



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



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

- 19a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Hildebrand comes to Rome in 1049 with the party of Leo IX, which can be considered the beginning of “Hildebrand’s ministry” ([196], Volume 4). He was about 30 years of age at the time. Commentators compare this advent of the reformer-to-be to an apostolic advent, or the Evangelical “entry into Jerusalem”. According to Gregorovius, “in February 1049 the new pope [Leo IX – A. F.] arrived in Rome and proceeded along the streets barefoot, reading prayers in humility, accompanied by a very modest entourage. A sight as uncommon as this couldn’t fail to leave the Romans completely flabbergasted. It seemed as though an apostle... had entered the city... no aristocrat was seen in his party – this bishop came as a simple pilgrim who knocked on the doors of the Romans asking them whether they desired to accept him in the name of Christ... *But one of his satellites had such spiritual power that its value was a great deal higher than that of a king... it was Hildebrand*” ([196], Volume 4, page 57).
- 19b. *Jesus Christ (Andronicus)*. The entry of Jesus and his disciples into Jerusalem is the beginning of “Christ’s ministry”. He was about 30 at the time (Luke 3:23). As Jesus was entering Jerusalem, “many spread their garments in

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

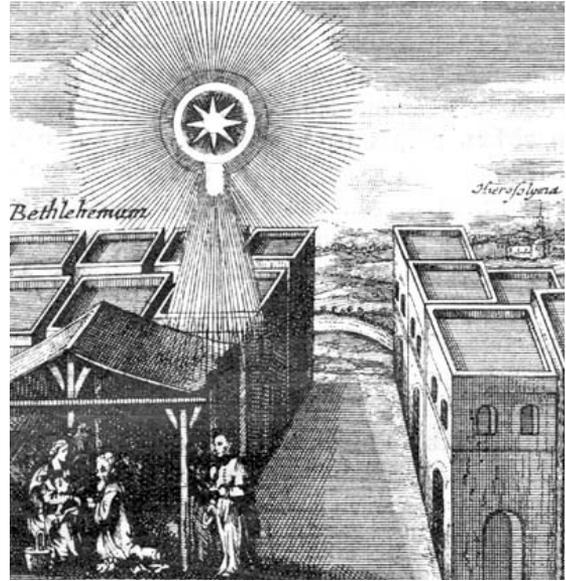


Fig. 2.12 A mediaeval picture of the Evangelical “Star of Bethlehem” from the *Historia universalis omnium Cometarum* by Stanislaw Lubieniński ([1257]). Taken from [543], page 13, ill. 4.

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

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

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

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

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

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

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

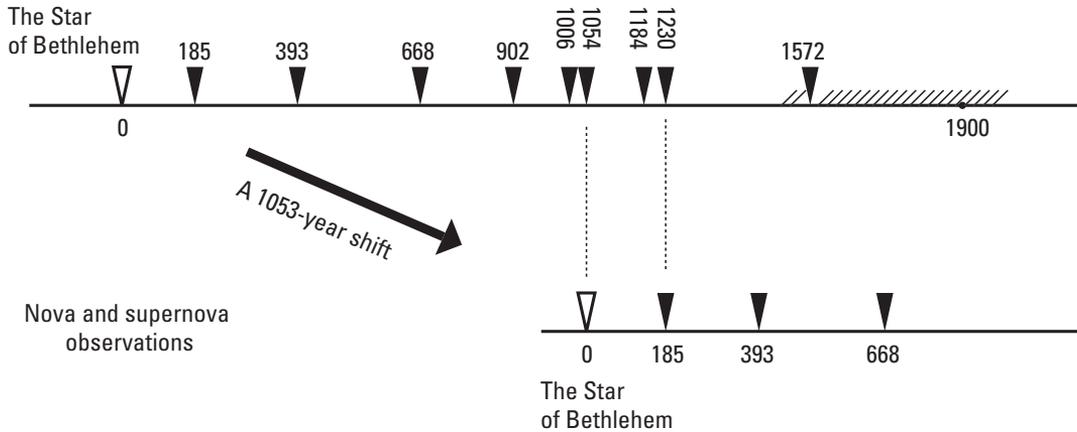


Fig. 2.13 Nova and supernova flash chronology according to the Scaligerian chronology. It is plainly visible that a 1053-year shift shall identify the Evangelical Star of Bethlehem as the famous supernova explosion dated to 1054 A.D., by the modern historians, for instance. The real explosion took place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

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

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

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

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

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

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

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

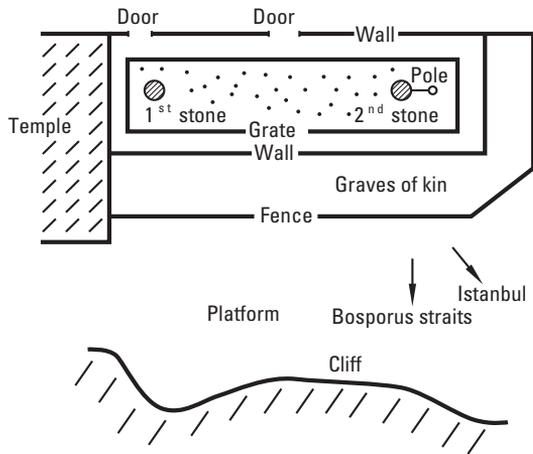


Fig. 2.14 A plan of Jesus' (Ioushah's) grave on top of Mount Beykos just outside Istanbul (modern condition).

