

The famous reform of the Occidental Church in the XI century by “Pope Gregory Hildebrand” as the reflection of the XII century reforms of Andronicus (Christ). The Trojan war of the XIII century A.D.

1. “POPE GREGORY HILDEBRAND” FROM THE XI CENTURY A.D. AS A REPLICA OF JESUS CHRIST (ANDRONICUS) FROM THE XII CENTURY. A CHRONOLOGICAL SHIFT OF 100 YEARS. THE SCALIGERITE CHRONOLOGISTS HAVE SUBSEQUENTLY MOVED THE LIFE OF CHRIST’S 1050 YEARS BACKWARDS, INTO THE I CENTURY A.D.

The great ecclesiastical reform of the XI century, conceived and initiated by the famous Pope Gregory Hildebrand, is a well-known event in the history of Western Europe and the Occidental Christian Church. It is supposed to have radically altered the life of the Europeans. As we shall demonstrate in the present chapter, the XI century “Pope Gregory Hildebrand” is really a phantom reflection of Andronicus (Christ) from the XII century A.D.

Let us explain in more detail. The decomposition of the “Scaligerian history textbook” into the sum of four shorter chronicles shifted against each other implies the existence of the erroneous mediaeval tradition that dated Christ’s lifetime to the XI century A.D. This fact had initially been discovered by the author in his study of the global chronological map (the 1053-year shift that superimposes the phantom I century A.D. over the XI century A.D.). This erroneous

point of view that the ancient chroniclers adhered to was further rediscovered by G. V. Nosovskiy in his analysis of the Mediaeval calculations related to the Passover and the calendar, qv in CHRON6 and Annex 4 to *The Biblical Russia*.

One should therefore expect a phantom reflection of Jesus Christ to manifest in the “Scaligerian XI century”. This prognosis is confirmed, and we shall demonstrate the facts that confirm it in the present chapter.

Our subsequent analysis of the ancient and mediaeval historical chronology demonstrated that the epoch of Christ, which is presumed to be at a distance of 2000 years from today, to have been 1100 years closer to us, falling over the XII century A.D. See our book entitled *King of the Slavs* for further reference. Apparently, despite the fact that the mediaeval chronologists have shifted Christ’s life as reflected in the chronicles into the I century A.D., having “removed” it from the XII century, an “intermediate reflection” of Emperor Andronicus (Christ) remained in the XI century as the biography of “Pope Gregory VII Hildebrand”.

This statement, which is of a purely chronological nature, is often misunderstood by religious people. This stems from the false impression that the re-dating of the Evangelical events that we offer contradicts the Christian creed. This is not so. The re-dating

of the years of Christ's life that we offer taken together with the alternative datings for other events recorded in ancient and mediaeval history has got absolutely nothing to do with Christian theology.

The same can be said about the parallels between the Evangelical descriptions of Christ's life and the biography of "Pope" Gregory Hildebrand. A parallelism doesn't imply that Hildebrand's biography is based on reality and the Gospels are a myth that duplicates it. On the contrary – in our works on chronology we demonstrate our discovery that the history of the Italian Rome (where Pope Hildebrand is supposed to have been active in the XI century according to Scaligerian history) only commences from the XIV century. Also, up until the XVII century it used to differ from the consensual version substantially. Ergo, real history tells us that there could have been no Roman Pontiff by the name of Hildebrand in the XI century Italy – if only due to the non-existence of Rome itself at that epoch.

What are the origins of "Pope Hildebrand's" biography, and why does it contain duplicates of a number of Evangelical events? This issue requires a separate study. It is of great interest in itself, and remains rather contentious. In any case, if we are to assume a purely chronological stance, we shall certainly become interested in the fact that the Scaligerian history of the XI century contains a distinctive parallelism with the Evangelical events.

1.1 Astronomy in the Gospels

1.1.1 *The true dating of the evangelical eclipse.*

The issue of dating the evangelical events via a study of the eclipse described in the Gospels and other early Christian sources (Phlegon, Africanus, Synkellos etc) has a long history – it has been repeatedly discussed by astronomers and chronologists alike. There is controversy in what concerns whether the eclipse in question was a solar or a lunar one – we shall therefore consider both possibilities. Let us consider a lunar eclipse first. The Scaligerian chronology suggests 33 A.D. as a fitting solution – see Ginzel's astronomical canon, for instance ([1154]). However, this solution doesn't quite fit, since the lunar eclipse of 33 A.D. was all but unobservable in the Middle East. Apart from that, the eclipse's phase was minute ([1154]).

Nevertheless, the eclipse of 33 A.D. is still persistently claimed to confirm the Scaligerian dating of the Crucifixion – the alleged year 33 A.D.

N. A. Morozov suggested another solution: 24 March 368 A.D. ([544], Volume 1, page 96. However, if we are to consider the results of our research that had demonstrated the "Scaligerian History Textbook" to fall into a collation of four brief chronicles, this solution is nowhere near recent enough to satisfy our requirements. Morozov considered the Scaligerian chronology to be basically correct in the new era; therefore, he only got to analyze the eclipses that "preceded the VIII century – that is, from the dawn of history to the second half of the Middle Ages – I decided going any further back would be futile [sic! – A. E.]" ([544], Volume 1, page 97).

We have thus extended the time interval to be searched for astronomical solutions into the epochs nearer to the present, having analyzed all the eclipses up until the XVI century A.D. It turns out that there is an eclipse that satisfies the conditions – the one that occurred on Friday, 3 April 1075. The coordinates of the zenith point are as follows: + 10 degrees of longitude and – 8 degrees of latitude. See Oppolzer's canon, for instance ([1315]). The eclipse was observable from the entire area of Europe and the Middle East that is of interest to us. According to the ecclesiastical tradition, the Crucifixion and the eclipse were simultaneous events that took place two days before the Easter. This could not have preceded the equinox. The eclipse dating to 3 April 1075 A.D. precedes Easter (which falls on Sunday, 5 April that year) by two days, as a matter of fact. The phase of the 1075 eclipse is 4"8 – not that great. Later on, in our analysis of Gregory Hildebrand's "biography", we shall see that the eclipse of 1075 A.D. corresponds well with other important events of the XI century which may have become reflected in the Gospels.

Let us now consider the solar eclipse version. According to the Gospels and the ecclesiastical tradition ([518]), a new star flared up in the East the year the Saviour was born (Matthew 2:2, 2:7, 2:9-10), and a total eclipse of the sun followed in 31 years, in the year of the Resurrection. The Gospel according to Luke (23:45) tells us explicitly that the sun "hath darkened" during the Crucifixion. Ecclesiastical sources also make direct references to the fact of the Resur-

rection being accompanied by a solar eclipse, and not necessarily on Good Friday. Let us point out that an eclipse, let alone a total eclipse, is a rare event in that part of the world. Although solar eclipses occur every year, one can only observe them from the narrow track of lunar shadow on the Earth (unlike lunar eclipses that one can observe from across an entire hemisphere). The Bible scholars of the XVIII-XIX century decided to consider the eclipse to have been a lunar one, which didn't help much, since no fitting lunar eclipse could be found, either (qv above). However, since then the consensual opinion has been that the Gospels describe a lunar eclipse and not a solar one. Let us adhere to the original point of view that is reflected in the sources, namely, that the eclipse was a solar one.

We learn that such combination of rarest astronomical events as a nova explosion and a full eclipse of the sun following it by roughly 33 years *did actually occur* – however, in the XII century A.D. – not the first! We are referring to the famous nova explosion roughly dated to 1150 and the total eclipse of the sun of the 1 May 1185. We relate it in detail in our book *King of the Slavs*.

Thus, astronomical evidence testifies to the fact that the Evangelical events are most likely to have taken place in the XII century A.D. – about 1100 later than the Scaligerian “dating” ([1154]), and 800 years later than the dating suggested by N. A. Morozov ([544], Volume 1).

