from a 1558 Bible (Biblia Sacra) that depicts the meeting of Abraham and Abimelech. Abraham is a typical mediaeval knight in a helmet and heavy armour.

7.2a. The Bible. Abram leaves his homeland and settles in a new place. "Now the Lord God had said to Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Genesis 12:1).

■ *7.2b. The "antiquity".* Yet another repetition. After the fall of Troy, a group of Trojan (TRQN) refugees migrates to Latinia with their victors chasing them. The settlers are led by Aeneas/Noah (Rome-Father?) initially; after that, Romulus (and Remus), the sons of Aeneas become leaders ([482])/

7.3a. The Bible. The legend of a woman – the famous wife of Abram, Sarai. It is also possible that it isn't a single person referred to by that name, but rather an entire nation. It may be the same as that of the Serians, qv in CHRON5.

■ *7.3b. The "antiquity".* The legend of the Trojan = Tarquinian = Gothic war begins with the story of a woman – in this case, Julia Maesa between the alleged years 250-300 A.D., qv in CHRON2, Chapter 1.

7.4a. The Bible. Abram and Sarai come to MS-Rome. The Synodal translation identifies MS-Rome as Egypt (Genesis 12:10).

■ *7.4b. The "antiquity".* We see a war with the Goths in the corresponding place of Roman history towards the end of the alleged III century A.D. and the beginning of the IV. See CHRON2, Chapter 1.

■■ *7.4c. The mediaeval original.* It remains the war of the XIII century A.D. in and around New Rome. The Biblical MS-Rome can possibly be identified as "Mosokh-Rim", or Russia-Horde of the XIV-XV century (see CHRON6 for more details). Chronicles would subsequently transfer some of these events to the Mediterranean region and Egypt in Africa.

7.5a. The Bible. The Pharaoh abducts Sarai. "The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house" (Genesis 12:15).

■ *7.5b. The "antiquity".* The famous "rape of the Sabine women" in Rome or the "abduction of Helen" in the Trojan War (the *casus belli*).

■■ *7.5c. The mediaeval original.* The "legend of a woman" from the history of the XIII century war, qv in CHRON2, Chapter 2.

7.6a. The Bible. The abductor of Sarai is the Pharaoh PHR, or PhRN, cf. TRN and TRNK for Trojans and TRQN for the Tarquins.

■ *7.6b. The "antiquity".* The woman is taken captive by a Trojan (TRNK, or TRQN). Titus Livy names a Tarquin as the rapist (TRQN once again). See more details in Chapter 2 of CHRON2.

7.7a. The Bible. The gender aspect of the "rape" is emphasized.

■ *7.7b. The "antiquity".* In the Trojan and the Tarquinian version the sexual overtones of the abduction or insult are pointed out rather explicitly – the temptation of Helen, the rape of Lucretia and so on. See CHRON2, Chapter 1.

■■ *7.7c. The mediaeval original.* We have put forth a hypothesis that one of the reasons for the war of the XIII century A.D. may have been the Crusaders' revenge of Andronicus (Christ), crucified in 1152 A.D. in Czar-Grad. Another motivation could be the budding schism between several Christian confessions of the XII-XIII century that used to be united. One of them shall later become known as the "ancient" orgiastic cult by Venus or Aphrodite which was characterized by sexual excesses and became reflected in the myths of "a woman humiliated", which was the reason for a religious war. See CHRON2, Chapter 3.

7.8a. The Bible. Wrath of God befalls the land of MS-Rome, or the kingdom of TRN (the Pharaoh): "And the Lord plagued Pharaoh

and his house with great plagues because of Sarai Abram's wife" (Genesis 12:17).

■ 7.8*b. The "antiquity".* The Trojan = Tarquinian = Gothic War breaks out as a result of the abduction or humiliation of a woman. Vengeance befalls the abductors or the insulters – the TRQN.

7.9*a. The Bible.* The war of God against the TRN = Pharaoh ends with the defeat of the latter, who returns Sarai to Abram and asks him for pardon (Genesis 12:18-19).

■ 7.9*b. The "antiquity".* Every reflection of the XIII century war ends with the defeat of the TRQN. Certain mediaeval authors reported that the abducted Helen was returned to Menelaius, her former husband ([851]).

7.10*a. The Bible.* After the "war against TRN", Abram leaves MS-Rome: "And Abram went up out of Egypt [or MS-Rome – A. F.], he, and his wife, and all that he had… and he went on his journeys" (Genesis 13:1 and 13:3).

■ 7.10*b. The "antiquity".* After the beginning of the Gothic war a group of refugees leaves Byzantium (or allegedly Italy, after the paper migration of history Westwards). In the Trojan version the burnt, gutted and looted Troy is abandoned by both parties – the defeated Trojans (TRQN) as well as their Greek victors. In the Gothic version, the Romean victors also leave Italy, qv in CHRON2, Chapter 2.

■■ 7.10*c. The mediaeval original.* A great many citizens of Constantinople and Byzantium fled to the West after the devastating war of the XIII century A.D., followed by the forces of the Great = "Mongolian" Invasion, qv in CHRON5.

8.
GENESIS 13:2-18; 14-38. ABRAM AND HARAN, THE DIVISION INTO TWO KINGDOMS, ISAAC, ESAU, JACOB, JUDAS, AND JOSEPH.
These events of the XI-XVI century A.D. were initially shifted to 306-526 A.D. by the chronologists

In the present chapter we analyse the Biblical events related in Genesis 13:2-18 and 14-38.

8.1*a. The Bible.* Haran was born together with Abram (Rome-Father). This name is very close to "Aaron", or "Arius" (Leo). Abram and Haran are brothers (Genesis 11:26)

■ 8.1*b. The phantom Middle Ages.* The famous Arius was active at dawn of the Third Roman Empire – allegedly in the beginning of the IV century A.D. As a result of several dynastic parallelisms, he is also the famous Aaron = Leo IX. See CHRON2, Chapter 2. Aaron = Arius is the predecessor of Basil the Great, or the XII century Jesus Christ.

8.2*a. The Bible.* Aaron "begat" Lot, or LT without vocalizations (Genesis 11:27). One can identify LT as the Latin nation, or the inhabitants of Italy (Latinia) - or, alternatively, the inhabitants of the Latin Empire on Byzantine territory.

■ 8.2*b. The phantom Middle Ages.* According to Titus Livy ([482]) and the documents ascribed to the Third Roman Empire nowadays, the Roman state is also a Latin state. Latin is the official language of many Roman chronicles.

8.3*a. The Bible.* God says unto Abram (The Father of Rome): "I will make of thee a great nation… and make thy name [Rome, that is – A. F.] great" (Genesis 13:1-9).

■ 8.3*b. The phantom Middle Ages.* At the beginning of the period that we have under study, Livy's Regal Rome is founded (the First = Third Roman Empire, also known as the Great = "Mongolian" Empire of the XIV-XVI century, qv in CHRON1, Chapter 6, and CHRON5.

8.4*a. The Bible.* At the beginning of this epoch we see two characters, Abraham and Lot, who choose the land for settlement and proceed to settle thereupon (Genesis 13:1-9).

■ 8.4*b. The phantom Middle Ages.* This epoch begins with Romulus and Remus (also two characters) choosing a place for their nation's dwelling and founding two cities (or a single city; see [482]).

8.5*a. The Bible.* However, a struggle soon begins between Abram and Lot: "And the land was not

able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdsmen of Lot's cattle" (Genesis 13:6-7). Lot and Abram are relations, the former being a nephew of the latter.

■ 8.5b. *The phantom Middle Ages.* Romulus and Remus have a quarrel ([482], Volume 1). This happens in the alleged VIII century B.C. The quarrel is soon blown completely out of proportion. Romulus and Remus are brothers, or each other's kin, which is also true of Abram and Lot, as the Bible tells us. History of another duplicate (the Third Roman Empire) begins with a similar scenario as well. Here we see a conflict between Constantine and Licinius of the alleged early IV century A.D. See CHRON1, Chapter 1.

8.6a. *The Bible.* The Bible contains no information about Abram killing Lot – however, we learn that a war against Lot is instigated, in the course of which he is attacked by 4 kings and taken captive (Genesis 14:12).

■ 8.6b. *The phantom Middle Ages.* Romulus murders Remus in the alleged VIII century B.C. In another duplicate (the alleged beginning of the IV century A.D.), Constantine I launches a campaign against Licinius and puts the latter to rout as a result (see CHRON1, Chapter 1). Likewise the Biblical legend, Constantine I and Licinius had originally been friends.

8.7a. *The Bible.* Lot had "pitched his tent toward Sodom" (Genesis 13:12). Having taken Lot prisoner, the victors "took all the goods of Sodom and of Gomorrah" (Genesis 14:11).

8.7b. *The phantom Middle Ages.* As we already mentioned, it is likely that the Biblical cities of Sodom and Gomorrah can really be identified as the Italian cities of Stabia (=Sodom?) and Herculaneum (=Gomorrah?) near the Vesuvius. These Biblical events may thus be located in Italy.

8.8a. *The Bible.* "And Abram said unto Lot, Let there be no strife, I pray thee, between me and

thee… for we are brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right… and they separated themselves the one from the other" ([Genesis 13:8-9 and 13:11).

■ 8.8b. *The Phantom Middle Ages.* In the early days of the Third Roman Empire of the alleged III-IV century A.D. it becomes separated into two parts, the Western and the Eastern. This is virtually the same as we learn from the Biblical books of Kings and Chronicles – the division of an initially whole kingdom into two (Israel and Judea, respectively). See CHRON2, Chapter 1. The divide occurs under Constantine I and Licinius, or Romulus and Remus, or Jeroboam I and Rehoboam; all of them duplicate each other.

8.9a. *The Bible.* "Then Lot chose him all the plain of Jordan" (Genesis 13:11).

■ 8.9b. *The phantom Middle Ages.* The Biblical river of Jordan can be identified as either the Danube, the Don, the Rhone, or the Bosporus straits.

■ ■ 8.9c. *The mediaeval original.* As we are beginning to understand (qv in CHRON2, Chapter 1), the originals of the two Biblical kingdoms can be identified as the Italian and German dynasties of the Holy Roman Empire of the alleged XI-XIII century A.D. and the Habsburg = "Mongolian" Empire of the XIV-XVI century A.D. Thus, the Bible is referring to certain events of the XI-XIII century A.D., and to those of the XIV-XVI century A.D. for the most part.

8.10a. *The Bible.* "And Lot journeyed east [sic! – A. F.]: and they [Lot and Abraham – A. F.] separated themselves the one from the other (Genesis 13:11).

■ 8.10b. *The phantom Middle Ages.* Lot is a double of Licinius, or Rehoboam, or the ancient Judean (Theocratic) ruler, the founder of the Eastern kingdom from the beginning of the alleged IV century A.D.

8.11*a. The Bible.* The Lord "made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt [MS-Rome – A. F.] unto the great river, the river Euphrates" (Genesis 15:18). See more about the possible European localization of the Biblical Euphrates as either Danube, the river Prut, or some river in Russia/Horde, in Chron5.

■ 8.11*b. The phantom Middle Ages.* The Romean Byzantine Empire was considered to have been a powerful state in the Middle Ages, one that possessed vast territories.

8.12*a. The Bible.* Hagar the maid bears a child of Abram that is called Ishmael (Genesis 16).

■ 8.12*b. The phantom Middle Ages.* N. A. Morozov identified this legend as the reflection of the Mohammedan religion coming to existence in the beginning of the alleged VII century A.D. and the beginning of the Hijrah era in the alleged year 622 A.D. ([544], Volume 6). By the way, the Muslims were also called Hagarites (after the Biblical Hagar) in the Middle Ages. One of the manifestations of the 333-year shift is the mutual superimposition of the beginning and the end of the Third Roman Empire. Therefore, if we identify the Biblical tale of Abram as that of the Third Roman Empire's foundation, the presence of Hagar, or Hagarites, in the legend concurs well with the rest of the data we possess. This superimposition of one legend of Hagar over the other confirms the correctness of the parallelism that covers a span of many years already.

