” from the alleged XI century A.D. to be a phantom reflection of Andronicus (Christ) from the XII century A.D.

Scaligerian history considers “Pope” Hildebrand to have been the most eminent reformist of the mediaeval Christian church in the west. He is counted amongst the greatest European popes; his name is

most commonly associated with the greatest reform of the mediaeval Christian church in the Western Europe that had made a tremendous political impact. “Contemporaries compare the renowned votary to Marius, Scipio and Caesar” ([196], Volume 4, p. 119).

Hildebrand is considered to have been the author of the famous celibacy edict that led to large-scale upheavals all across Western Europe. He had been the first to conceive of the crusades and make this concept a reality, which had defined the style and character of the three centuries to follow ([196], Volume 4). These “reborn Gospels” were the official ideological documents to serve as foundations of this crucial XI century reform; Scaligerian history dates them to the I century A.D. which precedes this epoch by a millennium.

This reform was enforced *manu militari* and led to a violent struggle between the devotees of the old church and the supporters of the new confession (the so-called reformist or evangelical church in the West) that was raging across the Western Europe for fifty years on end. Despite the fact that influential strata of European society had opposed his actions vehemently, Hildebrand made both the ecclesial and secular authorities conform to the new doctrine. He is considered the first organizer of the church in its evangelical format ([196], Volume 4).

One mustn't get the idea that Hildebrand's “biography” really pertains to the XII century A.D. It had most probably been compiled a great deal later, around the XIV-XVI century A.D. – especially since the very foundation of the Italian Rome as a capital can be relatively safely dated to the XIV century. This consideration stems from our discovery that the First Roman Empire, or Livy's “Imperial Rome”, can be identified as the Holy Roman Empire of the X-XIII century A.D. and the Habsburg (Nov-Gorod?) Empire of the XIV-XVI century A.D.

Let us relate in brief the parallels between the biographies of Jesus Christ (Andronicus) and “Pope Hildebrand”. They became identified as one and the same person by formal methods described in CHRON1, Chapter 6. Let us point out that the name Hildebrand can be a derivative of “Ablaze with Gold” (“Hilde” being related to such words as “gilded”, “golden” etc; as for “Brand” – the igneous connotations of the word are obvious enough). Bear in mind that Christ would

also be referred to as “The Sun”, qv in fig. 2.9. The name *Hilde-Brand* may also be a reference to the Slavic word *Kolyada* – another name of Christ, qv in our book entitled *King of the Slavs*.

COMPARISON TABLE
FOR HILDEBRAND AND JESUS CHRIST
(ANDRONICUS)

a. Hildebrand (Ablaze with Gold).

Presumably XI century Rome, possibly the XII century Czar-Grad.

■ *b. Jesus Christ* (Andronicus).

The alleged I century A.D. (the XII century in reality). Active in Jerusalem, or Czar-Grad.

1*a. Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. The approximate date of Hildebrand's birth is 1020 ([64], page 216) – the 12th year of the reign of Henry II the Holy, or Augustus, qv above – the emperor who is identified as none other but Octavian Augustus in the parallelism between the Roman Empire of the X-XIII century and the Second Roman Empire. Pope Octavian is another version of this character, qv below.

■ 1*b. Jesus Christ* (Andronicus). According to the Scaligerian chronology, Jesus Christ (Andronicus) was born on the 23rd reign year of Octavian Augustus in the Second Roman Empire (or the 27th year, according to another version – see [76]). The discrepancy between this date and the 12th year of Henry II the Holy equals a mere 5-10 years if we are to consider the 1053-year shift. We see a very good date correlation.

2*a. Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. The death of Hildebrand in the alleged year 1085 ([196], Volume 4).

■ 2*b. Jesus Christ* (Andronicus). The death of Jesus Christ (Andronicus) in the alleged year 33 ([76]). We give a comparison of dates with the effects of the 1053 year shift taken into account. The latter can be expressed by the formula $P = T + 1035$. Thus, the death of Jesus Christ (Andronicus) in the alleged year 33 A.D.

([76]) occurs right in 1086, since $33 + 1053 = 1086$. The death of both these characters occurs in the same year – 1085-1086 A.D. We must point out that Andronicus (Christ) was really crucified a century later, in 1185 (qv in our book entitled *King of the Slavs*).

- 3a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Hildebrand arrives in Rome in 1049. This moment marks the beginning of his ecclesial reformist activity, and can therefore be considered to be the year of his birth as the greatest reformer even seen in the ranks of the clergy ([196], Volume 4, page 57). Another important date in Hildebrand's biography is 1053, qv below.
- 3b. *Jesus Christ* (Andronicus). A 1053 shift forwards in time shall transpose the birth of Jesus Christ (Andronicus) to 1053 A.D. This date differs from 1049 A.D., the date of Hildebrand's arrival to Rome, by a mere 4 years. The same shift moves the date of Christ's death (33 years later according to the Gospels) to 1086 A.D., whilst Hildebrand's death is dated to 1085 A.D. We see that the discrepancy only equals one year. Therefore, a 1053 year shift makes the principal dates virtually identical. Let us point out that the main date related to Jesus Christ (Andronicus) is usually considered to be the date of his death (Crucifixion, or the Passions). The date of his birth was calculated somewhat later, with the date of the Crucifixion used as source information. It is said that a monk by the name of "Dionysius Exiguus" (Dionysius the Little) had first calculated the year of Christ's death, and then subtracted 33 years to obtain the date of the Nativity according to the Gospels, qv above. Therefore the brilliant correlation between the dates of the Crucifixion and Hildebrand's death with a shift of 1053 years is extremely important to us. We are led to the idea that the A.D. chronological scale only actually begins in the year referred to as 1053 A.D. nowadays. A deliberate or accidental 1053-year shift buried it under a load of many additional years. Thus, one gets the idea that, according to the erroneous mediaeval tradi-

tion, the "new era" had really been counted from the phantom year 1053 in modern chronology for some time. It was only in the XVI-XVII century that the phantom year 1053 "travelled backwards in time" as a result of another deliberate or accidental chronological shift of 1053 years. This is how "year zero" of the new era was calculated (with a 1100-year discrepancy).

- 4a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. 1053 is a famous date in global ecclesial history. The notorious schism between the Occident and the Orient, or the "ecclesial schism", which exists to this day, took place in 1053 or 1054. This is considered to be the moment when a new epoch began for Western Europe ([196], Volume 4).
- 4b. *Jesus Christ* (Andronicus). The "dawn of the new era" is the time the new church was born – the Christian (Evangelical) one. This "evangelical hue" of the epoch corresponds very well with the XI century "Evangelical Renaissance" if we are to consider the 1053-year shift. The crusades are of a particular interest to us since their ideological basis was defined by the Gospels.
- 5a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Hildebrand is considered to have been "the son of a carpenter" ([196], Volume 4, page 139). Mediaeval chronicles give us a distinctly divine description of Hildebrand (Ablaze with Gold) as an infant: "there were flames of fire coming from his head" etc ([196], Volume 4, page 179, comment 1). Chronicles mention no other pope who'd be the "son of a carpenter". This is a characteristic as unique as its evangelical double in the biography of Jesus.
- 5b. *Jesus Christ* (Andronicus). The Gospels tell us that Christ's father had been a carpenter: "Is not this the carpenter's son?" (Matthew 13:55). Mark calls Jesus himself a carpenter: "Is not this the carpenter, the son of Mary?" (Mark 6:3). The birth of Christ is described as an incarnation of God in the Gospels.

6a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. We didn't manage to find any information about Hildebrand's mother; however, his maternal uncle is supposed to have been the abbot of St. Mary's monastery ([196], Volume 4, page 139). Moreover, Hildebrand is supposed to have lived in the monastery of St. Mary ([459], Volume 1, page 64). This may be a distorted reflection of the fact that Jesus had been the son of Mary. "Hildebrand's biography" made Mary the mother disappear; however, a reference to living in St. Mary's monastery hastened to take its place.

■ 6b. *Jesus Christ* (Andronicus). The mother of Jesus was called Mary (Matthew 1:18) – thus, the name "accompanies" the birth of both characters in question. In figs. 2.5 and 2.6 we see some interesting mediaeval artwork – namely, a mediaeval relief depicting Our Lady with two

long braids ([992], pages 20, 21 and 211). This is a XII-XIII century relief from the Liebfrauenkirche church in Halberstadt (Germany). "Likewise her close relation from Hildesheim, Our Lady of Halberstadt belongs to the well-known Romanesque iconographic type of *Our Ladies with braids*" ([992], page 23).

7a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. The consensual opinion is that Hildebrand was born in Italy ([196], Volume 4). There is a town in Italy by the name of Palestrina – the name must date to XIV century or a later epoch, when the legends of Jesus Christ (Andronicus) (under the alias of Hildebrand) came to these parts. The evangelical Christ is said to have been active in Palestine (White Camp or Babylonian Camp?) Furthermore, ever since the XIII century the



Fig. 2.5 A statue of Our Lady with two long braids. A relief from the Liebfrauenkirche church in Halberstadt, Germany. Taken from [992], page 20, ill. 15.



Fig. 2.6 Blessed Virgin Mary with braids. A fragment of the previous photograph. Taken from [992], pages 21 and 211.



Fig. 2.7 “The Holy House of Our Lady Carried to Loreto” by Cesare Nebbia and apprentices, depicting angels carrying Mary’s house to Italy. This may be a reflection of the “paperwork migration” of Constantinople events to Rome in Italy during the epoch when the “ancient history” of this city was being created. Taken from [713], page 438, ill. 417.



Fig. 2.8 A fragment of the picture entitled “The Holy House of Our Lady Carried to Loreto” by Cesare Nebbia and apprentices. Taken from [713], page 438, ill. 417.

Catholic Church has been claiming that Archangel Gabriel came to Mary the Mother of Christ who had allegedly lived in the town of Loreto (or Loretto) in Italy ([444], page 198). Christ’s mother may have really lived in Italy – however, this legend is most probably a planted one and reflects the transposition of events that took place in the New Rome to the Italian Rome, founded rather recently (in the XIV century), an in urgent need of an “ancient history” at the time. An indirect proof of this can be found in the rather remarkable mediaeval tradition telling us that Mary’s house used to be in an altogether different place and was *brought* to Loreto later. This tradition is manifest in such works of art as the ancient painting by Cesare Nebbia (circa 1536–1614) and his apprentices, titled candidly and unequivocally “The Holy House of Our Lady Carried to Loreto” (The

Geographical Card Gallery, Vatican – vaulting artwork detail). The picture shows angels *carrying* Mary’s house to Italy (fig. 2.8).

- 7b. *Jesus Christ* (Andronicus). “The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin... and the virgin’s name was Mary” (Luke 1:26–27). Let us remind the reader that Nazareth may well have the same meaning as the Turkish word Nazreti – “holy” ([1181]).

- 8a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Hildebrand’s reforms were preceded by the endeavours of John Crescentius, *qv* above. Both were focussed on the same goal: the glorification of Rome and the creation of a new church whose influence would spread across the entire Europe ([196], Volumes 3 and 4).

- **8b. *Jesus Christ*.** Christ's precursor is John the Baptist. Both of them have contributed to the creation of the new religion to some extent – see the comparison table for the biographies of Crescentius and John the Baptist above.

- 9a. *Hildebrand*.** XI century Rome, possibly the XII century Czar-Grad. Hildebrand is the author of a radical ecclesiastical reform in the Middle Ages, as well as the organizer and supervisor of its implementation. He was a vehement antagonist of the old cult and its devotees ([196], Volume 4).
- **9b. *Jesus Christ* (Andronicus).** Jesus is the founder of a new religion that led to a radical reform in the old church. He had also opposed those who followed the Orthodox Judaic tradition. Some of the reforms implemented by Jesus and Hildebrand are very similar, qv below.

- 10a. *Hildebrand*.** XI century Rome, possibly the XII century Czar-Grad. The well-known decree against simony, or the sale of ecclesial positions ([196], Volume 4).
- **10b. *Jesus Christ* (Andronicus).** Jesus banishing vendors from the temple. “And he went into the temple, and began to cast out them that sold therein, and them that bought” (Luke 19:45).

- 11a. *Hildebrand*.** XI century Rome, possibly the XII century Czar-Grad. Hildebrand's activity is allegedly confined to Rome for the most part, likewise that of his precursor John Crescentius ([196], Volume 4). We have already mentioned the identification of Rome as Jerusalem above – see CHRON2, Chapter 1.
- **11b. *Jesus Christ* (Andronicus).** Christ preaches in the same geographical area as his predecessor John the Baptist – Jerusalem, Judea and Samaria. According to our reconstruction, the Jerusalem mentioned in the Gospels is really Czar-Grad on the Bosphorus.

- 12a. *Hildebrand*.** XI century Rome, possibly the XII century Czar-Grad. Hildebrand had “served” the church between 1049 (the year he first came to Rome) and 1085 (the year of his death – see [196], Volume 4). If we are to consider 1054, the year of the Great Schism, to have marked the beginning of his ministry, the correlation with the datings valid for Jesus (shifted by 1100 years) becomes ideal considering the 1053-year shift, qv below.
- **12b. *Jesus Christ* (Andronicus).** Jesus had lived for 33 years – that is, between 0 and 33 A.D. in Scaligerian chronology ([76]). A 1053-year shift forward in time gives us the interval between 1053 and 1086 A.D. Theology differentiates between the two periods of Christ's ministry: the first one starting from his birth and ending with his death, the other one falling on the period between his 30th year and the Crucifixion.

- 13a. *Hildebrand*.** XI century Rome, possibly the XII century Czar-Grad. Hildebrand initiated the ecclesial reform in 1049 when he had been 29 or 30 years of age ([196], Volume 4). Let us remind the reader that he was born in the alleged year 1020 ([64], page 216).
- **13b. *Jesus Christ* (Andronicus).** Luke the Evangelist tells us that “Jesus himself began to be about thirty years of age” (Luke 3:23). We see a perfect correlation with the “Hildebrand” dates.

- 14a. *Hildebrand*.** XI century Rome, possibly the XII century Czar-Grad. Hildebrand was “born twice”: in 1020 de facto, with his initiation into priesthood occurring in either 1049 or 1053. This provides us with the following versions of his age: 32 or 36 as the age his ecclesial career began, or 65 years of actual age.
- **14b. *Jesus Christ* (Andronicus).** The Gospels also provide two versions of Christ's age: 33 years and approaching 50. The former version is considered to have higher authority, qv above. The second is derived from St. John's indication saying “Thou art not yet fifty years old” (John 8:57). A comparison with “Hildebrand” tells us that 33 years of Christ are very similar to “Hildebrand's” 32, and “not yet fifty” may also refer to the age of 65.

- 15a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. The official beginning of Hildebrand's reform and the ecclesial schism are usually dated to 1054 ([196], Volume 4). All of this is supposed to follow the death of the Roman emperor in 1039 by roughly 15 years – or in the 15th year of the *autocracy* of Henry III the Black in Rome. Let us remind the reader that he had been a co-ruler of Conrad II prior to that date, qv in Table 8, which is to be found in Chapter 6 of CHRON1.
- 15b. *Jesus Christ* (Andronicus). Christ's reforms begin when he is 30 years of age (Luke 3:23) – right in the 15th year of the reign of Tiberius, the “Black Emperor” (see Table 8 in Chapter 6 of CHRON1). Now, according to the Scaligerian chronology, Tiberius ascended the throne in 14 A.D. Thus, Christ's 30th year falls exactly over the 15th year of Tiberius' reign. Another important fact is that an independent dynastic superimposition of the Second Roman Empire over the Roman Empire of the X-XIII century identifies Tiberius as Henry the Black, no less! We see perfect date correlation for Christ and “Hildebrand”.
- 16a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Roman chronicles dated to the XI century nowadays contain numerous references to a well-known ally of Hildebrand – Countess Matilda, whose influence and finances were always ready at hand whenever support was called for. She is said to have owned half of Italy [!] All of her estate was at Hildebrand's disposal ([196], Volume 4, pages 148 and 192.
- 16b. *Jesus Christ* (Andronicus). The Gospels tell us a lot about the woman who had accompanied Jesus Christ (Andronicus) constantly – Mary Magdalene, the repentant sinner. She is always found by his side ready to support him: “and certain women... Mary, called *Magdalene*... and many others, which ministered unto him *of their substance*” (Luke 8:2-3).
- 17a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. We learn that Countess Matilda's name is spelt MATHILDA ([196], Volume 4, page 180, comment 12. A slightly distorted reading could make this name sound like “Madgilda” (MDGLD without vocalizations), or “Magdalene”.
- 17b. *Jesus Christ* (Andronicus). The name of Christ's ally is Magdalene. MGD LN without vocalizations, which corresponds well with the MDGLD version offered above.
- 18a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. F. Gregorovius tells us there were no findings of coins from the Papal Rome that can be dated to the period between 984 A.D. and Leo IX (mid-XI century). F. Gregorovius points out specifically that “it is all the more surprising that not a single coin from the period of Gregory VII was to be found anywhere” ([196], Volume 4, page 74, comment 41). We shouldn't be surprised - as we're beginning to understand, there had never been any pope by the name of Hildebrand, since he is a mere reflection of the XII century figure of Jesus Christ (Andronicus). Hence the absence of “Pope Hildebrand” coins – no one ever minted them.
- 18b. *Jesus Christ* (Andronicus). We learn that there are mediaeval coins with Jesus Christ (Andronicus) bearing respective inscriptions. One of them can be seen in fig. 2.9. Jesus Christ (Andronicus) has a halo around his head, and the reverse of the coins says “Jesus Christ (Andronicus) Basileus” (King). The coin is presumed to have been minted under John I Tsimisces (taken from [578], Volume 1, page 177, ill. 153). In fig. 2.10 we can see another such coin ([684], table 21). As V. M. Potin points out, images of Christ are “characteristic for mediaeval coins”. In this case we see Jesus Christ (Andronicus) at the bottom, and two mediaeval rulers on top of the flip side. They are allegedly Leo VI and Constantine VII, and their portraits on the coin are those of “Christ's legates” who had received their power from him.



Fig. 2.9 A mediaeval coin depicting Jesus Christ (with the words “Jesus Christ Basileus” on the flip side). Taken from [578], Volume 1, page 177, ill. 153.



Fig. 2.10 A mediaeval coin depicting Jesus Christ. Taken from [684], table 21.

19a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Hildebrand comes to Rome in 1049 with the party of Leo IX, which can be considered the beginning of “Hildebrand’s ministry” ([196], Volume 4). He was about 30 years of age at the time. Commentators compare this advent of the reformer-to-be to an apostolic advent, or the Evangelical “entry into Jerusalem”. According to Gregorovius, “in February 1049 the new pope [Leo IX – A. F.] arrived in Rome and proceeded along the streets barefoot, reading prayers in humility, accompanied by a very modest entourage. A sight as uncommon as this couldn’t fail to leave the Romans completely flabbergasted. It seemed as though an apostle... had entered the city... no aristocrat was seen in his party – this bishop came as a simple pilgrim who knocked on the doors of the Romans asking them whether they desired to accept him in the name of Christ... *But one of his satellites had such spiritual power that its value was a great deal higher than that of a king... it was Hildebrand*” ([196], Volume 4, page 57).

■ 19b. *Jesus Christ (Andronicus)*. The entry of Jesus and his disciples into Jerusalem is the beginning of “Christ’s ministry”. He was about 30 at the time (Luke 3:23). As Jesus was entering Jerusalem, “many spread their garments in

the way: and others cut off branches off the trees, and strawed them in the way... And Jesus entered into Jerusalem” (Mark 11:8 and 11:11).

20a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. At the peak of the reforms, a certain Cencius tries to assassinate Hildebrand in 1075. We thus see an *attempt to assassinate “Hildebrand”* ([196], Volume 4, page 155).

■ 20b. *Jesus Christ* (Andronicus). A plot against Christ is organized in Jerusalem by Judas Iscariot, one of the apostles. The plot results in the arrest of Jesus and his subsequent crucifixion.

21a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Roman chronicles of the XI century refer to Cencius with the utmost scorn and distaste ([196], Volume 4, pages 126-127). According to Gregorovius, “the chronicles of the time [the ones dated to the XI century nowadays, if we are to be more precise – A.D.] portray Cencius as... a godless robber and philanderer... this unflattering characteristic of the head of Cadalus’ party might well be the furthest thing from exaggeration” ([196], Volume 4, pages 126-127).

■ 21b. *Jesus Christ* (Andronicus). The Gospels characterize Judas in a very negative manner, and his name transformed into a negative denominative in the entire Christian tradition.

22a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Cencius had initially participated in Hildebrand’s reformist activities, and had solid links to Hildebrand’s party ([196], Volume 4, page 126). Stefan, the father of Cencius, had been a Roman prefect and maintained good relationships with the allies of “Hildebrand” the reformist. Moreover, Cencius belonged to the family of Crescentii ([196], Volume 4) – that is, the same family as John the Baptist – the precursor of Christ, whose identification with the “Roman” John Crescentius is related above in detail.

■ 22b. *Jesus Christ* (Andronicus). Judas was related to Jesus in the most direct manner possible, having been his disciple – one of the twelve Apostles.

23a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Cencius soon heads the Roman party of malcontents which opposes “Hildebrand” ([196], Volume 4, page 155).

■ 23b. *Jesus Christ* (Andronicus). A short while later Judas betrays his teacher and joins the ranks of those in Jerusalem who are dissatisfied by the reforms of Jesus. Judas makes a deal with the high priests, or “Pharisees”.

24a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. The alleged chronicles of Rome relate further actions from the part of Cencius as a betrayal of Hildebrand. Cencius is portrayed as a detestable ingrate – as early as around the beginning of 1075 Cencius was plotting against Hildebrand. The plot was a failure, and the city prefect launched a process against Cencius – however, the latter received the unexpected support of Hildebrand himself as well as Countess Matilda (MDGLD). Only the protection of the great reformist secured Cencius’ freedom ([196], Volume 4, page 155).

■ 24b. *Jesus Christ* (Andronicus). The Gospels describe the actions of the former Apostle Judas as a betrayal of Jesus and his cause. Judas treats Jesus with the utmost ingratitude, hence the numerous negative connotations of the name that is used as a denominative nowadays.

25a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. “For the meantime he [Cencius – A. F.] was plotting his revenge. Seeing that a severance of relations between the Pope [Hildebrand – A. F.] and Henry was inevitable, Cencius made a plan to dethrone Pope Gregory. He had made Henry [the emperor – A. F.] an offer on behalf of the Romans to seize Rome, promising to capture Gregory and hand him over to Henry as a captive” ([196], Volume 4, page 155).

- 25b. *Jesus Christ* (Andronicus). “Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you?” (Matthew 26:14-16). “And he went his way, and communed with the chief priests and the captains, how he might betray him unto them” (Luke 22:4). See also (Mark 14:10-11).
- 26a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. “The scene that took place on Christmas Day in 1075 is one of the most gruesome episode in the entire history of mediaeval Rome. Christmas eve saw the Pope [Hildebrand – A. F.] preparing to say mass in the subterranean church of S. Maria Maggiore; suddenly, *there were cries and weapon noises all over; the church was invaded by Cencius who held a sword in his hands and was surrounded by aristocratic conspirators*” ([196], Volume 4, page 155).
- 26b. *Jesus Christ* (Andronicus). “And immediately, *while he* [Jesus – A. F.] *yet spake* [bear in mind that Jesus was reading a sermon to his disciples, or saying mass in a way – A. F.], *cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders*” (Mark 14:43). Let us re-emphasize that, likewise Hildebrand, Jesus was giving orders to his disciples when the enemy came.
- 27a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. “Having seized the bruised and battered Pope [Hildebrand – A. F.] by the locks, Cencius dragged him out of the church, heaved him onto a horse and hurried to his castle through the dormant streets of Rome” ([196], Volume 4, page 155). All of this happens *at night*.
- 27b. *Jesus Christ* (Andronicus). “And they laid their hands on him, and took him (Mark 14:46). “And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands” (Mark 14:65). The events also take place *at night*.
- 28a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. “The whole city is immediately agitated – bells ring alarm, people grab their arms, priests lock up their altars in horror” ([196], Volume 4, pages 155-156). However, there is no direct military conflict. Hildebrand forgives Cencius (likewise Jesus who is supposed to have “forgiven” Judas the betrayer).
- 28b. *Jesus Christ* (Andronicus). “When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye this far.” (Luke 22:49-51). There is no armed conflict.
- 29a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. “Roman” chronicles tell us nothing about either the trial of Hildebrand or his “crucifixion” whatsoever ([196], Volume 4). Recently, in 2004, we discovered ancient data clearly demonstrating that at the end of Hildebrand’s “biography” one can find vivid Evangelical scenarios pertaining to the Crucifixion of 1185 A.D. We shall relate this in detail in our subsequent publications.
- 29b. *Jesus Christ* (Andronicus). The Gospels describe the trial and crucifixion of Jesus (his so-called Passions). The parallelism breaks out of synch here.
- 30a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. The following is told about the fate of Cencius the betrayer: “In his attempts to catch Gregory unawares, this vengeful Roman kept thinking up new plots until his *sudden death* in Pavia” ([196], Volume 4, page 170).
- 30b. *Jesus Christ* (Andronicus). The following is said about Judas: “And he cast down the pieces of silver in the temple, and departed, and went and hanged himself” (Matthew 27:5).
- 31a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. The second most important leader of the reformist (or Evangelical)

movement of Hildebrand is the well-known Peter Damiani, Hildebrand's right hand. He was born in 1007 and "had the reputation of an extraordinarily gifted individual" ([196], Volume 4, page 84). As we already understand, this Peter is most probably a reflection of Peter the Apostle, the closest ally of Jesus. Peter Damiani became head of the hermit army in the XI century - these hermits were just about as influential as Peter - their influence "was a mystery in what concerned the strength of its manifestation - they weren't equalled by anyone in this respect, with the possible exception of the *Old Testament prophets*" ([196], Volume 4, pages 84-85).

This mystery is nothing but a side effect of the Scaligerian chronology that transferred the Evangelical boom into the I century A.D. from the XII. F. Gregorovius proceeds to tell us that "Damiani had been the heart of this church [the church of Hildebrand, that is - A. F.]" ([196], Volume 4, pages 88-89). Damiani's banner was immediately picked up by Peter the Stylite: "he became a folk hero, a prophet of sorts - someone who received his authority of a crusade leader from Christ himself" ([196], Volume 4). These two Peters are the only well-known characters in the XI century Rome bearing that name. They may have been reflected in the collective evangelical character by the name of "Peter Simon the Apostle". The names Simon and Damian may have been interchangeable.

- 31b. *Jesus Christ* (Andronicus). Peter Simon is considered the main figure among the apostles of Christ - he is called the founder of the new Roman church. The Papal throne is still referred to as the Throne of St. Peter. According to the official formula, Peter had been the keystone of the Catholic Church.
- 32a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. According to some mediaeval Russian chronicles, Russia was baptized by Andrew the Apostle, an actual disciple of Jesus Christ (Andronicus) ([208], pages 121-122). At the same time, according to the Scali-

gerian-Romanovian chronology, Russia was baptised in late X - early XI century, that is, allegedly *a thousand years later than Christ had lived*. More details concerning the fact that Andrew the Apostle is really yet another reflection of the XII century Emperor Andronicus can be found in our book entitled *King of the Slavs*.

- 32b. *Jesus Christ* (Andronicus). One of the apostles of Jesus was called Andrew (Mark 1:16). As well as the other apostles, he had walked the Earth preaching the doctrine of Jesus. The Scaligerian chronology places him in the I century. How could he have baptized Russia in the XI century, then?

COMMENTARY. The Scaligerian-Romanovian version tells us about Andrew the Apostle baptizing Russia in the X-XI century A.D., which contradicts the same Scaligerian dating of Andrew's lifetime (I century A.D.). However, this baptism corresponds to our new chronology and the year 1053 (considering the 1153-year shift) perfectly. Indeed, when we transpose the evangelical events from the phantom I century into the real XII century, everything falls into place. We begin to understand why the "evangelical boom" falls on the XII-XIII century, as well as "the heyday of baptisms". It becomes perfectly clear that Russia didn't have to wait a whole millennium so that it could "finally" get baptized - the baptism followed the naissance of the new religion in the XII century almost immediately. The legend about Andrew the Apostle baptizing Russia also begins to make sense. By the way, the Scaligerian-Romanovian history shall doubtlessly assure us that the legend of Andrew the Apostle baptizing Russia is a "later addition" to the famous *Chronicle of the Years Gone By* ([208], page 121). Nevertheless, in the XVI century John IV the Terrible, being unaware of the Scaligerian chronology, which was introduced after his death, "used to point out that the Russians were baptized by Andrew the Apostle himself, and didn't import Christianity from Greece. That was the very same thing that Hieromonk Arseniy Soukhanov, the emissary in Greece... had pointed out to the Greeks a century later" ([208], page 121).

Mind that a 720-year chronological shift backwards in time (its value equalling the subtraction



Fig. 2.11 A mediaeval picture of Emperor Henry IV genuflecting before Margravess Matilda in Canossa. Taken from the parchment manuscript entitled *The Life History of Matilda* by Doniso the Coenobite written in the monastery of Canossa. The manuscript is dated to 1114 and is kept in the Vatican Library. Taken from [304], Volume 2, pages 184-185.

residual of the two primary shifts: $720 = 1053 - 333$) superimposes Hildebrand over a well-known Christian saint – Basil the Great (or “The Great King” in translation). The year 1053 shall be shifted backwards and transform into the year 333 A.D., since $1053 - 720 = 333$. *This happens to be precisely the year Basil the Great was born according to the Scaligerian chronology.*

This fact instantly explains the bright and vivid parallelism between Jesus Christ (Andronicus) and Basil the Great that was already pointed out by N. A. Morozov in [544], Volume 1. Thus, the XII century Jesus (Andronicus) became reflected in history twice – as “Pope Hildebrand” and St. Basil the Great.

As we have already mentioned, the hagiographies of St. Basil the Great devote plenty of attention to his conflict with the Roman emperor Valens “the Unholy” – the double of the Evangelical King Herod. In the al-

leged IV century A.D. St. Basil the Great is said to have “instilled horror into Valens” and broken him in a way. We see another “secular trace” of this story in the alleged XI century – the well-known opposition between “Pope Hildebrand” and the Roman Emperor Henry. We are referring to the well-known scene that took place in Canossa in 1077 A.D., when Hildebrand had humiliated Henry.

We have to bear in mind that when the struggle against the secular authorities reached its apogee in the alleged XI century, “Pope” Gregory had excommunicated Emperor Henry. “The clerical excommunication that Gregory sentenced the most powerful Christian monarch to had left the entire world amazed. Not a single excommunication that preceded it had ever made such a tremendous impact” ([196], Volume 4, page 162). Henry had to beg for absolution on his knees. “The poor king had to stand in front of the inner gate of the castle begging to open it, dressed in the clothes of a repentant sinner” ([196], Volume 4, page 168. “This bloodless victory of the coenobite [Hildebrand – A. F.] is more wonderful than all the victories of Alexander the Great” ([196], Volume 4, page 167). Henry would eventually revenge himself and his humiliation upon Gregory.

On fig. 2.11 we can see a mediaeval picture of “the scene in Canossa” which was painted in the alleged year 1114. Emperor Henry IV kneels before Margravess Matilda ([304], Volume 2, pages 184-185).

1.4. The Bethlehem Star of the alleged I century and the famous supernova explosion of circa 1150 (subsequently shifted to 1054 by the chronologists)

Let us turn to some fascinating astronomical data that prove our reconstruction according to which Jesus Christ (Andronicus) had lived in the XII century A.D. In our book entitled *King of the Slavs* we demonstrate that the famous supernova explosion dated to 1054 nowadays really took part a century later, in circa 1150, and became reflected in the Gospels as the Star of Bethlehem.

We shall proceed to cite the list of Scaligerian datings pertaining to the so-called nova and supernova flashes as reflected in “ancient” chronicles. The list was compiled by M. Zamaletdinov according to [978]

and [703]. Let us emphasize that the list in question is a *complete* collection of all the flashes whose veracity isn't doubted.

The datings are as follows: the alleged years 2296 B.C., 2241 B.C., 185 A.D., 393, 902, 1006, 1054, 1184 and 1230 A.D. followed by several XVI century flashes, qv in Kepler's list. We shall point out the flash of 11 November 1572 that was mentioned by Tycho Brahe – the so-called “Supernova of Tycho” ([395], pages 124-125). This list is usually complemented by the so-called “Christian Supernova”, or the famous Star of Bethlehem as described in the Gospels and allegedly dating to the I century A.D. This flash marked the birth of Jesus Christ (Andronicus). The Oriental Magi were asking: “Where is he that is born King of the Jews? For we have seen his star in the East... Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared... and, lo, the star which they saw in the east, went before them... when they saw the star, they rejoiced with exceeding great joy” (Matthew 2:2, 2:7, 2:9-10). In fig. 2.12 we see a mediaeval picture of the Star of Bethlehem from the book by S. Lubieniński ([1257]).

Amongst the scientists who delved into researching the astronomical environment of the I century A.D. was, amongst others, the eminent astronomer J. Kepler. The same “Star of the Magi” enjoyed a great deal of attention from the part of the chronologist Ludwig Ideler ([426], pages 128-129).

Let us now try a different approach to the issue. As we are beginning to understand, the list of nova and supernova flashes can (and must) contain duplicates. In other words, the number of flashes observed wasn't that great – however, they were “multiplied” when some of the chronicles had to “travel backwards in time”. Let us compare the nova flash dates for the Second Roman Empire and the Roman Empire of the X-XIII century (see table below).

We have demonstrated the parallelism between the “biographies” of Jesus Christ (Andronicus) from the XII century and “Pope Gregory Hildebrand” from the XI. Let us reiterate that Italian Rome had apparently not been founded yet, and the events known as “Roman” nowadays really took place in the New Rome on the Bosphorus, or Constantinople. Later on, when Byzantine events migrated westwards (on

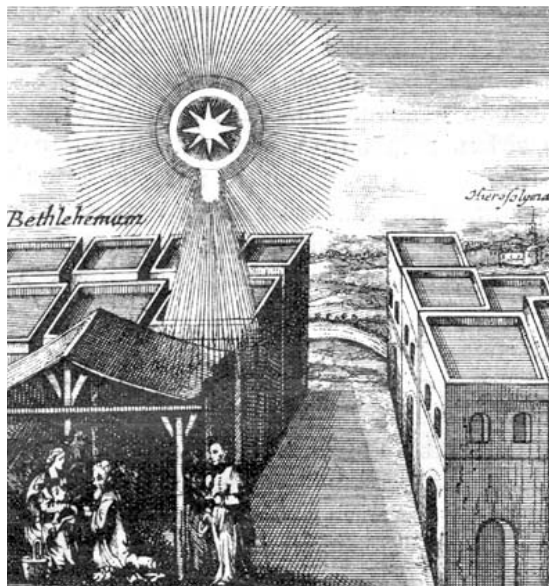


Fig. 2.12 A mediaeval picture of the Evangelical “Star of Bethlehem” from the *Historia universalis omnium Cometarum* by Stanislaw Lubieniński ([1257]). Taken from [543], page 13, ill. 4.

paper), Jesus Christ (Andronicus), who had preached in the New Rome in the XII century A.D. and suffered there, became reflected in Italian history as “Pope Hildebrand”.

COROLLARY. Jesus Christ, also known as the Byzantine emperor Andronicus who had lived in the XII century A.D., became reflected in the Scaligerian version of Roman history as “Pope Hildebrand” from the alleged XI century.

1.5. The Crucifixion of Jesus on Mount Beykos, or the evangelical Golgotha, which is located outside Constantinople, on the shore of the Bosphorus

Where did the events described in the Gospels really take place? Let us point out a very interesting and important fact directly related to this issue.

The Turkish historian Jalal Assad in his book entitled *Constantinople* ([240]) tells us that right outside Constantinople, on the Asian coast of Bosphorus straits, one finds “the tallest hill of the Upper Bosphorus. On top of this hill (180 metres above the

THE NOVA FLASH DATES FOR THE SECOND ROMAN EMPIRE AND THE ROMAN EMPIRE OF THE X-XIII CENTURY

<p style="text-align: center;">Middle Ages <i>Roman Empire of the X-XIII century A.D.</i></p>	<p style="text-align: center;">“Antiquity” <i>The Second Roman Empire of the I-III century A.D.</i></p>
<p>1. We give a <i>complete list</i> of all nova and supernova flashes reflected in the documents of the X-XIII century empire epoch:</p> <ol style="list-style-type: none"> 1) The flash of 1006 A.D., 2) The famous flash of 1054, 3) The flash of 1184, 4) The flash of 1230. 	<p>1. Below find a <i>complete list</i> of all nova and supernova flashes reflected in the documents of the Second Empire (the alleged I-III century A.D.):</p> <ol style="list-style-type: none"> 1) ? 2) The evangelical flash of 1 A.D. 3) ? 4) The famous flash of 185 A.D.
<p>COMMENTARY. As we have already seen, a chronological shift of 1053 years leads to the mutual superimposition of the events that took place in the Second Roman Empire over those of the Holy Roman Empire that existed in the alleged X-XIII century, identifying them as each other’s duplicates. It would be interesting to find out whether a shift of 1053 years should give a superimposition of star flash dates, or phantom reflections of the flashes that were observed in the X-XIII century Roman Empire. The answer happens to be in the positive (see fig. 2.13).</p>	
<p>2. The flash of the alleged year 1054 A.D.</p>	<p>2. The flash of the alleged year 1 A.D.</p>
<p>COMMENTARY. The dates of these flashes correlate ideally if we’re to consider the 1053-year shift.</p>	
<p>3. The flash of 1054 was visible “in the eastern sky”, according to mediaeval chronicles. Quoting by [703].</p> <p>4. The flash of 1230.</p>	<p>3. The flash of 1 A. D. was visible “in the East”, according to the Gospels (Matthew 2:2 and 2:9). Concurs well with the data presented on the left.</p> <p>4. The flash of 185.</p>
<p>COMMENTARY. These flashes get superimposed over each other if we’re to consider a 1053-year shift, the difference being a mere 8 years.</p>	
<p>5. The flash of 1230 lasted for 6 months ([703]).</p>	<p>5. The flash of 185 lasted for 7 months ([703] and [978]).</p>
<p>COMMENTARY. Thus, we discover that the entire list of flashes with their characteristics as given for the Second Roman Empire is derived from several flashes observed in the Holy Roman Empire of the X-XIII century shifted 1053 years backwards in time. Thus, half of mediaeval flashes observed in this epoch drifted backwards in time and ended up in the “antiquity” instead of the Middle Ages (see fig. 2.13)</p>	
<p>6. The famous supernova flash of 1054 was observed in the Taurus constellation (The Great Soviet Encyclopaedia, 3rd edition, Volume 23, page 53). “A most amazing example of what supernova explosion remnants may look like is the Crab nebula which is located where the Chinese and Japanese chronicles reported a bright supernova explosion in 1054” (GSE).</p>	<p>6. The famous flash – the Star of Bethlehem that could be observed when Jesus Christ (Andronicus) was born (Matthew 2). Representations of this star can often be found in Christian iconography, as well as mediaeval art and literature in general. Many chronologists tried to date the Nativity with the aid of this outstanding and scarce astronomical phenomenon, but to no avail, since they were looking for the star in the wrong century; as for the XI – there hardly is any point in looking for it here, it is known quite well already. In reality, this flash took place a century later, around 1150, qv above. Mediaeval chronologists have first misdated it to the XI century instead of the XII, and then aggravated the error, dating it to the I century A.D.</p>

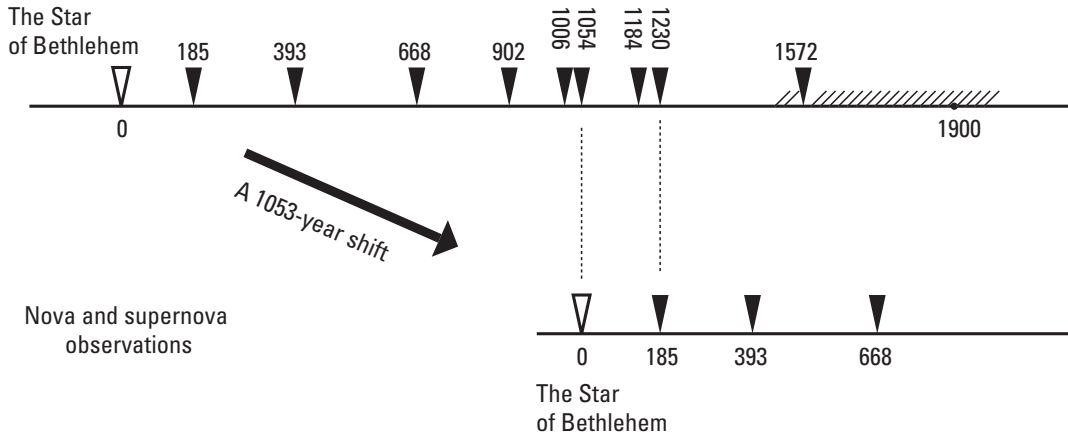


Fig. 2.13 Nova and supernova flash chronology according to the Scaligerian chronology. It is plainly visible that a 1053-year shift shall identify the Evangelical Star of Bethlehem as the famous supernova explosion dated to 1054 A.D., by the modern historians, for instance. The real explosion took place in mid-XII century, around 1152 A.D. It was subsequently misdated to 1053 A.D. by the mediaeval chronologists who were of the opinion that Christ wasn't born in 1152 A.D., but rather 1052 A.D. (qv in our book entitled *King of the Slavs*. The Nativity date was then shifted by an additional 1000 years, transforming into 1 A.D. Taken from [395], [703] and [978].

sea level) there is *the grave of Joshua son of Nun, or Iou-shah*" ([240], page 76).

However, according to our reconstruction, Joshua son of Nun is merely another name of Jesus Christ (Andronicus), qv below; one can thus suggest that this tallest hill of the Upper Bosphorus might really be the famous Golgotha where they crucified Christ.

Since we doubt that all of our readers have heard or read about the "grave of Joshua son of Nun", we shall tell its story in brief. Jalal Assad, the famous Muslim author of the XIX century tells us that "if one is to follow the Asian coast of the Bosphorus, one comes to a small bunder by the name of Sutluge, which is where the path to the tallest hill of the Upper Bosphorus. On top of this hill (180 metres above the sea level) there is *the grave of Joshua son of Nun, or Iou-shah*... There are many different superstitions concerning this *gigantic grave* which is four metres long and half a metre wide. According to one opinion, this used to be the bed of Heracles; some others deem this to be the grave of Amycus killed by Polydeuces [Polydes, or Pilates? – A. F.]. Muslims believe this to be the grave of Joshua, son of Nun. Many travel there... in hope of curing their ills.

One sees some Byzantine ruins on the top of this hill – possibly the ruins of the Church of St. Pan-

taleimon, as well as a holy spring... in the Byzantine epoch this place was called the Bed of Heracles... the renowned village of Beykos is located at the foot of this hill; this is where the Argonauts came to replenish their supply of food, and also the place where *king Amycus was killed*" ([240], pages 76-77).

Our reconstruction is as follows. Mount Beykos is most probably the famous Christian Golgotha. The "murder of king Amycus" at the foot of the hill would thus become identified as the crucifixion upon the Golgotha. The church whose ruins we see on the hill is none other but the famous Church of Resurrection that was built on top of the Golgotha according to the ecclesial tradition. It is well understood why the Argonauts – or, as we already understand, the crusaders – had to stop at this particular location.

This "grave" exists until the present day, and is considered a holy place. Locals call it the grave of saint Jushah, or Ioushah. That may well mean Jesus. What we see here nowadays is a flat 17 by 2 metre field. The graves of his kin are of a regular size and can be found all around this gigantic "sepulchre". The plan of the "grave of Jesus" in its modern condition can be seen in fig. 2.14; one can also find the legends of St. Ioushah in [1181].

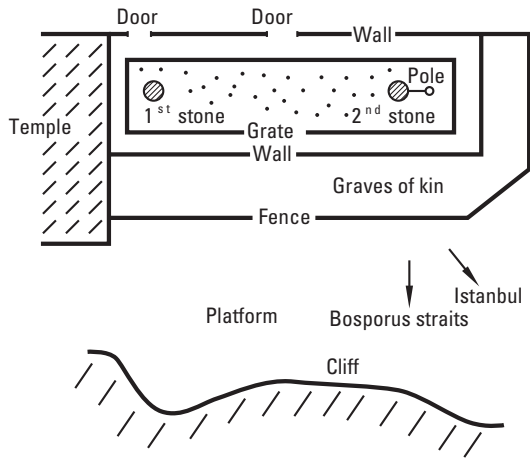


Fig. 2.14 A plan of Jesus' (Ioushah's) grave on top of Mount Beykos just outside Istanbul (modern condition).

However, this account of ours is far from being exhaustive. Near the grave of St. Ioushah, or Jesus, one finds three more gigantic graves about 7 or 8 metres long. One of them is the grave of Kırklar Sultan, and it is located inside a mausoleum of sorts, unlike the other two burial grounds, which are out in the open – the graves of the holy Uzun Elviya Leblebici Baba and Akbaba Sultan.

Apart from that, as some Beykos locals had told the author in 1995, there are 5 or 6 more or similar gigantic graves of saints on the other (European) side of the Bosporus. Could these “graves” be real or symbolic sepulchres of some of the Apostles of Jesus? We still know nothing of where most of them were buried, after all.

So, could this “grave of St. Ioushah”, or Joshua, be the place where Jesus was crucified and the place where the Holy Sepulchre stood – the one sought by the crusaders?

It may be for some reason that “the main street of Constantinople led from the Forum of Arcadius and the first wall of the city to the Golden Gate, presently Isa-Kapusu, or the Gate of Jesus” ([240], page 67; see fig. 2.15). Could this be an indication that the evangelical events really took place in the New Rome? See more on the subject in CHRON5 and CHRON6.

In CHRON6 we analyze the description of Daniel's voyage to the Golgotha in the Middle Ages. As we point out, in Daniel's rendition the place is closer to



Fig. 2.15 The Golden Gate of Czar-Grad (Constantinople). Taken from [240], inset between pages 128-129.



Fig. 2.16 Jesus Christ enters Jerusalem. One can clearly see the Ottoman crescent on the spire at the background. Taken from [745], Volume 7, page 339. A 1693 Aprakos Evangelium. BAS archive #339, page 568, reverse.

Fig. 2.17 A close-in with the Ottoman crescent upon a spire. Taken from [745], Volume 7, page 339.

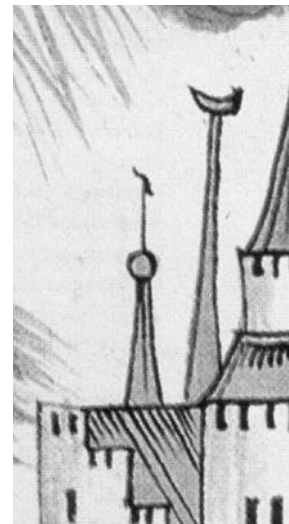




Fig. 2.18 Pilate's Judgement. Pilate is wearing a crescent-shaped turban. Taken from [745], Volume 7, page 356. A 1693 Aprakos Evangelium. BAS archive # 339, page 646.



Fig. 2.20 A mediaeval illustration with a view of the Evangelical Jerusalem. The city has tall chimneys installed for heating purposes. Taken from [745], Volume 7, page 155. A 1693 Aprakos Evangelium. BAS archive # 339, page 241.



Fig. 2.21 A similar view of Jerusalem with smoking chimneys. Taken from [745], Volume 8, page 326. A 1693 Aprakos Evangelium. BAS archive # 339, page 725, reverse.

“the scene of the events” than to a real grave of Jesus. He calls in the “spot of the Crucifixion”. Therefore, what we can find on Mount Beykos is a monument telling us Jesus was crucified on *this very spot* – possibly a rebuilt one, and its survival is truly a mystery. The exceptional size of the grave is also easily explained by this fact, since the fenced area isn’t an actual grave,

but rather the place where the events took place. In this case, the 17 by 2 metre size is easily understood.

Our conception of evangelical events really taking place in the New Rome = Czar-Grad = Constantinople is confirmed by the established mediaeval tradition of painting the evangelical Jerusalem as a city with Ottoman crescents. In fig. 2.16, for instance, we

see a mediaeval painting of Christ entering Jerusalem ([745], Volume 7, page 339 – The Aprakos Gospel, 1693). We see the city of Jerusalem in the background, with a distinct *Ottoman crescent* topping one of the spires, qv in fig. 2.17.

In fig. 2.18 we see a mediaeval picture of Pilate's trial of Jesus ([745], Volume 7, page 356 – The Aprakos Gospel, 1693). We see a turban with an Ottoman crescent on Pilate's head.

We shall keep coming across the fact that a crescent with a star used to be an ancient symbol of Czar-Grad, or Constantinople. It is possible that it symbolized the Moon, which had obscured the Sun in the year of the crucifixion, together with the Star of Bethlehem that had flared up around 1150 and became misdated to 1054 by later chronologists. The crescent could either symbolize the moon, or the partially obscured solar disc during the eclipse.

Let us mention another fact that is of interest to us. In figs. 2.20 ([745], Volume 7, page 155) and 2.21 ([745], Volume 8, page 326) we see two mediaeval pictures of the evangelical Jerusalem (the Aprakos Gospel, 1693). We see tall chimneys over the rooftops. This implies the existence of furnaces in the evangelical Jerusalem – most probably heaters to keep houses warm, which doesn't quite concur with the Scaligerian version telling us Jerusalem was situated on the territory of modern Palestine, which is tropical enough to render heating unnecessary – however, it does occasionally snow in Istanbul, and it can get rather cold. At any case, smoke from chimneys indicates the evangelical Jerusalem to have been situated somewhat further to the north than the Scaligerian version tells us nowadays.

Let us conclude with a peculiar detail. Apparently, the true XII century dating of the Crucifixion had been recorded in various literary sources, which were later declared apocryphal and remained such for a considerable amount of time. In particular, the legend of Andrew the Apostle baptizing Russia near the end of the alleged X century (the XII century in reality) could be related to the recent Crucifixion. This tradition was reflected in the famous novel *Master and Margarita* by M. A. Bulgakov, who had studied various apocryphal tales of Christ, which he had incorporated into his work. The fact that we are about to relate was pointed out to us by our readers, and it

fits well into our reconstruction. The last 32nd chapter of Bulgakov's novel entitled "Forgiveness and Eternal Abode" mentions Boland leave Moscow accompanied by his entourage and paying a visit to the Roman Procurator of Judea Pontius Pilate, who serves his penance as a hermit perched upon a rock in a desolate land; Margarita expresses her amazement at the long term of this amercement as follows: "Isn't *twelve thousand moons* for a single moon a little too much?" The events are supposed to take place in the late 1930's – the novel itself was finished in 1940.

Moons have been well known to stand for the so-called lunar or synodal months, which have passed since a certain event. Such a month equals 29.5 calendar days ([797], page 792). However, in this case we find 12,000 moons counted backwards from 1940 to equal 970.8 years and give us 969 A.D. as the approximate dating of the Crucifixion. If we are to think that a "moon" really equals a stellar lunar month equalling 27.3 calendar days ([797], page 792), this date shall be 1043 A.D. One way or another, the tradition which was voiced by M. A. Bulgakov in a somewhat clandestine manner indicates the Crucifixion to have occurred in either the X or XI century. This mediaeval tradition is some 100-150 years off the mark, since it indicates the phantom XI-century dating instead of the real XII-century one. This circumstance proves nothing per se, but becomes understandable enough if we are to consider some of the facts that are known to us.

2. IDENTIFYING LIVY'S "ANCIENT IMPERIAL ROME" AS THE THIRD ROMAN EMPIRE AFTER A 1053-YEAR SHIFT

In the preceding paragraphs we have given brief descriptions of several dynastic parallelisms that emerge from the "Scaligerian History Textbook", which are really the manifestations of the chronological shifts with values equalling 333, 1230 and 1053 years. We shall carry on with our discussion of the 1053-year shift. We shall relate this method of restoring the correct datings in more detail below – a brief version can be found in Chapter 6 of CHRON1.

Let us regard the history of "ancient" and mediaeval Rome. The parallelism that we are about to re-

late covers 1300 years, no less. It serves to “identify” the mediaeval Rome as its “ancient” double. We learn that one has to move the “ancient” dating of Rome’s foundation (around the alleged year 753 A.D.) forwards in time by 1053 years, which transposes it to approximately 300 A.D. This is how the 1053-year shift manifests itself; bear in mind that the hypothesis about Diocletian, who is supposed to have ruled in the alleged years 284-305 A.D., was already suggested by N. A. Morozov in [544]. However, this hypothesis proved erroneous. Our hypothesis shows that this millenarian shift forwards in time is far from sufficient. We shall have to move it even closer to our age – by a further 1000-1050 years. Therefore, the true dating of the foundation of Rome in Italy shall thus fall on the XIV century A.D. See CHRON6 for more details. However, we aren’t concerned with this shift at the moment – let us just concentrate on the very first step, which is interesting by itself and deserves to be covered separately.

So as not to bind ourselves by any additional hypotheses, we shall be formal enough in the demon-

stration of the parallelism that we have discovered. We shall simply superimpose Livy’s *ab urbe condita* date (counted off the alleged foundation of Rome in Italy) over 300 A.D. (instead of the 753 B.C. dating prevalent in Scaligerian history). We shall then move forwards along the chronology of events as reflected in “ancient” and mediaeval sources, comparing them to one another with the aid of the same universal chronological formula that we shall abbreviate to $T = X + 300$. X stands for the *ab urbe condita* dating according to Titus Livy and other “ancient” sources, whereas T represents the Scaligerian A.D. dating. We thus suggest considering the date of Rome’s foundation to be 300 A.D. This “uniform rigid formula” was discovered when we were processing form-codes and compiling the global chronological map.

In other words, the formula that we transcribe as $T = X + 300$ is a somewhat different representation of the same chronological shift of 1053 years.

It is extremely important that the superimposition of the “ancient” Roman history over its mediaeval original as suggested by this formula is confirmed

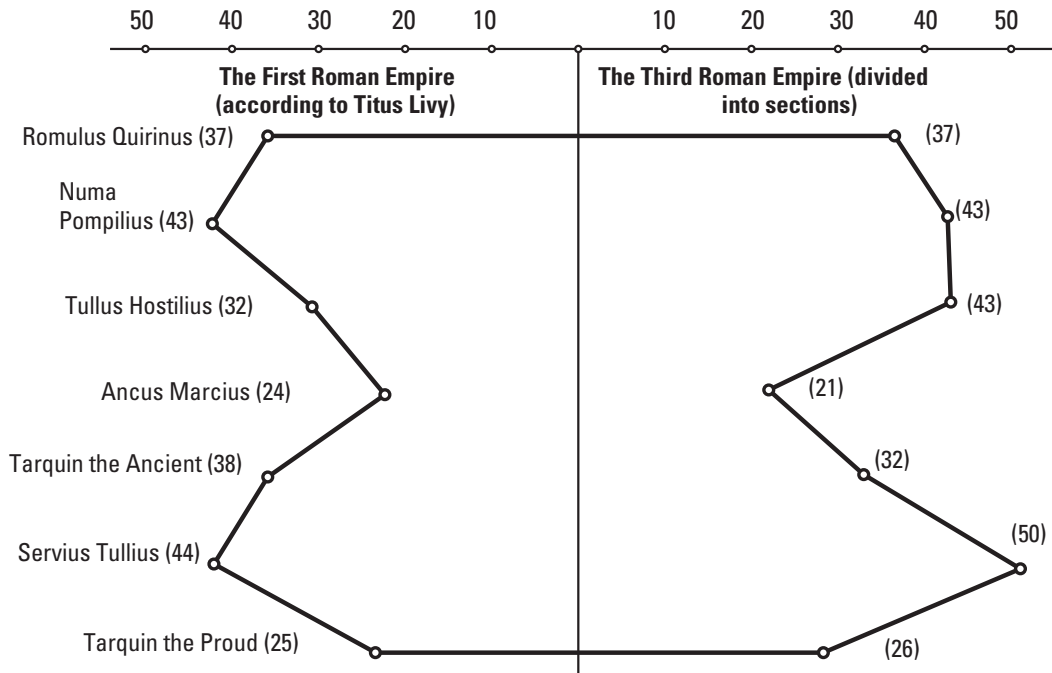


Fig. 2.24 The parallelism between the “ancient” First Roman Empire (Regal Rome as described by Titus Livy) and the “ancient” Third Roman Empire.

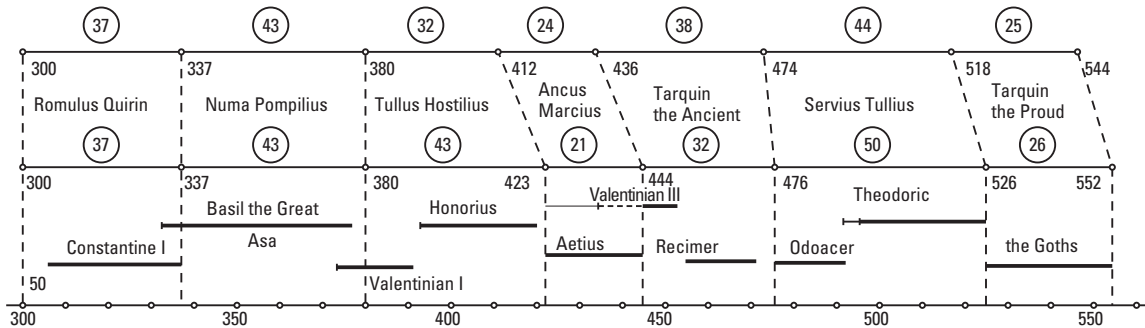


Fig. 2.25 A superimposition of the “ancient” First Roman Empire and the “ancient” Third Roman Empire with a rigid shift of roughly 1050 years.

by the discovered parallelism of compared events. That is, “ancient” and mediaeval Roman events that the “Scaligerian textbook” separates by a period of about 1053 years turn out to be extremely similar to each other. A more formal way of putting it would be to say that these events possess extremely similar form-codes; this ongoing parallelism turns out to cover a very long temporal interval very methodically – one of 1300 years, to be precise.

A) According to the $T + X + 300$ formula, all 244 years of Livy’s “Ancient Royal Rome” ([482]), or the First Roman Empire in our terminology, become identified as the interval of the alleged years 300-552 A.D. – that of the Third Roman Empire in the West.

B) The seven kings described by Titus Livy ([482]) are really a collection of generalized aliases, or terms used for referring to the seven consecutive epochs of the Third Roman Empire. We find out that every such epoch is represented in Livy’s work by a biography or two from the imperial history of the Third Empire. As we find out, Livy concentrates on these emperors and hardly mentions any other rulers from the epoch in question, either ignoring or being ignorant of them.

C) We learn that the form-codes of the First and the Third Roman Empire demonstrate a very obvious parallelism.

We shall present the seven epochs (Livy’s “kings”) below, also providing their “translations” into the terms of the Third Roman Empire, *qv* in figs. 2.24 and 2.25. See the discussion of dates and reign durations for the emperors of the Third Roman Empire in CHRON2, Chapter 1.

1a. *Romulus Quirin*: the alleged years 300-337 A.D. after a shift of 1053 years.

■ 1b. *Constantine I the Great*.

2a. *Numa Pompilius*: the alleged years 380-423 A.D. after a shift of 1053 years.

■ 2b. *St. Basil the Great*, or the Great King (since Basil = Basileus, or simply “King”).

3a. *Tullus Hostilius*: the alleged years 380-423 A.D. after a 1053-year shift.

■ 3b. *Valentinian II + Honorius*. Alternatively, we can take *Theodosius I* – the co-ruler of Valentinian.

4a. *Ancus Marcius*: the alleged years 423-444 A.D. after a 1053-year shift.

■ 4b. *Aetius*.

5a. *Tarquin the Ancient*: the alleged years 444-476 A.D. after a 1053-year shift.

■ 5b. *Valentinian III + Recimer*.

6a. *Servius Tullius*: the alleged years 476-526 A.D. after a 1053-year shift.

■ 6b. *Odoacer + Theodoric*.

7a. *Tarquin the Proud*: the alleged years 526-552 A.D. after a 1053-year shift.

■ 7b. *The royal Gothic dynasty*: from Amalasantha to Teia.

The comparison of reign durations with the numbers indicated by Titus Livy ([482], Book 1) shall give

us the following: 37-37, 43-43, 32-43, 24-21, 38-32, 44-50 and 25-26. A calculation of proximity coefficients gives us 10^{-4} . Let us compare the general duration of the “Regal Rome” epoch as described by Livy with the length of the Third Empire period that we are considering presently (300-552 A.D.). This duration equals 252 or 246 years if we are to begin counting from the first reign year of the first Emperor – Constantine I the Great. Livy indicates the duration of 244 years. Thus, the two durations – 244 according to Livy and 252 – differ from 246 by a mere 3%.

One cannot fail to notice that the special attention received from the part of Livy by some of the epochs we discovered correlates quite unequivocally with their division into intervals bordering on periods of *great civil unrest*. We have already considered these intervals in our comparison of the Second Empire with the Third. If we are to calculate the amount of years covered by the abovementioned emperors of the Third Empire in the epoch of 300-552, we shall get the duration of 242 years as a result! Titus Livy reckons the period to equal 244 years. The reign duration correlation is virtually ideal. We see that Livy had simply summed up the reign durations of the Third Empire kings that we mention.

Let us now cite a brief table of this biographical parallelism, only pointing out its most important moments. See more details concerning the rulers of the Third Roman Empire as well as the kings of Israel and Judea above – in Chapter 1 of CHRON2. We use the letter “a” to denote Livy’s “Regal Rome”, or the First Empire; “b” stands for the Third Roman Empire, and “c” – for the Biblical Israelite reign and the Kingdom of Judea.

1a. *The First Roman Empire*. The epoch of Romulus Quirin according to Livy.

■ 1b. *The Third Roman Empire*. The alleged years 300-337 A.D. The main representative of the epoch is Constantine I the Great: the alleged years 306-337 A.D.

■ ■ 1c. *Israel and Judea*. The epoch of Jeroboam I and Rehoboam.

1.1a. *The First Empire*. Livy tells us that the founder of Rome was called Romulus ([482], Book

1:7, page 11). Eutropius the historian also writes that “having founded Rome, the city that he had named after himself, Romulus proceeded to do the following...” ([269], page 8). Thus, the capital is named after its founder: RM = RML sans vocalizations. Apart from that, Romulus had a brother by the name of Remus, whose name is virtually identical to the word “Rome”. We shall also mark that there were no other capital foundations in the history of the Regal Rome after Remus.

■ 1.1b. *The Third Empire*. Constantine I founds the new capital that he calls New Rome (allegedly moving it to that site from elsewhere). This city is supposed to have been called Constantinople in the Middle Ages. Here we see another case of a capital named after its founder (Constantine). It is very noteworthy that mediaeval chronicles actually mention the parallelism between Constantine the Great and the “ancient” Romulus, calling the Temple of Constantine I in Rome the Temple of Romulus ([196]). See more details above in CHRON1, Chapter 7. There were no other capitals founded in the Third Empire (300-552) after Constantine.

■ ■ 1.1c. *Israel-Judea*. Jeroboam I, the double of Constantine I, moves the capital of the state to the town of Sichem and thus becomes the founder of a new capital, qv above, in Chapter 1 of CHRON2. No other capitals were founded in the Kingdom of Israel after Jeroboam I.

1.2a. *The First Empire*. Romulus rules together with his brother Remus ([482], Book 1:6-7). Romulus kills Remus subsequently ([482], Book 1:6-7, page 11). After the murder of Remus, Romulus remains the single head of state ([482]). Mark that the non-vocalized versions of the names of the two founders, Romulus and Remus, are rather similar: RML and RM.

■ 1.2b. *The Third Empire*. Constantine I rules together with Licinius. Soon Constantine I makes Licinius suffer bitter defeat at Hellespont, and the Licinius is killed during his battle with Constantine the Great. After the

death of Licinius Constantine remains the sole ruler of the state, qv in CHRON2, Chapter 1. The names of Constantine and Licinius bear no semblance to each other.

- ■ 1.2c. *Israel-Judea*. Jeroboam I rules together with Rehoboam. They were at war basically all the time of their joint rule, qv in CHRON2, Chapter 1. Unvocalized names of Jeroboam and Rehoboam, the finders of the kingdoms of the Israelite and Judea are virtually the same: RBM and RBM.
- 1.3a. *First Empire*. The notorious “rape of the Sabines” happens under Romulus (the Romans were short of wives, and are thus forced to abduct women from a neighbouring tribe). This event occurs in the epoch of Rome’s foundation.
- 1.3b. *Third Empire*. We find no such event in the Third Empire.
- ■ 1.3c. *Israel-Judea*. Right before the beginning of the Israelite reign the Bible contains the well-known legend of “the rape of the daughters of Shiloh (Judges 21:21-25). This event is perfectly analogous to the Roman “rape of the Sabines”. The sons of Benjamin also had a shortage of wives; then this tribe of Israel carried off the women of another tribe. A more detailed comparison of the Biblical description of this event with the Roman shall be given below.
- 1.4a. *First Empire*. Romulus Quirin was deified while alive ([482], Book 1:16). One should remember that “quirin” translates as “divine” ([544]). Quirin was rapt up into heaven when he died. Livy tells us “everybody praises Romulus as a divine entity and a son of a deity [sic! – A. F.], King and Founder of Rome; he is often addressed in prayers” ([482], Book 1:16, page 27). This point of view is manifestly Christian and evangelical – suffice to remember Christ rapt into heaven, qv in the Gospels.
- 1.4b. *Third Empire*. Constantine the Great was also proclaimed divine while alive (see CHRON2, Chapter 1). Christian church ranks him among its saints. Arianism, the Chris-

tian analogy of “Jeroboam’s heresy”, flowers in his lifetime, qv above. St. Basil the Great was born around 333 A.D., near the end of Constantine’s life (who is supposed to have died in 337 – see [544], Volume 1. Legends about him are virtually identical to what we know about Jesus Christ ([544], Volume 1). Therefore, the “phantom biographies” of St. Basil the Great and Constantine I cast an evangelical glow over each other.

- ■ 1.4c. *Israel-Judea*. The Biblical “double entry” system (see CHRON1, Annex 6.4) of the kingdoms of Judah and Israelite allows us to estimate that the Judaic king Asa, the double of St. Basil the Great, began his reign two years before the rule of Jeroboam I had ended. In other words, when Jeroboam I, the double of Romulus and Constantine I, was nearing death. Therefore, the Bible also tells us Asa (Jesus?) had lived in the epoch of the first “great king” Jeroboam I.
- 1.5a. *First Empire*. Sometime after being rapt into heaven, Romulus “comes down to Earth all of a sudden” ([482], Books 1:16 and 26) and appears before a Roman by the name of Proculus Julius. Romulus pronounces a hortation before his disciples, and then returns to heaven. Livy tells us that “he had uttered those words and ascended into the heavens” ([482], Book 1:16, page 27).
- 1.5b. *Third Empire*. No ascension into heavens is mentioned in St. Basil’s “biography”.
- ■ 1.5c. *Israel-Judea*. Gospels tell us about Jesus returning to Earth after the Crucifixion. “After these things [the ascension, that is – A. F.] Jesus shewed himself again to the disciples” (John 21:1). Jesus, who has returned to Earth, converses with his disciples, and ascends into heavens again, this time for good. “And it came to pass, while he blessed them, he was parted from them, and carried up into heaven” (Luke 24:51).

COMMENTARY. Thus, we see that the legends placed at the end of the biography of Romulus by Titus Livy are of an evangelical nature, and may contain references

to both Jesus and Constantine the Great. Let us now give a more detailed comparison of the two stories: Livy's, which tells us about the rape of the Sabines, and the Biblical legend of the daughters of Shiloh.

1.6a. *First Empire*. The events take place in the recently founded city of Rome, in the reign of King Romulus, the epoch of Regal Rome's naissance (according to Livy), or the very beginning of the First Roman Empire in our terminology. There was a shortage of women in Rome, which made the prospects of progeny and procreation look grim ([482], Volume 1, pages 15-16).

■ ■ 1.6c. *Israel-Judea*. The event precedes the formation of the Israelite Kingdom immediately: "In those days there was no king in Israel" (Judges 21:35). The tribe of Benjamin lost its women in a war, and was thus on the brink on extinction (Judges 21:16-25).

1.7a. *First Empire*. Romulus sends delegations to neighbouring tribes and asks those to send some of their women to Rome ([482], Book 1). The ambassadors faced a hostile reception; none of the nations in the vicinity of Rome conceded to provide the Romans with wives ([482], Book 1).

■ ■ 1.7c. *Israel-Judea*. The Bible tells us that all the tribe's elders had gathered together in order to decide what to do about wives for the tribe of Benjamin, having asked other tribes of Israel for help (Judges 21). Their pleas didn't lead anywhere: "Then the elders of the congregation said... we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin" (Judges 21:16, 21:18).

1.8a. *First Empire*. The Romans proceeded to organize festivities and invite the inhabitants of nearby settlements together with their wives and children. Livy writes that "the entire Sabine tribe came together with their wives and their offspring" ([482], Volume 1, Book 1:9, page 16). The ulterior motivation behind the

feast was the abduction of women. There may be a proximity pattern between the unvocalized "Sabine" and "Benjamin" – SBN and BNMN without vocalizations, respectively.

■ ■ 1.8c. *Israel-Judea*. According to the Bible, "there is a feast of the Lord in Shiloh yearly..."

Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards... and, behold, if the daughters of Shiloh come out to dance in dances... catch you every man his wife of the daughters of Shiloh" (Judges 21:19-21).

1.9a. *First Empire*. In the middle of the celebrations the Romans seize foreign women and abduct them. This is how they obtained wives and secured a legacy, and this is also the beginning of how the Romans began to dwell in their new City ([482], Book 1:9). According to Livy, the Rape of the Sabines took place in Italy ([482], Book 1). Furthermore, Livy is of the opinion that the founders of Rome were the offspring of the Trojans who had initially disembarked at Sicily after having fled Troy, which was destroyed by the Greeks ([482], Book 1:1, pages 3-4). Therefore, the founders of Rome could be referred to as "the sons of Sicily" or "Sicilians". We should also bear in mind that the "ancient" authors Hellanicus and Damastes claimed Rome to have been founded by Odysseus and Aeneas ([579], page 23).

■ ■ 1.9c. *Israel-Judea*. The Bible tells us that "the sons of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them" (Judges 21:23). N. A. Morozov suggests that it might be possible to identify the Biblical tribes as the mediaeval European nations in [544]; his localization of said tribes differs from the Scaligerian to a large extent. The "sons of Benjamin" thus became identified as the inhabitants of Italy and Sicily; is it therefore possible that the "daughters of Shiloh" were really the "daughters of Sicily".

2a. *The First Roman Empire*. The epoch of Numa Pompilius according to Livy. It is possible that “Pompilius” conceals the name of Julian or Elias and that Livy is really referring to Julian the Great.

■ 2b. *The Third Roman Empire*. The epoch of the alleged years 337-380 A.D. The absolute protagonist of this epoch is St. Basil the Great, or the Great King (the alleged years 333-378). This happens in the reign of the Roman emperor Julian who allegedly reigned in 361-363. A biographical parallelism between Julian and St. Basil can be found in [544].

■ ■ 2c. *The Bible*. Here we have Asa, king of Judah (Jesus?) As we have already mentioned, he appears to be the double of Basil the Great. See more about the superimposition of the Kingdom of Judah over the Third Roman Empire in the East in CHRON1, Chapter 6.

2.1a. *First Empire*. Livy characterizes Numa Pompilius as a just and pious ruler, and tells us that “Numa... was a man most experienced in laws secular as well as ecclesial” ([482], Book 1:18, pages 30-31). Numa became enthroned in Rome as a result of divine intervention from the part of Jupiter ([482], Book 1:18). Titus Livy relates Numa’s affairs of the state at length; all of them appear to be of a conspicuously ecclesiastical character ([482], Book 1).

■ 2.1b. *Third Empire*. St. Basil the Great (or the Great King) is considered to be one of the central figures in Christian hagiography. He is said to have instigated the modern procedure of officiation – the so-called “Liturgy of St. Basil the Great”. As we already pointed out above, Basil is very likely to be a double of Jesus Christ who had lived in the XII century. Legends of Basil the Great usually mention his ecclesiastical activities and their impact on the history of the Third Empire.

■ ■ 2.1c. *Israel-Judea*. Jesus Christ is sent to Earth by the All-father with a mission of ministration. The Gospels are focused on Christ’s religious activities primarily; the tales of “Pope” Gregory VII Hildebrand (one of the XI century reflections of the XII-century Jesus) are all of a similar nature.

2.2a. *First Empire*. Numa Pompilius manages to implement a major calendar reform. He divides the year into 12 months, having also introduced intermediate months so as to make the calendar conform to climatic changes and the solar year ([482], Book 1:19). What this resembles the most is the introduction of the Julian calendar with its leap year system. According to Livy, “it was he who had made the distinction between days when there was service, and those when there was none” ([482], Book 1:19). This may be a reference to the Sundays introduced into the week. “The death of Numa led to an interregnum” ([482], Book 1, page 36). It is peculiar that Livy should tell us nothing of Numa’s death. The reason may be that Livy had already assigned these details (including the “ascension into heaven” to the final period of Romulus’ reign.

■ 2.2b. *Third Empire*. Scaligerian history is of the opinion that the Julian calendar was introduced by Julius Caesar in the alleged I century B.C., or at the very dawn of the Second Roman Empire. However, due to the parallelism between the Second Empire and the Third, the introduction of the Julian calendar falls onto the epoch of Constance I Chlorus, the double of Julius Caesar – the alleged years 305-306 A.D. This date is close to the epoch of the alleged years 333-378 – the “reign” of St. Basil the Great. We should also keep in mind the partial superimposition of Julian Caesar (the alleged years 361-363) over Julius Caesar. The death of Basil the Great in the alleged year 378 led to a period of *interregnum* – there was an upheaval that year, qv in CHRON2, Chapter 1. What we see is a parallelism between the events contemporary to Numa as described by Livy, and the ones that were happening at the foundation of the Third Empire. We shall emphasize that none of these events could have happened before the XII century A.D., according to the global chronological map as presented in Chapter 6 of CHRON1.

3a. *The First Roman Empire*. The epoch of Tullus Hostilius according to Livy.

- 3b. *The Third Roman Empire*. The epoch of the alleged years 380-423 A.D. Valentinian II (378-392) or Theodosius I (379-395) and Honorius (395-423).

3.1a. *First Empire*. The beginning of Tullus' reign is marked by a series of wars with the Alvanoi ([482], Book 1:23, page 37). The Alvanoi attack the Roman region with a great number of troops. Tullus launches a campaign against the "perfidious" Alvanoi ([482], Book 1:23). The Alvanoi are then united by the dictator Mettius Fufetius ([482], Book 1:23, page 37).

- 3.1b. *Third Empire*. The parallelism between the Third Empire and the Second tells us that the double of Theodosius I in the Second Empire is Emperor Domitian. At the very beginning of his reign, Theodosius (Domitian) enters his first large-scale military conflict with the "Albanians". We learn that "the Roman provinces of the Balkan peninsula were under threat of invasion" ([327], page 314). The Albanians (or Dacians) rebelled. Under Theodosius I the Albanian Goths did likewise. The Dacian Goths unite under the leadership of Decebel. "Decebel", or "Dacibel" might be derived from "Dacians" and the word "bellum", or war.

3.2a. *First Empire*. The "ancient" Alvanoi soon sign a truce with Tullus ([482], Book 1:24-25, page 40). However, they break the pact soon enough, initiating a second war with Rome, which leads to a defeat of the Alvanoi ([482], Book 1:29-30, page 50).

- 3.2b. *Third Empire*. The Albanians, or the Dacian Goths, negotiate a truce with Theodosius-Domitian (under Valentinian II, qv in [327], page 444). A short while later, the Albanians (Dacians-Goths) denounce the truce, and another war with Rome begins under Honorius. This time the famous Alaric comes from the Balkans ([767], Volume 2, page 793).

3.3a. *First Empire*. Towards the end of Tullus' reign – under Honorius, if we're to bear the parallelism in mind, or in the alleged years 395-423 A.D. – "one would often observe *stones hailing from the skies* near the Alvanoi Mount... people were sent to study this miracle... indeed, there were rocks falling from the sky... they heard *a terrifying voice* from the grove that stood on top of the mountain that ordered the Alvanoi to occupy themselves with holy ceremonies... impressed by this miracle, the Romans themselves made sacrifices for nine days in a row" ([482], Book 1:31, pages 52-53. According to the Scaligerian version of the story, the Alvanoi Mount is in Italy. Apparently, Livy refers to a volcanic eruption that took place somewhere upon that peninsula. There is indeed a volcano here, a single one on the mainland – the Vesuvius.

- 3.3b. *Third Empire*. One of the famous eruptions of the Vesuvius took place in the alleged year 79 A.D. The parallelism between the Second Empire and the Third places this eruption into the epoch of Honorius (395-423), making it cover the interval between the alleged years 409 and 420 A.D. – most probably in 412 A.D. Vesuvius is the famous volcano in Italy that is located near Rome. This powerful eruption led the town of Pompeii to an untimely demise. If we're to count 79 years forwards starting from 333 A.D., or the "date of birth" of Basil the Great, the double of Jesus Christ (also known as the beginning of the "new era"), we shall come up with the year 412, or the very end of the epoch of king Tullus, according to Titus Livy. It is however necessary to state it explicitly that the eruptions of the alleged years 79 or 412 are really phantom reflections of a *later* eruption of Vesuvius. It is possible that the archetypal eruption had been the one that occurred in 1138-1139 A.D. The chronological shift here equals exactly 1053 years. However, the real prototype of the "Pompeian eruption" must have been the more recent eruption of the Vesuvius dating to either 1500 or even 1631, qv below.

4a. *The First Roman Empire*. The epoch of “Ancus Marcius” (according to Livy).

■ 4b. *The Third Roman Empire*. The epoch of the alleged years 423–444 A.D. Aetius.

4.1a. *First Empire*. After King Tullus, the Roman throne is succeeded by Ancus Marcius ([482]). However, a short while later a certain Lucumon appears in Rome, who soon changes his name to L. Tarquin the Ancient, alias Tarquin Priscus ([269], page 9). He is reckoned to have been of “an Etruscan origin” ([269], page 319). Also see Livy, Book 1:34 Tarquin began to gather great influence in Rome ([482], Book 1:34, pages 58–59). One has to point out that the name of Ancus Marcius might be close to the name Aetius.

■ 4.1b. *Third Empire*. Aetius becomes the de facto ruler in the West of the Third empire between the years of 423 and 444, qv in CHRON2, Chapter 1. However, the balance of powers in Rome slowly but steadily shifts in favour of the young Valentinian III, who had been in custody of Aetius ([767], Volume 2; also [64]).

4.2a. *First Empire*. L. Tarquin the Ancient subsequently becomes king of the “ancient” Rome and succeeds Ancus Marcius on the throne, having successfully shifted the power balance in his own favour ([482], Book 1). We see two characters here: the Roman Ancus Marcius, and L. Tarquin the Ancient – an alien or a “barbarian”, since he came from another country far away ([482], Book 1:34).

■ 4.2b. *Third Empire*. Valentinian III subsequently becomes the Emperor of Rome and seizes power. He eventually pushes his custodian Aetius away from the throne. What we see here is another pair of political leaders whose destinies are twined: the first one is Aetius, a “barbarian by birth” ([64], pages 33 and 40). He came to Rome from a distant land. The other character is the Roman Valentinian III. When we compare this with Livy’s description, we notice that in this particular instance of the parallelism the terms “Roman” and “barbarian” are obviously swapped.

4.3a. *First Empire*. L. Tarquin the Ancient is accompanied by his wife Tanaquil, who is “a patrician by birth” ([482], Book 1:34, page 59). She had a great influence on L. Tarquin the Ancient. Tanaquil was very eager to seize power in Rome, and kept impelling her husband to engage in this activity. Livy tells us that “his pride was constantly fuelled by his wife Tanaquil... who would not allow the position of her husband to be any lower than that of her own family” ([482], Book 1:34, page 59).

■ 4.3b. *Third Empire*. We observe the same thing to happen in the Third Empire. Next to Valentinian III we see his mother and official custodian Placidia, who had herself been under the influence of Aetius. Placidia is the Emperor’s mother, her family is therefore aristocratic by definition, as Livy duly notes when he describes her as “Tanaquil”.

4.4a. *First Empire*. According to Livy, “he [L. Tarquin the Ancient – A. F.] soon transformed his acquaintance with the king into a strong friendship... being his advisor at meetings social as well as private, civil as well as military” ([482], Book 1:34, page 60). Also: “Tried and tested in every which way, he [L. Tarquin the Ancient – A. F.] even became... the custodian of the King’s children” ([482], Book 1:34, page 60).

■ 4.4b. *Third Empire*. It is natural that the relationship between the young Valentinian III and his custodian Aetius had initially been very much like a family bond; Livy is correct to call him the custodian of the royal offspring since Valentinian III is the son of Placidia. Historians tell us that “until Valentinian III had reached the age of 27 years (in 444), no one ever doubted the right of Aetius to rule the state” ([64], page 35). If we are to compare this version with Livy’s, we shall see that the custodian and the child in custody have swapped places.

4.5a. *First Empire*. The very fact of such “custody” is unique for the history of the “Regal Rome”. No other ruler of the First Roman Empire is

characterized in this manner (according to Livy). Ancus Marcius had ruled for 24 years ([482]). This concurs perfectly with the Biblical information about his double, qv below.

- 4.5b. *Third empire.* The custody in question as described above is a unique occurrence in the history of the Third Roman Empire. No other emperor of the Third Empire is described in this manner – that is, no one had ever been in custody of his mother and her powerful ally. Aetius had reigned for 21 years, qv in CHRON2, Chapter 1. However, the Bible actually reports a 24-year interregnum to fall on this epoch, qv in CHRON2, Chapter 1, and the “double entry” system as related in Annex 6.4 to CHRON1. In other words, the lengths of this period according to the Bible and Titus Livy coincide! We are beginning to learn that Titus Livy was more familiar with the Biblical version of Rome’s history than its secular variety, and shall soon encounter more evidence to prove this.

4.6a. *First Empire.* Livy tells us that “at home as well as on the battlefield he [L. Tarquin the Ancient – A. F.] was accompanied by an experienced mentor, the king Ancus himself... and so he had studied Roman law and... had been emulous of everyone... including the king [sic! – A. F.]” ([482], Book 1:35, page 61).

- 4.6b. *Third Empire.* Valentinian III continues to push Aetius aside, formally remaining in his custody. As Valentinian III grows older, the influence of Aetius diminishes.
- 4.7a. *First Empire.* L. Tarquin the Ancient finally seizes power in Rome. He addresses the Romans with a request [?] to elect him king instead of Ancus Marcius. Livy tells us that “the people voted in favour of vesting him with royal authority. This man... was pursued by the very same ambition when he came to the throne as had led him in his contest for the kingdom” ([482], Book 1:35, page 61).
- 4.7b. *Third Empire.* Valentinian III finally seizes full power. In the alleged year 444 Aetius loses the last shreds of his influence after a

series of military defeats. Valentinian III casts away the burden of custody ([64]). All of this happens while Aetius, or the “experienced mentor” (according to Livy) is still alive.

- 4.8a. *First Empire.* Titus Livy tells us nothing of how Ancus Marcius had lost his regal power. According to Livy, L. Tarquin the Ancient becomes emperor in a peaceful manner, with the consent of the people. For some reason, Livy tells us nothing about the death of Ancus Marcius ([482]). Eutropius the historian tells us that Ancus Marcius had “expired of a disease on the 24th year of his rule” ([269], page 8).
- 4.8b. *Third Empire.* Valentinian III gets full power after a very peaceful procedure. There was no coup in 444, the year when the power of Aetius the custodian was no more. Having seized power, Valentinian III soon kills Aetius in Ravenna with his own hands ([579]). As we can see, Livy remained silent about this for some reason.

COMMENTARY. It is supposed that Livy localizes all these events in Italy. On the other hand, when we begin to compare them to the ones that took place in the Third Roman Empire, we begin to find out that other chronicles reckon some of these events at least to have happened in the New Rome on the Bosphorus, moving them to the East. This may be the aftermath of some confusion or a deliberate distortion of history, when a lot of occurrences migrated from Constantinople to Rome in Italy on paper.

5a. *The First Roman Empire.* The epoch of “Tarquin the Ancient” according to Livy.

- 5b. *The Third Roman Empire.* The epoch of the alleged years 444-476 A.D. Valentinian III (444-455) and Recimer (456-472).
- ■ 5c. *The Bible.* Menahem + Pekahiah = Pekah, acting as a double of Recimer here, qv in CHRON2, Chapter 1.

5.1a. *First Empire.* Tarquin the Ancient fights just one war with the Sabines, but it’s a hard and bloody one. The war progresses unevenly and ends in a truce ([482], Book 1).

- 5.1b. *Third Empire*. Valentinian III fights just one war with the notorious Attila the Hun, which proves a long and hard one. Success favours both parties erratically; finally, Rome signs a pact of peace with Attila, paying him a large tribute, qv in CHRON2, Chapter 1.
 - ■ 5.1c. *Israel-Judea*. The Biblical double of Valentinian III, Menahem, has just one war to fight with the king Phul or Thul, but this war is a long and cruel one. Peace comes when Menahem pays tribute to Phul or Thul – as we have already pointed out, this barbaric king is most probably a double of Attila the Hun.
- 5.2a. *First Empire*. The end of the epoch of “Tarquin the Ancient” is abundant in political turmoil, as Livy tells us. Power struggle flares up in Rome; Tarquin the Ancient is assassinated in a conspiracy ([482], Book 1:40, pages 67-68).
- 5.2b. *Third Empire*. In the Third Empire the end of this epoch (the alleged years 444-476) coincides with the reign of Recimer (456-472). This is one of the largest upheavals in the Third Empire. We see more power struggle, a series of temporary emperors on the throne shuffled by Recimer. After the death of Recimer (the alleged years 472-475), the Empire is shaken by a civil war, qv in CHRON2, Chapter 1.
 - ■ 5.2c. *Israel-Judea*. According to the Bible, this epoch ends with Pekah. “And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him” (II Kings 15:30). Once again we see Livy’s version to be closer to the Biblical version than to secular Roman history.

6a. *The First Roman Empire*. The epoch of “Servius Tullius” according to Livy.

- 6b. *The Third Roman Empire*. The epoch of the alleged years 476-526 A.D. Odoacer (476-493) + Theodoric (493-526 or 497-526).

6.1a. *First Empire*. Mark the name of this ancient king, which is “Servius”. It obviously resembles the name Severus, which we are about to

encounter in the history of the Third Empire. Livy describes Servius Tullius as a very level-headed, intelligent and steadfast politician ([482]).

- 6.1b. *Third Empire*. The name of Odoacer’s double in the Second Empire is Septimus Severus, whose name is somewhat similar to that of Servius. Both Odoacer and Theodoric are known to have been prudent rulers, unlike the emperors of the preceding anarchical period. A propos, Severus (Servius?) had a co-ruler by the name of Geta in the Second Empire (209-212). In the Third Empire king Theodoric is a Goth. Geta and Goth sound very similar.

7a. *The First Roman Empire*. The epoch of “Tarquin the Great” according to Livy.

- 7b. *The Third Roman Empire*. The epoch of the alleged years 526-552 A.D. Gothic dynasty.
-

The parallelism between these two last epochs that we have discovered is an extremely vivid and obvious one, and it is of great enough importance for our analysis of the consensual global chronology to make us allocate a separate section for discussing it, qv below.

For the meantime, let us answer a question that one cannot evade under these circumstances. What part of Livy’s book describes events with parallels in the Third Roman Empire? In other words, how much of the information related by Livy remains unperturbed by all of the superimpositions listed above? In terms of form-codes this question can be formulated as follows: what is the volume of section AK-34? See CHRON1, Chapter 5.

Let us point out that Livy’s texts consist primarily of isolated short stories. Each of those relates a single episode. Livy hardly ever returns to past episodes; ergo, the value of $X = A/B$ is relatively easy to calculate, A being the volume (in pages, for instance) of the stories that contain parallels with the Third Empire, and B – the general volume of the fragment of Livy’s *History* that we have been comparing to the Third Empire. We calculated the X value, which turned out to equal 67 per cent. In other words, 67% of Livy’s text describing the Regal Rome happens to be



Fig. 2.26 A page from an edition of Titus Livy's *Ab urbe condita* dating to the alleged XV century. "Ancient" Romans are portrayed as mediaeval knights; the pages of the book are all covered with mediaeval coats of arms – possibly belonging to the participants of the events described by Livy or their contemporaries. Vatican, Biblioteca Apostolica Vaticana, Arch. Cap. S. Pietro, page 132, fol. 65v. Taken from [1229], page 29.

isomorphic with the history of the Third Empire. It is possible that we failed to discover all of the parallels. Apart from that, it is possible that the events related in the remaining 33% of Livy's text weren't reflected in any other mediaeval chronicles that our conception of the Third Roman Empire relies upon.

On fig 2.26 one sees a page from Livy's *Ab urbe condita* allegedly dating from the XV century ([1229], page 29). The illustrations look distinctly mediaeval, as well as the book in general. In the top left corner we see a battle between the "ancient" Romans, or the

characters described by Titus Livy. All of them look like typical mediaeval knights in heavy armour and helmets with visors. Several mediaeval Christian coats of arms can be seen nearby, qv on the right and at the bottom. Historians are trying to convince us that mediaeval painters included these coats of arms into books with the sole objective of pandering to the tastes of their clients. However, these mediaeval coats of arms most probably reflect mediaeval reality – just like the pictures of mediaeval Roman knights found in the books of the mediaeval author Titus Livy.

3. IDENTIFYING THE TARQUINIAN WAR OF THE ALLEGED VI CENTURY B.C. AS THE GOTHIC WAR OF THE ALLEGED VI CENTURY A.D. WITH A 1053-YEAR SHIFT

The parallelism defined by the chronological formula $T = X + 300$ that we have already been following over a span of 200 years continues well into the VI century A.D. Remember that a comparison of dates with the aid of this formula is equivalent to a rigid chronological shift forwards in time by about 1053 years. On fig. 2.27 we see a rough scheme of the new parallelism that we are about to relate herein.

1a. *The Tarquinian War.* King *Servius Tullius* (according to Livy).

■ 1b. *The Gothic War.* King *Theodoric the Goth*.

1.1a. *The Tarquinian War.* Servius Tullius is the last king who died when the Regal Rome had still existed ([482]). According to Livy, “he involved himself in affairs of peace... created the canon law, and there is a rumour amongst his offspring calling Servius the founder of the system of social estates and degrees... he also founded the census, an institution that is most beneficial for the state” ([482], Book 1:42).

Also: “even his kind and modest successor found it hard to compete with his glory... which was also amplified by the fact that *the reigns based on law and order had ended with him*” ([482], Book 1:48).

■ 1.1b. *The Gothic War.* Theodoric had been the last emperor of the Third Empire in the West. His death in the alleged year 526 marks the beginning of a period of anarchy in Italy. Theodoric’s policy in domestic affairs, as we have already mentioned in Chapter 1 of CHRON2, was famous for its flexibility. He was the founder of the Ostrogothic kingdom, patronized arts and sciences, gave foreigners and Romans equal rights and instigated some great migrations ([579] and [196]). Caracalla, his double in the Second Empire, performs similar feats, qv in CHRON2, Chapter 1.

1.2a. *The Tarquinian War.* A shift forwards by 1053 years (following the formula $T = X + 300$), the death of Servius Tullius falls on the year 518 A.D. ([482]). We shall replace all of Livy’s *ab urbe condita* datings with the “new era” T-datings by the formula $T = X + 300$.

■ 1.2b. *The Gothic War.* Theodoric dies in the alleged year 526 A.D. If we’re to compare this date with 518 A.D. for Servius Tullius, we see

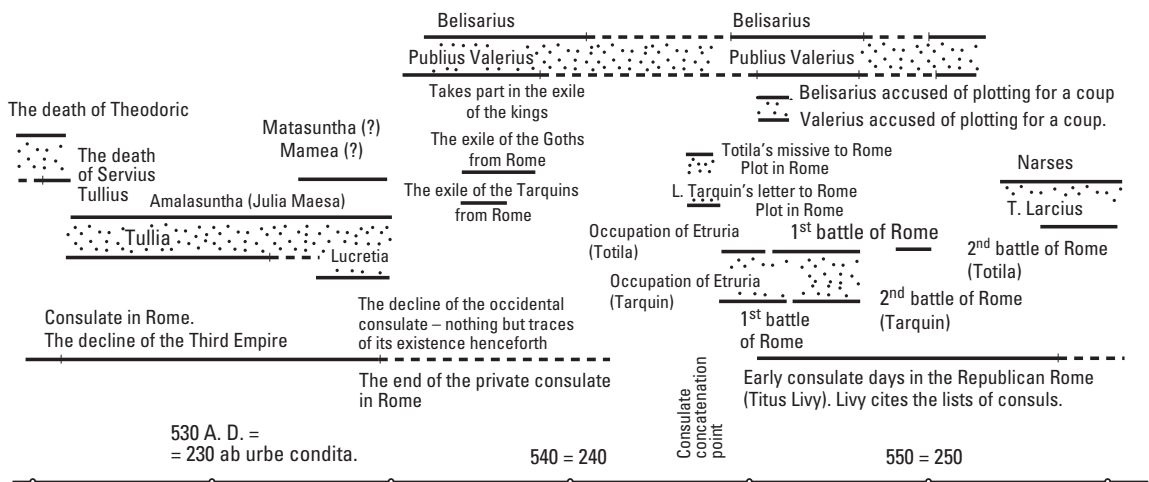


Fig. 2.27 The parallelism between the Gothic War of the alleged VI century A.D. and the Tarquinian War of the alleged VI century B.C. A chronological shift of 1053 years.

that the difference only equals 8 years. By the way, this is precisely the difference between the general time span covered by the Regal Rome and the Third Empire. What we thus see is a very good correlation of dates with the 1053-year shift accounted for.

2a. *The Tarquinian War*. Events following the death of Servius Tullius. The Tarquins come to power. The tale of Tullia and Lucretia according to Livy.

■ 2b. *The Gothic War*. Events following the death of Theodoric the Goth. The Ostrogothic dynasty of the Amalings coming to power. The tale of Amalasantha and Matasantha.

2.1a. *The Tarquinian War*. After the death of Servius Tullius, the power is inherited by his daughter Tullia and her consort Lucius Tarquin the Proud ([482], Book 1, pages 80-81; also [269], page 9. Many Tarquins group themselves around Tullia, Lucius Tarquin the Proud being one of them – their leader, after a manner ([482], Book 1). Let us point out the similarity between the names Tullia and Julia which we are about to study as a pair.

■ 2.1b. *The Gothic War*. After the death of Theodoric, the empire falls into the hands of his daughter Amalasantha and the Amaling dynasty of the Ostrogoths. This dynasty is the double of Livy's Tarquinian clan. A large group of the Ostrogoths forms a party of avid supporters around Amalasantha ([695]). The Ostrogoths form a clan impenetrable for the outsiders, likewise the Tarquins. Due to the parallelism between the Second Empire and the Third, Amalasantha's double in the Second Empire is Julia Maesa, qv in CHRON2, Chapter 1. Her name (*Julia*) is identical to the one used by Titus Livy – *Tullia*. We must also emphasize that the name *Amalasantha* can be a derivative of "*Amala-Santa*", or *St. Amal* (or *Alan*, if we are to consider the flexion of N and M).

2.2a. *The Tarquinian War*. The period of the Tarquins (between the death of Servius Tullius until the fall of Lucius Tarquin the Proud)

equals 25 years. Tarquin the Ancient, the stranger who came to Regal Rome, may be an ancestor of Tarquin the Proud. According to [482], he is a foreigner. The name *Tarquin* is possibly a derivative from Terra Aquilonius, or "the northern land" ([237], page 88). Also, if we are to read the name *Tarquin* backwards – in the Hebraic or Arabic fashion – we shall get "*Neukrat*" (spelt phonetically); this may be a variation of "*Nov-Grad*", or "*Novgorod*" (*the New City*). In this case, the name Tarquin may apply to someone from the New City. A propos, the Latin dictionary ([237]) fails to provide a translation for the name *Tarquin* for some reason. One also has to note that Tarquin the Proud fights a war with either a city or a state by the name of *Ardea* ([269], page 9). It might be a reflection of later mediaeval events – the war between Italy and the *Horde*, Ardea being a possible version of the latter's name.

■ 2.2b. *The Gothic War*. The period the Ostrogoths remained in power, begins with the death of Theodoric and ends with them put to final rout in the alleged year 552, equalling 26 years. We see a substantial propinquity between the values 25 and 26. One also has to mention that the Ostrogoths came to the Third Empire as a *foreign* nation, unrelated to the Italians. This is, what the famous mediaeval author Procopius tells us, at least. His book (*The War with the Goths* – [237]) is a source that we shall be making numerous references to hereinafter. Now, the Goths presumably came to Italy *from the North* – "a northern land". This indication concurs well with our suggestion that the name *Tarquin* really stood for "a stranger from the North". What we get in this case is that the last king of the First Empire (according to Livy), L. Tarquin the Proud, is a collective personality for the entire "northern" dynasty that reigned in the alleged years 526-552 A.D. All these events are most probably reflections of what happened much later, in the Middle Ages – qv in CHRON6.

2.3a. *The Tarquinian War*. The Tarquins are soon to be banished from Rome, qv below. Their name without vocalizations is transcribed as TRQN. One should bear in mind that there is a similar name Torquatus, translating as “Laurelled for Battlefield Valiance” ([237]). The name of the ruler preceding the Tarquins had been Servius. Thus, we have a pair of “key names” for this epoch – “*Servius*” (or *Severus*), and TRQN (without vocalizations).

■ 2.3b. *The Gothic War*. Shortly before the death of Theodoric, there were reports of repressive sanctions against Boetius and Symmachus. Compare to the prompt ousting of the Tarquins, qv above. The full name of Boetius turns out to contain the family names *Torquatus Severus* ([64], pages 45-46). Therefore, we learn of the existence of two powerful clans in the epoch of Theodoric and before him, in the alleged VI century A.D., by the names of Severus and Torquatus (or TRQN?). Also, the word *Severus* may be related to the Russian “*Sever*”, or “North” and mean “Stranger from the North”.

2.4a. *The Tarquinian War*. The clan of the Tarquins as described by Livy may be referred to by the unvocalized root TRQN (see discussion above).

■ 2.4b. *The Gothic War*. The *Franks* take part in the Gothic war of the alleged VI century as the allies of the *Goths*. Considering the flexion of F and T, the word “Frank” (FRNK, or TRNK without vocalizations) may be related to the unvocalized root of the name Tarquin, or TRQN. One should also remember a similar unvocalized version of the word Pharaoh (or “*Faraon*” in Russian) – TRN, which can also be found in the Bible as related to this epoch. Ergo, we can be relatively certain of the following: *in both wars*, Tarquinian as well as Gothic, the enemy of Rome was known by the name of TRQN or TRNK – therefore, Tarquins = Goths = Franks = People from the North (People from the New City). We shall learn that there is also a superimposition of the mediaeval Franks over the “ancient” *Persians* (PRS unvocalized) to be con-

sidered. *France* still reads FRNC (or TRNK) unvocalized, whereas the name of its capital is *Paris*, or PRS without vocalizations, likewise the words *Persia* and *Prussia*. Unvocalized PRS could also be used to refer to P-Russians, or White Russians (cf with modern Byelorussians).

2.5a. *The Tarquinian War*. According to Livy, *Tullia hands the state over* to Tarquin ([482]). This reign is *still considered to belong with the dynastic sequence of Regal Rome*, Tarquin being the last ruler of the First Empire. However, *the Tarquins shall soon be thrown over and banished* ([482]).

■ 2.5b. *The Gothic War*. Amalasantha (and her double in the second empire – *Julia Maesa*) *hands power over* to her son, Amalaric the Goth. This reign also *belongs to the sequence of the Third Empire*, since Constantinople recognized Amalasantha (and Amalaric) as rightful rulers in the West of the Empire ([196], Volume 1). However, *the Goths were soon chased away* from Italy.

2.6a. *The Tarquinian War*. We see *Lucretia* next to *Tullia*. Both women are married into the Tarquinian clan, the former being the wife of Tarquin Collatine, and the latter espoused to Tarquin the Proud. Both women are royal by birth ([482]). They actively get involved in all proceedings concerning the throne of Rome. Livy tells us nothing about any other women from this epoch ([482]).

■ 2.6b. *The Gothic War*. We see *Amalasantha* accompanied by her sister *Matasantha*. We see a similar pair of “reflections” in the Second Empire – *Julia Maesa* and her daughter *Mamea*. All these pairs of women belong to royal families, and are extremely eager to take part in ruling the Empire. We know nothing about any other prominent Italian women of that epoch ([695]). Thus, “a pair of politically active women” happens to be a unique detail characterizing both wars – Gothic and Tarquinian. We shall observe a similar situation in other duplicates of the

XIII century war (Gothic = Tarquinian). We shall use the term “*Legend of a Woman*” for referring to this scenario in brief.

2.7a. *The Tarquinian War*. Lucretia commits *suicide*; *Tullia* is *banished*. We know nothing of her further fate ([482], Book 1:58, pages 93-94).

■ 2.7b. *The Gothic War*. In the alleged year 535 Amalasantha is *assassinated*, likewise her Second Empire double – *Julia Maesa*, whose daughter Mamea was murdered as well. Matasantha, or Mamea’s double, is also reported killed ([196] and [695]). We see that if we’re to compare the First Empire to the Third, Lucretia and Tullia swap their respective places as related to the pair or their duplicates – Amalasantha (or Julia Maesa), and Matasantha (Mamea). However, the fact of *murder* is represented in both duplicate Empires. In fig. 2.28 we can see what is presumably an ancient portrait of the Gothic queen Amalasantha.

2.8a. *The Tarquinian war*. Tarquin Sextus (Tarquin Junior from the clan of the Tarquins, or TRQN) is reported to have brought Lucretia to ruination ([269], page 9). He is supposed to have raped her, qv in [482], pages 1:58-59). Lucretia stabbed herself to death afterwards, unable to survive the dishonour (ibid). We shall encounter this story of “a woman brought to ruination” in many other duplicates, or reflections of this notorious mediaeval war.



Fig. 2.28 “Presumably, the portrait of Queen Amalasantha” ([196], Volume 1, page 310, ill. 60).

■ 2.8b. *The Gothic War*. In the alleged year 534 Amalasantha gives Theodahad the Goth a royal title, however “kept all the actual power in her hands... Theodahad had been a sworn foe of Amalasantha... as soon as he had had it [the crown – A. F.] in his hands, he didn’t have to wait too long with his *revenge upon the princess*” ([196], Volume 1, page 318). Theodahad *banishes* Amalasantha to an island, where she is *murdered* – allegedly at his order.

2.9a. *The Tarquinian War*. The death of Lucretia sparked the fuse of the well-known Tarquinian war of the alleged VI century B.C., which resulted in the *exile of the Tarquins from Rome* ([482]).

■ 2.9b. *The Gothic War*. The reason for the Gothic war of the alleged VI century A.D., a very well-known event, had been none other but that of Amalasantha’s death. The *exile of the Goths from Italy* can be regarded as the main result of the war ([196] and [695]). This subject of a *well-known war following the ruination and dishonour of a well-known woman* shall recur in many more phantom reflections of this war as encountered in the “Scaligerian history textbook”. This is what this “*legend of a woman*” is based upon in the first place.

3.a. *The Tarquinian War*. The beginning of the Tarquinian war in the alleged VI century B.C. The exile of the Tarquins from Rome (according to Livy).

■ 3b. *The Gothic War*. The beginning of the Gothic war in the alleged VI century A.D. The exile of the Goths from Rome (according to Procopius).

3.1a. *The Tarquinian War*. When the news of *Lucretia’s death* spreads all over Rome, animosity towards the entire clan of the Tarquins flares up instantly. Junius Brutus assembles a large crowd at a Roman forum; according to Livy, “Brutus had made the infuriated crown strip the king [L. Tarquin the Proud – A. F.] of all power and banish him together with his wife and children” ([482], Book 1:59). *The Tarquinian war commences*.

- 3.1b. *The Gothic War*. When the news of *Amalasintha's murder* reaches Emperor Justinian I, who rules in the East of the Empire, he gives orders for Roman and Byzantine troops to enter Italy in order to banish the Ostrogoths ([196], Volume 1, page 319). The land forces of Roman troops led by Mundus attack the Ostrogoths together with the fleet of the famous warlord Belisarius that moves towards Sicily (*ibid*); said events mark *the outbreak of the Gothic war*.

- 3.2a. *The Tarquinian War*. A short while later Tarquin Sextus, the offender of Lucretia and the main instigator of the Tarquinian war, *gets killed* ([482], Book 1:60, page 97). It happens in the following manner: Tarquin Sextus *flees*, and on his way into exile some *personal enemy* murders him in what is said to be an “old vendetta” ([482], Book 1).

- 3.2b. *The Gothic War*. After the passage of a year since the *murder of Amalasintha*, Theodahad, the de-facto initiator of the Gothic war, *is killed* ([196], Volume 1, page 327). After the exile of the Goths, “Theodahad *flees*... to Ravenna. Some Ostrogoth... a *personal foe* of Theodahad, ambushed the latter while he was underway and strangled him” ([196], Volume 1, page 327).

- 3.3a. *The Tarquinian War*. A great part in the ousting of the Tarquin kings was played by the eminent Roman Lucius Junius, some of Marcus and also a Brutus ([482], Book 1:60, page 97; also [72], page 206). He had led this Roman uprising, which resulted in a coup. “His was the glory... of the one who had banished King Tarquin the Proud” ([482], Book 1, page 98). The roots of his full name without vocalizations are transcribed as N MRK BRN LC – the “consonant skeleton” of the names Junius, Marcus, Brutus and Lucius.

- 3.3b. *The Gothic War*. We learn of the activities of an eminent Roman that take place around the same time as the Ostrogoths fled from Rome – in the alleged years 533-538. It was none other but Pope (Pontifex) John II

Mercury son of Projectus from the Hill [?] of Celius” ([196], Volume 1, pages 315, 325, and 335). This pope had been head of the Roman church in 532-535, and so he must have played an important role in the events of this epoch. However, we didn't manage to find out about any details of his “biography”. His unvocalized name transcribes as follows: N, MRCR, PRCT, CL for John, Mercury, Projectus and Celius. If we are to look toward's Livy's text for a comparison, we shall see that what we have is most probably the same name written in two different ways. Really, *Junius = John*, *Marcus = Mercury*, *Brutus = Projectus*, and *Lucius = Celius*. This is a perfect example of the mediaeval chronicle duplication mechanism. Two mediaeval chroniclers – Titus Livy and Procopius in our case – were deciphering the meagre remnants of ancient documents that they had at their disposal, trying to reconstruct the past. One of the documents contained a rather lengthy old unvocalized name. Titus Livy and Procopius vocalized it in two different ways, and so the same mediaeval character became duplicated in the two well-known tractates – one by the “ancient” Livy, the other by the “mediaeval” Procopius; the names used by the two authors, albeit differently, possess an obvious similarity.

- 3.4a. *The Tarquinian War*. Lucius Junius Brutus, son of Marcus, is *one of the most famous* Romans in the entire history of the “ancient” Rome. Memories of this historical personality can be found in Roman literature up until the foundation of the Second Roman Empire, qv in the books of Plutarch, for instance ([660]).

- 3.4b. *The Gothic War*. John Mercury, the son of Projectus from the Hill of Celius, is *one of the most famous* Roman pontiffs. Some of his monuments remain in Rome to this day; one has to clarify here that only a limited number of Popes can boast having their names recorded in one way or another on the monuments that have survived until our age. However, one finds all sorts of inscrip-

tions mentioning John II (532-535) on the duration of the entire mediaeval Roman history ([196], Volume 1, page 335).

- 3.5a. *The Tarquinian War*. Livy calls Lucretia, the woman whose death led to the Tarquinian war, *Roman* ([482], Book 1). He emphasizes her inflexible Roman will of iron. She is supposed to have addressed all those who surrounded her with a patriotic speech right before her death (ibid). What we have here is the portrait of a “true Roman woman” painted by Livy – one that subsequently became a canonical role model.
- 3.5b. *The Gothic War*. History considers Amalasantha, the double of Lucretia, to have belonged to the *Amaling* dynasty of the Ostrogoths. The Amaling clan had allegedly been extremely partial to *Roman culture* and traditions, unlike other Gothic kings who had reigned after Amalasantha ([196], Volume 1, page 327). Therefore, one of the chroniclers (Titus Livy, for instance) could have easily called this royal woman *Roman*. Vittigis becomes King of the Ostrogoths after the death of Amalasantha, and “*tramples* the hereditary rights of the Amaling clan” ([196], Volume 1, page 327).
- 3.6a. *The Tarquinian war*. Junius Brutus and Publius Valerius lead an uprising aimed at overthrowing the rule of the Tarquins in Rome. The Tarquinian king is declared *deposed*. Livy tells us that “the liberator [Brutus – A. F.] received a *warm welcome in the camp*, whilst the children of the king were *cast out*” ([482], Book 1:60, page 97).
- 3.6b. *The Gothic War*. The Byzantine and Roman troops enter Italy. Pope *John Projectus II*, the double of the “ancient” *Junius Brutus*, happens to be in Rome at this time, whilst the approaching Roman troops are led by *Belisarius*, the double of the “ancient” *Valerius*. His troops entered Rome immediately after Vittigis, King of the Goths, had fled the city. “Romans were overjoyed to see the Greeks, and *welcomed them as liberators*... Belisarius

entered Rome on 9 December 536” ([196], Volume 1, page 329).

- 3.7a. *The Tarquinian War*. Livy tells us that “when the tidings [of his exile – A. F.] had reached the camp [of king Tarquin – A. F.], the king *headed towards Rome* in order to suppress the uprising, somewhat confused by the spontaneity of it all ([482], Book 1:60, pages 96-97).
- 3.7b. *The Gothic War*. Having received the news of Belisarius invading Rome, the king of the Ostrogoths (Vittigis) led his troops towards the capital of Italy. “In early March of 537 Vittigis *approached the walls of Rome* with so many Goths near him that they could barely fit into one’s eyesight” ([196], Volume 1, page 339).
- 3.8a. *The Tarquinian War*. Livy tells us that “the gates were shut before Tarquin, and he was declared an exile” ([482], Book 1:60, page 97). One would think that a battle at the walls of Rome would ensue, since King Tarquin, who had arrived in order to stifle the revolt, *qv* above, would hardly turn back confused at the news of his being deposed. However, Livy tells us nothing of King Tarquin’s reaction to the loss of throne for some reason ([482]). He just tells us that Tarquin heads away from Rome. This is the so-called “*Exile of the Kings*” which marks the end of the Tarquinian rule in the “ancient” Rome. Furthermore, Scaligerian history considers this to have been the end of all royal power in Rome – until the foundation of the Second Roman Empire, at least.
- 3.8b. *The Gothic War*. The gates of Rome are shut in front of Vittigis, King of the Ostrogoths. The Goths try to storm the walls of Rome, but fail, and begin a siege ([196], Volume 1, pages 348-363). This siege of Rome is supposed to have been a breakpoint in the history of mediaeval Italy, since the Goths *did not succeed*, and Vittigis was forced to retreat from Rome in 538. Ferdinand Gregorovius tells us the following: “This *siege of Rome that became immortal* in history lasted a whole year and nine months; over this time

the Ostrogoths took part in 59 battles and were finally forced to *turn away from Rome*" ([196], Volume 1, page 363). Scaligerian history considers this moment to mark *the end of Gothic rule* in Rome ([196]).

- 3.9a. *The Tarquinian War*. According to Livy, a certain Roman by the name of *Publius Valerius* (Lucius Valerius Publicola – see [269], page 10) actively participates in banishing the Tarquinian kings from Rome. He is one of the most famous historical figures of the “ancient” Rome, qv in [482], book 2:1, page 101. Valerius is a prominent Roman military leader who led Roman troops when they had fought the Tarquins. There are many legends concerning his life; he is a national hero. After the death of Brutus, he became the primary figure in the epoch of the Tarquinian war ([482]).
- 3.9b. *The Gothic War*. The Romean (Roman) by the name of Belisarius plays a major part in chasing the Goths away from Rome. He was a famous military leader of the Middle Ages ([196], Volume 1). By the alleged year 535 “Belisarius had already succeeded in de-throning the Vandals in Africa... and was free... to conquer Italy... Justinian decided to unite the Eastern and the Western part of the empire once again... fate gave him *one of the greatest warlords in history* to make this plan a reality” ([196], Volume 1, page 319).
- 3.10a. *The Tarquinian War*. The full name of *Valerius* is as follows: Lucius Publicola Valerius, son of *Valusius* ([482], page 206; also [269], page 10. The unvocalized skeletons of the names Valerius and Valusius are, respectively, VLR and VLS. This could stand for *Valerius* + *Lusius* (Lucius). We see his full name to be formed by the consonants VLSR. The term “son” may have been introduced later, when various scribes vocalized the consonant bases of names they found in ancient documents.
- 3.10b. *The Gothic War*. Unvocalized name of Belisarius (Velisarius) is BLSR (or VLSR, if we’re to bear in mind the flexion of “B” and “V”). It coincides with the “skeleton” of

consonants for the names Valerius and Valusius from Livy’s book. It goes without saying that all such phonetic analogies mean little enough per se; however, they become more important when they appear “in all the right places” in our step-by-step comparison of the “ancient” history with the mediaeval superimposed over each other in the manner described by the rigid formula $T = X + 300$. Thus, Belisarius (Velisarius) = VLSR, likewise Valerius-Valusius = VLSR. A propos, the name of Belisarius sounds similar to the Slavic “*Velikiy Tsar*”, or “The Great King”.

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- 4a. *The Tarquinian War*. The war between the Tarquins and Rome in the alleged VI century B.C., or the Tarquinian war, according to Livy.
- 4b. *The Gothic War*. The war between the Goths and the Romans, or the Gothic war of the alleged VI century A.D., according to Procopius (see fig. 2.27).
- 4.1a. *The Tarquinian War*. Junius Brutus is one of the key characters who took part in ousting the Tarquinian kings from Rome. We have already identified him as Pope *John Projectus* from the alleged VI century A.D. The two military leaders – Valerius and Brutus – lead the Roman troops into battle against the Tarquins. *Junius* Brutus commands the Roman *cavalry* and is killed in a battle ([482]). His name is very similar to John.
- 4.1b. *The Gothic War*. We see the famous general *John* beside Belisarius, a leader of the Roman (Romean) troops. He was known under the alias of “The Cruel General” ([196], Volume 1, page 358). He leads the Roman *cavalry* as well as Livy’s “ancient” *Junius* Brutus. General John was made legendary by taking Vitigis, king of the Goths, captive. Therefore, General *John* appears to be a chronological continuation of Pope John in a way, playing his part in the history of the Gothic war. General *John* was *killed* in one of the battles with the Goths ([695], page 273). However, Procopius mentions several Johns here and

is obviously confused about their respective identities. These “several Johns” may have transformed into a single unified image of the “ancient” *Junius Brutus* as described by Titus Livy.

4.2a. *The Tarquinian War*. All the Tarquins act as a single united clan in this war, forming a dynasty of sorts: Lucius Tarquin the Proud, Tarquin Sextus (Junior), Lucius Tarquin Collatine etc.

■ 4.2b. *The Gothic War*. The Goths also form a union and act as a single dynasty in the war. Their kings were elected from this closely-bound group for a rather brief but intense period – Vittigis, Uria, Ildibald, Totila and Teia ([196], Volume 1).

4.3a. *The Tarquinian War*. According to Livy, after the exile of the kings from Rome, the institution of *consulate* came to existence. More specifically, Romans adopted the custom of electing consuls for the period of a year. This is a well-known institution that had existed in Rome for several centuries up until the middle of the alleged VI century A.D. ([72] and [482], Book 2:11, pages 98-99).

■ 4.3b. *The Gothic War*. In the middle of the alleged VI century A.D. the Italian consulate *ceases* to exist ([196], Volume 1), see fig. 2.27. Immediately after this, the very same “consulate” appears in Livy’s “ancient” Rome, right before 544 A.D. = year 244 *ab urbe condita* + 300 years. The year 245 *ab urbe condita* is considered to be the first year of the “ancient” Roman Republic and the consulate ([72]).

COMMENTARY. Gregorovius reports the following when he tells us about the alleged VI century A.D.: “Decius Theodore Pauline was *the last consul of Rome* in 534... he is famous for nothing more but being last in the long line of Roman consuls” ([196], Volume 1, pages 319-320). Thus we see that after a shift of 1053 years according to the formula $T = X + 300$, Livy’s “ancient” consulate begins *where* it is supposed to have stopped existing in the Western Third Empire according to the Scaligerian chronology. At the same time, Scaligerian history of mediaeval Rome keeps

showing us “traces of the consulate”, as Scaligerite historians coyly name them, starting with the exact same VI century A.D. – see [196], Volume 1. In spite of the efforts made by certain historians to “bury the mediaeval consulate” in post-VI century Rome, they have to admit every now and then that certain *mediaeval consuls* “did in fact exist in Rome”. However, no complete list of them has reached our day for some reason, notwithstanding the fact that the lists of “ancient” consuls of the Republican and Imperial “ancient” Rome have miraculously survived ([72]). According to our reconstruction, these documents are the “mysteriously missing” mediaeval lists of the Roman consuls from the Middle Ages, which have been arbitrarily displaced into “deep antiquity” by learned historians. As a result, mediaeval history of the XI-XIV century became a lot poorer, obscured by artificial darkness.

4.4a. *The Tarquinian War*. According to Livy, in the year 245 *ab urbe condita* (or 545 A.D. considering the 1053-year shift) the “ancient” P. Valerius, the double of the mediaeval Belisarius, was made *consul*. Valerius and Brutus are *the first consuls* in a *long line* of their “ancient” colleagues, whose lists have survived for the most part ([482], Book 2:1, page 101; also [72], page 206).

■ 4.4b. *The Gothic War*. After the first stage of fighting the Goths had been over, Belisarius was called away from Italy to fight the Persians. He returned to Italy around the end of 543 – beginning of 544 ([196], Volume 1, page 319). We see that the date given by Livy virtually *coincides* with the mediaeval date after a 1053-year shift. Belisarius is the first consul of mediaeval Rome after the exile of the Goths, or one of the first in the long line of mediaeval Roman consuls whose lists “*didn’t survive*” ([196], Volume 1).

4.5a. *The Tarquinian War*. According to Livy, Valerius, the “son” of Valusius, was consul for three consecutive years in 245, 246 and 247 *ab urbe condita*. He was then suspended from consulate ([482], Volume 2:15, page 120; also [72], page 206). A 1053-year shift of the dates forwards in time shall give us the years 545, 546 and 547 A.D.

- 4.5b. *The Gothic War*. Belisarius returns to Italy for another 3 or 4 years in the alleged years 544-548 A.D. In the alleged year 548 Belisarius leaves Italy when Emperor Justinian I calls him back ([196], Volume 1, pages 401-402). When we compare this information to what Titus Livy tells us, we see that the two time intervals in question coincide in length as well as their positions on the absolute axis of time after a 1053-year shift of the “ancient” datings forwards.
- 4.6a. *The Tarquinian War*. According to Livy, Valerius the leader of troops had remained alive for some time after his suspension from the consulate in 248 *ab urbe condita* (or 548 A.D. after the application of the 1053-year shift). He died in 251 *ab urbe condita*, or 551 A.D. if we’re to shift the dates forwards ([482], Book 2:16, page 122).
- 4.6b. *The Gothic War*. After his withdrawal from Italy in the alleged year 548 A.D., the eminent warlord Belisarius remained alive for some time. He died around the alleged year 561 A.D. – however, this information is rather vague ([64], page 84). If we’re to compare it to Livy’s, we shall see that the date of his death, the alleged year 561, differs from the year Valerius died (551 A.D.) by a mere 10 years, which really isn’t all that much considering the size of the 1053-year chronological shift. Apart from that, we are to bear in mind that all the previous chronological landmarks of their “biographies” concur with each other perfectly after the application of the abovementioned rigid shift according to the formula $T = X + 300$.
- 4.7a. *The Tarquinian War*. According to Livy, despite the suspension of his consulate in 248 *ab urbe condita* (548 A.D. with the shift forwards equalling 1053 years) and his inability to partake in the affairs of the state, Valerius-Valusius had nevertheless *served as consul for yet another year*, shortly before his death in 251 (551 A.D. considering the shift), qv in [482], Book 2:16. This “restoration of rights” occurs immediately before the death of Valerius ([482]).
- 4.7b. *The Gothic War*. Despite his withdrawal from Italy in the alleged year 548 A.D. and accusations of treason, qv below, Belisarius manages to “restore his good name; he had soon been released, with his ranks restored and part of his estate given back to him” ([64], page 84). All of this is very similar to what Livy tells us about Valerius, or Valusius. This “restoration of rights” happens a short while before the death of Belisarius. “He had received part of his estate back; however, putting it to any use was already beyond him, since his death followed shortly” ([64], page 84). A rather obvious parallel with Livy’s description.
- 4.8a. *The Tarquinian War*. According to Livy, Valerius died in great glory. “P. Valerius had died; everyone deemed him the first of men in times of war and peace alike, and his glory was truly great” ([482], Book 2:16, page 122).
- 4.8b. *The Gothic War*. Belisarius dies laurelled with the glory of a national hero. “Having done a multitude of deeds that put him amongst the heroes of ancient times, the great warlord died” ([196], Volume 1, page 402). This characteristic is unique amongst the characters of the Gothic War epoch (the alleged VI century A.D. – see [196]).
- 4.9a. *The Tarquinian War*. It is amazing that Valerius (Valusius), the only truly great military leader of the epoch, should die in poverty. Livy tells us that “P. Valerius had died... his glory was great, but his means were so meagre that there was nothing left for his burial, which was financed by the treasury” ([482], Book 2:16, page 122).
- 4.9b. *The Gothic War*. Virtually the same is told of Belisarius. The only famous warlord from the epoch of the Gothic war also *dies in poverty* – he couldn’t make any use of the estate that was returned to him, either – he dies “in such disfavour and obscurity that proverb made him symbolize the vanity and impermanence of human felicity” ([196], Volume 1, page 402). All of Belisarius’ possessions were confiscated after his arrest ([64], page 84).

4.10a. *The Tarquinian War*. Livy tells us that “Valerius, who had been in favour, didn’t just provoke envy [after the victory over the Tarquins – A. F.], but also fell under suspicion twined with a horrendous accusation... Rumour had it, he aimed for the throne... and had been building a dwelling on top of the Vellius, allegedly an impenetrable fortress... These rumours as well as the fact that the folk trusted them infuriated the very spirit of the consul [Valerius – A. F.]... Having called the citizens together, he ascended the dais” ([482], Book 2:7, page 108). Valerius proceeded to utter an inspired speech, refuting the accusation of willing to seize power. Livy quotes his following tirade: “Will no valiancy suffice... to make you respect it without ever considering making it tarnished by suspicion? Need I, a sworn enemy of kings, be in fear of being accused that I want regal power?” ([482], Book 2:7, page 109). This characteristic is unique; we have found no other consul in Livy’s work who would be accused of anything like that over all the time of the “ancient” republic’s existence up until the alleged I century B.C.

■ 4.10b. *The Gothic War*. In the course of the Gothic War, Belisarius also becomes accused of treason. The Goths had supposedly offered him the crown of Italy so as to separate Belisarius from Justinian I and secure the support of his mighty army. Vittigis, King of the Ostrogoths, was defeated by Belisarius in the alleged year 539, which was said to have been the time when the Goths offered him the royal crown ([196], Volume 1, page 372). Towards the end of the alleged year 539, before Belisarius’ departure from Italy, Ildibald, the new king of the Goths, “sends emissaries... to tell Belisarius that he, Ildibald, would himself come and lay his royal robes at the feet of Belisarius, if the latter keeps his promise [sic! – A. F.] to get crowned as king of Italy” ([196], Volume 1, page 373). However, “Belisarius deceives the Goths and hands the crown over to the Emperor [Justinian – A. F.]” ([196], Volume

1, page 372). After that, “reluctant to rise against the emperor, he travels to Byzantium calmly with his laurels of a hero” ([196], Volume 1, page 373). However, the very circumstance that Belisarius allegedly promised the Ostrogoths to be crowned king of Italy had led to his arrest and the confiscation of his property ([64], page 84).

Let us thus highlight the key points of the events related in order to make the parallelism even more obvious.

- *1a) The great warlord Valerius is accused of treason (intent to seize royal power).
- *1b) The great warlord Belisarius is accused of treason (intent to become crowned King of Italy).
- *2a) The charge against Valerius may have been based on some real fact.
- *2b) The accusation of Belisarius was based on a real fact, namely, his acquiescence to take the crown of Italy in his negotiations with the Goths.
- *3a) Valerius becomes withdrawn from his consulate; Livy’s description suggests that he fell into disfavour.
- *3b) Belisarius is called away from Italy as a result of a treason charge. His arrest follows; he falls from grace with the Emperor.
- *4a) Valerius tries to refute the accusation in a speech given before the Roman public.
- *4b) Belisarius may have tried to refute the accusation upon his arrival to the New Rome; however, we know nothing about the process, if there was one.
- *5a) During the “trial of Valerius” a bill about “withdrawing the one who attempts to seize regal power from the protection of law, and confiscating all of his property” becomes ratified ([482], Book 2:8, page 109). This may be the reason why his estate was sequestered, likewise his “death in poverty”.

- *5b) The property of Belisarius was confiscated, and he had died in poverty.
- *6a) According to Livy, “the consul [Valerius – A. F.] had suggested a number of bills that didn’t just free him from accusations of having the intent to seize royal power, but also... changed the direction of the process drastically, having made him a popular favourite instantly” ([482], Book 2:8, page 109). Valerius was made consul once again.
- *6b) Belisarius was pardoned, with his former ranks returned, his former glory untarnished once again.
- *7a) All of these events take place in 245-256 *ab urbe condita*, or 545-546 A.D. (considering the 1053-year shift of datings forwards).
- *7b) The events in question allegedly took place in the alleged years 544-548 A.D. Belisarius was called away from Italy due to a treason charge in 548; we see a perfect concurrence with the “ancient” dates after shifting them forwards by 1053 years.

4.11a. *The Tarquinian War*. The Tarquinian War continues. The Tarquins are located at some distance from Rome, and keep raiding it from time to time. In the years 243-244 *ab urbe condita* (or 543-544 A.D., if we’re to consider the 1053 year shift) Tarquin the Proud, king of the Tarquins, sends a missive to Rome addressed to the Roman Senate ([482], Book 2:3, page 102).

■ 4.11b. *The Gothic War*. The Gothic War rages on. The Goths are located at a distance from Rome, and raid the capital periodically. In the alleged year 543 A.D. Totila, the new king of the Goths, sends a “missive to the Roman Senate” from Naples ([196], Volume 1, page 476. We see a very good concurrence with Livy’s “ancient dates”).

4.12a. *The Tarquinian War*. According to Livy, the Senate was visited by the “royal envoys [of king Tarquin – A. F.] whose demands in-

cluded the requisition of property – *not a single word was uttered about the return of the kings*. When these claims were heard by the Senate, their discussion took several days” ([482], Book 2:3, page 102). The senators obviously took their time. Livy explains that “they were afraid that the refusal to pay tribute might serve as *casus belli*, whereas their conceding to the terms would aid the Tarquins greatly, providing them with the means necessary for military actions” ([482], Book 2:3, page 102).

■ 4.12b. *The Gothic War*. Totila the Goth accuses Romans of being ungrateful to the Goths in his message to the Roman senate. However, he doesn’t say a single word about their intention to return to Rome as rulers. Totila’s epistle contains no military claims. The full text of this mediaeval document is cited in [196], Volume 1, pages 376-377. In particular, Totila does not demand the exile of the Romean Greeks from Rome. The Goths delivered their letter via captive Romans ([196], Volume 1. General John forbade to reply to Totila’s missive. Then Totila addressed Romans with several more missives, which were of just as peaceful a nature ([196], Volume 1, page 377; also [695]).