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

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

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

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

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



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



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

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

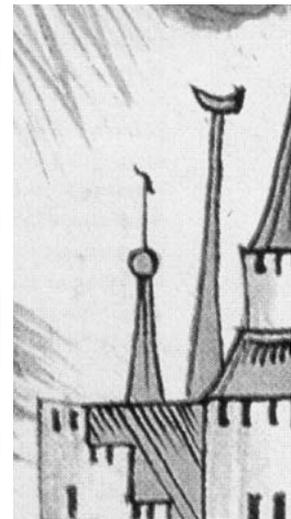




Fig. 2.18 Pilate's Judgement. Pilate is wearing a crescent-shaped turban. Taken from [745], Volume 7, page 356. A 1693 Aprakos Evangelium. BAS archive # 339, page 646.



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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

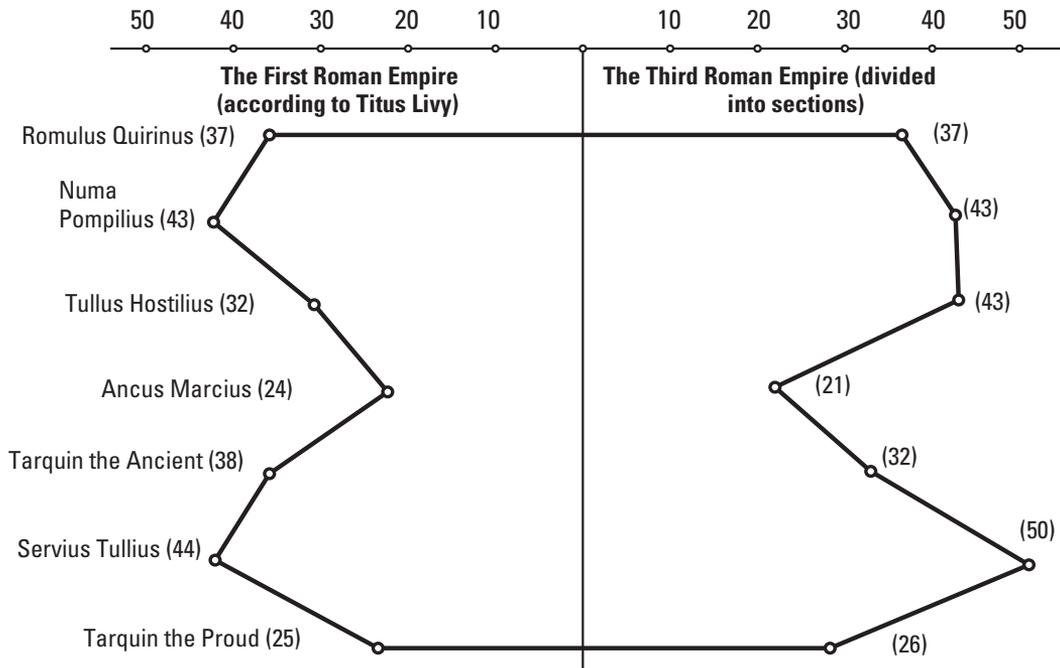


Fig. 2.24 The parallelism between the “ancient” First Roman Empire (Regal Rome as described by Titus Livy) and the “ancient” Third Roman Empire.

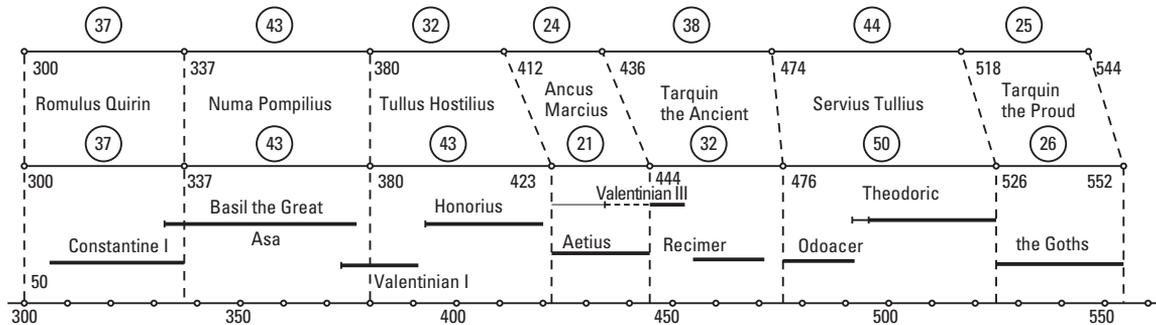


Fig. 2.25 A superimposition of the “ancient” First Roman Empire and the “ancient” Third Roman Empire with a rigid shift of roughly 1050 years.

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

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

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

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

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

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

■ 1b. *Constantine I the Great*.

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

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

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

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

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

■ 4b. *Aetius*.

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

■ 5b. *Valentinian III + Recimer*.

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

■ 6b. *Odoacer + Theodoric*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

- 7b. *The Third Roman Empire*. The epoch of the alleged years 526-552 A.D. Gothic dynasty.
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The parallelism between these two last epochs that we have discovered is an extremely vivid and obvious one, and it is of great enough importance for our analysis of the consensual global chronology to make us allocate a separate section for discussing it, qv below.

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

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



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

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

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

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