## PREFACE

*This preface is not a usual preface to this concrete book. More likely, it is my free speculations on the theme of long time studies of chronology and problems of «ancient» history in general. In fact, it is a processed and amended transcript of my prolonged talks with the authors of this book.*

*First, let me explain the reason of my interest in the problem of chronology. I have been seriously inspired by ancient, medieval and new history since childhood. I have read a great number of historical works and books. I have good memory, I remember well many historical dates, names, events. For many years I have created in my mind a full enough picture of history of «ancient» and medieval world in the way it is presented to us today. But besides, I like to analyze, figure out various opportunities, compare situations. And little by little, I have got a feeling that something is wrong with dates in ancient history. Here and there were discrepancies which cannot be solved within traditional history. One of the first problems that caused my unconscious concern was the impossibility to place heroes of ancient Greek mythology within the time scale that embraces the surmised period of their activities. Mythical Theseus slaying Minotaur to liberate Athens from humiliating tribute to the powerful Cretan king and then uniting whole Attica under his native town, his contemporaries assaulting the walls of Troy, all numerous exploits of this «generation of heroes» embrace 7-8(!) centuries of ancient Greek history. Of course, myths are an unreliable source. But should historical chronicles that have been rewritten many times, that are rooted in the folklore tradition and tell about events hidden in the dark of centuries, be given this much credit? I understood it is important not to simply read books on history, but also to consider «historical evidence» related to us from an analytical point if view, including, if you wish, from the point of view of a common sense.*

*About five years ago I came across several books written by mathematicians from Moscow State University A.T. Fomenko and G.V. Nossovsky. It turned out that a group of professional mathematicians headed by academician A.T. Fomenko had profoundly dealt with issues of chronology for more than twenty years and achieved interesting results in this respect. These books explained a lot to me and put a lot in its place. The critical part of these books is quite serious, it contains huge valuable material and deserves studying and discussing. At the same time, the hypotheses and reconstructions put forward by the authors may sometimes be argued. Obviously, it is extremely hard to give final reconstruction of*

real historical events, and this part of work will always be subject to criticism. But in the light of already published studies there is no denying that in chronology of «ancient» history accepted today most serious discrepancies have been found which we cannot wave away.

And here I would like to state some of my thoughts in this respect.

## 1. FALSIFICATION OF HISTORY AS POLITICAL WEAPON IN THE STRUGGLE FOR POWER. OPPORTUNITIES FOR GLOBAL HISTORICAL FALSIFICATIONS EVEN IN THE 20TH CENTURY.

In order to maintain the whole concept of new chronology, I think it is important to proceed from the fact that since time immemorial falsification of history, as we know, has been the key political weapon in the struggle for power. The 20th century gives us a lot of illustrative examples.

The most typical and known to all is what Stalin did with our history. **Literally, in 15 years while the living witnesses of the Bolshevik coup were there, he successfully revised history of the Bolshevik Party and the Civil War.** For decades the Stalin version remained official Soviet history. And even now there are still many zombie-like people around who continue to believe that the Stalin history of the Revolution and subsequent events is the only true one. Thus, even the 20th century with its radio, telegraph and diversified communications could not but do away with the role of newly written history as a political weapon. **Just think about the continuing disputes about the arrest and liquidation of Laurenty Beria in June 1953.** And even in newest Russian history we can see something of the kind. Let us take for example the events of 1993. One reads newspapers and understands that various people give various estimation of the same events. It means that in some time all this will be viewed by descendants through the prism of somebody's political predilections. And more likely that the vector sum of the picture they will get would not reflect the reality. It will depend mostly on who and for what purposes would be able to interpret today's history in political struggle in Russia in, say, 50 years.

It is quite evident that such opportunities also existed, conditionally speaking, in the 15th or even in the 17th centuries. With a much higher amplitude of information diversification it was simply impossible to verify and specify historical data. That is why kings, tzars, khans, dukes, that is people who possessed real power and controlled printing houses, historians and chronologists, could practically freely manipulate with descriptions of historical events, or events which they wanted to represent as historical. It seems to me that this argument cannot be seriously refuted, and it is important enough to avoid groundless criticism that it cannot be because it can never be. Here we have «written history». It is written by someone. The first thing which is doubted if this history was like this. We know perfectly even from official chronicles that the Middle Ages were full of fierce court

and political intrigues, fatal dynasty hostility. By the way, dynasty scuffle provides the best opportunities for falsification. In other words, all those royal genealogical trees, all millennium dynasties could be compiled to direct orders of monarchs who needed to prove that his family had a long ancestry. So we can easily assume with almost 100% probability that practically all mediaeval dynasty history consisted mainly of reflections of some mythical figures, very often of the same ones, and served to back up the power of a monarch. We perceive such king's pressure on his servants as another form of uncontrolled power abuse.

**Thus, in order to prove the rights of Henry of Navarre for the French throne, the provincial Bourbons had to be dated 250 years back «to find» in its remote stage a crossing with the house of Capet-Valois!**

## 2. DISCREPANCY IN HUMAN GENOTYPE IN REAL HISTORY AND IN «PHANTOM CENTURIES»

Another evidence in support of new chronology, I think, is discrepancy in human genotype upon comparative analysis of various aspects of life activities in real «checkable» history to which the authors of the book allot 600 years, and in «phantom» centuries. Comparing different stages of mankind development, we find out a dramatic inconsistency in what can be checked and actions or mankind development in those centuries that we are not able to verify.

1) BIOLOGICAL FACTOR. It is interesting to study the speed of multiplication of mankind. Most probably, we have data which can checked. For instance, England from the 15th till 20th centuries when population grew from 4 to 62 million. Or France from the 17th till the 20th centuries starting from the reign of Louis the 14th. Here the population grew from 20 to 60 million. And this was when France in contrast to England took part in atrocious wars. By official information, only during the Napoleon wars 3 million people perished. And evidently, most of them were flourishing men. Thus, France suffered heavy losses in these wars and in continuous small wars in the 19th century and in the slaughter of World War I.

It is quite obvious that natural multiplication was slowed down by wiping out young population twice during two hundred years. I do not say anything about all the nightmares of the French Revolution and the wars of the 18th centuries. Thus, we see triple increase in population in 300 years. In England it was much higher. Probably, due to immigration from former colonies, but nevertheless, the increase was still impressive enough. England is even a more illustrative example since it was in a less degree affected by dreadful wars. The population of England, its genetic fund, did not suffer such destruction. So, we read in official history that it is 4 million in the 15th century and 62 million now. It is a 15-fold growth of population in 500 years. Such factors as joining of Ireland and Scotland are quite nullified by mass emigration to the New World.

Naturally comes a question what population was in those provinces at the breakdown of the Roman Empire in the 4th-5th centuries? At least, the fertile Gallic provinces of the vast Empire were densely populated. If the Eastern and Western parts combined had about 20 million people (minimal hypothetical estimation), simple logic hints that hordes of barbarians invading the Empire also counted millions.

Therefore, if for counting we try to use regressive geometrical progression then we get an irrational result. It turns out that reproduction of people in some period completely stopped or somewhere «a negative growth» started. Attempts of logical explanation, like ascribing this to inadequate hygiene or epidemics can hardly withstand criticism. It is because, according to general historical documents, there was no real improvement of sanitary life conditions of population in Western Europe from the 5th till the 18th centuries. There were epidemics and hygiene was poor. Besides, in the 15th century wars with firing arms started which took many more lives. It is more interesting to compare the population of ancient Oekumene in Pericles' time (the 5th century BC) and Emperor Trajanus (the 2nd century A..D.). If we take the number of residents in big cities and people in the army, we will see enormous demographic growth. Of course, Greece under the rule of Athens is incomparable to the world empire with the center in Rome but the proportions still are not kept. Just look yourself, 15,000 free Athens citizens and Rome and Alexandria with a half million population. On the one hand, there was a one and half thousand rear guard of the united army of the Greek city-states including 300 glorious Spartans staying to protect the retreat of the main forces in the war where the very existence of Hellenes was put at stake. On the other hand, 26 legions (!) were maintained by Rome even in peace time and were drafted without introducing obligatory general conscription. **It is more than the Russian Empire could put to repel the Napoleon aggression in 1812.** By the way, and in the second Punic War (2nd century BC) after three consecutive tangible defeats form Hannibal the Romans sent an 80 thousand army which was also completely crushed by the Carthagenians in the battle at Cannae which became a didactic one. **Nevertheless, Rome had enough reserves to make a turn in a long-drawn-out war which lasted for another 15 years in the whole area of the Mediterranean Sea. The scale of this military conflict is amazing, next time in world history several theaters of military operations appeared in the Anglo-French War in 1755-1763.**

2) ANTHROPOLOGICAL FACTOR. Let us look at the dimensions of a human being. We see, for example, pictures and descriptions of» ancient Greek « athletes. They run, jump, throw spears at some unbelievable distances. In battles they overcome enemies exceeding their number 7 or even 10 times. And then we see armors of medieval knights which could fit only 15-year old youths in the 20th century. Medieval knight ammunition reveals quite shabby physical strengths of people at that time. It looks very strange on the background of the imaginations of ancient powerful

athleticism. We have kind of a sine curve in the development of human muscles. Why would such a change happen? At the same time I admit a sine curve is a natural scheme for development of some class of living beings but not for two thousand years. Qualitative changes should take at least dozens of thousands of years.

3) PSYCHOPHYSICAL FACTOR. And let's consider such an important factor which I would conditionally call a psychophysical one. In the part of history that can be checked, we find out absolutely unbelievable strive of man for discoveries. The vector of technical progress, of learning is directed sharply and continuously upward. Literally, every 10 years something happens, something is discovered, they sail somewhere, something is exploded. Something constantly changes. From Columbus to moon landing, from arbalest to A-bomb, we can see continuous development. There is no «hibernation for centuries» observed. Only upward and forward. And at the same time in traditional ancient history we find that people sort of fall in a many-century sleep. For instance, «ancient Egypt», «dark Middle Ages». There appear some gigantic time zones when the human thought allegedly faded. People of ancient Egypt or ancient Rome would turn out to have had quite a different genetic code. Nothing interested them. That is why they fell asleep for a long time, as a result, nothing would happen. Although the officially proposed ancient history offered Homo sapiens a lot of opportunities for perfection. There were prosperous ancient empires in which people striving for sciences and culture had many opportunities for «self realization». But, alas, __all__ prosperous ancient empires halted at some point and did not develop further.

## 3. TEMPOS OF TECHNICAL AND CULTURAL PROGRESS IN ANCIENT WORLD

They cannot be absolutely put within the framework of human abilities for practical perfection. Here are some examples.

1) PRIMITIVISM OF MUSICAL INSTRUMENTS. The assortment could have expanded for more than one thousand years not limiting with only harp, cithara, reed and flute. For example, there is no evidence of percussion instruments. Violin is, of course, more complicated but it is not Newton's binomial, either. For a thousand «ancient Greek» years they could have invented something. I realize that Stradivarius could be born only in Italy. But, as we are said, there was an ancient colossal period of flourishing of sciences and arts half a century before the Peloponnesus war under Pericles in Athens. After that it was a propitious enough and calm period from the Macedonian till the Roman conquest. And in Rome it was calm for minimum 200 years. And strange as it may seem, it was silence. Rome adopts everything form Greece, but nothing happens in music. Although emperors, noble and rich people allegedly waste away money, hire singers, musicians, poets, incite development of arts. But there is no improvement. Everything

stands still at one point, a primitive enough one. **It is interesting that notes are not invented yet. There are no notes! It is unclear how such a sophisticated society could do without a system of sound recording. As a result, «nothing is left behind». No musical memorials reached us because there were no notes.**

2) INABILITY TO IMPROVE ARMS AND MILITARY TACTICS. If we are surprised with primitivity of Greek-Roman musical culture, we further on encounter an even more mysterious paradox. It is an amazing inability of «ancient» Roman republic and later on for the Roman Empire to improve arms and military tactics. It is just incredible! At the dawn of the Republic Roman citizens formed effective military forces, then the «antic» Republic started armed expansion. And, as we know, the Roman Empire is a state conducting regular offensive wars.

All this we learned from so called ancient sources. Expansion should incite the process of improvement of quality of arms and military theory. But centuries pass, but nothing drastically changes. **Eventually, the Romans could not start to forge steel, though it is not an invention, it is just the matter of time and persistence. Working purposefully one will need only several generations to successfully finish the experiments.** It was extremely important to improve the quality of arms on which legionaries' lives depended and which in general could effect the character of military actions. And we are assured that during their long history the Romans allegedly fought with short swords made out of low quality iron.

**Cavalry.** If we believe «antic» sources, the Roman cavalry was not a serious force. **One of the reasons was that there was no harness! Probably, there were already reins, but there were no stirrups. Stirrups appeared only in the 8th century according to the traditional dating of official history.** Allegedly stirrups came from China. And in the 8th century AD together with stirrups chivalry came. It all coincides — stirrups and immediately chivalry. And it is right and understandable. But ancient Romans did not pay attention to harness at all. But the most dangerous battles in history of Rome were with oriental people, skillful horse riders. With mythical Parthians who disappeared all of a sudden. By the way, there was the Parthian kingdom and then ... disappeared. And those oriental people had two important advantages, i.e. cavalry archers that inflicted heavy casualties on the Romans. Arrows of heavy long bows smashed the infantry, knocked it down in rows. **But Rome did make any attempts to improve shooting arms. Ancient Rome did not have arbalests either. Although, the Romans, masters of ballistics, could have easily invented powerful enough shooting devices which could be operated by one person, like arbalests and long bows.** Nevertheless, it did not happen, and in reality the quality of military actions of the Roman army did not change. There is one more discrepancy. Numerous heroes of ancient Greek myths were splendid archers. Even powerful Hercules had to use arrows many

times. The bow of Odysseus possessing incredible killing power slew unlucky bridegrooms of Penelope. And so many giants were killed by brilliant Apollo with his well-aimed bow!

There are two well-known occasions of crushing defeats of Roman legions. The first is the fall of the Crassus army at Carrhae in 53 BC The second one is Adrianople, the defeat of the army of Emperor Valens in 378 AD The time period between the first and the second is allegedly 400 years! But both defeats are practically identical. In both cases heavy cavalry and archers just smash the Romans. The legions cannot maintain battle formation, the Roman cavalry gets stuck somewhere. The foes break up the formation and start to pursue the shocked crowd of warriors. The descriptions of both battles are almost alike. By the way, they took place in Asia Minor close to each other. In accordance with the proposed new chronology, it is more likely that the two mirages just lie on each other. In reality, a western army was once in ancient time completely defeated because it could not withstand well-aimed arrows and heavy cavalry cutting the formation apart. Quite probably, it was one of the battles of a medieval Trojan war.

It is interesting now to look at all glorious history of Roman victories from another point of view. It is also strange why the enemies of Rome did not adopt anything from the Romans for a long time. And, say, king Mithridate, with who they had long wars, had enough wit and means to work out effective countermeasures. In reality, the Romans did not show anything but legionaries' drill and high military discipline. Nevertheless, there are 400 years between these mentioned battles at Carrhae and Adrianople, and in all those years the Romans allegedly did not suffer serious defeats except the fall of the legions of Quintilius Varus in the battle against the German barbarians in the Teutoburg Forest.

The progress in invention of new means of destruction of human beings starts only in the 14th-15th centuries. And it has never stopped since then. The human mind invents something literally every 10-15 years. And before that nothing allegedly happened for many centuries.

Official history gives quite a bizarre presentation of the development of heavy weapons. From the 8th till the 14th centuries there was only minimal improvement of knight troops. Their numbers are extremely limited, regular armies are very small. The reason was that arms and ammunition were extremely expensive. A fully equipped knight was an enormous force. And in the epoch of glorious king Richard Lion's Heart a detachment of several hundreds of well armed knights could disperse a whole non-professional army. This fact tells something about a number of people and that the mankind was mostly poorly prepared. Evidently, it did not have such rich history behind itself yet.

But in the 14th century when powder and firing arms appear, everything starts to change rapidly. All of a sudden, man reveals abilities to fight with medieval fortified constructions. Immediately a necessary missile flight path is calculated. **Already in the 15th centuriy all Italian fortresses fall on**

*French troops because the French have new small mobile cannons which can literally crush in pieces high walls of old forts. And immediately engineers minds start to work rashly, and in the 16th century there appear fortified constructions that can sharply reduce the crushing power of artillery. And after that everything develops quickly within the framework of the classical theory «missile — armor».*

## 4. DISCREPANCY BETWEEN TASKS OF GIGANTIC STATE BUILDING IN ANCIENT TIMES AND MEANS OF THEIR FULFILLMENT

*I also seems to me that there is an obvious discrepancy between tasks of «ancient' gigantic state building and methods of their fulfillment described in the «antic historical documents».*

*1) ABSENCE OF GEOGRAPHICAL MAPS. The Roman Empire was famous, and it can be confirmed by every more or less educated person, for diversified network of roads and communications. It is impossible to imagine that those roads existed without numerous geographical maps. Of course, there were maps, otherwise one cannot imagine thorough planning of Roman military campaigns. Scientific principles of mapping were proposed by «a great geographer and astronomer of ancient times» Claudius Ptolemy. But at that time it was hard to explain the cause of strange disappearance of that epoch's maps. Simple explanation by barbarian destruction cannot be accepted by common sense because any not ordinary chiefs, and we must place mythical Alaric and Attila among them, would quickly evaluate the quality of this product. Roman maps would be guarded like the apple of an eye, as they gave its possessor a great advantage in the fight with numerous enemies. Reactionary medieval church did not seem to include descriptive geography (not touching upon the point of the form of the earth globe) and topography into the list of heretic sciences. **Then how can we explain wide circulation in the 6th-14th centuries of illiterate coarsely painted pictures proudly called maps? How could western European crusaders reach Jerusalem with such informative means?***

*2) ABSENCE OF BANKING SYSTEM AND GOODS CREDIT. «Ancient» documents keep complete silence about banking system and goods credit in the «ancient» Roman Empire. I think that orderly life of an empire implies prosperity of trade. And trade in the Roman Empire especially in the size we are told about needs in existence of credit institutions. In medieval Western Europe they came about just at the moment when grounds for empire appeared. When there is an empire, there are trade credit institutions, there is credit system. One has an opportunity to move around vast territories without carrying bags of gold. The «ancient» Roman Empire with its practicism could have come up with something of the kind for 300-400 years of its calm and rhythmic life. It is interesting that by the official historical version, banking system will appear in the Middle Ages just in Italy, in Genoa, Florence, Milan.*

## 5. UNLUCKY DESTINY OF FUNDAMENTAL SCIENCE IN ANCIENT WORLD

*1) ABSENCE OF GREAT SCHOLARS SINCE THE FIRST CENTURY BC* From traditional history we know much about scholars of ancient Greece. Even too much. The life of Aristotle merely from the first till the last day. Socrates, a mythical figure, as many scientists believe, left a detailed life description. We know all the dialogues of Plato with his pupils. And we know about Archimedes, about Heraclitus, we have some pieces of information about mythical Pythagoras. Look anywhere, there is always some information... And we heard about Aristarchus of Samos, an ancient precursor of Copernicus, about his expulsion for his heretic theories. We studied thoroughly about Euclid. And all of sudden — a gap! Since about the first century BC there has been a gap. There are no more scholars! Scholars disappear. Of course, there are historians, geographers and philosophers, but development of fundamental sciences completely stopped!

We know well that in the Roman Empire there was a period when a whole dynasty patronizing sciences ruled. In the first, there was Adrian who, truly speaking, preferred monumental construction. But after that there was well-educated Antoninus and then, at last, Marcus Aurelius, a philosopher emperor, patron of sciences. It was a Golden Age by all parameters! In such time geniuses enjoy a lot of freedom. Just look at the rein of Elizabeth and Catherine the Second, and here is great prosperity! Lomonosovs keep coming from common people. But nothing of the kind takes place in «ancient Rome». Empire is almost endless, covers the whole ancient world, the most talented peoples. But there is voidness in real science. As the main value, we have «carefully» preserved science like compilations of the first Christian theologians who tried to adapt new religion to political and cultural realities of the Roman Empire.

*2) ABSENCE OF GOOD COUNTING SYSTEM.* One neglects the fact that the roman counting system does not suit any serious calculations. Just try to divide big numbers in a column or figure out the volume of a complicated geometrical figure. And what about the theory of continuous fractions? But nevertheless, the «ancient» Romans did some calculations, even complicated ones. Large scale architectural projects, engineering, ballistics — all this required the most precise calculation. It is hardly possible to build a cathedral, bridge or to take a fortress without accurate calculations. It is absolutely inconvenient to use clumsy Roman numbers in multistage astronomical calculations. Then it is just time to wonder what counting system famous Greek scholars used? Say, Archimedes, Aristarch of Samos, Euclid, Ptolemy. They really needed a perfect model for calculations. **But if they had such a system of counting then why pragmatic Romans who had adopted the best from the Greeks ignored this cornerstone of any science? The only logical explanation is that the Greeks did not have such a system.** Really, attic and ionic systems of counting «recorded»

*in official history were even more clumsy than the Roman one. But how did then they count? It is not a secret that all «antic» science is surprisingly well associated with «Arabic» medieval counting. The latter appeared, according to official history only in 10 centuries after fundamental works of «ancient Greek» founders of mathematics and physics. Here is an incredible time gap! And during this time period in spite of disappearance of all scientific traditions, «ancient» manuscripts were constantly renewed. Although the purpose of was not clear, if one takes into consideration that the subject of description did not exist in real world. And where did monk scientists come from who were able to make out complicated formulas without special training?*

*In fact, in all those copies of the above mentioned works to which we can have access common «Arabic» numbers, that we are accustomed to, are used. At the beginning of the book printing epoch surprising «carelessness» of publishers did not preserve for descendants examples of mathematic equilibristic exercises of «great minds of ancient time» who were able to solve hardest problems only with the help of letter images!*

*3) ABSENCE OF CHEMICAL INVESTIGATIONS. Nothing is heard about any chemical investigations in ancient world either. There were no chemists, no alchemists. I wonder why alchemists appeared only in the Middle Ages? The very idea of transformation of kinds of matter dates back to the beginning of the philosophical thought. Ancient Greek philosophers, evidently, believed that transition from one substance state into another was the major phenomenon in nature and tried to prove all this theoretically. But for no reason they did not make any specific practical steps. There never appeared «ancient Greek» chemistry.*

*We read a lot about Greek fire that was a sinister weapon of the Byzantine army in the early Middle Ages. And hardly it was just crude oil for in this case Byzantium would not be able to hold a monopoly on such an effective military means. Most probably, chronicles described some complex chemical substance which implies some kind of knowledge in this field. But we do not know anything about chemical studies in medieval Byzantium.*

*4) ABSENCE OF GOOD MEDICINE. We will say a few words about anatomy and medicine. The works of Hippocrates did not come to us as well as, by the way, works of other good doctors. It is quite strange because emperors and kings needed medicine not less than improvement of military cause. All conditions for that seemed to be there in the «ancient world». But for no reason at all, no practical steps were made in this direction. As well as chemistry, medicine and anatomy appeared again «suddenly» only in the Middle Ages. I think it is strange that Homer's poems and other masterpieces of «antic» literature survived better in the gloomy epoch of the Middle Ages than valuable treatises on healing of a human body. Though, skillful doctors would be useful for barbarian kings not less than for educated Roman emperors.*

*5) POOR DEVELOPMENT OF SOME OTHER ACTIVITIES. By the way, all the thoughts associated with science and development of culture are also applied to other so called ancient civilizations: Egypt, Babylon, China. Here progress also reaches some level and then without any real reasons everything halts and dies. And, as the authors of this book convincingly prove it, there are no material confirmation of «ancient prosperity». Except, of course, those in which we are ready to believe without requiring any further explanations.* **It is very important to point out the fact that all technical and cultural achievements of the «Ancient World» are surprisingly correlated with the level of development of European civilization by the moment of the first printed publications of works of «antic» authors. Inquisitive mind of the «antic» genius could not invent anything for 10 centuries that would have superseded achievements of Europeans who, as we know, had maximum 300 years of progress of Renaissance behind them!** *In the light of this it would not be too bold to put forward an assumption, staying within the frames of sound human logic, that medieval authors wrote all «antic» history in the 15th-16th centuries. And what they did was a mere projection of their medieval world into the past. They took every day environment of their time and extrapolated it to «ancient Greece» and «ancient Rome». And then they added not qualitative changes — they did not have Julius Verne's imagination — but purely quantitative changes. The life of «antic» world created by imagination was embellished by that «ancient people had more of everything». But naturally, there were no innovations in arms, science, everyday life. It looks like that no one cared that , by official history, the 15-16th centuries were on the same level of development as the Roman Empire in the period of its highest power. Although, «the ancient empire» in the time of prosperity could have created the elementary things we talked about.*

*Now look carefully at biographies of outstanding people of the «ancient world». Bright details turn these «biographies» into works of literature. Amazing is the precision with which «antic authors» restore minute episodes from lives of their characters. The bitter remark of Alexander of Macedon to Parmenion during the discussion of peace proposals of king Darius, the instructions of Caesar to his legates before the battle of Pharsalus, the words of Julian the Apostate before his death, all these most valuable evidences were most probably immediately written down by the witnesses, and reached the biographers in the unchanged form having passed from hands to hands with reverent trepidation. To tell the truth, it happened that different sources contradicted one another, but the «true» picture of the event was always reconstructed, and apocrypha was thrown into the dumping ground of history. Unfortunately, modern biographers have completely lost the «ancient» art of intuitive comparative analyses. And in spite of obvious improvement of communication means voluntary informers did not perform effectively at all. Besides, characters of newest history themselves fail to speak sharp aphorisms in critical moments. We have to*

do with the fact that in biographies of most famous personalities there are blank spaces, many important periods of their lives are poorly described because of absence of ample true evidence. Naturally, major historical events of the last 300 years are freely interpreted depending upon the sources available to or selected by the author. **The 14th of July 1789 or the 14th of December 1825 lack crystal precision of facts in their endless descriptions which are characteristic of the story about Catiline's conspiracy and its suppression that is preserved for the convenience of study in only one version.** Bookshelves full of motley historical analytical literature should not mislead anyone since 99% of these books were written in the last 150 years and mainly amend and develop condensed description of the original. Someone having thoroughly analyzed the «ancient» text puts forward a new hypothesis naturally staying within the traditional chronology. Later on, this hypothesis undergoes multiple discussions which results in opening of a new endless field of studies. That is why we should be aware that the images of famous «antic» commanders, politicians, philosophers, we have formed in our imagination, have been seriously adjusted by every new generation of historians. At the same time the starting database, even considering new archeological excavations, remained practically unchanged. Most of the «stories of the far away past» are based upon one specific source, one author whose works are unconditionally believed in and serve a starting point for all following amendments. Thus, the creation of the Great Persian Empire of Ahemenids is mentioned for the first time in Herodotus' «History». The history of the Punic Wars alongside with the information about Carthage was firstly related by Polybius. Alas, the sources he refers to did not live till the book printing time. By the way, this productive author was very unlucky. Out of 40 (!) books of his «World History» only 5 (!) were fully preserved that made future restorers of history think up many details of Hannibal's campaigns. **I need to point out that unique preserved evidence was always presented by the side that won in the military conflict. It first of all by all means eliminated any mentioning about the losers (burning of Susa, demolition of Carthage and Jerusalem) and then formed an official point of view.** Such interpretations should not be given confidence even in traditional historical concept making.

6) PAUCITY OF LIFE CONDITIONS AND DEVICES. Every day life of the Roman Empire is described in fairly great detail. But let us have a look at the household environment of the ruling elite. Forks, knives, chairs, functional kitchenware — these household items so natural for sophisticated aristocratic life style cannot be found. Special skillful chefs were hired, money was not cared about. They arranged big feasts. Great commander Lucullus is famous with descendants mainly for this. **But refined culinary taste did not influence table arrangement which remained rough and primitive.** In a word, it did not correspond to the status of the world's empire. One recollects immediately that in the 16th century European nobles continued to eat with hands and munched noisily!

I happened to be on the Briony, Croatian islands in the Adriatic Sea. Unique, very beautiful places. Tourists are told that there was a summer residence of Roman Emperor Domitian here. The place really suits the purpose, it is not far from Italy, the water is very clear, the climate is smooth, etc. There is even a water supply system between the main islands of the archipelago — Great Briony and Minor Briony. The water supply system was allegedly built by the «ancients». The guide explains in detail how it was done. Slaves dived using cane pipes instead of aqualung and put pipes on the bottom. The result is impressive if you take into consideration that the depth is at least 50 meters.

Naturally, there is a lot of «antic» kitchenware. In the flea market you can always buy a big pitcher for grain or a small amphora for incenses. Local smugglers bring them up in large quantities now. The Adriatic Sea was both for the Greek and for the Romans an important trade route, many ships were wrecked.

There are also «antic» excavations. But the very settlement, which is shown, turns out a medieval, Byzantine one. Quite ugly, probably of the size 100 by 200 meters. But, of course, there is an old legend telling about some other settlement, a much older than the existing ruins which had been located on this place. And further on come the ruins of an «emperor's» palace. One can see remains of some construction, steps coming out of the water. But, frankly speaking, it is not impressive. And here, the guide continues, senators lived. They lived quite uncomfortably, I would say. There were bath houses there, we are explained. Here — hot water, there — cold water. Nothing special. The general impression is that the islands cannot be rated as super elite resort of the world's empire. If one does not use imagination in full swing.

## 6. ABSENCE OF ANCIENT DATE INSCRIPTIONS

Now, when we again return to the real medieval period, it is necessary to point out one more fact associated with human psychology. The fact of absence of «ancient» dates. My own search was not a success. On the walls of the numerous cathedrals, palaces, churches there were only plaques with dates of the presently adopted chronological system. You are told, for example, that this cathedral is 500 years old. But the plaque is put on only in the 19th century or the 20th century. The most bashful ones write when the plaque appeared. And if it is not written, nevertheless, it can be seen immediately the plaque is a clearly foreign element here. There no old dates. Even hand inscribed. In Western Europe I have not found even a single really old construction on whose walls there would be inscribed or engraved a note authentic with the declared year of the end of construction. There are not such notes, but the guides tactfully avoid this point. Well, they did not write it, that is it.

*What we can do is just to envy the moral resoluteness of our far ancestors who were able to stand a little devil of vanity and refrain form the temptation to send a message to the future «Osya was here» plus the date.*

## 7. EXAMPLES FROM IMPRESSIONS

*1) JERUSALEM. We immediately recall crusaders who captured it. There are numerous crosses on the walls left allegedly by participants of crusades in the 11th-12th centuries.* **But there no old dates anywhere put down in the same time.** *For some reason duke Gottfried Bullion did not want to leave the date of his triumph for his descendants, «I, Gottfried Bullion, French duke, captured the Holy City in the year of 1099 B.C...» He wrote nothing of the kind. For no reason he left no messages. Although the walls are ideal for inscriptions. Alas, there is nothing. They should have scraped something. Void. No official notes, no unofficial notes.*

*2) LEON (SPAIN). The city of Leon in Spain is proud of the status of the ancient capital of the Castile Kingdom. In the initial period of Reconkista, before «liberation» of the central regions of Spain and moving the capital to Toledo the capital allegedly was there. Correspondingly, there a palace which would be told about showing a grandiose picture in the City Hall depicting a solemn ceremony of a royal reception. Although, it is not clear when and by whom it was created. Considering everything, there were the most powerful kings of the Iberian Peninsula here. But there no even ruins of the palace left. Moreover, it is not known where the palace was situated. A catholic cathedral was supposedly built on its ruins in the 13th-14th centuries. And the palace is said to have burned. It happens often. When it is hard to explain something fire comes about. (Let us recollect the terrible fire that caused irretrievable losses to the library of Alexandria, a treasure collection of the «Ancient World»). But was the palace really respected so much as a holy place that they could not find a better place in the city for building a cathedral? By the way, the magnificent building of the cathedral and amazing colorful stained-glass windows have been well preserved.*

*3) KORCHULA (ISLAND IN CROATIAN ADRIATIC SEA). The most picturesque not very far away from Dubrovnik. An old city appeared within a fortress which could be founded not earlier than the middle of the 16th century in the epoch of more or less developed artillery. The matter is that the fortress is located right in front of the peninsula and has embrasures. The only purpose for such a location was to drive off ships willing to get off at the continent. The main sight of the island is a cathedral officially dated in the 15th century. Immediately I rushed to look for old inscriptions, but there were no them at all. Everything offered is inscriptions of the 20th century, of Josip Broz Tito's time telling that here 500 years ago there was this and this. The inscriptions are detailed but all of them are of Tito's time. About 50 meters away from the cathedral a little church is located which is obviously older than the cathedral. Very few people attend it, and I was the*

only visitor. There is nothing special about it. There stone sculptures of the Apostles and the Evangelists. At first glance, something seemed wrong. **After looking carefully I saw that the apostles St. Paul and St. John were missing.** Well, it did not mean that the statues had been before and then disappeared somewhere. No, the row of statue in the shape of a horse shoe was completed. No «gaps» in the row. That was the initial idea. How could that happen in Croatia, in a faithful catholic country? But we should not suspect medieval Croatians, forgive us, God, in sacrilege. More likely, in the 16th century good Christians at the Adriatic Sea did not get exact instructions form Rome pertaining to «the generally accepted canon». I think it is important that Paul and John are missing. According to official church history, they are the least traditional figures causing the deepest argues among different trends in early Christianity.

4) COLMAR (ALSACE, FRANCE). I also remember a recent visit to a cathedral in Colmar. As whole Alsace, this small town was a subject of continuous arguing between France and Germany and often moved from hands to hands. Since World War II it has been France, although traces of the German influence are still visible. As a tourist guide book says, there are three levels in the cathedral. Everything begins allegedly in the 6th-8th centuries, then it goes up to its reconstruction sometime in the 15th-16th centuries. And there is a real date of its construction. As usual, I look for old inscriptions or dates. Seemingly, there are no dates, there is only a story of the guide how and when the cathedral was built. This form is the oldest, this one is middle, and this is the newest form. This is how the cathedral changed, here walls were added... And all of a sudden, I see an inscription and immediately realize that this is the only old artifact in this cathedral deserving the most careful attention. The inscription can hardly be seen, but it is clear it is in three languages. The first is, naturally, Latin, but the use of the other two amazed me because they were Greek and Hebrew. **Greek and Hebrew in a catholic cathedral!** Even if at that time the town was under control of Huguenots, does not principally change the heart of the matter. The Calvinists also actively fought with orthodox «heresy» and «Judes».

My intrusive inquiries made the city archive keeper study the mysterious inscription. The result of his research was an article in a local newspaper which told about a terrible epidemic of cholera in 1541 that wiped out almost half the population of Colmar. The purpose of the inscription in the main church was to remind about the horrible tragedy that overtook the town. As for Greek and Hebrew, the author thought, in that time the use of these «not traditional» languages was considered the sign of a good tone and special education among the intellectuals and humanists. Surprising tolerance for Europe of the middle of the 16th century which, according to the official chronology was on the threshold of bloody religious wars! It is interesting that the lengthy speculations in the newspaper did without literal translation of the inscription in question into modern French! Besides, one

more remarkable discrepancy was ignored in the article. I suppose that the inscription of such importance on the wall of the cathedral should have been clear to common town residents. **Then in which named language, may I ask, could the local Franco-German people understand this text in that time?**

You will not be mistaken in supposing that many of the questions put by me have already been noticed by historians and philosophers. However, all similar discussions boiled down in the long run to attempts to explain, sometimes quite clumsily, dubious moments and discrepancies in traditional historical interpretations. Thus, in his famous book «The Sunset of Europe» outstanding German philosopher of the 20th century Oswald Spengler dedicated the whole chapter «On the Meaning of Numbers» to proving that ancient mathematicians were able to solve the most complicated problems without corresponding digital symbols. Dozens of pages of heavy speculations are dedicated to showing special essence of antic mathematics that was, as Spengler, stated, the highest form of harmony of the ruling world perception of that time. Mathematics of ancient Egypt or ancient Greece forcefully taken out of the system, where it was created, would inevitably lose comprehension. That is why understanding of the same things came to modern scholars and their far predecessors in principally different ways. I quote, «**Would mathematics be just a science as astronomy or mineralogy (! — G.K.)**, its subject could not be defined... No matter how forcefully we, Western Europeans, would apply our notion of number to what mathematicians in Athens and Baghdad dealt with, there is no doubt that the theme, purpose and method of the science with the same name were absolutely different there» or «They (Eudok, Apollonius, Archimedes — **G.K.**) use profoundly thought over and hardly comprehensible to us methods of integral calculus (! — **G.K.**) which have only a seeming similarity to the method of definite integral of Leibniz...» And further on in the same way. In the most complicate places Spengler appealed to sacral and mystical sense ascribed to numbers in ancient time, thus moving the problem to irrational sphere of comprehension. It is clear that such metaphysical alchemistry makes absolutely senseless the issue in what system of calculation theoretical and applied tasks of the ancient science were solved. **To believe or not to believe in a possibility of constructing magnificent memorials of «ancient time» proceeding from «general thinking», without making mathematical calculations checked many times, depends, to my mind, upon the ability to overcome deeply rooted prejudices.**

It very important to mention that the global Spengler's concept described in «The Sunset of Europe» lay claims to discovering the hidden mechanism of development of human society. On the basis of the factual material the German scientists had, he figured out a cyclic pattern of rise and breakdown of various, civilizations not linked with one another. Spengler proved that accumulation of certain spiritual, scientific and political potential inevitably

brings any civilization to stagnation and then to death. In accordance with strict parallelism of his concept, Europa having stepped in the period of constant cataclysms (the book was published in 1918) is doomed to repeat the sad destiny of all «ancient Atlantis» in the near future. Gloomy predictions pertaining to prospects of the European civilization which were an integral part of spiritual studies of Western intellectual elite were presented in brilliant fiction and poetry images. And we did the same: «Aren't you, European world, once an idol of passionate dreamers, bending your inglorious head to the grave...» (M.Lermontov «Dying Gladiator»). But Spengler was the first to put his pessimistic predictions in a strictly scientific form. By all comparative criteria pedantically selected form «past experience of mankind», by the end of World War I approached the edge of development over which there was dark voidness of decay. Today we know that Spengler was badly wrong, the European civilization (of course, the USA belongs to it) could survive nightmare of the two devastating wars, a series of economic crises, mass social upheavals and, in the end, strengthened its role of the main locomotive of all mankind's progress. It is quite right to suppose that he entire analytical method put forward by Spengler turned out profoundly faulty. Too simplified scientific schemes very often cannot withstand confrontation with reality. Ironically, in potential arguing this conclusion pertaining to the Spengler concept will more likely be actively supported by those who were brought up and then taught themselves basing upon the dogmas of Marx' historical materialism. **But equally we can say that brilliant mind came to the wrong conclusions as a result of fruitless wandering in a maze of forged historical materialism.**

But eventually mankind absolutely believe in modern panorama of world's history. We got used to consider ourselves part of endless ancient historical process in which Egyptian pharaohs, Chinese emperors, Assyrian chariots, Macedonian phalanges, Greek philosophers and Rome gladiators feel comfortable. And it would be naive to underestimate incredible hardships and even risk associated with the attempt to destroy this fairy tale world. The world formed for each of us by kids' books, school textbooks, masterpieces of world literature. The world reflected in movies, advertisement reels, Internet sites. The world in which everything is put in its place and every question has a satisfactory answer. And what about eternally boisterous spirit of learning constantly pushing mankind in the abyss of the unknown? In bygone time with their mother's milk people got the belief that the Earth is flat and is located in the center of the Universe, and watching the Sun that every day crossed the sky, became more convinced in truthfulness of it. Those who persisted in the reverse confronted arguments more effective than cursing «scientific reviews» in mass media. The completed building of classical physics was the pride of the scientific world in the end of the 19th century. The fall was quick and sudden, charlatan Einstein could not be fought with without means of medieval inquisition.

However, historical clichés and stereotypes we are used to can be

*preserved by only altering the angle of viewing. In many directions of idealistic philosophy the reality of current or past events is verified only through the world perception of every specific individual. In this case, the point of view of the absolute majority is an ample proof of truthfulness of generally accepted chronology. Hume and Schopenhauer would regard a different approach absolutely senseless.*

*Although, one will have to take into consideration the fact that most of the people prefer to learn about the past in cinemas or from TV. Hollywood interpretations of great historical events become reality. Brothers Gracchi were contemporaries of Crassus and Pompey, king Arthur had a huge army of armored knights, these «historical facts» repeated thousands of times in endless movies and videos inevitably become an integral part of social consciousness. The theme poorly presented in science fiction is refraction and alteration of the past under the influence of mass hallucinations of the crowd.*

*There is no doubt that serious historians imaging their science as an exactly recorded report of life of the whole mankind will indignantly deny the proposal to look for a shelter in a virtual hypostasis of history. Well, then they are welcome. They will have to rebut the revolutionary concept of world history development worked out by A. I. Fomenko, G. V. Nossovsky and their colleagues in an honest scientific dispute using serious arguments and waving favorite accusations in charlatanism and incompetence.*

*Garri Kasparov*

## Investigation of English History

A.T.Fomenko, G.V.Nosovskij
NEW HYPOTHETICAL CHRONOLOGY AND CONCEPT OF THE ENGLISH HISTORY.
BRITISH EMPIRE AS A DIRECT SUCCESSOR OF BYZANTINE-ROMAN EMPIRE.
(SHORT SCHEME)

**ABSTRACT**

This article is devoted to the investigation of traditional version of English chronology and English history. It should be mentioned that this tradition was established only in 15-17th cc. (and especially by Scaliger and Petavius) as a result of attempts to construct the global chronology of Europe and Asia at that time.