However, later chronologists have shifted the supernova explosion (the Evangelical star of Bethlehem) 100 year backwards, declaring it to have taken place in 1054. What are the origins of this version? It is possible that the desperate attempts of the mediaeval chronologists to find a “fitting” eclipse in the XI century played some part here. A total eclipse of the sun took place on the 16 February 1086, on Monday ([1154]). The shadow track from this eclipse covered Italy and Byzantium. According to Ginzl's astronomical canon ([1154]), the eclipse had the following characteristics: the coordinates of the beginning of the shadow track are – 76 degrees of longitude and + 14 degrees of latitude (these values are – 14 longitude and + 22 latitude for the track's middle, and + 47 longitude with latitude equalling + 45 degrees for its end). The eclipse was total. Having erro-

neously declared this eclipse to have been the one that coincided with the Crucifixion, the XIV-XV century chronologists had apparently counted 33 years (Christ's age) backwards from this date (approximately 1086 A.D.), dating the Nativity to the middle of the XI century. They were 100 years off the mark.

Let us linger on the ecclesiastical tradition that associated the Crucifixion with a *solar eclipse*.

1.1.2. The Gospels apparently reflect a sufficiently advanced level of astronomical eclipse theories, which contradicts the consensual evangelical history.

The Bible scholars have long ago taken notice of the claim that the eclipse had lasted about *three hours* made by the authors of the Gospels.

Matthew tells us the following: “Now from the sixth hour there was darkness *all over the land* unto the ninth hour” (Matthew 27:45).

According to Luke, “... it was about the sixth hour, and there was a darkness all over the earth until the ninth hour. And *the sun was darkened...*” (Luke 23:44-45)

Mark informs us that “... when the sixth hour was come, there was darkness all over the whole land until the ninth hour”.

John hasn't got anything to say on the subject.

The numerous commentators of the Bible have often been puzzled by the fact that the evangelists report a solar eclipse (“the sun was darkened”) with its unnaturally long three-hour duration, since a regular solar eclipse is only observable for several minutes from each particular location. We consider the explanation offered by Andrei Nemoyevskiy, the author of the book *Jesus the God* ([576]) a while ago to make perfect sense. He wrote that “we know that a solar eclipse could not have lasted for three hours and covered the entire country [it is usually assumed that the country in question is the rather small area around Jerusalem – A. F.]. Its maximal duration could not possibly exceed 4-8 minutes. The evangelists apparently were well familiar with astronomy and could not have uttered any such nonsense ... Luke (XXIII, 44) ... Mark (XV, 33) ... and Matthew (XXVII, 45) ... tell us that “there was darkness *all over the land*”, which really could have lasted for several hours. The duration of the *entire* solar eclipse that occurred on 6 May 1883 equalled 5 hours and 5 minutes; however, the

full eclipse lasted for 3 hours and 5 minutes – exactly the time interval specified in the Gospels” ([576], page 23).

In other words, the three hours specified by the evangelists referred to *the entire duration of the lunar shadow’s movement across the surface of the Earth* and not the time a single observation point was obscured – that is, the duration of the eclipse from the moment of its beginning (in Britain, for instance) and until its end in some place like Iran. It took the lunar shadow three hours to cover the entire track that ran “all over the land”, inside which “there was darkness”. The phrase “*all over the land*” was thus used deliberately.

Naturally, such interpretation of the Gospels implies a sufficiently advanced level of their authors’ understanding of the eclipses and their nature. However, if the events in question took place in the XII century and were recorded and edited in the XII-XIV century the earliest, possibly a lot later, there is hardly any wonder here. Mediaeval astronomers already understood the mechanism of solar eclipses well enough, as well as the fact that the lunar shadow slides across the surface of the Earth (“all over the land”) for several hours.

Let us point out that this high a level of astronomical knowledge from the part of the evangelists is an absolute impossibility in the reality tunnel of the Scaligerian chronology. We are told that the evangelists were lay astronomers at best, and neither possessed nor used any special knowledge of astronomy.

We shall consider the issue of the “passover eclipse” that occurred during the Crucifixion once again. Many old ecclesiastical sources insist the eclipse to have been a *solar* one. This obviously contradicts the Gospels claiming that the Jesus Christ was crucified around the time of the Passover, which also implies a full moon. Now, it is common knowledge that no solar eclipse can occur when the moon is full, since the sun and the moon face *opposite* sides of the Earth. The sun is located “behind the back” of the terrestrial observer, which is the reason why the latter sees the entire sunlit part of the moon – a full moon, that is.

All of the above notwithstanding, we have discovered a total eclipse of the sun that took place on 1 May 1185 falling precisely on the year of the Crucifixion, qv in the *King of the Slavs*. Let us remind the reader that a full solar eclipse is an exceptionally

rare event for this particular geographical area. Centuries may pass between two solar eclipses observed from this region. Therefore, the eclipse of 1185 could have been eventually linked to the moment of the Crucifixion. Hence the concept of the “passover eclipse”. This shouldn’t surprise us since in the Middle Ages a clear understanding of how the locations of celestial bodies were related to one another had been a great rarity, even for scientists.

In fig. 2.1 we can see an ancient miniature of the Crucifixion taken from the famous Rhemish Missal. At the bottom of the miniature we see a solar eclipse that accompanies the Crucifixion (fig. 2.2). Modern commentary runs as follows: “the third scene in the bottom field depicts the apocryphal scene of the eclipse observed by Dionysius Areopagites and Apollonphanes from Heliopolis” ([1485], page 54. We see the Sun is completely covered by the dark lunar disc, with the corona visible underneath. The sky is

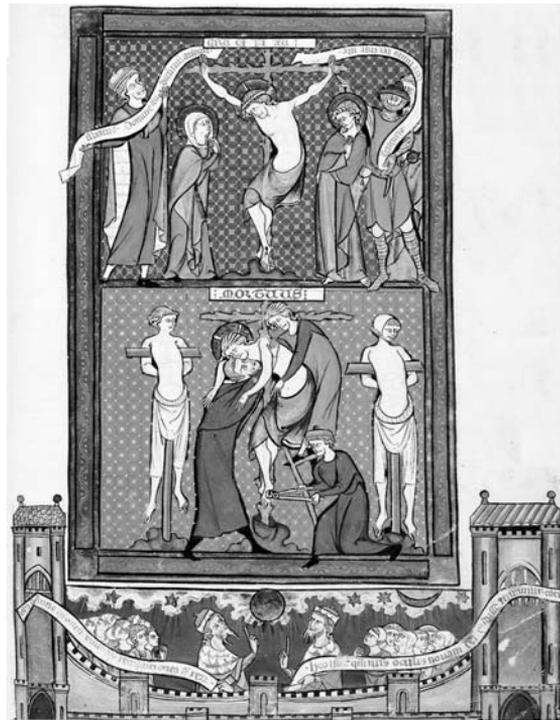


Fig. 2.1 A miniature from the *Rhemish Missal* (Missale re-mense. Missal à l’usage de Saint-Nicaise de Reims) dating to the alleged years 1285-1297. We see the Crucifixion accompanied by a total eclipse of the sun. Taken from [1485], ill. 25.

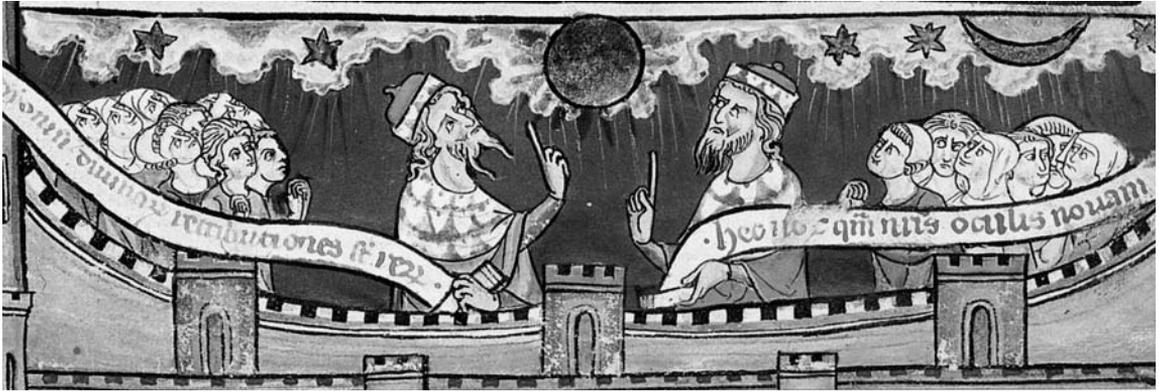


Fig. 2.2 A close-in of the fragment depicting a total solar eclipse on the miniature from the *Rhemish Missal* ([1485], ill. 25).

painted dark, since “there was darkness all over the whole land”. Numerous spectators look at the sky in fear, whilst the two sages point their fingers at the eclipse and the Crucifixion depicted at the top of the picture.