8.13*a. The Bible.* At the beginning of "Abram's reign", or the early days of his kingdom's existence, the famous destruction of Sodom and Gomorrah takes place: "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew the cities, and all the plain… and he looked toward Sodom and Gomorrah… and beheld, and, lo, the smoke of the country went up as the smoke of a furnace (Genesis 19:24-25 and 19:28).

■ 8.13*b. The phantom Middle Ages.* Since the Second and the Third Roman Empire duplicate each other, we encounter the well-known eruption of Vesuvius in the alleged IV century A.D. that duplicates its counterpart from the Second Empire dating to the alleged year 79 A.D. It is the eruption that destroyed the Italian cities of Stabia (or the Biblical Sodom), and Herculaneum (the Biblical Gomorrah), as well as Pompeii. This is the very eruption described by Titus Livy and located in his Regal Rome, qv in Chron2, Chapter 1. Thus, we see yet another mutual superimposition of the two legends whose proximity to each other was already demonstrated above.

■■ 8.13*c. The mediaeval original.* As we were saying in Chron2, Chapter 2, the "ancient" eruptions of the alleged years 79 and 472 A.D. that destroyed the "ancient" city of Pompeii are most likely to reflect the eruptions of 1138-1139 and 1500 after a 1053-year shift. Thus, modern visitors of Pompeii and Herculaneum see the ruins of cities, which became destroyed at the very end of the XV century A.D., or the beginning of the XVI century.

8.14*a. The Bible.* The Biblical description of Abraham's epoch contains many allusions to the children of Heth (Genesis 23). It is also emphasized that the children of Heth aren't Abraham's subjects, but rather a powerful and independent nation that Abraham tries to remain on good terms with: "And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth" (Genesis 23:7).

■ 8.14*b. The phantom Middle Ages.* The Goths play a very important part in the history of the Third Roman Empire of the alleged IV-VI century A.D.; we have already witnessed their superimposition over the Hittites. The Goths aren't "of Roman blood"; however, they interact with Rome constantly, and there is even a historical period of Gothic rule in Roman history of the alleged VI century A.D.

■■ 8.14*c. The mediaeval original.* The Goths, the Hittites and the Huns. They are but various mediaeval names for the Cossacks, or the "Tartars". See CHRON5.

8.15*a. The Bible.* The children of Heth were ruled by Ephron the Hittite (Genesis 23:10). Due to the constant flexion of T and PH, Ephron (PhRN sans vocalizations) transforms into the well-familiar TRN (the Pharaoh etc).

■ 8.15*b. The phantom Middle Ages.* We have already witnessed the mutual superimposition of the Goths, or Hittites, over the Trojan or Tarquinian nation of TRQN; thus, the Goths, or the Hittites, can be referred to by the term TRN, which is what we encounter in the Bible – exactly as one should expect.

8.16*a. The Bible.* We learn of the death of Abraham – the first great "King" after the separation from Lot. "And it came to pass after the death of Abraham, that God blessed his son Isaac" (Genesis 25:11). The name Isaac is a possible variant of another Biblical name, that of Asa, which is used for referring to the "Jesus epoch" of King Asa in Kings.

■ 8.16*b. The phantom Middle Ages.* The death of Romulus = Constantine I = Jeroboam I = the first king of Titus Livy's Regal Rome from the beginning of the Third Roman Empire. His successor is Numa Pompilius who becomes superimposed over the "Jesus epoch", qv in Chapter 2 of CHRON2. Numa duplicates the Biblical king Asa the Theocrat, and corresponds to the epoch of the alleged years 333-368 A.D. or 333-378 A.D.

8.17*a. The Bible.* From Abraham to Moses, or the Great Exodus. There are 7 of the most important Biblical patriarchs, which are described in detail, dated to this epoch: Abraham, Isaac, Esau, Jacob, Judas, Joseph and Moses (Genesis 12-50).

■ 8.17*b. The phantom Middle Ages.* Titus Livy also counts seven Roman kings in his description of the First Empire = Second Empire = the Third Roman Empire (in reality, the

empire of the X-XIII century A.D. and that of the XIV-XVI century A.D.). The reign of the last king, Lucius Tarquin the Proud, is marked by the exodus, or escape of the Tarquins (TRQN) from Rome after the defeat that they suffered at the hands of the Romans in the Tarquinian War. Therefore, both sources, the religious (the Bible) and the secular (Titus Livy) indicate the same number of patriarch kings here.

9.
GENESIS 39-50. EXODUS 1-14. JOSEPH, MOSES, THE WAR WITH THE PHARAOH, THE EXODUS FROM EGYPT AND THE DEFEAT OF PHARAOH'S ARMY.
These events of the XI-XVI century were initially shifted to 476-535 A.D. by the chronologists

In the present chapter we analyse the Biblical events described in Genesis 39-50 and Exodus 1-14.

9.1*a. The Bible.* Joseph is considered to have been one of the great Biblical patriarchs who became king in Egypt, or MS-Rome (Genesis 41:41-44).

■ 9.1*b. The phantom Middle Ages.* Odoacer is the German emperor that also becomes enthroned in Rome after the occupation of Italy in the alleged V century A.D.

9.2*a. The Bible.* Joseph had inhabited the land of Canaan originally, and not MS-Rome (Genesis 37:1).

■ 9.2*b. The phantom Middle Ages.* Odoacer had originally been the leader of the Germanic tribes that dwelt beyond the borders of the Roman empire.

■■ 9.2*c. The mediaeval original.* The "land of Canaan" is most likely to be the land of the Khans – that is, either Russia (Horde), or the territory of Europe that became conquered by the "Mongol" Khans during the expansion, qv in CHRON5 and CHRON6.

9.3*a. The Bible.* Canaan, the land of Joseph's birth, is located northward from MS-Rome, which is

how it is represented on the Scaligerian maps of Biblical geography.

■ 9.3b. *The phantom Middle Ages.* Lands of the German and Gothic tribes that came to Italian Rome with Odoacer lay to the North of the city. Let us reiterate that the name used for Egypt in mediaeval texts was MS-RM, or MS-Raim (MS-Rome).

■■ 9.3c. *The mediaeval original.* See Chron6 for more details concerning the identification of the Biblical Egypt as the Great = "Mongolian" empire of the XIV-XVI century.

9.4a. *The Bible.* Joseph was bought and taken away to MS-Rome (Genesis 37). He is initially brought there as a captive slave.

■ 9.4b. *The phantom Middle Ages.* Odoacer had initially been leader of mercenaries in the Roman army, and "bought by Rome" in this sense – as the leader of mercenaries, qv in Chron2, Chapter 1.

9.5a. *The Bible.* Joseph had lived in MS-Rome for a long enough period (Genesis 37 ff).

■ 9.5b. *The phantom Middle Ages.* Odoacer spends 17 years in Rome (the alleged years 476-493, qv in Chron2, Chapter 1.

9.6a. *The Bible.* Joseph begins to gather great influence in MS-Rome: "And he [Joseph – A. F.] was a prosperous man; and he was in the house of his master the Egyptian" (Genesis 39:2). Joseph is a stranger in MS-Rome.

■ 9.6b. *The phantom Middle Ages.* Odoacer becomes a Roman military commander ([64], p. 39). Odoacer is a stranger in Rome, and not Roman by birth.

9.7a. *The Bible.* Joseph serves at the Pharaoh's court. The term "Pharaoh", or TRN in the unvocalized version, is already well-known to us as a variant of the name TRQN or TRNK. The Biblical TRN (Pharaoh) is superimposed right over the period of the Third Roman Empire's decline, which is the epoch of the Goths whom we already identify as TRQN above. The comparison of the Bible with Titus Livy's

tale of the Tarquins = TRQN would be just as fruitful.

■ 9.7b. *The phantom Middle Ages.* The period of Odoacer's service in the Western Roman Empire falls over the alleged years 476-493 A.D., which is the period that follows the epoch of TRQN = Tarquin the Ancient according to Livy, merging with the epoch of the next Tarquinian ruler, Tarquin the Proud. In Chron2, Chapter 2, we formulate the hypothesis that Titus Livy confuses two adjacent rulers to one another here when he uses the term Tarquin (TRQN) for referring to Recimer instead of his successors – Odoacer and Theodoric.

9.8a. *The Bible.* Joseph seizes power in MS-Rome: the Pharaoh (TRN) makes Joseph the ruler of this entire land: "And Pharaoh said unto Joseph… thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou… and he made him ruler over all the land of Egypt [or MS-Rome – A. F.]" (Genesis 41:39-40 and 41:43).

■ 9.8b. *The phantom Middle Ages.* Odoacer also seizes power in Rome, or the kingdom of TRQN in the final years of the Third Empire in the West. He formally becomes a Roman Emperor and a patrician ([64]). He also has a co-ruler – the "truly Roman" emperor in the East of the empire.

9.9a. *The Bible.* Although Joseph is de facto the master of the entire MS-Roman land, he has a greater king above him: the Pharaoh (TRN), whose "throne is greater". Joseph is subordinate to him is some manner; thus, he rules as a minion of the Great King called TRN (Genesis 41).

■ 9.9b. *The phantom Middle Ages.* Despite the fact that Odoacer is a plenipotentiary ruler in the West of the Roman Empire (allegedly Italy), Zeno, the ruler of the Eastern Empire and ergo all of the Empire as well, remains the "true Romean/Roman Emperor". It is remarkable that after Odoacer had seized power in Italy, he sent a missive to New

Rome together with the Roman Senate, in which he addressed Zeno with a humble plea to validate his Italian rule (see CHRON2, Chapter 1). The Roman Senate appealed to Zeno saying that it was "futile for Rome to have emperors of her own and that the magnitude of a single monarch were enough for protecting both the West and the East, agreeing to transfer the capital to Constantinople on behalf of the senators as well as the nation of Rome. It was said that 'his virtue in all matters civil and military would suffice for satisfying all of the nation's needs'. The Senate was pleading before the Emperor [Zeno – A. F.] would 'honour him [Odoacer – A. F.] with the title of Patrician and the governorship of the Italian region'" ([64], page 40). Zeno kindly agreed to this. We see this version rendered in the Bible as well – towards the end of the Genesis, in the tale of Joseph; however, since this time it is related by other scribes, the terms and descriptions used are also different.

9.10*a. The Bible.* After a while Joseph summons his entire clan to MS-Rome, led by his father Jacob: "Haste ye, and go up to my father, and say unto him… God hath made me lord of all Egypt: come down unto me, tarry not" (Genesis 45:9). Jacob agrees, and a mass migration (it was exactly this, a great migration!) to MS-Rome begins. God tells Jacob the following: "I will go down with thee unto Egypt; [MS-Rome – A. F.] and I will also surely bring thee up again" (Genesis 46:4). The Bible cites a list of the sons of Israel who came to MS-Rome (Genesis 46:6-26). Thus, MS-Rome is invaded by a large group of foreigners.

■ 9.10*b. The phantom Middle Ages.* The "ancient" Titus Livy describes the advent of the Tarquins to Regal Rome ([482]). In another phantom duplicate we see a Gothic clan that follows Odoacer to Italy during the decline of the Third Roman Empire; they act as his successors and are ruled by Theodoric, a Gothic king who succeeds Odoacer in the alleged year 493 A.D. and brings a

horde of Gothic invaders. This is the so-called "Great Migration". Another duplicate of Theodoric's can be found in the Biblical book of Kings bearing a name that can be translated as "the monstrous settler" ([544]). These Goths can be regarded as one with "Odoacer's group". Both groups of the Germans (or the Goths) come from the North, reigning together and seizing full power in Rome. This is the epoch of Servius Tullius in Livy's rendition.