The results of our investigation show that modern version of English history (which is in fact a slightly modernized version of 15-16th cc.), was artificially prolonged backward and became much more long as it was in reality. The real history of England, as it was reflected in written documents, was much more short. The same is true for other countries.

In correct version, ancient and medieval English events are to be transferred to the epoch which begins from 9-10th cc. Moreover, many of these events prove to be the reflections of certain events from real Byzantine-Roman history of 9-15th cc. Consequently, the Great Britain Empire is a direct successor of medieval Byzantine Empire.

This effect for English history corresponds to the similar "shortening effects" for traditional histories of other countries (Italy, Greece, Egypt, Russia etc.). Such effects were discovered earlier by the authors (see our previous publications). A discussion of the whole problem of global chronology and a history of this problem one can find in [1],[24]. English history is not an exemption from the "rule".

We do not think that all speculations which are suggested here are final ones. Surely, they are subject to further corrections and clarification. Nevertheless, the general concept is quite clear and seems to be a final one. The aim of present work is only to present main points of our new version of reconstruction of the real English history.

**CONTENTS**

1. INTRODUCTION

**REFERENCES**

# 1. INTRODUCTION

This work belongs to the scope of investigations carried out by authors in order to give a critical analysis of ancient and medieval chronology, and also - to try a reconstruction of real ancient chronology. The whole history of the problem one can find in A.T.Fomenko's books [1],[24]. In these books some new statistical methods of obtaining true dates for ancient events recorded in old chronicles were suggested. As a result, a new chronology of Europe, Asia, Egypt and Northern Africa based on a statistical investigation of ancient texts, was suggested in [1],[24]. One also can find there a list of all publications by A.T. Fomenko and his colleagues devoted to chronological problems.

This new concept of global history and chronology confirms some ideas which were expressed by different scientists in 16-20th cc. The most important were ideas of famous Russian scientist N.A.Morozov (1854-1946) who had an extremely wide range of scientific interests in many different branches of natural science and history. Very interesting works devoted to the problems of traditional chronology were written by Isaac Newton, J.Gardouin, R.Baldauf, E.Johnson and others.

As a result of application of statistical methods to historical science, A.T.Fomenko discovered a "fiber structure" of our modern "textbook in ancient and medieval history". In such a way we will call a modern chronological tradition in history which is expressed in all our textbooks. It was proved that this "textbook" consist of four more short "textbooks" which speak about the same events, the same historical epochs. These short "textbooks" were then shifted one with respect to other on the time axis and then glued together preserving these shifts. The result is our modern "textbook" which shows the history much longer than it was in reality. To be more precise, we speak here only about a "written" history, i.e., such history which left it's traces in written documents which finally, after their certain evolution, we possess today. Of course before it, there was a long "pre-written" history, but information about it is lost.

Resume is as follows. History which we in principle could learn about today, starts only in 9-10th cc. "A.D." (i.e., 1100-1200 years ago). And the very name "A.D." attached to the era which we use now, is not correct. New results concerning the problem of reconstruction of real ancient chronology one can find in two last Fomenko's books [4,5] devoted to history and chronology.

An important step to the reconstruction of real ancient chronology was made by publication of a book [3] written by A.T.Fomenko, V.V.Kalashnikov and G.V.Nosovskij. In this book the true date of compilation of a famous ancient scientific manuscript, the Ptolemy's "Almagest", was (approximately) determined as a result of statistical analysis of numerical astronomical data in the "Almagest". Traditionally it is assumed that the "Almagest" was compiled not later than in 2nd c. A.D. In [3] it is proved that the real date of it's compilation belongs to the time interval from 7th century to 13th century A.D.

Later, in 1992-1993, A.T.Fomenko and G.V. Nosovskij applied new statistical methods to Russian history. In Russian history there also were discovered chronological shifts and duplicates. It proves to be very much different from well-known version of Russian history which was suggested in epoch of Romanov dynasty reign in Russia. The book "Chronology and General Concept of Russian History" by A.T.Fomenko and G.V. Nosovskij is being printed (in Russian).

In 1992-1993 authors recognized that the history of development of English chronology and English history itself is a very interesting and important point in the whole scope of global chronology reconstruction. In our analysis of Russian old documents it was necessary to use also some English documents. And immediately we came upon several such amazing facts that, it become quite clear to us that English history (which is rather "spoiled" in modern "textbook") gives new and important information to the reconstruction of real chronology of Europe and Asia.

We tried our best to make this work independent from our previous works. Nevertheless, such dependence exists. That is why we recommend to anyone who really wants to understand the whole problem of reconstruction the English history as it as in reality, to look through mentioned above books and scientific publications by authors. We believe

that this work is good for the beginning and it could serve as a starting point to the reader. We tried to avoid citation from other our works here (as far as it was possible).

## 2. BRIEF REVIEW OF TRADITIONAL CONCEPT OF ENGLISH HISTORY

### 2.1. The most old English chronicles

### 2.1.1. The Anglo-Saxon Chronicle.

To understand a material we are going to present here, it would be better if a reader knows main things from English, Roman and Byzantine history. As to Roman and Byzantine history, we assume that it is more or less the case. But old English history is not so generally well-known. That is why we are going to present here a brief review of "English history textbook".

Surely, we could simply suggest that a reader looks through one of modern books concerned with English history before he reads this paper. But all such books are necessarily the secondary texts which, in fact, copy an information from more old texts and documents devoted to English history. The problem is that this coping proves to be not so good (part of information is lost). That is why we prefer to analyse medieval historical texts themselves rather then modern textbooks, which are based on them. An important advantage of these medieval texts is that they were written more close to the time of creation of now traditional global chronological version (it was I.Scaliger's one). Our experience says that an information about old history was been lost while publishing new and new textbooks from that time up to now. Medieval texts are more valuable for reconstruction of real history.

Our analysis was based mostly on three famous medieval English chronicles: Anglo-Saxon Chronicle [2], Nennius' "Historia Brittonum" [8] and Galfridus Monemutensis' "Historia Brittonum" [9]. In fact, these texts form a basis for modern concept of old and medieval English history.

Also we used well-known "Chronological Tables" which were compiled by J.Blair [6] in 18th c. - beginning of 19th c. These fundamental tables cover all historical epochs which seemed important to experts in the end of 19th century.

Now it is assumed that so-called "legendary" English history started from the time of Trojan war, i.e., in 12-13th cc. B.C. Nevertheless a 1000-year period from Trojan war to the epoch of Julius Caesar (1st c. B.C.) is considered usually as a "dark time".

From the time of creation and establishment of modern chronological concept (by I. Scaliger and D.Petavius in 16-17th cc.) it was assumed that "written" English history

starts from 60 B.C. when Julius Caesar conquered the British islands. But it is known today that documents speak about English history only from approximately 1 A.D., i.e. from the rein of Octavian Augustus. It was the 1 A.D. when Anglo-Saxon Chronicle began its records ([2], p.4).

**The Anglo-Saxon Chronicle consists of several separate manuscripts:**

Manuscript A: The Parker Chronicle (60 B.C. - A.D. 1070),
Manuscript B: The Abigdon Chronicle I (A.D. 1 - A.D. 977),
Manuscript C: The Abigdon Chronicle II (60 B.C. - A.D. 1066),
Manuscript D: The Worcester Chronicle (A.D. 1 - A.D. 1079), (with twelfth-century addition 1080 - 1130 A.D.),
Manuscript E: The Laud (Petersburg) Chronicle (A.D. 1 - A.D. 1153),
Manuscript F: The Bilingual Canterbury Epitome (A.D. 1 - A.D. 1058).

It is well-known that all these manuscripts duplicate each other in the sense that they all speak about the same events, but in more or less details. That is why all they are placed in the publication [2] parallel to each other in a very convenient manner, which makes it easy to compare different records concerning the same year. Maybe, all these manuscripts have the same written original and in fact represent different scripts of one old chronicle.

Anglo-Saxon Chronicle covers an epoch from 1 A.D. to 11th century (except manuscript E which stops in 1153).

It is traditionally assumed that all these manuscripts were written approximately in 11-12th cc., just in the form which we have today. But it is only a hypothesis which is strongly based on the Scaliger's chronology. And it sounds not very natural. For example, manuscript A exists now only in two "copies" and both of them were made only in 16th c. (see [2], p.xxxiii). The original version (from which these two copies were made) was practically burned out in a fire. As to other manuscripts of Anglo-Saxon Chronicle, their history is not clear from [2]. For example, it is not pointed out what were the methods of determining of dates when existing copies were made. One could have an idea that the dating was as follows: if last records of these manuscripts refer to 11-12th cc., then the copies we now posses are necessarily written just in that form in 11-12th cc. Leaving aside other objections, we must say that this speculation in fully based on Scaliger's chronology. If real dates of last mentioned events change, then such dating of a manuscript would also change.

Difficulties with reconstruction of a true story for origin of these manuscripts are well-known among experts. For example David Knowles had to claim that: "The question of provenance and interdependence of the various versions [of the Chronicle] are so complicated that any discussion soon assumes the appearance of an essay in higher mathematics" ([2],p.xxxi).

Moreover, G.N.Garmonsway says that any modern analysis of Anglo-Saxon Chronicle is based on the Charles Plummer's revision (1892-1899) of it's original edition published by John Earle in 1865. It should be mentioned that manuscripts A and E are again "associated" (G.N.Garmonsway's expression) with certain persons from 16th century - Archbishop Parker (1504-1575) and Archbishop Laud (1573-1645). Here is his text: "Any account of the Anglo-Saxon Chronicle is necessary based on Charles Plummer's revision of the edition of John Earle (1865) which was published in two volumes by the Oxford

University Press in 1892-9... Plummer's edition... gives prominence on opposite pages to manuscripts A and E, associated respectively with the names of Archbishop Parker (1504-75) and Archbishop Laud (1573-1645);...The other manuscripts were once in the possession of Sir Robert Cotton (1571-1631), and are to be found in the Cottonian collection of manuscripts in the British Museum"([2],p.xxxi).

It seems that all the manuscripts of Anglo-Saxon Chronicle which are available today were actually written (or revised) not earlier than in 15-16th centuries. However, they are considered to be written in this form in 11-12th cc. Probably the only reason for such point of view is that traditional dates of the last events from Anglo-Saxon Chronicle belong to this epoch: 11-12th cc. But such reason is not enough. It is possible that events from 11-12th cc. were described by somebody in 15-16th cc. and we actually possess his secondary text which could be very far from an original version. And also, the dates of events from Anglo-Saxon Chronicle strongly depend on a used chronological concept. If it changes then the dating of Anglo-Saxon Chronicle would change automatically.

There is a strong argument which suggests that manuscripts of Anglo-Saxon Chronicle are actually of a rather late origin. The problem is that all these manuscripts use modern "A.D." era which came into regular practical use only in 15th century. It is a known fact in traditional history. Later we will also present some facts which suggest that the authors of Anglo-Saxon Chronicle were already familiar with J.Scaliger's chronological concept (16th c.), and by no means - with a chronological concept of Matthew Vlastar (16th c.). It means that Anglo-Saxon Chronicle was written much later then it is usually accepted.

The reason for Anglo-Saxon Chronicle to be paid such great attention in our reconstruction of English history is very simple. It turns out that "Thanks to the example of Bede, the Chronicle is the first history written in English to use his mastery innovation of reckoning years as from the Incarnation of Our Lord - "Years of Grace" as they were called in England."([2],p.xxiv).

Concerning the way of presenting dates in Anglo-Saxon Chronicle we should make a remark. It is accepted that in medieval England they used for "A.D." era the following formula: "Years from the Incarnation of Our Lord". It is accepted today that this formula was equivalent to the formula "Years of Grace". But this equivalence in not so evident and requires a special investigation. (We will return to this subject later and discuss it in more details). Note that there is a strange similarity between two well-known names-terms Grace - Greece.

Maybe the original (and forgotten today) meaning of a formula "Years of Grace" differs from one which is accepted today. Maybe it was "years in Greece", "Greek years" or something like this. It is possible also that there is a relation between terms Grace, Greece and Christ. Was the name of Christ associated in some sense with a name of country "Greece"? For example Christ religion = "Greece religion"? It might be because in medieval epoch Greece was a name of Byzantine empire, and another it's name was Romea, Rome. So Christian, "Roman" religion could be called also as "Greek religion"; but if so then there might be a confusion between "A.D.", "Christ" era and old "Greek", Byzantine era which was used sometimes, as well as "A.D.", with it's thousands omitted. It could be not obvious which era was actually used in an old documents which indicate "Years of Grace". Of course, such kind of similarity between different terms could not be considered as very strong arguments supporting any point of view. It play a role of preliminary speculations and should be considered as a serious argument only in the case when it appears (repeats) constantly in a long historical parallelism, when similar

names arise simultaneously for hundreds of years in two different epochs after one of them is shifted in time as a whole and then compared with another one.

Anglo-Saxon Chronicle was written in a very laconic manner, it was divided into chapters (fragments) each of them devoted to a certain year. Many years are not described at all (there are some lacunas in the text). It is considered today that Anglo-Saxon Chronicle speaks about events from the beginning of A.D. to 11-12th centuries. See Fig.1. The text of Anglo-Saxon Chronicle seem to be really very old. Absence of long and "beautifully designed" periods in the text (typical for historical literature of 15-16th cc.) suggests that Anglo-Saxon Chronicle is an important historical document which was based on some really ancient records. Surely, it was edited in 16-17th cc. and a main question is: what credit should we give to chronologists of 15-17 centuries who actually dated events in Anglo-Saxon Chronicle as we have it now?

### 2.1.2. Nennius' "Historia Brittonum".

Nennius' "Historia Brittonum" is a rather short text, only about 24 pages in [8].

There exist more then 30 manuscripts of Nennius' book which are known today (see [8]).

"The earliest manuscripts are dated today by 9th or 10th centuries, and the latest - by 13th or even 14th centuries. In some of the manuscripts are indications that the author was Gildas. Nennius is called as the author sufficiently rare. Thus, this manuscript is possibly - compilation... The original text was lost, we do not have it today. But there exists its Irish translation of 11th century" ([8],p.269).

Translation was made from the publication: "Nennius et l'Historia brittonum", P.,1934.

Some manuscripts are ended with pages from "Annals Cambriae", which is considered to be compiled approximately in 954 A.D.

Nennius' "Historia Brittonum" does not have nor chronological subdivision neither any chronological notes except the following two ones:

1) A table titled "About six ages of the world" is placed at the beginning of the "Historia". It presents time distances in years between some biblical events - and already according to Scaliger's calculations, which were carried out only in 16th c.

2) Chapter XVI of the "Historia" has a section titled "The ground of the dating" , which speaks about the relative distances (in years) between a few events from English history. In both cases chronological notes are very brief.

Resume is that it is unclear, who and when actually wrote the "Historia". It's original text does not exist today, a translation which is considered to be carried out in 11th c. The text does not have it's own chronological scale. Surely, all questions which arise with Anglo-Saxon Chronicle, refer to "Historia" also. Moreover, Nennius' text is written in a free artistic manner with many stylistic accessories. It suggests that this manuscript is of rather late origin. Such text could be written only in an atmosphere of a deep and well developed literary tradition when many people use writing and reading books and paper is not a treasure.

It is accepted today that Nennius describes certain events in a time interval from the epoch of Trojan war to 10-11th cc. A.D. In fact it is a result of only a traditional chronological concept (which suggests that short Nennius' text covers an extremely large 2000-year historical period) that one could find today giant lacunas in chronology of "Historia". Fig. 1 shows by a dotted line the epoch which is considered to be covered by "Historia". According to traditional chronological concept Nennius easily omits whole centuries in his story, makes giant chronological jumps without any explanations. He seems not to notice it at all and continues his story after such jumps as if nothing was missed.

### 2.1.3. Galfridus Monemutensis' "Historia Brittonum". "Histories of the kings of Britain by Geoffrey of Monmouth".

It is generally accepted today that this chronicle was written in 30th or 40th of 12th century ([8], p.196) by Galfridus Monemutensis who based it on Nennius' text, sometimes even copying Nennius "errors" ([8], p.231, comments to chap. 17; see also [8], p.244). Galfridus Monemutensis' book is rather big one - about 130 pages in [8]. In opposition to Anglo-Saxon Chronicle his text has no chronological subdivision (no indication about years). His writing style was rather complicated, with many accessories, moralities, philosophical excursions et cetera. Galfridus is even considered to be not a historian only but also a poet. Surely, the traditional point of view that Galfridus wrote his book after Nennius, is correct. It is known also that Galfridus made an extensive use of "Ecclesiastic History of the English Nation" (in Latin) by Bede Venerable ([9], p.244). It is assumed that Bede's "History" covers 597-731 A.D.

It is remarkable that modern commentators point out "the extremely clear and evident Galfridus' orientation of the antique tradition" ([9], p.207). For example, Galfridus not only used ancient plots, but also copied a stylistic manner of ancient authors ([9], p.207). It seems that Galfridus writes his book being fully influenced by the atmosphere of antiquity. It was pointed out that Galfridus copies some of his topics directly from ancient authors (for example, from Stacius), but does not give any references ([9], p.236).

Galfridus Monemutensis' "Historia Brittonum" was extremely popular in medieval times. "Today we have about two hundreds (! - Auth.) copies of his "History",... which were written in different places starting from 12th century and until 15th century, i.e., up to appearance of the first printed edition" ([9],p.228). At first time "Historia" was printed in Paris in 1508.

Fig. 1 shows a historical epoch which is assumed to be covered by Galfridus' text (according to traditional chronology). Notice that it is approximately the same time interval as for Nennius' case: namely, from Trojan war up to 8th century A.D. Of course, Galfridus' book is much bigger then Nennius' one, but being referred again to the giant 2000-year time interval, it could not cover it all without huge lacunas. And really, traditional chronology states that Galfridus "omit" large historical epochs. But it is strange, that Galfridus himself does not mind it at all. He calmly continues his story without notifying a reader that he sometimes actually misses whole historical epochs in his chronology.

### 2.1.4. Some other old English chronicles

In our work we use also some other English chronicles of 9-13th centuries, particularly those represented in a book by V.I.Matuzova "English medieval documents" [10]. Here

we would like to present a very interesting list which was compiled by V.I.Matuzova as a result of her investigation of these chronicles rather then to characterize them in details. We will discuss this subject in the next section.

## 2.2. What were the medieval names for modern cities, nations and countries according to ancient English chronicles?

Many people use to think that medieval chronicles refer to such well-known areas (regions) as England, London, Russia, Kiev etc. with just the same names as today, and so in general there is no problem to recognize what place old documents are speaking about. Sometimes, in more new documents, it is actually the case. But in more old, original documents such situation seems to be rather an exception then a rule. Old chronicles very often use absolutely different geographical names and it is a nontrivial task to understand what regions (areas, towns et cetera) they are really speaking about.

It is also a problem that old documents in general use many different names for each country, land, nation etc. Very often these names have nothing to do with those we use today. The names of ancient nations, countries and cities which are known today, were fixed only in 18-20th centuries. But before that time there were various opinions concerning what names to use. These opinions were often quite different from each other. It is a very interesting question to analyse the names which were used in medieval English documents for cities, nations and countries which are so well-known today with their modern names. It turns out after such analysis, that medieval authors seem to have quite different views on old and ancient history. That is why modern specialists in history usually claim that almost all medieval people were "extremely wrong" in history, that they had "fantastic concepts" about it, "confused and mixed historical epochs", "did not distinguish antiquity and medieval epoch" and so on.

In a following list some medieval "synonyms" of modern accepted names and terms are presented. Each entry of the list shows a modern term and is followed by it's medieval synonyms.

| | |
|---|---|
| **AZOV SEA** | = Meotedisc lakes, Meotedisc fen, Maeotidi lacus, Maeotidi paludes, palus Maeotis, paludes Maeotis, paludes Maeotidae, Paluz Meotidienes. |
| **ALANIA** | = Valana, Alania, Valana, Valvy, Polovtzy ?! - see below. |
| **ALBANIANS** | = Liubene, Albani. |
| **AMAZONS LAND** | = Maegda land, Maegda londe, Amazonia. |
| **ALBANIANS** | = Maegda land, Maegda londe, Amazonia. |
| **BULGARIANS** | = Wlgari, Bulgari, Bougreis. |
| **BUG RIVER** | = Armilla. |
| **VANDALS** | = Wandali, Sea-cost Slavs. |
| **HUNGARY** | = Hungaria, Hunia, Ungaria, Minor Ungaria. |
| **BYZANTINE EMPIRE** | = Graecia, Constantinopolis, |
| **VALACHIANS** | = Coralli, Blachi, Ilac, Blac, Turks ! (see below). |
| **VALACHIA** | = Balchia. |
| **VOLGA RIVER** | = Ethilia. |

| | | |
|---|---|---|
| **GALITZK-VOLYNSK RUSSIA** | = | Galacia, Gallacia. |
| **GERMANY** | = | Gothia, Mesia, Theutonia, Germania, Allemania, Jermaine. |
| **HIBERNIC OCEAN** | = | The English Channel, Hibernicum occeanum. |
| **HIBERNIA** | = | Ireland (!) |
| **GOTHIA** | = | Germany, Island Gotland, Scandinavia, Tavrida (=old name of Crimea). |
| **GUNNS** | = | Hunni, Huni, Hun. |
| **DACKS** | = | Dani, Daneis. |
| **DENMARK** | = | Denemearc, Dacia, Dania, Desemone. |
| **DUTCH** | = | Daci, Dani, Norddene, Denen. |
| **DARDANELLES (the strait)** | = | St. Georg strait = branchium Sancti Georgii. |
| **DERBENT (passage)** | = | Alexander gates = Alexandres herga, Porta ferrea Alexandri, claustra Alexandri. |
| **DNEPR RIVER** | = | Aper. |
| **DOGI** | = | Russians (see below). |
| **DON RIVER** | = | Danai, Thanais, Tanais. |
| **MEDIEVAL RUSSIA** | = | Susie,Russie,Russie,Rusia,Russia,Ruthenia,Rutenia, Ruthia,Ruthena,Ruscia,Russcia, Russya,Rosie. |
| **DANUBE RIVER** | = | Danubius,Hister,Danuvius,Damaius,Deinphirus,Danube. |
| **IRON GATES** | = | see "Derbent". |
| **IRELAND** | = | Hybernia. |
| **ICELAND** | = | Ysolandia. |
| **CAUCASUS** | = | beorg Taurus,Caucasus. |
| **CASPIAN SEA** | = | Caspia garsecge,mare Caspium. |
| **CASSARIA** | = | Chasaria (! (see below) |
| **KIEV** | = | Chyo (!), Cleva (!), Riona (!), |
| **CHINESE** | = | Cathaii. |
| **CORALLS** | = | Wlaches (see above), Turks (see above), |
| **RED SEA** | = | mare Rubrum. |
| **ENGLISH CHANNEL** | = | Hibernic ocean , Hibernicum occeanum. |
| **MARBURG** | = | Merseburg. |
| **MESIA** | = | Moesia, Germany (see above), |
| **MONGOLIANS** | = | Moal, Tatars (see above), |
| **NARVA** | = | Armilla. |
| **GERMANS** | = | Germanici,Germani, Teutonici,Theutonici,Allemanni. |
| **NETHERLANDS** | = | Frisia, Arise. |
| **NORMANS** | = | Nordmenn. |
| **OCEAN** | = | Garsecg, Oceano, Oceanus, Occeanus,Ocean. |
| **PECHENEGS (medieval neighbours of Russians)** | = | Getae. |

| | | |
|---|---|---|
| **POLOVTZY (medieval neighbours of Russians)** | = | Planeti, Captac, Cumani, Comanii,Alani, Values, Valani. (See Comment 1.) |
| **PRUSSIA** | = | Prutenia (!).(P-Rutenia = P-Russia). |
| **PRUSSES** | = | Prateni, Pruteni, Pructeni, Prusceni, Praceni, Pruceni. |
| **RIONA** | = | Kiev (see above |
| **RUGS** | = | Russians, , Sea-cost, Slavs (see below) |
| **RUSSIANS** | = | Russii, Dogi (!), Rugi (!), Rutheni (!), Rusceni. |
| **RUTHENS** | = | Russians (see above) |
| **THE ARCTIC OCEAN** | = | Sciffia garsecg, Occeanus Septentrionalis, mare Scythicum. |
| **SITHIA** | = | Scithia (see above) |
| **SCANDINAVIANS** | = | Gothi. |
| **SCYTHS** | = | Scithes, Scythae, Cit (!). |
| **SCITHIA** | = | Sithia, Barbaria, Scithia, Scythia, Sice (!). |
| **SEA-SIDE SCLAVI** | = | Winedas, Wandali, Roge. |
| **TAVR** | = | Caucasus (see above) |
| **TAVRIDA (CRIMEA)** | = | Gothia (!!!) |
| **TANAIS** | = | Don (see above) |
| **TYRRHENIAN SEA** | = | mare Tyrene. |
| **TATARS (MONGOLS)** | = | Tartareori, gens Tartarins, Tartari, Tartariti, Tartarii, Tattari, Tatari, Tartarii, Thartarei. |
| **TURKS** | = | Coralli,Thurki,Turci,Blachi, Ilac, Blac (!!!). |
| **URAL MOUNTAINS** | = | Riffeng beorgum, Hyberborei montes, montes Riph(a)eis, Hyperborei montes. |
| **FRANCE** | = | Gallia, Francia. |
| **FRISIA** | = | The Netherlands (see above.) |
| **CHASARIA** | = | Cassaria, Cessaria (!!!). |
| **CHASARS** | = | Chazari. |
| **CHIO** | = | Kiev (see above) |
| **SCOTLAND** | = | Scotia, Gutlonde. |
| **BLACK SEA** | = | Euxinus, Pontius, mare Ponticum, mare Majus. |
| **CHINGIS-CHAN** | = | Cingis, Churchitan, Zingiton, Chircam, Cliyrcam, Gurgatan, Gurgatan, Cecarcarus, Ingischam, Tharsis (!), DAVID (!), PRESBYTER IOHANNES (!!). |
| **JAROSLAV THE WISE (Kiev Princeps Magnus)** | = | Malesclodus, Malescoldus. Juriscloth (= Jurius-Georgius), Juliusclodius (= Julius-Clodius). Julius Claudius. |

One remark about Jaroslav the Wise. He was known in medieval England as "Malescoldus". According to M.N.Alexeev [12] there were also some other names which were applied to Jaroslav the Wise in Western historical tradition: Juriscloht (from Jurius-Georgius),Juliusclodius (!), (the last form of Jaroslav's name was used by Norman historian of 12th century - Gijom), Julius Claudius, (this form used by Orderic Vitali).

Let us present a typical example of old English historical text: "He escaped to the

kingdom of Dogs, which we prefer to call RUSSIA. When the king of [this] land - MALESCLODUS - learned about him, he was given a great honor" ([13],[14]).

Here is a Latin original text: "Aufugit ad regnum Dogorum, quod nos melius vocamus Russiam. Quem rex terrae Malescoldus nomine, ut cognovit quis esset, honeste retinuit" [13].

Imagine please reading this old text without looking at the modern comments which suggest that Dogs Kingdom means the same as Russia. The text would look like this: "He escaped to the Kingdom of Dogs. When the king of that land learned about him, he was given a great honor."

Most probably such text would be understood as a story treating some medieval events in England or Scotland. The word "Dogs" seems to designate a population in some part of England or Scotland and the name "Malescoldus" very much looks like a name of medieval English or Scottish king. Such an interpretation looks rather natural. One knows from Scottish history, for example, that there were several kings with a name "Malcolm", close to "Malescoldus": Malcolm I (943-958), Malcolm II (1004-1034), Malcolm III (1057-1093) etc.

But such interpretation of this text would definitely transform some of ancient Russian events into English ones, i.e., into ones which are thought to happen on the land of modern England. This example suggests that even a direct understanding, not to say about an interpretation, of an old historical text could be rather ambiguous.

Differences between medieval English writer's opinion and modern way of understanding and interpretation of medieval terms occur for texts written in 9-15th centuries (not so old texts, from the point of view of modern tradition). It means that there exist several possibilities to interpret medieval documents. The way of such interpretation which is in general use now, proves to be not unique. It is only one of possible ways, maybe not the best one. We are going to show here that this standard way is really not enough supported by original documents. The above vocabulary of synonyms (medieval terms-duplicates) is very useful for our analysis of English history.

## 2.3. An overview of traditional concept of English history

### 2.3.1. Scotland and England: two parallel "dynastic streams"

Fig. 1 shows a rough scheme of the English history as it is considered today. The beginning of English history is placed in the 1st century B.C. (Julius Caesar's conquest of England). Starting at this moment and going up to 400 A.D., English chronicles talk in fact about Roman history. Sometimes they only mention that certain Roman emperor visit England. According to English chronicles there were no independent kings in England before 400 A.D.

We will take J.Blair's "Chronological tables" as a source of information about general structure of English chronology. These tables were compiled in the end of 18th c., but the new information which became available after that time, have not changed the whole picture of English history and so this information is not very important for us now.In 5th century A.D. the Roman power in England came to the end and in that time the first English kings appeared. It was a moment when English history divided into:
a) history of England and

b) history of Scotland.

In other words, two dynastic streams began in 5th c.:

a) English stream and
b) Scottish stream.

These two dynastic streams develop in parallel up to 1603 when they transformed into a single dynastic stream of the Great Britain.

In 404 A.D. the long dynasty of Scottish kings began with the king Fergus I. It ends in 1603 when a united kingdom of Great Britain appeared with it's first king Jacob I (1603-1625). Scottish dynasty looks "very good organized": it practically does not have simultaneous reigns of different kings, it does not have breaks and epochs of anarchy also. Being represented graphically on a time axis, this dynasty covers a 1200-year time interval from 404 to 1603 A.D. in a very nice, extremely "regular" manner: reigns of Scottish kings cover one by one without intersections all this time interval. It is a fine example of "carefully written history". See dotted line in the Fig.1. The absence of simultaneous reigns suggests that Scotland was a "geographically homogeneous" kingdom: it never was divided into several independent parts.

English history shows a strong contrast to Scottish one in it's structure.

### 2.3.2. English history. Epoch from 1st to 445 A.D. England as the Roman colony.

Time period from 60 B.C. to the beginning of the era A.D. is  considered today as an epoch of conquest of England by Roman army under the command of Julius Caesar.

Period from 1st century A.D. to 445 A.D. is considered to be an epoch of Roman occupation of England. England was a Roman colony at that epoch, and there were no English kings, because England was ruled formally by Roman emperors themselves. The description of this period in Anglo-Saxon Chronicle is in fact a compilation from Roman history of 1st - 5th (middle) centuries A.D. as it appears in Scaliger's version of chronology.

It was 409 A.D. when, according to the Anglo-Saxon Chronicle, Romans were defeated by Goths, leave England and their power was never restored after that date: "In this year the city of Romans was taken by assault by the Goths, eleven hundred and ten years after it was built. Afterwards, beyond that, the kings of the Romans ruled no longer in Britain; in all they had reigned there four hundred and seventy years since Julius Caesar first came to the country" ([2],p.11).

### 2.3.3. Epoch from 445 to 830. Six kingdoms and their union.

From 445 A.D. we see six kingdoms on the English land. Each of these kingdoms has it's own dynastic stream of rulers. Namely they are

Brittany = Britain,
Saxons = Kent,
Sussex = South Saxons,

Wessex = West Saxons,
Essex = East Saxons, Mercia.

These six kingdoms exist up to 828 A.D. when they all are destroyed in a war and instead of them one kingdom is established - the kingdom of England. It is the time of Egbert, who becomes the first king of united England. The time of about 830 A.D. could be called, following [6],[7], as the end of Six Kingdoms. "It was 829 A.D., the time of Wessex king Egbert, when all Anglo-Saxon kingdoms united into one feudal kingdom" [11, p. 172]. See Commentary 2 which speaks about the term "Saxon".

**2.3.4. Epoch from 830 to 1040. This epoch is finished by Danish conquest and then by disintegration of Dutch kingdom in England. Beginning from 830 A.D. English chronicles speak about only one dynastic stream of kings (in united kingdom of England).**

In the period 1016-1040 A.D. there was a crucial point in English history. In 1016 Danish king Cnut Danish the Great occupied England. He become the king of England, Denmark and Norway simultaneously. But his state proved to be not stable and after his death in 1035 it was divided. A representative of old English dynasty Edward "The Confessor" (1042-1066) became a king in England after that division. The year 1040 is represented in the Fig.1 as one of the most important break points in English history.

**2.3.5. Epoch from 1040 to 1066. Epoch of the Old Anglo-Saxon dynasty and it's fall**

The reign of Edward "The Confessor" finished in 1066 A.D., which is a well-known date in English history. In that year Edward died and after that England was occupied by Normans with their leader William I Conqueror the Bastard. In 1066 William the Conqueror defeated English-Saxon king Harold in Hastings battle and as a result became an English king himself. Period of his reign was 1066-1087. This well-known date (1066 A.D.) is also represented in the Fig.1.

**2.3.6. Epoch from 1066 to 1327. Norman dynasty and after it - Anjou dynasty. Two Edwards.**

This epoch starts with the beginning of Norman dynasty which ruled England up to 1153 or 1154 ([7], p. 327). Just after it the next, Anjou dynasty started in England. It existed from 1154 to 1272 ([7], p. 327).

In 1263-1267 a civil war broke out in England ([11], p.260). After that, in the end of 13th c.- beginning of 14th c., the new monarchy was established in England. First kings in this new dynasty were Edward I (1272-1307) and Edward II (1307-1327). In the end of the considered time period there was a war between England from one side and Wells, Scotland and Ireland from another side. England tried to occupy these regions but it's attempt was not successful. In 1314 Scots won.

**2.3.6. Epoch from 1327 to 1602.**

This period is started with the reign of Edward III (1327-1377) and is finished with the establishment of Great Britain as a union of England and Scotland.

The last period from 1600 to the present time is a well-known history, which we do not doubt and do not analyse here.

Resume.

We see that English history could be divided into several periods which are separated by well-known "break point" dates. We argue that these division is not occasional one. It reflects the existence of duplicates and chronological shifts in English history.

## 3. PARALLELS BETWEEN ENGLISH AND BYZANTINE-ROMAN HISTORY. GREAT BRITAIN EMPIRE AS THE DIRECT SUCCESSOR OF MEDIEVAL BYZANTINE-ROMAN EMPIRE.

### 3.1. Rough comparison of dynastic streams of England and Byzantine-Roman Empire.

We saw that old English chronicles claim that England was a Roman colony for the first 400 years of it's history. Moreover, when they speak about England at that times, they speak more about Rome and Byzantine empire then about England itself. That is why an idea of comparison of English and Roman-Byzantine dynastic streams seems quite natural. For this purpose we used the Global Chronological Map, which was already made by A.T.Fomenko including dynastic streams of Rome, Byzantine empire and England.

Even first glance on this map shows a surprising statistical similarity of general structure for density of reigns in Roman-Byzantine empire and in English dynastic streams. Such specific "density picture" exists only for these two dynastic streams - Roman-Byzantine and English ones. Now we are going to describe this picture.

Consider a partition of time interval from 1st to 1700 A.D. by decades. Let us calculate the number of kings in England whose reigns intersect with a certain decade. For example if some decade is covered by a reign of only one king then let us assign number 1 to this decade. If it is covered by two reigns then we assign number 2 to it, and so on. As a result of this procedure we obtain a graph which shows us how many kings ruled inside each decade. We call this graph as "density graph" for a given dynastic stream.

Because of absence of kings in England before 400 A.D. the values of density graph in that time interval are zero. Approximately in 440 A.D. there were established 6 dynasties in England (six kingdoms, see above) which existed up to (approximately) 830 A.D. when English kingdoms were united. After that union there was only one English dynasty up to present time [2].

Similar procedure was applied to the dynastic stream of Roman-Byzantine empire from 1st to 1500 A.D. Information about all Roman and Byzantine emperors of 1st-15th centuries was used. >From 1st c. to 4th c. all Roman emperors are supposed to stay in Italian Rome (and in it's colonies), and after 330 A.D. another Roman dynasty in New Rome = Constantinople appeared. So, up to 6th c. there were two parallel Roman dynastic streams (sometimes they had intensive intersections). In 6th c. after a known Gothic war western Rome lost it's status as emperor's residence. From that time only one Roman dynasty stream in Constantinople = New Rome was existing constantly up to 1453. In 1453 after siege of Constantinople by Turks this stream was finished.

The result of our calculations is shown in the Fig.2. There are two curves in the Fig.2. At the bottom one can see a density graph for Roman-Byzantine empire, and on the top - for England. Note that English chronology is shifted down as the whole block by approximately 275-year shift.

Both graphs look very similar. Both of them start with a period of low density and then, at the same moment the density increases very sharply. Periods of such high density have approximately the same length and the same amplitude in both cases. Then the sharp fall of density occurs simultaneously in these graphs. After that both of them are approximately constant. Their value changes mostly in a range of 1-2 reigns per decade for remaining several hundreds years.

High density zone in English chronology is located approximately in 445-830 A.D., and for Roman-Byzantine empire this zone constitutes 170-550 A.D. The length is approximately 380 years in both cases. The duration of the historical periods in England and in Roman-Byzantine empire being compared constitutes about one and a half thousand years.

We should say once more that such specific density graphs could not be find in other dynastic streams. It is a feature of English and Roman-Byzantine history only.

Fig.3 compares density graphs for England and Roman-Byzantine empire in a very rough way: only high density zones are represented from the graphs. Fig.3 clearly shows that the chronological shift between English and Roman-Byzantine history is equal to approximately 275 years.

Of course, above method of comparison for two different histories is very rough and could not be considered as a basis for any statements. But such similarity for density graphs is probably a reflection of the same origin of these two dynastic streams (on a long time period). It is also possible that one of them is a reflection of another one. Moreover, some well-known facts from old English history could support this possibility.

For example, it is well-known that the old name of England and English people was not "England" but "Anglia", "Angles" (from "Angel"), maybe "Angeln" ([2], p.12-13,289). Term "Angels" as a name of population appears in Anglo-Saxon Chronicle at a date 443 A.D. After that this term is used constantly. The first king which was called as "king of Anglia (England)" was Athelstan (925-940) ([7],p.340).

Note that "Angels" was also a famous noble feudal family in Byzantine which includes Byzantine emperor dynasty of Angels (1185-1204) ([15], p.166).

The natural question arises: may be the name "England" - "Angels" - "Anglia" is the reflection of the name of Byzantine dynasty Angels of 11-12th cc.?

It was only some preliminary remarks. They could only to suggest that some connection between English and Byzantine ancient history seem to exist. More careful analysis says that these histories on a long time period are the same.

Remark. When we speak about a "dynasty stream" we mean simply a sequence of kings in a certain kingdom which is ordered in time. We do not care about family relations

between these kings (which is usually included in term "dynasty").

**3.2. Dynasty parallelism between ancient and medieval England from one side and medieval Byzantine Empire from another side. General concept of correspondence between English and Byzantine histories.**

We have discovered that there exists a strong parallelism between durations of reigns for English history of 640-1327 A.D. from one side and Byzantine history of 378-830 A.D. continued by Byzantine history of 1143-1453 A.D. from another side. This parallelism is represented in a visual form at the bottom of Fig.1.

More precisely, we discovered that:

1) Dynastic stream of English kings from 640 to 1040 A.D. (400-year period) is a duplicate (reflection) of Byzantine dynastic stream from 378 to 830 A.D. (452-year period). These two dynastic streams coincide after 210-year chronological shift.

It means that there exists a subsequence ("dynastic stream") of English kings whose reigns cover time interval 640-1040 and a subsequence of Byzantine emperors whose reigns cover time interval 378-830, such that they duplicate each other. Note that not all kings or emperors from these epochs are included in those dynastic streams. It is possible because often there were several corulers (i.e., kings or emperors which ruled simultaneously).

2) The next period of English kingdom history: from 1040 to 1327 (287-year period) duplicates Byzantine dynasty history from 1143 to 1453 A.D. (310-year period). These two dynastic streams coincide after 120-year chronological shift.

3) Dynastic stream of Byzantine emperors from 830 to 1143 also duplicates the same English dynastic history of 1040-1327. It is quite natural because Byzantine history has it's own duplicates inside it. In particular, Byzantine history of 830-1143 duplicates Byzantine history of 1143-1453. For details see [1],[24].

4) The ends of time intervals from English history duplicating Byzantine history coincide with the break points in English history which we pointed out earlier.

5) The ends of time intervals from Byzantine history duplicating English history also prove to be certain natural break points in Byzantine history. They generate a partition of the whole Byzantine history into 4 parts which we will denote by Byzantine empire-0, Byzantine empire-1, Byzantine empire-2 and Byzantine empire-3.

**3.3. Some details of dynastic parallelism ("parallelism table")**

**3.3.1. English history of 640-830 A.D. and Byzantine history of 378-553 A.D. 275-year shift.**

We used J.Blair's Tables [2] as the first main source of chronological information and Anglo-Saxon Chronicle as the second one. Below we use an abbreviation ASC for Anglo-Saxon Chronicle. Note that sometimes different chronological tables contain a slightly different data, but these differences do not influence the parallelism which we are going

## English history

English history of 640-830. Wessex kings - one of the six kingdoms in England of 400-830. This dynastic stream is a part of the dense sequence of kings whose reigns cover the time axis with high multiplicity. See Figs.2,3.

## Byzantine history

Byzantine history of 378-553. Byzantine emperors dynasty starting from the foundation of New Rome = Constantinople. This dynastic stream is a part of the dense sequence of kings whose reigns cover the time axis with high multiplicity. This period of Byzantine history is denoted as Byzantine-0 on Fig.1. See Figs.2,3.