In fig. 2.3 we see the fragment of a New Testament frontispiece from *La Bible historiale*, a book by Guiart des Moulins ([1485], ill. 91). We see the Crucifixion accompanied by a total eclipse of the sun; we actually see a sequence of two events in the same miniature – on the left of the cross there is the sun that is still shining bright, while on the right it is completely obscured by the blackness of the lunar disc. This method was often used by mediaeval artists for a more comprehensive visual representation of sequences of events – “proto-animation” of sorts.

Yet another miniature where we see the Crucifixion accompanied by a solar eclipse can be seen in fig. 2.4 – it allegedly dates to the end of the XV century ([1485], ill. 209). We see two events in a sequence once again. The sun is still bright to the left of the cross, and it is beginning to darken on the right where we see it obscured by the moon, which is about to hide the luminary from sight completely. We see a starlit sky, and that is something that only happens during a total eclipse of the sun.

It is interesting that the traces of references to Christ in mediaeval chronicles relating the XI century events have even reached our day. For instance, the 1680 Chronograph ([940]) informs us that Pope Leo IX (1049-1054) was visited by Christ himself: “It is said that Christ had visited him [Leo IX] in his

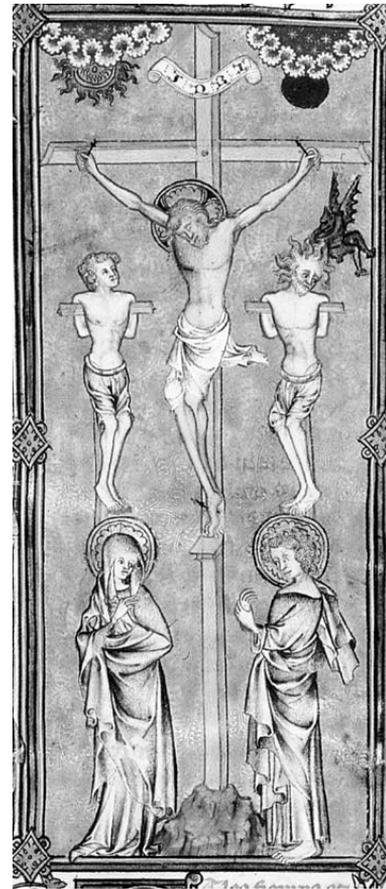


Fig. 2.3 Frontispiece fragment from an edition of the New Testament that dates to the end of the alleged XIV century with a Crucifixion scene accompanied by a total solar eclipse. Taken from [1485], ill. 91.

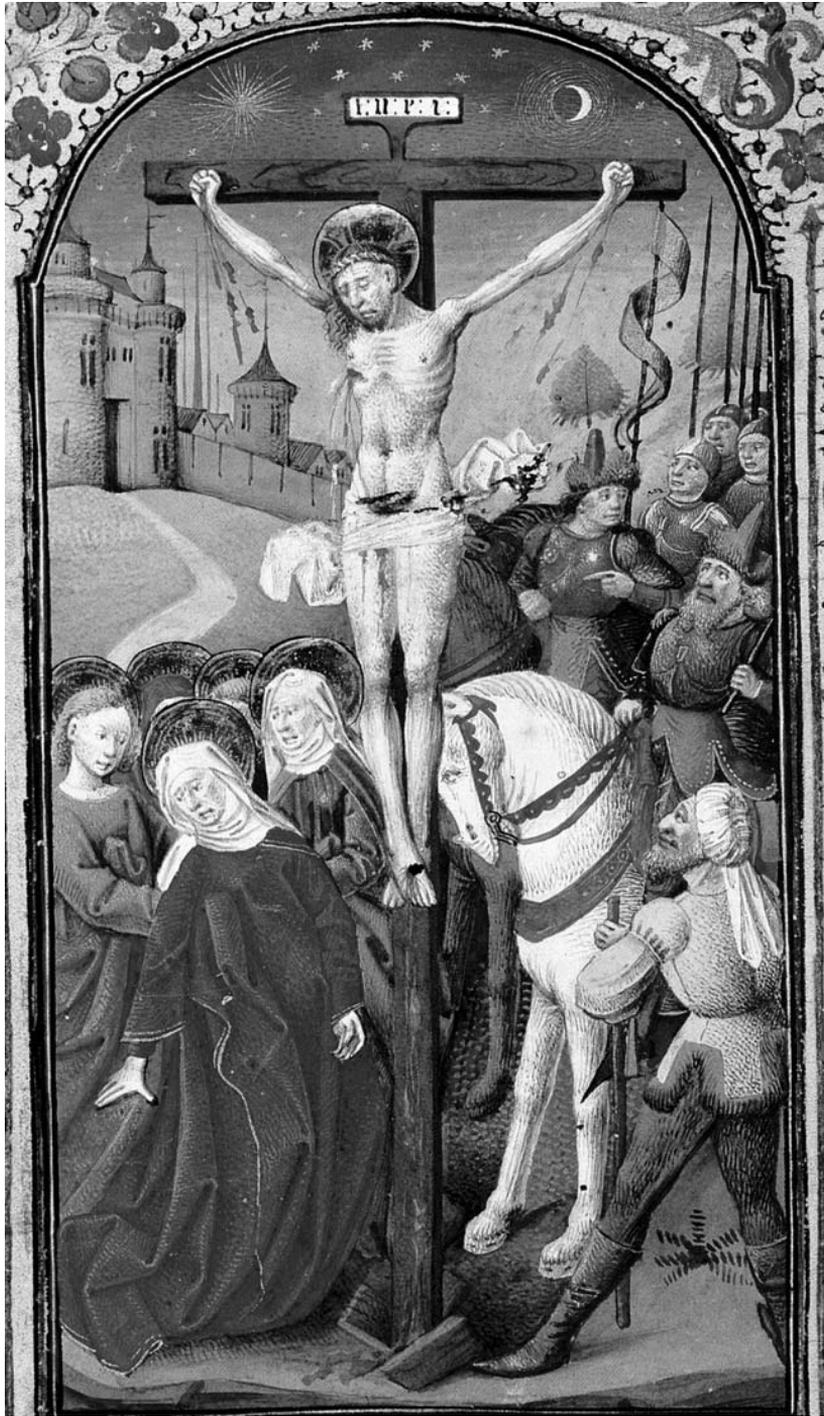


Fig. 2.4 An ancient miniature from the book entitled *Heures de Rolin-Levis. À l'usage de Paris*. We see the Crucifixion as well as a total eclipse (the visibility of stars being a unique characteristic of the latter). Taken from [1485], ill. 209.

abode of repose, disguised as a beggar” ([940], sheet 287). It is important that there are no similar references anywhere else in the Chronograph ([940]) except for the renditions of the Gospels. In the next section we shall discover evangelical parallels in the biography of Pope Gregory VII, who had died in 1085. It is possible that Gregory VII is a reflection of Jesus Christ, or Emperor Andronicus, stemming from the fact that the Roman history of Constantinople was relocated to Italy (on paper only, naturally).

This is why the first “A.D.” year mentioned in a number of chronicles could have erroneously referred to 1054 A.D. This eventually gave birth to another chronological shift of 1053 years. In other words, some of the mediaeval chronologers were apparently accustomed to dating the Nativity to either 1054 or 1053 (instead of 1153, which is the correct dating).