4.13a. *The Tarquinian War*. Tarquin’s envoys addressed the young people of Rome asking them for support. Livy tells us that “they *secretly plotted a coup* in order to restore the royal rule... negotiating for the royal family to be admitted into the city under the cover of night” ([482], Book 2:3-4, page 102). As a result, *a conspiracy emerges* in Rome, one that involves many distinguished Romans. However, the conspiracy was discovered, and the conspirators arrested, tried and executed ([482], Book 2:5, pages 104-105).

■ 4.13b. *The Gothic War*. The same is happening during the Gothic War. “The public read these proclamations, which could be encountered in virtually every part of the city, in great agitation. The Greek rulers *suspected collusion between the Arian priests and*

the Goths" ([196], Volume 1, page 377). It is supposed that the organization of this conspiracy could be aided by Cethegus, Head of the Senate (*ibid*). However, the conspiracy was discovered, and the conspirators banished from Rome (*ibid*).

4.14a. *The Tarquinian War*. Livy tells us the following: "Having received the news [of the unsuccessful conspiracy and the execution of the plotters – A. F.] Tarquin... decided to prepare to *open warfare*" ([482], Book 2:6, page 106). Livy refers to this leader as to "Tarquin" and not L. Tarquin the Proud almost everywhere he mentions this war, thus collecting all of the Tarquins under a single name.

■ 4.14b. *The Gothic War*. The unsuccessful conspiracy and the exile of the cabal are followed by a military campaign launched against Rome by Totila the Goth in the alleged years 543-544 A.D. ([196], Volume 1, page 377). Let us emphasize that the Goths are a very close-knit group as seen in the course of the war, and their leaders are warlords rather than kings bound to a permanent place of residence ([695]). The clan of the Goths is the double of the Tarquinian clan.

4.15a. *The Tarquinian War*. According to Livy, "Tarquin begins to perambulate the towns and cities of Etruria" ([482], Book 2:6, page 106). He is alleged to have begged the Etruscans to help him conquer the Roman throne back. This is most probably a reference to the movement of Tarquin's troops occupying Etruria. Livy also tells us that "these negotiations proved successful"; thus, Tarquin heads forth accompanied by his allies, who "followed Tarquin to support his claims for the throne and wage war upon the Romans" ([482], Book 2:6, pages 106-107).

■ 4.15b. *The Gothic War*. In the Gothic War Totila decided to "seize several cities of *Etruria*, Picenum and Emilia first" ([196], Volume 1, page 378). One has to point out that Procopius may relate more details of the events in question than Livy. Totila doesn't just

"perambulate Etruria" with pleas for help – he takes over it and recruits soldiers for his troops ([196], Volume 1).

4.16a. *The Tarquinian War*. In the years 244-245 *ab urbe condita* (or 544-545 A.D. with a shift of 1053 years) the troops of Tarquin and his allies approach Rome ([482], Book 2:6). The battle of Rome begins. Livy writes that "the Tarquinians... chased away the Romans who came out against them" ([482], Book 2:6, page 107). However, the Romans, in turn, defeated the allies of the Tarquinians.

■ 4.16b. *The Gothic War*. We learn that "in the summer of 545 Totila fixes his camp at the walls of Rome" ([196], Volume 1, page 378). We see ideal concurrence between the dates of Procopius and those given by Livy (see the account of 544-545 A.D. as cited above). The battle of Rome ensues. Belisarius turns back, and the Goths enter Rome "in full calm" ([196], Volume 1, page 385). This retreat of Belisarius saved the Roman troops.

4.17a. *The Tarquinian War*. For some reason, the Tarquins have not taken the opportunity given to them by this victory over the Romans. The Tarquins withdrew from Rome all of a sudden. Livy claims this to have been a miracle. Allegedly, a loud voice was heard in the night that claimed victory to favour Romans ([482], Book 2:7, pages 107-108). The Tarquins "scattered in terror" as soon as they learnt of this.

■ 4.17b. *The Gothic War*. The Goths also fail to take advantage of their victory and leave Rome in the most bizarre fashion. According to Gregorovius, "the most peculiar thing is that Totila didn't gather all of his resources in order to capture Porto, so as to get the war over and done with" ([196], Volume 1, page 391). The matter is that Belisarius and his troops were in Porto at the time.

4.18a. *The Tarquinian War*. Livy tells us that after the sudden retreat of the Tarquins "following the dawn which brought no sight of enemy,

the consul P. Valerius had gathered his armour and returned to Rome triumphant” ([482], Book 2:7, pages 107-108). This happened in 245 *ab urbe condita*, or 545 A.D. considering the shift of 1053 years.

- 4.18b. *The Gothic War*. In the course of the Gothic war, shortly after the sudden retreat of the Goths, “Belisarius... accompanied by the rest of his troops, enters the city [Rome – A. F.]... As soon as the great warlord had stepped on the land that brought him glory, his genius and his fortune returned to him, their power doubled” ([196], Volume 1, page 396). Although the Goths had tried to return, they were thrown back immediately ([196], Volume 1, page 397). “This happened in the spring of the year 547” ([196], Volume 1, page 396). The battle of Rome had lasted from 545 to 547 A.D. Yet again we see a perfect concurrence of Livy’s dating (545 A.D.) with that of Procopius (545-547 A.D.).

4.19a. *The Tarquinian War*. As we have already mentioned, Livy ascribed the victory of Valerius over the Tarquins to a miracle – namely, the voice of the god Sylvan from the Forest of Arsia which presumably made the enemies of Rome flee in terror ([482], Book 2:7, page 108).

- 4.19b. *The Gothic War*. Gregorovius draws our attention to a similar scenario in his rendition of the Gothic war according to Procopius: “Everyone was deeply amazed by the defeat of the Goths in Rome that was half open, as well as the success of Belisarius’ resistance, even the inhabitants of far-away towns and villages” ([196], Volume 1, page 398).

4.20a. *The Tarquinian War*. After the first unsuccessful battle of Rome (the first battle after the exile of the Tarquins from Rome), the Tarquins ask king Porsenna for assistance ([482], Book 2:9, page 111). The unvocalized name of Porsenna transcribes as PRSNN. One has to remember that TRQN (the

Tarquins) and PRSNN (Porsenna) are *allies* in this war. We must point out that Porsenna might be a derivative of P-Rasena or P-Rusena. Let us remind the reader that Raseni was the name used by the Etruscans to refer to themselves, qv in our discussion of this topic as seen in CHRON5. This concurs perfectly with the references to Porsenna as “king of the Etruscans” made by the “ancient” historians of Rome ([269], page 186).

- 4.20b. *The Gothic War*. After the first unsuccessful battle for Rome (the first one fought after the exile of the Goths from Rome), Totila, king of the Goths, seeks the assistance of Theudebert I, a Frank ([196], Volume 1, page 398). We already mentioned the fact that the unvocalized root of “Frank”, or TRNK, is similar to TRQN as referred to by Livy. Also, the parallelisms that we have discovered often identify the Franks as the Persians, or PRS unvocalized. Remember that Paris = PRS; therefore, the Parisians could well be the Evangelical Pharisees. PRS could also have stood for “Prussians” or P-Russians (White Russians). Bear in mind that in the Gothic war the Goths (doubles of TRQN – Tarquins) and the Franks (doubles of PRSNN – Porsenna) also act as allies. We also cannot fail to mention that the unvocalized name TRNK as used to refer to the Franks (the Goths) could also have been synonymic with “Turks”, or “Tartars”. This may be a reflection of the events dating to the epoch of the Ottoman Empire.

4.21a. *The Tarquinian War*. According to Livy, the king Larth Porsenna decided to aid the Tarquins and joined them on their conquest of Rome. This is the second campaign against Rome ([482], Book 2:9, page 111). The united troops of Porsenna and the Tarquins soon approach Rome. The Roman Senate is frightened that “the Roman hoi polloi might be frightened into letting the Kings enter the City and accepting peace” (ibid). It is possible that Livy is really referring to a campaign launched against Rome by the joined forces

of TRQN-TRNK (Turks?) and PRSNN-PRSN – P-Raseni, or P-Russians (White Russians). The name of King Porsenna, which is Larth or L-Art may refer to the “Mongolian” Horde, or Arta.

- 4.21b. *The Gothic War*. In his description of the Gothic War Procopius tells us nothing of whether the Franks took part in Totila’s second Roman campaign. Furthermore, Theudebert is supposed to have given the basket to Totila who had tried to marry his daughter ([695]; also [196], Volume 1). However, a few years earlier the Frankish troops led by Theudebert did take part in the war fighting alongside the Goths. Theudebert I of the Franks aided the Gothic king Vittigis when the latter was waging war against the Romans and invaded Italy. However, Vittigis retreated upon hearing the threats made by Belisarius ([196], Volume 1).

- 4.22a. *The Tarquinian War*. Livy dates the second Roman expedition of the Tarquins to the year 246 *ab urbe condita*, or 546 A.D. considering the 1053-year shift forwards. Valerius is the leader of the Roman troops and he fights Larth Porsenna (L-Horde PRS) – see [482], Book 2:9, page 111.
- 4.22b. *The Gothic War*. The second Roman campaign of the Goths is dated to the alleged years 548-549 A.D. In 540-544 Belisarius is called away from Italy to lead Roman troops against the Persians (or PRS) – see [196], Volume 1, pages 401-402. Firstly, we observe a good concurrence between the datings offered by Livy and Procopius: 546 and 548-549 A.D. Secondly, we encounter yet another superimposition of the “ancient” L-Horde PRSN (Larth Porsenna) over the mediaeval PRS (Persians).

- 4.23a. *The Tarquinian War*. According to Livy, Larth Porsenna and the Tarquins besiege Rome, but fail to capture it ([482], Book 2:10, page 112). A certain Horace Cocles became distinguished as a heroic defender of Rome ([482],

Book 2:10, page 112). His name is transcribed as CCLS without vocalizations.

- 4.23b. *The Gothic War*. In the course of the Gothic War, Totila captured a part of Rome, but could not seize the castle of Hadrian where the Roman garrison was located ([196], Volume 1, pages 403-404). “A gallant warlord named Paul of Cilicia” becomes distinguished for his bravery during the defence of Rome against the Goths and the battle for Adrian’s castle in particular ([196], Volume 1, page 403). Apparently, this native of Cilicia can be identified as Livy’s Cocles (compare CLC for Cilicia with CCLS for Cocles). What we see is most probably the same name or alias transcribed in two different versions.

 - 4.24a. *The Tarquinian War*. Livy informs us that Larth Porsenna “withdraws from Rome”, having failed to conquer it ([482], Book 2:13, page 118). This is the last battle for Rome in the “ancient” Tarquinian war ([482]).
 - 4.24b. *The Gothic War*. In the alleged year 549 A.D. the Gothic king Totila leaves Rome ([196], Volume 1, page 404). This marks the end of the second battle for Rome, which is also last in the course of the mediaeval Gothic war ([196], Volume 1).
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- 5a. *The Tarquinian War*. The end of the Tarquinian War according to Livy.
 - 5b. *The Gothic War*. The end of the Gothic War according to Procopius.

 - 5.1a. *The Tarquinian War*. According to Livy, in the year 250 *ab urbe condita* (or 550 A.D. considering the 1053-year shift forwards), Valerius was elected consul one last time. In the next year (251 *ab urbe condita*, or 551 A.D. with the 1053-year shift) his involvement in the Tarquinian war finally ceases. He dies the same year ([482], page 122).
 - 5.1b. *The Gothic War*. Belisarius is called back from Italy in the course of the Gothic War (allegedly towards the end of 548 – beginning of 549 A.D.). He withdraws from mili-

tary action permanently, and the Gothic war ends without his participation ([196], Volume 1, page 402). Let us point out the perfect concurrence between the dates offered by the “ancient” Livy (550) and the mediaeval Procopius (548-549), emphasizing that we are observing this almost perfect correspondence over the span of *two hundred and fifty years*.

5.2a. *The Tarquinian War*. In 253 *ab urbe condita* (553 A.D. with the 1053-year shift forwards) T. Larcus becomes leader of the Roman troops in Italy instead of Valerius ([482], Book 2:18, page 123). Larcus transcribes as LRC without vocalizations (or NRC, since N and L were occasionally subject to flexion).

■ 5.2b. *The Gothic War*. In the alleged year 551 A.D. Justinian I appoints another commander-in-chief of the Roman army in Italy to replace Belisarius – a certain Narses. This is the second eminent Roman warlord of the epoch, albeit not quite as renowned as Belisarius – a “#2” military leader of sorts. He brings the Gothic War to its conclusion. His name without vocalisations transcribes as NRS, which is similar to LRC or NRC (Larcus) as mentioned by Titus Livy.

5.3a. *The Tarquinian War*. Livy singles out Larcus as the *first dictator* of the “ancient” Rome. The latter is described as vested with exclusive powers ([482], Book 2:18, page 123).

■ 5.3b. *The Gothic War*. Narses gathers powers of unprecedented scale in the course of the Gothic war. He becomes the autocratic *dictator* of the entire Italy ([196], Volume 1, page 121).

5.4a. *The Tarquinian War*. According to Livy, in the year 259 *ab urbe condita* (or 559 A.D. with the 1053-year shift forwards) the Tarquins faced the Roman forces for one last battle – however, this time at a certain distance from Rome. This is the last battle of the Tarquinian war (we have listed every battle in this war that Livy mentions in his work explicitly and with no

omissions). The battle was an exceptionally furious one, and it ended with a complete defeat of the Tarquins ([482]).

■ 5.4b. *The Gothic War*. In the alleged year 552 A.D. the Gothic troops led by king Totila faced the troops of the Roman Greeks for the last time – well away from Rome. This is the final battle in the course of the Gothic war ([196], Volume 1, pages 407-408). We have listed all the major battles of the period as related by the mediaeval sources. The battle was an arduous and bloody one. The Romans prevailed, albeit with heavy losses, and the Goths were defeated ([695]; also [196], Volume 1).

5.5a. *The Tarquinian War*. According to Livy, Lucius Tarquin the Proud, king of the Tarquins, “was wounded in the side and carried off to a safe place by the warriors that gathered around him” ([482], Book 2:19, page 125). He died in Cuma a short while later ([482], Book 2:21). Apart from that, L. Tarquin the Proud was accompanied by his son, the young Tarquin, in this last battle of the Tarquins with the Romans. Unfortunately, Titus Livy fails to mention the son’s name ([482], Book 2:19, page 125). It may have been the king’s young heir.

■ 5.5b. *The Gothic War*. Totila, king of the Goths, was seriously wounded as he fled the battlefield, and died a short while later ([196], Volume 1, pages 407-408). In the last battle between the Goths and the Romans the young Teia or Teias becomes king of the Goths for a short period of time just after the death of Totila. However, in the alleged year 553 A.D. – that is, immediately after the defeat of Totila, young Teia gets killed ([196], Volume 1, pages 408-411). Most probably, both Livy and Procopius are referring to the same event here.

5.6a. *The Tarquinian War*. After this rout, the Tarquins disappear from the political arena of the “ancient” Italy as well as the history of the “ancient” Republican Rome in general. At least, Livy ceases to make references to them after

informing us of the total defeat that they suffered in this war. We know nothing of the remaining Tarquins and their subsequent location. Livy doesn't utter a word on the subject.

- 5.6b. *The Gothic War*. After the defeat, the Goths disappear from the pages of this epoch's historical chronicles. They are supposed to have left Italy. Gregorovius tells us that "we know nothing of... where the Goths headed after they had left the battlefield, and their exile from this beautiful land that their fathers had conquered [under Odoacer and Theodoric – A. E.] – a land that still bears numerous marks of their glorious deeds in many places, is covered in utter obscurity" ([196], Volume 1, pages 412-413).

Thus, in the overwhelming majority of cases, we have witnessed an almost complete correspondence of Livy's "ancient" datings shifted forwards by 1053 years with the mediaeval datings of respective parallel events. The numeric coefficient $X = A/B$ (qv above) equals 74% for the part of Livy's text that refers to the Tarquinian War. In other words, 74% of this text by Livy is covered by the parallels with mediaeval events that we have discovered, which provides most "ancient" events described by Livy with mediaeval duplicates dating to a much more recent epoch.

4. THE PARALLELISM BETWEEN THE GOTHIC WAR OF THE ALLEGED VI CENTURY AND THE NIKA REBELLION THAT TOOK PLACE IN THE SAME CENTURY. NO DATE SHIFT HERE

In Chapter 6 of *CHRON1* we already witnessed the Gothic War of the alleged VI century A.D. to have been one of the brightest duplicates of the Eurasian war that we deem to have taken place in the XIII century A.D., qv in the global chronological map in *CHRON1*, Chapter 6, and the corresponding table. This war was reflected in the chronicles of many nations. Above we give our analysis of the texts referring to events that allegedly took place in and around Italian Rome. However, we have already told the reader that the most probable dating of the Italian

Rome's foundation belongs to the epoch of the late XIV century A.D. It wasn't until much later that a part of the Byzantine history as well as that of the New Rome on the Bosphorus became transferred to these parts (on paper, naturally). Hence one finds it hard to imagine that the Eurasian war of the XIII century A.D. wasn't reflected in the Byzantine chronicles describing the reign of Justinian I who had been one of the key figures of the Gothic War, its "principal monarch", in a way. Indeed, we witness this to be true.

We learn that the Eurasian war of the XIII century A.D. had indeed left a phantom trace in the "purely Byzantine" part of history known to us as the Nika rebellion which took place in the alleged year 532 A.D. ([486]). This coincides with the beginning of the Gothic war – the alleged years 534-535 A.D.

If we are to consider the documents describing Justinian's reign in the New Rome, the ones that stand out the most are the books of Procopius of Caesarea. Some of them portray Justinian benevolently, praising him in his royal magnitude; in others, such as the *Arcane History* by the same author, Justinian is represented in an altogether different manner. Scaligerian history went so far as to invent the theory of a "two-tongued Procopius" who would eulogize Justinian in the daytime, and fill the pages of the *Arcane History* with accounts of his atrocities after dusk. However, we aren't concerned with the authorship of the collection of texts written by "Procopius" at the moment, since it doesn't affect anything inasmuch as our research is concerned.

A brief rendition of the events that later became known as the *Nika rebellion* is as follows (according to [468]). It was an uprising that shook the entire Third Roman Empire in the alleged year 532 A.D. A great revolt flared up in Rome with neither a leader striving for royal power to head it, nor any clear reason behind it. This makes the Scaligerian version of the rebellion rather odd. The revolt is supposed to have been a short one, but characterized by its *dramatic scale* of actions. Military conflicts involve great forces, regular imperial troops as well as mercenaries. Indeed, this seems to resemble an all-out civil war rather than a mere rebellion. The New Rome burns, arsonists being active in several locations simultaneously. The main powers behind the revolt are two political factions – the *venetes* and the *pracines*, united

against Justinian. His military commander-in-chief by the name of Belisarius (!), the leader of the empire's troops, receives orders from Justinian to crush the uprising. Belisarius employs the powerful *Gothic* garrison led by Mundus to aid the Romean-Roman army. Terrified by the sheer scale of the revolt, Justinian doesn't take part in military actions against the rebels himself, finding shelter in his castle instead, unlike Belisarius. It is peculiar that the rebels didn't storm the castle, although, according to Procopius, there were no special fortifications to protect it. Eventually, Belisarius managed to use his brilliant cunning and entrap a large mob of rebels in a *hippodrome* = circus, slaughtering a great many of their number as a result.

a. *The Gothic War* of the alleged VI century A.D.

■ b. *The Nika Rebellion* of the alleged VI century A.D.

1a. *The Gothic War*. Procopius of Caesarea is the most famous author to have related the events of the Gothic war. His *Gothic War* is the principal work that helped to shape the entire modern academic concept of this event (see [695] and [696]).

■ 1b. *The Nika Rebellion*. This rebellion is also described by a famous author – the very same

Procopius of Caesarea. His text is basically the only original source with a description of these events in the New Rome.

2a. *The Gothic War*. This war broke out around the middle of the alleged VI century – the years 535-553 A.D. It is considered to have been one of the bloodiest wars in the whole history of Rome and Romea. It had claimed a great number of lives and resulted in the destruction of the entire Italy.

■ 2b. *The Nika Rebellion*. Also happens around the middle of the alleged VI century – in the alleged year 532 A.D. ([468]). This rebellion serves as a classical example of a large-scale civil war, and a very brutal one at that. All but the entire New Rome lay in ruins as a result.

3a. *The Gothic War*. The primary royal figure here is Justinian the Great, the Byzantine emperor who is supposed to mastermind the military actions in Italy remotely. He doesn't take part in the Gothic war personally, controlling it from New Rome (Constantinople, see fig. 2.29).

■ 3b. *The Nika Rebellion*. The principal royalty here is also Justinian who commands the suppression forces. As above, he doesn't take part in

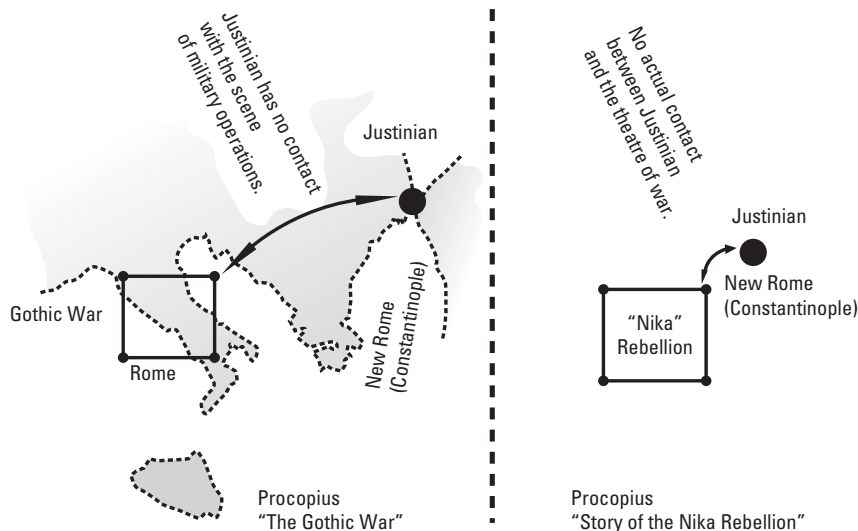


Fig. 2.29 Parallelism between the Gothic War and the Nika Rebellion.

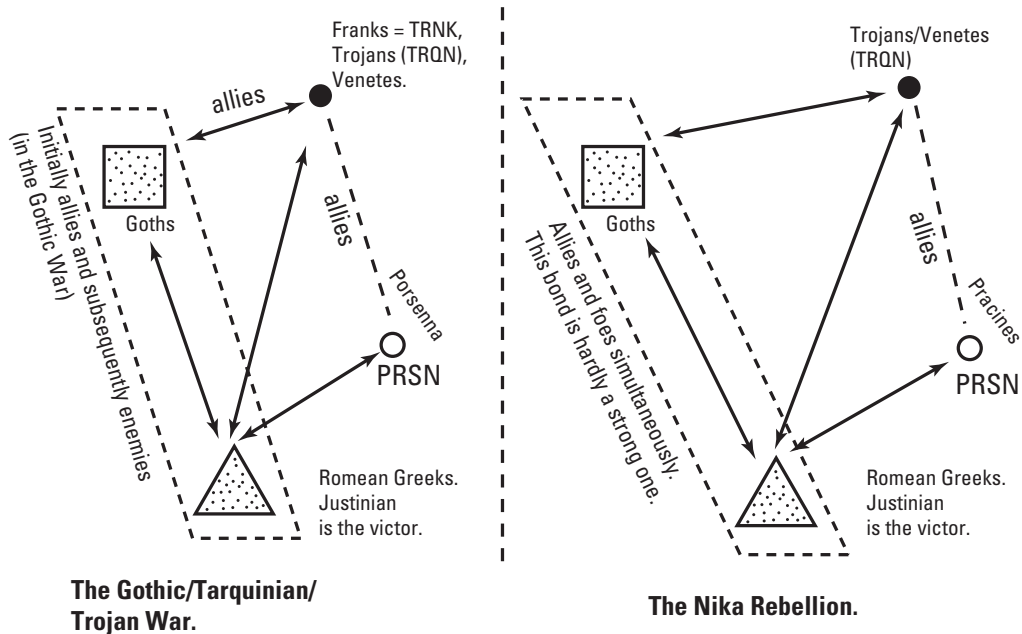


Fig. 2.30 The parallelism between the Gothic War and the Nika Rebellion.

any of the actual battles, and gives orders from the Palatium. He didn't appear before his troops once; the rebels never approached the Palatium, without so much as a single attempt to storm it (see fig. 2.29).

- 4a. *The Gothic War.* Justinian's main opponents in the Gothic war of the alleged VI century are as follows:
- the Goths (aka the Trojans, qv in Chapter 6 of CHRON1 and the next section);
 - the Franks and the Persians = PRS (Porsenna and Paris in the Trojan war, qv in Chapter 6 of CHRON1 and below. TRQN and PRS are the two main forces gathered against Justinian.
- 4b. *The Nika Rebellion.* Justinian's principal enemies are the venetes and the pracines. The former can be identified with the Goths and the Tarquinians, and the latter (PRSN) – over the Persians and Porsenna's Etruscans (or P-Racines/P-Russians – PRS). The two factions are supposed to have been “circus parties” in the New Rome, whatever that means. Most probably, the two factions have been of a religious nature, and united to oppose the emperor.

5a. *The Gothic War.* As we shall demonstrate below, in our study of the parallelism between the Gothic War and the Trojan War, the Goths (Trojans) who fled from Troy after the city fell prey to the enemy (or, possibly, the victors who were pursuing them) had founded Venice and thus can be regarded as its first inhabitants. They may have called themselves the Venetes. The Venetes (or the Vendians) are well-known late mediaeval nations. The second power that stood against Justinian in the Gothic war referred to as “PRS” – P-Russians, or Franks (Turks) – see fig. 2.30.

■ 5b. *The Nika Rebellion.* The Venetes were one of the primary forces fighting against Justinian in the Nika rebellion. They may therefore have been the duplicate of the Goths (or the Trojans), the heroes of the Gothic=Trojan war of the XIII century A.D., qv in the global chronological map in Chapter 6 of CHRON1. P-Racines = PRSN = the rebels, who apparently become superimposed over the Persians in the Gothic War (PRS). Also bear in mind the fact that, according to Titus Livy, the

P-Russians (or Larth Porsenna – L-Horde P-Racens) took part in the Tarquinian war. P-Racines are the second key force in the Nika rebellion (see fig. 2.30).

6a. *The Gothic War*. This is a war fought by the Goths. As we shall see below, they are identified as the Trojans in the Trojan War. The Goths oppose Justinian during the Gothic war; however, prior to that they had been the Empire's allies, qv in Chapter 1 of CHRON2. Justinian is the victor in this war, and his involvement is rather of a "behind-the-scenes" nature.

■ 6b. *The Nika Rebellion*. The suppression of the rebellion is aided by the Goths, who fight on the side of Justinian as allies of Rome and Romea. However, the Goths burn and loot the temple of Sophia and murder a Romean priest in the course of their battling with the rebels, actually acting against Justinian's clergy ([468], page 60). Justinian crushes the rebellion and also enjoys the triumph, albeit without personal participation in military action. Thus, in both versions Justinian and the Goths are seen as allies initially and enemies afterwards. Both schemes are shown in fig. 2.30. It is clearly visible that they're virtually identical.

7a. *The Gothic War*. The troops of the Romean Greeks are led by the great military commander Belisarius. Beside him we see the famed warlord Mundus who actively participates in crushing the forces of the Goths = Trojans and the Franks = PRS and TRNK ([695]).

■ 7b. *The Nika Rebellion*. A complete reflection of the scenario related above – the suppression of the rebellion is headed by the same military leader – Belisarius ([468], pages 60-61), who crushes the venetes and the P-Racines (PRSN) aided by the very same Mundus (ibid).

8a. *The Gothic War*. As we shall demonstrate in the next section, the only way Belisarius could seize Naples = The New City (or the double of the ancient Troy, qv below) was due to exceptional cunning – getting into the city via an

aqueduct. Thus, the entire plan was based on the use of an aqueduct – the "Trojan horse", the "aquatic or equine duct" ([237]). See details below.

■ 8b. *The Nika Rebellion*. The situation is quite similar: the only means of suppressing the rebellion successfully was guile. Presumably, Belisarius managed to entrap the rebels in a large hippodrome (circus). There is a legend that the proclamation of Hypatius (Justinian's nephew) as a new emperor was a trick played by none other than Justinian himself, with the aid of Belisarius. It had allegedly served to fool the crowd and lure them into the hippodrome or circus, where nearly all of the rebels were killed. "More than 30 thousand people died in this carnage" ([468], page 61). We see a hippodrome to be the centre of the entire subterfuge (ibid). Thus, the tale of the Nika Rebellion also includes an "equine duct" of sorts – compare with the Gothic war.

COMMENTARY. One shouldn't get the opinion that the Nika rebellion took place in the VI century A.D. As we shall see below, it is most likely to have occurred in the XV century and gained formidable extra age on the pages of the Scaligerian history. For the time being, let us merely point out the following parallel whose existence is admitted by the very same historians who inform us of the Nika rebellion: "The first insurgency flared up... under Justinian, in the year 532. The emperor had been on the verge of losing his throne; however, Belisarius, his commander-in-chief, had slaughtered 40.000 insurrectionists at the Hippodrome. The second rebellion took place under Sultan Mehmet II, who had ordered to execute 30.000 mutinous janissaries on the very same spot" ([1464], page 47). Apparently, we see two accounts of one and the same uprising in the Ottoman Empire.

COMMENTARY. Thus, some of the mediaeval chroniclers were gazing at the abris of the past which had mayhaps not been all that distant, but rather traced out quite sparsely, and, confused by the old documents full of unvocalized words, would tell us of an aqueduct; others descanted about a hippo-

drome, a *horseracing* arena – all of this stemming from the fact that the words for “horse” and “water” (*equa* and *aqua*) are very similar indeed ([237]). What we encounter here appears to be two different reflections of one and the same real event that multiplied itself throughout various chronicles.

SUMMARY. It is most likely that the “Nika Rebellion” is yet another echo of the Gothic War that later chroniclers placed in the same century – allegedly IV A.D. The *bellum internecinum* would thus transform into a simple mutiny, albeit an armipotent one, the scribes had crammed it into the confines of the imperial capital – the New Rome, having also subjected events to temporal compression (several weeks instead of several years). However, the backbone of key facts remained intact, and they become more or less recognizable as soon as one gets an indication of which dates should be compared.

We shall proceed to analyze a number of parallels generated by the 1780-1800-year chronological shift, which we shall be referring to as the Graeco-Biblical shift. It provides us with a superimposition of the “ancient” Greece over the mediaeval Greece and Italy of the XI-XVI century A.D. In particular, the great “ancient” Greek colonization of the alleged VIII-VI century B.C. becomes a mere phantom reflection of the crusade epoch of the alleged XI-XIII century A.D., as well as wars of the XIV-XV century. The “ancient” wars between the Greeks and the Persians transform into a reflection of the early XIV century wars in Greece. The “ancient” Marathon battle is most likely to have the 1316 battle of Greece as its original. The list goes on; see the chapters below for more details.

An important and representative example of how this shift manifests is the parallelism between the “ancient” Trojan war of the alleged XIII century B.C. and the Gothic war of the alleged VI century A.D. We shall then add thereto the parallelism with the European war that took place in the middle of the XIII century A.D. and likely to have been the original of all these “phantom” wars. The parallelism between the Trojan War and the Gothic War can be found at the very beginning of the 1780-1800-year shift, qv on the global chronological map in Chapter 6 of CHRON1.

5. THE TROJAN WAR OF THE ALLEGED XIII CENTURY B.C. SUPERIMPOSED OVER THE GOTHIC WAR OF THE ALLEGED VI CENTURY A.D. AFTER AN 1800-YEAR TEMPORAL SHIFT FORWARDS

As we already pointed out above, Ramon Muntaner, a mediaeval historian and a contemporary of Dante, tells us the following: “One of the Trojan outposts was located on Cape Atraki in Asia Minor, near Isle Tenedos... the Romanian aristocracy would often go there... to worship the divine effigy. And so one day *Helen, the wife of the Duke of Athens, made a pilgrimage there, accompanied by a hundred knights. Paris, the son of the Trojan king, had noticed her, murdered all the knights and abducted the beautiful duchess*” ([195], page 188(6)).

In fig. 2.31 you can see an ancient miniature from the French “Global Chronicle” (*Chronique de la Bouquechardièrre* by Jean de Courcy published in Rouen in the alleged year 1470) – see [1485], p. 164, and ill. 202. What we see here is the arrival of Paris and Helen (on the left) in Troy. They are met by Priam, the Trojan king, at the walls of the city (qv in the right of the miniature). Unfortunately, the size of the illustration is rather small, and so one must study the colour version in order to see all the details. It is clearly obvious that the author of the miniature didn’t for a second doubt the fact that the Trojan War had been a mediaeval event. A similar mediaeval representation of the Trojan war can be seen in fig. 2.32, which is yet another ancient miniature.

According to modern historians, the ignorant Ramon Muntaner was unfamiliar with the Scaligerian chronology (which is hardly surprising, considering that it was introduced two centuries after his death). Therefore his presumed errancy had made him believe the Trojan War to have taken place in the Middle Ages. The fact that it involved dukes, duchesses, knights etc apparently didn’t baffle him at all. The authors of the illustration to the famous Russian almanac entitled *Litsevoy Svod* (The State Museum of History, Article #358), fig. 2.33. The illustration is called “The Trojan Army Preparing for Battle” ([851], page 33). Once again, we see warriors who are typically mediaeval in their appearance.

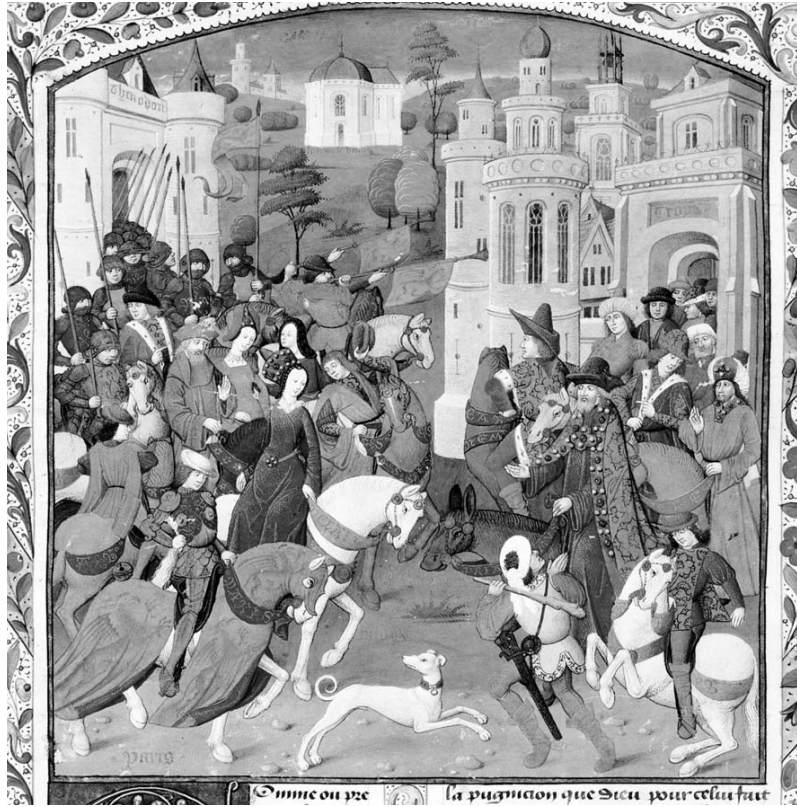


Fig. 2.31 Ancient miniature entitled “King Priam meets his son Paris and the abducted Helen at the gates of Troy” from the *Chronique de la Bouquechardière* by Jean de Courcy (dating to the alleged year 1470). The setting, people’s clothes and the whole city of Troy are presented as very distinctly mediaeval in nature. Taken from [1485], ill. 202.



Fig. 2.32 A miniature from *Le Roman de la guerre de Troie* by Benoit de Sainte-Maure dating to the alleged XIV century. We see a battle scene of the Trojan War with Greeks fighting the Trojans. The warriors are wearing heavy armour and helmets, some of which have closed visors. We see warriors of the Middle Ages wearing characteristically mediaeval armour. Taken from [1485], ill. 320.

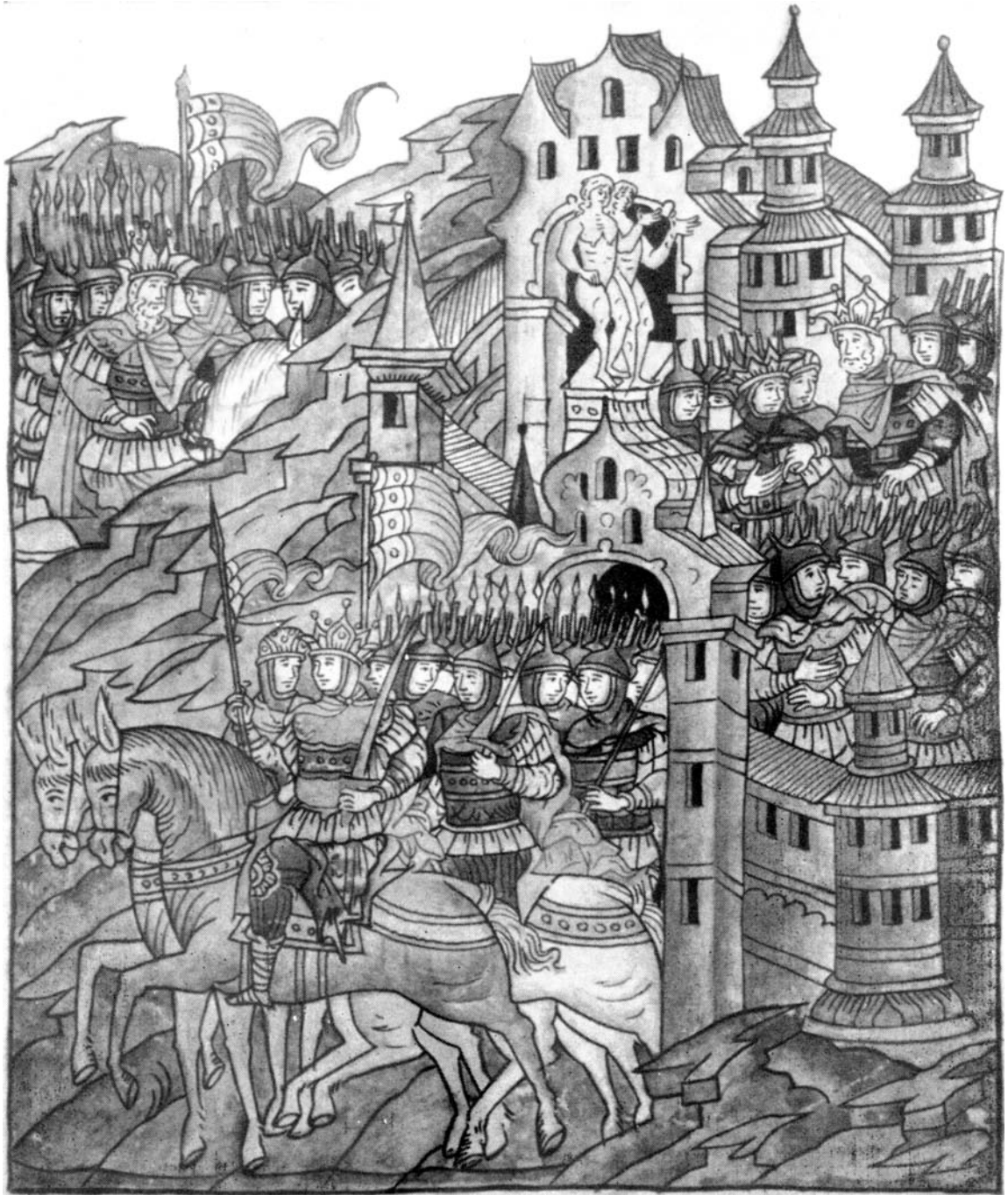


Fig. 2.33 Mediaeval miniature named “The Trojan Army Riding into Battle” from the Russian Litsevoy Svod almanac (State Museum of History, Museum collection No 358). The “ancient” Trojans are portrayed as mediaeval warriors. Taken from [851], page 33.

5.1. The first accounts of the Trojan War: their presumed authorship as well as geographical and temporal origins

5.1.1. The general conception of chronological shifts

In this section we shall give an account of the phenomenal parallelism between the following events:

- 1) The famous Trojan War of the alleged XII century B.C.,
- 2) The famous Gothic War of the alleged VI century A.D.,
- 3) The well-known wars of the crusade epoch – the alleged XI-XIII century A.D.

In other words, *the Trojan War and the Gothic War are most probably phantom reflections of real wars that took place in the crusade epoch. The Trojan War is a real event; however, it took place in the XIII century A.D. and not in deep antiquity. Homer's epic poem of the Trojan War is therefore an intricate compound myth telling us about the crusades of the Middle Ages.*

Our hypothesis is as follows: the fall of Troy is the fall of the New Rome = Constantinople = Jerusalem as a result of the crusader invasion of the XIII century A.D. The myth of the Trojan War consists of several episodes relating the events of major crusades. The crusaders were avenging the Crucifixion of Christ that took place in Czar-Grad in 1185.

The Trojan war of the XIII century A.D. had been one of the most important events in the history of Europe and Asia. It became reflected in multiple written sources, the authors of which hailed from different countries and wrote in a number of languages. When the epoch of “bringing order into history” came, the chronologists of the XVI-XVII century started to sort through the old documents that were available to them at the time, and have made many serious mistakes in their reconstruction of the ancient history. As a result, a large number of authentic documents slid into deep antiquity, having thus resulted in a phantom reflection of mediaeval reality. In other words, many of the events that took place in the XI-XVII century A.D. became doubled, tripled and quadrupled. The original would most often remain in its due place, and its duplicates were sent on a voyage which was not just temporal, but also geographical – events would drift from Rome to Greece and vice versa. Numerous misdatings led to several

chronological shifts, qv in CHRON1, Chapter 6. The key ones are as follows:

- 1) The Graeco-Roman shift of 330-360 years;
- 2) The Roman shift of 1053 years;
- 3) The Graeco-Biblical shift of 1780-1800 years.

The shift values are rather approximate since they vary from document to document. The names that we offer are explained very easily:

- 1) *The Roman-Byzantine shift* had elongated the history of Rome and Byzantium and moved it into the past.
- 2) *The Roman shift* resulted in the elongation of Roman history, with artificial “extra age” added thereto.
- 3) *The Graeco-Biblical shift* made Greek and Biblical history longer and “more ancient”.

Thus, numerous copies of the real mediaeval war that took place in the XIII century A.D. came into existence. Some of them time-travelled into the past and got baptized anew. One of the phantom duplicates that wound up in the XIII century B.C. became the “Trojan War”. Another was dated to the VI century A.D. and dubbed the “Gothic War”. Et cetera, et cetera.

However, since both wars are but phantom reflections of *one and the same real mediaeval war, they must resemble each other.* This proves to be true. Due to the fact that these two famous wars are of paramount importance to the Scaligerian history, it shall be expedient to discuss the parallelism that we have discovered in more detail, qv below.

The reader is familiar with various accounts of the Trojan War from childhood. It was described in great detail by the blind poet Homer in his two immortal epic poems – the Iliad and the Odyssey. With great inspiration he tells us about the gods and the heroes facing each other in the Battle of Troy, the passionate love between Helen and Paris (casus belli), the legendary Trojan horse, the fall of Troy, the smoke from the fires, the escape of the Trojans and the voyage of Ulysses.

The Gothic war is somewhat less popular. Many readers don't know anything about it whatsoever. Mediaeval history is less vogue than that of the “antiquity”, after all. At the same time, historians who study the Middle Ages are well aware of the Gothic War to have been one of the most important break-points in the history of the Roman Empire ([196], Volume 1). According to the Scaligerian version, the

Gothic war ends the development of Regal Rome. This is supposed to have been followed by the fall of the Roman Empire, barbaric invasions, and the transformation of the splendid Imperial Rome into the murky mediaeval Papal Rome, which marks the beginning of the “Dark Ages” in Europe.

5.1.2. The strange fate of Homer’s epic poems

1. Who told Homer about the Trojan War that is supposed to have happened five centuries before his birth?

Let us begin with the actual legend of the Trojan War and its history. *Who was the first to have told this tale? Where and how did it happen?* The Scaligerian version tells us the following about the origins of the Iliad and the Odyssey. It is presumed nowadays that the fall of Troy (at the end of the Trojan War, which had lasted for several years) took place in 1225 B.C. ([72], page 243). Homer was the author whose text had allegedly been the first to reach us (see figs. 2.34 and 2.35). However, a closer acquaintance with the Scaligerian version of how Homer’s poems came into being leaves one somewhat confused.

See for yourselves: the Trojan War took place around the alleged year 1225 B.C. We know *nothing* of when Homer had really lived. The Concise Columbia Encyclopaedia ([1447]), for instance, gingerly informs us that the poems were “written by the poet for the aristocratic public in Asia Minor at some point preceding 700 B.C.”, qv in the article entitled “Homer” (ibid). At any case, we are told that *Homer had lived in an epoch that had been separated from that of the Trojan war by several centuries* – possibly as late as the alleged VIII century B.C. Thus, he must have “written his poems” a few hundred years after the war.

Actually, there’s nothing too suspicious about it so far. However, we must remind the reader that according to the Scaligerian point of view, Homer had been *blind* ([1447]). Therefore, he couldn’t have written anything on his own – at best, he could have *dictated* something. The version to prove his “authorship” of the poems is as follows.

It is admitted that Homer was blind, but he is said to have been a genius. He wrote two gigantic poems. They occupy seven hundred pages of the modern 1967 edition ([180]), no less, the font being rather small. The poet is supposed to have memorized both

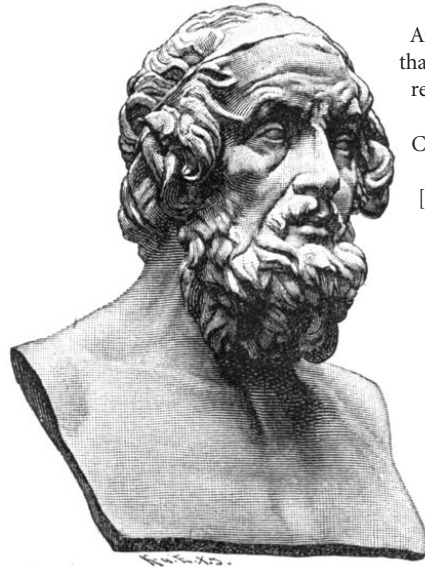


Fig. 2.34
An “ancient” bust that is supposed to represent Homer.
Kept in the Capitol Museum.
Taken from [304], Volume 1, page 81.



Fig. 2.35 The “ancient” Aphrodisian and Homer on the northern gates of the Blagoveshchenskiy Cathedral of the Kremlin in Moscow ([331], Volume 1, page 182). Their famous dicta, which are very much in the vein of early Christian patriarchs, can be seen nearby signed Aphrodisian and Omiros. Thus, the “ancient” Aphrodisian and Homer were considered to be in direct relation to the Christian church – it is hard to imagine a reason we should find them in a Christian cathedral otherwise, and accompanied by quotations at that. Taken from [331], Volume 1, page 182.

of them, and started singing the poems to his audience. He must have been at it *for many years*, since the poems *had not been recorded* anywhere in his lifetime! We are surprised to learn that “both the *Iliad* and the *Odyssey* had *first been written down* [a few centuries after Homer’s death – A. F.] by a special commission created for this purpose by Pisistratus, the tyrant of Athens who had reigned in 560-527 B.C.” ([180], page 711).

Thus, both of these titanesque poems adding up to 700 pages of a contemporary book are supposed to have been *recorded for the first time 670 years after* the Trojan War. That’s more than a half of a millennium, and also several centuries after Homer’s death. All of it leads to quandary galore. How could the words sung by a blind poet with such great inspiration have reached the commission of Pisistratus through many centuries in order to get written down for the first time? We’re talking about two immense epic poems. Chanting them aloud by heart must take many hours. One should also take good care not to make any mistakes. The allegedly veracious picture of the events that we’re fed can be outlined as follows.

2. How does one memorize seven hundred pages of Homer’s poems for a lifetime?

The blind poet chanted his two poems before all kinds of audience many a time. The listeners eventually managed to *memorize* them. Then the poet died; however, his compatriots remained, and they had learnt the entire volume of these 700 pages by heart and verbatim. They carried on with the oral tradition, telling the poems to a new audience. They eventually perished as well, yet their “oral tradition”, as historians are so very keen to call it, continued and became inherited by their children. This is supposed to have lasted for several hundred years. Towns would fall and empires would collapse; still the descendants of Homer’s first listeners would keep on chanting two gigantic poems by heart.

Just try memorizing as little as the first hundred pages of the *Iliad* merely by listening to them chanted so as to keep them in memory for about two decades. Failing that, try learning them by heart reading the actual text of the book – something Homer’s descendants didn’t have. You aren’t likely to succeed. Bear in mind that there are seven times more than a hundred

pages in the book. We shall be told that “the ancients had a better memory”, which is highly unlikely – the contrary is more probable, since there weren’t any libraries at the time, nor any sort of a unified educational system or anything resembling one.

Let us return to the Scaligerian version of history for the meantime. Pisistratus the tyrant finally hears the magnificent multi-day chant which was apparently crooned by the court singer, and gives orders to get the poems recorded in writing for the very first time. This must have taken several singers, since one finds it hard to imagine that “oral tradition” had only reached one singer in the epoch of Pisistratus. In this case, their versions of Homer’s poems must have differed from each other considerably. Or are we being coerced into thinking that all the singers adhered to the same version of the text?

This is what Scaligerian history tells us about the fate of Homer’s poems – all of this with a straight face. We deem it to be extremely unlikely.

3. Where are Homer’s poems supposed to have been kept for two thousand years?

Let us trace the further fate of “Homer’s poems recorded in writing”. They are presumed to have been widely known as late as the III century B.C. ([180], page 711). Still, there are no copies of either the *Iliad* or the *Odyssey* that could be dated to this period. His poems had allegedly remained lost for many centuries up until the Renaissance. And yet Homer was popular enough for his poems to have been sang aloud in many towns and villages of Greece for many centuries before they got recorded. However, no texts of Homer are seen, let alone read, anywhere in the Middle Ages. Homer’s songs have ceased to ring; the location of the unique and priceless copy of his poems remains unknown.

This is what historians tell us: “In mediaeval Europe Homer’s texts were only known by quotations and references given by Aristotle and a number of Latin authors; the poetic glory of Homer had been completely outshone by Virgil. It wasn’t until the late XIV – early XV century that... the Italian humanists made a closer acquaintance of Homer. In the XV century many of them occupied themselves with translating Homer into Latin... in 1448 the first printed Greek copy of Homer was published in Florence.

Many partial Italian translations of Homer's texts were made in the XVI century. However, the first complete translation of the *Iliad* came out as late as 1723 and was made by the poet Antonio Maria Salvini" ([180], pages 711-712).

Where could Homer's dusty text have been stored for nearly two thousand years? In what archive, pray? If we are to cast aside the highly implausible theories of oral/vocal/choral tradition that had allegedly kept Homer's poems alive for many centuries, it has to be admitted that *in reality both of Homer's poems surfaced as late as the end of the XIV century A.D.* ([881], Volume 2, pages 97-98. There are *no veracious accounts* of their fate dating back earlier than the XIV century. Therefore, we can put forth the hypothesis that *they were written around that epoch*, possibly in the XIII-XIV century of the new era. The myth about blind Homer singing them by a fire in the Copper Age Greece of the VIII or even XIII century B.C. is nothing but a fancy of Scaligerite historians that originated in the XVI-XVII century A.D.

5.1.3. Dares and Dictis – the “alleged participants” of the Trojan War

Scaligerian history tells us that “in the reign of the Roman emperor Claudius the sepulchre of a certain Dictis was uncovered, which contained an “account of the Trojan war” in a tin ark”. Towards the IV century A.D. we witness a *wide propagation* of the “notes” of Dictis and Dares (Dares of Phrygia), the *alleged participants* of the Trojan war, in Latin translation. The new interpretation of events and characters offered by these two authors was *deemed true in mediaeval Europe*; Homer is accused of “inveracious embellishments” and being “a touch *too partial* wherein the Greeks were concerned” ([851], page 5).

It is perfectly clear why Dares and Dictis became immediately pigeonholed as “alleged participants”, or impostors of sorts. Indeed, according to the Scaligerian chronology, Homer's poems had been chanted by the “ancient” *Greeks* for many centuries before they finally got recorded. And what do we see in this case? An instant discovery of *Latin* (and not Greek) original “*notes written by the participants of the war*”! We also learn that “the *Greek* texts of Dares and Dictis *disappeared* without a trace” ([335], page 85).

Let us enquire about the Scaligerian dating of the

first surviving account of the Trojan War. After all, other authors besides Homer have written about it. The answer is that the first surviving description of the Trojan War is a Latin text from the alleged VI century A.D. We proceed to find out that “some ignorant scribbler who had probably lived in the VI century compiled the facts related to the siege in a dry and monotonous manner; *he used to be very popular in the Middle Ages*” ([335], pages 85-86).

We should be aware of why this “first description” of the war became dated to the alleged VI century A.D. In the present section we shall provide the facts indicating that the Trojan War can be identified as the Gothic war of the alleged VI century A.D. The chronological shift, or the difference between the respective Scaligerian datings of the Trojan and the Gothic War, shall equal about 1800 years in this case. The Trojan War is considered to have been the most important event in the history of the “ancient” Greece, whereas the Gothic War is the key event in the mediaeval Graeco-Roman history. It is little wonder, then, that the “first surviving account of the Trojan War” became dated to the VI century – erroneously so, as we are beginning to realize.

It goes without saying that historians treat the texts of Dares and Dictis sceptically or even negatively. They tell us the following, for instance: “the two freshly-manufactured accounts of ‘real eyewitnesses’ were valued higher [in the Middle Ages – A. F.] than Homer's ‘far-fetched poem’” ([171], page 45). Also, Homer's poem was only known in “short extracts” (ibid). Further on we find out that “Thucydides was of the opinion that the very narrative of the *Iliad* [by Homer – A. F.] wasn't to be trusted” (ibid).

In general, the chronicles of Dares and Dictis served as a real apple of discord for the scientific community. “Many XIX century scientists denied the existence of a Greek manuscript [of Dictis – A. F.], naming Lucius Septimius as the author of *this famous forgery*... However, in 1907 an excerpt from the *diary of Dictis* was found among the Egyptian papyri” ([171], page 45).

Could Dares and Dictis really have been impostors, then? Homer himself provides us with indications that the contrary is more likely to be true. The matter is that Homer, the author of the two classical epic poems, mentions Dares *directly* at the very beginning

of Book V. Furthermore, Homer refers to the Cretan king Idomeneus, who was accompanied by Dictis during the Trojan campaign ([171], page 45). Finally, Dares is also mentioned in Virgil's *Aeneid*.

The language of the Latin text by Dares the Phrygian “sets the classical philologists ablaze with indignation... the Greek original... did not survive” ([175], page 45). Had there actually been a Greek original? If the Trojan War wasn't merely an event from Greek history but rather Graeco-Roman or even pan-European, why can't the “diary of an eyewitness and a participant” be written *in Latin*, even if it had happened rather late? These “dry and monotonous” eyewitness diaries – especially the text from the alleged VI century A.D. – spawned a great many oeuvres inspired by the Trojan war; their entire collection is usually referred to as “The Trojan Cycle” nowadays.

A propos, we deem it necessary to mention that in the alleged years VIII-IX A.D. the famous poet Angilbert worked at the court of Charlemagne, or simply “The Great King” in translation, and his first name had been *Homer!* ([122], Volume 5, page 391). Could *his* name be later used in the future Greek account of the “ancient” Trojan War?

I. N. Golenishchev-Kutuzov wrote that “for a *whole millennium* (up to the very XVII century) the glory of Dares and Dictis *outshone that of Homer*. Isador of Sevilla considered Dares the first historian after Moses, the precursor of Herodotus. In the XII century Dares the Phrygian became the most widely-known writer of the antiquity” ([171], page 47). In the Middle Ages “the epoch of Homer was referred to in the same terms as the age of Moses and Solomon – however, neither the devotees nor the vituperators had read any of his texts [Homer's; bear in mind that the text in question had first surfaced in the XIV century A.D. – A. F.]; the only known part of the *Iliad* had been a short excerpt that was ascribed to Pindarus for some reason... However, the *oeuvres that occupied a higher hierarchical position than the passage in question were the ones whose authorship allegedly belonged to Dares of Phrygia and Dictis the Cretan*” ([335], pages 85-86). As late as in the XII century Joseph of Exeter concocts a recital of the Trojan war according to Dares and Dictis, claiming to describe “real events, *since Dares and Dictis were eyewitnesses*”. Quote given by [171], pages 47-48.

The historians invented the “forgery” theory as late as the XVII-XIX century, after the creation of the Scaligerian chronology which, as we shall proceed to demonstrate, is very obviously at odds with the diaries of Dares and Dictis. Being forced to choose between the two versions in question, the historians decided to accuse Dares and Dictis of “ignorance” in order to preserve the integrity of the Scaliger-Petavius chronology. After that they declared Homer the Greek original while the writings of Dares and Dictis became “forgeries” (in Latin).

One would think the case was closed and all the t's crossed. However, the new critical research of the Scaligerian chronology made the problem resurface. This is where we learn of the apparent error made by the historians. The diaries of Dares and Dictis with their dry and monotonous narrative are most probable *earlier originals*, whereas Homer's *Iliad*, which is much more *elegant* and *grandiloquent*, happens to be a more recent work of art that couldn't have been created before the Renaissance as the *poetic epitome* of the entire “Trojan Cycle” which precedes “Homer's *Iliad*” chronologically.

In fig. 2.36 we present our graph, which provides one with an ostensive representation of how the datings of the surviving oeuvres from the Trojan Cycle are distributed in time. The resulting graph proved a most edifying one, since its first peak falls on the VI century A.D. where we find the first original text that has reached our age. Then we see the visible absolute maximum of the graph to fall on the alleged XII-XIII century, which is the time *when a particularly large number of Trojan legends had come to existence*. This alone indicates that the actual war apparently took place in the XII-XIII century, since this is when most of its renditions had appeared.

A Trojan chronicle surfacing in the alleged VI century is most probably explained by the quirks of the Scaligerian chronology which had transferred the real chronicle of the mediaeval wars (the ones that broke out in the XII-XIII century A.D.) into distant past.

In fig. 2.37 one sees an ancient miniature dating to the alleged XIV century portraying Dictis the Cretan (upper left), Dares of Phrygia (upper right), and Benoit de Saint-Maure (below) – see [1229], page 21.

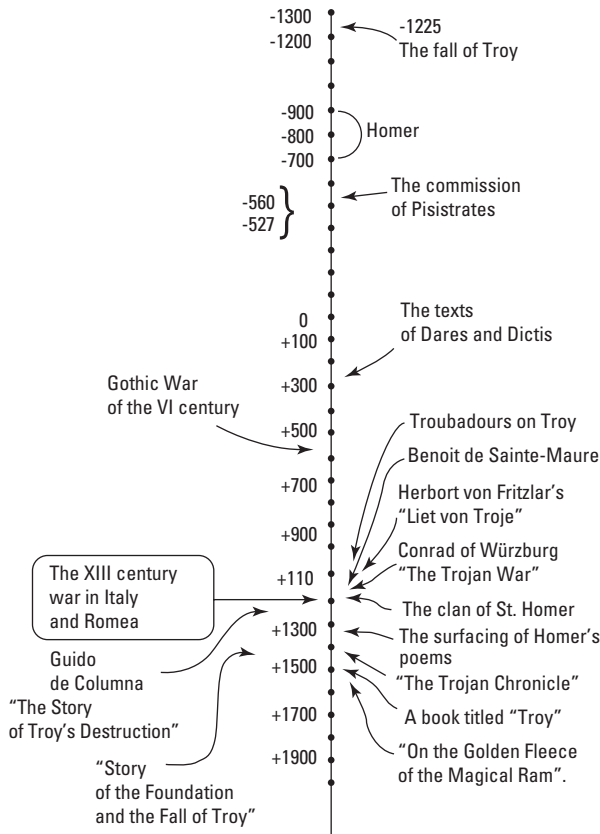


Fig. 2.36 A chronology of literary works referring to the Trojan War.

5.1.4. The mediaeval troubadours and the Franks telling us about the Trojan War

According to historians, "starting from late XII – early XIII century, the eternally glorious names of Ilion, Hector and Alexander begin to reach wide audiences via the medium of *French* poetry... The troubadours of this cycle started with the Trojan war, since *it had almost been a national legend for them*. In the VII century Fredegarius Scholasticus calls *Francion, son of Priam* [Priam the king of Troy – A. F.] *the first duke of the Franks*" ([335], pages 85-86). The claim made by this mediaeval author (and many others besides him) moves the Trojan War forwards in time and places it in the epoch of the "first Franks". However, the "first Franks" *belong to the Middle Ages*, which is confirmed by historians themselves ([196]). In this case, the Trojan war is automatically lifted into the Middle Ages.



Fig. 2.37 A miniature of the alleged XIV century with the portraits of Dictis the Cretan (top left), Dares the Phrygian (top right), and Benoit de Sainte-Maure (below). Taken from [1229], page 21.

Here are some of the most famous late mediaeval oeuvres of the Trojan cycle ([851], page 6):

"Roman de Troie" by Benoit de Saint-Maure, the alleged XII century, France;

"The Song of Troy" by Herbert von Fritzlar, the alleged XIII century, Germany;

"The Trojan War" by Conrad of Würzburg, the alleged XIII century, Germany;

"The Tale of Troy's Destruction" by Guido de Columna (Colonna), the alleged XIII century, Sicily.

The book of Guido de Columna was translated (from Latin!) into Italian, German, English, Russian, Hungarian and a number of Southern Slavic languages in the alleged XIV-XV century ([171], pages 47-48). We shall omit the list of other authors and

their “Trojan œuvres”, and only point out the rather odd detail: there are *no Greek authors* listed, likewise the books of the Trojan cycle: they are written in many European languages, *but not Greek* for some reason. The *Greek Homer* shall appear much later, as a luminous and splendid crown of the entire Trojan cycle. It is bizarre that mediaeval Greeks should fail to pay any attention to this most glorious event of their “ancient” history.

We shall be using one of the most ancient and most famous sources for our analysis of the mediaeval Trojan cycle – the oeuvre of Guido de Columna that dates to the alleged XIII century, in early XVI-century Russian translation (“The Tale of the Rise and the Fall of Troy”) as well as “The Book of Troy” and the book entitled “The Golden Fleece of the Magical Ram” ([851]). Let us re-emphasize that all these sources contain factual information which is all but identical to that of Homer’s epical poem – the events they relate are the same. However, these books are characterized by a much drier narrative which does indeed resemble a diary more than a poem – therefore, they must be of a more *primordial* nature. The works of Homer, on the other hand, are written in a lofty style and very artfully, betraying their author to have been an extraordinary poet brought up on the best literary traditions of the Renaissance, already well-developed by his time. They contain fragments of a moralistic nature, tell us about deities taking part in battles, the magnitude of love that flared up between Helen and Paris etc.

5.1.5. The ruins of a small mediaeval fortification that Heinrich Schliemann suggested to refer to as “the remnants of the ancient Troy”.

Having “lost” the “ancient Troy in the epoch of the XVI-XVII century, the XVIII century historians started to search for it anew. It happened in the following manner. According to the archaeologist Elli Kriesh, the author of *The Treasure of Troy and its History*, “after a certain Frenchman by the name of Choiseul-Gouffier had made several expeditions to the North-Western Anatolia at the request of the French envoy in Constantinople (1785) and published a plan of this terrain, the *discussion* about the exact location of Troy resumed with new vigour. The Frenchman’s opinion had been that the city of Priam

would be located near Pinarbasi, about 10 kilometres towards mainland from the hill of Hissarlik; the latter was *marked as the ruin site* on Choiseul-Gouffier’s map ([443], page 20). Therefore the hypothesis that the remains of the “ancient Troy” could be identified as some ruins near Hissarlik had been voiced a long time before Schliemann by the Frenchman Choiseul-Gouffier.

Apart from that, “as early as 1822 McLaren... claimed that the Hissarlik hill had once been the location of the ancient Troy... which was the reason why the Englishman Frank Culvert who had also been an American ambassador and lived near the Dardanelles together with his family tried to persuade Charles Newton, the director of the Graeco-Roman collection of the British Museum in London, into organizing an expedition for the excavation of the ruins on the Hissarlik hill in 1863” ([443], pages 21-22).

Schliemann himself wrote the following: “having inspected the entire location twice, I decided to *agree with Culvert completely* in what concerned the identification of the table-land on top of the Hissarlik hill as the place where the ancient Troy used to be”. Elli Kriesh proceeds to tell us that “Schliemann refers to Frank Culvert directly here, which *contradicts the popular myth* of Schliemann finding Troy armed with nothing but a volume of Homer’s works and basing his research on the text of the Iliad exclusively. It was Culvert and not Schliemann who had made the rather confident presumption that Troy should be searched inside the Hissarlik hill stemming from the fact that the remains of stone walls were partially visible, even if it wasn’t an actual discovery. Schliemann’s destiny was to excavate this hill and find *crucial evidence* to the reality of the town which had been presumed mythical before him” ([443], page 27).

Let us ask about the reason why “Homer’s Troy” would be sought in this area at all – most probably due to the fact that a vague memory of Troy being located somewhere “near the Bosphorus” had still existed back then. However, the XVIII century historians could no longer refer to the New Rome on the Bosphorus (or Constantinople) directly, since the fact that Constantinople and the “ancient Troy” were the same city was already completely forgotten – moreover, Scaligerian history forbade the very thought that

Istanbul might be Homer's Troy. However, there was plenty of indirect mediaeval evidence suggesting Troy to be located somewhere "near the Bosphorus" that fortunately managed to escape destruction. This is why historians and lay enthusiasts alike began their quest for the "lost Troy" in the vicinity of Istanbul.

There are plenty of mediaeval settlement and fortification ruins all across Turkey; thus, selecting suitable remains that could be proclaimed "all that's left from Homer's Troy" wasn't a problem at all. As we can see, the ruins on the Hissarlik hill were regarded as one of the potential candidates. However, both the archaeologists and the historians were aware that first one would have to unearth some kind of "proof" that the ruins in question are in fact "the Troy of Homer". This "problem" was solved successfully by Heinrich Schliemann (fig. 2.38). He had commenced the excavations on the hill of Hissarlik.

The unearthed ruins have shown that there had really been some sort of a settlement here, covering the area of a mere 120 × 120 metres. The plan of the settlement can be seen on pages 76-77 of [443], for instance. It is natural that nothing here bore any relation to Homer at all. One comes across similar ruins virtually all over Turkey. Apparently, Schliemann had been aware that one needed something quite out of the ordinary so that these meagre remnants would attract the interest of the general public. It is most likely that the ruins in question belonged to some minor mediaeval Ottoman fortification or settlement. As we have already seen, Frank Culvert was claiming the ancient Troy to have been located here for quite a while without getting any attention, which is well understood since there are plenty of ruins in Turkey. One would need "indisputable evidence". And so in May 1873 Schliemann "suddenly finds" a hoard of gold that he hastens to claim the "hoarding of the ancient Priam". That is to say, "the very same Priam" as the great Homer tells us about ([1391] and [1392]). Nowadays this set of golden artefacts travels all across the world to be presented in museums as "the treasure of the ancient Troy".

This is what Elli Kriesh has to say about this matter: "Heinrich Schliemann... had found a remarkable treasure cache near the Scaean Gate (as he had *erroneously* thought) in May 1873... one that he had initially deemed to belong to none other but Homer's



Fig. 2.38. A photograph of Heinrich Schliemann (circa 1870). Taken from [443], page 34.

king Priam. Schliemann and his work gathered wide popularity instantly. However, there were many sceptics who weren't too inclined to trust this finding. Even nowadays there are researchers – first and foremost David A. Traill, the American specialist, – who claim the "treasure cache" story to be a myth, *insisting that Schliemann had either bought most of these items, or collected them over a large period of time*. The mistrust was all the stronger due to the fact that Schliemann doesn't mention the exact date of the finding anywhere" ([443], page 113).

Indeed, for reasons unknown to us Schliemann had kept the information about the exact location, time, and circumstances of his finding the "ancient hoarding" back ([443], page 120). We find out that "detailed descriptions and reports before *it*. What if these rumours really reflect his negotiations about *forging* the "treasure of Priam" that he had conducted *prior* to the moment when he had "discovered the cache" on the Hissarlik hill, *accompanied by no one?*

Schliemann wrote some very interesting things, such as "the jeweller has to be a good connoisseur of antiquities, and he has to promise me not to put his brand on the copies. One needs to find someone who

won't betray me, and agrees to do the job for an affordable price". Quoting by [443], page 130. However, Baurain, Schliemann's agent, "was reluctant to become responsible for this dubious an endeavour... he reckoned that 'it goes without saying the copies should in no case be presented as originals'" ([443], pages 130-131). However, we learn that Baurain had "recommended Schliemann the Frohmann-Meuris jewellers from Rue St. Honoré [in Paris – A. E.]. He described this family enterprise as one that has enjoyed an outstanding reputation since the XVIII century, employing a large number of artists and fine craftsmen" ([443], page 130). A propos, in the XIX century "it became fashionable to wear antique jewellery in certain social circles. Princess Canino, the spouse of Lucien Bonaparte, would often bedazzle the *beau-monde* with her Etruscan necklace, which made her the indisputable centre of every festivity" ([443], page 134). Therefore, Parisian jewellers must have been well familiar with making replicas of antiques, and capable of making them well.

Elli Kriesh doesn't dispute the authenticity of "Priam's treasure", yet she mentions that one finds it hard to say for certain whether Schliemann had really made any "copies". At the same time, Kriesh gives us a kempt account of the fact that "since that day, the rumours of copies that Schliemann had allegedly ordered never subsided for a second" ([443], page 131).

Kriesh sums up as follows: "a number of abstrusities and contradictions in various accounts of this event whose true date isn't given anywhere, have led the sceptics to question the authenticity of the finding... William M. Calder III, the Colorado University Professor of Ancient Philology, called Schliemann an egotistical and impertinent illusionist and a pathological liar" ([443], page 13).

By the way, Schliemann is supposed to have discovered another remarkable "ancient" burial ground – namely, that of Mycenae. He was amazingly lucky in what concerned finding ancient gold, wasn't he then? In Mycenae he "discovers" a golden burial mask that he immediately declares to belong to "the ancient Agamemnon as described by Homer". No proof is offered whatsoever. The present day historians are cautious enough to write that "Heinrich Schliemann had been of the opinion that the mask he had found

in a sepulchre in Mycenae was the deathmask of king Agamemnon; however, it was later proven that it had belonged to a different ruler whose name isn't known to us" ([863], page 14). One would wonder how archaeologists managed to "prove" that the unknown mask belonged to an anonymous ruler.

Thus, we can make the following observation in re Troy. All of the facts listed above combine into a most curious general picture.

1) Schliemann doesn't indicate either the place, the date or the circumstances of "the discovery of Priam's treasure" anywhere, making this issue oddly contentious. He never presented any valid evidence of having "excavated the historical location of Homer's Troy". Scaligerite historians weren't too keen on demanding it from him, anyway.

2) One has reasons to suspect Schliemann of having ordered some jeweller to make "ancient golden jewellery". One has to bear in mind that Schliemann had been a very wealthy man – for instance, "he had financed the construction of the German Institute of Archaeology in Athens" ([443], page 55). According to Kriesh, "his personal fortune made from leasing property in Indianapolis, Indiana, and Paris... served as the material base for his research, allowing him independence" ([443], page 30).

3) It is possible that Schliemann had subsequently smuggled the jewellery into Turkey having then reported it "discovered" among the ruins on the hill of Hissarlik – the very spot that enthusiasts had indicated as the probable "location of the ancient Troy". As we can see, Schliemann didn't even bother himself with searching for Troy. He merely presented the gold as "proof" of the theory put forward by Choiseul-Gouffier and Frank Culvert. We are of the opinion that if those two had named a different spot, Schliemann would find his "ancient treasure of king Priam" there with equal speed and ease.

4) Many XIX century sceptics didn't believe a single word Schliemann said. However, the Scaligerites were happy for the most part, gleefully claiming Troy to have been "discovered at last". Never mind the suspicious circumstances of the discovery – they don't affect the general value of Schliemann's great achievement. Now we know for certain: Priam had lived here, on the Hissarlik hill. Look, this slope of the hill is the very slope where Achilles slew Hector. And this

is where the Trojan Horse once stood. It didn't survive, but here's a large modern model. A very, very precise one.

One has to admit that nowadays thousands of gullible tourists reverently hearken to these tales.

5) The "treasure of Priam" was treated by Scaligerite historians in the following manner. It would be rather careless to claim the gold to have once belonged to Homer's Priam, since a statement as bold as that would immediately provoke a demand for proof, which naturally didn't exist. This was apparently obvious to everyone who had to deal with "Schliemann's Troy" in one way or the other.

A very elegant solution was offered eventually: they admitted the treasure to have nothing to do with Priam – yet it was proclaimed to date back to an epoch even more distant than the one suggested by Schliemann.

Kriesh writes that "it was the research conducted after Schliemann's death that gave final evidence of the fact that the so-called "treasure of Priam" belongs to an epoch a lot more distant than Schliemann could have imagined – the third millennium B.C. ... it belongs to a culture of the pre-Greek and pre-Hittite period" ([443], page 172). That is to say, a mind-bogglingly old treasure, boys and girls. Perfectly incredible. No one's even heard of either the Greeks or the Hittites back in those days. Such statements render all further argumentation futile since there doesn't seem to be anything to prove. However, it would be most edifying to learn how the devotees of this theory managed to date a number of golden articles when even the exact location on the Hissarlik hill where they are supposed to have been found remains unknown, qv above. And gold itself doesn't provide us with any means of giving it an absolute dating so far.

6) What if Schliemann didn't deceive us and really found some old jewellery during his excavations on the Hissarlik? We shall counter with the following: even if the "golden hoarding" was authentic and hadn't been forged by Parisian jewellers, it would still be perfectly unclear why it should prove the "ancient Troy" to have been located on the Hissarlik hill. There isn't so much as a single letter anywhere on the golden items "found" by Schliemann ([443]), let alone a name. A mere verbal statement that someone had found an ancient cache of gold in an unknown loca-

tion at some vague point in time doesn't suffice to make a valid claim about "the discovery of Troy".

7) Let us point out a rather interesting psychological undertone of the entire affair. This entire amazing story of "Troy finally discovered" is living proof of the fact that neither the "discoverers", nor their colleagues who were involved in this activity in some way were really interested in scientific veracity. The Scaligerite majority of the historians and the archaeologists remained deeply convinced that "the lost city of Troy" was located somewhere near the Bosphorus straits at any rate. They must have reasoned along the lines of "well, its real location doesn't really matter all that much, does it? Schliemann, for instance, suggests that Troy had once proudly crowned the summit of the Hissarlik hill. They even report him to have found a hoarding of gold there. The rumours that suggest there might be something wrong with the finding notwithstanding – are the details really all that important to us? Let's agree with Schliemann's localization of Troy. He's a well-known and well-respected man, and an affluent one at that. The place is fitting. There are indeed some ancient ruins there. Need one begin to split hairs and demand "proof"? Even if Troy wasn't located at that exact site, it must have been somewhere nearby.

8) A while later the sceptics got tired of pointing out obvious inconsistencies in the tale of "the discovery of Troy", which was when the "calm period of scientific research" could finally begin. The excavations continued, many well-respected and voluminous journals began to publish articles "about Troy" in great abundance. It is quite natural that nothing remotely resembling "Homer's Troy" has ever been found on the Hissarlik hill. The excavations of what must have been some mediaeval Ottoman fortification carried on without haste. Obviously, a number of assorted shards and mutilated objects became unearthed as a result, including remains of weapons and different utensils. However, multiple reiterations of "this is where Troy had once stood" eventually created the tradition that claims that "Troy had really been here", which proved sufficient for everyone to convince themselves as well as the gullible masses. The influx of the tourists began, and those were eager to be deceived. Thus, another problem of the Scaligerian history became "successfully solved".

5.2. The tale of the Trojan kingdom. A rough comparison of the Trojan War to the Gothic War

Above we provide a detailed account of the Gothic War that took place in the alleged VI century A.D., identifying it as the Tarquinian war dating to the alleged VI century B.C. and described by Titus Livy. Therefore, we shall be hypothetically referring to the Tarquinian war as to a mediaeval event that could not have taken place earlier than the VI century A.D. The parallelism table that we present below identifies “ancient” events as their mediaeval doubles. In particular, it gives us all the materials necessary for making the first steps in the reconstruction of real history. Mediaeval events are of a primordial nature. The ones we know as “ancient” nowadays are merely their phantom reflections.

We shall be using the letter “a” to refer to the “ancient” Trojan war and what had happened in its course, whereas the paragraphs marked with the letter “b” will contain mediaeval events (their datings are also subject to multiple distortions due to the efforts of the mediaeval Scaligerite chronologers. Therefore we shall be trying to reconstruct the dates that appear more precise to us – the ones that fall into the range between the XI and the XVI century of the new era or prove even more recent. The Gothic War, for instance, is attributed to the VI century A.D. nowadays, which is incorrect, qv on the global chronological map in Chapter 6 of CHRON1. Some of its fragments should be dated to the XI century A.D. the earliest, whereas the others couldn’t have happened before the XIII century A.D. The Tarquinian War is dated to the VI century B.C., which is also wrong since it cannot belong to an earlier epoch than the XII-XIII century A.D. being a duplicate of the Gothic War.

1a. *The Trojan War.* This war of the alleged XIII century B.C. is one of the key events in the “classical” history of Greece.

■ 1b. *The Gothic-Tarquinian War.* This war of the alleged VI century A.D. is a very well-known event in the Graeco-Roman (or Graeco-Romean, to be more precise) history of the Middle Ages. We shall be using the Scaligerian dating of the Gothic War (the alleged VI century A.D.) for the time being, despite the fact that

this war is a phantom reflection of the real Trojan/Gothic war of the XIII century A.D., qv on the local chronological map in CHRON1, Chapter 6.

2a. *The Trojan War.* The Trojan Kingdom is supposed to have its origins deep in times immemorial – before XIII century B.C. ([851], page 70).

■ 2b. *The Gothic-Tarquinian War.* The Roman Kingdom of the VIII-VI century B.C. is nowadays referred to as the “First Roman Empire” which is described by Titus Livy, for instance, as the reign of seven Roman kings. The same empire became reflected as the Second and the Third Roman Empire, qv in the parallelism described above.

3a. *The Trojan War.* Troy is the capital of the kingdom ([851], page 70).

■ 3b. *The Gothic-Tarquinian War.* Rome or the New City of the alleged VI century A.D. is the capital of the Roman Empire. Other large cities include Naples (translates as “The New City”) and Ravenna.

4a. *The Trojan War.* The Trojan kingdom falls in the alleged XIII century B.C. in the all-out war against the Greek invaders.

■ 4b. *The Gothic-Tarquinian War.* The end of Livy’s Roman kingdom and the Roman Empire of the III-VI century A.D. came in the alleged VI century A.D. as a result of a great war against foreign invaders – namely, the *Romean Greeks*, or the troops of the Graeco-Romean emperor Justinian I.

5a. *The Trojan War.* The Trojan kingdom was ruled by a sequence of *seven kings*. The first of them had founded the city as well as the entire state ([851], page 70). The fall of Troy and the decline of the Trojan kingdom came in the rule of the seventh king; the state has never been revived since. Unfortunately, the legends of the Trojan kingdom tell us nothing of just how long the Trojan royal reigns had been. All we know runs down to the names of the kings ([851], pages 70 and 198; also comment 4).

■ **5b. The Gothic-Tarquinian War.** Here we have the sequence of *seven Roman kings* who had ruled Livy's Rome in the alleged VIII-VI century B.C. The first king's name is Romulus, he had founded the actual city (allegedly Rome) as well as the state. Under the last king of the seven, the Roman kingdom ceases to exist, and Rome transforms into a republic. Livy gives us the reign lengths of the first seven Roman kings in [482]; see also the comparison as presented in fig. 2.39.

6a. The Trojan War. The duration of the Trojan War is supposed to equal 10 or 11 years ([851] pages 77 and 136).

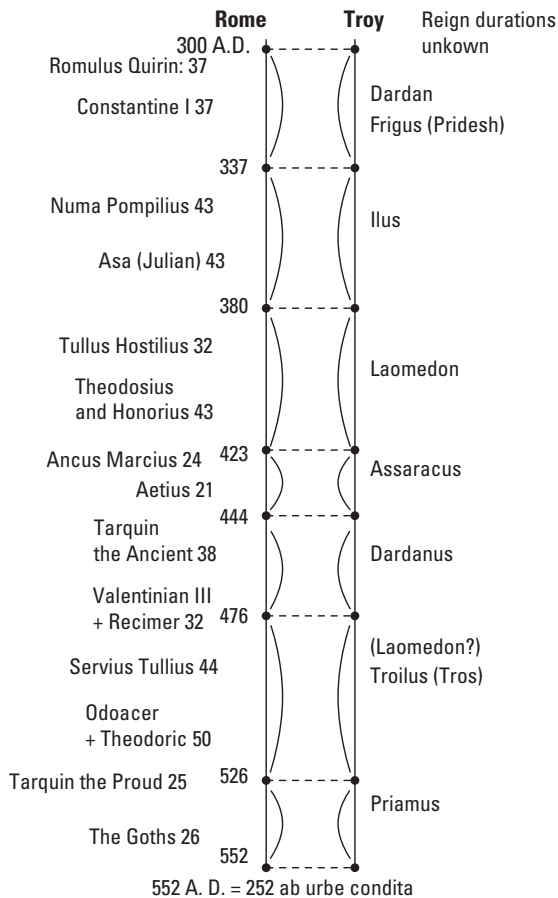


Fig. 2.39 The superimposition of the Trojan kingdom over the Regal Rome of Titus Livy.

■ **6b. The Gothic-Tarquinian War.** According to Livy, the Gothic-Tarquinian War of the alleged VI century A.D. lasted for 12 years ([482], Book 2:20). The Gothic War of the alleged VI century A.D. lasts 16 years according to Procopius – 534 or 536 to 552 A.D. in Scaligerian chronology. We see that the two “oldest” versions – Livy's and the Trojan one – concur with each other perfectly, stating the respective periods of 10-11 and 12 years.

7a. The Trojan War. The second Trojan king is called Ilus or Ilush ([851], page 198, comment 4), which might be a version of the name *Ilya*.

■ **7b. The Gothic-Tarquinian War.** Livy's second king of the Regal Rome is called Numa Pompilius aka *Julian* or *Elius*, since we have discovered him to be a double of the emperor Julian as well as the Biblical Elijah. We see the Trojan name *Ilus* to be virtually identical to *Julian-Elius-Elijah*.

8a. The Trojan War. Some chronicles tell us that Troy was founded by king Dardan ([851], page 98, comment 4). According to the Greek mythology, the Dardanelles straits were named after king Dardan.

■ **8b. The Gothic-Tarquinian War.** The history of Livy's Regal Rome begins with the foundation of the city, whereas that of its duplicate – the Third Roman Empire of the alleged III-VI century A.D. is marked by the foundation of its capital on the Bosphorus in the alleged year 330 A.D. – New Rome or Constantinople. The Dardanelles straits neighbours with the Bosphorus; ancient Troy is supposed to have been located somewhere in its vicinity.

COMMENTARY. all of this leads us to the natural consideration that Homer's Troy and the New Rome or Constantinople can be identified as one and the same city. The latter is also known as the New City or Naples. Another name linked with Troy is that of the *New Ilium*, or New Ilion ([443], page 28). Schliemann writes that “according to the tradition that was kept alive in the New Ilium (the Roman name for Ilion), ancient Troy never saw its final demolition, nor had

it been abandoned by all of its inhabitants (Strabon)" (quoting by [443], page 28). So we see that both Constantinople and Troy were referred to as "New".

The name Naples (New City) could have come to the territory of Italy somewhat later, when the Romeo-Byzantine history was taken away from Byzantium and imported to Italy. This couldn't have happened earlier than the XIV century A.D., which is when the Italian Rome had been founded. Schliemann had no reason whatsoever to try and persuade the public into believing the backwater settlement near the Bosphorus that he had excavated to have been the famous Troy of Homer. As we demonstrate above, he cited no proof of any substance.

One shouldn't go far in one's search for Homer's Troy – it would suffice to point at the gigantic Constantinople = New Rome = Istanbul which exists until the present day. In fig. 2.40 one sees that Schliemann's settlement is located *near the southern exit* from the Dardanelles straits (see also fig. 2.41). Constantinople is located *near the southern exit* from the Bosphorus. Apparently, when the name Troy was taken away from Constantinople, historians had to find it a new location. As we can see, it wasn't moved too far away – the southern exit from the Dardanelles, the neighbouring straits, is where the city moved. This can be regarded as a "tip of a hat" to the memory of the real Troy being located at the southern end of the Bosphorus. Then Schliemann managed to find the remnants of some small mediaeval settlement here, and hastened to proclaim it "the very same Troy as described by Homer" (fig. 2.42; also [1259], page 33). Let us reiterate that similar ruins without any distinctive characteristics can be found all across Turkey.

The hypothesis that Homer's Troy is *Constantinople*, and not any other city, finds unexpected support in Scaligerian history. We learn that when the Roman emperor Constantine the Great was laying the foundations of the New Rome – Constantinople-to-be – he went along with the wish of his compatriots and had "initially chosen *the site of the ancient Iliion, the fatherland of the first founders of Rome*" ([240], page 25). This is what the Turkish historian Jalal Assad tells us. And Scaligerian history knows Iliion to be another name of *Troy*.

Historians inform us that Constantine had subsequently "changed his mind" and founded the New

Rome in the town of *Byzantium* on the Bosphorus. This "change of opinion" has been part of the historical discourse from the XVII century and not any earlier, since that was the time when "ancient Troy" and "Constantinople" had to undergo arbitrary *separation*. Apparently, some memory of the "ancient Troy" being located near Istanbul at the southern exit from "some large straits" survived until the XVI-XVII century; however, since the Scaligerian history already "forbade" to point at Constantinople in this "search", later historians would be coaxing the archaeologists into conducting it somewhere in those parts; then came Schliemann with his suggestion to consider some nondescript settlement near Hissarlik at the southern end of the Dardanelles the remains of Troy (in 1870 – see [1259], page 32).

Thus, historians would occasionally come across rather obvious evidence in support of the fact that *Constantinople* used to be identified as *Troy* in the Middle Ages.

9a. *The Trojan War*. Some of the chronicles name the founder of the Trojan Kingdom and the City of Troy as king Dardan; others call him king Pridesh ([851], pages 70 and 198). Thus, we see confusion between the two founders (of the two capitals?). Let us point out that the name Pridesh may well be a derivative from the Slavic "*priydesh*" ("thou shalt arrive") or "*prihodit*" (to arrive). This is pretty self-explanatory – some king would arrive and found a city. He would therefore receive the alias Pridesh.

■ 9b. *The Gothic-Tarquinian War*. As we already mentioned, Titus Livy also mentions the founders of the two capital cities - Romulus and Remus, calling them brothers, each of whom is supposed to have founded a capital city of his own ([482], Book 1). However, Romulus killed Remus and destroyed his capital, and so Rome remained the only capital city. What we see in Roman history is also confusion between the two founders of the two capitals.

10a. *The Trojan War*. The new kingdom and the City bore the name of their founder, king Pridesh (as some chronicles tell us). "The king

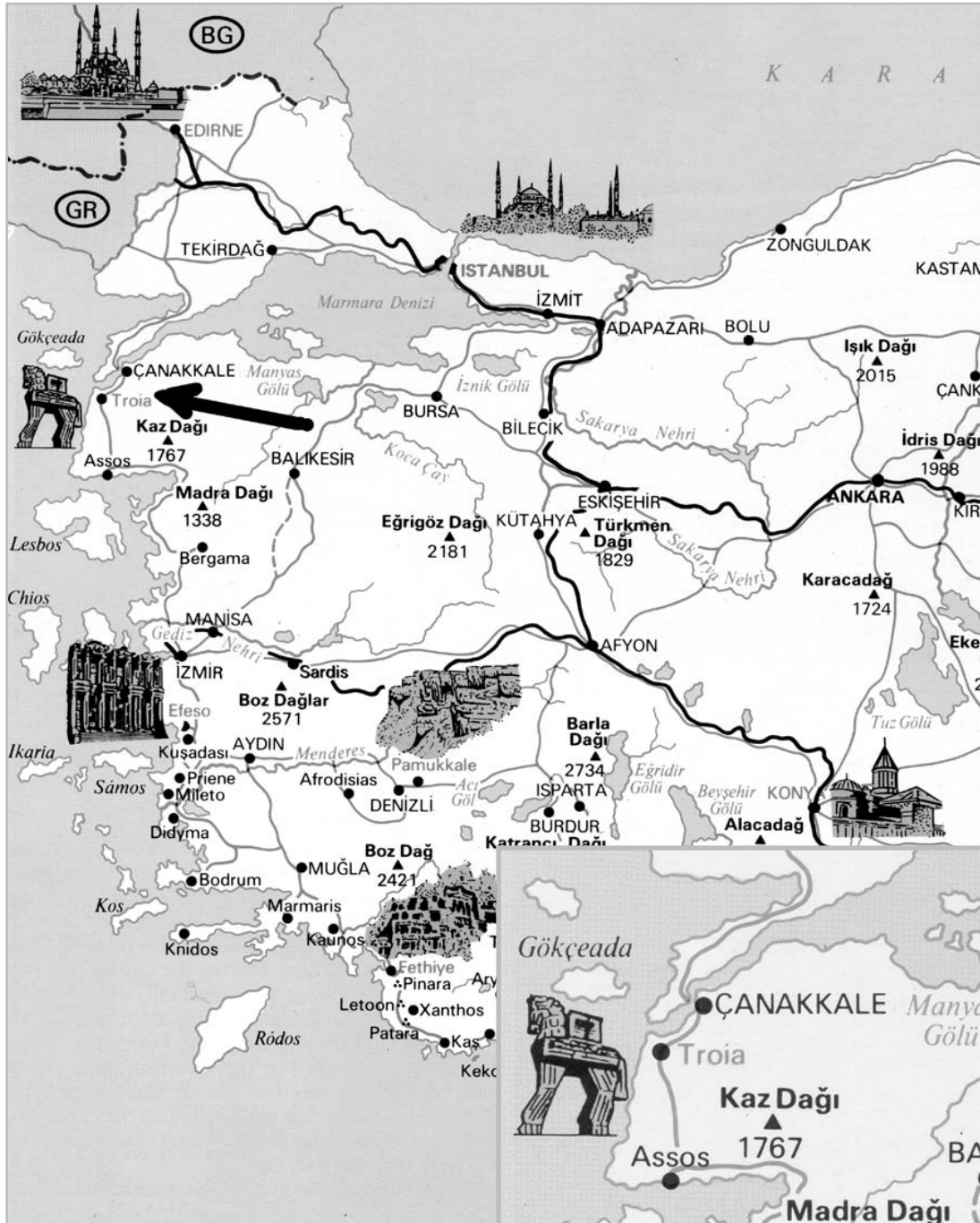


Fig. 2.40 Schliemann's Troy was really a nondescript site near the southern entrance to the Dardanelles straits. Mark the name "Troia" on the map. Taken from [1259], page 158.



Fig. 2.41 A close-in of the map of Turkey indicating the alleged location of "Homer's Troy". Taken from [1259], page 158.



Fig. 2.42 Rather ordinary-looking ruins of a small mediaeval coastal fortification that received the ipse dixit reputation of having once been “the very Troy of Homer” by H. Schliemann. Taken from [1259], page 33.

liked this place, and so he had decided to found a city here and name it after himself” ([851], page 70). Mind that this name wasn’t “Troy” at that point, but rather “Kingdom of Dardan” or “Kingdom of Pridesch”! The name “Trojan Kingdom” wouldn’t appear until much later; therefore, precision dictates the necessity of calling it “the second kingdom”.

■ 10b. *The Gothic-Tarquinian War*. The Roman Kingdom of Titus Livy, or the First Roman Empire, was named after the founder of both the City and the state – king Romulus. Unlike the Trojan kingdom, the name of the state didn’t alter here.

11a. *The Trojan War*. The history of the Trojan kingdom reports Troy destroyed twice – we have the last and final destruction, which we shall be referring to as “second”, as well as the so-called “first destruction” which is known to have taken place under Laomedontes, the father of king Priam ([851], page 89). These two destructions are the only ones known in the history of the Trojan kingdom.

■ 11b. *The Gothic-Tarquinian War*. The history of Livy’s Roman Kingdom as well as that of his double, or the Third Roman Empire, also contains two accounts of the city’s destruction. The first one took place under Romulus Augustulus, which marked the end of the Classical Imperial Rome when Italy was seized by Odoacer. The second and final destruction happened during the Gothic War of the alleged VI century (in 535-552). These two destructions are also the only ones in the entire history of the Third Roman Empire.

12a. *The Trojan War*. The first war wiped out the first kingdom of Dardan or Pridesch. Shortly afterwards, about a generation or two later, the second kingdom was founded, already bearing the name of the Trojan Kingdom. This occurs in the reign of the last Trojan king Priam ([851], page 89). By the way, the name Priam could simply have meant “the first”.

■ 12b. *The Gothic-Tarquinian War*. The first destruction of the Roman Empire – namely, Italy falling into the hands of Odoacer the

German – marks the end of the “purely Roman” empire in the West. Odoacer is an alien governor, likewise his successor emperor Theodoric. Immediately after the first destruction (in the alleged years 476-526) the second kingdom is founded – the Germanic-Gothic or the Ostrogothic kingdom in Italy governed by Theodoric and his daughter Amalasantha.

- 13a. *The Trojan War*. The end of the first Trojan kingdom is marked by the advent of Jason and Hercules, the two strangers that destroy the first Trojan (Dardan’s or Pridesh’s) kingdom, come from the West. “Strangers from the West... have seized the town” ([851], page 89). They’re aliens – not Trojans.
- 13b. *The Gothic-Tarquian War*. The two foreigners Odoacer and Theodoric – the ones who destroy the “purely Roman” empire, which is the double of the first Trojan kingdom, invade Italy from the North-West. They are strangers here – that is to say, they weren’t born in Rome.
- 14a. *The Trojan War*. The kingdom of Dardan (or Pridesh) changes its name after the first destruction. It is succeeded by the Trojan kingdom. The name Trojan is virtually identical to the word “Franks” – both transcribe as “TRN” without vocalizations.
- 14b. *The Gothic-Tarquian War*. The Third Empire in the West changes its name as well as its status under Odoacer after the first destruction, transforming into the Ostrogothic kingdom in Italy. This is where its double, or Livy’s Regal Rome, had its ruling dynasty changed to that of the Tarquins. Their name transcribes as TRQN unvocalized, which is similar to TRN, as well as “Franks” and “Pharaoh”. We are beginning to understand that late mediaeval Franks had a good reason to trace their ancestry back to the kingdom of Troy, also mediaeval. They had been right. Modern historians have no reason to exercise their irony at the expense of these “silly fancies” of the Franks.
- 15a. *The Trojan War*. The unvocalized root TRN, or Trojan, is derived from the name of the new king Troilus, who had “built more of the city than anybody else and thus called it after himself – Troy” ([851], page 70. From that moment on, the inhabitants of the kingdom would call themselves Trojans, and the city Troy.
- 15b. *The Gothic-Tarquian War*. We encounter the unvocalized root of TRQN (Tarquin) in Roman history as the name of the new Tarquinian king. We have demonstrated above that in the superimposition of Livy’s Regal Rome over the Third Roman Empire king Tarquin the Ancient would become identified as the emperors Valentinian III and Recimer (acting as their “sum”, in a way). Furthermore, Tarquin the Proud is the collective name used to refer to the entire dynasty of the Gothic rulers that had reigned in Rome in the alleged VI century A.D.
- 16a. *The Trojan War*. King Troilus (or Laomedon, according to several other versions) is sixth in the sequence of Trojan kings. He had been the founder of the kingdom with the new name – one called the Trojan Kingdom. The kingdom is invaded for the first time at the time of his reign (see fig. 2.43).
- 16b. *The Gothic-Tarquian War*. The sixth king of Regal Rome as described by Livy is Servius Tullius – the duplicate of Odoacer and Theodoric from the Third Roman Empire. Odoacer and Theodoric are the founders of the new German-Gothic kingdom in Italy that had existed between the alleged years 476 and 552 A.D. Odoacer (and Theodoric) were the ones to head the first invasion into the Third Empire that brought an end to the “purely Roman” rule in Italy.
- 17a. *The Trojan War*. As we have already mentioned, a new term is coined at some point in time closer to the end of the Dardan-Pridesh kingdom: Trojan (Troy).
- 17b. *The Gothic-Tarquian War*. History tells us of a new name introduced at the end of the Second Roman Empire (the double of Livy’s

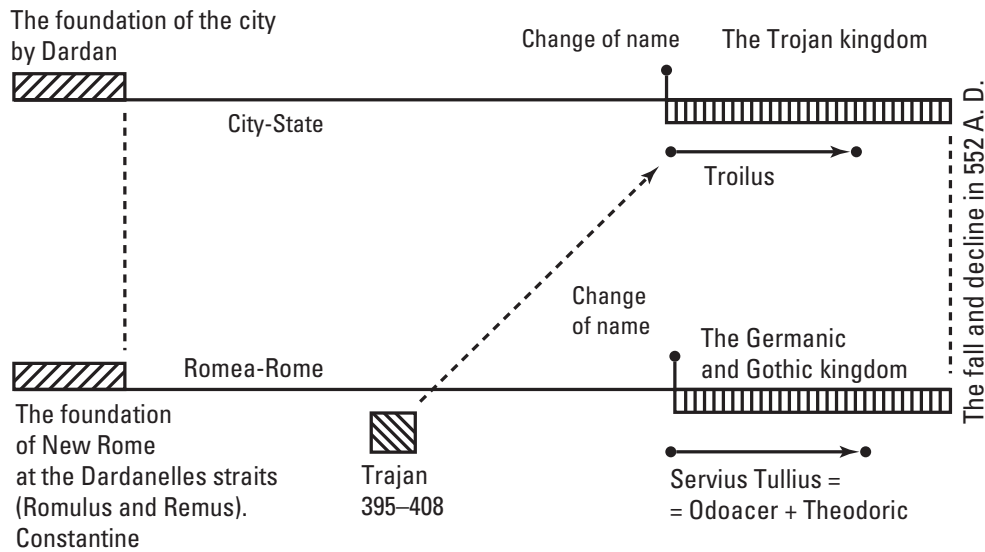


Fig. 2.43 The parallelism between the “ancient” kingdom of Troy and the “ancient” Regal Rome of Titus Livy, or the Third Roman Empire.

Regal Rome and the Third Roman Empire) – Emperor Trajan, the alleged years 98-117 A.D. His name is virtually identical to the word “Trojan”.

COMMENTARY. Let us remind the reader that all three Roman Empires – the Regal Rome of Titus Livy, or the First Empire of the alleged VIII-VI century B.C. = the Second Empire of the alleged I-III century A.D. = the Third Empire of the alleged III-VI century A.D. are very close to each other statistically, being the phantom reflections of one and the same mediaeval Holy Roman Empire of the alleged X-XIII century A.D., which is partially real and partially a phantom, as well as the Habsburg (Nov-Gorod?) empire of the alleged XIV-XVII century. It is remarkable that the following extremely similar names – Trajan, Tarquin and Trojan – become identified with one another. Among other things, it indicates a possible identification of the Trojans as the Tarquins or the inhabitants of Nov-Gorod (see above about this name transcribed in reverse). It would be expedient to point out that the root TRQN remains traceable in the names of many parts of Rome – the havens, the harbour and the canal which were built by the Roman emperor Trajan, as well as the famous Italian city of Troy which exists until the

present day, etc ([196], Volume 1). Trajan had also been the name of the bodyguard of the military leader Belisarius ([695], I(V), 27 and 4; II (VI), 4, 6 and 14; 5, 4, 9, 10, 21 and 24).

18a. *The Trojan War.* In fig. 2.44 one sees the chronological disposition of the Trojan period in the history of the Trojan kingdom.

■ 18b. *The Gothic-Tarquinian War.* The same fig. 2.44 shows us the period in the history of Regal Rome that is usually referred to as Tarquinian – allegedly located and dated to Italy of the VI century B.C. Both periods concur with each other well during a mutual superimposition of the Trojan Kingdom and the First = Third Roman Empire. This concurrence shall become ideal if we are to assume that the name Tarquin the Ancient (Trajan in the Second Empire) really applied to Odoacer and Theodoric (in the alleged V-VI century) rather than their predecessors Valentinian III and Recimer. Titus Livy may have confused the names of two neighbouring rulers for each other.

19a. *The Trojan War.* One spells the Latin words for Troy and Trojan (adjective and noun) as fol-

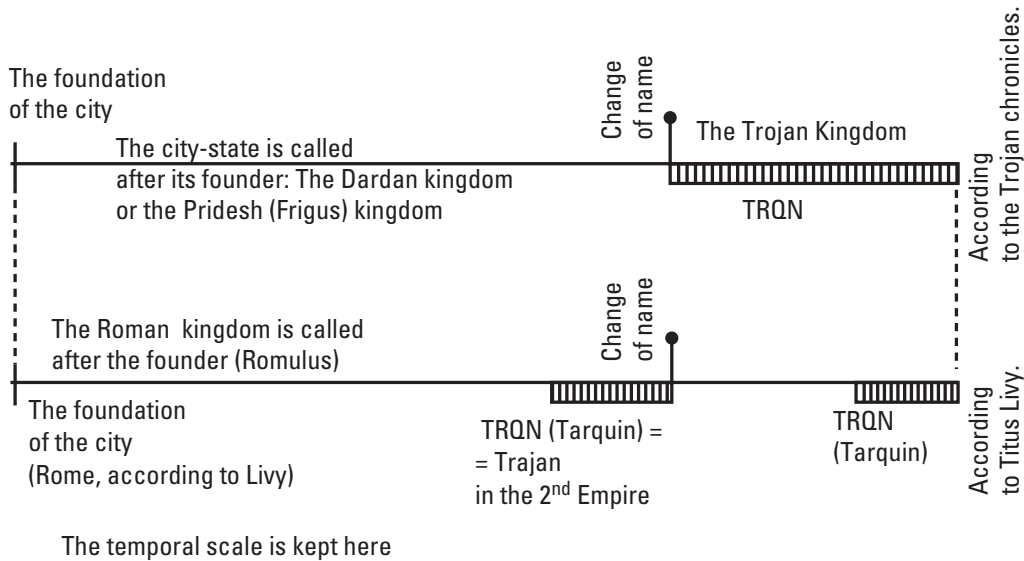


Fig. 2.44 The superimposition of the final periods of the Trojan Kingdom and the First = the Third Roman Empire.

lows: Troia, Troja, Troius (Troy), Troicus, Trojanus, Trojus (Trojan – noun and adjective) – see [237], page 1034. The Greek spellings are similar; in Latin transliteration they look as “Troianos”, “Troakos”, and “Troieus”. One also has to bear in mind that in the Middle Ages the letters V and U would frequently swap positions and be used instead of each other, which one can plainly observe in many mediaeval manuscripts. The letters U and V look very similar, which might be one of the reasons for this. Thus, if we are to collect the unvocalized versions of the words “Troy”, “Trojan” etc. – TRN, TRK, TRQV, TRV – we shall get TRQN as the sum of the above, which is the unvocalized root of the name of the Roman Tarquins (Nov-Gorodsmen).

- 19b. *The Gothic-Tarquinian War*. As we have already pointed out, the mediaeval Franks claimed to have been the descendants of the Trojans. Scaligerian chronology renders this impossible. Nowadays it is considered that during the Trojan War of the alleged XIII century B.C. the predecessors of the European Franks remained cavemen. However, it would be expedient to revise the approach to such

mediaeval evidence. The facts that we cite demonstrate the mediaeval Franks and the Trojans to have possibly been contemporaries. That said, one cannot fail to notice that the Trojan origins of the Franks are reflected in their very name – TRNK without vocalizations (bearing in mind the frequent flexion of F, Ph and T). Apparently, such well-known names from Scaligerian history as “Trojans”, “Franks”, “Turks” and “Tarquins” refer to similar, if not identical, groups of people.

- 20a. *The Trojan War*. The Trojans (TRQN) lost the Trojan war and were forced to go into exile. In fig. 2.32 one sees an ancient miniature from the *Roman de Troie* by Benoit de Saint-Maure entitled “The Battle of Agamemnon and Menelaus with Troilus and Diomedes” ([1485], page 246). We see both parts to be typical mediaeval knights in heavy plate armour. Some of them have full helmets with closed visors; there are stars painted on one of the shields.
- 20b. *The Gothic-Tarquinian War*. The Tarquins (TRQN) suffer bitter defeat in the war and are exiled from Rome. Both wars – the Trojan and the Gothic – are described as incredibly

violent, with many battles and large numbers of casualties. These two wars are considered major events in the history of the Trojan and the Tarquinian-Roman kingdom.

COMMENTARY. Apparently, what we see here is a reflection of the events dating to the crusade epoch. The Franks – Turks (Tartars?) – Goths – Trojans – Tarquins (Nov-Gorodsmen) – TRQN – the crusaders of the alleged XII-XIII century. The New Rome (Constantinople) was probably founded at the beginning of this epoch. The same city can be identified as the primordial Evangelical Jerusalem and the initial Troy of Homer, qv in Chapter 6 of CHRON1. The siege of Constantinople by the crusaders in the alleged year 1204 and the war of the XIII century can be identified as the siege of Jerusalem. Other mediaeval documents might have referred to this event as to the fall of Troy, or the Gothic= Tarquinian War. The wars and the movement of troops would aid to the propagation of geographical names across larger areas. One cannot fail to notice the presence of the name TRQN in Crimea, for instance, where the Tmutarakan principality was located. The very name “Tmutarakan” (Tma-Tarakan, or “abundance of the Tarquins”) also indicates the presence of the “Trojan terminology” on this territory in the Middle Ages. Let us remind the reader that the Slavic word “tma” means “abundance”, or “a large quantity”. We shall also provide information concerning the fact that Tmutarakan used to be another name of Astrakhan. A propos, the term “Tmutarakan” is also present in the *Tale of Igor’s Campaign* as “Trayan”, qv in more detail in Suleimenov’s *Az and Ya* ([823], pages 118-122). This observation provides yet another link between the concepts of “Trojan” and “Tmutarakanian”.

21a. *The Trojan War.* The second and final destruction is wreaked upon the Trojan kingdom by the Greek invaders at the end of the Trojan = TRQN period in the history of the kingdom as a result of the famous Trojan War.

■ 21b. *The Gothic-Tarquinian War.* The second and allegedly final destruction of the First=Third Roman Empire in the West in the alleged VI century is also inflicted upon Rome by foreign invaders – the Romean Greeks. The Graeco-Romean emperor Justinian I gives or-

ders to destroy the kingdom of the Ostrogoths, and they are promptly followed. The famous Romean military commander Belisarius crushes the Gothic troops. The Goths are forced to withdraw from Italy, qv above.

22a. *The Trojan War.* Trojan chronicles tell us of a large fleet of invading Greeks that came to storm the Gothic kingdom. We even learn the number of ships, qv in [851], page 95 and on. The fleet is supposed to have come *from Greece*.

■ 22b. *The Gothic-Tarquinian War.* Roman chronicles, in particular those of Procopius (the author of *The Gothic War* – [695] and [696]) inform us that the Romean Greeks have invaded Italy in the alleged year 535 A.D. with a large fleet that came *from Greece* and Byzantium ([196], Volume 1, page 319).

COMMENTARY. In fig. 2.45 we see an ancient miniature from a book that unites two oeuvres – *The Trojan War* by Dictis of Crete, and Livy’s *Ab urbe condita* of the alleged XIV century to follow. The first miniature most likely depicts the invasion into Troy ([1229], page 17). It opens an entire series of miniatures representing the Trojan War that one finds in the section of [1229] that deals with *The Trojan War* by Dictis of Crete. It is most noteworthy that the banner one sees hoisted over the army bears the initials SPQR, qv in fig. 2.46. These banners accompanied mediaeval, and therefore also “ancient” Roman troops into battle. The modern commentator tells us that “the initials SPQR on the Roman banner marks the soldiers as Romans fighting under the name of Senatus Populusque Romanus” ([1229], page 17). All of this notwithstanding the fact that, according to the Scaligerian chronology, Rome was founded five centuries after the Trojan War.

In fig. 2.47 we see another miniature from *The Trojan War* by Dictis the Cretan ([1229], pages 18-19) with a scene of battle between the Greeks and the Trojans. According to the inscriptions on the miniature, amongst the participants of the battle are the kings Agamemnon, Aeneas, Achilles, Hector and Troilus. All of them are represented as mediaeval knights wearing plate armour and helmets with closed visors.

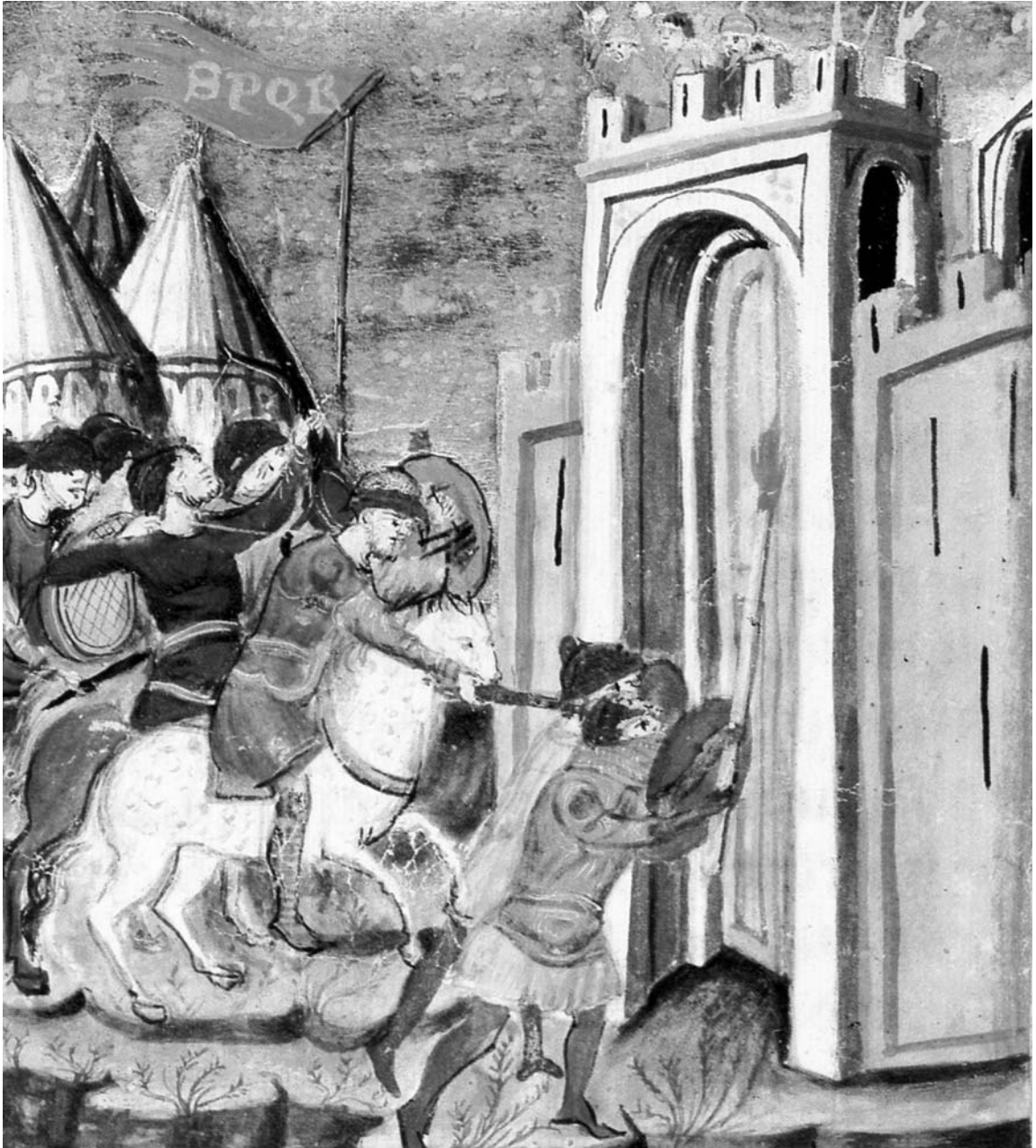


Fig. 2.45 The first miniature from the Trojan cycle that one can see in [1229]. What we see is either the Greek army assaulting Troy, or evidence of the artist having linked the very same event to the Roman wars as described by Titus Livy. We can clearly see the initials SPQR (Senatus Populusque Romanus) on the banner, which are considered a sine qua non attribute of the mediaeval (and hence also the “ancient”) Romans. Dictis the Cretan, *De bello Troiano* and Livy’s *Ab urbe condita*. Paris, Bibliothèque Nationale, Ms. lat. 5690, fol. 201v. Taken from [1229], page 17.

5.3. The legend of a woman and the reason of the Trojan War

- 33a. *The Trojan War*. The protagonist of the Trojan version is Helen, the beautiful wife of Menelaus. Three “ancient” goddesses argue about which one of them is the most beautiful and ergo the best. Each goddess claims to be the one, which should hardly surprise us ([851], page 71). This seemingly innocent dispute results in the extremely brutal and violent Trojan War. Could the dispute in question really have been between several religions allegorically referred to as goddesses? The Bible, for instance, occasionally refers to religions as to female entities ([544]). In this case, ancient chronicles must be telling us about the choice of a single religion from the three. The “ancient” Paris – most probably, the mediaeval Franks, choose the most “appealing” goddess, or religion – Aphrodite. One has to remember about the erotic cult of the mediaeval Bacchic Christianity that flourished in the XII-XV century – in France, among other places, qv above. This worship of the “Christian Aphrodite” would become reflected in numerous erotic sculptures and murals decorating Christian temples in mediaeval France ([1064]). As we already mentioned, something similar to the “religious choice of Paris” is known to us from the history of Old Russia. Prince Vladimir, the initiator of the baptism of Russia, had also listened to the representatives of several religions and chosen Orthodox Christianity as the official religion of the Russian State. Could this choice of Vladimir become reflected in the ancient myth of Paris, or P-Russ? Aphrodite (PhRDT or TRDT unvocalized) may be a derivative of the word Tartar.
- 33b. *The Gothic-Tarquinian War*. In the Roman-Gothic version we have Lucretia as the protagonist according to Titus Livy. She is also known as Tullia, Julia Maesa and Amalasantha in the Second = Third Empire. All of them are duplicates of Helen. Amalasantha is one of the main characters in the Gothic War, qv above. The most vivid account of

this story is given by Titus Livy. Several husbands started a heated dispute about the virtues of their wives; “each one had argued his own to be the best one” ([482], Book 1:57). This discussion would soon lead to the Tarquinian War, also known to us as the Gothic War.

- 34a. *The Trojan War*. The key figure in the dispute between the “goddesses” is Paris the Trojan, or TRQN ([851], page 71). He has to choose the best of the goddesses.
- 34b. *The Gothic-Tarquinian War*. Tarquin Sextus. According to Livy, Tarquin Sextus is the judge in this dispute – TRQN as well ([482], 1:57).
- 35a. *The Trojan War*. A special contest of goddesses is held to end the dispute. Victory goes to Venus = Aphrodite, the goddess of love. Paris the Trojan declares her the winner, being the judge in the contest ([851], page 71).
- 35b. *The Gothic-Tarquinian War*. The Roman disputers hold a contest between their wives. Livy tells us that “Lucretia won the contest” ([482], 1:57). Sextus Tarquin is obsessed with his desire for Lucretia.
- 36a. *The Trojan War*. Paris the Trojan is possessed with a passion for Helen. Aphrodite, or Venus, the goddess of love, promises him “queen Helen for a wife” as a token of gratitude for her victory in the contest ([851], page 71). Helen is the wife of king Menelaus. In fig. 2.58 we see an ancient miniature dating to the alleged XIV century depicting “Paris departing on his search for Helen and finding her” ([1485], pages 249 and 250). One has to notice the large Christian cross over the palace of Menelaus, the Greek king. The XIV century artist had no doubts about the Trojan War taking place in the Christian epoch.
- 36b. *The Gothic-Tarquinian War*. Tarquin Sextus falls in love with Lucretia. Livy tells us that “he was possessed by a flagitious passion to bring shame upon Lucretia, and also greatly attracted by her beauty” ([482], 1:57). Lucretia is the wife of Collatine.



Fig. 2.58 A miniature from *Le Roman de la guerre de Troie* by Benoit de Sainte-Maure dating to the alleged XIV century ([1485], page 245, ill. 322). One sees Paris undertaking a foray (the one that resulted in the abduction of Helen) into the palace of Menelaus, the Greek king. We see a Christian cross over the palace. Taken from [1485], ill. 322.

37a. *The Trojan War*. The arrival of Paris the Trojan. Paris arrives to the house of Menelaus, who is unaware of the visit, and receives a friendly reception since no one suspects him of any malicious intentions ([851], pages 71-72).

■ 37b. *The Gothic-Tarquinian War*. Livy tells us that “Sextus Tarquin went to see Collatius... Collatine knew nothing of his arrival. He was received cordially, since his intention wasn’t known to anyone” ([482], 1:57).

38a. *The Trojan War*. Paris abducts Helen by force. This happens during the night. Different Trojan chronicles give various accounts of Helen’s abduction. One version tells us that she went with Paris voluntarily; another – that she tried to resist the violent abduction ([851], page 72). A chronicle tells us that “Paris delivered Helen to his ship personally... having left

her well-guarded” ([851], page 96). The current “ancient” version tells us of Helen’s “complete innocence” - she is supposed to have remained true to Menelaus, and Paris left with nothing but her ghost ([851], page 207).

■ 38b. *The Gothic-Tarquinian War*. According to Livy, Tarquin Sextus takes Lucretia by force and rapes her, breaking into her chambers when she’s asleep ([482], 1:58). Here we also see an attempt of Lucretia’s exculpation – in Livy’s rendition, she utters a passionate speech to set an example for the women of Rome prior to stabbing herself to death in order to cleanse the disgrace. Amalasantha, Lucretia’s double in the Gothic War, is also taken to the island by force, where she is kept “inside a strong fortress” ([196], Volume 1, pages 318-319; Procopius 1(5):14-15). Thus, a violent scenario involving a woman is the

casus belli in every phantom reflection of Helen's abduction – a real mediaeval event.

COMMENTARY. The Trojan War, likewise its Gothic reflection, is considered to have been instigated “to avenge the honour of a woman”; see also Livy ([482], 1:60 and 2:1-2). This can actually be regarded as the official slogan of the Trojan = Tarquinian = Gothic War. How could a war as brutal and violent have broken out because of just one woman, albeit a beautiful and dignified one? This doesn't ring too plausible, after all. There is a rather simple consideration that makes many things clear. Various religions were referred to as “wives” (women) in the Middle Ages; therefore, the Trojan = Tarquinian = Gothic War could have been caused by a religious dispute about the vices and the virtues of several confessions (“wives”). The insult of some religion may have resulted in a war. This interpretation of the source data is in perfect correspondence with the very spirit of the crusade epoch. Now, the crusades were ecclesiastical events (officially at least), whose intended purpose was the revenge of the grief caused to Our Lady – the execution of her son Jesus Christ. The Trojan myth receives a natural explanation of being the description of a great war fought by the crusaders in the Middle Ages.

39a. *The Trojan War.* According to some Trojan chronicles, Helen had been killed. She died already after the fall of Troy: “And he had ordered to behead both Helen and *Farizh* [*Paris*, that is – A. F.]” ([851], page 76). Nowadays it is presumed that the mediaeval tale of Helen and Paris executed at the order of Menelaus is at odds with the “ancient” version by Homer ([851], page 207). Mark the typical flexion between F and P – Paris – *Parizh* – *Farizh*. In the mediaeval rendition Paris might have really referred to “a Parisian”, which should hardly surprise us since the Franks played a major role in the Gothic War; some of them may well have been from Paris. The Scalligerian XIII century B.C. dating of the Trojan War renders this impossible, since Paris is supposed to have been nonexistent in that age; however, in the XII-XIV century A.D. it must

have existed already. Paris can also mean “P-Russ”, or the mediaeval White Russians/Byelorussians/Prussians.

■ 39b. *The Gothic-Tarquinian War.* In the Gothic version Amalasintha, the double of Helen, is also killed; it is her death that serves as the casus belli for the Gothic War, qv above and in [851], Volume 1.

40a. *The Trojan War.* Paris-*Parizh* (P-Russ), the offender of Helen, was killed ([851], pages 76 and 129).

■ 40b. *The Gothic-Tarquinian War.* Let us remind the reader that Tarquin Sextus, the offender of Lucretia, also died a violent death ([482], 1:60). In the Gothic version allegedly dating from the VI century A.D. Theodahad, who had raped Amalasintha, was murdered shortly afterwards ([196], Volume 1, and above).

5.4. The beginning of the war

41a. *The Trojan War.* Greeks begin negotiations with the Trojans in order to determine the fate of the abducted Helen. The Trojans refuse to hand her back; the Greeks declare war on Troy ([851]).

■ 41b. *The Gothic-Tarquinian War.* In the Gothic version the Roman Greeks enter negotiations with the Goths/TRQN, the duplicates of the “ancient” Trojans, about the fate of the abducted Queen Amalasintha, who was taken to an island by force. However, the Goths kill Amalasintha. Then Romea/Byzantium declares war on the kingdom of the Ostrogoths in Italy ([196], Volume 1; also [695]).

42a. *The Trojan War.* A very large Greek fleet appears at the coast of the Trojan kingdom led by Achilles ([851], page 72). Out of many Greek heroes, the sources pay special attention to Achilles – the most famous military leader of the Greeks and the “numero uno” hero. “Greeks revered him [Achilles – A. F.] as a hero” ([851]).

- 42b. *The Gothic-Tarquinian War*. A powerful fleet of Roman Greeks arrives at the Italian coast with a landing party led by Belisarius in the end of the alleged year 535 A.D. “Fortune gave Justinian one of the greatest military leaders of all time for the implementation of this plan [exile of the Goths from Italy – A. F.]” ([196], Volume 1, page 319). Belisarius is doubtlessly the “number one hero” of the Gothic War.

- 43a. *The Trojan War*. Achilles is accompanied by the two “most important royal figures in Greece” on his Trojan campaign, namely, Agamemnon and Menelaus, the husband of Helen. “And the kings made Achilles the leader of the entire army” ([851], page 72). Their own participation in the war is minute compared to that of Achilles.

- 43b. *The Gothic-Tarquinian War*. Belisarius is made commander-in-chief by emperor Justinian – the “primary royal figure” of the Gothic war to represent the Roman Greeks. However, Justinian doesn’t become involved in military action personally, since he remains in the New Rome, well away from Italy (qv in fig. 2.29). At the same time, Justinian, as well as his “an-

cient” double Agamemnon, did actually take part in the war, since it was he who had suppressed the large-scale “Nika Rebellion”, which took place within the walls of New Rome. As we already mentioned, this rebellion is merely a duplicate of the same Gothic War that became reflected in Justinian’s biography in a slightly distorted version. Furthermore, this is an indication that the Gothic (or the Trojan) War is most likely to have taken place in New Rome (Constantinople) and around it – nothing to do with Italy whatsoever.

- 44a. *The Trojan War*. The Greek fleet led by Achilles seizes Isle Tenedos upon its arrival at the shores of the Trojan kingdom, which used to be under Trojan/TRQN rule ([851], page 100). The occupation of Tenedos marks the beginning of the Greek invasion into the Trojan kingdom.

- 44b. *The Gothic-Tarquinian War*. The Graeco-Roman fleet of Belisarius arrives at the coast of Italy and immediately seizes Sicily, which was under the Gothic/TRQN rule at the time ([196], Volume 1, page 319). This is how the Byzantine invasion into the Italian kingdom of the Ostrogoths began.

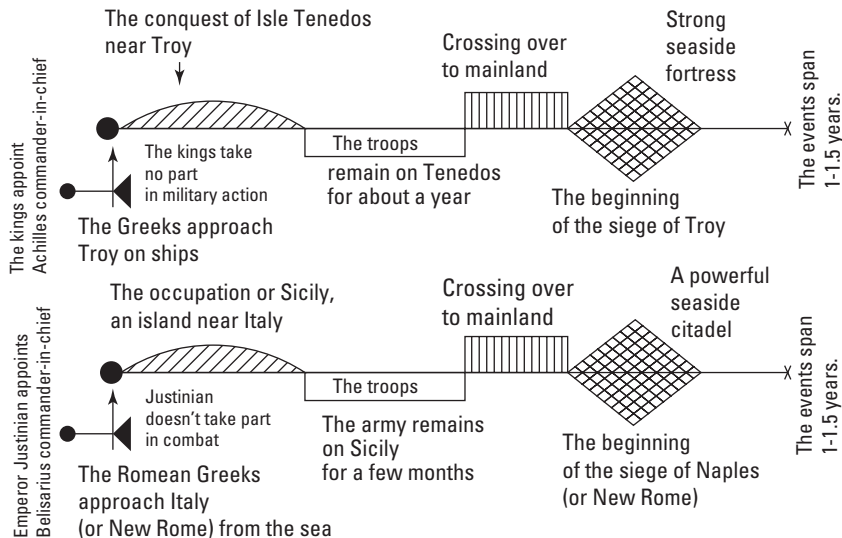


Fig. 2.59 The parallelism between the “ancient” Trojan War and the early mediaeval Gothic War. The beginning of the war.



Fig. 2.60 An ancient miniature from *Historia Destructionis Troiae*, a book by Guido de Columna (delle Colonne) dating to the early XV century. We see the third battle between the Greeks and the Trojans in the Trojan war; once again the weapons used are typically mediaeval. Taken from [1485], ill. 120.



Fig. 2.61 Ruins of Constantinople walls. Photograph taken by T. N. Fomenko in 1995.

45a. *The Trojan War*. The “ancient” Greeks remain on Tenedos, the island they captured, for several months. Over this period they exchange envoys with Troy and send some of their troops into a neighbouring country to find provisions, which they procure after a battle ([851], pages 101-103).

■ 45b. *The Gothic-Tarquinian War*. In the Gothic War, the Graeco-Roman troops remain on Sicily for several months – between the end of the alleged year 535 and the summer of the year to follow ([196], Volume 1, page 319).

46a. *The Trojan War*. The “ancient” Greeks proceed to leave the island, move to mainland, enter the Trojan kingdom and besiege Troy. One of the chapters of a mediaeval Trojan chronicle is called “How the Greeks Left Isle Tenedos and the Siege of Troy Began”, for instance ([851], pages 103-104).

■ 46b. *The Gothic-Tarquinian War*. Finally, the Roman Greeks leave Sicily and disembark in Italy. “The land troops of Belisarius... accompanied by the fleet” started to move up the coast. “However, they were stopped by the heroic defenders of Naples” ([196], Volume 1, page 326). See fig. 2.59. Nowadays the Gothic War is presumed to have taken place in Italy. However, it is most likely that the fall of Constantinople = New Rome on the Bosphorus in the XIII century A.D. provided for the main source of legends about the fall of the “ancient” Troy. This also gives us a new perspective on the possible meaning of the word Naples (Nea-Polis) as used in the Trojan chronicles – it must have stood for “New City” and referred to the New Rome, or Constantinople.

47a. *The Trojan War*. The long and hard siege of Troy begins. Chronicles describe Troy as a powerful fortress by the seaside. Troy is all the more invincible that the gods themselves protect the city from enemies; this fact is emphasized. “And he gave orders to surround the city with high walls, two hundred cubits in height” ([851], page 90). In fig. 2.60 one sees an



Fig. 2.62 Ruins of Constantinople walls. Photograph taken by the author in 1995.

ancient miniature entitled “The Third Battle between the Greeks and the Trojans” from *The Tale of Troy’s Destruction*, the book by Guido de Colonna (see [1485], ill. 120). Once again we see mediaeval knights wearing heavy armour and chain mails. One of them is holding a trumpet of a rather sophisticated shape.