Commentary. Durations of reigns are shown in brackets (rounded off to whole years). In the left column the whole list of English kings is presented. In the right column almost all Byzantine emperors appear. Only absent are names of some emperors with very short reign and co-emperors of those ones who are presented here. Note that all English kings (with only few exceptions of very short reigns) are included in this parallelism.

1. Cenwalch 643-672 king of Wessex and 643-647 as the king of Sussex. He ruled 29 or 25 years, if we consider only his rule in Wessex (after 647 A. D.)

1. Theodosius I The Great 378 or 379 - 395 (16)

Queen Seaxburh 672-674 (2), wife of K.Cenwel. Short rule

?

2. Cens 674-686 (12) according to Blair. In Anglo-Saxon Chronicle we see here two kings: Escwine + Centwine (9 years in total)

2. Arcadius 395-408 (13)

Caedwalla 686-688 (2). Short rule

?

3. Ine 686-727 (39) according to Blair and (37) according to Anglo-Saxon Chronicle (= ASC)

3. Theodosius II 408-450 (42)

4. Aethelheard 727-740 (13), and (14) according to ASC

4. Leo I 457-474 (17)

5. Cuthread 740-754 (14) accor- ding to Blair and (17) in ASC

Sigeberht 754 (1). Short rule

5. Zeno 474-491 (17) (he ruled two times)

?

6. Cynewulf 754-784 (30) accor- ding to Blair and (31) in ASC]

6. Anastasius 491-518 (27)

7. Beorhtric 784-800 (16)

7. Justin I 518-527 (9)

8. Egbert 800-838 (38). In 828 A.D.(i.e., at the 28th year of his rule) he consolidated all six kingdoms into one - Anglia. The last 10 years he ruled as the king of Anglia. He is consi- dered as distinguished king in English history

8. Justinian I The Great. In 553 A.D.(i.e. at the 26th year of his rule) he defeated the Goths (this is well-known Gothic war) and became unique emperor in Roman-Byzantine empire. He ruled during his last 12 years without any corulers. Well-known emperor in Byzantine history

### 3.3.2. English history of 830-1040 and yzantine history of 553-830. Rigid 275-year shift.

English epoch of 830-1040. Anglia after consolidation into one kingdom (see Blair [6]).

Byzantine epoch of 553-830. Is denoted as "Byzantine empire-1" in the Fig.1.

9. Aethelberht 860-866 (6)

9. Justin II 565-578 (13)

10. Aethelbald 857-860 (3)

10. Tiberius Constantinus 578-582 (4)

11. Aethelwulf 838-857 (19)

11. Maurice 582-602 (20)

12. Aethelred 866-872 (6)

12. Phocas 602-610 (8)

Here the old English chroniclers transposed two kings, namely - the kings Aethelwulf (see No.11) and Aethelberht (see No.9) were placed in another order (their Byzantine originals are Justin II and Maurice). This confusion has a simple explanation: all four English kings of this period have very similar names beginning from "Aethel".

13. Alfred The Great 872-900 (28) according to Blair and 871-901 (30) according to Bemont and Monod ([7],p.340)

13. Heraclius 610-641 (31)

14. Edward the Elder 900-925 (25)

14. Constans II Pogonatus 641-668 (26)

15. Athelstan 925-941 (16). It is supposed today that he was the first who took the name king of Anglia ([7],p.340)

15. Constantine IV 668-685 (17)

16. Confusion: the war with Northumbria. The Anglo-Saxon Chronicle mentions about three main kings of this period: Edmund I 941-948 (7), Eadred 948-955 (7), Eadwig 955-959 (4). All these kings ruled relatively short period

16. Well-known confusion in Byzantine history in the end of 7th century - beginning of 8th century. Here there are several emperors with a short rules: Leontius II 695-698 or 694-697, Tiberius III 697-704 or 698-705, Justinian II 705-711, Philippicus Bardanes 711-713, Anastasius II 713-715 or 716, Theodosius III 715 or 716-717

Thus, both confusion epochs (English and Byzantine) are matched under the rigid chronological shift. We did not discuss here the details because of mess structure of the chronicles of this time period

17. Edgar 959-975 (16)+ Edward "The Martyr" 975-978 (3), and totally (after summation) they give 19 years. Their names are similar and consequently their union is natural

17. Leo III Isaurian or the Syrian 717-741 (24)

18. Aethelred II "The Unready" 978-1013 (35)

18. Constantine V Copronimus 741-775 (34)

19. Cnut The Great Danish 1017-1036 (19). His death indicates the disintegration of Danish empire. Thus, this epoch is finished by the well-known event in the history of Anglia. Let us note that this fragment of English history is matched with Byzantine epoch under 210 (or 275)-year shift (approximately)

19. Constantine VI Porphyrogenitus 780-797 (17). Let us note that now we are in the end of historical epoch which was marked out in [1] and [24] as Byzantine empire-1 (527-840). Thus, in this column of our table we came to some important turning-point in Byzantine history

The old English chronicles placed in the end of this epoch (in history of Anglia) two "short" kings: Harold I Danish (1036-1039, ruled 3 years) and Harthacnut (1039-1041, ruled 2 years). We did not find the Byzantine duplicate-original for Harthacnut, but the original-duplicate for Harold I will be demonstrated below

We continue the motion along English history in the left column of the table. The parallel with Byzantine history will continue (in the right column). But this parallel becomes more clear and evident if we take the next epoch "Byzantine empire-3" (1143-1453) instead of the epoch "Byzantine empire-2" (Fig.1). As we explained before, these two epochs of Byzantine history are parallel, i.e. they are duplicates (of course, not identical). Consequently, we will list in the right column of the table the emperors from "Byzantine empire-3" and also will indicate here their duplicates from "Byzantine empire-2". And we will see that the parallelism between English and Byzantine history will continue until the fall of Constantinople in 1453.

### 3.3.3. English history of 1040-1327 and Byzantine history of 1143-1453. Rigid 120-year shift.

| English epoch of 1040-1327 | Byzantine epoch of 1143-1453. Is marked as "Byzantine empire-3" in the Fig.1. It is the original for "Byzantine empire-2" |
|---|---|
| 20. Edward "The Confessor" 1041-1066 (25) | 20. Manuel I Comnenus 1143-1180 (37) |
| The death of Edward "The Confes-sor" indicates the beginning of  Norman invasion. It is possible, that English chronicles mean here in reality "Roman invasion" because there is the parallel between some periods of Roman history and Norman history (see [1], [24]) | After the death of Manuel I the hard time for Byzantine empire began and the turning-point is the well-known crusade and the conquest of Constantinople in 1204. It is supposed today that Italian Rome organized the invasion in Byzantine empire |

The commentary to the dynastic stream of English history. After the death of Edward "The Confessor" a new king Harold II "Godwinson" took the throne. He ruled only 1 year and was killed in 1066 in the battle near Hastings. From the other hand it is known ([7],p.343) that in reality he got a great political power in 1054 when Edward was alive. But the English chronicles placed just before the rule of Edward "The Confessor" one more "short" (i.e. with a short rule) Harold, namely Harold I "Harefoot" (1036-1039) who ruled only 3 years. It is possible that this Harold I is simply the reflection of Harold II

21. "Doubled Harold", i.e. Harold I Danish (1036-1039) and then Harold II (1066 year). Harold II ruled only 9 months. It is clear that this "doubled Harold" is the reflection of Byzantine"doubled Isaac Angelus", who ruled two times. His second rule was short: less than 1 year

21. Isaac II Angelus 1185-1195, then he lost the power and appeared on Byzantine throne again in 1203 (second time). He ruled no more than 1 year and finally lost the power in 1204, after the conquest of Constanti- nople by crusaders. Thus, his second rule was no more than 1 year

Norman conquest of Anglia. The famous battle near Hastings in 1066

The conquest of Byzantine empire by crusaders. Famous fourth crusade 1199-1204

We will speak later and more detailed about the parallel between these events

22. William I of Normandy (Bastard) The Conqueror 1066- -1087 (21). His rule starts the new Norman dynasty in Anglia

22. Theodore I Lascaris 1204-1222 (18). In 1204 a new Nicaean empire starts on the territory of Byzantine empire. The reflection of Theodore in Byzantine empire-2 is Basil I the Macedonian 867-887 (19)

23. William II "Rufus" 1087-1101 (14). Thus, here we have 14 years and in the right column we have 11 or 12 years. We see here some confusion in the chronicles because in the right column Isaac II Angelus ruled twice

23. Possibly, there is some mess in the chronicles when they describe the Norman dynasty and Nicaean empire. The first conjecture: the original preimage for William II is lost. Second conjecture: this is again Isaac II Angelus. But in this case the chronicle took the whole his rule: 1185-1195 and then 1203- -1204, i.e. totally 11 or 12 years.

24. Henry I 1101-1135 (34 or 35 years)

24. John III Vatatzes 1222-1254 or 1256 (32). His reflection in Byzantine empire-2 is Leo VI "The Philosopher" 886-912 (26)

25. Stephen of Blois 1135-1154 (19). King Stephen finishes the Norman dynasty in Anglia ([7],p. 357). The next king Henry II starts a new Anjou dynasty in Anglia

25. Michael VIII 1259 or 1260 until 1282 or 1283 (23). His reflection in Byzantine empire-2 is Romanus I 919-945 (26). Michael VIII starts a new Palaeologus dynasty which lasts from 1261 until 1453

Thus the rigid chronological shift matches English Norman dynasty with Byzantine dynasty of Angelus and then matches the next Anjou dynasty with Byzantine dynasty of Palaeologus

| | |
|---|---|
| 26. Henry II Plantagenet 1154-1189 (35). Note that both terms Plantagenet and Porphyrogenetus have the same meaning: "one who was born in a shirt". This term has well- known meaning - see commentary below | 26. Andronicus II Palaeologus 1282 or 1283 - 1328 (46). If calculated from 1283 to 1320 - the moment when his co-ruler Andronicus III began to reign then duration of Andronicus II reign is 37 years. He was reflected as Constantine VII 910 or 912 - 959 (47),(49) in Byzantine empire-2. |

Commentary. Term (name) "Porphyrogenetus" = "Porphyro" + "Genitus" could be interpreted as "one, who was born in porphyr". It says about birth in a "royal attributes", maybe "royal clothes", "royal shirt". It suggests a rare case from medical practice when a baby is born "in a shirt", i.e. still in placenta (placenta sounds similar to "planta" - part of "Plantagenet"). In old times such cases were considered as a sign of outstanding future for the baby (good or bad one). We see in English version (left column) a name Plantagenet, i. e. Planta + Genet. It means exactly "birth in a planta, in a cover" - the same as "birth in a shirt"

| | |
|---|---|
| 27. Henry II established a known dynasty of Plantagenets (House of Plantagenet) in English history. This dynasty was finished in 1329 with Richard II. So, this dynasty covers time interval 1154-1399 ([27], p.346). | 27. Michael VIII. He was just before Andronicus II. He established a known dynasty of Palaeologus in the history of Byzantine. This dynasty covers time interval 1261-1453 (up to the siege of Constantinople) ([27], p.636). |

So, the chronological shift which we discovered puts together two dynasties: Palaeologus' and Plantagenets. Dynasty of Palaeologus' is finished in 1453 and reflecting them Plantagenets continue up to 1399.

| | |
|---|---|
| 28. Richard I Coeur de Lion 1189-1199 (10). Duration of his reign is 10 years which is close to 13 years - duration of reign of his analog (original) in Byzantine empire | 28. Andronicus III Palaeologus 1320-1328-1341. Formally his reign lasts 21 years (1320-1341), but his reign as unique emperor (without corulers) was only for 13 years (1328-1341). In 1328 finished the reign of his coruler - emperor Andronicus II. |
| 29.John Santer 1199-1216 (17) | 29. John VI Cantacuzenus 1341 or 1347 - 1355 (15) |

30. Henry III 1216-1272 (56). Henry III was the last king in Anjou dynasty in England. Dynasty of Palaeologus in Byzantine empire (right column) is not finished at this point but it is near to the end

30. John V Palaeologus 1341-1391 (50). His has a reflection in Byzantine empire-2: Basil II Bulgaroktonos (975 or 976 - 1025). Basil II Bulgaroktonos' reign was for 49 or 50 years.

31. Edward I 1272-1307 (35)

31. Manuel II Palaeologus 1391-1425 (33 or 34).

32. Edward II Caervarven 1307-1327 (20)

32. John VIII Palaeologus 1424-1448 (23 or 24).

End of parallelism.

In 1453 Constantinople was seized by Turks and Byzantine Empire changed to Turkey.

Fig.4 illustrates this parallelism. It is important that durations of reign fit each other so well in the case when the same chronological shift was applied to all reigns. All dynasty was shifted as a whole, it's internal time was unchanged.

Fig.5 shows the same parallelism in a different form which is designed for visual comparison of durations of reign in both dynasties. For quantitative comparison we used numerical characteristic of a distance between two arbitrary dynasties, which was introduced in [1],[24]. It appears that this "distance" drops into a range of values which are normal only for strongly dependent dynasties (details about this numerical characteristic one can find in [1],[24]). Recall that two dynasties are called as dependent ones if they both reflect the same real dynasty.

Dependence of these two dynasties (we mean statistical dependence of reign durations) is the main result of this paper. It is in fact a formal result and we might finish on it. But many not formal questions follow after this result is claimed. Main of them is: what real events lay under both of these two dynasties? What was the real history?

4. CORRECT ENGLISH HISTORY IS MORE SHORT IN TIME BUT MUCH MORE DENSE IN EVENTS THAN IT IS SUGGESTED BY TEXTBOOKS

4.1. Our new concept of English history

The answer follows definitely from the above parallelism and from the Fig.1. Naturally, the more new dynasty (one which was later in time) is to be supposed as original one. This is a Byzantine dynasty 1143-1453 A.D. It was denoted above as Byzantine empire-3. In [1],[24] it was discovered that Byzantine empire-3 is a source of information for it's reflections Byzantine empire-0, Byzantine empire-1 and Byzantine empire-2. Roughly speaking the whole Byzantine history is constructed from several blocks - duplicates of the same epoch: 1143-1453 A.D. As we discovered, English history being stringed to the English kings dynasty is a duplicate of Byzantine history up to 1327 A.D. (in English chronology) = 1450 A.D. (in Byzantine chronology). Middle of 15th century was a time from which we have enough information, so Byzantine dynasty of that time was surely a real one. It suggests that Byzantine is an original in above parallelism, and England before 1327 A.D. - a reflection. It could be seen from the Fig.1 how English history before

1327 A.D. was constructed from several reflections of Byzantine Empire of 1143-1453 A. D.

As a resume we present the follows hypothesis.

1) According to English history of 1-400 A.D. England at that time was a Roman province. English history of that period speaks more about events in Rome itself then in England. It was proved in [1],[24] that Roman history of that time reflects real events from 9-13th cc. A.D.

2) That chronicles which are supposed now to speak about English history of 400-830 A. D. appear to describe Rome and Byzantine empire-0. Therefore these chronicles reflect some real events of 9-15th cc. which took place in Byzantine empire.

3) That chronicles which are supposed now to speak about English history of 830-1040 A. D. appear to describe Byzantine empire-1. These chronicles also reflect real history of 9-15th cc. in Byzantine empire.

4) That chronicles which are supposed now to speak about English history of 1040-1327 A.D. appear to describe Byzantine empire-3 and therefore they reflect real history of 9-15th cc.in Byzantine empire. The name "Anglia" (England) came from the name of well-known Byzantine dynasty of Angels (1185-1204 A.D.)

5) Thus, in this hypothesis we suggest that those ancient and medieval English chronicles which are now available and which are thought by historians to speak about some events from the epoch before the beginning of 14th century, are in fact devoted to certain periods of Byzantine history of 9-15th cc. Roughly speaking, ancient English chronicles are in fact Byzantine chronicles which were taken from Byzantine to England and then modified in a such way that they seem to speak about events in England.

6) The time when written history of the island which is today called as England really begins is most probably the epoch of 9-10th centuries. Now we have only very few information about that early period of English history on the island. So the description of English history of 9-13 cc. is in fact rather fragmentary. But this information about real island events was then "covered" by chronicles brought from Byzantine empire. The resulting sum of two fibers: "island fiber" and "Byzantine fiber" we can see now as the English history of 9-13th cc.

7) Starting from 14th century English history speaks about real events in England only. Roughly speaking, traditional version of English history becomes correct from 14th c.

8) One might ask: "If you are right, how to explain the fact that in ancient English chronicles there are chronological details about, for example, how many years there were between the Flood and a certain event of English history? These chronological details often agree with Scaliger's (modern) chronological concept." The answer is follows.

At first, note that chronological and astronomical data from ancient chronicles in many cases strongly contradict with modern historical version. See [1],[24].

In the second, even if we see that a direct chronological statement from ancient text agrees well with modern tradition, it says really nothing, because all ancient chronicles which we have today, were finally edited only in 15-17th cc. And it was exactly the time when modern chronological concept was worked out (in general). Such direct chronological statements are simply the traces of chronological computations of 15-17th cc. At that time historians "calculated" the dates of ancient events and then placed (for reader's convenience) the results of their (medieval!) calculations inside ancient historical texts. The fact that chronological statements in different ancient texts often agree means that today we have mostly the results of work of only one medieval chronological school. It was the chronological school which work was supervised in 15-17th cc. by Roman-Catholic church.

Often, astronomical calculations were used for chronological purposes. In this case there could be certain astrological motivations in medieval astronomical calculations for chronology. Medieval scientists, and historians among them, often trusted astrology and could use it in their considerations. Maybe medieval astrologers tried to solve problems like these: what was the planetary configuration at the moment of coronation of Justinian I (or when ancient lunar eclipses occurred etc.)? Results of such astronomical calculations of 15-16th cc. could be placed in ancient texts to make their chronology more clear. It was large work and it might be very useful if the calculations were correct. Unfortunately, medieval astronomers and historians made a lot of mistakes. These mistakes are discussed in [1],[24]. As a result of such mistakes, ancient chronicles got an incorrect chronological skeleton. This incorrect chronology was then supported by church authorities and by medieval scientific schools. It was the chronology which we have now in our textbooks. And today, our contemporaries - the historians and chronologists - take the ancient chronicles (from archives) and with pleasure discover in them the "astronomical and chronological information". Then, basing on the modern theory, they date the described eclipses, horoscopes (i.e., the configuration of the planets along the zodiacal constellations). After this, historians discover (with great pleasure) that sometimes these records from "ancient chronicles" satisfy to the Scaliger's chronology (and, consequently, are correct). Of course, sometimes there are some contradictions. And sometimes - very serious. The real explanation is as follows: the medieval methods for calculations were more rough that modern ones. Then in each such case the modern chronologists "correct" these "records of ancient chronicler". As a result, they form the illusion of the correctness of traditional Scaliger's version of ancient chronology. But what the modern historians really do when the results of modern astronomical calculations sharply disagree with Scaliger's chronology? As we know today (see, for example, [1], [24]) the list of such contradictions is very long. This fact shows that Scaliger's chronological version is wrong. But in all such cases the modern historians start to speak (with a great irritation and displeasure) about "ignorance of ancient observers and chroniclers", about "impossibility to apply the modern scientific methods to the analysis an ancient texts" etc.

The visual picture of our chronological conjecture you can see in the Fig.6.

## 4.2. In which way the Byzantine chronicles were inserted into medieval English history (of the island Anglia)?

The answer will be extremely simple if we will erase from our minds the picture which is imposed by traditional Scaliger's chronology.

Starting from 11th century, several crusades storm the Byzantine empire. Several feudal

crusaders' states were founded on the territory of Byzantine empire in 11-14th cc. In these states many nations were mixed: local population, the crusaders from England, France, Germany, Italy etc. In these crusaders' regions and in Byzantine empire the new culture was created, in particular, were written a historical chronicles. Among Byzantine inhabitants were a lot of people from Europe, in particular, from some island, which later will be called England.

In 1453 A.D. Turks conquered Constantinople. Byzantine empire was ruined and the crowds of its inhabitants leaved the country. Many of them returned in the Europe, in their old homeland. In particular, - in the island Anglia. These descendants of crusaders took with them their Byzantine historical chronicle, because these texts describe their own real history in Byzantine empire (during many years - one or two hundreds years). Several decades passed. On the island Anglia starts the writing its history (i.e., the history of the people living on the island). In 16-17th centuries some qualified historians appear and start to create the general history of the whole land Anglia ("from the beginning"). They search for ancient documents. Suddenly they find several old trunks with "very old" documents. The documents are dusty, the paper is very fragile, and the old books fall to pieces. These chronicles were transported from Byzantine empire. But now (in 16-17th cc.) nobody knew this. Unfortunately, the prehistory of these trunks is forgotten. And, unfortunately, is forgotten that these chronicles describe the history of ANOTHER LAND. The English historians of 16-17th centuries carefully analyse these texts as the history "of island England" and put them into the basis of "old British-island history, which started many centuries ago". In some strong sense they were right because really the authors of the chronicles were closely connected with island Anglia (but, let us repeat, described ANOTHER LAND - Byzantine empire).

This process is quite natural and does not suggest any special falsification of the history. Such natural errors were inevitable at the first steps of creating of the general history.

As a result, appeared such chronicles as Anglo-Saxon Chronicle, the Nennius' chronicle etc. After some time this wrong version of an old English history stand stockstill, becomes a "monument". Further historians simply modify (only a little) the initial scheme of the history, add some new documents. And only today, using some statistical and other methods we start to discover some strange regularities inside the "history textbook" and start to realize that the real history was possibly sufficiently shorter and that today we need to remove from the "old English history" its "Byzantine part" and return this piece to its right place (in time and in the geographical sense)

This procedure is very painful. We realize this because we discovered the same problem in the old Russian history, when we also found several chronological duplicates.

General remark. It is possible, that this process of "insertion of an old Byzantine chronicles" in the beginning of a "local history" is presented for several different regions which were closely connected with Byzantine empire. In particular, it is true for Russia, for England, for Rome, for Greece.

5. OLD ENGLISH CHRONICLES AS ORIGINAL DOCUMENTS WHICH SPEAK ABOUT REAL EVENTS OF 10-13th CENTURIES

5.1. Roman consul Brutus - the first who conquered Britain (and the first king of Britts)

We have analyzed above the durations of rules and suggested the conjecture that old English history is "a chronological reflection" of one period of real Byzantine history. The following question immediately arises: what about old English chronicles - do they confirm this conjecture? - or there are some contradictions? Let us take these chronicles and let us read them once more by "fresh sight", without a priori "school" hypothesis about "great antiquity" of these sources.

Now we recall to the reader well-known facts from traditional history of England (Anglia in old texts). Let us take, for example "Historia Brittonum" of Nennius, "Historia Britonum" of Galfridus Monemutensis and Anglo-Saxon Chronicle.

Galfridus calls Brutus as FIRST king of Britts ([9],p.5). In brief, the story of conquest of Britain is as follows. After the end of the Trojan War and after the fall of Troy, the Trojan hero Aeneas arrived on the ship in Italy. After two or three generation his great-grandson Brutus was born ([9],p.6-7). By the way, Nennius thinks that "time distance" between Aeneas and Brutus is sufficiently more ([8],p.173). He states that "the distance" between Trojan war and Brutus is about several hundreds years. However, this difference is not so important for us.

Then Brutus leaved Italy and arrived it Greece, where becomes the leader of Trojans survived after war. Brutus collects the large fleet and then his army (on the fleet) leaves Greece. After some time they landed on some "island", began the battle with local people, won the war and founded the new kingdom.

This is Britain.

Brutus is the first in the row of rulers in ancient Britain. Today they are considered as legendary heroes, because, according to traditional chronology, these events were "in a deep past" (before Jesus Christ).

Nennius tells the analogous story of Brutus (but more short). Nennius definitely states that Brutus "arrived on the island, which was called by HIS NAME, i.e., on the island Britain, then populated the island by his posterity and lived there. From this day and before now the Britain is populated" ([8],p.173). Thus, the Britain was called by the name of Brutus.

Then Nennius informs us about opinion of some other authors, that "island Britain was called by the name of Britt, son of Isicion, who was the son of Alan" ([8],p.172). But according to the most widespread and authoritative version (which is quoted by Nennius) Britain was called "by the name of Brutus, who was ROMAN CONSUL (! - Auth.)" ([8], p.172). Thus, Brutus - the first king of Britain was Roman consul.

This statement is extremely strange and impossible from the point of view traditional Scaliger's chronology, because Rome was founded only about 753 B.C. and consequently in the epoch of this Brutus there are no "Roman consuls" and even no Rome! Anglo-Saxon Chronicle states that: "The first inhabitants of this land were the Britons, who came from ARMENIA (!-Authors)..." ([2],p.3).

It is quite clear that here the name Armenia points out on the Romania, i.e. on the Roman-Byzantine empire, which was called Romai-Romania. Thus, as we see, the English chronicle again connects Britain and Roman-Byzantine empire.

Of course, today this statement of old chronicle is declared by historians as erroneous. The modern commentary is as follows: "instead of erroneous name Armenia one should read Armorica = Brittany" ([2],p.3). However, the replacement of Armenia by Armorica does not help to traditional history: the name Armorica also can be connected with the name of Roman-Byzantine empire. Our conclusion does not change.

Thus, old English chronicles state that Britain was at first conquered by Roman consul Brutus, who arrived there with a military fleet and founded the British kingdom. He became the first king of an island Britain.

5.2. Consul Brutus of English chronicles - was he a contemporary of Julius Caesar?

It seems that the answer is quite clear. We need only to understand - when lived this remarkable Roman consul (according to traditional chronology)? It is very simple. The qualified reader already prompts to us the right answer: it was 1st century B.C. In this century we see (in modern textbook in ancient history) the well-known Roman consul Brutus - the friend and brother-in-arms of Julius Caesar. Brutus took part in many campaigns of Julius Caesar. Then Brutus betrayed Caesar - his patron and protector. We remember from our "scholar childhood" the bitter words of Caesar: "And you, Brutus", which Caesar said when Brutus struck him by the sword.

As we also known, the traitorous murder of Caesar - one of the most important episode in "biography" of ancient Roman consul Brutus. It is remarkable, but the old English chronicles also speak about this episode but in a slightly different words. They state that Brutus (the first Britts' king) killed his farther. This murder is considered by chronicles as accidental, unintentional. Allegedly, Brutus shot an arrow and accidentally killed "his farther" ([8],p.173). In our opinion, this is slightly distorted Roman story about murder of Julius Caesar by Brutus. Here "farther" is Caesar - former friend and protector of Brutus.

Because of this terrible murder, the people expel Brutus from his native land. It was done in both stories: in Roman and in English. Brutus started on a journey.

Our simple and natural conjecture is as follows: in the old English story about conquest of Britain acts Brutus - the contemporary of Julius Caesar. As we saw, this conjecture is supported by ancient documents, although they do not call directly Brutus as friend or enemy of Caesar. Indeed, all chronicles state that AT FIRST Britain was conquered by Julius Caesar. Some interesting details are reported. Namely, Caesar arrived in Britain with Roman military fleet which consisted of about 80 ships ([2],p.5). But the conquest of the land became a complicated problem and soon Caesar returned in Britain with the fleet consisting of 600 (!) ships. After the battle the local army of natives were defeated and Romans founded the new kingdom. Moreover, Nennius claims that Julius Caesar WAS THE FIRST ROMAN who arrived on the island Britain and conquered the kingdom and Britts ([8],p.176).

Thus, if Brutus WAS THE FIRST ROMAN arrived in Britain, and if Julius Caesar also WAS THE FIRST ROMAN arrived in Britain, then BRUTUS and JULIUS CAESAR are simply CONTEMPORARIES and brothers-in-arms. This conclusion evidently follows from old English chronicles.

Let us resume these corollaries in the form of some table.

| Brutus - the first king of Britts | Julius Caesar |
|---|---|
| 1. The first Roman arrived on the island, conquered the land and founded the kingdom | 1. The first Roman arrived on the island, conquered the country and also founded the kingdom |
| 2. Arrived in Britain with great military fleet | 2. Was the head of great military fleet which invaded into the land |
| 3. "Accidentally" killed his father by arrow | 3. His contemporary - Roman Brutus, Caesar's friend, traitorously killed Caesar (= "his father-protector") |
| 4. The murder of Brutus' father by his son was predicted in advance by prophet (see Nennius, [8],p.173) | 4. Well-known story: the murder of Julius Caesar was predicted by Roman prophet (see, for example, Plutarch) |
| 5. Afterwards Brutus was expelled from his native land (as the men who committed the murder) | 5. Romans expelled Brutus as great traitor, because he killed Julius Caesar |
| 6. Roman consul Brutus starts the history of Britain | 6. Julius Caesar lived (according traditional chronology) in 1st c. B.C. |

Thus, from the position of common sense we immediately date the epoch of the first Brutus' conquest of Britain (with his contemporary Julius Caesar) by 1st century A.D. Let us note, that this our statement is not new in reality. All experts know that Caesar conquered the Britain in 1st century A.D. All experts know that Brutus was the first who conquered Britain. We simply combine these two facts and formulate the evident conclusion:

"Ancient" Roman consul Brutus - the "father" of all Britts, the first king of Britain, the "starting person" of the whole English history - is a contemporary on Julius Caesar, i.e., well-known in classical Roman history consul Brutus.

The reader qualified in ancient history can, of course recall here also the second known Brutus in Roman history, who acted allegedly about 6th c.B.C. in Rome. He expelled the Roman kings from the capital and founded the Roman republic. But this historical epoch is in reality another chronological duplicate (copy), reflection of the epoch of Julius Caesar. It was discovered in [1],[24]. Consequently, the attempt to identify the Brutus = the first king of Britts - with "another Brutus" - fails. We again come to the epoch of Julius Caesar (1st century A.D. according to traditional chronology). Let us recall here, that according to chronological results, obtained in [1],[24], the epoch of Julius Caesar is in reality the duplicate (reflection) of the epoch of 10-11th cc.A.D.

The reader can ask us: why we discuss in such details such evident question (the

identification of Brutus - the first king of Britts - with Brutus of Caesar's epoch)?

Our answer is as follows. This our statement is mortally dangerous to the traditional chronology of England (and not only England). This is the explanation why the traditional historians try to avoid any serious discussion about the assertion of English chronicles, that Brutus was Roman consul and that Britts are the descendants of Romans. In particular, the modern commentators of Nennius and Galfridus (A.S.Bobovich and M.A. Bobovich) irritatedly write: "The (medieval - Auth.) idea to deduce the origin of Britts from Romans and Trojans is not so original: already in 6th century A.D. the Frank's rulers deduced their origin from Trojans (and, in our opinion, they were right, see the discussion about this subject in [1],[24] - Auth.)" ([9],p.270). And then commentators add carefully: "There are several Brutus in Roman history". They do not continue and do not discuss this remark, and now we realize - why. If you start to analyse the "Brutus' problem", you (as we demonstrated above) will make the inevitable (and catastrophic for traditional chronology) conclusion that "English Brutus" was the contemporary of Julius Caesar.

BUT WHY THIS CONCLUSION US SO DANGEROUS?

At first, because in this case the so called "ancient legendary British history" is immediately moved upwards by approximately 1000-year shift in the epoch of 1-13th A. D. and moreover, in 10-15th cc.A.D.

Such corollary, of course, is completely unacceptable (and totally fantastic) to any modern traditional historian. But there are some another, sufficiently more dangerous corollaries. About this - our next section

### 5.3. Biblical events in English chronicles

The "Historia Britonum" of Galfridus Monemutensis is strung on the pivot of biblical history. This means that sometimes, when speaking about the events of British history, Galfridus inserts the phrases similar to this: In Judea the prophet Samuel ruled at this time ([9],p.20). These rare phrases are scattered along the chronicle and form the rough (and very brief) skeleton of biblical history of prophets and biblical kings, which is closely interwoven with the stream of British history. But, by the way, Galfridus does not give any absolute dates. His chronology is completely relative, i.e., he tells only - in the time of which biblical kings (or prophets) were occurred some of British events. Thus, when analyzing the English chronology in a unprejudiced way, we meet the necessity to start the analysis of biblical chronology also. Let us do it and we will see what we will obtain.

The evident identification of "English Brutus" with well-known Brutus from the epoch of Julius Caesar, is impossible for traditional historian because in this case the whole biblical chronology is automatically moved from its traditional place (in time) upwards by about at least 1000-year shift ! In reality this shift will be sufficiently more: about 1800 years! See [1],[24].

Indeed, if "English Brutus" (the forefather of Britts) is placed in 1st century B.C., then, according to the "Historia Britonum" of Galfridus Monemutensis, ALL BASIC EVENTS OF BIBLICAL HISTORY should be distributed on time axis from 1st century A.D. until 13th century A.D. Here we mean: the history of all biblical prophets, the history of the kingdom of Judah and the kingdom of Israel et cetera. On the face of it, such conclusion is completely impossible! Traditionally, biblical history is dated from 11th century B.C.

until 1st century A.D.

But if we will wait a little and will try nevertheless to place ancient biblical history on the interval from 1st century A.D. until 13th century A.D. - what we obtain?

It turns out that this procedure does not lead to the contradiction with ancient evidences of ancient texts. We suggest to the reader to take the books of Fomenko [1],[24], where you can find the details. Here we demonstrate only one, but remarkable example.

## 5.4. Do we interpret ancient texts in a proper way? Problem of vowels restoration.

In the attempt to read and date the most of the ancient manuscripts (ancient Egyptian, ancient Slavonic, biblical et cetera) certain basic problems are frequently encountered.]

As soon as J.Sunderland started investigating the original language of the Old Testament, he, in his words, "...faced the fact of enormous and even startling importance. The thing is that the Jewish written language originally had neither vowels nor signs replacing them. The books of the Old Testament were written only with consonants" ([16], p. 155).

This is also typical for other languages. For example, an ancient Slavonic text was a chain of only consonants, too; sometimes even without signs replacing the vowels, or without division into words. Old Egyptian texts were also written in consonants only.

According to well-known chronologist E.Bickerman, "...the names of Egyptian kings are given in contemporary literature schematically, in a quite arbitrary, so-called scholastic manner adopted in school textbooks. These forms are often greatly different from each other; it is impossible to order them somehow, due to their arbitrary reading (! - Authors.) which became traditional" ([17], p.176).

Probably, the rarity and high cost of writing materials in ancient times made the scribes save them, and omit the vowels, thereby essentially shortening the text.

J.Sunderland continues:

"However, if we take the Jewish Bible or a manuscript today, we shall find in them the skeleton of vowels filled with dots and other signs denoting the missing vowels. These signs did not belong to the old Jewish Bible. The books were read by consonants, and the intervals were filled with vowels according to one's skill and the apparent requirements of the context and oral legends" ([16], p. 155).

Imagine how exact the meaning of a word written in consonants can be if, for example, CLN can mean clean, clan, colon, and so forth.

According to T.Curtis, even for the priests, the content of manuscripts remained extremely doubtful and could be understood only by means of the authority of the legend ([16], p. 155).

It is assumed that this serious short-coming of the Jewish Bible had been eliminated not earlier that the 7th or 8th century A.D., when the Massoretes revised the Bible and added

signs replacing the vowels; but they had no manuals, except their own reason, and a very imperfect legendary tradition ([16], p. 156-157).

Well-known expert S.Driver adds that, since the times of the Massoretes in the 7th-8th century A.D., the Jews have taken to keeping their sacred books with extraordinary care, but then it was too late to repair the damage already done. The result of such attentiveness was just the immortalization of the distortions, which were then placed on exactly the same level of authority with the original text ([16], p.157).

J.Sunderland: "The opinion reigning earlier was that the vowels had been introduced into the Jewish text by Ezra in the 5th century A.D. But in the 16th and 17th century, E.Levita and J.Capellus in France refuted this opinion and proved that th vowels had been introduced only by the Massoretes. The discovery created a sensation in the whole of Protestant Europe. Many people believed that the new theory would lead to disproving the religion completely. If the vowels were not a matter of Divine Revelation, but only a human invention, besides, a much later one, then how could we rely on the text of the Scripture? This discussion was one of the hottest in the history of the new biblical criticism and proceeded for more than a century, stopping only when the validity of the new point of view was acknowledged by everyone" ([16], p. 157-158).

## 5.5. Geography and chronology of biblical events.

### 5.5.1. Problems with traditional geographical localizations.

Even if the vowels of common words are not that important (you can easily reconstruct a well-known word from the context), the situation changes completely when combination of consonants meaning a city, country, the name of a king, etc., appears in an ancient text. Tens and hundreds of different variants of vowels for one term (word) may be found, stating the "identifications" of the biblical vowel-free names of cities, countries, and others, made by traditional historians proceeding from the chronological (and geographical) version of J.Scaliger and the localization referring the biblical events to the Near East.

As the archaeologist M.Burrows notes, the archaeological job generally leads to the undoubtedly strongest creed in the reliability of biblical information (cit.from [18], p. 16).

F.Kenyon of the British Museum insists as much categorically on archaeology refuting the "destructive skepticism of the second half of the 19th century" [18].

But here is unexpected information reported by the well-known archaeologist G.Wright, who, by the way, is a staunch partisan of the correctness of orthodox localization and of traditional dating biblical events. He wrote, "A great many findings do not prove or disprove anything; they fill the background and only serve as historical artifacts. Unfortunately, the desire "to prove" the Bible permeates many works available to the average reader. Historical evidences may be used in an incorrect manner, whereas the conclusions dawn are often erroneous and only half correct" ([18], p. 17).

If we attentively examine the fundamental facts about the Bible discovered by N.A. Morozov [19], then we shall see that none of the books of the Old Testament contain any solid archaeological confirmation of their traditional geographical and time localization. As I.A.Kryvelev noted, the whole "Mesopotamian" biblical theory will be questioned.

The traditional localization of the events described in the New Testament is no better.

I.A.Kryvelev many years studied the biblical geography and chronology. He wrote, "The reader interested in biblical archaeology may be bewildered by the hundreds of pages speaking of excavations, landscapes, or artifacts, historical and biblical background. And, in the conclusion, when it comes to the results of the whole job, there are only a number of indistinct and imprecise statements about the problem not having been completely solved, but that there is still hope for the future, and so forth. We may be absolutely sure that none of the stories of the New Testament contains any somewhat convincing archaeological confirmation (in terms of the traditional localizations - Authors). This is perfectly true, in particular, if applied to the figure and biography of Jesus Christ. Not a single spot traditionally regarded as the arena of a particular event occurring in the New Testament can be indicated with the slightest degree of confidence" ([18], p. 200-201).

The natural question arises: where the events of Old and New Testaments were geographically located in reality?

## 5.5.2. Where ancient Troy was located?

In reality, considerable difficulties accompany the attempts of geographical localization of many of the ancient events and cities (not only from the Bible).

For example, one of the accepted today traditional localizations of the famous city of Troy is near the Hellespont (= the sea of Helen). It is for this particular reason that Schliemann ascribed the famous name of Troy (described by Homer) to the rests of a small ancient village he excavated near the Hellespont. It is well known that today we have not any proofs of this "identification".

It is assumed today, that according to traditional chronology, Troy was completely destroyed in the 12-13th century B.C. and after this was never reconstructed [17]. But, it turns out, that in the Middle Ages, Italian city Troy, which still exists today [1],[24], enjoyed widespread fame. This is celebrated medieval city which played an important role in many medieval wars; especially, in the well-known war of the 13th century.

Many Byzantine historians also speak of Homer's Troy as of an existing medieval city, namely, Choniates Nicetas and Gregoras Nicephoras ([20], v. 6, p. 126).

T.Livy indicates the spot named Troy and the Trojan region in Italy (Book.1). Certain medieval historians identified Troy with Jerusalem (see, for example, [21], p.88,235,162,207), which embarrasses the modern commentators: "The book of Homer somewhat suddenly turned (in the medieval chronicle, while describing Alexander's expedition to Troy - Authors)... into the book on the destruction of Jerusalem" ([21], p. 162). Let us recall that the second (well-known) name of Troy is Ilion, whereas the second name of Jerusalem is Aelia Capitolina ([19], v. 7). It is absolutely clear that in the names of these cities there is a similarity: Aelia = Ilion.

The books [1] and [2] contains the data and arguments which allow to assume that Homer's Troy is the Constantinople (= New Rome), and that the Trojan War is the reflection of crusades which started from 11th c.A.D. The Constantinople was captured during crusades. Besides this, some part of the legend on Trojan War is the reflection of

a real medieval war from the middle of 13th c.A.D. in Italy. The Italian city Troy was involved in this war (see [1]).

The identification of the Great Troy with Constantinople follows also from the texts of crusades epoch. The chronicler Rober de Clari told that the Great Troy was located near the entrance into the "branchium Sancti Georgii" ([25],p.210). It is supposed today that this is the Dardanelles. From the other hand it is also known that another famous chronicler of the 4th crusade - Villehardouin - calls as "branchium Sancti Georgii" not only the Dardanelles but also the Bosporus! M.A.Zaborov (modern historian) notes: "Villehardouin applies the name "branchium Sancti Georgii" to the Dardanelles and to the Bosporus" ([25],p.238).

Thus, the Great Troy can located also near the entrance into the Bosporus. But here we see the Constantinople!

Consequently, it was completely unnecessary to search the "rests" of the Troy on a desert hills as Schliemann done. Our conjecture: the Trojan War is the reflection of the one or several crusades on the Constantinople or on Italian Troy.