A propos, the beginning of the first crusade – the one that had the “liberation of the Holy Sepulchre” as its objective – is erroneously dated to 1096 ([76]) instead of circa 1196. On the other hand, one should pay attention to the mediaeval ecclesiastical sources, such as *The Tale of the Saviour’s Passions* and *Pilate’s Letter to Tiberius*. They often relate the events involving Christ in greater detail than the Gospels. And so, according to these sources, Pilate had been summoned to Rome immediately after the Resurrection and executed there, and the Caesar’s troops marched towards Jerusalem and captured the city. Nowadays all of this mediaeval information is supposed to be of a figmental nature, since no Roman campaign against Jerusalem that took place in the third decade of the first century A.D. is recorded anywhere in the Scaligerian history. However, if we are to date the Resurrection to the end of the XII century, this statement found in mediaeval sources immediately assumes a literal meaning, being a reference to the crusades of the late XII – early XIII century, and particularly the so-called Fourth Crusade of 1204, which resulted in the fall of Czar-Grad.

Later chronologists, confused by the centenarian chronological shift, have moved the dates of the crusades of the late XII – early XIII century to the end of the XI century. This resulted in the phantom crusade of 1096, for instance, which is presumed to have resulted in the fall of Jerusalem ([76]).

1.2. The Roman John Crescentius of the alleged X century A.D. as a reflection of the Evangelical John the Baptist from the XII century A.D. A biographical parallelism

As we demonstrate in our book *King of the Slavs*, John the Baptist had lived in the XII century A.D. In the present section we shall discuss the correlation between his two phantom reflections in the I and the X century A.D.

The chronicles that tell us about the origins of the Second Roman Empire dating from the alleged I century A.D. include a detailed description of the great ecclesial reform implemented by Jesus Christ and partially instigated by his precursor John the Baptist. This is what the Gospels tell us. As one can see in Chapter 6 of CHRON1, most of these events can be linked to the dawn of the X-XIII century Roman Empire – namely, the XII century A.D. One has to bear in mind that these events took place in the New Rome, or Czar-Grad on the Bosphorus. The identification of the Second Empire as that of the X-XIII century is a consequence of the chronological shift of roughly 1053 years. It can be represented as the formula $P = T + 1053$, where T is the Scaligerian B.C. or A.D. dating of the event, and P – the new one suggested by our conception. Thus, if T equals zero (being the first year of the new era), the P date becomes equal to 1053 A.D. In other words, the results related in Chapter 6 of CHRON1 formally imply the existence of a mediaeval tradition dating the beginning of the new to 1053 A.D. in modern chronology.

Thus, the initial dating of Christ’s lifetime to the XI century made by the mediaeval chronologists was 100 years off the mark. The real date of the Nativity falls on 1152, qv in our book entitled *King of the Slavs*.

We have observed the effects of the chronological shift ($P = T + 1053$) on the millenarian Roman history. If we are to move forwards in time along this parallelism, we shall eventually reach the “beginning of the new era”. What discoveries await us here? The answer is given below in numerous biographical collations and identifications. The “a” points of our table as presented below contain numerous references to the book of F. Gregorovius ([196], Volume 3).

In our relation of the parallelism we shall concentrate on its “mediaeval half”, since the content of

the Gospels is known to most readers quite well, unlike the mediaeval version. From the point of view of the parallelism that we have discovered, the mediaeval version is important as yet another rendition of the evangelical events. One should also bear in mind that nowadays the events related to Crescentius and Hildebrand are supposed to have happened in the Italian Rome. This is most probably untrue. The events described in the Gospels had taken place in Czar-Grad on the Bosphorus, and were subsequently transferred to Italy on paper when the Italian Rome emerged as the new capital in the XIV century A.D. This young city had been in dire need of an “ancient history”, which was promptly created.

**COMPARISON TABLE
FOR THE MEDIAEVAL JOHN CRESCENTIUS AND
THE “ANCIENT” JOHN THE BAPTIST**

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- a. John Crescentius.* Allegedly the X century Rome (possibly the XII century Czar-Grad).
- *b. John the Baptist.* Allegedly I century A.D. See the Gospels for reference.
- 1*a. John Crescentius.* X century Rome, possibly the XII century Czar-Grad. The name is John Crescentius ([196], Volume 3).
- 1*b. John the Baptist.* The name is John the Baptist (Matthew 3:1). The Russian version of the name is *Krestitel*; we hardly need to be surprised by their phonetic proximity. Apparently, the tale of John Crescentius was imported by the Italian Rome from the New Rome as recently as approximately the XIV century A.D. In CHRON7 one can find our definition of “Classical Latin”.
- 2*a. John Crescentius.* X century Rome, possibly the XII century Czar-Grad. John Crescentius is a hero of the secular mediaeval Rome and a fighter for freedom from the foreign German rule. He presided the National-Patriotic party of Rome, which was founded around 960 A.D. He is said to have been “an eminent Roman... for several years John Crescentius managed to hold the seat of Roman power... as the head of the National party” ([196], Volume 3, pages 325-326). Crescentius is the most famous representative of the mediaeval Crescentii family. He was “the secular ruler of Rome, but in no way an independent monarch” ([196], Volume 3, pages 326-327).
- 2*b. John the Baptist.* John the Baptist is the famous prophet and extirpator who fought against King Herod and his clan (Herod and his brother Philip – Mark 6:17).
- 3*a. John Crescentius.* X century Rome, possibly the XII century Czar-Grad. John Crescentius overthrows Pope John XV in Rome and thus seizes *ecclesiastical power* in Rome ([196], Volume 3, pages 325-343).
- 3*b. John the Baptist.* The leadership of the contemporary religious movement is his to a large extent. He is a greatly respected prophet and the precursor of Jesus Christ.
- 4*a. John Crescentius.* X century Rome, possibly the XII century Czar-Grad. John Crescentius is supposed to have taken vows in 972 or 981 ([196], Volume 3, page 335).
- 4*b. John the Baptist.* John the Baptist leads an ascetic monastic life. “And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey” (Matthew 3:4).
- 5*a. John Crescentius.* X century Rome, possibly the XII century Czar-Grad. John Crescentius is supposed to have ruled in Rome. Most possibly the city in question was really the New Rome, or Czar-Grad, qv in CHRON1, Chapter 6. According to geographical identifications that we suggest in CHRON5, the evangelical “Jordan river” could really have been Danube (R + DAN). The Czar-Grad region can thus prove to be the biblical “region round about Jordan”.
- 5*b. John the Baptist.* John’s sermons made a lot of people congregate around him: “Then went out to him ... all the area round about Jordan, and were baptized of him in Jordan, confessing their sins” (Matthew 3:5-6).
- 6*a. John Crescentius.* X century Rome, possibly the XII century Czar-Grad. As we have already