- 47b. *The Gothic-Tarquinian War*. The Romeans are forced to begin the siege of Naples = New City (New Rome?). The Italian Naples was supposed to have been an unassailable fortress. It is said that the gods themselves have chosen this site with a rocky foundation that excluded the very possibility of the city being undermined ([196], Volume 1, page 326. Just like Naples, Constantinople = New Rome is located by the seaside and may have been the strongest and most famous fortress of both Europe and Asia. The legend of Constantinople’s foundation on the Bosphorus around the alleged year 330 tells that

the emperor Constantine had “initially chosen the site [for the foundation of his new capital – A. F.] where the ancient Ilion [or Troy! – A. F.] had once stood, the motherland of the first founders of Rome” ([240], page 25). Later on he is supposed to have chosen a different site ([240]). In any case we see that the very story of the New Rome’s foundation on the Bosphorus tells us quite unequivocally that its location used to coincide with that of Troy initially. The gigantic walls of the New Rome and its beneficial geographical disposition proved to protect it well against many an invasion. We can still see the most impressive ruins of these walls in Istanbul today, qv in figs. 2.61 and 2.62.

- 48a. *The Gothic War*. We have listed all of the major events pertaining to the beginning of the Trojan war. What follows is the siege of Troy and its fall, see fig. 2.63.

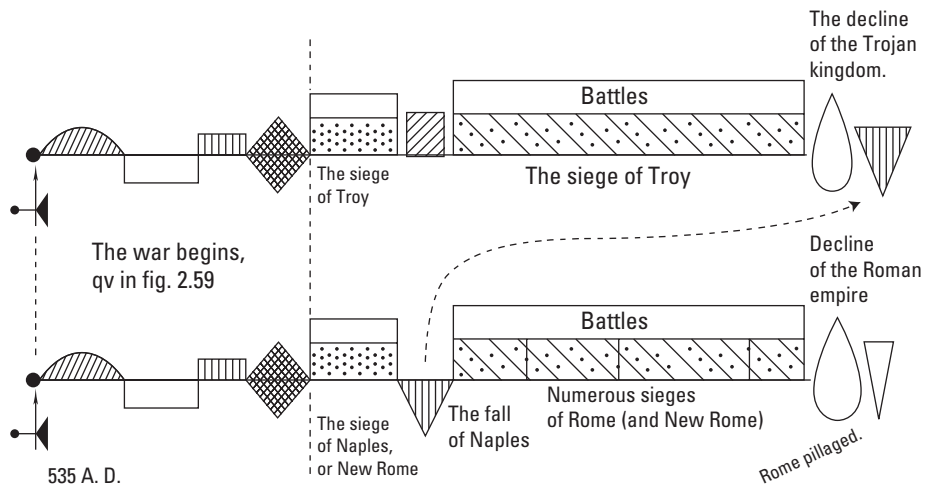


Fig. 2.63. The parallelism between the “ancient” Trojan War and the “early mediaeval” Gothic War. The siege and the fall of the capital.

- 48b. *The Gothic-Tarquinian War*. We have also listed all of the basic events that preceded the siege of Naples; they were followed by the actual siege and the destruction of the city.

COMMENTARY. Let us point out the rather noteworthy difference between the Trojan version and the Gothic one. In the legend of the “ancient” Troy the city is destroyed at the very end of the war, whereas in the Gothic version Naples falls shortly after the beginning of military action, see fig. 2.63. However, the Roman Greeks are to seize Rome after this victory. Apparently, in the Trojan version these two sieges – of Naples and Rome, or Rome and the New Rome, possibly just the New Rome = Constantinople, have merged into one siege – that of the “ancient” Troy. The fall of Naples = New City moved towards the end of the war chronologically implies a 9-10-year fluctuation in the dating, which doesn’t affect the general picture of this remarkable parallelism.

5.5. The fall of Naples (the “New City”) = the fall of Troy. The mediaeval aqueduct and the “ancient” Trojan Horse

- 49a. *The Trojan War*. The fall of Troy was preceded by a long and unsuccessful siege. Several attempts of storming the city resulted in failure.

The Greek army led by Achilles falls into dependence ([851], page 70 and on).

- 49b. *The Gothic-Tarquinian War*. The New City (Naples, or Nea-Polis) resists the siege for a long time; some of the attempts to storm it result in a complete fiasco. The Graeco-Roman army led by Belisarius is demoralized; the Greeks even consider retreating from the walls of the New City ([196], Volume 1, page 326 and on).
- 50a. *The Trojan War*. A conspiracy emerges in Troy during the siege. The objective pursued is handing Troy over to the Greeks; the leaders are the Trojans Aeneas and Anthenor ([851], page 131).
- 50b. *The Gothic-Tarquinian War*. During the siege of Naples (or the New City = Rome), a conspiracy formed in the city. It was led by Stefanos; the plotters sought to deliver Troy into the hands of the Roman Greeks ([196], Volume 1). According to Procopius, the siege of Rome that ensued followed the same conspiracy scenario, qv above.

- 51a. *The Trojan War*. The Trojan plotters lead the group of Trojan envoys and begin negotiations with the Greeks. One of the Trojan chronicles contains a chapter entitled “Negotiations and

Treason in Troy”. The Greeks promise the Trojan recreants that the houses of the latter shall be spared after the fall of Troy; however, the Greeks ended up capturing Troy in an altogether different way, without the aid of the conspirators ([851], pages 131-132).

- 51b. *The Gothic-Tarquinian War*. The information offered by the Gothic version is more vague on the subject of the conspiracy in Naples. However, a similar Roman plot is described in great detail ([196], Volume 1). In Naples Stefanos negotiated with the Romean Greeks for a long time, and apparently to no avail. The Byzantine army captured Naples (New City) unassisted by any plotters. Also, both “ancient” Troy and Naples in the alleged VI century A.D. are supposed to have fallen into the hands of the enemy after the demonstration of exceptional cunning from the part of the latter, which we cover below. This phenomenon is unique in the history of both kingdoms compared; the parallelism discovered here is remarkable enough for us to relate it in detail. It shall lead us to the understanding of what the famous Trojan Horse, which symbolizes the Trojan War after a manner, had really been.

- 52a. *The Trojan War*. We learn that the Greeks used “something that resembled a grey horse” in order to conquer Troy ([851], page 76). Let us emphasize that the chronicle doesn’t mention a horse, but rather something that resembles one, grey in colour. The difference appears marginal at first; however, we shall find out that the chronicler was perfectly correct to mention a simulacrum and not a real horse.

Let us open the Trojan chronicles and study their actual contents. “The seers have announced that Troy could not be taken in battle, and that the only way to capture it was guile. Then the Greeks made a gigantic wooden horse [? – A. F.] that concealed brave warriors... the Trojans decided to pull the horse into the city [? – A. F.] ... When they have pulled it in, they started indulging themselves in feasting and merry-making... and then fell asleep... The warriors that hid



Fig. 2.64 A mediaeval miniature entitled “The Forging of a Wooden Horse” taken from the Litsevoy Svod, State Museum of History, Museum collection No 358. Taken from [851], page 128.

in the horse got out without making any noise and proceeded to torch the houses of the Trojans... the enormous Greek army rushed in... through the gate that had been open by the Greeks who were inside the city already. Thus fell the mighty-towered Troy. Other books tell us that an effigy of a grey horse was forged of glass [? – A. F.], copper [? – A. F.] and wax [which is all a fantasy of later chroniclers who failed to understand the real meaning of what they were describing – A. F.]; three hundred armed knights hid inside” ([851], page 76).

An effigy of a horse – not an actual horse, that is. What could it possibly be? A different chronicle gives us another version: “a gigantic horse was made of copper; it could hold up to a thousand soldiers inside. There was a hidden door in the side of the horse” ([851], pages 132-133). In fig. 2.64 one sees a mediaeval miniature from the Litsevoy Svod almanac (No. 358 in the National Museum of History) that shows us how the XVI-XVII century authors imagined the “Trojan Horse”. The mediaeval artist must have already been confused by old descriptions; his knowledge of the past was quite poor, and so what we see is a horse with a door in its left side.

Another late mediaeval artist who must have also forgotten the exact nature of the matter drew the pic-



Fig. 2.65 A miniature from *Le Roman de la guerre de Troie* by Benoit de Sainte-Maure dating to the alleged XIV century ([1485], pages 251 and 252, ill. 328. The artist was already only vaguely aware of the real issue, and thus he painted a wooden Trojan horse on wheels. Taken from [1485], ill. 328.

ture of a huge wooden horse on wheels so that it would be easier to roll it along an uneven stony road (see fig. 2.65).

Nowadays one can see a very impressive wooden model of the Trojan horse on “Schliemann’s site” in Turkey that serves as a tourist attraction. This one has no wheels. Should someone want to climb inside, they are welcome to it for a more direct communion with the history of “ancient Troy”. This is how Scaligerian history gets taught today.

Let us stop and reflect for a moment. Historians suggest the mention of a horse to have been an “ancient” myth or a fairy tale, one where everything was possible. It is, however, clearly visible that the medieval text that we quote doesn’t look like a fairy tale. It is dry and sober. The chroniclers clearly referred to

some real event, although they didn’t understand its exact nature very well anymore. However, let us treat them with respect and suppose they wanted to give us a bona fide account of something interesting and very real. They didn’t live in the epoch of the war, and so they had lost some of the meaning, could not understand everything that was written in the old documents and honestly tried to understand what happened in Troy.

Mere common sense suggests that one should hardly believe that “ancient” Greeks could really have made a gigantic hollow statue of a horse that could hold a thousand warriors in the XIII century B.C., as well as the tale of silly gullible Trojans taking troubles to pull this statue into the city. The nursery tale about a gigantic hollow equine statue is just as preposter-

ous as the Scaligerian tale of Homer's seven hundred pages melodiously sung aloud by "ancient" Greek shepherds for five hundred years before becoming written down half a millennium after the fall of Troy.

Let's sum up.

a) The Greeks used *some grey object resembling a horse* to conquer Troy.

b) We are told about the gigantic size of this "horse look-alike".

c) The "horse" had huge legs.

d) Some of the chroniclers say it was made of wood, others name copper, glass and wax as the materials that the horse could be forged of. We see a variety of contrary opinions here.

e) The horse is supposed to have made its way into the city somehow.

Let us now turn to the Gothic version.

- 52b. *The Gothic-Tarquinian War*. The VI century chroniclers give a sober and realistic answer to the abovementioned question about the Trojan Horse and its identity. Naturally, there is *no talk of a horse there*. What we're told is that Belisarius used his cunning to take advantage of a certain circumstance ([196], Volume 1; also [695]). Apparently, there was an old dilapidated *aqueduct* going through the sturdy walls of mediaeval Naples. A large pipe made of stone – a *pipe*, not a *dale*. The aqueduct began *outside* city limits and used to supply water for the New City (Naples). There was a stone stopper with a small hole for the water at wall level. The aqueduct didn't function and had remained abandoned for a long time ([196], Volume 1). A special brigade of some 400 armed Roman Greeks secretly enters the opening in the aqueduct that lies well outside city limits (another version tells us of 300 cavalry soldiers and a hundred infantrymen). At any rate, "Operation Aqueduct" is often mentioned together with cavalry by the chroniclers who tell us of the Gothic War. This entire operation was kept secret from everyone else in the Graeco-Romean army, let alone the besieged. The Greeks reach the vallum, break the plug with the utmost caution, sig-



Fig. 2.66 A modern wooden model of the "Trojan Horse" built for the tourists on Schliemann's site by the Turkish authorities. Taken from [1259], page 33.

nal to the main body of the troops situated outside and open the gates to the army of Belisarius that rushes into the city. The defenders of Naples barely have the time to wake and call to arms. This is how the New City (Nea-Polis) fell.

The Gothic War historians describe the aqueduct as an enormous pipe supported by massive propugnacula, wide enough for a human to stand in. One can still see the ruins of an enormous aqueduct in Istanbul (qv in fig. 2.67 and [1464], page 72). Nowadays it is called the Aqueduct of Valens – it is possible that this is the very same conduit that the crusaders used in the time of the Gothic War, or the storm of the New Rome = Constantinople = Troy. Ancient authors could also have easily compared the aqueduct with a gi-



Fig. 2.67 Ruins of the Valens Aqueduct in modern Istanbul. Taken from [1464], page 72.

gantic animal (a horse?) with stanchions for legs that delivered water into the city. Another thing that comes to mind in this respect is the fact that the same word is used to refer to an icebreaker (pier) and an ox – “*byk*”. The decrepit conduit could have been called a “great beast” poetically, see fig. 2.68. We are therefore of the opinion that the famous Trojan Horse is a metaphor used for the water conduit or aqueduct that the Greeks had used in their siege of the New City with such success. Let us trace this parallel further.

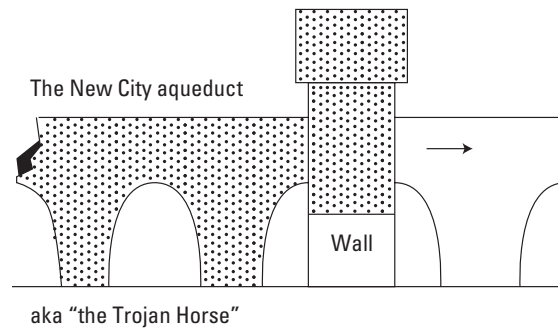


Fig. 2.68 A schematic representation of the decrepit aqueduct that “entered the city”.

53a. *The Trojan War*. The Latin for “horse”. The Latin word for “horse” or “mare” is “*equa*” (“*equae*”). See [237], pages 350-351.

■ 53b. *The Gothic-Tarquinian War*. The Latin for “water”. The Latin word for “water” is “*aqua*” (“*aquae*”). See [237], page 374. We see a great similarity between the two words. A reference to the Latin language is quite in order here, since most of the Trojan chronicles that reached our age were written in Latin. Apart from that, we should consider Byzantium (Romea) and the New Rome and also possibly a part of Italy as the arena of war.

COMMENTARY. We must point out that the Latin for “aqueduct” or “water conduit” is “*aquae-ductio*”, which is virtually identical with “*equae-ductio*” (or

“*equae-ductor*” – see [237]). All the letters but one are the same in both words. “Aqueduct keeper” and “groom” (or “stableman”) are also very similar, as well as “*aqualiculus*”, which translates as “stomach”, “abdomen”, “belly” etc. This leads us to a recollection of Greek warriors concealed within the abdomen of a horse. The “classical” version by Homer which didn’t surface until the XIV century A.D. must have been more recent than the Gothic/Roman version of Procopius. Therefore, the aqueduct (water duct) transformed into a horse in the perception of later foreign authors who confused one vowel for another. Hence the numerous legends about “a gigantic grey object resembling a horse” a. k. a. the Trojan horse. Even its grey colour may be explained by the real colour of a dusty aqueduct.

One shouldn't regard such verbal metamorphoses as something out of the ordinary. The "Literaturnaya Gazeta" newspaper (1982, 20 October and 8 December issues) gives several superb examples of how *modern names become disfigured in foreign translation*. This is a phenomenon observed in our age of university education and readily available dictionaries. Ancient scribes would be forever confused by unfamiliar and semi-familiar names, some of them unvocalized. Some of the XIV-XVI century chroniclers must have honestly tried to decipher the names scattered across the pages of whatever old manuscripts reached their epoch; however, they had to study them through the distorting prisms of their own linguistic paradigms. Among these manuscripts one could find the original diaries whose authors took part in the Trojan War of the XIII century A.D.

54a. *The Trojan War*. The idea to use "the likeness of a horse" in the siege of Troy belonged to the Greek named Ulysses or Ulixes, also known as Odysseus. He may have been a double of Achilles, and the phonetic proximity of their names does indeed suggest it – Ulysses/Ulixes/Achilles. As we already know, a special brigade of 300-1000 men was hidden inside "a grey object resembling a horse" which was kept secret from the Trojans. The location where the warriors entered this "horse" lay beyond the city walls.

■ 54b. *The Gothic-Tarquinian War*. In the Gothic war the idea of using the old aqueduct belonged to the Roman Greek Belisarius. The parallelisms discovered previously imply Belisarius and Achilles to be phantom reflections of one and the same mediaeval personality. We shall discuss it in more detail below. The "special brigade" remained hidden in the aqueduct, which was kept secret from everyone, even the rest of the troops. The warriors entered the aqueduct through an opening that was located outside the walls of the city.

55a. *The Trojan War*. The leader of the Greek stormtroopers was called Sinon or Zeno. He was "given the keys and told to open the secret exit from the equine abdomen by the Greeks"

([851], pages 132-133). As we shall see below, this figure is also prominent in the history of the Gothic War.

■ 55b. *The Gothic-Tarquinian War*. The "special brigade" of the Roman Greeks may well have been led by Zeno – the cavalry leader in the army of Belisarius ([196], Volume 1). However, the names of the actual leaders of this brigade are given as Magnus (or simply "The Great") and Ennes ([196], Volume 1; also [695]). Sinon (Zeno in these sources) is one of the major characters of the Gothic War, and also the cavalry leader in the army of Belisarius (together with Magnus – see [196], Volume 1; also [695], 2(5); 5, 2; 6 and 13. Thus, Sinon/Zeno definitely took part in the storm of Naples.

56a. *The Trojan War*. We learn that the vallum that guarded Troy had been destroyed for the "grey object of a vaguely equine shape" to be brought into the city. All the Trojan chronicles tell us about some destruction of the city wall that took place at the moment this object entered the confines of Troy. The versions of this event offered by various authors are at odds with each other. Some tell us of "gates taken apart" ([851], page 76). Some say that "a part of the wall had to be destroyed, which gave the Greeks who came back to the walls of Troy an opportunity to storm into the city" ([851], pages 206-207, comment 53. Yet another version claims that this "pseudo-horse" lost an ear [?]. The most bizarre version informs us that "the stone that crowned the city gates had to be taken down" ([851]). The only consensual trend we can see in this multitude of versions is that they all clearly state that some part of the fortifications that protected Troy were destroyed when the special brigade of the Roman Greeks infiltrated the city.

■ 56b. *The Gothic-Tarquinian War*. The reference is perfectly clear in the context of this war. As we have already mentioned, a part of the vallum that surrounded Naples (or the New City) was partially destroyed so that the troopers could get out of the aqueduct and

enter the city. The soldiers of Belisarius have smashed the stone plug that was blocking the tunnel to bits and widened the opening so that humans could get through.

- 57a. *The Trojan War*. The Greek party gets out of the “horse” through a secret exit. The Greeks open the city gates from the inside, and the battle of Troy that results in the fall of the city begins in the small hours of the morning ([851], pages 132-133).
- 57b. *The Gothic-Tarquinian War*. The special brigade of Roman Greeks infiltrates the New City (Naples) through the aqueduct late at night, and, discovering the gap in the conduit that was invisible from ground level (secret exit!), uses it for infiltrating the city. Early in the morning they open the gates and give orders to begin the attack. The Byzantine army breaks into the city; the New City falls. It is possible that the image of the Trojan Horse was also affected by the wooden mediaeval siege towers with wheels that would be rolled towards the walls of the besieged Troy. The Trojan Horse would often be pictured as a wheeled wooden construction, after all, since the siege towers were mobile and made of wood. See more details in our book entitled *The Dawn of the Horde Russia*.

5.6. The “ancient” Achilles = the “ancient” Valerius. The “ancient” Patroclus = the “ancient” Brutus

- 58a. *The Trojan War*. Achilles is the leader of the Greek army. He is one of the most famous heroes to be found in the entire “ancient” Greek epos. His name contains the sounds LS.
- 58b. *The Gothic-Tarquinian War*. Belisarius is a famous warlord; he is the leader of the Graeco-Roman troops in the Gothic War. Procopius calls him a prominent statesperson of the Roman Empire. His name contains the same sounds LS; “Belisarius” is possibly derived from the Russian “*Velikiy Tsar*” (The Great Czar) or a similar phrase in one of the Slavic languages.

COMMENTARY. A curious fact is that the very manner in which Procopius describes the Gothic War bears great resemblance to how Homer relates the events of the Trojan War. This isn’t even our observation – it was made by Ferdinand Gregorovius, a prominent historian and a specialist in Roman history. He didn’t even suspect how close to the truth he had been: “This siege [of Rome – A. F.] is one of the most important ones in history, and one cannot help noticing strong allusions to heroic epos in the way it is described... by Procopius, who borrows his colours from the Iliad [sic! – A. F.] He tells us how Belisarius... rushed towards the enemy in front of his troops, much like Homer’s heroic character [Achilles – A. F.] ... the Romans observed this battle in deep amazement, since it had been worthy of their ancestors” ([196], Volume 1, pages 339-340).

- 59a. *The Trojan War*. Achilles, albeit a hero, isn’t the “principal monarch” of the “ancient” Greeks, but rather made the leader of the troops by two great kings – Agamemnon and Menelaus, the instigators of the Trojan War.
- 59b. *The Gothic-Tarquinian War*. Belisarius is the military commander-in-chief, not an emperor. He was put in charge of the army by Justinian, the Byzantine Emperor. Thus, Justinian appears to be the mediaeval double of the “ancient” Agamemnon and the “principal royalty”.
- 60a. *The Trojan War*. The closest friend and comrade-in-arms that Achilles had was called Patroclus, whose name transcribes as PTRCL without vocalizations. Another version of his name that we encounter in the Trojan chronicles is Partasis ([851], page 143), which transcribes as PRTS or BRTS unvocalized. However, this consonant skeleton may well assume the form of “Brutus”, which is very similar to the Russian word for “brother”, which is “*brat*”. Thus, the “ancient” Achilles had a friend called Patroclus-Partasis-Brutus-Brat (Brother).
- 60b. *The Gothic-Tarquinian War*. Let us remind the reader that the Tarquinian War is the duplicate of the Trojan War, and it is described by Titus Livy in his *Ab urbe condita*. We rec-

ognize Belisarius as Valerius, *qv* above. During the Tarquinian War, Valerius is also the commander of the Roman troops and has a close friend by the name of Brutus or Projectus, or BRT-PRCT ([482]). We thus witness yet another duplication of events: the Trojan Partasis (BRT, or “brother”?) becomes identified as Brutus/Projectus/BRT, the hero of the Gothic-Tarquinian War.

- 61a. *The Trojan War*. In the Trojan War, Patroclus (or BRT/brother) gets killed before Achilles dies. During the first phase of the war, Patroclus/BRT acts as the “number two hero” in the Greek Army, second only to Achilles ([851], pages 108-111).
- 61b. *The Gothic-Tarquinian War*. Brutus/Projectus/BRT also dies before Valerius/Belisarius. Brutus (“brother”?) is the most important Roman warlord in the Gothic-Tarquinian after Valerius.
- 62a. *The Trojan War*. The “ancient” Patroclus/BRT dies in a battle fought by the cavalry – he falls off a horse struck by a sword ([851], page 108). “The episode describing the duel of Patroclus [and his death – A. F.] ... is one of the focal points of Homer’s epic poem (Iliad XVI)” – see [851], page 108.
- 62b. *The Gothic-Tarquinian War*. Brutus/Projectus/BRT also dies falling off a horse – hit by a spear, according to [482], 2:6. Titus Livy considers the death of Brutus/Projectus to be one of the key events in the entire course of the Tarquinian War.
- 63a. *The Trojan War*. The “ancient” Patroclus/BRT breaks the shield of his foe, a young prince from the Trojan camp, with a spear ([851], page 108).
- 63b. *The Gothic-Tarquinian War*. Brutus/Projectus/BRT uses his spear to break the shield of a young prince from the camp of the Tarquins/TRQN ([482], 2:6).
- 64a. *The Trojan War*. Patroclus/BRT is killed by Hector, son of the “most important Trojan royalty”, King Priam ([851], pages 73 and 108). Hector also dies a short time after Patroclus/BRT ([851], page 119). *He dies in a duel, falling off his horse run through by a spear.*
- 64b. *The Gothic-Tarquinian War*. The killer of Brutus/Projectus/BRT was the son of the “principal Tarquinian royalty”, Tarquin the Proud, by the name of Arruntius Tarquin ([482], 2:6), who had soon been killed – just like the “ancient” Hector, although in the Gothic scenario Brutus, or Projectus, is killed in the same battle as Arruntius – they die by each other’s hand; the latter *is known to have been hit by a spear in a duel and fallen off his horse.*
- 65a. *The Trojan War*. A luxuriant mourning ceremony is held to lament and glorify the “ancient” Patroclus. Achilles is in deep dejection; the entire Greek army is overcome by melancholy. The body of Patroclus (BRT) is buried by Achilles personally ([851], pages 111-112).
- 65b. *The Gothic-Tarquinian War*. Brutus (Brat/brother?) is buried in great sumptuousness, everyone in Rome is mourning him, all the Romans are saddened; the troops are also in despondence ([482], 2:6-7). The body of Brutus is buried by Valerius (or Belisarius in the Gothic version) personally.
- 66a. *The Trojan War*. The duel of Patroclus and Hector takes place before the all-out battle with the participation of cavalry ([851], page 108).
- 66b. *The Gothic-Tarquinian War*. According to Titus Livy, the duel between Brutus and Arruntius Tarquin also preceded the actual cavalry battle ([482], 2:6).
- 67a. *The Trojan War*. Homer regards the “ancient” Patroclus (BRT) as the avenger of Helen’s honour after her abduction.
- 67b. *The Gothic-Tarquinian War*. In the Tarquinian War Brutus (BRT) also happens to be the avenger of the raped Lucretia ([482], 1:58-60). Valerius buries his comrade Brutus “with as much solemnity as the time allowed; yet a much greater honour had been the public

mourning, all the more remarkable that matrons had mourned him as a father for an entire year since he had proved such a vehement avenger of chastity dishonoured" ([482], 2:7.

5.7. The "ancient" Achilles = the mediaeval Belisarius. The "ancient" Hector = the mediaeval Gothic king Vittigis

- 68a. *The Trojan War*. The first phase of the Trojan War is characterized by great hostility existing between the main two opposing warlords – Achilles the Greek and Hector the Trojan (TRQN).
- 68b. *The Gothic-Tarquinian War*. The beginning of the Gothic War is also marked by an opposition between the two main heroes of the period – Belisarius, the Graeco-Romean commander-in-chief (Valerius in the Tarquinian version), and Vittigis the Goth (Arruntius Tarquin according to Livy).
- 69a. *The Trojan War*. Trojan sources often transcribe the name of the "ancient" Hector as "Victor", or VCTR without vocalizations. Hector = Victor is a king and a son of king Priam ([851], pages 11 and 74; also 204, commentary 38, and page 73). Formally, Priam had been the most important king of Troy, however "ancient sources tell us nothing about Priam, a rather frail elder, taking part... in actual military action" ([851], page 217, comment 112). It is possible that Priam had been a collective figure whose unvoiced name PRM could have contained a reference to his relation to the city of Rome (P-Rome). Possibly, "Public Rome", if we are to consider "P" an abbreviation of Publius. Such an interpretation of Priam's name concurs with the parallelism between the history of Troy and Rome-Romea that we have discovered. Priam can also be a version of "Pershiy" – a Slavic word for "The First".
- 69b. *The Gothic-Tarquinian War*. In the Gothic version, the double of Victor = Hector is Vittigis the Goth. His unvoiced name – VTGS – may be related to the name VCTR
- (Victor) in some way. Vittigis is a royal figure – king of the Goths and a son of a king ([196], Volume 1).
- 70a. *The Trojan War*. The "ancient" Victor/Hector is the commander-in-chief of the Trojan army (TRQN) in the first phase of war and until his death. He is the number one hero of the Trojans, "the master and the warlord of the entire Trojan army" ([851], page 107 and on). He would appoint and depose military leaders in the Trojan army. Hector/Victor is a Trojan, or TRQN.
- 70b. *The Gothic-Tarquinian War*. Vittigis had been king of the Goths and the commander-in-chief of the Gothic army in the beginning of the Gothic War, up until his demise ([196], Volume 1). He is obviously the key figure of the Gothic kingdom, and is personally responsible for appointing military commanders in the Gothic army. Vittigis is a Goth, whereas his duplicate Arruntius Tarquin is a TRQN.
- 71a. *The Trojan War*. The "ancient" Hector/Victor dies before his main adversary Achilles and by the hand of the latter ([851]).
- 71b. *The Gothic-Tarquinian War*. Vittigis the Goth is captured by Belisarius and then killed; thus, the death of the former precedes that of the latter ([196], Volume 1).
- 72a. *The Trojan War*. The "ancient" Victor/Hector kills Patroclus (BRT) and is in turn killed by Achilles, who ran a spear through his chest and wounded him mortally in a duel ([851], page 119).
- 72b. *The Gothic-Tarquinian War*. Arruntius Tarquin (the double of Vittigis the Goth) kills Brutus/Projectus/BRT. His own death results from a duel in a battle; he is hit in the chest by a spear and falls off a horse ([482], 2:6). The Gothic version is rather vague on how Vittigis (the double of Arruntius) had died; we know that Belisarius had taken him captive and killed him. The killer of Arruntius (Vittigis) died in the same battle.

73a. *The Trojan War*. The Trojan version pays a lot of attention to the famous “opposition of Hector and Achilles”. It’s a very popular subject in the “ancient” literature. After the death of Hector/Victor the Greeks get hold of his body, which they only give back to the Trojans after lengthy negotiations.

■ 73b. *The Gothic-Tarquinian War*. The Tarquinian version (according to Titus Livy) dedicates a whole half of Chapter 6 in Book 2 to the account of how Arruntius (the duplicate of the ancient Hector) was killed. The Gothic version describes this event in a very special pagan legend of “the battle of Vittigis and Belisarius”. Procopius tells us a rather bizarre story of how two shepherds (?) were wrestling with each other in the time of the Gothic War. One of them was supposed to impersonate Vittigis, and the other – Belisarius (?). The latter shepherd won the contest, and the former one was sentenced to a histrionic death by hanging; however, the impersonation ended rather tragically, resulting in the death of the shepherd who played Vittigis. The “shepherds” allegedly interpreted the tragic outcome of the wrestling match as an omen of victory for Belisarius ([196], Volume 1, page 349). The Gothic version tells us about Vittigis taken captive and killed shortly afterwards.

74a. *The Trojan War*. The demise chronology of the key heroic figures in the Trojan War is as follows: Patroclus dies followed by Victor/Hector and then Achilles.

■ 74b. *The Gothic-Tarquinian War*. The dying sequence of the protagonists of the Gothic-Tarquinian War is as follows: Brutus dies first, then Vittigis, and, finally, Belisarius. A comparison of these sequences proves them to be identical.

5.8. The “treason” of the “ancient” Achilles = the “treason” of the mediaeval Belisarius

75a. *The Trojan War*. The “ancient” Achilles slays Victor/Hector. The episode with the so-called “treason of Achilles” takes place right after the battle.

■ 75b. *The Gothic-Tarquinian War*. Belisarius defeats Vittigis the Goth. Immediately after his victory over Vittigis, the “Treason of Belisarius” scenario unfurls. Let us remind the reader that Belisarius was accused of treason in the course of the Gothic War. The Goths offered to crown him king of Italy so as to “separate” the military leader from Justinian and secure military support for themselves ([196], Volume 1). Belisarius pretends to agree; then he deceives the Goths and hands the crown over to Justinian, thus remaining loyal to the Empire. Nevertheless, this episode served as basis for the accusation; Belisarius got arrested, and his property confiscated. He was released eventually – however, the great Byzantine warlord died in poverty and oblivion ([196], Volume 1).

76a. *The Trojan War*. After the victory of the Greeks over Victor/Hector the Trojan, there is a ceasefire. The Trojan king offers Achilles his daughter to marry so that the war could end ([851], pages 120-122). *Achilles agrees to this*. According to the Trojan chronicles, “King Priam [P + Rome? – A. F.] said unto Achilles, If thou givest an oath to wage no war upon us... thou shalt have my daughter Polyxena as thy wedded wife. And King Priam was the first to give his oath... and then Achilles bowed down to give his promise” ([851], page 75). “Achilles... was ready... to conclude a treaty with the Trojans” ([851], page 205, comment 44). “The ceasefire still held when... Achilles had sent his secret envoy to queen Hecuba... he would make the entire Greek army leave the Trojan land and return to whence they came” ([851], pages 120-121).

■ 76b. *The Gothic-Tarquinian War*. After the victory of the Roman Greeks over Vittigis the Goth, there is a ceasefire. The Gothic king offers Belisarius the Italian crown wishing to bring the war to an end. Belisarius concedes to this ([196], Volume 1).

77a. *The Trojan War*. “The treason of Achilles” plays an important role in the history of the Trojan War. In particular, it leads to the death of

Achilles. As a result of the “treason”, Achilles quarrels with Agamemnon, the principal Greek royalty, and stays confined to his ship being “under house arrest” in a way ([851], pages 122 and 217, comment 119).

- 77b. *The Gothic-Tarquinian War*. “The treason of Belisarius” is a very important event in the course of the Gothic War, one that results in the withdrawal of Belisarius from military command. He leaves the arena of war, quarrels with Justinian (the “main king” of the Gothic War), gets arrested and incarcerated. Belisarius dies in disfavour already after the war ([196], Volume 1).

- 78a. *The Trojan War*. In spite of his initial assent to betray the Greeks, Achilles refuses to fulfil his promise to withdraw the Greek troops. Nevertheless, Achilles also avoids active participation in the war. He had “given orders to his Myrmidonians to refrain from battling the Trojans and aiding the Greeks” ([851], page 122).
- 78b. *The Gothic-Tarquinian War*. His initial consent to betray Justinian and accept the Italian crown notwithstanding, Belisarius refuses to fulfil his promise of becoming the king of Italy and ending the war (according to the Goths at least). However, Justinian calls Belisarius away from Italy under the pretext of the necessity to fight the Persians, sending him to a different scene of operations. As a result, Belisarius spends several years away from Italy.

- 79a. *The Trojan War*. The ceasefire ends, and the Trojan War breaks out again, with new zeal. The Greeks suffer a series of crushing defeats in the absence of Achilles: “The Trojans have burnt more than 500 Greek ships” ([851], pages 122-123). The Trojans even manage to lay their hands on some Greek treasure which drowns in the sea later when the Greeks try to fight it back: “a great many Greek ships sank, and all the loot got drowned in the sea” ([851], page 134). All of this happens already after the fall of Troy.
- 79b. *The Gothic-Tarquinian War*. The truce ends, and the Gothic = Tarquinian war flares up

again. The Graeco-Romean troops are put to countless routs in the alleged years of 540-544 A.D. The Goths reclaim large parts of Italy that they had initially lost ([196], Volume 1, pages 373-374). The Goths seize the Roman treasure – the so-called “treasure of Theodoric”. The fate of the loot is virtually identical to that of the Greek hoard – the defeated Goths drown it in a lake at the very end of the Gothic war when they are forced to retreat in haste ([196], Volume 1).

5.9. The “ancient” Troilus = the mediaeval Gothic king Totila. The “ancient” Paris = the “ancient” Etruscan Larth Porsenna

- 80a. *The Trojan War*. After the death of Victor/Hector, king Troilus becomes the most important royal military commander - “number one hero”, if you please. The Trojan chronicles tell us of the king’s “young years” ([851], page 218, comment 124). Also mark the name Troilus.
- 80b. *The Gothic-Tarquinian War*. After the defeat of Vittigis the Goth and his falling captive to the Roman Greeks, the Goths elect Totila to be their new king. He is remarkably brave, and it doesn’t take him too long to become distinguished as a valiant Gothic hero. The Gothic version tells us quite explicitly that Totila had been *very young*, a juvenile royalty ([196], Volume 1, pages 373-374). There is an obvious similarity between his name and that of his “ancient” Trojan counterpart.

- 81a. *The Trojan War*. The “ancient” Troilus happens to be a relation of king Priam, the principal Trojan royalty – namely, a son of the latter ([851], page 123).
- 81b. *The Gothic-Tarquinian War*. Totila the Ostrogoth is a relative of the previous Gothic king Hildibad ([196], Volume 1, pages 373-374).

- 82a. *The Trojan War*. Trojan chronicles describe the bravery of Troilus with particular magniloquence. He is characterized in a unique manner. One of the chronicle chapters is called

“The Amazing Strength of Troilus” ([851], page 123). He leads the Trojans into several glorious victories. “Countless Greeks died at the swords of the Trojans [led by Troilus – A. F.] today” ([851], pages 123-124). However, Achilles the Greek doesn’t take part in the war while Troilus enjoys his triumph.

- 82b. *The Gothic-Tarquinian War*. The Gothic version is most verbose insofar as the bravery of Totila the Goth is concerned. The Roman Greeks were “terrified by the advent of a new Gothic hero... this militant nation [the Ostrogoths – A. F.] was aflame with enthusiasm yet again, and everything changed as if by magic” ([196], Volume 1, pages 373-374). The Ostrogoths manage to change the course of war under the guidance of Totila. “A year had sufficed for many towns and cities to be conquered by Totila... and for the latter to infest all parts of the land with terror... his advent would be preceded by horrifying rumours” (ibid). However, the period of Totila’s glory coincides with the absence of Belisarius who isn’t to be found anywhere in Italy at the time.

- 83a. *The Trojan War*. The well-known Trojan king Paris (PRS without vocalizations) fights alongside Troilus. Although Paris had been a veteran of the war, Troilus and Paris only became singled out as a spectacular pair of Trojan heroes in the reign of Troilus ([851], page 124).
- 83b. *The Gothic-Tarquinian War*. According to the Gothic version, the Persians (PRS) attacked the Roman Empire simultaneously with Totila the Goth, and Belisarius was summoned to resist this onslaught. Although the Romans have been harried by the Persians for quite a while, the role of the latter becomes crucial in the reign of Totila. The two main enemies that Romea and Italy have to oppose in this period are the Persians and Totila. One finds it hard to chase away the thought that the mediaeval Persians and the “ancient” Paris (PRS) happen to be reflections of one and the same reality in Gothic and Trojan chronicles, wherein the Persians correspond to Paris and the Prussians, or P-Russians.

Titus Livy relates the events in the following manner. As we already know, the Goths are referred to as the Tarquins in his version. It turns out that this is precisely the moment when the Tarquins (or the Goths) are joined by their ally in the war against Rome – the famous king Larth Porsenna (L-Horde of P-Rasenes), or, as one plainly sees, the same PRS or PRSN as before. Thus, the Trojan version refers to Troilus and Paris as the heroic pair, whereas the Gothic version couples the Goths with the Persians. Titus Livy tells us of yet another pair – that of Tarquin and Porsenna. We see that all three chronographic traditions correspond to each other well, and must be referring to the same mediaeval war. These three groups of texts were written in different epochs and countries by different scribes, yet they all bear some sort of semblance to each other in their contents. All it takes to be noticed is for one to free one’s perception from the yoke of the Scaligerian chronology and study these texts in an unbiased manner.

- 84a. *The Trojan War*. Paris gets killed ([851], page 129). Bear in mind that many Trojan chronicles use the name “*Parizh*” or “*Farizh*” for referring to Paris, which might also be the name used for the capital city of France. Thus, Paris/Parizh may have been a collective image of the Franks, one of the main forces behind the XIII century crusades. It is also quite clear why Paris is called a Trojan. The reason remains the same – the Trojans (TRQN) can be identified as the Franks (TRNK).
- 84b. *The Gothic-Tarquinian War*. Titus Livy reports a very serious attempt to assassinate Larth Porsenna, the Etruscan king. The Roman Mucius Scaevola had tried to *assassinate* Porsenna the Etruscan, but to no avail. Above we already pointed out the parallelism that identifies Livy’s Porsenna as the *Franks* of the Gothic War. This concurs perfectly with the Trojan version where we see Paris/Parizh the Trojan. We shall therefore reiterate that the mediaeval Franks must have been correct to claim Trojan ancestry.



Fig. 2.69 A miniature from *Le Roman de la guerre de Troie* by Benoit de Sainte-Maure dating to the alleged XIV century ([1485], page 245). Modern commentary runs as follows: “three mounted Greek envoys appear before Achilles, who takes repose in a game of chess, and summon him to take part in the battle” ([1485], page 250). Taken from [1485], ill. 325.

85a. *The Trojan War*. After the triumph of king Troilus, Achilles returns to the scene of military action unexpectedly. Success immediately favours the Greeks. The troops of Troilus are defeated, and he is killed in a large battle ([851], pages 126-127). In fig. 2.69 we see an ancient miniature that demonstrates the typical pastime of the “ancient” Achilles in the period of his being withdrawn from military action ([1485], ill. 325). We observe him playing chess, no less. Achilles is approached by three knights calling him to arms.

■ 85b. *The Gothic-Tarquinian War*. As Totila enjoys one battlefield success after another, Belisarius finally returns to Italy. The Roman Greeks under his command immediately prove brilliantly victorious several times in a row. In the alleged year 544 fortune forsakes the Goths permanently ([196], Volume 1, page 377). The Ostrogothic troops led by Totila and Teia (Teias) suffer bitter defeat. The Roman Empire is starting to win. The violent and bloody Gothic war approaches its end ([196], Volume 1, page 398 and on). Totila perishes in the grandiose final battle, and the last Trojan king Teia dies a few months later ([196], Volume 1, pages 407-408).

5.10. The end of the war

86a. *The Trojan War*. Troilus the Trojan dies under the following circumstances: 1) Troilus is surrounded by the Greeks in a battle; 2) Troilus is killed by a spear; 3) his head is severed by the Greeks ([851], page 127). The decapitation episode is the only such account in the entire history of the Trojan War.

■ 86b. *The Gothic-Tarquinian War*. The legendary Gothic king Teia (Teias) died as described below. A propos, the last two kings of the Ostrogoths (Totila and Teia) virtually merge into one and the same figure due to the brevity of Teia’s reign – a mere few months after the death of Totila. 1) In the last battle between the Roman Greeks and the Goths the former manage to surround Teia; 2) Teia is killed with a spear; 3) His head is cut off by the Roman Greeks. This decapitation episode is also unique in the history of the Gothic War ([196], Volume 1, pages 411-412). Comparison demonstrates the two scenarios to be identical.

87a. *The Trojan War*. The defeat of Troilus marks a breakpoint in the history of the Trojan War. The Trojans cannot find any worthy heroes to

fight for their cause, and the city falls shortly afterwards. Thus ends the “ancient” history of Troy. The last battle of Troilus, likewise his death, takes place at the walls of the perishing Troy ([851]).

- 87b. *The Gothic-Tarquinian War*. “The history of the Goths... ends with the famous battle... at the foot of the Vesuvius – the battle fought by the last of the Goths. The valiant nation faced extinction here” ([196], Volume 1, pages 411-412). Teia’s last battle is fought at the walls of the New City (Naples, or the New Rome?); this is where he dies.

88a. *The Trojan War*. The demise of Achilles follows shortly afterwards as a consequence of his “treason”. Since he had promised to marry Polyxena, queen Hecuba suggests that Achilles come to Troy for negotiations. He is careless enough to follow the suggestion, and gets killed insidiously from behind ([851], pages 75 and 128). Mark the fact that Achilles doesn’t die in a battle, but rather during negotiations. He is supposed to have been stabbed in the “heel”, or in the back.

- 88b. *The Gothic-Tarquinian War*. Belisarius, the double of the “ancient” Achilles, dies after the defeat of the Ostrogoths under unclear circumstances. Let us remember that his withdrawal from the war, disfavour, arrest and property confiscation resulted from his “treason” when he had allegedly promised the Goths to stop the war in exchange for the crown ([196], Volume 1). Belisarius doesn’t die in a battle – he passes away in a peaceful manner soon after his release from arrest; however, we possess no information about whether or not he had been murdered.

89a. *The Trojan War*. King Thoas. We see that some of the tales about Totila/Teia (Teias) became reflected in the Trojan chronicles as the legend of Troilus, King of Troy; we find out that the Trojan myth also kept some information about the mediaeval Ostrogoth Teias – his name remains all but unaltered. Thus, Teis (Teias) appears in the Trojan chronicles as two charac-

ters. See for yourselves – the famous king Thoas takes part in the Trojan War ([851], pages 113, 125 and 218, comment 126. King Thoas fights together with the Greeks, but falls captive to the Trojans several times, and is finally taken away to Troy.

- 89b. *The Gothic-Tarquinian War*. King Teias. The “ancient” name Thoas is almost completely identical to that of the last Gothic king Teias (Teia). See [196], Volume 1.

5.11. Other legends of the Trojan War

We have listed all of the main legends that comprise the history of the Gothic War. However, there are quite a few smaller episodes that also turn out to be phantom reflections of mediaeval events.

90a. *The Trojan War*. The fall of the Trojan kingdom ends with the “exile of the Trojans”. The surviving Trojans run away from the country and scatter. Centaurs, or semi-equine humans, are reported to take part in the Trojan War. It is possible that “centaur” (CNTR unvocalized) is yet another version of TRQN – the same old name of the Trojans ([851], pages 103 and 214-215, comment 78).

- 90b. *The Gothic-Tarquinian War*. After the decline of the Ostrogothic kingdom, the Goths and their doubles – the Tarquins, or TRQN – leave Italy and Romea. This exile of the mediaeval TRQN is completely analogous to the exodus of the “ancient” Trojans (TRQN). The ancient “centaurs” are probably yet another phantom reflection of the TRQN/Tarquins/Franks.

91a. *The Trojan War*. A certain King Remus fights the Greeks aided by the Trojans. Now, Romulus and Remus are the alleged founders of Rome. Could this “Trojan Remus” be a doppehgänger of Remus the founder of Rome? See [851], pages 109, 229 and 216, comment 96. Troy doesn’t fall while Remus remains “in command of the horses”.

- 91b. *The Gothic-Tarquinian War*. The city of Rome, or Constantinople (New Rome) takes

part in the Gothic-Tarquinian War. We see the ruins of the “equine” aqueducts, which have sealed the fate of the Roman kingdom, in both Constantinople and Rome. The New City had stood stalwart until the Roman Greeks managed to capture the aqueduct.

92a. *The Trojan War*. Ulysses (Odysseus) is a possible double of Achilles, qv above. He is supposed to have stolen the horses of king Remus; this results in the fall of Troy ([851], page 216, comment 96). Some of the Trojan sources claim that “if the horses of Roesus [Remus, that is – see [851], page 216, comment 96; another possible meaning is “Ross” (Russian) – A. F.] drank some water from the Scamander [the river Troy stood upon – A. F.], Troy wouldn’t have fallen” ([851], page 216, comment 96).

■ 92b. *The Gothic-Tarquinian War*. The “equine aqueduct” of the New City. Apparently, this is a reference to a real event that took place in the course of the Gothic War. If the “horse” (the aqueduct) remained in order, or “drank water properly”, providing it to the New City, one couldn’t have used it for entering the city; thus, the capital would have resisted the assault.

93a. *The Trojan War*. It is possible that king Remus counts among the casualties of the Trojan War. He had “fallen to the ground from his horse” hit by a spear ([851], page 109). We also encounter king Remus at the beginning of the Trojan War, where he appears in the episode with the famous amazons who fight for the Trojans ([851], page 74, also pages 129-131). The words “amazon” and “Amalasintha” resemble each other a great deal; one may well be a derivative of the other. The queen of the amazons was killed in the Trojan War. Her name was Penthesilea (Anthesilea?), and she was killed by the Greeks ([851]).

■ 93b. *The Gothic-Tarquinian War*. King Remus, the founder of Rome, is killed in battle by Romulus ([482]). This happens at the very beginning of Roman history, right after the foundation of the city – in yet another phan-

tom reflection of the Gothic-Tarquinian War. Amalasintha is the queen of the Goths at the beginning of the Gothic-Tarquinian War, which means that she belongs to the TRQN clan. This clan is at odds with Romea. It is possible that another version of Amalasintha’s name was “Anthesilea the amazon”. She gets killed soon after the breakout of the Gothic War, allegedly with the consent of the Roman Greeks ([196], Volume 1).

94a. *The Trojan War*. At the beginning of the Trojan War, the Trojans have the military support of king Theutras who engages in combat against the Greeks when the latter attack his kingdom ([851], page 102). Theutras was killed in the Trojan War. He had been the ruler of Phrygia, or Friesland (see more on the superimposition of Friesland over either Germany, the Italian kingdom of the Germans/Goths in the alleged VI century A.D., or the Ottoman Turkey).

■ 94b. *The Gothic-Tarquinian War*. At the beginning of the Gothic War Theodahad fights the Roman Greeks who invade his kingdom. Theodahad gets killed in the Gothic War ([196], Volume 1). He had been the ruler of the German/Gothic kingdom. The names “Theodahad” and “Theutras” are very similar to each other.

95a. *The Trojan War*. The cunning of Ulysses (Achilles?) leads to the fall of Troy. This involves “a horse”. Ulysses replaces Achilles towards the end of the Trojan War, and concludes the war as the “successor of Achilles” ([851]).

■ 95b. *The Gothic-Tarquinian War*. In the Gothic War, Naples (New City/New Rome) falls prey to the cunning of Belisarius, the double of the “ancient” Achilles. An aqueduct is used for this purpose. Belisarius was then relieved by Narses, who concluded the war as his successor.

96a. *The Trojan War*. Ulysses replaces Achilles for a relatively short term (as compared to the entire duration of the Trojan War, see fig. 2.70). The “ancient” legend of the wanderings and

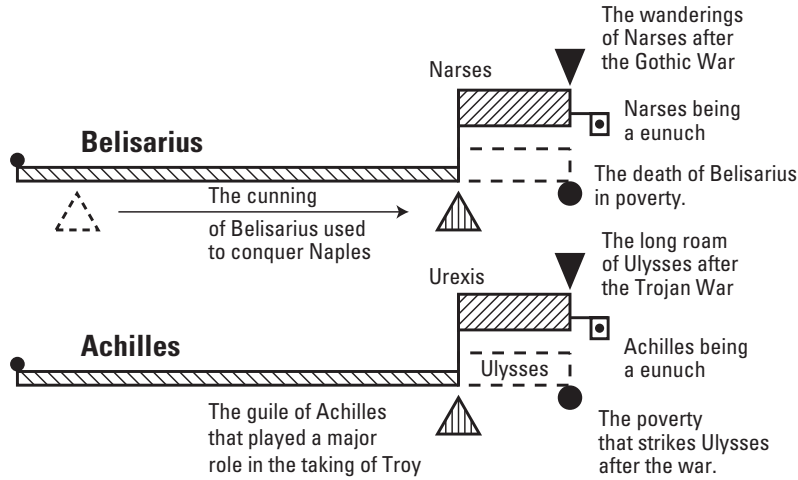


Fig. 2.70 The parallelism between the respective biographies of Belisarius and the “ancient” Achilles.

the poverty of Ulysses/Odysseus after the Trojan War is known rather widely: “Ulysses had been in utter destitution when he reached the land of Idomeneus” ([851], page 136). The poverty of the famous “ancient” Greek hero is a unique occurrence in the course of the Trojan War.

- 96b. *The Gothic-Tarquinian War*.
 (No translation)

97a. *The Trojan War*. These are the various names of Ulysses/Odysseus as used in the Trojan chronicles: Odysseus, Urekshish, Urexix, Diseves, Nicyotenines, Ulyces, Ulyxes, Ullisan and Ulysses ([851], pages 201 and 202, commentaries 21 and 33. Let us point out that the name Ulyxes or Ulysses is most probably a version of the name Achilles. Let us sum up. The end of the Trojan War is marked by the deeds of the two heroes Achilles and Ulysses, where the “short-term character” Ulysses carries on

with the deeds of Achilles, the “main hero”. Their names are similar: ChLLS-LSS/LLS. The ordeals of Ulysses after the Trojan War are related by Homer in the *Odyssey*, in particular.

- 97b. *The Gothic-Tarquinian War*. Narses “carries the flag” of Belisarius in the Gothic War. The variations of his name include Narses, Narces and Narcus. We are most likely confronted with the variations of the name Ulysses: Ulyxes, Ulyces, Urexix etc. Thus, we see that the end of the Gothic war is also marked by the appearance of a pair of military leaders – Belisarius and Narses. Narses is a “short-term hero” and fights for the same cause as Belisarius. There may be a similarity between their names: BLSR and NRSS. The ordeals of the unfortunate Narses after the Gothic War are described in [196], Volume 1. It is possible that the very same “ordeal of Narses” became reflected in Livy’s Tarquinian version of the war as the wanderings of the “ancient” Roman Coriolanus ([482]).

98a. *The Trojan War*. Let us point out an astonishing “ancient” story about Achilles as a “eunuch”. It is reported that he had been a servant in a gynaecium. This famous event is reflected on numerous “ancient” vases and paintings. Achilles is supposed to have “served as a eunuch” before

the Trojan War. After that he had *pretended to be a woman* for a certain period of time for some reason, wearing a woman's clothing [?!] and apparently forced to take care of a woman's chores by some queen or king. "And so it came to pass that Haran made him [Achilles – A. F.] dress in a maiden's attire, and sent him away to *serve king Lycomedes as a maid* [that is to say, he was taken into the service of some king as if he were female: a maid – A. F.] *And he had lived there together with the maidens* ([851], page 142).

Nothing of the kind has ever been told about any other hero of the Trojan War. This bizarre and unique fact – a distinguished warrior running the chores of a serving girl, instantly draws one's attention. It has to be said that the "ancient" sources don't offer any explanation; one gets the feeling that the "ancient" authors of the XVI-XVII century were already unable to understand the matter at hand. We had a reason to call Achilles a "eunuch". Below we shall see that our reconstruction of this "gynaecium episode" involving Achilles had been correct; however, none of the "ancient" authors use the word "eunuch" – either owing to having forgotten the true story, or so as to obfuscate the mediaeval nature of all the events in question.

- 98b. *The Gothic-Tarquinian War*. The chroniclers of the Gothic War *report the famous Narses to have been a eunuch!* It is true that he had served in a Constantinople gynaecium before the Gothic War ([196], Volume 1). The following is told about his post-war fate: "He didn't dare to return to Constantinople... having learnt that Empress Sophia promised to make the *eunuch* spin linen in the gynaecium together with her women [sic! - A. F.]. Legend has it, the *castrate* answered that he would spin such a thread that would take the Empress her entire life to straighten out" ([196], Volume 1, Book 2, pages 213-213; Savin's translation).

99a. *The Trojan War*. As we pointed out, Achilles (= Ulysses?) happens to be the only hero of the Trojan War who is known to have "served as a

maid"; this legend is most bizarre. It has to be said that Achilles the "eunuch" had served at the court of a *king*. However, when the Trojan War broke out, Achilles ceases his "eunuch service" and becomes known as a heroic military commander ([851], page 142). He leaves to storm the walls of Troy: "When Achilles had learnt of this, he cast the maiden's attire away and hastened to Troy" ([851], page 142). He gathers great fame as a hero, and, as we now understand, ends the Trojan War crushing the Trojan forces completely.

- 99b. *The Gothic-Tarquinian War*. Narses is the only well-known character of the Gothic War who is known to have served as a eunuch. This legend is unique. Let us point out that Narses the eunuch had served at the emperor's court in New Rome. As the Gothic War begins, Narses ends his gynaecium service and hastens to ride into battle against the Goths. He becomes a famous military commander and a successor of Belisarius, ending the Gothic War with a complete defeat of the Goths and their kingdom ([196], Volume 1). Now it is perfectly obvious to us why "the ancient Achilles" had spent a part of his life "in the gynaecium". The famous Byzantine military leader Narses (Achilles) had been a eunuch. Bear in mind that nothing of the kind is told about any other hero of the Gothic war. There were no other eunuch warlords in this epoch.

100a. *The Trojan War*. Chronicles tell us of a "terrifying pestilence", a great epidemic that raged in the time of the Trojan War. This is the single report of such nature over the entire course of the Trojan War ([851], page 73).

- 100b. *The Gothic-Tarquinian War*. An epidemic bursts out during the Gothic War. This is also the only such mention in the course of the war ([695]; also [196], Volume 1, pages 357-358).

101a. *The Trojan War*. Troy is reported to have been surrounded by "a Roman territory" ([851], pages 210 and 212).

26a. *The Trojan War*. Belisarius was accused of treason and harbouring the intention to seize royal power in Italy ([196], Volume 1). He is supposed to have promised the Goths to accept the king's crown from their hands. Belisarius himself denied the accusation; nevertheless, Emperor Justinian withdrew Belisarius from military action and called him away from Italy.

■ 26b. *Sulla, Pompey and Caesar*. Julius Caesar is accused of plotting to seize royal power in Rome. Many Romans offer to crown him ([660]). See more details below. Julius Caesar is forced to refute the accusation of treason publicly. The events take place in peaceful Rome, there is no war at the time. According to Plutarch, "Caesar's aspiration to be vested in royal powers was the thing that provoked the utmost hatred for him and the wish to kill him in the populace for whom this was Caesar's main crime... the people who urged Caesar to accept this authority spread rumours across the nation..." ([660], Volume 2, page 485). All of this leads to the growing unpopularity of Caesar, who claims to have no secret plans and yet appears dangerously close to seizing actual "royal power". Caesar, likewise his doubles Belisarius and Volusius, does his best to demonstrate the falsity of these accusations, rejecting the royal title that his minions had given him ([660], Volume 2, pages 485-486). However, it does little to calm the Romans down, and the hostility keeps on growing. Plutarch proceeds to tell us about the destruction of Caesar's house (or the fable thereof, qv in [660], Volume 2, page 488).

■■ 26c. *The Trojan War*. The hero Achilles is also accused of treason and plotting to seize absolute royal power ([851]). This results in his withdrawal from combat – either voluntary or forced.

■■■ 26d. *The Tarquinian War*. After the Tarquins are deposed in Rome, the wish to seize royal power is also incriminated to Publius Valerius, who makes a public refutation. Nevertheless, Valerius is drawn away from both the consulate and military action ([482]). Livy also reports the destruction

of the home of Caesar's double Publius Valerius, and tells us that the accusation of plotting to seize absolute royal power was also supported by the fact that Valerius was building his house on a hill, turning it into an impregnable fortress. Valerius is said to have craved the cessation of these rumours and ordered for the house to be destroyed, and then re-built in a valley ([482]).

27a. *The Gothic War*. What we witness next is Belisarius falling into disfavour, his arrest and the confiscation of his property, promptly followed by his death in utter poverty ([196], Volume 1).

■ 27b. *Sulla, Pompey and Caesar*. A plot against Caesar hatches up in Rome, resulting in the treacherous murder of Julius Caesar. He is killed by a strike from behind. Plutarch tells us that "it was Cascas who had delivered the first blow, striking him in the hind-head with a sword" ([660], Volume 2, page 490).

■■ 27c. *The Trojan War*. Here we also see a plot against Achilles which results in his getting murdered perfidiously – once again, with a blow dealt from behind ([851]).

■■■ 27d. *The Tarquinian War*. It is possible that Publius Valerius, the double of Belisarius, also fell into disfavour, since it is reported that he had died in poverty ([482]). We learn nothing of his murder, though.

28a. *The Gothic War*. No duplicate found here.

■ 28b. *Sulla, Pompey and Caesar*. Plutarch claims that Titus Livy had written a biography of Julius Caesar ([660], Volume 2, page 488). Plutarch refers to the part of Livy's *Ab urbe condita* which allegedly failed to reach our time ([660], Volume 2, page 545, comment 94).

■■ 28c. *The Trojan War*. We find no duplicate here.

■■■ 28d. *The Tarquinian War*. Apparently, Titus Livy did in fact write Caesar's biography; however, he had known him under a different name, that of Publius Valerius. In this case the respective part of Livy's history must have been preserved and reached our day

and age ([482]). As we are beginning to realize, Plutarch (Petrarch?) must have been absolutely right in making this claim.

29a. *The Gothic War*. Apart from fighting the Goths (TRQN), Belisarius also battles the Persians (PRS), qv in [196], Volume 1. We thus see two major foes; apart from that, Belisarius also takes part in the African campaign against the Vandals.

■ 29b. *Sulla, Pompey and Caesar*. Julius Caesar launches the Persian campaign against Farnakh ([660], Volume 2, p. 480). The name is very similar to TRNK due to the frequent flexion of F and T. Moreover, we have already witnessed the identification of TRNK with the Franks; “Farnakh” and “Franks” are all but identical phonetically. Julius Caesar also launches an African campaign ([660], Volume 2, p. 482).

■ ■ 29c. *The Trojan War*. Achilles fights against Paris (PRS) and the Trojans (TRQN). We see the same pair of PRS and TRQN/TRNK.

■ ■ ■ 29d. *The Tarquinian War*. Valerius battles against the Etruscan Larth Porsenna (L-Horde PRSN) and the Tarquins (TRQN). The two groups of foes prove similar yet again.

30a. *The Gothic War*. After the withdrawal of Belisarius from military action, the final defeat of the Goths is carried out by Narses (Narces), qv in [196], Volume 1. He finishes that which was started by Belisarius and acts as his successor. His unvocalized name transcribes as NRSS or NRCS.

■ 30b. *Sulla, Pompey and Caesar*. Cicero also acts as the successor of Julius Caesar, after a manner, being a legate and a legion commander in Caesar’s army ([660], Volume 2, page 544; also see below). The unvocalized transcription of the name Cicero (CCR, or CCRN) would transform into NRCC when read back to front, in the Hebraic or Arabic manner. Let us also point out a certain similarity between the names of Caesar and Cicero (*Tsitseron* in Russian) : CSR and CCR (CCRN) unvocalized.

■ ■ 30c. *The Trojan War*. Ulysses (Odysseus) treads in the footsteps of Achilles, bringing the

war to a victorious finale. The names of Ulysses and Achilles are similar.

■ ■ ■ 30d. *The Tarquinian War*. Larcus (or Marcus Coriolanus) picks up where Publius Valerius had left off. Larcus defeats the Tarquins and acts as the successor of Valerius, bringing his cause to a victory. The name Larcus is similar to that of Narces or Narses.

COMMENTARY TO 30b. In the time of the Gaulish War (the Galician War?) Cicero had been a legate in Caesar’s army, according to Plutarch ([660], Volume 2, page 465, “Caesar”, XXIV. Historians consider this Cicero to have been a “brother” of Marcus Tullius Cicero, the famous orator. However, Plutarch doesn’t mention any “brothers” whatsoever, and refers to this character simply as “Cicero”. Nowadays it is presumed that the famous “ancient” Cicero the orator had not been a professional military man, likewise Narses, his double in the Gothic War, who had allegedly been a eunuch at the court of Justinian. However, Cicero the orator had been Caesar’s ally and often took part in military action – for instance, during the occupation of Cilicia, Cicero was commanding an army of 1200 infantrymen and 2600 horsemen ([660], Volume 3, page 180, “Cicero” XXXVI). Plutarch tells us that “he [Cicero – A. F.] also took part in combat... and the soldiers had titled him emperor” ([660], Volume 3, page 185. Cicero had been a consul, and it is known that “he did not participate in the plot against Caesar” ([660], Volume 3, page 185).

After the death of Julius Caesar, a popular movement burgeoned in Rome that brought Cicero to the crest of the political current that would make him the successor of Caesar. “Cicero’s name would get mentioned often... it held a special charm for the populace, being the symbol of the republic ([948], page 174). Therefore, according to Plutarch (Petrarch?), Cicero acts as Caesar’s in-comer, in perfect accordance with similar scenarios for Narses/Belisarius and Ulysses/Achilles.

31a. *The Gothic War*. Narses and Belisarius are presumed to have been friends. Narses took no part in the arrest of Belisarius and the repres-

sions against the latter. Narses had been a eunuch (*orbator* in Latin), qv in [237], pages 709-710. The word *orbator* means “infecund” or “childless”; it can also mean “a eunuch” when applied to a man.

- 31b. *Sulla, Pompey and Caesar*. Cicero and Caesar were also on friendly terms. Cicero did not participate in the conspiracy against Caesar ([660]). Cicero had been an *orator* ([237]).
- ■ 31c. *The Trojan War*. Ulysses (Odysseus) was a friend of Achilles. He didn’t take part in the Trojan plot against Achilles ([851]). As we already know, certain authors may have referred to Achilles as a eunuch, since he had once “served in the gynaeceum”, qv above. The Latin for “eunuch” is *orbator* ([237]).
- ■ ■ 31d. *The Tarquinian War*. Titus Livy does not report any animosity between Larcus and Publius Valerius. We learn nothing of either Valerius or Larcus (Marcus) being a eunuch here.

COMMENTARY. The words *orator* and *orbator* are obviously similar; therefore, mediaeval authors could easily confuse them. Some of the chroniclers – Procopius, for instance – would try to decipher the sparse and random data that had reached them and then give us flowery accounts of the alleged infertility of Narses = NRCC, which brought Narses the eunuch into existence. Other authors, such as Plutarch (Petarch?) would read the word in question as *orator* and glorify Cicero (CCR/CCRN) as a talented speaker. The reference to Latin is quite in place here since it is Roman history that we’re analysing here. What we see in action is obviously the same psychological mechanism as in case of mediaeval aqueduct transforming into the Trojan horse. A foreign scribe would misinterpret the vaguely familiar word, giving it a new meaning due to similar phonetics, and then use his own considerations to provide the details which were often of a fanciful nature; all of this literary activity would then make its way into history textbooks.

32a. *The Gothic War*. Narses is the only eunuch (*orbator*) mentioned in the case of the Gothic War ([695] and [196], Volume 1).

- 32b. *Sulla, Pompey and Caesar*. Cicero and Caesar are the only famous orators mentioned by Plutarch in the context of the Roman War that took place in the alleged I century B.C. Caesar is supposed to have been the second best orator after Cicero. The fact that CCR (CCRN) acts as the successor of Caesar is also manifest in Plutarch referring to the pair as to “gifted orators”. Both Cicero and Caesar have studied elocution in the same school of Apollonius ([660], Volume 2, page 451, “Caesar” III). Plutarch tells us nothing about any other participants of the alleged I century B.C. war being renowned for eloquence.
 - ■ 32c. *The Trojan War*. Achilles is the only “eunuch” mentioned in the course of the Trojan War ([851] and [180]).
 - ■ ■ 32d. *The Tarquinian War*. No duplicate was found here.
- 33a. *The Gothic War*. The first scenario: after the end of the Gothic War, Narses has to go into exile (we can refer to this episode as “the ordeal of Narses”). The second scenario: Narses soon returns to Rome triumphant ([196], Volume 1). The third scenario: we know nothing about the death of Narses and its circumstances.
- 33b. *Sulla, Pompey and Caesar*. The first scenario: the exile of Cicero after the Gaulish (Gallician?) War - “the ordeal of Cicero” ([948], page 156). Cicero remained in exile for a year and a half (*ibid*). “His house in Rome was destroyed, his villas looted, and a great part of his property became confiscated... giving shelter to the fugitive was forbidden on the pain of death (if he were to appear anywhere within the radius of 500 miles from Rome)” ([948], page 156). The second scenario: despite all of this, Cicero soon returns to Rome triumphant. “Over the time [of Cicero’s exile – A. F.] the political climate in Rome had changed... a council of the people decided to call Cicero back to Rome. In August of the year 57 Cicero lands in Brundisia, and his journey to Rome... becomes a march of triumph. He gives speeches of gratitude to the senate and the people of Rome” ([948],

page 156). Third scenario: the tragic demise of Cicero during his escape ([660], Volume 3, page 189).

- ■ 33c. *The Trojan War*. First scenario: the wanderings of Ulysses (Odysseus) after the Trojan War, qv in Homer's *Odyssey*, or "the ordeal of Ulysses/Odysseus". Second scenario: Ulysses returns home triumphant. Third scenario: we know nothing of how Ulysses/Odysseus died.
- ■ ■ 33d. *The Tarquinian War*. First scenario: Marcius (Coriolanus) has to roam for some period after the end of the Tarquinian War, which can be referred to as "the ordeal of Marcius". Second scenario: Marcius Coriolanus returns to Rome as the leader of troops menacing his home town ([482]). Third scenario: the tragic death of Marcius Coriolanus during his escape ([482]).

We have exhausted all the primary scenarios in each of the four versions under comparison: we see their "skeletons" are identical. Therefore, one has a reason to consider them four different accounts of the same sequence of events that took place at some time in the Middle Ages. Let us now compare the remaining scenarios of minor importance, concentrating our attention on the comparison of the Gothic War with the Roman war of the alleged I century B.C.

34a. *The Gothic War*. Antonine, the wife of the military leader Belisarius, is one of the central figures emerging in this period ([695] and [196], Volume 1). She accompanies Belisarius for the entire duration of the Gothic War and is reported to have been a powerful and intelligent woman with a great influence over her husband.

- 34b. *Sulla, Pompey and Caesar*. Antonius is the closest comrade-in-arms of Julius Caesar; he is one of the primary characters emerging in the Roman civil war. Antonius accompanies Caesar for the entire duration of his war with Pompey ([660], Volume 2, page 474, "Caesar"). Let us remind the reader that the war

in question is a duplicate of the Gothic War; one cannot help but notice the striking similarity between the names of Antonine and Antonius.

COMMENTARY. What we see is obviously a result of confusion that arose somewhere in the mediaeval chronicles. The texts of the Gothic War consider "Antonine" a woman, whilst Plutarch tells us that "Antonius" had been a man. Also, Plutarch keeps comparing the Roman war of the alleged I century B.C. that he describes with the Trojan War, apparently under the influence of the parallelism and without any prompting from our part. He is also forced to compare Antonius the "man" with Helen the "woman": "Cicero in his *Philippics* tells us that while the Trojan War began because of Helen, the civil war was started by Antonius ([660], Volume 3, page 230). We shall see many more examples of gender confusion in the analysis of "ancient" Greek history; below we shall see that some of the scribes were making references to "the woman" Mathilda, while the others would tell us about "the man" Milthiades.

35a. *The Gothic War*. Antonine had been a famous prostitute. According to Procopius, she had only been second to Empress Theodora, the wife of Justinian and "prostitute number one", in that respect ([695]). Therefore, Antonine could easily have been called a *hetera*.

- 35b. *Sulla, Pompey and Caesar*. The history of the civil war of the alleged I century B.C. calls Antonius an utterly debauched person. Plutarch tells us all sorts of legends about his depravity, qv below.

COMMENTARY TO 35b. According to Plutarch, "Antonius had been unbelievably handsome in his youth... Curio had aided him [Antonius – A. F.] to develop a taste for drunkenness, debauchery and wasting money in the most horrendous manner" ([660], Volume 3, page 227, "Antonius" II). Plutarch carries on with the description of Antonius and his favoured pastimes for many pages on end. Respectable civilians were "repulsed by the entire lifestyle of Antonius – his constant inebriation, throwing money left and right,

as well as endless wenching” ([660], Volume 3, page 232, “Antonius” IX).

All of these characteristics make Antonius quite unique, since Plutarch doesn’t reveal any details of this sort in his description of other characters that had lived in the alleged I century B.C. Thus, the automatic superimposition of Plutarch’s “debauched Antonius” over “Antonine the prostitute” serves to confirm the correctness of the parallelism that we observe manifest in Roman history yet again. The chronicles that modern historians date to the VI century A.D. call Antonine a *hetera*. However, one needn’t be of the opinion that the word “*hetera*” only translates as “prostitute”. It turns out that *heterae* had also been a word used to refer to horsemen from elite Roman troops ([660], Volume 2, page 531, comment 7). Therefore, a man from these troops could also become dubbed a “*hetera*”, which means we may have discovered the real reason why Antonius the male had transformed into Antonine the female. Some mediaeval scribe came across the words “Antonius the *hetera*” in an ancient text and translated them erroneously as “Antonine the prostitute”, having instantly invented countless piquant details to embellish “her” biography.

36a. *The Gothic War*. Antonine the *hetera*, who had been the wife of Belisarius, the empire’s commander-in-chief, was obviously a frequent visitor at the court of Emperor Justinian ([695]).

■ 36b. *Sulla, Pompey and Caesar*. Antonius the “*hetera*” had indeed been the leader of elite cavalry in Julius Caesar’s troops ([660]), qv below.

COMMENTARY TO 36b. Antonius the “*hetera*” was the leader of Roman cavalry ([660], Volume 3, page 228, “Antonius” III) who had personally commanded the troops on the battlefield – in the battle against Octavian Caesar, for instance ([660], Volume 3, page 270). Apart from that, we have to remember that Antonius commanded the cavalry of Julius Caesar, the double of Belisarius – “the great king” of the Gothic War, as Plutarch tells us; Procopius, on the other hand, tells us of Antonine the *hetera* who was obeying her husband Belisarius. Plutarch emphasizes the fact that “the leader of the cavalry was only second to the dictator”

([660], Volume 3, page 231, “Antonius” VIII. The persons he refers to are, respectively, Antonius and Julius Caesar.

37a. *The Gothic War*. Antonine the *hetera* is the wife of Belisarius ([695]).

■ 37b. *Sulla, Pompey and Caesar*. In the alleged I century B.C., the Roman “*hetera*” Antonius was married to “Julia from the house of the Caesars” ([660], Volume 3, page 227, “Antonius” II). We see an obvious confusion of two similar verbal formulae: 1) Antonine is married to Belisarius (Julius Caesar), and 2) Antonius is married to Julia from the house of the Caesars.

38a. *The Gothic War*. The famous *hetera* Theodora was married to the “main king”, Emperor Justinian I ([695]). According to Procopius, she eventually became the empress of Romea. Her numerous portraits adorn the temples of the New Rome (Constantinople), qv in [196], Volume 1. Theodora had been the most famous empress in Rome. Her name is similar to that of Flora that we are about to introduce into the narrative, and the two names may be related to each other. In fig. 2.78 one sees a golden medallion with a portrait of Justinian; in fig. 2.79 we see an old mosaic portraying Justinian from the church of St. Vitalius in Ravenna, and a similar mosaic with the portrait of his wife Theodora in fig. 2.80.

■ 38b. *Sulla, Pompey and Caesar*. In the alleged I century B.C., the famous *hetera* Flora had been the lover of the “main king” Pompey Magnus, the double of Justinian ([660], Volume 2, pages 334-335, “Pompey” II). According to Plutarch, Flora’s fame was so great that her portraits would adorn temples (!) and be offered to the gods (!), see [660], Volume 2, page 335, “Pompey” II. This seems an unlikely manner for treating a prostitute; however, the parallelism that we discovered gives us an instant explanation. Flora’s portraits were hung in temples since she is the double of the Roman empress Theodora in Plutarch’s rendition of the events, and not because of her



Fig. 2.78 A portrait of Justinian from a golden medallion that is currently lost. The medallion was kept in the British Museum (London). Taken from [1122], p. 1.



Fig. 2.79 Justinian. An inlay from the Church of St. Vitalius (Ravenna, Italy). Taken from [1122], p. 12. See also [328], p. 94, and [196], Vol. 2, p. 188, ill. 32.



Fig. 2.80 Theodora. An inlay from the Church of St. Vitalius (Ravenna, Italy). Taken from [1122], p. 13. See also [196], Vol. 2, p. 189, ill. 33.

fame as a prostitute, great as it may have been. However, her lifetime is misdated to the VI century A.D. – the correct dating would be a late mediaeval one. We do indeed see portraits of empress Theodora in the holy temples of Romea ([196], Volume 1). Once again we witness how our parallelism helps us understand the true events of the Middle Ages, wiping away confusion and distortions.

We shall proceed to compare several more scenarios pertinent to the Roman war of the alleged I century B.C. (“b” series) and the Tarquinian War of the alleged VI century B.C. (“d” series).

- 39b. *Sulla, Pompey and Caesar*. According to Plutarch, in the epoch of the alleged I century B.C. a certain incident occurred, involving Romans called away from Rome “to seek freedom upon a mountain” ([660]; also see the details below).
- 39d. *The Tarquinian War*. According to Titus Livy, the Roman plebs had left Rome to search “freedom upon a mountain” ([482]).

COMMENTARY. In his rendition of the XIII century events from the course of the Trojan = Tarquinian = Gothic War, the mediaeval Plutarch (Petarch?) in-

forms us of the fact that the proclamation of “freedom upon a mountain” was a famous one in this epoch; the first and only time it ever sounded in the entire history of Rome up until the alleged I century B.C. had been in the epoch of the war with the Tarquins.

Therefore, Plutarch gives us direct indications of parallels exactly where they are supposed to be as a result of chronological shifts. In this case, he points out the parallelism between the war of the alleged I century B.C. and the Tarquinian War of the alleged VI century B.C., telling us that “Catullus had made a speech with numerous arguments against the law... however, since he didn’t manage to convince anyone in the Popular Assembly, he had addressed the Senate, shouting repeated proclamations from the orator’s dais telling the senators that they should follow the example of their ancestors [sic! - A. F.] and retreat to some mountain or rock which had to be found first in order to save freedom from peril” ([660], Volume 2, pages 354-355, “Pompey” XXX). Modern historians comment as follows: “he [Plutarch – A. F.] is referring to the first years of the Roman republic when the plebs, frustrated by the endless and fruitless struggle against the patricians, had left Rome and found retreat on the Holy Mountain” ([660], Volume 2, page 536, comment 41). A propos, Plutarch also mentions Catullus addressing the “popular assembly”, or the plebs.

- 40b. *Sulla, Pompey and Caesar*. In his description of the Roman war that broke out in the alleged I century B.C., Petrarch makes the sudden reference to an allegedly ancient event – namely, the rape of the Sabine women. The reference is a very timely one, since this is precisely where our parallelism places this scenario.
- ■ ■ 40d. *The Tarquinian War*. Titus Livy cites the famous legend of the rape of the Sabines when he tells us about the foundation of the City (allegedly Italian Rome, see [482]).

COMMENTARY. Once again, Plutarch (the mediaeval Petrarch?) doesn't require our prompt to include the legendary rape of the Sabines into his rendition of the war that took place in the alleged I century B.C., emphasizing its "repetition/revival" in the epoch of Julius Caesar. Let us remind the reader that Titus Livy places this legend into the epoch that precedes the foundation of Rome – the alleged VIII century B.C. As we already understand, the "rape of the Sabines" is an integral part of the Trojan = Tarquinian = Gothic War. Plutarch tells us that "Antistius the praetor... was feeling sympathy for Pompey and offered the latter to marry his daughter... Pompey agreed to this, and so they signed a secret agreement" ([660], Volume 2, page 336). Bear in mind that, according to Livy, the rape of the Sabines was also plotted in secrecy.

Plutarch proceeds to tell us that "all secrecy notwithstanding... the populace learnt of the deal... as Antistius was voicing the verdict, the people started to shout "Talassia", an ancient wedding exclamation... this custom harks back to the day when the bravest of Romans were abducting the Sabine women..." ([660], Volume 2, page 336, "Pompey" IV). Plutarch proceeds with his rendition of the actual legend. It has to be noted that Plutarch doesn't mention the epoch that this custom belongs to originally; his mere mention of its being "old" does not imply that the legend has to be shifted several centuries backwards.

We shall end our brief overview of the parallelism between the Roman war of the alleged I century B.C. and the Trojan = Tarquinian = Gothic War. A concise graphical scheme of the parallelism is shown in figs. 2.81-2.84. We are using arbitrarily chosen geo-

metrical figures in lieu of numbers which provides for a more representative graph demonstrating each row to consist of different scenarios unrelated to each other. The parallelism that we have discovered manifests in the quadruple multiplication of one and the same row.

7.

THE REBELLION OF SPARTACUS AS A VAGUE AND FRAGMENTED REFLECTION OF THE TROJAN = TARQUINIAN = GOTHIC WAR OF THE XIII CENTURY A.D.

Apparently, when the Scaligerites were busy shuffling mediaeval chronicles and their fragments, another partial duplicate of the XIII century war (Trojan = Tarquinian = Gothic) made its way into the epoch of the "Great Triad" – the kings Sulla, Pompey and Caesar, that is. The situation we encounter here is *perfectly similar* to what we observe in the course of the Gothic War of the alleged VI century A.D. – its history contains a brief account of itself disguised as the so-called Nika Rebellion in Constantinople = New Rome, all courtesy of the Scaligerian school in history. The documented history of the Roman civil war that took place in the alleged I century B.C. includes a concise rendition of the very same war – we're referring to the famous rebellion of Spartacus. In both cases we see that these "compressed versions" are referred to as mutinies or rebellions.

As we have already seen, in the war of the alleged I century B.C. the Romans oppose the TRQN as well as the PRS. What we provide below is but a brief outline of a possible parallelism here; enthusiasts are by all means welcome to delve further.

41a. *The Gothic War*. The war of the Roman Greeks and the Romans against the Persians (PRS) and TRQN (the Franks and the Goths). The war is dated to the alleged VI century A.D. It was won by the Romans/Romeans, Italy being the alleged primary battlefield ([695] and [196], Volume 1).

■ 41b. *Sulla, Pompey and Caesar*. In the alleged I century B.C. the Romans have an armed conflict with Spartacus, whose unvocalized name transcribes as SPR-TC. This may be a

■ Belisarius is a military leader. Justinian is an emperor. The relationship is initially a benevolent one, but ends in a quarrel.	■ Caesar is a military leader. Pompey is a number one public figure. Friends initially, foes eventually.	■ Achilles is a military leader. Agamemnon is the "principal royalty". Friends at first, enemies afterwards.	■ Valerius is a military leader, while Tarquin the Proud is the "main king". Hostile in the beginning; mortal enemies afterwards.
?	■ The triumvirate: Pompey, Crassus and Caesar. Crassus is the "number two king".	■ The triumvirate: Agamemnon, Menelaius and Achilles. Menelaius is the second most important royalty.	?
■ ■ Amalasantha (Julia Maesa). The insult of a woman is the casus belli.	■ ■ Pompeia is a relation of Pompey, the "principal royalty". An insult of a woman takes place before the war.	■ ■ Helen is the wife of one of the "main kings" – Menelaius. Her abduction (insult?) serves as the casus belli.	■ ■ Lucretia is the wife of one of the "main kings" – Tarquin Collatine. Her rape is the casus belli.
?	■ ■ Aurelia is the mother of Caesar; she is linked to the "insult of Pompeia".	?	■ ■ Valerius is an analogue (duplicate) of Caesar. He bears relation to the events that unfurled around "Lucretia
+++ Julia Maesa (Amalasantha) is the queen of the Goths = TRQN.	+++ Julia is the wife of Pompey.	+++ Helen subsequently becomes the wife of Paris the Trojan	+++ Tullia is the wife of Tarquin the Proud (TRQN)
■■■■ The death of Julia Maesa (Amalasantha).	■■■■ The death of Julia	■■■■ The death of Helen (in observable future) .	■■■■ The death of Tullia (Lucretia).
■ The war begins after the death of Julia.	■ The war breaks out after the demise of Julia.	■ The beginning of war. Helen is still alive.	■ The beginning of war after the death of Lucretia.
The exile of the Goths from Rome.	The exile of Pompey from Rome.	?	The exile of the Tarquins from Rome.
■ ■ ■ Belisarius is the initiator of the campaign against the Goths. He is accompanied by General John – the double of Brutus.	■ ■ ■ Caesar is the leader of the revolt. He is accompanied by the military leader Brutus.	■ ■ ■ Achilles and Patroclus (=BRT) lead the troops to storm Troy.	■ ■ ■ Valerius and Junius Brutus are the initiators of the uprising in Rome.
■ ■ ■ ■ The death of John. John, MRK, the son of PRCT (Celsius) is the liberator of Italy.	■ ■ ■ ■ The death of Brutus and his post-mortem fame. Marcus Junius Brutus liberates the people from tyranny.	■ ■ ■ ■ The death of Patroclus and his post-mortem fame. Patroclus is the liberator of Helen.	■ ■ ■ ■ The death of Brutus and his post-mortem fame. Junius Brutus (the son of Marcus) liberated Rome from the tyrant Tarquin.

Fig. 2.81. A brief scheme of the parallelism between the Gothic, Trojan and Tarquinian War, as well as the Roman war of the alleged I century B.C. Part one.

External and civil war.	External and civil war.	External and civil war.	External and civil war.
The Goths and PRS = the Franks.	Pompeians and PRS = the Gauls.	Trojans and PRS = Paris.	Tarquins and PRS = Porsenna.
Both opponents are defeated.	Both opponents are defeated.	Both opponents are defeated.	Both opponents are defeated.
The siege of Naples – the famous Italian fortress.	The siege of the famous fortress Alesia.	The siege of Troy with its legendary fortifications.	?
Vittigis rules the Goths during the siege of Naples in Italy.	Vercingetorix is the head of defence in Alesia, Italy.	Hector is the leader of the Trojan defence troops.	Tarquin Arruntius. The events take place in Italy.
Captivity and possible demise of Vittigis.	The death of Vercingetorix.	The death of Hector.	The death of Tarquin Arruntius.
The fall of Naples.	The fall of Alesia.	The fall or Troy.	The defeat of the Tarquins.
Cunning: a large construction (aqueduct) was used for infiltrating the city.	Cunning: a great “double wall” construction used for the storm.	Cunning: a large equine effigy (the Trojan Horse) was used for infiltration.	?
The Gothic War lasts for 14-16 years.	The Gaulish War lasts for 10 years.	The Trojan War lasts for 10 years.	The Tarquinian War lasts for 12 years.
The demise of Totila and Teia (Teias) after the defeat suffered in a battle, which makes them the last Gothic kings.	The death of Pompey after being defeated in battle.	The death of all three main Trojan kings after the fall of the city.	The death of Tarquin the Proud after a defeat in battle.
Severed head of Teia	Severed head of Pompey	Severed head of Troilus	?
The death of Theodahad.	The death of Theodotus.	The death of Theutrates.	?

Fig. 2.82. A brief scheme of the parallelism between the Gothic, Trojan and Tarquinian War, as well as the Roman war of the alleged I century B.C. Part two.

 Apparently (?), Belisarius murders Vittigis. This event is in chronological propinquity with the deaths of Totila and Teias.	 Achilles kills Pompey.	 Achilles kills Troilus.	?
 Belisarius is accused of treason and harbouring intentions to seize royal power.	 Caesar is accused of treason and intending to seize royal power.	 Achilles is accused of treason and aiming for the throne.	 Valerius is accused of treason and plotting for leadership after a coup d'etat.
 Belisarius refutes the accusation.	 Caesar refutes the accusation.	?	 Valerius refutes the accusation.
 Belisarius is called away from military leadership.	 Events take place in times of peace.	 Achilles has to withdraw from military action.	 Valerius has his consulate suspended and is summoned away from the battlefield.
?	 A plot against Caesar.	 A plot against Achilles.	?
 Belisarius is in disfavour (but alive).	 Treachorous murder of Caesar.	 Treachorous murder of Achilles.	?
 Narses acts as the successor of Belisarius and triumphs over the Goths.	 Cicero is the successor of Caesar, a legate in the army of Caesar.	 Odysseus is the successor of Achilles and the defeater of the Trojans.	 Larcus (Marcius Coriolanus) acts as the successor of Valerius and crushes the Tarquins.
 Narses is a eunuch (orbator).	 Cicero is an orator.	 Achilles (Odysseus) – a “eunuch”, or orbator?	?
 The exile and wandering of Narses.	 The exile and wandering of Cicero.	 The errantry of Odysseus.	 The exile and wandering of Marcius Coriolanus.
 The triumphant return of Narses to Rome after the war.	 The triumphant return of Cicero to Rome after the war.	 The triumphant return of Odysseus after the fall of Troy.	 The return of Marcius Coriolanus and his troops to the walls of Rome (the menace of a siege).
 (?) Circumstances of death unknown.	 The tragical demise of Cicero during escape.	 (?) Circumstances of death unknown.	 The tragical death of Marcius Coriolanus during his flight.

Fig. 2.83. A brief scheme of the parallelism between the Gothic, Trojan and Tarquinian War, as well as the Roman war of the alleged I century B.C. Part three.

 Antonine is the wife of Belisarius.	 Antonius is a favourite of Caesar's	?	?
 Antonine is a famous prostitute of New Rome.	 Antonius is one of the most debauched characters in Rome.	?	?
 Antonine is a hetera (as in "prostitute")	 Antonius is a hetera (as in "the commander of cavalry")	?	?
 Antonine accompanies Belisarius in the Gothic War.	 Antonius keeps Caesar company in the war against the Gauls.	?	?
 The Persian campaign of Belisarius.	 The Persian campaign of Caesar.	?	?
 The African campaign of Belisarius.	 The African campaign of Caesar.	?	?
	 The destruction of Caesar's house.		 The destruction of Valerius' house.
?	 Romans are summoned to leave Rome and "search for a mountain".	?	 The plebs leave Rome and "retire to a mountain".
 Justinian is married to Theodora, a famous hetera whose portraits adorn the walls of temples.	 A long-time relationship between Pompey and the famous hetera Flora. Flora's effigies in temples (?!).	?	?
	 The "revival" of the legend about the rape of the Sabine women.		 The legend of the rape of the Sabines. Presumably the original.
The Gothic War. VI century A. D.	Rome in the I century B. C.	The Trojan War of the XIII century B. C.	The Tarquinian War. Rome in the VI century B. C.

Fig. 2.84. A brief scheme of the parallelism between the Gothic, Trojan and Tarquinian War, as well as the Roman war of the alleged I century B.C. Part four.

merged form of PRS and TK, which was once used to refer to the Franks or the P-Russians, as well as the Turks. The war with Spartacus (SPR-TC) ends with a victory of the Romans ([660]), and supposedly takes place in Italy.

- 42a. *The Gothic War*. In all three primary duplicates of the XIII century war (Trojan = Tarquinian = Gothic), the enemies of Rome are the TRQN – that is, the Goths = the Trojans = the Franks = the Turks (or the Tartars?), qv above. We shall re-emphasize the fact that the two primary opponents of Rome that we see here are the PRS and the TRK.
- 42b. *Sulla, Pompey and Caesar*. Spartacus was Thracian by birth ([660], Volume 2, page 242). He is known to have been a sworn enemy of the “ancient” Rome. *Thracia* may well be *Turkey* (TRC or TRK sans vocalizations). We learn that most of the mutinous “slaves” (gladiators) in the Capuan school have been of *Gaulish* and *Thracian* origins. The actual word “gladiator” may be a derivative of the words “Gaul” and “Tur” (*Gauls* + *Turks* or *Gauls* + *Tartars*). We should also remember the famous mediaeval *Galicia*, which may have been known as *Gaul* at some point in time; apart from that, the name was also used for referring to France. Thus, we see two forces opposing Rome: PRS (Galicia/France, Paris or P-Russians) and TRK (the Franks, the Turks and/or the Tartars).
- 43a. *The Gothic War*. The Trojan = Tarquinian = Gothic War is considered to have been one of the greatest and bloodiest wars in the history of the empire.
- 43b. *Sulla, Pompey and Caesar*. The war with Spartacus in the alleged I century B.C. had been an extremely hard and violent one. It had led to the destruction of the entire Italy. Plutarch wrote that “all of Italy was swept over by a wave of looting during the gladiator’s rebellion, also known as the Spartacian War... the senate’s irritation at the low and ignominious nature of the rebellion [of Spartacus – A. F.] gave place to fear and awareness of peril;

therefore, the Senate sent both consuls to suppress the rebellion, as it would in case of an all-out war, brutal and bloody” ([660], Volume 2, pages 242-243).

- 44a. *The Gothic War*. Commander-in-chief Narses (the double of Julius Caesar and Cicero) finally triumphs over the PRS (Persians, or P-Russians) and the TRK (Franks/Goths) together with his liege, Emperor Justinian I (the double of Pompey Magnus), qv in [695] and [196], Volume 1.
- 44b. *Sulla, Pompey and Caesar*. In the alleged I century B.C. Crassus and Pompey Magnus defeat Spartacus (SPR-TK), qv in [660], Volume 2, page 246. We have already witnessed the superimposition of Pompey over Justinian; the possible identification of Crassus as Narses is a novelty. The unvocalized name of Crassus transcribes as CRSS, which may be a misinterpretation of NRSS (Narses) resulting from the graphic similarities between the Slavic letters K and H (used for sounds K and N, respectively), as well as the Romanic N.
- 45a. *The Gothic War*. Bear in mind that during the siege of Alesia (the double of Troy = the New City = Naples) Julius Caesar builds a “double wall” around the besieged. As we have already pointed out, it is a distorted recollection of the aqueduct. Paris (PRS, or P-Rus) got killed in the Trojan War ([851]).
- 45b. *Sulla, Pompey and Caesar*. We discover that a similar scenario applies to the rebellion of Spartacus. The Romans take the camp of Spartacus by guile: Crassus, the double of Narses and/or Caesar orders for the camp under siege to be surrounded by a wall and a moat “whose size and fortitude were formidable” ([660], Volume 2, page 244). Spartacus (the double of Paris) also dies a violent death ([660], Volume 2, page 246).

Thus, what we see in the Byzantine/Romean history of the alleged VI century A.D. is: primo, a detailed account of the war known as the Gothic War from the alleged XIII century A.D. (subsequently described as the Gothic War of the alleged VI century A.D.); se-

cundo, a *brief* version of the same war under the alias of “the Nika *Rebellion*”. The Roman history of the alleged I century B.C. is virtually the same – an *in-depth* rendition of the same XIII century war presented as the civil war in Rome (Sulla, Pompey and Caesar), and its *shorter* version, the story of Spartacus and his *rebellion*. This alone demonstrates us that both mediaeval Byzantine history of the alleged VI century A.D. and “ancient” Roman history of the alleged I century B.C. are but later copies of the same mediaeval original dating to the XIII century – or, quite possibly, an even more recent epoch.

8.

A GENERAL PICTURE OF THE 1053-YEAR CHRONOLOGICAL SHIFT

8.1. The identification of the First Roman Empire (Livy’s Regal Rome) with the Third Roman Empire of the alleged III-VI century A.D. and the 1053-year shift

We have already made quite a few references to this parallelism above. Therefore, let us simply remind that it happens to mark the beginning of an extremely lengthy parallelism between the “ancient” and mediaeval Roman history; one that covers a span of some 1,500 years.

Let us now consider the next sequence of the parallelism that manifests if we consider the 1053-year shift.

8.2. Identifying the Second Roman Empire as the Holy Roman Empire of the X-XIII century and also the Habsburg Empire of the XIV-XVII century. Two shifts – of 1053 and 1400 years, respectively

The superimposition of the “ancient” history over that of the Middle Ages (with the chronological shift of 1053 years taken into account) continues into the subsequent epochs. In particular, the Second Roman Empire (of the alleged centuries I B.C. – III A.D.) becomes identified as the Holy Roman Empire of the alleged years 962-1254 A.D. (see fig. 2.85). Bear in mind that the proximity coefficient for both of these dynasties equals 1.3×10^{-12} .

It is significant that the Holy Roman Empire of the X-XIII century fits into the parallelism that we discovered perfectly – all the years that passed between 1002 and 1271. Of all the rulers that the Second Roman Empire ever had, starting with Octavian Augustus and ending with Caracalla, only nine aren't represented in the parallelism, namely, Galba (who had reigned in the alleged years 68-69 A.D.), Vitellius (69 A.D.), Nerva (96-98 A.D.), Pertinax (193 A.D.), Didius Julianus (193 A.D.), Clodius Albinus (reigned as an independent ruler for less than one year in 193; also in 193-197), Pescennius Niger (around a year in 193-194 A.D.) and Geta (around 3 years in 209-212 A.D.), see [72] pages 236-237. They have all been short-term emperors, in other words, and may thus have been excluded from the parallelism as secondary figures.

Thus, insofar as the indicated timeframe is concerned, the parallelism exhausts the entire Holy Roman Empire of the alleged X-XIII century, and almost all of the Second Empire excepting several short-term rulers. Let us remind the reader that every ruler of the Holy Roman Empire had simultaneously been a German king and an emperor of Rome in that epoch, hence double inauguration dates and double reign durations (one for Germany, the other for Rome). It is significant that in each case the parallelism in question relates to the German reign durations of the Holy Roman Empire rulers in the X-XIII century ([64], see table on page 250). The parallelism looks like this:

1a. *Henry II the Holy + Conrad* (Horde Khan?) *Salian* – 37 years (1002-1039 A.D.) Both reign durations are German, qv above. The name Henry (Heinrich) can be related to the words “Khan” and “Reich”, or “Rex”. The name Conrad may have meant “Khan of the Horde”

■ 1b. *Octavian Augustus* – 37 years, or the first version of the reign (23 B.C. to 14 A.D.); see CHRON2, Chapter 1.

2a. *Conrad II Salian* – 15 years: 1024-1039 A.D. The second Khan of the Horde?

■ 2b. *Germanicus* – 13 years between 6 and 19 A.D. This pair can be excluded, as a matter of fact, since despite the royal status of Germanicus in the Second Empire, he had been a co-ruler of a more renowned ruler – Tiberius.

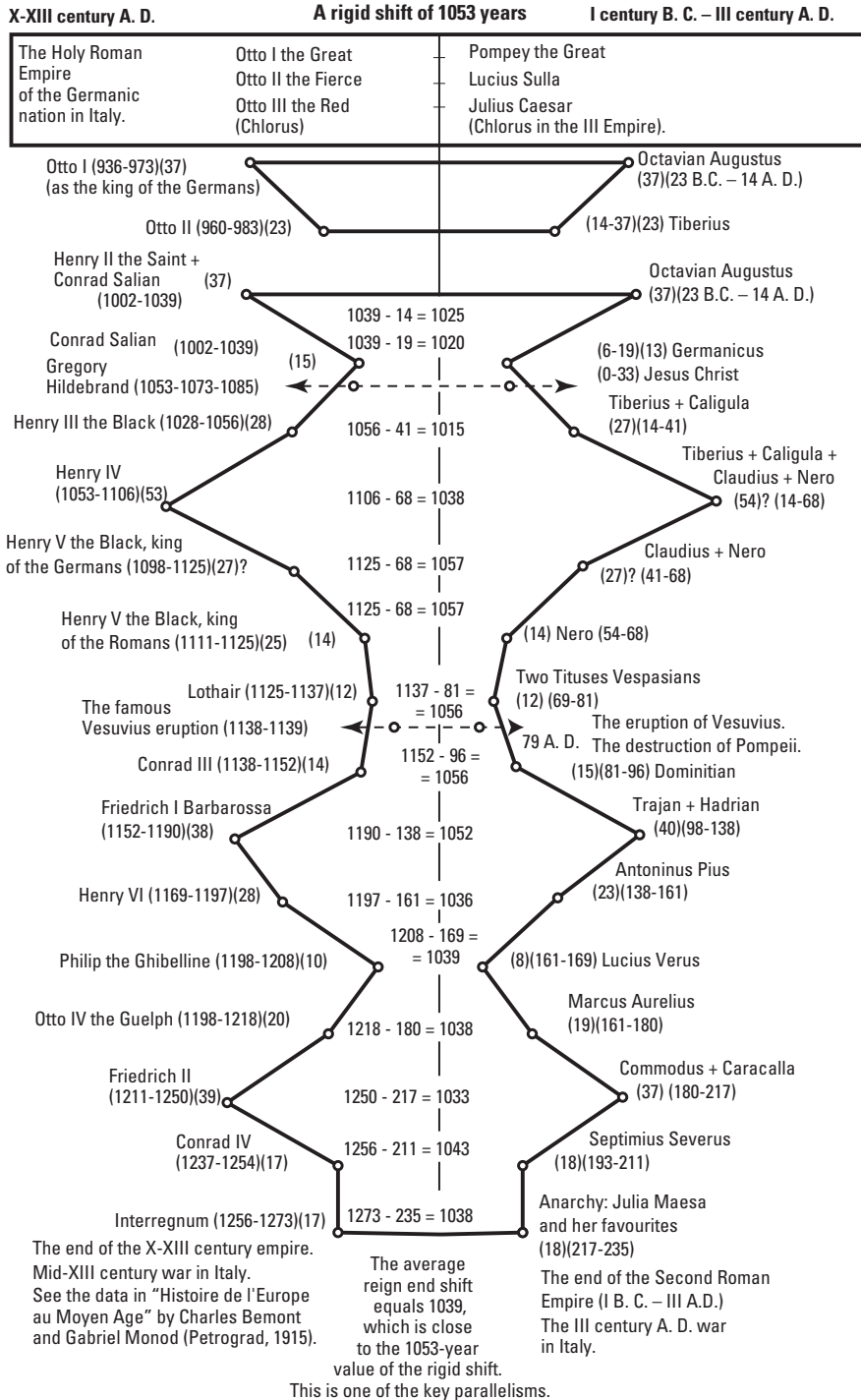


Fig. 2.85 The parallelism between the Second Roman Empire of the alleged I century B.C. – III century A.D. and the Holy Roman Empire of the alleged X-XIII century A.D.

3a. *Henry III the Black* – 28 years (1028-1056 A.D.)

■ 3b. *Tiberius + Caligula* – 27 years (14-41 A.D.)

4a. *Henry V* – 53 years between 1053 and 1106. The parallelism is broken here since there is no similar reign in the Second Empire.

■ 4b. The parallelism is instantly restored if we are to study the full names of the Second Empire rulers. We find out that the four emperors Tiberius, Caligula, Claudius and Nero can be united into a sequence resembling a long reign of a single emperor. The matter is that all four of them had the formula *Tiberius Claudius Nero* as part of their name, which is their unique characteristic in the entire Second Empire ([72], page 236-237). Apparently, the scribes have collated them together, which resulted in a 54-year reign of a single “ruler” – *Tiberius Claudius Nero*. Thus, *Tiberius + Caligula + Claudius + Nero* – 54 years between 14 and 68 A.D.

5a. *Henry V the Black* ([64], page 227); German reign duration – 27 years between 1098 and 1125 A.D.; Roman reign duration – 14 years between 1111 and 1125 A.D.

■ 5b. *Claudius + Nero* – 27 years: 41-68 A.D., or 14 years for Nero alone (54-68 A.D.)

6a. *Lothair* – 12 years: 1125-1137 A.D.

■ 6b. Two kings sharing the name of *Titus Vespasian* – 12 years between 69 and 81 A.D.

7a. *Conrad III Hohenstaufen* – 14 years (1138-1152 A.D.) There is a possible link between Conrad and “Khan of the Horde”.

■ 7b. *Domitian* – 15 years (81-96 A.D.)

8a. *Frederick I Barbarossa* (a barbarian from Russia?) – 38 years between 1152 and 1190 A.D.

■ 8b. *Trajan + Adrian* – 40 years: 98-138 A.D. The unification of these two rulers may result from their sharing the name Trajan as part of their full names, qv in [72], pages 236-237.

9a. *Henry VI* – 28 years (1169-1197 A.D.)

9b. *Antoninus Pius* – 23 years (138-161 A.D.)

10a. *Philip of Swabia* – 10 years (1198-1208 A.D.)

■ 10b. *Lucius Verus* – 9 years (161-169 A.D.)

11a. *Otho IV of Brunswick* – 20 years (1198-1218 A.D.)

■ 11b. *Marcus Aurelius* – 19 years (161-180 A.D.)

12a. *Frederick II* – 39 years (1211-1250 A.D.) 1211 here is the date of the second inauguration in Germany – the final crowning.

■ 12b. *Commodus + Caracalla* – 37 years (180-217 A.D.). The reign of Commodus is calculated from the end of the reign of Marcus Aurelius; this is therefore the second version (see CHRON2, Chapter 1, the Second Empire list). We must point out that the merging of these two rulers into one and the same person is most probably explained by the fact that the full names of both Commodus and Caracalla contain the formula *Marcus Aurelius Antoninus*, which happens to comprise half of each full name in question.

13a. *Conrad IV* – 17 years (1237-1254 A.D.).
Conrad – Horde Khan?

■ 13b. *Septimius Severus* – 18 years (193-211 A.D.)

14a. *Interregnum* – 17 years (1256-1273 A.D.)

■ 14b. *Interregnum* (Julia Maesa and her minions, qv in CHRON2, Chapter 1) – 18 years (217-235 A.D.)

Since our proximity coefficient is defined by the formula 1.3×10^{-12} , both dynasties superimpose over each other quite well, considering the same universal rigid shift of 1053 years. We shall now give a brief outline of the biographical parallelism manifest here (the form-code parallelism).

1a. *The Second Empire*. The total lifetime of the Second Roman Empire equals about 299 years – the total period between the alleged years 82 B.C. and 217 A.D., qv in CHRON2, Chapter 1. This empire is considered “purely Roman”, and its parent state is allegedly Italy.

■ 1b. *Empire of the X-XIII century*. The entire period of the Holy Roman Empire’s existence covers the span of roughly 292 years starting with ei-

ther 962 or 965 A.D. and ending with 1254 A.D. This state is supposed to have consisted of Italian and German lands, the parent state being Italy. The lengths of the temporal spans covered by both empires are all but coincident.

- 2a. *The Second Empire.* A shift of 1053 years forwards shall date the formation of the Second Roman Empire to 971 A.D. (the year 671 *ab urbe condita* + 300 years = 971 A.D.) Sulla, the first emperor of the Second Empire, was titled “Restorer of the City/State/Peace”. See CHRON2, Chapter 1.
- 2b. *Empire of the X-XIII century.* This empire came into existence in either 962 A.D., the year Otho was crowned in Rome, or 965 A.D., the year he conquered Italy ([64], page 205). Otho I, the first emperor of the Holy Roman Empire, is said to have “resurrected the Roman Empire” ([64]). Mark the parallelism with Sulla. This deed of Otho’s is important enough to make the headings of historical reviews. For instance, Paragraph 14 of [64] is entitled “The Revival of the Western Empire for the Benefit of Otho I (962)” ([64], page 206). Thus, we see the rulers standing at the roots of the two empires under comparison to bear the same title of “Restorer” or “Reviver” of the City (or the State). Let us point out the fact that the dates 962 and 965 all but coincide with the parallel date – 971 (see above).
- 3a. *The Second Roman Empire.* After a 1053-year shift forwards in time, the dissolution of the Second Empire falls on the year 1270 A.D. This is where the end of Caracalla’s reign gets relocated (the alleged year 217 A.D.) Caracalla is the last emperor of the Second Empire; what we see after his reign is an 18-year period of wars (the alleged years 217-325 A.D. – the so-called Gothic War of the III century A.D. This is the epoch of Julia Maesa and her minions (see CHRON2, Chapter 1).
- 3b. *Empire of the X-XIII century.* The decline of the Holy Roman Empire is somewhat “marred” by the war and covers the period between either 1252 or 1254 and 1256 ([64]). 1254 is consid-

ered the year when the Empire of the X-XIII century ceased to exist officially, according to the Scaligerian chronology ([64], table on page 250). It is significant that the year 1254 is very close to the “parallel date” – 1270 A.D., qv above. Therefore we witness the datings of the rise and the fall of both empires under comparison to concur very well with each other if one is to consider a 1053-year shift. This period (ending in 1256) is followed by 17 years of anarchy and interregnum in Italy and Germany (1256-1273, qv in [76], Table 25. The durations of both “parallel wars” identifying as one and the same war are almost identical – 18 and 17. The parallelism is thus manifest in a very obvious manner.

- 4a. *Second Empire.* A large amount of “ancient” Roman golden coinage from the epoch of the Second Empire has reached our day (see [1070], [1163] and [1164]). See CHRON1, Chapter 1 for more details. For the most part, these coins are of very fine mintage and resemble the golden coins of mediaeval Europe in quality as well as subjects – for instance, the ones minted in the XIV-XV century Italy. It may well be that these coins were made in the Holy Roman Empire of the X-XIII century A.D., but became misdated by chronologists and “time-travelled” into a “distant age”.
- 4b. *Empire of the X-XIII century.* It is most peculiar that there are hardly any golden coins from the Holy Roman Empire left in existence ([1070], [1163] and [1164]). See CHRON1, Chapter 1. This bizarre fact was noticed by numismatists a long time ago, spawning a great many explanatory theories in numismatic literature. These coins are most probably known to us under a different name and erroneously dated to the epoch of the Second Empire, the chronological shift equalling 1053 years.
- 5a. *Second Empire.* The decline of this empire is roughly dated to the alleged year 217 A.D. It is interesting that in the Third Roman Empire of the alleged III-VI century A.D. the amount of golden coinage is drastically lower than in the

Second Empire that is supposed to have preceded it. Our explanation of this effect is a very simple one: most of these coins remained in their “rightful place”, that is, the XIV-XVII century A.D.

- *5b. Empire of the X-XIII century.* In 1252 Italy “begins” to mint full-weight golden coins – quite unexpectedly for Scaligerian history ([1070], pages 20-21). Bear in mind that the end of the Second Roman Empire falls on the alleged years 1263-1270 A.D. after a 1053-year shift forwards. This dating is very close to 1252 A.D. Thus, the numismatic data for both of the parallel empires concur well with each other if we are to consider the 1053-year shift.

- 6a. *Second Empire.* This state is of a distinct republican/imperial character, and combines elements of a republic with those of an empire.
- *6b. Empire of the X-XIII century.* The Holy Roman Empire also has manifest characteristics of a republic and an empire; said institutions managed to coexist. The famous mediaeval Roman republic blossoms in the period of 1143-1155.

- 7a. *Second Empire.* Some of the emperors here share the formula of Germanicus Caesar Augustus between themselves as a common part of their respective full names – the emperors Germanicus, Caligula, Claudius, Nero and Vitellius, for instance ([72]; see also CHRON2, Chapter 1).
- *7b. Empire of the X-XIII century.* The rulers of the Holy Roman Empire have simultaneously been Roman emperors and German Kaisers Augusti ([64], page 250). Thus, their full names would include the same formula of “Germanicus Caesar Augustus”, Kaiser being a version of Caesar.

- 8a. *Second Empire.* A famous eruption of the Vesuvius took place in the alleged year 79; this resulted in the destruction of Pompeii, the “ancient” town ([389]). This eruption is the only one observed over the first two centuries of the new era according to the Scaligerian chronology, qv in fig. 2.86. Let us quote the entire list of Vesuvius’ eruptions that became reflected in the

chronicles of the last two alleged millennia (taken from page 28 of [389]). We have the Scaligerian Anno Domini datings before us: 79 A.D., 203, 472, 512, 685, 993, 1036, 1049, 1138, 1139, 1306, 1500, 1631, 1660, 1682, 1694, 1698, 1701, 1704, 1712, 1717, 1730, 1737, 1751, 1754, 1760, 1766, 1767, 1770, 1771, 1773, 1774, 1775, 1776, 1777, 1778, 1779, 1786, 1790, 1794, 1804, 1805, 1806, 1810, 1811, 1813, 1817, 1822, 1822, 1831, 1833, 1834, 1835, 1839, 1841, 1845, 1847, 1847. The following report of V. Klassovsky is of a great interest to us: “some scientists (N. Ignarra, Laporte-du-Theil. v. magasin encycloped. 1803. t. IV. P. 145 Sqq.) tried to prove that it had not been the 79 A.D. eruption of the Vesuvius that brought Pompeii to the condition it was discovered in at the end of the XIX century. Indeed, Suetonius and Cassius Dio testify that Emperor Titus gave orders to reprecinate it forthright, and so Pompeii continued to exist as a town under Hadrian and the Antoninii; it can even be seen on the Peutinger Map (Tabula Peutingeriana) which is dated to the IV century. However, since there are no subsequent references to Pompeii anywhere, it is presumed that it was destroyed by the eruption of 471 the earliest” ([389], pages 28-29).

Thus, we find out that Pompeii may have been destroyed a great deal later than 79 A.D. – in the alleged years 471 or 472 A.D., or four centuries later. Now let us try and estimate whether these two “ancient” eruptions of the Vesuvius can be phantom reflections of their mediaeval originals misplaced by the 1053-year shift.

- *8b. Empire of the X-XIII century.* In fig. 2.86 one sees perfectly well that all three Vesuvius eruptions of the first alleged centuries of the new era (the ones dated to 79, 203 and 472 A.D.) are most likely to be phantom reflections of mediaeval eruptions of 1138-1139, 1306 and 1500 A.D. Thus, the “ancient” town of Pompeii had most probably been wiped out by the eruption of 1500 A.D. – in the beginning of the XVI century, that is. Its first partial destruction could have taken place in 1138-1139 A.D. Then both these eruptions “time-travelled” into the past as a result of the 1053-year shift and trans-

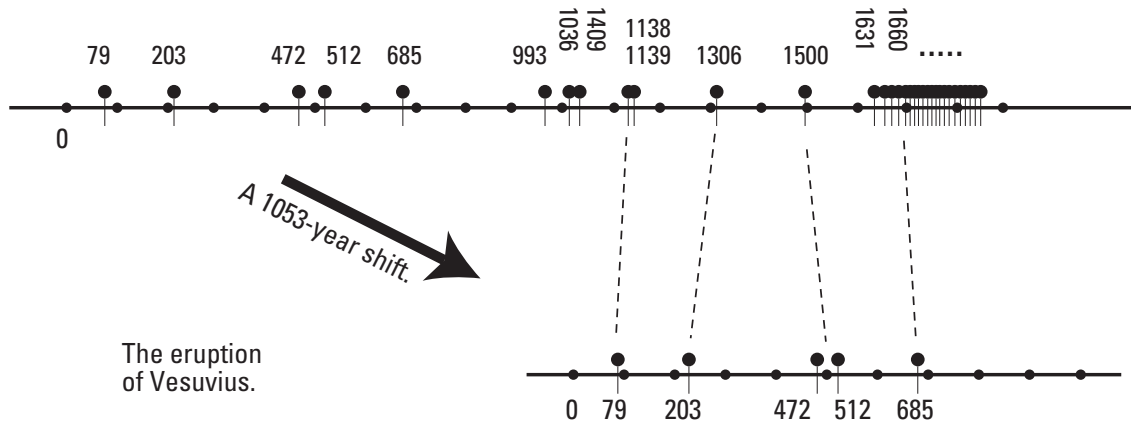


Fig. 2.86 The eruptions of Vesuvius according to the Scaligerian chronology. It is plainly visible that the two “ancient” eruptions, of 79 and 472 A.D., respectively (the ones that destroyed the “ancient” Pompeii) are most likely to be reflections of the eruptions that took place in 1138-1139 and 1500 across the 1053-year shift. Taken from [389], page 28.

formed into the eruptions of the alleged years 79 and 472 A.D. Let us point out that the 1138 eruption of Vesuvius had been an extremely powerful one ([544], Volume 2, page 106; also [389], page 28). It is reported that “Mount Vesuvius was disgorging fire for 40 days” (quoting after [544], Volume 2, page 107). The chronicle of Falcone Beneventano dates this eruption to 1139. Let us point out that after a 1053-year shift forwards, 79 A.D. becomes 1132 A.D., which is a mere six years away from 1138 A.D. This discrepancy is infinitesimal considering the millenarian value of the chronological shift. Fig. 2.87 depicts the 1822 eruption of Vesuvius (an old engraving taken from [544], Volume 2, page 124, ill. 60).

COMMENTARY. In Chapter 1 of *CHRON1* we already discussed the fact that the archaeological findings from the “ancient” Pompeii are amazingly similar to their mediaeval counterparts in style and nature. Everything fits perfectly. If the eruption of 1500 (or even that of 1671) is to blame for the fate of Pompeii, it makes perfect sense that the destroyed city was mediaeval. The fossilized dust was removed during excavations, unveiling the quotidian realities of an Italian town the way it had been in the end of the XV century A.D. One should hardly wonder that V. Klassovsky cannot refrain from making the following perplexed com-

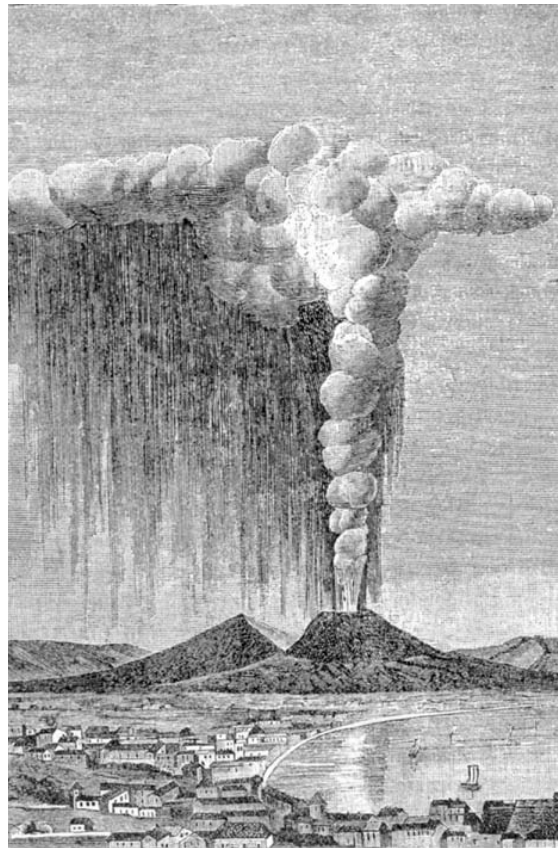


Fig. 2.87 An engraving depicting the Vesuvius eruption of 1822. Taken from [544], Volume 2, page 124, ill. 60.



Fig. 2.88 A fragment of the star chart drawn by Albrecht Dürer in the alleged year 1515. We see a portrait of the “ancient” Ptolemy who is supposed to have lived in the II century A.D. However, his attire cannot possibly predate the XVII century – mark the top hat on his head! Taken from [90], page 8.

ment to the engravings included in his book entitled *A Systematic Description of Pompeii and the Artefacts Discovered There*: “The picture of a bronze saucepan from Herculaneum can be seen in engraving XIII, number eight; if we’re to compare it to the kind used nowadays, we shall discover them to be completely identical, which is most curious in itself” ([389], page 238). Nothing curious here; the “ancient” inhabitants of Pompeii were using saucepans resembling modern ones towards the end of the XV century. We begin to realise why Rafael’s frescoes are so much like the ones found in Pompeii (see CHRON1, Chapter 1). Rafael and the “ancient” Pompeian artists have lived in the same epoch and the same country (Italy); thus, they all painted in a similar manner.

COMMENTARY. The famous astronomer Claudius Ptolemy is presumed to have lived in the II century A.D., or the epoch of the Second Roman Empire. In fig. 2.88 we can see a portrait of the “ancient” Ptolemy from a star chart by Albrecht Dürer dated to the alleged year 1515 ([515], page 185; also [90], page 9). Ptolemy’s “ancient” attire is most peculiar indeed! For instance, he is wearing a silk hat, which wasn’t worn at any epoch preceding the XVII-XVIII century. Historians have naturally discovered this fact a

long time ago, but tend to comment it with the utmost caution, rounding off rough chronological corners – for instance, they say that “one can see Ptolemy dressed in quite as strange a manner in the top right corner [of the map – A. E.]” ([515], page 187). A propos, modern historians are also irritated by how the “ancient” astronomer Aratus is represented in the top left corner of the map ([515], page 187) since it contradicts the consensual concept of “ancient clothing”.

Another question that arises in this respect is when Dürer’s star chart could really have been created. It appears that early XVI century is too early – no silk hats existed at that time. Dürer’s famous work isn’t likely to predate the XVII century.

Let us now return to the time when the Holy Roman Empire of the X-XIII century was just being founded. We find out that yet another duplicate of the Trojan = Tarquinian = Gothic War wound up right here, in the X century. We shall linger on it for a short while.

8.3. Empire of the X-XIII century. The parallelism between the X century war and the “ancient” Trojan = Tarquinian = Gothic War

9) *Empire of the X-XIII century. Senatrix Marozia is the “ancient” characters Tullia/Lucretia, Julia Maesa and Amalasantha.* The epoch in question is the X century, the very dawn of the Holy Roman Empire. Scaligerian chronologers have placed another duplicate of the XIII century war here (the original of the “ancient” Trojan War, that is). We shall point out all the main parallels between the events in the X century Rome (presumably in Italy) and those of the Trojan = Tarquinian = Gothic War.

The duration of the period between 931 and 954 A.D. equals 23 years, which is rather close to the 26 years of the Gothic war that took place in the alleged VI century A.D.: 536-552. The “legend of a woman” plays an important part in the history of the Tarquinian = Gothic War; the woman in question is either Amalasantha (the alleged VI century A.D.), Tullia/Lucretia from the same century, or Julia Maesa from the alleged III century A.D.

The X century duplicate of this scenario is the story of Marozia, the Roman Senatrix. Let us remind the leader that Titus Livy mentions a strong will for power among Tullia's primary qualities ([482]); the Tarquinian coup in Rome was her idea. Chronicles dated to the X century A.D. nowadays characterize Marozia in the same way, telling us that "two minor popes followed John X; there aren't any doubts that both of them were *creatures of Marozia, who had become omnipotent by that point*" ([196], Volume 3, page 240).

This story is most likely to duplicate the one of the "ancient" Amalasantha = Julia Maesa. Bear in mind that Amalasantha had made her sons Amalaric and Athalaric Gothic kings of Rome; in the X century Marozia handed power over to her son John XI and then to two more of her creatures. Just like back in the "ancient" days of Amalasantha = Julia Maesa, "she [Marozia – A. F.] had been the de facto secular ruler of the city [Rome – A. F.], with power to appoint popes... thus came the time when the Church and all of Rome were tyrannized by a woman" ([196], Volume 3, page 240).

10) *Empire of the X-XIII century. Hugo, the X century King of Italy vs the "ancient" Tarquin the Proud.* We have already witnessed the "ancient" husband of the ambitious Tullia, Tarquin the Proud, become superimposed over the Goths of the alleged VI century A.D., as well as the Hohenstaufens of the XIII century A.D. Apparently, Hugo, the husband of Marozia, King of Italy, also happens to be a phantom reflection of the Hohenstaufen (Staufen) clan shifted backwards in time by roughly 333 years. Don't forget the negative attitude of the "ancient" Titus Livy to Tarquin the Proud and his wife Tullia; we witness the chronicles dated to the X century A.D. to refer to Hugo with similar animosity. We learn the following of King Hugo: "a perfidious, griping and libidinous schemer, bold and lost to shame, ready to use any means to further the borders of his Italian kingdom in the most unscrupulous manner imaginable ([196], Volume 3, page 241). As for Senatrix Marozia, we learn the following: "ambition made her send envoys to Hugo with the offer of her hand and power over Rome... her limitless greed for fame fed on the thought of changing the titles of *senatrix* and *patricia* for that of a queen" ([196], Volume 3, page 243).

11) *Empire of X-XIII century. The legend of "a woman wronged."* Let us remind the reader that this legend plays a crucial role in the inchoation of the Trojan = Tarquinian = Gothic War (the rape of Helen in the Trojan War and Lucretia in the Tarquinian; the Gothic version of the alleged VI century tells us about the humiliation and incarceration of Amalasantha. According to Titus Livy, this "harm inflicted upon a woman" led to a coup d'état, the exile of the kings from Rome and the subsequent formation of the Roman Republic. The same scheme is present in the chronicles dated to the X century nowadays.

The motif we encounter here is just the same – some woman was insulted during a marital rite. We learn of the following: "the scribes remain taciturn about the festivities that accompanied this amazing wedding [of Marozia and King Hugo – A. F.]... however, an unanticipated political upheaval in Rome makes it impossible for Hugo to become crowned Emperor... certain of his imminent and utter triumph, Hugo [the double of the "ancient" Tarquin the Proud – A. F.] had donned the manners of an arrogant suzerain, treating Roman aristocracy most scornfully" ([196], Volume 3, page 245). The X century king Hugo is an outsider in Rome, as well as the "ancient" Tarquin.

Then King Hugo "had put a mortal affront upon his young stepson Alberic who was opposing his mother's wedding, since it had stood in his own way" ([196], Volume 3, page 245). Thus, Alberic is a double of the "ancient" Valerius, the hero of the Tarquinian War. Even their names possess a slight similarity if we're to consider the flexion of B and V. Thus, Hugo insults Alberic mortally "by proxy of a woman", likewise the "ancient" clan of the Tarquins, one of which had raped Lucretia and thus humiliated Valerius, the double of Alberic. Both duplicate versions emphasize the sexual undertones in this struggle for power.

The story dated to the X century nowadays informs us of the following details: "Insidious Hugo was already plotting to do away... with Alberic at the first opportunity... serving his stepfather as a page at the insistence of his mother, the youth had one day started to pour water over the king's hands with resolved indexterity... and the latter had struck him in the face" ([196], Volume 3, page 245).

12). *The Empire of the X-XIII century. The uprising in the X century Rome = the exile of the kings in the “ancient” Tarquinian War.* Going back to the history of the Tarquinian War, let us remind the reader that, according to Livy, the “affront to a woman” leads to a civil uprising in Rome. The X century scenario is just the same: “burning with desire for revenge, Alberic... had called upon the Romans and inspired them with a speech wherein he had made it clear for everyone what utter humiliation it was to obey a woman and allow... coarse barbarians to be their rulers” ([196], Volume 3, page 245).

As we already know, the “ancient” Livy describes a similar situation, emphasizing the fact that the Tarquins were of a foreign origin, which made their rule a disgrace for Rome. The following happened in the X century: “the Romans rose in indignation... the people grabbed whatever arms they had and... rushed to besiege the castle of St. Angelus, the residence of Hugo and Marozia. The king decided to flee, since he did not aspire to face out the siege” ([196], Volume 3, page 245). This is most probably a reflection of the event described by the “ancient” Titus Livy as the exile of the Tarquinian rulers from Rome. Both duplicate versions (Livy’s as well as the X century version) tell us of the king fleeing Rome and surviving the upheaval.

We learn some curious details concerning these events: “like a runaway galley-slave, he [King Hugo – A. F.] climbed across the wall using a rope... and hurried to the camp of his troops” ([196], Volume 3, page 245). The “ancient” Titus Livy tells us the exact same thing, reporting that the troops of the banished king Tarquin were camped outside Rome. In the X century A.D. king Hugo “was forced to make his retreat with them, covered in dishonour... for he had lost his wife as well as the imperial crown” ([196], Volume 3, page 245).

Both duplicate versions that we have under study tell us that this event marks the end of the royal period in Rome; Titus Livy also tells us the “ancient” Valerius became a de facto ruler of Rome aided by Brutus. We see the same motif in the X century: “the Romans managed to liberate themselves from the king, the emperor and the temporal power of the pope with just one blow, having claimed the city’s independence” ([196], Volume 3, page 245). According to

the “ancient” Titus Livy, this is how the Roman Republic came into being. The parallelism that we observe here is a very explicit one.

Alberic was “pronounced ruler of Rome... his first action had been the incarceration of his mother [Marozia – A. F.]” ([196], Volume 3, page 245). One should bear in mind the similarities in the Gothic War, namely, queen Amalasantha thrown into prison, *qv* above. F. Gregorovius is perfectly correct to point out that “the roots of this uprising were aristocratic, and thus Rome transformed into a republic for the patriciate” ([196], Volume 3, page 245). This is exactly how Livy describes the proclamation of the “ancient” republic.

Further we learn that “the revolution of 932 made away with the illegitimate power of a woman who abused the power of her gens... and her husbands, who had not been Roman [sic! – A. F.]” ([196], Volume 3, page 245). The “ancient” Titus Livy was telling us the same story: the Romans overthrew the power of Tarquin, a foreigner, and his hyper-ambitious wife Tanaquil. We see this parallelism with the Tarquinian war continue into the X century: “the exile of Hugo [or the Exile of the Kings in Livy’s rendition – A. F.] was a means used by the Romans to make a loud and clear statement that they shall never accept foreign rule, neither royal nor imperial, and that the ruling power should be of a national origin... Rome transforms into a free secular state” ([196], Volume 3, page 246).

As is the case with “Livy’s ancient Rome”, the Republican senate “makes a sudden comeback” in the X century. We are surprised to discover the fact that “the historians of the IX and X century make numerous references to the Senate, likewise the documents of the epoch. Since the revival of the Roman Empire, when the titles of Emperor and Augustus were restored and even the post-consulate of the emperors made a comeback [just like the “ancient” Rome – A. F.], memories of the old days became animated again... the word “Senate” was used often enough for us to encounter it among the decrees of some ecclesial council” ([196], Volume 3, page 247).

Therefore, the historians who deny “the effective functioning of the Senate” in mediaeval Rome have reasons to think twice. We see all of the so-called “ancient institutions” present in mediaeval Rome – not

as “vague recollections” of any sort, as we are told nowadays, but real and valid structures of Roman power. The only question that remains is one of the identity of Rome in question; as we have mentioned many a time, it is most likely that the city in question is the New Rome on the Bosporus, or some other Rome – however, it could not have been the Italian Rome, which simply did not exist until the XIV century (in its capacity of a capital, at least).

13) *The Empire of the X-XIII century. The X century Alberic = the “ancient” Valerius.* According to Titus Livy, Publius Valerius, the leader of the Romans, becomes consul at the very dawn of the “ancient” Roman republic. We observe the same in the X century: the Romans vest all power in Alberic: “having made him [Alberic – A. F.] a lifelong consul, the Romans have marked his exclusive powers in the new Roman Republic [sic! – A. F.] by the title of the Senator of All Romans” ([196], Volume 3, page 250). All of the abovementioned events follow the version of the “ancient” Titus Livy almost word for word.