The well-known medieval "Novel on the Troy" of Benoit de Sainte-Maure ("Roman de Troie") was finished allegedly between 1155 and 1160 A.D. "The source of this novel is the "History of Troy destruction" written by some Dares, who was allegedly the eyewitness of Trojan War (possibly, he was one of the crusaders - Auth.). Benoit looks in the antiquity through the prism of his epoch and his reality... In his basis is the ancient Greek epos, but its personages and heroes are transformed into noble knights and beautiful ladies, and the Trojan War itself is transformed into the sequence of knight's duels... Ancient Medea is represented in his chronicle as courtier lady, whose clothing is exactly the same as the clothing of the lady of her social level in medieval France of the middle of 12th century"([10],p.235).

We suggest to read the old chronicles "in direct way", without some special complex interpretations; we need to read "what is written" and not "what should be written". In this case we are forced to agree that Benoit de Sainte-Maure describes the Trojan War as the event from medieval epoch.

### 5.5.3. Where Moses traveled in reality?

Let us return to the Bible. Many strange phenomena occur in an unprejudiced analysis of biblical geography (see detailed Morozov's analysis in [19]).

That many biblical texts describe volcanic activity has been stressed in history long ago. Let us take the Bible.

The Lord said to Moses, "I am now coming to you in a thick cloud... But when the ram's horn sounds (when the cloud leaves Mount Sinai - Authors), they may go up the mountain'... there were peals of thunder and flashes of lightning, a dense cloud on the mountain and a loud trumpet blast... Mount Sinai was all smoking because the Lord had come down upon it in fire; the smoke went up like the smoke of a kiln... and the sound of the trumpet grew ever louder" (Ex. 19:9, 13, 16, 18).

And then: All the people saw how it thundered and the lightning flashed, when they heard

the trumpet sound and saw the mountain smoking..." (Ex.20:18).

"You stood... at Horeb... THe mountain was ablaze with fire to the very skies: there was darkness, cloud, and thick mist. And the Lord spoke unto you out of the midst of the fire " (Dt. 4:10-12).

The destruction of biblical cities Sodom and Gomorrah has long been regarded in history to have been due to a volcanic eruption. For example:

"And then the Lord rained down fire and brimstone from the skies on Sodom and Gomorrah... He saw thick smoke rising high from the earth like the smoke of a like-kiln" (Gn.19:24,28). And so on.

The complete list of all apparent volcanic eruptions mentioned in the Bible was compiled by V.P.Fomenko and T.G.Fomenko (see [1],[24]).

To associate (as is done traditionally) all these descriptions with Mn. Sinai = Mn. Horeb (and Jerusalem in traditional Palestine) seems doubtful; it is generally known that it has never been a volcano.

Where did the events occur then?

It suffices to study the geological map of the Mediterranean area to obtain immediately the unique answer. There are no acting volcanoes in the Sinai peninsula, Syria, or Palestine; there are only zones of tertiary and quaternary volcanism, as, for example, near Paris. In the above-mentioned regions, where the biblical events are traditionally located, no volcanic activity has been discovered in historical epoch since the birth of Christ. Besides, Egypt and North Africa have no volcanoes. The only powerful, and by the way, acting volcanic zone, is Italy together with Sicily.

Thus, according to the Bible, we have to find

1) a powerful volcano active in the historical era;
2) a destroyed capital (see the book of the Prophet Jeremiah) near the volcano;
3) two other cities destroyed by the volcano, namely, Sodom and Gomorrah.

There exists such a volcano in the Mediterranean, and it is unique, namely the famous Vesuvius, one of the most powerful volcanoes in history.

Famed Pompeii (biblical "capital"?) and two destroyed cities Stabiae (Sodom?) and Herculaneum (Gomorrah?) are located nearby. We cannot but mention a certain similarity in the names of these Italian and biblical towns. It is possible that the name of Sinai for Vesuvius originates from the Latin Sino (sinus), and biblical Horeb from the Latin horribilis (horrible).

The following analytic study worth mentioning, which permits to read the vowel-free text of the Bible, was performed by Morozov in [19]. It took into account placing Mt. Sinai=Horeb=Sion in Italy.

We illustrate by several examples.

The Bible speaks: "The Lord our God spoke to us at Horeb and said, "You have stayed on this mountain long enough; go now, make for all KNN (Canaan)..." (Dt.1:6-7).

The theologians supply the Hebrew KNN with vowels Canaan and place it in the desert on the Dead Sea coast, but another solution is also possible, namely, KNN = GENUA (Italian Genoa).

The Bible continues: "All KNN (Canaan) and the LBN (Lebanon)..." (Dt. 1:7). The theologians restore the Hebrew LBN with vowels as Lebanon; however lebanon means "white", i.e., the same as Mont Blanc, or White Mountain. Famous mountain in Europe. "As far as the great river, the PRT" (Dt. 1:7). The theologians restore PRT with vowels and decipher is as Euphrates; but, there is the large tributary of the Danube, the Prut, located in central Europe, as beyond Mont Blanc. "Then we set out from Horeb... and marched through that vast and terrible wilderness" (Dt. 1:19).

In fact, the famous Phlegraei, vast and burnt-out spaces filled with small volcanoes, fumaroles, and solidified lava streams are located near Vesuvius=Horeb. "And so we came to KDS-BRN" (Dt. 1:19).

KDS-BRN is traditionally supplied with vowels as Kadesh-Barnea, which is, from the other hand, possibly, a town on the Rhone ([19], v. 2, p. 166). It is also possible that modern Geneva was meant as "town on the Rhone". "And we spent many days marching round the hill-country of Seir" (Dt. 2:1).

Mount Seir was left here without translation; however, if it is translated, we obtain Devil's Mountain(s). And there is such a mountain near Lake Geneva, namely Le Diableret ("Devil's Mountain").

Then, the "Children of Lot" (Dt. 2:9) met on the way can be evidently identified with the Latins ( = LT).

"And cross the gorge of the Arnon" (Dt. 2:24). In the canonical translation we see Arnon (RNN). But,this is the Italian river Arno existing up to now!

"Next we... advances... to Bashan" (Dt. 3:1). The town Bashan (Bassan) is often mentioned in the Bible. It is surprising that town Bassano still exists in Lombardy.

"King of Bashan... came out against us at Edrei" (Dt.3:1). Adria is still here, on the Po delta; the Po, by the way, has often been mentioned by ancient Latin authors (e.g., Procopius) and called the Jordan (in Procopius' Eridanus), which is very consistent with the biblical spelling of the Jordan, namely hay-yarden (JRDN) ([19], v. 2, p. 167).

"And we captured all his cities... sixty cities..."(Dt. 3:3-4).

Indeed, in the Middle Ages, there were many big cities in the region: Verona, Padua, Ferrara, Bologna, and others.

"From the gorge of the Arnon to Mount Hermon (HRMN)" (Dt. 3:8).

But it is obvious that MNT HRMN can be supplied with vowels to be translated as the "German mountains". "Only the Og king of Bashan remained... His sarcophagus of iron may still be seen in the... city of Rabbah" (Dt. 3:11).

Here is mentioned not only Ravenna (=Rabbah), but also the famous tomb of Theodoric (493-526 A.D.) of the Ostrogoths (Og = Goths?). It is clear that biblical OG means possible GOTH.

There follows TBRN (Taberiah in traditional biblical translation), which is naturally identified with the Tiber in Italy; ZN is Siena, southeast of Livorno. The slopes of Monte Viso are called Jebus (Jgs. 19:10-11) in the Bible, and Rome is called Ramah (Jgs. 19:14).

And so on. As we see, the shift of some biblical events from "the deep antiquity" in the medieval epoch does not contradict with the ancient text of the Bible (without vowels). Thus, now we can continue our analysis of English history.

## 5.6. Why English chronicles suggested that both Russia and England were located on islands?

The fact that modern England is located on the island, does not surprise us. But Russia!? There are no geographical reasons to think that Russia is the island! But nevertheless, for example the well-known chronicler Benoit de Sainte-Maure in his "Chronicle of the dukes of Normandy" [22] speaks, that

There exists an ISLAND called Cansie (or Canzie), and I think that this is Rosie (in another copy of the manuscript - Russie - Auth.), which is surrounded by the great salty sea. And they (the people of Russie - Auth.) fly out as great swarm of bees, and their number is thousands; and they... can attack the great kingdoms and take the great procurement and they can win and conquer.

Here the original text: "Une isle i a par non Cancie (Canzie in manuscript B - see [10], p.240), e si crei bien que c'est Rosie (Russie in manuscript B, see [10],p.240), qui est de la grant mer salee de totes parz avironnee. Dunc autresi com les euetes de lor diverses maisonnetes gitent essains granz e pleners, ou moct a nombres e millers, ou com de ceus qui sunt irie' sunt en estor glaive sachie', tost e isnel d'ire esbrasez, trestot eissi e plus assez seuct icil poples fors eissir por les granz rennes envair e por faire les granz ocises, les granz gaaiz e les conquises."

Russia is called here Rosie or Russie. If we look in the table of medieval names, titles and their duplicates (see above), we will see that here the chronicler really speaks about Russia. V.I.Matuzova (who included this text in her book "English Medieval Texts") comments this fragment as follows:

"Rosie is Russia. The report that Russia is an ISLAND is similar to another such reports..."([10],p.244). And then Matuzova quotes another medieval authors who were confident that Russia is an ISLAND (in particular, some Arabian and Persian chroniclers; but, by the way, it is not so clear - where they lived in reality, may be in Spain?).

It is supposed sometimes today that Cancie is Scandinavia. But Scandinavia also is not an island! By the way, the "Chronicle of Monastery of Saint Edmund" (13th c. A.D.) is

also convinced that Russia is located on an island, because reports that Tartars rushed on Hungary FROM ISLANDS ([30], and also [10],p.100-101).

How we can explain it? The simplest way - to accuse the authors of 12th century that they were completely ignorant (this is the standard explanation in modern historical textbooks and this idea allows to the modern historians simply to "close the problem").

But another explanation is also possible. English word island means today the piece of land surrounded by a sea. But may be in the medieval epoch this word had also another meaning? Our conjecture: it was Asia-Land, i.e., the Land located in Asia. Without vowels we have: asialand = SLND, and island = SLND. This is the same word!

Then all things immediately fit in their "correct places". Russia really can be considered (from the Western point of view) as far Asian Land = island. Large part of Russia belongs to the Asia. Consequently, medieval chroniclers were quite right when we talked about Island Russia. They were not so ignorant as it is supposed today.

Let us repeat once more our conjecture: the word island had two meanings in the past: piece of land surrounded by a sea, and Asia-Land.

But in this case the natural question arises (as the flash). If the ancient English authors speaking about island Russia, assumed that they speak about Asia-Land Russia, then we do not see any obstacles to assume that when they told bout island Anglia, they also speak about Asia-Land Anglia. And only after this, in a new epoch, the word island Anglia become to be considered only as island Anglia in a modern sense (piece of land surrounded by sea).

We saw the remarkable parallel between English history and Byzantine history. But Byzantine Empire really was Asia-Land for Western chroniclers. And only in the next epoch (when Byzantine chronicles were transported in England and were inserted into English history) the Asia-Land Anglia was transformed into Island Anglia.

Thus, were was located the land Anglia-Britain in 10-12th cc. A.D.? This is a complicated question. To get the answer we have unique way - to take the old English chronicles. Our answer will be as follows:

Anglia-Britain of 10-12th cc.A.D. was Byzantine Empire.

### 5.7. Where was the land Britain which was conquered by Brutus located? In what direction his fleet cruised?

On the face of it, the answer on this absurd question is completely evident: on the same place where England-Britain is located today. But let us not hurry.

Let us recall after "accidental murder of his father", Brutus was expelled from Italy. He went to the Greece ([9],p.7). Here Brutus fixed the ancient relationship and he was staying among Trojans ([9],p.7). The period of wars in Greece started at this time. These wars are described by Galfridus in many details. Then Brutus organized the army and fleet and after this started the campaign-cruise. It is supposed today that his fleet went in Atlantic ocean and then arrived in modern England. Is it true? Maybe the chronicles

describe in reality the military operations inside Mediterranean sea and on the territory of Greece and Byzantine Empire?

For example, Brutus' army arrived in Sparatin. Modern commentary: "Location is unknown" ([9],p.230). Of course, you cannot find Sparatin if you assume that Brutus travel far from Mediterranean sea. But if these events occurred in Greece, then you do not need to search Sparatin, because this is well-known Sparta.

Then Galfridus describes the path of Brutus' fleet which is considered today as a "proof" that Brutus really went in Atlantic and then arrived in modern England. But we see suddenly from modern comments that it turns out that Galfridus "repeat the mistake containing in his source - namely, in "Historia Brittonum" of Nennius, who made the mistake because of erroneous reading of Orosius' chronicle..."([9],p.231). Moreover, then it turns out that "following to Nennius, Galfridus ERRONEOUSLY placed Tyrrhenian Sea BEHIND Gibraltar. We recall that Tyrrhenian Sea is BEFORE Gibraltar because is a part of Mediterranean Sea near Western coast of Italy" ([9],p.231).

But we are sure that here - no mistake! Galfridus was right because he describes in reality some complicated military movements INSIDE Mediterranean Sea, in particular, near Italy, where you can see Tyrrhenian Sea. Brutus' fleet did not pass in the Atlantic Ocean! Modern historians try to accuse Galfridus (and other chroniclers) in some "mistakes" only because historians try to adjust their modern "traditional" chronological and geographical concepts with real evidences of real medieval texts. Of course, a lot of contradictions appear. All these contradictions are considered today as "the fault of medieval authors".

Then Galfridus describes the battle between Brutus' army and Greeks on the Akalon (Acalon) river ([9],p.8). The modern commentary is as follows: "This name is, possibly, the fantasy of Galfridus... E.Pharal is his book formulated the idea that this description of Greek's defeat during the battle with Trojans near Acalon river, was taken by Galfridus from the story of Etien de Blua about the defeat of TURKS during the battle with CRUSADERS near "Moscolo" river at March 1098 A.D." ([9],p.230).

Consequently, here we can penetrate through the thick cover of traditional plaster into the real contents of the Galfridus chronicle. He describes in reality (following to some old documents) the epoch of the First Crusade in the end of 11th c.A.D. in Byzantine Empire.

Thus, we can assume that Brutus' campaign = Julius Caesar's campaign is the reflection of well-known crusade in the end of 11th c.A.D. The conquest of Britain is shifted from the 1st c.B.C. into the 11th c.A.D. (about 1000-year shift !). This fact confirms the discovered parallel ("identification") between Roman-Byzantine history of 10-15th cc.A.D. and old English history starting, allegedly, in 1st c.B.C. See above.

After some time they (Brutus' fleet) arrived to "the island which was called Albion" ([9], p.17). Modern commentary: Albion = Al'bania - one of the early (old) names of Britain or the part of it, which was appeared in ancient sources" ([9],p.232).

When speaking about Britain, Galfridus very often uses its second equivalent name: Al'bania ([9],p.19).

Thus, Britain = Al'bania.

Let us refuse now to follow the traditional historical version which identifies persistently the Anglia of 10-12th cc. A.D. with the modern island. Then we immediately recognize the modern name Albania (located on the territory of medieval Byzantine Empire) in this Galfridus' term Al'bania.

Thus, Galfridus places the medieval Britain on the territory of medieval Byzantine Empire.

The name Albania or Al'bania was slightly transformed into Albion later (occasionally or, possible, deliberately), when somebody decided to erase the evident traces of Byzantine origin of the old English chronicles.

### 5.8. With whom Brutus fights while conquering of Britain = Albania?

After landing on the coast of Albania (later Albion), "Brutus named the island Britain using his own name, and named his fellows Britts" ([9],p.17). By the way, transformation of the Asia-Land Albania into island Albion (as a piece of land surrounded by sea) can be supported and partially explained because of the reason that Brutus arrived into Albania with his fleet, i.e., after sea expedition. And in some texts the landing on the coast of Byzantine Empire was transformed into the landing on the coast of some island.

With whom meets Brutus after landing?

With giants. We think that here chronicle means different great nations which lived in Byzantine Empire and possibly formed some individual dependent or independent states.]

"Among these giants was one especially disgusting, abominable, who was called Goemagog" ([9],p.17-18). This "giant" was (according to Galfridus) extremely powerful and terrible. Brutus' army meets in battle with 12 giants (among them - Goemagog). Initially, Britts were defeated. But then they "won and killed all the giants except of Goemagog" ([9],p.18). The battle with Goemagog continues and in the end Britts won.

Let us stop for a moment and think a little. What tells us Galfridus in his poetic chronicle (of course, he was based on some old real documents).

1) About the victory of Britts. In other words, as we think, - about the victory of crusaders who conquered Byzantine Empire.

2) About one of the most dangerous their enemies - some Goemagog.

The modern commentary:

"Galfridus combined in one name two ones: Gog and Magog" ([9],p.232). The modern historian, the commentator of Galfridus chronicle, noted that the nations Gog and Magog are frequently mentioned in the Bible (in Revelation, in Ezekiel). For example, in the biblical book Ezekiel we can see the following text about these terrible and powerful nations:

"Set thy face against Gog, the land of Magog, the chief prince of Rosh, Meshech and Tubal...Gog shall come against the land of Israel..." (Ezekiel, 38:2-3,18). According to the

Bible, death and destruction carry these nations.

Remark. In some English publications of the Bible the word "Rosh" is omitted! Why?

About the hordes of Gog and Magog with fear speaks the biblical book of Revelation: "Satan shall be loosed out of his prison, and shall go out to deceive the nations... Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea" (Revelation, 20:7-8).

The modern historian tells us: "Late the people fantasy transformed Gog and Magog into spiteful, malicious giants. In London starting from the Middle Ages there are two monuments - the figures of Gog and Magog (near entrance to the City, today near town hall" ([9],p.232).

These two medieval nations are well-known and are identified according to some medieval chroniclers with Goths and Mongols. In 13th c.A.D. Hungarians considered Gog and Magog as Tartars ([9],p.174). All these facts forced us to move the events described by Galfridus into Byzantine Empire (or in neighboring countries).

From the other hand it is impossible do not mention about the following important remark.

The Moscow kingdom, according to the old Russian legend, which can be found in Russian textbooks until 19th century, "was founded by biblical patriarch Mosoh". This legend explains why Moscow is called in Greek as Mosha (Moska). When the Moscow kingdom was founded? The reader gives the answer immediately: the first note in chronicles about Moscow is dated by 1147 A.D.

Because the Bible speaks about Gog, the chief prince of Meshech and Tubal, N.A. Morozov formulated an interesting question:

"Is it true that the Russian MUZHIK (man, fellow) = Rosh-Meshech was reflected in this famous biblical fragment, as the founder of Russia-Muzhikovii ? Then, after the filtration of the sound ZH through the Greek language, where this sound is transformed into S, this word was returned again into Russia as "Russia-Moscow".' ([19],vol.2,p.579).

Morozov wrote: "Any kind of interpretation for these fragment from the Bible leads you to the historical epoch of Mongolian period in Russian history, i.e., to the epoch starting from 1227, when Mongol Batu (Batyi) becomes the ruler (king) of Moscow. When we agree with this point of view, then all things become very natural..." ([19],vol.2,p.615).

We realize that for the reader who is not acquainted with the history of chronological problems and with the books of Morozov [19], Fomenko [1],[24] and Fomenko, Kalashnikov, Nosovskij [3], some of our ideas sound sometimes strange. Nevertheless, from the other hand, as can see the reader, all these ideas are produces by the formal logical analysis of the old English chronicles.

Thus, if we return to the Galfridus chronicle, we are forced to formulate the corollary: during the landing on the coast of Byzantine Empire in 11th c.A.D. the Brutus' army meets with several large nations, and among them are Goths, Mongols and Russians. It is quite natural for 11th c.A.D. because of an important role which play these nations at

this time in medieval Europe and Asia.

## 5.9. With whom Julius Caesar fights while conquering of Britain = Albania?

Let us remind that the Brutus' epoch is simultaneously the Julius Caesar's epoch. If so, the military operations of Brutus should be reflected in the texts speaking about the same operations but from the Caesar's camp.

Galfridus, when finishing the Brutus' story, and passing several centuries along time-axis, comes finally to Caesar's epoch. Then he started to repeat the same "Brutus' story", but, of course, from different point of view.

Galfridus: "As it was mentioned in Roman history, Julius Caesar (after victory in Gallia) appeared on the coast of Rutheni. Looking from there on the island Britain, he asked his fellows, - what about this country and which nation lives here" ([9],p.37).

It is quite clear to the trained reader that, according to the opinion of modern historians, Galfridus again demonstrates here his medieval ignorance. The modern commentary to this fragment of Galfridus' text is as follows: "Rutheni are the Gall nation lived in Aquitaine (southern-western Gallia). It is impossible "to view" Britain from there, and consequently, Rutheni appeared in Galfridus text erroneously" ([9],p.238).

Who are Rutheni? The reader can take again the dictionary of medieval names and their duplicates (see Matuzova [10]) and he will obtain the answer immediately:

Rutheni are Russians.

Really:

ANCIENT RUSSIAN STATE: Susie, Russie, Ruissie,Rusia, Russia, RUTHENIA, RUTENEA, Ruthia, RUTHENA, Ruscia, Russcia, Russya, Rosie.

RISSIANS: Russii, Dogi (!), Rugi (!), RUTHENI (!), Rusceni.

It is well-known that Russian army several times took part in the military operations on Byzantine territory, in particular, they attacked the Constantinople. Thus, in the Middle Ages Russian forces really occupied some Byzantine regions. And it was quite possible "to view" the Albania = Britain = Byzantine Empire from there.

Thus, our conjecture is as follows. Rutheni mentioned in old English chronicles during the Julius Caesar's conquest of Albania = Britain - are the Russians of 10-12th cc.A.D.

Later these Rutheni were shifted along the geographical map in Western direction, when the old English chronicles were taken from Byzantine Empire into modern island England. As a result of such artificial displacement (shift) the name Rutheni appeared on the map of Gallia (in France). Consequently, real Rutheni were "doubled, duplicated". Then the initial, original location of real Rutheni was forgotten among the English chroniclers. Let us note the important idea.

When the Byzantine chronicles were transported from the East to the West (and were inserted in the history of modern island Britain), this shift also generated the "geographical shift" of many names and titles which were initially located in Byzantine Empire and around it. Rutheni (= Russians) are only one of these examples. We will demonstrate below some another examples.

Let us return to Julius Caesar in Galfridus' description. The fleet of Caesar invades into Albania = Britain. Here he starts the battle with Britts ([9],p.38), then defeats them and conquest the country. Let us stop for a moment and ask the question: who are Britts in 10-12th cc.A.D.? Traditional explanation is as follows: Britts are the descendants of Brutus. This "explanation" explains nothing. Basing on our experience, we can suspect that "Britts" of 10-12th cc.A.D. is some real nation of Middle Ages living in some part of Byzantine Empire. We do not need to search too long. The answer is on the surface.

An important part of Roman-Byzantine Empire is Romania = Rumania, and also Bulgaria. Here you can see the well-known river Danube with large afflux Prut = PRT (without vowels) or = BRT. In the epoch of crusades the Byzantine Empire was the collection of several feudal states. One of the important nations, which were represented here (as crusaders), were Germans and Prussians. Let us put the question: which name was used by medieval English chroniclers for Prussians? The immediate answer is given by the same dictionary by Matuzova [10]:

PRUSSIA: Prurenia (!), (P-Rutenia = P-Russia),

PRUSSI (Prussians): Prateni, Pruteni, Pructeni, Prusceni, Praceni, Pruceni.

Thus, the medieval sources call the Prussians as Pruteni = PRTN. It is possible that here we see the medieval BRT = Britts = Brits, described by Galfridus. Thus, it is possible that Julius Caesar was at war with medieval Prussians = Pruteni. In particular, Britain = BRTN (in 10-12th cc.A.D.) coincides with RRTN = Pruneti = Prussia ! Thus, one of the large regions in Byzantine Empire, namely, - occupied by Prussians = Pruteni, - gave the name for Britain = Prutenia.

But another answer is also possible.

According to the Abglo-Saxon Chronicle, the British language is the language Welsh ([2], p.3). But Welsh is evidently Vlachi = Blachi and, according to the Matuzova's dictionary, denotes the Thurki = Turci = Turks. If so, in some cases the Britts can be identified with Turks (at least in some medieval chronicles). But this identification again leads us to the Byzantine Empire as the location of early English history.

We hope that we gave the reasonable answer of the natural question:

With whom Julius Caesar fights while conquering of Britain = Albania?

## 5.10. Where was London located in 10-11th cc. A.D.?

Trained reader waits with answer because suspects (and it is reasonable) that correct answer can be completely unexpected.

And we continue to read the old English chronicles which give us the correct answers on the all such questions. But we need to read "what is written" and not "what should be written". The second formula is sometimes the point of view of modern historical Scaliger's tradition which is in the basis of a modern textbook on ancient history.

Galfridus:

"When finishing with the division of the kingdom, Brutus decided to built a new town-capital... He founded the town and called it NEW TROY (! - Auth.). The town preserved this name during many years and then, because of distortion the initial title, the name was transformed into TRINOVANT. After this, Lud... who fought with Julius Caesar,... ordered to call the town CAERLUD which means "Town of Lud" (the word Caer = Cair means simply "town", see details below - Auth.). It was the cause of a great conflict between Lud and his brother Nennius, because Nennius was not agree with Lud who wanted to forget the initial name TROY" ([9],p.18).

And then: "The title was distorted and was transformed into Caerludein, then into Lundene and finally, into Lundres" ([9],p.37).

The modern commentary: "Trinovant is today the city London" ([9],p.232).Thus, the old English chronicles states that:

New Troy = Trinovant = Lud = Lundene = London.

Here we recall that according to the analysis in [1],[24], the NEW TROY of 10-11th cc.A.D. is New Rome = Constantinople. As we have mentioned above, the most known historical version states that "the Troy of Homer" is "somewhere near" the Constantinople = Istanbul. Schliemann wrongly spent a lot of his time for senseless "excavations of the Troy" (he discovered not the Troy). It was sufficient simply to point out on the Constantinople = future Istanbul.

This idea is in a nice correspondence with all previous results which give the Byzantine location for initial old events of English history.

Thus, Galfridus possibly tells us about the 1st crusade of 1099 A.D. As the result of crusade, the new capital was founded - NEW TROY = future Constantinople.

Let us attract the attention of the reader to the following remarkable fact. There exists a well-known town TYRNOVO in Bulgaria. But this name is similar to the name TRINOVANT and means simply TROY NEW, i.e., TROY NEW = TyrNovo. It becomes clear that the name Trinovant was initially appeared in Byzantine Empire, on the Balkan Peninsula, in the Slavonic region and its initial meaning was NEW TROY. In English the word new means the same as Slavonic nova or new. Thus, one the initial names of LONDON was TROY NEW (its trace is Tyrnovo in Bulgaria). It is interesting that Galfridus states the same, when he tells us about transformation of the name NEW TROY into TRINOVANT. In reality, this is not a transformation, but simply the transposition of two words: Troy and New inside the joint title.

It is clear also, that "town Lud" means simply "town LD" or "town LT", i.e. = "town of Latins" = "Latin town". The appearance of the name LT in old English chronicles is quite natural: in the epoch of crusades in 1204 A.D. the new LATIN EMPIRE was appeared on

the territory of Byzantine Empire. Latin Empire gave its name to the capital: LATIN TOWN, i.e. Caer-Lud (Cair-Lud). Nennius tells us that word "Cair" means in old Britts' language "Town" ([8],p.190).

Identification of New Troy = London with Constantinople follows also from the following fact. As we saw, New Troy was called later Cair-Lud or Caer-Lud. But Caer or CR (without vowels) sounds also, for example in Slav languages, as ZR because of often oscillation between C and Z. Thus, CR or ZR is evidently ZAR (czar = zar which means "king", "ruler"). Slavonic name for Constantinople was ZAR-GRAD, which means "king-town". Thus, CAER-LUD = ZAR-LUD, i.e. "king-town of Latins" (Latin king town). This is exactly Constantinople = ZAR-GRAD in Slav language.

Trained reader expects that the whole this story of Galfridus (about origin of London's name) the modern historical science claims as wrong and erroneous:

The Galfridus' information about the history and origin of the name London (from the name of Lud) is wrong. The antique authors (Tacitus, Ammian Marcellinus) call this town Londinium or Lundinium. The real history of the name of London is disputable" ([9],p.237).

Thus, after the 1st crusade in 1099 A.D. some chronicles called the New Rome as NEW TROY. Then, after the foundation in 1204 A.D. the Latin Empire the capital was called also (or was renamed?) LATIN TOWN, i.e., Caer-Lud and finally, LONDON. This name was then transported into island England when some of Byzantine chronicles were moved in this direction (after the fall of Constantinople in 1204 A.D. or 1453 A.D.).

Nennius listed in his chronicle "the names of all towns which exist in Britain, and their number is 28" ([8],p.190). The modern commentary: "Cair means Town in Britts' language" ([8],p.283). We can note here that the capital of Egypt is Cairo. Consequently, we see again, that in Britts' language the clear "Eastern trace" was remained. May be, this fact indicates the Eastern origin of initial old English history.

Galfridus tells us that New Troy ( = London) was founded on the Thames river ([9],p.18). We think that initially "Thames river" was one of the name for the Bosporus, where Constantinople is located. The Bosporus sound (strait) is really very long, sufficiently thin, and was represented on the old geographical maps as large river. Schliemann, by the way, decided to place "his Troy" also in this region, namely - in the end of another long and thin strait (sound) - the Dardanelles, which is close to the Bosporus.

Today the name of the "London river" is Thames. But because all these events are happened in the East, we need to remember that here some people read the text in opposite direction: from the right to the left (in Europe: from the left to the right). The word SOUND (= strait) without vowels is SND and after opposite reading is DNS. Because D and T were sometimes equivalent, and the same is valid to M and N, we see that the following conjecture (equivalence) is possible: DNS = TMS, i.e. "sound" = "Thames".

From the other hand, Thames is practically identical with Themis. But Themis is the name of well-known GREEK goddess of justice.

5.11. Who were scots in 10-12 cc.A.D. and were did they live? Where was Scotland located in 10-12 cc.A.D.?

Scotland = Scot + Land = the Land of Scots. Scots live in Scotland - this is well-known fact.

But sufficiently less is known that in old English chronicles the Scots sometimes are called Scithi, i.e., Scyths ! See, for example the manuscript F of Anglo-Saxon Chronicle ([2],p.3, comment 4). Thus, one of possible answers on the question in the title of present section is as follows:

Scots = Scyths.

In other words, Scotland = the Land of Scyths = Scithi-Land.

Scyths lived in Scythia, which is partially identified with some regions in modern Russia. Old English chronicles call Scythia also as Scithia, Sice, Sithia, Barbaria (see [10]). Are there some "traces" of medieval name Scots (for Scyths) in modern Russia? Yes! It is known that Scyths are considered partially as the nation which cultivated the cattle. But before now the Russian term for "cattle" is SCOT. Our conjecture: the Scots mentioned in old English chronicles of 10-12th cc.A.D. are Scyths = Scithi which lived near Byzantine Empire on the territory (partially) of modern Russia.

It was in 10-12th cc.A.D. Then, after transport of Byzantine chronicles into modern island Britain, the name of Scyths was also automatically shifted in modern England. And today we see in the modern England the Scyth-Land as Scot-Land.

And we see again that the old English chronicle tell us about the real Byzantine history, because really Scyths of 10-12th cc.A.D. lived near Byzantine Empire. Nennius, in the section with title "About Scots when they captured Hybernia", informs us:

"If somebody wants to know when... Hybernia was uninhabited, desert, then the most informed among SCOTS told me the following. When the people of Israel went from Egypt, the Egyptians who haunted Israelits (according to the Bible), were sank in the Sea. Among the Egyptians was one noble man from SCYTHIA (! - Auth.) with many relatives and with many servants. He was expelled (banished) from his native kingdom and we was in Egypt when Egyptian army was sank in the Sea... Then the survived Egyptians decided to expel him from the Egypt because they afraid that he can captures their country and to establish his power in Egypt" ([8],p.174).

Then, as a result, these Scyths were expelled from Egypt, and then their fleet conquered the Hybernia. This event is considered (in Nennius' opinion) as conquest of Hybernia by Scots ([8],p.175). Thus, here we see that Nennius was sure that Scots were descended from Scyths.

It is possible that here the name Hybernia was in reality applied to the Hyberia = old name of modern Georgia (or, may be to the medieval Spain). It is supposed today in historical science that medieval Hybernia = Ireland.

As we expect (and this is really true), the modern historical commentary to this fragment from Nennius' chronicle is very angry:

"Which Scythia is mentioned here? Bede Venerable calls the Scandinavia as Scythia. The version about "Scyths" origin of Scots was appeared because of some similarity between words "Scithia" and "Scottia" ([8],p.272). The commentator here passed over in silence that sometimes "Scots" were written in old English chronicles as "Scithi", i.e., "Scyths" and this fact is well-known to the real experts in the ancient English history. See [2]. By the way, the replacement of Scythia by Scandinavia does not help, because (as we have demonstrated above), the old English chronicles sometimes identified Cansie = Scandinavia and Russia (Rossie) (see [10]): "Cansie (or Canzie), and I think that this is Rosie (in another copy of the manuscript - Russie - Auth.)" (see the discussion above).

If it was really true that in some medieval historical period the Scithia was called as Scotland (in some historical chronicles), then the great interest will obtain the following fact. As we saw, the English chronicles called Russian king (ruler) Jaroslav the Sage (Wise) as Malescold (Malescoldus) ([10],p.58). Thus, his whole title (if Scythia was Scotland) should be Scottish (or Scoth) king Malescold (or Malcolm?). But we know several medieval Scottish kings Malcolms in traditional Scotland history. May be one of them is Russian king Jaroslav the Sage who was "transported" into "island Scottish history" as a result of chronological and geographical shift?

5.12. Five original languages of ancient Britain. Which nations used these languages and where did they live in 10-12th cc.A.D.?

On the first page of Anglo-Saxon Chronicle the following important information is presented: "Here in this island (i.e. in Britain - Auth.) are five languages:

English, British or Welsh, Irish, Pictish, and Latin...

Picts came from the south from Scythia with warships, not many, and landed at first in northern Ireland, and there asked the Scots if they mights dwell there... And the Picts asked the Scots for wives... A part of Scots went from Ireland into Britain" ([2],p.3).

Is there any contradiction between these facts and our identification of old English events with events of crusades epoch of 10-12th cc. A.D. in Byzantine empire? No contradiction! Moreover, here we see certain confirmation of our

conjecture.

1) Appearance of the name Anglia (English) in the old English history is quite natural - this is the evident reflection of well-known dynasty of Byzantine emperors: Angels = Angelus (1185-1204).

2) The name Latin is the reflection of Latin Empire in Constantinople (13th c. A.D.), and a little earlier - the reflection of a group of Latins who came in Byzantine Empire during crusades epoch. Then they settled here and founded several feudal states.

3-a) The name British = BRT (and its duplicate=equivalent Welsh, see [2]) also is presented in the medieval Byzantine history. This is the name of Prussians=Pruteni = PRT (see above).

3-b) The English term Welsh is also well-known in medieval Byzantine empire. It is sufficient to look in the table of Matuzova [10] to get an immediate answer:
Vlach (or Blachi) = Welsh - this is Turci = Thurki = Turks.
Really:

Turks = Coralli, Thurki, Turci, Vlachi = Blachi, Ilac, Blac (!).

The name Vlachi=Blachi or Volochi is well-known in the medieval Europe. Starting from 9th c. A.D., they lived on the territory of modern Romania = Rumania ([11],p.352) and they formed the state Valachia. It is remarkable that the another, second name for Valachia was Zara Rumanska, i.e. the Kingdom of Romania (or Rumania). The most serious influence (on the fate of the whole region) Valachia had in 14th c.A.D.

The history of Valachia is closely connected with the history of Turkey. The medieval Valachia several times was in a heavy war with Turkey (with Osman Empire). In the end of 14th century and in the beginning of 15th century the rulers of Valachia became the vassals of Turkey ([11],p.356). Consequently, the names of Valachia (Welsh) and Turkey are closely connected in the whole medieval history of Byzantine Empire.

Moreover, the name Vlachi is well-known in the history of Constantinople. One of the main residences of Byzantine emperors was in Vlachern Palace ([25],p.226-229). This "Palace was the favorite residence of Comnenus" ([15],p.137). Greeks called it Vlacherni.

"Valachia (in the form Blakie) - is geographical name which is often used by Robert de Clari (and also by Geoffrey de Villehardouin) for the territory of Eastern Balkan" ([15],p.135). This region was called by Byzantine authors as Great Vlachia. In other words, the Great Vlachia is the part of the modern Bulgaria.

Thus, the old English name Welsh points out on Balkan's Valachia of 9-15 cc. A.D., or on the Turkey, or on the whole Byzantine Empire.

4) The original (preimage) of Pictish (Picts, Pict = PCT) in Byzantine Empire is quite clear. It is well-known that the ancient name of Egypt was Copt (= CPT) or Gipt. Thus, we obtain the immediate answer: Picts - are Copts or Gipts (i.e., Egyptians).

By the way, Anglo-Saxon Chronicle is quite right when speaking that Picts came (in Britain - Auth.) from the country which is in the South with respect to Scithia. Really, Egypt is in the South with respect to the Scythia.

5) And finally, what about the language IRISH ? Anglo-Saxon Chronicle states that some part of Scotts came from Ireland ([2],p.3). Besides this, at least in some historical epochs we have:"Down to the time of Alfred this term Scottas refers either to the Scots of Ireland or of the Irish kingdom of Argyll" ([2],p.3, comm.5).

But this means that Ireland is the part of Scot-Land. Because we have possible identification of Scots of 10-12th cc. with Scyths, then we obtain the following conjecture: language Irish is Russian (RSH = Russia),

because without vowels we have RSH - RSS, "irish" and "russian" sound very closely. Consequently, in this historical epoch we have:
Ireland = Ire + Land is the Russia.

We realize that this possible identification of Ireland (in some historical epoch) with Russia (and consequently, identification of Scotland with Scythia), can generate a certain irritation and even indignation of some scientists. Nevertheless, we are forced to repeat once more that all these conclusions follow from the text of old English chronicles, when we read them without the restrictions generated by traditional Scaliger's chronology. By the way, may be not all readers know that the legendary English (British) king Arthur (who is one of the most famous rulers of ancient England and is placed traditionally approximately in the 5th c.A.D.) was in direct contact with the king of Russia ("and the king of Russia, the most severe of the knights"). This is the report of Layamon (the beginning of 13th century) - the author of the poem "Brut, or the Chronicle of Britain" ([23], see also [10],pp.247-248). By the way, in the time of the king Arthur the princess (or queen) of Russia was kidnaped (see [23]).

When speaking about nations populated the old England, Galfridus tells us ([9],p.6):
Normans, Britts, Saxs, Picts, Scots.

We spoke about Britts, Picts and Scots. Now - about Normans.

6) Normans play an important role in Byzantine Empire of
10-15 cc. They took part in crusades. However, it is possible,
that Normans are simply one more variant for the name Romans. If
so, they are Romans - Romei, the people who lived in Roman
(Byzantine) empire.

7) Now - about Saxs (Saxons). "Saxs (Saxons) - German nation
lived in northern Europe, mostly on the territory near North Sea.
In 5-6 centuries Britain was conquered by German tribes...
Galfridus usually calls he GERMAN INVADERS by generalized name
SAXS (SAXONS), but in some cases speaks about Angls (Angels)"
([9],pp.229-230). Let us compare with Byzantine history. It is
well-known that Germans took part in crusades. Consequently,
Saxons (Saxs) and Angls (Angels) were among the nations which
invaded into Byzantine empire in 10-12 centuries.

Thus, finally we see that the old English chronicles tell
here not about some small nations which, as supposed today, lived
many years ago on the modern island England, but about real great
nations, states and empires. These great medieval nations were
well-known in medieval Byzantine empire and Mediterranean region.
If so, the old English chronicles describe important events in
medieval world (crusades et cetera). (From traditional point of
view they speak about "local events" on isolated island).

And only later, after the artificial transport of some
Byzantine chronicles into modern island England, this remarkable
history of great events was artificially compressed, "decreased
in the size" and was transformed into "small" local history on
sufficiently "small area" - on the one island.

5.13. Where were located six original English kingdoms Britain, Kent, Sussex, Wessex,
Essex and Mercia in 10-12 centuries.?

The answer is given in the previous section.
All these states (and nations) are real states (and nations)
of medieval Europe in 10-12th cc. They took part in the conquest
of Byzantine empire and then they created several feudal
crusaders states.

1) Britain - is, most likely, Prussia = Prutenia or Turkey (= Vlachia).

2) Kent is, according to J.Blaire [6], the Saxons region
= Saxonia. Let us recall that in 10-12th cc. on the German
territory there exists Saxons area = Saxonia.

3) Sussex = South Saxons.

4) Wessex = West Saxons.

5) Essex = East Saxons.


6) Mercia. Possible this is again Germany or some of its

part, because in the Middle Ages Germany was called Moesia and, for example, town Marburg was called Merseburg, i.e. Merse + Burg ([10],p.263). It is also possible that chronicles mean Turkey when speaking about Mercia (Mersia). See, for example, large town Mersin in Turkey on the coast of Mediterranean sea.

Anyway, we see that all six old-English kingdoms of 10-12th cc. can be located in Europe around the Byzantine Empire and all of then took part in its "feudal-state organization" during crusades. And only later all these states and nations were "transported" into island England, were artificially "decreased in size" and were inserted in a modern textbooks, where they are considered today as the initial English kingdoms of 5-8th cc.A.D.

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## INTRODUCTION

G.K.Chesterton wrote a story about a terrible «ancient» book with the words on the title page:

> They who looked into this book
> Them the Flying Terror took.

