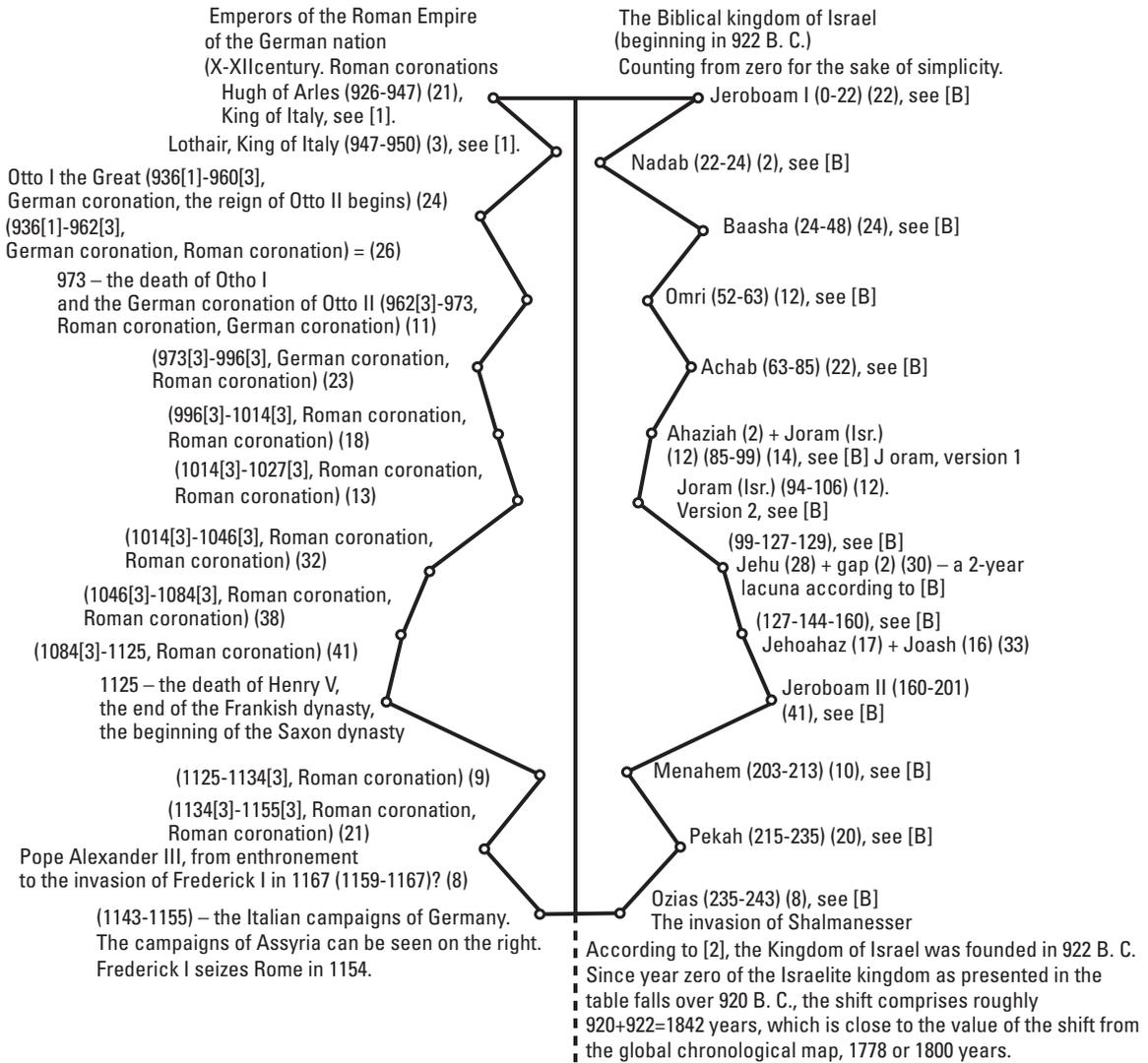


**A rigid shift of roughly 1840 years.**



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.