14) *The Empire of the X-XIII Century. The demise of Alberic in the X century and the inauguration of his son Octavian.* “Ancient” history describes it as the death of Julius Caesar and the inauguration of his stepson Octavian Augustus. The motif of the Greek woman Helen, who had played an important role in that epoch, is prominent in the course of the Trojan War. The X century chronicles also emphasise the Greek connections of Alberic. It is said that “Alberic’s aspirations to the hand of a Greek princess were frustrated... this marriage did not take place. The successes of the Greeks brought them closer to Rome day by day” ([196], Volume 3, page 255). The following events of “Alberic’s biography” – the wars with the banished king Hugo, the siege of Rome etc – are virtually identical to the respective events from the history of the Tarquinian War in the version of the “ancient” Titus Livy. We shall skip this material since a list of all parallels would prove rather bulky, and the general idea of this particular parallelism is becoming quite clear.

Alberic’s epoch in the X century is followed by that of his son Octavian. Bear in mind that the double of Alberic in the Second Roman Empire is none other but

Julius Caesar. The following is told of the X century: “the temporal power vested in Alberic was inherited by his young son after the death of the father... we must... find the most honourable place amongst all mediaeval Romans for this “senator” [Alberic – A. F.]. The glory of Italy was all tied to his name in that epoch... he was worthy of being a Roman, and had deserved the title of Magnus [sic! – A. F.] well enough... the line of Alberic did not die with him and his son Octavian” [196], Volume 3, page 270. As we shall see below, this X century Octavian becomes identified as the famous Octavian Augustus from the Second Empire.

8.4. The “ancient” Second Roman Empire from the X-XII century A.D. and the XIII-XVII century A.D.

Apart from the parallelism mentioned above, the respective historical currents of both the Second Empire and the Holy Roman Empire of the X-XIII century have three famous and powerful rulers at their very beginning. Lucius Sulla, Pompey Magnus and Julius Caesar constitute such a triad in the Second Empire; in the Holy Empire of the X-XIII century we see a similar trinity consisting of Otho I (The Great), Otho II (The Fierce), and Otho III (the Red, or Chloerus – compare to the Third Empire). Let us now study their “biographies”.

15a. *Second Empire.* The famous emperor Octavian Augustus from the alleged I century B.C. – the beginning of the I century A.D. Let us remind the reader that Octavian Augustus was the adopted son of Julius Caesar, qv in CHRON2, Chapter 1. It has to be pointed out that a large number of “ancient” golden coinage minted under Octavian Augustus had reached our day. The numismatic catalogue [1142] dedicates several pages to the description of these coins ([1142], pages 44-46). As we shall witness, this “ancient Octavian” is also rather obviously manifest in the Scaligerian history of the alleged X century A.D.

■ 15b. *Empire of the X-XIII century.* The mediaeval Octavian from the X century A.D. The imme-

diate predecessor of Otho I is Octavian, the son of Alberic. Bear in mind that the mediaeval Alberic is a double of the “ancient” Valerius, or Julius Caesar, *qv* above. The name Alberic (or Alveric) is somewhat similar to that of Valerius. F. Gregorovius tells us that “upon the demise of Alberic, his young son... Octavian became recognized as the legitimate ruler and senator of all Romans with no objections from any part... he inherited full temporal power... no coins from Octavian’s epoch have survived until the present day, but it is certain that he had minted coins with his name and title as well” ([196], Volume 3, page 278. Let us point out that “ancient” coins of the “ancient” Octavian Augustus had no problems with surviving until our age, *qv* above. Therefore, these golden coins were probably minted by the mediaeval Octavian in the alleged X century and subsequently thrown backwards in time, winding up in the phantom Second Empire and having thus effectively disappeared from the Middle Ages. And so, what we see in the numismatic catalogue that we are referring to is but a variety of mediaeval Octavian’s coins – the ones ascribed to the “ancient Octavian”.

16a. *Second Empire*. The “ancient” Octavian Augustus, stepson of Julius Caesar, had been 19 when he was crowned emperor in Rome. See CHRON2, Chapter 1.

■ 16b. *Empire of the X-XIII century*. Virtually the same is reported of the mediaeval Octavian: “Octavian [son of Alberic, Julius Caesar’s double – A. F.] had hardly been 16 when he became the ruler of Rome” ([196], Volume 3, page 278). The identification of the “ancient Octavian” as his mediaeval namesake that was made with the use of our empirico-statistical methods had been manifest in certain episodes before; an expert in the history of the “ancient” and mediaeval Rome of such magnitude as Gregorovius couldn’t fail to notice the parallelism in question. This is how he comments upon it: “pride and ambition made Alberic call his son Octavian, pos-

sibly harbouring the bold hope that his line would become imperial at some point” ([196], Volume 3, page 278).

17a. *Second Empire*. The “ancient” Octavian Augustus received the title “Augustus” (The Holy). He had been both the temporal and the ecclesial leader of the Second Empire ([327]). This concurs well with the fact that his mediaeval double and namesake had occupied the Holy papal See, as we shall witness below ([196], Volume 3, page 278).

■ 17b. *Empire of the X-XIII century*. “In autumn 955... the young ruler of the Romans becomes a pope. No one, excepting the Soracine scribe, mentions Octavian receiving any kind of theological education... Octavian changed his emperor’s name to that of John XII” ([196], Volume 3, page 278). Also remember that the “ancient” Octavian remained the temporal ruler of Rome after having received the title of Augustus (the Holy); the same is true for his mediaeval namesake who remains the temporal ruler of Rome despite his holy papal title. “However, John’s [XII – A. F.] propensity for being a secular ruler was a lot greater than his willingness to take on ecclesial duties, and so his two natures – Octavian’s and John’s – were locked together in unequal struggle... Pope John XII... gave praises to the ancient gods” ([196], Volume 3, page 279).

What we observe here is easily understandable. We see Gregorovius the historian run into multiple indications suggesting mediaeval Rome to be full of “anachronisms”, which makes him theorize about mediaeval Romans being extremely fond of “recollecting the antiquity” and “reviving ancient customs”.

18a. *Second Empire*. The “ancient” Octavian Augustus spreads the Roman influence over vast territories ([327]).

■ 18b. *Empire of the X-XIII century*. The mediaeval Octavian does the same. “We know little about the state of affairs in Rome in the first years of John’s pontificate... the young man...

being both the sovereign and the pope, decided to launch several daring projects and extend his power far into the South” ([196], Volume 3, page 279).

19a. *Second Empire*. The “ancient” Octavian Augustus had reigned for 37 years: 23 B.C. to 14 A.D., qv in CHRON2, Chapter 1. He was succeeded by Tiberius, who had ruled for 23 years between the alleged years 14 and 37 A.D.

■ 19b. *Empire of the X-XIII century*. The mediaeval Octavian soon hands power over to Otho I the Great, who succeeds Octavian in a peaceful manner and continues to make Rome a stronger state. Octavian crowns Otho I in the alleged year 962: “Imperial power was thus... given to a foreign house of Saxon kings. One of Charles’ greatest successors was crowned by a Roman, whose name had been Octavian – what a bizarre twist of fate!” – as we see, Gregorovius remains perplexed ([196], Volume 3, pages 280-281).

If this transfer of power also gave a new name to Otho I (that of Octavian, which is what some of the chroniclers believe), we get a very important reign length correspondence – Otho I had reigned for 37 years (936-973 A.D.) as a German king; the reign duration of his “ancient” double Octavian also equals 37 years, qv above. Furthermore, his successor, Otho II, had ruled for 23 years (960-983 A.D.), which equals the reign duration of his double, Emperor Tiberius, qv above.

20a. *Second Empire*. This empire fights large-scale wars in the East ([327]).

■ 20b. *Empire of the X-XIII century*. This is the epoch of the famous crusades. Once again, F. Gregorovius, being well aware of both the “ancient” and the mediaeval history of Rome, points out an obvious parallel: “these bicentenary military developments in Europe [the crusades – A. F.] were a very strong influence, *much like the Eastern Wars fought by the ancient Rome*” ([196], Volume 3, page 410).

21a. *Second Empire*. Lucius Sulla rules in Rome between the alleged years 82 and 78 B.C.; he had presumably been titled *Restitutor Urbis*, or “Restorer of the City (State)”. Lucius Aurelian, the first emperor of the Third Empire, is supposed to have possessed a similar title (see the parallelism described in CHRON2, Chapter 1). Therefore, we come across the title of “Restorer” in the early history of the Second Empire, likewise the Third, likewise the Holy Roman Empire of the X-XIII century (Otho I was titled similarly, qv above).

21b. *The Habsburg (Nov-Gorod?) Empire*. A summary shift of 1386 years (1053 years + 333 years) identifies the Habsburg (Nov-Gorod?) Empire of the XIII-XVII century as the Second Roman Empire, qv in CHRON1, Chapter 6. This places the beginning of the “ancient Sulla’s reign” somewhere around 1304 A.D. The ruler that we see at the very beginning of the Habsburg Empire is Rudolf Habsburg (1273-1291). He is also known for his title of the “Restorer of the Empire” ([196], Volume 5, page 368). Scalligerian history therefore reports yet another “revival” of this sonorous title – however, such “revivals” are more likely to be of a mythical nature. Considering the shifts that we have discovered, one sees several rulers with the same title of “Restorer” superimpose over each other and transform into the same king (from Nov-Gorod, or “New City”) who had founded the Empire at the end of the XIII – beginning of the XIV century A.D.

COMMENTARY. The wrath of the XIII century Pope = the wrath of the “ancient” emperor Sulla. The parallelism between the Second Empire and the Habsburg Empire is so obvious that the historian F. Gregorovius could not fail to mention it in the following rather grandiloquent piece of commentary: “Palestrina [*Pale-Strana*, or *Belaya Strana* – the Slavic for “White Land”? – A. F.] surrendered to the pleas [of Pope Boniface – A. F.] Both cardinals... came dressed in funeral garments [in 1298 – A. F.]... and fell to the Pope’s feet... Palestrina and all of the fortifications... were surrendered instantly. Pope’s hatred for the mutineers... knew no limits. The punishment that he

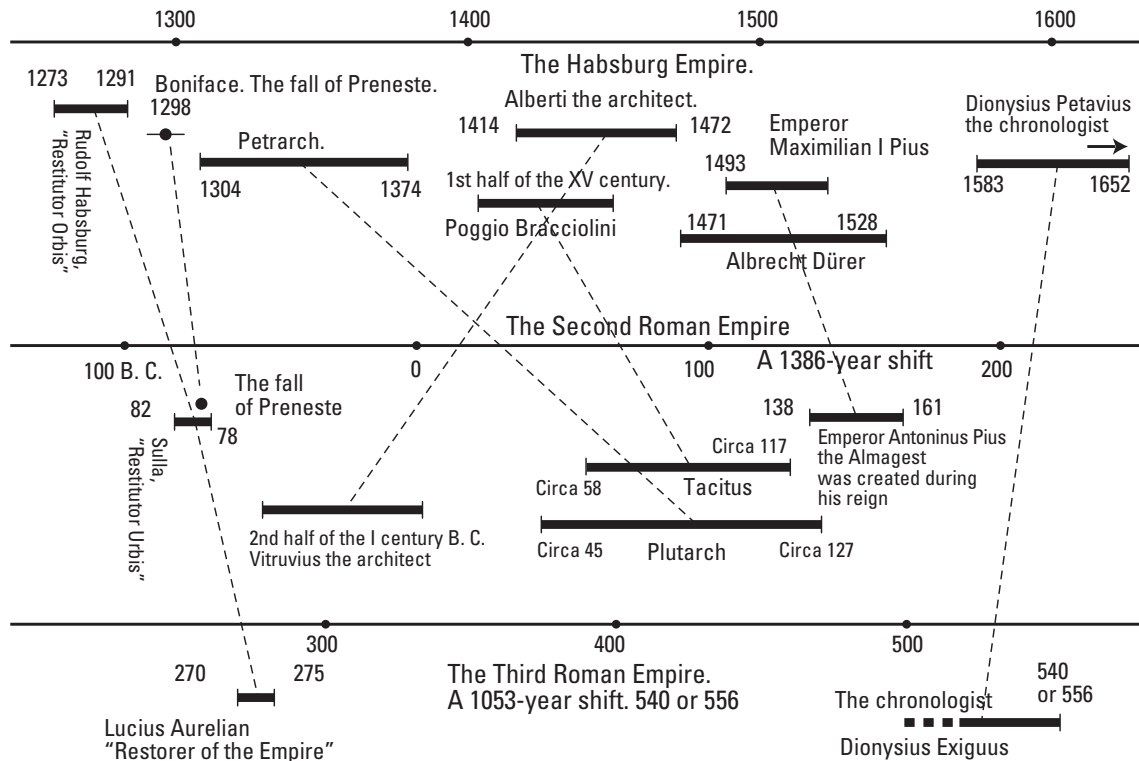


Fig. 2.89 Separate remarkable parallelisms between the Habsburg (Nov-Gorod?) Empire of the XIII-XVII century and the “ancient” Second = Third Roman Empire.

hastened to inflict upon Palestrina revealed his intentions. A strange fate poured the same cup of wrath over this city of fortune twice, with a long interval [one of 1386 years – A. F.]. After the capitulation of Praeneste, Sulla had levelled the town; 1400 years later [Gregorovius rounds 1386 off to 1400 – A. F.] the same town of Praeneste surrendered to the Pope, who had also stamped it out of existence with ancient Roman wrath” ([196], Volume 5, page 431).

In full accordance with the “ancient” events that were supposed to have taken place 1400 years earlier, “all of it ceased to exist in a mere couple of days... the ruins were ploughed over and salted. Boniface VIII apparently liked to emulate ancient Romans in his actions [theorizes Gregorovius – A. F.]” ([196], Volume 5, pages 432-433). The “emulated ancient Roman” in question is Sulla.

Therefore, according to the opinion of the eminent Scaligerite historian, the mediaeval Pope was excep-

tionally well-read and fond of ancient history, trying to emulate the “role models from the days of yore” in every which way. What we’re being told is that the pope artfully copied his own life from the “ancient books” – rising early in the morning just to open the “classics” on the right page and learn about the course of his actions for the day. All this bizarre and far-fetched explanatory activity becomes useless once one realizes that what we see is but a manifestation of the chronological shift that duplicated real mediaeval events and sent their copy into a distant epoch in the past (see fig. 2.89).

F. Gregorovius describes the end of the parallelism as follows: “he [Boniface – A. F.] had really destroyed one of Italy’s oldest cities, who had once died in her ancient past... Boniface followed the example of Sulla, who had made a military colony settle on the site of the destroyed city, when he had ordered the wretched townsfolk... to build their new homes

nearby. They built their huts upon a lowland” ([196], Volume 5, pages 432-433).

22a. *The Second Empire*. Ptolemy’s famous *Almagest* is supposed to have been written in the reign of Antoninus Pius, the Roman emperor who had reigned in the alleged years 138-161 A.D., qv in CHRON1, Chapter 1.

■ 22b. *The Habsburg (Nov-Gorod?) Empire*. The famous emperor Maximilian I reigns in 1493-1519 A.D. A shift of about 1386 years identifies his reign as that of the ancient Antoninus Pius (see fig. 2.89). Indeed, a summary shift of $1053 + 33 = 1386$ years places the “ancient” Antoninus Pius into the XVI century A.D., superimposed over the period of 1524-1547 A.D., which is close to the epoch of Maximilian I. Let us also remind the reader that it was in the reign of Maximilian I (1493-1519) and Maximilian II (1564-1576) that the publications of Ptolemy’s *Almagest* began – presumably “re-discovered at last” after many centuries of oblivion. The first Latin edition comes out in 1537, the Greek one – in 1538, the “translation” of the Trebizond edition is published in 1528 etc. Let us also recollect the fact that Maximilian’s name contains the formula Maximilian Kaiser Pius Augustus, qv in CHRON1, Chapter 6 (Dürer’s engravings). It turns out that the *Almagest* could really have been created in the XVI century A.D. “in the reign of Emperor Pius”, or Maximilian Pius, hence the reference to a “Pius” in the *Almagest*. Therefore, the XVI century author of the *Almagest* didn’t deceive anyone by the inclusion of the ruler regnant at the time of the observations. As we are beginning to realise, most of them took place under Maximilian I; however, some of the data – the star catalogue, for instance – could have been obtained from earlier works on astronomy – those dating to the XI-XV century A.D. See CHRON3, and also fig. 2.89.

23a. *The Second Empire*. The second half of the alleged I century A.D. is marked by the activity of the famous Vitruvius, “a Roman architect

and engineer... the author of the tractate entitled *Ten Books on Architecture* containing a study of many issues pertinent to urbanism, engineering, technology and art, and encapsulating the entire body of Greek and Roman architectonic science” ([797], page 227). Modern scientists have made numerous references to the far-reaching parallels between the works of the “ancient Vitruvius” and the mediaeval architect Alberti ([18] and [544]).

■ 23b. *The Habsburg (Nov-Gorod?) Empire*. The famous Italian architect Leon Battista Alberti (1414-1471) lives and works in the XV century ([18], page 3). In Chapter 1 of CHRON1 we point out obvious parallels between his work and that of the “ancient” Vitruvius ([18] and [544]). In particular, Alberti writes a famous tractate in the XV century that happens to bear the very same name – *Ten Books on Architecture* ([18], page 50). It turns out that a shift of approximately 1386 years makes the epochs of Vitruvius and Alberti coincide for the most part, qv in fig. 2.89. Apparently, the “ancient Roman architect Vitruvius” is merely a phantom reflection of the mediaeval Italian architect Alberti. Even the name “Vitruvius” contains what can be seen as traces of “Alberti” (or “Alverti”). Scalligerian history created an ink-and-paper duplicate of Alberti and sent it 1400 years backwards in time where it had transformed into “the great ancient scientist Vitruvius”, whilst the original remained in its due place. We did not compare their “biographies” in detail, which would be an interesting undertaking.

24a. *The Second Empire*. The famous Roman historian Tacitus is said to have been active in Rome around the alleged years 58-117 A.D. ([797], page 1304). Some of his books contain descriptions of “the ancient Rome”.

■ 24b. *The Habsburg (Nov-Gorod?) Empire*. In Chapter 7 of CHRON1 we were telling the readers about Poggio Bracciolini, a famous Renaissance writer who had lived in the first half of the XV century ([21], [1195] and [1379]). Scientific literature contains many rather ex-

PLICIT indications of the fact that Poggio himself had in fact been the author of the “ancient oeuvres of Tacitus” that he had “discovered” ([1195] and [1379]). As we are capable of seeing now, the 1386-year shift does indeed superimpose the epoch of the “ancient Tacitus” over that of the mediaeval Poggio Bracciolini (see fig. 2.89). Ergo, what we observe here is most probably yet another case of what had happened to Vitruvius and Alberti – “Tacitus” is but an alias of the XV century writer Poggio Bracciolini, who had spawned a doppelgänger on the pages of the Scaligerian history – one that wound up in the alleged I century A.D. under the name of Tacitus, while the original remained in the XV century.

- 25a. *The Second Empire*. The famous “ancient” Greek writer and historian Plutarch is active in the alleged years 45-127 A.D. ([797], page 1012).
- 25b. *The Habsburg (Nov-Gorod?) Empire*. The famous writer and poet Petrarch is active in Rome in the XIV century (1303-1374; see [797], page 993. In Chapter 7 of CHRON1 we entertained the idea that the “ancient Plutarch” might be a phantom reflection of the mediaeval Petrarch. In addition to those considerations, we discover that a shift of approximately 1386 years brings the two epochs close together, qv in fig. 2.89. By the way, this scheme demonstrates that Petrarch “pre-dates” Plutarch on the time axis. Another theory that we propose in the same chapter is that the dating of Petrarch’s lifetime needs to be brought somewhat closer to our epoch, which would give a perfect mutual superimposition of these two characters.
- 26a. *The Second Empire*. We can call this empire “Holy” in the sense that all of its rulers, beginning with Octavian, bear the title “Augustus” – “Holy”.
- 26b. *The Empire of the X-XIII century*. Its official name is “The Holy Roman Empire”, and it has been known as such ever since the XII century. Historians are of the opinion that this empire

was a “holy institution” ([459], Vol. 1, p. 153).

27a. *The Second Empire*. The “ancient” emperor Marcus Aurelius had reigned in the alleged years 161-180 A.D.

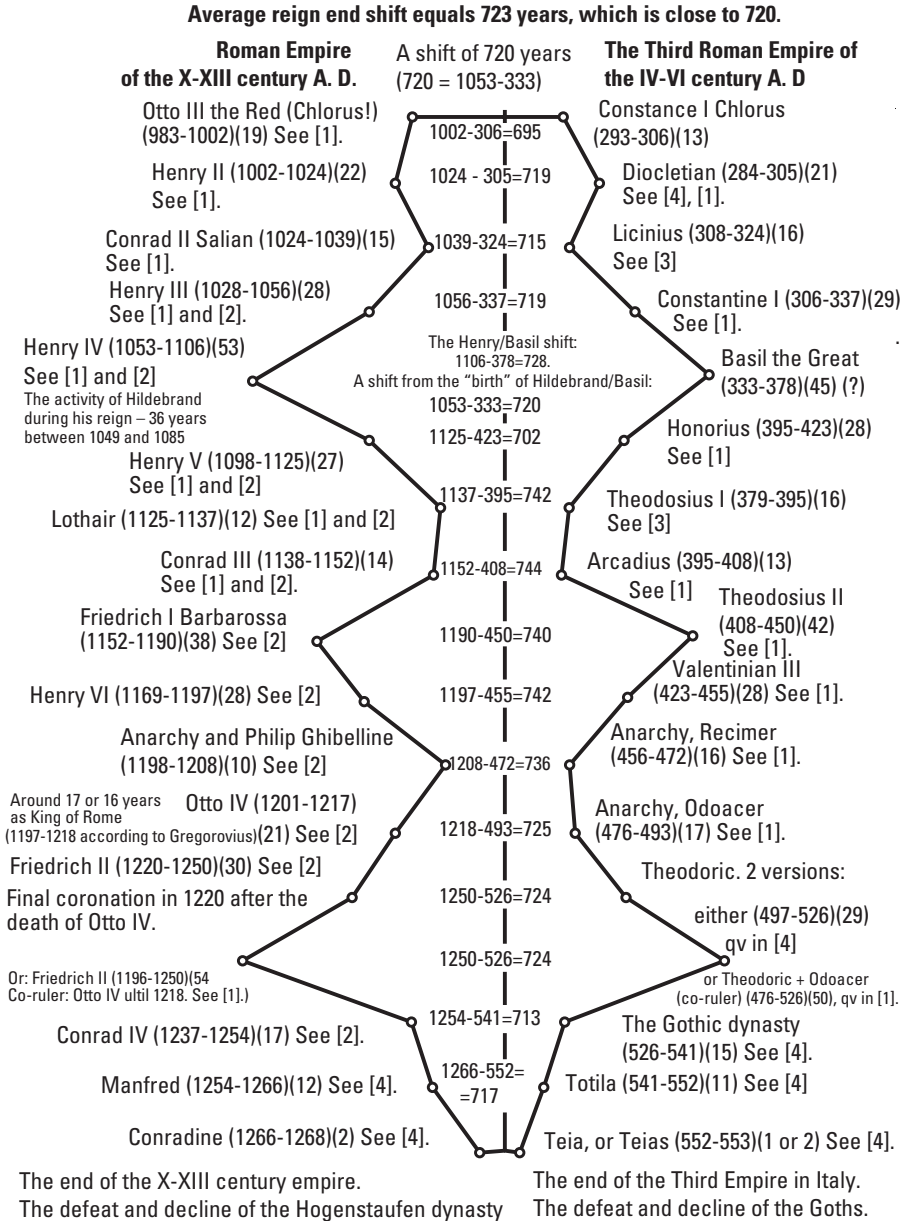
- 27b. *The Empire of the X-XIII century*. A shift of approximately 1053 lifts Marcus Aurelius into late XII century at the very least, and becomes identified with the emperor Otho IV the Guelph (1198-1218). In Chapter 7 of CHRON1 we report that, according to certain mediaeval sources, the famous equestrian statue of Marcus Aurelius was made in the XII century and presumably erected in Rome ([196], Volume 4, page 568), comment 74. All of that notwithstanding, this statue is also considered “extremely ancient” – an artefact of the Second Empire, no less. It is one of the most famous “ancient” Roman relics. The explanation of this fact already presented itself to us: the “ancient Marcus Aurelius” is merely a reflection of Otho IV; therefore, his statue could not have been erected before the XII century, and its “journey backwards in time” is merely a consequence of the erroneous Scaligerian chronology.

8.5. Identifying the Third Roman Empire as the Holy Roman Empire of the X-XIII century as well as the Habsburg Empire of the XIV-XVII century. A 720-year shift and a 1053-year shift

In fig. 2.90 we see the already familiar parallelism between the Third Roman Empire of the alleged III-VI century A.D. and the Holy Roman Empire of the alleged X-XIII century A.D. The proximity coefficient here equals 2.3×10^{-10} , qv in CHRON1, Chapter 6. The superimposition is observed with a 720-year shift; the primary common points are as follows:

1) *Empire of the X-XIII century*. The mediaeval Frederick II = the “ancient” Theodoric.

The end of Friedrich’s reign in the mediaeval Holy Roman Empire of the X-XIII century (namely, the alleged year 1250) coincides with the last reign year of Theodoric the Goth – 526 A.D. (after a 724-year shift).



[1] J. Blair, "Chronological Tables." Volumes 1 and 2. Moscow University Press, 1808-1809.
 [2] C. Bemont and G. Monod, "Histoire de l'Europe au Moyen Age." Petrograd, 1915.
 [3] R. Cagnat, Cours d'epigraphie latine. 4 ed. Paris, 1914.
 [4] F. Gregorovius, "History of Rome in the Middle Ages." St. Petersburg, 1902-1912.

Fig. 2.90 The parallelism between the "ancient" Third Roman Empire of the alleged III-VI century A.D. and the Holy Roman Empire of the alleged X-XIII century A.D.

2) *Empire of the X-XIII century. The mediaeval Henry = the “ancient” Valens.*

The mediaeval pair of Emperor Henry IV and “Hildebrand the Roman Pontifex” becomes identified as the “ancient” couple of Emperor Henry IV and St. Basil the Great, his famous contemporary. Bear in mind that the death of “Hildebrand” in 1085 coincides with that of St. Basil in the alleged year 378 after a 707-year shift, which is very close to 720 years, the average value of the shift.

3) *Empire of the X-XIII century. The mediaeval Otho III “the Red” = the “ancient” Constance Chlorus.*

Furthermore, the mediaeval emperor Otho III (“the Red”), who died in the alleged year 1002, can be identified as the “ancient” emperor Constance I Chlorus, the latter being the word for “ginger”. We thus get a correspondence of names; both these emperors, in turn, merge into the single figure of the “ancient” Julius Caesar from the Second Empire, qv in Chapter 1 of CHRON2. It would be interesting to find out whether or not Julius Caesar had ginger hair.

4) *Empire of the X-XIII century. The mediaeval Conrad IV = the “ancient” Gothic kings.*

The mediaeval emperor Conrad IV (Horde Khan?) from the Holy Roman Empire of the X-XIII century becomes superimposed over the “ancient” dynasty of male Gothic rulers from the Third Empire after the shift – he had ruled after the death of Theodoric the Goth in the alleged year 526 A.D. and until the death of the Gothic king Totila in the alleged year 541 A.D.

5) *Empire of the X-XIII Century. The mediaeval Manfred = the “ancient” Totila.*

The mediaeval Manfred is identified as the “ancient” Totila, whilst the mediaeval Conradin’s double is the “ancient” Teia. The average date shift here equals 723 years – very close to 720. Let us relate the parallelism between the respective declines of both empires (the Third and the Holy).

6) *Empire of the X-XIII century. The mediaeval embroilment = the “ancient” strife.*

History of the Third Empire tells us that Rome was in turmoil and anarchy after the alleged year 455 A.D., which is the epoch of Recimer and his min-

ions (see CHRON2, Chapter 1). A shift of 720 years reveals that Recimer also has a double in the Holy Empire of the X-XIII century: the reign of Philip the Ghibelline also ends in turmoil and anarchy. According to F. Gregorovius, “in 1198 the last visible remains of imperial power in Rome were finally wiped out” ([196], Volume 5, page 13).

A war breaks out here as well as in the Third Empire ([196], Volume 5, page 21). “The war raged anew at the end of the same year of 1199, when the strong man Pandulf from Subur was senator” ([196], Volume 5, page 23). It is possible that this mediaeval Subur (a native of Subur – possibly Siberia, or Sever – “the North”) became reflected in the “distant past” as Emperor Libius Severus (the alleged years 461-465 A.D.)

7) *Empire of the X-XIII century. Mediaeval anarchy = “ancient” anarchy.*

The following rulers are considered to have been principal figures in the epoch of the Third Empire’s decline (455-476 A.D.): Petronius Maximus, Avitus, Majorian, Recimer, Libius Severus, Anthemius (Procopius), Olybrius, Julius Nepos and Romulus Augustulus ([72]). 720 years later we observe a similar situation in the mediaeval Holy Roman Empire of the X-XIII century: “Rome was divided by the two opposing factions – the papists and the democrats... this violent urban conflict had been of a political nature” ([196], Volume 5, page 27).

Apart from the good concurrence of dates after a 720-year shift, we also see very conspicuous parallels between names: the “ancient” Severus = the mediaeval Subur; the “ancient” Petronius = the mediaeval Petrus; the “ancient” Recimer = the mediaeval Rainerius ([196], Volume 5, page 27).

8) *Empire of the X-XIII century. The mediaeval Otho IV = the “ancient” Odoacer.*

We proceed to discover the superimposition of the mediaeval Otho IV over the “ancient” Odoacer. Their reign durations concur with each other very well indeed, qv in fig. 2.90. Otto IV is considered to have been a German, whereas Odoacer was the leader of the Germanic Heruli. The name Odoacer (Odo + CR) may have meant “Otho the Kaiser” or “Otho the Czar”. The “ancient” Odoacer ruled in Rome; the me-

diaeval Otho IV had been “declared king upon the Capitol Hill” ([196], Volume 5, page 52).

9) *Empire of the X-XIII century. The mediaeval reign of Otho IV = the “ancient” reign of Odoacer.*

The mediaeval Otho IV had reigned for 21 years as a German king: 1197-1218. His double, the “ancient” Odoacer, remained on the throne for 17 years (476-493 A.D.) The following fact is most curious: according to Volume 5 of [196], the mediaeval Otho IV was crowned King of Rome in 1201, which makes his “Roman reign” *exactly 17 years long*, 1201-1218, which coincides with the reign duration of the “ancient” Odoacer completely.

10) *Empire of the X-XIII century. Parallels in the respective reign ends of the mediaeval Otho IV and the ancient Odoacer.*

The end of the “ancient” Odoacer’s career was in close relation to the activity of Theodoric the Goth who had succeeded Odoacer on the Roman throne. Theodoric must have been a great deal younger than Odoacer. The career of Otho IV in the Holy Roman Empire of the X-XIII century is also closely linked to the early activities of Frederick II, who had also been a great deal younger than Otho IV.

11) *Empire of the X-XIII century. Mediaeval feud = “ancient” vendetta.*

In the Third Empire Odoacer is at feud with Theodoric. As one should rightly expect, in the Holy Empire of the X-XIII century Otho IV also has a feud with Frederick II: “Otho... had a mortal foe in the heir to the Hohenstaufen estate... Frederick’s youthful figure lurking in the distance would never fail to make a strong impression” ([196], Volume 5, page 57).

12) *Empire of the X-XIII century. The mediaeval Frederick = the “ancient” Theodoric.*

The “ancient” king Theodoric had been a Goth by birth, but his life was committed to the Third Roman Empire. The end of his reign marks the outbreak of the Gothic War of the alleged VI century. Similar events take place 720 years later, in the Holy Roman Empire of the X-XIII century: “Frederick became alien to the German nation from his early childhood... he had once again bound the destinies of

Italy and Germany together, having immersed both nations... into a ceaseless struggle that would take over a century to die out” ([196], Volume 5, page 57). The epoch in question is the XIII century.

13) *Empire of the X-XIII century. The mediaeval Friedrich Gattin = the “ancient” Theodoric the Goth.*

One cannot fail to notice the obvious similarity of the names Theodoric and Frederick (Friedrich). The “ancient” Theodoric was the king of the Goths; the title of his double, the mediaeval Friedrich (or Frederick – however, the I and not the II) also contains the word Goth in the form Gattin, qv on his coins in [1435], No 26 (the table). Furthermore, the word “Gattin” is very similar to the word “Hittite” – and we have already discovered the superimposition of the mediaeval Goths over the “ancient” biblical Hittites. Therefore, Friedrich must have been known as a Goth or a Hittite in the Middle Ages. It would also be appropriate to remember the German city of Göttingen – its name is probably derived from “Hettin” and “Genus”, or “the Hittite Genus”.

14) *Empire of the X-XIII century. The two mediaeval Fredericks = the two “ancient” Tarquins. Events of the XII-XIV century a.d. on the pages of the Bible.*

We have seen two Tarquins in the First Roman Empire described by the “ancient” Titus Livy: the kings Tarquin the Ancient and Tarquin the Proud. A similar pair can be observed in the Holy Empire of the X-XIII century – the emperors Frederick I and Frederick II.

We have already pointed out the parallelism between the “ancient” Judean and Israelite kingdoms, and the Third Roman Empire. However, since the Third Empire is but a reflection of the Holy Roman Empire (X-XIII century) and the Habsburg Empire (XIII-XVII century), the Biblical kingdoms must also be reflections of the same empires. This was discovered independently with the use of the dynastic parallelism method, qv related in CHRON1, Chapter 6; also see CHRON6 for more details. We shall just examine one of such parallel scenarios herein.

Above we have already given an account of our discovery that Frederick II can be identified as Theodoric the Goth. One also has to bear in mind that a number of mediaeval documents dating to the XVI cen-

■ ■ 14^c. This is how the famous legend of Sennacherib, king of Assyria, and his defeat, is told by the Bible: “And it came to pass that night [when Sennacherib the Assyrian besieged Jerusalem – A. F.], that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh” (II Kings 19:35-36).

COMMENTARY. Nowadays historians try to convince us that the mediaeval chroniclers deliberately employed the “ancient” Biblical imagery due to the Bible’s long-term existence as a source of great authority that it was customary to refer to, which is presumably the very reason why mediaeval scribes would often use archaic Biblical language to describe the events of their own epoch, disguising the contemporaneity in “ancient Biblical attire”. Our results demonstrate that the reverse is more likely to have been the reality. Only parts of the Bible had existed back then, qv in CHRON1, Chapter 6; its entire bulk was created around that very epoch, the XI-XVI century. Therefore, what we see is not a case of chroniclers referring to the Bible, but rather that of assorted mediaeval chronicle fragments comprising the final canon of the Bible which was created relatively recently – in the epoch of the XV-XVI century.

We shall conclude with some details of the above-mentioned famous event (allegedly dating to the XII century A.D. – the defeat of Friedrich Barbarossa, or possibly Ross the Barbarian, which would then become reflected in the second book of the Kings as the defeat of Sennacherib king of Assyria (Russia?). F. Gregorovius relates the contents of mediaeval chronicles in the following manner: “Rome became the second Jerusalem, with emperor Frederick playing the part of the loathsome Sennacherib. On 2 August [of the alleged year 1167 – A.D.] dark clouds erupted over the city in a thunderstorm; the malaria, which is so perilous here in August, assumed the semblance of plague. The elite of the invincible army died a honourless death; equestrians, infantry and sword-bearers alike would fall ill and perish, often unex-

pectedly, riding or walking along a street... Frederick lost his finest heroes in just seven days... death claimed a great multitude of hoi polloi and aristoi alike. Rome suffered from the plague just as much... the city hadn’t faced afflictions this horrendous for centuries... the Germans were gripped by panic; they were saying that the Lord poured his anger over them for attacking a holy city... the emperor was forced to break camp in despair already on 6 August; his army of ghostlike warriors set forth on their way back... more than 2000 of his people had died en route” ([196], Volume 4, page 484).

15) *Empire of the X-XIII century. The parallelism between the Roman campaigns of the mediaeval Otho IV and the “ancient” Odoacer.*

Likewise the “ancient” Odoacer, the mediaeval Otho IV the Guelph was “crowned king [of Germany – A. F.]... it had been declared that Otho would set forth against Rome” ([196], Volume 5, page 58). In full accordance with the scenario, the “ancient” Odoacer launches a campaign against Rome and conquers the city. We see history repeat itself in 720 years, when Otto IV gathers a great army in 1209 and conquers Rome after a successful campaign, becoming crowned king of Rome as a result. However, “the Senate and the armed citizens held the Capitol hill... the decisive battle took place in Leonine city; both sides sustained heavy casualties; finally, Otho managed to smite the opposition and become King and Emperor of Rome, conquering the entire Italy subsequently” ([196], Volume 5, page 66). Thus, the conquest of Italy by Otho in the Middle Ages became reflected as the Italian conquest of the “ancient” Odoacer after a shift of roughly 720 years backwards.

16) *Empire of the X-XIII century. The mediaeval Otho IV = the mediaeval Otho IV.*

Actually, the 333-year shift is also manifest here. Indeed, 1209, the year Otho IV conquers Italy, becomes the year 976 after a shift of 333 years backwards. It is significant that the conquest of Italy by Otho I falls over this very year – more precisely, the period between 962 and 965. Otho I also conquers all of Italy; thus, certain biographical fragments pertinent to Otho I may reflect passages from a more recent “biography” of Otho IV.

17) *Empire of the X-XIII century. The mediaeval Otto IV = the “ancient” Odoacer.*

The Pope summons young Frederick II to Italy so that he would assist him with getting rid from Otho IV ([196], Volume 5, page 66).

The “ancient reflection” of this event is a similar appeal of the Byzantine emperor Zeno to Theodoric the Goth – lead the Gothic troops to Italy and rule there instead of Odoacer. We re-emphasize the superimposition of the mediaeval Hohenstaufen dynasty over the “ancient” *Goths*. In CHRON5 we also point out the parallel between the Goths and the nations of Gog and Magog – the Tartars and Mongols, in other words.

8.6. War of the XIII century as the original reflected in the “ancient” Trojan = Tarquinian = Gothic War

18) *Empire of the X-XIII century. The mediaeval war of the XIII century = the “ancient” Trojan = Tarquinian = Gothic War.*

Bear in mind that the Gothic War began when the hostile Greek troops disembarked in Sicily. The Trojan version reflected this as the invasion of the “ancient” Greeks onto Isle Tenedos. We observe the same in the XIII century: Frederick II, the young king of Sicily in the Middle Ages, initiates an all-out war ([196], Volume 5, page 74).

His main ally was Anselm von Justingen ([196], Volume 5, page 71). We instantly recognize the “ancient” Justinian in this hero, the contemporary of the “ancient” Theodoric the Goth and the double of Frederick II. The Trojan = Gothic War is a crucial event in the “ancient” history; its original is the war of the XIII century A.D., of which we learn that “the moment that he [Pope Innocent – A. F.] had offered the King of Sicily [Frederick II – A. F.] to capture the Roman Crown had been one of the most fatal ones in the entire history of papacy. It had led to the struggle that proved destructive for both the church and the empire, and eventually the domination of the House of Anjou as well... as well as the “Avignon captivity” ([196], Volume 5, page 75). Below we shall see that the mediaeval “Avignon captivity” is the double of the “ancient” Babylonian captivity of the Judeans described in the Bible.

19) *Empire of the X-XIII century. The mediaeval couple of Otho IV and Frederick = the “ancient” couple of Odoacer and Theodoric.*

In 1212 Frederick II enters Rome as king, and becomes the de facto co-ruler of Otho IV, who hadn’t been stripped of his rank yet. We see a carbon copy of this very situation in the “ancient” Third Empire where Theodoric and Odoacer ruled jointly for a while (see CHRON2, Chapter 1). Then Theodoric the Goth defeated Odoacer the German in the Third Empire; we see the same happen in the Holy Empire of the X-XIII century: “after his triumph over the wretched enemy [Otho IV – A. F.], whose glory was tarnished on 27 July 1214 after the Battle of Bouvines, Frederick II became crowned... in Aachen” ([196], Volume 5, page 78).

20) *Empire of the X-XIII century. The XIII century succession = the “ancient” succession.*

Theodoric proceeds to concentrate all power in his hands in the alleged year 493, after the death of Odoacer in the Third Empire. A similar scenario develops in the Holy Empire of the X-XIII century: Frederick II inherits absolute power in 1218, after the death of Otho IV, the double of the “ancient” Odoacer. The dates (1218 and 493) are 725 years apart, which is close to the 720-year value of the shift.

21) *Empire of the X-XIII century. The XIII century reforms = the “ancient” reforms.*

In 1220 Frederick II gives Rome a constitution and instigates serious reforms ([196], Volume 5, page 97). This activity resembles the legislation reforms of the “ancient” Theodoric a great deal (see CHRON2, Chapter 1). Just like the “ancient” kingdom of the Ostrogoths, the mediaeval Italian state of Friedrich II is also called a kingdom ([196], Volume 5, page 104).

22) *Empire of the X-XIII century. Parallels between the Middle Ages and the antiquity that F. Gregorovius could not fail to notice.*

The parallelism between the “ancient” Third Empire and the mediaeval Holy Roman Empire of the X-XIII century is conspicuous enough to have been commented upon by several historians in a variety of contexts. F. Gregorovius, for instance, writes that “in the

Middle Ages, Viterbo had played the same role for the Romans as Veas in the antiquity... the Roman populace [in the middle of the XIII century – A. F.] was riding a new wave of inspiration – like in the distant days of Camillus and Coriolanus [the epoch of the “ancient” Tarquinian War, according to Livy – A. F.], they set forth to conquer Tuscia and Latium... the battlefields would once again see the Roman banners bearing the ancient initials S. P. Q. R. against a golden-red field, as well as the national army consisting of Roman citizens and their allies from vassal cities led by senators” ([196], Volume 5, pages 126-127). Gregorovius is also perplexed by the fact that “it is amazing how... the Romans recollected the Roman customs, having put up border stones with the initials S. P. Q. R. to mark the boundaries of Roman jurisdiction” ([196], Volume 5, pages 129-130).

23) *Empire of the X-XIII century. The mediaeval Roman colours = the “ancient” Roman colours.*

The official colours of the “ancient” Rome are considered to have been red and gold, qv above. However, we find out that the official colours of the mediaeval papal Rome had been the same: “red and gold remain the colours of the city of Rome until this day. It has been so since times immemorial, and the colours of the church had been the same... only in early XIX century the popes adopted white and gold as the ecclesial colours” ([196], Vol. 5, p. 141, comment 34).

24) *Empire of the X-XIII century. The XIII century titles = the “ancient” titles.*

We proceed to find out that “right about this time [in 1236 – A. F.], the Roman aristocracy added another title to the ones already in use, one of ancient origins – Romans of noble birth have started calling themselves proconsuls of the Romans upon the occupation of a high rank in the city council, without so much as a shade of self-irony”, as Gregorovius is amazed to tell us. “The ancient title of Consul Romanorum... had still been in use by that time” ([196], Volume 5, page 148).

We hear the voice of the “antiquity” ring loud and clear from the pages of mediaeval documents. To continue with quoting, “the loot taken at Milan was put up for demonstration on the Capitol hill, upon the *hastily erected ancient columns*” ([196], Vol. 5, p. 151).

25) *Empire of the X-XIII century. The mediaeval Peter de Vineis = the “ancient” Boetius.*

Let us reiterate that F. Gregorovius with his extensive knowledge of the Roman history keeps pointing out the parallels between the “antiquity” and the Middle Ages which can be explained well by the chronological shifts that we have discovered. For instance, he writes that “the death of Peter de Vineis, the famous capuchin citizen, cast a black shadow over the life of the great emperor [Frederick – A. F.], just like the death of Boetius had been the harbinger of Theodoric’s demise [sic! – A. F.]. Both of these German kings [the mediaeval Frederick II and the “ancient” Theodoric – A. F.] resemble each other in what concerns the end of their lives as well as the fast and tragic decline of their gentes” ([196], Volume 5, pages 202-203).

Both the mediaeval Vineis and the “ancient” Boetius fell prey to the emperor’s suspiciousness ([196], Volume 5, page 202). Kohlraush also compares Theodoric the Goth to Frederick II in [415], praising their wisdom and religious tolerance, among other things.

26) *Empire of the X-XIII century. The XIII century Frederick II = the “ancient” Theodoric the Goth.*

Kohlraush points out the following in his story of Frederick II: “he hadn’t been of great utility to Germany because of his partiality to Italy... a great many Germans would follow the Hohenstaufens to Italy” ([415], Volume 1, page 309). We observe a similar process in the “ancient” Third Empire – namely, the “hoards of Goths” that fill Italy. Titus Livy reports the same telling us about the advent of the “ancient” Tarquins to Italy.

The “ancient” Theodoric dies a natural death, just like the mediaeval Frederick II. Both of them are the last rulers of Italy before the outbreak of a disastrous war. One of the reign duration versions for Theodoric the Goth is 29 years (the alleged years 497-526 – see version #2 in CHRON2, Chapter 1). The Roman reign of Frederick II lasted 30 years. He was crowned in 1220 and died in 1250 ([5]). Reign durations are similar.

27) *Empire of the X-XIII century. Frederick II as the “Pharaoh” in the XIII century.*

F. Gregorovius refers to a number of ancient documents telling us that “Innocent IV had seen his great opponent [Frederick II – A. F.] as nothing but

the antichrist, or the *Pharaoh*" ([25], Volume 5, page 205). The term "Pharaoh" that appears here corresponds perfectly to the superimposition of the mediaeval epoch that we have under consideration presently over the Biblical description of the Trojan = Tarquinian = Gothic War, qv in CHRON2, Chapter 1.

When certain ancient documents use the word "Pharaoh" for referring to Frederick II, they confirm the parallelism between the mediaeval Roman history and the Biblical history of Israel and Judea. Frederick II had really been a pharaoh. However, we must also note that all these documents – papal epistles and the like – were edited in the XVII-XVIII century, when historians had already been of the opinion that the XIII century war and the Biblical war with the pharaoh were two unrelated events. Therefore, the entire Biblical terminology was declared to be "referring to deep antiquity" in mediaeval documents, notwithstanding the fact that it had really referred to mediaeval contemporaneity. Another detail that drew our attention was that the name Innocent may have originally sounded as "John the Khan".

28) *The X-XIII century Empire. Beginning of the XIII century war as the original of the Trojan = Tarquinian = Gothic War.*

The primary parallelisms with the "antiquity" are as follows. The mediaeval Conrad IV can be identified as the "ancient" group of Gothic kings from the alleged VI century: Amalaric + Athalaric + Theodahad + Vittigis + Uriah + Hildebald, their summary reigns adding up to the period between the alleged years 526 and 541 A.D.

Further on, we discover that the mediaeval Manfred = the "ancient" Totila, the mediaeval Conradin = the "ancient" Teias (Teia), the mediaeval Charles of Anjou = the "ancient" Narses, and the mediaeval Innocent = the "ancient" Justinian.

Thus, the reign of Conrad IV (1237-1254) becomes superimposed over the dynasty of the Gothic kings (excluding queen Amalasantha) that had reigned in the alleged years 526-541 A.D. A comparison of durations gives us 17 and 15 years, respectively – almost equal values. In 1252 Conrad IV invades Italy, starting one of the greatest wars in European history which would immerse the entire continent into the vortex of chaos for many a decade" ([196], Volume 5, page 213).

"The barons swore fealty to him... all cities up to Naples acknowledged his power" ([196], Volume 5, page 213). In the Gothic War of the alleged VI century, the ascension of the Goths to the Roman throne in 526-541 coincides with Justinian, Belisarius and Narses turning their attention to Italy and beginning an invasion. We see the same happen in the XIII century: "the achievements of Frederick's sons [or, as we now understand, Theodoric's "ancient Goths" – A. F.] made Innocent [John the Khan? – A. F.] set about the plan that was conceived a while back in Lyon... he decided to hand this kingdom over... to a foreign prince; this démarche proved fatal for Italy [a war began – A. F.]... he offered the crown of Sicily to Charles of Anjou, the brother of the French king" ([196], Volume 5, page 214).

29) *Empire of the X-XIII century. Identifying certain mediaeval characters as their "ancient" doubles.*

The mediaeval Charles of Anjou can therefore be identified as the "ancient" Belisarius/Narses. Bear in mind that Narses the commander-in-chief acts as a successor of Belisarius in the Gothic War of the alleged VI century. Innocent [John the Khan?] becomes identified as emperor Justinian – "the just".

If we're to reverse the unvocalized root of Conrad's name (CNRD), we shall get DRNC – or the already well-familiar TRNK – Trojans/Franks/Turks/Tartars. The name Conrad can also be a reference to "Horde-Khan", or the Khan of the Horde. Also, the title of the mediaeval Manfred von Tarent (see [196], Volume 5) transcribes as TRNT unvocalized. It is likely to be yet another modification of the name TRQN which is already known quite well to us. Thus, the names of the two key leaders of the Hohenstaufen dynasty (the Gog dynasty?) that appeared on the historical arena after the death of Frederick II are distinctly similar to the name TRQN. A propos, the successor of Manfred and the one to end the war is Conradin, whose unvocalized name also gives a version of TRNK reversed. The name Conradin might also stand for "Khan-Horde", "KHAN ORDYNskiy" ("Khan of the Horde") or "Khan Ratniy" ("The Warlord Khan").

30) *Empire of the X-XIII century. The XIII century Manfred = the "ancient" Totila.*

Conrad IV dies in 1254 "lamenting his fate and the

misery of the empire whose decline he had foreseen" ([196], Volume 5, page 216). He is succeeded by the famous hero Manfred – the double of the “ancient” Gothic king Totila. Bear in mind that Totila had reigned for 11 years in the alleged years 541-552. Manfred had ruled for 12 years, 1254 (the year Conrad IV died) to 1266, the year of his death on the battlefield. The same fate befalls his “ancient” double Totila (see CHRON2, Chapter 1). Thus, we see that the durations of the parallel reigns (11 and 12 years, respectively) concur well with each other.

31) *Empire of the X-XIII century. Brancaleone in the XIII century and the “ancient” Goths.*

Before the very death of Conrad IV, temporal power in Rome is inherited by Senator Brancaleone (BRNC + Leo?). This mediaeval Roman ruler had been an ally of Frederick II: “he had taken part in the Lombardian War fighting on the side of Frederick” ([196], Volume 5, page 226). Brancaleone is a foreigner – not of Roman birth, like the “ancient” Goths.

“When the foreign senator arrived in the city that had called him, he was given a honourable welcome [just like the “ancient” Goths that had ruled in Rome after Theodoric – A. F.]... this had been the first time [after the alleged VI century – A. F.] when the cream of the urban magistracy consisted of foreigners exclusively” ([196], Volume 5, page 233). It is reported that “the spirit of the ancients... was reborn in this great citizen of Bologna [Brancaleone – A. F.]” ([196], Volume 5, page 252).

It is most peculiar that there are no traces of Brancaleone’s activities left anywhere in the Italian Rome – there are neither inscriptions nor monuments of any sort ([196], Volume 5). One is only right to wonder whether it is in fact true that the events in question took place in the city of Rome in Italy. Could it be that the chronicles were referring to an altogether different city – the New Rome on the Bosporus, for instance?

32) *Empire of the X-XIII century. Brancaleone and Manfred in the XIII century = the “ancient” Goths.*

The enemies of Conrad and Manfred (the doubles of the “ancient” TRQN clan and Totila) in the XIII century war are the Pope and his ally, Charles of Anjou. The Pope is the “master of Rome”, and thus can be re-

garded as the “primary ancient king” of the Trojan = Gothic War. The Pope attempts to drive Manfred out of Italy ([196], Volume 5). The “ancient” Justinian was doing the very same thing in the alleged VI century, chasing the Goths away from Italy. Troy suddenly surfaces in many ancient chronicles in the context of this mediaeval war – particularly the references to Naples, or the New City. We learn that “the legate fled Troy; his army was scattered, and he hurried to Naples” ([196], Volume 5, page 238). Brancaleone in Rome and Manfred in Sicily enter into a pact, and face the “Pope/King” united, just like the “ancient” Goths.

33) *Empire of the X-XIII century. Galeana/Helen in the XIII century = the “ancient” Helen.*

The wife of the mediaeval Brancaleone was called Galeana; her name is evidently similar to that of the Trojan Helen. Indeed, Helen (Helena) may well have been transcribed as Gelena or Galeana. Apart from that, there was a “real Helen” in the XIII century war – the wife of Manfred, a key historical figure of the epoch ([196], Volume 5, page 274). Moreover, this mediaeval Helen turns out to have been “a daughter of the despot of Epirus” ([196], Volume 5, page 174), which makes her Greek – likewise the “ancient” Trojan Helen.

34) *Empire of the X-XIII century. The destructive war of the XIII century = the destructive Trojan War.*

In the XIII century Italy was cast into utter devastation. For example, it is reported that in 1257 more than 140 fortified towers were destroyed in Rome ([196], Volume 5, page 250); the city in question is most likely to have been the New Rome on the Bosporus. The war had dire consequences for Germany as well: “exhausted by Italian wars [of mid-XIII century – A. F.], Germany drifted into a state of inner corruption and impuissance which the old empire never truly emerged from again” ([196], Volume 5, page 267).

35) *Empire of the X-XIII century. The XIII century Charles of Anjou = the “ancient” Belisarius/Narses.*

In the Gothic war of the alleged VI century, the warlord Belisarius/Narses invades Italy from a foreign territory; the scenario “recurs” in about 720 years, when the Pope “made Italy open for a foreign ruler

yet again, who had come filled with greed and whose victory eradicated the national mentality” in the XIII century ([196], Volume 5, page 276).

Charles of Anjou was rather unexpectedly elected senator in Rome; he is supposed to have come from France as the leader of the French army. We see yet another superimposition of the French (PRS) over the “ancient Persians” (PRS once again).

Let us remind the reader that in the “ancient” Gothic War the Byzantine army of the Roman Greeks invaded Sicily first, qv above. The mediaeval invasion of the XIII century began similarly – Charles of Anjou launched a campaign against Sicily, which had been the domain of Manfred, the double of the “ancient” Goth Totila. We learn the following: “the Sicilian campaign of Charles of Anjou ranks amongst the boldest and most victorious undertakings of the crusaders in that epoch” ([196], Volume 5, page 286). In 1266 Charles of Anjou becomes crowned King of Sicily. Once again, F. Gregorovius confirms the existence of a chronological shift without even being aware, pointing out the parallel that corresponds to the results of our research ideally. The text of Gregorovius deserves to be cited in its fullness:

“The sinister figure of Charles of Anjou enters the ancient arena that had seen many a battle between the Romanic and the Germanic nations just like Narses, whilst Manfred became the tragic representation of Totila. History made a cycle [sic! – A. F.], since although the balance of powers had been different, the actual scenario was virtually the same – the Pope summoning foreign invaders to Italy in order to liberate it from the German rule. The Swabian dynasty [of Frederick and the Conradines – A. F.] fell just like its Gothic predecessor. The amazing decline of both kingdoms and their heroes marks history by a double tragedy on the same classical arena, the second tragedy being a twin of the first” ([196], Volume 5, page 287).

It has to be mentioned yet again that all the parallels pointed out by F. Gregorovius are explained perfectly by the system of chronological shifts discovered by the authors inside the “Scaligerian textbook”.

36) *The reasons why “King of Anjou” may have been read as “Narses”.*

The discovered superimposition of the mediaeval Charles of Anjou over the “ancient” Narses is unexpectedly confirmed by a comparative study of how these names were written.

The name Charles used to mean “king”, which is plainly visible on Charlemagne’s coins, for instance. On the XIII century coins we also see the name Charles transcribed as Karolus or Carolus ([196], Volume 5, page 296, comment 42) - “The King”, in other words. Therefore, the name Charles of Anjou may have simply meant “King of Anjou”, or Caesar (Cesar) D’Anjou; a shortened version would transcribe as Cesar-An; it obviously transforms into Narasec when read back to front, after the Hebraic or Arabic manner – virtually the same as “Narses”.

Therefore, some of the chroniclers may well have turned Charles of Anjou into Narses having reversed his name or vice versa. It goes without saying that the consideration in question is of a hypothetical nature and neither confirms nor disproves anything per se; however, in the row of consecutive parallelisms that we observe over a rather lengthy time period, it becomes worth something.

Let us conclude with the observation concerning Charles of Anjou being characterized as “a cold and taciturn tyrant” ([196], Volume 5, page 314) – in exactly the same terms as his “ancient” double Narses.

37) *The “exile of the kings” in the XIII century = the “ancient” exile of the kings.*

Bear in mind that in the Gothic War of the alleged VI century Belisarius captures Rome and banishes the Gothic kings that reign there ([695]). This event is identical to the exile of the kings described by Titus Livy ([482]). We see the same happen in the XIII century. Charles of Anjou, the double of the “ancient” Belisarius/Narses, captures the city of Rome: “his escape of mad daring was accompanied by blind luck” ([196], Volume 5, page 287).

Charles of Anjou encounters no opposition in his invasion of Rome; his troops arrive from both the sea and dry land – the same happens in the VI century, qv in [196], Volume 5, pages 286-287. This “exile of the kings” from the XIII century Rome takes place in a relatively peaceful manner, without excessive bloodshed. The same is reported by Livy in his rendition of the Tarquinian War, ([482]) as well as the

history of the Gothic War by Procopius ([695]). For instance, according to Procopius, Belisarius entered Rome peacefully, already after the departure of the Gothic troops, *qv* above. The troops of Charles of Anjou were met with similar exultation in the XIII century Rome.

38) *Empire of the X-XIII century. The “poverty” of Charles of Anjou in the XIII century = the poverty of the “ancient” Belisarius/Valerius.*

History of the alleged VI century characterizes Belisarius/Narses as a fortunate military leader. The same is told about the XIII century Charles of Anjou ([196], Volume 5, page 288). The motif of the “poverty” that befell Belisarius/Valerius is emphasized in the history of the Gothic War dating to the alleged VI century A.D. and the Tarquinian War of the alleged VI century B.C.

A similar scenario is constantly discussed in the chronicles referring to Charles of Anjou. Mark that the actual motif of a great hero being poverty-stricken is unique in itself, and its resurgence after many centuries cannot fail to draw our attention. We learn of the following: “the Count of Anjou arrives in Rome empty-handed” ([196], Volume 5, page 288). As the XIII century war progressed, there were more references to the poverty of Charles, such as “Manfred... was well aware of just how great a need for money was experienced by Charles in Rome... it was seldom that an enterprise as great would be undertaken with such sparse funds... the poverty of Charles had been great, and his debts were numerous...” ([196], Volume 5, page 300). The lamentable financial condition of Charles of Anjou is described on several pages of [196], Volume 5 – 300 to 304.

39) *The XIII century quarrel with the Pope = the “ancient” quarrel with the “King of Kings”.*

The quarrel between Belisarius/Valerius/Achilles and the “main royalty” is paid a lot of attention in chronicles relating the events of the Gothic War (the alleged VI century A.D.), the Tarquinian War (the alleged VI century B.C.) and the Trojan War (the alleged XIII century B.C.), *qv* above. A similar event takes place in the XIII century.

What we see here is a somewhat odd quarrel between the Pope and Charles of Anjou, which is sup-

posed to have happened “because of a house [sic!]” ([196], Volume 5, page 289). And it was precisely that, “a dwelling-place”, which served as reason for Valerius being accused of treason (see above). The XIII century events unfurled as follows: Charles of Anjou, upon his arrival in Rome, “had occupied quarters in Lateran without giving it a second thought” ([196], Volume 5, page 289). This had infuriated the pope, which led to a quarrel. Despite the fact that Charles had found a different residence eventually, animosity prevailed in his interactions with the pontiff, since both suspected each other of harbouring ambitions to seize absolute power. This opposition becomes particularly manifest towards the end of the XIII century war ([196], Volume 5, page 303). We have witnessed the same happen in the “ancient” biographies of Narses, Valerius and Achilles.

40) *Empire of the X-XIII century. The XIII century letter to the Romans = the “ancient” letter to the Romans.*

Narses was appointed vice-regent of Italy in the Gothic War of the alleged VI century, whereas his double, Charles of Anjou, received the right of “temporary rule with terms defined in the agreement” ([196], Volume 5, page 290). The situations are similar.

Furthermore, the chronicles of both the Gothic War and the Tarquinian War tell us that the king who had been banished from Rome addressed an admonitory epistle to the Romans, *qv* above. This missive is discussed in detail by the chroniclers of both duplicate wars, and deemed extremely important - Titus Livy and Procopius even quote its content. The same thing happens in the XIII century. Manfred, the double of the Goths and the Tarquins, sends a letter to the Romans. The second chapter of the 10th book from Volume 5 of [196] begins with a special paragraph entitled “Manfred’s epistle to the Romans” ([196], Volume 5, 298). Manfred’s missive is similar to its “ancient” duplicates from the Gothic and the Tarquinian versions.

41) *Empire of the X-XIII century. The XIII century Battle of Troy = the “ancient” Battle of Troy.*

The final phase of the Gothic War in the alleged VI century is marked by the brilliant victories of Belisarius and Narses; the XIII century war ends similarly.

We learn that “the conquest of Charles was but... endless scenes of disruption, misery and instant death. This campaign is distinguished by the rampancy and the ferocity of the French [PRS = Persians or P-Russians – A. F.]... the French started with assaulting the Cyclopean castle of Arce that stood on a steep slope and was considered an impregnable fortress [successfully – A. F.]... the entire vicinage was shaken by so unanticipated an event: 32 fortresses capitulated to Charles” ([196], Volume 5, page 305).

The fall of the New City = Naples = Troy signifies the culmination of the Trojan = Gothic War. We see the same events recur in the XIII century: the fierce battle of Beneventes and the New City (Naples, which is located in the vicinity of Beneventes) taken. The famous Italian city of Troy is located nearby (it exists to this day); we find out that “the Greeks built a fortified town not far from Beneventes [the epoch in question is mediaeval – A. F.] and named it after the immortal city of Troy” ([196], Volume 4, page 20). Apparently, this name appeared in Italy as recently as the XIII century, when the entire country was occupied by the troops of the king known to modern historians as Charles of Anjou. Then the events of the XIII century Trojan War were copied into the Italian chronicles; their epicentre had originally been in the New City = the New Rome on the Bosphorus. We can thus compile the following parallelism table:

- a. The Trojan version of the alleged XIII century B.C.: 1) The battle of Troy. 2) The fall of Troy.
- b. The Gothic version of the alleged VI century A.D.: 1) The New City (Naples) captured. 2) The final battle of Naples (New City). The death of Totila, King of the Goths.
- c. The war of the X-XIII century A.D.: 1) The battle of Beneventes (in the vicinity of Troy and the New City, or Naples). 2) The fall of Beneventes and the New City. The death of Manfred (the double of Totila, King of the Goths).

42. *Fierce battles of the XIII century war = the “ancient” Battle of Troy.*

Let us provide a brief rendition of the final phase of the XIII century war, since it most probably served as the original for all the “ancient” wars – the Gothic,

the Trojan and the Tarquinian. However, let us re-emphasize that the Scaligerian encapsulation of this war known to us today is very likely to contain severe distortions, the first of them being the transfer of the key events from the New Rome on the Bosphorus to Italy, which had not possessed any sort of capital in Rome at that epoch.

Manfred, the double of Totila the Goth, “hastened to move his troops to Beneventes in order to block the passage to Naples [New City – A. F.] for Charles and engage in battle with the latter” ([196], Volume 5, page 307). The fall of the New City (Naples = Troy) is considered a great and tragic event in the “ancient” history of the Gothic War and the Trojan War, as well as the final battle at the walls of the city. We are told the same about the XIII century war: “each of the parties had 25.000 people maximum. It took several hours to bring the long and terrible war between the church and the empire, as well as the Romanic and Germanic peoples, to its final conclusion on a two-by-twice battlefield” ([196], Volume 5, page 309).

The looting and the destruction of the “ancient” Troy = New City after its fall is emphasized in both the Gothic and the Trojan version; the destruction of Beneventes is described in similar terms ([196], Volume 5, page 313). After that, Charles of Anjou, the double of Belisarius = Valerius = Achilles “entered Naples triumphant... this was the advent of the French [PRS, or P-Russian – A. F.] tyranny” ([196], Volume 5, page 315).

43) *Empire of the X-XIII century. The death of young Manfred in the XIII century = the demise of young Totila in the alleged VI century.*

The double of Manfred – Totila, King of the Goths, dies in the last battle of the Gothic War, the battle of Naples, or the New City. The Goths are defeated.

The very same situation repeats in the XIII century: “the valiant Germans, [the army of Manfred – A. F.] the last representatives of the German nation that ceased to exist with Frederick II, had fought and fallen as doomed heroes, just like the ancient Goths” – Gregorovius doesn’t hesitate to point out the parallel in [196], Vol. 5, p. 310. Manfred is killed in this battle, and becomes a legendary hero of the XIII century (ibid).

Bear in mind that Totila, King of the Goths also dies a young man (see [196], Volume 1, and above)

– likewise Manfred, his double: “Manfred died at 34; he had been as gallant as Totila in life and death alike. Just like this Gothic hero, whose brief life was full of glory, had restored the empire of Theodoric, Manfred made the Italian empire of Friedrich rise from the ruins and... fell prey to the luck of a foreign invader armed by the Pope” ([196], Volume 5, page 312).

Gregorovius is perfectly correct to point out the parallels between the “ancient” Totila and the XIII century Manfred as well as the “ancient” Theodoric, the XIII century Frederick II, and their respective empires.

We thus see that certain experienced historians would constantly refer to the most obvious parallels between the “antiquity” and the Middle Ages in a variety of contexts. However, they were forced to interpret them as either chance occurrences, or strange cyclic phenomena, trusting in the Scaligerian history and possessing no objective dating methods; either that, or they ignored the multitude of such facts altogether. This stance is easy to understand: they had no comprehension of the general picture of chronological shifts that spawn all such parallels.

44) *Empire of the X-XIII century. The tragic fate of the XIII century Helen = the tragic fate of the “ancient” Helen.*

A brief rendition of Helen’s biography in the history of the Trojan War is as follows: beauty – bride – war – death (see above and in [851]).

The very same scheme can be applied to the life of one of her originals, namely, Helen, the wife of Manfred in the XIII century. “The victor [Charles of Anjou – A. F.] had been a cold and taciturn tyrant. Helen, the young and beautiful wife of Manfred... fled... abandoned by the barons in her misery, she arrived in Trani, where she was welcomed with splendid festivities as a princess in 1259” ([196], Volume 5, page 314).

Thus, we see the mediaeval town of Trani – or Troy, in other words, and so one can say that true history does in fact reach us through the documents of the Middle Ages, their thorough editing and processing by the Scaligerites in the XVII-XVIII century notwithstanding. Let us remind the reader that Helen received a grandiose welcome in Troy, where she came with Paris (P-Russ?) as a Greek princess.

The fate of the “ancient” Helen was tragic: death, qv above and in [851]. The very same thing happens in the XIII century: “Helen had died after five years of imprisonment [she was handed over to the mercenary cavalry of Charles of Anjou – A. F.]... her daughter Beatrice remained incarcerated for eighteen years in a fortress... in Naples” ([196], Volume 5, page 314). We already know the legend of the incarceration and death of a queen from the history of the Gothic War (Queen Amalasantha, “the instigator of the war”). Let us point out that the old documents concerning Helen and Manfred are kept in Naples ([196], Volume 5, page 326, comment 37). It would be most interesting to study them now, from an altogether new viewpoint, since they are bound to contain a large amount of valuable data.

45) *Empire of the X-XIII century. Young Conradin succeeding Manfred in the XIII century = young Teias succeeding Totila in the “ancient” Gothic War.*

Let us remind the reader that the history of the Gothic War of the alleged VI century A.D. contains a very remarkable final episode – the story of the brief reign of Teias (Teia), the young king of the Goths who had succeeded Totila. Teia had reigned for two years maximum – in 552-553; he died on the battlefield, and his death decided the final outcome of the entire Gothic War.

The XIII century prototype of the “ancient” Teia is most probably the famous young hero Conradin (Horde Khan?), the last representative of the dying dynasty (presumably German). His brief career is practically identical to that of the “ancient” Teia. Conradin had been only 14 years of age when Manfred, the original of Totila, died. Gregorovius tells us the following: “political history knows very few such... cases as the destiny of this youth” ([196], Volume 5, p. 322). The “ancient” Teia had ruled for a year or two, allegedly in 552-553; the mediaeval Conradin’s reign length also equals 2 years (1266-1268, A.D., qv in [196], Volume 5, page 340). Their reign durations coincide.

46) *Empire of the X-XIII century. The beheading of Conradin in the XIII century = the decapitation of the “ancient” Teia.*

In 1268 Conradin (Horde Khan?) led his troops forth in an attempt to reclaim the crown of Manfred,

the double of the “ancient” Totila. However, he was defeated by the army of Charles of Anjou ([196], Volume 5, pages 341-342). The “ancient” reflection of this event is the rout of Teia’s army (Conradin’s double) in the battle with Narses (the double of Charles of Anjou) in the alleged VI century.

An important detail of the “ancient” Gothic War is the decapitation of Teia the Goth. This episode is the only one of this kind in the entire history of this war, and a lot of symbolic meaning was attached thereto. We see the same happen in the XIII century: Conradin was beheaded in Naples (the New City which figures as the double of Troy yet again) in 1268 ([196], Volume 5, page 348). This episode finalizes the history of the Gothic dynasty in Italy, whereas its double marks the end of the Swabian dynasty, which had “reached its final demise claiming Conradin as the last victim” ([196], Volume 5, page 349-350).

We shall conclude with the following detail of the parallelism that pertains to a different shift, the 333-year one. It identifies the Habsburg Empire as the Empire of the X-XIII century: “it is known that Conradin was executed in Naples... the marble statue of the last Hohenstaufen is kept in the church... it was erected by Maximilian II the Bavarian, and the remains of the wretched Swabian prince are buried under its pedestal” ([196], Volume 5, page 360, comment 66). Pay attention to the fact that a 333-year shift backwards transposes Maximilian II (1564-1576) into the period of 1231-1243, which is very close to Conradin’s epoch (the alleged years 1266-1268). The discrepancy is minute considering the summary length of the empires compared – a mere 25 years. It would be interesting to study the history of this statue, especially bearing in mind that Conradin had been from Bavaria, just like Maximilian II ([196], Volume 5, page 322).

47) *Empire of the X-XIII century. The death of Charles of Anjou in the XIII century = the death of the “ancient” Belisarius/Narses.*

The further biography of Charles is largely parallel to the final period of the military leader Belisarius/Narses in the alleged VI century. The quarrel between the Pope and Charles of Anjou develops despite their alliance in the struggle against the Conrads (Horde Khans?) in the XIII century. Charles of Anjou falls into disfavour, just like Belisarius, his “ancient”

double. After that, Charles becomes “stripped of senatorial power” ([196], Volume 5, page 316).

The “ancient” reflection of this event (which took place in 1266) must be the legend of Valerius = Belisarius = Achilles falling from grace and losing power. It has to be emphasized that the “disfavour of Charles” preceded the final defeat of the Swabian dynasty in the XIII century. In exactly the same manner, the “ancient” disgrace of Belisarius (the Great King?) began before the final defeat of the Goths in the alleged VI century. The parallel continues; one is to remember that Belisarius = Valerius was exculpated. Similarly, in the XIII century the Pope restores the influence of Charles after the disfavour. “He had even appointed the king [Charles – A. F.] paciarius” ([196], Volume 5, 330). As a matter of fact, the senatorial palace in Rome still contains a statue of Charles of Anjou – or, as we understand now, the symbolic representation of Belisarius/Narses = Valerius = Achilles.

48) *Empire of the X-XIII century. The equestrian statue in the XIII century Naples and the “ancient” Trojan horse (aqueduct).*

The famous tale of the Trojan horse, or aqueduct, is known to us from the history of the Trojan – Gothic War, *qv* above. We could not find its complete reflection in the XIII century; however, we learn of an odd occurrence that deserves to be mentioned here. We have already discovered the siege of the New City (Naples) to be the duplicate of the siege of Troy. And so, it turns out that “there was a curse on Conrad [in the XIII century – the Horde Khan? – A. F.]... which didn’t stop him from conquering Naples; however, the Neapolitans had hated him ever since his order to put a rein on the old equestrian statue that stood on the city square and was revered as a political halidom” ([415], Volume 1, page 309).

Let us emphasize that the statue in question was that of a horse and not of a mounted person; therefore, the New City had a statue of a horse, most probably without a rider, standing on the city square – moreover, the statue was considered a political halidom of the city! This very circumstance is far from typical, and therefore draws our attention instantly. Indeed, does one see a statue of a horse without a rider on many city squares? It is most likely that what we see is yet another distorted version of the leg-

end of the Trojan Horse – the one that the besieged Trojans are supposed to have brought into the city and mounted in the middle of a square.

One needn't get the impression that Kohlrausch, the author of the book that we are quoting from, mentions equestrian statues on every page – far from it. The entire first volume of his book, the one that deals with the history of the “ancient” and mediaeval Germany and Italy, only contains two references to a “horse statue” – the first one being to the Italian equestrian statue of the alleged VI century A.D., no less; the second – to the “political halidom” of the XIII century Naples (New City) that we were discussing above ([415], Volume 1, pages 166 and 309). It is significant that the first such reference should be made to the VI century A.D. – the epoch that the Gothic War is dated to nowadays.

49) *The Habsburg (Nov-Gorod?) Empire. Dionysius Petavius of the XVI-XVII century = the “ancient” Dionysius Exiguus.*

A 1053-year shift backwards identifies Dionysius Petavius, the famous chronologist, as his phantom colleague and namesake Dionysius Exiguus who had lived in the alleged VI century A.D. and presumably died in 540 or 556 (see fig. 2.89). We already discussed the parallelism between these two characters in Chapter 6 of CHRON1, providing a table to illustrate it. Bear in mind that “*petavius*” is the French version of the name “little” (*petit*).

As we are beginning to understand, the falsification of ancient history and the introduction of the erroneous chronology are the fault of the school of J. Scaliger and D. Petavius; therefore, it shouldn't surprise us that the parallelism in the “Scaligerian history textbook” should end with none other but Dionysius Petavius.

Furthermore, his phantom duplicate, “Dionysius Exiguus” from the alleged VI century had calculated the date of Christ's birth as preceding his own time by 560 years and declared it to be the beginning of the “new era”. If we are to count 560 years backwards from the epoch of Dionysius Petavius, we shall come up with roughly the year 1050 A.D. Now, Petavius had lived in 1583-1652; therefore, the epoch that we come up with falls on the middle of the XI century, which

is the time when Jesus Christ had lived, according to the mediaeval tradition that we managed to reconstruct (which contains a centenarian error). He had really lived in the XII century, qv in our book entitled *King of the Slavs*.

Therefore, Scaligerian history is more or less correct (in a way) when it tells us that Christ had been born some 500 years before Dionysius Exiguus. It just has to be elaborated that *under said character we have to understand the real chronologist Dionysius Petavius who had died in 1652*. If we are to subtract roughly 500 years from this date, we shall come up with the middle of the XII century as the epoch when Christ had lived.

50) *The Habsburg (Nov-Gorod?) Empire. The orders of the Franciscans and the Dominicans.*

In 1534 Ignatius Loyola founded the famous monastic order of the Jesuits – “The Society of Jesus” (*Societas Jesu*), qv in [797], page 476. The order was officially established in 1540. This organization is considered to have been “a tool in the hands of the Counter-Reformation” ([797], page 476). A shift of 333 years backwards superimposes the foundation of the Jesuit order over that of the Dominican order around 1220, approximately 1215 ([797], page 406), as well as the foundation of the Franciscan order around the same time, in 1223 (the alleged years 1207 – 1220 -1223). Ignatius Loyola dies in 1556, which becomes 1223 after a 333-year shift.

It is therefore possible that the Franciscan and the Dominican orders were but other names of the Jesuit order founded in the XVI century A.D. – its reflections, as it were.

As we are told nowadays, the struggle against the Reformation was defined as one of the Jesuit order's primary objectives. It is also presumed that the Dominicans took charge of the Inquisition as early as the alleged year 1232 ([797], page 406). Nowadays, “Dominicans” are translated as “God's Hounds” – however, the name may also be a derivative of the Slavic “*Dom Khana*” – “The Khan's House”, or maybe “*Domini Khan*” – “The Divine Khan”. The actual word “order” may also be derived from the word “Horde”, which is considered to be of a “Tartar-Mongol” origin nowadays.

Identifying “ancient” Greece as the mediaeval Greece of the XI-XVI century with the chronological shift of 1800 years taken into account

1. The Greek and the Biblical chronology

The history of Classical Greece is considered to have been one of the most remarkable periods in the entire history of European civilization. As children we hear many legends of the Parthenon, Athens, Sparta, Plato, Socrates, Demosthenes, King Leonid, Pericles, Milthiades, Phidias and so forth. Therefore, the research of this epoch is doubtlessly of interest to us today. In Chapter 6 of Chron1 we demonstrate the existence of numerous parallelisms, duplicates and phantom reflections inherent in the consensual Scaligerian version of the “ancient” history. Their complete scheme is reconstructed on our global chronological map, which can also be called the graph of chronological shifts – see Chron1, Chapter 6 and fig. 3.1. What we learn is that the “modern textbook” of ancient and mediaeval history is a collation of four identical chronicles shifted backwards in time by the following values as related to their original:

- the Byzantine-Roman shift of 333 or 360 years,
- the Roman shift of 1053 years,
- the Graeco-Biblical shift of 1780 (or 1800, or 1810 years).

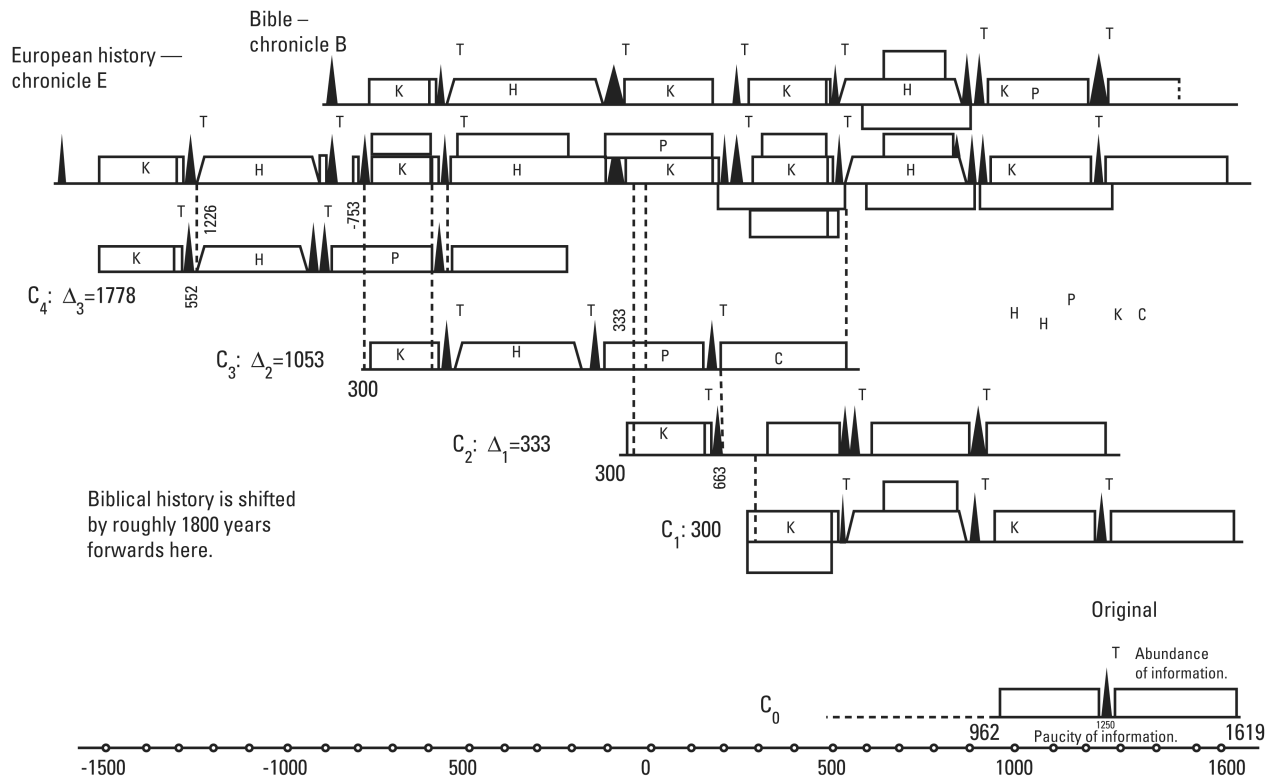


Fig. 3.1. The global chronological map. The “Scaligerian history textbook” presented as collation of four near-identical short chronicles.

The 720-year shift plays an important part here as well, being the difference between the Byzantine-Roman shift and the purely Roman one ($1053 - 333 = 720$ years). In the previous chapter we gave a basic rendition of the deepest shift – the 1810-year Graeco-Biblical one, having discussed the most remarkable superimposition of the Trojan War over the Gothic War. In the present chapter we shall continue with the analysis of this shift and move forward along the time axis, considering the events that follow the Trojan War in the history of the Classical “ancient” Greece. The 1810-year chronological shift also relocates them into the Middle Ages. Let us check whether the superimposition of mediaeval events over their “ancient” doubles should continue. We shall follow the same “rigid formula” in our comparison of the “ancient” Greek events and their mediaeval originals separated by a period of roughly 1810 years. In other words, an “ancient” event that took place in the alleged year T in the Scaligerian chronology is compared to the mediaeval event that took place in the year $X = T + 1810$.

As we shall see below, the 1810-year shift of the XI-XVI century history of Greece had created a gigantic phantom reflection in the “distant past” – the so-called “ancient” Classical Greece. It is curious that the phantom should often look better than the original. The myths of the “ancient” Greece never fail to provoke an intense emotional reaction in the modern reader brought up in the Scaligerian historical paradigm. On the other hand, hardly anyone has ever heard of the mediaeval European crusader states – on the territory of the modern Greece in particular, that served as prototypes for the phantom Classical world. The Graeco-Biblical shift of 1810 years superimposes the history of the Holy Roman Empire (X-XIII century) and that of the Habsburg (Nov-Gorod?) Empire (XIII-XVII century) over the “ancient” kingdoms of Israel and Judea,

whereas “ancient” Greece is covered by the history of mediaeval crusader Greece (the XI-XV century epoch). The table that we are about to cite shall indicate the individual X-XV century originals of the “ancient events”.

We shall use the famous *History* by Herodotus ([163]) as the first important source for the history of the “ancient” Greece. Let us re-emphasize that this work is the furthest thing from a forgery. We are of the opinion that Herodotus refers to real mediaeval events of the XI-XVI century A.D. He must have lived in the epoch of the XVI century A.D. Then, later chronologists have erroneously dated his lifetime and his work many centuries backwards. The original oeuvre of Herodotus must have been cautiously edited from the viewpoint of the recently introduced Scaligerian history.

As we shall see below, it isn't just the mediaeval Greek events that became reflected in the work of Herodotus, but also the Roman ones – that is to say, the Byzantine and Italian events of the XI-XV century A.D. A demonstrative scheme of the “Greek” chronological shift of 1810 years can be seen in figs. 3.2 and 3.3. The paragraphs of the table below that are marked as “a” refer to the history of mediaeval Greece, whereas the paragraphs marked as “b” pertain to the same events that were described in the books subsequently declared “ancient”; what we observe is thus the same story told twice.

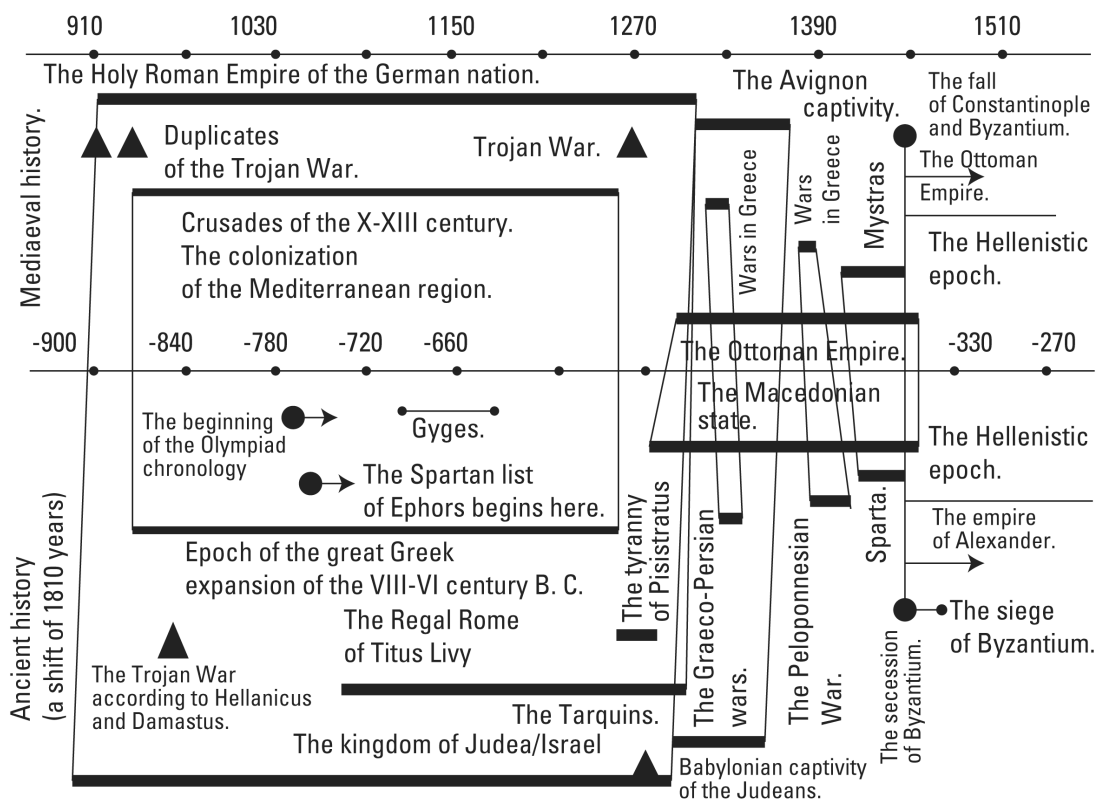


Fig. 3.2. The parallelism between the “ancient” and mediaeval Greece.

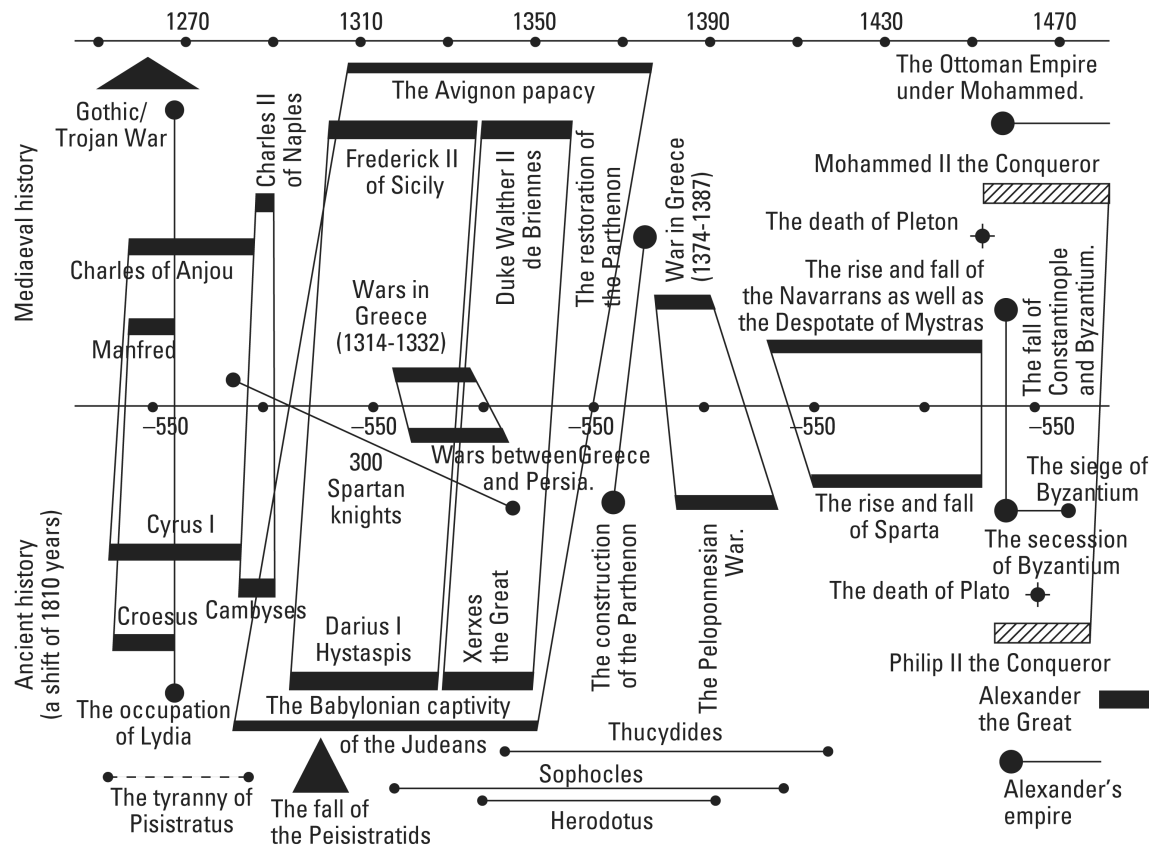


Fig.3.3 A more detailed representation of the parallelism between “ancient” and mediaeval Greece.

2. The legend of a woman (religion?) mortally insulted

The following events are quite well-known. They possess similar numeric values in the section entitled “Middle Ages and the antiquity” and appear to be duplicates, or reflections of one and the same real historical period:

THE MIDDLE AGES.

- 1) Holy Roman Empire of the alleged X-XIII century A.D. and the Habsburg (Nov-Gorod?) Empire of the XIII-XVII century.
- 2) The crusader war of the XIII century A.D. in Byzantium and Italy; the fall of Constantinople in 1204.
- 3) The crusades of the X-XIII century.

THE “ANTIQUITY”.

- 1) The Biblical kingdoms of Israel and Judea as the Regal Rome described by Titus Livy, or the First Roman Empire in our terminology.
- 2) The Trojan War (or the Tarquinian War according to Livy), also known from the history of the “ancient” Greece as “the exile of the tyrants”.
- 3) The epoch of Great Greek Colonization – the alleged VIII-VI century B.C.

Thus, we begin to move forward along the time axis beginning with the X century A.D.

1a. *The alleged X century A.D. A duplicate of the Trojan War.* As one sees in fig. 3.1, the period between the alleged years 901 and 924 in Italian history contains a duplicate of the Trojan = Tarquinian = Gothic War. It is shown schematically as the black triangle in fig. 3.1.

■ 1b. “Ancient” Greece. Herodotus begins his *History* with a brief summary of the Trojan War ([163], 1:1-5, pages 11-12. Thus, Herodotus couldn’t have lived earlier than the XIII century A.D.

COMMENTARY. Herodotus the Greek, likewise Titus Livy the Roman, begin their books with an account of the Trojan War. As we shall see below, this is far from mere coincidence: the first chapters of Herodotus and Livy are parallel to each other and refer to the same historical epochs and events. In his tale of the early days of the “Ancient” Greece Herodotus copies fragments of Roman history in Livy’s interpretation, no less.

Let us remind the reader of yet another duplicate of the Trojan War manifest in the history of mediaeval Rome – namely, the war of the alleged years 931-954 A.D., its primary characters being Alberic II and Theodora II ([196]). One should rightly expect that the “ancient” Herodotus would tell the story of the Trojan War once again without so much as being aware of it in his rendition of the mediaeval Roman (Byzantine?) history, as well as that of Greater Greece.

It is remarkable that Herodotus should act just as we have predicted. He returns to the Trojan War in his narration, his second account being particularly close to the version of Titus Livy (who, as we understand now, has described the Trojan War as the Tarquinian War). Also bear in mind that a part of Italy was called Greater Greece in mediaeval documents ([267], pages 282-283). The reason for this is clear enough: the chronicles of Romea and Byzantium would often find their way into Roman and Italian history. Later historians would confuse Rome and Romea with each other. Greece is a part of Byzantium; its paper journey to the West would transform it into the Italian Greater Greece. The reverse process may have taken place on certain occasions.

Trojan = Tarquinian = Gothic War is represented in the Scaligerian version of Greek history of the alleged VIII-VII century B.C. not only as the tale of a war that began because of Helen, but also as the rather curious story of Candaules and Gyges. Remember that the “legend of a woman” is considered very important in the history of the Trojan War – namely, the legend that tells us of a woman of high social rank mortally insulted, which had led to either a war or a coup d’état. The Trojan version tells us about the abduction of the Greek woman Helen, whereas Livy’s Tarquinian version refers to the rape of Lucretia, and the Gothic version – to the murder of Amalasantha. We find a similar story in the rendition of the VI century B.C. events by the “ancient” Herodotus.

2a. *The mediaeval Trojan = Tarquinian = Gothic War. An argument among men about the virtues of their wives.* The argument leads to Lucretia getting raped, her death and, finally, the war. We have seen a similar contest between goddesses before the Trojan War. Paris (P-Rus) was called to decide which one of them was the best – the famous “judgement of Paris”. It is emphasized that all three goddesses were to appear before Paris *naked*. Paris awards the prize (the proverbial apple of discord) to Aphrodite, the goddess of Love, which results in a war. Aphrodite promises Paris the love of Helen, whom he promptly abducts. The Trojan War breaks out.

■ 2b. “Ancient” Greece. *The tyrant claims his wife to be the best.* According to Herodotus, an argument between king Candaules, the tyrant of Sardes, and Gyges, took place in “ancient” Greece, when the former had been convincing the latter that the wife of Candaules was the most beautiful woman in the world ([163], 1:7, page 13). Scaligerian chronology dates Candaules to 560 B.C. Candaules even offers Gyges to see the woman naked. An argument takes place at this point due to the reluctance of Gyges to comply; he is finally forced to do so for fear of royal anger ([163], 1:8, page 13). One has to mark the use of the term “tyrant”. The tyrants were a particular clan of “ancient” Greek rulers, Candaules being one of them. The word “tyrant” gives us TRNT (TRN) as its unvocalized root; basically, Herodotus is telling us about either the Trojans (TRN), the Tarquins (TRQN), or the mediaeval TRN – the Franks, the Turks and the Tartars.

3a. *The mediaeval Trojan = Tarquinian = Gothic War.* The “humiliation of a woman” – Lucretia the Roman raped, Helen the Greek abducted, Amalasantha, queen of the Goths, killed, and so on – all of these events as related in the accounts of this war known to us today have a strong sexual overtone. All the ensuing events are presented as revenge for the affront delivered to a woman (or a religion, qv above). The Greeks in the Trojan War, likewise Publius Valerius and Brutus (Brother?) are all driven by the desire of vengeance. According to our subsequent research related in the books *King of the Slavs* and *The Dawn of the Horde Russia*, the crusades of the late XII – XIII century had really been the *revenge* for Christ’s crucifixion in Czar-Grad in 1185.

■ 3b. “Ancient” Greece. *The humiliation of the tyrant’s wife.* According to Herodotus, the wife of Candaules was insulted by the discovery of Gyges, who hid to observe her nudity. Herodotus tells us that “although she had been aware that it was all masterminded by her husband, she did not cry out in shame – on the contrary, she pretended to notice nothing, harbouring thoughts of getting even with Candaules” ([163], 1:10, page 14). All of her subsequent actions are dictated by nothing but vengefulness.

4a. *The mediaeval Latin Empire in Byzantium, or Italy.* Titus Livy and Procopius identify the Tarquinian = Gothic War as one that took place on the “Roman territories” – that is, either in Romea = Byzantium, or Italy. “Italy” reads as TL unvocalized, which is similar to the name of the Latin Empire that had existed in Byzantium for a long time - Latinia = TL (LT read backwards). This is another reason why later historians may have confused Italy with Byzantium.

■ 4b. “Ancient” Greece. *The land of Lydia.* According to Herodotus, the event involving the wife of Candaules took place in Lydia (LD unvocalized). Bear in mind that the only difference between LD for Lydia and TL or DL for Italy is the direction in which one reads the letters. Europeans would proceed from left to right, whereas the Arabs and the Jews would go in the opposite direction. Moreover, the Latin (LT) Empire emerged on the territory of Byzantium in the crusade epoch. This is most probably the Lydia of Herodotus.

5a. *The Middle Ages: XI and XIII century A.D. A change of dynasty. King Hugo and the Hohenstaufens.*

1) What we observe in the course of the Tarquinian War (according to Livy), the Gothic War (according to Procopius), and especially the war of the XIII century A.D. is a complete change of

the dynasty regnant. Remember that the XIII century war led to the decline of the Hohenstaufen dynasty in Italy (or TL = Lydia/Latinia).

2) The actual name “Hohenstaufen” is very similar to that of king Hugo, the key figure in the duplicate of the Trojan War that was dated to the X century A.D. Now, the word “Hohen”, or “Hugo” is similar to that of the well-known mediaeval nation of Gog (as in Gog and Magog), which is how the Tartars and the Scythians were called in the Middle Ages ([722], pages 74 and 256-257). It would also be expedient to recollect the mediaeval identification

of the Biblical nations of Gog and Magog with the Goths and the Mongols ([722], page 74). See Chron5 for details.

■ *5b. The “ancient” Greece. A change of dynasty. Gyges and the Heraclids.*

1) Herodotus also informs us of the fact that the story with the wife of Candaules led to a change of ruling dynasty. The revenge of the affronted woman leads to the fall of Candaules and signifies the end of the Heraclid dynasty ([163], 1:7, page 13). Thus, Herodotus must have used the name “Heraclids” to refer to the Hohenstaufens.

2) Gyges is one of the main participants of these events (according to Herodotus). The name “Gyges” is virtually identical to that of Hugo.

6a. *The mediaeval Trojan = Tarquinian = Gothic War. The humiliation of a woman as the casus belli.* The “insult of a woman” (or religion?) leads to a war, the deposition and the death of a king, and the decline of the kingdom in every version of the XIII century war that we know. Titus Livy tells us of a coup d’état in the Latin Rome followed by the war with the Tarquinian clan. We have already mentioned that the Lydians could have been the Latins under a different name (the crusader empire of the Latins?).

■ *6b. “Ancient” Greece. The affront of the wife leads to a change of dynasty.* Having insulted his wife, Candaules had basically signed his own death sentence. The wife had noticed the presence of Gyges in her bedroom and made him kill her husband, which led to a change of the ruling dynasty. Herodotus tells us that “the Lydians [Latins? – A. F.] have grabbed their weapons in indignation immediately after the murder of Candaules, but the satellites of Gyges have arranged matters with other Lydians” ([163], 1:13, pages 14-15).

3. The great “ancient” Greek colonization as the mediaeval crusades

7a. *The X-XIII century empire and the seven kings of Regal Rome as described by Livy.* Titus Livy describes the Holy Roman Empire of the alleged years 962-1250 A.D. as Regal Rome ([482]), telling us of its seven rulers. There were more than seven in the empire of the X-XIII century; however, we already demonstrated in Chapter 2 of Chron2 that Livy was most probably reluctant to delve deep into details and would often unite several rulers into one, which resulted in the existence of seven “royal sections”.

■ *7b. “Ancient” Greece. The six kings of Herodotus.* If we are to move the Scaligerian dating of Herodotus’ work forward by 1810 years, we shall discover the following rulers described by Herodotus to become superimposed over the epoch of the X-XIII century: Candaules and Gyges [possibly Gog – A. F.], Ardis [the Horde? – A. F.], Sadyates, Alyattes [possibly a reference to the

Latins, or “*Liudi*” (“the people”) – A. F.], and Croesus [apparently, “Czar” or “Kaiser” – A. F.], qv in [163]. Six kings altogether. Herodotus doesn’t appear to know all that much about them, describing them in a rather vague and discursive manner – nevertheless, he names six rulers, which is close to Livy’s figure of seven. However, the epoch in question remains shrouded in mystery for Livy as well.

8a. *The mediaeval crusades.* The epoch of the crusades (the alleged years 1099-1230 A.D.) is of the utmost importance to the history of both Europe and the Orient due to the colonization of the presumably oriental lands, multiple wars, and the foundation of new cities and crusader states on the conquered territories. It is possible that what we really see is an account of the Great = Mongolian conquest of Europe, qv in Chron5 and Chron6.

■ 8b. “*Ancient*” Greece. *The epoch of the great Greek colonization* that falls on the alleged VIII-VI century B.C. is a very important one in the history of the “ancient” Greece. A shift of 1810 years shall locate its early days (as well as those of “classical” Greece, qv in [766], page 46 ff) right in the X century A.D., or the beginning of the crusade epoch of the late XII – XIII century shifted backwards. Apparently, the origins of the “ancient” Greece cannot possibly predate the XII century A.D. “The epoch of the Great Greek Expansion (VIII-VI century B.C.) marks the transition from the epical Greece of Homer to Classical Greece” ([766], pages 46-47). The description of Greek colonization is basically in line with the general concept of the crusade epoch, or the alleged XI-XIII century A.D. It is noteworthy that the regions presumed colonized during the expansion are the very same ones that had attracted the crusaders in the Middle Ages. The historian V. S. Sergeev is perfectly right to tell us the following about Classical Greece: “the poleis were rather diminutive city-states that resembled the mediaeval republican city-states of Italy” ([766], page 47).

9a. *The possible beginning of “documented history” in the IX-X century A.D.* According to fig. 3.1, the written history of human civilization that had reached our day begins with the epoch of the X century the earliest. Earlier events have apparently failed to become reflected in writing altogether. It is possible that the very concept of literacy came to existence somewhere around that time. Thus, the history of the epochs predating the X-XI century is sadly not recorded anywhere and therefore cannot be subjected to reconstruction nowadays.

■ 9b. “*Ancient*” Greece. *The early period of literacy.* The VIII century B.C. (that is, the X century A.D. after a shift of 1810 years) is considered the earliest epoch of literacy in the “ancient” Greece. All we know about earlier periods is a number of myths and vague recollections. V. S. Sergeev, for instance, begins his more or less detailed account of Classical Greek history in [766] with this exact epoch.

10a. *The Basileis in mediaeval Constantinople.* Mediaeval Greece was de facto under Byzantine rule at the time ([195]). A Byzantine ruler would thus be titled “Basileus”. The crusades are supposed to have played a crucial role in the history of the Mediterranean region in general and Greece in particular.

10b. “*Ancient*” Greece. “*Ancient*” Greek *basileis.* It is supposed that the “ancient” Greek poleis

(city-states) of the alleged VII-VI century B.C. were ruled by the basileis ([766], page 55). We see the “ancient” title of Basileus coincide with the one used in the Middle Ages completely: Basileus = Basileus. Historians tell us that “the expansion of the VIII-VI century B.C. had been the key factor in the further historical evolution of Greece” ([258], page 129).

4. Epoch of the tyrants

11a. *The Hohenstaufen dynasty of the XII-XIII century and the name TRQN.* One of the most important periods in the mediaeval history of XII-XIII century Rome is the decline of the Holy Roman Empire, particularly the 1138-1254 A.D. reign of the Swabian Hohenstaufen dynasty, which we have already identified as the Gothic dynasty in the history of the Third Roman Empire and the Tarquinian dynasty as described by Titus Livy ([482]). In this case the Hohenstaufen dynasty becomes quite obviously linked to the name TRQN or TRN which we find in every version of the XIII century war.

■ 11b. *Tyranny epoch in the “ancient” Greece.*

A 1810-year shift identifies the “Classical” Greece of the alleged VII-VI century B.C. as the mediaeval epoch of the XII-XIII century A.D., where we come across the name TRQN or TRN. Therefore one should rightly expect the very same name to surface somewhere in the “ancient” Greece of the alleged VII-V century B.C. This prediction of ours doesn’t take long to come true in the most spectacular manner, since we find out that the period of the alleged VII-V century B.C. bears the official name of “the tyranny epoch” ([258]). Tyrant is also a variation of the unvocalized root TRN (likewise “Pharaoh”, by the way).

COMMENTARY. This is what historians themselves tell us: “The next period [the one that followed the great expansion – A. F.] in the development of the Greek (slave-trader) state had been the epoch of tyranny” ([766], page 57). Thus, we see that “ancient” Greek history does little else but replicate the history of mediaeval Rome and Byzantium – in particular, the history of Rome, or Romea, and to a much greater extent, at that. Let us remind the reader that the mediaeval name for Southern Italy had been “Greater Greece” ([267], pages 282-283; also [196]). It is therefore little wonder that “ancient” Greek history should prove a carbon copy of the XII-XV century chronicles from mediaeval Italy and Byzantium. This mechanism is at its most obvious once we begin the comparison of the Greek tyranny of the Peisistratids to the tyranny of the Tarquins in Regal Rome (according to Livy).

We are told the following: “the title of most important event of Athenian history that had taken place in the decades that followed the reforms of Solon can be safely ascribed to the political coup d’état that brought forth the dictatorship of a single person – the tyranny of Pisistratus” ([258], page 146). By the way, the Greek Solon happens to be a duplicate of the Biblical Solomon – not just name-wise, but also due to being similarly involved in lawmaking. The conclusion that we come to is that Solon/Solomon had lived in the XI-XIII century A.D. the latest. Here we also see a good concurrence with the independent results of dynastic dating that identify the Biblical kingdoms as the Holy Empire of the X-XIII century, and also the Habsburg (Nov-Gorod?) Empire, qv in Chron1, Chapter 6.

12a. *Tarquin and Porsenna (or the names PRS and TRN).*

- 1) In Livy’s Regal Rome, the last king of the Tarquinian dynasty, had reigned between the

alleged years 534 and 509 B.C.

- 2) King Tarquin the Proud had reigned for 26 years.
- 3) We keep coming across the names PRS and TRN in the history of the Tarquinian War. We get the unvocalized name PRSTRN when we combine the two.

■ 12b. *The “ancient” Greece. The Peisistratid tyranny (unvocalized name spells as PSSTRT).*

- 1) The tyranny of the Peisistratids had reigned in Athens between the alleged years 560 and 510 B.C. ([258]). This epoch all but coincides with the epoch when Tarquin the Proud had ruled in Rome. By the way, [163] on page 584 dates the reign of “Pisistratus, the famous tyrant of Athens” differently, namely, to the alleged years 541/540 – 528/527 B.C. The result is nevertheless the same: the reign of Pisistratus the tyrant coincides chronologically with that of Tarquin (TRQN).
- 2) Pisistratus had ruled for 33 years (560-527 B.C.), or 13 years according to a different version, qv above.
- 3) The name “Pisistratus” transcribes as PSSTRT without vocalizations, which is very similar to the unvocalized name PRSTRN that we encounter in the history of the Trojan = Tarquinian = Gothic War, qv above.

Let us point out that many important events took place during the reign of Pisistratus. A shift of 1810 years forward places Pisistratus somewhere in the chronological vicinity of 1250-1280 A.D. The reign of Pisistratus is associated with “the construction of the temple consecrated to Athena Pallas in the Acropolis, as well as that of Zeus the Olympian and... the temple of Demeter... he had also introduced the pan-Athenian festivities as well as the Dionysian celebrations to honour Dionysus... the Athenian aqueduct was also built under Pisistratus” ([766], page 71). Once again we see an aqueduct linked to a tyrant and recall the popular image of the “Trojan horse” from the Gothic/Trojan War.

13a. *Tarquin seizes power in Rome, but gets ousted subsequently.*

- 1) According to Livy, Tarquin the Proud captured the throne of Regal Rome, and it had brought the Tarquinian clan to a position of power ([482]).
- 2) After that, King Tarquin is exiled from Rome as a result of a rebellion.
- 3) The revolt against Tarquin is led by two heroes – Brutus (Brother?), and Publius Valerius.

■ 13b. *“Ancient” Greece. Pisistratus the tyrant comes to power by force, and gets banished afterwards.*

- 1) In the alleged year 560 B.C. Pisistratus seizes power in Athens by force and brings on a tyrannical reign ([258], page 146).
- 2) Pisistratus then becomes exiled from Athens by his political opponents ([258], pages 146-147).
- 3) The rebellion against Pisistratus is headed by two politicians: Megacles and Lycurgus ([258], page 146).

14a. *Tarquin’s futile attempts to return power.*

- 1) King Tarquin makes several attempts of getting the throne back by force ([482]). He does

not succeed.

2) Tarquin the Proud is the head of the entire regnant clan of the Tarquins.

■ 14b. *The “ancient” Greece. Pisistratus seizes the throne again.*

- 1) Pisistratus and his army storm the walls of Athens several times; his attempts of returning to power succeed twice, qv on pages 146-147 of [258].
- 2) Just like the Roman Tarquin, Pisistratus heads a clan, two members of which (his sons) reign as *tyrants* already after the death of Pisistratus ([258], pages 149-150).

15a. *The war and the defeat of the Tarquins.* The Tarquinian War marks the final stage of this struggle, according to Titus Livy. It ends around the alleged year 509 B.C. A shift of 1810 years forward shall date these events to roughly 1300 A.D. The war finally puts the Tarquins to rout.

■ 15b. *The “ancient” Greece.* The conspiracy and the defeat of the tyrants. The final period of the struggle against the tyrants falls over the alleged years 514-510 B.C. A shift of 1810 years forward places these events in the epoch of circa 1300 A.D. The conspiracy against the tyrants is led by Harmodius and Aristogiton. The war ends with the defeat and murder of the tyrants ([258]).

16a. *The dawn of a new epoch in Rome. Tarquin flees to Porsenna.*

- 1) The end of the Tarquinian rule marks a breakpoint in the history of the “ancient” Rome (Romea/ Byzantium?). It signifies the end of Regal Rome as described by Livy and the beginning of the new republican epoch.
- 2) The banished king Tarquin retreats to join forces with king Larth Porsenna (L-Horde PRSN). Larth Porsenna is an important participant of the Tarquinian War ([482]).

■ 16b. *The “ancient” Greece. The last tyrant flees to the Persians.*

- 1) The fall of the tyrants is one of the key events in the history of the “ancient” Greece. It is covered extensively in a large number of original sources.
- 2) After the collapse of the Peisistratid tyranny in Athens, Hippias, the surviving son of Pisistratus, fled to the *Persian* king ([766], page 72). It is most likely that Livy’s PRSN/Porsenna and the Persian king (PRS) are both reflections of the same mediaeval original from an epoch that cannot predate the XIII century A.D.

17a. *The Tarquinian War.* The heroes are accused of betraying the Roman cause. Bear in mind that we encounter the case of “the treason of Valerius the hero” in the history of the Tarquinian War. He was accused of betraying Rome and her cause ([482]). We observe the same kind of accusation in other versions – the Gothic and the Trojan, qv above.

■ 17b. *“Ancient” Greece.* The crimination of the liberator heroes. “The murder of the tyrant had initially caused a great outrage amongst the Athenians, and they sentenced the killers to death” ([766], page 72). It is remarkable that we find the very same scenario in another phantom reflection of the XIII century war, namely, the civil war in Rome of the alleged I century B.C., where the Roman populace got filled with indignation at the murder of Julius Caesar and tried to

punish his murderers, Brutus (Brother?) and Cassius, who had to flee ([660]), Volume 2.

18a. *“Ancient” Rome.* All of the above notwithstanding, the heroes eventually become honoured for their victory over tyranny. The Romans soon change their attitude towards the killers of the tyrant. Titus Livy refers to Valerius and Brutus (Brother?) as to great heroes who liberated Rome from the tyranny of the Tarquins ([482]). Plutarch eulogizes Brutus as the great deliverer who had freed Rome from the yoke of Caesar’s tyranny ([660], Volume 2). See more about the superimposition of the two Brutuses in Chapter 2 of Chron2.

■ 18b. *The “ancient” Greece.* The accusations are eventually replaced by panegyrics in honour of the heroic tyrant-slayers. What we see here is a similar change of opinion when the Greeks begin to glorify the tyrannicides. “Harmodius and Aristogiton, the tyrannicides, were honoured with copper statues erected on the city square, and their offspring were dignified greatly” ([766], page 72). It has to be pointed out that this “change of attitude” from the part of the “ancient” Greeks is described in terms similar to those used by Plutarch for referring to Brutus and Cassius, as well as Titus Livy when he tells us about Brutus and Valerius. We learn the following of the “ancient” Greek version of this historical episode: “One could hear the song in honour of Harmodius and Aristogiton, the saviours of the people’s freedom, sung at every feast” ([766], page 72).

5. The Trojan War of the XIII century A.D. revisited. The version of Herodotus. The Mediaeval Charles of Anjou identified as the Persian king Cyrus

We have to reiterate and make it perfectly clear to the reader that the identification mentioned in the heading means the following: some real mediaeval character whose real biography we might never be able to reconstruct is referred to as Charles of Anjou in some documents, and as the “ancient” king Cyrus in others. Both chronicles would be subsequently misdated and shifted into times immemorial, creating phantom reflections, one of which is nowadays presented to us as the famous Persian king Cyrus.

19a. *The decline of the Hohenstaufen dynasty in the XIII century A.D. Kaiser Manfred.* The Holy Roman Empire of the X-XIII century A.D. ends with Conrad IV (1237-1254 A.D. according to [64]), its last official emperor. His reign is followed by the war of the XIII century – the main original of the “ancient” Trojan War. Unlike his predecessors, Conrad IV had not been crowned in Rome. The seat of power soon went to Charles of Anjou. The Hohenstaufen dynasty ends with the famous hero Kaiser Manfred (1254-1266 A.D. according to [196]).

■ 19b. *The “ancient” Greece. The end of the Heraclid dynasty and the ascension of Croesus.* We learn that “the power held by the house of the Heraclids [which appears to be how Herodotus refers to the Hohenstaufens of the XIII century A.D. – A. F.] went to the clan of Croesus” ([163], 1:7, page 13). The name “Croesus” is most probably a distorted version of the word “Kaiser”, or simply “Czar” (Caesar). Croesus is apparently a double of Manfred, the German Kaiser. Likewise his mediaeval counterpart Manfred, the “ancient” Croesus is considered a famous hero.

20a. *Kaiser Manfred rules the XIII century Italy (Latinia) for 12 years.* Manfred's reign duration equals 12 years: 1254-1266 A.D. (according to [196]). He is the ruler of Italy, or the country called TL/LT (Latinia). Bear in mind that his phantom reflection is Totila the Goth (541-552), whose unvocalized name transcribes as TTL or TL.

■ 20b. *“Ancient” Greece. King Croesus rules in Lydia for 14 years.* The “ancient” king Croesus had reigned for 14 years between the alleged years 560 and 546 B. c. ([72], page 193). This is very close to the 12-year reign of the mediaeval Manfred. The “ancient” Croesus had been the ruler of a country known as Lydia, that is, LD or LT. We have already identified Lydia as either Italy or the Empire of Latinia on the territory of Byzantium. Furthermore, the “ancient” Croesus is said to have been the son of Alyattes, which may well be the reverse (Arabic or Hebraic) reading of the Gothic name Totila. Alyattes transcribes as LTT without vocalizations. This is the second time that we come across a superimposition of names when read in reverse: TL for Italy vs. LT for Lydia, and now also LTT for Alyattes vs. TTL for Totila. It is possible that Herodotus had also used Arabic and Hebraic documents in his research, where the text is read from right to left, unlike the European languages. A propos, we see a similar reversal in the superimposition of the mediaeval Charles of Anjou over the “ancient” Narses, qv in Chapter 2 of Chron2. In that case we got NRS (Narses) as the reverse reading of “Caesar Anjou”.

21a. *The Biblical Solomon and the Gothic king Totila.*

- 1) We must remind the reader that the war of XIII century A.D. was described by the Bible as the war that had raged during the reigns of Saul, David and Solomon, qv in Chron1, Chapter 6. Moreover, the Biblical king Solomon, sage and lawmaker, can be identified as the famous emperor Justinian I, who had lived in the alleged VI century A.D.
- 2) Totila (TTL), king of the Goths, is a crucial character of the Gothic War in the alleged VI century, that is, the phantom reflection of the XIII century war.

■ 21b. *“Ancient” Greece. Solon and Tellus.*

- 1) Among the contemporaries of the “ancient” Croesus we find the famous Solon, the duplicate of the Biblical Solomon, who isn't of lesser renown himself. Solon was also known as a prominent lawmaker in the “ancient” Greece ([163], 1:30, page 19).
- 2) Alongside Croesus and Solon, the book of Herodotus often mentions Tellus (TLL unvocalized) in the context of Solon's meetings with Croesus ([163], 1:30, page 19). He appears to be the reflection of the Gothic king Totila (TTL).

22a. *The Biblical Moses and the legend of the brazen serpent.* According to the research results related in Chapter 6 of Chron1, the Trojan = Tarquinian = Gothic War became reflected in the Biblical description of the exodus of the Jews from Egypt (Mitz-Rome) under the leadership of Moses. We must also point out that Moses happens to be a double of Justinian and Solomon to a large extent, qv in Chron1, Chapter 6. A crucial point in the Biblical tale of Moses is the famous episode with the brazen serpent. We read about “a plague of serpents” punishing the Jews; the Bible regards this event as an omen from above. This happens to be one of the most popular Biblical legends, and it inspired a large number of late mediaeval painters. In Chron6 we tell about the true nature of the “brazen serpent”.

■ 22b. “Ancient” Greece. *The legend of snakes in the reign of Croesus*. As far as we could find out, the *History* of Herodotus contains one solitary reference to snakes - in no other place but the part concerned with the reign of Croesus, that is, right where we expect it to be if we are to consider the Graeco-Biblical chronological shift. Herodotus tells us that “the environs of the city suddenly filled up with snakes... Croesus considered this a divine omen, and quite correctly so, as it turned out” ([163], 1:78, page 35). Herodotus pays quite a bit of attention to this event.

23a. *In the XIII century A.D. the Frenchman Charles of Anjou invades Italy (Latinia)*. Let us remind the reader that Charles of Anjou invaded Italy (TL – LT = Latins) in the middle of the XIII century A.D. Thus began the war with Manfred. Charles of Anjou is considered to have been French and a leader of the French troops ([196]). His Italian invasion signifies France entering military action, also known as PRS = “Persia” and P-Russia (White Russia), according to the parallelisms discovered.

■ 23b. “Ancient” Greece. *The Persian king Cyrus invades Lydia*. Cyrus is a king of Persia, or PRS unvocalized. His invasion into Lydia (LD) signifies Persia entering military action – a powerful state that played an important role in the history of the “ancient” Greece in the alleged VI-V century B.C. ([163]).

COMMENTARY. What does the name “Persia” really stand for? We have already had numerous occasions implying the necessity to identify the “ancient Persia” as either France or Prussia (P-Russia/White Russia). Traces of such linkage can be seen in the very name of the French capital – Paris. Another thing that has to be pointed out in this respect is that the Latin word *pars* (PRS unvocalized) translates simply as “part”, “land”, or “region” [the authors are referring to the definition contained in the Latin-Russian Dictionary ([237]) – translator]. The Russian military naval charts of the XVIII century still have the legend PARS inscribed on the part depicting Russia. Thus, the map compiled in 1702 with the participation of Peter the Great has “Muscowiae Pars” written alongside the original “Московская страна” (Land of the Muscovites), *qv* in the *Russian Naval Charts of 1701-1750. Copies from originals* ([73]). One gets the idea that the word “Pars” may have referred to the entire “Persian Empire”, as well as its separate regions or *parts*. Then the original general meaning of *pars* (PRS) became forgotten, the only surviving meaning is “part”. Thus, the word “Persia” may have been used for referring to different provinces of the same Great “Persian” Empire of the XIII-XVI century A.D.

For the sake of space, we shall omit the details pertaining to the “ancient” and the mediaeval events to each other across a 1810-year shift; we shall however point out that the reign of Croesus as dated to the alleged years 560-546 B.C. (according to [72]) corresponds perfectly with the reign of his mediaeval double Kaiser Manfred across a shift of 1810 years (1254-1266 A.D.)

24a. *In the XIII century Charles of Anjou annexes Italy (Latinia?) and Greece. The mediaeval Charles of Anjou as Homer’s Aeneas?*

In 1268 A.D. Charles of Anjou had put the troops of Conradin, a short-term successor of Manfred, to complete rout, whereby his conquest of Italy was complete. The war of the XIII century ends, and Italy falls under the French (PRS, or P-Russian) rule. It is remarkable that Greece was conquered around the same time. Charles of Anjou thus also becomes an Achaean prince, no less, in the 1278-1285 A.D. period ([195], page 379). Therefore the Trojan War of the XIII century A.D.

raged across Byzantium as well as Italy. Apparently, it was none other but Charles of Anjou who got into some of the chronicles under the name of Aeneas, which is a derivative of Anjou, or the word “Noah” (New). Then the tale of the P-Russian (Frenchman), or Charles of Anjou the *Frank*, or simply “the New King”, is most likely to reflect the story of the Trojan king, who had fled the destroyed Troy (Czar-Grad) in the XIII century, eventually founding a new kingdom. The story of Aeneas is described in Virgil’s *Aeneid*, for instance. Aeneas the Trojan had arrived in Latinia (Italy); his descendants subsequently founded the city and the kingdom of Rome at some point in the late XIII – early XIV century A.D. Thus, we must be fortunate to have reconstructed the *true story of the foundation of Rome in Latinia*. See our book entitled *The Dawn of the Horde Russia* for details concerning the location of Latinia in that epoch. Sometime later, another group of Trojan fugitives founded the city of Rome on the territory of the modern Italy (possibly, at the time of the Great = “Mongolian” conquest). This must have happened at the end of the XIV century A.D. the earliest. The “ancient” Aeneas also became reflected in the Bible as the patriarch Noah (“The New One”).

■ 24b. “Ancient” Greece. *The Persian king Cyrus invades Lydia and Greece.*

In the alleged year 546 B.C. king Cyrus annexes Lydia (LT = Latinia?). A shift of 1810 years transforms 546 B.C. into 1264 A.D. The date concurs perfectly with the year 1268 when Charles of Anjou conquered Italy (or TL, qv above). Having finished his conquest of Lydia, the “ancient” king Cyrus invades Greece. “The entire Asia Minor, formerly a Greek territory, became part of the Persian monarchy” ([258], page 168). As we can see, Herodotus gives us a very accurate account of the XIII century events. Apart from that, we keep coming across references to the *Persian monarchy* on the pages of the *History* by Herodotus, which stands for either the mediaeval France, or P-Russia (White Russia); these, it turn, may have been names used for one and the same state. Also, Herodotus must be describing the empire of Latinia (LT = LD) on Byzantine territory under the name of Lydia. As a matter of fact, the name Cyrus as used by Herodotus is most likely to be a version of the word “king” – as in “Sir” and “Sire” used in the Middle Ages – “Czar”, in other words.

25a. *The occupation of Rome and the Mediterranean region by Charles of Anjou in the XIII century A.D.*

- 1) We already mentioned the fact that many mediaeval authors have called Rome Babylon, and the Roman Empire Babylonia. Charles of Anjou seized Rome; said event may have become reflected in a number of mediaeval chronicles as the occupation of Babylonia.
- 2) The Mediterranean Region is called *Mediterraneus* in Latin ([237], page 635). Therefore, by having captured Latinia (in Byzantium), or Italy and surrounding territories, Charles of Anjou had conquered the “middle kingdom”.

■ 25b. “Ancient” Greece. *Cyrus conquers Babylon and the Medes, or the Middle Kingdom.*

- 1) Our prediction is perfectly true. Herodotus tells us that Cyrus proceeded to capture the Babylonian Kingdom. “In the middle of the VIII century [B.C. – A. F.], under the Achaemenids [Cyrus being their representative – A. F.], the Persian state gains great power” ([258], page 168).
- 2) In the middle of the alleged VI century B.C. the Persians [P-Russians?] conquer the Medes, henceforth ruled by a Persian dynasty ([766], page 87). We can therefore come to

the conclusion that Medes is the name used by Herodotus for the Mediterranean region.

26a. *Charles of Anjou and his successor Charles II of Naples in the XIII century A.D.* In 1250 A.D. Conrad IV proclaims himself King of Naples, but is defeated by Charles of Anjou four years later; the latter is the de-facto founder of the Neapolitan kingdom in Italy ([196]). His successor, Charles II of Naples, follows the course set by Charles of Anjou, and quite effectively so. Ergo, Charles of Anjou is the founder of the new PRS dynasty (French or P-Russian) in Italy after the decline of the German Hohenstaufen dynasty.

■ 26b. *The “ancient” Greece. Cambyses, the son and successor of king Cyrus.* “A Persian legend considers Cyrus and his son Cambyses to have been the founders of the Persian kingdom” ([766], page 87). We are beginning to realize that Cyrus is an alias of the mediaeval Charles of Anjou, which makes Cambyses II a different name of Charles II of Naples.

27a. *The Biblical tale of Moses.* The Trojan = Tarquinian = Gothic War of the XIII century apparently became reflected in the Biblical legend of the conflict between Moses and the Pharaoh. These events are described in the Exodus, and Moses is the protagonist. The legend of his birth, childhood wanderings in a basket and miraculous salvation by the Pharaoh’s (TRN) daughter is unique for the Bible. At the same time, the main plot of the Biblical tale in question apparently corresponds to a much later epoch, namely, that of the XIV-XV century A.D., qv in Chron6.

■ 27b. *“Ancient” Greece. The Greek legend of king Cyrus.* The Greek story that tells us of how the “ancient” king Cyrus was born is virtually analogous to the legend of Moses and the first years of his life as related in the Exodus. We find the same motif of separation from parents, wanderings, a foster family and so on that recurs here, qv in [163], 1:109-113, pages 46-48. This tale is also unique for the *History* of Herodotus.

28a. *The reign duration of Charles of Anjou in the XIII century A.D.* The de facto reign duration of Charles of Anjou equals 29 years: 1254-1285. 1254 is the year when the reign of Conrad IV had ended; 1285 is the year when Charles of Anjou had died ([196]).

■ 28b. *“Ancient” Greece. The reign duration of king Cyrus.* King Cyrus reigned for 29 years: allegedly 559-530 B.C. ([72], page 193). We see ideal concurrence with the reign duration of Charles of Anjou. Furthermore, a rigid 1810-year shift forward alters the datings of Cyrus’ reign to 1251-1280, which corresponds perfectly with the reign of Charles: 1254-1285 A.D. ([195] and [196]).

29a. *The “legend of a woman” in the XIII century A.D.* As we have witnessed on numerous occasions, an important element of the Trojan = Tarquinian = Gothic War is the legend of a woman, often of an erotic character, that serves as casus belli in every version of this war’s history. One should rightly expect Herodotus to tell us a similar story.

■ 29b. *“Ancient” Greece. The choice of brides in Babylon.* Our expectations are fulfilled.

Herodotus embellishes the biography of king Cyrus with a rather unexpected anecdote which must be the echo of this very “legend of a woman” ([163], 1:196-199, pages 73-75). In particular, Herodotus describes a Babylonian (Roman, or Romean?) custom of choosing brides. Potential bridegrooms come to a square where young women are congregated and buy the most beautiful ones ([163], 1:196, pages 73-74). On the other hand, the Babylonian women would come into the sanctuary of Afrodite (cf. the Trojan version, where Aphrodite wins the “goddess contest” and is awarded the apple by Paris, a stranger), sit down and wait for some stranger to “unite with them outside the hallowed ground... the young woman would have to follow the first one to throw her the money without hesitation” ([163], 1:199, pages 74-75). Herodotus gives us a rather detailed account of these customs and then returns to the biography of Cyrus. This somewhat uncanny fragment that we discover in the tale of king Cyrus is apparently a distorted version of the “legend of a woman” that is invariably present in every myth spawned by the Trojan War of the XIII century A.D.

30a. *Siege of the capital and the Trojan Horse.* In the Trojan = Tarquinian = Gothic War the “legend of a woman” is followed by the outbreak of a war and the siege of a capital: Troy, Naples = New City, Rome or Babylon. See above for the identification of Babylon as Rome in certain mediaeval texts. The siege of the capital (Babylon) is one of the focal points in this war; the “Trojan Horse” (aqueduct) is a very well-known symbol of the Trojan War. One should therefore expect Herodotus to tell us about a “horse” of some significance.