- pointed out, mediaeval chronicles would often identify Jerusalem as Rome or the New Rome.
- **6b. *John the Baptist.*** John the Baptist also preaches in Jerusalem (Matthew 3:5) – Judea remains under the Roman rule all the while.
- 7a. *John Crescentius.*** X century Rome, possibly the XII century Czar-Grad. The emperor Otho III is John's main opponent. In 985 John Crescentius became the ruler of Rome in the absence of Otho III, who had been away from Rome at the time. Crescentius formally recognized the German rule as represented by Otho ([196], Volume 3, page 328). In 991, after the death of empress Theophano, John Crescentius "finally began to rule the city all by himself" ([196], Volume 3, page 342). Otho had launched a campaign against Rome in 996 and conquered the city. Crescentius remained head of the party, but no longer an independent governor.
- **7b. *John the Baptist.*** King Herod is the opponent of John the Baptist (Mark 6:27-28).
- 8a. *John Crescentius.*** X century Rome, possibly the XII century Czar-Grad. Being a German emperor, Otho was crowned Emperor of Rome in 996. "This had brought an end to the patrician authority of Crescentius" ([196], Volume 3, page 346). "After a period of 13 years when there had been no one to bear the title of emperor, the walls of Rome finally saw the new Augustus" ([196], Volume 3, page 346).
- **8b. *John the Baptist.*** King Herod is the ruler of the country (Matthew 2:1); John the Baptist has to recognize the secular power of King Herod.
- 9a. *John Crescentius.*** X century Rome, possibly the XII century Czar-Grad. The relations between John Crescentius and Otto must have been neutral initially, despite their mutual political opposition. John remained head of the Roman National party ([196], Volume 3, page 346).
- **9b. *John the Baptist.*** The relationships between John the Baptist and King Herod had been neutral initially. "... for Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly" (Mark 6:20).
- 10a. *John Crescentius.*** X century Rome, possibly the XII century Czar-Grad. The Pope's name is Bruno, he's the religious leader of Rome and a *cousin* of Emperor Otho. We learn that Otho had made his cousin Pope to replace Pope John XV, who was banished by Crescentius ([196], Volume 3, pages 343 and 346).
- **10b. *John the Baptist.*** The name of the ruler is Philip, and he's King Herod's *brother* (Mark 6:17).
- 11a. *John Crescentius.*** X century Rome, possibly the XII century Czar-Grad. Bruno was *of royal blood* – namely, a grandson of Emperor Otho I (the Great – see [196], Volume 3, page 343).
- **11b. *John the Baptist.*** Philip the ruler is *of royal blood*, and he's the King's brother (Mark 6:17).
- 12a. *John Crescentius.*** X century Rome, possibly the XII century Czar-Grad. Romans, especially members of the National party led by Crescentius, are *hostile* towards the Germans Otho and Bruno. On the contrary, Crescentius became a *national hero* of Rome and remained such for the next couple of centuries to follow ([196], Volume 3). "The Pope, likewise the Emperor... were relations, and both of German origin... Romans eyed these fair-haired Saxons who came to rule their city and the entire Christian world with animosity, and the young tramontanes failed to instil due respect of their authority into the Romans" ([196], Volume 3, page 346).
- **12b. *John the Baptist.*** The Gospels mention both Herod and his brother Philip in a negative light, and treat John the Baptist with exalted reverence. The Gospels made Herod's name a derogatory denominative in many languages.
- 13a. *John Crescentius.*** X Century Rome, possibly the XII century Czar-Grad. John Crescentius struggles against the rule of Otho's and Bruno's clan.

- 13b. *John the Baptist*. John the Baptist is a freedom fighter; a vehement opponent of Herod and Philip, and their clan in general.
- 14a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. John Crescentius is arrested, brought to trial and sentenced to banishment at the order of Otho, the Roman Emperor. “After the ascension of the Pope [Bruno – A. F.], who was of the same blood as the emperor, the city needed pacification... Renegade Romans who had banished John XV were tried... Some of the popular leaders [of the rebellion – A. F.] were sentenced to banishment, among their number Crescentius” ([196], Volume 3, page 347).
- 14b. *John the Baptist*. The arrest and incarceration of John the Baptist by King Herod. “For Herod himself had sent forth and laid hold upon John, and bound him in prison...” (Mark 6:17).
- 15a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. Official amnesty given to John by Otho (and Bruno). John remains in Rome, albeit withdrawn from political power – a house arrest of sorts ([196], Volume 3, page 347).
- 15b. *John the Baptist*. “Amnesty” given to John by Herod and Philip. Indeed, although John remains incarcerated, he isn’t executed – moreover, King Herod still respects him, after a manner (Mark 6:20 and 6:26).
- 16a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The “insult” of Pope Bruno by John Crescentius: John banishes Bruno from Rome ([196], Volume 3, page 351). The banishment of Pope Bruno, Otho’s place-man and cousin, was clearly an insult to their entire clan.
- 16b. *John the Baptist*. John the Baptist “insults” the clan of Philip, accusing Herod and Herodias, Philip’s wife, of being in an unlawful liaison: “For John had said unto Herod, It is not lawful for thee to have thy brother’s wife” (Mark 6:18).
- 17a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The name of John’s wife is Stephanie; however, according to several mediaeval legends, she was Otho’s concubine [Otho himself being a possible double of the Biblical King Herod] ([196], Volume 3, p. 404).
- 17b. *John the Baptist*. The daughter of Herodias (Mark 6:22) takes part in these events, being also a relation of King Herod (Mark, 6:17-22). Let us remind the reader that Herodias was the name of Herod’s wife.
- 18a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. Stephanie is supposed to have “hexed” Otto (which is a legend of a latter mediaeval epoch). The chronicles of the Middle Ages tell us that after the death of John Crescentius Stephanie was given to mercenaries “as prey” – however, Gregorovius tells us that “this tale is nothing but pure fiction stemming from national pride and hatred of the Romans. There is another legend of an altogether different nature where Stephanie plays the fairylike role of the concubine of John’s conqueror [becomes Otto’s lover, that is – A. F.], qv in [196], Volume 3, page 404.
- 18b. *John the Baptist*. The daughter of Herodias “charms” King Herod with her dances: “Herod on his birthday made a supper to his lords ... the daughter of Herodias came in, and danced, and pleased Herod... the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee” (Mark 6:21-22).
- 19a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The events in Rome take a turn that is to prove catastrophic for John Crescentius eventually, for he becomes the leader of an uprising ([196], Volume 3, page 352). “Having established his judicatory in the Eternal City, and having calmed the Romans by his amnesty, Otho III... had returned to Germany. His withdrawal had soon served as a signal for the Romans to rebel: the National party had made another desperate attempt to rid the country from the German yoke... Crescentius plots against the German

Pope and his minions. The folk had reasons to be discontent – these foreigners were unfamiliar with Roman laws and appointed judges who weren't subsidized by the state and were corrupt and inequitable... there was an uprising, and the Pope had to flee on 29 September 996... the bold rebel [John Crescentius – A. F.] hurried to stabilize his position of power in Rome... when the Pope had fled, the Roman government was revolutionized completely... Crescentius declared himself a patrician and a consul of the Romans once again" ([196], Volume 3, pages 348-352). In 998 Otho and his troops approached the Roman fortifications. The city had capitulated, except for the Castle of St. Angelus where John Crescentius and his supporters decided to "make their last stand to the bitter end... Otho had demanded that Crescentius lay down his weapons" ([196], Volume 3, page 355). Having received a defiant reply, Otho commanded to storm the castle, which was conquered on 29 April 998.

- 19b. *John the Baptist*. Events take a fatal turn for John: Herodias demands his execution. Her daughter "went forth and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist" (Mark 6:24-25).
- 20a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The execution of Crescentius at the order of Otho ([196], Volume 3, pages 358-359).
- 20b. *John the Baptist*. The execution of John the Baptist at the order of King Herod: "And immediately the king sent an executioner, and commanded his head to be brought; and he went and *beheaded* him in the prison, and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother" (Mark 6:27-28).
- 21a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The severed head of

John Crescentius became an important narrative element in the mediaeval chronicles of the X century. There were many legends about the death of Crescentius ([196], Volume 3, pages 358-359). "Crescentius was beheaded, thrown on the ground, and then hanged... Italian chroniclers tell us that prior to this Crescentius had been blinded with his every limb broken, and he was then dragged across the streets of Rome on the hide of a cow" ([196], Volume 3, pages 358-359).

- 21b. *John the Baptist*. The severed head of John the Baptist became a popular mediaeval subject, which was extensively used in Christian paintings and mediaeval art (John's head on a dish).
- 22a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. "It is even said that he [John Crescentius – A. F.] became disillusioned in further resistance due to its futility, and *took the vows*" ([196], Volume 3, page 358).
- 22b. *John the Baptist*. "And the same John had his raiment of camel's hair, and a leathern girdle about his loins" (Matthew 3:4). John the Baptist had led a *monastic* life.
- 23a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. John Crescentius is a famous martyr in the Roman history of the X century A.D. "His [John's – A. F.] demise after a brief but valiant stand served to cover his name in glory... the Romans had wept for the unfortunate Crescentius for a long time; in the municipal acts of the XI century *we come across the name Crescentius extremely often* [sic! – A. F.], which was for a good reason – many families called their sons after Crescentius. This must have been a tribute to the memory of the intrepid Roman freedom fighter. The epitaph on the grave of Crescentius has survived until our day, and it is one of the most remarkable mediaeval Roman epitaphs" ([196], Volume 3, page 360).
- 23b. *John the Baptist*. John the Baptist is a famous Christian saint and martyr of the alleged I century A.D. The chronological shift here equals about a thousand years.

