

Second Roman Empire	Roman Empire in the 10–13th cc. A.D.
24a. Complete list of star flares fixed in texts: “evangelical” flare in 1 A.D. and that in 185 A.D.	24b. Complete list of star flares fixed in texts: that in 1006 A.D., well-known flare in 1054 A.D., one in 1184 A.D. and in 1230 A.D.
25a. Well-known flare in 1 A.D., which was visible as it was rising (in East) (Mt 2:2,7,9–10)	25b. Well-known flare in 1054 A.D., which was visible in “eastern skies” according to chronicles [254]
26a. This “star” was represented repeatedly in iconography, painting, and many chronologists attempted to date Christ’s “birth” by it alone	26b. Remains of star flared in 1054 A.D. in Crab nebula. This flare was mentioned in many medieval documents

These two flares are ideally coincident under the 1,053-year shift.

27a. Flare in 185 A.D.	27b. Flare in 1230 A.D.
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They are made coincident under the 1,053-year shift with a difference in 8 years.

28a. Flare lasted for 7 months	28b. Flare lasted for 8 months
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Thus, the whole list of star flares of the Second Empire turned out to be isomorphic under the 1,053-year shift to part of the star list of the empire of the 10–13th cc. A.D. It is probable that the flare of the star in 1054 A.D. (“evangelical”), visible even in the daytime (!), caused a religious stir in the 11th c. A.D., which was expertly managed by Gregory VII.

The problem regarding the dating of evangelical events by an eclipse described in the Gospel and many early Christian documents is of long history and was repeatedly discussed by the astronomers. Our point of view is that the description of the eclipse in early Christian sources and in the Gospel is rather *confused*; we do not regard these data as worthy of attention, and are forced to discuss the problem only for the following reasons, viz., with respect to a long dispute regarding the dating of the astronomical data and the relation of the legends of Christ to the start of the first millennium, an important reference point for the establishment of dates.

5. *Eclipse that occurred during the Crucifixion.* That an eclipse occurred during the “Crucifixion” is mentioned by many Christian authors such as Phlegon, Africanus, Synkellos, Eusebius ([13], V. 4. pp. 386–388). However, these authors did not come to an agreement as to the nature of the eclipse: whether it was lunar or solar. The reason for the confusion is that the Gospel according to Luke has the words “darkness fell all over the earth ... and the sun was darkened” (Luke 23:44–45), which caused the difference in opinion. For example, Phlegon wrote that the total solar eclipse lasted from six to nine, or three hours (*ibid.*, p. 386), which is impossible, for a solar eclipse may be no more than eight minutes long, whereas three hours is just a normal figure for a total lunar eclipse. Moreover, according to Phlegon, there was a full moon, which once more indicates the complete misunderstanding of the