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| ([174], Bk. 1, 18) | of modern religious service, Jesus' analogue (see above) | |
| 2.2. Enthronement with direct help from Jupiter (<i>ibid.</i>) | 2.2. Jesus (Asa), Basil's analogue in Third Empire, sent to earth "for service" | 2.2. Jesus-Asa. See the Gospels |
| 2.3. Almost all of Numa's initiatives of religious character (<i>ibid.</i>) | 2.3. Basil's religious activity and its role in history of Third Empire mostly focussed on legends of Basil (see above) | 2.3. Jesus-Asa's religious activity (according to the Gospels) |
| 2.4. Great calendar reform. Separation of year into 12 months. Insertion of intermediate months for agreement with climatic changes and solar year. Similarity with Julian calendar with its system of leap years. Possible introduction of Sundays | 2.4. Julian calendar traditionally assumed to have been introduced by Julius Caesar. Due to isomorphism between Second and Third Empires, it should have taken place under Constantius I Chlorus, i.e., c. 305-306 A.D., which is close to 333-378 A.D., Basil's "rule" (see also partial overlapping of Julian Caesar ruling in 361-363 A.D. and Julius Caesar; we omit details) | 2.4. — |
| 2.5. Interregnum after Numa's death ([174], Bk. 1, 22) | 2.5. Interregnum after Basil's death in 378 A.D. Confusion (see above) | 2.5. — |

To 2.2a: It is strange that Livy should have reported nothing about Numa's death. It is possible that the reason may stem from referring these details (ascension, appearance before the disciples, etc.) to the end of Romulus Quirinus' rule.

3a. Tullus Hostilius

3b. 380-423 A.D. Valentinian II (378-392 A.D.) or Theodosius I (379-395 A.D.) and Honorius (395-423 A.D.)