9.11*a. The Bible.* "And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, [MS-Rome – A. F.] in the best of the land, in the land of Rameses, as Pharaoh had commanded" (Genesis 47:11). The name of the land, which is Rameses (RMSS) contains what certainly looks like the root of the name Rome (RM).

■ 9.11*b. The phantom Middle Ages.* The Goths found the famous Ostrogothic kingdom in Italy, and live there enjoying all the rights of imperial Roman subjects. According to Procopius, Gothic rule was beneficial for the life of Italy during this period ([695]). According to Livy, this is the epoch of the prudent Servius Tullius ([482]).

9.12*a. The Bible.* Both periods – of Joseph's and of Jacob's sojourn in MS-Rome, constitute the reign of the same ruler according to the Bible. This ruler is Joseph (Genesis 47).

■ 9.12*b. The phantom Middle Ages.* Both reigns (Odoacer's and Theodoric's) are collated into the single ruler Servius Tullius in Livy's book, qv in CHRON2, Chapter 2. We see both texts – the religious, or the Bible, and the secular, or Livy's ***Ab urbe condita*** to be similar not only in facts, but in the style of narration as well. Both of them "collate" two historical Roman figures into one.

9.13*a. The Bible.* Jacob received a new name before his advent to MS-Rome: he was named Israel (Genesis 32:28). Bear in mind that "Israel" translates as "Theomachist" ([544]). Such a

change of the clan leader's name should have left some trace in the history of the Third Roman Empire. The Western Empire becomes identified as the Kingdom of Israel according to CHRON2, Chapter 1.

■ 9.13*b. The phantom Middle Ages.* The last period in history of the Third Roman Empire is called the Germanic-Gothic reign of Odoacer followed by Theodoric. The very same change of name is also noticed in the Trojan chronicles, which tell us the last epoch of the Trojan Kingdom had a special name that differed from the previous one. This is how the term Trojan (TRQN) came to existence. See CHRON2, Chapter 2.

9.14*a. The Bible.* "And unto Joseph were born two sons… and Joseph called the name of the firstborn Manasseh… and the name of the second called he Ephraim" (Genesis 41:50-52). The name Manasseh is also borne by a famous Theocrat in the book of the Kings (king of Judah, in other words). He occupies a special place there. The name of the second son, Ephraim, is virtually identical to the name TRN, bearing in mind the flexion of Ph and T, as well as M and N.

■ 9.14*b. The phantom Middle Ages.* Odoacer and Theodoric are succeeded by a Gothic dynasty that launches a campaign against Justinian. It is remarkable that in the parallelism between the Eastern Roman Empire and the Kingdom of Judea, Justinian becomes identified as none other but Manasseh! See more details below. Thus, we see a pair of characters in the alleged VI century A.D., namely, Justinian (or Manasseh) and the Goths (TRQN, or TRN). This couple duplicates the Biblical Manasseh and Ephraim.

9.15*a. The Bible.* The death of Israel. Jacob, or Israel, willed it for him to be buried in the land of Ephron the Hittite (Genesis 49:29). According to the book of Kings, the term Israel became to identify with the Israelite Kingdom.

■ 9.15*b. The phantom Middle Ages.* This is where we see the Gothic epoch in the Occidental history of the Third Roman Empire. We have already discovered numerous superimpositions of the Goths over the Hittites. The famous Gothic War of the alleged VI century A.D. marks the end of the Third Empire. This event is duplicated in the Bible as the description of Jacob's (Israel's) death.

9.16*a. The Bible.* "And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them" (Exodus 1:6-7).

■ 9.16*b. The phantom Middle Ages.* After the death of Odoacer and nearer to the last years of Theodoric the Goth, the Ostrogothic kingdom reaches the apogee of its glory and influence, which ends in the alleged year 526 A.D. with the death of Theodoric, before the outbreak of the Gothic War. See CHRON2, Chapter 2.

9.17*a. The Bible.* The "legend of a woman" manifest before the beginning of the war between the clan of Israel and the Pharaoh (TRN). We are referring to the alleged rape that Joseph was accused of by the wife of a TRN (the Pharaoh's clan member). The sexual aspect of the event is emphasized.

■ 9.17*b. The phantom Middle Ages.* The "legend of a woman" is a recurring topic. We observe it in the beginning of the Trojan = Tarquinian = Gothic War. We learn of a humiliation, or abduction, or rape of a woman by a representative of the TRQN. The sexual nature of the event is always emphasized. Another version is the insult of a religious confession, qv in CHRON2, Chapter 2.

9.18*a. The Bible.* The affronted woman is married to the commander of the Pharaoh's (TRN) bodyguards (Genesis 39:1 and 39:7).

■ 9.18*b. The phantom Middle Ages.* Likewise, the affronted woman happens to be the wife of

Tarquin Collatine, or TRQN, a subject of the main royalty – Lucius Tarquin the Proud (TRQN). See Livy's book ([482]) and Chapter 2 of Chron2.

9.19a. *The Bible.* Joseph is accused of having raped the wife of the bodyguard commander (Genesis 39).

■9.19b. *The phantom Middle Ages.* According to Titus Livy, Tarquin (TRQN) raped Lucretia and was publicly accused of having committed this crime ([482]).

Commentary. According to the Bible, Joseph refused to sin with the wife of his superior (Genesis 39:8). It is presumed that the woman became infuriated by his refusal and decided to accuse Joseph of attempted rape herself (Genesis 39:12-18). She presented the matter as follows: "The Hebrew servant [Joseph – A. F.]… came in unto me to mock me… and it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out" (Genesis 39:17-18). This version is therefore of the opinion that the woman is the culprit since she had offered herself to Joseph in the first place. However, Joseph remained loyal to his master and refused to go along with her fancy.

9.20a. *The Bible.* It is said that the woman "caught him by his garment, saying, Lie with me: and he left his garment in her hand, and was fled forth" (Genesis 39:12). The woman is thus the culprit.

■9.20b. *The phantom Middle Ages.* According to Titus Livy, the rape of a woman did indeed take place – however, the blame is laid upon Tarquin Sextus in this version (TRQN). A propos, another version where the woman is blamed is another Biblical reflection of the tale, albeit a less explicit one, namely, the legend of Adam and Eve, qv above.

9.21a. *The Bible.* This accusation of rape inflicts the wrath of Pharaoh's (TRN) servant upon Joseph, who is thrown into prison (Genesis 39:20). Then, already in the day of Moses, the successor of Joseph, we shall witness an-

other conflict, this time with the Pharaoh himself (TRN).

■9.21b. *The phantom Middle Ages.* The rape results in a mass outrage amongst the Romans infuriated by the miscreant, and the Tarquinian war begins shortly afterwards ([482]). The Biblical tale about "a woman wronged" (see the previous fragment) is at a longer temporal distance from the beginning of the war in the Bible as compared to Livy's version.

Commentary. The proximity of the two versions (Livy's and the Biblical) indicates that we must be confronting two different chronicles, one ecclesiastical and the other secular, that give us a chronological rundown of roughly the same sequence of events – that is, the same artificially extended "spinal cord" of Mediterranean and European history.

9.22a. *The Bible.* After the death of Joseph, the double of Odoacer and Theodoric, "Now there arose up a new king over Egypt [MS-Rome – A. F.], who knew not Joseph. And he said unto his people, behold, the people of the children of Israel are more and mightier than we" (Exodus 1:8-9). Then the Bible tells us about the new Pharaoh (TRN) oppressing the Israelites in MS-Rome, or Egypt. This results in a conflict, in the course of which the Pharaoh (TRN) orders to kill the children of the Hebrews (Exodus 1:16).

■9.22b. *The phantom Middle Ages.* After the death of Theodoric in the alleged year 526 A.D., and the death of Amalasuntha in the alleged year 535 A.D., the relations between the presumably Italian kingdom of the Ostrogoths and the New Rome ruled by Justinian deteriorated rapidly. The former contained relationship gives way to open hostility. In full accordance with the Biblical description, "a new king arose up over Egypt [MS-Rome – A. F.]" – we are referring to Justinian I becoming enthroned.

9.23a. *The Bible.* The great leader Moses makes his entrance in the Biblical version. He is the protagonist of this turbulent epoch (Exodus).

■ 9.23*b. The phantom Middle Ages.* In Roman history of the alleged VI century A.D. we see the famous emperor Justinian I become enthroned – the central figure of this entire period in history of the New Rome (see Chron2, Chapter 2).

9.24*a. The Bible.* Moses is called an Israelite, the great leader of the people of Israel (Exodus). At the same time, Moses was raised by a daughter of the Pharaoh (TRN), and therefore can be seen as belonging to the TRN clan, after a manner. Let us also remind the reader that we have already observed a superimposition of the Theomachist Israelites over the Goths and the duplicates of TRQN (in these passages of the Bible, at least). The Bible tells is that "the child [Moses – A. F.] grew, and she brought him unto Pharaoh's daughter, and he became her son. [sic! – A. F.] And she called his name Moses" (Exodus 2:10). Therefore, even the name was given to Moses by the Pharaoh's clan (TRN). Let us compare all three versions for the sake of demonstrability: the Biblical version, the "ancient" account of Titus Livy ([482]), and, finally, the "early mediaeval" version of Procopius ([692], fig. 4.40).

■ 9.24*b. The phantom Middle Ages.* The Greek/ Roman/Romean sources call Justinian a Greek, Roman and Romean ruler, telling us of the war he waged against the Goths (TRK). However, his duplicate as described by Livy is Lucius Tarquin the Proud, the "primary royalty" who is simultaneously Roman and Tarquinian (TRQN), and therefore belongs to both groups, in a way. His other double, the "ancient" Pompey (presumably from the epoch of the I century B.C.) is called Roman, whereas the "ancient" Agamemnon from the Trojan War, another double of his, is called Greek – an enemy of the Trojans (TRQN) once again.

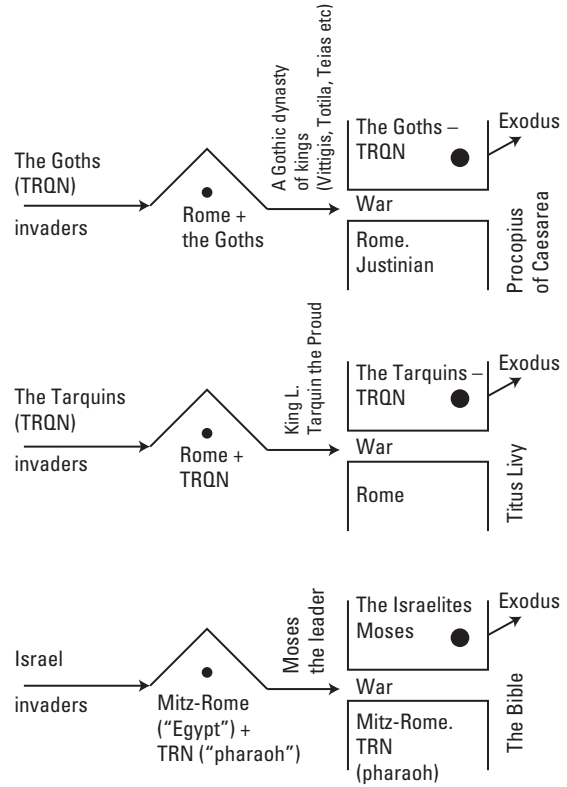9.24(1)*a. The Bible.* The Israelites are considered strangers in MS-Rome, or Egypt.

Fig. 4.40 The parallelism between the Bible, Titus Livy's version (the Tarquinian War), and the version of Procopius (the Gothic War).

■ 9.25(1)*b. The phantom Middle Ages.* Titus Livy presents the Tarquins (TRQN) as foreign invaders ([482]).