However when the non-superstitious Father Brown did look into that repelling everybody book he discovered that all the pages there were empty… (G.K.Chesterton. The blast of the Book).

Similarly, when a child yet free from superstition opens the Book of Life he discovers there only empty pages. And the main question of civilization for the first time occurs to him: WHY?

The parents answer his endless questions «why» as much as they can. And if they can't they answer: «God knows why…» And they pass the child to the knowledgeable men and women who keep clever faces explaining the child WHAT, WHERE, and WHEN not the last point to force him to stop annoying them with his «why?».

And in most cases they succeed in interrupting his questioning by means of learning by heart a sentence: «Quod licet Jovi, Non licet Bovi» Or: «What is allowed to Jupiter Is not allowed to the bull»

And this is drastically different to the parent's helpless: «God knows why…» Instead this is an imperative: «God is allowed, and you, cattle, *are not !*»

But this is tricky because who is entitled to allow or not to allow something to God?

*As to God he is absolutely uninterested in the human «WHAT, WHEN, and WHERE because He really* knows.

God gives to the human beings a chance to find out WHY through man-made and fairy miracles by means of another amazing but close-to Earth question: «HOW?»

The Civilization Book is primarily a book about the ways and methods used by the ancient people for manufacturing the working tools, households, traps for fish and animals, rafts and boats, sleds, sweep buck-rake chariots, cult buildings, pyramids and sacred barrows, stone monuments and dolmens, fishing rods, saddles, stirrups, horse shoes, necklaces and other decorations.

Such book can be titled: «Anthology of the Human Technologies».

A special technology has been invented for drafting the «Anthology».

This is scanning of CATALOGUES and EXPOSITION OF NUMEROUS MUSEUMS while constantly asking a question: «HOW WAS THIS DONE?» The question «HOW?» among many other questions concerns the TECNOLOGY, METHODS OF PRODUCING of something.

Thus Jorge Angel Livrada Rizzi tried to help us all not to be tempted by the fashionable versions of explanation of historic events but to look for the verity by ourselves.

This book has been written not for the historians-book worms who are

rigid and are unable to change their minds, even if they witness Him walking across the waters as on the solid ground. It is of no use to argue with the leaders of historical branches. They are the keepers of the dogma.

But still there exists a hope to persuade the authors of the school manuals and encyclopaedia for children, film producers, authors of the popular science and fiction books, school teachers and students and common readers who are not indifferent to change their minds. To explain those facts which can be explained. Notwithstanding the dogmas and the banalities.

To bring the mass reader the substance of a scientific discovery or a discussion is far not easy. It is easy to say: «exact and exciting» but who is able to do this? By a unique chance one of a hundred of the professors can.

Dry orthodox science was well described by V.V.Rosanov in 1901:

Science is an exact and necessary fact», they say. But another part of the scientists, not the worse one, which requires some poetry from the science, does not avoid questions *from pure curiosity and uses the methods of imagination, thinking and conjecture.* This part of scientists in the whole mass works as ferment or yeast. The science would get sour if these fungi did not push by their imagination the mass of old opinions and facts, always tending to drop down to the bottom and quietly stay there forever

*(V.V.Rosanov. At the pagans' court M.Republic, 1999, p.197)*

Within the expired century thick layers of non-required information dropped down to the bottom of the scientific storage rooms, while annoying banalities are floating on the surface. Terrible «scientific» schools have politicized the scientists, choosing some of them from the seas of similarities, awarding them and giving them the right to value the intellect of the others.

It is fashionable to speak about search for the new on the border line between the traditional sciences, however the interest of mathematicians or geologists for history or philology is not encouraged. But no distinct border lines have ever existed between the sciences. Just the verification of the achievements in one branch of the science by the methods of another branch is important for the science.

Some irony and humor would be quite useful here. It is funny to watch the snobbery of the scientific sectarians however they can not be cured. How many new Academies have appeared in Russia, how many new academicians have surfaced! Evident distortions in self-evaluations. But this is temporary. The humanity, smiling, will reject this nonsense. The *need* of knowledge rather than that of making an impression will come back again. «Shrimad Bhavagatam» points that: *The necessary of reading is a basic natural need of a human being from the birth. But this inclination to reading is exploited by the authors of negligible works.*»

It is time to start, however. The grandchildren are our hope: God permitting, they will read this book and, possibly, will re-read and criticize and will not follow the idol.

But they may ask of what and how the other idols have been created. The scepticism of the experienced co-fellows of the author is often not the substitute of wisdom but instinctive defense of the de-trained mind from the external information' influence. To believe immediately is not common in the mature age. But note: *the mind of a child consumes everything!* It trains

itself, applies a fairy tale to the reality, compares himself and the World. It escapes from the reality into dream, imagination, into absent-mindedness. Watching the crows during the school hours. Into INTERNET if possible. Into spontaneous creativity. Into cheating and cowardness as a reaction to the aggression and tyranny of the adults. God sake, not to the distorted space of lawless existence...

An anonymous author of the book, wonderfully published in Russian: «Last days of the life on Earth of our Lord Jesus Christ, as described by all four Evangelists» ( Odessa,1857) quietly talks in the foreword:

> *This, which is being offered to the attention of a Christian reader, was written not yesterday neither the day before yesterday but 30 years before this time...» And the hope is further expressed therein that his book : « will be met now in the same way as if it would have been met at the time of its birth 30 years before.» And again: «The fate of the old, newly published now, work will usefully reflect the property of the modern times themselves compared to those they were within 30 years».*

We bow down before the author's patience. For 30 years he was waiting for the authorization of the censorial department. And, thanks God, he had got it!

It is hard to trail the pass. A man can do only that permitted by the modern technologies. In a famous museum a *wax head* 24 cm high related to the 3d century was long on display. Some day someone curious analyzed the material. It turned out to be *paraffin*!

Or on the bottom of the Galilean See a wooden plank boat was found in which *Christ* had once floated. The planks are produced of acacia, durable with curly fibres.

Say, messieurs archaeologists, by what method were the planks made? And what a saw-mill could there be 2000 years ago?

Or how the long planks of the boat of Pharaoh Khufu were made? Made of a very strong wood like cedar, sycamore etc.

Everyone knows about the iron rosette of the Etruscans made, supposedly, in the 7th century BC. The principles of symmetry are well suitable there to learn them now! The ancient Etruscans knew geometry 4 centuries before Euclid! That is!

And so the talk goes on.

The hope emerges.

The hope is fuelled by support and sympathy of friends, comrades, supporters and fans.

Implantation of a new paradigm into even vivid minds is close to the replacement of organ to the live subject — *repelling* is possible.

It is clear that the *imprinting* — the first appreciation of the life surrounding is very difficult to overcome. The just hatched chicken takes the first moving object for its mother. Do not try to persuade it in a different way!

The same with the human learning process. Taken earlier is more truthful.

V.V. Rosanov in 1899 put this in such words:

> *We ourselves decisively can not or do not want to complicate ourselves and no other spirit exists in us than the spirit of stagnation. «No habits!»*

Ok, we'll do. No other way out.

Information wars existed ever.

Always the rulers drove their subordinates, a word was forcefully implanted into the minds and stayed there for long.

*Aims and Restrictions* made a corridor within life time of the generations. The leaders were showing the way, the subordinates were going. And the *blind leading blinds* is not simply a satiric imagination. Fine art, sculpture are powerful means of influence on a human being. And, certainly, literature...

Including the historic one.

But it is well appreciated that the people are not satisfied by their position on Earth, they are ready for promotion, wealth, they are ready to go overseas, but, still, they are very conservative in their historic views.

Another sad tradition is — conformism. Where is that naive boy — non-conformist who claimed what he actually saw, *opposite to everyone*: «*The King is naked!*»

D. Bruno, Galileo, I.Newton, A. Einstein were great because they were non-conformists. And A.T.Fomenko is a non-conformist too.

And any first discoverer, pioneer, is a non-conformist. *God* knows *why*...

A.Zhabinsky, the author of «Another history of Art», art scientist rather than a tecnologian, clearly sees historical contradictions in the works of official historians. He is a brave man!

«The history of Technology» published by the Institute of History of natural sciences and Technologies suggests without hesitation:

«Iron was known in China already in 2357 BC, and in Egypt in 2800 BC»

How exact! Not 2360 or 2350 but just 2357!

And further: «The Iron Age in Europe began approximately before 1000 years BC.»

The precision in the opposite direction...

And more:

> The first modernized artificial air-blowing device (for acceleration copper melting) appeared in Egypt about 1580 BC. The welting iron methods and the surface hardening evidently were applied in Armenia in 1400 BC.

Funny scientists are in that Institute.

Dubbing the myths. How a common teacher with children before him can contradict such an authority?

*The wording in the book is quite «scientific». However, the thinking teacher feels that they are tricking him. What does it mean: evidently? Something* seen, evident, certain.

However, the scientist uses the word «evidently» as «probably» and brings about a clear nonsense about coming of Iron in Egypt exactly in 2357 BC. This is not a scientist but a well-read person, a plagiarist, but not an explorer.

And what about the Scientific Board of the Institute? It seems none...

Eventually, *History lives in words.* That is why it is so important to establish *timing of the first appearance and mass utilization of a notion.* On the other hand crucial are the time periods in the History when the notions well common for us were simply not known by people.

This concerns both words and subjects. Self-containing subject is not simply a philosophical determination. Both 5 million and 5 thousand years ago, as well as today, the number of chemical elements or the number of

minerals in the *Biosphere* has been strictly determinated by the Nature and realized as the Earth conditions permitted.

The fact, that up to the 17th century the humanity knew and utilized only 7 metals from 80 chemical elements with the metallic properties, evidences only that the technologies of understanding and creation did not allow anything different. The Earth core of both the far ancient times and of today contains more than 3000 minerals, however prior to the 14th century people knew and utilised to some extent up to one hundred minerals, in distinction of one another.

Aborigins of various regions possessed special knowledge. Thus, Evenks or Eskimo were able to distinct up to 30-40 colour variations in the white snow. And the inhabitants of the rainforests could distinguish thousands of flowers and plants and hundreds of animals species. But how could they convey their knowledge to the inhabitants of deserts? General *knowledge* was not required by anyone. It can not be applied in everyday practice in the drastically different life conditions. Consequently, the ab-origin notions were not in need of anybody but the ab-origins themselves.

I.Savelieva and A. Poletaev (History and Time, 1997) refer to K.Jaspers ( Meaning and Purpose of History,1991) who identifies 4 historic periods. «*Period of science and technology*», according to Jaspers, appears in Europe «*since the end of the 18th century*».

But we are unable to ignore the giants-thinkers, giants-physicists and astronomers of the 15th — 18th centuries.

We, the people of the 21st century, would be much more wild if before us had not lived and created Georgius Pletho, Leonardo da Vinci, Machiavelli, Michelangelo, Copernicus, Rablet, Cervantes, Jordano Bruno, Tiho Brague, Kepler, Galileo and those great masters of word who are known by us under the trademark «Shakespeare».

But we know only those whose names have reached us through the time.

«I stood on the giants' shoulders» said I. Newton, though we believe that he himself and his contemporary colleagues Huygens, Hooke, Leibnitz had started from scratch.

It is typical that in different countries their native centers of science and technology appear, genius self-learners work, creating the base for the future technologies. Lomonosov, Polzunov, Stephenson... how many other unknown talants have vanished ... And this had happened long before the end of the 18th century.

If History is a myth (see N.Berdiaev) then Jaspers is one of the myth-creators playing on *downing* the human intellect. However there are much more playing on *raising*. This is harmful too.

There is no need to down the intellectual potential of the humanity.

No intellectual stagnation existed up to the end of the 18th century. But equally there is no need to claim the technology discoveries resulting from ancient time. A human being can do only those things which are available at his time.

People must be very brave, however, to claim, as historians H.Illig and G.Heinssohn did:

«...history of Ancient Egypt lasted neither 3000 and even more nor 6000 years, but *some 800 years* and that ancient civilization developed in a common way».

## STEPS IN THE PROGRESS OF THE HUMANITY

*All complex materials, mechanisms, communications and production lines used by us today, result from the experiments and inventions going back in time for millenniums. Modern materials stem from the need of permanent improvement of the working tools or weapons: first they were manufactured from stone, flint or bones, then of copper and brass, iron, permanently upgrading as long as the processes of melting, alloying, foundry, forging and steel production were improving.*

*Well, let us list the main directions of the development of the material basis of the modern civilization:*

*-from occasionally found stones to the rough bricks and then to the fired bricks, metal alloys and glass; from the simple pottery clay (can we consider the potter's wheel the first machine?) to china and modern ceramic materials;*

*-from skins and hair to wool, spinning frames and threads, woven materials, shuttle and weaving machine and to practically endless variety of textile products;*

*-from the wind power, used by sail to the water power, from heat to steam, steam engine and turbine;*

*-from usage of the natural magnetic force to obtaining electricity and creation of the electric motor, from continuous consequence of various electric devices to electronics, computers, control and servomechanisms and means of automation;*

*-from open mines to exploitation of the Earth depths and drilling the oil wells as deep as 1000 metres, oil refinery and methods of the oil consumption, internal combustion engines;*

*-from the chiselled boats and rafts to the sails, assembled wooden boats, steam boats, tankers of 350 000 tonn capacity, from the mongolfier to the airplane with an airscrew, supersonic aircraft or remotely controlled pilotless flying vehicle;*

*-from the drum and smoky signals to signal lights, telegraph and telephone; from radio to radar installations and television.*

*It is impossible to follow all the way of the development of applied science whatever particular field we select, as well as it is impossible to define the time required for that process. The progress in the practical application of the scientific achievements results from interaction of very different branches of science and handicraft which being closely interconnecting assist in further development of technology. It is common that before a progress in one direction some progress in other directions is required and the development of a certain techology branch in general depends on the human needs (rated according to their importance)».*

*(Joy of Perception. Vol.IV. Man and Machines. p.12)*

# HUMANITY IN 1300-2050 AD

Actually expected man's life duration

| | 70 | 60 | 50 | 40 | 30 | 20 |
|---|---|---|---|---|---|---|

**2050** — New Energies Time

Internet Time

**2000**

Space flights,
Nuclear Energy Time

**1950**

Radio, TV, aviation; Time of Oil, Gas,
Hydropower

**1900**

Dynamite, Machine-gun, Threaded weapons;

**1850**

Steam boat, steamer, locomobile;

Coal Time; Continues in the 21st Century

**1800**

**1750**

Steam Engine,
Pistols

**1700**

**1650** — Masarini Diamond, 1660

**1600**

**1550**

Arquebuses, Hand-held Cannons
**1500** — Cannons
Metallurgy, Paper, Book printing

**1450**

Charcoal time, continues in the 21st Century

**1400**

**1350** — Wind Power                    100 years of plague
Running water power          Mass death of youth
Muscular power of men and animals    Aging of the society
**1300**

Time of wooden logs, stics, argal continues in the 21st Century.

The chart shows some revolutionary events in the actual human history on the background of the energy priorities.

Low heat supply energy sources were given to the man by the Nature and it was only required to learn how to set and then to keep fires.

The time of wooden logs, sticks and argals is the longest one. It started spontaneously and at different moments in different regions, continues nowadays and will last until all the sourses of energy vanish.

The charcoal time emerged as a common event not earlier than the 14th century AD. It brought about a profession: *charcoal burner*. Logs became raw material, high quality caharcoal- semiproduct for the metallurgy, forging, ceramic works.

The time of charcoal goes on.

The wind energy, running water energy and, to great extent, muscular power of animals and the man are still in use.

But that is also the time of the Industrial Revolution, development of metallurgy, powder-based fire-arms, stone-cutting art, log sowing, wheeled horse-driven transport, mining, mass production of bricks and concrete, invention and copiing of sextant and spring-driven chronometer, emerging of the Steam Engines, cutting diamonds and patented drugs, cavalry, agrotechnics, breeding new species, horses, dogs, cows, sheep, goats, cats, rabbits...

*The time* of the coal came only in the 18th century. And it will continue until all discovered deposits and ressourses of coal are exhausted in all continents.

It was the time of steam boats, steamers, locomobiles, threaded fire-arm, dynamite...

*The time* of oil, gas and hydropower, mass electrification, radio, aviation and television came in 1900.

*The time* of nuclear power and space exploration came in 1945-1950.

*The INTERNET* time came in 2000 AD.

*The time* of unlimited international information exchange which is equal to discovery of a new powerful energy source. For the whole World.

The Time of New Power Engineering is approaching.

The idea of obtaining the energy from the Power fields surrounding the Earth is drawing nearer its practical solution.

# NEW COMPARATIVE METHODS
# AND THE MAIN RESULTS OF THEIR APPLICATION
# TO HISTORIOGRAPHY

The conception of the «Cyclical Civilizations» which is the base of the traditional historiography was proposed by N.Machiavelli, further developed by father and son the Scaligers, by F.Bacon, and others in the 16th-17th centuries and it was generally accepted in the 18th century resulting from the «Public Treaty» of humanitarians and clericals. The concept reached the top of its irrationality in the 20th century in the works of Oswald Spengler, L.N.Gumilev and others.

The traditional historiography based on the *artificial* chronological sequence reflecting the conception has been numerously criticized by the scientists – proponents of the natural-scientific approach. Launched in the 16th century by Professor de Arcilla from Salamanca University, it was continued by genius Sir Isaac Newton and abbat Jean Hardouin in the 17th century and the critics was developed early in the 20th, in particular, by R. Baldauf, E.Johnson and systematized on the naturall-scientific soil by Academician N.Morozov.

At the end of the 70th (in the 20th century) Russian mathematician, academician A. Fomenko offered new statistical methods of the analysis of narrative texts (chronicles) and dating the astronomic events. He proved that the history of Eurasia up to the 16th century had been «glued up» of several repeated medieval chronicles misplaced in relation to each other in the time and space.

He succeeded , to high level of probability, in the identification of three time-related «shifts» in the past of the basic European chronicles: «Antic» (or «Hebrew») shift of some 1800 years (i.e. the events of, say, the 14th century AD have been referred by traditional historiography to the 5th century BC.) European («Christian» or «Roman») shift by some 1050 years ( move of the Christmas backward by more than 1000 years and the «Byzantian» shift by some 330 years (for instance, the «phantom» move of the capital of the Roman Empire to Constantinople).

This work resulted in drafting of the Global Chronology Chart. Basing on this approach in the 80-90 years of the 20th century A. Fomenko and his co-author G. Nossovsky created their personal concept of the Human History reconstruction (see bibliography). The Fomenko-Nossovsky conception, generally opposed by the traditional historians is, however, supported by the recently published works by Bulgarian scientist I.Tabov, Germans Prof. H.Illig and G. Heinssohn, French historian R. Caratini etc.

A prominent French linguist E. Benveniste created in the second half of the 20th century a strictly scientific linguistic method: «Word-Notion-Thing» which let him prove *unity* rather then *cycling* of the process of development of both linguistic and social culture on the whole geographic area of Eurasia during the traditionally considered period of time.

Just recently a Russian Art scientist A. Zhabinsky (in co-operation with D. Kaluzhny and S. Valiansky) while analyzing the stylistics of art works has proved the artificial character of the sinusoidal consequence of the rises and falls in the fine arts suggested by the traditional historiography.

As it turned out the only prototype of the evolution of the «ancient civilizations» is the progressive development of the Fine Arts in the 9th — 17th centuries, while, for instance, «the drop» in  the 1st-the 9th centuries mirrors the said time period, and the «raise» in the 9th century BC — the 1st century AD is its «phantom duplication».

Working now in Japan paleoclimatologist S. Chumichev basing on the glaciology  research has shown that the climatic  conditions described in the chronicles and generally referred to  the 5th century BC – the 14th century AD directly contradict to the experimental data, in particular, isotope $^{18}O$ content in the continental eternal ice directly determining the periods of notable heating and cooling periods on Earth and of consequent changes in the life conditions.

Application of the methodology of *systematic* technology,  material-research,  humanistic and co-linguistic analysis to the historiographic sources and subjects of material culture has let the authors of this book identify several periods defining the substance of the development of modern civilization.

They are, in particular, the second half of the 11th century – the blast of a supernova in Taurus and its direct consequences: appearance of the horse-driven transport in the middle of the 13th century followed by the plague epidemic in the first half of the 14th century,  drastic cooling in Europe  followed by the scurvy caused by it , fire-arms and book printing in the 16th century, chemical and optical-mechanical revolution in the 17th century, metallurgical and engineering revolution of the 18th century.

We have succeeded, at high probability rate, to define some additional *regional* chronological shifts within the traditional historiography. They are, in particular, some 260-years late medieval   historiographical shift (the 13th-16th centuries) backwards at the expense of the phantom «Tartar-Mongol Yoke» (proposedly in 1230-1490) which was also referred to as Italian «Protorenaissance»  and Spanish «Reconquista». This also relates to a 150-years shift in the history of English Civilization compared to Continental Europe, caused by the difference between the 260-year «yoke» and a phantom «100-years long war».

«Islamic shift» into the past  by some 800 years resulting in the modern dating the Hegira Age has also appeared as the difference between the all-European  «Christianity» shift (some 1060 years) and the phantom «Tartar-Mongol Yoke».

And the history of civilization in relation to the «*peripheral*» Japan, China, India, Egypt *before the 19th century*, as well as of all «extinct» civilizations turns out to be *fully fiction* of the 18th-20th centuries.

In brief, the findings  of the research work and the concepts described above are:

The modern civilization developed *progressively* as a *solid unity* from *perfectly primitive* in the 9th century up to the «Antique Flourishing» in the 15th century  on  the  natural  background,  without  any  measurable

technological pressure on the environment. Since the 16th century, when the considerable surplus value appeared   and the capitalist relationships were established, the technology-driven differentiation of the humanity began resulting in the creation of «nations» and «national states» which still continues nowdays.

The evident crisis of the modern technically-oriented civilization is closely connected with a wrong understanding of the history of its development. This is the reason of the modern dilemma faced by the humanity: **either the cosmopolitan  civilization of the selected ones based on the virtual future, or ecologically stable civilization for everybody growing from the real past.**

## CIVILIZING EVENTS

As measured by the Space rating, the human civilization is a young and fast-passing one. Traditionally, Neolithic Age, some 5 to 6 thousand years before Christ, is considered its beginning when the human beings in addition to collecting way of life (hunting, picking-up the food, etc.) started the productive activities (farming treatment, cattle breeding, handicraft etc).

Every production process at any moment requires meeting two conditions: 1) availability of some resource and 2) existence of some technology for conversion of the resource into a product. All resources for the production process are given by Nature, while technology is a human *invention*.

Any invention is preceded by discovery – finding by a man of the action of a certain law of Nature earlier unknown to him. Thus, appreciation of the laws of Nature lies under any invention, and, consequently, under any technology of manufacture of any product, i.e. any anthropogenic activity.

Thus, civilization presents an undulating process: evolutional periods (replication and reproduction of goods by means of conventional technology and experience) alternate with revolutional ones (when a certain technological burst takes place). Here the term «technological burst» is applied not only to engineering and manufacturing but also to culture, i.e. art, music and any other humane activity. So, in the widest sense, the term «civilizing event» seems to be more appropriate than the «technological revolution» when applied to a sharp rise of civilization upon a higher level.

Each civilizing event is defined by its interval. Interval of a civilizing event is the time period from emerging of the sellable ( in broad terms) product up to the beginning of its mass consumption by the humanity.

The beginning of the mass consumption of such a new product can be identified theoretically as the moment when the number of users of the new product exceeds 1/6, i.e. 17% of the total population.

For instance, Internet chronologically can be considered the last civilizing event because the number of its users by 2000 had exceeded 1 billion people while the total World population was 6 billion. A list of the main civilizing events recorded in the history of the modern Humanity is shown in the table. The intervals of the civilizing events as of today, can be defined fairly reliably (+/- 20%) within the time period from 1500 AD up to now (see Civilization periods №№ 15-22 in the table).

The analysis of these events identified by the humanity *experimentally*, leads to the conclusions as follows:

1. The intervals of the civilizing events parallel in time to each other which had already taken place at the same period of time (i.e. at the same civilization step) are practically equal in duration;

2. The period of each consequent civilizing event is shorter than the previous ones.

The first conclusion supports the well known fact that each generation or époque enjoys its own development rate.

The second one stems from synergetics of simultaneous civilizing events and ramifying of their consequences. For example, artillery and printing

are the civilizing events of the 15th century and their periods are evaluated as about 100 years. At the beginning of the 19th century the period of such civilizing events as steam-engine, vaccination and musical chromatic scale amounted to 40 years. At the beginning of the 20th century current generator, radio, telephone etc became civilizing evens within 20 years and so on.

One can see that within the historically well-dated term since 1500 AD there are no «breaks of civilization» inspite of all wars, epidemic diseases etc. Nor are there any experimental data to surmise such breaks in the past since the Deluge. Analysis of more than 50 civilizing events since 1400 A.D. leads to a simple dependence of their intervals of realization (periods, RI) on time t:

$$RI \text{ (years, } \pm 20\%) = 1500 - 0.2\, t$$

Here t is the time since a certain start of civilization $t_0$. This equation presents a decreasing arithmethical progression and may be called an equation of civilization rate. This rate is constantly accelerating while each century RI is decreasing by 20 years.

In order to define $t_0$ one must fix the *first step* (the first stage of civilization) and evaluate the *number of consecutive steps* from the beginning up to nowadays.

As the first step one can accept *fire-sustaining*. This is a *genetical leap* separating a human being from an animal which is genetically tabooed by fire. At this first step RI (1) = $t_1$ (see Fig. 1). The number of consecutive steps can be estimated by means of formal logics based on causal relationship of CEs. As shown in the table and seen from Fig. 1, the number of *interpolated* consecutive steps until 1500 AD amounts to 14 only (± 2). From this the current age of human civilization can be estimated as 7500 ± 2500 years.

Study of consecutive steps of civilization is a powerful method to define the *right* (not a certain «new»!) chronology. For example, cavalry and horse-driven transport could not *physically* exist in Western Europe until the 13th century because until then there had been neither *natural*, nor artificially-created conditions for horse-keeping in this area, contrary to steppe areas. Judging even from traditional references, at the beginning of the 12th century in Italy or France a horse was extremely expensive – about $30000 if recalculated. Both in Germany and Russia the largest penalty — *Wergelt* — ought to be paid not for the murder of a free man or treason but for *horse-stealing*. William the Conquerer gathered only about half a thousand mercenaries mounted on *horses* out of the whole Western Europe and nevertheless he won the Battle of Hastings, because opposing Harald's troops, numbering more than 5000 soldiers, were *on foot*. And no cavalry could exist had not harness technology been developed before, no armoured free lance mounted on a horse could fight without stirrups etc.

The appearance of the horse-driven transport, which was much more faster than the preceeding hard-surface transportation caused in Europe another event – epidemics (plague the first of them). The medieval history is full of descriptions of the terrifying consequences of the plague epidemics which lasted in Europe hardly not a century just after introduction of the horses and cavalry (the real epidemic was in 1347 – 1350).

## Civilizing events and their intervals of realization

| Period NN | From the Civilization start | From «New Era» | Interval of Realization (±20%) | Civilizing events |
|---|---|---|---|---|
| 1 | 0-1250 | - | 1250 | Keeping fire with natural fuels (brushwood, straw etc.) |
| 2 | 1250-2300 | - | 1050 | Getting fire. Flinty tools. |
| 3 | 2300-3200 | - | 900 | Lance, fishgig. Raft.  Fluent speaking |
| 4 | 3200-3900 | - | 700 | Plaiting. Basket. Drag-net. Bee-garden. Dog. |
| 5 | 3900-4500 | - | 600 | Canoe, Seasonal pick-up of cereals. |
| 6 | 4500-5000 | - | 500 | Lever. Pad. Sled. Bow, Arrow. Sling. |
| 7 | 5000-5400 | - | 400 | Fire logs. Kilning. Fire cooking. Fresh bread. Wooden plough. Rotation of crops. Preservation of meat and fish by smoking. Exchange trade. Yoke. |
| 8 | 5400-5750 | 250 | 350 | Breeding meat cattle. Capstan. Mill-stone. |
| 9 | 5750-6050 | 550 | 300 | Horned cattle as power. Plough. Ox plowing. Wheel. Hand-held mill. Spindle. Distaff. Lye. Steeping in lye. Tar. Tarring.  Axle. Carriage. |
| 10 | 6050-6300 | 800 | 250 | Water mill. Horse. Milk cattle. Red heat. Melting. Brass. Forging works. Sword. Potter's lathe. Hieroglyphs. |
| 11 | 6300-6500 | 1000 | 200 | Coal in metallurgy. White heat. Iron. Windmill. Rowlock. Barreling. Horse riding. |
| 12 | 6500-6660 | 1160 | 160 | Alphabetical writing. Education. Harness. Skin and hides treatment. Sail. Belt-drive. Hand Drill. Melted ceramics, non-transparent glass. Xebec. |

| | | | |
|---|---|---|---|
| 13 | 6660-6800 | 1300 | 140 | Cavalry, horse-driven transport. Loom. White-heat. Sword steel. |
| 14 | 6800-6900 | 1400 | 120 | Cement. Building in stone. Salt. Food preservation by salting. Coin mint. Arbalest. Ballista. |
| 15 | 6900-7000 | 1500 | 100 | Gun powder. Artillery. Paper. Engraving.  Book printing. Transparent glass. Glass mirror. Compass. The globe. Cartography. Arithmetic. Distillation. Ethanol. Sulfuric Acid. |
| 16 | 7100 | 1600 | 80 | Coal as power source. Bricks production. Glass-blowing. Magnifying glass. Eye glasses. Pinion. Spring. Drill bit. |
| 17 | 7200 | 1700 | 60 | Pendulum. Mechanical clock. Optical navigation instruments. Piston pump. Worm-gear. Jack. Thermometer. Hand arms. |
| 18 | 7300 | 1800 | 40 | Metal rolling. Steam engines. Oil refinery. Vaccination. Chromatic music row. |
| 19 | 7350 | 1850 | 30 | Direct current. Telegraph. Photography. Railway transport. Mendeleev's Table. |
| 20 | 7400 | 1900 | 20 | Alternate current. Electrotechnics. Welding. Radio. Phonograph. Telephone. Cinema. Oil as power source. Nitro colors. Dynamite. Internal combustion engine. Automobile transport. Caterpillar. Tank. Aluminum as construction material. Aviation. Compressor. Submarine |
| 21 | 7450 | 1950 | 10 | Plastics. Synthetic fiber. Antibiotics. Magnetic recording. Television. Rockets. Missiles  and nuclear warfare. Nuclear Power stations. Video. |
| 22 | 7500 | 2000 | < 5 | Laser. Personal computer. Internet. Gen engineering. |
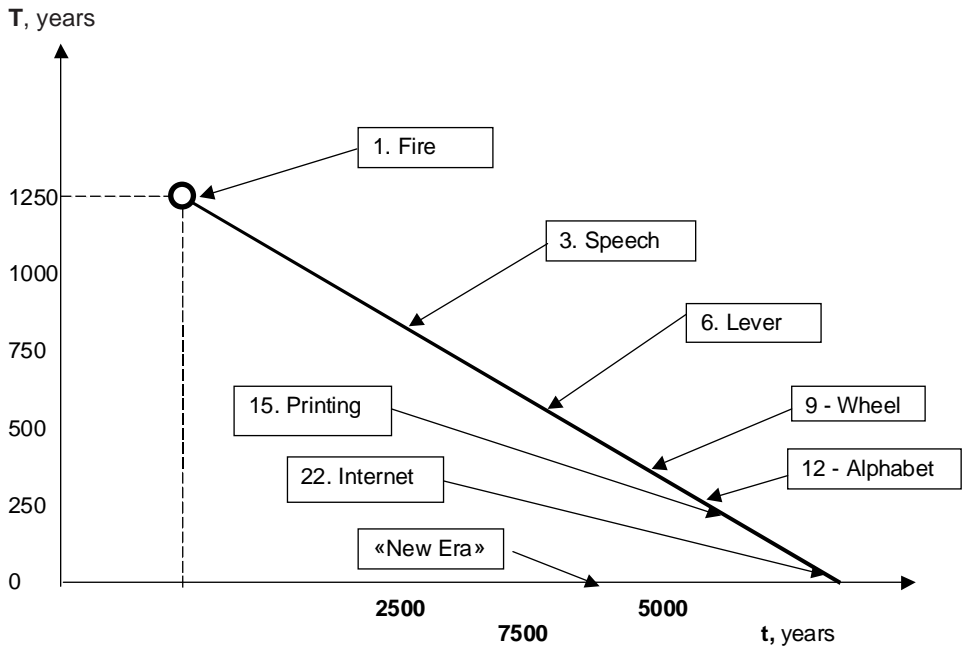
Fig. 1. Interval of realization of the civilizing events (*T, years*) *as function of the time (t, years)   elapsed from the beginning of our civilization up to nowadays:*

$$T(+/- 20\%) = 1500 - 0.2\,t$$

Reliably dated intervals (periods №№ 15-22, from 1500 AD) are shown as solid black line The numbers of the periods are marked by figures.

The modern epidemiology strictly insists that the epidemics can not last in a region longer than ten, not to mention one hundred, years (for instance, the famous «Spanish flu» in the 20th century lasted about two years: 1918 – 1919). If a new deadly infectious desease appears then the epidemic vanishes as soon as the number of the infected and dead a per the number of the non-infected and those who recovered exceeds a certain limit. The plague endemic in Europe, (i.e. the permanent source of infection ) is impossible because of the climatic conditions.  More over, even in pandemic regions (for instance, in the South-East Asia) the population *is growing* notwithstanding the illness presence. This, in particular, leads to the conclusion that no one thousand years period of stagnation of the population grow in  the 1st – 11th centuries AD ever existed and could not exist in principle. The said above is well correlated with the interval of the Civilizing events related to the horse breeding shown in the table.

To illustrate: the period of the cavalry introduction (№ 13 in the table) was preceeded by the period of development of saddle-making and invention of harness and saddles (№ 12). In turn this period follows Period 11 where in parallel with the development of the raw leather dressing technology required for production of the harness the horses were trained to be used to the saddles etc. The corresponding scientific conclusions can be done related to the consequence of the historical intervals of the following Civilizing events within the whole time period before 1500 AD. The basic principle is

the *uninterrupted* chain of the civilizing events, i.e. uninterrupted character of our chronology.

As seen from the table, the number of the *consequential* periods of events from the «Start» of the civilization beginning with the gaining the fire («Prometeus Effect») up to 1500 AD accounts in total some 15. Thus the age of our civilization is estimated as 7500 years. It's notable that the number practically coincides with the Biblical («Byzantine») calendar from the World Creation and with the beginning of Neolithic period as defined by archeology. That moment, from our civilization position, opens the gap between the «Neanderthal» and «Homo Sapiens» which can not be closed by any evolutionary process per C. Darvin as between them an *extracivilizational genetic* jump had occurred.

Shrinking of the intervals of the civilizing events almost down to zero (see Fig.1) nowadays indicates the approaching end of our civilization, but not the apocalyptical finish but a new *extracivilizational* jump.

Figure 2 illustrates correlation between the Earth population and total annual energy consumption time wise. According to Curve 2 the drastic changes have started after 1500 AD. Curve 1 corresponds to the natural biological reproduction of the humanity and to consumption of the natural energy sources such as dry wood, straw, manure, etc. The situation had existed prior and up to the year 1500 AD. Without the consequent technical revolution the human population would account for only 800 million. If nothing is done for the stabilization of the population growth the Curve 4 would be realized. It is doubtful, however because the humanity has not succeeded as yet in the search for more powerful and less harmful energy source than nuclear energy while the available fossil fuels do not offer enough energy for the relevant population growth. Thus, sooner or later, the Curve 4 will turn into Curve 3: this is the scenario of Caribbean nuclear
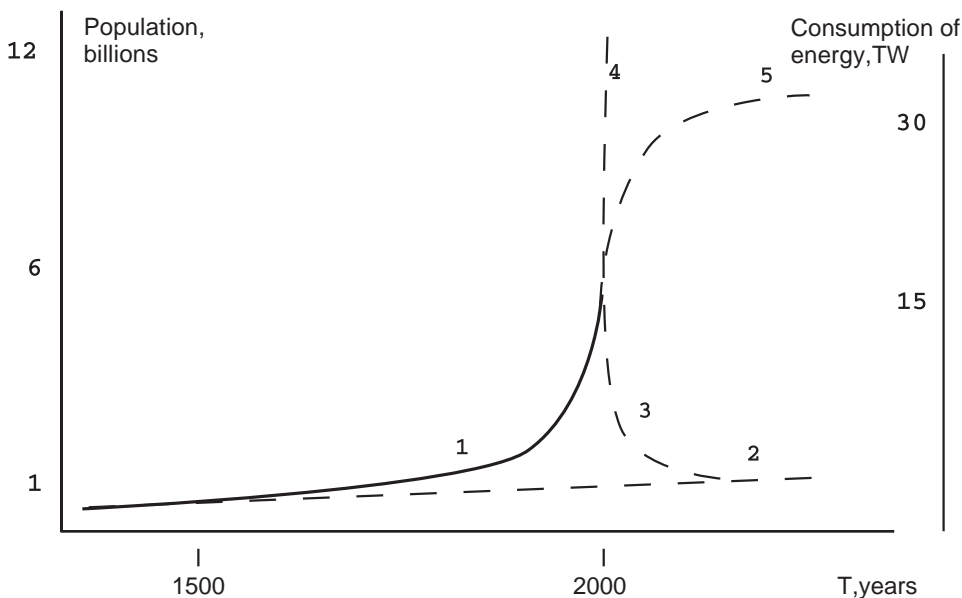


Fig. 2. Human population and world consumption of energy

crisis of 1962, avoided, to our luck. If it had occurred then Curve 3 would have thrown the humanity back to Curve 2. (Similar results have been reached by the calculations and speculations of the supporters of the «Golden Billion» Program). If the UNESCO preview achieves through application of special programs and energy-efficient technologies then the population in the 21st century will level at 11-12 billion at the energy consumption related to this figure (Curve 5).

It is evident that the humanity witnesses a certain phase transition. Why did that phase transition start about 1500 AD? Most probably, because at that time two crucial civilizing events occurred: appearance of fire-arms and book printing. The first event resulted in mass killing people and animals. The emergency of new power had caused wide-growing wood-cutting and initiated a non-reversible technogen pressure on the environment. The second event created politology and technology of the mass pressure on the human minds. So the first PR appeared – creating and propaganda of false historiography and of the traditional chronology.

At the time interval 1500-2000 no discrepancy between Figures 1 and 2 exists. The problem is that, following the false traditional chronology created in the 16th century by Scaliger the demographists do not accept the natural Curve 2 up to 1500 AD in Figire 2. They are forced to implant there four plateaus: 200-200, 1200-1300, 1400-1500 and 1600-1650 and the «plague drop» (1300-1400) when, as they believe, a quarter of the Earth population died out. These artificial constructions are based solely on the *phantom* information taken from certain «ancient books». Thus the demographists are forced to estimate the population at the early neolith era as 50 million which is very far from the archaeologcal data. Extrapolation of Curve 2 from 1500 AD (when the population was some 440 million) to the beginning of the neolithic era at the fixed rate 0.1 % required for survival brings us to the number of the *homo sapiens* transmutated from *homo habilis* at the beginning of the neolithic era as not exceeding half a million species.

Rehabilitation of the correct chronology is acutely needed at least because the false chronology drastically distorts the starting parameters of the phase transition faced by our civilization. This can result in faulty forecasts with bad consequences. Post-genom human being will differ from the modern one to the same extent as we differ from the *homo habilis*. And if a new, genuinely scientific and natural versus to the «agreed upon» civilization paradigm has not been established then the apocalypse is just round the corner. So, folks, be ready….

## NATURAL HISTORY
## OR POLITICAL HISTORIOGRAPHY?

The «Independent Newspaper» of October 28, 2000 informed us:

THEY HAVE FAILED TO READ THE «LETTER TO THE FUTURE»

*In Old Novgorod the long-awaited happening took place: from the wall of the Kremlin they extracted the capsule with the message of members of the Komsomol of the 1960-s to the young people of 2000.*

*The capsule was immured in the remote 1966. Today, in the presence of numerous people, took place the ceremonial extraction of the stainless steel capsule. There was no chance, however, to read the letter to the future – the paper has almost completely decayed.*

*Even the copy of the message could not be found. One copy has been lost somewhere in Novgorod, another one was taken in 1966 by the correspondent of the «Komsomolskaya Pravda» and never returned back.*

So the paper and the message written on it have not been saved by technologies of the 20th century. Paper appears to be not a very reliable preserver of information. And what about ancient «The Lay of Igor's Warfare» – of what time was the paper it was written on? Those papers were definitely not kept in a stainless steel casket.

We have mentioned already such a civilizing event as the invention of book-printing. Among its necessary components there the production of paper and of printer's ink. It is assumed traditionally that paper was first manufactured in China in the 2nd century AD. The production of mineral pigments was also developed there. Does it mean that the Chinese were less smart than European engineers or could not find time to invent a printing-press? Or, on the other hand, were Europeans such savages that in 1200 years they could not learn to use paper? The matter is that both paper and printer's ink came into use approximately at the same time as steel dies for striking coins and the technique of engraving – not earlier than the 14th century, i.e. by the civilization rates of those times – in the course of not more than a hundred years after their invention, be it in China or in Tmutarakan'.