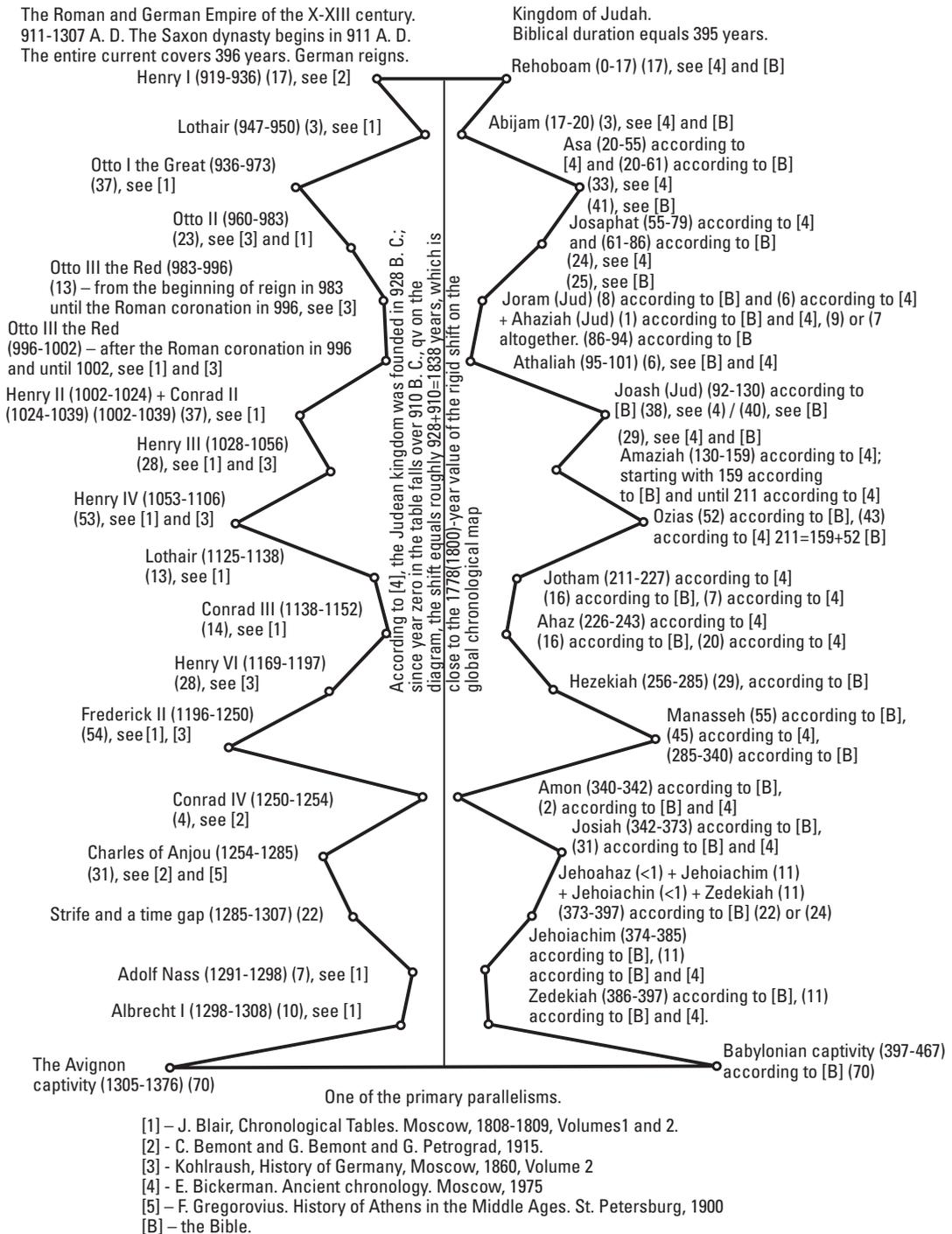


Fig. 4.52. The reign correlation between the “ancient” kingdom of Judah (the alleged years 928-587 B.C.) and the mediaeval Holy Roman Empire of the alleged X-XIII century A.D.