■ 9.24(1)*bb. The phantom Middle Ages.* According to Procopius, the Goths, or the duplicate of the Tarquins, also happen to be strangers of non-Roman origin.

9.24(2)*a. The Bible.* The events took place is MS-Rome, or Egypt.

■ 9.24(2)*b. The phantom Middle Ages.* According to Scaligerian history, Titus Livy relates the history of Rome in Italy ([482]). However, the actual text of Livy provides us with a much less explicit localization of the events. The purely Italian one is but a later hypothesis of the historians.

■9.24(2)*bb. The phantom Middle Ages.* According to Procopius, the events took place in the New Rome (the Nika Rebellion), and also allegedly Italian Rome ([695]).

9.24(3)*a. The Bible.* The strangers, or the Israelites, became assimilated in MS-Rome as subjects of the Pharaoh (TRN). Thus, they are simultaneously Israelites and representatives of the Pharaoh's TRN nation.

■9.24(3)*b. The phantom Middle Ages.* According to Titus Livy, the invading Tarquins became assimilated in Rome, and were simultaneously considered Roman and TRQN ([482]).

■9.24(3)*bb. The phantom Middle Ages.* Procopius tells us that the strangers (the Goths) became assimilated in Rome and Italy and assumed a double Roman/Gothic identity ([695]).

9.24(4)*a. The Bible.* The great leader Moses appears in MS-Rome (Egypt).

■9.24(4)*b. The phantom Middle Ages.* According to Titus Livy, the great king Lucius Tarquin the Proud becomes active in Rome ([482]).

■9.24(4)*bb. The phantom Middle Ages.* Procopius tells us about the new emperor in Constantinople – Justinian, who is also the "master" of Italy ([695]).

9.24(5)*a. The Bible.* The Bible is of the opinion that although Moses is of a Hebrew origin, he also belongs to the TRN nation, having received his name and been brought up by them. However, his Israelite identity is emphasized as primary.

■9.24(5)*b. The phantom Middle Ages.* Titus Livy considers Lucius Tarquin the Proud a foreigner who also belongs to Rome due to his upbringing. His TRQN identity is nevertheless also emphasized as primary ([482]).

■9.24(5)*bb. The phantom Middle Ages.* Procopius considers Justinian I a Romean, and a Roman by upbringing. However, he is from an Illyrian family, or a stranger as

well ([468], page 54). Justinian is reported to be from a Slavic region on the border of Macedonia and Albania originally – also Slavic, in other words.

9.24(6)*a. The Bible.* We learn of the conflict between Moses and the Pharaoh.

■9.24(6)*b. The phantom Middle Ages.* Here we find the Tarquinian War of the alleged VI century B.C. that is so famous in "ancient" Roman history.

■9.24(6)*bb. The phantom Middle Ages.* The famous mediaeval Gothic War, a rather famous event of mediaeval Roman history of the alleged VI century A.D.

9.24(7)*a. The Bible.* Moses fights against MS-Rome, or Egypt.

■9.24(7)*b. The phantom Middle Ages.* Lucius Tarquin the Proud and his war against Rome ([482]).

■9.24(7)*bb. The phantom Middle Ages.* Justinian I suppresses the Nika rebellion in the New Rome and fights against Rome in Italy, which is captured by the Goths ([695]).

9.24(8)*a. The Bible.* The famous exodus of the Israelites from MS-Rome, who also became related to the Pharaoh's nation of TRN inhabiting MS-Rome.

■9.24(8)*b. The phantom Middle Ages.* According to Titus Livy, the exodus of the Tarquinian invaders from Rome who became Roman over the time of the sojourn there takes place in this epoch.

■9.24(8)*bb. The phantom Middle Ages.* The exodus of the Goths from Rome and Italy, who became Roman over the time of their Italian reign despite having other origins.

This table gives a very ostensible demonstration of a great similarity between the three versions, as well as fig. 4.40. The two versions that bear the greatest similarity to each other are, respectively, the Biblical and Livy's.

9.25*a. The Bible.* Moses leads the struggle against the Pharaoh (TRN). See the book of Exodus.

■ 9.25*b. The phantom Middle Ages.* Justinian I leads the war against the Goths ([695] and [196]).

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9.26*a. The Bible.* After the Exodus, or the escape, the people of Israel come to Mount Horeb (Exodus 3:1). This mountain is very likely to become identified as the Vesuvius, qv in Chron1, Chapter 1. The Bible points out the volcanic character of Mount Horeb (Exodus 3:1). "And the angel of the Lord appeared unto him [Moses – A. F.] in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed" (Exodus 3:2-4). N. A. Morozov was of the opinion that the "bush" in question was but a cascade of sparks in the so-called bocca of the volcano, the kind that one sees in between certain eruptions. The photograph of such a "fiery bush" in Etna's crater can be seen in [544], Volume 2, page 89, for instance.

■ 9.26*b. The phantom Middle Ages.* The events of the Gothic War of the alleged VI century a.d. and the exodus of the Goths (in the rendition of Titus Livy ([482]) and Procopius ([695])) were most probably transferred to the environs of Vesuvius in Italy from Byzantium by the scribes, and quite arbitrarily so.

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9.27*a. The Bible.* The conflict between Moses and the Pharaoh, or TRN (Exodus 7-12). It is described as the famous ten plagues inflicted upon the Pharaoh by God. The tenth plague (the death of each "firstborn" in the land of TRN, or MS-Rome) is the culmination (Exodus 12:29-31). The Bible tells us that "there was a great cry in Egypt; for there was not a house where there was not one dead" (Exodus 12:30).

■ 9.27*b. The phantom Middle Ages.* The war between Justinian and the Goths is described by Procopius in [695]. Another phantom reflection is the Tarquinian War between

Rome and the TRQN; we find Livy's rendition thereof in [482]. It is also known as the famous Trojan War between the Greeks and the Trojans (TRQN), and described in mediaeval chronicles of the Trojan cycle, and later by Homer. Procopius also refers to the Gothic War as to a massacre that led to the death of a great many Italians.

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9.28*a. The Bible.* The participation of Aaron, or Arius, in the conflict between Moses and the Pharaoh (TRN).

■ 9.28*b. The phantom Middle Ages.* The participation of Ares, the god of war, in the Trojan War according to Homer and a number of Trojan sources ([851]).

■■ 9.28*c. Ares,* the "ancient" Greek god of war, must be yet another reflection of the Russian army during the Great = "Mongolian" conquest, qv in Chron5.

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9.29*a. The Bible.* According to the opinion expressed by N. A. Morozov in [544], the Biblical god Jebus, or Jehovah, is virtually identical to the "ancient" Greek Zeus. Some of his features may be an anthropomorphic personification of the Italian volcano Vesuvius.

■ 9.29*b. The phantom Middle Ages.* According to Homer, during the battle that took place near a number of ships in the course of the Trojan War, the Greek god Zeus was situated atop Mount Ida. Bearing the identifications from Chron2, Chapter 2 in mind, this is either a reference to the volcano Vesuvius in Italy, or Mount Beykos near Istanbul. These mountains may have also been known as Judean. The "paper migration" of the Trojan War from Byzantium to Italy must have taken place in the second half of the XIV century a.d. the latest.

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9.30*a. The Bible.* We find the tale of the Israelites, former subjects of the Pharaoh (TRQN) fleeing from MS-Rome, or Egypt. The Bible presents their retreat as the exodus of victors.

■ 9.30*b. The phantom Middle Ages.* The exodus of the Goths = Tarquins = Trojans = TRQN from New Rome and Italy. According to Livy and Procopius, the Goths flee because they are defeated ([482] and [695]). Once again, the swapped positions of the winning and the defeated party confirm the rule that we already pointed out above: the versions of Procopius and Livius are rather hostile towards the Goths and the Tarquins, whereas the Biblical version is benevolent towards the Hebrews (doubles of TRQN), quite on the contrary. There is one more parallelism that we must point out, qv below.

9.31*a. The Bible.* The Pharaoh (TRN) is defeated (Exodus 14).

■ 9.31*b. The phantom Middle Ages.* The TRQN clan is put to rout.

9.32*a. The Bible.* Moses destroys Pharaoh's (TRN) army that tried to stop the people of Israel (Exodus 14:27-28).

■ 9.32*b. The phantom Middle Ages.* Justinian crushes the army of the Goths (TRQN). Although Justinian is the key royal figure, the actual warfare is performed by his military commanders, qv in Chapter 2 of CHRON2.

9.33*a. The Bible.* After their departure from MS-Rome, the Israelites chose a roundabout route, and obviously went past a volcano at some point: "And the Lord went before them by day in a pillar of a cloud… and by night in a pillar of fire, to give them light… he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people" (Exodus 13:21-22). Also: "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines… for God said, Lest peradventure the people repent when they see the war… but God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went

up harnessed out of the land of Egypt" (Exodus 13:17-18).

■ 9.33*b. The phantom Middle Ages.* The last battle of the Goths (TRQN) against the Greeks, or Romeans, or Romans, is supposed to have taken place near the Vesuvius. According to Procopius, this is where the army of Teias, the last Gothic king, was put to rout. The remains of the Gothic troops began to retreat from the volcano Vesuvius; therefore, the parallelism that we discover demonstrates that the events of the Biblical exodus were partially transferred to Italy from either Byzantium, or Russia (Horde) – albeit on paper only. Still, some part of this legend reflects the real retreat of the defeated party from Byzantium to Italy, qv in CHRON6.

9.34*a. The Bible.* Moses and Noah. It would also be expedient to point out the legend about the "drowning of the Pharaoh's army" (Moses) and the Great Flood (Noah). These are the only two fragments that tell of deluge or drowning in the Bible – however, it is most probable that the two events in question are individual and separate, qv in CHRON6.

■ 9.34*b. The phantom Middle Ages.* The "legend of flood" also became reflected in the Roman chronicles of the Third Empire, but placed in the alleged IV century A.D. (instead of the IV) – the epoch of Julian, which duplicates the XII century A.D., or the "epoch of Jesus" ([721], page 44). The Roman version of the deluge legend erroneously dated to 363 A.D. tells us the following: "An earthquake shook the entire earth that year… the sea would not be contained in its usual boundaries anymore, and it were as though the Lord God had punished the Earth with the Great Flood once again. Everything was in turmoil, set backwards on its way to Chaos, the beginning of all. And the sea cast every ship ashore; and the ships were scattered all across the rocky shore" ([721], page 44).

10.
EXODUS 15-40. LEVITICUS, NUMBERS, DEUTERONOMY AND JOSHUA. THE PEOPLE OF ISRAEL: WANDERING AND CONQUERING THE PROMISED LAND.
These events of the XI-XVI century A.D. had initially been shifted into 550-800 A.D. by the chronologists

In the present chapter we relate the events described in Exodus 15-40, Leviticus, Numbers, Deuteronomy and Joshua.

10.1. Moses and Justinian

10.1*a. The Bible.* Three great figures of the epoch become distinguished after the exodus from MS-Rome, namely, Moses, Aaron and Joshua, son of Nun. Aaron is a famous clergyman (see also the struggle against the cult of the Golden Calf. Joshua, son of Nun, is a great military leader.

■ 10.1*b. The phantom Middle Ages.* After the exile of the Goths from the Roman Empire (allegedly Italy) as a result of chronicles transferred to the West from the East, we see three characters at the peak of their activity: Justinian II (the alleged years 685-695 A.D., and then also the alleged years 705-711 A.D.) and Leo III the Isaurian, the idol-fighter.

10.2*a. The Bible.* Above we witness a partial mutual identification of Moses and Justinian I (or the Biblical Manasseh). At the beginning of the period that we're about to analyse we see Moses once again.

■ 10.2*b. The phantom Middle Ages.* Justinian II opens the phantom tenth period. These two Justinians are the only public figures bearing that name in the entire history of Byzantium and Rome.