Material science allows to state, that in 800–1000 years paper as a thermodynamically unequilibrical material was obliged to rot completely. Therefore there can not be any paper documents earlier than the 11th century. Were there any paper in China in the 2nd century or not – it does not matter, none of it could have survived till the present time, no matter under what conditions it was preserved. It had to decompose on account of its nonequilibrium. It is thermodynamics, one of the most fundamental natural disciplines. There is no point in arguing against it, as Boltzmann used to say.

Technical advance is undulatory: periods of accumulating the experience of the use of some natural resource and corresponding technologies are

replaced by periods of some new resource exploration (or of a new quality of a known resource) and the appearance of new technologies, i.e. by a technical revolution which promotes civilization to a new, higher level, where the process repeats itself.

For example, firewood allows to reach the temperature of «red heat», which is enough to fire clay vessels, smelt lead and tin, copper and the alloys containing these metals – i.e. bronze. For the development of ferrous metallurgy other energy resources are required – coal. To make steel we need coking coal which allows to reach the temperature of «white heat». Ferrous metallurgy demands also the use of fluxes. Only under these conditions we can produce not just earthenware but also glass.

The most primitive opaque glass is inseparably linked with the use of coal, with the development of ferrous metallurgy. But the traditional history continuously repeats, that the manufacture of glass was known in Egypt four thousand years BC, i.e. three thousand years before the age of iron. From the point of view of natural sciences it is absurd.

When studying numerous wars historians often forget the economic axiom, that all wars which ever took place – were a struggle for the control over natural resources and routes of their transportation, starting from the riches of the Promised Land in the Bible and ending with the oil of the Persian Gulf not far from that very land.

Here we give only a very small part of those examples when the traditional history contradicts the data of natural sciences. But even these few examples allow to call this traditional history, of the European civilization in particular, a political historiography.

Take notice that the ideological orientation of the traditional history contradicts those very laws of philosophy which completely agree with the methods of natural sciences, like the dialectics of Hegel or the conditions of human society optimisation formulated by Kant. That is why it ignores the investigations into history made by Newton and Lomonosov, making their heroes of such adventurers and hoard-searchers as Schliemann and Champolion, or the falsificators of the Russian history like Schlötzer and Tischendorf.

Modern apologists of traditional history are making war on the works by Fomenko's school of mathematics which applies methods of statistical analysis to that very traditional history. Why don't specialists in macroeconomics make war on mathematics applying the same methods to their discipline? Because economics as a modern science practically ceased to be ideological. History still remains a political historiography. The role of historians, archaeologists, palaeographists, etc. should be in no way diminished. On the opposite, a vast field of activity is open to them – they should create history anew as a scientific discipline free of any ideological directives – to replace the present ideologically orientated pseudo-historiography.

Political historiography has its own founder – an outstanding Byzantine statesman Georgius Pletho (1355–1450). This man had foreseen the disintegration of the Byzantine and was trying to substantiate the necessary reforms of the state apparatus. Realizing that the Empire was doomed, this 83-year old patriarch moved to Florence and brought there his archives.

There, sponsored by the Medicis family, he founded his «Platonic» academy (though there is more reason to call it «Plethonic»).

After the fall of Constantinople in 1453 this «Platonic family» started its boisterous activities in «discovering» and publishing «ancient sources», using, in particular, such publishers and traders like P. Bracciollini, often exposed by his contemporaries as a maker of fake manuscripts. Someone L. Bruni, Florentine chancellor, did a good job on behalf of his Medici masters: to glorify their ancestry he published in 1439 (a year after Pletho's arrival with all his Byzantine archives) his 12-volume «History of Florence» (that is before book-printing!) by simply re-writing Byzantine chronicles and replacing some names and place-names by Florentine ones. The history of Florence immediately became longer by 260 years.

From that very time the city became the world artistic centre trading in «Byzantine antiquities» till the present time. That is why the newly-made Laocoon was suddenly discovered in the courtyard of the great Michelangelo's workshop; after the appearance of Leonardo's and Raphael's masterpieces they no less suddenly discover the works of Italian «proto-Renaissance» painters (Giotto, Cimabue, etc) – there were not enough Byzantine items on the market. It is typical that they were not trading in icons – the Ottoman state punished those stealing Orthodox icons by chopping off their hands, so it was dangerous, and Florentine artists did not know how to paint them. As for «ancient manuscripts» – it became a mass production. And not only in Florence – it continued till the 20th century.

And in the 19th century we have brilliant confirmation of the falsification of the European culture. Alexander Pushkin was not only a great poet – after 1832, when he developed doubts in the truthfulness of the Russian history written by Karamzin, he became a careful historian. There are few who know it. When reading «the Songs of Western Slavs» passed by P. Mérimé for his translations of the original Bosnian folklore, Pushkin suspected a forgery. At his request his friend S.A. Sobolevsky wrote a letter to Mérimé, asking to explain the origin of these «Guzla» songs. In his reply «honest» Mérimé, being caught red-handed, admitted that he had invented all the poems and songs just to make a joke and «to disgrace all these falsificators of ancient poetry». Even Adam Mickiewicz took his fakes for real folklore. This example shows, how easy it was even in the 19th century to falsify «ancient monuments».

There are no original manuscripts written in Hebrew or Greek scripts earlier than the 15th century. In the same way there are no Latin manuscripts prior to the 13th, like there are no originals by Dante and Boccacio in Italy, by D. Wykliff and R. Bacon in England, F. Bonaventura in France and by other authors attributed to the 13th century. All supposedly «ancient» manuscripts are lost, literary works exist only in later copies. And there is not a single building in Rome built prior to the 15th century but for the unfinished Colosseum. The surviving architectural monuments of the 13th — 14th centuries somewhere in Florence and Pisa display striking Byzantine features.

All this testifies to the total absence of any European culture before the 13th century – it was a part of the Byzantine culture. None of the West

European cathedrals have golden domes, like in Russia. In Russia great Andrew Rublev painted icons and decorated churches 100 years before great Leonardo. Orthodox altar compositions by Rublev and Catholic «retablo» in Spain made at the same time are compositionally and functionally uniform – they belong to the same Byzantine culture.

Traditional historiography states that Batu invasion lead to ravage of Kiev Rus. But is not it strange that immediately after the seizure of Kiev there began rapid construction of Orthodox churches, there appeared a bishop (a metropolitan), etc.? And is not it strange that the oldest Orthodox church of Bosnian Sarayevo (the 15th century) looks like a synagogue (without a cupola, a belfry, even without a cross) but with nave shelter for praying women inside – i. e. like a mosque?

No less strange are those sacred edifices of Western Europe which still preserve the architectural features of the 13th — 14th centuries – like the baptisteria of Florence and Pisa. These are actually roofed pools divided into sections and designed for mass baptism. These are functional structures, not monuments, built in those times when there was a real need in mass baptism, not individual, like now.

It means that in Western Europe Christianity became the religion of the masses not in  the 4th  century but after the 14th century. In Old Pisa, for example, besides its defensive walls, there are only four ancient monuments: the most ancient is the baptisterium mentioned above, the famous falling bell-tower, the cathedral of St. John and… the Hebrew cemetery functioning till the present time, made, after the Byzantine fashion, to the left of the gates outside the city-walls. But ancient Jews performing Byzantine rites were called Khazars in Russian. As there are no Christian burials in Old Pisa, it means the city had been actually founded by those same Khazars. The Khazar creed was in many ways different from orthodox Judaism – it was rather Judeo-Christian creed. It sounds strange for our religiously separated world. But it was not strange for the Byzantine Empire, one of its principle foundations being religious tolerance.

The loss of tolerance was cased by the real, not legendary, institution of the Papal seat in Rome, which took place only in 1376. The activities of the Catholic Church enforcing Latin liturgy and trying to concentrate in its hands both secular and spiritual authority brought forth a total war in Europe. Among the episodes of this war were the Battle of Kulikovo (1380), the Battle of Kossovo (1389), Italian «ciompi»(1378) and W. Tyler (1381) insurrections, enforced conversion of Lithuania to Catholicism and so on.

The schism (1415–1431) and the failure of the attempt to build a new unity (the 1439 Unia) caused the religious separation of the Western and Eastern parts of the Empire, which predetermined the fall of Constantinople in 1453 and appearance of Muslim South.With the loss of this universally recognized centre of culture and civilization the period of feudal division in Europe began.

After 1415 there appeared the Byzantine refugees, spreading sparkles of «ancient Greek» and «ancient Hebrew» cultures both to the west and to the east. In Russia these refugees started monotheistic tradition, transformed later to Orthodoxy. But Russian history says something quite different: «The Noble Boyar, Tartar murza so-and-so moved from the Horde to Rus.»

Russia did not break its old ties with the former centre: relations with the Turkish Sultan remained friendly, till the coming of the Romanovs' family to power. Sultan's janissary bodyguards were all Christians, Istanbul officials were graduates from Moscow schools.

In Western Europe, which parted with the «infidels», objects of Byzantine culture became a rarity. There they quickly realized that trade in Byzantine antiquities and even in their imitations (or fakes) could be profitable. The most popular Italian author of the 15th century, P. Bracciollini, who was honoured with a monument in his life-time, writes for «the chosen» in Latin novels-translations from Greek authors. Their Greek «originals» appeared later, in the 16th century, being translated from Latin into Greek. A very precise definition of the novel genre — *romantic* story, i.e. Greeco-Roman narrative, because the Greek call themselves Romees). It can be applied to all primary sources – Herodotus, Plutarch, Thucidides, Titus Livy, etc.

There is one more question: why did the famous Italian author of the 15th century wrote only in Latin? Was not it assumed, that the national Italian literary language had been created a hundred year before his time by Dante and Petrarch? Probably, because there was neither real Italian, nor the works by Dante and Petrarch before Bracciollini's time –they would appear in 50 years or even later. That is also why he never referred to these authors.

Not only Italian, but all the national literary languages in Western Europe began to form in the 16th century. These include «correct» English enforced by Elizabeth I, the «New French» and «New Greek» languages, the «all-German» language of Martin Luther's Bible and so forth. There was no Spanish language – in Spain itself modern Spanich is still called Castellano.

Enforcement of Latin, and the national languages based on it was accompanied with the book auto-da-fe: the Inquisition sent all «suspicious» books into the fire. (The same did Russian Orthodox Church even in the end of the 18th century.)

The main impulse to the West European publishing activity (first in Latin, then in Greek) was given by a part of the Byzantine library brought to Florence by Pletho and his associates in 1438.

Why did they bring those books to Florence, not to Rome? Probably for that reason that there, not in Rome, was the tax treasury of the former Empire controlled by the Medici's family, the hereditary usurers. That very money served to publish Pletho's «Utopia» and to maintain his academy.

Florentine book-publishing activities immediately attracted the attention of Rome. The Papal Seat urgently needed to become more ancient than flourishing Florence. Immediately the works by the «ancient» Titus Livy and Cornelius Tacitus were discovered in the Florentine library (directed by Bracciollini) and published for the first time in 1469-1472 – their aim was to confirm the antiquity of Rome. By the way, at that time there lived a real Italian Tito Livio, hired by the English to produce the chronicles of the Hundred-Year War.

At the same time masterpieces of «ancient» philosophers, dramaturgs and poets revealed themselves: for example, «Anthology of Ancient Greek Epigram» was published only in 1494.

The same concerns natural science. Only after the ingenious Leonardo da Vinci (1452-1519) works by Archimedes  become known in Europe (1544), along with those by the famous inventor Girolamo Cardano (1501–1576). The legendary biography of Archimedes has much in common with the life of Cardano. «Archimedes», like most other ancient names, is not a name at all. In Greek it is «the principle of principles» – more like the title of a textbook. And the «Principles» by Euclid (in Greek – «the Celebrated one») are published along with the works by François Viète (1540–1603), the creator of modern algebra. All astronomical data which can be observed by human eye is systematized in the works by Nicholas Cusanus and Nicholas Copernicus. They are the first who cite «ancient» astronomers Ptolemy and Hipparchus.



«Alexander Nevsky» is coming against Swedes...
In 1238 or 1709?

These examples illustrate the substitution of imaginary «Renaissance» for the real process of scientific, cultural and artistic development. The notion itself was invented in France only in the 17th century, in the Counterreformation period, when the division of the heritage of the Byzantine World Empire had been accomplished, Reformation and Counterreformation being its parts.

The division of the old and the forming of the new Empires took place on the conditions of ideological compromise between the «clericals» (adherents of the Pope) and «humanists» (supporters of secular authority). The first ones were satisfied by the admission of the «antiquity» of their church and the institution of Papacy, the others – by the recognition of the «renaissance» within the new empires of «ancient traditions» whence from the pedigrees of all new rulers were drawn explaining their hereditary rights to enslave their own peoples.

In the 15th century Byzantine utopist Pletho dreamt to restore the Byzantine Empire as a world state of bien etre generale. At the end of the same century Machiavelli, the founder of political science, formulated the thesis, still determining the relations between power and history: «A ruler is in need of such a history which can help him rule his people more effectively».

Thus, instead of continuous process of development, in the history of each European state there appeared a period of «ancient bloom», then of «decline», followed by another «renaissance». Thus the universal Byzantine-Horde history turned into «the Yoke» for ones, and into «proto-Renaissance» for others. What has happened in the last 500 years after the division of Europe – let the reader decide it for himself.

* * *

Sometimes snobbery of political historiography turns into farce:

> *«The most eminent event of the last month is the discovery made by Leonid Gratch, Dr. of Historical Science… Speaker of the Crimean Rada explained to pressmen why the Presidium of Rada (Paplament) had made a decision to restore the Alexander Nevsky Cathedral in Simferopol: …because Russian Prince Alexander Nevsky, struggling for independance of the Ukraine… defeated Swedes in the Battle of Poltava.»*
> *(The Independent Newspaper. 23.02.2000)*

## MONOTHEISM ORIGIN AND FORMATION

### WHERE AND WHEN DID MOSES MAKE HIS TRIP

Let's take one of the non-traditional versions of the events forming the basis of the Book of Exodus and the following Book of Joshua, Son of Nun, for a graphical example.

According to the Bible the following can be said about Moses with certitude: he was brought up in the family of the ruler of the State of  Mitz-Rome, got a supernatural revelation in the form of two tablets (two-page stone document) and became a fierce preacher of monotheism and anti-paganism fighter. Here comes the nickname «Moses (Mshe)»- «savior, deliverer».

By  Mitz-Rome usually translated as «Ancient Rome» and associated with Egypt we don't mean Egypt but Sicily with the capital *Palermo*, from Greek *Palaio Rome*  — «Ancient Rome». There is also a mountainous granite cape Granitola , covered with  «Jewish stone» – graphite quartz-feldspar fusings reminding either of cuneiform or of Arabic character, or of letters in Sanskrit  or in Hebrew – such «tablets» may be only found in granite masses or in  pegmatite bodies, but never in effusive rocks. And not far from Granitola cape there is the smoke of  the volcano of Aetna  — of biblical Zion  — the mountain of Sin, the mountain of Sinners (compare also *Sünde* in German and sinister). This landscape closely matches the biblical description.

But how could the Moses' people on foot, pursued by the cavalry, without boats get from  Sicily to Calabry  across the strait of Messina? The very mentioning of the cavalry means that  the described events took place not earlier than in the 13th century. It should be reminded now that by the end of  the 15th century it grew significantly colder on the Earth – the average temperature fell nearly by 6 degrees, the ocean level was lower by approximately 10-12 meters. There was actually no Sea of Azov (its maximum depth is about 14 meters) and it was fairly called the Swamp of Meoth, meanwhile the Black Sea ought to have been completely frozen in winter. There was no strait between the British Isles and the continent – the northern part of the strait was covered with ice, this is why nowadays the strait name sounds «La Manche» in French, English meaning is «sleeve».

Reasoning from the same the Strait of Messina could also freeze temporarily and the cavalry could fall in through the thin ice layer. And the Moses' successfully travelled from Sicily to *Haribda*, to the shore, where mount *Horib* is still smoking. *Horib* is  the mount of Horror (compare horror, horrible in English).

Another name for the sinister mountain *Horib* is *Vesuvius*. (In Italian *vizio* «flaw, defect», in English and French *vice*, in Spanish and Portuguese *vicio*, this may be the explanation of the Latin name of this volcano).

The following Moses' deeds are connected with  persistent wars, with occupation of foreign territories by his adherents and with a massacre not

The Adoration of the Magi. P.Breugel.

only over the conquered pagans but also over the backsliders from their peculiar people. If the similar events occurred today, such a «chosen people» would be called a militant sect.

Moses' sect obviously was afraid of the plague and of other epidemics and followed strict quarantine rules, so that reasoning from these in the Book of Exodus the events described were not earlier than the end of the 14th century, this means after the first catastrophic plague epidemic, spread by cavalry in the continent depth. Moses' ancestors could have taken shelter from it in Sicily. Moses' troops had the following rules: no prisoners, death to everybody, death for looting. The captured metal and other precious items passed through fire or at least through boiling water.

Moses' warriors like the present Judaists didn't cut their beards according to the vow. «Bearded» warriors are commemorated in the history of the Middle Ages as barbarians (barbari), Lombards (long-bearded) and in the geographical name — Lombardy. Obviously Moses' followers – chosen people – should not be associated with the Jewish people. Ethnically this is still a very diverse chosen people — look at the anthropologic diversity of the modern Jews in Israel. In Latin *judici* means «judges», *Jus Dei* – the Divine Justice, thus probably originating the very word Jews.

In the modern history there is a bright analogue: a chief-ecclesiast Fidel (outspoken) leads his bearded warriors (barbudos) – white, dark, metises, mulattos – to Cuba, the Promised Land…

During his march Moses having passed the deadly Vesuvius, the vapors of which killed birds on the wing, crossed a certain frontier – «Stream

Ahrnon». This is a natural geographical frontier, dividing the Western Europe in the direction South-North, created by two rivers Arno in the northern Italy, the river Rhone and the adjoined by a canal Rhein. On the Rhein the biggest in Europe coal-field and metallurgical center Ruhr are located (Ruhr comes for biblical «Aruhr on the steam of Ahrnon»). The northern border of the campaign is Saar (saar comes for biblical Asohr), Lorraine (Lot's Land) and Saxony (Isaac's sons ).

From archaeology it is known that some time in the North of Italy there lived Celtic (Baltic-Slavic) tribes (particularly the Boii founded Bologna and the Veneti who founded Venice. Here in province of Tuscany there is a city of Arona, after Aaron, Moses' brother).

Also in the northern Italy there is a place named Ivrea. Here there are biblical Atharim, Bethel, Medeva, Nebo, Oboth, Halaad, Jeleale, Syren, Haretz, Notha, Peohorma… i. e. existing Turin, Bettola, Mede, Novara, Ovade, Gualliatte, Olio, Saronno, Guarece, Onette, Parma etc. From here Moses sent scouts to «see Iazer» — the valley of the Izer river, the tributary of the Rhone river, «Bene-Jakaan, Ben-Tzion» (Venice) and «Vaal-Tzion»(Bologna). A part of his adherents inhabited «Guaran» (Guaronne), «Caphtor» (Castre), «Nimre» (Nîmes) and «Divon» (Divonne, now city of Cahor) in the south of France (also compare Namure in Belgium and Duven in Switzerland).

Here from the West to the East the river Po-Eridan is flowing, separating the Apennines peninsula from the rest of Europe «up to Eridan» – up to the northern side of the Adriatic Sea.

It is clearly seen that a part of the campaign events is geographically located in the northern Italy and in Moravia, on the other Adriatic shore. Particularly in the north of Italy in the battle of Adria Moses beat «Hugh, the tsar of Bassan», who lived in «Bassan in Ashteroth», died being «the last of the Rethaims» in the battle and was buried in «Rabba». The cities of Ravenna and Bassana (del-Grappa) still exist and are situated right in the northern Italy close to Slavic Bosnia Bosna. Biblical Ashteroth is Moravian Ostrava whoch exists up to now.

The battle of Adria obviously reflects a really significant event, for the name of the Adriatic Sea originated from the name of this small town. (It is important that the nickname «Hugh the Bassan» in Slavic «Ug of Bosna», in French «Hugues Capet» – Hugh the Head, the founder of the well known European Capetian dynasty, also Hugh Hohenst(a)ufen – Hugo the Superior, the dynasty of the Hohenstaufens).

Moses' warriors also beat «tsar Sigon». But the city and the port of Savona happily neighbors today with Genova (biblical Kenath) in the very northern Italy. Biblical tsar Sigon is alike well-known Sigismund – the Emperor of the Holy Roman Empire, Moravian, Hungarian and Czech king, the persecutor of hussites (the first quarter of the 15th century!).

The name Sigismund means «victor» (compare German *Sieg*, English *siege*), in Greek — *hegemon*. According to the Bible he was from the Amorreuses, that beat the «Moabites» – Moravia inhabitants.

It is exactly the place, where the «Meriva waters» flow – a part of Danube basin, including both of the Morava rivers (right and left tributaries of the Danube) up to the confluence with the river Prut, where the «great river of

Prt» starts (biblical Euphrates) – Prut and the lower Danube up to the city of Ishmael (biblical Samuel).

The biblical «madiamites, madianes» – more probably Magyar (from Hungarian «magyar») from the name of which possibly the name of the city of Milan originated (Magyarlant – Me(d)iolan(um) — Milano). The biblical «country Moab» received its name probably because the main part of its population was nomadic – «mobile, moving», from the root «mob» (compare German «Mob» – «mob, crowd» and «move»). Actually the remnants of these nomadic tribes and Gypsies are still always on road in the modern Moab – Yugoslavia, Czechia, Hungary, Romania, Bulgaria, Moldova, Ukraine and in Southern Russia.

It is more interesting that Old Testament «Bosnian tsar Hugh» was of the Rethaims. «Rethaim» is plural of Rethe, Rethe is the name for the Russians in this part of Europe (ruthenes, Ruthenia = Russia). In Yiddish the word for «Russian» sounds as «reizen» and «Russia» as «Reizya».

In the Old Testament it is also mentioned that «the Rethaims used to inhabit the counry of Argoes (Ar-Goim)». But nowadays by word «goy» the jews call non-jews, that is why Ar-Goim means «The Land of the Faithless» – compare Arago in Spain. We should note that the Slavs used «goy» for a usual greeting which meant «Keep well».

The seizure of Jeriho. Miniature by J.Fouquet. 1470s. Paris. National Library.
A happy medieval city. The wall was located only in the front. On the other sides the city was neither embanked nor surrounded by walls. So what was the attack subject?
But there were trumpeters, dozens, maybe hundreds of them. The medieval monks blow the trumpets. Warm-dressed. Hoods, felted caps, lamb hats, fur-hats. No barefoot people are carrying.
Locality around Jeriho is cultivated, arable lands are framed with forest stretches, protective strips.
The houses in the city have two-three stories, sloped tiled roofs. Construction art is developed.
The painter depicted real houses, fields, hills. Everything he saw by the end of the 15th century, not in the biblical ancient times.

The march of the «settlers» from Italy onto the Eastern Adriatic Shore (through Po-Eridan – biblical Jordan) did not omit the biblical mentioning of Adriatic islands – for example Jiabok – the Island of Jabuka.

And on the opposite side of the Adrian Bay a Slovenic city and port of Rieka is situated (Rieka = Jerico in English). It used to suffer from periodical earthquakes, ruining its walls. (the name of the city Rieka actually means «river», the Italian name of Rieka is Fiume – «river»).

Melchizedek brings gifts to Abraham.
Mosaic. 432-440. Rome.
Church Santa-Maria Maggiore.

The «Rethaims», according to the Bible, had a capital in Cyriat–A(h)rby. The word «cyriat (cyriath)» means «town, suburb». Cyriat is probably the same as Slavic «Grad, gorod (city)», simply resounded in a different way. Here comes Grad Zagreb, its German name is Agram, Jewish – Og-Rom, this is «Hugh's capital (!)». The seaport Pula mentioned in the Bible still exists on the shore of the Adriatic Sea.

The name of another Adriatic seaport – Split (Spalato in Italian) remained in the biblical story about beating of the faithless by the Moses' adherents near the crossing. They killed those who could not pronounce sibilants, who said «sabolet» instead of «shabolet».

The biblical mountainous country Jermon is still in Bosnia and from the ancient times is known by the name of Romania – a high mountainous fertile valley with mild climate.

The Moses' folk in Yugoslavia entered biblical Zared (modern Zadar, Zara in Italian), Yatz (Yaitze), Vagreb(-Ar) (Vukovar), Mozer (Mostar), Hay… They passed by the «Land of Saba's sons» – along the Saba river up to the very «Khutzoth», to the settlements of Serbian Kossovo on the frontier with the modern Albania.

Meanwhile the anniversaries of the trip were celebrated by holidays (Sabbath) in several South Slavic cities carrying double names that included word «Sobota», in the city of Shabatz and in Magyarian city Sombathey.

They lived in the Czech Moravia together with «Scithe's sons» (the Scythians!) and in Beth-Jeshimoth (Shumava), in Ave-Sittim (Ausitim = Usti-nad-Labem)), in Cadis-Barni (Cadesh-Brne in Hebrew), that is in Brno, the Hussites' strongwork (by the way the biblical mount Tabor is located there too).

The southern part of Moses' marsh ran across Slovenic cities Libiano (modern Liubliana), Libna (modern Livna), and Knun (modern Knin) – across the «Land of Canaan». Strictly speaking in the Bible the «Canaanites» are not the inhabitants of some unknown country Canaan, but word-by-word the followers (or descendants) of «Johanaan», i. e. of John the Baptist – Judeo-Christians, the prototype of the modern Baptists.

Further the itinerary lay across the territory of modern Romania – «Ahrad, the kingdom of Harad, lying to the South of the Land of Canaan (Slavic Moravia)» – these are modern cities of Arad and Oradya. Not far from the city Arad there is mount Vaskeu = biblical mountain Phasgy.

Ahrad, the Kingdom of Harad is related to the notions of Horde and Rada (= Council). By the origin these Slavic words mean «the given word, order, oath» (compare ord in Swedish, Wort, Rede «pronouncing a vow» in German, cf. read). This is why the «hordians» are the warriors, Cossacks, Legionnaires, Knights.

Today nobody knows where Moshe the Deliverer is buried: «in the Land of Moabit across Beth-Phehor (Beth = home)». In Hungarian Moravia, however, Beth-Pheor sounds in Hungarian way: Buda-feher, in Czech Moravia – in Czech way: Bud(o)var, and in Germany, in Berlin in particular, an old Jewish cemetery was called Budepfarre (the house of a priest) and was situated in the district of Moabit, famous for its prison.

It should be noted that in Italian this name was the origin for «buttaforia» – «fake».

Abraham and Melchizedek.
Altar part by D. Bauts. 1464-67. Leben, Church of Saint Peter.

Finally it turns out that the events described in the Book of Exodus at least partly took place in Moravia and Northern Italy, where the ruler was Bosnian and came from the Ruthenians. In such circumstances notions «Bosende» (Bosnian) and «Byzantine» are actually identical.

After the Moses' death the march across the territory of modern Bulgaria was headed by Joshua, Son of Nun. He aimed at Constantinople in his campaign. There he is buried — in a huge tomb on the mount Beykoz.

But in this variant the biblical trip of Moses and Joshua, Son of Nun, practically fits in the description of the Crusades to the Constantinople!

(One of possible interpretation variants of Moses' and Joshua's biblical trip is presented here as description of the events in the end of the 14th – beginning of the 15th century. Another variant is considered in the books by G. Nossovsky and A. Fomenko).
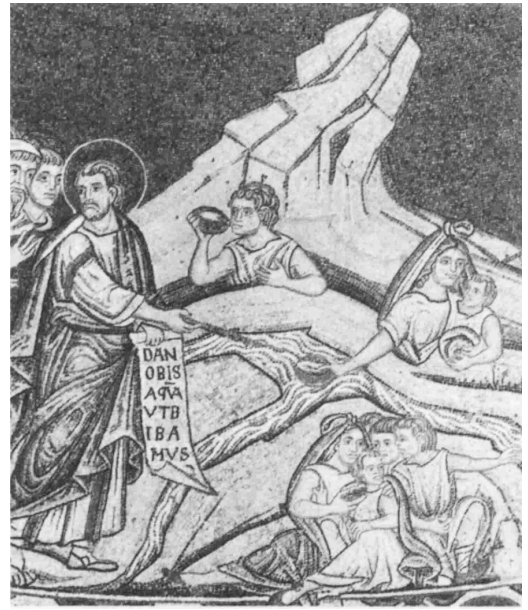
Thus the «Moses' crusaders» discovered the real **«Promised Land»** – the territory from **Switzerland to South Russia, including the eastern shore of the Adriatic Sea.**

We think it important to demonstrate on this example that the Book of Exodus does not describe the pre-historical times, but rather late Middle Ages, the post-plague times.

The usage of an odd term «Judeo-crusaders» is not accidental, however, the Monotheistic religion had not split into separate ecclesiastical institutions by that time. It was in the post-plague times, when the religious separation started on the casual everyday grounds. Each community blamed strangers

To the Exodus geography. There is a Latin scripture on Moses' scroll: «DANOBIS AQVA VT BIBAMVS» reflecting the Spanish pronunciation of the phrase «Danubis aqua ut vivamus», i. e. «Invigorating Danube water».

On the left – Moses receives the covenant on Mount Sinai. About 1547. Ravenna, church San Vitale.

On the right – Moses striking water out of rock. Mosaic, the end of the 12th – beginning of the 13th century, San-Marco Cathedral.

for carrying in the infection, because of the difference in hygiene rules, food style etc.

The border between the 14th 15th centuries, where we have put the events of the Exodus, in the conventional history is marked by a global antagonism.

Here we have  the well-known «double papacy» – the fight between «Anglo-Saxon» Pope Urban  the 6th  and «French» Pope Clement  VII (and the following) for the apostolic see, also an anti-papal revolt of sheep-breeders under W. Tyler command in England  in 1381.

There is also a Catholicism violent propagation in pagan Baltic counties (1380-1389), the famous Battle of Kossovo in Yugoslavia and Kulikovskaya Battle in Russia.

In 1378  crusader Nerio Acciaioli together with his Navarrians captured Athens. In this very period the eight-year revolt of  the Zealots outbreoke in Greece (and in «Judaic Wars» by Josephus Flavius the Zealot revolt in Palestine dates back  to  the 1st century AD, moreover the name of one of the pillar apostles was Simon Zealot).

In the history of Florence the year of 1378 is marked by the revolt of wool-carders «ciompi», with a foreign leader Michele di Lando, which the most probable means Michael of Landau (city Landau in Bavaria). At the same time in the conventional Russian history prince Michael of Tver (of Tevere = Italian) is at war with prince Dmitry Donskoy in Russia.

On the golden coins of Henry VII the Tudor  Archangel Michael hitting a

dragon with a spear. is stamped. In the Anglicanism the only holiday – Michael's day is called similarly to the Christmass – Michaelmas. On the Russian war banners up to the 17th century Archangel Michael was often depicted, blessing Joshua for battle. So what is the difference between this Michael and Moses blessing that very Joshua?

The Norwegians have an expressive proverb:»Vi er alle jyder for Vårherre» translated as «we are all sinners in the Face of God». Word-by-word translation however is «We are all Danes in the Face of God». Really once the Danes used to be the masters of the Norwegians.

But actually it is much closer to the sense to read this proverb as «We are all Jews in the Face of God» for Norwegian «jyder» (Danes) and «jøder» (Jews) are nearly the same when pronounced.

This is a direct citation from Moses…

On the illustration to the Bible (made supposedly in the 16th century) Moses is depicted giving water to the thirsty Jews. There is a Latin scripture on his scroll: «DANOBIS AQVA VT BIBAMVS» reflecting the Spanish pronunciation of the phrase «Danubis aqua ut vivamus», what means «Invigorating Danube water».

So when did Moses live and where did he make his trip?

## WHERE CHRIST WAS CRUCIFIED
## AND WHEN PAUL THE APOSTLE LIVED

*What's our **profit**,*
*If you are a prophet?*

*A question of the Sanhedrim To St.Paul*

Traditionally it is believed that Christ was crucified on the Golgotha mound in that very Jerusalem which exists at this very place today. Canonical Gospels tell us about it in all world languages. Nevertheless in the Gospels themselves there are direct indications to an absolutely different site where these dramatic events took place.

In particular the site of the event is directly indicated in the English version of the Epistle of Paul the Apostle to the Galatians (Gal.3,1). It runs as follows: «O, Foolish Galatians`, who hath bewitched you that ye should not obey the truth, before whose eyes Christ was exhibited with all evidence, crucified among you?» And in Greek: «Γαλαται... κατ' οφταλμους Ιησους Χριστος προεγραφη εσταυρωμενος...» « in word for word translation reads as follows: «The Galatians, it was before your eyes that Jesus Christ was persecuted legally for his convictions being crucified». In other words it was the Galatians who were the witnesses to the last sufferings of Christ, and his crucifixion took place among the Galatians, before their eyes.

We'd like to remind you that the Galatians lived not only in Galatia – an area in Asia Minor, to the South of Constantinople (Czar city), i.e. the present Istanbul, but in the Dardanelles (Galipolis, today Gelibolu) and in the region of Galatz town, i.e. Romanian Galati, and not at all in Palestine (compare: Galatasaray, a Golden palace in Instanbul).
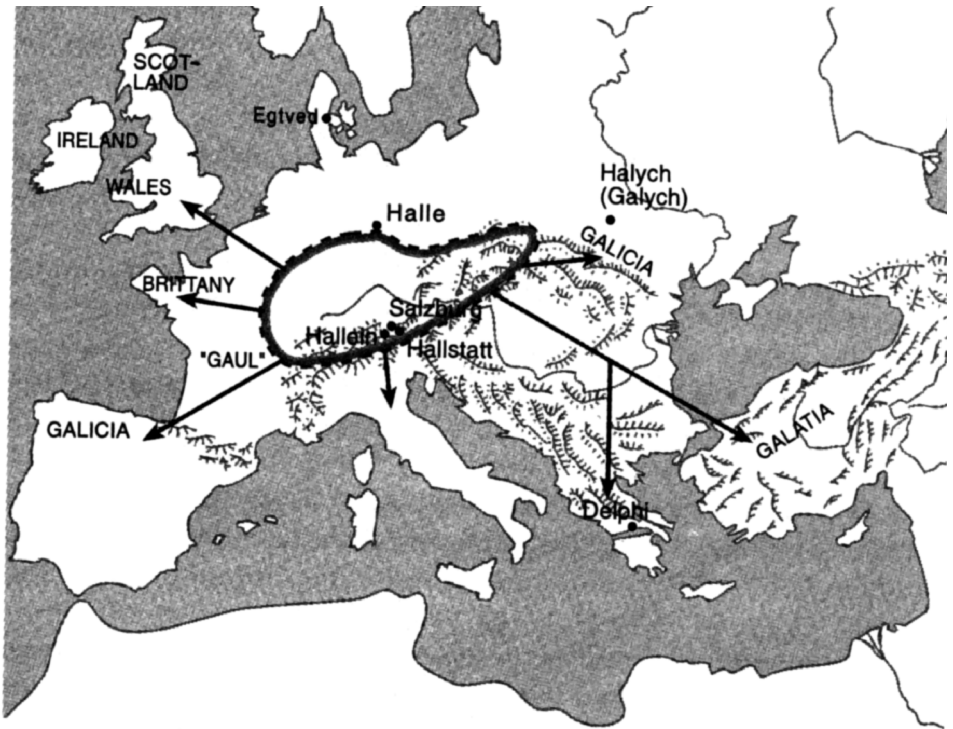
Propagation des Gaulois – Galates – Galiches selon les chroniques allemandes du the 17th siècle)

The natural center of the region for the Galatians habitation was in the Bosphorus, no matter what it is called: Czar-city, Constantinople or Istanbul. Czar-city and its bald mountain Beykoz, described in particular by N.Gogol and M.Bulgakov in his novel «Master and Margarita» – that is the place of the great tragedy, across Gul Gata, which in Swedish means «Golden Gates», the place which became Calvary for Jesus Christ. (By the way, there is also a gigantic tomb in which, as believed, Old Testament Jesus, Son of Nun, was buried, who, as per Western-European versions of the New Testament, is simply called Jesus). So, according to the examined phrase from the Gospel, Christ was crucified by the Israelite Galatians in Constantinople and not in the present Jerusalem. (More details can be found in books by G.Nosovsky and A.Fomenko, for example, «Reconstruction of the World history», M., FID «Business express», 1999).

In Russian Orthodox version the quotation from the above mentioned epistle is altered as per the analogy with Catholic Gospel, for example, with the French: «…Galates … aux yeux de qui Jesus-Christ a ete peint comme crucifie?», which literally means «Galatians, … before your eyes Christ was depicted as crucified». Vice versa, in German protestant version «Galater … denen doch Jesus Christus vor die Augen gemalt war als der Gekreuzigte?» the word als hardly can be translated as «as if», and the meaning of this quotation is very clear: «Galatians, … before your eyes as if on the palm of your hand there was crucified Christ ». More over, English word painted should correspond both to German gemalt and to French peint – painted with colors.

«Painted» Christ most probably for the first time appeared in the wording of the the 17th century. In French wording (i.e. in the wording of the Galls-Galatians) the word peint was inserted to substitute the original peine «suffered, experienced pain», which immediately makes the French version a completely adequate to the Greek one: «…before your eyes Christ suffered when he was crucified»!

Similarly in modern Russian translation the meaning of the phrase from the Gospel was altered: Niconian translators divided one original Greek word «proaegraphe» (he was prosecuted for his ideas») into two: «pro» (fore) and «aegraphe» (was inscribed) from which quite roughly a contemporary «predesigned», «prede-stined» was made up. As the contradiction to the original version was too evident in Russian, later on a vague explanation appeared that supposedly it was a brilliant sermon of Paul the Apostle that depicted such a «vivid» picture of the Crucifixion before the Galatians that they sensed the last sufferings of Christ as if it was happening before their eyes.

It is not by chance that Galatia is mentioned as the site for Christ Crucifixion in Paul's the Apostle's epistle and not mentioned by other Evangelists. Paul the Apostle is a key figure in the formation of the institution of the Church. He, in fact, is the first Father of the Church. It was him who in his canonized later letters formulated the legal norms of Church life on behalf of Christ.

What do we learn about his biography from the Gospel? An Israelite Saul by name was born in Tarsus, a contemporary Mediterranean port of Tarsus in the South of Turkey and was brought up by the learned Pharisee scientist Gamaliel (i.e.Gift of God in Hebrew, Theodore in Greek). (We note that «Hebrew» name Saul in Lithuanian means «sunny», i.e. Saul – the red-haired). Saul actively persecuted the disciples of crucified Jesus and those who sympathized with them, for example, he participated in the execution
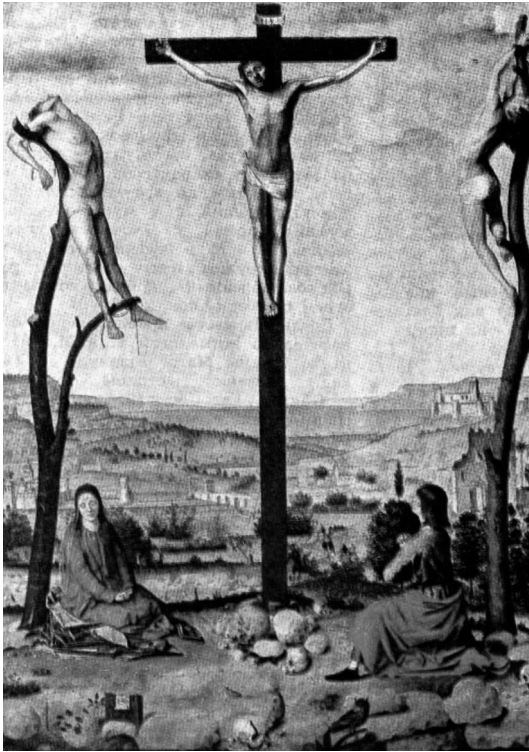
of St.Stephen the martyr and was given his clothes in award. Then it was dawned upon him on his way to Damascus and after that he was baptized and became the first proselyte, an ardent advocate of new religion and not only among the Israelites, but also among the pagans.

A miraculous transfiguration of Saul by Christ is testified, besides his own declarations, by mentioning «a secret disciple» Anania with whose help Christ returned to Saul the ability to see. Saul got a shock when it dawned upon him. Due to that Saul is not only a «secondary» Apostle, who appeared after Christ was crucified and who was not among the «first» disciples of Christ, but he was the first canonized self-appointed Apostle, because previously only those could become secondary apostles since the time of Christ Crucifixion, who had been ordained by Christ disciples – by the first Apostles.

From the Acts of the Apostles we can see, that many Christians who were the contemporaries of Saul, did not recognize him as a true Apostle and that saddened him. In attempts to persuade them he would say that he died being co-crucified with Christ and after that Christ himself became implanted in his body. By that he placed himself higher than the First Apostles, and not only appropriated the right to act on behalf of Christ, but to represent Christ reincarnated by himself and to be a messiah. In fact it was the beginning of a new, Pauline church.

The story of how he became Paul instead of Saul is incomprehensible. Let's begin with the name Paul. One comes across this name for the first time in the Acts of the Apostles written by the Roman pro-consul Sergius Paulus, who allegedly was converted into Christianity by Saul. But open the comments to the Bible which read as follows: The name Paul is Greek, from «paulos», which supposedly means «insignificant». At the same time there is no and has never been such a word in the Greek language. That is why encyclopaedia has to trace its etymology from the Latin *paulus*. However this word is also doubtful, because «minor» in Latin derives from *paucus* (hence, for example, Italian *poco*), and only from this word a diminutive *pauculus* (= small, compare with Italian *piccolo*) could derive. Later on, after reduction of unstressed syllable, a Latin word *paulo*, — a little was recorded. Only after that a word *paulus* could be formed, This indicates to the medieval origin of the name *Paul*.