■ 30b. *“Ancient” Greece. The Babylonian campaign of Cyrus and a strange holy horse.* Our prognosis is confirmed. Cyrus instigates a war with Babylon, at the very beginning of which we come across a peculiar episode involving a sacred white horse that drowns in a river. This event plays an important role in Cyrus’ campaign ([163], 1: 189, page 71). It happened as follows:

“When Cyrus set out to cross the navigable river Gyndes, one of his sacred white horses jumped into the water in its friskiness, trying to cross it. However, the river had swallowed the horse and carried its body away in its current. Cyrus became enraged at the river for such an impertinence, ordering to make it shallow enough for women to cross it without wetting their knees [?! – A. F.] This threat made Cyrus postpone the march to Babylon” ([163], 1:189, p. 71).

What do you think Cyrus did instead of besieging Babylon? He had divided the army in two, placed the soldiers on both banks of the river and made them dig. It took the army the whole summer to transform the river Gyndes into 360 canals, no less ([163]). It was only after this odd task had been over that Cyrus commanded to resume the march to Babylon.

One should be aware that the text of Herodotus that has reached us must have undergone some editing. The XVII century editors took out some fragments and altered others. Apart from that, many things had already been beyond their comprehension. The “360 canals” must have appeared as a result of a distortion or miscomprehension of some sane and logical order of Cyrus by the editor. The part played by the “sacred horse” in the legend of Cyrus is quite obviously rather different from what we find in the Trojan version. However, we shall now see yet another story of the Trojan “horse”, or aqueduct, in the rendition of Herodotus, which is already close enough to the Gothic version relating the siege of Naples (the New City) by Belisarius, commander-in-chief, through the groove of a dried-up aqueduct. See for yourselves.

31a. *Belisarius (The Great King) begins his siege of the New City.* Let us recollect the siege of Troy = New City (Naples), New Rome, or Rome in the Gothic War of the alleged VI century A.D. Belisarius, the commander of the Graeco-Romean army, invades the country and approaches Rome, fighting a battle with the Goths at the walls of the city. Then Belisarius begins the long and hard siege of the New City (Naples, or New Rome) which is one of the war's main episodes.

■ 31b. “Ancient” Greece. *Cyrus the Great (The Great King) begins his siege of Babylon.* This is what Herodotus tells us of this siege: “Next spring the king directed his troops towards Babylon. The Babylonians and their army came out of the city waiting to face Cyrus. When the king had approached the city, the Babylonians rushed into battle, but were defeated and pushed back into the city... having gathered enough provision for many years, they hardly paid any attention to the siege” ([163], 1:90, page 71). Let us remind the reader that “Cyrus” is but a version of the word “Czar” (or Caesar); all of these terms really refer to the same figure.

32a. *The futile siege of the New City (Naples) in the Gothic War.* The siege of the New City by the Romean Greeks in the alleged VI century A.D. had been a lengthy one, and even led to a certain agitation in the ranks of Belisarius ([196] and [695]). The New City, or Naples, was a strong fortress. It is said that Belisarius had been wanted to discontinue the fruitless siege.

■ 32b. *The “ancient” Greece. Thriveless siege of Babylon.* Cyrus, King of Persia, had held Babylon under siege for a long time and to no avail. As a result “Cyrus got into quite a predicament, since a great deal of time was wasted on a matter that did not progress in any way at all [the siege]” ([163], 1:90, page 71).

33a. *The Gothic War. The stratagem of Belisarius (The Great King) and the aqueduct.* Belisarius is suddenly enlightened and resorts to tactical cunning, which allows him to conquer Naples (The New City). Chroniclers are of the opinion that somebody had advised him to infiltrate the New City via a dried-up aqueduct, which was a large dale that started well outside the city limits and led inside. The entrance was blocked by a rock. The besieged did not guard the old aqueduct and appear to have forgotten all about it. They didn't expect any foes to approach from that direction, qv above as well as in [196] and [695].

■ 33b. “Ancient” Greece. *Cyrus the Great (or The Great King), his ruse of war, and the Babylonian river.* The ruse of war used by Cyrus to seize Babylon was as follows, according to Herodotus: “Whether following someone's advice or having realized what had to be done all by himself, Cyrus did the following. He had placed a part of his army near the place where the river was running into the city, and another one – further down the current, where it was flowing out” ([163], 1:191, page 71).

34a. *The Gothic War. A special party of Romean Greeks gets into the New City via a dried-up old aqueduct.* As we already know from Chapter 2 of Chron2, several hundred Romean Greeks got into the gigantic groove of a dried-up aqueduct. The Trojan version tells us of several hundred warriors hiding in the Trojan “horse”. Bear in mind the phonetic similarity between *aqua* for “water” and *equa* for “horse”. According to Homer, the rest of the Trojan army drew away from Troy pretending to retreat and give over with the siege in order to confuse the Trojans. Here we

see the army split into two parties once again.

■ 34b. *The “ancient” Greece. The invasion of Cyrus and his army into Babylon through the bed of the river that he had drained away.* Cyrus orders to draw the river aside; it runs dry, and the first half of Cyrus’ army enters the city catching the besieged completely unawares. Herodotus informs us that “he had ordered the soldiers to enter the city through the riverbed as soon as it had dried up. After that he gathered the non-combatant part of his troops around him and retreated [sic! – A. F.]. The Persian king used a canal to drain the river away and into a lake... thus, the old riverbed became passable” ([163], 1:191, page 71. It is perfectly clear that the tale Herodotus tells us about the dry bed of the river that ran through the city is a slightly altered version of the story of the dried-up aqueduct – the “Trojan Horse”.

35a. *The Trojan = Gothic War. The fall of the New City.* The Greek/Romean/Roman troops of Belisarius break into Naples (the New City, or the New Rome, or Troy) through the dry aqueduct. The city is gripped by panic, the sudden assault had caught the besieged by surprise, and the fate of the city was sealed – it had fallen to the enemy. Homer describes the capture of Troy in a similar manner: the Greeks suddenly appear from the “belly of the Trojan Horse” and seize Troy.

■ 35b. *“Ancient” Greece. The fall of Babylon.* According to Herodotus, “after the water in the riverbed had drained away to make the river only knee-deep, the Persians used it for infiltrating Babylon. Had the Babylonians known about the ploy of Cyrus beforehand or noticed his actions in good time, they would naturally... have crushed the foe completely... however, it was the Persians who took the Babylonians by surprise. The city of Babylon had been so big that... those who had lived in its centre didn’t know the periphery had already been captured by the enemy... this is how Babylon had fallen” ([163], 1:191, pages 71-72). What we see is basically a reiteration of the same story as above.

COMMENTARY. Once again we see the mediaeval chroniclers try to do their best and give a honest description of the murky past, studying with the utmost attention the documents written a century or two before their time, perhaps, ones that hardly held together. Herodotus earnestly tries to understand the true nature of the “sacred horse”, as well as the dry bed of either a river or an aqueduct that is used by either the Greeks or the Persians for infiltrating into the town under siege (either Babylon, the New City, or Troy). He forms some subjective opinion of the events as a result, which is then offered to the readers of *History* by either Herodotus himself or his XVII century editor. The picture is substantially different from the original, yet one can see in it the traces of real events, which gave birth to this plethora of myths and legends.

One can hardly claim the Gothic version with the aqueduct to be the most veracious of all; it may contain serious distortions of the real events. It would be expedient to collect all the phantom duplicates that we have discovered and attempt to write the true summarized history of the Trojan War (which is bound to be a great deal more rational and eventful than its individual distorted versions, such as the Trojan War, the Gothic War etc.

36a. *The fall of the Italian Troy (the New Rome?) in the alleged years 1261-1268 A.D.* As we have already discovered, the XIII century war ended in 1268 A.D. with the fall of the New City (Naples, the New Rome, as well as the mediaeval Italian Troy), and the death of Conradin in 1268 ([196]). The Latin Empire on the territory of Byzantium ceases to exist virtually around the

same time, in 1261, when the Nicaean emperor Michael III Palaiologos seizes New Rome = Constantinople.

■ 36b. *“Ancient” Greece. The fall of Babylon in 539 B.C., or 1271 A.D., considering the 1810-year shift.* According to Scaligerian chronology, Babylon fell in 539 B.C. ([163], page 508, comment 138). A 1810-year shift transforms this date into 1271 A.D. This new dating all but coincides with 1268, or the date when the war of the XIII century A.D. had ended. The concurrence is very good indeed. Some of the modern commentators assume that Herodotus is referring to the expedition of Darius; however, Herodotus himself makes direct and unequivocal references to the campaign of Cyrus ([163]).

COMMENTARY. Let us stop and reflect for a moment. We see that the chronological formula $X = T + 1800$ works well and is applicable to a long time interval. The formula suggests that we compare “ancient” events to the ones that took place in the Middle Ages, across a gap of roughly 1800 years. If we are to compare them attentively, we shall soon enough discover obvious proximity of their form-codes.

Now for the next step – comparison. Once again, we witness recurring scenarios; the more steps we make, the more similarities we encounter, and we have made quite a few steps already. The table compiled according to the $X = T + 1800$ formula took 36 steps, and is far from completion; we are of the opinion that it contains a superimposition of two analogous currents of events, one of them being mediaeval and the other “ancient”. Their concurrence is naturally far enough from ideal – but these currents are amazingly similar to each other if we observe them through the prism of a 1800-year shift.

None of the above would be particularly surprising if we just pointed out one or two “similar biographies”. An abundance of such individual similarities between random characters that mean nothing whatsoever can be found in our age as well. However, a critical analysis of Greek history shows that we are facing a phenomenon of an altogether different nature, and one of the utmost significance, at that. A large number of rather similar biographies lined up into two lengthy currents all of a sudden, each one of them covering a span of several centuries; the mediaeval current resembles the “ancient”, and vice versa. Moreover, both of them obviously allow us a glimpse into one and the same common reality, albeit described in different ways and by different chroniclers, which implies the use of different words as well as different (and often polar) emotional assessment of events. The names and aliases used may also differ substantially – however, most of them do have meaningful translations.

It has to be said that there are no duplications of events within individual currents – all of them are different. In other words, the “ancient biography” of Cyrus doesn’t resemble that of Cambyses I, while the mediaeval “biography” of Charles of Anjou differs from that of Charles II of Naples – every link of the chain is unique; every step is individual and doesn’t resemble previous steps. But every “ancient step” is amazingly similar to its mediaeval double and vice versa – the “ancient biography” of Cyrus is very similar to the mediaeval “biography” of Charles of Anjou, whereas the “biography” of Cambyses II resembles that of Charles II. What could all of this possibly mean?

One can suggest a natural explanation. We have most probably discovered two chronicles that refer to one and the same sequence of real mediaeval events. The chronologists of the XVI-XVII century have left one of the chronicles “intact”, while the other one was declared “ancient” and shifted backwards in time. Nowadays when we have discovered this – primarily by proxy of

empirico-statistical methods, we suggest to return the “ancient” chronicle to its rightful place and identify it as a reflection of the mediaeval version. Let us now return to our comparison and move forward along the time axis.

37a. *The Gothic War. Commander-in-chief Narses had been “wronged because of a woman”.*

Let us remind the reader that Narses, the military leader who had succeeded Belisarius (likewise Odysseus, or Ulysses, who acts as the successor of Achilles) was “greatly wronged because of the empress”, qv in Chapter 2 of Chron2.

■ 37b. “Ancient” Greece. King Cyrus dies “because of a woman”. His troops are crushed by Queen Tomyris, who desecrates the corpse of Cyrus ([163], 1:214, page 79).

COMMENTARY. The frequency of references to the name “Cyrus” in Greek history. We shall now witness how the very name “Cyrus” – that is, “Czar”, “Sir”, or “Sire”, had most probably been introduced in the XIII century Greece. The Scaligerites will obviously go on about the “revival” of the “ancient” name Cyrus after centuries of oblivion. Ferdinand Gregorovius, the famous German expert in Greek and Roman history, tells us the following: “Due to the world fame of the city of Athens, Otho de la Roche decided to title himself with the name of the actual city – at least, the Franks and even the Pope call de la Roche Sire d’Athenes or dominus Athenarum in official documents. This modest title of “Sire” was distorted by the Greeks who have transformed it into the word “Cyrus” from their language, which had subsequently grown into the majestic title of *Megaskyr* (The Great Ruler). However, it would be erroneous to explain this title by the fact that it had been used by the former Byzantine rulers of Athens, since there is nothing to confirm it” ([195], page 151).

We have conducted the following simple research. The book of Gregorovius entitled *Mediaeval History of Athens* ([195]) is a fundamental œuvre, inasmuch as the scope of references to original sources is concerned, and it covers the interval between the alleged I century B.C. and the XVIII century A.D. Gregorovius gives us a sequential, century-by-century rendition of all the main documents related to the history of mediaeval Athens and Greece in some way. We have analyzed every page of Gregorovius’ voluminous work ([195]), marking every year containing a reference to the name Cyrus on the time axis. Let us emphasize that we have counted every reference to the name regardless of context. As a result, we found out that the name Cyrus is most often used in the very documents that are dated to 1207-1260 A.D. – pages 151-188 (4) of [195].

We proceed to find out that the name Cyrus hardly surfaces anywhere in the entire volume of [195] outside the XIII century A.D. (in the entire span of I-XVII century A.D.); all we have to add is that a chronological shift of 1810 years – or, better still, a close 1778-year shift, makes this mediaeval peak of references to “Cyrus” identify as a manifestation of the famous Persian king Cyrus in the history of the “ancient” Greece. Let us sum up.

38a. *The peak of references to the name “Cyrus” in the XIII century A.D.* The simple experiment described above allowed us the discovery of a single distinct frequency peak of references to the name of Cyrus in the entire volume of the fundamental oeuvre ([195]). There are hardly any mentions of the name outside the scope of the XIII century.

■ 38b. “Ancient” Greece. *The frequency of references to the name Cyrus peaks in the alleged VI*

century B.C. We observe a superimposition of the “ancient” peak over the mediaeval after a 1800-year shift. Scaligerian history contains a distinct frequency peak of references to the name Cyrus in the “ancient” Greek history of the alleged VI century B.C. Both peaks – the “ancient” and the mediaeval, correspond with each other perfectly, if we are to consider the 1810-year shift, or, better still, a shift of 1778 years.

COMMENTARY. Why does F. Gregorovius make this sudden yet very appropriate allusion to the “ancient” Trojan War in his account of the war of the XIII century A.D.? We have already discovered the XIII century to be the epoch of the great war that became reflected in different sources under different names – the Trojan War, the Tarquinian War, the Gothic War and so on. The fall of the New Rome = Constantinople = Homer’s Troy = the Evangelical Jerusalem took place in either 1204 or 1261, along with the fall of the Latin Empire whose capital had been in Constantinople ([195]). The war in Italy and the fall of the New City = Naples are dated to the same epoch – around 1250-1268 A.D. ([196]).

And so, in his rendition of the events of 1250-1270 A.D., F. Gregorovius make an unexpected yet very timely reference to the “ancient” Trojan War, quoting the mediaeval chronicle of Muntaner, a contemporary of Dante. The quotation is question is of the utmost interest as well, and we already cited it above: “In exactly the same manner Ramon Muntaner, a Catalan historian and a contemporary of Dante, was imagining Homer’s Menelaius as a ‘Duke of Athens’” ([195], page 188 (6).

Thus, Ferdinand Gregorovius, who knew both the “ancient” and the mediaeval history of Greece perfectly well, cannot help pointing out the duplicates, or similar events, which he recognizes when he runs into them time and again. Therefore, he mentions the “ancient” Trojan War just as he describes the events of the XIII century A.D.

6. Mediaeval traces of the “ancient” Homer in the XIII-XIV century. The famous mediaeval Saint-Omer clan

The Trojan War is inseparable from the legendary name of Homer, who had presumably been the first to immortalize it in his epic poems. However, since the Trojan War is most likely to have taken place in the XIII century A.D., one should rightly expect the famous name of Homer to emerge somewhere in the epoch of the XIII-XIV century. Could it be that the name of the famous mediaeval poet hadn't left any trace in the history of this epoch? It had – and this is what we intend to relate below.

Let us conduct the following simple research. We shall once again turn to the *Mediaeval History of Athens*, a detailed and fundamental monograph that covers the epoch of I-XVII century A.D., written by F. Gregorovius ([195]). It contains a multitude of names belonging to rulers, heroes, warriors and so forth. The book contains a detailed alphabetical index, a study of which soon yields a name that was rather famous in the history of mediaeval Greece – that of Saint-Omer, or Saint Homer, no less! The Saint-Omer clan played a key role in the XIII century Italy and Greece. None of the above implies the author of the *Odyssey* and the *Iliad* to have necessarily belonged to the Saint-Omer clan; so far all we do is analyse the frequency of references to the name in mediaeval history.

We shall take a closer look at just what epoch we encounter the name of Saint Homer in. It turns

out to be the period of 1200-1330 A.D. ([195]). We don't find any references to the name anywhere beyond this epoch. What we get is a unique frequency graph that peaks around 1200-1330 – very ostensibly so, and just once. Furthermore, it is widely known that the Saint-Omer clan had actively participated in the crusades ([195]); therefore, the Homers took part in the war of the XIII century A.D. - or were participants of the Trojan War, in other words. By the way, the name Homer may be derived from the Ottoman “Omar”.

Therefore it makes perfect sense to assume that some representative of this clan, a poet of the XIII-XV century, finally collected all of the Homer family lore that had to do with the XIII century war and compiled two gigantic epic poems: the *Iliad* and the *Odyssey*. This event must have taken place about a century after the end of the war the latest (even though Scaligerian history tries to convince us that it postdated the end of the war by four or five hundred years. It would be of interest to find out whether there were any blind representatives of the Saint-Omer clan (blinded in battle, perhaps?); we had no opportunity to find out. Gregorovius does in fact make the odd occasional reference to the “ancient Homer” - by no means identifying him as the mediaeval Saint-Omer, to be sure. However, from the Scaligerian point of view the “ancient” Homer couldn't have possibly been a mediaeval character, therefore he isn't even included in the name index at the end of the book.

One of the most famous representatives of the Saint-Omer clan is Marshal Nicholas Saint-Omer (possibly, Ottoman=Ataman Nicholas Saint Omar?), who was an actual participant of the war of 1311-1314 A.D., which may have served as part of the original of the “ancient” Trojan War and became reflected in the legend of the foundation of the Roman Kingdom in Italy by the descendants of the “ancient” Trojan Aeneas (the Biblical Noah?). In other words, the PRS (P-Russian) Charles of Anjou, qv above.

The Catalans invade Greece. “It appears that the Thebes made no attempt of resisting; nevertheless, they were looted as well as the treasure of Cadmea. The Saint-Omer castle fell prey to the first outbreak of the Catalan fury, which resulted in such devastation of the castle (it may have also been gutted by the fire) that it was never rebuilt in its former glory. The location of its owner, marshal Nicholas de Saint-Omer, at the time of the invasion remains unknown... he had built a new castle, also called Saint-Omer. Its ruins still exist under the name of Santameri. Nicholas III died on 30 January 1314, leaving his wife Guillerma without an heir... with his death, the famous clan of Saint-Omer disappeared from Greece forever” ([195], pages 210-211). It is therefore possible that the ruins of the Santameri castle still keep the memory of Homer, the great bard of the XIV century A.D., who could have been an Ottoman = Ataman by the name of Nicholas Saint Omar.

7. The famous rape of the Sabine women in the “ancient” Rome and the share-out of wives and daughters in early XIV century Greece. The foundation of Rome in Latania and later the Italian Rome in the XIV century A.D.

7.1. The rape of the Sabines

Nearly every version of the Trojan = Tarquinian = Gothic War includes the important “legend of a

woman”, one of them being the famous “ancient” legend of the rape of the Sabine Women, placed by Titus Livy in the early days of the Regal Rome, or the alleged VIII century B.C. ([482]). Let us recollect the story. A small group of Romans-to-be led by Romulus and Remus invades a foreign territory. They found the city of Rome; however, they haven’t got any wives. A communal feast is organized together with the inhabitants of neighbouring villages. The Romans use cunning and force to abduct the wives and daughters of the villagers, thus providing for the opportunity to procreate ([482]).

According to the results presented in fig. 3.1, this legend pertains to yet another phantom duplicate of the XIII century war, which is marked by a black triangle. However, since the original of the Trojan War is located in the XIII century A.D., one should expect to encounter the original of the legendary rape of the Sabines somewhere in this epoch – its mediaeval version, to be more precise, which might also contain a distorted rendition of facts.

Our presumption becomes validated before too long. We are already familiar with the fact that the mediaeval Franks and Goths can be identified as the “ancient” Trojans. In late XIII – early XIV century A.D. the Franks and the Catalans capture the Duchy of Athens ([195], page 211). We are informed of the following: “The victors shared out the castles and the estates, as well as the wives and daughters of the knights killed at Cephissus” ([195], page 212). It is most significant that the famous mediaeval battle of Cephissus has already been partially identified as the “ancient” battle of Cephissus that took place in the reign of Sulla, the Roman emperor, qv in Chapter 2 of Chron2. Let us provide the reader with a brief reminder of this superimposition, which was actually pointed out by F. Gregorovius, who nevertheless proved unable to use the data for making a corollary of any kind.

He does point out that the famous battle of Cephissus dating to 15 March 1311 A.D. is described in almost the same terms by the “ancient” Plutarch in his biography of Sulla, likewise the mediaeval sources of the XIV century. The geographical localizations of both battles, as well as many of the events that had preceded them, coincide almost completely. Gregorovius sums up as follows: “The fate of the Mithridates’ army, which was once chased into these swamps by Sulla, recurred on the banks of Cephissus” ([195], page 198). Bear in mind that the epoch of Sulla and Caesar is yet another phantom duplicate of the XIII century war that became recorded as the early days of the Second Roman Empire, qv in Chron1, Chapter 6.

In his detailed study of this mediaeval “sharing-out of wives and daughters” F. Gregorovius cannot help making the obviously pertinent comparison, pointing out the parallel between the “ancient” legend and the mediaeval event: “Attica and Boeotia had witnessed the rape of the Sabines [sic! - A. F.] recur... Each mercenary was given a wife in accordance with his rank; some would get wives distinguished enough to “render their new husbands unworthy of serving water for their morning toilette”; Muntaner tells us that the life of the Catalan party was looking just splendid, and the presence of common sense could allow them to reign over the conquered land for centuries on end. However, their numbers were too insignificant for filling the entire land, and they went so far as to invite their allies the Turks to settle in the duchy” ([195], page 212). Therefore, the Turks (TRK), or the Ottomans, reappear on the mediaeval = “ancient” historical arena. We see that this “ancient Rape of the Sabines” must have taken place in the XIV century A.D. and is known in mediaeval history as “the abduction of wives by the Catalans”. Let us sum up.

39a. *The Franks and the Catalans founding a new duchy in the XIV century of the new era.*

- 1) The battle of Cephissus (1311 A.D., qv in [195]).
- 2) The Franks and the Catalans are foreign invaders in Greece; they conquer the Duchy of Athens with a comparatively small party ([195], pages 198 and 211-212).
- 3) “The sharing-out of the wives and the daughters” of the conquered Greeks between the Catalan and Frankish victors in 1311 A.D.

■ 39b. *The “ancient” Greece. The foundation of Italian Rome by the descendants of Aeneas in the alleged VIII century B.C.*

- 1) The war before the foundation of the “ancient” Rome around the alleged year 753 B.C. can be regarded as a phantom reflection of the mediaeval XIII century war. One more of its duplicates is the “ancient” battle of Cephissus under Sulla, in the alleged I century B.C.
- 2) The “ancient” Romans-to-be, headed by Romulus and Remus, conquer a new land where Rome shall eventually be founded. They are foreign invaders ([482]).
- 3) The famous “ancient” rape of the Sabines committed by the Romans for the sake of procreation.

7.2. The “ancient” Romulus and Remus are the grandchildren of Aeneas the Trojan and the founders of Rome in Latinoa. This event apparently reflects the foundation of Rome in Italy at the end of the XIV century A.D.

We shall now acquaint ourselves with the mediaeval events of the XIV century A.D. that played an important part in the creation of the “ancient” legend of the rape of the Sabines, and also the history of Italy’s foundation by Romulus and Remus, or the foundation of Livy’s Regal Rome. Let us remind the reader that one of the “ancient” versions considers Romulus and Remus to have been grandchildren of Aeneas, who had escaped after the fall of Troy. After long wanderings, Aeneas (the Biblical Noah?) arrives in Latinoa with a group of Trojans; this event is followed by the foundation of Rome (a new kingdom) and can be credited to either Aeneas himself or the descendants of the latter ([579], pages 23-24).

Nowadays it is presumed that Latinoa from the epoch of Aeneas is located on the territory of modern Italy. However, the layered structure of the “Scaligerian history textbook” implies that the country in question is most likely to be identified as Russia-Horde from the end of the XIII century (see Chron1, Chapter 6; also Chron5 and Chron6). The “ancient” Roman kingdom founded here is the Great = “Mongolian” Empire of the XIV-XVI century, qv in the dynastic identification table found in Chron1, Chapter 6. One of the traces of this Empire can be found in Scaligerian history (“Third Rome” being another name of Moscovia).

Another group of refugees from the destroyed Troy = Czar-Grad headed westwards, and founded the city that subsequently became known as Rome on the territory of modern Italy. It became important in the epoch of the great = “Mongolian” conquest of the XIV century, when one of the local centres of “Mongolian” regency appeared here. All of these events were then mixed up in the single legend about Romulus and Remus, the descendants of King Aeneas, founding the city of Rome and the Roman Kingdom. Later chroniclers would confuse the “three Romes” between each other: Czar-Grad (referred to as the New Rome), the Horde Russia of the XV-XVI century,

which became known as the “Third Rome”, and Rome in Italy.

All of this knowledge brings us to the following conclusion: apparently, the foundation of Rome in Italy took place as recently as the XIV century of the new era, which makes this city a lot younger than New Rome, or Constantinople - “new” as compared to the “old” capital – “Ancient Rome” or “Old Rome”, also known as the Egyptian Alexandria.

7.3. A partial transplantation of the Roman history to the documents of Italian Rome from Constantinople in the XIV century A.D.

When the “Roman nationhood” migrated to the Italian Rome from Constantinople in the XIV century A.D., a large part of the Roman and Byzantine history was also placed there as a result of a “paperwork transfer”, and ascribed to Rome in Italy for a number of obvious reasons. The Holy See was founded in the Italian Rome – a bastion of Catholicism that didn't exist until the XIV century. This is what we actually learn from the Scaligerian version, which reports the “return of the Holy See” to Rome in the XIV century (after the Avignon captivity, which, as we shall soon see, became partially reflected in the Biblical tale of “Babylonian captivity” (see chron2, Chapter 4). However, the creators of the “New History” decided that the citadel of Papacy had to be “very ancient”. The socio-historical demand was complied with, and the Italian city of Rome instantly received a very lengthy paper history.

7.4. The original mediaeval tale of the foundation of Rome in XIV century Italy by Romulus and Remus

This is what F. Gregorovius tells us in re the XIV century events after an examination of the mediaeval chronicles in [195]. According to our hypothesis, what we read is de facto an account of the “ancient” Romulus and Remus founding the Roman kingdom on the territory of Russia-Horde at the end of the XIII – beginning of the XIV century. Another group of their brothers-in-arms and descendants founded Italian Rome at the end of the XIV century, qv in Chron1, Chapter 6, and Chron6. We mustn't be confused by the fact that certain sources associate this story with the “Greek capital”. Firstly, Troy (or Czar-Grad fled by Aeneas) had been the capital of Byzantium, or the Great Greece, whose territory included that of the modern Greece. Apart from that, some of the mediaeval sources used the word “Greek” as a synonym of “Christian”, and both Byzantium and its heir, Russia-Horde of the XIV-XVI century had really been Christian kingdoms. Furthermore, bear in mind that the south of Italy was called “Greater Greece” in the Middle Ages ([39], pages 282-283). Therefore, later chroniclers may have been confused by the geography of the Byzantine, or “Mongolian” events, transferring them to Greece as well as the territory of modern Italy.

“Soon the entire Duchy of Athens was conquered by the 'fortunate Frankish troops in Romania'. After having wandered for many years [cf. the wanderings of Aeneas after the Trojan War – A. F.] accompanied by valiant struggle and horrendous privations, the band of mercenaries could finally forget about the hardships of life on the march and enjoy the ownership of a great land where they could settle down. The sudden fortune took these soldiers completely by surprise, and they were in confusion. They proved capable of conquering the bounteous land, but couldn't restore any kind of government in order to rule over it by a mere replacement of the destroyed legislative system with the primitive customs of a military encampment” ([195], page 211).

Apparently, what we see here is an account of the ordeals suffered by the “surviving” ancient

Trojan heroes, who had fled the ruins of their motherland and finally began to settle upon the new land that they had conquered. Further we read, “The Spaniards started to settle on the conquered land. They spread all across its territory like a motley military party which was, quite obviously, predominantly Catalan ethnically. It had been a real military invasion... even if we are to consider the insignificant losses suffered by the mercenaries at Cephissus, there were 6.000 of them at the very least. This crowd accompanied by wives, children, and all sorts of kin, had occupied the Duchy of Athens, which had already possessed two large ethnic groups – the indigenous Greeks and the French, who had ruled over them. The latter were deprived of their ranks, estates and feuds” ([195], page 212).

This is followed by the tale of the rape of the Sabines that we have already related. Let us remind the reader that the “ancient” Romans from the epoch of the Regal Rome (as described by Livy) are usually characterized as soldiers, and this military style pertains to “ancient” Rome throughout its entire history.

7.5. Frederic II of Sicily as the “ancient” Romulus?

According to a number of “ancient” sources, the first Roman king was Romulus Quirin, or Romulus the Divine, the founder of Rome in the alleged year 753 B.C. and the mastermind behind the rape of the Sabine women. If we discover the “share-out of wives and daughters” to have happened in 1311 A.D., one should rightly expect the mediaeval original of Romulus Quirin to surface nearby, which he promptly does.

We learn the following of the XIV century events in Greece: “the mercenaries realized that they would not be able to keep their trophies without the assistance of some powerful monarch, and so they were forced to resume contact with the house of Aragon and seek the protection of Frederick II of Sicily, despite having headed eastwards to escape serving him originally... the envoys of the Catalans headed to Messina from Athens to offer him the vast lands of the Greek kingdom that they conquered, which he was to reign over as if it were an overseas colony” ([195], page 213).

Although the events in question are supposed to take place in Greece (or the Italian Greater Greece), the new state founded by the Catalans and the Franks cannot escape the name of Rome, which is perfectly natural, considering Livy’s “ancient” version of the city’s and the state’s foundation. “They [the Catalans – A. F.] had still called themselves the fortunate Frankish army in Romania [! - A. F.], or the Duchy of Athens; the Sicilian king [Frederick II – A. F.] called them the same” ([195], page 214).

Friedrich = Frederick II had reigned for roughly 35 years, qv below. Romulus Quirin, his phantom reflection, had reigned for 37 years, according to Titus Livy. We see a very acceptable concurrence of reign durations. It would be interesting to trace this parallelism further, which is something we haven’t managed to do as of yet.

8. The mediaeval Charles of Naples as the “ancient” king Cambyses

If we are to follow the further correspondences between the “ancient” and mediaeval history of Greece with the 1810-year shift taken into account, we shall discover that apart from the pair of characters that we have already identified as the same historical personality (the “ancient” Persian king Cyrus and the mediaeval Charles of Anjou), we also get a convincing mutual superimposition of their successors – the “ancient” Cambyses, son of Cyrus, and the mediaeval

Charles II of Naples.

40a. *Charles II of Naples in the XIII century A.D.* Charles II of Naples is the successor of Charles of Anjou who had reigned for 4 years in 1285-1289 A.D. ([195], page 379). He had lost power in 1289, and spent the remaining part of his life in a futile struggle for the throne.

■ 40b. *“Ancient” Greece. The Persian king Cambyses.* Cambyses, King of Persia, was the son and the heir of king Cyrus. His reign duration equals 8 years (the alleged years 530-522 B.C., qv in [72], page 193).

COMMENTARY. A shift of 1810 years forward places the reign of Cambyses right in the epoch of 1280-1288 A.D. We see that 1289, or the last reign year of Charles II of Naples, coincides with the end of Cambyses’ reign in 1288 A.D., which gives us a very good concurrence indeed, despite the difference in reign durations (4 and 8 years, respectively).

It would be apropos to dwell on the list of the mediaeval Achaean princes of 1205-1460 A.D. ([195], page 379). Two rulers from this list – namely, Charles of Anjou, the Neapolitan king, and Charles II of Naples, have already been identified as the two famous “ancient” Persian (P-Russian?) heroes – the kings Cyrus and Cambyses. It is possible that other mediaeval Achaean princes became reflected as phantoms in the “ancient past”. It is up to the reader to carry on with the study of this particular subject.

It is remarkable that the second and the third princes from the Achaean list, namely, Gottfried de Villehardouin (1210-1218 A.D.) and Gottfried II (1218-1245 A.D.) should bear the name Gottfried, which may be a combination of the words Goth and TRD (TRT) – possibly “Tartar”, which would make the name Gottfried translate as “Tartar Goth” – this makes perfect sense, since it was the Goths and the Tartars who fought in the war of the XIII century A.D. (see a more detailed description in Chron5).

Let us also point the name “Tarent” in the name of Philipp II von Tarent (1307-1313 A.D.) - once again an obvious association with the “ancient” TRN (Trojans, Troy, Franks, Tarquins etc). We only encounter this name once in the entire Achaean list, and it isn’t in a random place, either, but rather just where we expect it to be – in the immediate temporal vicinity of the XIII century A.D. Let us now resume the biographical comparison of Charles II and Cambyses.

41a. *The Archons of Athens in the XII-XIII century A.D.* We find out that the institution of the Athenian Archons did in fact exist and flourish in mediaeval Greece of the XII-XIII century A.D. ([195], pages 157 and 188(5)). In particular, the cities of Thebes and Athens would “keep taking care of the issues of their communities ruled by the Frankish Archons” ([195], page 157).

■ 41b. *“Ancient” Greece. The Archons of Athens.* Under Cambyses the Persian, in the alleged year 528 B.C., the institution of the “ancient” Athenian Archons comes to existence in “ancient” Greece, and it covers the period until the alleged year 293 B.C. ([72], pages 204-205, table VII). Thus, we get a mutual superimposition of two well-known institutions after an 1810-year shift – that of the “ancient” Athenian Archons and the mediaeval Frankish Archons of Athens.

42a. *The “second king of Naples” in the XIII century A.D.* Charles II of Naples is also the ruler of

the Latin kingdom ([195]).

■ 42b. “Ancient” Greece. *Cambyses the Persian as the “second king”*. The “ancient” name of Cambyses can be regarded as the sum of the words “Cam” and “Bys”, the former being a possible version of the word Khan. As for the latter – “Bys” may be a variant of the Frankish “bis” (“repetition”, or “the second”), which is obviously the title of Charles II of Naples. Since Cambyses is an “ancient” Persian (PRS), or a mediaeval Frenchman, Frank or P-Russian, the French translation of “Bys” (“bis”) as “the second” as we suggest it is quite in order. The Latin meaning of “bis” is just the same, by the way.

9. The mediaeval Frederick of Sicily as the “ancient” king Darius

Moving forwards along the “ancient” part of the time axis, we find the successor of Cambyses – the great Persian king Darius I Hystaspis (the alleged years 522-486 B.C. ([258], page 169). As for mediaeval history – we see Frederick II of Sicily as the successor of Charles II of Naples.

43a. *The Middle Ages in the XIV century A.D.* Frederick II of Sicily. His reign duration equals roughly 35 years (the alleged years 1302-1337 A.D., qv in [195], page 188(37)). He died in 1337 ([195], page 243). In 1302 Frederick II signs a truce with his enemy Charles II of Naples, thus acting as his de facto successor, whereas Darius I, his phantom double, acts as the successor of Cambyses. Frederick II is in direct relation to Greece, since he was proclaimed the leader of the Athenian Duchy ([195], page 214).

One has to be aware that what we are studying now is one of the murkiest epochs in mediaeval Greek history. As a result of this, the data provided by F. Gregorovius in [195] differ rather drastically from the ones offered by J. Blair in [76] – not merely in what concerns the reign durations of Neapolitan and Sicilian kings, but also their very order of succession! We shall adhere to the fundamental work of F. Gregorovius, since it is specifically dedicated to the epoch that interests us, and contains references to many mediaeval documents that aren’t reflected in Blair’s rather concise chronological tables at all.

■ 43b. “Ancient” Greece. *Darius I Hystaspis, King of Persia*. The famous king Darius I Hystaspis had ruled for 36 years between the alleged years 522 and 486 B.C. ([76] and [258]) - virtually as long as Frederick II, who had ruled for 35 years. We see a very good correlation in reign durations.

44a. *The name Friedrich (Frederick) transcribed as Fr-Daric or Fadrique in the XIV century A.D.* The name of Friedrich is transcribed as Frederic in mediaeval sources – Fr + Deric, or Fr + Daric (FR + DRC without vocalizations). Catalan documents called him Fadrique ([195], page 243).

■ 44b. *The “ancient” Greece. The name Darius and the word “daric”*. The “ancient” name Darius is very similar to the mediaeval name Fadrique. Furthermore, it is considered that “the official legal tender and token money of the ancient Persia... was the golden Daric” ([766], page 88). The name of King Darius may have become reflected in the name of the coin, in which case the mediaeval Fadrique and the “ancient” Daric become two names of the same person. The

mediaeval Catalans must have called their king Fadrique, where as the “Persians” (PRS = the Franks = the French = the P-Russians) would call him Darius, or Daric. We should also note that the name Darius may be the reverse reading of the word Horde.

10. Mediaeval Margaret as the “ancient” Mardonius

We have to reiterate that the identification we’re referring to in the heading has to be interpreted as follows: some *real* mediaeval character became described by certain mediaeval scribes as a woman called Margaret, and by others as a man called Mardonius. These chronicles were subsequently misdated in the XVI-XVII century and travelled backwards in time as a result, giving us the phantom reflection of “Mardonius the Persian”.

45a. *The famous ruler called Margaret in the XIV century A.D.* The famous Lady Margaret, a hereditary ruler of Achaia, is the de facto co-ruler of Frederick II ([195]). Her name may well have figured as “Margareta Donna” (Lady Margaret), which could have transformed into “Mardonius” later on.

■ 45b. *“Ancient” Greece. Mardonius, the famous warlord.* The famous Mardonius becomes the actual co-ruler of Darius. He is described as the “leader of the Persian military party... Mardonius becomes the de facto ruler of Persia henceforth” ([766], page 92).

46a. *Middle Ages in the XIV century A.D.* The daughter of Margaret. Lady Margaret (Donna Margareta) marries her daughter off to Frederick ([766], page 92).

■ 46b. *The “ancient” Greece. The daughter of Darius.* Mardonius the Persian is married to the daughter of King Darius (King of the Horde?). We see a daughter present in both versions, the mediaeval and the “ancient”. The confusion between Margaret (female) and Mardonius (male) should hardly surprise us, considering how we have already encountered several transformations of the kind, when a mediaeval aqueduct became the “ancient” Trojan Horse, and the cavalry leader (“hetera”) Antonius transformed into Antonine the *hetera* (prostitute), qv in Chapter 2 of Chron2. All of them are easy to explain. The absence of a unified educational system in the Middle Ages, as well as the rather modest dispersion of printed books in that epoch, had led to the use of different aliases for referring to the same mediaeval character. By the way, there is another possible interpretation of the name Mardonius. Seeing as how the mediaeval Margaret resided in Morea (see [195], page 221), she may well have been called “Lady of Morea”, or “Mistress of Morea” - Morea + Donna, or MR + Donna, which could give the name Mardonius as a result.

47a. *The beginning of the mediaeval wars in 1314 A.D.* A series of violent wars begins in Greece in the year 1314 A.D. ([195], page 222).

■ 47b. *The “ancient” Greece. The wars between the Greeks and the Persians begin.* We see the famous Graeco-Persian wars break out in Greece around the same time (considering the 1810-year shift). In the alleged year 492 B.C. the Persians (P-Russians?) launch their first campaign against the “ancient” Greece ([766], page 92). A shift of 1810 years transforms this date into 1318 A.D., which is virtually identical to 1314. The correspondence between the “ancient” dates and

their mediaeval originals is outstanding, and the 4-year discrepancy is minute as compared to the gigantic value of the actual shift – 1810 years.

48a. *Margaret as the instigator of the XIV century war.* Margaret = MR-Donna is the key instigator of XIV century war in mediaeval Greece. We learn of the following: “the news of this matrimony [the marriage of Frederick II to the daughter of Margaret – A. F.] confused and enraged the entire French [or “Persian, bearing the parallelism in mind – A. F.] Morea” ([195], page 222). Once again we see the mediaeval French (or P-Russian) population identified as the “ancient Persians”.

■ 48b. “Ancient” Greece. *Mardonius as the initiator of the wars between the Greeks and the Persians.* Mardonius the Persian masterminded the invasion into Greece: “Mardonius decided to use the convenient moment for drawing the attention away from the domestic affairs of the state and launch an overseas campaign against insular and mainland Greece” ([766], page 92).

49a. *The failure of Margaret in the XIV century A.D.* The first phase of the war proves unsuccessful for Lady Margaret: “the Greek campaign was marred by King Robert invading Sicily, as well as the violent struggle between the dynasties of Anjou and Aragon that had raged there” ([195], page 222).

■ 49b. “Ancient” Greece. *The failure of Mardonius.* The first Greek campaign of the Persians (P-Russians?) is a failure which is attributed to none other but Mardonius ([258], page 179; also [766], page 92).

50a. *The invasion into Morea in 1315 A.D.* The second stage of the mediaeval war with the Greeks begins; the Morean campaign starts in 1315 A.D. ([195], page 223).

■ 50b. “Ancient” Greece. *The second Greek campaign of the Persians.* The second Greek campaign is launched by the Persians (P-Russians?) in the alleged year 490 B.C. ([258], pages 179-180; also [766], pages 92-93). Once again we witness how the 1810-year shift makes the two dates coincide: the “ancient” dating of 490 B.C. becomes 1320 A.D., which concurs with 1315 A.D. perfectly well.

51a. *Ferdinand the military commander in the XIV century A.D.* The name of the commander-in-chief in Frederick’s army was Ferdinand, who acted as the king’s plenipotentiary representative leading the army that invaded Greece. Moreover, Ferdinand was Margaret’s (MR-Donna’s) son-in-law.

■ 51b. “Ancient” Greece. *Artaphernes, the Persian commander.* Artaphernes had commanded the army of Mardonius and Darius I (Horde?), leading the Persian troops together with Datis ([258], page 180). The name Artapheres may simply be a corruption of “Ferdinand” – at least, once we leave out the vowels, we end up with RTPHRN and FRDNND. Alternatively, “Artaphernes” may be a combination of “Horde” and “TRN” – the Horde and the Trojans, or the Horde and the Turks.

52a. *The battle in Greece dating to 1316 A.D.*

The large battle of 1316 A.D. plays a key role in this period of Morean history ([195], pages 223-224).

■ 52b. *“Ancient” Greece. The famous battle of Marathon.* This battle between the Persians (P-Russians?) and the Greeks in the alleged year 490 B.C. is considered one of the most important “ancient” events ([766], page 93). A shift of 1810 years transforms the “ancient” dating of 490 B.C. into 1320 A.D., which corresponds perfectly with the year 1316 A.D. when the mediaeval battle took place.

53a. *The Venetian fleet in the XIV century A.D.* The Venetian fleet had played a major part in the war of 1316 A.D., where the Venetians (Venetes, or Venedes?) had been the allies of the French (PRS, or P-Russians, qv in [195], page 223).

■ 53b. *The Phoenician fleet in “ancient” Greece.* “Ancient” authors tell us a lot about the famous Phoenician fleet taking part in the war of the alleged year 490 B.C. The “ancient” Phoenicians fight alongside the Persians (P-Russians?) against Greece ([766], page 92). We have already discovered the superimposition of the “ancient” Phoenicia over the mediaeval Venice in many other parallelisms. Such independent confirmations affect the sequential verification of the research results in a positive way.

11. Mediaeval Matilda as the “ancient” Milthiades

54a. *The famous female ruler by the name of Matilda in the XIV century A.D.* The troops of the Moreans in the war of 1316 A.D. are led by Matilda, a prominent figure of the epoch, aided by her husband, Louis of Burgundy ([195], pages 222-223). Mark the fact that Matilda is married to a Frenchman (PRS unvocalized).

■ 54b. *“Ancient” Greece. The eminent commander Milthiades (male).* During the second Persian (P-Russian?) invasion “the Greek troops were led by the talented commander Milthiades, who had spent a sufficient amount of time in Persia” ([766], page 93). We instantly notice the similarity between the names of the mediaeval Matilda and the “ancient” Milthiades, and see the two characters superimposed over each other. We are already familiar with examples of similar confusion in mediaeval chronicles. We must also point out the fact that Matilda is the wife of a Frenchman (PRS, or P-Russian), and that Milthiades is supposed to have lived in Persia for a long time.

55a. *Matilda is the opponent of Ferdinand in the XIV century A.D.* Matilda becomes the opponent of Ferdinand, who plots against her and Louis ([195], page 223).

■ 55b. *The “ancient” Greece. Milthiades fights against Artaphernes.* The enemies of Milthiades are the Persians – Artaphernes and Datis. Bear in mind that Artaphernes (Arta + TRN) is a phantom double of Ferdinand; therefore, the “ancient” balance of power duplicates its mediaeval

original.

56a. *The landing and the defeat of Ferdinand in the XIV century A.D.*

- 1) Two landings of Ferdinand's fleet take place in Greece: in 1315 A.D. and in 1316 A.D. ([195], pages 221-223).
- 2) The troops of Ferdinand are put to rout in the battle of 1316 A.D. ([195], page 223).

■ 56b. *"Ancient" Greece. The landing and the defeat of Artaphernes and Datis.*

- 1) The Persian (P-Russian?) fleet lands in Greece twice: in the alleged years 492 B.C. and 490 B.C. ([766], pages 92-93).
- 2) The defeat of the Persian army led by Artaphernes (Horde + TRN) and Datis ([766], page 93).

57a. *The fate of Matilda in the XIV century A.D.*

- 1) Matilda the Queen Regent is the victor in this war ([195], page 224).
- 2) The further fate of Matilda is tragic.
- 3) Matilda's trial.
- 4) The trial took place in 1322 A.D. ([195], p. 224).

■ 57b. *"Ancient" Greece. The fate of Milthiades.*

- 1) Milthiades is the victor in the war against the Persians and the main hero of the epoch.
- 2) The further fate of Milthiades is tragic.
- 3) The trial of Milthiades.
- 4) The trial took place in the alleged year 489 B.C. ([258], page 184).

COMMENTARY. An 1810-year shift reveals ideal concurrence between these famous "ancient" and mediaeval datings in Greek history. The trial of the "ancient" Milthiades winds up in 1321 A.D. instead of 489 B.C., whereas the trial of Matilda takes place in 1322, which is virtually the same year. If we are to remember that Milthiades had died in 489 B.C., shortly after the trial, we shall get a complete coincidence of the "ancient" and mediaeval datings after a shift of 1810 years.

The tragic fate of the "ancient" Milthiades, likewise that of the mediaeval Matilda, is specifically emphasized in the sources. These two characters are very prominent in the history of their respective epochs. For instance, when F. Gregorovius tells us about the fate of the mediaeval Matilda, he makes the following justified observation: "apart from Helen, wife of the noble king Manfred, there is hardly a female character in the entire history of the Frankish Greece – or indeed the entire epoch in question, whose tragic fate would equal hers in the sheer sympathy it invokes in people" ([195], page 224). It would therefore be expedient to learn more details of this mediaeval story.

58a. *The trial of Matilda in the XIV century A.D.* Matilda was stripped of all power, and had to face the Papal trial in Avignon in 1322. She was even accused of plotting to murder Robert,

among other things. Nevertheless, she wasn't executed, but rather incarcerated in the stronghold of Castel dell'Ovo, where she died shortly afterwards (in 1331, qv in [195], pages 224-225).

■ 58b. *“Ancient” Greece. The trial of Milthiades.* Milthiades had also been stripped of his powers initially, and his opponents demanded his execution. However, he was let off – allegedly due to his immense services to Athens. The execution was replaced by a tremendous fine. Milthiades died shortly after the trial, in the alleged year 489 B.C. ([258], page 184).

COMMENTARY. Could the “ancient” Milthiades have resembled a woman in some way? Although we appear to have finished with the tale of Milthiades, we shall linger on it for another moment to give an account of a peculiar episode related by Herodotus that pertains to the final part of Milthiades’ biography. We learn that a priestess in a temple of subterranean goddesses had “shown Milthiades some holy relics that no man was ever allowed to lay his eyes on” ([163], 6:135, page 310). The priestess was immediately accused of sacrilege; however, the Pythian oracle “forbade to punish her, declaring that Timo [the alleged culprit – A. F.] was innocent [?! – A. F.]” ([163], 6:135, page 310). How is one supposed to interpret the above?

Could this strange tale be a distant echo of the fact that the “ancient” Milthiades had really been the mediaeval Matilda – female, that is? She would naturally have every right to look at the holy relics of the “female” cult; therefore, Timo the priestess really deserved no punishment, which is why the Pythian oracle failed to see anything criminal in the whole story. Herodotus most probably wasn't a contemporary of the XIV century events that he tells us about, and earnestly tried to comprehend this rather vague legend, coming up with “explanations” of some sort. Once again we witness the “Trojan Horse effect” in action, when a scribe from a later epoch would transform an aqueduct into a grandiose legend of a gigantic horse assembled of copper, glass and wax, and rather preposterously so. It is easy to understand Herodotus: his work must have post-dated the events in question by some 50-100 years, somewhere around the XV-XVI century A.D. Many facts were forgotten and distorted by the chaotic quills of his predecessors that transformed aqueducts into horses, likewise women into men and vice versa.

COMMENTARY. The chivalresque phalanxes of the Greeks. Let us make another useful observation. V. S. Sergeev, the author of a textbook on the history of ancient Greece, inadvertently uses the term “chivalresque phalanxes of the Greeks” in reference to the “ancient” wars between the Greeks and the Persians ([766], page 93). However, the chivalresque array of the troops is a typically mediaeval invention. V. S. Sergeev himself would certainly counter saying that the world “chivalresque” was used for the sake of demonstrativeness – however, the issue is far from being that simple. Anyone interested in military history can soon discover the multiple similarities between the “ancient” Greeks and the mediaeval knights – in armaments as well as tactics ([1217] and [914]).

12. The mediaeval Duke Walther as the “ancient” Xerxes the Great

And now to continue our movement forward along the “ancient” part of the time axis. Our next step discovers a vivid parallelism in the biographies of the “ancient” Xerxes the Great, the successor of Darius Hystaspis, and the mediaeval Duke Walther II de Briennes, the successor of Frederick II of Sicily.

59a. *Duke Walther II in the XIV century A.D.* Duke Walther II became the de facto ruler in 1337 A.D., when Frederick II of Sicily had died, and reigned until the year of his own demise which was 1356 A.D. ([195]). His reign duration thus equals 19 years. Nominally, Walther became a duke as early as in 1311 A.D. ([195], page 378). Another version of his ducal title is “*Herzog*”, which transcribes as HRZG unvocalized.

■ 59b. *The “ancient” Greece. Xerxes the Great.* The Persian king Xerxes the Great had reigned for 22 years between the alleged years 486 and 464 B.C. ([72]). This is close enough to the 19-year reign of the mediaeval Duke Walther. A 1810-year shift of dates upwards moves the “ancient” Xerxes the Great into the epoch of 1324-1346 A.D. - close enough to 1337-1356, the period of Walther’s reign. The unvocalized transcription of “Xerxes” yields XRX, which might be a distorted version of the word “Herzog” (duke), or, alternatively, a corruption of X-Rex, or Caz-Rex (possibly King of the Cossacks?) See more in re the name Caz in Chron5. One sees an old miniature portraying Xerxes in fig. 3.4.



Fig. 3.4 An ancient picture of king Xerxes from Hartmann Schedel’s *Liber Chronicarum*, dating to the alleged year 1497. A propos, Xerxes is portrayed holding a chessboard. Taken from [90], page 27.

60a. *The third Frankish invasion in the XIV century A.D.* The Franks invaded Greece for the third time in 1331 A.D. Their expedition lasted about a year (see [195], pages 236-240).

■ 60b. *“Ancient” Greece. The third invasion of the Persians.* The third Greek expedition of the Persians took place in the alleged year 480 B.C., and its duration had roughly equalled a year ([766], page 94; see also [258], page 184). Once again we see the Franks identified as the PRS. A shift of 1810 years demonstrates ideal concurrence, since 480 B.C. becomes 1330 A.D.

61a. *The French Duke Walther in the XIV century A.D.* Duke Walther II is French, and “was considered one of the most prominent public figures in France and Italy” ([195], page 236).

■ 61b. *The “ancient” Greece. Xerxes the Persian.* King Xerxes was Persian (P-Russian?) According to Herodotus, Xerxes (Herzog, or King Caz?) is a figure of great eminence and one of the most popular “ancient” heroes. Superimposition of the “ancient” Persians (P-Russians?) over

the mediaeval Franks (the inhabitants of France = PRS) after an 1810-year shift has become so frequent that we can hardly consider it a random phenomenon.

COMMENTARY. It is remarkable that Duke Walther was raised under the guardianship of Constable Gautier de Porcienne ([195], page 236). Bear in mind that we are still located in the temporal vicinity of the XIII century war. One of its main heroes in Livy's Tarquinian rendition is Larth Porsenna (L-Horde Porsenna), qv in [482]. The Tarquins were also known as the Goths; therefore, what we encounter here under the name of *Gautier* may well be a reference to the Horde.

We have now reached the moment in mediaeval Greek history when the "ancient" Persians will become identifiable as the Turks (Tartars?) or the Franks/P-Russians – TRK and TRT sans vocalizations, respectively. Let us point out that the names of the Franks and the Turks are all but identical to one another unvocalized – TRNK and TRK; the name is the same. The advent of the "Persians" to Asia Minor is possibly explained by the invasion of the P-Russians and the Tartars in the XIV-XV century (the invasion of the "Mongols"). Let us also reiterate that the word PARS interpreted as "area" or "part" nowadays could be a derivative from the name of the mediaeval P-Russian Empire.

62a. *One of the greatest invasions of the Franks and the Turks in the XIV century A.D.* The simultaneous invasion of the Franks = PRS/TRNK and the Turks = TRK into Greece is one of the key events in Greek history of the XIII-XIV century A.D. The expedition of Duke Walther was prepared meticulously, and in good time ([195], pages 236-237).

■ 62b. *"Ancient" Greece. The third Persian invasion is the most dangerous one.* It was also conceived and arranged with great care ([258], pages 184-185).

COMMENTARY. What one calls the "mediaeval Turkish menace of the XIV century A.D." nowadays is described by historians in exactly the same terms as the Persian menace to the "ancient" Greece of the alleged V century B.C. Gregorovius, for instance, tells us that:

"The potential conquerors of Greece were beginning to look more and more menacing. The islands and the mainland coast were barren due to Turkish pirate raids. In 1329 they raided and looted Euboea and the coast of Attica. It appears that these fleets of brigands were employed by Anatolian princelings, who have founded a multitude of small states amongst the ruins of the Seljuk kingdom... the impendence of the Turkish invasion was growing" ([195], page 236).

63a. *Duke Walther's grandiose preparations for the XIV century campaign.* In 1329 A.D. Duke Walther begins to arrange matters for the Greek expedition.

"In 1330 John XXII [the pontiff – A. F.] complied with the request of the aspirant [Walther – A. F.] and addressed all good Christians, urging them to support the Duke of Athens in his attempt to regain his Greek heritage, financially as well as personally, offering plenary indulgence in return... Henceforth Walther begins to gather ships from everywhere. The missive of John XXII had been sent to all the rulers of Western Europe [sic! – A. F.]" ([195], page 237).

The great scale of preparations for the expedition gives us reasons to call it a crusade. In 1330 Pope John XXII had "ordered the very same prelates, as well as the Archbishop of Corinth, to sermonize [sic! – A. F.] the crusade against the lot of schismatics [the Catalans in Greece, that is

– A. F.]. Walther de Briennes was preparing for the conquest; all the vassals of King Robert were helping him at the order of the latter. The aspirant had sold most of his French [PRS – A. F.] estates to obtain the funds for the recruitment of mercenaries as well as naval equipment and freight carriers in Brindisi. The brilliant French [PRS – A. F.] and Apulian knights – indeed, even the Toscan guelfs, were all congregating under his banners. This campaign had been thought out well enough. Upon hearing of such arrangements, the Catalans [in Greece – A. F.] also began industrious preparations for warfare” ([195], page 237).

■ 63b. “Ancient” Greece. Large-scale preparations for the third Persian invasion. “Ancient” authors also emphasize the detailed preparations for the campaign against the “ancient” Greece initiated by Xerxes, King of Persia. Herodotus gives several pages to the description of the Persian (P-Russian?) troop population, using the same terms as we encounter in the Gregorovian rendition of Walther’s expedition.

This is what a modern textbook tells us: “no other campaign of the Persian kings was arranged as systematically and with as much elaboration as the expedition of Xerxes. Extensive military and diplomatic preparations occupied three years (483/480)... Persian diplomacy succeeded in making Thessalia and Boeotia acknowledge the supreme power of the “King of kings”... the military preparations weren’t any less impressive... the powers collected by Xerxes against the Greeks were truly enormous” ([258], page 185).

The preparations for the campaign began while Darius (of the Horde?) had still been alive. This is what we learn from Herodotus: “the king became even more enraged with the Athenians, although he had already harboured a great animosity against them for the assault at Sardes. He ordered for the preparations for the expedition against Hellas to be accelerated, sending envoys to every city bearing orders for the troops to be readied. This time each city had to provide an even greater army, with more battleships, horses, provision and freighters than before. When this order was heeded, the entire Asia set into action for three years; the most valiant men were rounded up and equipped for the march against Hellas” ([163], 7:1, page 313).

64a. *Margaret in the XIV century A.D.* The second most important character is Walther’s wife Margaret who remains by his side all the time – MR-Donna yet again, that is ([195], page 236). She is not to be confused with her predecessor and namesake.

■ 64b. *The “ancient” Greece. Mardonius.* We see Mardonius as the second most important figure alongside Xerxes, King of Persia. He is supposed to be the “closest military advisor” of the latter ([258], page 185). Thus, we can identify another mediaeval woman as the “ancient” Mardonius. However, “ancient” history of the alleged V century B.C. tells us of one and the same Mardonius who takes part in both campaigns led by Darius (Horde?) and Xerxes (Duke/”Herzog”, or King Caz?), whereas in the mediaeval version these two Margarets (identifying as a single Mardonius) are different women, albeit close to each other chronologically.

65a. *The fiasco of Duke Walther’s expedition in the XIV century A.D.* In 1331 A.D. Duke Walther marches forth with his troops, transporting them to Greece on his fleet. The campaign lasts for

one year and turns out a disaster. Walther departs from Greece. The forces of invasion suffer defeat ([195], pages 239-240).

■ 65b. *The “ancient” Greece. The troops of Xerxes are put to rout.* In the alleged year 480 B.C. Xerxes begins his campaign. His troops invade Greece by crossing the Hellespont. The expedition takes a year and ends with the defeat of the Persians. The Greeks crush the army of Xerxes completely ([163] and [258], pages 185-195).

66a. *Walther’s initial success in the XIV century.* In the first phase of the war the Greeks and the Catalans defending their estates in Greece could not devise a good enough defence strategy, preferring to “remain in their fortresses, leaving the open country to the enemy” ([195], page 240). Mediaeval historians explain this with the cautiousness of the Greeks and the Catalans: “Giovanni Villani, the Florentine historian, claimed that Walther de Brienne, whose cavalry was better than the mounted troops of the Spaniards and the Greeks, could have easily defeated them in open battle; however, the latter were sufficiently cautious” ([195], pages 239-240).

■ 66b. *“Ancient” Greece. The Persians were winning during the first stage of the war.* It is supposed that the Greeks didn’t manage to assemble a combat-ready army at the beginning of the war. Xerxes conquers a part of Greece as a result. Greek infantry hardly opposes the Persians (P-Russians?) at all. “The entire Middle Greece was open to the enemy; Persian army moved through the land destroying and burning everything on its way” ([258], page 190). Presumably, if an open conflict took place, the Persian forces, which were a lot larger in numbers, would simply crush the Greeks. This scenario where the Greeks neither have confidence nor consolidation initially is virtually identical to the mediaeval description of Walther’s first campaign, qv above.

67a. *Middle Ages in the XIV century A.D.* Walther loses the war nonetheless. The death of his son. The war soon reaches a break point. The French, or the Franks, are defeated: “In 1332 Walther gives up his attempts and returns to Lecce with his banners lowered” ([195], page 240). The son of Walther, who had accompanied him, died during the war in Greece.

■ 67b. *“Ancient” Greece. And yet Xerxes suffers defeat. The death of his brothers.* After the initial period of bad luck, victory is on the side of the Greeks. The character of the war changes, and the Persian army is defeated. Xerxes (“Herzog”, or “King of the Cossacks?”) comes back to Persia (Prussia?) none the wiser; two of his brothers die in Greece during the war ([163], page 373).

COMMENTARY. As we have already pointed out, we are often better familiar with the “ancient” phantom events than their mediaeval originals. For instance, Greece of the early XIV century A.D. is hardly represented in the documents at all; the details of Duke Walther’s grandiose campaign remain thoroughly beyond our ken. Gregorovius says that “we don’t know anything about how deeply the duchy was penetrated by the French troops” ([195], page 240). However, we now have the voluminous *History* of the “ancient” Herodotus at our disposal, which gives us the unique opportunity to summarize all of these descriptions. What we end up with as a result is a lot more circumstantial and plausible picture of the invasion into Greece led by Walther de Briennes, a. k. a. Xerxes.

13. The mediaeval 300 knights of Duke Jean de la Roche as the famous 300 Spartans of king Leonidas

One of the most famous and romantic episodes of the “ancient” wars between the Greeks and the Persians is the battle between 300 fearless Spartans and the Persian troops of Xerxes at Thermopylae in the alleged year 480 B.C. Could Thermopylae have really been approached by the White Russian army led by someone titled “Herzog”, or “King of the Cossacks”? The tragic death of the 300 Spartans and their king Leonidas became glorified by countless artists; one should expect the very same episode to surface in the mediaeval history of the XIII-XIV century A.D. in some shape. Indeed, we find such a passage as soon as we turn to the book of Gregorovius ([195]). Furthermore, this battle isn’t merely related by mediaeval scribes, but also pointed out as parallel to the “ancient” battle of Thermopylae, no less, qv below.

Let us use the method that already proved itself worthwhile and shift the datings by 1810 years. However, we are suddenly running into a void result, since we find no battle fought by 300 Spartans in 1330 A.D. (the date that the alleged year 480 B.C. transforms into). This is the first time the 1810-year chronological shift, whose vivid manifestations we were witnessing over a period of several centuries, fails us. What could possibly be the matter here? Let us recollect that according to the results related in Chapter 6 of Chron1, the 1810-year shift sometimes manifests as a shift of 1800 or 1778 years. Let us just a little bit further backwards in time. We immediately come across the 300 Spartan heroes!

It turns out that another ducal figure had been active somewhat earlier than Duke Walther, but still at the end of the XIII century A.D. – namely, in 1275. We are referring to Duke Jean de la Roche (John Rush or Ivan the Russian?) Once again we see the ducal title, which can be interpreted as “Herzog” (Xerxes?) His story is as follows. The Turks (TRK/PRS), aided by the Greeks and the Cumans, have besieged the town of Neopatria. Sebastocrator had fled Neopatria, made his way through Thermopylae and addressed Jean de la Roche (Ivan the Russian?) with a plea for help. The duke (Xerxes?) decided to support Sebastocrator and set forth to march through Thermopylae ([195], page 188 (17)). Thus, the famous Thermopylae are mentioned in both accounts – the one by Herodotus telling us about the “ancient” Xerxes, and the mediaeval version featuring Jean de la Roche (Ivan the Russian?)

68a. *The Byzantine and Turkish invasion into Greece in the XIV century A.D.* General Senadenos, the double of the “ancient” Xerxes, invades Thessalia in this episode leading “an unusually large army”. He also gets naval support ([195], page 188 (17)). Greece is invaded by the Byzantine and the Turkish (PRS) troops.

■ 68b. *“Ancient” Greece. The invasion of the Persians.* A large host of the Persians (P-Russians?) led by Xerxes invades Greece, supported by an enormous fleet. In this local episode Xerxes most probably acts as the reflection of General Senadenos, whereas his opponent, King Leonidas of Sparta, doubles Jean de la Roche (Ivan the Russian?).

69a. *The three hundred knights of Jean de la Roche in the XIV century A.D.* Jean de la Roche, “accompanied by three hundred knights, all of them well-armed”, meets the onslaught of the tremendous army consisting of the Greeks, the Turks and the Cumans ([195], page 188 (18)). It is

possible that the word “Cuman” was used for referring to the mounted troops (cf. the Russian word for cavalry, “*konniki*”). A violent battle rages, and the Duke defeats his enemy (Xerxes being a duke once again). A propos, amongst the numbers of the three hundred knights there were also “the noble Saint-Omers [Homers, or the Ottoman Omars? – A. F.]” ([195], page 188 (17)).

■ 69b. “*Ancient*” Greece. King Leonidas and his three hundred Spartans. Leonidas, King of Sparta, faces the gigantic army of the Persians (P-Russians?) at Thermopylae with his three hundred Spartans ([258], page 190). Both the “ancient” and the mediaeval version specify an equal number of warriors – three hundred! The battle is fierce, and the forces are uneven. The “ancient” Xerxes defeats the Spartans, but pays very dearly for this victory.

COMMENTARY. This mediaeval battle of three hundred knights against the superior forces of the enemy can be safely identified as the “ancient” stand made by the three hundred Spartans. There is the following episode to confirm it. It is reported that “at the sight of the numerous ranks of the enemy, he [the Duke – A. F.] had exclaimed the following, addressing one of his frightened allies: ‘great are their numbers, but few of them are true men’” ([195], page 188 (18)).

Now, any cognoscente of ancient history shall instantly recognize these words as the ones used by Herodotus in reference to Xerxes. To quote the exact words of Herodotus: “One can say that it became clear to everyone, the king [Xerxes – A. F.] himself in particular, that the Persians are great in their numbers, but true men [in their ranks] are far and few” ([163], 7:210, page 369). What we find here is the description of the battle between Xerxes and the Hellenes immediately before the battle of Thermopylae. Scaligerian history tries to persuade us that the XIV century duke had been a man of such brilliant and outstanding education that, when he “accidentally” wound up in the vicinity of Thermopylae, and was taking part in a battle oddly resembling the “ancient” battle between Xerxes and the 300 Spartans, he couldn’t help delivering a perfectly fortuitous quote from the “ancient Herodotus”, who wrote about this very battle!

It is understandable that this vivid parallel (which should seem most peculiar to a modern historian) instantly drew the attention of F. Gregorovius, who gives the following commentary that pretty much suggests itself: “It appears to me that these words [of the mediaeval duke – A. F.] were borrowed from Herodotus, VII:210, the episode when Xerxes learns that ‘the ranks of the Persians are great, but there are few true men amongst them’. However, the Duke may have recollected this dictum while witnessing the [similar – A. F.] disposition” ([195], page 188(18), comment 3).

One might wonder what exactly can be perceived as strange about the entire matter. Weren’t mediaeval knights well-read and highly educated people, after all, and could they possibly find anything better to do than to adopt a dignified stance and recite appropriate passages from the immortal oeuvres of the “ancient” authors whenever they got in the vicinity of Thermopylae, in the middle of a violent battle, accompanied by clanging armour and neighing horses?

We are of the opinion that the explanation is altogether different. It is most likely that the mediaeval battle of 300 knights at Thermopylae in 1275 A.D. became reflected in several mediaeval chronicles, among others – the *History* of Herodotus, where it had transformed into the battle of 300 Spartans against Xerxes, King of Persia. Thus, Herodotus couldn’t have written his book earlier than the end of the XIII century A.D. – most probably, in the XV-XVI century.

Let us return to the battle. “He [the Duke – A. F.] darted towards the enemy camp, scattered the army of Palaiologos and secured a brilliant victory. The town of Neopatria [Neo-Sparta? - A. F.] was freed, and the fleeing enemy had to withdraw from Thessalia” ([195], page 188 (18)). The

respective datings of 1275 A.D. and 480 B.C. are separated by a virtual period of 1755 years. This approximates the value of the chronological shift – 1778 years, or 1800-1810 years. We see that the shift value varies from source to source. However, these aberrations are rather minute as compared to the value of the actual shift, which equals *almost two millennia*.

We already pointed out that the historian Ferdinand Gregorovius – a connoisseur of the “antiquity” and a reputable specialist in mediaeval history, often points out peculiar “revivals of the antiquity” in the Middle Ages, or duplicate parallels, in other words. However, since he was raised on the Scaligerian chronology, he could not understand the nature of such occurrences and was thus limited to a mere constatation of facts, and a timid one at that, coming to no conclusions whatsoever.

For instance, we have already mentioned the fact that the “ancient” Persians aren’t merely a reflection of the French (or the Franks), but also duplicate the Ottoman Turks and the Tartars. The first half of the XIV century in Greek history correlates with the history of “ancient” Greece well enough to make Gregorovius point out another parallel with the epoch of Darius (of the Horde?) and Xerxes (“Herzog”, or the Cossack Czar?).

“One dark night in 1354... Suleiman [the Ottoman whose deeds were also partially reflected in the biography of Xerxes – A. F.], the valiant son of Orkhan had... crossed the Hellespont... this is where the Turks had made their first confident steps on the European soil. The Byzantines compared this invading horde [mark the word “Horde” here – A. F.] to the Persians, often using that very name for referring to them [! - A. F.] However, the Ottomans were more terrifying than the nation of Darius and Xerxes, and their luck had been greater” ([195], page 252). This parallel indicated by F. Gregorovius is perfectly apropos.

Let us draw the reader’s attention to yet another interesting fact. As we can see, the mediaeval Byzantines had called the Turks Persians. It was the later commentators who began to replace the latter word for the former en masse in Byzantine texts; otherwise, the picture we get shows us the “ancient” Persians being exceptionally industrious in the Middle Ages, which the Scaligerian history just cannot possibly permit.

“The relentless expansion of the Turkish invaders continued as they swarmed across the Greek seas; all of this was beginning to look like a historical reflux of Asia to Europe” ([195], page 244). Gregorovius continues to draw parallels between the XIV-XV century invasion of the Ottoman Turks, and that of the “ancient” Persians (P-Russians?). “The Greeks and the Franks were still aquiver at the thought of the horrendous ruler of the Asians who could yet expand the borders of his domain so as to include the entire Europe” ([195], page 302).

Let us once again ask the question of whether “Darius” could be an alias for the Horde, and Xerxes either a ducal title (“Herzog”), or a corruption of “Czar of the Cossacks”.

The “ancient” = mediaeval Graeco-Persian wars cease here. We carry on moving forwards along the “ancient” time axis, regarding it through the prism of an 1810-year temporal shift. The next famous “ancient” Greek event is the Peloponnesian War of the alleged years 431-404 A.D. as described in detail by the “ancient” Thucydides ([923]).

14. The mediaeval war in Greece of 1374-1387 A.D. as the “ancient” Peloponnesian War

14.1. The three eclipses described by Thucydides

“The Peloponnesian War began in 431 B.C.; it had raged for 27 years. The entire Hellenistic world had been involved in warfare, with no part of Hellas left unperturbed” ([766], page 154). The primary foes had been the “ancient” Athens and Sparta. As we shall observe below, the original of this war must have been the famous mediaeval war in Greece of 1374-1387 A.D. that ended in the demise of the Catalan state on the territory of Greece. The duration of this mediaeval war equals 13 years.

A shift of 1810 years moves the “ancient” years 431-404 A.D. into the Middle Ages; the datings transform accordingly to 1379-1406 A.D. This interval is sufficiently close to the war of 1374-1387 A.D. The duration of the “ancient” war differs from that of its mediaeval counterpart – however, one should bear in mind that the coverage of the Peloponnesian war’s various stages differs in volume to a great extent. The matter is that the work of Thucydides only covers the alleged years 431-411 B.C., or a mere twenty years of the entire Peloponnesian War ([923]). His volume is nevertheless considered to be the key historical tractate to relate this war; we “know substantially less” about its final stage – the alleged years 411-404 B. C ([258], page 270). Therefore, we only know enough about the first 20 years of the Peloponnesian War, which makes its duration closer to that of the mediaeval war (20 and 13 years, respectively).

As we already pointed out in Chron1, Chapter 1, Thucydides described a most remarkable triad of eclipses that took place during the war in the Mediterranean region. This triad can be dated astronomically. We learn that there are *only two precise astronomical solutions that correspond to this triad* on the entire historical interval between 900 B.C. and 1700 A.D. – no more. One of them was found by N. A. Morozov for the XII century A.D. ([544]); the other – for the XI century A.D. by the author of the present book in his study of the problem. The astronomical solutions in question are as follows:

- *1st solution:* 1039 A.D., 1046 A.D. and 1057 A.D.
- *2nd solution:* 1133 A.D., 1140 A.D. and 1151 A.D.

There are no other precise solutions on the entire time interval that we have under study here, including the “Scaligerian B.C. antiquity”. Actually, the introduction of such terms as “Scaligerian antiquity”, or the erroneous transplantation of real mediaeval Greece onto a faraway B.C. fragment of the consensual chronological scale, is necessary to differentiate between this phantom epoch and the “real antiquity”, or the mediaeval epoch of the XI-XV century A.D. This is where the real (albeit misdated) historical events can be found.

Let us return to Thucydides. If the mediaeval war of 1374-1387 A.D. had indeed served as the original of the “ancient” Peloponnesian War, one should obviously expect one of the astronomical solutions for the Thucydidean triad to fall into this interval. However, we are in for a disappointment here, since both solutions lie well outside the epoch of the XIV century: one of them in the XI century, and the other in the XII. Why would this happen? According to our primary statistical results as related in Chron1, Chapter 6, the “contemporary history textbook” is a collation of several layers kept apart by several chronological shifts. These shifts result from moving the original backwards on the chronological scale:

- by 333 or 360 years (the Roman-Byzantine shift),
- by 1000 or 1053 years (the Roman shift),
- and by 1778/1800/1810 years (the Graeco-Biblical shift).

This is to say, every event that we encounter in the Scaligerian textbook may really be a sum of several real events separated from each other by the abovementioned time intervals. Apparently, the Thucydidean *History* contains at least two layers of real events, the first one containing the description of the XI/XII century eclipse triad, and the second relating the events of the XIV century war – thus, the mediaeval Thucydides could have included two chronicles into his *History*, providing us with layered renditions of the events contained therein.

Should this prove true, these two chronicles are to differ from each other by one of the values listed above. Let us verify this. The eclipse of 1039 A.D. is described by Thucydides as one that took place in the first year of the war ([923]). The first year of the real XIV century war falls on 1374 A.D. The difference between 1039 and 1374 equals 335 years, which is basically equivalent to the value of the Roman/Byzantine shift (333 or 360 years). Everything becomes clear: the work of Thucydides is of a layered nature, as well as the “contemporary history textbook”. Let us now continue with a sequential comparison of the “ancient” events with their mediaeval counterparts over a gap of 1810 years.

14.2. The congress in Greece. The beginning of the war

70a. *The Navarrans and the Athenians.* The convocation of the Congress in the XIV century A.D.

- 1) The Navarrans and the Athenians comprise the primary pair of foes in the war of the XIV century A.D. ([195], page 259 ff.)
- 2) The XIV century war in Greece was preceded by the convocation of a great congress that each and every province of the country had sent its delegates to ([195], pages 258-259).

■ 70b. *“Ancient” Greece. Sparta and Athens.* The convocation of the Peloponnesian Council.

- 1) The parties whose interests collide and result in the outbreak of the Peloponnesian War are Sparta and Athens ([258], page 267).
- 2) The Peloponnesian War was preceded by arrangements of a diplomatic nature manifest as the convocation of delegates representing the so-called Peloponnesian Union. The congress took place in the alleged year 432 B.C. ([258], page 279). A shift of 1810 years transforms the “ancient” dating of 432 B.C. into 1378 A.D., which is close enough to 1373 – the year when the mediaeval Congress took place.

71a. *The war supervenes the Congress by about a year.* The civil discord in XIV century Greece broke out a year after the congress, more or less – in 1374 A.D. ([195], page 259).

■ 71b. *The “ancient” Greece. The war also takes a year to flare up.* The Peloponnesian War (which had also been civil by nature) broke out in the alleged year 431 A.D., following the Congress by one year ([258], pages 279-280).

72a. *Details concerning the Congress of 1373 A.D.* Here are some rather interesting details that we learn of the mediaeval Congress dating to 1373 A.D.

“A new Crusade was being prepared in the West at that time... Gregory XI... had hoped to unite all the rulers with an interest in Oriental affairs into a league. He had therefore called upon the Emperor of Constantinople as well as Philip II von Tarent, the nominal Latin ruler, the representatives of maritime republics such as Venice and Genoa, the Knights of Rhodes, the Vicar of the Athenian Duchy, kings of Cyprus, Venice and Sicily to a congress that was to take place in Thebes. He had also addressed Nerio Acciaiuoli, the hypothec owner and chatelaine of Corinth” ([195], page 258).

“Thebes had never seen such a multitude of envoys within her walls, even in the days of Epaminondas, as now when this congregation was concerned with the defence against the horrible menace of the terrifying Turks who were now referred to as ‘the New Teucers’, or ‘Persians’” ([195], pages 258-259). Gregorovius proceeds to cite a long list of states and regions represented at the Congress.

“This congregation of Latin rulers of the Greek peninsula as well as the islands can be perceived as the last embers of the decaying Frankish rule... *the situation in Greece began to resemble the one we remember from the antiquity* [sic! - A. F.], when Hellas had split up into many smaller states that were mutually hostile” ([195], page 259).

■ 72b. “Ancient” Greece. *Details concerning the Congress of the alleged year 432 B.C.* Below we cite references to several curious facts concerning the “ancient” congress of the alleged year 432 B.C.

“The decision upon the matter of war was de facto reached at the Spartan Congress in July-August 432, when the arbitrary rule of Athens was condemned by a number of allies; the Corinthian delegates have been the most vehement in this respect. This made the Spartan Apella consider Athens guilty of breaking a covenant of thirty years. Shortly afterwards, the Lacedaemonians gathered an assembly of delegates from all across the Peloponnesian Union in order to reach an official decision. Since most states were voting in favour of war, it became inevitable. The assembly defined the contingent of individual allies” ([258], page 279).

73a. *The Corinthians inchoate the war of the XIV century A.D.* The casus belli for the mediaeval war was given by the Corinthians: “those who fled Corinth found sanctuary in the lands belonging to the Catalans” ([195], page 259).

■ 73b. “Ancient” Greece. *Corinth as the initiator of the Peloponnesian War.* As we can see from the work of Thucydides, the Corinthians played a special role in the instigation of the conflict: “the Corinthian delegates have been the most vehement” ([258], page 279).

74a. *In the XIV century A.D. Peloponnesus begins military action against Athens.* In 1374 Nerio, the ruler of Corinth, invades Megara upon the above pretext. A long and hard war begins ([195], page 259). Thus, it is Peloponnesus vs. Athens. The Corinthian Principality is the strongest Peloponnesian power of the epoch.

■ 74b. “Ancient” Greece. *Peloponnesus begins a war against Athens.* In the alleged year 431 B.C. the Spartans, who headed the Peloponnesian Union, attack Athens ([258], page 283).

We shall be referring to the Peloponnesians below, in full accordance with what the Scaligerian

history calls them. The famous war between Athens and Peloponnesus breaks out. We see the same scenario as in the Middle Ages – Peloponnesus acts as the instigator of war and invades Athens. A shift of 1810 years transforms the “ancient” year 431 A.D. into 1379 A.D., which is very close to 1374 A.D.

75a. *The defeat of Athens in the XIV century A.D.* Athens are put to complete rout in the war of the XIV century A.D. ([195], page 280).

■ 75b. “Ancient” Greece. Athens defeated. The Athenians were all but wiped out as a result of the Peloponnesian War. “The Athenian slave-trading democracy was crushed, and Archaea destroyed completely” ([258], page 343).

76a. *In the XIV century the Navarrans invaded Attica first.*

- 1) At the beginning of the war, in 1377-1378 A.D., the troops of the Navarrans invade Attica and conquer it ([195], page 265). The primary initiator of the war, the Corinthian ruler Nerio, acts as an ally of the Navarrans who invade the Duchy of Athens, which is still under Catalan rule at this point.
- 2) Therefore, the alignment of forces is as follows: the Navarrans invade mediaeval Athens together with Nerio, acting as the “doubles” of the “ancient” Spartans.

■ 76b. “Ancient” Greece. At the beginning of the war the Peloponnesians invade Attica.

- 1) When the Peloponnesian War begins (in the alleged year 431 B.C.), it is the Peloponnesian troops that invade Attica ([258], page 283).
 - 2) We thus observe a similar scenario of the Peloponnesians invading the “ancient” city of Athens.
-

77a. *Successful resistance of Athens at the beginning of the XIV century war.* The first stage of the war that took place in the XIV century A.D. Athens furnished adequate military resistance in the battle with Nerio and the Navarrans. Moreover, in 1380 A.D. the Navarrans were forced to leave Attica. “The Athenian stronghold proved stronger than either Thebes or Livadia” ([195], page 266). The siege of Athens attempted by the Navarrans proved a failure.

■ 77b. “Ancient” Greece. Athens stood the initial onslaught out. The first period of the Peloponnesian War sees Athenians defending themselves against the Peloponnesians quite successfully, therefore the initial stage of the war was void of success for the Peloponnesians. “Athens remained out of the foe’s reach, as it had before” ([258], page 287).

14.3. The mediaeval Navarrans as the “ancient” Spartans. The mediaeval Catalan state in Athens as the “ancient” Athenian state

78a. *The military state of the Navarrans in the XIV century A.D.* The Navarrans are known in the history of mediaeval Greece as “a gang of warlike daredevils” ([195], page 265). Moreover, they had founded a military state in Elis ([195], page 274). Mediaeval chroniclers often emphasize the

outstanding military skills of the Navarrans. Apparently, certain “ancient sources” had called them Spartans.

■ 78b. *“Ancient” Greece. The famous Sparta as a military state.* Sparta had been a member of the Peloponnesian Union – a military state with a very special militarized lifestyle. We know Spartans as a belligerent people; their military skills and professional army organization are also of great renown.

COMMENTARY. Thus, according to the “ancient” version, two main forces collided in the Peloponnesian War: the military state of Sparta and the more democratic Athens, whereas the mediaeval duplicate tells us of the Navarrans with their military state opposing the Athenian state of the Catalans.

79a. *The war was devastating; we learn the following about it:* “all the resources of the Duchy became completely depleted. Attica and Beotia had been devastated to such an extent that the king ordered the Greeks and the Albanians to settle there” ([195], page 274).

■ 79b. *“Ancient” Greece. The brutality of the Peloponnesian War.* Thucydides often refers to the Peloponnesian War as a completely devastating one ([923; see also [258], page 280 ff.)

14.4. The mediaeval Nerio as the “ancient” Lysander. The end of the Peloponnesian War

80a. *Nerio Acciaiuoli in the XIV century A.D.* Nerio Acciaiuoli a key figure of the Navarran-Corinthian Union in the war of the XIV century A.D., especially its final phase. Nerio is a very felicitous commander, and also a skilled diplomat. We can confidently consider him the absolute protagonist of the war ([195], page 280). The war ends when Nerio leads the Navarran troops to Athens and captures the city ([195], p. 280).

■ 80b. *Lysander in the “ancient” Greece.* Lysander, the Spartan navarch, gains prominence in the Peloponnesian Union by the end of the Peloponnesian War ([258], page 338). A fortunate and innovative military commander as well as an outstanding diplomat, he strives for absolute monocracy. He brings the war to an end when he destroys the Athenian state ([258], pages 342-343).

81a. *Nerio as the winner of the XIV century war.* The sequence of events had been as follows: the Navarran troops have held Athens under siege for several months. After several months of being under siege, Athens capitulate; in 1387 A.D. Nerio enters the conquered city. The Catalan state in Athens ceases to exist ([195], page 280).

■ 81b. *“Ancient” Greece. Lysander the victor.* Lysander wins the Peloponnesian War. The war ended as follows: the Peloponnesians, most of them Spartans, had surrounded Athens, advancing from both the sea and dry land. The siege of Athens ensued. The city fell in a few months. Its fortifications were brought down, and the role of Athens diminished drastically ([258], pages 342-344). The Athenian state had ceased to exist in its former condition. The Peloponnesian War marks a breakpoint in the history of the “ancient” Athens.

82a. *The coup d'état of the XIV century in the Athenian Duchy.* After the fall of the mediaeval city of Athens, the political life of Greece changes drastically. F. Gregorovius, for instance, refers to this period as to that of “Nerio’s coup d’état in the Duchy of Athens” ([195], page 281).

■ 82b. *“Ancient” Greece. The period of reactionary rule.* The fall of Athens marks the beginning of a reactionary rule in Greece. This changes the country a great deal; for instance, we learn that “the entire country had been swept over by a wave of exiles and mass murders” ([258], page 343).

COMMENTARY. Let us peruse a more detailed account of the XIV century events for better knowledge of the facts pertaining to the end of the mediaeval Peloponnesian War. Bear in mind that the mediaeval Athenian state of the Catalans serves as the “original” of the “ancient” Athens. The commentary of F. Gregorovius is as follows:

“The Catalan state was done with. The mechanisms of power were completely rebuilt by the Florentine conqueror [Nerio – A. F.] over an amazingly short period of time... the Spaniards [Catalans – A. F.] abandoned their fiefs and estates and returned to Sicily and Aragon. *We don’t find any information about their disappearance from Greece in any chronicle at all... even the most meticulous research cannot reveal a single trace of their existence*” ([195], page 280).

The single reason for this is the fact that the mediaeval documents describing the events in question were misdated and cast into distant past, creating a vague phantom image of the “ancient” Athenian state in the Scaligerian chronology. The respective period in the Middle Ages was stripped bare of events, which had led to “Dark Ages” replacing it.

Historians tell us the following:

“It is amazing how a party of brave mercenaries could hold out for seventy years in the noble land of the Hellenes, their numerous foes notwithstanding, and immortalize themselves in the history of Athens. Of all the mercenary armies, renowned and feared in Europe, not one could equal the glory of the Catalans... the Catalans left no traces of their reign in either Athens or any other part of Greece; it is also possible that such relics did exist, but were destroyed [nevertheless, there are plenty of monuments ascribed to the “ancient” Athenians – A. F.]. Even the Acropolis, which they would doubtlessly modify, in particular by erecting additional fortifications, doesn’t yield a single trace of the latter. There are no coins of the Campaign [although there are “ancient” coins – A. F.]. They weren’t minted by either the Catalans in general, or the Sicilian dukes of Athens in particular” ([195], page 280). Let us reiterate – all the mediaeval traces of the Catalan state exist until the present day misnamed “ancient relics”.

83a. *Nerio’s tyranny in the XIV century A.D.* After the fall of Athens, Nerio the victor establishes a new political regime – the tyranny. Nerio himself receives the title of “the tyrant of Athens” ([195], page 282).

■ 83b. *“Ancient” Greece. Tyranny of the thirty.* After the defeat of Athens, Lysander the victor establishes the “tyranny of the thirty” in the city. This period in the history of Athens is called “the reign of the thirty tyrants” ([258], page 344). We still see a very obvious parallelism with the Middle Ages.

84a. *Belligerent Navarrans coming to power in the XIV century A.D.* After the invasion into Athens, the actual rule in the city and the state went to the belligerent Navarrans, who have

become reflected as the “Spartans” in the “ancient sources”, as we understand now. As a result, the leading position in Greece under Nerio’s rule is occupied by Athens. In 1392 A.D. the Navarrans sign a truce with the Turks (who serve as the prototype for the “ancient” Persians, as we have already seen. It happened as follows: “The Navarrans summoned the Turks to Greece. Sultan Bajazet... signed a truce with him [Emperor Manuel – A. F.], and sent Eurenosbeg, his pasha, to Thessalia, accompanied by troops... Nerio, who was vainly calling upon the Venetians for help, only managed to save himself by proclaiming himself a vassal, and the Sultan his liege” ([195], pages 290-291).

■ 84b. “Ancient” Greece. *The leadership of Sparta.* After the fall of the Athenian oligarchy, Sparta assumes a leading position in Greece under the rule of Lysander. In the alleged year 401 B.C. Sparta becomes an ally of Persia, providing support to the Persian king Cyrus ([258], pages 402-403). Apparently, the Persians can be identified as the Ottoman Turks and the P-Russians, and a shift of 1810 years transforms the “ancient” dating of 401 B.C. into the mediaeval year 1409 A.D., which is very close to 1392 A.D. All of this serves as brilliant proof of our parallelism. A shift of 1800 years gives us the dating of 1399 A.D., which makes the concurrence even better. One has to bear in mind that our movement forward along the time axis brings us to the XV century A.D., which demonstrates to us that the “ancient” Sparta and Athens are really located in the XIV-XV century A.D.

85a. *The death of Nerio.* Nerio dies in 1394 A.D. ([195], page 292).

■ 85b. “Ancient” Greece. *The death of Lysander.* Lysander dies around 395 B.C. ([258], page 407). A shift of 1810 years shall transform the “ancient” dating of 395 B.C. into 1405 A.D., and a somewhat smaller shift of 1800 years leaves us with 1395 A.D. Both datings are sufficiently close to 1394 – the year of Nerio’s death.

86a. *Middle Ages in the XIV century A.D.* What we know about Nerio. Nerio is characterized as follows: “Nerio, the first Athenian duke from the House of Acciaiuoli, died in September of 1394. This talented Florentine was fortunate and insightful, and possessed a great political talent which raised him from a mere adventurer to a very high rank that was achieved under the least favourable circumstances imaginable. Had Machiavelli known his biography, *The Prince* would contain its rendition in one of the chapters” ([195], page 292).

We see a familiar sight – mediaeval Greek history is known us to a very small extent, remaining shrouded in obscurity for the most part, unlike its “ancient” counterpart. Thus we learn, for instance, that the mediaeval “portraits of Nerio and his Athenian successors... are more than doubtful” ([195], page 292, comment 2).

■ 86b. “Ancient” Greece. *What we know about Lysander.* Lysander, the most prominent figure of this epoch, is described in the following terms: “Such... were the intentions of Navarch Lysander, a valiant man and an expert diplomat... after the defeat of Athens, Lysander gained such power that none of his predecessors could dream of... he was the first to be deified by the Greeks, who built altars in his honour... there was even a special festivity introduced on the Isle of Samos to celebrate the genius of Lysander” ([766], page 206).

15. The date of Parthenon's construction, and the reason it was called the Temple of St. Mary

We already referred to this subject in Chron1, Chapter 7. Let us remind the reader of the issue at hand. F. Gregorovius informs us of the following: “Our Lady already began the victorious struggle for Athens with Athena Pallas... the Athenians built a majestic church [in the alleged X century A.D. – A. F.], and installed the altarpiece there [depicting St. Mary – A. F.], having called it Athenaya [or Athena – A. F.]” ([195], page 24).

In the XII century the Parthenon functions as the Latin temple of Our Lady of Athens “as if it were built only recently [sic! – A. F.]” ([1274], page 16). The statue of the Catholic Virgin Mary serves as double of the “ancient” statue of the Lady of Athens by Phidias in the Latin Parthenon. The statue was crafted in the XIII century ([544], Volume 4, page 806). Thus, the “ancient” goddess Athena becomes the mediaeval Christian Virgin Mary, the Mother of God!

We proceed to learn the following about the Parthenon: “the Christian religion managed to covert the ancient halidom of the city’s ancient goddess on the Acropolis without inflicting any harm upon the temple in any way... the entire history of converting pagan beliefs and sacraments for Christian use doesn’t know another example of such easy and complete substitution as this transformation of Athena Pallas into Virgin Mary... the people of Athens didn’t even have to use a different alias for their divine virginal protectrix, since they started calling Our Lady Parthenos” ([195], page 31). This leads us to the following natural hypothesis.

The “ancient” Athena (Parthenos) is the Christian Virgin Mary. The “ancient” Parthenon thus becomes a Christian temple that was built in the XIII century A.D. the latest.

Most probably, the reconstruction of the Parthenon under Nerio, qv below, had really been the creation of the Parthenon that took place in his reign, which falls on the second half of the XIV century A.D.

87a. *The Parthenon emerges from oblivion under Nerio in the XIV century A.D.* The Parthenon is supposed to have been erected in the “ancient” epoch. After that, Scaligerian history makes it disappear from the historical arena up until the Middle Ages when it re-emerges under Nerio, in the XIV century A.D. Mediaeval chroniclers tell us that Nerio had “adorned the Parthenon royally”, making the temple regain its former importance in his reign ([195], pages 293-294).

It turns out that the name of the Parthenon under Nerio had been “the Santa Maria Temple in Athens” – the temple of St. Mary, in other words! This is what we learn of the Parthenon in Nerio’s reign:

“He treated the Parthenon [the Santa Maria Temple in Athens], where he wanted to be buried, with the utmost reverence... he bequeathed his capitals... as well as his luxurious stables, to the Parthenon. Its gates were plated with silver, with maintenance and repairs to be funded by the council. Moreover, the very city was to be regarded as the temple’s legacy, with all of the temple’s rights protected by the Venetian Republic... it was a horrendous plot from the part of Nerio to make the entire city property of the Latin priests from the Parthenon... Virgin Mary thus became the owner of one of the greatest cities in history; the dying duke hardly remembered that Lady Parthenos from the same temple on the Acropolis had already been the protectrix of Athens

[presumably in the “ancient” epoch – A. F.]. The city of Theseus came under the aegis of the Divine Virgin once again [sic! – A. F.]” ([195], page 294).

■ 87b. “Ancient” Greece. *When was the Parthenon built?* The alleged date of its construction is 447 B.C. However, a shift of 1810 years forwards transforms this dating into 1363 A.D., which coincides with the mediaeval epoch when Nerio gained prominence.

Thus, the most likely date of the Parthenon’s construction falls onto the second half of the XIV century.

88a. *The city of Athens belongs to the Parthenon in the XIV century A.D.* The city of Athens is regarded as property of the Parthenos Temple in late XIV century, which is presumably “a revival of an ancient custom”, qv above.

■ 88b. “Ancient” Greece. *The city of Athens had been the property of the Parthenos Temple in the alleged V century B.C.* A shift of 1810 years brings us right into the epoch of late XIV century A.D.

16. The mediaeval Gemisto Pleton as the “ancient” Plato

89a. *Gemisto Pleton in the XV century A.D.* Gemisto Pleton (Plython, or Plyton) was a prominent philosopher, writer and public figure in mediaeval Greece and Italy ([195], page 309).

■ 89b. “Ancient” Greece. *Plato.* Plato is a famous philosopher, writer and public man in the “ancient” Greece (the alleged years 428-347 B.C.). See [766], page 249. The names Plato and Pleton are virtually identical. In fig. 3.5 we can see an ancient engraving of the alleged year 1497 depicting Plato, who looks perfectly mediaeval here.



Fig. 3.5 An ancient picture of the philosopher Plato from Hartmann Schedel’s *Liber Chronicarum*. Augsburg, 1497. Taken from [90], page 25.

COMMENTARY. We failed to find out about the exact timeframe of Pleton’s life. It is known that

he had played an important part in the social and political life of Greece and Italy around 1415 A.D. He had died “around 1450 A.D.” ([195], page 363). Thus, exact dates of his birth and death remain unknown. Other authors cite 1452 as the year of his death. At any rate, it turns out that the biography of the “ancient” Plato is known to us a great deal better. One often comes across the opinion that the “antiquity” deserves more attention than the dark and near-impenetrable Middle Ages. At any rate, what we know is that Gemisto Pleton had died in Rimini and was buried in this city’s famous cathedral ([195], page 363).

A 1810-year shift of dates forward makes the years of Plato’s life cover the period between 1382 and 1463 A.D. – the very epoch that Pleton was active in, that is. And a shift of 1800 years shall date the death of the “ancient” Plato to 1453. The date all but coincides with 1450 or 1452, the year when the mediaeval Gemisto Pleton had died. Let us turn our attention to the peculiar name Gemisto of the mediaeval Pleton. The Latin word *geminus* translates as “double”, “twin”, “one item in a pair”, or “spitting image” ([237], page 452). Therefore, “Gemisto Pleton” can translate as “Plato’s double”, or “Plato the Second”. The personality of Gemisto Pleton deserves our unmitigated attention.

As we have pointed out in Chron1, Chapter 1, the “ancient” Plato is considered the founding father of Platonism. His teaching dies with him to be revived several centuries later by the famous Neoplatonist Plotinus (the alleged years 205-270 A.D.), whose name is virtually coincident with that of Plato, his spiritual teacher, and perfectly accidentally so.

After that, Scaligerian history tells us of the death of Neoplatonism, which is to be revived another couple of centuries later, in the XV century A.D., by another famous Platonist – Gemisto Pleton, whose name is once again almost completely similar to that of his “ancient” mentor Plato. Nowadays it is supposed that Gemisto Pleton “revived Plato’s ancient Platonism” and became its zealous propagator. This is the very epoch when the “ancient Hellenistic ideas” begin to flourish, inspiring the mediaeval Greeks to unite against the Turkish invaders.

Mediaeval Greek history that was further declared “ancient” and moved into the distant past originated in the XIV century Florence: “The Strozzi and the Medici... have been Philhellenes and used their fortunes for supporting the falling Byzantine throne as well as the study of Greek literature... Cosimo conceived the plan of reconstructing Plato’s Academy on the Arno [presided over by Gemisto Pleton – A. F.]” ([195], page 330). It is from Florence that the “ancient” Greek literature began to spread across Europe.

The manuscripts of the “ancient Plato” are said to have emerged from obscurity for the first time in the epoch of the XV century A.D., precisely when Gemisto Pleton had been active ([247], pages 143-147). Gemisto Pleton founds Pleton’s Academy in Florence, which is an exact analogue of the “ancient” Plato’s Academy. A. A. Vassilyev points out that “his [Pleton’s – A. F.] sojourn in Florence marks one of the key moments in the entire history of exporting the ancient Greek sciences to Italy – in particular, the propagation of the Platonic philosophy in the West. His large utopia [it is significant that voluminous utopian oeuvres are written by both Plato and Pleton – A. F.] entitled *The Tractate on Law* failed to reach our age in its entirety [unlike the complete codex of the “ancient” Plato’s *Laws* – A. F.]; it stands for... an attempt of reviving paganism... with the aid of certain elements of Neoplatonic philosophy”. Quoting by [544], Volume 7, pages 638-639.

One can sum up by saying that Scaligerian history tries to make us believe that it suffices for the parents to call their son by any name resembling Plato’s (Plotinus, Pleton etc) for his entire

destiny to be shaped in this manner, making his biography a carbon copy of “the ancient Plato’s”.

90a. *The revival of Greek science in the XV century A.D.* We have reached the second part of the XV century A.D. “This is the time when the spirit of Greek science became to rise from its slumber of many centuries” ([195], page 308). This is the epoch of Gemisto Pleton. We learn that he has revived the spirit of the “ancient civilization”. “The famous Byzantine Giorgio Gemisto Pleton had lived at the court of Theodore II. He was an ancient Hellene resurrected; a late Neoplatonist from the school of Proclus, and a fantastical admirer of the ancient gods; the Italian humanists that followed him were similar to some extent... Pleton’s idea to turn back the clock of world history a thousand years after Julian the Apostate, to revive the belief in gods and demigods as a mystical allegorical cult of his invention, and to replace the Christian religion with a dreamlike mixture of Zoroaster’s teachings, Brahmanism, Plato, Porphyrius and Proclus – why, this idea clearly verged on insanity” ([195], page 308).

■ 90b. “Ancient” Greece. *The golden age of the “ancient” science.* What we encounter here is the “ancient” epoch considered to be the “golden age” of literature and science in the “ancient” Greece. Here we find Herodotus, Thucydides, Socrates, Plato etc.

91a. *The despotate of Mystras in the XV century A.D.* This is the epoch when the famous mediaeval despotate of Mystras (Mistra) had flourished ([195], pages 306-307).

■ 91b. “Ancient” Greece. *The famous polis of Sparta.* The famous Sparta was a military state of the despotic type.

COMMENTARY. Gregorovius once again cannot fail to point out the self-implying parallelisms, noting that “Mystras, or Sparta [sic! – A. F.] becomes the political and spiritual stronghold of Hellenism... the remnants of the Spartan antiquity still resonated with the memory of the age of Licurgus and Leonidas, Pausanias and Agesilaus” ([195], pages 307-308).

92a. *The Platonic Academy in the XV century A.D.* The mediaeval Platonic academy is supposed to have been “revived” by Gemisto Pleton. He is responsible for the following: “it seems that Gemisto had founded an academy or a sect of some sort. Amongst his students (if not adepts of his mystical religious philosophy) were such prominent Platonists [sic! - A. F.] as Manuel Chrysoloras and Bessarion... in the time of the Florentine Union he was the first to proclaim the glory and the greatness of Plato, having... affected Cosimo de Medici to such an extent that the very idea of founding the Platonic Academy in Florence [sic! - A. F] owes its naissance to the latter for the most part” ([195], pages 308-309).

■ 92b. “Ancient” Greece. *Plato’s Academy.* The “ancient Plato” founds the famous Academy.

93a. *Middle Ages in the XV century A.D.* The incinerated work of Pleton entitled ***The Doctrine of Statehood*** was his primary masterpiece ([195], page 309, comment 1). It is presumed that it did not survive until our day and age due to having been incinerated ([195], page 309).

■ 93b. “Ancient” Greece. *Plato’s Republic.* Unlike its mediaeval counterpart, Plato’s “ancient”

tractate entitled *The Republic* managed to reach our day through many centuries quite unperturbed, escaping death in the numerous fires of the “dark ages” of European history.

COMMENTARY. It is most likely that the “ancient” *Republic* is really the allegedly incinerated work of Gemisto Pleton. He is also supposed to have been the author of the tractate *On the Differences between the Philosophies of Plato and Aristotle* ([195], page 309). If this book is really his and not a work of his followers, Gemisto Pleton may have written about the differences between his own philosophy and that of Aristotle. Likewise “the ancient Plato”, the mediaeval Gemisto Pleton tries to bring his abstract political ideas concerning the organization of an “ideal state” into practical realization ([195], page 309).

We can formulate the following consideration as a summary of the above: the “ancient Plato” of the alleged V century B.C., as well as the “ancient Plotinus” of the alleged III century A.D. are both phantom reflections of Gemisto Pleton from the XV century A.D. Those who wish to see the sepulchre of the famous “ancient Plato” can visit the Rimini Cathedral, where the tomb of Gemisto Pleton is located. However, it remains to be seen whether the “tomb of Gemisto Pleton” demonstrated to us today is genuine.

17. The mediaeval despotate of Mystras as the “ancient” Sparta

We have reached a breakpoint in the “ancient” Greek history – the elevation of the belligerent Sparta after the Peloponnesian War. A shift of 1810 years forward shall bring us to a similar breakpoint in the history of the mediaeval Greece, namely, the epoch when the militarized state of the Navarrans and the despotate of Mystras gain prominence after the war of the XIV century A.D., which, as we already understand, is most probably the prototype of the Peloponnesian War.

Both events demonstrate a perfect mutual superimposition on the time axis after a shift of 1800-1810 years. Indeed, the end of the “ancient” Peloponnesian War in the alleged year 404 B.C. moves into the vicinity of 1400 A.D. as a result of the shift, which is the time when the war and strife in mediaeval Greece finally come to an end (see more about the death of Nerio in 1394 and the end of the war above).

94a. *The elevation of the Navarrans and the despotate of Mystras in the XV century A.D.*

The epoch of the elevation of the Navarran state and the Despotate of Mystras starting with the end of the war (roughly 1400 A.D.) and ending with the Ottoman Empire gathering strength in the middle of the XV century covers the period of about 50 years between 1400 and 1450 A.D.

■ 94b. *“Ancient” Greece. The elevation of Sparta.* The period of Sparta’s elevation begins at the end of the Peloponnesian War and ends with Macedonia gaining prominence in the middle of the IV century A.D. This period also covers about 50 years between the alleged years 400 and 350 B.C. Textbooks on “ancient” Greek history usually call it “the domination of Sparta” ([766], page 206), or “the Spartan Hegemony” ([258], page 400). Both periods (the “ancient” and the mediaeval) correspond to each other perfectly after a 1800-1810 year shift.

95a. *The pressure of the Ottomans in the XV century A.D.* The Ottomans, who later become known as the Turks, begin to menace Greece in particular and Europe in general after a brief

period of peace. Manuel II, the Greek emperor of Byzantium, “was devoting his utmost diligence to the construction of the Hexamilion, the wall across Isthmia, which he began to build with the aid of the Venetians. The Greeks thought that such an obstacle would make Peloponnesus impenetrable for the foe, as it had been once, in the time of the Persian invasion [sic! – A. F.]” ([195], page 306).

Once again we see a superimposition of the “ancient Persians” (P-Russians?) over the Ottomans. The following is reported:

“When Northern Hellas had already been occupied by the Turks, and the cloud of doom was spreading over the entire Byzantium, the last remnants of Greek statehood were collected in Peloponnesus and not Attica... the gravity centre of the Greek monarchy... returned to its terminus a quo – the land of Pelops... Mystras, or Sparta [sic! - A. F.] became the political and spiritual stronghold of Hellenism in this epoch” ([195], page 307).

■ 95b. “Ancient” Greece. *The Persian pressure. The Persian menace grows.* After the weakening of the Persian menace as a result of fortune favouring the Greeks in the Graeco-Persian wars of the alleged years 400-350 B.C., Persia (P-Russia?) becomes a danger for Greece once again. We see yet another superimposition of the Ottoman Turks over the Persians. “The struggle between Sparta and Persia for domination in the Eastern part of Hellas saved the Greek world from complete and long-term subjugation to the Spartan rule” ([258], page 401).

The period when the “ancient” Persia began to meddle in Greek affairs is dated to the alleged year 394 B.C. when the Persians destroyed the Peloponnesian fleet. “Thus, along with the enfeeblement of Sparta we witness a significant increase in Persian influence over Greece” ([258], page 408). The Corinthian Isthmus was fortified to a great extent in order to prevent the impending invasion [sic! – A. F.]” ([258], page 408). The “ancient” Sparta is characterized as a state “rigidly confined to the territory of Peloponnesus” ([258], page 409). It is significant that “the Isthmian [sic! – A. F.] line of allied defence” plays a special role here, as it did in the Middle Ages ([258], page 408).

COMMENTARY. The spectacular temporal collocation of the “ancient” and mediaeval reports of the key role played by the Isthmian line of defence deserves a more detailed coverage of how this grandiose mediaeval fortification was built in the XV century A.D.

“Thousands of workers were involved in the creation of this Cyclopean construction... a tremendous wall grew between the two seas, complete with fosses, two fortresses and 153 fortified towers... the allies were amazed by this structure as though it compared to the famous bulwarks of Hadrian” ([258], page 307). Could the name Hadrian be related to the name Horde, or Hordean in some way?

18. The Turkish Ottoman Empire as the “ancient” Macedon. Sultan Mohammed I as the “ancient” Philip II

We have finally reached the period that marks the end of independent political history of the “ancient” Greece.

96a. *The Mohammedans in the XV century A.D. as a new power.* The hegemony of Peloponnesus and the despotate of Mystras/Sparta come to an end in the middle of the XV century A.D. A new formidable power emerges – the Ottomans, who later become known as the Turks. They swarm over Byzantium as a result of expansion in mid-XV century, which ends the history of mediaeval Greece and Byzantium as independent states in the second half of the XV century. We thus observe the Ottomans (who are considered Mohammedans nowadays) become a new political and military power. They are also the masters of Turkey.

■ 96b. *“Ancient” Greece. The Macedonians as a new power.* The hegemony of Sparta ceases to exist in the middle of the alleged IV century B.C. It is replaced by a new authority – Macedon. The second half of the alleged IV century B.C. (around the alleged years 350-320 B.C.) is known in history textbooks as the period of “Macedonian elevation” ([766], page 270). The Macedonian age marks the end of the “ancient” Greece as an independent political formation. Thus, we see a new military and political power on the historical arena – the Macedonians. One cannot fail to notice the obvious similarity between the names: Macedonians and Mohammedans, Macedon (or Mahedonia) and Mohammedia – possibly derived from the name Mahomet or Mohammed. Alternatively, Mace-Donia refers to “the Great Don”, or “the Great River”, qv in Chron5. Macedonia is located in Thracia (TRK-land). It is perfectly obvious that Thracia and Turkey are two versions of the same name (bear in mind the flexion of T and Th).

97a. *The rise of the Ottoman influence in the XV century A.D.* Towards the end of the XV century both Greece and Byzantium lose influence very rapidly. Modern history textbooks describe the epoch in sepulchral tones: “A cloud of peril was looming over Byzantium” ([195], page 307).

A consistent invasion of the Ottomans (Atamans?) into Byzantium and Greece begins in 1446 A.D. All attempts of resisting them prove futile. “This was the last great mobilization of Greek powers, and, just as it had been in the days of Xerxes [the Duke, or the King of the Cossacks? – A. F.], they were facing the barbaric Asia ready to dart towards the Peloponnesus” ([195], page 346).

■ 97b. *“Ancient” Greece. The elevation of Macedon.* “The international situation was favouring Macedon the most, and it was gradually expanding its rule onto the Thracian coast and towards the centre of Greece. By the middle of the IV century [B.C. – A. F.], a large part of the Hellenistic world was subjected to the hegemony of the Macedonian kings. The Athenian maritime union split up in the War of the Allies (357-355). Even Sparta, let alone other poleis, could provide no substantial resistance to Macedon” ([766], pages 270-271).

COMMENTARY. A shift of 1810 years makes the mediaeval dating of 1446 A.D. correspond with the “ancient” year 364 B.C. There is thus good chronological concurrence between the elevation of the Ottomans and the Macedonians.

98a. *The Ottoman Sultan Mohammed II in the XV century A.D.* Sultan Mohammed II (Mehmet II according to [240]), the famous Ottoman ruler, was called “the Conqueror” (see figs. 3.6 and 3.7). An ancient portrait of Mohammed II can be seen in fig. 3.8. “The Turkish sultan founded the vast Mohammedan empire among the ruins of Byzantium, on the graves of formerly prosperous civilized nations” ([195], page 359). As a result, mediaeval Greece had completely disappeared from the political arena as an independent power.



Fig. 3.6 Large medal portraying Mohammed II, conqueror of Constantinople. Front side. Taken from [304], Volume 2, pages 516-517, inset.



Fig. 3.7 Medal portraying Mohammed II, reverse. Original kept in the Royal Münzkabinet, Berlin ([304], Volume 2, pages 516-517, inset).



Fig. 3.8. An ancient portrait of Sultan Mohammed (Mehmet) II (1432-1481). One should pay attention to the three royal crowns on the right and on the left. They might symbolize the Evangelical Magi (see Chron6 for more details). We see that Mohammed II is dressed in furs. Taken from [1206], p. 2.

It has to be said that Scaligerian history never fails to emphasize the allegedly negative historical role of the Ottomans, their presumed barbarity, failure to comprehend European values etc. It is constantly reiterated that they're to blame for the decline of the flourishing European civilization

on conquered territories. In Chron5 and Chron6 we shall discuss the reasons for such an unfavourable portrait of the Ottomans that we find on the pages of Scaligerian history textbooks. History according to Scaliger and Miller even managed to distort the information about the physical appearance of the mediaeval Ottomans starting with the XVII century. In fig. 3.9 we see a mediaeval illustration to the “hagiography of St. Alexiy, the Muscovite Metropolitan, written by Pakhomiy Lagofet in the XVI century” ([578], Book 2, page 16). The title of the illustration is as follows: “The Turks Massacre the Christians and Seal up the Temples of Our Lord”. This mediaeval drawing of the Ottomans is drastically different from their image as presented to us by the Scaligerian history. The illustration shows us the Ottomans dressed as typical mediaeval Europeans, dressed in urban European clothes and wearing hats with broad brims. They are armed with straight-edged European swords and not curved scimitars.



Fig. 3.9 Mediaeval illustration entitled “The Turks Massacre the Christians and Seal up the Temples of Our Lord”. Taken from “The Hagiography of St. Alexiy, the Muscovite Metropolitan, written by Pakhomiy Lagofet in the XVI century” ([578], Book 2, page 16). The mediaeval Ottomans look perfectly European here – wearing urban clothing from the Middle Ages, with broad-brimmed hats on their heads, and armed with straight-edged swords instead of scimitars.

Apparently, many European armaments were brought to Europe by the Tartars/Turks. The so-called tarch shields, for instance, were introduced in the XIV century – the handheld tarches (“*handtartsche*”), which were “usually employed in attack. Another armament that came into use was the breast tarch (“*brusttartsche*”), brought from the Orient to Hungary, which had introduced it to other Occidental states, which is why this shield is also called the Hungarian tarch” ([264],

Book 2, page 10). The name “tarch” may be a corruption of the word “Turk”, or “Turkish”. Typical examples of handheld and breast tarches can be seen in fig. 3.10.

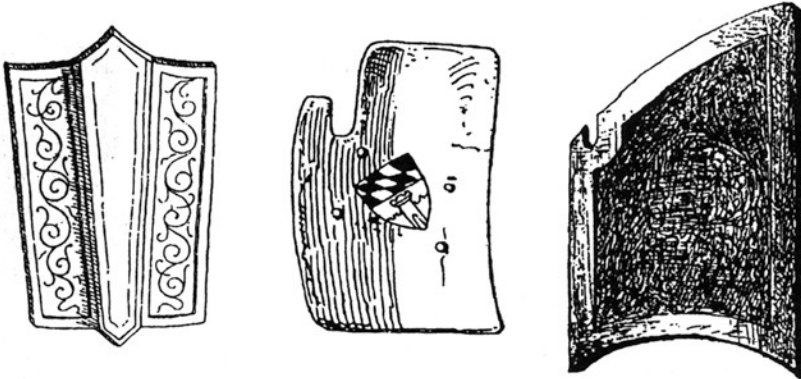


Fig. 3.10 Warrior shields that became popular in Europe due to Oriental influence, according to historians. We see a handheld tarch on the left and breast tarches on the right. Taken from [264], Book 2, page 10.

■ 98b. “Ancient” Greece. *Philip II, King of Macedon*. The famous Macedonian King Philip II was “the true founding father of the Macedonian state... towards the middle of the IV century Macedon had undergone the transformation from a provincial semi-barbaric state of secondary importance into a first-class superpower claiming its right for world hegemony, which it had subsequently achieved” ([766], pages 271-272). As a result, Greece had ceased to exist as an independent political formation.

99a. *The enthronement of Sultan Mohammed II in the XV century A.D.* Mohammed II becomes enthroned in 1451 A.D. ([195], page 347).

■ 99b. “Ancient” Greece. *The enthronement of Philip II*. Philip II comes to power in the alleged year 359 B.C. ([766], page 271). A shift of 1810 years transforms the “ancient” dating of 359 B.C. into the year 1451 A.D., which is the year of Mohammed’s enthronement. We see an ideal concurrence of ancient and mediaeval dates after the shift.

100a. *The Middle Ages in the XV century A.D. The reign duration of Mohammed II*. Mohammed II was enthroned at the age of 21 ([195], page 347). He had reigned for 30 years ([76]).

■ 100b. “Ancient” Greece. *The reign duration of Philip II*. Philip II was enthroned at the age of 23 ([258], page 476), which is very close to the age of Mohammed II. Philip II had reigned for 24 years between the alleged years 359 and 336 B.C. ([258], page 476). Their reign durations are also similar.

101a. *Mohammed II is an Ottoman. The Ottoman (Ataman?) Empire* is supposed to have been founded in 1298 (or in 1299-1300) by Osman I = Ottoman I ([76]; also [797], page 940). All the subsequent Sultan rulers including Mohammed II are called Ottomans. The unvocalized transcription of the name is TTMN, or TMN.

■ 101b. *“Ancient” Greece. Philip II, the son of Amyntas.* Philip II is the son of Amyntas ([258], page 462). Amyntas is a family name; there were several kings called Amyntas among the predecessors of Philip II ([76]). The unvocalized transcription of Amyntas is MNT; this is the name used for the entire dynasty of Macedonian kings in this epoch. We see that the only difference between the names MNT (Amyntas) and TMN (Ottoman) is the direction in which they are read. The Europeans read from left to right, whereas the contrary is true for the Arabs and the Jews. This may have resulted in the same name read as two different ones; we have witnessed this effect in action many a time already.

102a. *The duration of the Ottoman Empire’s existence.* The history of the Ottoman (Ataman?) empire before Mohammed II spans the period between 1298 and 1451 A.D., the year of his enthronement. The Empire came to existence in 1298 ([76]). Thus, it had existed for 153 years before Mohammed II.

■ 102b. *“Ancient” Greece. The duration of the Macedonian statehood.* The history of Macedon before Philip II covers the period of 540-359 B.C. Philip II became enthroned in the alleged year 359 B.C. Therefore, the history of Macedonian statehood before Philip II covers the interval of roughly 180 years ([76]). The respective durations of 153 and 180 years are similar enough, which confirms the parallelism. Apart from that, both periods demonstrate good mutual concurrence after an 1810-year shift. In particular, the foundation of the mediaeval Ottoman (Ataman?) Empire in 1298 A.D. ends in the second half of the alleged VI century B.C. after the shift, which is when the “ancient” kingdom of Macedon was founded.

103a. *The mediaeval Ottoman I.* Ottoman I is the founder of the Ottoman (Ataman?) Empire ([76]).

■ 103b. *“Ancient” Greece. Amyntas I.* Amyntas I is presumed to have been the founder of the Macedonian kingdom ([72], page 195). The names Ottoman (TMN) and Amyntas (MNT) only differ in reading direction.

104a. *Mohammed II instigates the creation of a gigantic empire in the XV century A.D.* A new era in the history of the Ottoman (Ataman?) empire begins with Mohammed II. This is when the powerful Eurasian state comes to existence ([195]).

■ 104b. *“Ancient” Greece. Philip II initiates the creation of the Macedonian Empire.* Philip II brings forth a new phase in the history of Macedon, initiating the creation of the great Macedonian Empire in Europe and Asia. The process is brought to completion by Alexander the Great ([258]).

105a. *The fall of Constantinople in 1453 A.D.* In 1453 A.D. one of the key events in world history takes place – the Ottomans capture Constantinople, which marks the fall of Byzantium ([195]).

■ 105b. *“Ancient” Greece. The secession of Byzantium in the alleged year 364 B.C.* An important event of Greek history takes place in the alleged year 364 B.C., namely, the “secession of

Byzantium” ([766], page 353). A shift of 1810 years turns the “ancient” year 364 B.C. into 1446 A.D., which is in the immediate temporal vicinity of 1453, the year Byzantium fell. The concurrence of the “ancient” and mediaeval datings is excellent.

106a. *The Ottomans and the Mohammedans in the XV century A.D.*

- 1) Sultan Mohammed II is the leader of the Ottoman (Ataman?) Empire, which was also known as Turkey, or TRK unvocalized.
- 2) A faction of the “ancient” Greeks who had supported the Ottoman invasion emerged in mediaeval Athens. “There was a faction among the Athenians which had hated the Franks enough to call the Ottomans liberators, rejoicing at the invasion” ([195], page 350).

■ 106b. *“Ancient” Greece. The Thracians and the Macedonians.*

- 1) Philip II is closely linked to the Thracians (also TRK): “bribery allowed him to achieve a peace with the Thracians” ([258], page 463).
- 2) We see a pro-Macedonian (Mohammedan?) faction emerge in the “ancient” Athens as well. They opt for a union with Macedon and support the aspirations of Philip II ([766], pages 272-277). One finds it hard not to notice the similarities between the descriptions given by the “ancient” and mediaeval sources, which is perfectly understandable – they are most likely to refer to the same reality, albeit from different stances.

19. The mediaeval siege of Constantinople (Byzantium) as the “ancient” siege of Byzantium

The fall of Byzantium in 1453, after the siege of Constantinople, which had fallen prey to the Ottomans, is one of the key events of the Middle Ages. We have already seen this event reflected in the “ancient” sources as “the secession of Byzantium”. It would be logical to assume that mediaeval documents subsequently declared “ancient” shall also reflect the siege of Constantinople. One has to bear in mind that Scaligerian history claims Byzantium to have been the initial name of Constantinople ([240]). Our prognosis is verified; some of the so-called “ancient” sources do indeed tell us about the siege of Byzantium by Philip II. Let us point out certain curious details.

107a. *The siege of Constantinople by Mohammed II in the XV century A.D.* Mohammed II launches a large-scale military invasion in 1453 A.D. He aims to capture Constantinople, formerly known as the city of Byzantium ([240], page 37). The Ottomans (Atamans?) approach Constantinople as a large front and occupy the entire neighbouring region. The Byzantines get ready for a hard siege, realizing that Mohammed II prepared well for this invasion. The siege of the city begins in 1453 A.D.

■ 107b. *“Ancient” Greece. The city of Byzantium besieged by Philip II.* Philip II begins military expansion, and besieges Perinth in the alleged year 340 B.C. The Perinthians have “called upon Byzantium and Athens for help. The Byzantines sent them siege machines” ([258], page 473). Mark the typically mediaeval terminology in the texts that were declared “ancient” afterwards: one sees constant references to Byzantium and the Byzantines. The “ancient” Philip II begins the siege of Byzantium in the alleged year 340 B.C., faithfully repeating all the actions of the

mediaeval Mohammed II.

108a. *Constantinople in the XV century A.D. as a powerful fortress and an imperial capital.* The city possessed formidable fortifications to protect it against attacks from the sea as well as dry land, and was known as a strong fortress which had survived many a siege. The siege of Constantinople by Mohammed II is one of the most complex military operations in the history of the Ottoman (Ataman?) Empire.

■ 108b. *“Ancient” Greece. Byzantium as a large city.* The sources that became declared “ancient” in a later age emphasize the crucial role played by the city of Byzantium in the epoch of Philip II. We learn that Philip II “besieged a great city upon the straits – Byzantium” ([258], page 473). The “ancient” Byzantium had heavy fortifications, and its siege proved a very difficult endeavour.

109a. *A fleet of allies comes to rescue Constantinople in the XV century A.D.* “The attack of the Ottomans was stopped at the news of an army of the Hungarians and the Italians that was coming to aid Constantinople” ([240], page 51). Genoans and their allies had gathered a large fleet, and it became known that “large Venetian and Genoan vessels were coming to rescue the city” ([240], page 45).

■ 109b. *“Ancient” Greece. The fleet of the Greeks comes to rescue Byzantium.* It is amazing that the sources that were declared “ancient” in the XVI-XVII century give us an almost word-for-word rendition of what we learn from other mediaeval documents. “The siege of Byzantium created an outrage in Athens. The actions of Philip were condemned as breach of peace, and two squadrons were sent to help the Byzantines... Several Greek poleis – Khios, Kos and Rhodes also sent warships. The fleet that gathered in Byzantium was a formidable force ([258], page 473).

110a. *The defeat of the Turkish fleet in the XV century A.D.* A violent sea battle takes place at the walls of Constantinople, or Byzantium; the fleet of Mohammed II is crushed completely as a result. The Byzantines and their allies managed to “burn a large part of the Turkish fleet with Greek fire” ([240], page 46). “Greek fire” is most probably a reference to the mediaeval artillery.

■ 110b. *“Ancient” Greece. The defeat of the Macedonian fleet.* The walls of the “ancient” Byzantium also see a large sea battle that ends with the defeat of Philip’s fleet. “The allies have destroyed the Macedonian fleet in a battle, having thus achieved maritime supremacy” ([258], page 473).

111a. *The protracted siege of Constantinople in the XV century.* The siege of Constantinople, or Byzantium, was becoming procrastinated. The attempts of Mohammed II to attack the city from dry land also prove futile. Constantinople was receiving assistance from the sea – in particular, the ships had delivered reinforcements of 5000 men” ([240], page 46).

■ 111b. *“Ancient” Greece. The protracted siege of Byzantium.* Philip’s siege of Byzantium was also marred by procrastination. “Philip’s siege of the city from dry land wasn’t very effective,

since Byzantium received everything she needed from the sea” ([258], page 473).

COMMENTARY. It is amazing how the mediaeval version turns out to be the spitting image of the “ancient”. Why hasn’t this been noticed before? We consider the following to be the reason: firstly, individual parallels were pointed out by historians every now and then. We have already given rather vivid examples from F. Gregorovius. Also, the direct “parallels between Philip II as a menace to the ancient Greece and the modern Turkish menace” were marked by Cardinal Bessarion in the alleged XV century ([1374], page 65). One should presume that the real XV century texts, which weren’t yet “carefully edited” by the XVII-XVIII century historians, were identifying the Macedonians as the Ottomans, without any “parallels” whatsoever. According to the historians of today, “it was popular practice to liken the Turks to the ancient Persians or the Macedonian ‘barbarians’ who had been a menace to the free cities of Greece ([1374], page 65).

It would be hard to go beyond such individual observations of “parallels” remaining within the confines of the Scaligerian chronology. It would require the discovery of the chronological shifts in the “Scaliger-Petavius textbook” first, and also the understanding of their system (or, in other words, who should be compared to whom), which is crucial. A random comparison of biographies would most probably yield no results at all, since Scaligerian history contains too many characters and details. Parallels between characters and events can only be discovered when the “statistically similar epochs” are already selected from the vast number of events under comparison with the aid of statistical methods.

112a. *Constantinople as a formidable fortress in the XV century. The treason of the commander-in-chief.*

- 1) The famous triple belt of strong walls around Constantinople was considered a wonder of fortification technology in the Middle Ages ([240]).
- 2) Byzantine troops were led by a certain Justiniani – none other but Justinian! See [240]. When the going got rough for Constantinople, he suddenly decided to betray the Byzantines and flee the city on a galley. “Such recreance from the part of the Greek leader must have fallen heavy on the morale of the troops” ([240], page 53).

■ 112b. *“Ancient” Greece. The strong fortifications of the city of Byzantium. Commander-in-chief accused of treason.*

- 1) We learn that the “ancient” Byzantium was also heavily fortified. “Sturdy walls protected the besieged from the fierce attacks of the Macedonians” ([258], page 473).
- 2) Philip II tried to resort to the following ploy. He suddenly “slandered the Byzantine commander before his fellow citizens” ([258], page 473). Thus, we see the Byzantine military leader accused of treason as well. We couldn’t find any details pertaining to this – however, the parallel with the mediaeval events is quite obvious.

113a. *A standstill in the XV century siege. The siege of Constantinople grinds to a halt.* “The Byzantine emperor suggested to negotiate for a yearly tribute if the siege be terminated” ([240], pages 46-47).

■ 113b. *“Ancient” Greece. A standstill. We see a pause in the siege of the “ancient” Byzantium*

as well. Philip II fails to take the city by storm ([258], page 473).

114a. *The proposal to cease the siege of Constantinople. After their defeat at sea, the Ottomans (Atamans?) begin to consider stopping the siege. “A council was gathered... Kahlil Pasha, the Grand Vizier, suggested that the Sultan should negotiate a truce” ([240], page 47). All of the above takes place in 1453 A.D.*

■ 114b. *“Ancient” Greece. End of the siege. “Philip II had held Perinth and Byzantium, but in 339 he was forced to stop the siege of both cities” ([258], page 473). Thus, the siege of Byzantium lasted for about a year. The events in question took place in the alleged years 339-340 B.C.*

COMMENTARY. The “ancient” year 340 B.C. is separated from the mediaeval year 1453 A.D. by an interval of 1793, which almost equals the 1800-year value of the chronological shift. Let us remind the reader that the value of the shift varies from document to document, and may equal either 1778, 1800 or 1810 years. We are thus witnessing how the shift that we have discovered is manifest on a time interval of many centuries, identifying “ancient” events as their mediaeval originals.

20. The fall of Byzantium as the end of “classical” Greece in the alleged IV century B.C.

115a. *A second attack at Constantinople and its capture in the XV century A.D.* All of the preceding misfortunes notwithstanding, Mohammed II makes another fierce offensive. Finally, Constantinople falls in May 1453 ([240], pages 54-56). The troops of the Byzantines and their allies suffer defeat. Greece is swept over by the invading forces of the Ottomans. In 1453 A.D. Greece and Byzantium leave the political arena as independent forces ([195], page 349). In fig 3.11 we see a memorial plaque on the gates of Istanbul where the troops of Mohammed first broke into the city ([140]).