10.3*a. The Bible.* Moses is the author of the famous Biblical book of laws (the Laws of Moses). The interpretation of these laws occupies a great many chapters of Deuteronomy, Leviticus and Numbers.

■ 10.3*b. The phantom Middle Ages.* Justinian is the author of the famous Biblical legislative document known as "Justinian's Codex". It happens to be the most famous mediaeval code of laws in Byzantium and Rome. It would be most interesting to compare the laws contained in the Biblical books of Deuteronomy, Leviticus, and Numbers to Justinian's Codex. We haven't tried it as to yet.

10.4*a. The Bible.* Moses is the Lord's Anointed. He converses with God and is vested in divine grace. The Bible emphasises the fact that Moses is "God's plenipotentiary" of sorts many a time.

■ 10.4*b. The phantom Middle Ages.* Historians inform us that "it was in the times of Justinian that the theory of the Emperor being the Lord's Anointed was brought into existence. His grace was presumed to be God's own; Justinian is the progenitor of this long sequence of "anointed" rulers (see [468], page 64).

10.5*a. The Bible.* It is always stressed that the Laws of Moses were really given by the Lord God himself, since it was he who had dictated them to Moses in the first place (see the books of Exodus and Deuteronomy).

■ 10.5*b. The phantom Middle Ages.* "Justinian's legislation is first and foremost the apotheosis of autocracy and the utter glorification thereof… he is the first to antithesize the will of the people and the "grace of God" as the source of supreme power" ([468], page 64).

10.6*a. The Bible.* A large part of the laws of Moses is of a distinctly religious character containing ritual procedures, rules for making offerings etc (Exodus, Deuteronomy and Leviticus).

■ 10.6*b. The phantom Middle Ages.* "The attention given by this legislation to all matters ecclesiastical demonstrates that the Eastern Roman Empire was rapidly transforming into a theocratic monarchy… Justinian's novels glorify monastic life ceaselessly" ([468], page 64).
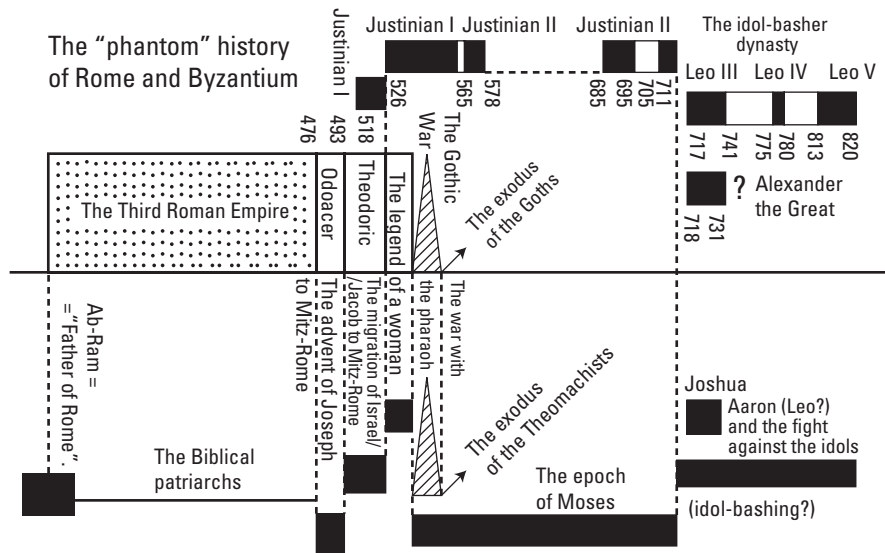
Fig. 4.41. The superimposition of the Biblical legend of Moses over the phantom Byzantine history of the alleged VI-VIII century A.D.

10.7a. *The Bible.* The name of Moses refers to a whole historical epoch. He is supposed to have "lived" for 120 years (Deuteronomy 34:7).

■ 10.7b. *The phantom Middle Ages.* Justinian I and Justinian II cover an interval of about 180 years in history of Byzantium and Rome (the alleged years 527-711 A.D., albeit with a lacuna in between, qv in fig. 4.41.

10.8a. *The Bible.* The epoch of Moses and Aaron begins with a strife in MS-Rome, qv above – namely, the conflict with the Pharaoh, or TRN. Let us note that the name Aaron = Arius translates as "Leo", which is to be duly noted.

■ 10.8b. *The phantom Middle Ages.* The period of Justinian II and Leo III begins with the anarchy of allegedly late VII – early VIII century A.D. ([468]). This is the epoch of the Eastern Empire's decline. We see the name Leo manifest here, just as we expected.

10.9a. *The Bible.* The conflict with the pharaoh leads to a prolonged period of anarchy and desolation for the land of MS-Rome.

■ 10.9b. *The phantom Middle Ages.* The epoch between the end of the VII and the beginning

of the VIII alleged century A.D. is considered a "dark age" in Byzantine and Roman history ([468]).

10.10a. *The Bible.* Towards the end of the epoch of Moses, the second most famous figure after Moses is Aaron = Arius = Leo, the religious leader of the Theomachist Israelites. Aaron is considered the High Priest (Exodus 28:1-2), and he supervises the religious rituals.

■ 10.10b. *The phantom Middle Ages.* Immediately after the death of Justinian II, Leo III Isurian becomes the central public figure in Byzantium (the alleged years 717-741 A.D.). He bears the title of Idol-Basher, and sires an entire dynasty of Idol-Bashers in the epoch of the alleged years 717-820 A.D. We are referring to Leo III, Leo IV and Leo V ([468], fig. 4.41).

10.11a. *The Bible.* The epoch of struggle against all manner of idols. God gives the following order via Moses: "Thou shalt not make unto thee any graven image, or any likeness of any thing" (Exodus 20:4). The Bible dedicates many chapters to the struggle against idols when it relates the biographies of Moses and Aaron.

■ 10.11*b. The phantom Middle Ages.* The epoch of idol-bashing in Byzantium. It begins under Leo III who had reigned in the alleged years 717-741 A.D. This struggle was manifest in the destruction of statues and icons, or graphical representations as such. This famous epoch in Byzantine history was crucial for the Middle Ages ([468]).

10.12*a. The Bible.* Biblical authors condemn idolatry on dozens of pages, no less. The apostates are threatened with severe divine retribution. The Bible appears to deem the condemnation of idol-worshipping extremely important.

■ 10.12*b. The phantom Middle Ages.* "The reign of the Isaurian dynasty was characterized by relentless struggle… over the issue of whether or not one should revere icons; this struggle lasted over a century" ([468], pages 119-120).

10.13*a. The Bible.* Moses "turned and came down from the mount [Horeb – A. F.], and the mount burned with fire… And I looked [Moses – A. F.], and, behold, ye had sinned against the Lord your God, and had made you a molten calf… And I took your sin, the calf which ye had made, and stamped it, and ground it very small… and I cast the dust thereof into the brook that descended out of the mount" (Deuteronomy 9:15-16 and 19:21).

■ 10.13*b. The phantom Middle Ages.* "In 726 Leo Isaurian issued the first edict against revering icons, which he equalled to idolatry… the struggle starts in early VIII century, assuming peculiar forms… of aniconism" ([468], page 121). In 727 A.D., the icon-worshippers rebel against this policy of Leo III; the rebellion is suppressed.

10.2. Joshua, Son of Nun, and Alexander the Great

10.14*a. The Bible.* Joshua, the contemporary of Aaron = Arius = Leo, and a famous Biblical warlord who had conquered many lands and nations (the book of Joshua).

■ 10.14*b. The phantom Middle Ages.* Alexander the Great is the famous "ancient" military commander, whose expansive activity created a large empire. Let us remind the reader that Alexander is moved forwards in time – into the VIII century A.D. first of all, as a result of the 1050-year shift formulated as T = X + 300; Alexander's reign thus falls over the alleged years 718-731 A.D., which makes him a contemporary of Arius, or Leo III (the alleged years 717-741 A.D.), the double of the Biblical Aaron, qv above. One needn't however get the idea that VIII century A.D. is the epoch of Alexander's real rule; in CHRON5 we demonstrate that Alexander of Macedon is most likely to have lived in the XV-XVI century A.D. We didn't compare the "biographies" of Joshua and Alexander in detail, and it does indeed require additional analysis. Let us just point out the most obvious parallels.

10.15*a. The Bible.* Joshua battles against "the king of Makkedah" (Joshua 10:17, 10:21 and 10:28-29). He defeats the king and conquers Makkedah. He also triumphs over the "king of Madon" (Joshua 12:19).

■ 10.15*b. The phantom Middle Ages.* Alexander the Great, or Alexander of Macedon, commands the army of militant Macedonian Greeks and fights against many kings. Let us remind the reader of the parallel between the Macedonians and the Mohammedans.

10.16*a. The Bible.* The tale of the numerous campaigns and wars of Joshua is the only such narrative in the entire Bible. What we encounter here is an account of countless wars fought, long lists of conquered kings, nations, and captured cities. No other Biblical character is characterized in such manner. The aim of these wars is the conquest of the Promised Land where the people of Israel were led by Moses and then Joshua. Joshua, son of Nun, founds a new kingdom in the Promised Land. In fig. 4.42 we see a picture

Fig. 4.42. A mediaeval picture showing a military encampment of the Theomachist Israelites. We see typically mediaeval warriors wearing helmets and armour. Taken from a mediaeval book by Cosmas Indicopleustes ([398], ill. 20, sheet 51).

of an Israelite (Theomachist) military encampment taken from a mediaeval book by Cosmas Indicopleustes ([398], ill. 20, sheet 51). A fragment of the picture is shown in fig. 4.43. One can plainly see that the Israelites are depicted as typical mediaeval warriors wearing spiked round helmets and chain mail. They are armed with lances and defend themselves with shields.

■ 10.16b. *The phantom Middle Ages.* "Ancient" Greek history also pays a lot of attention to the campaigns of Alexander, likewise the voyages of the Argonauts. This is a unique cycle of legends very similar to the Biblical legends of Joshua in structure: endless wars, campaigns etc. Alexander keeps founding new kingdoms; his entire life is spent in campaigns and battles. His army had really lost touch with their faraway homeland of yore. According to Scaligerian history, the campaigns of Joshua and Alexander take place in roughly the same geographical region, qv below.

10.17a. *The Bible.* "The Lord spake unto Joshua the son of Nun… From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast" (Joshua 1:1 and 1:4).

■ 10.17b. *The phantom Middle Ages.* "Alexander conquered all the lands up to the Euph-
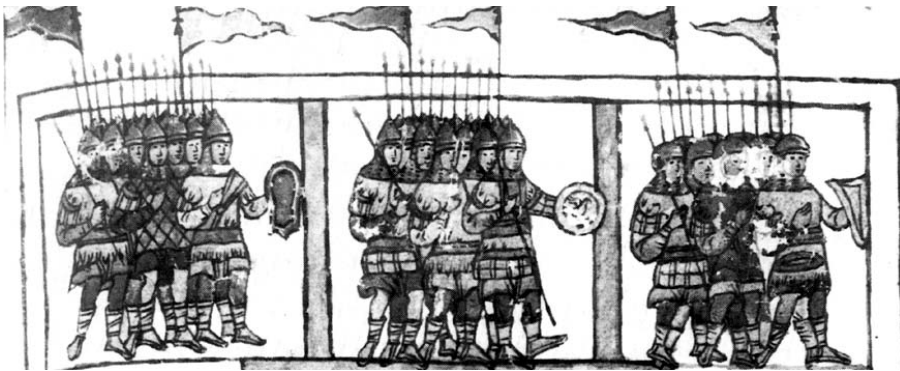

Fig. 4.43 A detail of the previous illustration. We see the Israelites portrayed as mediaeval Russian warriors wearing tall helmets. Taken form [398], ill. 20, sheet 51.

rates" ([660], Volume 2, page 418). Scaligerian history locates the campaigns of Alexander in the Middle East – namely, Mesopotamia, Persia and India.