Moreover. There is a Greek verb poulo which means «to betray, to commit treason». That's why *poulos* in Greek meant betrayer, traitor, and that is how Saul-Paul could be called both by the persecutors of the Christians, the orthodox Israelite-sadducee, whom he betrayed, and by the first Christian

Vue actuelle de Stamboul

«Hellenes' who did not believe in his «transfiguration»! Later Paul together with his friend and private doctor Luke the Evangelist depicted the First Apostle Judas as a traitor, hence two Judas appeared in the New Testament: one was St.Apostle and the other – «Judas who betrayed Christ». It is typical that Anania .who was the same proselite-pretender («a secret disciple») and at the same time Judaic first priest) found him in the house of Judas in order to return Saul his sight.

As far as the story about the conversion of Sergius Paul is concerned we'd like to add that «the patrimonial Latin» name of « Roman pro-consul» Sergius» means just a man wearing a sign of a military chief: a ring in the ear, i.e. ear-ring, like the Cossacks used to wear.`The Russian word *serga* (earring), derives from the Baltic and Slavonic roots and means «ring for the ear» (compare, for example with German *Ohrring* – earring).

Besides, in the story about pro-consul Paul the story about Saul's going blind is repeated – when it dawns upon him by Christ. But this time it is Saul who sends blindness upon his opponent — the magician in the presence of pro-consul Paul. By that he persuades the latter of his divine force. After this episode both the name of Saul and the «pro-consul» Paul disappear and Paul the Apostle himself appears. (the fact of inconsistency of the story of the secondary Paul the Apostle with the Acts of the First Apostles is considered in details in the book by Z.Kossidovsky «The stories of the Evangelists», M., IPL, 1979).

It is typical that the above mentioned Paul's the Apostle epistle to the Galatians says that the NEW testament abolished the law which had existed for 430 years (Gal.3,17). If to begin New era not from the conventional date given by the monk St.Dionysius who was canonized only in 1563, but from the flash of the Star of Bethlehem – the brightest super new star in 1054 in the Taurus constellation (the present Crab-like nebula), and to consider Christ's commandments as the first abridged legislation issued circa 1085 (that is «Old Testament»), then St.Paul's epistle, (the «secondary»

Apostle and the first self-appointed New Testament Apostle) can be dated not earlier than 1484! It is possible that the Roman Paul the Apostle made an impact on the traditional history as Roman lawyer Paul, one of the creators of Institutes (Codex) of Justinianius), whose works became laws supposedly in 426, i.e. (considering a shift by 1054 years) in 1480.

The epistle of Paul the Apostle to the Romans indicates that he described the events of the 15th — 16th centuries. In it he informs that he is going to visit Spain (not Iberia!) – such a name for the first time appears in 1479.

Let us consider now the history of the Roman Popes Pauls by name, as it also provides a key to understanding of the formation of institution of Church. Including the the 20th century the Roman Church had six Popes Pauls by name altogether and two John-Pauls. Pope Paul I supposedly ruled in 757-768 and for the first time was mentioned in the 16th century in the «Book of Popes» which was «luckily discovered» at that time. All Popes up to the end of the 10th century were mentioned there and at that it was interrupted.

Nothing important is known about him with the exception of one very typical circumstance: His activity coincides with the last years of life of the legendary king of the Franks Pepin the Short and with the first anointment of the king by Pope (a son of Pepin was Charles the Great). Thus the first «historical» precedent happened to show the superiority of the spiritual power over the secular one.

Next Pope Paul (II) enters the history exactly in the second half of the 15th century (supposedly he was in office in 1464-1471). The information about this Paul is as follows: he belonged to a rich Venetian family, was a diplomat and traveller. When he arrived in Rome he bought the cardinal hat there. It caused a great scandal in the religiously tolerant Venice which was at war with Rome. They wanted to deprive this Paul of citizenship and to confiscate his family property. However five years later he was elected Pope and his favorite occupation was putting the heretics to tortures, for example, in the tortures of Plato academicians he participated personally.

Two next Popes Pauls appear at the most turbulent period of the 16th century the heretics. Pope Paul III (1534-1550) was the founder of the institution of the inquisition which legalized Jesuits Order of St.Ignatius of Loyola. He also convened the well-known Trident Council. Pope Paul IV (1555-1559) was an ardent persecutor of a written heresy, the initiator of the «Book auto-da-fe» and a creator of the first «Index Librorum prohibitorum». He called for burning of all heretic's books and it made its impact on the activity of Paul the Apostle who incited the «Ephesians» to the first «»historical» precedent of books burning.

Pope Paul V (1605-1621) rules at a turbulent time (compare with Time of Troubles in Russia: from the year of Boris Godunov»s death up to the final enrooting of the Romanovs in Moscow and reconciliation with with Poland). This Pope was the counter-reformer who interdicted a disobedient Venice and intended to begin war against it, but lost and his Jesuits were driven out of Venice.

Next, quite real Pope Paul VI appears only in the 20th century (1963-1978). He becomes the first democratized Pope of the Catholic Church: in particular, in 1966 he abolishes the «Index of the prohibited books» which was introduced by his name-sake — predecessor Paul IV in the 16th century.

We assume that the top leaders of the Roman Catholic Church always knew about the fact that traditional history up to the 17th century was a fiction. In favor of this suppositions we can say as follows: the predecessor of Paul VI adopted the name John XIII (1958 – 1963) simultaneously with the recognition by Rome of the Pope of the Middle Ages «John XIII» as a pseudo-Pope (the Naples pirate» Baltasar Cossa, who supposedly ruled in 1410-1415). By this the Papal Rome attempted to «clean» its own history for the last time. However an evident threat of a man-made nuclear Apocalypse day (Caribbean crisis of 1962) induced the pontificate to radically democratize the institution of the Roman Catholic Church. It was proclaimed at the second Vatican council in 1962. The successor of Paul VI united his reformatory ideas with the ideas of John XIII by his symbolic name John-Paul I. This once again began another , the newest» Papal church. Pope John-Paul II continued the process of democratization further, repenting in public for inquisition and denied the out of date dogmas. Should he deny the «philioque» and the 5 remaining theses, separating the Catholics from the Orthodox, this, no matter how paradoxically it may seem, could become the beginning of the end for the Orthodox Church, because if the formal obstacles for the union with the Catholics disappear, and the Orthodox hierarchs have always thought that this would jeopardize their own institute of the Orthodox Church, then no formal obstacles will remain for the reunion of the Catholics with the Orthodox.

The activity of the Pauls of the Middle Ages, connected with creation of the institution of the Christian Church made its impact on the phantom «heresies» which pass one on another and which are united by the strife for «purification of the Church».

At first they were Paulicians the follows of St.Paul, who appeared nobody knows where from in Byzantium supposedly 700 years after Paul the Apostle, but immediately after the legendary Pope Paul I. Their state in Asia Minor, i.e. the place where the Apostle of the same name acted and where the Galatians lived, was destroyed by the Byzantines allegedly in 878. One group of the follows of St.Paul found shelter in Armenia, the other group moved to the territory of the present Bulgaria and Romania and became «Bogomils» (Dear to God). After they were defeated by the Byzantines, the Bogomil heresy moved to the West, to the South of France (i.e.Gaul, Gallia), where the heretics gradually became the Cathari and then the Albigenses, who were supposedly defeated by Louis VIII in 1229. At that point in Russia traditionally the «Golden Horde era» begins, and in Italy there is a Proto-renaissance». A shift upwards beyond the invented 260 years of a «Horde – Reconquista — Proto-renaissance» brings us directly to the end of the 15th century, in 1489, when the French Louis VIII becomes Charles VIII.

Taking into consideration all mentioned above, we can acknowledge that the Roman Church, in fact, comes into existence only in the 15th century. New, secondary Testament canonized as «father the founder» the secondary Apostle under the name of Paul, who impostured himself as Paul and began to propagate «on behalf of» Jesus Christ.

Thus, evidently, «a New Testament secondary legislation» appeared in the beginning of the the 17th century. When approximately 430 years passed since Christ Crucifixion (in 33 + shift by 1054 years = 1087) i.e. at the time of the Popes Pauls of the Middle Ages and the Pope Julius II (1503-1513).

Julius evidently introduced julian «Christian» calendar alongside with a new church doctrine worked out with participation of Machiavelli, the founder of the modern ideology. Simultaneously with the activity of the medieval Pauls the orthodox Hebrews produced their own «Secondary legislation» which was referred to as «Old Testament» in the 17th century.

In conclusion we have to do justice to the Bible researches who have done a tremendous job on «inner self-harmonizing» of the canonized Holy Scripture. In this work we didn't cast doubt on the authenticity of this or that document of the Holy Scripture or of the authorship of these documents. For an unbiased researcher any source bears information, same as for a criminalist a forged document is valuble as a source of information no less than an authentic one.

When, for example, in the «Book of Revelation» we read about the glass, as transparent as crystal, (Rev.21, 18; 21, 21; 15,2; 4,6), it becomes clear that the most probable Zodiac date of this book is 1486 because glass, transparent as chrystal nobody could produce before the middle of the 15th century. And when in the first Maccabbeean Book of the Old Testament we read about victories of the Romans in Spain (1st Macc.,8.3) and over the Galatians (same, 8,2), we again recognize in them familiar events of the second half of the 15th century. It is significant that the Maccabees Books are not part of the Hebrew and Orthodox canons, but acknowledged God-spiritual only by the Western Christian Church. And no wonder – in the 1st Maccabeean book there is Dimitrius who acts in opposition to Judas Maccabeus, and a defensive union of the Israelites and the Romans (same, 8, 21-30) is described exactly as mentioned in the chronicles a similar union of Russian princes with Constantinople- Byzantium.

Biblical stories, epos and fairy tales have preserved the wisdom accumulated by mankind during the last millenium. Speaking about the Babel, for example, one should imagine that the Bible narrates about an unheard of before event – a construction not only of a tower in the 11th — 12th centuries, but of the first World capital – Czar-city. This is the real fruit of merging together of the continental Baltic and Slavonic, Turkic, Ugrian cultures and coastal Hebrew and Hellenic, and of alphabet with hieroglyths, of paganism with monotheism.

When on the 4 of July 1054 over the pagan Czar-city the Star of Bethlehem flashed, the witnesses received not only visual but also a X-Ray shock. A genetic mechanism which dreamed before, brought people to the state of anticipation of further miracles.

And then someone appeared and threw ferment into their flour mash of which they made their unleavened flat cakes. And the dough rose and Someone filled their always hungry stomachs. And began to propagate that it is not allowed to eat each other. And he told them: «You want a sacrifice – eat bread and take it for my Body, and drink wine, pretending that it is my Blood».

But the full stomachs murmured something like «Go away while going is good!». And he wouldn't stop his sermons. And then ignorant «full stomachs» seized him and nailed him to the pillory and he died agonizing. Approximately during the first 300 years since Crucifixion Christian commandments were of no avail to the majority of people: The starving ones had other problems, the fed up ones still more so. But when the

Jerusalem. German chronicle of the 17th century.
Down left : temple of Solomon with crescent.

plague broke out – then they remembered the sermons of Someone: «Do not eat each other – you'll perish!». So slowly other rules on sanitation and hygiene and everyday behavior were collected, and then they took shape of different Church canons and of the Holy Scripture.

We'd like to add that M.Bulgakov (as Peter I and many others) believed that for the first time Russia was baptized by the first disciple of Christ the Apostle St.Andrew, the First Called not long before St.Vladimir the Red Sun. That's why in the novel «Master and Margarita» it is said by Pontius Pilatus that in the year of 1936 12000 moons passed since Christ Crucifixion, i.e. 970 years. Evidently he was nearer to the truth than the chronologist J.Scaliger…

## RELIGIOUS SYMBOLISM AND RELIGIOUS TOLERATION

Until the 16th century a crescent was solely a military, imperial symbol, not a Muslim one. It became a Muslim Symbol not earlier than 1603, when sultan Ahmed I made Islam the official religion of the Ottoman Empire. Up to 1685 on the principal catholic cathedral of Vienna (St. Stephen) there was not a cross but a crescent with a star: the same as on the modern Turkish flag. Another featuring example is the identity of Poland and Algeria marine flags of the middle of the 18th century (a bended arm with a lifted Turkish blade).

Until the 16th century the cross, obviously, was a colonial symbol – the conquered territories and the population surveyed after plague (both the dead and the alive) were marked with it. Moreover in some places this marking had a literal sense of the word: the newborn were cut a cross on the forehead. Thus this initial listing meaning of the cross (not the Christian one) was the origin for the tradition of the illiterate signing with a cross. This custom has survived up to now.
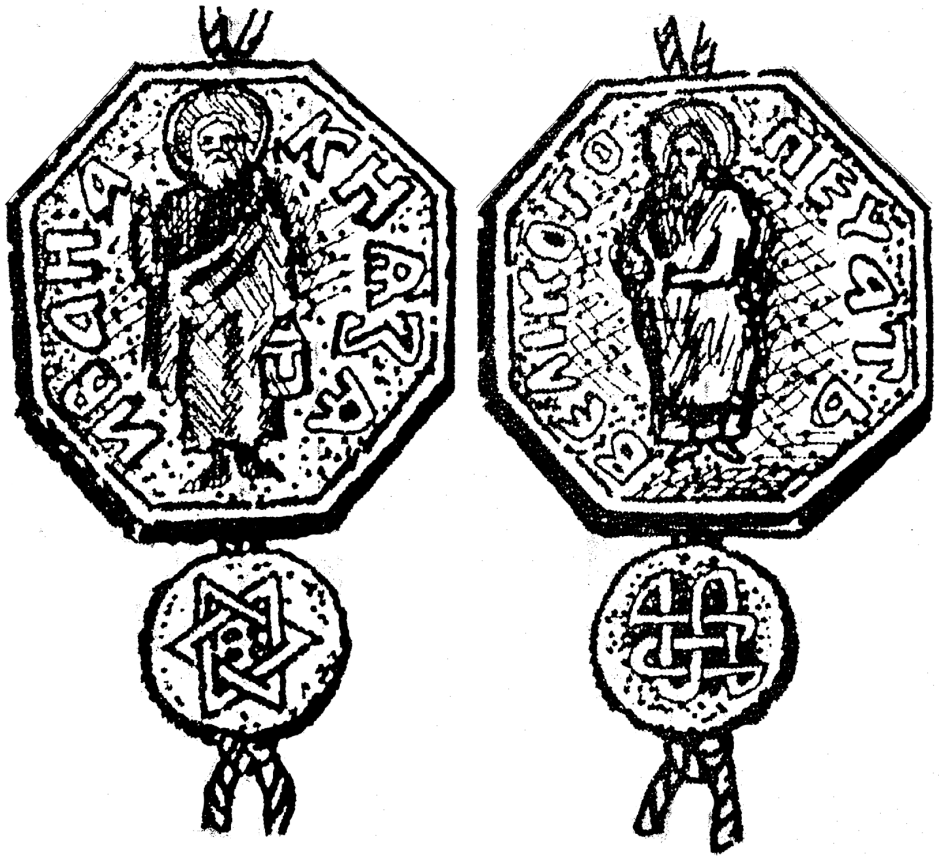
STATE SEAL OF IVAN KALITA
In February 2001 G.K. Kasparov attracted our attention to a little-known fact that the seal of Ivan Kalita (1328) was provided with the Star of David – Jewish symbol. This seal also has the Buddhist eternity symbol.
A budge «50 years of MPR» with the eternity symbol similar to that on the seal of Ivan Kalita was issued in 1970.
Times are passing, symbols remain….

It is possible, that the «Star of David» originally was not associated with «Jews» but with the record-keepers, scholars. The latter were free of military service and other duties everywhere up to 1453. On the proof face of the stamp, ascribed to Moscow prince Ivan Kalita on one side there is the «Star of David» and on the other — the Buddhist eternity symbol. There is no symbolic cross at all. On the image face of the stamp there is an old man blessing with two fingers (forefinger and middle finger) forming the symbol of wisdom. This symbol was the prototype of modern sign «OK», but on the stamp the big finger forms a circle with the ring finger instead of forefinger.

Moscow (Greek Moscha) in the 15th century was, the most probable, simulta-neously one of the Christian centers and the «city of Moses» (legendary Russian patriarch Mosoh) and the main Mosque (Mosca).

On the medal of the sultan Mehmed II, dated 1481 and made in Italy, there is an inscription: «S.VLTANI MOHAMMETH OCTHOMANI .VGVLI BIZANTII INPERATORIS».
(The point before V means, that this character is read as vowel U.) The inscription states:
«The sultan Mohammeth the Son of Octhoman (Ogdoman-ogly), Byzantine Emperor».
Octhoman (otherwise, Octavian, Ottoman, Osman, Yesmen, Yazmen, Shmun and etc.)
— Sovereign of the heaven and seven planets (cabirs), i.e. highest, Eighth godhood.
However, this hierarchy belongs not to Islam, but to beliefs of «ancient pagans» —
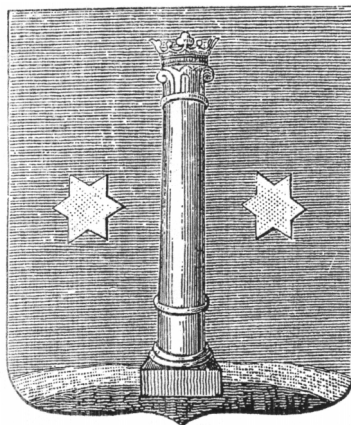Egyptians and Phoenicians. That is the religion of the 15th century.

Coatof arms of Halle (Germany)
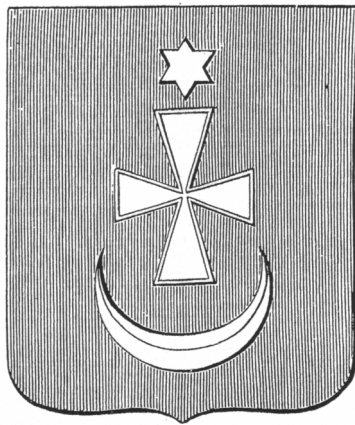


Конотопъ.

Coatof arms of Konotop (Ukraine)



Коломна.

Coatof arms of Kolomna (Russia)

The proof for absence of modern Orthodoxy as official religion in Russia of the pre-Romanov epoch is the following: the first city that received a biblical name was the city of Saint Michael the Archangel, modern Archangelsk This city got its name with the help of the Stroganovs in 1613 in honor of the reign of Michael Romanov. Before this it was called Novye Kholmogory (founded in 1597). Village names like Spasskoye (from «Savior»), Rozhdestvenskoye (from «Advent»), Voskresenskoye (from «Ressurection») etc. – are all more late. Also the names of Catholic cities in honor of different saints with prefixes San-, Santa-, Saint- appear only from the second half of the 16th century mainly in the New World. (The only European exclusion — principality San-Marino said to have held its name from 301 – is artifice. Prefix San- was received not earlier than in the 15th century).

Religious toleration in the Ottoman Empire up to the middle of the 17th century is accepted both by the Catholic and Orthodox theologists.

The fall of Constantinople in 1453 was interpreted by Europe as the triumph of justice and genius of Great Turk – Greek Sultan, remaining Roman Emperor at the same time. It is important that right after the conquest of Constantinople Mehmed II opened a secular university there. It is not earlier that in the end of the 17th century the Turkish conquest of 1453 was ascribed the massacre of «Moses' crusaders» over the common people during their preceding campaign on Constantinople. In Turkish history this «Moses' campaign» was later reflected as inner war of brothers Musa (= Moses) and Mehmed (=Mohammed) for the sultan throne, in which Mehmed having killed Musa in the battle of 1413 was the winner.

In 1453 Nikolas Cusanus wrote a treatise «De pace fidei» where he spoke of the Turkish and Christian faith unity: «It is not the question of faith change: you will see the faith is the same everywhere, one religion — «religia una» is hidden

behind a variety of rituals». In his treatise Mohammed is called a «broken away Roman cardinal».

Gregory of Trapezondus, one of the most popular writers of the West of the 16th century along with Aristotle, Agricola and Melanchton, a bright connoisseur of the world culture and history including the Mohamedan one calls the mankind to accept Mehmed II, the new Roman Emperor, a regular Christian as the Head of the Reunited Empire and the Head of the United Christian Church (tria omnium rerum summa, fidem, ecclesiam, imperium).

In the religious polemics the Mohamedans blame the Catholic Church for leaving the dogmas of the Christianity (belief not in one God but in the three – the Trinity, idolatry (icons), God's son identity with the God).

Generally speaking, Gregory of Trapezondus does not write about the unity of two religions but of three religions, adding the Judaism to the unity.

The Turks, conquerors of Constantinople, are called Trojans that had taken back Troy, in the literature of that time. In France the letter of Mehmed II to Pope Nicolas V was very famous, in which the Roman Emperor Mehmet II expressed his surprise at the Italians' reaction at his reign, for they had the same Trojan roots as the Turks.

Mehmet II Fatih, Emperor of the Roman empire (there are numerous coins carrying the appropriate text) gained common respect in Europe («dominus magnus teucrus»). Various authors of that time – both Latin and Greek ascribe him unordinary knowledge and true interest for the antiquity.

In the literature of those days he is called a Trojan, an honored follower of Alexander's deeds.

The official language Grand Turko was called Greek, but all the office-work was led in two languages – Slavic and Arabic.

*Hysterics in the society related to the supposed «Fall of Constantinople» in 1453 started not earlier than in the end of the 16th, when a real ecclesiastic schism occurred and the Reformation began.*
*(I.P. Medvedev, art. «Fall of Constantinople in Greek-Italian human journalism of the 15th century» from «Byzantine between the West and East» SPb, 1999, p. 293).*

An actual not legendary papal activity in Rome (Vatican History) takes start only in 1377 after the «pope arrest of Avignon» and the period of multi-papacity. For the first time the question about ecclesiastical schism was raised on the Basel Council of 1431 after Hussites defeat. Moreover there is no mentioning about any preceding schism in the documents of this Council, particularly about the «Great Schism» of 1054. This schism was totally unknown up to the Trident Council (the middle of the 16th) and adoption of the chronology from the Advent (first in Spain in 1556).

Henry VIII created his own Anglican Church in 1531. In Moscow the first real own patriarch (Job) appeared in 1589 by efforts of tsar Boris. The notion of «orthodox tsar» went into use after 1613 under Romanovs' reign. Islam became the official religion of the Ottoman Empire (keeping toleration towards the other confessions) only in 1603 under the reign of Ahmed I.

A clear example for happy neighboring of crescent, cross, Star of David even in the end of the 18th century is particularly the Emblem of Ukrainian city Konotop, confirmed by Catherine II in 1782.

## UNIVERSITIES AND RELIGION

Traditionally there is an opinion that only church institutions- monasteries, later-universities were the center of education and science of the medieval Europe. Russian Orthodox Church claims that only thanks to the Greek scholars of orthodox cloister and through the church Slavonic language ancient Russian culture survived during the «Tartar Yoke». If we compare the real history of European education and educational institutions we would get one more methodological clue to define the correct chronological order of our civilization.

The main idea is that the beginning of the establishment for public education and the science of law in the 13th — 15th centuries and their formation in the 15th — 16th centuries were used by the priests-monotheists in order to propagandize their convictions and beliefs among the  pagans, to appropriate public property, to make missionary centers  out of the educational establishment  and to  form  church establishments .

Let's look through the list of the oldest universities. The time of their foundation was the 11th – beginning of the 14th century. The only and the oldest university in Bologna (North Italy) supposedly existed in the 11th century. In the 12th (the beginning of the 13th century according to other sources) universities appeared in Oxford (England), and Reggio (Italy).Then in the beginning of the 13th century universities supposedly appeared in Vicenza (Italy, 1204), Cambridge (1209), Paris (1215), Palencia (1211) and Salamanca (1218 , Leon Kingdom, Spain later), Padova (Italy, 1222), Naples (1224), Vercelli (Italy,1228), Valencia (Spain,1246) Siena (Italy,1246 or 1357) and Sevilla (Spain, 1256). The second French university in Toulouse was established either in 1229 or 1233, or in the 13th century according to the Vatican saucers. (The same we can say about the university in Montpelier (France) some soucers affirm it has been known since the 12th century, other – since 1289). Then universities appeared in Lisbon ( in 1288 according to the facts from «The history of the Portuguese language» M., «Vyschaya shkola»,1988, by E.M.Volph, and in 1290 according to the encyclopaedia.) in Rome and Avignon (1303), in Perugia (1308), Orleans (1309), Dublin (1312), Treviso (1318),  Florence (1321), Cahor (1332), Grenoble and Verona (1339), Pisa (1343), Valladolid(1346).

Let's mention the fact that geographical location of the universities in that period of time traditionally was confined by England, France, Spain, Portugal and Italy. The history of the first university in Portugal is quite vague, it appeared practically after «Portugal had been fought back from the Moors», then it  was transferred to Coimbra in 1308, and later-back to Lisbon. But they consider the University in Coimbra to be established in 1537 , and the university in Lisbon  was revived only in  1911.

The phantom Lisbon university  in the 13th — 16th centuries existed until Portuguese language formed in the middle of the 15th century. That's the time the basic language in Portugal was «Galician» i.e. Celtic, i.e. the Slavonic dialect, which remained in Brazil till the end of the 16th century being the language of the first migration from Portugal and the language of

the Indians tupi-guarani, and was called «Grego» (Corinthian dialect of the Slavonic language, according to the Encyclopaedia Britannica, 1771).

The existence of other catholic universities in the 13th century is also a phantom, that appeared in the traditional historiography in the 16th century in order to substantiate the struggle between Protestants and the Papacy, further schism and the formation of the independent Anglican church, and The Gallican Church, isolated from Rome. In its turn, the papacy in the 17th century referred the beginning of Bologna university, the oldest university in Europe, to the time of the Christian schism in 1054, that took place because of the alternative versions in the questions of «The symbol of Faith», and the Pope's supremacy over other Patriarchs.

It's worth mentioning that there was not any reference in the works by Dante, Petrarch or Boccaccio of the university in Bologna or any other university from the above mentioned although as the traditional historiography says they lived in the 13th — 14th centuries.

The fact of the foundation of Oxford and Cambridge in the 13th century became known only in the 17th century – in connection with the works by R.Bacon and J.Wicklif as well as the works by F.Bonaventura, whose works appeared in the end of the 16th century.

To restore the right chronological order of the events we should clarify the notion «university», that appeared as we can see, not earlier than in the 11th century as well as the other notions connected with education and religious establishments. Latin word «universus»is usually translated «universal, general». Modern English words «university», »universe»,» universal» were derived from the Latin «universus». «Universus»- is a compound, built of the two parts. «Uni»- means «universal, general», and «versus»- (translated as « line, rhyme, row, towards) is a derivative from vere «genius» , vero «really, actually, truly» and veritas «truth». In fact, it's the Latin equivalent of Russian *vera* and Greek *airese* «convictions, opinions, points of view, *heresy*» (compare also to «version»). Consequently, the Latin notion «university» is an equivalent to Russian notion «common faith». In other words, the medieval universities appeared in Europe as the meetings of coreligionists i.e. religious meetings where long sermons or even advocacies were held to propagate a religious theory from a pulpit (i.e. in Greek word to word: «the place of a meeting» ). The understanding of the religious notions by the coreligionists became universal, general i.e., in Greek, *catholic*. Hence the meaning of the appearance of the notion «university» was equal to «Catholicism». That was the Latin equivalent to Greek monotheism in the 11th — 16th centuries. In other words, neither the word, nor the notion «common faith» had existed before the 11th century, as all the people were pagans.

According to Webster's dictionary the words «university» and «school» appeared in England only in the 14th century. English history says that the first «grammar schools» in England were secular. In spite of the fact that the title «grammar school» was a Greek one, they used Latin and English for teaching. The Dutch spelling of the English «school» which was a loan-word from Greek, points at the 16th — 17th centuries. In the Western and Central Europe till the 14th century, as well as within the entire Byzantine Empire in the 11th — 13th centuries, there were no marks of any universities.

Because these religious institutions (meetings of the missionaries-coreligionists) were not necessary: schools- colleges as some secular educational centers were in function instead. (Greek *schole* means «specialized school»; it is cognitive to Russian *kholit'* «take care of, bring up», originally to «clean, leak clean»). The notion «academy» in every word «not a trial» (compare *kadi* «judge», and also to the academic and evangelical commandment «judge not least should be judged».) existed to define the place for public discussions and arguments. The principal difference between the secular Byzantine notions «school», «academy», «lyceum» (i.e. the place of the enlightenment, Greek *lykeion*, compare to *light* and French *lux*) and religious Latin notion «university» is quite obvious.

On the other hand the notion of Russian «sobor» (Council) nowadays is considered to be one of the main difference between the Orthodox and the Catholic churches. In Greek it is transferred with the word «synagogue». In every word it means «join education, up bringing». Byzantine monotheism, derived from pagan religion, included this Judaic-Christian notion.

Turn to the Gospel: «Christ taught in the synagogues using the parables to explain everything written before him». Neither «Orthodox Church», nor «Judaism» in the modern meaning apparently had existed before the 14th century. The most complete Webster's dictionary claims, that in England till the 13th century there were no words that carried the meaning «Jew» or «Hebrew». And the word « Catholic» appeared only in the 14th century, and the fact proves in details the above statements .

The word «Koran» appeared in English only in the 17th century, although according to English history the Arabs had been known in England a thousand years before, as a proof we can draw the fact that Anglo-Saxons used Arabian coins. We can also see from the traditional history that the oldest Arabic school – «madrasah» («teaching, up brining», compare also «wise», inveterate) had existed long before the European universities: for example, one of the largest «madrasah» in the 12th century in Fez, Morocco. The famous fez (a cap in the shape of a truncated cone with a tassel) – originally used to be a symbol of erudition. It became a prototype for the professorial quadrangular cap (i.e. cruciform) created in the 17th century. It's worth mentioning that the «madrasah» were secular and not religious institutions till the 16th century.

For example, the most famous philosopher (supposedly of the 12th century, called «Aberroes» in Latin and «Ibn-Rusd» or «Ibn-Rushd» (i.e. son of the Rus, traditionally in 1126-1198) in Arabic, was a pantheist, and his ideas developed in the 15th — 17th centuries. (In fact the Ibn-Rushd's philosophic doctrine is close to Aristotle's doctrine, apparently appeared at the end of the 14th — in the middle of the 15th century) The well known students' expression «alma mater» (in Latin «feeding mother») – is the altered Arabic «Al-madrasah».

After the glacier receded, the first settlements in the West Europe were populated by the migrants from the Eastern Europe.The names of the towns, for instance «Paris» is cognate to Russian «pricht», English «parish» and Greek «paroikia», and «Cologne» means «settlement colony». However till approximately the middle of the 13th century the colonization of Western Europe by the new-comers from the Southern and Eastern Europe wasn't very fast because there was no horse transport and roads.

The first colonists kept their pagan traditions. For example the Celts

worshiped their wood gods — druids (i.e. the tree spirit). Nowadays this cult exists among the Ugro-finnic population of the Volga district. Monotheism came to the continental Europe in the 14th century with the new wave of the horse-mounted colonists from the Golden Horde, the heir of Byzantine. To the pagan brotherhoods of the first settlers the new colonists' assosiations were added. The new colonists disseminated the monotheistic beliefs further in the continent in the middle of the century. But there were no Christian canons at that time.

During the period from the middle of the 14th century till the end of the 15th century arguments about the true faith arouse. To confirm the fact we can turn attention to the list of the universities, which were founded at that time «within the Slavonic-Germanic area»: in  Prague (1348), in Krakow (1364), in Vienna (1365), Kulm(1366), Erfurt (1379), Heidelberg (1386), Cologne (1388), in Buda (189), Würzburg (1402), Leipzig (1409), and Rostock (1419).

Universities of the group were secular establishments, afterwards they became the  centers of Protestantism and were located in the Eastern and Central Europe, not in the Western Europe.

The foundation of  Istanbul university is notable especially because of the date 1453 — just after the Turks conquered Tzar-Grad-Constantinople. This university was founded by sultan Mehmed II as a secular institution. To complete the list we should name some more universities from the group: in  Greisswald (1457), Munich (1471), Trier (1473), Uppsala (Sweden) and Tübingen (1477), Inholstadt (1482) and Copenhagen (1479). Among these universities there were no catholic ones.

On the contrary, some universities of catholic trend, especially the universities founded within the Roman area in Pavia (1361), Geneva (1365), Ferrara (1391), Turin (1405), Barcelona (1430), Poitiers (1432), Bordeaux (1441),  Catania (1444) and Basel (1460).

However the first originally catholic university was founded in 1508 in Madrid (Spain). The other catholic universities were the oldest French and Italian universities referred by the traditional historiography to the 11th — 13th centuries. In fact they appeared simultaneously  with the  overseen group of the universities. The oldest university in Bologna in Italy was founded hardly earlier than the one in Prague – i.e. in the end of the 15th century. That's approximately 260 years later than the traditional date. (These 260 years were the time of the Golden Horde — a fictitious period of the «yoke» in the Eastern Europe and the period of «the Protorenaissance» in the Western Europe. According to the traditional historiography, Bologne had been founded by «boyi» — people from Bohemia — Czechia 1800 years before. In the beginning of the 15th century, after the *auto-da-fe* over Jan Hus and Jerome of Prague, the university of Prague also became a catholic center. In 1431 the council of Basel for the fist time took a decision on the appointment of theologists on the sermons in the cathedrals. Universities in Paris and Toulouse are likely to have been founded in the end of the 15th century (approximately 1475-1500). As for the universities in Rome, Florence, and Portugal (Coimbra, 1537) they were founded in the beginning of the 16th century, after the one in Madrid- i.e. at the time of the militant Catholicism.

In the poverty-ridden, ignorant, brought to ruin by the intestine of the «100 years war» England universities technically couldn't appear at Cambridge or Oxford till the Tudors came to power in 1485.

According to Encyclopaedia Britannica, 1771, the Latin type appeared in England when  William Rufus (the Red), William of Orange's (also  Red) son, in 1091 turned down Gothic type, created by Wulfila (supposedly in the 11th century). But in the 18th century the Encyclopaedia Britannica didn't distinguish the Gothic type, nowadays concerned to be a variant of the Latin type, and «the Gothic Wulfila's type», based on the Greek «uncial». As the «Norman conquest of England in 1066» reflects Henry Tudor's landing in 1485, the introduction of «the Latin type «in England in 1091 points at 1510 being the date when the Latin showed up on the British Isles. That event coincided with the reform of Henry VIII, who rejected everything Welsh (i. e. «Valachian»), so beloved by his father Henry Tudor («Henry VII»), who died in 1509. Therefore Oxford and Cambridge are likely to have appeared in the reign of Henry VIII in 1510 —1540. These were average protestant universities, analogous to the  university in Marburg (Germany) established in 1527.

The  beginning of teaching at the universities was closely connected to the fact that the Latin language and the Roman alphabet appeared – an artificial  language, probably created by Stephen of Perm (1345-1396) in the end of the 14th century for the Western Europe.They were created on the basis of the Lithuanian dialect of the common European language (Baltic-Slavonic) and so called «western-greek language», i.e. south-western dialect of the Greco-Roman variant of the Roman European language. Approximately till 1400 (before the Czech emperor Vaclav IV was dethroned by the Kurfürsts) in Prague, Krakow and Vienna, they taught in the Slavonic language and only in 1400 the Slavonic language was replaced by Latin. In Heidelberg (i.e. since 1386) they began teaching in Latin. This time coincided with the period of Stephen of Perm's «enlightning activity» in 1380-1390. The legendary «Komi alphabet», created by Stephen was the Roman alphabet for the Hungarians i.e. «ugro-komi» —  the new-comers from the Volga district to Central Europe.

In the second half of the 16th the papacy kept spreading over — the universities in Krakow and Vienna became catholic centers.  Catholic universities were founded also in Leyden (1575, Germany), Vilnius (Poland, 1579) and Edinburgh (Scotland, 1583). One of the «key» notions for universities «professor» appeared only in the 16th century (in Oxford). In Greek this word means «teacher», in Latin it also means  «confessing, drawing the faith», therefore, «professor-theologist» of the 13th — 15th centuries, is a fiction of the 16th — 17th centuries.

In the 15th century simultaneously with the universities in both the Western and Eastern Europe corporation brotherhoods arose, for instance in Lvov (1439) and Vilnius (1458). In the end of the 16th — beginning of the 17th centuries these specialized, professional  unions transformed into religious-orthodox brotherhoods: in Lvov (1586),  Kiev (1615), Lutsk (1634), etc. That is the origin, the beginning of the modern Orthodoxy — the brotherhoods opened orthodox schools and printing-works. With their help artificial chirch Slavonic language and the written language replaced «the civil alphabet».

Thus by the middle of the 17th century the formation of the main variants of Christianity-Catholicism, Protestantism and Orthodoxy had been accomplished. An euphonic but  meaningless Russian term *pravoslaviye* «orthodoxy» was made up by Philaret Romanov — it was a false,  artificial loan-translation  from Greek *orthodoxi* — «true belief». But the first Romanovs, who created their own church had to get rid of other true believers — Moslems, because an analogous process took place in the Ottoman Empire. There within the system of «madrasah» modern  Islam was being formed – which became the official religion of  Turkey only since 1603. The origin of Mohammedanism apparently was connected with the struggle of two brothers — Musa (Moses) and Mehmed (Mohammad). Tamerlane divided the legacy of the sultan Bayesid whom he had defeated between the two brothers.

In 1413 Musa was defeated and then he was executed, and Mehmed became sultan in 1413-1421. Hence Islam began not in 622 but approximately 800 years later. It is the difference between the general European «Scaliger's» shift (1053 years) and «the Golden Horde's yoke» (260 years), but no doubt you would not find a word about it in the traditional history of Islam.

Meanwhile the Byzantine *synagogue* i.e. the rest of the former general monotheism in  the 16th century kept their functions of the control over the population and the property, i.e. loan banks and pay-centers. It is not a coincidence that in Greek «ledger» is still called «catholicon», i.e. «the book of general survey».

Only in the end of the 17th century because of the constant influence of the potent national  religions the modern form of Judaism was accomplished, and there was no place left for localization of it after the allotment of the world.  At that time Judaic school-*hedder*-appeared. Boys were taught the basis of Judaism there.

The followers of Byzantine early Monotheism from different tribes and peoples turned into the everywhere persecuted Jews, but did not become a nation, without their own State insitutions. That is the tragedy and glory of the Jewish people. They inherited the traditions of the Byzantine Empire. Some «Judaic-Hellenic» adherents of the Byzantine monotheism adopted Christianity – Marranos, Morisco and other converted people, modern orthodox  Greeks, Romanians in the Western and Central Europe, and also  the Armenians and Georgians in the Eastern and Southern  Europe.


## FORMATION OF EDUCATION AND JURISPRUDENCE

The key figure of a civilization is the Teacher. First of all it is the first teacher, who gives a new generation basic knowledge. Originally knowledge from the teacher to the pupil was transmitted orally, and crafts — by visual training. In the 12th century with the appearance of the alphabet, with the development of productive forces and division of labour in the Byzantine empire the first schools — centers of education appear. However, education becomes wide spread only in times of the development of the horse transport and overland communications not earlier than the 14th century. According

to Webster's dictionary, the term «education» comes up only in the 16th century: for example, in the English language the word education for the first time is noted in 1531. The basic contents of general education up to the 15th century: writing, eloquence and legal problems. (The elements of exact sciences start to be taught only in the 15th century.)

The art of writing was not only a symbol of literacy — the skill to write a name was a certificate of a personal freedom and possession of a property. The ethymology directly testifies it: from all-European word *name* — Russian *imya*, Greek *onoma* were derived Russian *imeniye* (manor, property), Lithuanian *namas* home (originally — manor), Greek *nomos* (possession) etc. It is important, that the introduction in second half of the 16th century in England of the «correct» English language was conducted by Dragonian measures: in particular, the person, who could not write his name in a new fashion (i.e. in English, instead of the customary earlier language!) lost all property rights, and at proceedings could lose even personal liberty. A person, who could not write his name was to write a cross (X) — this character for the registration of living and dead, appeared for the first time in history of a civilization, when Horde had conducted population census at the end of the 14th century after the first epidemy of a plague (middle of the 14th). Originally violent «baptism by water», i.e. in Greek, Baptism means «bathing», was introduced in the second half of the 14th century as the antiplague sanitarian norm, but not as «religious sacrament». This is the beginning of the famous Russian, Turkish and Finnish (not Western-European!) baths, and introduction of elementary washing into the everyday life the wild Western Europe.

The eloquence (rhetoric), may be considered as earliest subject of teaching, as in absence of alphabetical writing it was necessary for trouble-shooting during court examinations by explanation of the meaning of the hieroglyphs. Thus paganism was an objective difficulty for the development of the uniform solutions of legal problems, as if one swore by Jove, another — Zeus, the third — Nemesis, the fourth — Svarog and etc., it was impossible to determine, whose swearing «was stronger».

The appearance of The Sole God is the birth of arbitration tribunal. The appearance of jurisprudence is the birth of the institution of church, institution of religion. The word «institution» means «establishment, ascertainment», the word «religion» (lat. religio), which is usually translated as «divine», actually origins from ligo «unite» and literally means «reunification, association in a new way». In the English language, according to Webster's, the word «religion» for the first time is noted in the 13th century, «institute» — in the 14th century, as well as the word «confession». The word union (Russian *unia*, Latin *unio* appeared only in the 15th century in connection with the Florence *union*.