Fig. 3.11 On 29 May, 1453, the troops of Mohammed II stormed into Constantinople. This event was commemorated by a memorial plaque. Taken from [140], page 5.

■ 115b. *“Ancient” Greece. The defeat of the Greeks in the Battle of Chaeronea. Philip II stops*

the siege of Byzantium for a short while, but attacks the allied troops already in the next year (338 B.C.), putting them to complete rout in the famous Battle of Chaeronea. As a result, Macedon joins most of Greece to its domain. Greece (including Byzantium) falls under the Macedonian yoke ([258], pages 474-475).

COMMENTARY. Let us study this event in more detail, since it is of paramount importance to mediaeval history. The capture of Constantinople took a lot of effort from the part of the Ottomans (Atamans?). They had to deal with a strong fortress and well-organized defence. The Ottomans owe their success to the powerful siege artillery they had used for the most part. Some of the cannonballs that were hailing on the walls of Constantinople weighed 600 kilograms – more than half a tonne, that is ([240], page 43). The description of the famous storm contains several exaggerations of a rather fantastical nature: “many historians write in tourist guides that the sultan [Mohammed II – A. F.] had to go over mountains of corpses to ride into the temple of Hagia Sophia on the day Constantinople was taken” ([240], page 56). In other words, Mohammed rode into the famous temple in Constantinople that was described as the temple of Solomon in the Bible, qv in Chron6, Chapter 12.

“He is supposed to have rested his bloodied hand on one of the columns that is exhibited to the public even nowadays [Jalal Assad, the Turkish historian, wrote these words in 1919 – A. F.]; but even if we are to assume that all the people that the temple could house were dead, their corpses couldn’t have covered the floor with a thicker layer than 50 cm; the sultan was riding a horse, whose height was a metre and a half [Jalal Assad is quite earnest in his calculations – A. F.], and couldn’t have possibly reached the height of ten metres [sic! - A. F.], where the imaginary bloody blot is located” ([240], page 56).

Nowadays this “handprint of Mohammed II” is shown to the tourists who visit the temple of Hagia Sophia. The gigantic marble column is in the right part of the temple, far enough from the main entrance.



Fig. 3.12 The column inside the temple of St. Sophia whereupon the “handprint of Mohammed II” became impressed. Photograph taken by T. N. Fomenko in 1995.



Fig. 3.13 A close-in of “Mohammed’s handprint”.

116a. *All attempts to resist the Ottomans in the XV century A.D. proved futile.* The Byzantines and the Greeks had tried to organize a resistance to fight back the Ottomans; however, none of their attempts amounted to anything. Athens aren’t captured by the Ottomans, but “severed from the Latin and German Europe, it [Greece – A. F.] was overcome by the Turkish barbarism... European states – divided, enfeebled and consumed by dynastic civil discord, had acted as idle witnesses of the successes, and later the absolute triumph, of the Ottoman victors; attempts to help the Greek were few and far between” ([195], page 349).

■ 116b. *“Ancient” Greece. Greece makes its last futile attempts to fight the Macedonians back.* The “ancient” Greeks had also tried to stand their ground and resist the Macedonians. An Athenian assembly even suggested to declare a “Holy War”. However, the Greek poleis proved so dissociated that no organised resistance could be arranged apart from forging the coalition between Athens and Thebes in order to prevent Philip from taking his expansion further ([258], pages 474-475).

117a. *The conquest of Greece by the Ottomans in the XV century A.D.* The days of independent Greece are numbered. Sultan Mohammed II had “ordered the son of Turakhan [Turkish, or Tartar Khan? - A. F.] to make the duchy of Athens a Turkish province... Omer Pasha invaded Attica, devastating the land and enslaving its inhabitants... The last Franks and the few Athenians that remained loyal to them held out against the ‘new Persians’ in the Acropolis for two years... they had no hope of receiving help” ([195], pages 350-351).

Omar was enraged by the unremitting resistance of the stronghold and gave orders to bombard the Acropolis and its environs. “The lower part of the city surrendered without a struggle, and subjected itself to all the horrors of a barbaric invasion... the obstinate resistance of the Acropolis infuriated the janissaries” ([195], pages 350-351). As we have already pointed out in Chron1, Chapter 7, it is presumed that the Ottoman invasion destroyed many monuments of the XI-XIV century epoch. The silent ruins were later declared “extremely ancient” by the mediaeval chronologists. In fig. 3.14 one sees an engraving depicting the XV century cannons ([304], Volume 2, page 554).



Fig. 3.14 An ancient miniature from Froissart's chronicle of Bresslau depicting the siege of Neuss by Charles the Brave (XV century). We see XV century cannons, which are most noteworthy – one of them has three barrels and is mounted upon a gun-carriage ([304], Volume 2, page 554).

Let us now return to the Ottoman invasion. “Having added the conquered regions of Morea and Thessalia to his domain... Mohammed returned to the north with loot and captives... at the end of August 1458, the conqueror of Constantinople, who had destroyed Greece triumphantly, entered Athens, still covered in blood of the massacred Peloponnesians [Gregorovius doesn't miss the opportunity to appeal to the reader's emotions – A. F.]. He brought four hundred years of slavery to the wretched city” ([195], page 353). This is how Scaligerites present the history of the Ottoman Empire in the XV-XVII century.

■ 117b. “Ancient” Greece. *The conquest of Greece by the Macedonians.* The days of independent “ancient” Greece are numbered as well. In the alleged year 338 B.C. Philip II captures the passage to Amphissa, destroys the troops of Chares and then proceeds to capture

Amphissa herself. The war ended with the famous Battle of Chaeronea in the alleged year 338 B.C. The Macedonians met the Theban troops here. The battle was an extremely fierce one, and it ended in a complete rout for the Athenians and the Thebans. Athens, as well as the entire Greece, fell into the hands of Philip II. The Macedonian conquest of Greece became a *fait accompli*. The Corinthian Synedrion of the alleged year 337 B.C. “was last in the history of Classical Greece” ([766], page 283). “The ancient powers of the Hellenistic world, such as Athens and Sparta... have to contend themselves with the role of backwater cantons. Henceforth the destiny of the Hellenistic world is in the hands of the Macedonians... this is where the history of the Hellenistic poleis ends to be succeeded by the history of the Macedonian Kingdom” ([766], page 283). Now we understand that this really refers to the history of the Ottoman (Ataman?) Empire.

COMMENTARY. Let us provide some additional details to the gruesome mediaeval picture of Greece trampled down into oblivion by the Ottoman invasion (as presented by the Scaligerites).

“The last desperate uprising of Peloponnesus covered the names of the freedom-loving Skipetars with glory, but ended in a complete rout. Having sent his troops led by the pashas Hamzah and Saganos to Morea, he came over the Corinthian isthmus himself the very next year in order to set all of the unfortunate country ablaze. Castles and cities were taken by storm, with thousands of their inhabitants massacred... the cities of Peloponnesus... were falling into the hands of the inhumane victors one by one... Thus, the entire Peloponnesus, excepting the Venetian colonies of Modona and Corona, fell under the onslaught of the Turkish conquerors” ([195], page 356).

After the Ottoman invasion in the XV century, the Scaligerian history of Athens becomes shrouded in utter obscurity yet again. Gregorovius tells us that “in general, a scholar studying the period of Turkish rule in Greek and Athenian history is facing a task as hard as it is unsatisfying, since he faces a desert, vainly seeking out signs of life to rest his eyes upon” ([195], page 362). We provide a more in-depth study of this issue in Chron1, Chapter 7.

118a. *The conquest of Greece in 1459 A.D.* The final conquest of Greece by the Ottomans takes place in 1459 A.D. ([195]).

■ 118b. *“Ancient” Greece. The conquest of Greece in the alleged year 338 B.C.* The conquest of the “ancient” Greece by the Macedonians is dated to the alleged year 338 B.C. ([258]). A shift of 1810 years transforms the “ancient” year 338 B.C. into 1472 A.D., which is very close to 1459 A.D. The concurrence shall be ideal if we use a slightly smaller shift value for the “ancient” dating – one of 1800 years. We come up with 1462 A.D. - the date all but coincides with 1459 A.D. Therefore, we have apparently discovered the mediaeval original of the famous “ancient” battle of Chaeronea. Let us emphasize that certain documents were glorifying the Ottoman sultan as the new Achilles and Alexander, no less ([195], page 357). This is to be expected, since our movement forward along the “ancient” time axis brings us to Alexander the Great, the son of Philip II.

119a. *Bajazet succeeds Mohammed II at the end of the XV century A.D.* The historical period of roughly 1470-1485 A.D. Its first part up until 1480 is taken up by the reign of Mohammed II, who is then succeeded by Bajazet ([76]).

■ 119b. *The “antiquity”. Alexander of Macedon.* He is supposed to have reigned in the alleged

years 336-323 B.C. ([766], page 353).

COMMENTARY. Unfortunately, we possess very little information about the epoch of 1470-1485 A.D. in Greece and the Ottoman Empire. The matter is that the oeuvre of F. Gregorovius demonstrates a gigantic lacuna here; he hardly knows anything about the events in Greece after its conquest by Mohammed II. Apparently, what we encounter is rather significant – namely, the paucity of mediaeval Greek documents from the epoch of 1470-1485 A.D. that have survived until our day. Gregorovius tells us the history of Athens and Greece become “shrouded by obscurity” after the Ottoman conquest. Therefore, our hypothetical comparison with the epoch of Alexander the Great shall be a brief one, due to the scarcity of mediaeval data.

120a. *The Ottoman Empire and the crescent in the XV century A.D.*

- 1) The famous Ottoman (Ataman?) Empire spread its territories across Asia and a part of Europe. It was founded by Sultan Mohammed II. The empire is supposed to have been Oriental by nature.
- 2) The crescent used to be a symbol of Constantinople, and later also the entire Ottoman Empire. See more on this topic in Chron6.

■ 120b. *The “antiquity”. The empire of Alexander the Great, aka Iscander the Bicorn.*

- 1) The famous empire of Alexander the Great. The famous empire of Alexander of Macedon (roughly translated as the Macedonian Victor). The empire possesses a distinctly Oriental character. It is presumed that Alexander took to Oriental customs and organized his entire court in the Oriental manner, especially so towards the end of his life.
- 2) It is common knowledge that the Oriental name for Alexander had been Iscander the Bicorn. It is possible that the nickname “Bicorn” is a direct reference to the Mahometan crescent ([240]). In fig. 3.15 one sees an ancient silver coin with a side-face representation of Alexander the Great ([578], Book 1, page 61). The horns on his head clearly form the Ottoman crescent. It would also be apropos to point out that the famous bust of Alexander the Great of the alleged IV century B.C. is also located in the Ottoman (Ataman?) Museum of Istanbul, or Constantinople ([660], Volume 2, page 400). See fig. 3.16. Everything becomes perfectly clear – this is where it should be if Alexander the Great reflects the last period in the biography of the Ottoman Mohammed II the Conqueror and his closest successors – the sultans of the XV-XVI century A.D., first of all Sultan Suleiman the Magnificent (1520-1566). See Chron6 for more details.



Fig. 3.15 Alexander the Great with a pair of horns on his head. An ancient silver coin. This is most likely to be the Ottoman crescent on a sultan’s head, transformed in this manner by the perception of later artists. Taken from [578], Book 1, page 61, ill. 49.

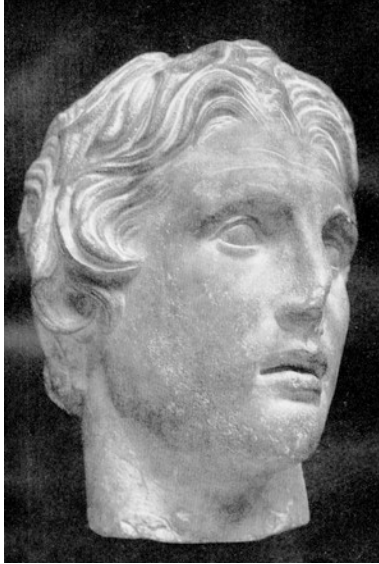


Fig. 3.16 Alexander of Macedon. Istanbul, the Ottoman museum. Presumably a copy of a sculpture by Lysippus dating to the alleged IV century B.C. Taken from [660], Volume 2, pages 400-401.

121a. *Map of the Ottoman Empire in the XV century A.D.* In fig. 3.17 one sees a map of the Ottoman Empire as it had been in the XV century A.D.

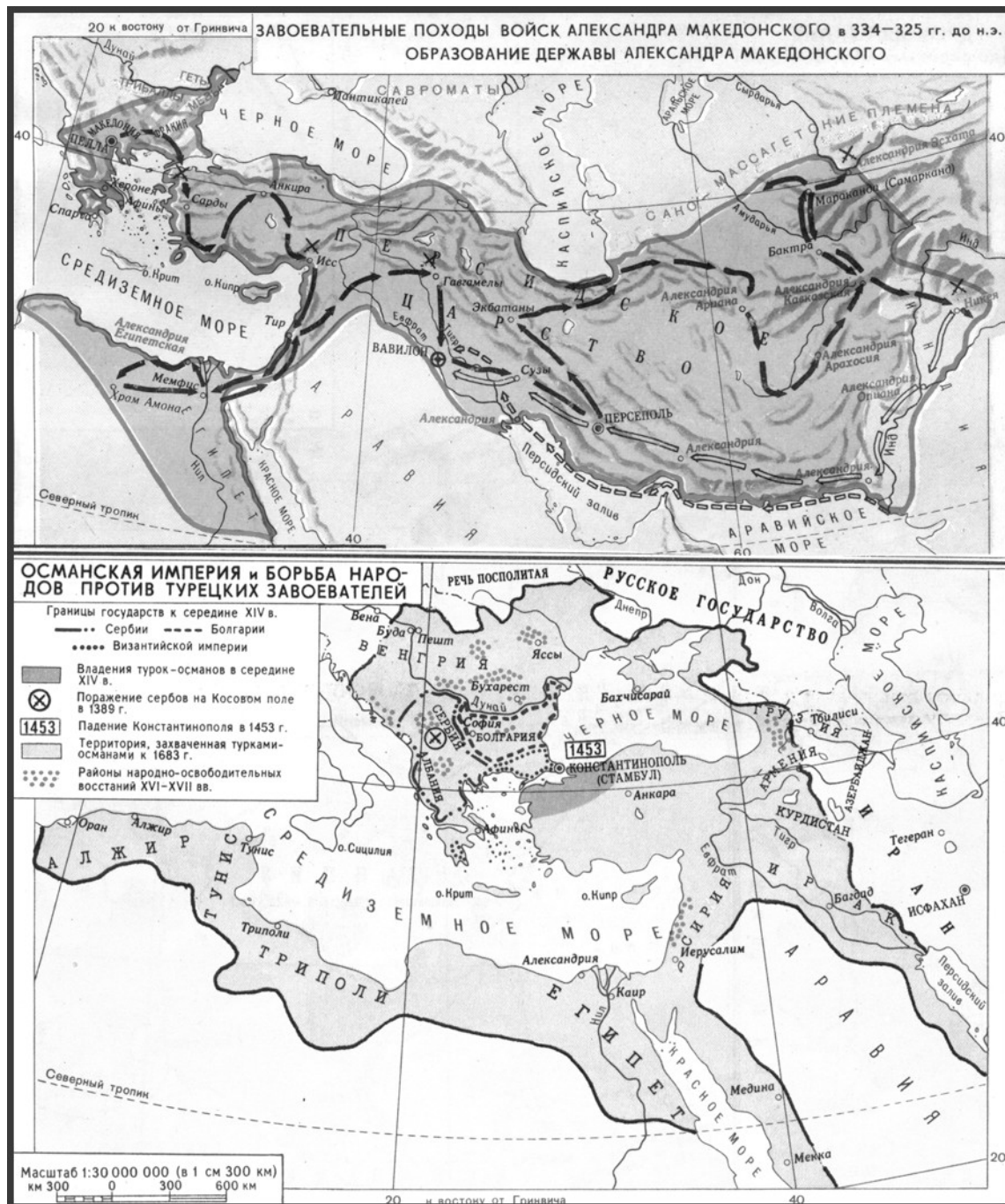


Fig. 3.17 A comparison of maps that depict the mediaeval Ottoman Empire and the “ancient” empire of Alexander the Great.

■ 121b. *The “antiquity”*. *The map of Alexander’s empire*. Let us now compare it to the map of the “ancient” empire of Alexander the Great, qv in fig. 3.17. It is most noteworthy that the occidental parts of both maps are virtually identical if one is to regard the part that lies to the west from the 40th meridian. In other words, the maps are very much like each other apart from Iran and its eastern neighbouring territories. This similarity is particularly manifest in the European

and Mediterranean parts of both empires; these regions must have been covered by the chronicles the most extensively.

COMMENTARY. Let us point out that the area where Alexander's empire stretches beyond its Ottoman double in the east had existed in the "ancient history" for a very limited amount of time. At the end of the alleged III century B.C., this eastern part of Alexander's empire became split up ([766], page 294). Bearing this in mind, one sees that the map of Alexander's empire begins to resemble that of the Ottoman (Ataman?) Empire even more.

COMMENTARY. The "ancient" Alexander of Macedon with the mediaeval imperial bicephalous eagle in the background, wearing a crown and holding an orb and a sceptre. Now we can find an altogether different angle on the legend of "Alexander the Great rapt into heavens". We are referring to the numerous "ancient" and mediaeval depictions of Alexander with a two-headed bird in the background, or Alexander lifted into heaven by a bicephalous creature, or just a pair of either birds or winged animals depicted by his side. This subject even enjoys the attention of a special paragraph entitled "The Flight of Alexander the Great" in *The Secular Art of Byzantium* ([232], pages 154-159).

We learn of the following: "the fantastical episode with Alexander ascending into the heavens was particularly popular in mediaeval art... Alexander flies upwards riding a gigantic bird... Greek copies of Alexander's biography... would contain illustrations depicting two large white birds wearing a harness... young Alexander is sitting on the back of a huge bird with spread wings (an eagle?)... there were Byzantine pictures of Alexander which had remained unknown in the West, portraying him carried by two enormous birds and not griffins. The X century piece of embroidery from the Würzburg Museum depicts Alexander... sitting between two big eagle-like birds... who appear to be standing still rather than flying" ([232], pages 154-155). The embroidery can be seen in fig. 3.18.

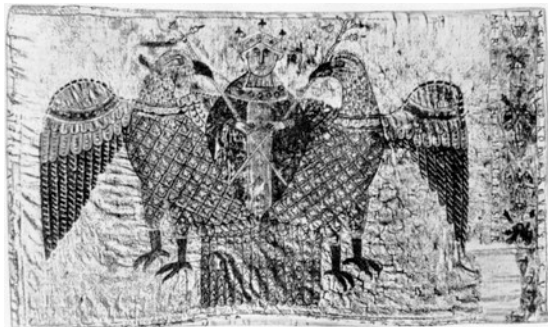


Fig. 3.18 Ancient Byzantine embroidery of the alleged X century from the Würzburg museum. We see Alexander of Macedon with two eagle-like birds in the background that look very much like the imperial bicephalous eagle. Taken from [232], page 155, ill. 224.

All of the above brings us to the obvious consideration that what we see are in fact representations of the mediaeval imperial bicephalous eagle, which had been on the coat of arms of the mediaeval "Mongolian" empire in the XIV-XVII century. Moreover, in fig. 3.18 we see Alexander hold two items that resemble an orb and a sceptre a great deal. Historians couldn't have left this fact unnoticed. V. Darkevich, the author of the book, comments on yet another portrait of Alexander (the one we see in fig. 3.19) in the following manner: "he is holding a stele with bait [?! – A. F.] in his right hand, and an object that resembles an orb in his left" ([232], page

156).



Fig. 3.19 The ascension of Alexander the Great. Artwork on a bone casket dating to the alleged IX-X century A.D. from the Darmstadt museum. We see Alexander wearing a crown and holding an orb and a sceptre. Taken from [232], page 156, ill. 227.

Indeed, Alexander the Great is holding a sceptre in his right hand and an orb in his left hand; he is also wearing a royal crown on his head. It isn't hard to understand why V. P. Darkevich elusively titles the sceptre in Alexander's hand "a stele with bait" - otherwise one would very naturally come to the thought that Alexander the Great had really been a mediaeval emperor, or sultan, with a bicephalous eagle on his imperial coat of arms, which is perfectly heretical in the Scaligerian paradigm.

The same V. P. Darkevich adduces two more Iranian representations which he calls "Hero Flying a Bird" (fig. 3.20), and "The Hero Ascending on a Fantasy Bird" (fig. 3.21). In the first one we see a single-headed imperial eagle with the portrait of an emperor on its breast, and almost the same in the second - an emperor's face where the coat of arms should be. Both are perfectly unequivocal; the commentator makes the very pertinent remark about the heraldic position of the bird ([232], page 155). Mediaeval Iran must also have been part of the Great = "Mongolian" Empire, whose official symbol was the bicephalous eagle.



Fig. 3.20 A piece of Iranian artwork dating to the alleged X century A.D. We see an emperor against a background with a single-headed imperial eagle. London, Victoria and Albert Museum. Taken from [232], page 156, ill. 225.



Fig. 3.21 A piece of Iranian artwork of the alleged XI-XII century A.D. depicting a bicephalous imperial eagle with the portrait of an emperor on its breast, where one would expect to see a coat of arms. Taken from [232], page 156, ill. 226.

In fig. 3.22 we see “The Ascension of Alexander the Great” depicted on a copper cup dating to the alleged XII century. The text on the cup is Arabic. V. P. Darkevich points out that “the style of the cup... as well as the character of the artwork are alien to the Muslim world. Apparently, it was made in imitation of a Byzantine model. Alexander wears the attire of a Greek Basileus. His crown resembles the stemma of Constantine Monomachus to the detail” ([232], page 157). A panoptic illustration can be seen in fig. 3.23.



Fig. 3.22 Artwork portraying Alexander the Great dating to the first half of the alleged XII century A.D. Mesopotamia. Kept in the Innsbruck Museum. Taken from [232], page 157, ill. 228.



Fig. 3.23 A general view of the “Mesopotamian chalice” dated to the alleged XII century A. D. portraying Alexander of Macedon as a Greek emperor, wearing a crown and holding an orb and a sceptre, with either a bicephalous winged animal or two birds in the background. Taken from [232], page 158, ill. 232. Innsbruck Museum.

We provide several similar works of art influenced by the topic of “The Ascension of Alexander the Great” that contain representations of a sceptre, an orb and the imperial bicephalous eagle in:

- fig. 3.24 – a relief from the San Marco Cathedral in Venice;
- fig. 3.25 – a Russian golden coronal of the alleged XI-XII century A.D., kept in Kiev;
- fig. 3.26 – a relief from the Peribleptos monastery in Mystras, dating to the alleged XI century A.D.;
- fig. 3.27 – a relief from the Dochiariu monastery, Athos, dating to the alleged XI century A.D.;
- fig. 3.28 – floor inlay of the alleged XII century A.D. from the Otranto Cathedral ([232]).



Fig. 3.24 The ascension of Alexander the Great. A marble relief from the north façade of the San Marco Cathedral in Venice. Dated to the alleged XI-XII century A.D. Taken from [232], page 157, ill. 230.



Fig. 3.25 The ascension of Alexander the Great. A fragment of a golden coronet. Russian artwork dating to the alleged XI-XII century A. D. Kiev, the State Ukrainian Museum of History. Taken from [232], page 157, ill. 231.



Fig. 3.26 The ascension of Alexander the Great. Relief in stone from the Peribleptos monastery in Mystras. Approximately dated to the alleged year 1000 B.C. Taken from [232], page 159, ill. 233.

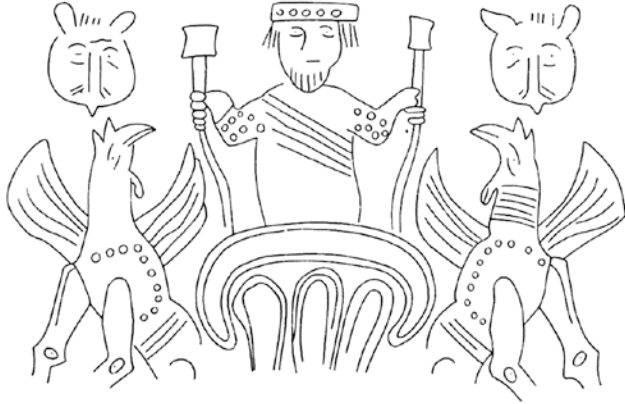


Fig. 3.27 The ascension of Alexander the Great. A relief in stone from the Dochiariou monastery, Mount Athos, dating to the alleged XI century A.D. Copy in drawing. Taken from [232], page 159, ill. 234.



Fig. 3.28 The ascension of Alexander the Great. An inlay on the floor of the Otranto Cathedral dating to the alleged year 1165 A.D. Copy in drawing. Taken from [232], page 159, ill. 235.

This manner of portraying Alexander the Great was very popular indeed in Russia, especially “the XII-XIII century sculptural works of Vladimir and Suzdal” ([232], page 158). For instance, “on the relief of the southern façade of the Dmitrievskiy Cathedral in Vladimir... Alexander... is depicted holding... leonine figurines” ([232], page 158). See also fig. 3.29.



Fig. 3.29 The ascension of Alexander the Great. Vladimir, Dmitrievskiy Cathedral. A relief from the artwork over the entrance of the southern façade. Taken from [116], ill. 31.

We proceed to find out that the mediaeval Occidental European “knights regarded the Macedonian invader as a role model, inspired by his bravery, magnanimity, and generosity” ([232], page 154).

In fig. 3.30 one sees an “exceptionally ancient” specimen of Minoan jewellery dated to the alleged XVII century B.C. This golden plaque was found on the Aegina isle ([863], page 12). It is supposed to represent a “Lord of the Beasts” of some sort – however, we believe it to be yet another allusion to the ascension of Alexander the Great, a mediaeval Emperor/ Sultan/Khan, upon the imperial bicephalous eagle, dating to the XV-XVI century A.D.

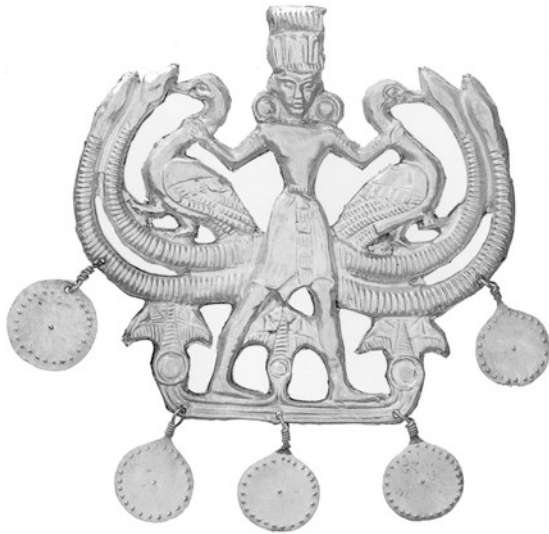


Fig. 3.30 A figure of “the Lord of the Beasts” embossed on a golden plate. Found on the Aegina island and considered an outstanding masterpiece of Minoan jewellery nowadays, dating to the alleged XVII century A.D. We are most likely to be seeing the same “ascension of Alexander the Great” against the background of a bicephalous imperial eagle. Taken from [863], p. 12.

Scaligerian history is nevertheless of the opinion that “the Minoan culture had reached its dazzling zenith in the period of 2000-1450 B.C.” ([863], p. 12). Its tragic demise came around 1450 B.C., when “the island was invaded by the tribes of Mycenae from mainland Greece; they looted all of the Cretan cities and palaces” ([863], p. 12). This must have really happened in the XV-XVI century A.D. Thus, the dating of 1450 has to assume a positive value instead of a negative one.

COMMENTARY. *Duplicates in Ottoman history.* The Ottoman (Ataman?) history also contains phantom duplicates, and is thus a great deal shorter than what is assumed nowadays. We shall soon address this problem in detail separately, merely pointing out that there were only three Mohammeds in the history of the Saracenic caliphs starting with the alleged VII century A.D. and up until the XVI century A.D., namely:

- Mohammed the Great, alleged year 622 A.D. and on, then
- Mohammed I, 1389(?) - 1421 A.D., and finally the already familiar
- Mohammed II the Conqueror (1429-1481), who had reigned between the alleged years 1451 and 1481 A.D.

Mohammed I is supposed to have started the revival of the empire in the XV century, however, the “true founder of the Ottoman Empire” is none other but Mohammed II, the conqueror of the Byzantine Empire. Thus, we see two great Mohammeds separated by an interval of roughly 830 years – Mohammed the Great and Mohammed II. Mohammed the Great of the alleged VII century is therefore a phantom reflection of the XV century Mohammed the Conqueror.

122a. *The propagation of Hellenism in the XV century A.D.* The fall of Byzantium and Greece, as well as the foundation of the Cyclopean Ottoman Empire, brought the famous “mediaeval Hellenistic movement” to life. It had spread across the entire Europe by mid-XV century. “Ever since the fall of Hellas, Greek history has been split in two: one of the halves has to do with their enslaved fatherland, and the other tells us of their exile. *Just like the Jews after the fall of Jerusalem* [we shall observe this comparison to prove even more correct than the author could ever imagine – A. F.], they began to emigrate en masse and settle in foreign countries. The West welcomed them warmly: their soldiers and officers served in the European troops... their clerical and intellectual aristocracy found shelter in many capitals and universities of Italy, having brought Greek literature to these parts once again” ([195], page 360).

■ 122b. *The “antiquity”. The spread of Hellenism in the alleged III century B.C.* The creation of Alexander’s empire had been the driving force behind such a unique phenomenon of the “ancient” Greek history as “Hellenization” ([766], page 297). “The period between the battle of Issas and Greek states swearing fealty to Rome [in the alleged IV-II century B.C.]... is habitually referred to as “the Hellenistic Epoch”, or “the epoch of Hellenism”... which was allegedly marked by the propagation of Greek culture to all the lands conquered by Macedonia... the wide dissemination of Greek culture over almost the entire inhabited surface of the Earth became the foundation whereupon the world domination of Alexander the Great had stood poised, which made it possible for the Greek genius to make his desire to “rule the entire world” a reality. Hellenism becomes a global cultural plant” ([766], page 297).

COMMENTARY. This propagation process of the mediaeval Hellenism is of sufficient interest for us to study it in greater detail. “Likewise their ancient Roman ancestors, these wandering Greeks instigated a new epoch of Philhellenism in educated Western society [F. Gregorovius is perfectly right to point out the parallel we get after a shift of 1800 years – A. F.], which proved as one of the most important moral stimuli leading to the liberation of Greece. Due to the efforts of Bessarion, Chalkokondyles, Lascaris, Argiropulos, Gasaz and others, great seminaries of avant-garde European culture were founded in Italy... whilst Europe was undergoing the laborious process of digesting the ancient science, the yoke of Turkish barbarity was borne by the devastated Greece” ([195], page 360). We can see that F. Gregorovius uses his darkest colours for the Ottoman history systematically.

123a. *Religious tolerance of the Turkish invaders in the XV century A.D.* Regardless of the fact that the epoch of the Ottoman rule over Europe is presented as a time of “the most ruthless oppression of the conquered nations” by the Scaligerian history, we instantly learn that the Ottomans had been perfectly tolerant to all religions. For instance, complete liberty was declared for the Athenian officiations” ([195], page 354). When historians encounter such phenomena on the pages of old documents, they have to invent such “explanations” as: “the Turks had to show all the more mercy to the Hellenes since the latter were representing an entire ancient nation and

culture, also surpassing the invaders in their sheer number” ([195], page 361).

COMMENTARY. Is it true that the Ottoman (Ataman?) Empire had been nothing but a “grim empire of slavery” and a “prison of nations”? Aren’t we running into yet another case of mediaeval history distorted deliberately by the Scaligerite historians of the XVII-XVIII century? Could this have been propaganda? At any rate, this is the idea we get nowadays as a result of having the opportunity to perceive the epoch of the XV-XVI century A.D. from the point of view of the “ancient authors”. The texts are then returned to their proper chronological location, the epoch of the XIII-XVI century A.D.

We are beginning to understand that the “ancient” empire of Alexander and the mediaeval Ottoman Empire may have merely been two reflections of the same state that existed in the XV-XVI century. In this case what we notice is a substantially different manner of how these “two empires” are represented in Scaligerian history – in Western European history textbooks, for instance, beginning with the XVII-XVIII century. The Ottoman Empire is usually portrayed in a very negative manner, as one can clearly see from such visual aids as the engraving we see in fig. 3.31, allegedly reflecting a popular Ottoman custom. The engraving is taken from the famous fundamental work of the historian Oscar Ieger entitled *Global History*, and it bears the legend “Turkish warrior, leading captive Austrian country-folk” ([304], Volume 3, page 72). A despicable Ottoman is dragging hapless European captives behind him, with an infant nonchalantly spitted upon his lance. Such “visual aids” of a tendentiously appalling nature were common for Western Europe, and later on Romanovian Russia.



Fig. 3.31 A mediaeval engraving by Hans Guldenmundt dating to the times of the first siege of Vienna (presumably by the Turks) in 1520. This is clearly a piece of agitprop aiming to convey the cruelty of the Ottomans who conquered Western Europe. Taken from a history textbook by O. Ieger ([304], Volume 3, p. 72). By and large, the Scaligerian version that tells us about the “siege of Vienna by the Turks” contains a great number of riddles. Their in-depth discussion is given in Chron6.

At the same time, the “ancient” Empire of Alexander the Great is usually treated benevolently. For instance, *the very same history textbook* by Oscar Ieger contains a very appealing picture of a handsome “ancient” bust portraying Alexander (fig. 3.32).

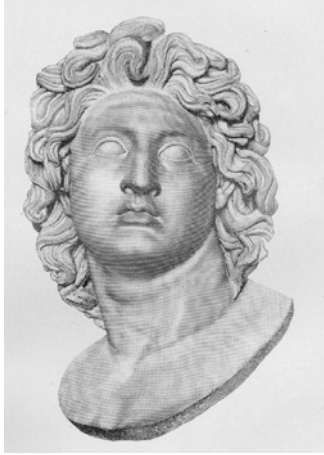


Fig. 3.32 An “ancient” bust, or portrait of Alexander the Great (of Macedon) from the Capitol Museum, Rome. Taken from [304], Volume 1, pages 242-243.

Thus, having spawned a second Ottoman empire on paper and separated the resulting two duplicates chronologically, Scaligerian history started to refer to the mediaeval empire negatively, retaining a benevolent disposition towards its “ancient reflection”.

By the way, one also gets the following idea as a result. When we look at a large number of the photographs of the famous “ancient” busts and statues portraying famous “ancient” public figures, we instantly notice the suspiciously uniform style of their manufacture, although they’re supposed to date from various centuries. Exquisite quality of marble, brilliant technique and school, very high reproduction quality and almost always a good condition are hard not to notice. Could all of these “ancient” busts, statues etc have been made under the aegis of the same propaganda programme in several Western European workshops during the Reformation epoch of the XVI-XVII century, when the Scaligerian version of history was being introduced in a rather aggressive fashion? New “textbooks” needed new visual aids for better illustration, after all; famous artists and sculptors of the XVI-XVII century may have been hired and paid healthily for this. They would create a number of originals – true works of art. Then craftsmen would make a multitude of copies. Actually, the number of the most famous “ancient statues and busts” that we have at our disposal today isn’t all that large, and they could all have been created over several decades.

Furthermore, the authors of the “beauteous” ancient statues baffle us by their *immaculate familiarity with human anatomy*. Such in-depth knowledge could only have been gathered in an epoch when medicine, anatomy and surgical science were all well developed already. When did

that happen? Mediaeval history makes it common knowledge that a serious scientific study of the human body, its muscles, and the relative location of organs didn't begin until the XV-XVI century. Some of the greatest sculptors and artists of that age took part in the creation of anatomical atlases (Leonardo da Vinci and many others). A great number of books and manuals on anatomy were written – see fig. 3.33, for instance. This Italian book entitled *The Anatomy of Human Body* contains a visual aid that depicts a man who had peeled off his skin and demonstrates his muscular system. These books must have taught the “ancient” artists everything they knew, and the process of study had been a long and arduous one. Therefore, these artists give themselves away as having lived and worked in the XVI-XVII century.

A propos, anatomical atlases of the XV-XVII century lead one to the observation that practical anatomy whose naissance took place in this era became reflected in such legends as the “ancient” Greek myth of Marcius. Let us remind the reader that it was he who had challenged Apollo himself to a musical contest; the latter had defeated Marcius and “skinned the miserable wretch” as a punishment for boldness ([533], Volume 2, page 120). The skin was then hung from a tree. This “ancient” legend of skinning victims and hanging their skin from trees is very likely a child of mediaeval anatomy (which went hand in glove with such XV-XVI century illustrations as the one in fig. 3.33).

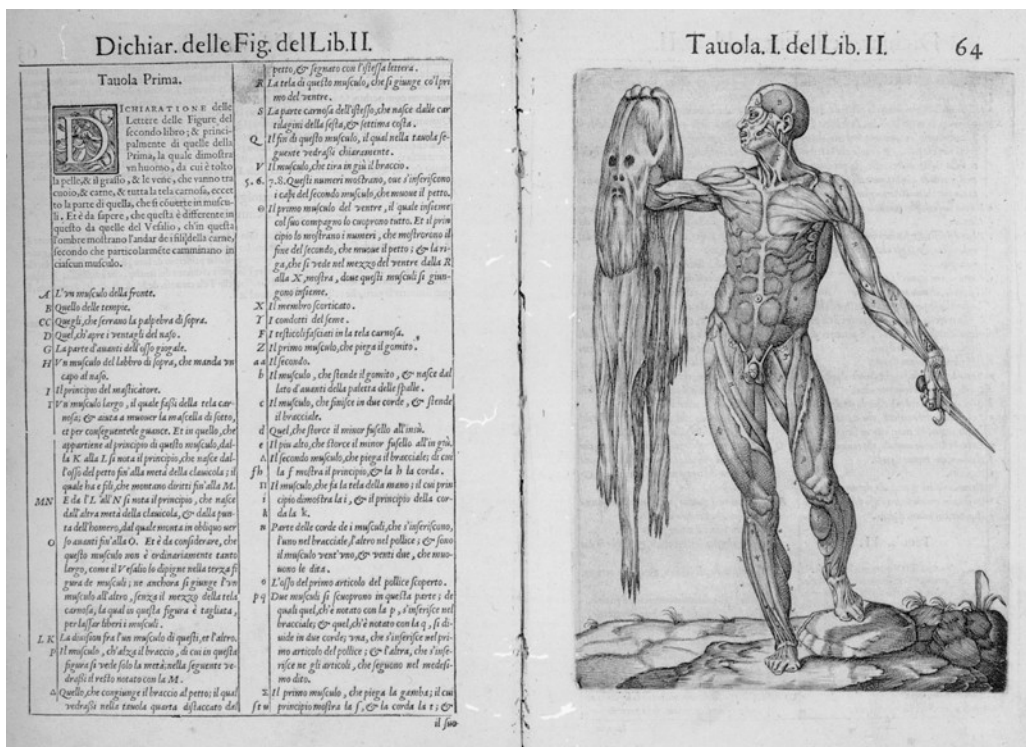


Fig. 3.33 An Italian book entitled *The Anatomy of Human Body*. Juan Valverde de Amusco. *Anatomia del corpo humano*. Rome: Ant. Salamanca, et Antonio Lafreri, 1560. R. G. Med. II 215, fols. 63 verso – 64 recto. Taken from [1374], page 185.

Let us however return to the parallelism between the “ancient” Macedonians and the mediaeval Ottomans.

■ 123b. *The “ancient” Greece. Philip II did not destroy Greek culture.* As was the case in the middle ages, the “ancient” Greeks became part of Alexander’s empire in the most organic manner. Despite the fact that the country had been conquered by Philip II, the Greeks neither lost their national identity, nor their religion ([766], page 328).

COMMENTARY. Accusing the mediaeval Ottomans of barbarity the way he was taught in a Western European school, Ferdinand Gregorovius does at the same time tell us of curious parallels between the “antiquity” and the Middle Ages. He writes that “the Turkish monarchy... was unable to build a cultivated state out of them [the conquered lands – A. F.], one that would resemble Byzantium and the monarchy of Alexander” ([195], page 367). However, we’re already capable of understanding that the “ancient enlightened and cultivated monarchy of Alexander” is the very same thing as the Ottoman (Ataman?) Empire of the XV-XVI century. Therefore, F. Gregorovius is inadvertently telling us that the mediaeval Ottoman Empire had been an enlightened state of great culture and not an “empire of evil”.

Apart from the above, we find that “it is most significant how both the beginning and the end of the majestic historiography of the Greeks are marked by national genesis in a similar manner. Just like the Persians at some point, the Turks had given the Greek historiography a boost” ([195], page 324). It is in this very manner that Gregorovius calls the mediaeval Chalkokondyles an imitator of the “ancient” Herodotus, and Thrandasas – of Xenophon. “They were fated to become historians of their homeland’s enslavement by the new Persians [sic! – A. F.]” ([195], page 324).

124a. *The parallelism ends in the XV century A.D.* This is where the most remarkable Gregorovian œuvre entitled **Mediaeval History of Athens** comes to an end ([195]). We have often used it for our analysis of mediaeval Greek history.

■ 124b. *“Ancient” Greece. The end of the parallelism.* This is where the monograph **Ancient Greece** ([258]) and the **History of the Ancient Greece** textbook ([766]) happen to end as well – we have used them for our study of the “ancient” events, among other things.

125a. *An odd paucity of data pertaining to mediaeval Greece.* Indeed, one finds it most surprising that the Crusader Greece of the XI-XV century hardly left us any mediaeval literature at all (see [195]). Could the mediaeval Ottomans and crusaders have been so ignorant and uncultivated that they left no literature and no art behind them? As we have already mentioned in Chron1, Chapter 7, the great significance of the crusades wasn’t merely ecclesiastical, but secular as well. The “Latin Crusade”, for instant, was initiated by powerful representatives of secular European circles as well as Innocent III.

This odd circumstance – “the Dark Age of Greece, resplendent in glory” (see Chron1, Chapter 7) could not have been left uncommented upon by such experts as F. Gregorovius, who responded with the following explanatory comment:

“The reasons for the spiritual agenesis that had been afflicting the city of Plato during all of the mediaeval period, hardly require an explanation... the complete absence of indigenous scribes in Athens and all of Hellas in general is most saddening, but better understandable than nearly everything else. Since the chronographers of Byzantium paid no attention to the historical life of the Hellenes, their offspring had no one but the latter to turn to for information.

It was however claimed that *each Greek city possessed a chronicle in the Middle Ages*, one that historical events were written to in the hagiographic fashion, and also that these chronicles were only kept in Cyprus, and *got destroyed by the Turks eventually*. This is, of course, possible, but, unfortunately, *doesn't give us any knowledge about the existence of such chronicles in Athens and other cities of Hellas*. It was just Morea whose glory had been its national chronicle [which actually enabled us the discovery of many double identifications of the above listed – A. F.]... Not a single rendition of Athenian History under the Frankish dukes [sic! – A. F.] has reached our day and age; however, we do possess two chronicles of the Peloponnesian conquest, one in Greek and another in French” ([195], pages 325-326).

■ 125b. *Rich literary tradition of the “ancient” Greece*. One pays instant attention to the fact that a sufficiently great number of “ancient” Greek literary works have reached our time – historical tractates, plays, poetry etc. Everything begins to fall into place now – they are most likely to be “the lost mediaeval Greek texts” misdated by the chronologists of the XVI-XVII century. Thus, we apparently have original mediaeval documents telling us about Greece in the XI-XV century A.D. at our disposal – the texts of Herodotus, Xenophon, Thucydides, Aristotle, Plato, Aristophanes and so on; however, their works must have undergone some heavy editing in the XVI-XVII century A.D. while they remained in the hands of the Scaligerite historians.

21. Amazingly similar volume graphs of “ancient” and mediaeval Greek “biographies”

We have thus discovered the superimposition of the “ancient” Greek history over its mediaeval counterpart. It is also confirmed by the maxima correlation principle as formulated in Chapter 5 of Chron1. Unfortunately, the *History* by Herodotus doesn't contain any chronological division of events into separate years, and his de facto datings of events remain unknown. Therefore, the *statistical comparison* of the Herodotean work ([163]) to the Gregorovian ([195]) had to be rougher. The parallelism between the events that we have discovered presents us with several distinct protagonists that are described in both ancient and mediaeval sources.

Let us linger on the following:

- King Croesus as Manfred;
- King Cyrus I as Charles of Anjou;
- King Cambyses as Charles II of Naples;
- King Darius I as Frederick II;
- King Xerxes as Walther II Herzog.

Let us concentrate on the fragments of [163] and [195] (the respective works of both Herodotus and Gregorovius) that refer to these characters. It can only be done approximately, of course. Therefore, the following principle was used: the moment when the character in question first appeared in text was marked explicitly as such (see correspondent references below) – or set as equivalent to that of his predecessor becoming terminally inactive due to death or for another reason.

1) Let us begin with the *History* of Herodotus ([163]). The first 17 pages of this book refer to the historical background for the events described in the main part of the *History*. Therefore, we shall get directly to the first protagonist of Herodotus – King Croesus. We learn of his existence when we hear of his predecessor's demise (the latter was named King Alyattes): “after the war with the

Miletans had ended, Alyattes the Lydian died” ([163]), 1:25. In the following section (26) we see that “after the death of Alyattes, the kingdom was inherited by his son Croesus” ([163], 1:26, page 18). It would be natural to regard this moment as the beginning of Croesus’ biography.

2) The end of Croesus’ reign is virtually coincident with the enthronement of Cyrus: “such is the story of the reign of Cyrus and the first conquest of Ionia” ([163], 1:92, page 41). Herodotus proceeds to sum up the results of this reign. On the next page he tells us: “We shall be concerned with Cyrus henceforth” ([163], 1:95, page 42). The connexion between Croesus and Cyrus must definitely be traced here. Thus, Croesus is described on pages 18-42, and the volume of Herodotus’ *History* that he occupies equals 24 pages.

3) The end of Cyrus’ reign coincides with the end of Book 1 (Clio): “Cyrus himself had died as well” ([163], 1:214, page 79). The reign of Cambyses begins from the next page: “after the death of Cyrus, the kingdom was inherited by his son Cambyses” ([163], 2:1, p. 80). Thus, Cyrus occupies pages 42-79, and his “volume” in the work of Herodotus equals 37 pages.

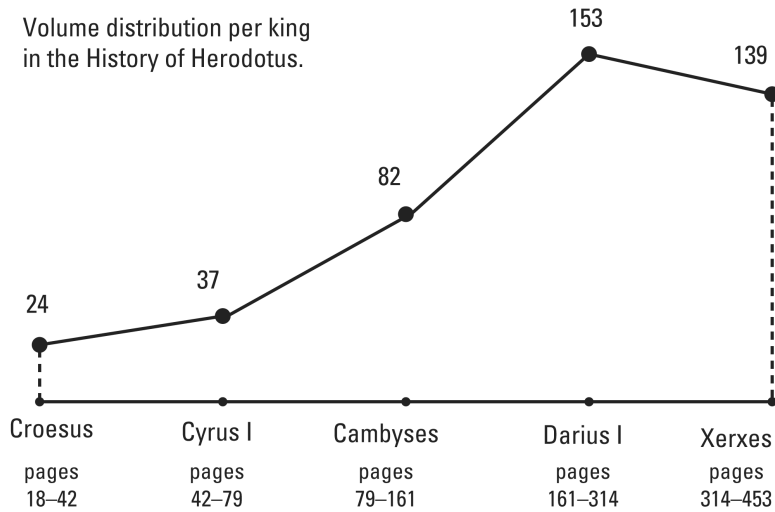
4) The demise of King Cambyses coincides with the beginning of Darius’ reign: “upon the arrival of Darius, six Persians [who held the heirdom council after Cambyses – A. F.] decided to make him their accomplice” ([163], 3:70, page 161). Cambyses is described on pages 79-161, and the volume of his fragment equals 82 pages.

5) The end of Darius’ reign coincides with the end of *History* ([163], page 453). Herodotus tells us that “Darius had died during the preparations for the campaign... His son Xerxes became the successor of Darius after the death of the latter” ([163], 7:4-5, page 314). Thus, the text that describes Darius comprises 153 pages – 161-314. The text describing King Xerxes covers pages 314-453 and comprises 139 pages.

6) The end of the reign of Xerxes coincides with the end of *History* by Herodotus ([163], page 453).

We have gone through the entire *History* having just skipped the brief 17-page introduction. The volume graph for these “ancient biographies” is cited in fig. 3.34.

Volume distribution per king in the History of Herodotus.



Volumes given according to "Athens in the Middle Ages" by F. Gregorovius

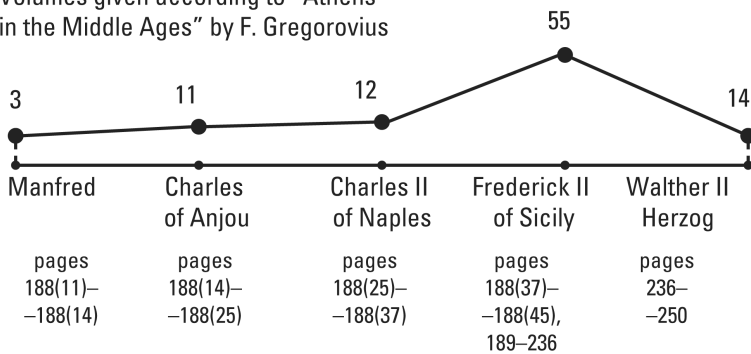


Fig. 3.34 A comparison of "per name volume functions" for the main characters from the *History of Herodotus* ([163]) and the Gregorovian oeuvre ([195]).

*1) *Mediaeval History of Athens* ([195]) by Ferdinand Gregorovius was processed similarly. Byzantine Empire was restored in 1261 A.D. This is the first time that King Manfred makes an entrance in the Gregorovian oeuvre ([195], page 188(11)). We find the end of his reign several pages further: "Charles of Anjou... defeated King Manfred in the decisive Battle of Benevente" ([195], page 188(14)). Therefore, main textual volume for King Manfred equals 3 pages.

*2) The death of Charles of Anjou is described at the end of page 188(25). The volume of text for Charles of Anjou should therefore equal 11 pages: 188(14)-188(25).

*3) The next character in our table is Charles II of Naples. He was succeeded by Frederick II ([195], page 188(37)). Here we learn about the truce that he signed with Charles, which is when Charles II disappeared from the pages of the book ([195]). The focus shifts to Frederick II. Therefore, page 188(37) marks the end of Charles' reign and the beginning of Frederick's. The text volume shall thus equal 12 pages for Charles II: 188(25)-188(37).

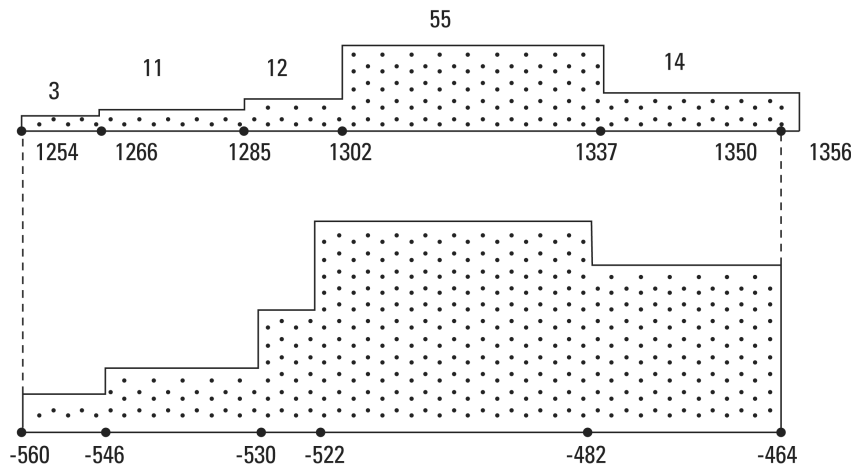
*4) Walther de Briennes appears on page 236, and further events are to deal with him. Formally, we do encounter a single phrase that informs us of Frederick's demise several pages later – on 243. Therefore page 236 marks the end of Frederick's reign, and the enthronement of Walther II. Frederick II shall thus receive the volume equalling 55 pages: 188(37)-188(45), and then also

pages 189-236.

*5) Walther II is described by Gregorovius very briefly. We chose page 250 as correspondent to the de facto end of his rule. This results in 14 pages for Walther: 236-250.

See fig. 3.34 for the volume graph of these mediaeval “biographies”, whereas fig. 3.35 demonstrates the annual volume graphs for the epochs marked by said characters on the time axis. It is perfectly obvious that the “ancient” graph resembles its mediaeval counterpart to a great extent. We are referring to their qualitative character as well as the simultaneity of their peaks (maxima). Absolute amplitude values are of little relevance here, since the vertical scale choice is unimportant for estimating the sequence or simultaneity of the peaks. We have but 5 points here, which is obviously insufficient material for statistical conclusions – these graphs can only serve as secondary argumentation to support the veracity of the biographical superimposition described above.

A volume function for the epoch of 1254-1350 A. D.
according to “The History of Athens in the Middle Ages”
by F. Gregorovius



A volume function for the epoch of 560-464 B. C.
according to the “History of Herodotus”

Fig. 3.35. A comparison of “annual volume functions” for the five epochs defined in the works of Herodotus and F. Gregorovius by the historical figures listed above.

SUMMARY.

Apparently, “ancient” Greece is but an alias of mediaeval Greece of the XI-XV century A.D. The mutual superimposition of the “ancient” and the mediaeval events that we have discovered is reflected in the table above. Basically, it moves “ancient” Greek history into the Middle Ages. For each major event of the “antiquity”, a mediaeval original is given. If you need to find one for the “ancient” Plato along with his years of life, for instance, you can find Plato in the table and turn to the parallel mediaeval paragraph – in this case the biography of the mediaeval Gemisto Pleton from the XV century A.D.

“Ancient” authors telling us about “Classical Greece”, such as Herodotus, Thucydides etc, are in fact mediaeval authors who had lived in the XIV-XVI century A.D. Their overwhelming majority had nothing to do with any falsification of any kind, and consisted of earnest scribes who had

tried to get real mediaeval events down on paper. They had lived in the same epoch as other chroniclers that we know as mediaeval nowadays – the sole difference being that the “ancient” events were misdated and travelled backwards in time as a result. Furthermore, “ancient” chronicles were edited by Scaligerite historians, who would wipe out every trace of the Middle Ages they could encounter. A lot was blotted out and distorted – however, certain things did survive. All the events in question took place in the XVI-XVII century A.D., or even later.

Still, we aren’t trying to present all of the mediaeval characters listed above as finite originals. There are lots of layers and distortions here as well, and they require a separate body of work (which is performed in Chron5 and Chron6 to a great extent).

The superimposition of the Bible over the phantom and real Eurasian events of the Middle Ages after a shift of 1800 years

Introduction

Let us remind the reader that what we see on the global chronological map as presented in Chron1, Chapter 6, and in fig. 3.1 from Chapter 3 of Chron2 is the system of chronological shifts as discovered by the author in the “Scaligerian history textbook”. It is most useful for a better comprehension of the present chapter.

In figs. 4.1, 4.2 and 4.3 we see the chronological shifts in question with the indication of the primary mediaeval events that were arbitrarily moved into deep antiquity by the Scaliger-Petavius school. In fig. 4.4 we see a condensed rendition of the data in question, with the “Scaligerian textbook” divided into individual sections, the key events of every such section marked as such. This division is convenient when we compare the “Scaligerian textbook” to the Bible. The superimposition in question is demonstrated in fig. 4.5. For the sake of convenience, we have divided a part of the Bible into 16 sections, beginning with the Genesis and ending with the book of Esther. They are numbered 1-16 in figs. 4.44 and 4.45. We shall draw a table that shows which parts of the Bible fall into the 16 sections in question.

The Biblical sections are as follows:

- 1) Genesis 1-3,
- 2) Genesis 4-5,
- 3) Genesis 6-9,
- 4) Genesis 10,
- 5) Genesis 11:1-11.9,
- 6) Genesis 11:10-11.32,
- 7) Genesis 12:1-13:1,
- 8) Genesis 13.2-18:14-38:30,
- 9) Genesis 39-50, Exodus 1-14,
- 10) Exodus 15-40, Leviticus, Numbers, Deuteronomy, Joshua,
- 11) Judges 1-18,
- 12) Judges 19-20,
- 13) Judges 21, Ruth, I Samuel, II Samuel, I Kings 1-11,
- 14) I Kings 12-22, II Kings 1-23,
- 15) II Kings 24-25,
- 16) The fall of Jerusalem and the Babylon captivity: II Kings 24-35, II Chronicles 36.

Apart from that, another rendition of the sections 13, 14 and 15 is given in I Chronicles and II Chronicles. The events comprising these 16 sections become distributed over the period of 900 A.D. – 1500 A.D. after the 1800-year shift forward as suggested by the authors. More precise chronological confines of the sections shall be indicated in the parallelism table below. Bear in mind that the 1800-year shift is far from sufficient in order to return the Biblical history to its proper place in the Middle Ages; we shall have to move it even closer to our age (see Chron6 for a more detailed account).

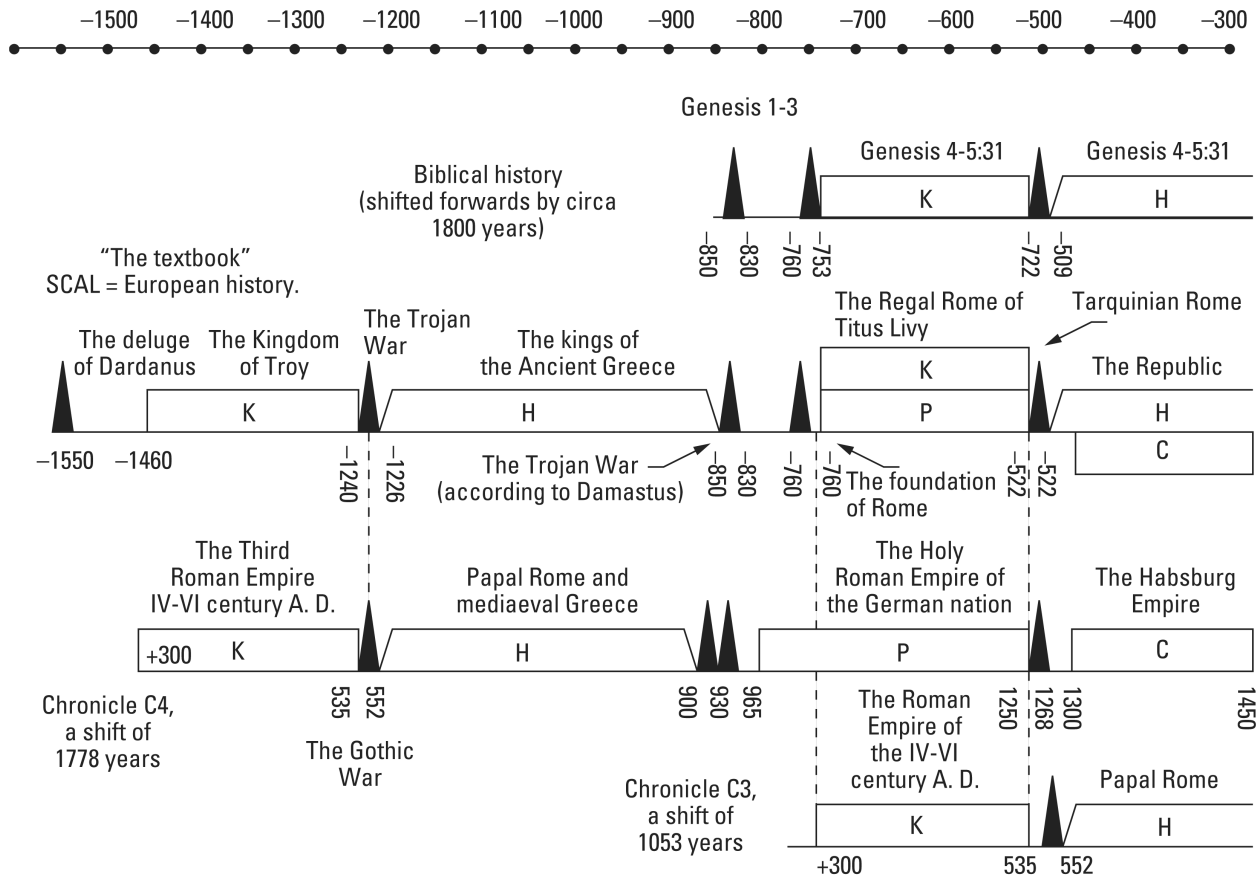


Fig. 4.1 A detailed representation of the global chronological map and the system of the three chronological shifts. Part one.

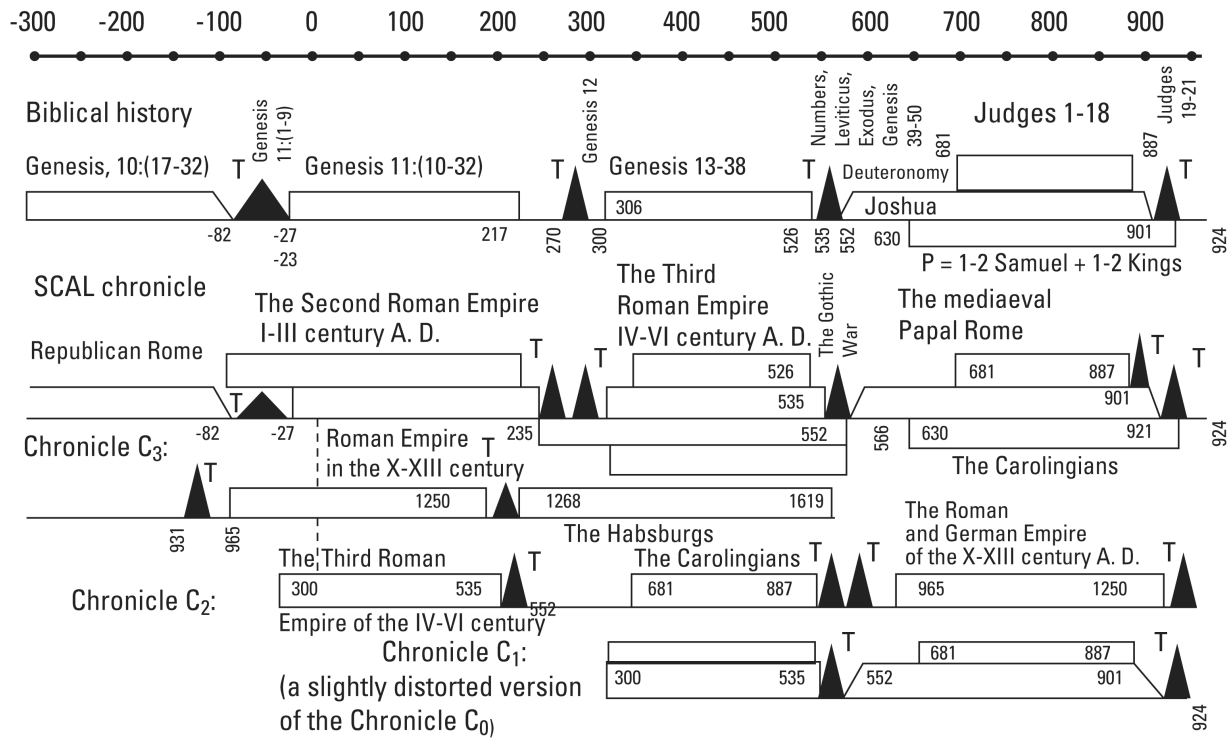


Fig. 4.2 A detailed representation of the global chronological map and the system of the three chronological shifts. Part two.

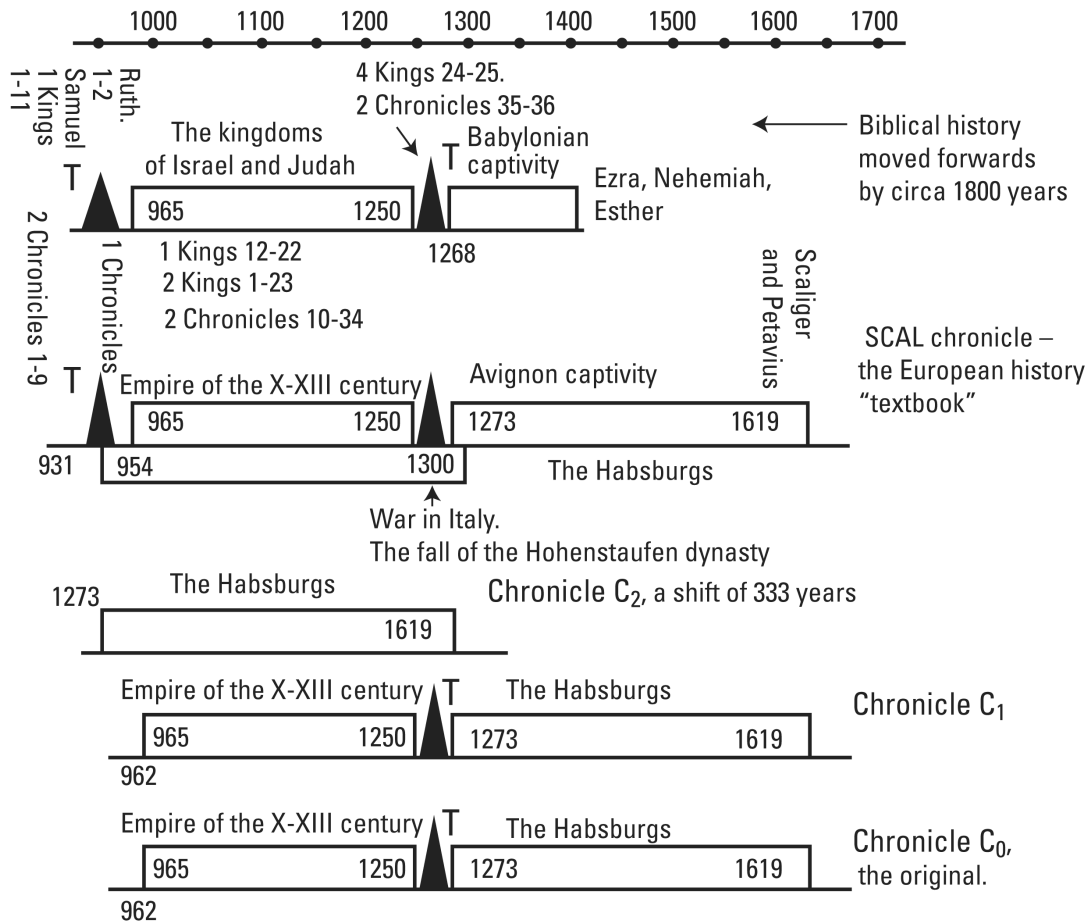


Fig. 4.3 A detailed representation of the global chronological map and the system of the three chronological shifts. Part three.

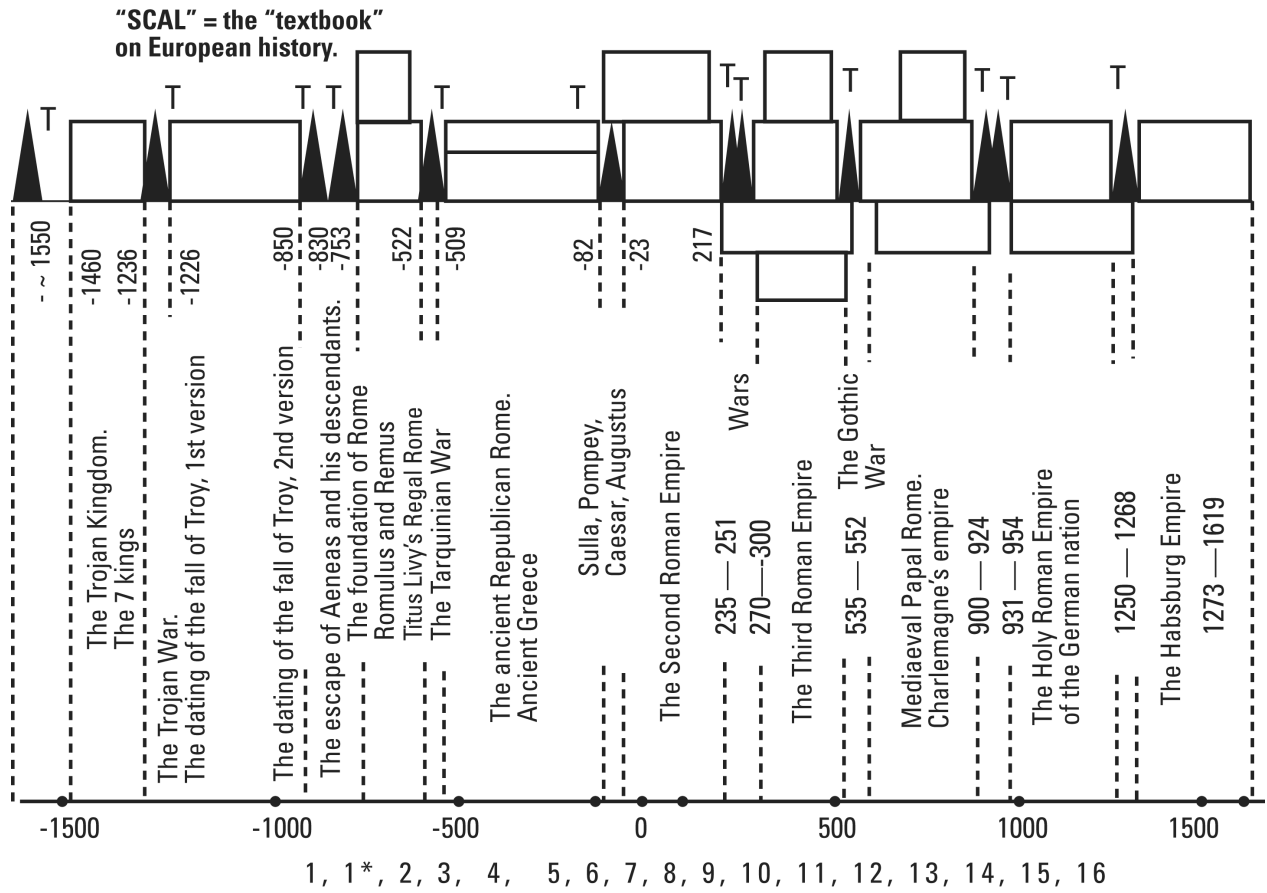


Fig. 4.4 The “Scaligerian history textbook” and its 16 periods duplicating the respective Biblical epochs.

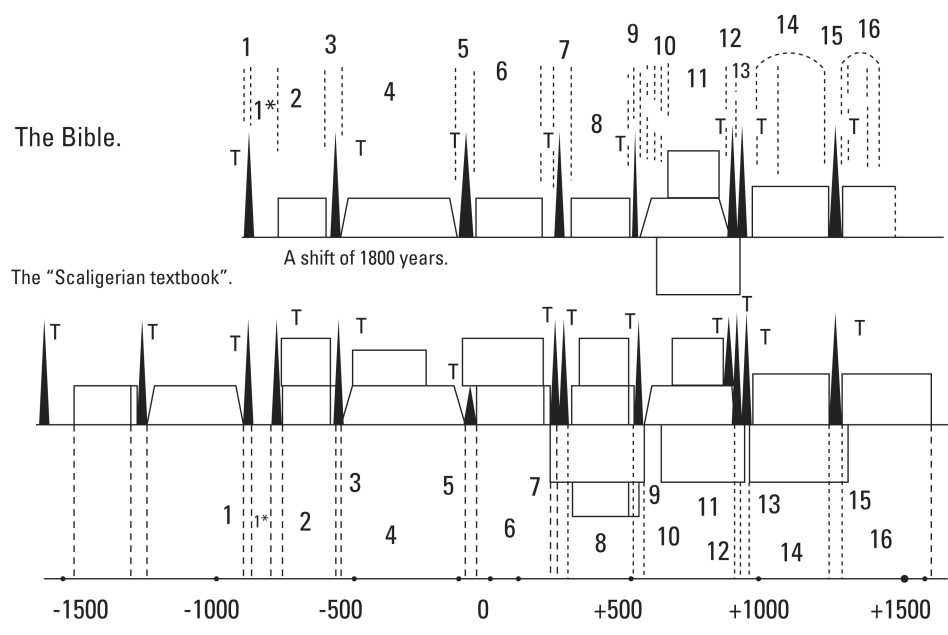


Fig. 4.5 The parallelism between the sixteen periods of the “Scaligerian history textbook” and the sixteen corresponding sections of the Bible.

We have discovered these parallelisms, or superimpositions, as a result of processing the Biblical texts statistically and comparing them to respective texts describing the European and Mediterranean history in Scaligerian datings. In the present chapter we shall present the “biographical parallelism” between historical events that identifies the Bible with the European “Scaligerian textbook”.

We suggest to shift the entire Biblical chronology as a whole by roughly 1800 years forwards in time and then compare Biblical history to European history in consensual Scaligerian datings. We suggest to compare the events in question following one and the same rigid chronological formula:

The Scaligerian European dating = the Scaligerian Biblical dating + 1800 years.

In other words, in order to get the Scaligerian dating X we must add 1800 years to the correspondent Biblical dating in the very same Scaligerian chronology and then compare the Biblical events to their European counterparts dated in this manner nowadays.

Since the beginning of the Bible contains no absolute historical dates, the comparison formula of $X = T + 1800$ years shall only begin to function properly once we get to actual Biblical datings.

The present chapter shall use the symbol “a” to denote Biblical fragments in Scaligerian datings, whereas the symbol “b” shall stand for respective parts of the phantom Eurasian history after a 1800-year shift. Finally, the symbol “c” will be used for referring to the fragments of the *real XI-XVII century history* that can be identified as corresponding passages from the Bible after a number of additional shifts forwards. Let us reiterate that in many cases “getting to the true history” requires a great deal more than a mere shift of 1800 years.

Let us make an important observation in re the fragments marked “c”. Most of these parallelisms shall be related in Chron5 and Chron6. Therefore, some of them may seem hard for comprehension during the reading of the present volume. Therefore, we recommend the reader to come back to them once again, after having read Chron5 and Chron6. Still we decided to present the “c” sections in the present volume, without putting them off “for later”. The reason for this is that they occupy a natural position in the table that we cite below, making it complete. Splitting it up into several stages (as in relating the preliminary parallelisms of a secondary nature first, leaving the primary ones for some later point) is hardly justified. Therefore, the author of the present book decided to leap ahead and cite the results that shall only appear in Chron5 and Chron6 here, which is to be borne in mind when one reads the “c” sections.

1. Genesis 1-3. The tale of Adam and Eve. The fall and the banishment from Eden. These events of the XI-XVI century epoch were initially shifted by the chronologists into the VIII century B.C.

1.1. The description of the parallelism

The events that we analyse here are related in Genesis 1-3. We shall refrain from delving into the reasons why the so-called “long Biblical terms” came to existence (such as the multi-centenarian lifetimes of certain Biblical patriarchs). These long terms may reflect the durations of the respective Biblical periods briefly referred to in the Bible by the names of the key historical

figures that were active in the epoch. We shall proceed from left to right along the graphs in figs. 4.1, 4.2, 4.3 and 4.5, without missing any historical periods or chapters of the Bible. For the most part, we shall just linger on the collation points of the adjacent sections, or periods. We find out that these collation points are most frequent where we encounter the duplicates of the war of the XIII century A.D. These duplicates are distributed all along the “Scaligerian textbook”, and can also be found in the Bible. They are marked by black triangles with the letter T in figs. 4.1, 4.2, 4.3 and 4.5.

a) *The Bible*. A religious book containing descriptions of a large number of historical events.

■ b) *European chronicles in the erroneous Scaligerian dating*. They are given in the same order as reflected in the consensual Scaligerian chronology. These chronicles are of a more secular and rational character.

■ ■ c) *Real mediaeval events in the correct dating*.

1a. *Genesis, Chapters 1-3. Adam and Eve, the forbidden fruit, and the banishment from Eden*.

■ 1b. *The first period of the phantom European history*. Approximately the alleged VIII century B.C.

■ ■ 1c. *Real mediaeval events in the correct dating*.

1.1a. *The Bible*. In the beginning of the Book of Genesis we find the tale of Adam and Eve – the progenitors of humanity who had lived in the Garden of Eden. The Bible refers to Eden as to “paradise”, or some salubrious region. The term “Eden” is also encountered in the Books of the Kings. When we transfer certain Romean and Byzantine chronicles to the West, the region of “Eden” may become identified as some part of Western Europe, qv in Chron2, Chapter 1 – the secession of Eden (Edom) in the divide of the Roman (Romean?) Empire into two parts, the Western and the Eastern. The hypothesis concerning the original location of Eden and Paradise is formulated in Chron5.

A propos, in fig. 4.6 we see a mediaeval engraving entitled “The Progenitors” (Adam and Eve) that dates to the XV century ([714], page 121). Adam and Eve are dressed in typically mediaeval attire. Therefore, the tradition of portraying Adam and Eve naked or wearing primitive prehistoric loincloths is possibly a result of a later age, when Western European art became influenced by the “novel trends” of the Reformation epoch, when the depiction of nude figures became a common phenomenon (possibly to counter the substantially more chaste style of Orthodox and Muslim art, qv in Chron1, Chapter 7). Let us make the following general observation in this respect: most probably, all of the “ancient” sculptures, paintings, frescoes etc portraying humans in the nude date to the epoch of the XVI-XVII century A.D.



Fig. 4.6 A mediaeval engraving portraying Adam and Eve dressed in mediaeval clothes. Anonymous German artist of late XV century. Nude representations of Adam and Eve (as well as a large number of “ancient” characters) belong to a later epoch, when the Western European art of the XV-XVII century was infiltrated by “the act trend”. Taken from [714], page 121.

■ 1.1b. *The “antiquity”*. The Trojan War of the alleged XIII century B.C.

■ ■ 1.1c. *The mediaeval original*. The great war of the XIII century A.D. that took place in Byzantium and Czar-Grad, one of the most prosperous countries of Eurasia, must have served as the original for the legends mentioned above. The Crusaders were avenging the crucifixion of Emperor Andronicus (Christ) that took place in Czar-Grad in 1185, qv in our book entitled ***King of the Slavs***. When a part of Byzantine history became transferred to Italy, the centre of these events became the alleged region of Italian Rome (on paper only). According to the dynastic parallelisms described in Chapter 1 of Chron2, the history of the Israelite (Theomachist) Kingdom reflects the Roman Empire of the alleged X-XIII century A.D. and the Habsburg Empire of the XIII-XVII century A.D., also known as the Great = “Mongolian” Empire of the XIV-XVI century. The term “Israelite” translates as “Theomachist”, whereas the term “Judaic” – as “Theocratic” (see [544], Volume 1).

1.2a. *The Bible*. The “rebellion” of Adam and Eve against God, or their failure to obey his orders (Genesis 2-3). Adam and Eve “rebel” and refuse to obey God when they taste of the “forbidden fruit” (allegedly an apple).

■ 1.2b. *The “antiquity”*. The Trojan War of the alleged XIII century B.C.

■ ■ 1.2c. *The mediaeval original*. The war in Byzantium and the fall of the New Rome in the

XIII century A.D. Its superimposition over the Trojan War of the alleged XIII century B.C., the Gothic War of the alleged VI century A.D. and the Tarquinian War of the alleged VI century B.C. is described in Chron2, Chapter 2.

1.3a. *The Bible*. The disobedience of Adam and Eve results in their being banished from the Garden of Eden by God (Genesis 3:23-24). Adam and Eve leave the Paradise and the blessed land of Eden, never to return. This is the legend of the famous “fall”.

■ 1.3b. *The “antiquity”*. In the duplicate that became shifted into the “antiquity”, the Trojans = Goths = Tarquins who had lived in Italy for a certain period of time become banished after the great war. This event is identified with the Biblical “Exodus”. The nation of TRQN leaves the empire forever. See Chron2, Chapter 2 for a definition of the term TRQN.

■ ■ 1.3c. *The mediaeval original*. What we really encounter here is most probably the legend of the inhabitants of Czar-Grad leaving the city after its capture in the XIII century A.D. The refugees and the victors chasing them move Westwards, towards Italy, among other places. The Slavic conquest begins, and it also affects a part of Western Europe, qv in Chron5.

1.4a. *The Bible*. Eve is to blame for the disobedience and the banishment, or exodus. Thus, what we see in the beginning of the Book of Genesis is the special “legend of a woman” whose reprehensible behaviour results in the banishment from Eden.

■ 1.4b. *The “antiquity”*. Helen is the reason for the XIII century war and the resulting banishment (exodus). All the duplicates of this war – the Trojan, Tarquinian and Gothic versions, begin with the “legend of a woman” whose misbehaviour (or some tribulation of a sexual nature involving her) serves as the *casus belli*. It is most likely that the reference to a “woman” really implies a religion, and the legend in question is really an allusion to a religious dispute or a choice of confession.

1.5a. *The Bible*. The actual reason of Adam and Eve “rising against God” (Genesis 2-3) is their alleged refusal to obey God and refrain from eating the fruit borne by the tree of knowledge of good and evil (Genesis 2:17 and 3:6-7). The forbidden fruit is presumed to have been an apple. Adam and Eve disobey the order; Eve took an apple and offered it to Adam, qv in A. Dürer’s engraving (fig 4.7, [1232]). Both of them taste of the apple, Eve being the initiator. Apparently, the Biblical Eve is a double of the “ancient” Helen/Venus/Aphrodite from the secular version.

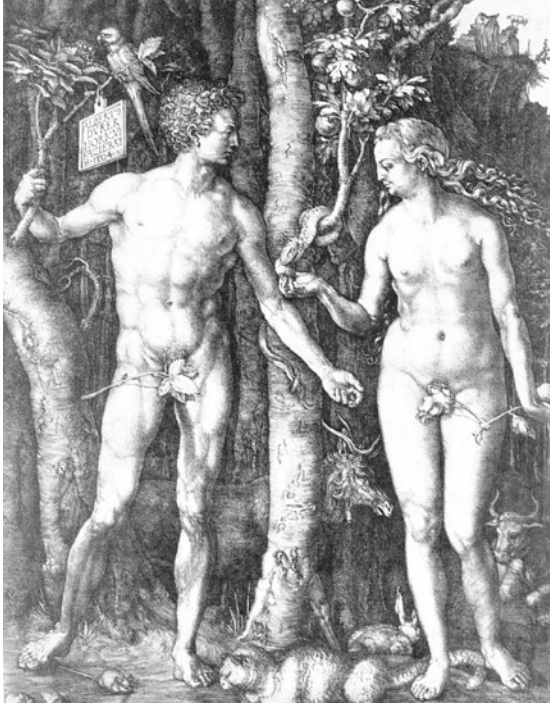


Fig. 4.7 “Adam and Eve”, an engraving by A. Dürer (1504). Taken from [1232], sheet 18.

■ 1.5b. *The “antiquity”*. Trojan chronicles refer to the casus belli for the Trojan War of the alleged XIII century B.C. as to the so-called “Judgement of Paris”, which resulted in Venus, the goddess of love, winning the contest. She promises Paris to make Helen his wife, and a series of disastrous events unfurls. A well-known detail of the “Judgement of Paris” is the apple given by Paris to the winning goddess, the so-called “apple of discord”.

■ ■ 1.5c. *The mediaeval original*. The Biblical rendition is obviously close to its “ancient” secular double. The legend is most likely to refer to a choice of a single confession from three possibilities in the crusade epoch of the XIII-XIV century A.D., when the formerly integral Christianity underwent a schism, and the choice of creed became a poignant issue, qv in Chron5 and Chron6.

1.6a. *The Bible*. The tale of Adam and Eve sharing the apple (forbidden fruit) between them is a very popular subject in ecclesiastical art. It is generally assumed that Eve has given the apple to Adam; however, certain mediaeval artists painted the scene in such a manner that one may get the idea that it is Adam who gives the apple to Eve (see Dürer’s engravings in figs. 4.8 and 4.9, for instance). Both Adam and Eve hold apples in their hands, as if they were passing them to each other. See also “The Fall” by Raphael (1483-1520) in fig. 4.10. Adam and Eve are both holding the apple.

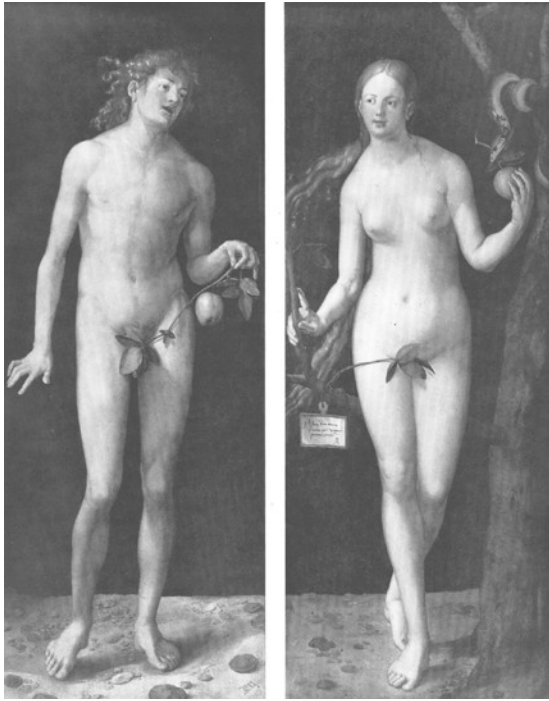


Fig. 4.8 “Adam and Eve”, a painting by A. Dürer (1471-1528) dating to 1507. We cannot quite see whether Eve is giving the apple to Adam, or vice versa. Taken from [1232], sheet 18. 3

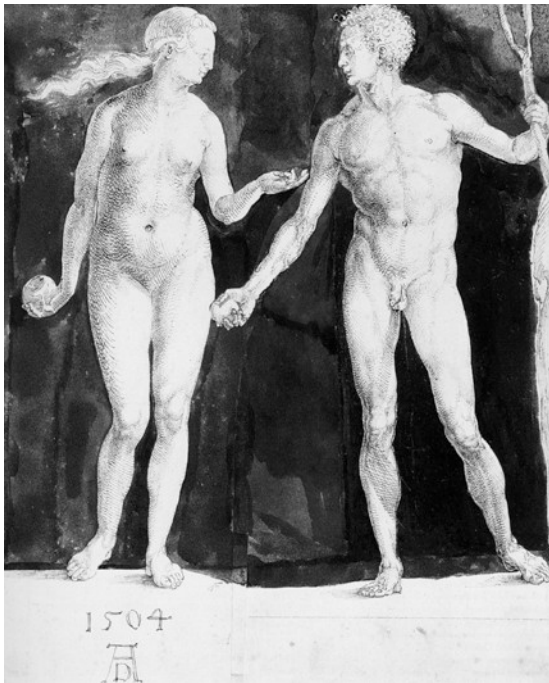


Fig. 4.9 “Adam and Eve”, a drawing by A. Dürer. We see the moment when the apple is passed from one character to another (it is either Adam giving it to Eve, or the other way round). Taken from [1117], page 67, ill. 66.



Fig. 4.10 Rafael (1483-1520). “The fall” (Vatican Museum). Taken from [713], page 369, ill. 338.

■ 1.6b. *The “antiquity”*. The “ancient” reason for the Trojan War of the alleged XIII century B.C. is the fact that Paris gave the apple of discord to Venus = Aphrodite. This subject is also frequently encountered in mediaeval Roman and Greek art and literature. What we thus see in both versions is the same apple of discord, or forbidden fruit. By the way, it is often hard to tell from mediaeval works of art who exactly gives the apple to whom: Paris to Venus or the other way round. See another version by Lucas Cranach the Elder in fig. 4.11, for instance, where we get the impression that it is Venus giving the apple to the knight Paris, bending over the latter. Lucas Cranach painted the apple right over the hand of Venus, and her movement is directed towards the knight, as if she were ordering his sword-bearer to give the apple to Paris. Apparently, the pictures of the Biblical Adam and Eve and the “ancient” Paris and Venus are but various representations of one and the same mediaeval legend that couldn’t have appeared earlier than the XIII century A.D.



Fig. 4.11 Another version of “The Judgement of Paris” by Lucas Cranach the Elder (1472-1553). The arm-bearer of Paris is holding the “prize of Paris” in his hands, which is either an apple or an orb. According to the modern interpretation of such paintings, Paris is about to give the apple to Venus, who won the contest. However, the scene is depicted in a manner which makes it equally possible that Venus is bending towards Paris and giving the apple to him. Mark that the “apple” is made of crystal and looks more like a royal orb or a globe. The scene might symbolize the entire globe being given to Paris = Adam by a woman = religion (or taken from him). That is to say, religion was spread across all of the continents by persuasion, fire and sword. Taken from [1244], page 47. Also see another version of this painting in fig. 2.54 above.

1.7a. *The Bible*. The role of Eve is quite ambiguous. On one hand, she tempts Adam; on the other, she, in turn, is tempted by the serpent (Genesis 3:13). Biblical commentators tell us that the scene of temptation had a philosophical meaning, and was also referring to the Fall. The “forbidden fruit” used to have an explicitly sexual connotation in the Middle Ages; the Bible also implies a similar interpretation. The “forbidden fruit” may have been a reference to one of the religions – for instance, the “ancient” Bacchic one with its orgiastic cults, which became banned in the XV-XVI century and thus became the “forbidden fruit”.

■ 1.7b. *The “antiquity”*. Trojan chronicles emphasize the sexual connotation of the “legend of a woman” – Paris tempts Helen. On the other hand, other versions of the legend ([851]) refer to a

“mutual temptation”, or even portray Helen as the initiator. If we are to bear in mind the possible mutual identification of Helen and Venus, the latter can rightly be regarded as the temptress. This ambiguous role of the “ancient” Helen/Venus/Aphrodite is identical to that of the Biblical Eve – the temptress and the tempted.

■ ■ 1.7c. *The mediaeval original*. Apparently, Christianity suffered a schism in the XIII-XIV century A.D. the earliest, qv in Chron5 and Chron6. The “ancient” cult of Venus or Aphrodite that came to existence in this epoch is considered to have been orgiastic or Bacchic by nature, and referred to as the antipode of the more chaste Orthodox Christianity and Islam. Therefore, certain sources are most likely to have referred to the three main mediaeval confessions of the XIII-XIV century as to “three women”, whereas Paris would stand for the mediaeval Franks (France?), who chose one of these religions – the orgiastic, or Bacchic cult of Aphrodite/Helen, qv in Chron1, Chapter 7.

1.8a. *The Bible*. God punishes Eve, inflicting suffering upon her (Genesis 3:16 ff). “I will greatly multiply thy sorrow” (Genesis 3:16).

■ 1.8b. *The “antiquity”*. Trojan chronicles also tell report the punishment of Helen (some versions even tell us of her murder, qv in [851]). All of her duplicates in the Gothic and the Tarquinian version are murdered as well, qv in Chron2, Chapter 2).

1.9a. *The Bible*. Events involving the apple, or the forbidden fruit, take place in the Forest (or the Garden) of Eden, which is located in Paradise: “And the Lord God planted a garden eastward in Eden... And a river went out of Eden to water the garden” (Genesis 2:8 and 2:10).

■ 1.9b. *The “antiquity”*. Trojan texts refer to the judgement of Paris and the apple of discord locate them in the forest upon “Mount Ida” ([851]). Ida is a possible version of the name Eden. As we have already mentioned in Chron2, Chapter 2, certain texts localize Mount Ida, or the Judean Mountain, in Italy, which may be a reference to the volcano Vesuvius not far away from the Italian Rome.

■ ■ 1.9c. *Mediaeval original*. It is possible that the Paradise had been a way of referring to some salubrious land near the river Volga, which used to be called “the river Ra” (possibly, *Rai*, or the Russian for “Paradise”). See the map in fig. 4.12, for instance. More details can be learnt from Chron5 and Chron6. The river Ra (Volga) is indeed located to the East from Western Europe, where some parts of the Bible were edited. The name *Rai* (Paradise) may have subsequently become used for parts of Byzantium. After the “westward migration” of Byzantine chronicles in the XIII-XIV century A.D., Western scribes could have identified Eden as some region in Western Europe – the area around Rome, for instance, where Vesuvius is located.

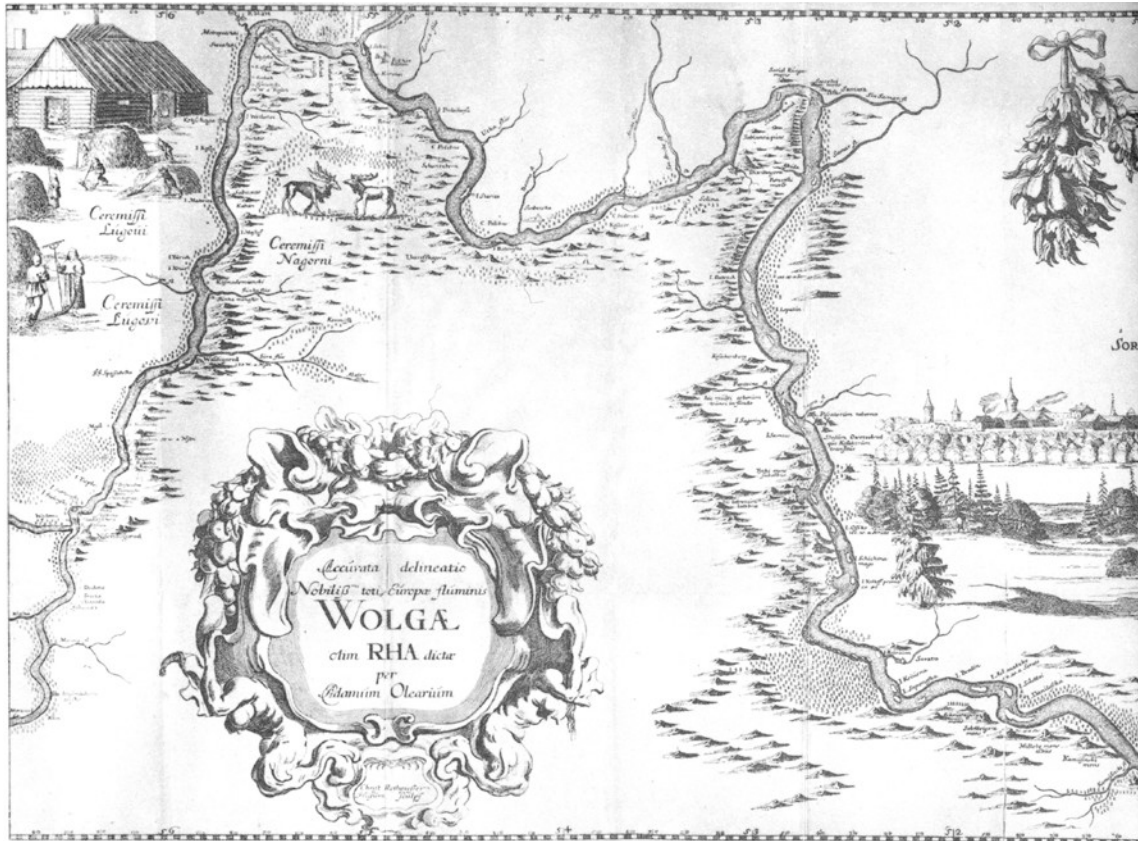


Fig. 4.12 A map of river Volga dating to 1656 which refers to the river using its “ancient” name Ra (spelt as RHA in Latin; possibly derived from the word “reka”). Taken from [90], pages 150-151.

COMMENTARY. As we already pointed out, “ancient” texts use the name Ra for the river Volga. What are the origins of this name? In order to get an answer it suffices to take another look at fig. 4.12, where the name Ra spells as Rha, which is a possible Latinized version of the Slavic word “reka”, or “river”. The word could have become slightly distorted in the rendition of the Westerners and transformed into “reha”, or “rha” in Latin transcription.

1.10a. *The Bible.* The Bible locates Eden somewhere near Assyria (Genesis 2:14).

■ ■ 1.10c. *The mediaeval original.* This confirms our Russian identification of the Biblical Assyria. We discuss this in detail in Chron5 and Chron6. After some of the names had become transferred to the West from Russia as a result of the “Mongolian” = Great Conquest, the name Russia (the Biblical Assyria) may have been used for Germany in Europe. Italy and Switzerland are located close enough to Germany, and so the Biblical Eden could have also been localized in Switzerland after the migration of names.

1.11a. *The Bible.* Genesis 3:23 and 4:1. The “exodus”, or the banishment of Adam and Eve from Paradise. The birth of the two brothers: Cain and Abel. Could “Adam and Eve” be a way of referring to an entire nation here?

■ 1.11b. *The “antiquity”*. The first period of the phantom European history spans the period between the alleged years 780 and 750 B.C. (see figs. 4.1, 4.2, 4.3 and 4.5). It duplicates the period of the alleged years 251-304 A.D. that we encounter between the Second and the Third Roman Empire, which, in turn, reflects the events of the XIII century A.D. Thus, the exodus or the banishment of the TRQN nation from “Paradise” (the XIII century Byzantium) is also mentioned by Titus Livy in his tale of the Tarquins (TRQN) fleeing Italy after the war. Romulus and Remus, the two brothers, are born, and the foundation of Rome takes place around this time.

■ ■ 1.11c. *The mediaeval original*. The war of the XIII century A.D. The name Cain refers to the nations of the Khans, or those of Russia (Horde), whereas Abel is the name used for the Babylonian nations (Byzantium, or Russia/Horde/Turkey). See Chron6.

1.2. Adam and Eve = Paris and Helen = Perseus and Andromeda = Jason and Medea = St. George and the princess

Let us get back to the Biblical story of Adam and Eve (Paris and Helen). Apparently, the famous legend of Perseus and Andromeda happens to be yet another “ancient” double of this story. Andromeda, the daughter of the Ethiopian king, is supposed to have been sacrificed to a monstrous serpent. She was bound to a tree, or a rock, and left as prey for the serpent, or the dragon. However, the hero Perseus had killed the serpent, saved Andromeda and married her. “Andromeda and Perseus left numerous offspring” ([533], Volume 1, page 82).

This subject is very popular in “ancient” and mediaeval art and literature. “The period when the European playwrights and poets have turned to the myth falls over the XVI-XVIII century primarily” ([533], Volume 1, page 82). Furthermore, the names of Perseus and Andromeda were given to two constellations in the Middle Ages. Virtually all of the mediaeval star charts portray them as a man and a woman. A detailed study of the subject and its mediaeval rendition demonstrates its great similarity to the Biblical story of Adam and Eve and their “ancient” Greek doubles, Paris and Helen.

First of all, let us point out that the names Perseus and Paris are all but identical to each other. Since we have already identified Paris as Adam, Perseus becomes another double of the latter. In fig. 4.13 one sees a painting by the mediaeval Florentine artist Piero di Cosimo (1461-1521) entitled “Perseus Setting Andromeda Free”. It was painted around 1513 and kept in the Uffizi Gallery ([361], page 80).



Fig. 4.13. “Perseus liberates Andromeda” by the Florentine artist Piero di Cosimo (1461-1521) dating approximately to 1513. Taken from [361], page 80.

We see nearly all the key details of the Biblical legend of Adam and Eve represented here. Indeed,

- 1) Perseus the hero is a double of Paris and thus also a double of Adam, qv above.
- 2) The woman Andromeda is bound to a tree, see fig. 4.13. The Biblical Eve is also painted near a tree, picking an apple.
- 3) The dangerous serpent or dragon that attacks Andromeda is the Biblical serpent that tempts Eve and is also painted near her (qv in Raphael’s painting in fig. 4.10, for instance, where the serpent is coiled around a tree).
- 4) The woman Andromeda is near peril, having been given to the serpent as prey. The Biblical Eve also finds herself in a perilous situation because of the serpent, having inflicted the wrath of God upon herself as a result. The “ancient” Greek Helen, the double of Andromeda and the goddess Venus, also risks her life during the Trojan War, and even dies as a result, according to some versions (see [851] and above).
- 5) According to the Bible, there was a river flowing through Eden. The legend of Perseus and Andromeda emphasizes that the events take place on the banks of a river or the shore of a sea. The serpent (or dragon) that attacks Andromeda usually appears from the water, qv in fig. 4.13.
- 6) According to the Bible, Adam and Eve are the progenitors of the entire humanity. We also learn of the “numerous offspring” of Perseus and Andromeda ([533], Volume 1, page 82).
- 7) The very name Andromeda may stem from ADEMO-RDNA, or “*Adama Rodnya*” (the Slavic for “kin of Adam”, or “born of Adam”. Let us remind the reader that, according to the Bible, Eve was created from Adam’s rib. She is his wife, or his next of kin.

In fig. 4.14 we see another mediaeval picture of Perseus and Andromeda from an ancient volume on astronomy (taken from [544], Volume 4, page 167, ill. 33). We see all the abovementioned

elements of the Biblical legend of Adam and Eve present: the woman near a rock with a tree over her, with the serpent rising from the water on the right and the hero Perseus, or Paris, on top.



Fig. 4.14. A mediaeval engraving with Perseus and Andromeda from an ancient book of astronomy. Taken from [544], Volume 4, page 167, ill. 33.

It is possible that the mediaeval St. George the dragon-slayer is yet another reflection of this legend? This famous image can be found in many mediaeval works of art. In fig. 4.15, for instance, we see a Novgorod icon of the XIV century entitled “The Life of St. George”. All the key elements of the legend are present here as well: the princess, the serpent rising from the water, and St. George killing it. Let us point out that St. George is always portrayed riding a horse, likewise the “ancient” Perseus, who is always accompanied by his winged horse Pegasus. This horse was often depicted by mediaeval artists. See “Perseus and Andromeda” by P. P. Rubens (1620-1621), for instance (fig. 4.16). The “ancient” Perseus is also portrayed as a rider on a painting by Joachim Wtewael (1566-1637). See [1237] and fig. 4.17.

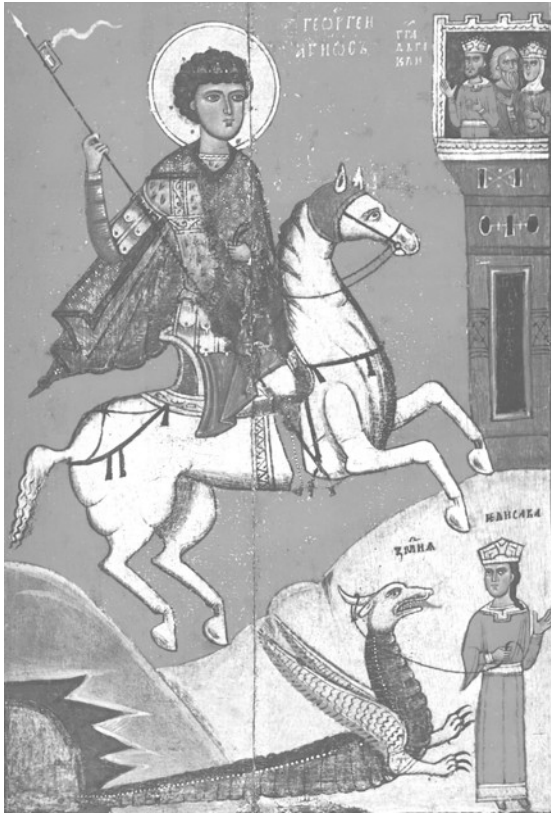


Fig. 4.15 St. George the dragon-slayer. Middle part of the icon entitled “The Life of St. George”. Early XIV century. The Russian Museum, St. Petersburg. Taken from [462], icon 17.



Fig. 4.16 Perseus and Andromeda by Rubens (1577-1640). We see Perseus, who has just killed the dragon (bottom of the picture) accompanied by his winged horse Pegasus and bearing full semblance to the mediaeval St. George the dragon-slayer on his horse. Taken from [533], Volume 1, page 82. Also see the *Hermitage* album ([990], sheet 95).



Fig. 4.17 The “ancient” Perseus slaying the dragon from his horse. We see the liberated Andromeda in front. A painting of 1611 by Joachim Wtewael (1566-1638). Taken from [1237].

See also the rather spectacular rendition of the same subject in the painting by Paris Bordone (1500-1571) entitled “St. George and the Dragon” (fig. 4.18). It was painted around 1525 ([713], pages 254-255). The mediaeval St. George is virtually indistinguishable from the “ancient” Paris saving Andromeda. The “ancient” princess Andromeda saved by St. George is wearing a luxurious mediaeval dress.



Fig. 4.18 “St. George and the Dragon” by Paris Bordone (1500-1571). George is saving the woman and killing the dragon. The subject is virtually identical to that of “Perseus saving Andromeda from the serpent”. Taken from [713], page 254.

St. George saving a princess from a serpent, or a dragon, is also portrayed on the painting of the Italian artist Carpaccio (the alleged years 1465-1525/1526). See [368], page 52, and fig. 4.19.



Fig. 4.19 “The Battle of St. George and the Dragon” by the Italian artist Carpaccio (the alleged years 1465-1525/1526). We see St. George saving a princess from a serpent, or a dragon. Taken from [368], page 52.

The same “ancient” and mediaeval subject can be seen in the painting by Lucas Cranach (1472-

1553), the mediaeval artist (fig. 4.20). George slays the dragon from the back of his horse, and the princess that he saves can be seen in the background. In other words, we see Perseus, or Paris, saving the “ancient” Andromeda or the Biblical Eve. One has to point out that St. George is portrayed killing the dragon with a sword, as opposed to the more familiar spear – just like his double, the “ancient” Perseus.



Fig. 4.20 “St. George the Dragon-Slayer” by Lucas Cranach (1472-1553). Painted around 1510. We see St. George riding a horse, the dead dragon and the saved princess. Taken from [1310], page 16.

In fig. 4.21 we see “Perseus and Andromeda” by Morazzone, “probably painted in the 1610’s” ([194], page 434). Although it is nowadays presumed that the painting in question portrays the “ancient” Perseus and Andromeda, what we actually see here is St. George riding his horse and killing the dragon, with the princess on the right. If it hadn’t been for the name of the painting, any unprejudiced observer would instantly call the painting “St. George slaying the dragon”.



Fig. 4.21 “Perseus and Andromeda” by Morazzone, presumably painted around the first half of the XVII century. Uffizi, Florence. This “ancient” subject coincides with that of “St. George the Dragon-Slayer” completely. Once again we witness the “ancient” tale of “Perseus, Andromeda and the Dragon” to be but a variation of the famous topic of the XIV-XVII, “St. George, the Princess and the Dragon”. Taken from [194], page 434.

Thus, as soon as we compare several representations of the “ancient Perseus and Andromeda” with the mediaeval pictures of St. George and the princess, we instantly discover them to be very similar, and even perfectly identical in some cases. It is obvious that what we see is the same subject multiplied by various art schools of the XIV-XVII century and different versions of history.

It is also possible that the very same tale of George and the princess became reflected in the “ancient” Greek legend of Jason and Medea. In fig. 4.22 one sees the same subject as presented by a mediaeval picture ([851], pages 16-17). Once again we see the hero (Jason) killing the dragon with a sword, with the beautiful Medea in the background. This scene is almost impossible to distinguish from the pictures of St. George or Perseus the dragon-slayer. As a matter of fact, the name Medea is part of the name Andromeda, or Andro-Medea. See above for the possible origins of the name Andromeda. In figs. 4.23 and 4.24 we see two other old pictures portraying St. George that are rather interesting ([568]).



Fig. 4.22 Jason and Medea. We see Jason killing the dragon, with Medea behind him. The picture looks identical to those of St. George. Taken from [851], pages 16-17.



Fig. 4.23 An old drawing of St. George from the Dmitrievskiy Cathedral in Vladimir. We see the princess saved by St. George in the background. Taken from [568], page 17.



Fig. 4.24 A rare old drawing of St. George from the Ryurik Fortress in Ladoga dated to the alleged XII century. Apart from seeing the princess saved from the dragon by St. George, we observe a peculiar detail – namely, that she has the dragon on a leash. Taken from [568], page 113.

One has to point out that the picture of St. George from the Dmitrovsky Cathedral (figs. 4.23 and 4.25) is very similar to the mediaeval American effigies of gods ascribed to the Mayans. We provide two ancient Mexican pieces of artwork in figs. 4.26 and 4.27 ([1270], pages 39 and 53). Such similarity of styles may possibly indicate the proximity of the mediaeval Russian and Mexican culture.



Fig. 4.25 A close-in of St. George from the Dmitrovsky Cathedral in Vladimir. Taken from [568], page 17.



Fig. 4.26. A side-face representation of an “ancient” Mexican ruler by the name of Chan Bahlum (possibly, Khan Belyi – “The White Khan”) from a stone plate in Palenque, Mexico. Taken from [1270], page 39.



Fig. 4.27. An ancient sculpture of a Mexican ruler by the name of Pacal in Palenque, Mexico. This sculpture is also occasionally referred to as “The Head of the Young Warrior. The Scripture Temple sepulchre. Palenque” ([383], page 191). Taken from [1270], page 53.

Let us sum up the theory that the following well-known subjects duplicate each other:

- 1) The Biblical Adam and Eve (as well as the treacherous serpent).
- 2) The “ancient” Greek Paris and Helen, or Venus.
- 3) The “ancient” Perseus and Andromeda (and the serpent).
- 4) The “ancient” Jason and Medea (and the serpent).
- 5) The mediaeval St. George and the princess (and the serpent).

In Chapter 3 of Chron2 we formulate the hypothesis that the “ancient” legend of the “judgement of Paris” (or P-Russ choosing one goddess of three) may have its roots in the mediaeval choice between the several creeds that existed at the time. This is apparently a partial reflection of the well-known story from mediaeval Russian history, when Prince Vladimir chose Christianity out of several religions that he was offered. This may have been the real “choice of P-Russ”, or the

choice of Vladimir (Master of the World).

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

Let us ask a rather unexpected question. What exactly could be the nature of the apple shared by Adam and Eve, or Paris and Venus? If we are to interpret the legend the way it is customary nowadays, one fails to understand the role of apple as a mere fruit. Let us put forth the following hypothesis in this respect. The word “apple” (*yabloko* in Russian) may have its origins in the old Russian word “*obly*”, or “round” ([223] and [225], V. Dal). Cf. “*ogloblya*” (thill), originating from “*oblokat*”, to circumfuse (V. Dal). The Latin words “*globo*” (to round) and “*globus*” (globe) may have the same origin, as well as the English words “ball” and “apple”, the German words “ball” (ball) and “ballon” (balloon) etc. See the Parallelism Glossary in Chron7 for details.

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



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



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

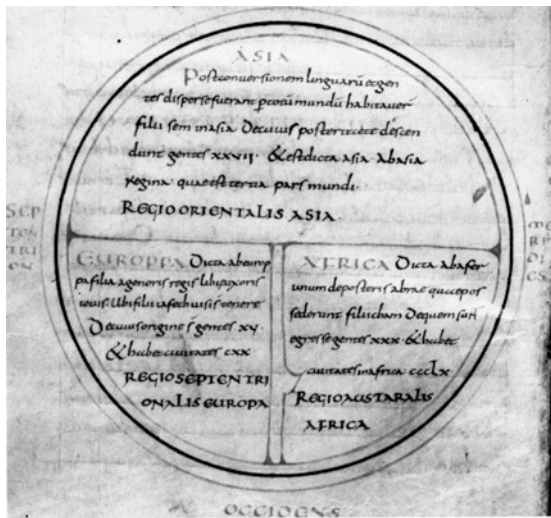


Fig. 4.30 Another version of the ancient map by Isidore taken from a book of the alleged IX century. Taken from [1177], fig. 18.43, page 343.

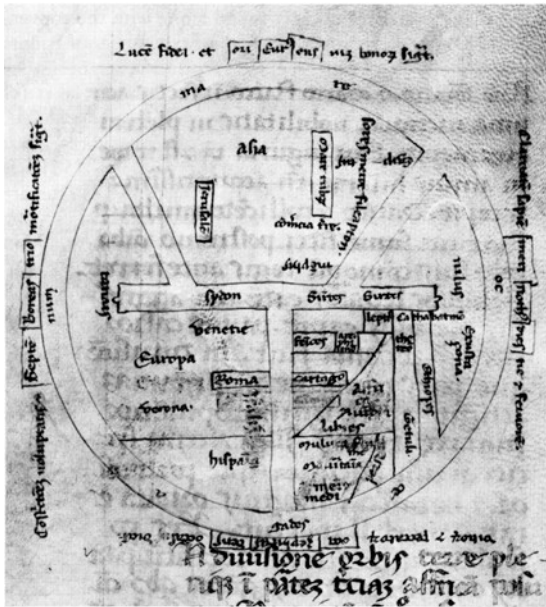


Fig. 4.31 An ancient world map from a manuscript of Sallust. The book is dated to the alleged XIII century. The Christian T-cross divides the world into three parts. Taken from [1177], fig. 18.50, page 346.

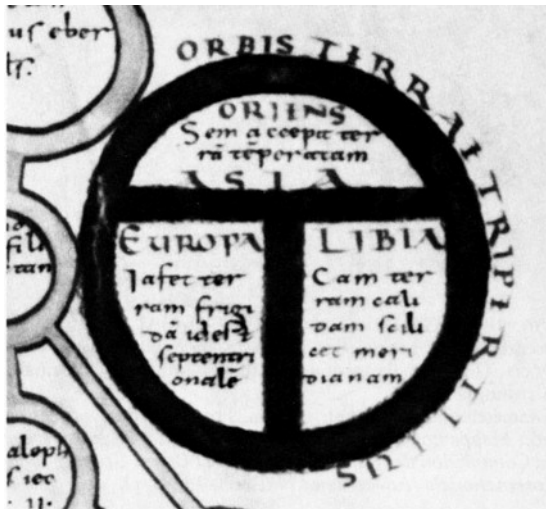


Fig. 4.32 An ancient world map from a manuscript of the alleged XI century. A Christian T-cross divides the world into three parts: the Orient, Europe and Libya. Taken from [1177], fig. 18.52, page 346.

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

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

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

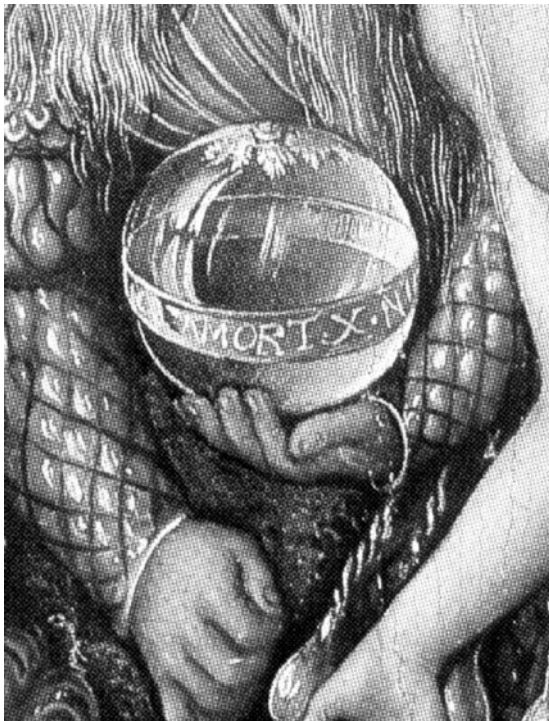


Fig. 4.33 A close-in with a fragment of “The Judgement of Paris” by Lucas Cranach the Elder. The crystal “apple of Paris” looks like the globe. Taken from [1244], page 47.

Let us conclude with the painting by Fernando Gallego entitled “Pantocrator” that dates to the alleged year 1485. It depicts Jesus Christ holding an orb in his hand. The orb is a sphere (a globe) with a cross on top, see figs. 4.34 and 4.35. One has to emphasize that what we see here is obviously the globe covered by the atmosphere (fig. 4.35). The transparent, seemingly crystal capsule conceals the Earth complete with oceans of blue and contours of the continents. The globe is covered by a transparent crystalline atmosphere, which is pictured celestial blue. It is perfectly obvious that this painting could only have appeared in an epoch with a sufficiently developed cosmology and represents the Earth as seen from outer space. This is most probably the level of the XVI-XVII century and not the XV, as the art critics hasten to assure us. However, it is possible that the artist wasn’t referring to the atmosphere, but rather the crystalline celestial sphere with the sun and the planets moving alongside its surface. The concept of such a sphere as a real cosmological phenomenon had been popular up until the XVII century.



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



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

2. Genesis 4-5. Cain and Abel, the murder of Abel and the separation of humanity into two nations. These events of the XI-XVI century A.D. were initially shifted to 753-520 B.C. by the chronologists

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

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

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

■ ■ 2.1c. *The mediaeval original*. Cain is possibly a version of the word Khan, whereas Abel stands for Babylon. This is possibly a reflection of the war between the Khans and Babylon, or Russia (Horde) and Byzantium. See Chron5 and Chron6.

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

■ 2.2b. *The “antiquity”*. The separation of the Third Roman Empire of the alleged III-VI century A.D. into two empires – the Western and the Eastern.

■ ■ 2.2c. *The mediaeval original*. The Holy Empire of the alleged X-XIII century is simultaneously Roman and German in a way; it happens to be a reflection of the Habsburg (Nov-Gorod?) Empire of the XIII-XVII century, or the Great = “Mongolian” Empire, qv in Chron2, Chapter 1. Russia-Horde of the XIV-XVI century is likely to have been known as Israel, whereas the Ottoman = Ataman Empire was called Judea, qv in Chron7.

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

■ 2.3b. *The “antiquity”*. Titus Livy tells us of *seven* great kings (see Chron2, Chapter 2). The numbers 7 and 9 are close enough to each other.

3. Genesis 6-9. The corruption of humanity. The deluge as punishment. Noah the Patriarch, the Ark, the Covenant and the Rainbow. These events of the XI-XVI century A.D. were initially shifted to 520-510 B.C. by the chronologists

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

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

■ 3.1b. *The “antiquity”*. This is once again the period of the Trojan = Tarquinian = Gothic War and the “legend of a woman” that precedes it. We have pointed out that it emphasizes the sexual aspect of the “humiliation of a woman”, associating this corruption with the beginning of a great war, or a great catastrophe. This subject most probably duplicates the tale of the rape of the Sabines, which also accents the sexual aspect and violence committed upon women. The rape of the Sabine women is placed at the beginning of the First Empire, or the Regal Rome, by the Scaligerian chronology.

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

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

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

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

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

([695]).

3.4a. *The Bible*. The survivor after the deluge is Noah the patriarch accompanied by his family. The salvation of Noah and his family is similar to the escape of the great prophet Moses and a group of Israelis (Exodus). See more about this parallelism below.

■ 3.4b. *The “antiquity”*. The Trojan = Tarquinian = Gothic War results in an “exodus”. A group of refugees escapes from the kingdom of TRQN.

■ ■ 3.4c. *The mediaeval original*. The name Noah may be a somewhat modified transcription of “new”, or “novy”. It might be a reference to the New Rome of the XIII century A.D., or Czar-Grad.

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

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



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

In fig. 4.36 we see “Scenes from the Life of Moses: Crossing the Red Sea” from the Sistine Chapel by Cosimo Rosselli (The Vatican Museum – see [713], page 193. The artist painted the famous Biblical subject as a typically mediaeval event. We see *knights in heavy armour* – in the drowning army of the Pharaoh, as well as the army of Moses on the shore. A typically mediaeval city can be seen in the background – tall walls, mediaeval houses and churches etc. One feels like asking quite a few questions about this picture in general, since we see Cosimo Rosselli present this scene in a manner that has got nothing in common with the modern Scaligerian tradition. For instance, we see pouring rain, with the sky all covered by clouds. How often does one see hurricanes and long periods of heavy rain in modern Egypt, dare we ask? Furthermore, in the top right corner of the painting we see something that bears great semblance to snow falling from the sky, no less. At least, that’s the impression one gets looking at the white dots which look very much like flakes.

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



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

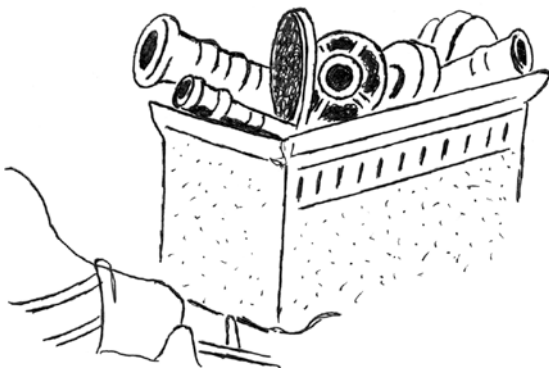


Fig. 4.38. Fragment with the cannons of the “ancient” Egyptian pharaoh’s army (our copy in drawing).

3.6a. *The Bible*. Patriarch Noah is particularly favoured by God, who graces him with private conversations (Genesis 6-7). It isn’t exactly every Biblical patriarch who gets honoured in this manner.

3.6aa. *The Bible*. Moses the Prophet, the double of Noah, is also a favourite protégé of the Lord,

who doesn't merely converse with him privately, but also supports his every endeavour (Exodus).

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

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

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

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

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

■ ■ 3.8c. *The mediaeval original*. The events related to Moses and the “Ark of Covenant” apparently take place in Italy, near the Vesuvius, in the XIII-XIV century A.D. Furthermore, mediaeval chronicles claim that “Moses’ ark of the Lord’s Covenant” was kept in Lateran ([196], Volume 4, page 562). Let us remind the reader that, according to our reconstruction, Rome in Italy was founded around 1380 A.D. See Chron6 to find out about the real identity of Noah’s Ark.

3.9a. *The Bible*. The story of Noah (New?) contains two important terms: “ark” and “covenant”. The Bible interprets the word “covenant” as “rainbow” here (Genesis 9:13), which stands to symbolize the promise that God has given to Noah.

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

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

■ 3.10b. *The “antiquity”*. Indeed, after the Trojan War of the alleged XIII century B.C., the Tarquinian War of the alleged VI century B.C., and the Gothic War of the alleged VI century A.D. the exodus, or banishment of the defeated Trojans = Tarquins = Goths scatter all across Europe, Egypt and Asia, qv in Chapter 2 of Chron2.

■ ■ 3.10c. *The mediaeval original*. The war of the XIII century in Byzantium results in the

defeated party fleeing and settling in every part of the world known to that date. The victors follow them close behind. Thus the “Mongolian” = Great Slavic Conquest of the XIII-XIV century A.D. began. The name Noah, or New, is possibly a reference to the New Rome. The multidirectional migration of the nations began after the Trojan War of the XIII century A.D., qv in Chron5 and Chron6.

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

■ 3.11b. *The “antiquity”*. Mediaeval chronicles claim that the Biblical patriarch Noah had “founded a city in the vicinity of Rome” ([196], Volume 3, page 437). He is also supposed to have “called it after his own name” (quoting by [196], Volume 3, page 437). All of this takes place already after the “deluge”. It is usually presumed that this legend refers to the foundation of Rome in Italy.

■ ■ 3.11c. *The mediaeval original*. The foundation of the Roman Kingdom on the territory or Russia (Horde) at the end of the XIII century A.D. by Romulus and Remus, the grandchildren of the Trojan king Aeneas (Noah = New?). This is how the Great = “Mongolian” Empire was founded, which became reflected in some sources as the “ancient Rome”. In the XVI century the new capital of Russia-Horde is founded – Moscow, referred to as the New Jerusalem in the Bible, qv in Chron6. In the XIV century, during the Great = “Mongolian” Conquest, Rome in Italy is founded. This event also became reflected in the “ancient” legend of King Aeneas (Noah) and his descendants.

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

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

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

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

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

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

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

3.15a. *The Bible.* God gives Patriarch Noah a list of main laws, which dictate how the survivors of the deluge should organize their lives (Genesis 9:2-7).

3.15aa. *The Bible.* God gives Moses the Prophet a list of laws to regulate the lifestyles of the ones who had survived the exodus from MS-Rome, or Egypt (Genesis and Deuteronomy). Bear in mind that Egypt was also called MS-Rome or Mis-Rome (*Mitz-Rim*, qv in [544] and [99], pages 77 and 78). One has to say the following in re the name of Egypt. "Ancient inscriptions, as well as the books of latter day Egyptian Christians, Egypt is called by a name that translates as 'the black land', Kem or Kami in Egyptian... let us also point out that the name Egypt wasn't known to those who lived on the Nile... Wilkinson [put forth the hypothesis that] the word Egypt may be a derivative from Coptos or Guptos – the name of a city... the toponymy of the name used by the Asian foreigners for Egypt is a real enigma... the Jews called in *Metzrahem*, the Assyrians, *Mutsur* - and the Persians, *Mudrajah*" ([99], pages 77 and 78). See Chron5 for more detail. These two stories are the only ones we encounter in the Bible that tell us about God passing his main laws onto his prophet, or a patriarch. Even the manner in which some of the laws are formulated is the same.

3.16a. *The Bible.* Let us quote an example of a law from the epoch of Noah: "Whoso sheddeth man's blood, by man shall his blood be shed" (Genesis 9:6).

3.16aa. *The Bible.* An example from the epoch of Moses: "Whosoever lays his hand on a man and slays him, he also shall be slain" (Exodus 21:12).

3.17a. *The Bible.* After Noah and his family were saved, there was a huge sacrifice of burnt offerings in God's honour (Genesis 8:20-21).

3.17aa. *The Bible.* After describing the escape of Moses and his companions to safety, the Bible describes the set of rules issued by God and defining the correct rules for making burnt offerings (Exodus).

4. Genesis 10. The offspring of the sons of Noah (Shem, Ham and Japhet). These events of the XI-xvi century A.D. were initially shifted into 510-82 B.C. by the chronologists

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

4.1a. *The Bible*. After the catastrophe, or the deluge, the Bible cites a long genealogical list that also contains the names of all the nations that descended from the sons of Noah, or the survivors of the Great Flood.

■ 4.1b. *The “antiquity”*. This is where Scaligerian history places the lists of Roman emperors who were possibly related to TRQN and became scattered after the Trojan War. The only thing we can note is a simultaneous appearance of two long dynastic lists. It would be of interest to compare the Biblical lists to those of the Byzantine emperors of the alleged VI-X century A.D. as well as the Greek rulers of the alleged VI-I century B.C.

■ ■ 4.1c. *The mediaeval original*. These may be lists of European and Asian rulers of the XIII-XVI century A.D., the descendants of the TRQN nation which scattered all across Europe and Asia as a result of XIII century war, qv in Chron5.

5. Genesis 11:1-9. The Tower of Babel. Confounded languages. The scattering of nations. These events of the XI-XVI century were initially shifted into the I century B.C. by the chronologists

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

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

■ 5.1b. *The “antiquity”*. We run into yet another reiteration of the familiar legend that tells us about the escape of defeated nations after the Trojan War of the alleged XIII century B.C., the Tarquins after the war of the alleged VI century B.C. and the Goths after the Gothic War of the alleged VI century A.D.

■ ■ 5.1c. *The mediaeval original*. The great war of the XIII century A.D., which results in nations “scattering all across the world”. The groups of refugees and the victors chasing them leave Byzantium. The Biblical chronicler may well have referred to the “Mongolian” = Great Conquest as to the Tower of Babel. See Chron5 and Chron6.

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

■ 5.2b. *The “antiquity”*. The Gothic War of the alleged VI century A.D. had raged across the territory of New Rome predominantly, but it was ascribed to the vicinity of the Italian Rome later on. We have seen the superimposition of Rome over Babylon in Chapter 3 of Chron2.

■ ■ 5.2c. *The mediaeval original*. Mediaeval chronicles occasionally refer to Rome, New Rome and Czar-Grad as to Babylon, qv in Chron2, Chapter 3, as well as [267], page 85. Some of the

texts might be calling Russia (The Horde) Babylon. The very name Babylon may well stem from the Volga Horde and such words as Volga, Volgar and Bulgarian. The Biblical Babylonians worshipped a deity named Baal – that is, BL or VL, qv in Chron6.

6. Genesis 11:10-32. The offspring of Shem until Terah. These events of the XI-XVI century were initially shifted by the chronologists into the period between 82 B.C. and 217 or 250 A.D.