- 24a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The Scaligerian chronology informs us of a great “evangelical upsurge” of the late X – early XI century A.D. It coincides with the beginning of the crusade epoch (in reality, all of this took place later – in the late XII – early XIII century). The Gospels are the main ideological weapon of the time. There is even a special term – “the evangelical *Renaissance* of the X-XI century A.D.”
- 24b. *John the Baptist*. The story of John the Baptist is one of the main evangelical narrations. These texts served as a basis for the “evangelical” movement, or early Christianity of the alleged I century A.D. A chronological shift of 1053 years places this epoch exactly at the end of the X – beginning of the XI century. Thus, the shift in question identifies the two main “evangelical upsurges” in the Scaligerian history with one another. This “peak” can really be dated to the end of the XII – beginning of the XIII century, qv in our book entitled *King of the Slavs*.
- 25a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The legend of treachery that resulted in the death of John Crescentius. In this mediaeval version we see “treachery” from the part of the emperor Otho (the evangelical King Herod?) himself: “there was no shortage in versions that ascribed the fall of Crescentius to despicable perfidy demonstrated by Otho” ([196], Volume 3, pages 358-359). It is said that Otho traitorously offered Crescentius a free pardon via Tammus the knight, and when John had trusted him and capitulated, Otho gave orders to execute him as a proditor. The execution of Crescentius proved a political event serious enough to tie the death of the emperor Otho that ensued in 1002 to the name of John Crescentius in legends ([196], Volume 3, page 404).
- 25b. *John the Baptist*. Above we have referred to the evangelical tale of perjury that led to the death of John the Baptist. According to the Gospels, John’s death was the result of treachery from the part of Herodias who had used her cunning to get the prophet executed with the aid of her daughter (Mark 6:21-28).
- 26a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. Stephanie is *blamed for the death of Otho*, and considered to have been *the wife of John Crescentius*. Other versions of the story call her emperor Otho’s concubine. When we compare the Gospels to the mediaeval Roman chronicles, we see that they use the term “wife” in all the wrong places; there is definitely confusion in the plot. This must have led to the fact that the husband was confused for his opponent. “The death of Otho... soon took on the hues of a legend. It was told that the new Medea incarnate as the widow of Crescentius managed to get Otho under her spell [a parallel with the Gospels telling us about Herod charmed by the daughter of Herodias – A. F.]; she is supposed to have pretended that she wanted to heal the emperor, and, according to various sources, had either wrapped him up in a poisoned deer hide, poisoned his drink, or put a poison ring on his finger” ([196], Volume 3, page 404).
- 26b. *John the Baptist*. St. Mark the evangelist directly refers to Herodias as *the one to blame for the death of John the Baptist* (Mark 6:24-25). Let us remind the reader that Herodias had allegedly been the wife of King Herod (the double of Otho?).
- 27a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. It is possible that Gregory Hildebrand was born in the time of John Crescentius. Below we shall demonstrate a very vivid parallelism between the mediaeval reports of the famous “Pope” Gregory VII Hildebrand and the evangelical story of Jesus Christ. The period when Hildebrand was politically active in Rome falls on the epoch of 1049-1085 A.D. He is supposed to have been born in 1020 ([64], page 216), which is very close to the epoch of Crescentius (991-998 A.D.). One has to point out that there is another Crescentius in the Scaligerian history of Rome, namely, “John Crescentius the Second” ([196], Vol-

ume 3). He had allegedly been the son of “John Crescentius the First” whose biography we have studied above. This “son” is said to have ruled in Rome between 1002 and 1012. We know very little about him except for the fact that he “followed in his father’s footsteps”. This “John Crescentius Junior” may prove to be a second version of the same old legend about the first Crescentius, in which case the activities of Crescentius (the Baptist) precede the birth of Hildebrand immediately. Such a “duplication” of Crescentius shouldn’t really surprise us. Above we have demonstrated the two duplicates of the war that broke out in the XIII century A.D., which were placed in the X century A.D. by the chronologists. They are shown on the global chronological map in CHRON1, Chapter 6, as the two black triangles that mark the X century A.D. This narrative duplication of the war could have duplicated John Crescentius as well.

- 27b. *John the Baptist*. Jesus Christ is said to have been born in the time of John the Baptist who had baptized Jesus (Matthew 3:1-3 and 3:13).

- 28a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. Hildebrand’s death follows the death of John Crescentius. Hildebrand “carries the banner” of John. We shall return to this below (see [196], Volume 3).

- 28b. *John the Baptist*. The death of Jesus Christ followed the death of John the Baptist. Christ carries on with what was started by John the Baptist, who is therefore called his precursor. John used to preach “saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost” (Mark 1:7-8).

- 29a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. The epoch of John Crescentius falls on the end of the X century. He was of a mature enough age when he had died; his activity (political and religious re-

forms) started substantially earlier than 990 – somewhere around the middle of the alleged X century ([196], Volume 3).

- 29b. *John the Baptist*. Major religious events in the history of the mediaeval states were connected with the name of John the Baptist. Let us point towards the well-known *baptism* of Russia somewhere around 980-990 A.D.

- 30a. *John Crescentius*. X century Rome, possibly the XII century Czar-Grad. If John the Baptist had something to do with the naissance of the rite of baptism, this rite must have had few “Jesus elements” around that time (allegedly the late X – early XI century; XII century in reality), since the epoch of Jesus Christ, or Andronicus (who became reflected in the Roman history as Hildebrand) was just dawning. It falls upon the second half of the XII century.

- 30b. *John the Baptist*. The main rite recorded in the chronicles telling us about the baptism of Russia refers to a *water baptism*. However, this rite was instigated by John the Baptist before Jesus. By the way, this also implies that the baptism of Russia in the alleged X century (the XII century in reality), as well as the crusades of the alleged XI-XIII century (late XII – early XIII century really) didn’t “wait for a thousand years to happen”, but rather proved a fast and immediate reaction to the principal religious events of that age.

1.3. “Pope” Gregory VII Hildebrand from the Roman chronicles dated to the XI century A.D. as the reflection of Jesus Christ (Andronicus) from the XI century A.D. A biographical parallelism

In the present section we demonstrate the famous “Pope Hildebrand” from the alleged XI century A.D. to be a phantom reflection of Andronicus (Christ) from the XII century A.D.

Scaligerian history considers “Pope” Hildebrand to have been the most eminent reformist of the mediaeval Christian church in the west. He is counted amongst the greatest European popes; his name is

most commonly associated with the greatest reform of the mediaeval Christian church in the Western Europe that had made a tremendous political impact. “Contemporaries compare the renowned votary to Marius, Scipio and Caesar” ([196], Volume 4, p. 119).

Hildebrand is considered to have been the author of the famous celibacy edict that led to large-scale upheavals all across Western Europe. He had been the first to conceive of the crusades and make this concept a reality, which had defined the style and character of the three centuries to follow ([196], Volume 4). These “reborn Gospels” were the official ideological documents to serve as foundations of this crucial XI century reform; Scaligerian history dates them to the I century A.D. which precedes this epoch by a millennium.

This reform was enforced *manu militari* and led to a violent struggle between the devotees of the old church and the supporters of the new confession (the so-called reformist or evangelical church in the West) that was raging across the Western Europe for fifty years on end. Despite the fact that influential strata of European society had opposed his actions vehemently, Hildebrand made both the ecclesial and secular authorities conform to the new doctrine. He is considered the first organizer of the church in its evangelical format ([196], Volume 4).

One mustn't get the idea that Hildebrand's “biography” really pertains to the XII century A.D. It had most probably been compiled a great deal later, around the XIV-XVI century A.D. – especially since the very foundation of the Italian Rome as a capital can be relatively safely dated to the XIV century. This consideration stems from our discovery that the First Roman Empire, or Livy's “Imperial Rome”, can be identified as the Holy Roman Empire of the X-XIII century A.D. and the Habsburg (Nov-Gorod?) Empire of the XIV-XVI century A.D.

Let us relate in brief the parallels between the biographies of Jesus Christ (Andronicus) and “Pope Hildebrand”. They became identified as one and the same person by formal methods described in CHRON1, Chapter 6. Let us point out that the name Hildebrand can be a derivative of “Ablaze with Gold” (“Hilde” being related to such words as “gilded”, “golden” etc; as for “Brand” – the igneous connotations of the word are obvious enough). Bear in mind that Christ would

also be referred to as “The Sun”, qv in fig. 2.9. The name *Hilde-Brand* may also be a reference to the Slavic word *Kolyada* – another name of Christ, qv in our book entitled *King of the Slavs*.

