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 forwards 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, going so far as promising 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.

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11.5*a. The Bible.* Abimelech is the king of the Theomachist Israelites. The descendants of those who escaped from MS-Rome crown him king.
- 11.5*b. 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.

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11.6*a. The Bible.* The Bible characterizes Abimelech as a great warlord (Judges 9).
- 11.6*b. The phantom Middle Ages.* Pyrrhus is considered a famous enough military commander in "ancient" Greek history ([660], Volume 2).

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11.7*a. The Bible.* Abimelech dies during the siege of Thebez (Judges 9:50-56). He dies in a battle on a city street.
- 11.7*b. The phantom Middle Ages.* Pyrrhus dies during the siege of Argos ([660], Volume 2, pages 63-65). He also dies in a street battle.

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11.8*a. 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.
- 11.8*b. 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, and perceiving her son engaged with Pyrrhus, and affrighted at the danger he was in, took up a tile with both hands, and threw it at Pyrrhus. This falling 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.

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11.9*a. 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.
- 11.9*b. 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, and sometimes his hands trembling, and then again endeavoring to do it [kill Pyrrhus with a sword – A. F.], full of fear and confusion, he could not strike him right, but cutting over his mouth and chin, it was 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.

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11.10*a. The Bible.* The battle stops right after the death of Abimelech (Judges 9:55).
- 11.10*b. 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 forwards.

■■ 11.10*c. The mediaeval original.* In this case we are actually capable of indicating the mediaeval event that 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 OF 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 appears 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). Hence our present comparison of this period to the Bible al-

lows us to use each of these three more or less identical versions, pointing out the most obvious parallels as we proceed.

12.1*a. 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.

■ 12.1*b. 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.

12.2*a. 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.

■ 12.2*b. The phantom Middle Ages.* The capital of the Trojan kingdom is in Troy – or, alternatively, New Rome/Constantinople (according to CHRON2, Chapter 2).

12.3*a. 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.

■■ 12.3*c. 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.

12.4*a. 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.

■ 12.4*b. The phantom Middle Ages.* The Trojan War begins with Helen leaving Menelaius, 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]).

12.5*a. The Bible.* The infuriated husband sets forth after his concubine, "to speak friendly unto her and to bring her again" (Judges 19:3).

■ 12.5*b. The phantom Middle Ages.* Menelaius follows Helen accompanied by the Greek army seeking to return her ([851]). The Trojan War is interpreted as the revenge for an insult.

12.6*a. 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.

■ 12.6*b. The phantom Middle Ages.* Certain Trojan chronicles claim that Helen returned to Menelaius after the Trojan War, who took her away ([851]). See Chapter 2 of Chron2.

12.7*a. 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).

■ 12.7*b. 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.

12.8*a. 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).

■ 12.8*b. 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 one Roman/Tarquinian clan. Once again we see Livy's version resemble its Biblical double more than any other version of this "legend of a woman wronged".

12.9*a. The Bible.* The raped concubine dies (Judges 19:27-28).

■ 12.9*b. The phantom Middle Ages.* The raped Lucretia commits suicide ([482]). Her other duplicates die as well, qv in Chron2, Chapter 2.

12.10*a. 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).

■ 12.10*b. The phantom Middle Ages.* The angered Menelaius (husband of Helen, or the humiliated woman, makes sure that the entire "ancient" Greece learns of this affront ([851]).

12.11*a. 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).

■ 12.11*b. 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.

12.12*a. 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).

■ 12.12*b. The phantom Middle Ages.* Menelaius 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]).

12.13*a. 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).

■ 12.13*b. 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]).

12.14*a. 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).

■ 12.14*b. 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.

12.15*a. 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.

■ 12.15*b. 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]).

12.16*a. 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).

■ 12.16*b. The phantom Middle Ages.* The "ancient" Greeks begin their Trojan campaign. A large Greek army approaches the city. The siege of Troy begins.

12.17*a. 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.

■ 12.17*b. The phantom Middle Ages.* The siege of Troy was 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]).

12.18*a. The Bible.* The tribes of Israel capture Gibeah, pillage the city and burn it down (Judges 20:40-45).

■ 12.18*b. The phantom Middle Ages.* The Greek army bursts into Troy, inflicting all the horrors of desolation upon the city ([851]).

12.19*a. 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).

■ 12.19*b. 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.