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

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

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

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

7. Genesis 12; 13:1. Early days of Abram, the struggle with the Pharaoh and the exodus from Egypt. These events of the XI-XVI century A.D. were initially shifted to 250-300 A.D. by the chronologists

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

7.1a. *The Bible*. The name Abram can be translated as “the father of Rome”, or “Rome-Father” ([544], Volume 5). Let us also point out the similarity of the names Aurelian and Abraham – and don’t forget that Aurelian is referred to as *Restitutor Orbis* in Roman history, qv ib Chron2, Chapter 1. Thus, the term Rome = Ram, which probably meant “a space” (cf. the word room, or “Raum” – the German for “room” and “space”).

■ 7.1b. *The “antiquity”*. We see yet another foundation of Rome towards the end of this period; this time allegedly the New Rome on the Bosphorus. Bear in mind that a 1053-year chronological

shift forward shall superimpose the “ancient” foundation of Rome in 753 B.C. over the “mediaeval” foundation of the New Rome around the alleged date of 300 A.D.

■ ■ 7.1c. *The mediaeval original.* What we encounter here is either the tale of how Rome on the Bosphorus was founded around the X century A.D., or that of the foundation of Italian Rome around 1380 A.D. We have to note that if we count 1053 years (shift value) backwards from that date, we shall wind up in the vicinity of 330 A.D., the alleged date when the New Rome on the Bosphorus was founded. This is how the Scaligerian chronologists might have tried to calculate the date of Czar-Grad’s foundation. They missed by 1053 years, the reason for the error being the misdating of Christ’s life by roughly a millenarian value. In fig. 4.39 we cite an ancient engraving from a 1558 Bible (*Biblia Sacra*) that depicts the meeting of Abraham and Abimelech. Abraham is a typical mediaeval knight in a helmet and heavy armour.



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

7.2a. *The Bible.* Abram leaves his homeland and settles in a new place. “Now the Lord God had said to Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee” (Genesis 12:1).

■ 7.2b. *The “antiquity”.* Yet another repetition. After the fall of Troy, a group of Trojan (TRQN) refugees migrates to Latinia with their victors chasing them. The settlers are led by Aeneas/Noah (Rome-Father?) initially; after that, Romulus (and Remus), the sons of Aeneas become leaders ([482]).

7.3a. *The Bible.* The legend of a woman – the famous wife of Abram, Sarai. It is also possible that it isn’t a single person referred to by that name, but rather an entire nation. It may be the same as that of the Serians, qv in Chron5.

■ 7.3b. *The “antiquity”*. The legend of the Trojan = Tarquinian = Gothic war begins with the story of a woman – in this case, Julia Maesa between the alleged years 250-300 A.D., qv in Chron2, Chapter 1.

7.4a. *The Bible*. Abram and Sarai come to MS-Rome. The Synodal translation identifies MS-Rome as Egypt (Genesis 12:10).

■ 7.4b. *The “antiquity”*. We see a war with the Goths in the corresponding place of Roman history towards the end of the alleged III century A.D. and the beginning of the IV. See Chron2, Chapter 1.

■ ■ 7.4c. *The mediaeval original*. It remains the war of the XIII century A.D. in and around New Rome. The Biblical MS-Rome can possibly be identified as “Mosokh-Rim”, or Russia-Horde of the XIV-XV century (see Chron6 for more details). Chronicles would subsequently transfer some of these events to the Mediterranean region and Egypt in Africa.

7.5a. *The Bible*. The Pharaoh abducts Sarai. “The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh’s house” (Genesis 12:15).

■ 7.5b. *The “antiquity”*. The famous “rape of the Sabine women” in Rome or the “abduction of Helen” in the Trojan War (the *casus belli*).

■ ■ 7.5c. *The mediaeval original*. The “legend of a woman” from the history of the XIII century war, qv in Chron2, Chapter 2.

7.6a. *The Bible*. The abductor of Sarai is the Pharaoh PHR, or PhRN, cf. TRN and TRNK for Trojans and TRQN for the Tarquins.

■ 7.6b. *The “antiquity”*. The woman is taken captive by a Trojan (TRNK, or TRQN). Titus Livy names one of the Tarquins as the rapist (TRQN once again). See more details in Chapter 2 of Chron2.

7.7a. *The Bible*. The gender aspect of the “rape” is emphasized.

■ 7.7b. *The “antiquity”*. In the Trojan and the Tarquinian version the sexual overtones of the abduction or insult are pointed out rather explicitly – the temptation of Helen, the rape of Lucretia and so on. See Chron2, Chapter 1.

■ ■ 7.7c. *The mediaeval original*. We have put forth a hypothesis that one of the reasons for the war of the XIII century A.D. may have been the Crusaders’ revenge of Andronicus (Christ), crucified in 1152 A.D. in Czar-Grad. Another motivation could be the budding schism between several Christian confessions of the XII-XIII century that used to be united. One of them shall later become known as the “ancient” orgiastic cult by Venus or Aphrodite, which was characterized by sexual excesses and became reflected in the myths about “a woman humiliated”, or the reason for a religious war. See Chron2, Chapter 3.

7.8a. *The Bible*. Wrath of God befalls the land of MS-Rome, or the kingdom of TRN (the Pharaoh): “And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram’s wife” (Genesis 12:17).

■ 7.8b. *The “antiquity”*. The Trojan = Tarquinian = Gothic War breaks out as a result of the abduction or humiliation of a woman. Vengeance befalls the abductors or the offenders – the TRQN.

7.9a. *The Bible*. The war of God against the TRN = Pharaoh ends with the defeat of the latter, who returns Sarai to Abram and asks him for pardon (Genesis 12:18-19).

■ 7.9b. *The “antiquity”*. Every reflection of the XIII century war ends with the defeat of the TRQN. Certain mediaeval authors reported that the abducted Helen was returned to Menelaus, her former husband ([851]).

7.10a. *The Bible*. After the “war against TRN”, Abram leaves MS-Rome: “And Abram went up out of Egypt [or MS-Rome – A. F.], he, and his wife, and all that he had... and he went on his journeys” (Genesis 13:1 and 13:3).

■ 7.10b. *The “antiquity”*. After the beginning of the Gothic war a group of refugees leaves Byzantium (or allegedly Italy, after the paper migration of history Westwards). In the Trojan version the burnt, gutted and looted Troy is abandoned by both parties – the defeated Trojans (TRQN) as well as their Greek victors. In the Gothic version, the Romean victors also leave Italy, qv in Chron2, Chapter 2.

■ ■ 7.10c. *The mediaeval original*. A great many citizens of Constantinople and Byzantium fled to the West after the devastating war of the XIII century A.D., followed by the forces of the Great = “Mongolian” Invasion, qv in Chron5.

8. Genesis 13:2-18; 14-38. Abram and Haran, the division into two kingdoms, Isaac, Esau, Jacob, Judas, and Joseph. These events of the XI-XVI century A.D. were initially shifted to 306-526 A.D. by the chronologists

In the present chapter we analyse the Biblical events related in Genesis 13:2-18 and 14-38.

8.1a. *The Bible*. Haran was born together with Abram (Rome-Father). This name is very close to “Aaron”, or “Arius” (Leo). Abram and Haran are brothers (Genesis 11:26)

■ 8.1b. *The phantom Middle Ages*. The famous Arius was active at dawn of the Third Roman Empire – allegedly in the beginning of the IV century A.D. As a result of several dynastic

parallelisms, he is also the famous Aaron = Leo IX. See Chron2, Chapter 2. Aaron = Arius is the predecessor of Basil the Great, or the XII century Jesus Christ.

8.2a. *The Bible*. Aaron “begat” Lot, or LT without vocalizations (Genesis 11:27). One can identify LT as the Latin nation, or the inhabitants of Italy (Latinia) - or, alternatively, the inhabitants of the Latin Empire on Byzantine territory.

■ 8.2b. *The phantom Middle Ages*. According to Titus Livy ([482]) and the documents ascribed to the Third Roman Empire nowadays, the Roman state is also a Latin state. Latin is the official language of many Roman chronicles.

8.3a. *The Bible*. God says unto Abram (The Father of Rome): “I will make of thee a great nation... and make thy name [Rome, that is – A. F.] great” (Genesis 13:1-9).

■ 8.3b. *The phantom Middle Ages*. At the beginning of the period that we have under study, Livy’s Regal Rome is founded (the First = Third Roman Empire, also known as the Great = “Mongolian” Empire of the XIV-XVI century, qv in Chron1, Chapter 6, and Chron5).

8.4a. *The Bible*. At the beginning of this epoch we see two characters, Abraham and Lot, who choose the land for settlement and proceed to settle thereupon (Genesis 13:1-9).

■ 8.4b. *The phantom Middle Ages*. This epoch begins with Romulus and Remus (also two characters) choosing a place for their nation’s dwelling and founding two cities (or a single city; see [482]).

8.5a. *The Bible*. However, a struggle soon begins between Abram and Lot: “And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdsmen of Lot’s cattle” (Genesis 13:6-7). Lot and Abram are relations, the former being a nephew of the latter.

■ 8.5b. *The phantom Middle Ages*. Romulus and Remus have a quarrel ([482], Volume 1). This happens in the alleged VIII century B.C. The quarrel is soon blown completely out of proportion. Romulus and Remus are brothers, or each other’s kin, which is also true of Abram and Lot, as the Bible tells us. History of another duplicate (the Third Roman Empire) begins with a similar scenario as well. Here we see a conflict between Constantine and Licinius of the alleged early IV century A.D. See Chron1, Chapter 1.

8.6a. *The Bible*. The Bible contains no information about Abram killing Lot – however, we learn that a war against Lot is instigated, in the course of which he is attacked by 4 kings and taken captive (Genesis 14:12).

■ 8.6b. *The phantom Middle Ages*. Romulus murders Remus in the alleged VIII century B.C. In another duplicate (the alleged beginning of the IV century A.D.), Constantine I launches a campaign against Licinius and puts the latter to rout as a result (see Chron1, Chapter 1). Just as in

the the Biblical legend, Constantine I and Licinius had originally been friends.

8.7a. *The Bible*. Lot had “pitched his tent toward Sodom” (Genesis 13:12). Having taken Lot prisoner, the victors “took all the goods of Sodom and of Gomorrah” (Genesis 14:11).

8.7b. *The phantom Middle Ages*. As we already mentioned, it is likely that the Biblical cities of Sodom and Gomorrah can really be identified as the Italian cities of Stabia (=Sodom?) and Herculaneum (=Gomorrah?) near the Vesuvius. These Biblical events may thus be located in Italy.

8.8a. *The Bible*. “And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee... for we are brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right... and they separated themselves the one from the other” ([Genesis 13:8-9 and 13:11).

■ 8.8b. *The Phantom Middle Ages*. In the early days of the Third Roman Empire of the alleged III-IV century A.D. it becomes separated into two parts, the Western and the Eastern. This is virtually the same as we learn from the Biblical books of Kings and Chronicles – the division of an initially whole kingdom into two (Israel and Judea, respectively). See Chron2, Chapter 1. The divide occurs under Constantine I and Licinius, or Romulus and Remus, or Jeroboam I and Rehoboam; all of them duplicate each other.

8.9a. *The Bible*. “Then Lot chose him all the plain of Jordan” (Genesis 13:11).

■ 8.9b. *The phantom Middle Ages*. The Biblical river of Jordan can be identified as either the Danube, the Don, the Rhone, or the Bosphorus straits.

■ ■ 8.9c. *The mediaeval original*. As we are beginning to understand (qv in Chron2, Chapter 1), the originals of the two Biblical kingdoms can be identified as the Italian and German dynasties of the Holy Roman Empire of the alleged XI-XIII century A.D. and the Habsburg = “Mongolian” Empire of the XIV-XVI century A.D. Thus, the Bible is referring to certain events of the XI-XIII century A.D., and to those of the XIV-XVI century A.D. for the most part.

8.10a. *The Bible*. “And Lot journeyed east [sic! – A. F.]: and they [Lot and Abraham – A. F.] separated themselves the one from the other (Genesis 13:11).

■ 8.10b. *The phantom Middle Ages*. Lot is a double of Licinius, or Rehoboam, or the ancient Judean (Theocratic) ruler, the founder of the Eastern kingdom from the beginning of the alleged IV century A.D.

8.11a. *The Bible*. The Lord “made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt [MS-Rome – A. F.] unto the great river, the river Euphrates” (Genesis 15:18). See more about the possible European localization of the Biblical Euphrates as either Danube, the river Prut, or some river in Russia/Horde, in Chron5.

■ 8.11b. *The phantom Middle Ages*. The Roman Byzantine Empire was considered to have been a powerful state in the Middle Ages, one that possessed vast territories.

8.12a. *The Bible*. Hagar the maid bears a child of Abram that is called Ishmael (Genesis 16).

■ 8.12b. *The phantom Middle Ages*. N. A. Morozov identified this legend as the reflection of the Mohammedan religion coming to existence in the beginning of the alleged VII century A.D. and the beginning of the Hijrah era in the alleged year 622 A.D. ([544], Volume 6). By the way, the Muslims were also called Hagarites (after the Biblical Hagar) in the Middle Ages. One of the manifestations of the 333-year shift is the mutual superimposition of the beginning and the end of the Third Roman Empire. Therefore, if we identify the Biblical tale of Abram as that of the Third Roman Empire's foundation, the presence of Hagar, or Hagarites, in the legend concurs well with the rest of the data we possess. This superimposition of one legend of Hagar over the other confirms the correctness of the parallelism that covers a span of many years already.

8.13a. *The Bible*. At the beginning of "Abram's reign", or the early days of his kingdom's existence, the famous destruction of Sodom and Gomorrah takes place: "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew the cities, and all the plain... and he looked toward Sodom and Gomorrah... and beheld, and, lo, the smoke of the country went up as the smoke of a furnace (Genesis 19:24-25 and 19:28).

■ 8.13b. *The phantom Middle Ages*. Since the Second and the Third Roman Empire duplicate each other, we encounter the well-known eruption of Vesuvius in the alleged IV century A.D. that duplicates its counterpart from the Second Empire dating to the alleged year 79 A.D. It is the eruption that destroyed the Italian cities of Stabia (or the Biblical Sodom), and Herculaneum (the Biblical Gomorrah), as well as Pompeii. This is the very eruption described by Titus Livy and located in his Regal Rome, qv in Chron2, Chapter 1. Thus, we see yet another mutual superimposition of the two legends whose proximity to each other was already demonstrated above.

■ ■ 8.13c. *The mediaeval original*. As we were saying in Chron2, Chapter 2, the "ancient" eruptions of the alleged years 79 and 472 A.D. that destroyed the "ancient" city of Pompeii are most likely to reflect the eruptions of 1138-1139 and 1500 after a 1053-year shift. Thus, modern visitors of Pompeii and Herculaneum see the ruins of cities, which became destroyed at the very end of the XV century A.D., or the beginning of the XVI century.

8.14a. *The Bible*. The Biblical description of Abraham's epoch contains many allusions to the children of Heth (Genesis 23). It is also emphasized that the children of Heth aren't Abraham's subjects, but rather a powerful and independent nation that Abraham tries to remain on good terms with: "And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth" (Genesis 23:7).

■ 8.14b. *The phantom Middle Ages*. The Goths play a very important part in the history of the Third Roman Empire of the alleged IV-VI century A.D.; we have already witnessed their

superimposition over the Hittites. The Goths aren't "of Roman blood"; however, they interact with Rome constantly, and there is even a historical period of Gothic rule in Roman history of the alleged VI century A.D.

■ ■ 8.14c. *The mediaeval original.* The Goths, the Hittites and the Huns. They are but various mediaeval names for the Cossacks, or the "Tartars". See Chron5.

8.15a. *The Bible.* The children of Heth were ruled by Ephron the Hittite (Genesis 23:10). Due to the constant flexion of T and PH, Ephron (PhRN sans vocalizations) transforms into the well-familiar TRN (the Pharaoh etc).

■ 8.15b. *The phantom Middle Ages.* We have already witnessed the mutual superimposition of the Goths, or Hittites, over the Trojan or Tarquinian nation of TRQN; thus, the Goths, or the Hittites, can be referred to by the term TRN, which is what we encounter in the Bible – exactly as one should expect.

8.16a. *The Bible.* We learn of the death of Abraham – the first great "King" after the separation from Lot. "And it came to pass after the death of Abraham, that God blessed his son Isaac" (Genesis 25:11). The name Isaac is a possible variant of another Biblical name, that of Asa, which is used for referring to the "Jesus epoch" of King Asa in Kings.

■ 8.16b. *The phantom Middle Ages.* The death of Romulus = Constantine I = Jeroboam I = the first king of Titus Livy's Regal Rome from the beginning of the Third Roman Empire. His successor is Numa Pompilius who becomes superimposed over the "Jesus epoch", qv in Chapter 2 of Chron2. Numa duplicates the Biblical king Asa the Theocrat, and corresponds to the epoch of the alleged years 333-368 A.D. or 333-378 A.D.

8.17a. *The Bible.* From Abraham to Moses, or the Great Exodus. There are 7 of the most important Biblical patriarchs, which are described in detail, dated to this epoch: Abraham, Isaac, Esau, Jacob, Judas, Joseph and Moses (Genesis 12-50).

■ 8.17b. *The phantom Middle Ages.* Titus Livy also counts seven Roman kings in his description of the First Empire = Second Empire = the Third Roman Empire (in reality, the empire of the X-XIII century A.D. and that of the XIV-XVI century A.D.). The reign of the last king, Lucius Tarquin the Proud, is marked by the exodus, or escape of the Tarquins (TRQN) from Rome after the defeat that they suffered at the hands of the Romans in the Tarquinian War. Therefore, both sources, the religious (the Bible) and the secular (Titus Livy) indicate the same number of patriarch kings here.

9. Genesis 39-50. Exodus 1-14. Joseph, Moses, The war with the Pharaoh, the exodus from Egypt and the defeat of Pharaoh's army. These events of the XI-XVI century were initially shifted to 476-535 A.D. by the chronologists

In the present chapter we analyse the Biblical events described in Genesis 39-50 and Exodus 1-14.

9.1a. *The Bible*. Joseph is considered to have been one of the great Biblical patriarchs who became king in Egypt, or MS-Rome (Genesis 41:41-44).

■ 9.1b. *The phantom Middle Ages*. Odoacer is the German emperor who also becomes enthroned in Rome after the occupation of Italy in the alleged V century A.D.

9.2a. *The Bible*. Joseph had inhabited the land of Canaan originally, and not MS-Rome (Genesis 37:1).

■ 9.2b. *The phantom Middle Ages*. Odoacer had originally been the leader of the Germanic tribes that dwelt beyond the borders of the Roman empire.

■ ■ 9.2c. *The mediaeval original*. The “land of Canaan” is most likely to be the land of the Khans – that is, either Russia (Horde), or the territory of Europe that became conquered by the “Mongol” Khans during the expansion, qv in Chron5 and Chron6.

9.3a. *The Bible*. Canaan, the land of Joseph's birth, is located northwards from MS-Rome, which is how it is represented on the Scaligerian maps of Biblical geography.

■ 9.3b. *The phantom Middle Ages*. Lands of the German and Gothic tribes that came to Italian Rome with Odoacer lay to the North of the city. Let us reiterate that the name used for Egypt in mediaeval texts was MS-RM, or MS-Raim (MS-Rome).

■ ■ 9.3c. *The mediaeval original*. See Chron6 for more details concerning the identification of the Biblical Egypt as the Great = “Mongolian” empire of the XIV-XVI century.

9.4a. *The Bible*. Joseph had been bought and taken away to MS-Rome (Genesis 37). He is initially brought there as a captive slave.

■ 9.4b. *The phantom Middle Ages*. Odoacer had initially been a leader of the mercenaries in the Roman army, and “bought by Rome” in this sense – as the leader of mercenaries, qv in Chron2, Chapter 1.

9.5a. *The Bible*. Joseph had lived in MS-Rome for a long enough period (Genesis 37 ff).

■ 9.5b. *The phantom Middle Ages*. Odoacer spends 17 years in Rome (the alleged years 476-493, qv in Chron2, Chapter 1).

9.6a. *The Bible*. Joseph begins to gather great influence in MS-Rome: “And he [Joseph – A. F.] was a prosperous man; and he was in the house of his master the Egyptian” (Genesis 39:2). Joseph is a stranger in MS-Rome.

■ 9.6b. *The phantom Middle Ages*. Odoacer becomes a Roman military commander ([64], p. 39). Odoacer is a stranger in Rome, and not Roman by birth.

9.7a. *The Bible*. Joseph serves at the Pharaoh’s court. The term “Pharaoh”, or TRN in the unvocalized version, is already well-known to us as a variant of the name TRQN or TRNK. The Biblical TRN (Pharaoh) is superimposed right over the period of the Third Roman Empire’s decline, which is the epoch of the Goths whom we already identify as TRQN above. The comparison of the Bible with Titus Livy’s tale of the Tarquins = TRQN would be just as fruitful.

■ 9.7b. *The phantom Middle Ages*. The period of Odoacer’s service in the Western Roman Empire falls over the alleged years 476-493 A.D., which is the period that follows the epoch of TRQN = Tarquin the Ancient according to Livy, merging with the epoch of the next Tarquinian ruler, Tarquin the Proud. In Chron2, Chapter 2, we formulate the hypothesis that Titus Livy confuses two adjacent rulers for one another here when he uses the term Tarquin (TRQN) for referring to Recimer instead of his successors – Odoacer and Theodoric.

9.8a. *The Bible*. Joseph seizes power in MS-Rome: the Pharaoh (TRN) makes Joseph the ruler of this entire land: “And Pharaoh said unto Joseph... thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou... and he made him ruler over all the land of Egypt [or MS-Rome – A. F.]” (Genesis 41:39-40 and 41:43).

■ 9.8b. *The phantom Middle Ages*. Odoacer also seizes power in Rome, or the kingdom of TRQN in the final years of the Third Empire in the West. He formally becomes a Roman Emperor and a patrician ([64]). He also has a co-ruler – the “truly Roman” emperor in the East of the empire.

9.9a. *The Bible*. Although Joseph is de facto the master of the entire MS-Roman land, he has a greater king above him: the Pharaoh (TRN), whose “throne is greater”. Joseph is subordinate to him in some manner; thus, he rules as a minion of the Great King called TRN (Genesis 41).

■ 9.9b. *The phantom Middle Ages*. Despite the fact that Odoacer is a plenipotentiary ruler in the West of the Roman Empire (allegedly Italy), Zeno, the ruler of the Eastern Empire and ergo all of the Empire as well, remains the “true Romean/Roman Emperor”. It is remarkable that after Odoacer had seized power in Italy, he sent a missive to New Rome together with the Roman Senate, in which he addressed Zeno with a humble plea to validate his Italian rule (see Chron2, Chapter 1). The Roman Senate appealed to Zeno saying that it was “futile for Rome to have

emperors of her own and that the magnitude of a single monarch were enough for protecting both the West and the East, agreeing to transfer the capital to Constantinople on behalf of the senators as well as the nation of Rome. It was said that ‘his virtue in all matters civil and military would suffice for satisfying all of the nation’s needs’. The Senate was pleading the Emperor [Zeno – A. F.] to ‘honour him [Odoacer – A. F.] with the title of Patrician and the governorship of the Italian region” ([64], page 40). Zeno kindly agreed to this. We see this version rendered in the Bible as well – towards the end of the Genesis, in the tale of Joseph; however, since this time it is related by other scribes, the terms and descriptions used are also different.

9.10a. *The Bible*. After a while Joseph summons his entire clan to MS-Rome, led by his father Jacob: “Haste ye, and go up to my father, and say unto him... God hath made me lord of all Egypt: come down unto me, tarry not” (Genesis 45:9). Jacob agrees, and a mass migration (it was exactly this, a Volkswanderung!) to MS-Rome begins. God tells Jacob the following: “I will go down with thee unto Egypt; [MS-Rome – A. F.] and I will also surely bring thee up again” (Genesis 46:4). The Bible cites a list of the sons of Israel who came to MS-Rome (Genesis 46:6-26). Thus, MS-Rome is invaded by a large group of foreigners.

■ 9.10b. *The phantom Middle Ages*. The “ancient” Titus Livy describes the advent of the Tarquins to Regal Rome ([482]). In another phantom duplicate we see a Gothic clan that follows Odoacer to Italy during the decline of the Third Roman Empire; they act as his successors and are ruled by Theodoric, a Gothic king who succeeds Odoacer in the alleged year 493 A.D. and brings a horde of Gothic invaders in his wake. This is the so-called “Volkswanderung”. Another duplicate of Theodoric’s can be found in the Biblical book of Kings bearing a name that can be translated as “the monstrous settler” (Tilgath-Pilneser) ([544]). These Goths can be regarded as one with “Odoacer’s group”. Both groups of the Germans (or the Goths) come from the North, reigning together and seizing full power in Rome. This is the epoch of Servius Tullius in Livy’s rendition.

9.11a. *The Bible*. “And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, [MS-Rome – A. F.] in the best of the land, in the land of Rameses, as Pharaoh had commanded” (Genesis 47:11). The name of the land, which is Rameses (RMSS) contains what certainly looks like the root of the name Rome (RM).

■ 9.11b. *The phantom Middle Ages*. The Goths found the famous Ostrogothic kingdom in Italy, and live there enjoying all the rights of imperial Roman subjects. According to Procopius, Gothic rule was beneficial for the life of Italy during this period ([695]). According to Livy, this is the epoch of the prudent Servius Tullius ([482]).

9.12a. *The Bible*. Both periods – of Joseph’s and of Jacob’s sojourn in MS-Rome, constitute the reign of the same ruler according to the Bible. This ruler is Joseph (Genesis 47).

■ 9.12b. *The phantom Middle Ages*. Both reigns (Odoacer’s and Theodoric’s) are collated into the single ruler Servius Tullius in Livy’s book, qv in CHRON2, Chapter 2. We see both texts – the religious, or the Bible, and the secular, or Livy’s *Ab urbe condita* to be similar not only in facts, but in the style of narration as well. Both of them “collate” two historical Roman figures

into one.

9.13a. *The Bible*. Jacob received a new name before his advent to MS-Rome: he was named Israel (Genesis 32:28). Bear in mind that “Israel” translates as “Theomachist” ([544]). Such a change of the clan leader’s name should have left some trace in the history of the Third Roman Empire. The Western Empire becomes identified as the Kingdom of Israel according to Chron2, Chapter 1.

■ 9.13b. *The phantom Middle Ages*. The last period in history of the Third Roman Empire is called the Germanic-Gothic reign of Odoacer followed by Theodoric. The very same change of name is also noticed in the Trojan chronicles, which tell us the last epoch of the Trojan Kingdom had a special name that differed from the previous one. This is how the term Trojan (TRQN) came to existence. See Chron2, Chapter 2.

9.14a. *The Bible*. “And unto Joseph were born two sons... and Joseph called the name of the firstborn Manasseh... and the name of the second called he Ephraim” (Genesis 41:50-52). The name Manasseh is also borne by a famous Theocrat in the book of the Kings (king of Judah, in other words). He occupies a special place there. The name of the second son, Ephraim, is virtually identical to the name TRN, bearing in mind the flexion of Ph and T, as well as M and N.

■ 9.14b. *The phantom Middle Ages*. Odoacer and Theodoric are succeeded by a Gothic dynasty that launches a campaign against Justinian. It is remarkable that in the parallelism between the Eastern Roman Empire and the Kingdom of Judea, Justinian becomes identified as none other but Manasseh! See more details below. Thus, we see a pair of characters in the alleged VI century A.D., namely, Justinian (or Manasseh) and the Goths (TRQN, or TRN). This couple duplicates the Biblical Manasseh and Ephraim.

9.15a. *The Bible*. The death of Israel. Jacob, or Israel, willed it for him to be buried in the land of Ephron the Hittite (Genesis 49:29). According to the book of Kings, the term Israel became to identify with the Israelite Kingdom.

■ 9.15b. *The phantom Middle Ages*. This is where we see the Gothic epoch in the Occidental history of the Third Roman Empire. We have already discovered numerous superimpositions of the Goths over the Hittites. The famous Gothic War of the alleged VI century A.D. marks the end of the Third Empire. This event is duplicated in the Bible as the description of Jacob’s (Israel’s) death.

9.16a. *The Bible*. “And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them” (Exodus 1:6-7).

■ 9.16b. *The phantom Middle Ages*. After the death of Odoacer and nearer to the last years of Theodoric the Goth, the Ostrogothic kingdom reaches the apogee of its glory and influence, which ends in the alleged year 526 A.D. with the death of Theodoric, before the outbreak of the

Gothic War. See Chron2, Chapter 2.

9.17a. *The Bible*. The “legend of a woman” manifest before the beginning of the war between the clan of Israel and the Pharaoh (TRN). We are referring to the alleged rape that Joseph was accused of by the wife of a TRN (the Pharaoh’s clan member). The sexual aspect of the event is emphasized.

■ 9.17b. *The phantom Middle Ages*. The “legend of a woman” is a recurring topic. We observe it in the beginning of the Trojan = Tarquinian = Gothic War. We learn of a humiliation, or abduction, or rape of a woman by a representative of the TRQN. The sexual nature of the event is always emphasized. Another version is the insult of a religious confession, qv in Chron2, Chapter 2.

9.18a. *The Bible*. The affronted woman is married to the commander of the Pharaoh’s (TRN) bodyguards (Genesis 39:1 and 39:7).

■ 9.18b. *The phantom Middle Ages*. Likewise, the affronted woman happens to be the wife of Tarquin Collatine, or TRQN, a subject of the main royalty – Lucius Tarquin the Proud (TRQN). See Livy’s book ([482]) and Chapter 2 of Chron2.

9.19a. *The Bible*. Joseph is accused of having raped the wife of the bodyguard commander (Genesis 39).

■ 9.19b. *The phantom Middle Ages*. According to Titus Livy, Tarquin (TRQN) raped Lucretia and was publicly accused of having committed this crime ([482]).

COMMENTARY. According to the Bible, Joseph refused to sin with the wife of his superior (Genesis 39:8). It is presumed that the woman became infuriated by his refusal and decided to accuse Joseph of attempted rape herself (Genesis 39:12-18). She presented the matter as follows: “The Hebrew servant [Joseph – A. F.]... came in unto me to mock me... and it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out” (Genesis 39:17-18). This version is therefore of the opinion that the woman was the culprit, since she had offered herself to Joseph in the first place. However, Joseph had remained loyal to his master and refused to go along with her fancy.

9.20a. *The Bible*. It is said that the woman “caught him by his garment, saying, Lie with me: and he left his garment in her hand, and was fled forth” (Genesis 39:12). The woman is thus the culprit.

■ 9.20b. *The phantom Middle Ages*. According to Titus Livy, the rape of a woman did indeed take place – however, the blame is laid upon Tarquin Sextus in this version (TRQN). A propos, another version where the woman is blamed is another Biblical reflection of the tale, albeit a less explicit one, namely, the legend of Adam and Eve, qv above.

9.21a. *The Bible*. This accusation of rape inflicts the wrath of Pharaoh's (TRN) servant upon Joseph, who is thrown into prison (Genesis 39:20). Then, already in the day of Moses, the successor of Joseph, we shall witness another conflict, this time with the Pharaoh himself (TRN).

■ 9.21b. *The phantom Middle Ages*. The rape results in a mass outrage amongst the Romans infuriated by the miscreant, and the Tarquinian war begins shortly afterwards ([482]). The Biblical tale about "a woman wronged" (see the previous fragment) is at a longer temporal distance from the beginning of the war in the Bible as compared to Livy's version.

COMMENTARY. The proximity of the two versions (Livy's and the Biblical) indicates that we must be confronted with two different chronicles, one ecclesiastical and the other secular, that give us a chronological rundown of roughly the same sequence of events – that is, the same artificially extended "spinal cord" of Mediterranean and European history.

9.22a. *The Bible*. After the death of Joseph, the double of Odoacer and Theodoric, "Now there arose up a new king over Egypt [MS-Rome – A. F.], who knew not Joseph. And he said unto his people, behold, the people of the children of Israel are more and mightier than we" (Exodus 1:8-9). Then the Bible tells us about the new Pharaoh (TRN) oppressing the Israelites in MS-Rome, or Egypt. This results in a conflict, in the course of which the Pharaoh (TRN) orders to kill the children of the Hebrews (Exodus 1:16).

■ 9.22b. *The phantom Middle Ages*. After the death of Theodoric in the alleged year 526 A.D., and the death of Amalasantha in the alleged year 535 A.D., the relations between the presumably Italian kingdom of the Ostrogoths and the New Rome ruled by Justinian deteriorated rapidly. The former contained relationship gives way to open hostility. In full accordance with the Biblical description, "a new king arose up over Egypt [MS-Rome – A. F.]" – we are referring to Justinian I becoming enthroned.

9.23a. *The Bible*. The great leader Moses makes his entrance in the Biblical version. He is the protagonist of this turbulent epoch (Exodus).

■ 9.23b. *The phantom Middle Ages*. In Roman history of the alleged VI century A.D. we see the famous emperor Justinian I become enthroned – the central figure of this entire period in history of the New Rome (see Chron2, Chapter 2).

9.24a. *The Bible*. Moses is called an Israelite, the great leader of the people of Israel (Exodus). At the same time, Moses was raised by a daughter of the Pharaoh (TRN), and therefore can be seen as belonging to the TRN clan, after a manner. Let us also remind the reader that we have already observed a superimposition of the Theomachist Israelites over the Goths and the duplicates of TRQN (in these passages of the Bible, at least).

The Bible tells us that "the child [Moses – A. F.] grew, and she brought him unto Pharaoh's daughter, and he became her son. [sic! – A. F.] And she called his name Moses" (Exodus 2:10). Therefore, even the name was given to Moses by the Pharaoh's clan (TRN). Let us compare all three versions for the sake of demonstrability: the Biblical version, the "ancient" account of Titus Livy ([482]), and, finally, the "early mediaeval" version of Procopius ([692], fig. 4.40).

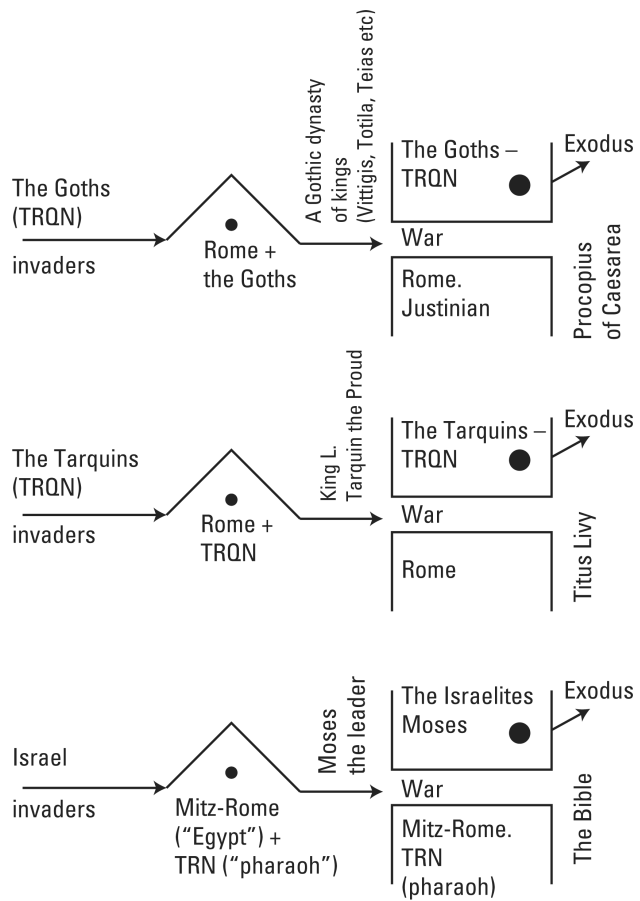


Fig. 4.40 The parallelism between the Bible, Titus Livy's version (the Tarquinian War), and the version of Procopius (the Gothic War).

■ 9.24b. *The phantom Middle Ages*. The Greek/ Roman/Romean sources call Justinian a Greek, Roman and Romean ruler, telling us of the war he waged against the Goths (TRK). However, his duplicate as described by Livy is Lucius Tarquin the Proud, the “primary royalty” who is simultaneously Roman and Tarquinian (TRQN), and therefore belongs to both groups, in a way. His other double, the “ancient” Pompey (presumably from the epoch of the I century B.C.) is called Roman, whereas the “ancient” Agamemnon from the Trojan War, another double of his, is called Greek – an enemy of the Trojans (TRQN) once again.

9.24(1)a. *The Bible*. The Israelites are considered strangers in MS-Rome, or Egypt.

■ 9.25(1)b. *The phantom Middle Ages*. Titus Livy presents the Tarquins (TRQN) as foreign invaders ([482]).

■ 9.24(1)bb. *The phantom Middle Ages*. According to Procopius, the Goths, or the duplicate of the Tarquins, also happen to be strangers of non-Roman origin.

9.24(2)a. *The Bible*. The events took place in MS-Rome, or Egypt.

■ 9.24(2)*b. The phantom Middle Ages.* According to Scaligerian history, Titus Livy relates the history of Rome in Italy ([482]). However, the actual text of Livy provides us with a much less explicit localization of the events. As for the purely Italian version, it is but a later hypothesis of the historians.

■ 9.24(2)*bb. The phantom Middle Ages.* According to Procopius, the events took place in the New Rome (the Nika Rebellion), and also allegedly Italian Rome ([695]).

9.24(3)*a. The Bible.* The strangers, or the Israelites, became assimilated in MS-Rome as subjects of the Pharaoh (TRN). Thus, they are simultaneously Israelites and representatives of the Pharaoh's TRN nation.

■ 9.24(3)*b. The phantom Middle Ages.* According to Titus Livy, the invading Tarquins became assimilated in Rome, and were simultaneously considered Roman and TRQN ([482]).

■ 9.24(3)*bb. The phantom Middle Ages.* Procopius tells us that the strangers (the Goths) became assimilated in Rome and Italy and assumed a double Roman/Gothic identity ([695]).

9.24(4)*a. The Bible.* The great leader Moses appears in MS-Rome (Egypt).

■ 9.24(4)*b. The phantom Middle Ages.* According to Titus Livy, the great king Lucius Tarquin the Proud becomes active in Rome ([482]).

■ 9.24(4)*bb. The phantom Middle Ages.* Procopius tells us about the new emperor in Constantinople – Justinian, who is also the “master” of Italy ([695]).

9.24(5)*a. The Bible.* The Bible is of the opinion that although Moses is of a Hebrew origin, he also belongs to the TRN nation, having received his name and been brought up by them. However, his Israelite identity is emphasized as primary.

■ 9.24(5)*b. The phantom Middle Ages.* Titus Livy considers Lucius Tarquin the Proud a foreigner who also belongs to Rome due to his upbringing. His TRQN identity is nevertheless also emphasized as primary ([482]).

■ 9.24(5)*bb. The phantom Middle Ages.* Procopius considers Justinian I a Roman, and a Roman by upbringing. However, he is from an Illyrian family, or a stranger as well ([468], page 54). Justinian is reported to be from a Slavic region on the border of Macedonia and Albania originally – also Slavic, in other words.

9.24(6)*a. The Bible.* We learn of the conflict between Moses and the Pharaoh.

■ 9.24(6)*b. The phantom Middle Ages.* Here we find the Tarquinian War of the alleged VI century B.C. that is so famous in “ancient” Roman history.

■ 9.24(6)*bb. The phantom Middle Ages.* The famous mediaeval Gothic War, a rather famous event of mediaeval Roman history of the alleged VI century A.D.

9.24(7)a. *The Bible*. Moses fights against MS-Rome, or Egypt.

■ 9.24(7)b. *The phantom Middle Ages*. Lucius Tarquin the Proud and his war against Rome ([482]).

■ 9.24(7)bb. *The phantom Middle Ages*. Justinian I suppresses the Nika rebellion in the New Rome and fights against Rome in Italy, which is captured by the Goths ([695]).

9.24(8)a. *The Bible*. The famous exodus of the Israelites from MS-Rome, who also became related to the Pharaoh's nation of TRN inhabiting MS-Rome.

■ 9.24(8)b. *The phantom Middle Ages*. According to Titus Livy, the exodus of the Tarquinian invaders from Rome who became Roman over the time of the sojourn there takes place in this epoch.

■ 9.24(8)bb. *The phantom Middle Ages*. The exodus of the Goths from Rome and Italy, who became Roman over the time of their Italian reign despite having other origins.

This table gives a very ostensible demonstration of a great similarity between the three versions, likewise fig. 4.40. The two versions that bear the greatest similarity to each other are, respectively, the Biblical and Livy's.

9.25a. *The Bible*. Moses leads the struggle against the Pharaoh (TRN). See the book of Exodus.

■ 9.25b. *The phantom Middle Ages*. Justinian I leads the war against the Goths ([695] and [196]).

9.26a. *The Bible*. After the Exodus, or the escape, the people of Israel come to Mount Horeb (Exodus 3:1). This mountain is very likely to become identified as the Vesuvius, qv in Chron1, Chapter 1. The Bible points out the volcanic character of Mount Horeb (Exodus 3:1). "And the angel of the Lord appeared unto him [Moses – A. F.] in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed" (Exodus 3:2-4). N. A. Morozov was of the opinion that the "bush" in question was but a cascade of sparks in the so-called bocca of the volcano, the kind that one sees in between certain eruptions. The photograph of such a "fiery bush" in Etna's crater can be seen in [544], Volume 2, page 89, for instance.

■ 9.26b. *The phantom Middle Ages*. The events of the Gothic War of the alleged VI century A.D. and the exodus of the Goths (in the rendition of Titus Livy ([482]) and Procopius ([695])) were most probably transferred to the environs of Vesuvius in Italy from Byzantium by the scribes, and quite arbitrarily so.

9.27a. *The Bible*. The conflict between Moses and the Pharaoh, or TRN (Exodus 7-12). It is described as the famous ten plagues inflicted upon the Pharaoh by God. The tenth plague (the death of each "firstborn" in the land of TRN, or MS-Rome) is the culmination (Exodus 12:29-

31). The Bible tells us that “there was a great cry in Egypt; for there was not a house where there was not one dead” (Exodus 12:30).

■ 9.27b. *The phantom Middle Ages*. The war between Justinian and the Goths is described by Procopius in [695]. Another phantom reflection is the Tarquinian War between Rome and the TRQN; we find Livy’s rendition thereof in [482]. It is also known as the famous Trojan War between the Greeks and the Trojans (TRQN), and described in mediaeval chronicles of the Trojan cycle, and later by Homer. Procopius also refers to the Gothic War as to a massacre that led to the death of a great many Italians.

9.28a. *The Bible*. The participation of Aaron, or Arius, in the conflict between Moses and the Pharaoh (TRN).

■ 9.28b. *The phantom Middle Ages*. The participation of Ares, the god of war, in the Trojan War according to Homer and a number of Trojan sources ([851]).

■ ■ 9.28c. *Ares*, the “ancient” Greek god of war, must be yet another reflection of the Russian army during the Great = “Mongolian” conquest, qv in Chron5.

9.29a. *The Bible*. According to the opinion expressed by N. A. Morozov in [544], the Biblical god Jebus, or Jehovah, is virtually identical to the “ancient” Greek Zeus. Some of his features may be an anthropomorphic personification of the Italian volcano Vesuvius.

■ 9.29b. *The phantom Middle Ages*. According to Homer, during the battle that has taken place near a number of ships in the course of the Trojan War, the Greek god Zeus was situated atop Mount Ida. Bearing the identifications from Chron2, Chapter 2 in mind, this is either a reference to the volcano Vesuvius in Italy, or Mount Beykos near Istanbul. These mountains may have also been known as Judean. The “paper migration” of the Trojan War from Byzantium to Italy must have taken place in the second half of the XIV century A.D. the latest.

9.30a. *The Bible*. We find the tale of the Israelites, former subjects of the Pharaoh (TRQN) fleeing from MS-Rome, or Egypt. The Bible presents their retreat as the exodus of victors.

■ 9.30b. *The phantom Middle Ages*. The exodus of the Goths = Tarquins = Trojans = TRQN from New Rome and Italy. According to Livy and Procopius, the Goths flee because they are defeated ([482] and [695]).

Once again, the swapped positions of the winning and the defeated party confirm the rule that we already pointed out above: the versions of Procopius and Livius are rather hostile towards the Goths and the Tarquins, whereas the Biblical version is benevolent towards the Hebrews (doubles of TRQN), quite on the contrary. There is one more parallelism that we must point out, qv below.

9.31a. *The Bible*. The Pharaoh (TRN) is defeated (Exodus 14).

■ 9.31b. *The phantom Middle Ages*. The TRQN clan is put to rout.

9.32a. *The Bible*. Moses destroys Pharaoh's (TRN) army that had tried to stop the people of Israel (Exodus 14:27-28).

■ 9.32b. *The phantom Middle Ages*. Justinian crushes the army of the Goths (TRQN). Although Justinian is the key royal figure, the actual warfare is performed by his military commanders, qv in Chapter 2 of Chron2.

9.33a. *The Bible*. After their departure from MS-Rome, the Israelites chose a roundabout route, and obviously went past a volcano at some point: "And the Lord went before them by day in a pillar of a cloud... and by night in a pillar of fire, to give them light... he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people" (Exodus 13:21-22).

Also: "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines... for God said, Lest peradventure the people repent when they see the war... but God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt" (Exodus 13:17-18).

■ 9.33b. *The phantom Middle Ages*. The last battle of the Goths (TRQN) against the Greeks, or Romeans, or Romans, is supposed to have taken place near the Vesuvius. According to Procopius, this is where the army of Teias, the last Gothic king, had been put to rout. The remains of the Gothic troops began to retreat from the volcano Vesuvius; therefore, the parallelism that we discover demonstrates that the events of the Biblical exodus were partially transferred to Italy from either Byzantium, or Russia (Horde) – albeit on paper only. Still, some part of this legend reflects the real retreat of the defeated party from Byzantium to Italy, qv in Chron6.

9.34a. *The Bible*. Moses and Noah. It would also be expedient to point out the legend about the "drowning of the Pharaoh's army" (Moses) and the Great Flood (Noah). These are the only two fragments that tell of deluge or drowning in the Bible – however, it is most probable that the two events in question are individual and separate, qv in Chron6.

■ 9.34b. *The phantom Middle Ages*. The "legend of flood" also became reflected in the Roman chronicles of the Third Empire, but placed in the alleged IV century A.D. (instead of the IV) – the epoch of Julian, which duplicates the XII century A.D., or the "epoch of Jesus" ([721], page 44). The Roman version of the deluge legend misdated to 363 A.D. tells us the following: "An earthquake shook the entire earth that year... the sea would not be contained in its usual boundaries anymore, and it were as though the Lord God had punished the Earth with the Great Flood once again. Everything was in turmoil, set backwards on its way to Chaos, the beginning of all. And the sea cast every ship ashore; and the ships were scattered all across the rocky shore" ([721], page 44).

10. Exodus 15-40. Leviticus, Numbers, Deuteronomy and Joshua. The people of ISRAEL: Wandering and conquering the Promised Land. These events of the XI-XVI century A.D. had initially been shifted into 550-800 A.D. by the chronologists

In the present chapter we relate the events described in Exodus 15-40, Leviticus, Numbers, Deuteronomy and Joshua.

10.1. Moses and Justinian

10.1a. *The Bible*. Three great figures of the epoch become distinguished after the exodus from MS-Rome, namely, Moses, Aaron and Joshua, son of Nun. Aaron is a famous clergyman (see also the struggle against the cult of the Golden Calf). Joshua, son of Nun, is a great military leader.

■ 10.1b. *The phantom Middle Ages*. After the exile of the Goths from the Roman Empire (allegedly Italy) as a result of chronicles transferred to the West from the East, we see three characters at the peak of their activity: Justinian II (the alleged years 685-695 A.D., and then also the alleged years 705-711 A.D.) and Leo III the Isaurian, the idol-fighter.

10.2a. *The Bible*. Above we witness a partial mutual identification of Moses and Justinian I (or the Biblical Manasseh). At the beginning of the period that we're about to analyse we see Moses once again.

■ 10.2b. *The phantom Middle Ages*. Justinian II opens the phantom tenth period. These two Justinians are the only public figures bearing that name in the entire history of Byzantium and Rome.

10.3a. *The Bible*. Moses is the author of the famous Biblical book of laws (the Laws of Moses). The interpretation of these laws occupies a great many chapters of Deuteronomy, Leviticus and Numbers.

■ 10.3b. *The phantom Middle Ages*. Justinian is the author of the famous Biblical legislative document known as "Justinian's Codex". It happens to be the most famous mediaeval code of laws in Byzantium and Rome. It would be most interesting to compare the laws contained in the Biblical books of Deuteronomy, Leviticus, and Numbers to Justinian's Codex. We haven't tried it as to yet.

10.4a. *The Bible*. Moses is the Lord's Anointed. He converses with God and is vested in divine grace. The Bible emphasises the fact that Moses is "God's plenipotentiary" of sorts many a time.

■ 10.4b. *The phantom Middle Ages*. Historians inform us that "it was in the times of Justinian that the theory of the Emperor being the Lord's Anointed had been brought into existence. His grace was presumed to be God's own; Justinian is the progenitor of this long sequence of

“anointed” rulers (see [468], p. 64).

10.5a. *The Bible*. It is always stressed that the Laws of Moses were really given by the Lord God himself, since it was he who had dictated them to Moses in the first place (see the books of Exodus and Deuteronomy).

■ 10.5b. *The phantom Middle Ages*. “Justinian’s legislation is first and foremost the apotheosis of autocracy and the utter glorification thereof. . . he is the first to antithesize the will of the people and the “grace of God” as the source of supreme power” ([468], page 64).

10.6a. *The Bible*. A large part of the laws of Moses is of a distinctly religious character and contains ritual procedures, rules for making offerings etc (Exodus, Deuteronomy and Leviticus).

■ 10.6b. *The phantom Middle Ages*. “The attention given by this legislation to all matters ecclesiastical demonstrates that the Eastern Roman Empire was rapidly transforming into a theocratic monarchy. . . Justinian’s novels glorify monastic life ceaselessly” ([468], page 64).

10.7a. *The Bible*. The name of Moses refers to a whole historical epoch. He is supposed to have “lived” for 120 years (Deuteronomy 34:7).

■ 10.7b. *The phantom Middle Ages*. Justinian I and Justinian II cover an interval of about 180 years in history of Byzantium and Rome (the alleged years 527-711 A.D., albeit with a lacuna in between, qv in fig. 4.41).

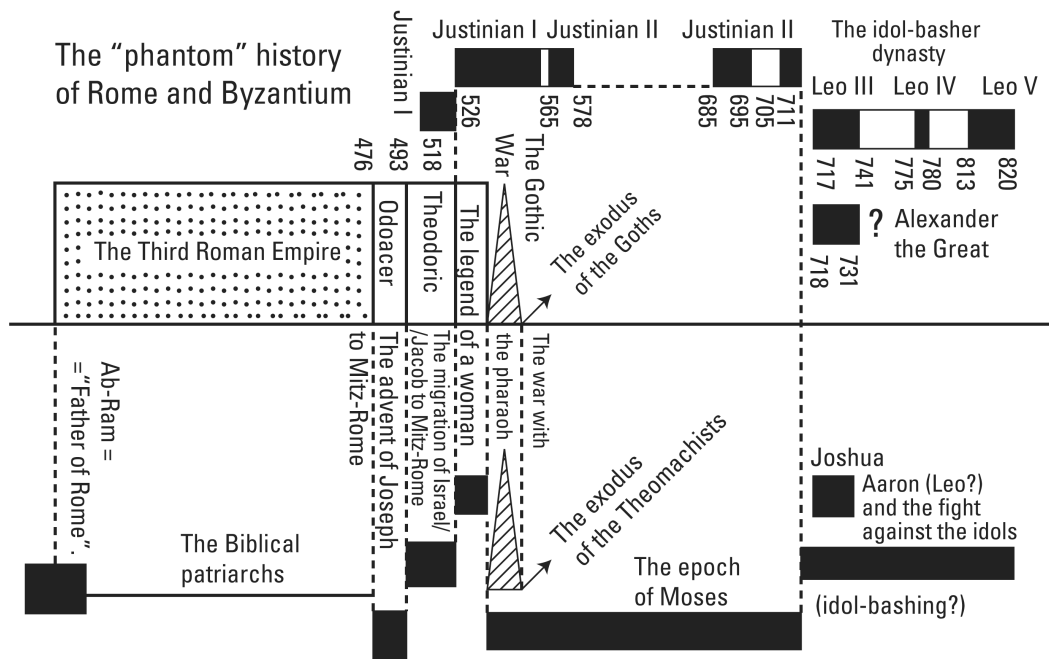


Fig. 4.41. The superimposition of the Biblical legend of Moses over the phantom Byzantine history of the alleged VI-VIII century A.D.

10.8a. *The Bible*. The epoch of Moses and Aaron begins with a strife in MS-Rome, qv above – namely, the conflict with the Pharaoh, or TRN. Let us note that the name Aaron = Arius translates as “Leo”, which is to be duly noted.

■ 10.8b. *The phantom Middle Ages*. The period of Justinian II and Leo III begins with the anarchy of allegedly late VII – early VIII century A.D. ([468]). This is the epoch of the Eastern Empire’s decline. We see the name Leo manifest here, just as we expected.

10.9a. *The Bible*. The conflict with the pharaoh leads to a prolonged period of anarchy and desolation for the land of MS-Rome.

■ 10.9b. *The phantom Middle Ages*. The epoch between the end of the VII and the beginning of the VIII alleged century A.D. is considered a “dark age” in Byzantine and Roman history ([468]).

10.10a. *The Bible*. Towards the end of the epoch of Moses, the second most famous figure after Moses is Aaron = Arius = Leo, the religious leader of the Theomachist Israelites. Aaron is considered the High Priest (Exodus 28:1-2), and he supervises the religious rituals.

■ 10.10b. *The phantom Middle Ages*. Immediately after the death of Justinian II, Leo III Isaurian becomes the central public figure in Byzantium (the alleged years 717-741 A.D.). He bears the title of Idol-Basher, and sires an entire dynasty of Idol-Bashers in the epoch of the alleged years 717-820 A.D. We are referring to Leo III, Leo IV and Leo V ([468], fig. 4.41).

10.11a. *The Bible*. The epoch of struggle against all manner of idols. God gives the following order via Moses: “Thou shalt not make unto thee any graven image, or any likeness of any thing” (Exodus 20:4). The Bible dedicates many chapters to the struggle against idols when it relates the biographies of Moses and Aaron.

■ 10.11b. *The phantom Middle Ages*. The epoch of idol-bashing in Byzantium. It begins under Leo III, who had reigned in the alleged years 717-741 A.D. This struggle was manifest in the destruction of statues and icons, or graphical representations as such. This famous epoch in Byzantine history is crucial for the Middle Ages ([468]).

10.12a. *The Bible*. Biblical authors condemn idolatry on dozens of pages, no less. The apostates are threatened with severe divine retribution. The Bible appears to deem the condemnation of idol-worshipping extremely important.

■ 10.12b. *The phantom Middle Ages*. “The reign of the Isaurian dynasty was characterized by relentless struggle... over the issue of whether or not one should revere icons; this struggle lasted over a century” ([468], pages 119-120).

10.13a. *The Bible*. Moses “turned and came down from the mount [Horeb – A. F.], and the mount burned with fire... And I looked [Moses – A. F.], and, behold, ye had sinned against the Lord your God, and had made you a molten calf... And I took your sin, the calf which ye had made,

and stamped it, and ground it very small... and I cast the dust thereof into the brook that descended out of the mount” (Deuteronomy 9:15-16 and 19:21).

■ 10.13b. *The phantom Middle Ages*. “In 726 Leo Isaurian issued the first edict against revering icons, which he equalled to idolatry... the struggle starts in early VIII century, assuming peculiar forms... of aniconism” ([468], page 121). In 727 A.D., the icon-worshippers rebel against this policy of Leo III; the rebellion is suppressed.

10.2. Joshua, Son of Nun, and Alexander the Great

10.14a. *The Bible*. Joshua, the contemporary of Aaron = Arius = Leo, and a famous Biblical warlord, who had conquered many lands and nations (the book of Joshua).

■ 10.14b. *The phantom Middle Ages*. Alexander the Great is a famous “ancient” military commander whose expansive activity created a large empire. Let us remind the reader that Alexander is moved forwards in time – into the VIII century A.D. first of all, as a result of the 1050-year shift formulated as $T = X + 300$; Alexander’s reign thus falls over the alleged years 718-731 A.D., which makes him a contemporary of Arius, or Leo III (the alleged years 717-741 A.D.), the double of the Biblical Aaron, qv above. One needn’t however get the idea that VIII century A.D. is the epoch of Alexander’s real rule; in Chron5 we demonstrate that Alexander of Macedon is most likely to have lived in the XV-XVI century A.D. We didn’t compare the “biographies” of Joshua and Alexander in detail, yet this task does indeed require additional analysis. Let us just point out the most obvious parallels.

10.15a. *The Bible*. Joshua battles against “the king of Makkedah” (Joshua 10:17, 10:21 and 10:28-29). He defeats the king and conquers Makkedah. He also triumphs over the “king of Madon” (Joshua 12:19).

■ 10.15b. *The phantom Middle Ages*. Alexander the Great, or Alexander of Macedon, commands the army of militant Macedonian Greeks and fights against many kings. Let us remind the reader of the parallel between the Macedonians and the Mohammedans.

10.16a. *The Bible*. The tale of the numerous campaigns and wars of Joshua is the only such narrative in the entire Bible. What we encounter here is an account of countless wars fought, long lists of conquered kings, nations, and captured cities. No other Biblical character is characterized in this manner. The aim of these wars is the conquest of the Promised Land where the people of Israel were led by Moses and then Joshua. Joshua, son of Nun, founds a new kingdom in the Promised Land. In fig. 4.42 we see a picture of an Israelite (Theomachist) military encampment taken from a mediaeval book by Cosmas Indicopleustes ([398], ill. 20, sheet 51). A fragment of the picture is shown in fig. 4.43. One can plainly see that the Israelites are depicted as typical mediaeval warriors wearing spiked round helmets and chain mail. They are armed with lances and defend themselves with shields.

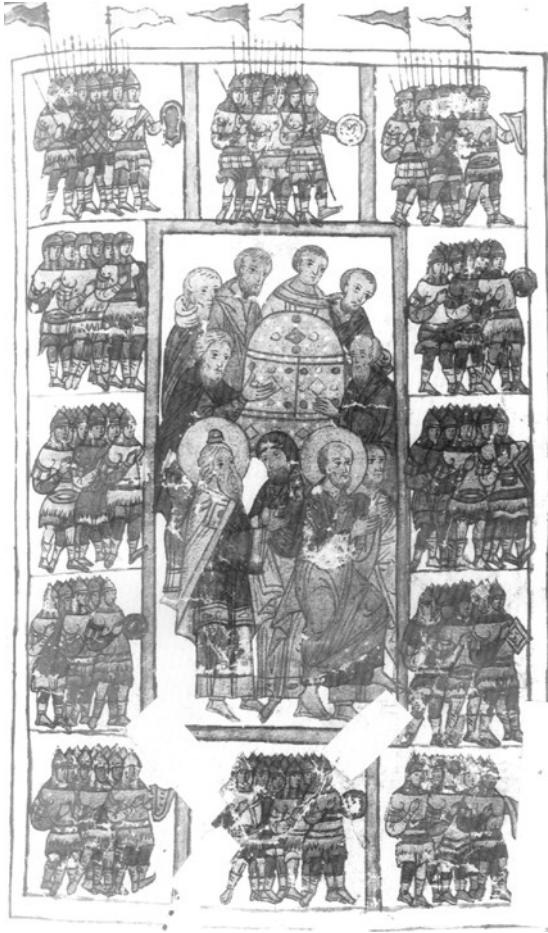


Fig. 4.42. A mediaeval picture showing a military encampment of the Theomachist Israelites. We see typically mediaeval warriors wearing helmets and armour. Taken from a mediaeval book by Cosmas Indicopleustes ([398], ill. 20, sheet 51).

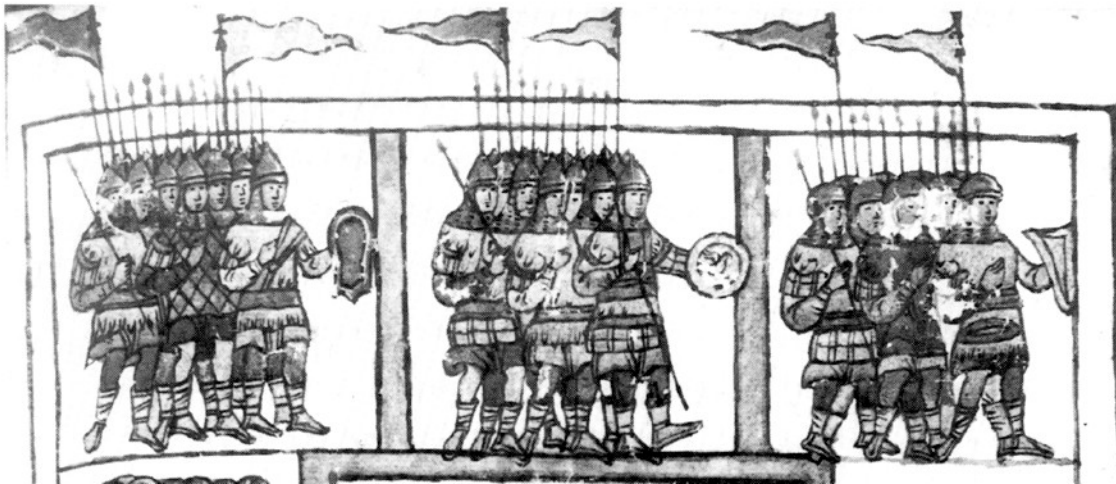


Fig. 4.43 A detail of the previous illustration. We see the Israelites portrayed as mediaeval Russian warriors wearing tall helmets. Taken from [398], ill. 20, sheet 51.

■ 10.16b. *The phantom Middle Ages*. “Ancient” Greek history also pays a lot of attention to the campaigns of Alexander, likewise the voyages of the Argonauts. This is a unique cycle of legends very similar to the Biblical legends of Joshua in structure: endless wars, campaigns etc. Alexander keeps founding new kingdoms; his entire life is spent in campaigns and battles. His army had really lost touch with their faraway homeland of yore. According to Scaligerian history, the campaigns of Joshua and Alexander take place in roughly the same geographical region, qv below.

10.17a. *The Bible*. “The Lord spake unto Joshua the son of Nun... From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast” (Joshua 1:1 and 1:4).

■ 10.17b. *The phantom Middle Ages*. “Alexander had conquered all the lands up to the Euphrates” ([660], Volume 2, page 418). Scaligerian history locates the campaigns of Alexander in the Middle East – namely, Mesopotamia, Persia and India.

■ ■ 10.17c. *The mediaeval original*. According to our results as related in Chron6, the Biblical conquest of the Promised Land reflects the Ottoman = Ataman Conquest of the XV-XVI century that had engulfed gigantic regions of Europe and Asia. The “promised land” may have initially comprised the Mediterranean region, all of Europe, most of Africa, the entire Middle East, a substantial part of Asia and even America. In particular, the Biblical land of the Hittites is synonymous to the land of the Goths. It was a great deal later that geographical and chronological distortion managed to relocate these events to the Middle East, making them lose a great deal in size and scale after their transfer to the maps of today. This resulted in the creation of a “small geographical double” of the immense original.

COMMENTARY. Alexander the Great wages war against Phoenicia and conquers it ([660], Volume 2, page 412). We point out in Chapter 1 of Chron1 that Phoenicia is the German version of the name Venice (bearing in mind that V conveys the sound “f” in the German language). Some of Alexander’s campaigns also take place in India, which, for some reason, is associated with the land that we know by that name today. At the same time, it is common knowledge that there are no Indian sources that mention any wars with Alexander, qv in Chron1, Chapter 7. In Chron5 we refer to a number of ancient chronicles that rather unequivocally identify India as the Ancient Russia, in which case Alexander’s campaigns relocate to the European Balkans (some of them, at the very least).

Furthermore, Alexander fights against the Persians. However, we have discovered it many a time in Chapters 1-3 of Chron2 that a great number of chronicles used the word “Persian” (PRS) for referring to either P-Russia (Prussia and the White Russia), or the Franks (TRN), or, possibly, the French (the Gauls, since PRS = Paris). All of them are European nations. Apparently, the legends of Alexander the Great incorporate accounts of crusades of the XIII-XIV century A.D., as well as many biographical details pertinent to the life of sultan Suleiman I the Magnificent, who had reigned in Istanbul in the XVI century A.D., qv in Chron5. We should remind the reader that certain mediaeval texts insist that Alexander of Macedon had spent some time in Jerusalem, qv in Chron1, Chapter 1. And we have already seen that the Evangelical Jerusalem was the name used for Constantinople, or Istanbul. Therefore, the “biography” of Alexander probably consists of several layers that reflect different epochs of the XIII-XVI century A.D.

10.18a. *The Bible*. A popular legend about Joshua conquering the city of Jericho tells us the following: “So the people shouted when the priests blew with the trumpets... that the wall [of the city] fell down flat” (Joshua 6:20). Both “biographies” (of Joshua and Alexander) contain a single reference each to “the blowing of the horns” that resulted in the conquest of a city.

■ 10.18b. *The phantom Middle Ages*. There is no direct analogy in the “biography” of Alexander – we do have a possible vague hint, though. Plutarch tells us in [660], Volume 2, that Alexander ordered to “blow horns” during the siege of Tyre. After the signal was given, “Alexander stormed the walls of Tyre with doubled zest”, and the city fell ([660], Volume 2, pages 413-414). Plutarch makes no other references to any horn signal during sieges anywhere. Furthermore, one has reasons to assume that the name Tyre could also be pronounced as “Tsur” ([544]). In this case, the name stands for “Czar” – Czar-Grad once again.

10.19a. *The Bible*. Immediately after the conquest of Jericho Joshua captures the city of Ai (Joshua 8).

■ 10.19b. *The phantom Middle Ages*. Having conquered Tyre, Alexander captures the town of Gaza ([660], Volume 2, page 414). There may be similarity between the names Ai (or Gai), and Gaza.

10.20a. *The Bible*. In the beginning of the tenth period, the Theomachists (Israelites) who left MS-Rome fight their way to the Promised Land (see figs. 4.4 and 4.5). “Behold, his bedstead [referring to Og, king of Bashan – A. F.] was a bedstead of iron; is it not in Rabbath of the children of Ammon?” (Deuteronomy 3:11).

■ 10.20b. *The phantom Middle Ages*. After the Gothic War of the alleged VI century A.D. the Goths pass the city of Ravenna (Rabbath in the Bible) during their exile from Italy, according to Procopius ([695]). It is remarkable that Ravenna is where the famous sepulchre of Theodoric the Goth is located, which probably became reflected in the Bible as the “bedstead of iron”. The exile of the Goths takes place after the death of Theodoric. It is possible that “king Og” is the Biblical name used for the “king of the Goths”.

10.21a. *The Bible*. The Theomachists approached Jordan on their way from MS-Rome, which they had to cross in order to reach the Promised Land (Deuteronomy).

■ 10.21b. *The phantom Middle Ages*. Jordan might be Danube, R-Don (the river Don), or, alternatively, the Bosphorus straits.

10.3. Joshua, Alexander the Great and the Argonauts

10.22a. *The Bible*. “I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon” (Deuteronomy 3:25).

■ 10.22b. *The phantom Middle Ages*. Indeed, we find that Mont Blanc, or the White Mountain, is located on the other side of the river Po (Eridanus?) It is possible that the Biblical Lebanon is

really the mediaeval Albania.

10.23a. *The Bible*. Having crossed the Jordan and conquered a large area beyond the river, the Theomachist Israelites settled upon the Promised Land (Joshua).

■ 10.23b. *The phantom Middle Ages*. See Chron6 for a more detailed account of the true identity of the Biblical Promised Land.

COMMENTARY. In our discussion of the Biblical Exodus and the conquest of the Promised Land, we cannot leave aside the “ancient” Greek Argonaut myths. The legends in question resemble the accounts of wars and campaigns of both Joshua and Alexander the Great to a great extent. The myth of the Argonauts might be yet another duplicate of mediaeval chronicles describing the wars of the XII-XVI century, albeit a more literary and fable-like one. See more details in our book entitled *The Dawn of the Horde Russia*.

■ ■ 10.23c. *The mediaeval original*. The complex compound myth of the Argonauts is most likely to reflect the tales of the mediaeval Crusades postdating the XIII century A.D., the exodus from Byzantium after the Trojan War of the XIII century A.D., and the “Mongolian” conquest of the XIV century A.D. as well as the Ottoman conquest of the XV-XVI century. Let us linger thereupon for a while.

10.24a. *The Bible*. Above we identify the Theomachist Israelites as the TRQN. A possible distortion of the term is RQNT.

■ 10.24b. *The phantom Middle Ages*. Argonaut (or Arconaut) transcribes as RCNT unvocalized.

10.25a. *The Bible*. We encounter a lengthy account of Joshua’s troops moving through faraway lands and constantly conquering new areas. They hardly have any connexions with their homeland left (the book of Joshua).

■ 10.25b. *The phantom Middle Ages*. The Argonauts (RCNT) spend almost the entire second part of their life roaming faraway lands in wars, victories, defeats and journeys. Homeland is left a long way behind (the *Odyssey*).

10.26a. *The Bible*. No parallel here.

■ 10.26b. *The phantom Middle Ages*. The wanderings of the TRQN (Trojans) are preceded by the abduction of Helen by Paris. The name of Helen (Helena) is similar to that of Ella. The name Paris transcribes as PRS unvocalized, and is obviously similar to the name PRX, which we are to encounter below.

■ 10.26bb. *The phantom Middle Ages*. Before the voyage of the Argonauts begins, the Argonaut (RCNT) Phryx kidnaps Hella = Helen = Ella. The name Hella often transcribes as either Ella or Helena. The name Phryx is similar to PRX, bearing in mind the frequent flexion of P and Ph.

10.27a. *The Bible*. Moses is the leader of the Theomachists (Israelites); he is succeeded by Joshua, son of Nun. According to the research results related above, this character is likely to have been reflected as Aeneas in the legends of the “ancient” Greece. Aeneas (also a partial reflection of the Biblical Noah, or “New”), is the leader of the Trojans who spread all across the world after the fall of Troy.

■ 10.27b. *The phantom Middle Ages*. The Argonauts (RCNT) are led by Aeson who is later baptized Jason by Chiron the centaur. We learn that Aeson was “raised” by a centaur, or CNTR, which is also rather similar to the familiar term TRQN. Aeson might be the reverse Hebraic reading of the name Moses, or Mose. Apparently, all of the name variants that we encounter here (Aeson, Moses, or Mose, Aeneas and Noah) are but reflections of one and the same alias in the chronicles written by different scribes who were really all relating the same story.

10.28a. *The Bible*. One of the key figures in the legend of the Exodus is Aaron = Arius = Leo.

■ 10.28b. *The phantom Middle Ages*. A crucial part in the tale of the Argonauts is played by Ares (Arius), the god of war. The so-called fleece is kept in his hallowed grove.

■ ■ 10.28c. *The mediaeval original*. The name Ares is possibly a variant of the name Russ (Russian). See Chron5.

10.29a. *The Bible*. Moses is the leader of a group of Theomachists who spent their entire life wandering through foreign lands, having left their homeland in MS-Rome.

■ 10.29b. *The phantom Middle Ages*. Aeson is the leader of a group of “ancient” Greek heroes, or Argonauts, who have left their homeland for a lifetime of roaming.

10.30a. *The phantom Middle Ages*. We learn of the ship of Aeneas from the tale of the Trojans (TRQN). This is the ship that takes them away from home.

■ 10.30b. *The phantom Middle Ages*. The ship Argo is an important element of the Argonaut (RCNT) myth. This is the ship that takes them on their long voyage.

10.31a. *The Bible*. We come across the name of the famous priest Phinehas in the Biblical tale of Joshua’s exploits (Joshua 22:30 ff).

■ 10.31b. *The phantom Middle Ages*. The legend of Phineas from the tale of the Argonauts’ wanderings. The names of Phinehas and Phineas are virtually identical.

10.32a. *The Bible*. Adam (or DM unvocalized) and Eve pick an apple from a tree in a holy grove – the forbidden fruit. We find the treacherous serpent that tempts them near the tree (Genesis).

■ 10.32b. *The phantom Middle Ages*. Jason and Medea (MD unvocalized) purloin the famous Golden Fleece from a tree in a hallowed grove that is guarded by a serpent, or a dragon. The name MD may well be the reverse (Arabic or Hebraic) reading of the name DM.

10.33a. *The Bible*. After their “theft” of the forbidden fruit, Eve and Adam = DM are punished by God and banished from Eden. In other versions this event is complemented by the tale of the escape of all the surviving TRQN. This might be the original legend of the Exodus.

■ 10.33b. *The Phantom Middle Ages*. Having taken the Golden Fleece, Jason and Medea (MD) flee in panic together with the Argonauts (RCNT). King Aeetes, the owner of the fleece, becomes infuriated when he learns of the halidom’s disappearance. It is noteworthy that some of the artwork on “ancient” Greek vases that depicts the theft of the Golden Fleece from a serpent-guarded tree by Jason and Medea is virtually impossible to tell apart from the illustrations to mediaeval texts that portray Adam (DM) and Eve taking the forbidden fruit from a tree with a serpent coiled around it.

For the sake of clarity, let us reiterate that what we compare in the present table is a sequence of phantom reflections of events from European and Asian history that became shifted backwards in time. Real events took place substantially later than the XI-XII century A.D. – most probably, in the XIV-XV century A.D.

10.4. Joshua identified as Charlemagne. The mediaeval Song of Roland as the account of the mediaeval wars described in the Bible as the campaigns of Joshua, son of Nun

We shall now demonstrate an important parallelism to the reader. It identifies certain Biblical events as the ones that took place in Europe under Charlemagne, or simply “The Great King”. Namely, we find out that the famous European epic known as the Song of Roland describes the very same events as Chapters 7-10 from the book of Joshua. This parallelism continues the series of superimpositions that we have already been following over the span of many centuries, having superimposed Biblical and European history with a shift forward of 1800 years. Bear in mind that the actual “tale of Charlemagne” in its Scaligerian datings is very far from being the original, since it reflects much later events, possibly dating to the XV-XVI century A.D., qv in Chron6.

10.34a. *The Bible*. The campaigns of Joshua, son of Nun (book of Joshua).

■ 10.34b. *The phantom Middle Ages*. The campaigns of Charlemagne and his army commanders. The phantom epoch of the alleged VIII-IX century A.D.

Let us use the edition of the *Song of Roland* that came out in the “Biblioteka Vsemirnoi Literatry” (Library of World Literature) series ([652], pages 24-147). The brief history of this mediaeval text is as follows. According to the commentators, “several editions of the poem have reached our day... the most important one being the so-called Oxford copy dating to the middle of the XII century [despite the fact that the copy in question is a late one, even this dating has to be shifted forwards – A. F.] Even if it isn’t the original, this version is considered to be the most authentic. The reason for the creation of an epic poem dates back to the events of 778, when

Charlemagne decided to meddle in the civil wars of Muslim Spain, acting on behalf of Abdurrahman, the Caliph of Baghdad who decided to abandon his caliphate and create an independent state. Having captured several cities, Charlemagne besieged Saragossa; however, a few weeks later he was forced to stop the siege and head back across the Pyrenees due to inner complications that arose in his own empire. The Basks, aided by the Moors, attacked the arrière-garde of Charlemagne at the gorge of Rencesvals and slaughtered the retreating Franks” ([652], page 19).

All of this is far from being clear, even from the point of view of the Scaligerian chronology. We learn that “the chronicles that survived from that age had been drawing a veil over this event for a long time [?! – A. F.]. It was first mentioned by a chronicle dating to 829 a.d... fifty years later. It is perfectly obvious that the official chroniclers were most reluctant to make confessions this unpleasant. It would be logical to presume that folk tradition had managed to preserve stories of this event [? – A. F.], and the chroniclers could no longer ignore the *vox populi*” ([652], pages 19-20).

We have to analyze the datings of all these mediaeval texts yet again, since such references to the “long memory of the folk” are hardly convincing. Even in our age, this “memory” tends to fall into obscurity instantly if not backed up by evidence in writing. Do the readers know many facts concerning the biography of their grandparents, let alone great-grandparents, unless there are written sources remaining in family possession?

The commentators proceed to tell us that “the event reflected in oral tradition [likewise Homer’s poems that were allegedly set down in writing several centuries after their creation – A. F.] and confirmed by written evidence of Spanish historians and Arab chroniclers, served as the basis for the *Song of Roland* that reached our age as a mid-XII century copy, whose authorship is ascribed to a mythical character by the name of Turol... all the evidence of the legend’s existence postdates the Oxford copy [appeared after the XII century, in other words – A. F.]... The spirit of the Song can only be explained by the climate of the crusades beginning with the XI century and on, according to Bedier” ([652], page 20).

Let us point out that the Oxford copy appeared in the XII century, which is exactly the epoch of the crusades in Scaligerian datings.

All the abovementioned data concur perfectly with our scheme of chronological shifts. Indeed, according to figs. 4.1, 4.2 and 4.3, most of the information concerning the phantom empire of Charlemagne, or “The Great King”, comes from “the future” and pertains to the empire of the X-XIII century A.D. after a shift of roughly 333 years, or even that of the XIV-XVI century. Therefore, we are of the opinion that both the tale of Charlemagne and that of Joshua happen to reflect the crusade epoch of the alleged XI-XIII century A.D. to some extent, but, for the most part, the epochs of the “Mongolian” (XIV-XV century A.D.) and the Ottoman (XV-XVI century A.D.) conquest. Therefore, modern scientists are justified to refer to vivid crusader motifs present in the legends of Charlemagne.

“According to Bedier, Charlemagne is the incarnate archetype of the defender of Christianity that captures the spirit of the crusades. He stops the sun to punish the infidels for the death of his finest apostle [according to Bedier, the twelve peers of Charles are some kind of a poetic transformation of Christ’s twelve apostles]” ([652], page 20). This distinctly Evangelical context of the *Song of Roland* indicates that the poem postdates the XII century A.D., or the epoch of Jesus Christ, according to the New Chronology.

Scaligerite historians would naturally prefer the version claiming that the events related by the poem date to the VIII century A.D., with all of the “crusader motifs” being later inclusions.

Let us quote: “Naturally, the distance between the original and the Oxford edition complicates the reading of the *Song of Roland* to a great extent... It appears that when the traditionalists were fighting against the ideas of Bedier, they didn’t deny any of his rather sharp observations concerning the concepts and the general spirit of late XI – early XII century affecting the poem... the most obvious evidence testifying to the influence of crusader ideology is the large fragment involving Baligan telling us of the victory of the cross over the crescent. However, the actual episode is clearly a later addition [? – A. F.] that contradicts the general composition and style of the poem” ([652], page 22). The contradiction in question is however more likely to be explained by chronology and not stylistics.

Let us point out that we encounter mentions of “the crescent” in the *Song of Roland*. This alone is an indication that what we have in front of us is most probably a text dating to the times of the Ottoman = Ataman conquest of Europe, a detailed account of which is provided in Chron6.

An important addition is that “of all national epic traditions of the feudal Middle Ages, the most flourishing and diverse is the French epos. It has reached us as a collection of poems totalling to about 90, the oldest of which were preserved in XII century copies [sic! In other words, the copies are of a sufficiently late origin – A. F.] The most important heroic poem of the French Middle Ages exists in several copies; the key ones are as follows” ([652], page 587):

- 1) The Oxford copy “This manuscripts... dates to roughly the middle of the XII century” ([652], page 587).
- 2) The Venetian manuscript of the XIV century ([652], page 587).
- 3) Other manuscripts of a later origin ([652], pages 587-588).

It is peculiar that all of these manuscripts are presumed to have remained out of sight for a long time after their creation. We learn that “after many centuries of oblivion, the *Song of Roland* was re-discovered in early XIX century [sic! – A. F.], the epoch of Romanticism that was characterized... by a revival of interest in all things mediaeval” ([652], page 588). The first edition of the poem appeared in 1837.

We therefore ask the perfectly natural question: just how certain is the XII century dating of the poem’s first copy? Could it be of a much later origin, considering how it had remained “lost” for several hundred years? It is most likely that the existing text of the *Song of Roland* is a later XVII-XVIII century edition. It may contain surviving remnants of some old original, but, presumably, a great part of it has been lost (or distorted by the tendentious editors).

Let us now proceed with relating the actual parallelism as we move forwards along the time axis without omitting a single period.

a) the Biblical book of Joshua.

■ b) the mediaeval *Song of Roland*.

10.35a. *The Bible*. Here we encounter a series of conquests attributed to Joshua and his military commanders (book of Joshua).

■ 10.35b. *The phantom Middle Ages*. Numerous wars waged by Charlemagne and his commanders. The wars are conquests for the most part ([652]).

10.36a. *The Bible*. The Israelites cross the Jordan and invade a foreign country, conquering more and more lands. Joshua attacks the city of Ai (Joshua 7). He sends just a part of his troops to storm Ai: “And they returned to Joshua [the scouts – A. F.], and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few” (Joshua 7:3).

■ 10.36b. *The phantom Middle Ages*. Charlemagne retreats from Spain covered by the arrière-garde led by Roland. The retreat of Charlemagne is of a tactical nature, since he is forced to suspend his Spanish invasion for a while. Thus, Charles attacks a foreign country having left his empire, invading into neighbouring lands, and then withdrawn, likewise Joshua, with a part of his troops left behind. The arrière-garde led by Roland consists of about twenty thousand men ([653], page 51, verse LXIII). The Bible tells us of 2 or 3 thousand men.

10.37a. *The Bible*. The defeat of the party sent by Joshua to conquer Ai. The enemy chases the remnants of the party: “And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water” (Joshua 7:5).

■ 10.37b. *The phantom Middle Ages*. Here we also see the defeat of Roland’s arrière-garde. Nearly all of the knights had died in the battle, and the arrière-garde was chased by the enemy ([652]).

10.38a. *The Bible*. “And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide” (Joshua 7:6).

■ 10.38b. *The phantom Middle Ages*. The grief of Charlemagne at the news of Roland’s defeat. “Charles laid him down, but sorrow for Rollant, And Oliver, most heavy on him he had, For’s dozen peers, for all the Frankish band, He had left dead in bloody Rencesvals” ([652], pages 101-102, verse CLXXXIII). In fig. 4.44 we see an ancient miniature entitled “The Tale of Rollant” ([1485], ill. 177). We see the main events related by the *Song of Roland*. In figs. 4.45 and 4.46 we see close-ups of fragments of the miniature depicting Charlemagne. A propos, we see a warm fur hat with earflaps on his head, with the crown worn on top.

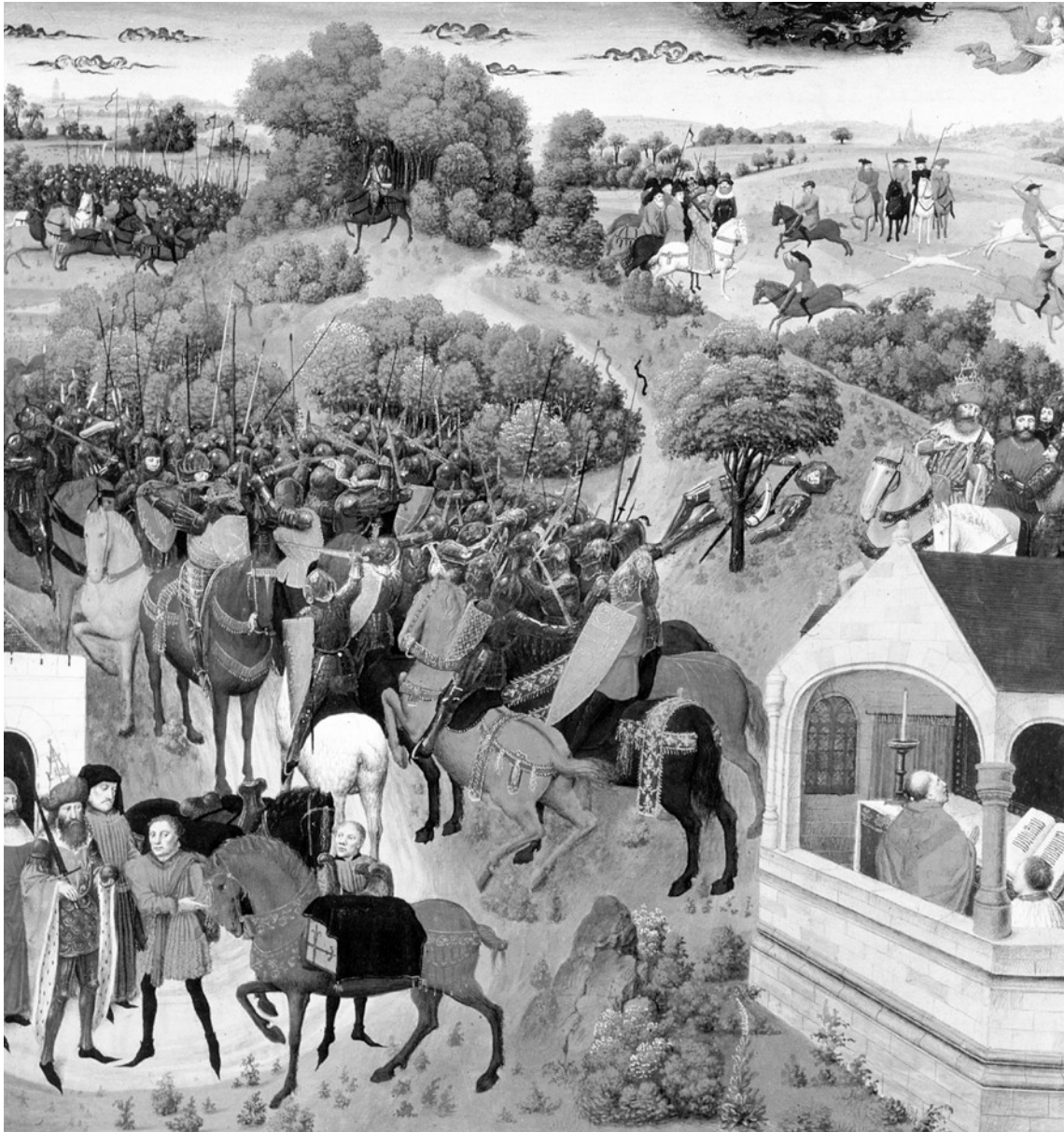


Fig. 4.44 A miniature from *Les Grandes Chroniques de France* entitled “The Tale of Roland”. The commentary to the miniature runs as follows: “The tale of Roland... the battle of Rencesvals is in the centre... we see the wounded Roland under a tree on the right” ([1485], page 148). Taken from [1485], ill. 177.



Fig. 4.45 A close-in of the miniature entitled “The Tale of Roland”. Commentary: “Charlemagne is accepting the gifts of the Saracen king from the hands of Guenelun the traitor” ([1485], page 148). By the way, Charlemagne is wearing a winter fur hat with earflaps. Taken from [1485], ill. 177.



Fig. 4.46 Another close-in of “The Tale of Roland”. Charlemagne wearing a warm winter fur hat with earflaps. Taken from [1485], ill. 177.

10.39a. *The Bible*. The defeat of the party is explained by treason. Jericho was captured before Ai. Joshua demanded everything in the city to be cursed, especially the jewellery which was to be sacrificed to the Lord. However, the Theomachist Israelites disobeyed Joshua, and the infuriated God let the men of Ai destroy the party sent by Joshua. The book of Joshua informs us of the following: “But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord... But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi... took the accursed thing: and the anger of the Lord was kindled against the children of Israel” (Joshua 6:18 and 7:1). As we shall demonstrate, both accounts under comparison refer to a single culprit who commits a betrayal.

■ 10.39b. *The phantom Middle Ages*. The demise of Roland’s arrière-garde is a direct result of treachery. Count Guenelun had made a deal with the enemy in advance, the terms being that he was to receive great riches, arranging matters in such a way that Charles would only leave a puny arrière-garde behind, albeit accompanied by his best commander. As a result, the Moors attack

the weak *arrière-garde* and deprive Charlemagne of his finest military leader ([652]).

10.40a. *The Bible*. The orders of Joshua were disobeyed by the “traitor” Achan (or ChN without vocalizations). This may be a version of the name Guenelun, or Hanelon, qv below – or, alternatively, the well-familiar term Khan.

■ 10.40b. *The phantom Middle Ages*. The name of the traitor is Guenelun. It would be expedient to study the mediaeval manuscript in order to learn the original spelling of the name (which may start with H, which would make Guenelun = ChN (HN) + LN). We see a similar combination of sounds that resembles the word Khan, at any rate.

10.41a. *The Bible*. Apparently, Achan (or Khan) doesn’t participate in the assault on Ai. At least, the Bible doesn’t mention him taking part in the operation.

■ 10.41b. *The phantom Middle Ages*. Guenelun (Khan-LN) doesn’t take part in the stand of the *arrière-garde* against the Moors. He remains alongside Charles, with the main body of his troops.

10.42a. *The Bible*. The execution of the traitor. Achan (Khan) was executed after the study of the reasons of the party’s defeat at Ai (Joshua 7:17-18 and 7:25-26).

■ 10.42b. *The phantom Middle Ages*. The traitor is executed. Charles suspects Guenelun (Khan-LN) of treason and executes him ([652], pages 143-144, verse CCLXXXVIII).

10.43a. *The Bible*. All of Achan’s (Khan’s) kin is executed with him: “And Joshua, and all Israel with him, took Achan... and his sons, and his daughters... and all that he had: and they brought them unto the valley of Achor... And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day” (Joshua 7:24-26).

■ 10.43b. *The phantom Middle Ages*. 30 of Guenelun’s bondsmen who tried to exculpate him before Charles are executed as well: “With an hundred serjeants by force they come; Thirty of them there are, that straight are hung. Who betrays man, himself and’s friends undoes” ([652], page 142, verse CCLXXV; also page 143, verse CCLXXXVII).

10.44a. *The Bible*. The traitor is pointed out by God himself: “Sanctify yourselves against to morrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel [the treasure stolen by the traitor – A. F.]... In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man... and Achan... was taken” (Joshua 7:13-14 and 7:18).

■ 10.44b. *The phantom Middle Ages*. Here we also learn of divine intervention that brings the traitor out into the open. This happened in the following manner: in order to alleviate his

suspicion and to learn the traitor's identity, Charles gives order for two warriors to engage in combat, one of them being a soldier of Charles and the other baptized Guenelun for the occasion. The Lord is the judge: "Upon that blow is all the battle won, Franks cry aloud: "God hath great virtue done, It is proved right that Guenelun be hung, And those his kin, that in his cause are come." ([652], page 142, verse CCLXXV. In fig. 4.47 we see an ancient miniature that depicts the execution of Guenelun the traitor taken from *The Great French Chronicles* ([1485], ill. 177).

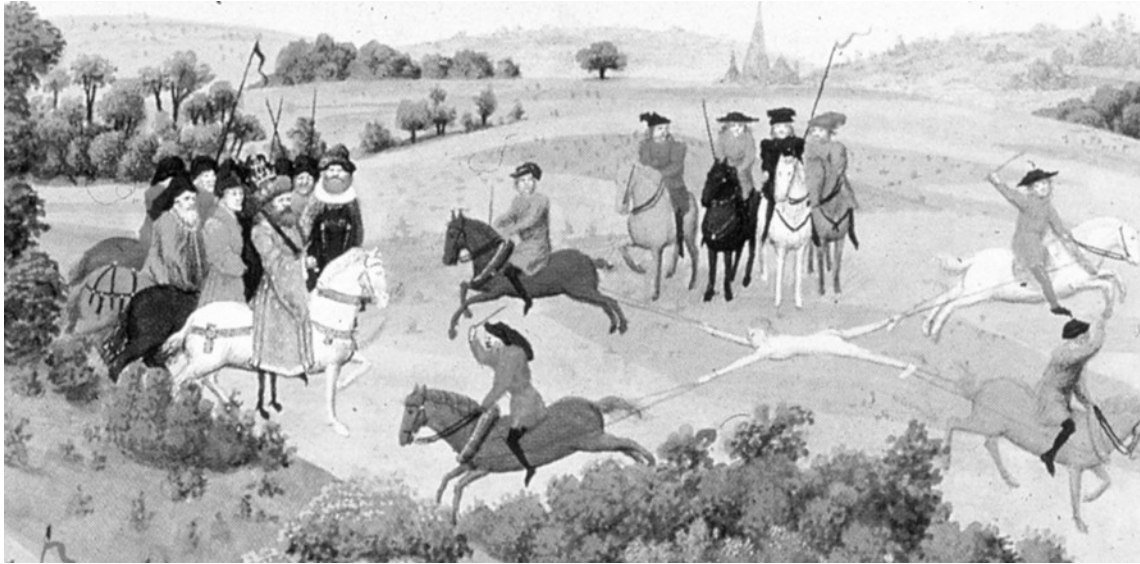


Fig. 4.47. A close-in of the miniature entitled "The Tale of Roland". Guenelun the traitor is being quartered, or torn apart by four horses. Charlemagne is observing the execution from a white horse on the right. Taken from [1485], ill. 177.

10.45a. *The Bible*. The main body of Joshua's troops approaches Ai and captures the city: "And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smite it with the edge of the sword" (Joshua 8:24).

■ 10.45b. *The phantom Middle Ages*. The main body of Charlemagne's troops returns and smites the Moorish army, avenging the demise of the arrière-garde ([652], pages 99-100, verses CLXXVIII-CLXXX). This battle between Charles and the Moors is described as the complete massacre of the demoralized fleeing remnants of the Moorish army by the Franks. Let us remind the reader of the numerous occasions when the Franks became identified as TRN and PRS.

10.46a. *The Bible*. After this battle in the field and the wilderness, the troops of Joshua capture the city of Ai (Joshua 8:24-28).

■ 10.46b. *The phantom Middle Ages*. After this battle and the fight against Baligant, Charles captures Saragossa: "Of Sarraguce the gates he's battered down" ([652], page 134, verse CCLXIV).

10.47a. *The Bible*. During the battle between Joshua and the kings who rebelled against him after the fall of Ai, a famous Biblical episode takes place – Joshua stops the sun so that it would shine upon the battlefield and allow for the remains of the enemy to be crushed.

■ 10.47b. *The phantom Middle Ages*. We encounter a similar episode in Frankish history, which is just as famous – Charlemagne stops the sun in order to make the day last longer and crush the enemy to the end. All of this happens after the battle with the Moors and the defeat of Roland. Below we cite the description of these two episodes.

10.48a. *The Bible*. “Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel [to be destroyed – A. F.], and he said in the sight of Israel, Sun, stand thou still upon Gibeon; And thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, Until the people had avenged themselves upon their enemies... So the sun stood still in the midst of heaven, and hastened not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man” (Joshua 10:12-14).

■ 10.48b. *The phantom Middle Ages*. Charlemagne’s story is as follows: “Charles tottereth, falls nearly to the ground; God wills not he be slain or overpow’red, Saint Gabriel once more to him comes down, And questions him “Great King, what doest thou?”... Pagans are slain; the rest are put to rout Whom Charles hath in battle overpowered. And to the heavens did he raise his hand, and made the sun above immobile stand” ([652], page 100, verses CLXXVII-CLXXX).

10.49a. *The Bible*. The Amorites are Joshua’s enemies, *qv* above.

■ 10.49b. *The phantom Middle Ages*. Charlemagne’s enemy is the Moors. The names of the two nations (Amorites and Moors) are obviously similar.

10.50a. *The Bible*. The sun is stopped in its way during the battle that the Bible presents as Joshua’s revenge for the defeat that preceded it.

■ 10.50b. *The phantom Middle Ages*. The ***Song of Roland*** emphasizes that the sun was stopped in a battle that was fought by Charlemagne to avenge the demise of his *arrière-garde*.

10.51a. *The Bible*. The episode with the sun stopped in its way is unique for the Bible. That is to say, the sun was only stopped once, which is true for both the Bible and mediaeval Europe.

■ 10.51b. *The phantom Middle Ages*. As far as we know, this episode is unique in Frankish literature and mediaeval literature in general. The correlation between these two unique descriptions as a result of the shift that superimposes Biblical history over that of Europe is very important, confirming that what we have at hand is a pair of duplicate accounts relating the same event, albeit arbitrarily separated by a long period in consensual history.

10.52a. *The Bible*. The episode with the cave. The defeated enemies of Joshua flee for their lives:

“But these five kings fled, and hid themselves in a cave at Makkedah. And it was told Joshua, saying, The five kings are found” (Joshua 10:16-17). Joshua’s troops capture the cave, and the five kings are taken out. “And afterward Joshua smote them, and slew them, and hanged them on five trees” (Joshua 10:26).

■ 10.52b. *The phantom Middle Ages*. The episode with a grotto (or a cave). An odd episode takes place during the escape of the defeated Saracens, or Moors: “King Marsilies, fleeing to Sarraguce, Dismounted there beneath an olive cool... Bewailed and cried, with very bitter rue; Twenty thousand and more around him stood, All of them cursed Carlun and France the Douce. Then Apollin in’s grotto they surround, And threaten him, and ugly words pronounce... Then they take off his sceptre and his crown, With their hands hang him from a column down, Among their feet trample him on the ground... And Mahumet into a ditch fling out” ([652], page 103, verse CLXXXVI).

10.53a. *The Bible*. No other caves or grottoes are mentioned anywhere in the book of Joshua.

■ 10.53b. *The phantom Middle Ages*. The ***Song of Roland*** contains no other references to grottoes or caves of any kind ([652]).

10.54a. *The Bible*. The Bible proceeds to tell us about many wars waged by Joshua against other kings. The Theomachists capture many towns and lands, or the so-called Promised Land.

■ 10.54b. *The phantom Middle Ages*. Afterwards, the ***Song of Roland*** tells us of the great battles fought by Charlemagne who defeats a multitude of kings and conquers many towns and cities ([652]).

10.55a. *The Bible*. A remarkable circumstance concerning the style and the composition: the Bible cites named lists of kings and tribes defeated by Joshua, son of Nun (Joshua 12).

■ 10.55b. *The phantom Middle Ages*. We observe the very same stylistic and compositional phenomenon here: a detailed list of tribes and kings who fought against Charlemagne is given in the ***Song of Roland*** ([652], page 122 ff).

10.56a. *The Bible*. Among the enemies of Joshua we find the inhabitants of Jericho. The capture of this city is a famous Biblical event (Joshua 5-6).

■ 10.56b. *The phantom Middle Ages*. The ***Song of Roland*** also mentions the people of Jericho alongside the enemies of Charlemagne ([652], page 122, verse CCXXXI).

10.57a. *The Bible*. We see a list of 35 tribes enslaved by Joshua. Some of the tribes are called by the name of their respective kings. The list includes all tribes defeated by Joshua after the main battle with the stopping sun and up until his death (Joshua 10:20 ... 12:24).

■ 10.57b. *The phantom Middle Ages*. The ***Song of Roland*** provides a list of Charlemagne’s

defeated enemies, presenting them as regiments. There are 30 tribes in a list, each of them corresponds to a regiment ([652], pages 122-123, verses CCXXXI-CCXXXII). The number 30 concurs well with the Biblical 35. Our comparison of the Bible and the *Song of Roland* ends here.

In fig. 4.4 one sees that the phantom epoch of the alleged VII-VIII century A.D. that we have just studied is covered by the three partially overlapping periods of P, N and R, which corresponds perfectly with the abovementioned parallels:

- 1) This epoch is covered by the period related in the Book of Joshua.
- 2) The presence of the Carolingian period P here is the manifestation of the parallelism in question.
- 3) The presence of period P in this instant, or the empire of the alleged X-XIII century A.D. shifted backwards by 333 years, is confirmed by the crusader motifs that we encounter in the *Song of Roland*, as well as the fact that the first manuscript of the epic in its Oxford edition is dated to the XII century A.D. the earliest, even in Scaligerian chronology. In other words, a shift of 333 years forward superimposes the epoch described in the manuscript with the Scaligerian dating of its creation.

We have thus analyzed the alleged VI-VIII century A.D. in Biblical history as well as its phantom European counterpart from the Middle Ages. We shall proceed with our analysis of the VII-IX century A.D. This period is reflected in the Biblical book of the Judges, qv in figs. 4.1, 4.2 and 4.3.

NB. The motif of sun stopped in its way, which became reflected in both the Bible and the story of Charlemagne, is studied in more detail in Chron3, Chapter 11:7.6. Apparently, what we see is an echo of the revolution in the XVI-XVII century cosmology made by Tycho Brahe and Copernicus. They “stopped the Sun”, having placed it in the centre of the Universe and made all planets, Earth included, revolve around the Sun. The previous dominant paradigm was Ptolemaic, where the Earth had been considered the centre of the Universe, with other planets revolving around it, including the Sun.

11. The events from the Book of Judges dating to the XII-XVI century A.D. had initially been shifted to the VII-IX century A.D. by the chronologists

In the present chapter we analyze the Biblical events related in the Book of Judges (Chapters 1-18).

11.1. The Biblical Moab and the mediaeval Moaviya

Nowadays, our analysis of phantom events in mediaeval history involves the use of the sources attributed to the mediaeval epoch in question as well as the “ancient” documents dating to epochs that become superimposed over the one under study after we returned them to their correct chronological locations using the three-shift system that had been developed as a result of our research. For instance, one of such original sources considered “ancient”, but most probably

mediaeval in origin is *Ab urbe condita* by Titus Livy. When we shift the epoch it covers forward by 1050 years, its first year becomes identified as the alleged year 300 A.D. In reality, the events related by Livy can be dated to an even later epoch – the XII-XVI century A.D. (see figs. 4.1, 4.2 and 4.3).

11.1a. *The Bible*. After the conquest of the Promised Land by the Israelites and the death of Joshua (Judges 2:8), the Theomachists were forced to engage in war with Moab and the Moabites. (Judges 3:12 and 3.28-30). By this time, the theomachist Israelites had already settled in the new land and founded several cities.

■ 11.1b. *The phantom Middle Ages*. As we have already seen, the Bible often refers to mediaeval Byzantine and European events. We are now considering the phantom VII century A.D. It is remarkable that in the alleged year 673 A.D. we see New Rome attacked by Moaviya ([468], page 111). This, we witness a simultaneous appearance of the enemy in both versions – as related by the Bible and mediaeval European chronicles.

11.2a. *The Bible*. “And the Lord strengthened Eglon the king of Moab against Israel... and he... went and smote Israel, and possessed the city of palm trees” (Judges 3:12-13). Mark the palm trees mentioned in relation to the city – it is spectacularly similar to the city name of Palmyra, qv below.

■ 11.2b. *The phantom Middle Ages*. “Moaviya did not hesitate to attack Constantinople herself. In 673, a large Arabic fleet approached Constantinople... for 5 years the Arabs persisted in their attempts to conquer the imperial capital” ([468], page 111). The Arabs led by Moaviya have nevertheless managed to conquer the region where the legendary Palmyra was located.

11.3a. *The Bible*. The victory of Israel over the Moabites: “And they slew of the Moab at that time about ten thousand men... So Moab was subdued that day under the hand of Israel” (Judges 3:29-30).

■ 11.3b. *The phantom Middle Ages*. New Rome defeats Moaviya in the alleged VII century A.D. “Moaviya was forced to sign a 30-year truce, and even promise a modest tribute to the Eastern Roman government” ([468], page 111).

11.2. The Biblical Abimelech and the “ancient” warlord Pyrrhus were both killed by a woman. The weapon used in both cases was a stone that had inflicted a mortal cranial wound

11.4a. *The Bible*. Here we find the story of the Biblical king Abimelech and his war with Shechem (Judges 9). He became king of the Theomachists and a fratricide (Judges 9:5). This murder of a kinsman committed by Abimelech is the only one we encounter in his biography.

■ 11.4b. *The phantom Middle Ages*. Here we find the famous “ancient” king Pyrrhus, a sworn enemy of Rome described by Titus Livy. When we shift him 1053 years forwards, we find him right in the middle of our phantom 11th period. He is known to have killed Neoptolemus, a

relation of his. This is the only known case when Pyrrhus murders a member of his clan.

11.5a. *The Bible*. Abimelech is the king of the Theomachist Israelites. The descendants of those who escaped from MS-Rome crown him king.

■ 11.5b. *The phantom Middle Ages*. Pyrrhus is a king of Macedonians and Greeks, leading an army that all but severed its last connexions with the motherland. Therefore, Pyrrhus can be seen as the leader of the “exiles”. Plutarch tells us exactly this in [660], Volume 2, page 38.

11.6a. *The Bible*. The Bible characterizes Abimelech as a great warlord (Judges 9).

■ 11.6b. *The phantom Middle Ages*. Pyrrhus is considered a famous enough military commander in “ancient” Greek history ([660], Volume 2).

11.7a. *The Bible*. Abimelech dies during the siege of Thebez (Judges 9:50-56). He dies in a battle on a city street.

■ 11.7b. *The phantom Middle Ages*. Pyrrhus dies during the siege of Argos ([660], Volume 2, pages 63-65). He also dies in a street battle.

11.8a. *The Bible*. A female citizen of Thebez was observing the battle from the window of a tower encroached upon by Abimelech’s men (Judges 9:51-53). “And Abimelech came unto the tower, and fought against it... And a certain woman cast a piece of a millstone upon Abimelech’s head, and all to brake his skull” (Judges 9:52-53). Abimelech is mortally wounded.

■ 11.8b. *The phantom Middle Ages*. An old woman who lived in Argos “was looking upon the fight among other women from the top of a house; perceiving her son engaged with Pyrrhus, and affrighted at the danger he was in, she took up a tile with both hands, and threw it at Pyrrhus. The tile has fallen on his head below the helmet, and, bruising the vertebrae of the lower part of the neck, stunned and blinded him” ([660], Volume 2, page 64). Pyrrhus falls off his horse, wounded mortally.

COMMENTARY. Such perfect concurrence between two distinctly unique events definitely deserves our undivided attention. We claim there to be no other heroic military commander killed by a rock that a woman would throw at him in the entire Bible, which is a most voluminous book indeed. We also state that there is no other commander killed in a similar manner anywhere in the entire bulk of “ancient” Greek and Roman history. All of this is to tell us that we are really looking at one and the same story, albeit related by different authors and in different languages. The same is true for Joshua and Charlemagne who both stop the sun during two very similar battles.

11.9a. *The Bible*. Abimelech, although mortally wounded, “called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died” (Judges 9:54). This is how the

Bible describes the death of Abimelech.

■ 11.9b. *The phantom Middle Ages*. Pyrrhus is wounded to death, yet still alive. He is approached by one Zopyrus, whereupon Pyrrhus “gave him so fierce a look, that, confounded with terror, with his hands trembling, Zopyrus endeavored to do it [kill Pyrrhus with a sword – A. F.]; however, overcome by fear and confusion, he could not strike him right, but had rather cut his mouth and chin; it took a long time before he got off the head” ([660], Volume 2, page 65). This is how the “ancient” Plutarch (Petrarch?) describes the death of Pyrrhus. We are clearly confronted by two versions of the same tale.

11.10a. *The Bible*. The battle stops right after the death of Abimelech (Judges 9:55).

■ 11.10b. *The phantom Middle Ages*. The battle stops with the death of Pyrrhus ([660], Volume 2, page 65). It is important that each of these identical episodes becomes superimposed over the other with the comparison method remaining the same, namely, the superimposition of the Biblical history over its European counterpart – their longer versions, with a shift of 1800 years forward.

■ ■ 11.10c. *The mediaeval original*. In this case we are actually capable of indicating the mediaeval event that has obviously served as original for both heroes – the Biblical Abimelech and the “ancient” Pyrrhus. We are referring to Count Simon de Montfort who was killed in the alleged year 1218 A.D. “He was killed by a shot from the *catapult* that occupied a strategic position on the walls of Toulouse, which was served by *maids and women*, according to folk tradition” ([1020], page 27). See Chapter 9:7 of Chron6 for a more detailed study of the parallelism.

12. Further events of the Judges epoch (the XII-XVI century A.D.), which were initially shifted to 900-924 A.D. by the chronologists

In the present chapter we analyze the Biblical events described in the Book of Judges (Chapters 19-20).

12.1. The war with the Benjamites as the Trojan (Gothic) War

As we move forwards along the arbitrarily extended chronological scale of mediaeval European history, we reach the early days of the Holy Roman Empire (the alleged X-XIII century A.D.). According to fig. 3.1 in Chron2, Chapter 3, as well as figs. 4.1, 4.2 and 4.3, what we see here turns out to be two duplicates of the XIII century war (marked with two black triangles). The first one is the period of 900-924 A.D. In Chron2, Chapter 2, we demonstrate a parallelism between this epoch in Roman and Italian history, as compared other duplicates of the XIII century war (its Trojan, Tarquinian and Gothic versions in particular). Therefore, our present comparison of this period to the Bible allows us to use each of these three more or less identical versions, pointing out the most obvious parallels as we proceed.

12.1a. *The Bible*. At the end of the Book of Judges we see the legend of the war between Benjamin's tribe and all the other Israelite tribes.

■ 12.1b. *The phantom Middle Ages*. In the "Scaligerian textbook" we encounter a duplicate of the XIII century war here. Let us use the Trojan description of the war.

12.2a. *The Bible*. The capital of the Benjamites is in Gibeah. It is located within walking distance of Ramah (Judges 19:13), which is most likely to be yet another version of the name Rome, or RM.

■ 12.2b. *The phantom Middle Ages*. The capital of the Trojan kingdom is in Troy – or, alternatively, New Rome/Constantinople (according to Chron2, Chapter 2).

12.3a. *The Bible*. We learn that "there was a certain Levite sojourning on the side of Mount Ephraim" near Gibeah (Judges 19:1). Due to previous superimpositions and frequent flexion of Ph and T, one has to bear in mind that mount TRM (Ephraim) could also have been known as Mount TRN.

■ ■ 12.3c. *The mediaeval original*. The famous Mount Beykos is located near the New Rome = Troy = Constantinople. Joshua, son of Nun, is supposed to be buried there, qv in Chron2, Chapter 2. This grave exists until the present day. Also, the Bible tells us that "mount Ephraim" is exactly the same mountain as Joshua was buried at (Joshua 24:20). It is possible that after the "transfer of history" from Byzantium to Italy the name "Mount Ephraim" became used for the Vesuvius in Italy.

12.4a. *The Bible*. The Levite had "taken him a concubine", which would later leave him after a quarrel (Judges 19:2). There is no double of Paris the Trojan here.

■ 12.4b. *The phantom Middle Ages*. The Trojan War begins with Helen leaving Menelaus, her husband. One of the versions tells us she was taken by force; another is of the opinion that her departure was voluntary and came as a result of infatuation with Paris ([851]).

12.5a. *The Bible*. The infuriated husband sets forth after his concubine, "to speak friendly unto her and to bring her again" (Judges 19:3).

■ 12.5b. *The phantom Middle Ages*. Menelaus follows Helen accompanied by the Greek army seeking to return her ([851]). The Trojan War is interpreted as the revenge for an insult.

12.6a. *The Bible*. The "concubine" agrees to return to her husband, and he takes her back home (Judges 19:4-9). All of this takes place before the war which we shall be relating in detail below.

■ 12.6b. *The phantom Middle Ages*. Certain Trojan chronicles claim that Helen returned to Menelaus after the Trojan War, who took her away ([851]). See Chapter 2 of Chron2.

12.7a. *The Bible*. The “concubine” and her husband stay in Benjamite Gibeah (Judges 19:15). “But the men of the place were Benjamites” (Judges 19:16). There was a choice of whether to lodge “in Gibeah, or in Ramah” (Judges 19:13).

■ 12.7b. *The phantom Middle Ages*. In the Trojan version Helen was spirited off to Troy. Let us reiterate – it is most likely that Troy, Jerusalem, New Rome and Constantinople were all names of one and the same city in the Middle Ages. Also remember that, according to Titus Livy, Lucretia (yet another double of the Biblical “concubine” and the Greek Helen) is located in Rome. Troy is ruled by the TRQN – double of the Benjamites.

12.8a. *The Bible*. At night, certain “debauched” (Judges 19:22) sons of Benjamin break into the house where the Levite and the concubine were staying, raping her: “they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go” (Judges 19:25). Her husband lives on Mount Ephraim (TRM, or TRN, qv above).

■ 12.8b. *The phantom Middle Ages*. According to Titus Livy, Tarquin Sextus (TRQN) rapes Lucretia, the wife of another Tarquin (Tarquin Collatine, see [482]). We see violence within a single Roman/Tarquian clan. Once again we see Livy’s version resemble its Biblical double more than any other version of this “legend of a woman wronged”.

12.9a. *The Bible*. The raped concubine dies (Judges 19:27-28).

■ 12.9b. *The phantom Middle Ages*. The raped Lucretia commits suicide ([482]). Her other duplicates die as well, qv in Chron2, Chapter 2.

12.10a. *The Bible*. The infuriated Levite notifies all the Israelite tribes of the affront in the following manner: “he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts of Israel” (Judges 19:29).

■ 12.10b. *The phantom Middle Ages*. The angered Menelaus (husband of Helen, or the humiliated woman, makes sure that the entire “ancient” Greece learns of this affront ([851]).

12.11a. *The Bible*. It isn’t the first time that we encounter a Biblical tale of a woman (or religion?) insulted. The previous phantom double of the same story precedes the great Exodus of the Israelites from MS-Rome. Think of the legend of Joseph, for instance. It is curious that the compilers of the Bible were apparently aware of this parallel, since the Bible says that “there was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt [MS-Rome – A. F.] unto this day: consider it, take advice, and speak your minds” (Judges 19:30).

■ 12.11b. *The phantom Middle Ages*. Artificially extended European history contains numerous duplicates of “the humiliation of a woman” (apparently, the condemnation of a religion). In fig. 3.1 (Chron2, Chapter 3) and figs. 4.1, 4.2 and 4.3 we see all such duplicates marked with black

triangles. As we already know, this tale usually precedes a great war.

12.12a. *The Bible*. At the demand of the affronted husband, “all the children of Israel went out, and the congregation was gathered together as one man... and the chief of all the people, even of all the tribes of Israel, presented themselves... And all the people arose as one man” (Judges 20:1, 20:8).

■ 12.12b. *The phantom Middle Ages*. Menelaus calls a council of Greek heroes. Trojan chronicles name many Greek heroes of royal blood who took part in the council. The people of Greece rise in defence of honour ([851]).

12.13a. *The Bible*. “And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you? Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put evil away from Israel” (Judges 20:12-13).

■ 12.13b. *The phantom Middle Ages*. A council of Greek heroes also sends envoys to Troy demanding for Helen to be sent back and for Paris to be punished ([851], pages 100-101). According to several Trojan versions, both Helen and Paris were killed after the Trojan War ([851]).

12.14a. *The Bible*. “But the children of Benjamin would not hearken to the voice of their brethren the children of Israel: but the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel” (Judges 20:13-14).

■ 12.14b. *The phantom Middle Ages*. The Trojans led by King Priam rudely refuse to satisfy the demands of the insulted Greeks ([851], page 101). Greece prepares to engage in a war with Troy.

12.15a. *The Bible*. A war breaks out. 26 thousand Benjamites fight against 400 other Theomachists (Judges 20:15 and 20:17). Pay attention to the huge numbers of the combatants.

■ 12.15b. *The phantom Middle Ages*. The Trojan War begins. Many thousands of valiant heroes have gathered to represent each party. Nearly the entire nation takes part in combat ([851]).

12.16a. *The Bible*. “And the men of Israel went out to battle against Benjamin, and the men of Israel put themselves in array to fight against them at Gibeah” (Judges 20:20).

■ 12.16b. *The phantom Middle Ages*. The “ancient” Greeks begin their Trojan campaign. A large Greek army approaches the city. The siege of Troy begins.

12.17a. *The Bible*. We learn of at least two large battles at the walls of Gibeah. One of them ended in the victory of the Benjamites, whereas the other was won by the Israelites (Judges 20:20-48), with casualties rounding up to 47 thousand. The third battle led to the fall of Gibeah.

■ 12.17b. *The phantom Middle Ages*. The siege of Troy had been exceptionally long – it lasted several years. Trojan chronicles tell us of many battles fought at the walls of Troy, extremely violent and shifting the balance of power constantly. Finally, Troy fell ([851]).

12.18a. *The Bible*. The tribes of Israel capture Gibeah, pillage the city and burn it down (Judges 20:40-45).

■ 12.18b. *The phantom Middle Ages*. The Greek army bursts into Troy, inflicting all the horrors of desolation upon the city ([851]).

12.19a. *The Bible*. “So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these were men of valour” (Judges 20:46).

■ 12.19b. *The phantom Middle Ages*. The Trojan chronicles (likewise the reporter of the same war in its Gothic version, Procopius of Caesarea – see [695]) refer to a great massacre in the New City (Naples = New Rome?) after the fall of the citadel.

12.20a. *The Bible*. Gibeah was taken by cunning: “And Israel set liers in wait round about Gibeah... from the west” (Judges 20:29 and 20:33). Benjamites come out of Gibeah and attack the Israelites: “But the children of Israel said, Let us flee, and draw them from the city unto the highways” (Judges 20:32). The deceived Benjamites are taken in by the provocation.

■ 12.20b. *The phantom Middle Ages*. Troy was taken by ingenuity: the Greeks left an ambush at the walls of Troy, having hidden several hundred warriors in “the likeness of a grey horse”. Then the Greek army withdrew from Troy, pretending to be leaving the country as a result of disappointment after their prolonged misfortune. The deceived Trojans open the gates, coming out of Troy and into a field. In Chron2, Chapter 2, we provide evidence to testify that the Trojan horse has really been an old aqueduct wherein the Greeks concealed themselves, according to our reconstruction.

12.21a. *The Bible*. “And the liers in wait hasted, and rushed upon Gibeah; and the liers in wait drew themselves along, and smote all the city with the edge of the sword. Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke rise up out of the city... when the flame began to arise up out of the city with a pillar of smoke... And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them... And there fell of Benjamin eighteen thousand men” (Judges 20:37-41 and 20:44).

■ 12.21b. *The phantom Middle Ages*. The Greek ambush party comes out of the “Trojan Horse”, or the aqueduct, qv in Chron2, Chapter 2, and is inside Troy = Naples = New City. This party must give a secret sign to the withdrawn Greek troops so as to notify them of the success of their ingenuous plan – namely, to light a fire. When the Greeks see the signal, they hasten back to Troy (or Naples, according to Procopius), storm into the city, demolish Troy and massacre everybody.

12.22a. *The Bible*. After the conquest and the pillaging of Gibeah “Therefore they [the Benjamites – A. F.] turned their backs before the men of Israel unto the way of the wilderness; but the battle overtook them... six hundred [remaining] men turned and fled to the wilderness unto the rock Rimmon [the name RMMN again – “Roman”, mayhap?], and abode in the rock Rimmon four months. And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword” (Judges 20:42 and 20:47-48). This Biblical passage is almost a verbatim rendition of the Gothic version, qv below.

■ 12.22b. *The phantom Middle Ages*. According to Procopius, after the main battles between the Goths (TRQN) and the Romean Greeks have already been fought under the walls of Rome or Naples (New City), the retreating remains of the Gothic army fled to the banners of King Teias and went on their way northwards. The last and decisive battle took place in the environs of Naples – the battle between Narses and Teias, the so-called “battle of the giants” ([196] and [695]). This results in the defeat of the Goths, who begin to flee from Italy. It is curious that Procopius (apparently, an author of a comparatively late period) had already been of the opinion that the last battle was fought near Vesuvius – the “Roman mountain”, or Mount Rimmon?

COMMENTARY. In fig. 4.48 we provide a graphical representation of the comparison that we are relating. We attribute an individual geometric symbol to each episode of a given story in order to highlight their variety. Fig. 4.48 clearly demonstrates that the two legends are virtually identical. Let us go a short while back now, and take a closer look at the legends that precede the war with the Benjamites in the Bible. We discover that the parallelism between the Trojan War and the war with the sons of Benjamin involves previous chapters of the Bible as well.

The Trojan War = GTR-war	Biblical history
■ The Gothic/Trojan clan (in Italy, or Romea)	■ The tribe of Benjamin amongst other tribes of Israel
■ Helen "leaving" her husband	■ The concubine leaving her husband, the Levite.
■ The Vesuvius	■ Mount Ephraim
++ The city of Naples, or Troy	++ The city of Gibeah
++++ Violent treatment of a woman (Lucretia, Amalasantha etc)	++++ The concubine raped
■ The death of the woman (Lucretia, Amalasantha, Helen, Julia Maesa etc).	■ The death of the concubine.
■ The Greeks demanding to hand over the culprit (Paris) together	■ Israel demanding to hand over the rapists.
■ Troy declines to comply.	■ Gibeah declines to comply with the demands of Israel
■ The outbreak of the war, the humiliation of a woman (Helen etc)	■ The war begins because of the violence wrought upon a woman
+++ The siege of Troy (Naples etc), a multitude of battles at the city	+++ The siege of Gibeah. Lots of battles at the city walls
■ Ruse of war used during the capture of Troy (Naples etc)	■ Ruse of war used during the capture of Gibeah
■ The "scout party", the ambush, the use of the "horse". The Greeks pretending to retreat from Troy.	■ The ambush near Gibeah. The Israelites pretending to retreat from the walls of Gibeah
■ A signal for the ambush party. The sudden return of the Greeks and the massacre in Troy (Naples etc)	■ A signal for the ambush party. The Israelites make an unexpected return. Massacre.
■ The last battle between the Roman troops and the remnants of the Goths.	■ The last battle between the Israelites and the remnants of the Benjamites.
++ The battle near the Vesuvius, or "the Roman mountain"	++ The battle at rock Rimmon (an apparent phonetic parallel)
■ The rape of the Sabine women.	■ The rape of the daughters of Shiloh.

Fig. 4.48. The superimposition of the Biblical rendition of the war over the Benjamites (Judges) over the Trojan War.

12.2. The sacrifice of the Biblical Jephthah's daughter as a reflection of the sacrifice of Iphigenia, Agamemnon's daughter

12.23a. *The Bible*. The Biblical legend about the sacrifice of Jephthah's daughter (Judges 11). This tale precedes the legend of the war with the Benjamites (or the Trojan War, as we understand now) by 160 verses.

■ 12.23b. *The phantom Middle Ages*. The "ancient" Greek legend of the sacrifice of Agamemnon's daughter Iphigenia. See the Euripidean tragedy entitled *Iphigenia at Aulis*, for instance. This legend refers to the period before the Trojan War, preceding the Trojan campaign of the Greeks, but already postdating the abduction of Helen.

12.24a. *The Bible*. We encounter the name Jephthah, who is the father of the young woman to be sacrificed.

■ 12.24b. *The phantom Middle Ages*. The name of the young woman to be sacrificed is Iphigenia (Iph + Genus), and translates as “born of Iph”; or, possibly, “Iph + woman” (the Slavic “*zhena*” being the word for “wife” or “woman”). It is obvious that the names Iph and Jephthah are very similar to each other.

12.25a. *The Bible*. King Jephthah cannot defeat the Ammonites, and so he calls upon God with the promise to sacrifice the first one to meet him on his return home if victory is his. Alack and alas, the first person met by Jephthah is his daughter.

■ 12.25b. *The phantom Middle Ages*. Greeks cannot depart to Troy on their ships since the wind sent by Artemis gets in their way. The priest Calchas declares that the only way to attain success were to sacrifice Iphigenia, the daughter of Agamemnon. Agamemnon acquiesces. We see an obvious parallel with the Bible.

12.26a. *The Bible*. The episode in question is an “introduction” to the war between the Israelites and the Ammonites. The Israelites won; Jephthah’s daughter belongs to the clan of the children of Israel.

■ 12.26b. *The phantom Middle Ages*. The tale of Iphigenia is also a prelude to the Trojan War to break out between the Greeks and the Trojans. The Greeks won the war; Iphigenia is reported to have been Greek. In both legends that became superimposed over each other we see the youth of their female protagonist emphasized, qv below.

12.27a. *The Bible*. The daughter of Jephthah is a young woman who “knew no husband” until her very death (Judges 11:39).

■ 12.27b. *The phantom Middle Ages*. Iphigenia is a young woman who “knew no husband” according to the “ancient” Euripides.

12.28a. *The Bible*. The daughter of Jephthah was the first to meet him upon his return home. Jephthah is in despair, but he cannot break the promise given to God and so he has to sacrifice his daughter (Judges 11:34-39).

■ 12.28b. *The phantom Middle Ages*. Agamemnon also has to sacrifice his daughter Iphigenia, being in despair but unable to disobey the gods. The name Ag-Amemnon might be related to the Biblical Ammonites (the enemies of Jephthah) in some way.

12.29a. *The Bible*. Jephthah’s daughter is sacrificed. Since Jephthah had kept his word, God led him to victory.

■ 12.29b. *The phantom Middle Ages*. Iphigenia is sacrificed, and so the Greeks can finally depart

towards Troy and win the war

later on.

13. The events of the XII-XVI century A.D. as described in Judges, Samuel, Ruth and the kings were initially shifted into 925-1053 A.D. by the chronologists

In the present section we analyse the Biblical events related in the book of Judges (Chapter 21), Ruth, 1 Samuel, 2 Samuel and 1 Kings (Chapters 1-11).

13.1. Saul, David and Solomon vs. Sulla, Caesar and Pompey. The rape of the daughters of Shiloh as the rape of the Sabines

From this moment on (namely, starting with the beginning of the alleged X century A.D.) we enter a partially veracious, but still very dark period of European history. The epoch of the X-XIII century (an episode of some 300 years) happens to be a sum, or collation of two other epochs – namely, the rather meagre facts pertaining to the real history of the X-XIII century A.D. that came to us through the precious few surviving texts, and the phantom history that is a reflection (duplicate) of the real period of the XIII-XVI century A.D. The last period travelled about 300 years backwards in time as a result of a chronological shift, becoming superimposed over the real history of the X-XIII century A.D. Thus, the epoch of the X-XIII century A.D. is represented by both real and phantom events in the Scaligerian history textbook. Therefore, we shall be referring to the epoch of X-XIII century as to half-real, half-phantom, or semi-phantom, since it consists of the two respective layers as mentioned above.

13.1a. *The Bible*. The protagonists of the Biblical books in question are the three great kings: Saul, David and Solomon (the Great Triad, in other words).

■ 13.1b. *The semi-phantom Middle Ages*. The most important public figures of this epoch are the emperors Otho I the Great, Otho II the Fierce, and Otho III the Red (which translates as Chlorus). We observe another great triad; as one can see in Chapter 2 of Chron2, the events of the alleged years 925-1053 A.D. are duplicated in the “biographies” of several other great trinities of rulers, all of which are doubles.

- 1) Sulla, Julius Caesar and Pompey. The epoch of the alleged years 82 B.C. – 27 A.D.
- 2) Aurelian, Constance I Chlorus, Diocletian. The alleged years 270-305 A.D.
- 3) Belisarius, Narses and Justinian I. The alleged years 526-553 A.D.

13.2a. *The Bible*. Saul, David and Solomon form the only great trinity of kings who are also contemporaries. Although the Bible contains other duplicates of the Trojan = Gothic War, the period in question is of interest to us as the lifetime of these three great characters first and

foremost.

■ 13.2b. *The semi-phantom Middle Ages*. The four great trinities of contemporary rulers are unique in the mediaeval history of the Eurasian Roman Empire. The Scaligerian history textbook also contains other duplicates of the XIII century war, qv in fig. 4.4; however, the chronicles covering these epochs concentrate their attention on these three heroes rather than the war in general.

13.3a. *The Bible*. A rather vague repercussion of the “legend of a woman” is apparently what we encounter in the book of Ruth (RT, or RTh). The book is rather small and focused on the sexual side of the events involving Ruth for the most part. Ruth offers herself to Boaz, who refuses her initially, but later “Boaz took Ruth, and she was his wife” (Ruth 4:13).

■ 13.3b. *The phantom Middle Ages*. The legend of a woman is the most typical beginning of every reflection of the XIII century war – for instance, we see such a duplicate in the early days of the Second Roman Empire, where the legend is told of Julius Caesar’s wife, qv in Chron2, Chapter 2. As we already know, this legend emphasizes the motif of either rape or a similar humiliation of a woman.

13.4a. *The Bible*. The legend of the sons of Benjamin abducting the daughters of Shiloh (Judges 21).

■ 13.4b. *The phantom Middle Ages*. The “ancient” legend of the rape of the Sabines is dated to the epoch of the early Regal Rome of Titus Livy, being also a double of the Second Roman Empire. We have already determined the existence of a parallelism between these two stories when we were comparing the Biblical tale about the rape of the daughters of Shiloh to the events that took place during the foundation of Rome, according to Titus Livy.