COMPARISON TABLE
FOR HILDEBRAND AND JESUS CHRIST
(ANDRONICUS)

a. Hildebrand (Ablaze with Gold).

Presumably XI century Rome, possibly the XII century Czar-Grad.

■ *b. Jesus Christ* (Andronicus).

The alleged I century A.D. (the XII century in reality). Active in Jerusalem, or Czar-Grad.

1*a. Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. The approximate date of Hildebrand's birth is 1020 ([64], page 216) – the 12th year of the reign of Henry II the Holy, or Augustus, qv above – the emperor who is identified as none other but Octavian Augustus in the parallelism between the Roman Empire of the X-XIII century and the Second Roman Empire. Pope Octavian is another version of this character, qv below.

■ 1*b. Jesus Christ* (Andronicus). According to the Scaligerian chronology, Jesus Christ (Andronicus) was born on the 23rd reign year of Octavian Augustus in the Second Roman Empire (or the 27th year, according to another version – see [76]). The discrepancy between this date and the 12th year of Henry II the Holy equals a mere 5-10 years if we are to consider the 1053-year shift. We see a very good date correlation.

2*a. Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. The death of Hildebrand in the alleged year 1085 ([196], Volume 4).

■ 2*b. Jesus Christ* (Andronicus). The death of Jesus Christ (Andronicus) in the alleged year 33 ([76]). We give a comparison of dates with the effects of the 1053 year shift taken into account. The latter can be expressed by the formula $P = T + 1035$. Thus, the death of Jesus Christ (Andronicus) in the alleged year 33 A.D.

([76]) occurs right in 1086, since $33 + 1053 = 1086$. The death of both these characters occurs in the same year – 1085-1086 A.D. We must point out that Andronicus (Christ) was really crucified a century later, in 1185 (qv in our book entitled *King of the Slavs*).

- 3a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Hildebrand arrives in Rome in 1049. This moment marks the beginning of his ecclesial reformist activity, and can therefore be considered to be the year of his birth as the greatest reformer even seen in the ranks of the clergy ([196], Volume 4, page 57). Another important date in Hildebrand's biography is 1053, qv below.
- 3b. *Jesus Christ* (Andronicus). A 1053 shift forwards in time shall transpose the birth of Jesus Christ (Andronicus) to 1053 A.D. This date differs from 1049 A.D., the date of Hildebrand's arrival to Rome, by a mere 4 years. The same shift moves the date of Christ's death (33 years later according to the Gospels) to 1086 A.D., whilst Hildebrand's death is dated to 1085 A.D. We see that the discrepancy only equals one year. Therefore, a 1053 year shift makes the principal dates virtually identical. Let us point out that the main date related to Jesus Christ (Andronicus) is usually considered to be the date of his death (Crucifixion, or the Passions). The date of his birth was calculated somewhat later, with the date of the Crucifixion used as source information. It is said that a monk by the name of "Dionysius Exiguus" (Dionysius the Little) had first calculated the year of Christ's death, and then subtracted 33 years to obtain the date of the Nativity according to the Gospels, qv above. Therefore the brilliant correlation between the dates of the Crucifixion and Hildebrand's death with a shift of 1053 years is extremely important to us. We are led to the idea that the A.D. chronological scale only actually begins in the year referred to as 1053 A.D. nowadays. A deliberate or accidental 1053-year shift buried it under a load of many additional years. Thus, one gets the idea that, according to the erroneous mediaeval tradi-

tion, the "new era" had really been counted from the phantom year 1053 in modern chronology for some time. It was only in the XVI-XVII century that the phantom year 1053 "travelled backwards in time" as a result of another deliberate or accidental chronological shift of 1053 years. This is how "year zero" of the new era was calculated (with a 1100-year discrepancy).

- 4a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. 1053 is a famous date in global ecclesial history. The notorious schism between the Occident and the Orient, or the "ecclesial schism", which exists to this day, took place in 1053 or 1054. This is considered to be the moment when a new epoch began for Western Europe ([196], Volume 4).
- 4b. *Jesus Christ* (Andronicus). The "dawn of the new era" is the time the new church was born – the Christian (Evangelical) one. This "evangelical hue" of the epoch corresponds very well with the XI century "Evangelical Renaissance" if we are to consider the 1053-year shift. The crusades are of a particular interest to us since their ideological basis was defined by the Gospels.
- 5a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Hildebrand is considered to have been "the son of a carpenter" ([196], Volume 4, page 139). Mediaeval chronicles give us a distinctly divine description of Hildebrand (Ablaze with Gold) as an infant: "there were flames of fire coming from his head" etc ([196], Volume 4, page 179, comment 1). Chronicles mention no other pope who'd be the "son of a carpenter". This is a characteristic as unique as its evangelical double in the biography of Jesus.
- 5b. *Jesus Christ* (Andronicus). The Gospels tell us that Christ's father had been a carpenter: "Is not this the carpenter's son?" (Matthew 13:55). Mark calls Jesus himself a carpenter: "Is not this the carpenter, the son of Mary?" (Mark 6:3). The birth of Christ is described as an incarnation of God in the Gospels.

6a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. We didn't manage to find any information about Hildebrand's mother; however, his maternal uncle is supposed to have been the abbot of St. Mary's monastery ([196], Volume 4, page 139). Moreover, Hildebrand is supposed to have lived in the monastery of St. Mary ([459], Volume 1, page 64). This may be a distorted reflection of the fact that Jesus had been the son of Mary. "Hildebrand's biography" made Mary the mother disappear; however, a reference to living in St. Mary's monastery hastened to take its place.

■ 6b. *Jesus Christ (Andronicus)*. The mother of Jesus was called Mary (Matthew 1:18) – thus, the name "accompanies" the birth of both characters in question. In figs. 2.5 and 2.6 we see some interesting mediaeval artwork – namely, a mediaeval relief depicting Our Lady with two

long braids ([992], pages 20, 21 and 211). This is a XII-XIII century relief from the Liebfrauenkirche church in Halberstadt (Germany). "Likewise her close relation from Hildesheim, Our Lady of Halberstadt belongs to the well-known Romanesque iconographic type of *Our Ladies with braids*" ([992], page 23).

7a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. The consensual opinion is that Hildebrand was born in Italy ([196], Volume 4). There is a town in Italy by the name of Palestrina – the name must date to XIV century or a later epoch, when the legends of Jesus Christ (Andronicus) (under the alias of Hildebrand) came to these parts. The evangelical Christ is said to have been active in Palestine (White Camp or Babylonian Camp?) Furthermore, ever since the XIII century the



Fig. 2.5 A statue of Our Lady with two long braids. A relief from the Liebfrauenkirche church in Halberstadt, Germany. Taken from [992], page 20, ill. 15.



Fig. 2.6 Blessed Virgin Mary with braids. A fragment of the previous photograph. Taken from [992], pages 21 and 211.



Fig. 2.7 “The Holy House of Our Lady Carried to Loreto” by Cesare Nebbia and apprentices, depicting angels carrying Mary’s house to Italy. This may be a reflection of the “paperwork migration” of Constantinople events to Rome in Italy during the epoch when the “ancient history” of this city was being created. Taken from [713], page 438, ill. 417.



Fig. 2.8 A fragment of the picture entitled “The Holy House of Our Lady Carried to Loreto” by Cesare Nebbia and apprentices. Taken from [713], page 438, ill. 417.

Catholic Church has been claiming that Archangel Gabriel came to Mary the Mother of Christ who had allegedly lived in the town of Loreto (or Loretto) in Italy ([444], page 198). Christ’s mother may have really lived in Italy – however, this legend is most probably a planted one and reflects the transposition of events that took place in the New Rome to the Italian Rome, founded rather recently (in the XIV century), an in urgent need of an “ancient history” at the time. An indirect proof of this can be found in the rather remarkable mediaeval tradition telling us that Mary’s house used to be in an altogether different place and was *brought* to Loreto later. This tradition is manifest in such works of art as the ancient painting by Cesare Nebbia (circa 1536–1614) and his apprentices, titled candidly and unequivocally “The Holy House of Our Lady Carried to Loreto” (The

Geographical Card Gallery, Vatican – vaulting artwork detail). The picture shows angels *carrying* Mary’s house to Italy (fig. 2.8).