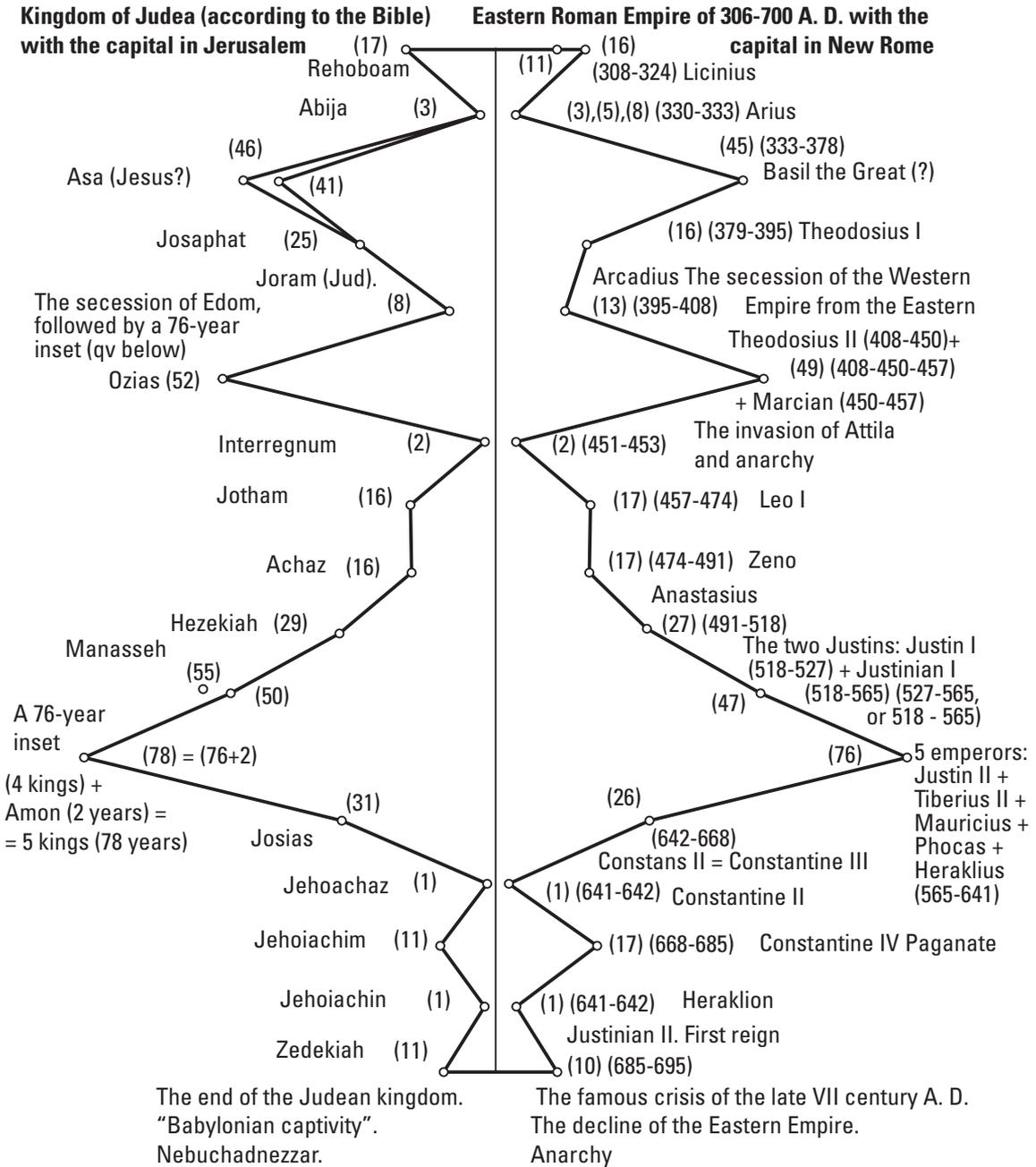


Fig. 4.54. The reign correlation between the "ancient" Biblical kingdom of Judah (the alleged years 928-587 B.C.) and the "early Mediaeval" Eastern Roman Empire of the alleged IV-VII century A.D.

■ 8b. *Anarchy* and the invasion of Attila – 2 years (451-453 A.D.)

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9a. *Jotham* – 16 years.

■ 9b. *Leo I* – 17 years (457-474 A.D.)

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10a. *Ahaz* – 16 years.

■ 10b. *Zeno* – 17 years (474-491 A.D.)

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11a. *Hezekiah* – 29 years.

■ 11b. *Anastasius* – 27 years (the alleged years 491-518 A.D.)

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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.)

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13a. *Josiah* – 31 years.

■ 13b. *Constans II* = *Constantine III* (26 years: 642-668 A.D.)

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14a. *Jehoahaz* – less than 1 year.

■ 14b. *Constantine II* – 1 year (641-642 A.D.)

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15a. *Jehoiakim* – 11 years.

■ 15b. *Constantine IV Paganate* – 17 years (668-685 A.D.)

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16a. *Jechoniah* – under 1 year.

■ 16b. *Heraklion* – 1 year (641-642 A.D.)

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17a. *Zedekiah* – 11 years.

■ 17b. *Justinian II* – 10 years: 685-695 A.D. This is his first reign.

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The numeric coefficient BSSD, or the possibility that dynasties might coincide randomly, equals  $1.4 \times 10^{-10}$ . 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).

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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]).

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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 Mitz-Rome, 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).

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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).

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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.

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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 forwards. 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.

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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 synonymous 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.

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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 al-

leged 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 died in the alleged year 378 A.D. being 45 years of age. The values of 46 and 45 (or 41) are close enough.

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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 with 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.

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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).

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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.

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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]).

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14.20a. *The Bible*. Josaphat builds ships for establishing 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 be an Orthodox Athanasian who is extremely benevolent to Josaphat.

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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).

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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.

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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).

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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... an ancient custom would have it so that the emperors became inaugurated in Edom...” ([876], pages 247-248).

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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).

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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.)

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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.

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14.27a. *The Bible*. Athaliah the Usurper 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).

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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.). “Being 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.

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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).

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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.

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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.

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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]).

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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” (Chronic

cles 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, with the original of the Biblical events in question 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).

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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 was 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.