■■ 10.17c. *The mediaeval original.* According to our results related in Chron6, the Biblical conquest of the Promised Land reflects the Ottoman = Ataman Conquest of the XV-XVI century that engulfed gigantic regions of Europe and Asia. The "promised land" may have initially comprised the Mediterranean region, all of Europe, most of Africa, the entire Middle East, a substantial part of Asia and even America. In particular, the Biblical land of the Hittites is synonymous to the land of the Goths. It was a great deal later that geographical and chronological distortion managed to relocate these events to the Middle East, making them lose a great deal in size and scale after their transfer to the maps of today. This resulted in the creation of a "small geographical double" of the immense original.

Commentary. Alexander the Great wages war against Phoenicia and conquers it ([660], Volume 2, page 412). We point out in Chapter 1 of Chron1 that Phoenicia is the German version of the name Venice (bearing in mind that V conveys the sound "*f*" in the German language. Some of Alexander's campaigns also take place in India, which, for some reason, is associated with the land that we know by that name today. At the same time, it is common knowledge that there are no Indian sources that mention any wars with Alexander, qv in Chron1, Chapter 7. In Chron5 we refer to a number of ancient chronicles that rather unequivocally identify India as Ancient Russia, in which case Alexander's campaigns relocate to the European Balkans (some of them at the very least).

Furthermore, Alexander fights against the Persians. However, we have discovered it many a time in Chapters 1-3 of Chron2 that a great many chronicles used the word "Persian" (PRS) for referring to either P-Russia (Prussia and the White Russia), or the Franks (TRN), or, possibly, the French (the Gauls, since PRS = Paris). All of them are European nations. Apparently, the legends of Alexander the Great incorporate accounts of crusades of the XIII-XIV century A.D., as well as many biographical details pertinent to the life of sultan Suleiman I the Magnificent who had reigned in Istanbul in the XVI century A.D., qv in Chron5. We should remind the reader that certain mediaeval texts insist that Alexander of Macedon spent some time in Jerusalem, qv in Chron1, Chapter 1. And we have already seen that the Evangelical Jerusalem was the name used for Constantinople, or Istanbul. Therefore, the "biography" of Alexander probably consists of several layers that reflect different epochs of the XIII-XVI century A.D.

10.18a. *The Bible.* A popular legend about Joshua conquering the city of Jericho tells us the following: "So the people shouted when the priests blew with the trumpets… that the wall [of the city] fell down flat" (Joshua 6:20). Both "biographies" (of Joshua and Alexander) contain a singe reference each to "the blowing of the horns" that resulted in the conquest of a city.

■ 10.18b. *The phantom Middle Ages.* There is no direct analogy in the "biography" of Alexander – we do have a possible vague hint, though. Plutarch tells us in [660], Volume 2, that Alexander ordered to "blow horns" during the siege of Tyre. After the signal was given, "Alexander stormed the walls of Tyre with doubled zest", and the city fell ([660], Volume 2, pages 413-414). Plutarch makes no other references to any horn signal during sieges anywhere. Furthermore, one has reasons to assume that the name Tyre could also be pronounced as "Tsur" ([544]). In this case, the name stands for "Czar" – Czar-Grad once again.

10.19a. *The Bible.* Immediately after the conquest of Jericho Joshua captures the city of Ai (Joshua 8).

■ 10.19b. *The phantom Middle Ages.* Having conquered Tyre, Alexander captures the town of Gaza ([660], Volume 2, page 414). There may be similarity between the names Ai (or Gai), and Gaza.

10.20*a. The Bible.* In the beginning of the tenth period, the Theomachists (Israelites) who left MS-Rome fight their way to the Promised Land (see figs. 4.4 and 4.5). "Behold, his bedstead [referring to Og, king of Bashan – A. F.] was a bedstead of iron; is it not in Rabbath of the children of Ammon?" (Deuteronomy 3:11).

■ 10.20*b. The phantom Middle Ages.* After the Gothic War of the alleged VI century A.D. the Goths pass the city of Ravenna (Rabbath in the Bible) during their exile from Italy, according to Procopius ([695]). It is remarkable that Ravenna is where the famous sepulchre of Theodoric the Goth is located, which probably became reflected in the Bible as the "bedstead of iron". The exile of the Goths takes place after the death of Theodoric. It is possible that "king Og" is the Biblical name used for the "king of the Goths".

10.21*a. The Bible.* The Theomachists approached Jordan on their way from MS-Rome, which they had to cross in order to reach the Promised Land (Deuteronomy).

■ 10.21*b. The phantom Middle Ages.* Jordan might be Danube, R-Don (the river Don), or, alternatively, the Bosporus straits.

10.3. Joshua, Alexander the Great and the Argonauts

10.22*a. The Bible.* "I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon" (Deuteronomy 3:25).

■ 10.22*b. The phantom Middle Ages.* Indeed, we find that Mont Blanc, or the White Mountain, is located on the other side of the river Po (Eridanus?) It is possible that the Biblical Lebanon is really the mediaeval Albania.

10.23*a. The Bible.* Having crossed the Jordan and conquered a large area beyond the river, the Theomachist Israelites settled upon the Promised Land (Joshua).

■ 10.23*b. The phantom Middle Ages.* See CHRON6 for a more detailed account of the true identity of the Biblical Promised Land.

COMMENTARY. In our discussion of the Biblical Exodus and the conquest of the Promised Land, we cannot leave aside the "ancient" Greek Argonaut myths. The legends in question resemble the accounts of wars and campaigns of both Joshua and Alexander the Great to a great extent. The myth of the Argonauts might be yet another duplicate of mediaeval chronicles describing the wars of the XII-XVI century, albeit a more literary and fable-like one. See more details in our book entitled *The Dawn of the Horde Russia*.

■■ 10.23*c. The mediaeval original.* The complex compound myth of the Argonauts is most likely to reflect the tales of the mediaeval Crusades postdating the XIII century A.D., the exodus from Byzantium after the Trojan War of the XIII century A.D., and the "Mongolian" conquest of the XIV century A.D. as well as the Ottoman conquest of the XV-XVI century. Let us linger thereupon for a while.

10.24*a. The Bible.* Above we identify the Theomachist Israelites as the TRQN. A possible distortion of the term is RQNT.

■ 10.24*b. The phantom Middle Ages.* Argonaut (or Arconaut) transcribes as RCNT unvocalized.

10.25*a. The Bible.* We encounter a lengthy account of Joshua's troops moving through faraway lands and constantly conquering new areas. They hardly have any connexions with their homeland left (the book of Joshua).

■ 10.25*b. The phantom Middle Ages.* The Argonauts (RCNT) spend almost the entire second part of their life roaming faraway lands in wars, victories, defeats and journeys. Homeland is left a long way behind (the *Odyssey*).

10.26*a. The Bible.* No parallel here.

■ 10.26*b. The phantom Middle Ages.* The wanderings of the TRQN (Trojans) are preceded by the abduction of Helen by Paris. The

name of Helen (Helena) is similar to that of Ella. The name Paris transcribes as PRS unvocalized, and is obviously similar to the name PRX, which we are to encounter below.

■ 10.26bb. *The phantom Middle Ages.* Before the voyage of the Argonauts begins, the Argonaut (RCNT) Phryx kidnaps Hella = Helen = Ella. The name Hella often transcribes as either Ella or Helena. The name Phryx is similar to PRX, bearing in mind the frequent flexion of P and Ph.

10.27a. *The Bible.* Moses is the leader of the Theomachists (Israelites); he is succeeded by Joshua, son of Nun. According to the research results related above, he is likely to have been reflected as Aeneas in the legends of the "ancient" Greece. Aeneas (also a partial reflection of the Biblical Noah, or "New"), is the leader of the Trojans who spread all across the world after the fall of Troy.

■ 10.27b. *The phantom Middle Ages.* The Argonauts (RCNT) are led by Aeson who is later baptized Jason by Chiron the centaur. We learn that Aeson was "raised" by a centaur, or CNTR, which is also rather similar to the familiar term TRQN. Aeson might be the reverse Hebraic reading of the name Moses, or Mose. Apparently, all of the name variants that we encounter here (Aeson, Moses, or Mose, Aeneas and Noah) are but reflections of one and the same alias in the chronicles written by different scribes who were really all relating the same story.

10.28a. *The Bible.* One of the key figures in the legend of the Exodus is Aaron = Arius = Leo.

■ 10.28b. *The phantom Middle Ages.* A crucial part in the tale of the Argonauts is played by Ares (Arius), the god of war. The so-called fleece is kept in his hallowed grove.

■■ 10.28c. *The mediaeval original.* The name Ares is possibly a variant of the name Russ (Russian). See Chron5.

10.29a. *The Bible.* Moses is the leader of a group of Theomachists who spent their entire life wandering through foreign lands, having left their homeland in MS-Rome.

■ 10.29b. *The phantom Middle Ages.* Aeson is the leader of a group of "ancient" Greek heroes, or Argonauts, who have left their homeland for a lifetime of roaming.

10.30a. *The phantom Middle Ages.* We learn of the ship of Aeneas from the tale of the Trojans (TRQN). This is the ship that takes them away from home.

■ 10.30b. *The phantom Middle Ages.* The ship Argo is an important element of the Argonaut (RCNT) myth. This is the ship that takes them on their long voyage.

10.31a. *The Bible.* We come across the name of the famous priest Phinehas in the Biblical tale of Joshua's exploits (Joshua 22:30 ff).

■ 10.31b. *The phantom Middle Ages.* The legend of Phineas from the tale of the Argonauts' wanderings. The names of Phinehas and Phineas are virtually identical.

10.32a. *The Bible.* Adam (or DM unvocalized) and Eve pick an apple from a tree in a holy grove – the forbidden fruit. We find the treacherous serpent that tempts them near the tree (Genesis).

■ 10.32b. *The phantom Middle Ages.* Jason and Medea (MD unvocalized) purloin the famous Golden Fleece from a tree in a hallowed grove that is guarded by a serpent, or a dragon. The name MD may well be the reverse (Arabic or Hebraic) reading of the name DM.

10.33a. *The Bible.* After their "theft" of the forbidden fruit, Eve and Adam = DM are punished by God and banished from Eden. In other versions this event is complemented by the tale of the escape of all the surviving TRQN. This might be the original legend of the Exodus.

■ 10.33b. *The Phantom Middle Ages.* Having taken the Golden Fleece, Jason and Medea (MD)

flee in panic together with the Argonauts (RCNT). King Aeetes, the owner of the fleece, becomes infuriated when he learns of the halidom's disappearance. It is noteworthy that some of the artwork on "ancient" Greek vases that depicts the theft of the Golden Fleece from a serpent-guarded tree by Jason and Medea is virtually impossible to tell apart from the illustrations to mediaeval texts about Adam (DM) and Eve taking the forbidden fruit from a tree with a serpent coiled around it.

For the sake of clarity, let us reiterate that what we compare in the present table is a sequence of phantom reflections of events from European and Asian history that became shifted backwards in time. Real events took place substantially later than the XI-XII century A.D. – most probably, in the XIV-XV century A.D.

10.4. Joshua identified as Charlemagne. The mediaeval Song of Roland as the account of the mediaeval wars described in the Bible as the campaigns of Joshua, son of Nun

We shall now demonstrate an important parallelism to the reader. It identifies certain Biblical events as the ones that took place in Europe under Charlemagne, or simply "The Great King". Namely, we find out that the famous European epic known as the Song of Roland describes the very same events as Chapters 7-10 from the book of Joshua. This parallelism continues the series of superimpositions that we have already been following over the span of many centuries, having superimposed Biblical and European history with a shift forward of 1800 years. Bear in mind that the actual "tale of Charlemagne" in its Scaligerian datings is very far from being the original, since it reflects much later events, possibly dating to the XV-XVI century A.D., qv in CHRON6.