13.5a. *The Bible*. The rape of the daughters of Shiloh is preceded by the duplicate of the war of the XIII century A.D. in the Bible.

■ 13.5b. *The phantom Middle Ages*. Plutarch includes the tale of the rape of the Sabine women into the “biography” of Julius Caesar, right after the war ([660]).

13.6a. *The Bible*. The daughters of Shiloh were abducted by the sons of Benjamin, or the doubles of TRQN – the party that had lost the war of the XIII century A.D. They spirit the women off for the purpose of procreation.

■ 13.6b. *The phantom Middle Ages*. The Sabine women are abducted by the descendants of the Trojans, or TRQN – the party that lost the Trojan War. Likewise the Biblical legend, the women are abducted for the purpose of procreation.

13.7a. *The Bible*. The epoch of the Judges ends. Samuel, the judge and the ruler, is described in the beginning of the I book of Samuel. According to the suggestion made by N. A. Morozov in

[544], the Biblical Ishmael reflects the religious movement of the Ishmaelites, whose origins are presumed to date to the VII century A.D. Let us point out the obvious similarity between the names Samuel and Ishmael (SML and ShML).

■ 13.7b. *The semi-phantom Middle Ages.* We are now considering the epoch of the X-XI century A.D. In the alleged X century A.D. we witness the Ishmaelite movement (that was later titled Mohammedan) become tremendously popular. This happens under Mahmoud Ghaznavi in the alleged years 998-1030 A.D. It is possible that this Mahmoud, or Mohammed, is a phantom reflection of the more recent Mohammed I and comprises a layer in the legend of Mohammed, the founder of Islam. However, since the separation of the initially unified Christian religion into Orthodox Christianity, Catholicism and Islam apparently only took place in the XVI-XVII century A.D., qv below, the primary layer of Mohammed's biography is most likely to date to this later epoch.

13.2. The Biblical Arc of the Covenant and the Mohammedan Qa'aba

13.8a. *The Bible.* The Biblical Tabernacle with the Arc of Covenant surfaces once more in the end of the Judges' epoch and under Samuel (1 Samuel 5-7).

■ 13.8b. *The semi-phantom Middle Ages.* The famous Qa'aba in Mecca and its special role in the alleged X century A.D. ([544], Volume 6) – under Mahmoud Ghaznavi, that is. A possibly similar identity of these two halidoms, the Biblical and the Muslim, was first pointed out by N. A. Morozov in [544], Volume 6. In other words, the same holy place was described by the authors of the Bible as the Arc of Covenant, and by the Muslims as the Qa'aba.

COMMENTARY. Since the sounds B and V are frequently subject to flexion, the Slavic word for "Arc" (*Kovcheg*) may be related to the word Qa'aba (KOV and CAAB phonetically).

13.9a. *The Bible.* Towards the end of the Judges' epoch, the Philistines, sworn enemies of the Israelites, captured the Arc of Covenant and took it away with them. These events took place during the war they fought amongst themselves (1 Samuel 4). The Biblical Arc had always contained the stone tables that Moses received from the Lord.

■ 13.9b. *The semi-phantom Middle Ages.* In the alleged X century A.D. the Carmates led by Abou Dhaher had besieged Mecca, pillaged Qa'aba and taken the halidom away to Hedjer – the celestial stone, presumably the sanctified remains of a stone meteorite worshipped at Qa'aba ([544], Volume 6).

13.10a. *The Bible.* The holy object was soon returned to the Israelites (the Theomachists). The Philistines gave it back with the following words: "Let it [the Arc – A. F.] go again to his own place, that it slay us not, and our people" (1 Samuel 5:11).

■ 13.10b. *The semi-phantom Middle Ages.* The halidom returned to Mecca after a while ([544], Volume 6).

13.11a. *The Bible.* These wanderings of the Arc through hostile cities held in captivity by the

enemies of the Theomachists is unique for the Bible (1 Samuel 4-7).

■ 13.11b. *The semi-phantom Middle Ages*. As far as we know, this is the only time that the halidom of Qa'aba was taken away in its entire verifiable history ([544], Volume 6).

13.3. Saul, David and Solomon. The Temple of Solomon as the Temple of Hagia Sophia in Czar-Grad

13.12a. *The Bible*. The great king Saul from the early days of the Israelite/Judaic kingdom (1 Samuel).

■ 13.12b. *The phantom Middle Ages*. The great Roman emperor Sulla at the beginning of the Second Roman Empire. The names "Saul" and "Sulla" all but coincide.

■ 13.12bb. *The semi-phantom Middle Ages*. The famous Roman/German emperor Otho II the Fierce in the early days of the Holy Roman Empire of the alleged X-XIII century. Let us point out the possible parallel between Sulla's first name (Lucius), and the Slavic translation of Otho's title "fierce" (Liuty). We haven't performed any detailed comparison of Saul's, Sulla's and Otho's biographies; this is something that remains to be done yet.

13.13a. *The Bible*. The great Biblical triad (Saul, David and Solomon) is the only triad of contemporaries that receives this much space and attention in the Bible (their deeds are described in both books of Samuel and the beginning of the third book of Kings, which is a substantial amount of text).

■ 13.13b. *The phantom Middle Ages*. The great Roman triad of Sulla, Caesar and Pompey (or their doubles from the alleged X century A.D.) is the only triad of contemporary rulers in Roman history that became reflected in such a vast mass of "ancient" texts (both Greek and Roman). "Ancient" literature contains countless references to the activities of these three figures.

13.14a. *The Bible*. David, the famous Israelite warlord. The Bible devotes a great many pages to the description of his wars and victories over enemies (1 and 2 books of Samuel, 1 book of Kings 1-2). In fig. 4.49 one sees an engraving by Lucas Cranach (1472-1553) entitled "David and Abigail" dating to the alleged year 1509. As we can see, Lucas Cranach, a XVI century painter, was of the opinion that the Biblical David had been a mediaeval warrior. We see David wear plate armour, plumes on his helm and plenty of other mediaeval paraphernalia.



Fig. 4.49. “David and Abigail” by Lucas Cranach (1472-1553), dating to the alleged year 1509. David is a mediaeval knight in armour and with plumes on his helmet. The Biblical Abigail is wearing a typically mediaeval dress; we see an elegant hat and a pair of gloves on the ground beside her. Gloves didn’t exist until the Middle Ages. Taken from [1310], page 7.

■ 13.14b. *The phantom Middle Ages*. Julius Caesar, the famous military commander of the “ancient” Rome. There are lots of literary works filled with references to his campaigns and victories.

■ 13.14bb. *The semi-phantom Middle Ages*. Otho III the Red, or Chlorus. There is a certain parallelism between his biography and that of Julius Caesar, qv in Chron2, Chapter 2.

13.15a. *The Bible*. The name David.

■ 13.15b. *The phantom Middle Ages*. We found nothing resembling the name at the beginning of the Second Roman Empire; however, the name David was applied to Julian Caesar – a double of Julius Caesar from the Third Roman Empire, qv in Chron2, Chapter 1.

■ 13.15bb. *The semi-phantom Middle Ages*. The name David (?). We didn’t manage to find a king called David in the epoch of the X-XI century A.D. However, it is known that Charlemagne (The Great King) used to call himself David ([196]). In Chron6 we demonstrate that a large amount of facts ascribed to “Charlemagne’s epoch” nowadays only became such by getting shifted 333 years backwards from the epoch of the X-XIII century A.D., as well as that of the XIV-XVI century A.D. that followed it.

13.16a. *The Bible*. Solomon is a great Biblical king.

■ 13.16b. *The phantom Middle Ages*. Pompey and his partial doubles – Justinian I, Diocletian and Moses. Pompey is considered to have been a great emperor in Roman history.

13.17a. *The Bible*. Solomon as a great lawmaker and sage. “And Solomon’s wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt [MS-Rome – A. F.]. For he was wiser than all men” (1 Kings 4:30-31). The wisdom of Solomon and the fame of his legislative activity are comparable to similar characteristics given to Moses in the Bible, which does not describe any other characters in such terms.

■ 13.17b. *The phantom Middle Ages*. The famous legislator is most known in the following reflections: Justinian I, Diocletian and Moses. He is the author of a well-known codex called “The Codex of Justinian”, or “The Law of Moses”, or “The Codex of Diocletian”. Apart from these duplicates (Diocletian and Justinian) we see no other rulers in Roman history whose wisdom and lawmaking activity would be emphasized in such a manner.

13.18a. *The Bible*. Solomon is considered the author of literary Biblical texts – “Proverbs of Solomon”, for instance.

■ 13.18b. *The phantom Middle Ages*. Justinian I is also the presumed author of well-known works of literature, namely, the Novels (collected into a single volume in the alleged year 534 A.D., qv in [468], page 63).

13.19a. *The Bible*. We encounter a list of Solomon’s military commanders here. The name of the first one is Azariah (1 Kings 4:2). The Biblical name Azariah may be considered part of the name Belisarius, possibly being a slight corruption of the word “Czar” (Belisarius simply meaning “*Velikiy Tsar*”, or “The Great King”).

■ 13.19b. *The phantom Middle Ages*. Roman and Roman sources emphasize the importance of the famous Belisarius, the main hero of the Gothic War dating to the alleged VI century A.D., amidst the numerous warlords of Emperor Justinian ([196]).

13.20a. *The Bible*. Solomon is the only Biblical king whose name associates with the construction of the famous House of the Lord, or Solomon’s Temple (1 Kings 6:1 ff).

■ 13.20b. *The phantom Middle Ages*. Justinian I either reconstructs or erects the famous gigantic temple of Hagia Sophia in the New Rome which is a unique phenomenon in the history of Rome, or Romea. Actually, there’s a smaller temple near Hagia Sophia called Hagia Sophia Minor. Therefore, we have two possible answers to the question of which temple Justinian was building – see Chapter 12 of Chron6.

13.21a. *The Bible*. House of the Lord, or Solomon's Temple, is built by Solomon in Jerusalem (1 Kings 6:1 ff).

■ 13.21b. *The phantom Middle Ages*. The temple of Hagia Sophia is built by Justinian I in New Rome, or Constantinople ([468]). We have already witnessed countless superimpositions of Biblical Jerusalem over New Rome (Constantinople).

13.22a. *The Bible*. The Temple of Solomon is described by the Bible as a luxurious construction – on many pages and in great detail (how it was built, decorated etc – see 1 Kings 5-7). The exuberant decoration of the temple is emphasized. No other temple is described by the Bible with such awe.

■ 13.22b. *The phantom Middle Ages*. The temple of Hagia Sophia is known as a grandiose and splendid building; it was described by Procopius and many other chronologists. This temple exists until the present day and is considered to be one of the greatest masterpieces of ancient architecture, whose construction is the key event in the VI-X century history of New Roman architecture. However, one needn't get the idea that the temple of Hagia Sophia in its present day shape was built in the VI century A.D. – bear in mind that the legends of Justinian I most probably reflect real events of a much later epoch that cannot possibly predate the XIII century A.D. The main part in the creation of this temple was played by the famous sultan Suleiman the Magnificent who had ruled in Istanbul in the XVI century A.D. Mark the similarity of Solomon and Suleiman (or Soliman, as it used to be transcribed in old Russian chronicles). See Chron6, Chapter 12:4.

13.23a. *The Bible*. The temple in Jerusalem has been built by “Solomon the Wise”. There are numerous references to the wisdom of king Solomon in the Bible; therefore, the Temple of Solomon may well have been called the Temple of Wisdom, or the Temple of the Wise One. The name “Sophia” translates from Greek as “Wisdom”.

■ 13.23b. *The phantom Middle Ages*. The name of the Temple of Sophia in Constantinople can be translated from Greek as “the Temple of Wisdom” ([544], Volume 7, page 268). This concurs well with the Biblical version.

13.24a. *The Bible*. The initiative to build the temple is attributed to Solomon, who is said to have opened and sanctified the temple personally (1 Kings 8).

■ 13.24b. *The phantom Middle Ages*. Later chronologists of Rome link the names of Justinian and Solomon in the following manner: it is supposed that Justinian cried out “Solomon, I have defeated thee!” when he was consecrating his Temple of Wisdom ([544], Volume 7, page 268; also [64], page 84). The fact that late mediaeval chroniclers associate the names of Justinian and Solomon with each other in their “recollections” might indicate a trace of real history where Justinian and Solomon were two names of one and the same late mediaeval ruler.

13.25a. *The Bible*. “And the Lord stirred up an adversary unto Solomon, Hadad the Edomite” (1

Kings 11:14) Hadad (or Hader) is a relation of the Pharaoh (TRN). See 1 Kings 11:19). The name Hader reads as DR or TR unvocalized; furthermore, it may be a reverse reading of the word “Horde”.

■ 13.25b. *The phantom Middle Ages*. The Goths were the primary adversaries of Justinian I (a duplicate of TRQN). The central event of Justinian’s reign is his war with the Goths. The term TRQN is similar to TRN (or TR as mentioned by the Bible). In Chron5 we demonstrate that the mediaeval “Goths” have really been the Cossack troops, or the “Hordes” of Novgorod the Great.

■ ■ 13.25c. *Real mediaeval events in veracious datings*. The mediaeval original of these events is most likely to be located in the second half of the XVI century. We are referring to the epoch of Esther (Martha/Marda Sobakina). A possible reconstruction is as follows: Turkey (or Atamania) led by Sultan Suleiman the Magnificent refuses to take part in the massacre initiated in Russia by Esther and segregates from Russia/ Horde. See Chron6 for more details.

13.4. The Biblical queen of Sheba as the Russian Princess Olga

13.26a. *The Bible*. “And when the queen of Sheba heard of the fame of Solomon... she came to prove him with hard questions. And she came to Jerusalem with a very great train... and when she was come to Solomon, she communed with him of all that was in her heart... And when the queen of Sheba had seen all Solomon’s wisdom... And she gave the king an hundred and twenty talents of gold... So she turned and went to her own country, she and her servants” (1 Kings 10:1-2, 10:4, 10:10 and 10:13).

■ 13.26b. *The semi-phantom Middle Ages*. We are currently located in the X-XI century A.D. Thus epoch is duplicated by the phantom period of the alleged VI century A.D. – the reign of Justinian. If we are to consider possible parallels for a while, it would be expedient to put forth the hypothesis that the great princess Olga from the Kiev Russia had visited Constantinople in the alleged year 957 A.D. ([468], page 188).

■ ■ 13.26c. *Real mediaeval events in veracious datings*. It is possible that the tale of Princess Olga as related in the chronicles relates to the events of the XII-XIII century, as well as those of the XIV century (qv in our book entitled *The Dawn of the Horde Russia*. The name “Sheba” might stem from “Sophian” - the Queen of Sophia, or “The House of Sophia”, which used to be the name of the Great Novgorod as well as Kiev ([67], page 43).

13.27a. *The Bible*. The queen of Sheba “was sympathetic to Solomon’s God” – at least, she says “Blessed be the Lord thy God” (1 Kings 10:9).

■ 13.27b. *The semi-phantom Middle Ages*. Princess Olga is presumed to have been benevolent towards Christianity. Starting with Olga’s visit to Constantinople, the Kiev Russia begins to drift towards becoming Christianized. Christianity is adopted as the official religion 30 years later, in the reign of Vladimir (the alleged year 987 A.D.). See [468], page 188.

13.28a. *The Bible*. The queen of Sheba comes to the Biblical Jerusalem.

■ 13.28b. *The semi-phantom Middle Ages*. Princess Olga comes to Constantinople, or the New

Rome. Once again the Biblical city of Jerusalem becomes identified as Constantinople, or New Rome.

13.29a. *The Bible*. Certain ancient chronicles give us another name of the queen – “queen of the South” ([208], page 47).

■ 13.29b. *The semi-phantom Middle Ages*. Princess Olga comes from Southern Russia, whose inhabitants were simply referred to as “the southerners” during that epoch ([468] and [208]). Therefore, the Southern reference may have been made for a good reason; furthermore, we have already pointed out that the name Sheba might be a slightly distorted version of the name Sophia, or Wise. Also remember the Cathedral of Sophia in Kiev.

■ ■ 13.29c. *Real mediaeval events in veracious datings*. According to our reconstruction, in the XVI century King Solomon (Suleiman) was reigning in Turkey, or Atamania; Sobakina (or the queen of Sheba) ruled in an allied and even related state – Russia/Horde, qv in Chron6.

COMMENTARY. Let us linger on the “Southern” title of the queen of Sheba, which is transcribed as *Youzhskaya* in certain Russian chronicles ([208], page 47). It is known that in Church Slavonic and in Old Russian the work “*Ouzhe*” (“*Youzhe*” in its soft version) used to mean “chain”, or “rope”; “*Ouzhika*” (“*Ouzhik*”, or “*Youzhika*”/“*Youzhik*” in the soft version) used to mean “kin”. Traces of this root can still be encountered in the Russian words “*soyuz*” (“union”), or “*ouzy*” (bonds). Therefore, “*Youzhskaya*” may have been a reference to the kinship between the rulers.

13.30a. *The Bible*. We learn of the magnificent reception of the queen at the court of King Solomon in Jerusalem (1 Kings 10:1-13). “And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king” (2 Chronicles 9:12; see also 1 Kings 10:13).

■ 13.30b. *The semi-phantom Middle Ages*. “The relations with Russia during the independent reign of Constantine Porphyrogenous have been peaceful and even friendly. In 957 princess Olga, who had already been a Christian, visited Constantinople accompanied by a large entourage, and Constantine wrote a detailed description of her splendid reception at the Byzantine court” ([468], page 162). As we are beginning to understand, the very same event is described in the Bible, with princess Olga referred to as the queen of Sheba.

Commentary. We learn that the secondary parallelism that we have discovered, namely, that

Solomon = Constantine Porphyrogenous

and that

Queen of Sheba = Russian Princess Olga

is indirectly confirmed by certain mediaeval texts (old Russian ones, for instance). They make direct comparisons of Olga and the Biblical queen of Sheba. As we have already mentioned, such “comparisons” are often traces of very late Scaligerian and Romanovian editing of old texts. Scaligerite historians of the XVII-XVIII century couldn’t always destroy the chronicle fragments they considered “incorrect” when they were making the documents conform to the chronology they invented. There were too many such fragments – therefore, they would often just edit

inconvenient reports in the chronicles making direct references look like “historical recollections and comparisons”, and the descriptions of real events would become “metaphors” or “historical associations”.

Let us take the *Povest Vremennyh Let* (the Annual Chronicle – [664]) and ponder the following fragment: “In the year 6463 [allegedly 955 A.D. – A. F.] it came to pass that Olga went unto the land of the Greeks, and so she came to the gates of Czar-Grad. And it was in the reign of Caesar Constantine, son of Leo, and Olga came unto him... and she was baptized Helen after the old queen – the mother of Constantine the Great [sic! – A. F.]” ([664], pages 75-77).

Further we learn that “she received the Patriarch’s blessing, and she went back to her land in peace, and came to Kiev. There was a great likeness with the reign of Solomon [sic! – A. F.], when the Queen of Ethiopia came unto Solomon, yearning to hear his wisdom... likewise the blessed Olga” ([664], pages 75-77).

Then the chronicler quotes from the Bible and the speeches of Solomon delivered in conversations with “the Ethiopian queen of Sheba”. See Chron5 to learn that Ethiopia had been yet another name used for Scythia, or Russia, in the Middle Ages.

The individual value of the parallelism that we have just pointed out may be small; however, the fact that it fits perfectly into the global parallelism that we have already witnessed to cover many centuries, makes it significant enough.

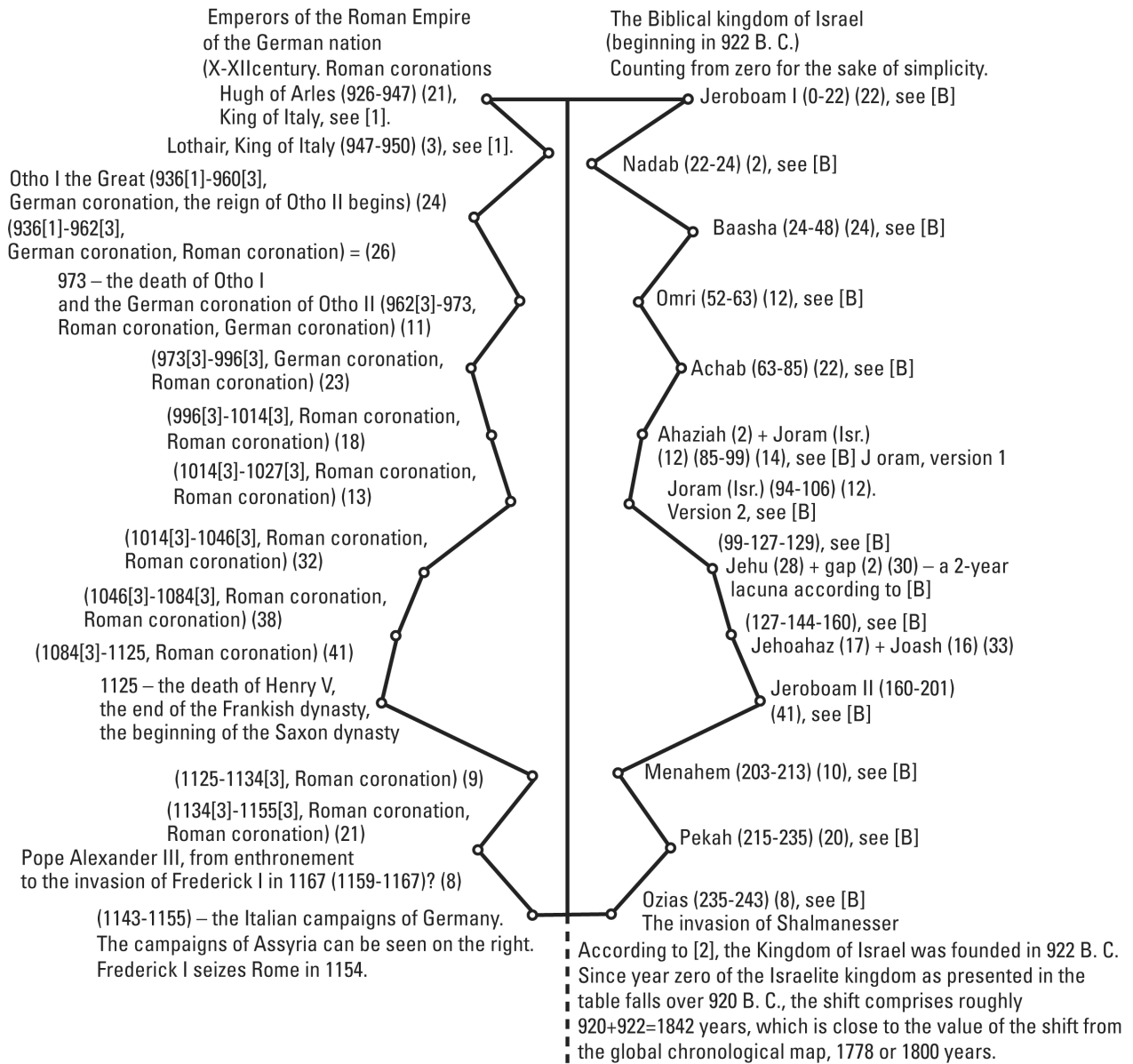
14. The history of the Kingdom of Judah of the XIII-xvi century A.D. had initially been shifted to the XI-XIII century A.D. by the chronologists

In the present section we relate the Biblical events related in 1 Kings 12-22 and 2 Kings 1-23.

14.1. A reign duration superimposition of the Judaic kingdom and the Eastern, or Byzantine, part of the Third Roman Empire

As one sees from figs. 4.1-4.5, we have currently approached the 14th Biblical period that gets superimposed over the epoch of the Holy Roman Empire of the alleged XI-XIII century A.D. The 14th Biblical period contains the description of the Judaic and Israelite kingdoms, also known as Theocratic and Theomachist. In figs. 4.50 and 4.51 we see a superimposition of the Israelite kingdom over the Holy Roman Empire of the alleged XI-XIII century A.D., whereas figs. 4.52 and 4.53 demonstrate how the Judaic kingdom becomes superimposed over the Holy Empire of the alleged XI-XIII century A.D.

A rigid shift of roughly 1840 years.



One of the primary parallelisms.

[1] – J. Blair, Chronological Tables. Moscow, 1808-1809, Volume 1 and 2.s

[2] - E. Bickerman. Ancient chronology. Moscow, 1975

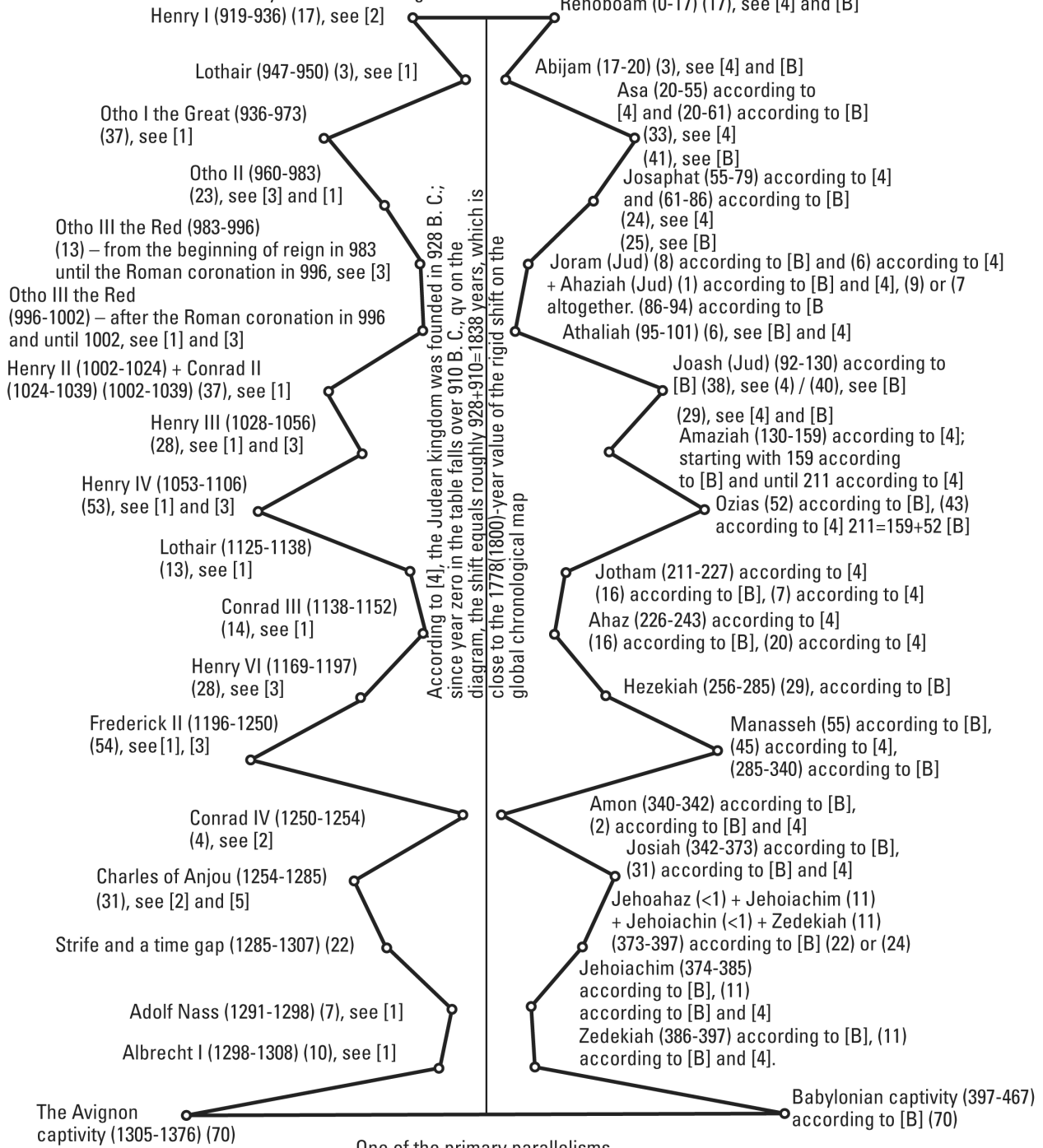
[3] - C. Bemont and G. Monod, Mediaeval History of Europe, Petrograd, 1915.

[B] – the Bible.

Fig. 4.50. Reign correlation between the “ancient” kingdom of Israel (the alleged years 922-724 B.C.) and the mediaeval Holy Roman Empire of the alleged X-XIII century A.D.

The Roman and German Empire of the X-XIII century.
911-1307 A. D. The Saxon dynasty begins in 911 A. D.
The entire current covers 396 years. German reigns.

Kingdom of Judah.
Biblical duration equals 395 years.



One of the primary parallelisms.

[1] – J. Blair, Chronological Tables. Moscow, 1808-1809, Volumes 1 and 2.

[2] - C. Bemont and G. Bemont and G. Petrograd, 1915.

[3] - Kohlrash, History of Germany, Moscow, 1860, Volume 2

[4] - E. Bickerman. Ancient chronology. Moscow, 1975

[5] – F. Gregorovius. History of Athens in the Middle Ages. St. Petersburg, 1900

[B] – the Bible.

Fig. 4.52. The reign correlation between the “ancient” kingdom of Judah (the alleged years 928-587 B.C.) and the mediaeval Holy Roman Empire of the alleged X-XIII century A.D.

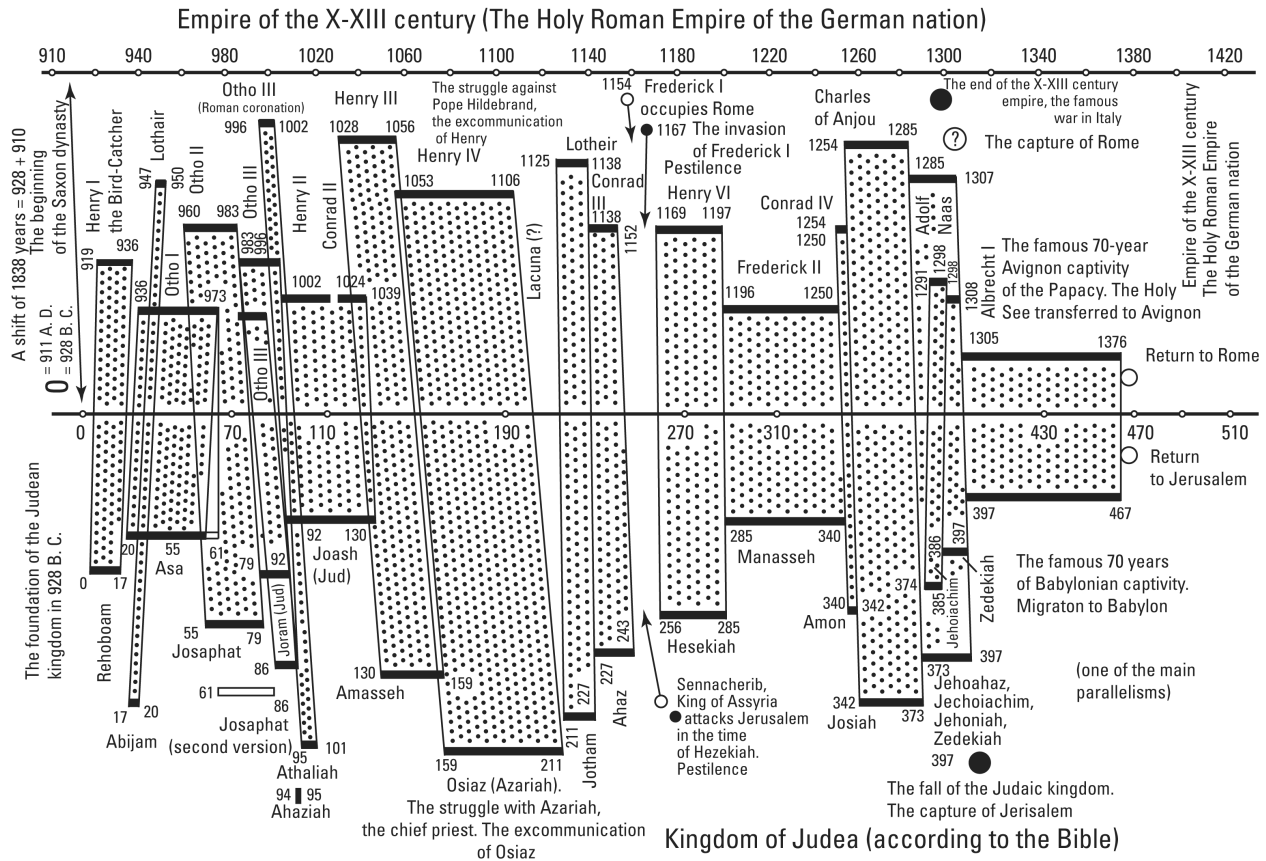


Fig. 4.53. The correlation between the “ancient” kingdom of Judea of the alleged years 928-587 B.C. and the Holy Roman Empire of the alleged X-XIII century, the rigid shift equaling roughly 1830 years.

Since the Israelite kingdom of the alleged years 922-724 B.C. became identified as the West of the Third Roman Empire in the alleged years 306-476 A.D., it would be natural to assume that the segregated kingdom of Judea of the alleged years 928-587 B.C. shall become identified as the Eastern Empire of the alleged years 306-700 A.D. This presumption is confirmed by the methods of dynastic parallelisms, qv in fig. 4.54. We shall proceed to relate the parallelism discovered here. Let us remind the reader that all these parallelisms are really of a secondary nature, not primary – they are mere derivatives from the main parallelisms with the history of the Great = “Mongolian” Empire of the XIV-XVI century, qv in Chron5 and Chron6. Nevertheless, such secondary duplicates are also of interest to us, and we have decided to study them in more detail.

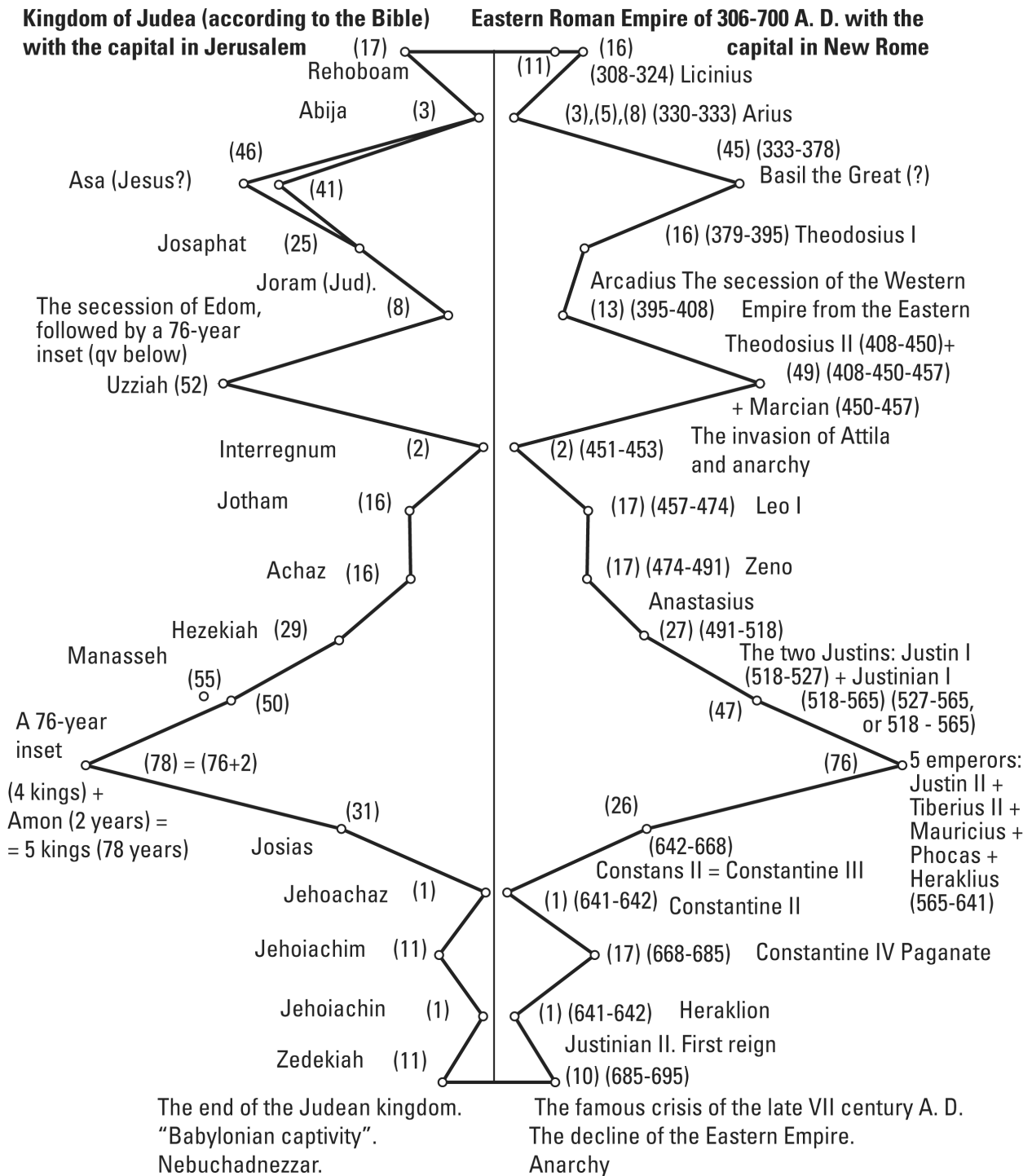


Fig. 4.54. The reign correlation between the "ancient" Biblical kingdom of Judah (the alleged years 928-587 B.C.) and the "early Mediaeval" Eastern Roman Empire of the alleged IV-VII century A.D.

The Israelite (Theomachist) kingdom duplicates the Roman coronations of the Holy Roman Empire in the alleged X-XIII century A.D., qv in Chron1, Chapter 6:4.

Therefore, the kingdoms of Israel and Judah are *phantom reflections of the Habsburg* (Nov-

Gorod?) *Empire* of the XIV-XVI century A.D., or the Great = “Mongolian” Empire, qv in Chron1, Chapter 6:4, and Chron7.

The Judean (Theocratic) kingdom duplicates the German coronations of the Holy Roman Empire in the alleged X-XIII century A.D., qv in Chron1, Chapter 6:4.

The biographic parallelism between the kingdom of Judea (the alleged years 928-587 B.C.) and the phantom Third Roman Empire in the East (the alleged years 306-700 A.D.) is demonstrated below.

According to the Bible, before the separation into the two kingdoms of Israel and Judea, the Biblical state remained under the rule of the three great kings – Saul, David and Solomon. Some historians are of the opinion that the legends of these characters “consist of fables for the most part” ([765], page 80). We are of a different opinion and claim that the Bible tells us of real mediaeval events; moreover, as we have already seen in our research, Biblical data are often duplicated by other mediaeval documents of a secular character.

We already mentioned that apart from simple lists of Israelite and Judaic reign durations, the Bible contains a “double entry system” – namely, we learn of the Judean reign year when a king of the Israelites was crowned and vice versa. Annex 6.4 to Chron1 contains a complete reconstruction of these two dynastic currents presented as a table; also see Chron1, Chapter 6:4. Let us explain the scheme briefly: in order to fit two lengthy dynastic currents into a single page, we had to cut them into parts and place consecutive fragments one under the other. The top line refers to the Theomachist kings, and the bottom one – to their Theocratic counterparts. The kingdom of Israel ceases to exist before the end of Judea. This double entry system was studied in the works of Mantas, D’Oilly, Clerk, Asher, Horn, Halls etc ([544] and [1449]).

The double entry system, as well as the comparison of the second book of Kings to the ancestors of Jesus Christ listed in the Gospel according to Matthew, demonstrate the existence of an “inset” in the Judean dynasty – namely, the four kings inserted between Joram and Uzziah – Ahaziah, Athaliah the Usurpress, Jehoash the Theocrat and Amaziah. Matthew doesn’t mention them anywhere in 1:8-9. It would be difficult to presume an error from his part, since he also mentions the sum of generations between David and the Babylonian captivity – 14 generations and not 17, as the books of Kings and Chronicles are telling us. It is unlikely that Matthew would simply omit several of Jesus’ ancestors, especially seeing as how Jehoash, for instance, was a man of great piety.

The existence of an inset in the Theocratic dynasty does not affect the correct chronology of the Theomachist kings, since the relative re-calculations that preceded the inset are correct, which means that the double entry system was created already after the appearance of this inset in the Theocratic dynasty.

We shall now cite the complete dynastic current of the Theocratic, or Judean kingdom, alongside the parallel current from the phantom Eastern Roman Empire that we have discovered. This parallelism is somewhat different from the one suggested by N. A. Morozov. The dynastic current of the Eastern Empire also includes Arius, the famous founder of Arianism, and the famous Christian saint, Basil the Great. All the datings are Scaligerian; we shall occasionally omit the word “alleged” in our referring to them, yet it is to be understood that all such datings are in fact erroneous.

1a. *Rehoboam* – 17 years.

■ 1b. *Licinius* – 16 years: 308-324 A.D. This is the main version of his reign duration; another one offers the period of 11 years between 313 and 324 A.D.

2a. *Abijam* – 3 years.

■ 2b. *Arius* – 3 years (330-333 A.D.). This is the primary version of his reign duration (other versions suggest intervals of 5 and 8 years).

3a. *Asa (Jesus?)* – 41 years (main version), or, alternatively, 46 years.

■ 3b. *St. Basil the Great, or The Great King* – 45 years (333-378 A.D.).

4a. *Josaphat* – 25 years.

■ 4b. *Theodosius I* – 16 years (333-378 A.D.)

5a. *Joram of Judea and the secession of Edom that takes place in his reign* (8 years).

■ 5b. *Arcadius and the secession of the Western Roman Empire from the Eastern. Arcadius rules for 13 years* (395-408 A.D.)

6a. This is where the inset that we were referring to above begins. Its duration is 76 years, and it contains the reigns of *Ahaziah, Athaliah, Jehoash and Amaziah*.

■ 6b. We find no direct parallelism in Byzantine history. N. A. Morozov (see [544]) was of the opinion that there had been a change of order in the list of Byzantine rulers, and that the Judaic kings in question together with king Amon duplicate the following five Byzantine emperors: Justin II + Mauricius + Tiberius + Phocas + Heraclius spanning a period of exactly 76 years (the alleged years 565-641 A.D.). However, we are of the opinion that the details of this disorder are of minor interest to us since this parallelism is of a secondary nature, anyway – that is, derives from other superimpositions of a more fundamental kind as mentioned above. This is why we shall merely cite the most obviously manifest parallelisms.

7a. *Uzziah* – 52 years.

■ 7b. *Theodosius II + Marcian* – 49 years = 42 + 7. The reign of Theodosius falls over 408-450 A.D., whereas Marcian had ruled in 450-457 A.D.

8a. *Interregnum* – 2 years.

■ 8b. *Anarchy and the invasion of Attila* – 2 years (451-453 A.D.)

9a. *Jotham* – 16 years.

■ 9b. *Leo I* – 17 years (457-474 A.D.)

10a. *Ahaz* – 16 years.

■ 10b. *Zeno* – 17 years (474-491 A.D.)

11a. *Hezekiah* – 29 years.

■ 11b. *Anastasius* – 27 years (the alleged years 491-518 A.D.)

12a. *Manasseh* – 50 years (main version), or 55 years.

■ 12b. “*The two Justins*”: *Justin I* (518-527) + *Justinian I* (527-565) – 47 years altogether (518-565 A.D.)

13a. *Josiah* – 31 years.

■ 13b. *Constans II* = *Constantine III* (26 years: 642-668 A.D.)

14a. *Jehoahaz* – less than 1 year.

■ 14b. *Constantine II* – 1 year (641-642 A.D.)

15a. *Jehoiakim* – 11 years.

■ 15b. *Constantine IV Paganate* – 17 years (668-685 A.D.)

16a. *Jechoniah* – under 1 year.

■ 16b. *Heraklion* – 1 year (641-642 A.D.)

17a. *Zedekiah* – 11 years.

■ 17b. *Justinian II* – 10 years: 685-695 A.D. This is his first reign.

The numeric coefficient BSSD, or the possibility that dynasties might coincide randomly, equals 1.4×10^{-10} . Such a minuscule value indicates that these two dynasties are dependent statistically, qv in Chron1, Chapter 5.

- a) The indicated dynastic current of the Eastern Roman Empire dating to the alleged years 305-695 A.D. It is localized in the Orient primarily. Both dynasties begin with eminent political figures – Rehoboam and Licinius.
- b) Both dynasties contain no “substantial” joint rules. The current of the Judean kingdom entered the parallelism in its entirety. The current of the Byzantine rulers of the alleged years 306-695 A.D. also became reflected in the parallel almost completely, the sole exception being the 1-year reign of Leo II.
- c) Time intervals spanned by both kingdoms concur perfectly. Indeed, the Biblical lifetime of the Judean kingdom is 396 years, which, in turn, all but coincides with the value we end up with when we add up all the Judean reign durations and interregnums. The Byzantine current covers 389 years – the alleged years 306-695 A.D. The durations of 396 and 389 years are close enough to each other.

Let us now consider the biographical parallelism. We shall occasionally provide translations of certain Biblical names according to [544]. We needn't delve too deeply into the details concerning the translation since they are of little importance to us and don't affect the actual parallelism – however, such translations appear useful, since they demonstrate that we very often have to deal with aliases given by the scribes to various rulers as opposed to names in their modern sense.

14.2. The biographical parallelism between the Judean kingdom and the Third Roman Empire in the East

14.1a. *The Bible*. Kings Rehoboam and Jeroboam I shared the kingdom between them and reigned as co-rulers (1 Kings 14). Their “Roman doubles” are as follows: Rehoboam = Licinius and Jeroboam I = Constantine I.

■ 14.1b. *The phantom Middle Ages*. The emperors Licinius and Constantine I have divided the Third Roman Empire into two parts – the Western and the Eastern. This happened in the alleged year 308 A.D. Licinius was titled Augustus ([327], page 426; also [767], Volume 2, page 792).

14.2a. *The Bible*. Rehoboam reigned in the kingdom of Judea whose capital was Jerusalem (1 Kings 11:42-43). The name Jerusalem can be translated as “the city of holy reconciliation” ([544]), and thus applies to a number of cities.

■ 14.2b. *The phantom Middle Ages*. Licinius reigned in the East of the Roman Empire ([327]).

14.3a. *The Bible*. “And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem” (1 Kings 14:25). Unvocalized original text would refer to Egypt as to Mitzrim, or Mis-Rome. The term MS-Rome as used in the Bible must have referred to a locale that had nothing to do with the modern Egypt in Africa, but rather applied to the entire Great = “Mongolian” Empire of the XIV-XVI century. See Chron6 for more information on the Biblical Egypt. Secondary superimpositions shall result in occasional Judean identifications of the phantom Eastern Roman Empire.

■ 14.3b. *The phantom Middle Ages*. In the 5th year of his reign (in the alleged year 313 A.D., that is) Licinius was forced to engage in combat with Maximinus Daia (or Daza), who had invaded

the empire from Asia Minor ([327], page 792).

14.4a. *The Bible*. “And there was war between Rehoboam and Jeroboam all their days” (1 Kings 14:30).

■ 14.4b. *The phantom Middle Ages*. In the alleged year 314 A.D. Licinius was attacked by Constantine I. A prolonged struggle between them only ended with the death of Licinius, who was put to rout in the alleged year 324 A.D. by Constantine ([327], page 429).

14.5a. *The Bible*. Rehoboam reigned for 17 years (1 Kings 14:21).

■ 14.5b. *The phantom Middle Ages*. Licinius reigned for 16 years in 308-324 A.D. ([327]). If we are to count the beginning of his reign from the alleged year 313, when he had crushed Maximinus Daia, we shall end up with an interval of 11 years; however, we do not regard this reign version as primary.

14.6a. *The Bible*. Abijam (Father of God). This name is somewhat odd. As we shall see below, the authors of the first and second book of Kings are rather benevolent towards the Judean Theocratic rulers, and criticize the Theomachist Israelites for following Jeroboam’s heresy. However, the “Father of God” is described in unflattering terms: “And he walked in all the sins of his father... and his heart was not perfect with the Lord his God” (1 Kings 15:3). Since we have already identified Jeroboam’s heresy as Arianism, Abijam, “Father of God”, should have some sort of bond with Arianism. Indeed, we witness this to be the case.

■ 14.6b. *The phantom Middle Ages*. Arius is a prominent religious leader, the founder of the influential Arian current in the mediaeval church, which had been fought vehemently and for a long period of time. Arius declared the headship of God the Father ([327], page 434). This is the teaching that provoked violent collisions within the church in the reign of Constantine I. Formally, Arius did not rule in the empire – however, after his return from exile and, allegedly, the reception of support from the part of Constantine I himself, Arius gathered a great deal of influence in the East, having become a religious leader of the masses ([327]). Since the Bible is a source of an ecclesiastical character, it is little wonder that the Biblical scribes would call Abijam king.

14.7a. *The Bible*. King Abijam reigned for 3 years (1 Kings 15:2).

■ 14.7b. *The phantom Middle Ages*. Arius “reigns” for either 8 years (325-333 A.D.), 5 years (328-333 A.D.), or 3 years (the alleged

years 330-333 A.D.) The main version declares the reign duration to equal 3 years. It would be natural to start counting the years of Arius’ reign in the East from the alleged year 330 A.D., or the year when the capital was transferred to Constantinople (or New Rome) from the city of Rome (allegedly in Italy). In this case we shall get exactly 3 years as the “reign duration” for Arius.

■ ■ 14.7c. *The mediaeval original*. Let us remind the reader that the dating of the alleged year 330 A.D. really stands for 1383 A.D. after a shift of 1053 years forward. The chronicles telling us

about the transfer of the capital are really referring to the foundation of Rome in Italy around 1380, which would then claim parts of Czar-Grad's history as its own.

14.8a. *The Bible*. King Abijam, being the “father of God”, must have had some divine offspring. Indeed, it is reported that his son was called Asa (1 Kings 15:8), or simply “Jesus”.

■ 14.8b. *The phantom Middle Ages*. As we mentioned in Chapter 1 of Chron2, St. Basil the Great was born in 333 A.D. (the Great King in translation). In the very same chapter we demonstrate him to be a reflection of Jesus Christ from the XII century A.D. Mark the similarity between the names Jesus and Asa.

14.9a. *The Bible*. The name of King Asa translates as “Saviour” ([544]). Therefore, it is synonymic to the name Jesus.

■ 14.9b. *The phantom Middle Ages*. Here we see the legend of St. Basil the Great. Above we already demonstrated the parallelism between the “biographies” of Basil and Jesus Christ.

14.10a. *The Bible*. King Asa became crowned in the 20th year of Jeroboam's reign (1 Kings 15:9).

■ 14.10b. *The phantom Middle Ages*. Since Jeroboam I is the double of the emperor Constantine I, the 20th year of Constantine's reign (counting from the alleged year 313 A.D. as the first year of the joint reign of Constantine and Licinius, the only rulers of this period) falls exactly over the alleged year 333 A.D. when Basil the Great is presumed to have been born.

14.11a. *The Bible*. As we discovered in Chapter 1 of Chron2, the Israelite king Omri becomes identified as emperor Valentinian (the alleged years 364-375 A.D.) The Bible tells us that Omri was crowned in the 31st year of Asa (1 Kings 16:23).

■ 14.11b. *The phantom Middle Ages*. Emperor Valentinian (the alleged years 364-375 A.D.) was really crowned in the 31st year of Basil, or Jesus, or Asa, since $333 + 31 = 364$. Thus, the Bible is giving us the same numeric data as the extended “Scaligerian textbook”.

14.12a. *The Bible*. The reign duration of King Asa is stated as 41 years directly in the 1 book of Kings 15:10. The Biblical double entry system gives us a somewhat different figure – 46 years (1 Kings 15-16). See Annex 6.4 to Chron1, and also [544], Volume 7, page 311).

■ 14.12b. *The phantom Middle Ages*. Basil the Great dies in the alleged year 378 A.D., being 45 years of age. The values of 46 and 45 (or 41) are close enough.

14.13a. *The Bible*. King Asa is the instigator of several great religious reforms: “And Asa did that which was right in the eyes of the Lord... And he took away the sodomites out of the land, and removed all the idols that his fathers had made... Asa's heart was perfect with the Lord all his

days” (1 Kings 15:11-12 and 15:14). “And also Maachah his mother, even her removed he from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron... And he brought in the things which his father had dedicated, and the things which himself had dedicated, into the house of the Lord, silver, and gold, and vessels” (1 Kings 15:13 and 15:15).

■ 14.13b. *The phantom Middle Ages*. St. Basil the Great, a reflection of Jesus Christ, is really the author of an important religious reform. We already did mention the liturgy of Basil the Great. If we are to bear in mind all that we know about Jesus Christ, the parallelism with King Asa becomes even more obvious. Cf. the data from the books of Kings and the Evangelical tale of Jesus banishing the merchants from the temple and so forth.

14.14a. *The Bible*. King Asa fought against Baasha king of Israel (1 Kings 15:16 ff). We have already identified Baasha as Constans II (see Chron2, Chapter 1).

■ 14.14b. *The phantom Middle Ages*. Constans II, who reigned in the alleged years 340-361 A.D., had really been a contemporary of St. Basil the Great, the double of the Judean Asa (the reflection of Jesus Christ).

14.15a. *The Bible*. For some reason, the Bible divulges no details pertaining to the death of Asa, king of Judea. We can trace out no parallelism with Jesus here, since the Biblical biography of Asa contains nothing resembling a crucifixion.

■ 14.15b. *The phantom Middle Ages*. It is peculiar that we find no references to any crucifixion in the biography of Basil, either – likewise the corresponding biography of Hildebrand (“Ablaze with Gold”). In the latter case we encounter a watered-down tale of an “ordeal” instead, qv in Chapter 2 of Chron2.

14.16a. *The Bible*. The Biblical Asa is described as a real monarch (1 Kings). Asa is a king of Judea.

■ 14.16b. *The phantom Middle Ages*. The name of Basil the Great translates as “the Great King”. Jesus Christ is also referred to as the King of Judea in the Bible (Matthew 27:11 and John 19:21).

14.17a. *The Bible*. The name of king Josaphat translates as “The Lord’s Judge”. His reign duration equals 25 years (1 Kings 22:42).

■ 14.17b. *The phantom Middle Ages*. Byzantine emperor Theodosius I the Great reigned in the alleged years 379-395 A.D.

14.18a. *The Bible*. Let us remind the reader that the authors of the books of Kings treat Abijam (Arius) with great contempt, likewise “the heresy of Jeroboam”. We proceed to learn that “the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land [all of which takes place under Josaphat – A. F.]” (1 Kings 22:46).

■ 14.18b. *The phantom Middle Ages*. Theodosius I is considered to have been a fanatical devotee of the Christian faith. It is reported that under his rule “the influence of the Arians, likewise sects in general, was curbed severely; the remnants of the pagan cult were simultaneously being rooted out with great vigour” ([579], page 475).

14.19a. *The Bible*. An invasion of the Moabites and the Ammonites takes place under Josaphat. He defeats both of them (2 Chronicles 20:1). We have already seen that the Moabites would often come from the North, as well as the Assyrians.

■ 14.19b. *The phantom Middle Ages*. The Goths rebel in the Balkans during the reign of Theodosius I. Theodosius manages to drive a wedge between different factions of the assailants by means of bribing their military leaders, and thus secures peace ([579]).

14.20a. *The Bible*. Josaphat builds ships in order to establish regular connexions with Tarshish (2 Chronicles 20:36). Tarshish is a city in Spain; at the same time, Tarshish (or Tarsis) is another name used for the Etruscan Empire (see Chron5).

■ 14.20b. *The phantom Middle Ages*. Theodosius I is supposed to have been Spanish and fought many battles in Spain.

COMMENTARY. Theodosius I already became identified as Jehoahaz king of Israel (see Chron2, Chapter 1). What we are witnessing here might result from the fact that the kingdom of Israel happens to be a partial reflection of the Holy Roman Empire of the alleged X-XIII century A.D. in its Roman version – that is, when the Roman coronations of the emperors were taken into account. The Judean kingdom, on the other hand, is a partial reflection of the German version of the very same empire – as the German coronations of its emperors, in other words. Both kingdoms are a reflection of the Habsburg (Nov-Gorod?) Empire of the XIV-XVII century A.D., also known as the Great = “Mongolian” Empire. It is therefore possible that the same character could become reflected twice in both chronicles – the Israelite and the Judean. Let us also point out that the comparison of attitudes to Theodosius I = Josaphat as expressed by the Judean and the Byzantine scribes leads one to the conclusion that the former scribe is likely to have been an Orthodox Athanasian, and extremely benevolent to Josaphat.

14.21a. *The Bible*. Joram, king of Judea. His name translates as “The Lord’s Archer”. Judean reign (2 Kings 8:16 ff).

■ 14.21b. *The phantom Middle Ages*. Emperor Arcadius ruled over the Eastern part of the Third Roman Empire ([767], Volume 2).

14.22a. *The Bible*. Out of all the Theocratic Judean kings, it is only Joram whose wife deserves the Bible’s special attention (2 Kings 8:18), with her impiety emphasized (2 Chronicles 8:16-18).

■ 14.22b. *The phantom Middle Ages*. Arcadius is the first Byzantine emperor over the period until the alleged year 526 A.D. whose wife invokes a special interest in the scribes. We are referring to the popular Eudoxia, an overbearing woman who enjoyed a great influence.

14.23a. *The Bible*. An important event takes place under Joram – namely, the secession of Edom. It happened as follows: “In his days Edom revolted from under the hand of Judah [the influence of the Theocrats, that is – A.D.], and made a king over themselves” (2 Kings 8:20). The secession was final: “Yet Edom revolted from under the hand of Judah unto this day” (2 Kings 8:22).

■ 14.23b. *The phantom Middle Ages*. Scaligerian textbooks on the history of Roman Empire tell us the following: “The year 395 [the first year of Arcadius’ reign – A. F.] marks the division of the Roman Empire into two parts, the Eastern and the Western” ([767], Volume 2, page 799). The alleged year 395, when the Empire became divided officially, is one of the most significant landmarks in the course of the lengthy process of its decline. The separate count of emperors in the East and the West also begins from Arcadius ([767], Volume 2, page 793).

14.24a. *The Bible*. The name of the separated kingdom is Edom. It all but coincides with the Byzantine name Eudom that will appear below.

■ 14.24b. *The phantom Middle Ages*. The court life of Constantinople revolved around Edom, its faubourg ([876], page 247). “Eudom was situated on the coast of Marmara Sea... there were several palaces in Edom, a Mars field, the so-called Tribunal where the emperors would make their grand entrances, a harbour and several churches. This is where military parades took place, and the victorious troops were also greeted here; Edom was the place for solemn liturgies... ancient custom would have it so that the emperors became inaugurated in Edom...” ([876], pages 247-248).

14.25a. *The Bible*. The secession of Edom must have been a peaceful one; at any rate, we find no accounts of a war (2 Kings and 2 Chronicles). The Bible merely mentions the fact of secession with a great deal of melancholy.

■ 14.25b. *The phantom Middle Ages*. The division of the Third Roman Empire was also non-violent: “The declaration of the unified Roman Empire’s formal division in two failed to make a noise; neither the administration, nor the military, nor the populace objected” ([327], page 445).

14.26a. *The Bible*. King Joram ruled for 8 years (2 Kings 8:17).

■ 14.26b. *The phantom Middle Ages*. Emperor Arcadius ruled for 13 years (the alleged years 395-408 A.D.)

What we encounter further in the Judean (Theocratic) chronicles is a sequence of four kings whose reign is described as a period of strife – endless conspiracies, coups etc. We did not study this dark and convoluted period in detail; let us merely point out a single detail that we deem to be rather curious.

14.27a. *The Bible*. Athaliah the Usurress is one of the four rulers in question; the Bible

characterizes her in extremely negative terms (2 Kings 11).

■ 14.27b. *The phantom Middle Ages*. Here we find Emperor Phocas, one of the rulers of the alleged late VI – early VII century A.D. who is officially titled Usurper in Byzantine history (Phocas the Usurper, see [323], pages 355-363).

14.28a. *The Bible*. Athaliah (or Gotholiah in a different transcription) is succeeded by king Jehoash of Judah (2 Kings 11:20-21). He ruled for 40 years (2 Kings 12:1). The Bible characterizes him very benevolently: “And Jehoash did that which was right in the sight of the Lord” (2 Kings 12:2). Judging by what we already know, one can expect his Byzantine double to favour the Monophysites.

■ 14.28b. *The phantom Middle Ages*. Emperor Phocas the Usurper is succeeded by emperor Heraklius. His reign duration equals 31 years (the alleged years 610-641 A.D.). “Unable to suppress the separatist movement in the Eastern provinces that was closely linked to the Monophysite cult, Byzantine government was forced to find ways of making peace with the Monophysites in face of the Arabic menace” ([323], page 369). Our prediction turns out true.

14.29a. *The Bible*. We shall skip the four Biblical kings inserted here and proceed to consider Uzziah, or Azariah (2 Kings 15:1). The name Uzziah translates as God’s Force (or God’s Fortress). He was crowned in his adolescence: “Sixteen years old was he when he began to reign” (2 Kings 15:2). Uzziah is analogous to King Azariah – see 2 Kings and 2 Chronicles 26:3 as well as [544], Volume 7.

■ 14.29b. *The phantom Middle Ages*. The emperors Theodosius II and Marcian. Due to the short duration of Marcian’s reign, the main source we have here is the “biography” of Theodosius II Junior. He was also enthroned in his adolescence ([579], page 480).

14.30a. *The Bible*. King Uzziah reigned for 52 years (2 Kings 15:2 and 2 Chronicles 26:3).

■ 14.30b. *The phantom Middle Ages*. Theodosius (the alleged years 408-450) and Marcian (the alleged years 450-457) have both ruled for a total of 49 years ([767], Volume 2, page 793). We see a good correlation with Uzziah’s reign duration.

14.31a. *The Bible*. Very little is told about Uzziah = Azariah. We do however learn the following important detail: “Moreover Uzziah built towers in Jerusalem at the corner gate... and fortified them... and he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal” (2 Chronicles 26:9 and 26:15).

■ 14.31b. We don’t know much about the reign of Theodosius II Junior, either. However, it is said that “he gave orders to build a powerful ring of fortifications that protected Constantinople for several centuries” ([247], page 24). Once again we witness Biblical Jerusalem identified as Constantinople, or New Rome. The Biblical kingdom of Judah thus becomes a double of the phantom Third Roman Empire.

14.32a. *The Bible*. “Also he [Uzziah – A. F.] built towers in the desert” (2 Chronicles 26:10).

■ 14.32b. *The phantom Middle Ages*. Theodosius II gave orders to erect long-term fortifications on the borders of the empire as well ([247]).

14.33a. *The Bible*. In the last months of his life, Uzziah took part in some fierce ecclesiastical dispute, having insulted the Lord and become a leper as a result: “And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord” (2 Chronicles 26:21). This story can be interpreted as reporting an excess of jurisdiction from the part of Uzziah, which resulted in his getting cursed.

■ 14.33b. *The phantom Middle Ages*. An important ecclesiastical event took place in the last year of Theodosius II: the 449 A.D. convocation of the Synod in Ephesus, which became known as the “Robber Synod” ([323]). “The struggle between ecclesiastical factions became a major problem of the state’s domestic policy, having marginalized all other issues and made the situation in the cities very heated indeed” ([323], page 195). Theodosius played a crucial part at the Synod, having condemned Flavian, one of the leading opponents, to exile. The very next year Theodosius died an accidental death as a result of a hunting accident ([323], page 195).

COMMENTARY. Marcian the Byzantine surfaces at the end of the Biblical Uzziah’s reign (the alleged years 450-457). His “biographical” details serve to complement the Biblical description of the end of Uzziah’s epoch. The religious strife of the alleged years 499-450 A.D. began under Theodosius II and continued under Marcian: “The entire Orient was in turmoil, and the official ecclesiastical hierarchy was only recognized by the people due to military power” ([323], pages 200-201). The main oppositional faction consisted of the Monophysites, who were dealt with severely by Marcian. This is possibly the reason why the Biblical scribe assumes such a satisfied tone pointing out that “behold, he [Uzziah – A. F.] was leprous in his forehead... the Lord had smitten him” (Chronicles 26:20). “For thou [Uzziah – A. F.] hast trespassed” (2 Chronicles 26:18). The author of the Theocratic chronicle may have been a Monophysite.

COMMENTARY. The reader has to bear in mind that all of these parallelisms are secondary in nature, and the original of the Biblical events in question is most likely to be located in the Habsburg Empire of the XIV-XVI century A.D., also known as the Great = “Mongolian” Empire, the two kingdoms under comparison being its reflections, likewise the Roman empire of the alleged X-XIII century. Let us demonstrate this by the example of Uzziah (Azariah).

14.34a. *The Bible*. Uzziah, king of Judah, reigned for 52 years, *qv* above. We proceed to learn of his conflict with the head priest followed by Uzziah’s excommunication. He became enthroned at the age of 16 and had been a “leper” who lived in a “several house” by the end of his life, with his son as the *de facto* ruler (2 Chronicles 26:21-23).

■ 14.34b. *The semi-phantom Middle Ages*. Emperor Henry IV had reigned for 53 years (the alleged years 1053-1106). This was followed by his struggle against “Pope Hildebrand”, or Jesus Christ from the XII century A.D., which resulted in Hildebrand excommunicating Henry (the famous excommunication in Canossa). Henry ascended to the throne at the age of 6; he withdrew to his secluded castle at the end of his life. The treason and the coronation of his son Conrad take

place while Henry is still alive; the son rules instead of the father ([196], Volume 4, pages 233-235). All of this reminds one of the Biblical events a great deal.

14.35a. *The Bible*. Interregnum and anarchy. Judean reigns have a strange 2-year lacuna here, which is discovered by the “double entry system” – we are referring to the 2-year dating discrepancy between the Theocratic and the Theomachist versions, qv in Chron1, Annex 6:4. The Bible remains strangely taciturn about what happened in the kingdom during this period.

■ 14.35b. *The phantom Middle Ages*. The invasion of Attila and anarchy. In the alleged year 451 A.D. Attila invades Gaul, infuriated by Marcian’s refusal to pay tribute ([64], page 37). In the alleged year 452 he had already been in Italy, looting cities, and in 453 he suddenly died. The invasion lasted for two years, since in the alleged year 453 the Huns withdrew from the Roman Empire.

■ ■ 14.35c. *The mediaeval original*. The legend of Attila ranks among the best-known mediaeval legends of “barbarians” ([64], pages 37-38). In Chron5 we demonstrate this to be another reflection of the Great = “Mongolian” conquest of the Western Europe by the Slavs in the XIV century A.D.

14.36a. *The Bible*. King Jotham. His name translates as “The Lord’s Righteous One”. The Bible tells us little about him. His reign wasn’t peaceful, since Jotham had waged a large-scale war against the Ammonites, whom he defeated and made tributary (2 Chronicles 27:5).

■ 14.36b. *The phantom Middle Ages*. The Byzantine emperor Leo I. The time of his reign was also troublesome: “in 469 the remnants of the tribal Huns invaded the Balkan peninsula. The Byzantine army... has put them to complete rout” ([323], page 202).

14.37a. *The Bible*. Jotham’s reign duration equals 16 years (2 Chronicles 27:1).

■ 14.37b. *The phantom Middle Ages*. Leo I reigned for 17 years (the alleged years 457-475 A.D., see [579], page 794).

14.38a. *The Bible*. King Ahaz. His name translates as “owner”. Ahaz was attacked by Rezin, king of Syria, and Pekah, the Theomachist king. They stormed Jerusalem and held Ahaz under siege, but could not capture the capital. Ahaz turned to Tilgath-pilneser for help (the name can be translated as the Monster Settler, see [544]). He provided Ahaz with support, and the campaign of Rezin and Pekah failed (2 Kings 16:2-5, 16:7 and 16:9).

■ 14.38b. *The phantom Middle Ages*. Emperor Zeno. The Israelite Pekah already became identified as Recimer from the Third Roman Empire, qv in Chron2, Chapter 1. In this case, Rezin, king of Syria, is identified as the German king Odoacer. The Theocrat Ahaz becomes superimposed over the Byzantine emperor Zeno (the alleged years 474-491, see [579], page 492). Therefore, Tilgath-pilneser automatically becomes identified as Theodoric, king of the Goths.

■ ■ 14.38c. *The mediaeval original*. As we demonstrate in Chron6, all of the above reflects the “Mongolian” conquest of Europe in the XIV century as well as the events of the XV-XVII

century. The name Tilgath-pilneser is probably a corruption of T-GL-Attila-Czar. “T” might be the definite article that Bible often uses in conjunction with various names, possibly related to the English “the” or the German “Der”. GL might be a version of “*Glavniy*”, (the Slavic for “chief”, “main” etc). If this be the case, we can read the name as The Great King Attila, which concurs perfectly with the parallelism that we discovered.

14.39a. *The Bible*. A brief scheme of the events as described above shall be as follows:

- 1) Rezin the Syrian (probably, Russian from Russia). See Chron5 and Chron6 to learn more about Biblical Syria identified as Russia.
- 2) Pekah (Thahash) is an Israelite (Theomachist).
- 3) Ahaz is Judean (Theocrat).
- 4) Jerusalem is the capital under attack.
- 5) The “monster settler” = “The Great King Attila” supports Ahaz.

■ 14.39b. *The phantom Middle Ages*. The scheme we see here is similar:

- 1) Odoacer is German (Prussian, or P-Russian).
- 2) Recimer is the ruler of Rome in the West.
- 3) Zeno is Byzantine.
- 4) Constantinople is the capital under attack.
- 5) Theodoric the Goth (the “monster settler”) supports Zeno ([579]). The name Theodoric might be derived from Friedrich = FRD + Rex, or TDR + King, possibly “the Tartar King”, or “King of the Tartars”, see Chron6. The name Theodoric might be a combination of the name Theodore and the word Rex, or “King”, or “Czar”; it may thus be interpreted as Fyodor the Czar (Fyodor being the Eastern variant of the name Theodore).

Both schemes – the Biblical and the Byzantine, are exceptionally similar.

14.40a. *The Bible*. The assault of Rezin and Pekah (Thahash) on Jerusalem is a fruitless endeavour.

■ 14.40b. *The phantom Middle Ages*. Here we see Constantinople attacked by Illus, a protégé of Odoacer. The revolt is also an unsuccessful one, in full concurrence with the Biblical data. Illus appears in the alleged year 484 A.D., which is close to the reign of Recimer; the Biblical scribe could therefore identify Illus as Recimer, the duplicate of Pekah. To sum up, one can state that the two schemes as presented in fig. 4.55 are virtually identical.

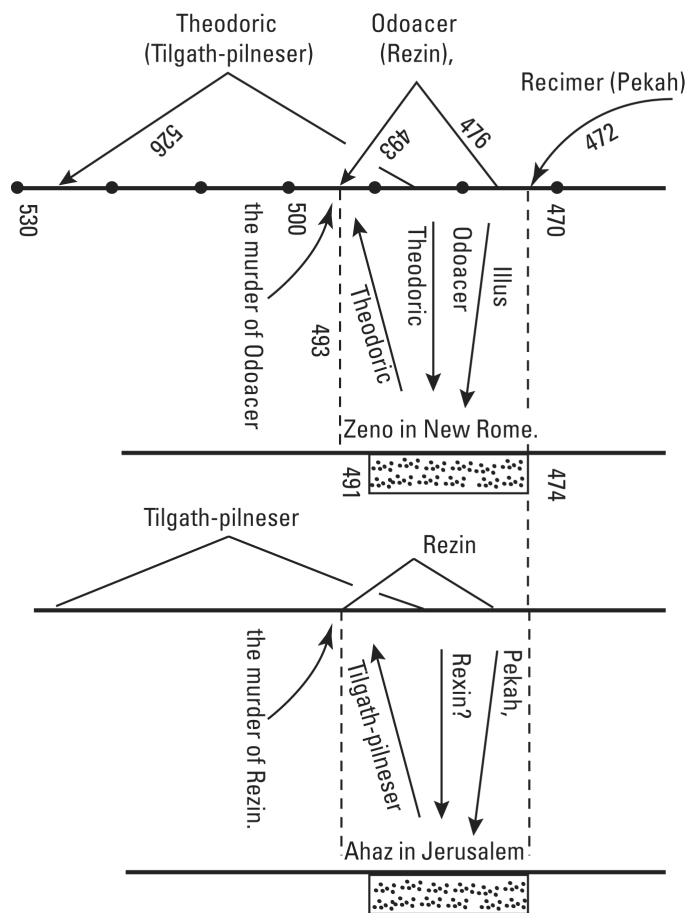


Fig. 4.55 The Biblical legend of Pekah, Rezin and Tilgath-pilneser identified as the Byzantine story of Recimer, Odoacer and Theodoric.

14.41a. *The Bible*. The name Rezin in the story of the Judean king Ahaz.

■ 14.41b. *The phantom Middle Ages*. The name Recimer is encountered two years prior to the beginning of Zeno's reign in Byzantium (the latter being a double of Ahaz). The names Rezin and Recimer are similar enough.

■ ■ 14.41c. *The mediaeval original*. See Chron6 to learn what events of the XVI-XVII century served as the original of this Biblical tale.

14.42a. *The Bible*. Ahaz the Theocrat offers Tilgath-pilneser, the “monster settler”, or the Great King Attila, help in his war against Recimer and Pekah.

The Bible refers to the city of Damascus when it tells us about the reign of Ahaz. The Hebraic text spells the name as DMS_hK, which may well be D-Moscow or T-Moscow (written together with a definite article). The city of Caesarea is thus “the Caesar's city” – the same as “Czar-Grad”, in other words. In that case Tyre (Tzur or TzR in Hebrew) may well be another name of the very same city ([544], pages 366-367 ff).

■ 14.42b. *The phantom Middle Ages*. Zeno the Byzantine offered Theodoric the Goth (= the Tartar King, or “the monster settler”?) to “head towards Italy together with the Goths and become its ruler instead of Odoacer [Rezin? – A. F.]” ([323], page 204).

14.43a. *The Bible*. Rezin’s and Pekah’s Jerusalem campaign falls through, and the siege proves futile.

■ 14.43b. *The phantom Middle Ages*. Theodoric the Goth besieged Constantinople in the alleged year 486 A.D., but to no avail.

14.44a. *The Bible*. “The monster settler” defeated Rezin and killed him (2 Kings 16:9).

■ 14.44b. *The phantom Middle Ages*. Theodoric the Goth crushes the troops of Odoacer the German and kills him in the alleged year 472 A.D. ([323]; also [579], page 493).

14.45a. *The Bible*. Tilgath-pilneser, “the monster settler” or “The Great King Attila” is reported to have made a great number of people move to Kir (2 Kings 16:9). Kir may be yet another alias of Czar-Grad.

■ 14.45b. *The phantom Middle Ages*. The Gothic king Theodoric (the Tartar King?) could also have been called “the monster settler”, since he had instigated a great migration of the Italian populace. The Gothic tribes settled on one third of the entire Italian territory ([579], pages 493-494).

14.46a. *The Bible*. Although Tilgath-pilneser supports Ahaz, their relationship becomes rather strained eventually: “And Tilgath-pilneser... came unto him [Ahaz – A. F.], and distressed him, but strengthened him not” (2 Chronicles 28:20).

■ 14.46b. *The phantom Middle Ages*. Despite the fact that Theodoric the Goth had supported Zeno, their relationship wavered, and in the alleged year 486 A.D. Theodoric and his Goths attacked Zeno, albeit unsuccessfully ([323], page 204). A truce between them followed.

14.47a. *The Bible*. The Bible characterizes Ahaz in very negative terms, having even deprived him of the suffix “Iah” (The Lord’s Own) that we see in the names of most Judean kings. “he... did not that which was right in the sight of the Lord his God, like David his father... and made his son to pass through the fire, according to the abominations of the heathen” (2 Kings 16:2-3). The entire second half of the Biblical rendition of his biography is focused on the religious reform instigated by Ahaz. He had ordered to build a new altar after a Damascene specimen, and move the old one aside. “and the king approached the altar and offered thereupon... And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar. And he brought also the brasen altar... from the forefront of the house... and put it on the north side of the altar” (2 Kings 16:12-14). “For he sacrificed unto the gods of Damascus [Moscow? – A. F.]... and he said, Because the gods of the kings of Syria

[the Russians? – A. F.] help them, therefore will I sacrifice to them, that they may help me” (2 Chronicles 28:23). Let us reiterate that the Biblical Damascus may well be Moscow written with a definite article – T-Moscow, qv in Chron6.

■ 14.47b. *The phantom Middle Ages.* Zeno is well known in the history of the empire as the author of several religious innovations that drew severe criticisms from many religious factions. During Zeno’s reign, the so-called “Acacian schism” took place in the church ([83], Volume 4, page 331). In the alleged year 482 A.D. Zeno and Acacius drew up the so-called Henotikon (the Edict of Union), whereby he sought to unite the hostile factions. The Henotikon had failed to satisfy anyone, and led to an outburst of religious protest. The mutinous monks were executed by Zeno, which led to a deterioration of relations with Rome. Acacius was excommunicated ([323], pages 207-208).

■ ■ 14.47c. *The mediaeval original.* The XV-XVI century period. All of these events must pertain to the epoch of religious schism and wars of the XV-XVI century. What we have in front of us is most probably a number of assorted accounts relating the schism between the Orthodox Christianity and the budding new Muslim religion. In this passage of the Bible the author appears to sympathize with the Muslims and castigate the Orthodox rites. The “burnt offerings” and “peace offerings” as described in the Bible might refer to the Orthodox rite of Eucharist, which does not exist in Islam. It is noteworthy that the Eucharist (offering rite) is called Damascene and Syrian in the Bible – Muscovite and Russian, in other words. This may well be correct, since Russia became the stronghold of the Orthodox religion in that age. The Muslim author of the Bible would naturally treat the Orthodox rites with contempt, qv in Chron6.

14.48a. *The Bible.* The Bible blames all of the innovations in question on the Syrians and the Assyrians (2 Chronicles 28:20-23). The new rituals are supposed to have been copied from the Syrians to an extent: “Because the gods of the kings of Syria help them, therefore I will sacrifice to them, that they may help me” (2 Chronicles 28:23).

■ 14.48b. *The phantom Middle Ages.* The religious innovations of Zeno are supposed to have been provoked by the alleged German invasion: “The hard years spent under menace of invasion, with Germans camping at the walls of Constantinople, brought Zeno and patriarch Acacius to the decision to unite the warring church factions. They drew up the Henotikon in 482” ([323], pages 207-208).

■ ■ 14.48c. *The mediaeval original.* In Chron5 we indicate that the Biblical Assyrians are identified as the Russians or P-Russians (Germans). Apparently, the Slavs were exporting the Orthodox religion during the Great = “Mongolian” invasion, which became recorded in the Bible.

14.49a. *The Bible.* Ahaz had reigned for 16 years (2 Kings 16:2). His “biography” contains a reference to the city of DMSHK, or Damascus in the Synodal version. This may well be D-Moscow or T-Moscow spelt with a definite article, whereas the city of Caesarea (or the Caesar’s city) becomes identified as Czar-Grad. In this case, Tyre (Tsur or TsR in Hebrew) may also mean “Czar”, or “Czar-Grad” ([544], Volume 7, pages 366-367 ff).

■ 14.49b. *The phantom Middle Ages.* Zeno reigned for 17 years (the alleged years 474-491 A.D., see [323], page 203). The durations of 16 and 17 years all but coincide.

14.50a. *The Bible*. King Hezekiah. His name translates as “The Lord’s Fortress”. We learn that he “rebelled against the king of Assyria, and served him not” (2 Kings 18:7). See the superimposition of the Assyrians over the Goths above.

■ 14.50b. *The phantom Middle Ages*. The Byzantine emperor Anastasius decided to segregate from Theodoric the Goth, who had held the Roman throne, assuming a cautious yet firm stance ([579]).

■ ■ 14.50c. *The mediaeval original*. According to the results related in Chron5, the Biblical Assyria, Syria and Ashur become identified as Russia (also known as Rouss, or Rashah). This corresponds to the reverse readings of their names. Therefore, the city of Rome in the phantom mediaeval history stands for the capital of Russia, or the Biblical Assyria, Jerusalem being Constantinople.

14.51a. *The Bible*. The secession from Assyria led to a military conflict with not just the minions of the Assyrian king, but their master as well. This is the only war we encounter in Hezekiah’s “biography” (2 Kings 18).

■ 14.51b. *The phantom Middle Ages*. As a result of segregation from the Goths, we see a series of military conflicts with the minions of Theodoric, king of the Goths and the Germans, but not with Theodoric himself. We see no other war in the reign of Anastasius ([579]).

14.52a. *The Bible*. The Assyrian king sends his minions to fight against Hezekiah in Judea. Their names are Rab-shakeh, Tartan (Tartar?) and Rabsaris. Their troops march towards Jerusalem (2 Kings 18:17).

■ 14.52b. *The phantom Middle Ages*. Theodoric decided to “invade further into the Eastern Rome” ([579], page 495). He sends his plenipotentiary Vitalian, the Comite of the federates in Scythia ([323], pages 215-216). “The military activity of Vitalian proved successful, since he had reached Constantinople” ([323], pages 215-216). Once again Jerusalem becomes superimposed over Constantinople.

■ ■ 14.52c. *The mediaeval original*. The name of Rab-shakeh (or Caspar when read in reverse) surfaces in our analysis of the tale of the three magi, see Chapter 4 of Chron6. This is the name of one of the magi, or kings, possibly a king of the Cossack (Tartar, or Turkish) part of Russia (Scythia). It is therefore hardly astonishing that we should see someone named Tartan (Tartar) alongside him. See 2 Kings 18:17-20.

14.53a. *The Bible*. The first campaign of Rab-shakeh is unsuccessful. Due to the successful negotiations between Rab-shakeh (Caspar) with the people of Hezekiah, Rab-shakeh withdrew from Jerusalem and left, making a temporary truce with Hezekiah (2 Kings 18). The fact that the negotiations weren’t conducted by the kings themselves, but rather their trusted representatives, is emphasized in 2 Kings 18:23 ff.

■ 14.53b. *The phantom Middle Ages*. The first campaign of Vitalian had been a failure as well:

“frightened by the sheer scale of the movement... his entourage hastened to make peace with Anastasius. The truce didn’t last too long... a new rebellion was instigated by Vitalian” ([323], pages 215-216). Vitalian defeated the troops of Anastasius, “but failed to make his brilliant success reach an apogee. The negotiations with Anastasius were conducted by his servitors” ([323], pages 215-215). A truce was negotiated.

14.54a. *The Bible*. The ceasefire had been a brief one, and the king of Assyria sent his troops against Jerusalem once again (2 Kings 18).

■ 14.54b. *The phantom Middle Ages*. The truce didn’t last long, either, since Vitalian initiated yet another revolt ([323]).

14.55a. *The Bible*. The Assyrians suffer defeat: “And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand” (2 Kings 19:35). This marks the end of military action between Hezekiah and the minions of the Assyrian king.

■ 14.55b. *The phantom Middle Ages*. The army of Vitalian is crushed, and he has to flee ([323], page 216). Both schemes can be seen in fig. 4.56; they all but coincide with one another.

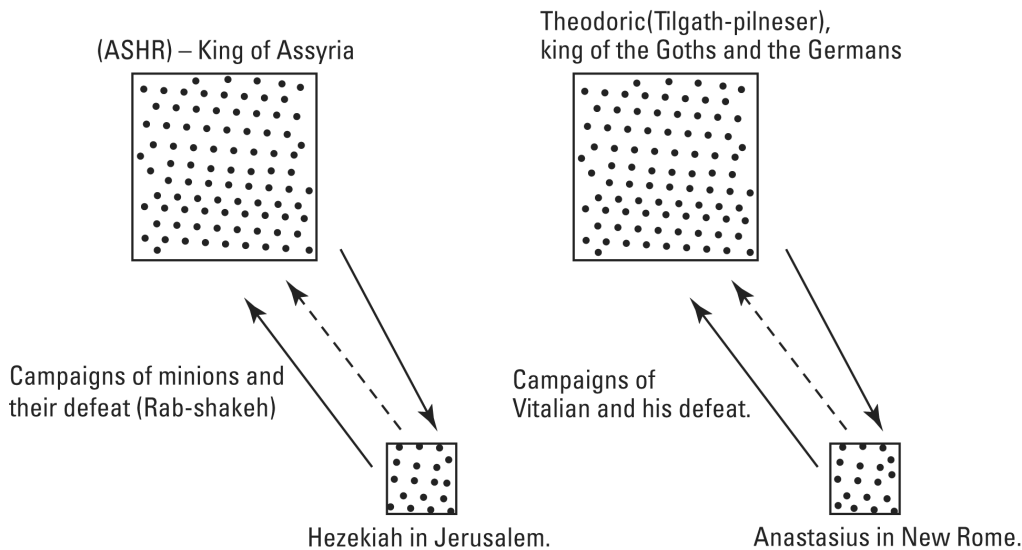


Fig.4.56 The Biblical legend of Hezekian and Rab-shakeh identified as the Byzantine story of Anastasius and Vitalian.

14.56a. *The Bible*. Hezekiah is described by the Bible magniloquently and warmly, as a sensible ruler who also gets commended for his religious policy: “And he did that which was right in the sight of the Lord... He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and called in Nehushtan... so that after him was none like him among all the kings of Judah, nor any that were before him... and he rebelled against the king of Assyria, and served him not” (2 Kings 18:3-5 and 18:7). “And the Lord was with him, and he

prospered whithersoever he went” (2 Kings 18:7).

■ 14.56b. *The phantom Middle Ages*. Anastasius also turned out “an intelligent and compassionate ruler, who managed to hold down his Goths and also to take care of his Roman subjects... his main merit is that he had managed to give the land a long period of peace” ([579], pages 214-215). The reign of Anastasius is considered “Monophysite in the spirit”; he supported the Monophysites openly ([323], pages 214-215). In general, he cared about religion a great deal. Also, it has to be said that every time that we encounter a Byzantine emperor who supports the Monophysites, we always witness the Bible commend his Judean, or Theocratic duplicate in every which way. On the other hand, an anti-Monophysite policy in Byzantium never fails to make the Bible curse the respective Judean ruler.

■ ■ 14.56c. *The mediaeval original*. See Chron6. The XV-XVI century layer. Once again we appear to come across an account of the opposition between the Orthodox Christianity and the nascent Islam in Jerusalem, or Constantinople, or Istanbul in the epoch of the XV-XVI century. The centre of the new religious movement is located in the south of the Empire (Alexandria and Constantinople). Orthodox Christianity is supported in the North of Assyria, or Russia, or the Land of the Goths. Under Hezekiah (one of the sultans?) Islam wins, and the remnants of the Orthodox rites (which were apparently imported from Russia in the times of Moses = Mehmet II the Conqueror) become abolished.

14.57a. *The Bible*. Hezekiah’s reign duration equals 29 years (2 Kings 18:2).

■ 14.57b. *The phantom Middle Ages*. Anastasius had reigned for 27 years (the alleged years 491-518 A.D., qv above). The respective reign durations of 29 and 27 years are close enough to each other.

14.58a. *The Bible*. Manasseh. His name translates as “High Ruler”. His reign duration equals 50 years (2 Kings 21:1). This is the main version; the second book of Chronicles gives us a figure of 55 years (2 Chronicles 33:1).

■ 14.58b. *The phantom Middle Ages*. Here we encounter two emperors (Justin I + Justinian I), or, alternatively, Justinian I alone. This pair of rulers had reigned in the alleged years 528-565 (47 years altogether). Justin I had reigned in the alleged years 518-527 A.D., and Justinian’s reign commenced in 527, ending in 565 (or, alternatively, lasted from 518 to 565). The matter is that Justin I became emperor at the age of 70, and, from the very beginning of his reign, his nephew Justinian I had been his advisor and the de facto ruler.

■ ■ 14.58c. *The mediaeval original*. See Chron6. The XVI century layer. It is likely that here we encounter a reference to Suleiman Kanuni (the Law-giver), a famous Turkish (Ataman) sultan (1520-1566 A.D., see [85], Volume 41, page 261). He reigned for 46 years.

14.59a. *The Bible*. Manasseh is one of the most famous kings in the Bible, which contains numerous references to his name. All of this notwithstanding, his actual “biography” as presented by the Bible is conspicuously brief, despite the length of his reign and the importance of his role as a ruler.

■ 14.59b. *The phantom Middle Ages*. Justinian is one of the greatest emperors of Rome and Byzantium. “From 518 and on... he had been the real ruler of the Empire on Justin’s behalf... Justinian reigned over the Eastern Empire for almost half a century, having left a deep mark on the epoch” ([247], pages 29-30). The names of Justin and Justinian translate similarly: “the just, or the righteous one” – lawmaker, in other words; cf. the Latin “*Justus*” ([654], page 350). Indeed, emperor Justinian happens to be one of the most prominent lawmakers in history. “The name of Justinian, the Byzantine emperor... is connected to the famous codification of Roman Law, which... became known in the Western Europe... as the Civil Codex” ([246], page 5).

■ ■ 14.59c. *The mediaeval original*. See Chron6. The XVI century layer. The alias of sultan Suleiman is Kanuni, or the Law-giver ([85], Volume 41, page 261). In the Western Europe he was known as Suleiman the Magnificent ([85], Volume 41, page 262). The alias “Magnificent” sounds a lot like the Biblical name Manasseh, “the high ruler”.

“During his [Suleiman’s – A. F.] reign, the military influence of Turkey attained unprecedented proportions” ([85], Volume 41, page 261). Nevertheless, the Muslim (Turkish) sources often remain oddly taciturn about Suleiman. Mark the following detailed list of the sights of the Sultan’s palace in Istanbul published for tourists in 1995 ([1206]) contains a great number of beautiful photographs, and on pages 26-27 we can see a number of selected portraits of the Turkish sultans, starting with Mehmet II (1444-1481) and ending with Mustapha IV (1807-1808). Eight sultans altogether. However, there was no place found for Suleiman the Magnificent in this royal gallery!

14.60a. *The Bible*. The Bible is very negative towards Manasseh, cursing his name in nearly every verse (2 Kings 21). All of these criticisms are drawn by his religious policy, which was erroneous from the point of view of the Biblical author. We learn the following in particular: “And he did that which was evil in the sight of the Lord... For he built up again the high places which Hezekiah his father had destroyed... and worshipped all the host of heaven [the Christian saints? – A. F.]... And Manasseh seduced them [the people of Jerusalem – A. F.]... and hath made Judah also to sin with his idols” (2 Kings 21:2-3, 21:9 and 21:11).

■ 14.60b. *The phantom Middle Ages*. As we should have expected, Justinian I persecuted the Monophysites. The historians tell us that “the Nestorians and the Monophysites ranked amongst heretics... the Monophysites were forbidden religious service, their temples were closed down and they were derogated from their civil rights... the wives of the Monophysites were deprived of their right for dowry” ([323], page 279). The struggle against the Monophysites “became the most important problem of ecclesiastical policy for the Byzantine government” ([323], page 280).

■ ■ 14.60c. *The mediaeval original*. See Chron6. The XVI century layer. According to our hypothesis, the enormous temple of Hagia Sophia in Istanbul was built under Suleiman the Magnificent. A construction of such a temple (if it had indeed been erected under Suleiman in the XVI century) was naturally a radical departure from the Orthodox ways and signified the beginning of movement towards Islam. It has to be said that architecturally the temple of Hagia Sophia hardly differs from the other grandiose mosques of Istanbul (probably of an even later origin). However, its inner decorations and inlays demonstrate that it had been constructed as an Orthodox temple originally. It shows no signs of iconoclasm, which has become dominant in the Muslim temples starting with the XVII century at the very least. The same is actually true in regard to the decorations of St. Basil’s Cathedral in Moscow, whose decorations are manifestly

iconoclastic (this may be a result of the fact that it was erected already in the epoch of Esther, or Sobakina, qv in Chron6).

COMMENTARY. The Biblical author of this epoch is a Muslim, which may explain his explicitly negative attitude towards the religious policy of Suleiman, or Manasseh. The Biblical references to “idols” often mean that we come across accounts of the mediaeval disputes between the Orthodox icon-worshippers and the iconoclasts, Muslims ranking amongst the latter faction. The iconoclasts would call icons “idols”. The authors of the Biblical historical books are almost always iconoclastically-minded.

14.61a. *The Bible.* Manasseh had built a great number of new altars, or temples as seen by the Monophysites (2 Kings 21:3-5 and 21:7).

■ 14.61b. *The phantom Middle Ages.* Justinian I erected many temples in Constantinople, among them – the famous temple of Sophia ([323]).

■ ■ 14.61c. *The mediaeval original.* See Chron6. The XVI century layer. It is possible that the temple of Hagia Sophia in Istanbul was built by none other but Suleiman the Magnificent, also known as the Law-giver. However, any final conclusions in this respect would be preliminary; one has to analyze the Turkish sources, and it hasn't been done as to yet.

14.62a. *The Bible.* The Bible accuses Manasseh of instigating some large-scale massacre and cruelty in general: “Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another” (2 Kings 21:16). This is most probably an account of his suppressing some sort of uprising in the capital.

■ 14.62b. *The phantom Middle Ages.* It was none other but Justinian I who had suppressed the famous Nika rebellion in Constantinople, one of the duplicates of the Gothic/ Trojan war, which resulted in a great massacre in the city, qv in Chron2, Chapter 2. His commanders had chased a great number of unarmed civilians into a hippodrome and slaughtered them ([323], pages 282-297). The extremely violent suppression of the Nika rebellion is mentioned in many sources.

14.63a. *The Bible.* Towards the end of Manasseh's biography the Bible tells us of his “Assyrian captivity”, which is nonetheless described in rather vague terms and resembles a brief incarceration rather than captivity; there is no military action mentioned in this respect. The Assyrian king had taken the kingdom of Jerusalem away from Manasseh for some reason, but promptly returned it to him (2 Chronicles 33:10-13). Manasseh repented after this (2 Chronicles 33:12-16).

■ 14.63b. *The phantom Middle Ages.* There is no such fact in the biography of Justinian I. It is possible that the Biblical version of his biography became “supplemented” by the fragments from the biography of Justinian II, who had really been captive.

■ ■ 14.63c. *The mediaeval original.* See Chron6. The XVI century layer. There is no such fact in the biography of Suleiman the Magnificent, either. However, the reign of Suleiman falls over the epoch when the Great = “Mongolian” Empire had still been united, and Istanbul, or Jerusalem, remained subject to Assyria, or Russia. The last years of Suleiman's life fall over the epoch of the

Oprichnina in Russia. Therefore, the Biblical report of the captivity of Manasseh, or Suleiman, might be based on real facts of some sort; their true identity remains unknown, though, since the history of this epoch was distorted by the Scaligerites and the Romanovian historians the most. It is possible that Suleiman became threatened in some way during the Oprichnina, but managed to escape and segregate from the centre of the centre of the Empire (Russia-Horde), which was in turmoil (or, alternatively, this was done by one of his successors).

14.64a. *The Bible*. King Amon. His name translates as “the just one”. He reigned for 2 years (2 Kings 21:19). The translation is given according to [544], Volume 7, page 381).

■ 14.64b. *The phantom Middle Ages*. The parallelism here is unclear. It is possible that the reference in question is really made to emperor Justin II, who had reigned for 13 years in the alleged years 565-578 A.D. The name Justin translates as “the just one”, or “the righteous one”, likewise the Biblical Amon.

14.65a. *The Bible*. The name Amon transcribes as MN unvocalized, and may be related to the name of Manasseh in some manner. The Bible gives us a negative account of Amon’s actions, saying that “he did that which was evil in the sight of the Lord, as his father Manasseh did” (2 Kings 21:20).

■ 14.65b. *The phantom Middle Ages*. In the preceding sections we have already managed to partially identify Manasseh as Justinian I, the precursor of Justin II who carried on with Justinian’s religious policy. Therefore, the Bible once again reacts to the anti-Monophysite policy of the ruler in an explicitly negative manner.

14.66a. *The Bible*. Manasseh takes part in the construction of the external wall “without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate” (2 Chronicles 33:14).

■ ■ 14.66c. *The mediaeval original*. See Chron6.

The XVI century layer. The construction of walls in the “city of David” (Jerusalem) at the fish gate is apparently a reference to the walls of the Muscovite Kremlin built in the epoch of the Oprichnina – at the end of Suleiman’s reign, that is. The wall “in the valley, even to the entering in at the fish gate” is apparently the wall of the Kremlin in Moscow that goes alongside the Moskva River and until the entrance of the Timofeyevskie gates (also known as the Konstantino-Yeleninskiye gates, cf. the Biblical “fish gate”). The Tainynskie gates were also located at this wall (= the Biblical “source gate”). According to the Ostrog Bible ([621]), this part of the wall was built by Solomon, or Suleiman. The Synodal translation gives Solomon’s name as “Shallum” (Nehemiah 3:15). Could the Bible be referring to Suleiman the Magnificent here? It is very possible, since before the secession of Turkey (Atamania) from Russia (Horde), the Turkish sultan could, and was even obliged to, take part in the grandiose construction of the new Imperial capital.

Further we encounter four emperors in the Byzantine dynastic current, whose “biographies” are most likely to duplicate those of the Judaic Theocrats (the “inset kings”, qv above). We shall omit this period and consider the end of the kingdom of Judah. We are left with just three important kings of the Theocrats: Josiah, Jehoiakim and Zedekiah (the remaining two reigned for less than a year – Jehoahaz and Jechoniah), as well as three eminent Byzantine emperors – Constans II, Constantine IV and Justinian II. The remaining two – Constantine II and Heraklion, had reigned for less than one year, just like their Biblical doubles.

14.67a. *The Bible*. King Josiah. His name translates as “the Lord’s flame”. He reigned for 31 years (2 Kings 22:1).

■ 14.67b. *The phantom Middle Ages*. Constans II, a. k. a. Constantine III. He reigned for 26 years (the alleged years 642-668 A.D.)

14.68a. *The Bible*. Starting with Josiah, we see the Theocratic kingdom of Judah enter an epoch of turmoil, which lasts until its very end, when the kingdom fell under the Judean king Zedekiah. The state is invaded by Pharaoh-nechoh and Nebuchadnezzar, king of Assyria and Babylonia.

■ 14.68b. *The phantom Middle Ages*. The reign of Constans II marks the beginning of an epoch of turmoil for Byzantium, one that had lasted until the very crisis dating to the end of the VII century A.D., when the Empire was invaded by the Arabs under Justinian II, the double of Zedekiah. “The seventh century is one of the grimmest periods in Byzantine history... at the time, [the alleged years 610-641 A.D. and on – A. F.] the state of the Empire could seem quite hopeless” ([247], pages 46-47). Around 641 A.D. “Byzantium was confronted by a new enemy that proved the most dangerous of them all – the Arabs” ([323], page 367).

14.69a. *The Bible*. The Egyptian (or Mitz-Roman/ MS-Roman, according to the Hebraic version of the Bible) Pharaoh-nechoh comes as a conqueror and kills Josiah (2 Kings 23:29).

“Notwithstanding the Lord turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal. And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem” (2 Kings 23:26-27).

■ 14.69b. *The phantom Middle Ages*. Around the alleged year 641 A.D., the Byzantine army is defeated by the Arabs ([323], page 367). Constans II tries to resist, but keeps getting defeated time and again. The Empire loses one province after the other, although Constans II manages to win back Egypt for a brief period ([323], page 368). At the end of the alleged VII century A.D., the Empire also faces a menace from the north: the Bulgars besiege Constantinople. They are thrown back temporarily, but finally settle in the Balkans in the alleged year 679 A.D. ([64], page 85).

14.70a. *The Bible*. The kingdom has two main adversaries: Pharaoh-nechoh and the Assyrian/Babylonian Nebuchadnezzar.

■ 14.70b. *The phantom Middle Ages*. We also see two adversaries here – the Arabs and the Bulgars. The Bulgars (BL) may be a reference to Babylon, whereas Assyria most probably stands for Russia. See Chron6 for more details pertinent to the “Russian compound” of the legend of Nebuchadnezzar.

14.71a. *The Bible*. The name Jehoahaz translates as “the Lord’s property”. He reigned for less than a year (2 Kings 23:31).

■ 14.71b. *The phantom Middle Ages*. Constantine II also reigned for less than one year (the alleged years 641-642 A.D.). See [247], page 148.

14.72a. *The Bible*. The Bible only contains a brief reference to Jehoahaz, telling us about his unsuccessful campaign against Pharaoh-nechoh. He was deposed and died in captivity (2 Kings 23:31-34).

■ 14.72b. *The phantom Middle Ages*. We haven’t got much information about Constantine II, either. His war against the Arabs had been unsuccessful; we don’t know anything about the circumstances of his death.

This is where the 14th Biblical period ends, and we proceed to the next one, the 15th. It contains the well-known tale of the Babylonian captivity of the Judean Theocrats.

15. The end of the Kingdom of Judah and the Babylon captivity were shifted into distant past by the chronologists

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

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

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

15.2a. *The Bible*. Jehoiakim spends his entire reign fighting against Nebuchadnezzar, king of

Assyria, and Pharaoh-nechoh. They are his two main adversaries (2 Kings 24). We also learn that “the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of Moabites, and bands of the children of Ammon” (2 Kings 24:2).

■ 15.2b. *The phantom Middle Ages*. The reign of Constantine IV is filled with constant wars against the Arabs and the Bulgars = Volgars (the natives of the Volga region?). “The Arabic fleet is becoming ever more successful in the waters that once belonged to the Greeks. Cyprus, Kos and Chios – all these islands fall into the hands of the Arabs. In 670 the Arabic fleet takes Kizik, in the immediate vicinity of Constantinople; in 672 Smyrna falls as well” ([323], page 372).

The ill luck of the Byzantines accompanied them in the Balkans as well: the Byzantine army is “put to complete rout” during its retreat ([323], page 373). In the alleged year 681 A.D. Constantinople is forced to sign a truce with the Bulgars (or Volgars), its conditions being humiliating, since Constantinople is obliged to pay them a tribute ([323]). It is possible that the Bulgars were really a name the Golden Horde from the Volga region, qv in Chron6.

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

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

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

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

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

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

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

■ 15.6b. *The phantom Middle Ages*. The main character of the period falling over the late VII –

early VIII century A.D. is Justinian II, the only prominent Byzantine emperor to have reigned twice: in the alleged years 685-695 A.D. and 705-711 A.D. Therefore, we see Justinian II divided into two characters that correspond to his two reigns. Apparently, both epochs (of Justinian I and Justinian II) reflect the same original hailing partially to the XIII century, and to the XV-XVI century A.D. for the most part.

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

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

Thus, we come up with the following parallelism table:

- King Mattaniah = Justinian II (first reign);
 - King Nebuchadnezzar = Justinian II (second reign).
-

15.8a. *The Bible*. The war between Nebuchadnezzar, king of Assyria and Babylonia, and the Theocrats (Judah). We have already seen many general superimpositions of Babylon over the New Rome. It is also possible that the Golden Horde from the Volga is referred to as “Babylonia” here, qv in Chron6.

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

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

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

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

■ 15.10b. *The phantom Middle Ages*. Justinian wins the Gothic War in Italy, qv in Chron2, Chapter 2.

15.11a. *The Bible*. The Theocrats (Judah) lose the war and have to leave their country. Nebuchadnezzar takes them away by force as captives. This is the famous Babylonian captivity. We learn that king Nebuchadnezzar “carried away all Jerusalem, and all the princes, and all the

mighty men of valour, even ten thousand captives... none remained, save the poorest sort of the people of the land... And all the men of might, even seven thousand, and craftsmen and smiths a thousand... even them the king of Babylon brought captive to Babylon” (2 Kings 24:14 and 24:16). All of this takes place under Jehoiachin, the precursor of Zedekiah. The Assyrians and Babylonians continue to devastate Jerusalem in Zedekiah’s reign: “And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about... Now the rest of the people that were left in the city... with the remnant of the multitude, did Nebuzar-adan the captain of the guard [in Nebuchadnezzar’s army – A. F.] carry away” (2 Kings 25:10-11). Nebuzar-adan may translate as “Dan, the new king” (cf. the Russian “*novy tsar*”, “new king”). The name Dan could indicate the person in question as hailing from the region of either Don or the Danube.

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

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

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

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

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

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

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

15.15a. *The Bible*. The troops are led into battle first by the Assyrian and Babylonian king Nebuchadnezzar himself, and then by Nebuzar-adan, his commander-in-chief, whereby

Nebuchadnezzar remains away from the battlefield (2 Kings 25).

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

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

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

15.17a. *The Bible*. Nebuchadnezzar resorts to a clever stratagem in his siege of Jerusalem: "and they built forts against it [Jerusalem – A. F.] round about" (2 Kings 25:1).

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

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

■ 15.18b. *The phantom Middle Ages*. In every version of the war of the XIII century A.D. the siege of Troy = Naples = New City = Rome = Alesia is a lengthy and arduous one, lasting from two to over nine years, according to different chronicles. See Chron2, Chapter 2.

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

■ 15.19b. *The phantom Middle Ages*. In the Gothic War of the alleged VI century A.D. Naples = Troy was also captured at night (see Chron2, Chapter 2).

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

■ 15.20b. *The phantom Middle Ages*. In the Gothic War of the alleged VI century A.D. (under Justinian I, that is), Naples = Troy had also fallen right at the beginning of the war, which had raged on for some 15 years more. See Chron2, Chapter 2.

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

■ 15.21b. *The phantom Middle Ages*. The Trojan War of the alleged XIII century B.C. rages on for either 9 or 10 years. Its double, the Tarquinian War of the alleged VI century B.C., carries on for 12 years according to Titus Livy. The Gothic War of the alleged VI century A.D. is supposed to have lasted some 18 years (the alleged years 535-553 A.D., qv in Chron2, Chapter 2).

15.22a. *The Bible*. After the capture of Jerusalem, king Zedekiah is taken captive together with his sons and taken away to Nebuchadnezzar in Babylon (2 Kings 25:6-7). In fig. 4.57 one sees an ancient miniature from the *Chronologie Universelle* dating to the alleged year 1480 ([1485], ill. 367). The commentary to the miniature tells us that it depicts the Biblical king Zedekiah and the city of Babylon, where the Judeans were brought to as captives, below him ([1485], page 283). The “ancient” king Zedekiah is portrayed as a typically mediaeval knight, and a gallant one at that. The “ancient” Babylon also looks just like a mediaeval city. Modern commentators couldn’t help from pointing out that the city of Babylon “looks more like Bruges in Flanders” ([1485], page 283).



Fig. 4.57. A miniature from the book entitled *Chronologie universelle*, Flanders (Brügge), dating to the alleged year 1480. We see the “ancient” Judean king Zedekiah above, and the “ancient” city of Babylon below. Apparently, the author of the miniature had no doubts about Zedekiah being a mediaeval ruler, and Babylon a typically mediaeval city. Taken from [1485], ill. 367.

In fig. 4.58 we can see another miniature from the same book entitled “Heliодorus, the oppressor of the people of Israel” ([1485], ill. 370, page 283). Once again we see that the “ancient” character looks like a typical mediaeval knight, wearing heavy plate armour, with a helmet with a visor on his head.



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

In fig. 4.59 we see an engraving by A. Dürer, rather oddly entitled “A knight from the Israelite army killing another knight, whom he found with a pagan lover” ([1234], engraving 41). The setting is mediaeval as can be, with armoured knights in front and knights on horses in the background.



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

■ 15.22b. *The phantom Middle Ages*. After the fall of Troy = Naples = Alesia, the Greeks (or the

Romeans, or the Romans) take Vittigis = Vercingetorix captive. Vittigis is taken away to Justinian in New Rome, qv in Chron2, Chapter 2.

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

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

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

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

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

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

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

■ 15.25b. *The phantom Middle Ages.* During the war of the XIII century A.D., in its version known as the Nika rebellion nowadays, the magnificent temple of Hagia Sophia in New Rome was also pillaged and destroyed. We already identified it as the temple of Solomon in Jerusalem. Since we have discovered the superimposition of the Biblical war against Babylon over the end of the alleged VII century A.D., it would be reasonable to expect that the same period in the history of Rome and New Rome should also be marked by some well-known pillaging of Rome.

We do indeed encounter such references. We learn of the famous pillaging of Rome by emperor Constans II = Constantine III in the alleged year 663 A.D., at a distance of some 20-30 years from the reign of Justinian II: “Constans had seen the roofs shine with gilded bronze and given the sacrilegious order to take the roofs apart and load these precious shards onto the ships... Constans stayed in Rome for twelve days; this period... had sufficed for all the... ancient brazen artwork to be taken away from the city” ([196], Volume 3, Chapter 5, pages 292-297).

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

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

■ 15.26b. *The phantom Middle Ages.* The crisis of the Eastern Empire dating to the end of the alleged VII century A.D. Many provinces are lost, there is a series of wars, the state becomes fragmented and so on – these are troubled and lugubrious times for Constantinople; the “Dark Ages” are here together with the Arabic invasion ([323]).

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

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

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

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

However, we must never lose awareness of the fact that the parallelism between the Judean chronicles of the Bible and the history of the Eastern Empire up until the alleged VII century A.D. as related above is of a *secondary* nature. It derives from another, and a substantially more fundamental, superimposition of the Theocratic kingdom of Judah over the semi-phantom events of the alleged XIV-XVI century A.D. As we demonstrate in Chron6, the Biblical war against Nebuchadnezzar, who becomes partially superimposed over Justinian, reflects the events of two real epochs: the war of mid-XIII century A.D. and the epoch of the XV-XVI century A.D. Therefore, the Babylonian captivity that follows this war in the Bible must be a reflection of some real European event dating to the late XIII – early XIV century A.D., as well as the XV-XVI century A.D. Mediaeval chronicles do indeed prove this. We give a detailed account of the XV-XVI century Babylonian captivity in Chron6. For the time being, we shall merely provide a description of the layer of events that became shifted here from the XIV century A.D.

16. The Biblical Babylonian captivity reflected as the Avignon captivity in the allegedly French and Roman mediaeval chronicles

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

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

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

16.1a. *The Bible*. Here we see the famous “Babylonian captivity” that marks the end of the

history of the Judean kingdom: the exodus from Jerusalem after the war with Nebuchadnezzar.

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

■ ■ 16.1c. *The mediaeval original.* Nowadays it is presumed that the Popes were taken into captivity from Rome in Italy. This appears to be untrue. We have already seen the numerous and constant superimpositions of Jerusalem over New Rome on the Bosphorus. Therefore, the captives must have been taken away from New Rome. Some of its inhabitants fled to the West. The Biblical account of the Babylonian captivity is thus a sum of two layers of events, qv in Chron6.

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

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

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

Let us linger on the first layer of the Biblical tale of the Babylon captivity, which must hail to the fall of Jerusalem, or Constantinople, in the XIII century A.D. Let us reiterate that, according to our reconstruction, Italian Rome had not yet existed in the XIII century – it would be founded 70 years later, at the end of the XIV century A.D. during the great = “Mongolian” conquest, qv in Chron5. And so it isn’t the “restored Italian Rome” that the Pope and the Christian bishops relocate to around 1380 A.D., but rather the city of Rome in Italy that was founded for them specifically (or, rather, for the Western European branch of the imperial church). This is where

they would create the Republic of Vatican, the future centre of Catholicism.

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

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

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

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

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

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

COMMENTARY. Pope Clemens IV was the predecessor of Clemens V. F. Gregorovius informs us of the following: “Clemens IV was gleeful upon learning of Charles’ victory: all the bells of Perugia were ringing, and prayers of gratitude would ascend to the very heavens, since the horsemen and the chariots of the Pharaoh were no more” ([196], Volume 5, page 316). Further also: “However, had the Pope’s sight been given the power to see through the years, he would have been greatly confused by seeing the consequences of his actions: 37 later he would see his papal successor humiliated in his very palace, taken by storm, by a minister of the French king, the Holy See taken to a parochial town in Provence [Avignon – A. F.] and occupied by the French, the creatures and the minions of their king, while the abandoned Rome would be falling to ruins!” ([196], Volume 5, page 316).

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

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

16.5a. *The Bible*. “Until the reign of the kingdom of Persia”, qv above. Let us remind the reader that, according to the Western European version, Charles of Anjou (or PRS) had won the XIII century war, which was later transferred to Italy from Byzantium in the chronicles, qv in Chron2,

Chapter 2. However, Charles of Anjou is most likely to be yet another reflection of Aeneas the Trojan, or the Biblical Noah, the leader of a group of fugitives who arrived in Russia-Horde from the fallen Troy in the XIII century and founded the Roman Kingdom of the XIV-XVI century there, also known as the Great = “Mongolian” Empire, qv in our book entitled *The Dawn of the Horde Russia*. Apart from that, the myth of Aeneas also includes references to another group of refugees and victors who arrived in Italy around the XIII-XIV century A.D. after the Trojan = Tarquinian = Gothic War in and about New Rome.

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

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

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

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

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

■ 16.7b. *The semi-phantom Middle Ages*. Nowadays it is presumed that after the Holy See had moved to France, Italy and Rome became desolate. What we see is a confusion of two facts. Indeed, the war of the XIII century A.D. resulted in the destruction of New Rome in Byzantium. However, when the chronologists transferred Byzantine history to Italy, they ascribed this desolation to Italian Rome, which simply had not existed at the time – there may have been some minor settlement in its place at best. Having moved New Rome to Italy on paper, chronologists started to refer to the alleged desolation of Rome in Italy, citing the virtually empty site where Italian Rome would be built after a while as “proof”.

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

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

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

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

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

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

The Biblical rendition of this events claims that the Israelites were taken away to Persia as captives; however, we have several versions of “Persia” – P-Russia, White Russia and France. It is possible that some of the real events that took place in Russia (Horde) were then included into Western European chronicles. See Chron5 and Chron6 for additional details.

17. Why the era of Hijrah (Hegira) is counted from the VII century A.D.

17.1. A brief overview

We have already provided some argumentation to support the postulate that the beginning of Arabic history, or, rather, the beginning of the epoch of Mohammed the Prophet, is in close relation to Biblical history. Let us pose the following question: why is it that the starting point of the Hijrah era was placed in the VII century, or, more precisely, the year 622 A.D., by the Arabic chronologists? It turns out that we have all come across the possible answer to this question.

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

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

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

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

■ 17.1b. *The semi-phantom Middle Ages.* The Muslim holy place of Qa’aba is the centre of the Mohammedan cult. The holiest of relics is *a number of stones*, possibly, the shards of a meteorite, mured into the wall of the sanctuary and serving as an object of religious worship. A comparison of data made by N. A. Morozov in [544], Volume 6, indicates that they might in fact be the same object. In particular, both cults are centred on “stone tablets” of some sort. In the Bible they are the tablets given to Moses by the Lord, whereupon the Law of Moses was inscribed. In the Mohammedan cult they are possibly the stone shards of a meteorite, or pieces of volcanic lava. It is possible that they also bear inscriptions of some sort.

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

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

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

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

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

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

17.2. On the history of the Koran

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

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

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

The Koran is a rendition of the part of the Bible that precedes the “prophet” section, as well as a collection of moralizing tales, hymns of praise, and legends of the Biblical protagonists such as Adam, Cain, Abraham etc. At the same time, the chronology of the Koran is often at great odds with the Scaligerian interpretation of the Biblical chronology. For instance, the Koran considers Aaron (Arius?) to have been the uncle of the Evangelical Jesus. Therefore, according to the Koran, Moses and Aaron represent the generation that precedes Jesus Christ immediately, which is several hundred years off the mark from the Scaligerian point of view, naturally enough.

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

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

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

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

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

17.3 The Biblical Ark and the Muslim Qa'aba

We already mentioned that Scaligerian history contains a rather mysterious disappearance – namely, the Biblical Ark of Covenant vanishing without a trace at some undefined point in time. According to the Biblical description, it had been a “tent” containing a box with stone tablets with the ten commandments of Moses inscribed upon them. The Biblical “stone tablets” were kept in a box of some sort, which was designed to be portable. The last reference to the Ark is made in the context of Moses bringing it to Jerusalem. After that, the Ark disappears from ecclesiastical history forever.

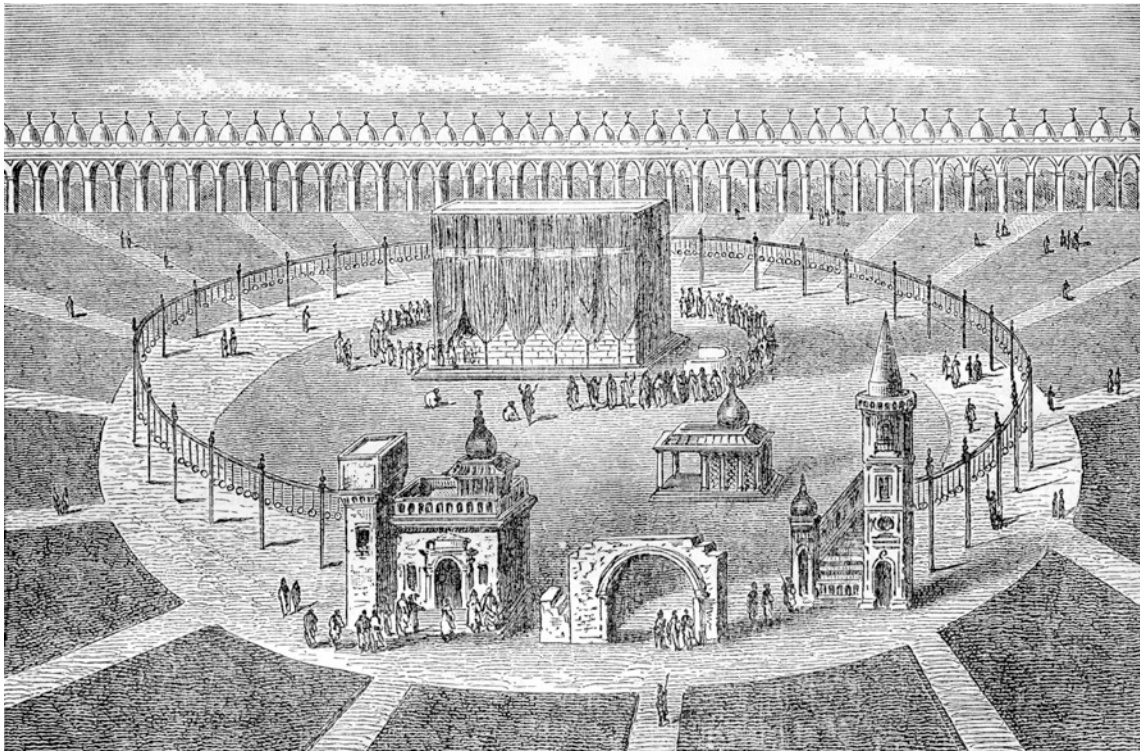


Fig. 4.61. The Qa'aba in XIX century Mecca (according to Buckley). Taken from [304], Volume 2, page 46.

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

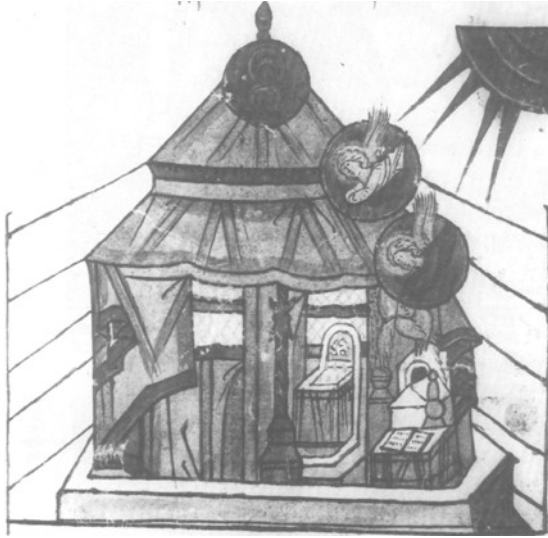


Fig. 4.62. The Biblical Tabernacle. An illustration from the mediaeval book of Cosmas Indicopleustes. Taken from [398], ill. 14, sheet 45.

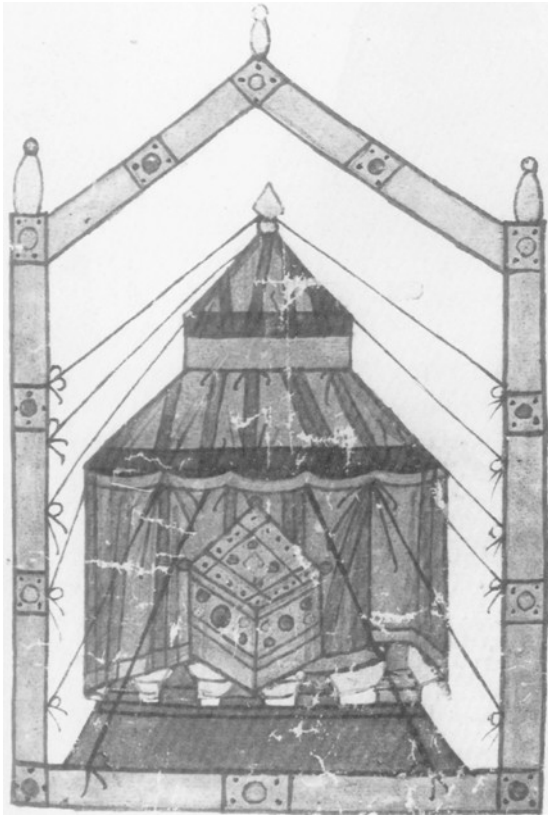


Fig. 4.63. The court of the Biblical Tabernacle. An illustration from the mediaeval book by Cosmas Indicopleustes. Taken from [398], ill. 17, sheet 48.

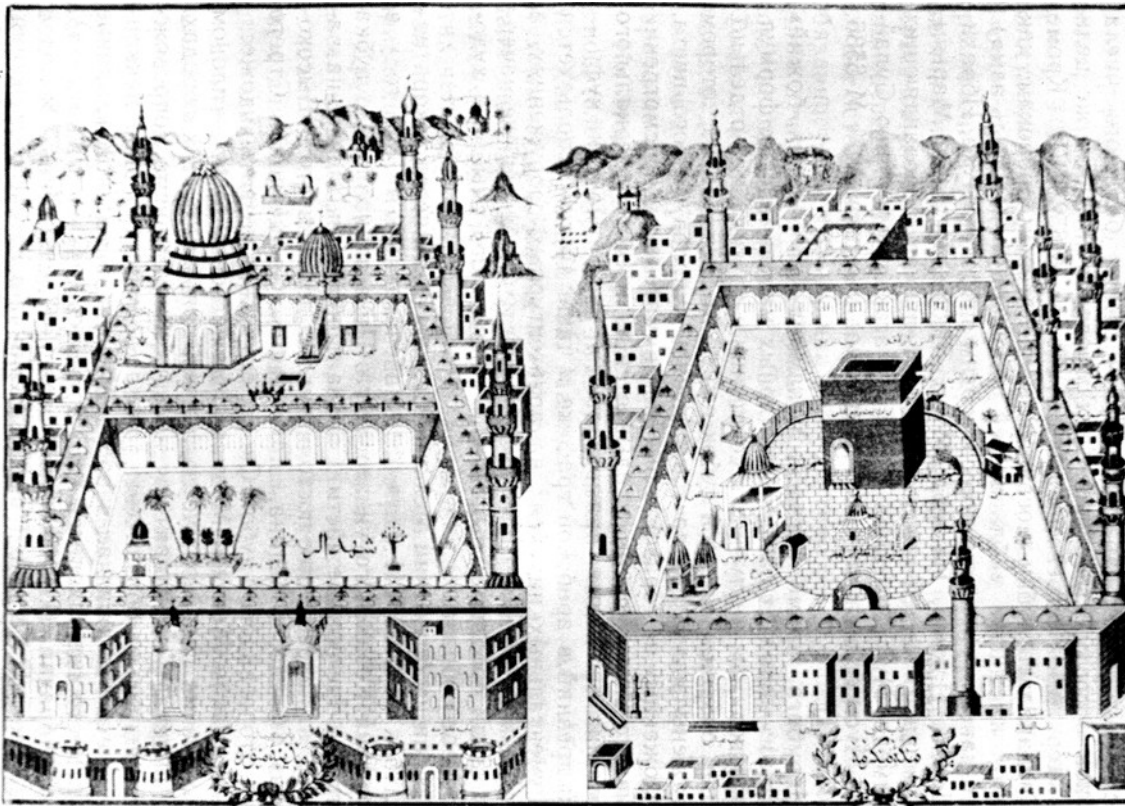


Fig. 4.65. A picture of the Qa'aba. Published in 1899 by the Kazan University lithography. Mecca is on the left, and Medina with the Qa'aba are on the right. This is a plan representing the "primary Muslim halidoms in these cities" ([693], page 203). Taken from [693], page 204.

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

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

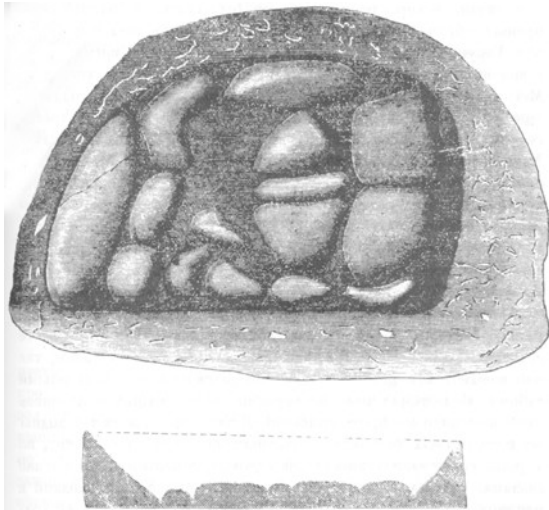


Fig. 4.66. The Black Stone – the most important Meccan halidom of all, and the object of worship for all the pilgrims. It consists of fifteen stone shards in a cement frame. Taken from [544], Volume 6, page 521, ill. 99.

Is it possible that these are indeed pieces of lava, and not meteorite, as Crichton cautiously suggests? Still, one needs a volcano for lava – such as the Vesuvius in Italy, which we already identified as Mount Zion, or Horeb, whereupon the Thunderer Lord gave the stone tablets to Moses. They may have been pieces of lava whereupon some sort of a holy inscription was made.

The fact that the Black Stone of Qa’aba is presumed to have “fallen from the sky” may also be a recollection of the fact that these holy shards were thrown into the air by a volcanic eruption and fell to the ground afterwards as if from heaven. It is perfectly understandable why the Bible tells us the tablets were broken – large incandescent volcanic clasts have a tendency to break upon hitting the ground after falling from a great height. The awe-inspiring scene of eruption could impress the believers greatly.

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



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

It would be apropos to point out that the custom of taking a portable church into military campaign (a tent on a cart, or a tabernacle) was common for the Cossack army, or the army of the Horde. Could it have spread across the conquered nations as a result of the “Mongolian” conquest? See Chron6 for more details.

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

All we know about the Hajj, or the pilgrimage to the holy place in the Middle Ages is but an assorted bunch of rather vague facts. After the pilgrimage of Haroun al-Rashid to the holy stones in the alleged VIII century, there is a break in the observation of the Hajj. Then, in the alleged X century, the Qarmatis laid Mecca under siege and took the “celestial stone” away to Hedjer, seeking to attract multitudes of worshippers. However, some of the “celestial stone’s” shards were later returned to Mecca ([544], Volume 6). It is possible that these mediaeval wanderings of the Meccan Qa’aba = the Arc of Covenant have become reflected in the Bible that describes the Arc stolen by enemies and taken from place to place before it was finally returned (1 Samuel 5-7). Likewise the Muslim Qa’aba, the Arc had only been “stolen” once, according to the Bible.

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

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

It also has to be pointed out that the Hajj pilgrimage has always had the Qa'aba, and not the grave of the Prophet, as its final destination – the actual holy shards of stone. Up until the XX century, all non-Muslims were forbidden to enter the holy territory around Mecca on the pain of death. The first brave Europeans got to Mecca as late as the end of the XIX century, which is when serious studies of the Qa'aba by the Europeans began.

18. In re the Biblical books of Samuel, Kings and Chronicles

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

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

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

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

Let us conclude with a remark concerning the very name of the book of Chronicles

(*Paralipomenon* in the Russian version). This name may be derived from “*parallelnoye pominaniye*”, or “parallel recollection”. This name would be very apropos, since the books of Parallel Recollection do nothing but reiterate the preceding books of Samuel and Kings.