

resolve this, we believe, quite important problem for all Christianity is recorded in the history of these centuries, and there are no historical notes based on the time when Christ was born" ([147], p. 96).

It is believed in traditional history that the use of the term "Christian era" was first suggested by Dionysius Exiguus, a Scythian monk and biblical scholar; however, it was not accepted, and, besides this unique mention, no document until the 7th c. A.D. had spoken of the Christian era. It was only in the 7–8th cc. A.D. that the English historian Bede the Venerable (c. 672–735 A.D.) made use of it; however, his chronicle is unique in this sense for the 7th c. A.D., and the term Christian era got into more frequent use only since the 10th c. A.D. The so-called "Diocletian era" was most widespread in the times of Dionysius (and before him), who allegedly had no desire to count years from the pagan king, and switched to counting years since the birth of Christ (but only for the so-called paschal cycle), 248 since Diocletian, amounting to 532 B.C. ([152], pp. 90–91). The original of Dionysius' texts was not preserved and his "computations" were restored only in the 19th c. A.D. by F. Ginzel and R. Schram [153], [194].

It is strange that Christmas should be regarded by traditional history as of Roman origin [224], [234]. Astronomically, the longitude where the Crucifixion took place is that of Rome. The oldest representation of Jesus' trial is the 6th-c. mosaic in Ravenna ([13], V. 1, p. 93). Of certain interest are stories in the menology (*ibid.*, pp. 118–154). Opening the collection, we see on the first page: "January 1: St. Basil the Great". But "*basilikos*" in Greek means "royal" (*basileus*), i.e., the Christian era started with a holy Great King. Who was he? Why was he so important? Why is he the "great Father of the Church" [220]? He was born in 333 A.D.

Much material demonstrating that the legends of Jesus (1st c. A.D.) and of the Great King Basil are practically identical (4th c. A.D.) was gathered in [13], V. 1. Here, we omit all the parallels, and refer the reader to N. A. Morozov. Note that these almost identical "biographies" are made coincident by the 333-year shift.

We do not assert that Basil the Great and Jesus are the same person. We only stress the far-reaching parallel between the legends of these two personalities, even when comparing explicitly fantastic ones. It is probable that they were copied from another source (Hildebrand?). Note that no other saint but Basil the Great in the menology is supplied with a detailed "biography" that is nearly identical with that of Jesus.

It was conjectured *ibid.* that the Crucifixion of the Great King (Jesus) was carried out due to the religious cult identifying the volcano (Vesuvius) and its smoke column (*stauros*). According to the volcanic cult mentioned in the Bible (see Part 1), the criminals were probably executed by being fastened near the volcano's *stauros*, i.e., crater, after which the God Volcano had to decide whether to chastise the criminal with stones, smoke, fire, etc., or pardon him. The Great King was probably crucified just in this manner. Since the biblical "Mt. Sinai", "Horeb", is most probably identified with Vesuvius, the Crucifixion occurred in Italy, not far from Rome, to which the above observation leads, in particular since the accompanying lunar eclipse satisfies all the conditions of the problem only for Rome's longitude, i.e., where Vesuvius is situated. It is hardly an accidental coincidence. The image of the "cross" to which Jesus was nailed could also have been derived from the stylized