10.34*a. The Bible.* The campaigns of Joshua, son of Nun (book of Joshua).
■ 10.34*b. The phantom Middle Ages.* The campaigns of Charlemagne and his army commanders. The phantom epoch of the alleged VIII-IX century A.D.

Let us use the edition of the *Song of Roland* that came out in the "Biblioteka Vsemirnoi Literatury" (Library of World Literature) series ([652], pages 24-147). The brief history of this mediaeval text is as follows. According to the commentators, "several editions of the poem have reached our day… the most important one being the so-called Oxford copy dating to the middle of the XII century [despite the fact that the copy in question is a late one, even this dating has to be shifted forwards – A. F.] Even if it isn't the original, this version is considered to be the most authentic. The reason for the creation of an epic poem dates back to the events of 778, when Charlemagne decided to meddle in the civil wars of Muslim Spain, acting on behalf of Abdurrahman, the Caliph of Baghdad who decided to abandon his caliphate and create an independent state. Having captured several cities, Charlemagne besieged Saragossa; however, a few weeks later he was forced to stop the siege and head back across the Pyrenees due to inner complications that arose in his own empire. The Basks, aided by the Moors, attacked the arrière-garde of Charlemagne at the gorge of Rencesvals and slaughtered the retreating Franks" ([652], page 19).

All of this is far from being clear, even from the point of view of the Scaligerian chronology. We learn that "the chronicles that survived from that age had been drawing a veil over this event for a long time [?! – A. F.]. It was first mentioned by a chronicle dating to 829 A.D… fifty years later. It is perfectly obvious that the official chroniclers were most reluctant to make confessions this unpleasant. It would be logical to presume that folk tradition had managed to preserve stories of this event [? – A. F.], and the chroniclers could no longer ignore the *vox populi*" ([652], pages 19-20).

We have to analyze the datings of all these mediaeval texts yet again, since such references to the "long memory of the folk" are hardly convincing. Even in our age, this "memory" tends to fall into obscurity instantly if not backed up by evidence in writing. Do the readers know many facts concerning the biography of their grandparents, let alone great-grandparents, unless there are written sources remaining in family possession?

The commentators proceed to tell us that "the event reflected in oral tradition [likewise Homer's

poems that were allegedly set down in writing several centuries after their creation – A. F.] and confirmed by written evidence of Spanish historians and Arab chroniclers, served as the basis for the *Song of Roland* that reached our age as a mid-XII century copy, whose authorship is ascribed to a mythical character by the name of Turold… all the evidence of the legend's existence postdates the Oxford copy [appeared after the XII century, in other words – A. F.]… The spirit of the Song can only be explained by the climate of the crusades beginning with the XI century and on, according to Bedier" ([652], page 20).

Let us point out that the Oxford copy appeared in the XII century, which is exactly the epoch of the crusades in Scaligerian datings.

All the abovementioned data concur perfectly with our scheme of chronological shifts. Indeed, according to figs. 4.1, 4.2 and 4.3, most of the information concerning the phantom empire of Charlemagne, or "The Great King", comes from "the future" and pertains to the empire of the X-XIII century A.D. after a shift of roughly 333 years, or even that of the XIV-XVI century. Therefore we are of the opinion that both the tale of Charlemagne and that of Joshua happen to reflect the crusade epoch of the alleged XI-XIII century A.D. to some extent, but, for the most part, the epochs of the "Mongolian" (XIV-XV century A.D.) and the Ottoman (XV-XVI century A.D.) conquest. Therefore, modern scientists are justified to refer to vivid crusader motifs present in the legends of Charlemagne.

"According to Bedier, Charlemagne is the incarnate archetype of the defender of Christianity that captures the spirit of the crusades. He stops the sun to punish the infidels for the death of his finest apostle [according to Bedier, the twelve peers of Charles are some kind of a poetic transformation of Christ's twelve apostles]" ([652], page 20). This distinctly Evangelical context of the *Song of Roland* indicates that the poem postdates the XII century A.D., or the epoch of Jesus Christ, according to the New Chronology.

Scaligerite historians would naturally prefer the version claiming that the events related by the poem date to the VIII century A.D., with all of the "crusader motifs" being later inclusions.

Let us quote: "Naturally, the distance between the original and the Oxford edition complicates the read-

ing of the *Song of Roland* to a great extent… It appears that when the traditionalists were fighting against the ideas of Bedier, they didn't deny any of his rather sharp observations concerning the concepts and the general spirit of late XI – early XII century affecting the poem… the most obvious evidence testifying to the influence of crusader ideology is the large fragment involving Baligan telling us of the victory of the cross over the crescent. However, the actual episode is clearly a later addition [? – A. F.] that contradicts the general composition and style of the poem" ([652], page 22). The contradiction in question is however more likely to be explained by chronology and not stylistics.

Let us point out that we encounter mentions of "the crescent" in the *Song of Roland*. This alone is an indication that what we have in front of us is most probably a text dating to the times of the Ottoman = Ataman conquest of Europe, a detailed account of which is provided in Chron6.

An important addition is that "of all national epic traditions of the feudal Middle Ages, the most flourishing and diverse is the French epos. It has reached us as a collection of poems totalling to about 90, the oldest of which were preserved in XII century copies [sic! In other words, the copies are of a sufficiently late origin – A. F.] The most important heroic poem of the French Middle Ages exists in several copies; the key ones are as follows" ([652], page 587):

1) The Oxford copy "This manuscripts… dates to roughly the middle of the XII century" ([652], page 587).

2) The Venetian manuscript of the XIV century ([652], page 587).

3) Other manuscripts of a later origin ([652], pages 587-588).

It is peculiar that all of these manuscripts are presumed to have remained out of sight for a long time after their creation. We learn that "after many centuries of oblivion, the *Song of Roland* was re-discovered in early XIX century [sic! – A. F.], the epoch of Romanticism that was characterized… by a revival of interest in all things mediaeval" ([652], page 588). The first edition of the poem appeared in 1837.

We therefore ask the perfectly natural question: just how certain is the XII century dating of the poem's first copy? Could it be of a much later origin,

considering how it had remained "lost" for several hundred years? It is most likely that the existing text of the *Song of Roland* is a later XVII-XVIII century edition. It may contain surviving remnants of some old original, but, presumably, a great part of it was either lost or distorted by the tendentious editors.

Let us now proceed with relating the actual parallelism as we move forwards along the time axis without omitting a single period.

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a) the Biblical book of Joshua.
■ b) the mediaeval *Song of Roland*.

10.35a. *The Bible.* Here we encounter a relation of a series of conquests attributed to Joshua and his military commanders (book of Joshua).

■ 10.35b. *The phantom Middle Ages.* Numerous wars waged by Charlemagne and his commanders. The wars are conquests for the most part ([652]).

10.36a. *The Bible.* The Israelites cross the Jordan and invade a foreign country, conquering more and more lands. Joshua attacks the city of Ai (Joshua 7). He sends just a part of his troops to storm Ai: "And they returned to Joshua [the scouts – A. F.], and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither; for they are but few" (Joshua 7:3).

■ 10.36b. *The phantom Middle Ages.* Charlemagne retreats from Spain covered by the arrière-garde led by Roland. The retreat of Charlemagne is of a tactical nature, since he is forced to suspend his Spanish invasion for a while. Thus, Charles attacks a foreign country having left his empire, invading into neighbouring lands, and then withdrawn, likewise Joshua, with a part of his troops left behind. The arrière-garde led by Roland consists of about twenty thousand men ([653], page 51, verse LXIII). The Bible tells us of 2 or 3 thousand men.

10.37a. *The Bible.* The defeat of the party sent by Joshua to conquer Ai. The enemy chases the remnants of the party: "And the men of Ai smote of them about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water" (Joshua 7:5).

■ 10.37b. *The phantom Middle Ages.* Here we also see the defeat of Roland's arrière-garde. Nearly all of the knights had died in the battle, and the arrière-garde was chased by the enemy ([652]).

10.38a. *The Bible.* "And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide" (Joshua 7:6).

■ 10.38b. *The phantom Middle Ages.* The grief of Charlemagne at the news of Roland's defeat. "Charles laid him down, but sorrow for Rollant, And Oliver, most heavy on him he had, For's dozen peers, for all the Frankish band, He had left dead in bloody Rencesvals" ([652], pages 101-102, verse CLXXXIII). In fig. 4.44 we see an ancient miniature entitled "The Tale of Rollant" ([1485], ill. 177). We see the main events related by the *Song of Roland*. In figs. 4.45 and 4.46 we see close-ups of fragments of the miniature depicting Charlemagne. A propos, we see a warm fur hat with earflaps on his head, with the crown worn on top.

10.39a. *The Bible.* The defeat of the party is explained by treason. Jericho was captured before Ai. Joshua demanded everything in the city to be cursed, especially the jewellery which was to be sacrificed to the Lord. However, the Theomachist Israelites disobeyed Joshua, and the infuriated God let the men of Ai destroy the party sent by Joshua. The book of Joshua informs us of the following: "But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord… But the children
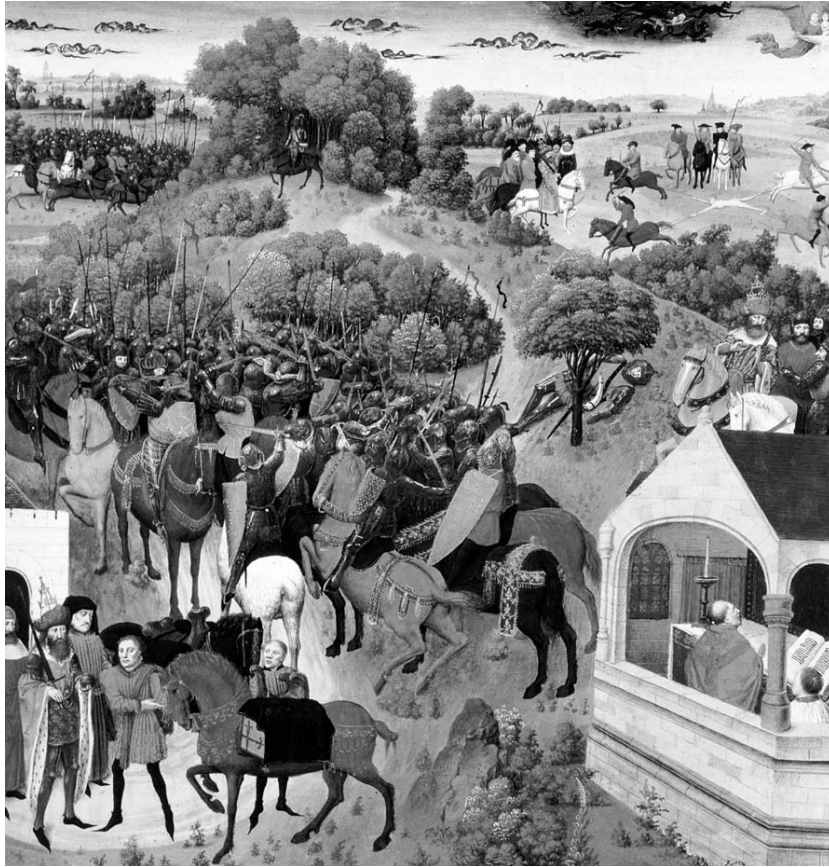
Fig. 4.44 A miniature from *Les Grandes Chroniques de France* entitled "The Tale of Roland". The commentary to the miniature runs as follows: "The tale of Roland… the battle of Rencesvals is in the centre… we see the wounded Roland under a tree on the right" ([1485], page 148). Taken from [1485], ill. 177.