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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 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... 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.
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- 14.39a. *The Bible*. A brief scheme of the events as described above shall be as follows:
- 1) Rezin the Syrian (probably, Russin 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.

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 DMSHK, 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).

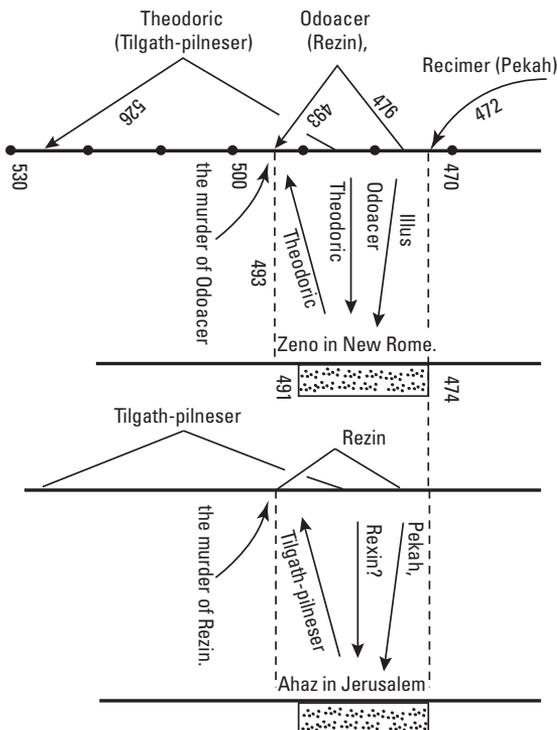


Fig. 4.55 The Biblical legend of Pekah, Rezin and Tilgath-pilneser identified as the Byzantine story of Recimer, Odoacer and Theodoric.

- 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).

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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).

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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.

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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 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.

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- 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.

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14.49a. *The Bible*. Ahaz 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.

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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 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.

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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]).

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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.

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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 was 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.

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14.54a. *The Bible*. The ceasefire was 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]).

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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.

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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 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

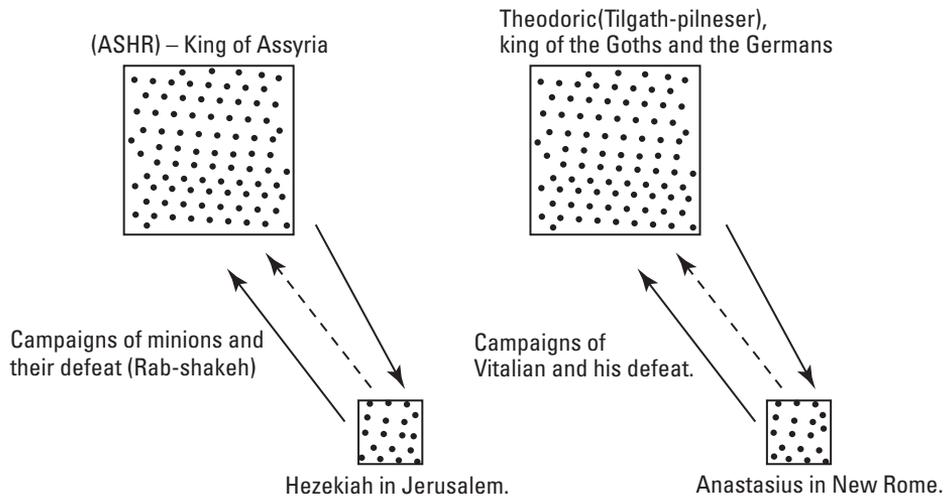


Fig.4.56 The Biblical legend of Hezekian and Rab-shakeh identified as the Byzantine story of Anastasius and Vitalian.

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.

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14.57a. *The Bible.* Hezekiah's reign duration equals 29 years (2 Kings 18:2).

- 14.57b. *The phantom Middle Ages.* Anastasius 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.

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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 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.

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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 was 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 detail: a 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!

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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 St. 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 sig-

nified the beginning of movement towards Islam. It has to be said that architecturally the temple of St. 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 was constructed as an Orthodox temple originally. It shows no signs of iconoclasm, which became 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.

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14.61a. *The Bible.* Manasseh 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 St. 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.
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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.
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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 Op-

richnina 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).

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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.

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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.

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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 know 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.

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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 Jehoniah), as well as three eminent Byzantine emperors – Constans II, Constantine IV and Justinian II. The remaining two – Constantine II and Heraklion, reigned for less than one year, just like their Biblical doubles.

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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.)

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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 the epoch of turmoil for Byzantium, which lasted until the very crisis dating to the end of the VII century A.D., when the Empire is 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).

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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 becomes 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).

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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.

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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.

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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 was unsuccessful; we don’t know anything about the circumstances of his death.

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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.