- 7b. *Jesus Christ* (Andronicus). “The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin... and the virgin’s name was Mary” (Luke 1:26–27). Let us remind the reader that Nazareth may well have the same meaning as the Turkish word Nazreti – “holy” ([1181]).

- 8a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Hildebrand’s reforms were preceded by the endeavours of John Crescentius, *qv* above. Both were focussed on the same goal: the glorification of Rome and the creation of a new church whose influence would spread across the entire Europe ([196], Volumes 3 and 4).

- **8b. *Jesus Christ*.** Christ's precursor is John the Baptist. Both of them have contributed to the creation of the new religion to some extent – see the comparison table for the biographies of Crescentius and John the Baptist above.

- 9a. *Hildebrand*.** XI century Rome, possibly the XII century Czar-Grad. Hildebrand is the author of a radical ecclesiastical reform in the Middle Ages, as well as the organizer and supervisor of its implementation. He was a vehement antagonist of the old cult and its devotees ([196], Volume 4).
- **9b. *Jesus Christ* (Andronicus).** Jesus is the founder of a new religion that led to a radical reform in the old church. He had also opposed those who followed the Orthodox Judaic tradition. Some of the reforms implemented by Jesus and Hildebrand are very similar, qv below.

- 10a. *Hildebrand*.** XI century Rome, possibly the XII century Czar-Grad. The well-known decree against simony, or the sale of ecclesial positions ([196], Volume 4).
- **10b. *Jesus Christ* (Andronicus).** Jesus banishing vendors from the temple. “And he went into the temple, and began to cast out them that sold therein, and them that bought” (Luke 19:45).

- 11a. *Hildebrand*.** XI century Rome, possibly the XII century Czar-Grad. Hildebrand's activity is allegedly confined to Rome for the most part, likewise that of his precursor John Crescentius ([196], Volume 4). We have already mentioned the identification of Rome as Jerusalem above – see CHRON2, Chapter 1.
- **11b. *Jesus Christ* (Andronicus).** Christ preaches in the same geographical area as his predecessor John the Baptist – Jerusalem, Judea and Samaria. According to our reconstruction, the Jerusalem mentioned in the Gospels is really Czar-Grad on the Bosphorus.

- 12a. *Hildebrand*.** XI century Rome, possibly the XII century Czar-Grad. Hildebrand had “served” the church between 1049 (the year he first came to Rome) and 1085 (the year of his death – see [196], Volume 4). If we are to consider 1054, the year of the Great Schism, to have marked the beginning of his ministry, the correlation with the datings valid for Jesus (shifted by 1100 years) becomes ideal considering the 1053-year shift, qv below.
- **12b. *Jesus Christ* (Andronicus).** Jesus had lived for 33 years – that is, between 0 and 33 A.D. in Scaligerian chronology ([76]). A 1053-year shift forward in time gives us the interval between 1053 and 1086 A.D. Theology differentiates between the two periods of Christ's ministry: the first one starting from his birth and ending with his death, the other one falling on the period between his 30th year and the Crucifixion.

- 13a. *Hildebrand*.** XI century Rome, possibly the XII century Czar-Grad. Hildebrand initiated the ecclesial reform in 1049 when he had been 29 or 30 years of age ([196], Volume 4). Let us remind the reader that he was born in the alleged year 1020 ([64], page 216).
- **13b. *Jesus Christ* (Andronicus).** Luke the Evangelist tells us that “Jesus himself began to be about thirty years of age” (Luke 3:23). We see a perfect correlation with the “Hildebrand” dates.

- 14a. *Hildebrand*.** XI century Rome, possibly the XII century Czar-Grad. Hildebrand was “born twice”: in 1020 de facto, with his initiation into priesthood occurring in either 1049 or 1053. This provides us with the following versions of his age: 32 or 36 as the age his ecclesial career began, or 65 years of actual age.
- **14b. *Jesus Christ* (Andronicus).** The Gospels also provide two versions of Christ's age: 33 years and approaching 50. The former version is considered to have higher authority, qv above. The second is derived from St. John's indication saying “Thou art not yet fifty years old” (John 8:57). A comparison with “Hildebrand” tells us that 33 years of Christ are very similar to “Hildebrand's” 32, and “not yet fifty” may also refer to the age of 65.

- 15a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. The official beginning of Hildebrand's reform and the ecclesial schism are usually dated to 1054 ([196], Volume 4). All of this is supposed to follow the death of the Roman emperor in 1039 by roughly 15 years – or in the 15th year of the *autocracy* of Henry III the Black in Rome. Let us remind the reader that he had been a co-ruler of Conrad II prior to that date, qv in Table 8, which is to be found in Chapter 6 of CHRON1.
- 15b. *Jesus Christ* (Andronicus). Christ's reforms begin when he is 30 years of age (Luke 3:23) – right in the 15th year of the reign of Tiberius, the “Black Emperor” (see Table 8 in Chapter 6 of CHRON1). Now, according to the Scaligerian chronology, Tiberius ascended the throne in 14 A.D. Thus, Christ's 30th year falls exactly over the 15th year of Tiberius' reign. Another important fact is that an independent dynastic superimposition of the Second Roman Empire over the Roman Empire of the X-XIII century identifies Tiberius as Henry the Black, no less! We see perfect date correlation for Christ and “Hildebrand”.
- 16a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. Roman chronicles dated to the XI century nowadays contain numerous references to a well-known ally of Hildebrand – Countess Matilda, whose influence and finances were always ready at hand whenever support was called for. She is said to have owned half of Italy [!] All of her estate was at Hildebrand's disposal ([196], Volume 4, pages 148 and 192.
- 16b. *Jesus Christ* (Andronicus). The Gospels tell us a lot about the woman who had accompanied Jesus Christ (Andronicus) constantly – Mary Magdalene, the repentant sinner. She is always found by his side ready to support him: “and certain women... Mary, called *Magdalene*... and many others, which ministered unto him *of their substance*” (Luke 8:2-3).
- 17a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. We learn that Countess Matilda's name is spelt MATHILDA ([196], Volume 4, page 180, comment 12. A slightly distorted reading could make this name sound like “Madgilda” (MDGLD without vocalizations), or “Magdalene”.
- 17b. *Jesus Christ* (Andronicus). The name of Christ's ally is Magdalene. MGD LN without vocalizations, which corresponds well with the MDGLD version offered above.
- 18a. *Hildebrand*. XI century Rome, possibly the XII century Czar-Grad. F. Gregorovius tells us there were no findings of coins from the Papal Rome that can be dated to the period between 984 A.D. and Leo IX (mid-XI century). F. Gregorovius points out specifically that “it is all the more surprising that not a single coin from the period of Gregory VII was to be found anywhere” ([196], Volume 4, page 74, comment 41). We shouldn't be surprised - as we're beginning to understand, there had never been any pope by the name of Hildebrand, since he is a mere reflection of the XII century figure of Jesus Christ (Andronicus). Hence the absence of “Pope Hildebrand” coins – no one ever minted them.
- 18b. *Jesus Christ* (Andronicus). We learn that there are mediaeval coins with Jesus Christ (Andronicus) bearing respective inscriptions. One of them can be seen in fig. 2.9. Jesus Christ (Andronicus) has a halo around his head, and the reverse of the coins says “Jesus Christ (Andronicus) Basileus” (King). The coin is presumed to have been minted under John I Tsimisces (taken from [578], Volume 1, page 177, ill. 153). In fig. 2.10 we can see another such coin ([684], table 21). As V. M. Potin points out, images of Christ are “characteristic for mediaeval coins”. In this case we see Jesus Christ (Andronicus) at the bottom, and two mediaeval rulers on top of the flip side. They are allegedly Leo VI and Constantine VII, and their portraits on the coin are those of “Christ's legates” who had received their power from him.