Fig. 4.45 A close-in of the miniature entitled "The Tale of Roland". Commentary: "Charlemagne is accepting the gifts of the Saracen king from the hands of Guenelun the traitor" ([1485], page 148). By the way, Charlemagne is wearing a winter fur hat with earflaps. Taken from [1485], ill. 177.

Fig. 4.46 Another close-in of "The Tale of Roland". Charlemagne wearing a warm winter fur hat with earflaps. Taken from [1485], ill. 177.

Fig. 4.47. A close-in of the miniature entitled "The Tale of Roland". Guenelun the traitor is being quartered, or torn apart by four horses. Charlemagne is observing the execution from a white horse on the right. Taken from [1485], ill. 177.

of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi… took the accursed thing: and the anger of the Lord was kindled against the children of Israel" (Joshua 6:18 and 7:1). As we shall demonstrate, both accounts under comparison refer to a single culprit who commits a betrayal.

■ 10.39b. *The phantom Middle Ages.* The demise of Roland's arrière-garde is a direct result of treachery. Count Guenelun had made a deal with the enemy in advance, the terms being that he was to receive great riches, arranging matters in such a way that Charles would only leave a puny arrière-garde behind, albeit accompanied by his best commander. As a result, the Moors attack the weak arrière-garde and deprive Charlemagne of his finest military leader ([652]).

10.40a. *The Bible.* The orders of Joshua were disobeyed by the "traitor" Achan (or ChN without vocalizations). This may be a version of the name Guenelun, or Hanelon, qv below – or, alternatively, the well-familiar term Khan.

■ 10.40b. *The phantom Middle Ages.* The name of the traitor is Guenelun. It would be expedient to study the mediaeval manuscript in order to learn the original spelling of the name (which may start with H, which would make Guenelun = ChN (HN) + LN). We see a similar combination of sounds that resembles the word Khan, at any rate.

10.41a. *The Bible.* Apparently, Achan (or Khan) doesn't participate in the assault on Ai. At least, the Bible doesn't mention him taking part in the operation.

■ 10.41b. *The phantom Middle Ages.* Guenelun (Khan-LN) doesn't take part in the stand of the arrière-garde against the Moors. He remains alongside Charles, with the main body of his troops.

10.42a. *The Bible.* The execution of the traitor. Achan (Khan) was executed after the study of the reasons of the party's defeat at Ai (Joshua 7:17-18 and 7:25-26).

■ 10.42b. *The phantom Middle Ages.* The traitor is executed. Charles suspects Guenelun

(Khan-LN) of treason and executes him ([652], pages 143-144, verse CCLXXXVIII).

10.43*a*. *The Bible.* All of Achan's (Khan's) kin is executed with him: "And Joshua, and all Israel with him, took Achan… and his sons, and his daughters… and all that he had: and they brought them unto the valley of Achor… And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day" (Joshua 7:24-26).

■ 10.43*b*. *The phantom Middle Ages.* 30 of Guenelun's bondsmen who tried to exculpate him before Charles are executed as well: "With an hundred serjeants by force they come; Thirty of them there are, that straight are hung. Who betrays man, himself and's friends undoes" ([652], page 142, verse CCLXXV; also page 143, verse CCLXXXVII).

10.44*a*. *The Bible.* The traitor is pointed out by God himself: "Sanctify yourselves against to morrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel [the treasure stolen by the traitor – A. F.]… In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man… and Achan… was taken" (Joshua 7:13-14 and 7:18).

■ 10.44*b*. *The phantom Middle Ages.* Here we also learn of divine intervention that brings the traitor out into the open. This happened in the following manner: in order to alleviate his suspicion and to learn the traitor's identity, Charles gives order for two warriors to engage in combat, one of them being a soldier of Charles and the other baptized Guenelun for the occasion. The Lord is the judge: "Upon that blow is all the battle

won, Franks cry aloud: "God hath great virtue done, It is proved right that Guenelun be hung, And those his kin, that in his cause are come." ([652], page 142, verse CCLXXV. In fig. 4.47 we see an ancient miniature that depicts the execution of Guenelun the traitor taken from *The Great French Chronicles* ([1485], ill. 177).

10.45*a*. *The Bible.* The main body of Joshua's troops approaches Ai and captures the city: "And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smite it with the edge of the sword" (Joshua 8:24).

■ 10.45*b*. *The phantom Middle Ages.* The main body of Charlemagne's troops returns and smites the Moorish army, avenging the demise of the arrière-garde ([652], pages 99-100, verses CLXXVIII-CLXXX). This battle between Charles and the Moors is described as the complete massacre of the demoralized fleeing remnants of the Moorish army by the Franks. Let us remind the reader of the numerous occasions when the Franks became identified as TRN and PRS.

10.46*a*. *The Bible.* After this battle in the field and the wilderness, the troops of Joshua capture the city of Ai (Joshua 8:24-28).

■ 10.46*b*. *The phantom Middle Ages.* After this battle and the fight against Baligant, Charles captures Saragossa: "Of Sarraguce the gates he's battered down" ([652], page 134, verse CCLXIV).

10.47*a*. *The Bible.* During the battle between Joshua and the kings who rebelled against him after the fall of Ai, a famous Biblical episode takes place – Joshua stops the sun so that it would shine upon the battlefield and allow for the remains of the enemy to be crushed.

■ 10.47*b. The phantom Middle Ages.* We encounter a similar episode in Frankish history, which is just as famous – Charlemagne stops the sun in order to make the day last longer and crush the enemy to the end. All of this happens after the battle with the Moors and the defeat of Roland. Below we cite the description of these two episodes.

10.48*a. The Bible.* "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel [to be destroyed – A. F.], and he said in the sight of Israel, Sun, stand thou still upon Gibeon; And thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, Until the people had avenged themselves upon their enemies… So the sun stood still in the midst of heaven, and hastened not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man" (Joshua 10:12-14).

■ 10.48*b. The phantom Middle Ages.* Charlemagne's story is as follows: "Charles tottereth, falls nearly to the ground; God wills not he be slain or overpow'red, Saint Gabriel once more to him comes down, And questions him "Great King, what doest thou?"… Pagans are slain; the rest are put to rout Whom Charles hath in battle overpowered. Of Sarraguce the gates he's battered down, For well he knows there's no defence there now… Passes the day, the darkness is grown deep, But all the stars burn, and the moon shines clear" ([652], page 100, verses CLXXVII-CLXXX).

10.49*a. The Bible.* The Amorites are Joshua's enemies, qv above.

■ 10.49*b. The phantom Middle Ages.* Charlemagne's enemy is the Moors. The names of the two nations (Amorites and Moors) are obviously similar.

10.50*a. The Bible.* The sun is stopped in its way during the battle that the Bible presents as Joshua's revenge for the defeat that preceded it.

■ 10.50*b. The phantom Middle Ages.* The **Song of Roland** emphasizes that the sun was stopped in a battle that was fought by Charlemagne to avenge the demise of his arrière-garde.

10.51*a. The Bible.* The episode with the sun stopped in its way is unique for the Bible. That is to say, the sun was only stopped once, which is true for both the Bible and mediaeval Europe.

■ 10.51*b. The phantom Middle Ages.* As far as we know, this episode is unique in Frankish literature and mediaeval literature in general. The correlation between these two unique description as a result of the shift that superimposes Biblical history over that of Europe is very important, confirming that what we have at hand is a pair of duplicate accounts relating the same event, albeit arbitrarily separated by a long period in consensual history.

10.52*a. The Bible.* The episode with the cave. The defeated enemies of Joshua flee for their lives: "But these five kings fled, and hid themselves in a cave at Makkedah. And it was told Joshua, saying, The five kings are found" (Joshua 10:16-17). Joshua's troops capture the cave, and the five kings are taken out. "And afterward Joshua smote them, and slew them, and hanged them on five trees" (Joshua 10:26).

■ 10.52*b. The phantom Middle Ages.* The episode with a grotto (or a cave). An odd episode takes place during the escape of the defeated Saracens, or Moors: "King Marsilies, fleeing to Sarraguce, Dismounted there beneath an olive cool… Bewailed and cried, with very bitter rue; Twenty thousand and more around him stood, All of them cursed Carlun and France the Douce. Then Apollin in's grotto they surround, And threaten him, and ugly words pronounce… Then they take off his sceptre

and his crown, With their hands hang him from a column down, Among their feet trample him on the ground… And Mahumet into a ditch fling out" ([652], page 103, verse CLXXXVI).

10.53a. *The Bible.* No other caves or grottoes are mentioned anywhere in the book of Joshua.

■ 10.53b. *The phantom Middle Ages.* The **Song of Roland** contains no other references to grottoes or caves of any kind ([652]).

10.54a. *The Bible.* The Bible proceeds to tell us about many wars waged by Joshua against other kings. The Theomachists capture many towns and lands, or the so-called Promised Land.

■ 10.54b. *The phantom Middle Ages.* Afterwards, the **Song of Roland** tells us of the great battles fought by Charlemagne who defeats a multitude of kings and conquers many towns and cities ([652]).

10.55a. *The Bible.* A remarkable circumstance concerning the style and the composition: the Bible cites named lists of kings and tribes defeated by Joshua, son of Nun (Joshua 12).

■ 10.55b. *The phantom Middle Ages.* We observe the very same stylistic and compositional phenomenon here: a detailed list of tribes and kings who fought against Charlemagne is given in the **Song of Roland** ([652], page 122 ff).

10.56a. *The Bible.* Among the enemies of Joshua we find the inhabitants of Jericho. The capture of this city is a famous Biblical event (Joshua 5-6).

■ 10.56b. *The phantom Middle Ages.* The **Song of Roland** also mentions the people of Jericho alongside the enemies of Charlemagne ([652], page 122, verse CCXXXI).

10.57a. *The Bible.* We see a list of 35 tribes enslaved by Joshua. Some of the tribes are called by the name of their respective kings. The list includes all tribes defeated by Joshua after the main battle with the stopping sun and up until his death (Joshua 10:20 … 12:24).

■ 10.57b. *The phantom Middle Ages.* The **Song of Roland** provides a list of Charlemagne's defeated enemies, presenting them as regiments. There are 30 tribes in a list, each of them corresponds to a regiment ([652], pages 122-123, verses CCXXXI-CCXXXII). The number 30 concurs well with the Biblical 35. Our comparison of the Bible and the **Song of Roland** ends here.

In fig. 4.4 one sees that the phantom epoch of the alleged VII-VIII century A.D. that we have just studied is covered by the three partially overlapping periods of P, N and R, which corresponds perfectly with the abovementioned parallels:

1) This epoch is covered by the period related in the Book of Joshua.

2) The presence of the Carolingian period P here is the manifestation of the parallelism in question.

3) The presence of period P in this instant, or the empire of the alleged X-XIII century A.D. shifted backwards by 333 years, is confirmed by the crusader motifs that we encounter in the **Song of Roland**, as well as the fact that the first manuscript of the epic in its Oxford edition is dated to the XII century A.D. the earliest, even in the Scaligerian chronology. In other words, a shift of 333 years forwards superimposes the epoch described in the manuscript with the Scaligerian dating of its creation.

We have thus analyzed the alleged VI-VIII century A.D. in Biblical history as well as its phantom European counterpart from the Middle Ages. We shall proceed with our analysis of the VII-IX century A.D. This period is reflected in the Biblical book of the Judges, qv in figs. 4.1, 4.2 and 4.3.

NB. The motif of sun stopped in its way, which became reflected in both the Bible and the story of Charlemagne, is studied in more detail in CHRON3, Chapter 11:7.6. Apparently, what we see is an echo of the revolution in the XVI-XVII century cosmology made by Tycho Brahe and Copernicus. They "stopped the Sun", having placed it in the centre of the Universe and made all planets, Earth included, revolve around the Sun. The previous dominant paradigm was Ptolemaic, where the Earth had been the centre of the Universe, with other planets revolving around it, including the Sun.