12.20*a. 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.

■ 12.20*b. 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.

12.21*a. 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).

■ 12.21*b. 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, destroy Troy and massacre everybody.

12.22*a. 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.

■ 12.22*b. 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

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, Amalasuntha etc)	✚✚✚ The concubine raped
▬▬ The death of the woman (Lucretia, Amalasuntha, 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.

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 relat-
ing. 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
the preceding chapters of the Bible as well.

12.2. The sacrifice of the Biblical Jephthah's daughter as a reflection of the sacrifice of Iphigenia, Agamemnon's daughter

12.23*a. 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.

■ 12.23*b. The phantom Middle Ages.* The "ancient"
Greek legend of the sacrifice of Agamem-
non's daughter Iphigenia. See the Euripid-
ean 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 al-
ready postdating the abduction of Helen.

12.24*a. The Bible.* We encounter the name Jeph-
thah, who is the father of the young woman
to be sacrificed.

■ 12.24*b. 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.

12.25*a. 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.

■ 12.25*b. 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 obvi-
ous parallel with the Bible.

12.26*a. 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.

■ 12.26*b. 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; Iphi-
genia 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.

12.27*a. The Bible.* The daughter of Jephthah is a
young woman who "knew no husband"
until her very death (Judges 11:39).

■ 12.27*b. The phantom Middle Ages.* Iphigenia is a
young woman who "knew no husband"
according to the "ancient" Euripides.

12.28*a. 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).

■ 12.28*b. The phantom Middle Ages.* Agamemnon
also has to sacrifice his daughter
Iphigenia, being in despair but unable to
disobey the gods. The name Ag-Amem-
non might be related to the Biblical Am-
monites (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 via 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 Otto I the Great, Otto II the Fierce, and Otto 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 interests 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 a 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 regarding 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 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 St. 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 Otto 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 Otto's title "fierce" (Liuty). We haven't performed any detailed comparison of Saul's, Sulla's and Otto'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.) are 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.

■ 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.

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.

■ 13.14*bb. The semi-phantom Middle Ages.* Otto III the Red, or Chlorus. There is a certain parallelism between his biography and that of Julius Caesar, qv in Chron2, Chapter 2.

13.15*a. The Bible.* The name David.

■ 13.15*b. 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.

■ 13.15*bb. 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.

13.16*a. The Bible.* Solomon is a great Biblical king.

■ 13.16*b. 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.

13.17*a. 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.

■ 13.17*b. 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-know 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.

13.18*a. The Bible.* Solomon is considered the author of literary Biblical texts – "Proverbs of Solomon", for instance.

■ 13.18*b. 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.* Romean 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 St. Sophia in the New Rome which is a unique phenomenon in the history of Rome, or Romea. Actually, there's a smaller temple near St. Sophia called St. 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 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 St. Sophia is known as a grandiose and splendorous 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 St. 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. Bear in mind 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 was 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 chronolo-
gists of Romea link the names of Justinian
and Solomon in the following manner: it is
supposed that Justinian cried out "Solo-
mon, 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 as-
sociate 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 ad-
versary unto Solomon, Hadad the Edomite"
(1 Kings 11:14) Hadad (or Hader) is a rela-
tion of the Pharaoh (TRN). See 1 Kings
11:19). The name Hader reads as DR or TR
unvocalized; furthermore, it may be a re-
verse 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 Soba-
kina). A possible reconstruction is as fol-
lows: 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 visited Constantinople in the al-
leged year 957 A.D. ([468], page 188).

■■ 13.26c. *Real mediaeval events in veracious dat-
ings.* It is possible that the tale of Prin-
cess Olga as related in the chronicles re-
lates to the events of the XII-XIII cen-
tury, 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 "liked Solo-
mon'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 Chris-
tianized. Christianity is adopted as the of-
ficial 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.

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■ 13.28*b. 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.

13.29*a. The Bible.* Certain ancient chronicles give us another name of the queen – "queen of the South" ([208], page 47).

■ 13.29*b. 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.

■■ 13.29*c. 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.

13.30*a. 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).

■ 13.30*b. The semi-phantom Middle Ages.* "The relations with Russia in the period of independent reign of Constantine Porphyrogenous were 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 was 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.

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 con-

firmed 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 decided to study them in more detail.

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 is 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 sin-

gle 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 as 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. *Rehoboaam* – 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 must be 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.