It is remarkable, that Russian Orthodox Church with its explanation of the word «testament» as «union of the person with the God» expresses indication to the time of appearance of the New Testament. «Testament» is translated into all Western-European languages in the same way by the word «will», i.e. heritage of ancestors. Etymologically completely ungrounded orthodox sign of equality between «testament» and «union» is a clear reflection of the appearance of the term «unia» as union. Thereby, the term

«New Testament» appeared only in the second half of the 15th century, that coincides with zodiacal dating of «Apocalypse» in 1486.

In other words, the religion is a new formed, Latin unification of Western Europe at the end of the 14th century. Former Byzantine («Greek») system of beliefs *airese* («the faith») by the efforts of the Roman innovators was turned into a heresy. The Latin calque of this Greek word — *credo* — acquired a meaning «I believe» at this particular time. (Before that, pagan term *credo* had not the meaning of «the system of views, beliefs», but, in Russian, *socrovennoye* (secret): compare with Russian words with the same root *crov'* (blood), *otcroveniye* (revelation), and English *crew* — nowadays «team», originally «blood relatives» etc. It is the highest pagan oath — swearing by blood.) Accordingly, views of Byzantine monotheists received a title «The Old Testament» not earlier than the second half of the 15th century, and the Bible itself was formed at the end of the 16th century (the word Bible itself appeared only in the 16th century!) and for the first time was completely published only in 1613 by James I Stuart in England.

From the traditional historiography it follows, that jurisprudence was engendered in «Ancient Rome» in priest board of «pontifices», which issued yearly the legal recommendations. (It is worth mentioning, that the word «board», as well as «college», according to the Webster's dictionary, appeared just in the 14th century. Who were these pontifices, numbered, it is as traditionally considered, from 3 up to 15 persons? Latin «pontifex» again origins from Greek-Roman dialect of the all-European language and literally means «position plotter», it is an equivalent of German Herzog («leading the procession»). Thereby, pontifices are the elders of Western European settlement communities and nothing more. Selected by this board (and, more correctly, by curia, i.e. by representatives of kins, in Russian – kuren') main pontifice subsequently turned into the Roman Pope, and it happened only at the end of the 14th century (after Western Europe break off from Byzantium and sedition, known as «Avignon Papacy»). Before that, there were no Roman Popes, as well as Roman-Catholic and Greek-Ecumenical churches. In the rest territory of Byzantium the arbitration judges still were the elders, i.e., *patriarchs* in Greek.

Dispute on «Creed» (about the notorious filioque — whether the Holy Spirit outgoes from the Son also or only from the Father) is related to this time. In traditional Russian history there is an interesting reflection of this dispute as an actual event — Western Europe's break off from Byzantium. Ivan Kalita, also known as Presbyter John is, according to E.Benveniste, Hwanah, i.e. individual supreme governor, recognized by everybody, embodiment of the God Living. And his son, Simeon, who died early from a plague, had no time to approve his authority, and was not recognized by Western Europe. Significantly, that the name Simeon (i.e. «Marked» in Greek) for the first time comes up in Russian history here. This word is related to Russian *kamen'* (rock, eng.) (earlier *kama*) having, among other, a meaning «sign» (recollect in Russian fairy tales and stories a rock on a cross-road), it is in Greek *sema*. From here for the first time Simon originates, becoming in written later Gospels as Apostle Peter, i.e. becoming a stone. So, apparently, Russian Rock through the Greek dialect also became a

Jew, and then a Christian Simon — in the 14th century, from whom the Romanovs' historiographs created Simeon The Proud. It is important, that to the converted Tartars in the 16th century Romanovs' hack writers assigned names «in baptism» Simeon (Bekbulatovich and etc.) and Peter («Tsarevich of Kazan»)! This indicates once more, that «orthodox church» as a term appeared only at the end of the 16th — beginning of the 17th century and not earlier.

«Greeecification» of Russian history, invented in the 17th century, let to a number of funny cases with ridiculous results. For example, there appeared a famous figure of the 15th century Dmitry «Shemyaka», this name became soon known as a common noun. The nickname «Shemyaka» is even more fantastic, than Pushkin's Shemahan Empress. Sounding as quite in Russian the word «Shemyaka» nevertheless has no Russian etymological roots, wherefore this is a reduced to Russian transcription of Greek *symmacho*, i.e. simply «ally»! This person, originally an ally of Vasily II, appeared to be perfidious and subsequently captured and blinded him. The rough activity of the rebel «Shemyaka» produced a lot of noise all over Europe. The traditional history states, that eventually even sympathizing to him «Novgorod citizens could not withstand it and poisoned him, acting by general agreement». This good news was delivered to Vasily The Dark by a courier with name «Beda». He was made a scribe at once and galloped away to spread the news over Europe. It is important, that the name «Beda» appeared in history only once more – it is alleged, that in history of England there was a scribe Bede the Venerable, legendary first English historian of the 8th century.

Formation of jurisprudence is one of the key moments of the history of the 14th — 16th centuries. The first world-wide legal term was the word Horde, meaning «*order*» (compare, for example, with Iranian *arta*). The priests — «pontifices» on the territory of Western Europe operated public property of the Byzantine empire. In Northern Africa (for example, in Tunis and Algeria) the similar functions were executed by *dei* (modern analogue — executive director). After Western Europe break off from Byzantium «pontifices» started to appropriate public property, by calling it «God's», i.e. again *dei*. The Main pontifice, becoming the Roman Pope also assigned to himself the right to dispose on behalf of the God a quite concrete property. The institution of church arose as legal board for grounding the legality of appropriation of public property. It was reflected in Latin *iudeo* «I judge», whence originate both words «Jew» and legendary «Judaea» — i.e. Western Europe of the end of the 14th century, on the contrary to the rest of Byzantium – «Israel», i.e. «belonging to the Orthodox world».

Global war between «Judaea» and «Israel» which had burst at the end of the 14th century was related in European history as «rebellion» of Wat Tyler in England and «ciompi» in Italy, the battle on Kossovo Field in Yugoslavia, revolt of «biblical» Zealots (!) in Greece, «Kulikovo and Grunwald battles» in Russian history, wars of the «Taborites» in Czechia, etc. Bands of the mercenaries – raiders from Western Europe, who left over the Horde's subordination, were turned in the traditional history into «knights-crusaders». Ideological inspirers of these bands — «curials» — in traditional historiography were turned into the numerous «Charles-kings». French

history became so confused, that it alleges, that for the first time in history two Charles-twins have appeared at once: Charles the «Great» and killed by him his brother Charlemagne. However «latinized» Charles the Great (Carolus Magnus) and his «Frenchified» brother Charlemagne (Charlemagne, i.e. also Charles the Great) are the same, analogues of not less legendary Romulus and Remus, Ascold and Dir etc.

As for the Greek-Roman terms, determining the law, they were brilliantly studied by E.Benveniste. In Latin version term *ius* «natural law» is opposed to term *fas* «the divine right» (from here, by the way, originates modern concepts de jure and de facto). The word *ius* has the same root with Russian *yestestvo* (that *is* Nature). The initial meaning of *fas* was «already accomplished, made». By the Roman lawyers of the 15th century it was substituted with «God-given» by analogy with Greek *themis*.

Although *themis* according to A. Benvenist meant simply «intrafamily law», as got from time immemorial, it turned into «God-given» in the 14th. Another Greek term *dike*, i.e. «indicated», reflecting «family law», was converted by the same Roman lawyers into Latin *dico* (through «I direct — I speak «), i.e. «uttered» law, i.e. papal dictat. The famous Code of Justinianus (i.e. «Fair»), «dscovered» only in 1501, as well as all codification of Justianus, is a university product, product of activity of the lawyers of the 15th — 16th centuries, instead of alleged the 5th — 6th centuries! The secular term «divide and dominate» in 1526 was transformed in Imperial parliament in Speier into a legal formula: «Cuius regio, eius religio», i.e. « whose board, those religion».

However, after Counter-reformation in the 17th century this formula was exposed inversions for the benefit of church, dominant in the given country: «If you want to dominate — accept our faith». And in the 18th century many pretenders for European domination without any care in regard of God followed the example of Henry of Navarra (Henri IV of Bourbon) and changed religion orientation for the power...

Napoleon Bonaparte, as a matter of fact, an atheist, spoke: «to dominate over France I have become a Roman catholic, to take possession of Egypt – a Muslim. If I should dominate over the Jews, I would have built up a new Temple of Solomon».

He is one of the few gentiles — heroes of the Jewish people, as it was he, who for the first time in the history organized a World-wide Zionist Congress in 1807.

Since then «the ancient Jews» were finally legitimated — by the secular power in the person of Napoleon.

A few researchers pay attention to the fact, that Napoleon in 1812 actually repeated from the west the foundation of Unified Empire, which had earlier been founded from the east. In 1812 Napoleon simultaneously deleted the Mameluke dynasty in Egypt and captured Moscow. Only being in exile at St. Helena Island Napoleon understood his mistake – he was waiting for keys of Moscow in vain, because there were no reasons to bring them. If Napoleon had declared in Moscow approximately the following: 1) that he decrowns Alexander I as the patricide; 2) that he in general decrowns the Romanovs as the impostors; 2) that he turns into Orthodoxy; 3) that he is

the successor of Ruriks and according to the law becomes Russian Emperor; 4) that Moscow will be capital, and other states — provinces of the Empire and 5) that Cossack republics will take back their former rights in the frame of Empire, he would have all chances to be recognized in Russia, hence in the world, as there was nobody to war against integrated Russian-French army. But Napoleon did not know Russian…

## INSTITUTION OF CHURCH – THE PRODUCT OF DEVELOPMENT OF THE CAPITALIST RELATIONS

The Byzantine empire in the 12th — 13th centuries and its successor the Golden Horde in the 14th — 15th centuries were notable not only for their toleration — just in that epoch the concept of national education, secular, not religious education appeared. It is important to mention, that up to the 14th century in Byzantium people did not know Latin, and in Rome — Greek, therefore their representatives communicated among themselves at religious disputes in Slavonic. In the 14th century the priests — monotheists monopolized education, using the liturgical languages, invented for it: at first Greek, then Latin, and Church Slavonic. And up to the 18th century the institutions of Roman Catholic and Orthodox church in every possible way hindered national education, including religious (for example, prohibited to laymen to read church books). A lot of books and documents relating culture and history of the civilization up to the 17th century were deleted at this particular time.

A fine manual for independent research in the history of Christianity is the book of a Russian foreign historian of church N.N.Voyeykov «Church, Russia and Rome» (Minsk, publishing house Beams of Sofia, 2000). Written from evidently monarchic-orthodox positions, this book, nevertheless, contains vast factual material, earlier not published in Russia (including from archives of Vatican), testifying numerous falsifyings in the traditional history and chronology. In the above book very remarkable facts from Russian history are mentioned also. For example, speaking about long resistance to baptism of the pagans – *Vyatiches* (i.e. Slavic population of Russian Central Chernozem region), the writer cites data that the inhabitants of Mochensk were finally baptized only in the 15th century! Only this statement crosses out parts of traditional  history of Kiev Russia, as in the 15th Mochensk was in the structure of a really existing pagan Vorotyn' principality and not in the structure of a phantomic Chernigov principality, referred in traditional historiography back just by 260 years of the invented «Tartar-Mongolian Yoke».

One more important aspect, described by N.N.Voyeykov, is the toleration of Turk-Ottomans in contrast with militant catholicism in the 15th — 17th centuries. The Arabs toleration attitude towards the gentiles, in particular, in the territory, controlled by them, of present Spain, Portugal and Egypt, in Malta and in Sicily and etc is also well known. It is Golden Horde's toleration, typical as well for East Europe, and Siberia inherited by the Horde in the 14th century from Byzantium.

Toleration is the key moment of education and initial oral education, bound with concepts of good and evil. The child imbibes concrete kindness with milk of the mother before concrete evil, with which one he subsequently collides in an ambient reality. For a child the mother (the first wet-nurse and defender) — is originally unique concrete and gratuitous kindness, which one can easily oppose to any external manifestation of concrete evil. Ungratuitous concrete kindness is comprehended only through work, and for this purpose the person should be trained to work. People get used very fast to concrete good, and the sudden disappearance of customary concrete good is accepted as a concrete evil. Therefore in practice the person very seldom generalizes concrete kindness, especially up to infinity, while the life experience teaches rather fast to be afraid of abstract evil, and, therefore to recognize its existence. That is the reason why a person becoming older comes earlier to the concept of abstract evil, than to the concept of abstract good. Many people have no time to realize at all abstract kindness during all their life, as well as the sense of the phrase «life is invaluable gift». Therefore recognition by the person of the God-Creator happens through contradiction — through the contrasting concrete good and concrete evil, and only then, after generalization of concrete evil and its abstraction, through contrasting abstract evil and abstract good, i.e. the god, emanating the good.

Any religious institution, as a matter of fact, is an intermediary organization between real and virtual, its activity is in substitution of concrete good by abstract and, vice-versa, abstract evil (devil, evil spirit) – by concrete. For the implementation of this substitution it was indispensable for church, as an institution to obtain monopoly on education and the propagation of some religious «solely true» ideas. Thus, church institutions in the 15th — 17th centuries developed the first PR methodology of the civilization, as it was figuratively expressed by Ilf and Petrov — «opium for the people».

«Authorized activity» of church as intermediary organization (i.e. the doctrine defined by tenets and canons) is in rendering of services to the clients (i.e. congregation) on comfort and saving soul in the real world and, thereby, maintenance of the future paradise existence in the virtual world. It seems, that all the main churches of the civilization recognize the one God — Creator and Almighty. Why don't the church institutions unite in one on the basis of this idea? Because the constant enemy's image – of pagan, of atheist, in general — gentile, i.e. infidel, as «infidel» is the best rendered concrete illustration of an abstract evil. And this image is indispensable for any institution of church for implementation of the authorized activity. Existence of infidels instead of God — here is the fundamental principle of the doctrine of any church institution. Infidels embody constant action of abstract evil, they, through concrete evil, force believers to search for comforts and savings from the intermediary of abstract good, i.e. church.

The coexistence of competing churches reveals the market nature of church institutions (as a matter of fact, broker offices). Papal sale of the indulgences, sacred relics and simony (trade of positions) in the 15th — 17th centuries offers already extra dealer services. Thus, the formation of church institutions is inextricably related with appearance at the end of the 14th century of surplus

product and development of the capitalist relations along with servitude, feudalism and communal system, typical for all civilizations in all times.

The European civilization was formed in the 14th — 16th centuries through the development of the jurisprudence, aimed at grounding appropriation and re-distribution of surplus product. Jurisprudence generated also «Judaism», i.e. monotheism as a court of arbitration, and with it both institutions of modern religions, and first PR centers — medieval colleges and universities.

In conclusion, one example from the recent history. In the 70ies of the the 20th century in Kelme (Lithuania, former USSR republic) there was constructed a new spiritual center. In the same building there were placed a Roman-Catholic church, local committee of the Communist Party and a recreation centre. The judicious local Lithuanians explained, that it is much cheaper and more effective, as the building attracted maximum of visitors, who could find there everything they were interested in. It, as a matter of fact, is a new form of the well known synagogue, where legal board and university were placed in the 15th century.


## THE SOCIOLOGICAL ANALYSIS OF A PARABLE FROM THE GOSPEL OF MATTHEW

### CHAPTER 20
### The parable of the Workers in the Vineyard

*1. For the kingdom of heaven is like a landowner who went out early in the morning to hire men to work in his vineyard.*

Early in the morning*, most likely, at down. At the times, described by the Evangelist,* it was after twelve*. The hired workers were* already waiting *for the* employer *at the labour market.*
*At those times* there was already an unemployment*...*

*2. He agreed to pay them a denarius for the day, and sent them into his vineyard.*

*The wage was not* per hour*, but* per day*. A work-day by the price of* a denarius*. The work began at* seven o'clock *by our time system, or about* the first hour *according St. Matthew.*

*3. About the third hour he went out, and saw others standing in the marketplace doing nothing.*

*It is important, that there was a* marketplace*, i.e.* labour exchange*. The people were waiting for hiring. And it was, according to our time system,* nine o'clock in the morning*.*

*4. He told them: you also go and work into my vineyard, and I will give you whatever is right. So they went.*

And they went to work, without discussing the wages. Apparently, they really needed the work…

> *5. He went out again about the sixth and the ninth hour, and did the same thing.*

*According to our time system it was twelve a.m., the lord could estimate, what had been done and what had not. So he decided to hire more workers at* twelve *a.m. and again at* three *p.m.*

> *6. About the eleventh hour he went out, and found still others standing around. He asked them: Why have you been standing here all the day long doing nothing?*
> *7. Because noone has hired us, they answered. He said to them, You also go and work into my vineyard; and whatever is right, shall you receive.*

*According to our time system it was* five *p.m., but still, there were a lot of workers, looking for a job,* but nobody hired them*.*
The lord looks like a benefactor…

> *8. So when evening came, the owner of the vineyard said to his foreman, Call the workers, and pay them their wages, beginning with the last ones hired and going on to the first.*

*Our epoch does not differ much from the times of St. Matthew: the* hiring *of the worker even nowdays is the privilege of the lord (director, president), manager is paying wages and receives petitions. And* the evening set *at* eighteen o'clock *according to our time system, and it was* twelve in the afternoon *according to unknown watch of the Evangelist. It is difficult to work at twilights...*

> *9. The workers who were hired about the eleventh hour came and received a denarius.*
> *10. So when those who were hired first came, they expected to receive more, but each of them also received a denarius.*

The ancient collective farm (kibbuts) with its work-day-levelling has offended the workers, employed early in the morning.

> *11. When they received it, they began to grumble against the landowner,*
> *12. Saying, These men who were hired worked only one hour, and you have made them equal to us, who have borne the burden of the work and the heat of the day.*

*The logic of the employed workers is clear: who has made more, receives more. We see the* first experience *of the* application for deserved payment for the made work*! That includes the working conditions (burden of the day and the heat).*
*It is clear, that in chapter 20 of the Gospel of Matthew the* time of hired labour *is described. Not servitude. Not serfdom.*

*There was a place, where the workers were employed (as well as in the 21st century),* marketplace, *ancient* labour exchange.

*The Evangelist knew well the tricks of the* ancient capitalists *for appropriation of others' labour, he wrote a manual on exploitation of the hired labour in conditions of labour surplus.*

*The question is,* when the events, described in the parables, took place*?*

*We know nothing about the tools, which were used by hired workers, but* iron instruments *(shovel, mattock, knives…) were necessary.*

*What watch did the* lord of a vineyard *use?*

According to the the text, there were 24 hours in a day/night, and 12 daylight hours!

But at pre-Peter Moscow times there were 16 hours in a day. Peter I has introduced the 24-hour day/night system, according to the clock-face of a spring-type chronometer!

## THE «BYZANTINE UNO» — THE GOLDEN HORDE OF PRESBYTER IOANN KALITA-CALIPH

### POPULATION

To restore the real development of civilization in the the 12th — 16th centuries, it is necessary to clarify who made up the population of the Byzantine Empire – the Golden Horde, which practically was the global organization of medieval times. A simple enumeration of peoples and tribes mentioned in various sources, and inhabiting, according to their authors, Europe and adjacent regions of Asia and North Africa in ancient and medieval times (i.e. up to the 17th century AD), will occupy more than one page. The names and titles of the rulers of these peoples are quite diverse: emperor, konung, caesar, king, caliph, doge, khan, prince, shah, basileus, duke, sultan etc.

The traditional history of the states created by these peoples is built according one and the same scheme: left one locality for another locality, conquered the local aborigines, organized a state at the new place led by some ruler, lived through a period of flourishing and …turned into natives for new conquerors. Thus ancient «ethnoses» appeared and disappeared, the distorted circles of human civilization changed each other, rising with difficulty along the Marxian spiral allegedly up to the 17th century, when, finally, modern nations were formed by the efforts of humanists.

Meanwhile, when Apostle Paul said for of God the All-Mighty «there are neither Hellenes, nor Hebrews», he did not have in mind Greeks and Jews as nations, as this is now understood by mass conscience. Hebrews in the Gospels are the followers of the teaching of Moses, i.e. the monotheists, and Hellenes are pantheists, i.e. pagans, who accept polytheism. It is namely as so that they should be opposed, in particular, to Christians and Muslims. This is not an ethnic, but a religious classification of the population.

As a vivid example pay attention, on the one hand, to the diversity of ethic types of Jews in present-day Israel, and, on the other hand, to the spread of these ethnic types among the populations, say, of present-day, predominantly Christian France. One more example – present-day Poland. This country is considered to be mono-ethnic (97% of the population are Poles), monolingual and practically belonging to the same confessions (90% of the population are Catholics), but the Slavic population of Poland varies anthropologically and ethnically from conditional «Aryan» to conditional «Semitic» types.

Any definition of the nation is relative and therefore unsatisfactory. There is no, for example, «American nation», despite the fact that the population of that country is united by common citizenship and common spoken English language.

Sometimes people object that the United States is a young county that is why a nation can't have formed there. And what about China then? It has almost the longest ancient history, and there was no nation and there is no

nation. While the notion of the «Chinese people» is more acceptable, because it synonymously refers to the people inhabiting the territory of the relevant states, who are their citizens and who have at least one common language.

Therefore, in the analysis of «ancient» texts it is necessary to detect thoroughly what community of people and by what characteristic is designated by a certain word to which the words «people» or «tribe» can be traditionally applied. And it suddenly becomes clear that the present-day notion of people is not applicable to any of the mentioned «ancient peoples».

And to what group of people, mentioned among the ancient ones, is the notion of tribe applicable? In historical sources you can come across such expressions as «Germanic tribes» (e.g. Angles, Saxons, Franks, Goths etc.), «Slavic tribes» (e.g. Kriviches, Polyans, Drevlyans, Vyatiches etc.), «Iberian tribes» (Picts, Basques, Turdetans, Turduls etc.). The common word «tribes» here has an attribute of «Germanic», «Slavic» and «Iberian»… But are these notions equivalent in these attributes? Not at all, and now we will show this.

The first edition of the Encyclopaedia Britannica, Edinburgh, 1771, unambiguously tells us that the word German meant even back in the 18th century «consanguineous, a blood relative», i.e. a fellow tribesman. It had no present-day meaning of German. Therefore «ancient Germans» are any community of people abiding by the clan and tribal structure of mutual relations based on the blood kinship. Any tribe, for example, a Slavic tribe are the same kind of Germans as Saxons, Suewes, Cymbres etc. In Spanish, for instance, the word hermano even today means «brother», and hermana — «sister». (It can be said that the original latinized word germ («embryo») contains a general European root, which is also found in the Russian language, meaning blood).

«Germanic» tribes traditionally comprise, among others, also Goths, who, according to the Encyclopaedia, became known as inhabitants of Northern Black Sea Region in the 3rd century AD. However, the area of habitat of Goths is toponymically determined quite differently: this is southern Sweden (Goeteborg, Gotenburg, En.Br.), the Island of Gotland in the Baltic Sea (Gothland), the towns of Gotha and Goettingen in the Upper Saxony. In other words, the traces of Goths are to be found all over Western and Southern Europe.

Here the Goths as an acting force appeared in pages of history in connection with the beginning of degradation of the Roman Empire in the image of pagans invading across the frontiers of the Empire which had already officially accepted Christianity. Therefore, in ca. 360 Bishop Wulfila (Ulfilas, En. Br.) was sent from Egyptian Alexandria to them in order to convert them to Christianity. Here too, Wulfila also invented a written language for the illiterate Goths on basis of the Greek script and translated the Gospel into their language.

This historical novel looks by itself rather awkward at least for two reasons: 1) the pagan name of the native of Egyptian Alexandria, Wulfila, meaning in German «wolf-cub», for a Christian bishop, i.e. for a man, who has been given a Christian name only at baptism, and also ordained, is absolutely

unthinkable; 2) if, according to traditional history, all other «Germanic» tribes (the Angles, the Saxons, the Jutes, the Danes, the Franks etc.) used Latin for writing, then either there was no need of adaptation of the Greek instead of Latin writing for the Goths, or the Goths spoke a language much closer to Greek, and not to the language of other Germanic tribes, which is wrong.

In all present-day languages of the Germanic Group the Most High is indicated by the word which belongs to the general European root *g(o)d*, e.g. Engl. *God*, Germ. *Gott*. However, Serb. *god* «holiday», Lith. *guodas* «honor, glory, respect», It.*godere* «be glad», Fr. gaudir etc. go back to pre-Christian pagan times. In German there is such a word as *Goetze* «idol», i.e. as opposed to God (Gott). (It is characteristic that in English the word God is the opposite of the noteworthy word deuce, which reflects the alien «Latin» God, e.g.: Lat. *Deus*, Fr. *Dieu*, plural *Dieux* — idols). So the word Goths should be understood not as some definite tribe, but a pagan community professing idolatry. Having become Christians (the Moslems, the Jews etc), the Goths naturally disappear from the historical stage.

Now let us get back to the Gothic language and the Gothic writing. It is only in the Russian flective language that different words have appeared to denote «Goth's» and Gothic. In West European languages there is nothing of the kind: e.g. the English Gothic means both, just like the German word gotisch, the Italian word gotico etc. That is why the «Gothic» writing in fact is not the invention of Wulfila, but the Gothic script denoting Gothic characters quite correctly.

In the present-day traditional history the «Gothic» script allegedly disappears in the 10th century, and at that time Gothic Latin comes. In the 18th century En.Br. writes: «…then Latin degenerated into Gothic».

The famous monument of the «Gothic» script, the Gospel, written in Gothic in the «Greek script» of Wulfila and referred to the 6th century AD, is noted among other manuscripts by the technology of writing, because this manuscript was written in silver, that is why it is called the Codex Argenti.

The Material science and the history of chemistry make it possible to assert that the only method of silver script is to write a text with the help of silver nitrate solution with a subsequent reduction of silver by water solution of formaldehyde under certain conditions. Silver nitrate was first discovered by an outstanding chemist, Johann Glauber in 1648-1660. He was also the first to carry out the so-called reaction of «silver mirror» between water solution of silver nitrate and «formic spirit», i.e. formalin – water solution of formaldehyde. By the way, nobody knew anything about aldehydes as a class of chemical combinations at that time, and «formic spirit» was obtained as infusion from ants. Therefore it is quite normal that the Codex Argenti was «discovered» by the monk, F.Junius at the Werden Abbey near Cologne, as it was possible to start its production not earlier than in 1650. Judging by it all, the name of J.Glauber must be mentioned by right among the authors of this brilliant artefact now kept at Uppsala (Sweden).

The motives of such unique artefact are also quite understandable: without it the Habsburgs would have been forced to accept that at least in the 5th — 10th centuries their forefathers were not only barbarians, but also Goths-pagans, and not «most Christian Emperors», who had been

tracing their clan, according to Cuspinian, from Julius Caesar through Constantine the Great (the first emperor-Christian).

The Franks are also notable among the «Germanic» tribes, who laid the beginning of modern West European statehood which emerged on the ruins of «Ancient Rome». The word «Frank» itself has been well preserved in the present-day European languages, for example in English «frank» means «open, sincere», and it also defines the venue  accessible to tax-free commercial operations, for example, franco-port, i.e. open port, i.e. a free trade zone.

This is the main meaning of  the definition «frank» – free for trade. The territory of the Rhine basin was the zone of free trade in Western Europe, which later became the Hansean League, and now it is the European Community. The population of that territory was given the name of «Franks». It is noteworthy that the administration on that territory was carried out by a certain Slavic clan of Merovechs (i.e. weight measurers), hence comes the name of  the forefather of the first legendary Frank dynasty of the Merovings, Merovech Vindelic, i.e. Vandal. The descendant of this Merovech, the first Frank king Clovis, also Louis I,  according to French history, was not only a Slav, but he tried to introduce Slavic alphabet in his kingdom.

The *Teutons* simply means «those who are alien, folk people», cf. Croat. *tuj*, Lit. *tauta* «folk», It. *tutti* «all», Greek *tautos* «same» etc. Just like Sueves, Swedes and Swabs mean «of our folk». As it was proved by E. Benveniste, the Latin word civis means not a citizen but a co-citizen, i.e. again one's own. (According to Benveniste, the Greek word «ethnos» is of the same root, by the way).

To finish with the Germanic tribes, let us mention the Saxons, whose chieftains, nevertheless, had quite ordinary Slavic names such as Rada, Hasta, Gora etc., from which, according to English history, the names of the present-day Readings, Hastings, Gorings etc. originated. The Saxons themselves were farmers and delved with wooden ploughs (Slav. *sokhas*), hence, probably, came their name.

Continental tribes called the Saxons «the Welsh», i.e. «overseas», for example, in Swedish, *välsk*. In Russia the present-day inhabitants of Romania, Italy and other countries of the European Mediterranean Region were called the Valakhs, also «overseas», who could be reached, in the absence of horse transport, not by land, but by the sea. Hence it becomes obvious that the notion «Welsh» meant any overseas inhabitants.

Now let's turn to the Jews, the Huns and the Tartars. Seemingly, what could the Jews and the Huns have in common? Nevertheless, both definitions mean a «mixed people». Even today, there is an international word *hybrid* «heterogeneous, mixed», It. *ibrido*. The Hebrew, also Iberians are an ethnically mixed population of the medieval Mediterranean Region, according to Father Alexander Men', a «Mediterranean race», and not Jews in the present-day sense of the word.

A mixed (it is believed to be Ugrian-Turk) population of the continental wooded and steppe zone came to be known as the Huns, cf., for example, the English hug-mug and Gog-of-Magog. During the  colder climatic period this population was forced to abandon native sites in search of food. Hunger drove them to the West. Therefore former hungry Huns-Ugrians inhabited present-day Hungary-Ugria and Baltic Ingria-Vagria.

These are the hungry newcomers, if you like, the hungry people of the Volga Region. Hence in Russian proverb: «A hungry guest is worse than a Tartarian», i. e. an unexpected newcomer who has startled the host by his visit is a hungry guest, so, first of all, he should be given food and drink. Unexpected newcomers — this notion reflects the West European origin of the Tartar, and also in English to *startle* means «to perplex». It is characteristic that the natives of Kazan do not call themselves Tartars, but Bulgars, i.e. in Russian, the Volga people, and they are quite right.

The Turks appear on the world arena by the standard of traditional history as practically the last of European peoples.

Now let us speak about the unique community mentioned in ancient texts, which until now has preserved a nomadic way of life. These are the *gypsies*, than means «*Egyptian* nomads», cf. also Sp. *gitanos*. They call themselves «Romalae», i.e. people who are free in time and in space cf., e.g., German *Raum* «space, Universe», English *room*, and also  hour, German *Uhr*, Greek *era* etc.) —  exactly like  Romans and Romees (self-name of the Greeks). Therefore «ancient« Romans, gypsies and Greeks and Romanians – this is simply a community of free peoples, and not serfs.

Speaking about the Hellenes, the meaning of this notion is also rather transparent – this is a «God-chosen people», the population of the Promised Land. The word Hellene has the same root as the Jewish word Eloah «God» and the Arabic Allah. From the ethnic point of view this is also a mixed population like Jews.

The Antae, the traditional history says – is the name of the association of Slavic tribes who populated the Northern Black Sea Region before the beginning of  the 7th century (i.e. in the same period  as the Goths) and who were farmers. The Antae, Vents, Veneds and Vandals – these are phonetic variations  of the word expressing one and the same notion: people who manufacture products and go in for commerce (the so called «blue people», unlike «red people» – warriors and «white people, — priests). The *ancient* culture (Fr. *antique*) means literally : the culture of *Antae*.

The Vandals, just like the Goths destroyed nothing in «Ancient Rome» – on the contrary, they together with the Arabs built everything that had existed in Southern Europe before the 14th century. (By the way, the language of «the alleged  Germans» Vandals, differed very slightly from the present-day Russian language.) It is namely these people who created Venice, named after them, just like the semi-legendary «Phoenicia».

Noteworthy are also two Greek variants of the name Venice: Benetia and Enetia. In the first variant the letter B reads like «V» – this is also evidence of the fact that it has never been read like «B», and is namely the all-European protetic «v», which is absent in the second variant, cf. also *oscillate* and *vacillate*.

The Slavs is the most common designation of  people, observing a certain social way of life, but not savages. These people were such people with whom you could do business. They were the carriers of the word (the Greek logos) i.e. spoke all-European language, which served not only as a means of communication, but also as a means of storage and transfering of information, i.e. knowledge.

Initially, these people were glorious (i.e. known) namely by the word that

carried knowledge and responsibility for it, and not by military glory won in battle. The Slavs (i.e. the greater part of Europe's population, inhabiting it up to Gibraltar) had to fight seriously later, in the 11th — 14th centuries with those who were not engaged in productive labour on land, but  they were committing the acts  of piracy at sea, rivers along the water ways from the Don river across the Mediterranean Sea up to the British Isles. The imprisoned continental inhabitants who spoke the all-European language (but not Jewish or Hellenic), i.e. the Slavs, were turned into slavery. Hence come the present-day European words meaning slaves, for instance the English word «slave» means both «a Slav» and « a serf» (cf. serf which comes  from «Serb», which initially meant «keeper»).

It is very indicative and also proved by E.Benveniste, that the initial distinction of the Greek words *demos* and *laos*, now translated practically equally: «people, population» took place. The word «demos» means simply «inhabitants».  As for the word «laos» (initially it read*lawos*), it meant armed people, and even not simply warriors, but personal guards of the ruler. This word is related to the name of elite Cossacks  troops and characterizes the method of cavalry fighting: *lava*.

The results of consideration of some selected names of human communities that inhabited Europe up to the 15th century quite certainly points to the interaction and confrontation of the two initially different cultures in Europe in  the 8th — 15th centuries: the continental Balto-Slavic-Germanic (otherwise: Aryan) and the Mediterranean one (otherwise: Hebraic and Hellenic). Both the «Roman» South European medieval culture and the Arab culture were developing at the same time, born exactly during the same period as a result of crossing of the initially mentioned cultures, and the Aryan heritage prevailed in the Roman culture and the Hebraic-Hellenic heritage prevailed in the Arab culture.

And it is quite understandable why «ancient Romans» allegedly replaced (ousted, conquered etc.) various «tribes» of southern Europe: the legendary «Ligurians»  (i.e. simply «united»), the Illyrians» (i.e. «not united»), etc. The «Italics», who gave the name to modern Italy, deserve a special commentary. This term, at a first glance, contains a certain noble beginning: cf., for example, German *edel*, English *idle*, Greek *athlos*, hence comes the word *athlete* (literally «unbending»), cf. also the nick-name of the leader of the Huns, a pagan, who was known for his nobleness: *Attila*. But in fact this term points to the initial Hebraic-Hellenic *idolatry* of that community, i.e. worshipping not God, but an *idol*. Thus, the Italics are the Hebraic-Hellenic equivalent of the Aryan  idolaters, i.e. the Goths.

So this is how the circle of notions applicable to the communities which made up the «ancient» (as well as the medieval) population of Europe closes.  It now becomes understandable why, for example, «Germanic» tribes could be Slavs and Jews at the same time . And the European word «barbarian», meaning «a bearded man», came into being not in connection with medieval «barbarism», but following the invention of  razor, and then scissors, with the help of which it was possible to separate the shaven and those whose hair was cut (who symbolized technical progress) from the rest men, because before this invention all men were apriori bearded, i.e. barbarians.

Who do we imply today under Germans? In the first place, the inhabitants of the Germany, and also of Austria, Switzerland and other countries, speaking present-day German, having in mind a certain conditional «Aryan» anthropological type of the German speaking population. Likewise, under Lithuanians we imply in the first place the inhabitants of Lithuania, speaking modern Lithuanian (and also silently refer them to the conditional «Baltic» anthropological type). And under Russian we imply we first of all imply the population of Russia, and also the Russian speaking population of the neighboring countries, speaking Russian and referring, in our view, to the conditional «Slavic» anthropological type.

Moreover, this «Arian», «Baltic» or «Slavic» type of a stranger met by us is practically indiscernible unless he begins to speak. Thus, it is the language that first of all determines modern nationals distinctions of the greater part of the population of Eastern Europe, and citizenship comes second.

But before the 16th century there were no «nations» and «national states» at all, and the spoken language all over Europe, except the Mediterranean Region was practically the same, therefore present-day Germans, Lithuanians and Russians constituted one conditionally-«Aryan» or, if you like, the Baltic-Slavic people together with the Czechs, Poles, Danes, Swedes etc.

This people should also include a part of modern Hungarians ( the descendants of the Baltic-Slavic settlers on the left bank of the Danube), and a part of  Ashkenasi-Jews (cf., for instance, the similar settlement of Russian Judaists from the village of Ilyinka in Israel) and even a part of Greeks. This is also evidenced, in particular, in the first edition of the Encyclopaedia Britannica in 1771. It says that the «Hungarian language» is the same Slavonic language  as the «Corinthian» language, i.e. the language of the inhabitants of the Greek Peloponnesus Peninsula with the capital in Corinth.

Up to the Napoleonic wars the population of the Peloponnesus Peninsula spoke the language, practically indistinguishable from modern Macedonian, i.e. the same Slavic. The present-day Greek language is a marginal new language, i.e. a mixed language of the former Hebraic-Hellenic population of the Mediterranean Region, which accepted orthodoxy – it retained only less than 30% of the Baltic-Slavonic roots, unlike  Bulgarian (over 90% of common roots) and Romanian (over 70%). There was more than one half of the Baltic-Slavonic roots in the so called «ancient Greek» language (i.e. the language of the population of Greece of the 14th — 15th centuries, excluding Macedonia and Peloponnesus). The Turkish language is the same late medieval new language, as here the Arabic influence turned out to be stronger due to the adoption of Islam.

 Speaking about «Lithuania», in the 14th century it implied practically not only the entire Baltic Region and Eastern Prussia, but also Poland, Ukraine, Belorussia and part of Russia, including Smolensk, Ryazan, Kaluga, Tula and Moscow up to Mytishchi,  from where «Vladimir Rus» began. The Battle of Grünewald of 1410 should be recalled  — «native troops» (Poles, Lithuanians, Swedes and Russians) led by Wladislaw Jagiello fought the «aliens» then.

And the capital city of «Great Lithuania» (Lith. Letuva) was not legendary Troki (now Trakai), not Kuna (now Kaunas) and not Vilna (now Vilnius), but, most probably, the town of Ltava, called Poltava since 1430 and until now. It is namely for that reason that in 1709 Swedish King Karl XII went so far to the south, disputing the «Lithuanian» legacy from Peter I.

All «ancient Lithuanian» literary monuments were written in the Slavic alphabet, and not in Latin. It is from «Letuva» that comes the present-day Russian «a» accented literary dialect (cf., for example, the Lithuanian Maskava = Moscow) and not the «o» accented Archangel-Vologda-Yaroslavl dialect, by the way, more ancient, which has preserved the original proto-Slavonic full vocalism.

Now about the medieval Russian. Russians are not only a part of the Baltic Slavs, speakers of the common language. This is in general all non-urban settled population of not only Eastern, but also Central, and even a part of South-Western Europe speaking one and the same common (= Pre-Slavonic) language. And Pushkin's great «Latin» epigraph to the second Chapter of «Eugene Onegin» is far from being casual: «O, Rus!» (i.e. literally from Latin: «O, Village!»), i.e. «O, Rus!». In other words: a Russian is a muzhik (= a countryman).

Hence comes the latest «Latin» rustic: «village, rural», i.e. Russian, i.e. from the «Rustey land», as written by archbishop Macarius in the 16th.

The population of all medieval European cities, including present-day Russian, was mixed. In the 17th — 18th centuries small garrisons were stationed consisting of servicemen hired in various parts of the Empire. Dane Harald, the future Norwegian Konung, in particular, was also in the service of Yaroslav the Wise. The Novgorod Weche (Witan) sent a certain Lazarus Moiseevich to talk with Prince Tverdislav. So under Russian princes the Varangians, Greeks, Jews etc. lived in towns.

Let us take a closer look at the medieval notion of «town». The first «towns» were seasonal camps of nomads, the analog of which today is a gypsy camp (tabor). The ring-like arranged carts-*arbas* (cf. Lat. Orbis and *orbita* «track from the *arba*»), serving as a circled defense against robbers, were the foretype of the town – it is no accident that in the Old Testament the capital of the Moabites (i.e. nomads, cf. with Engl. mob) was called Kiriath-Ahrby, now Croatian Zagreb, kiriat = town. It is also known as legendary Phoenician town-republic *Arvad*. The same meaning is implied in the name of Morocco's capital city *Rabat* (Arabic «fortified camp»).

Hence come the Latin word *urb(i)s*, and Moscow *Arbat* street ( a «road downtown»), i.e. to the Kremlin. Hence come the Roman Popes Urbans (i.e. «urban») and the dynasty of the «Hungarian» Kings Arpad, allegedly in 1000-1301, the reflection of the Byzantine rulers in 1204-1453 and their successors – Russian tsars in 1453-1505 with the Slavic and Byzantine name of Bela, Istvan (also Stephen), Laszlo (also Vladislav) etc.

The mass urban construction in Europe became technically possible only in the second half of the 13th century, i.e. approximately two hundred years after Constantinople and about a hundred years after the first urban structures of Vladimir Rus — after paving the roads and appearance of horse transport.

Thus, from the very beginning a town has always been a colony, a new permanent settlement of former nomads or forced settlers. It was always

suitable for urban colonists to choose a location high and not inundate, often on the bank of a river, so other nomads who came to do the same and settled nearby were naturally strangers for the town dwellers. The conflict «town-village» is the continuation of the natural conflict of the subject who had already occupied a cave with the newly arrived pretender to this abode.

Therefore, it is interesting to read in the Russian chronicle how the troops of Yuri Dolgoruky besieged Kiev: one part of the troops, the Polovtsy, waded the Dnieper, and the other part, the Rus, made the crossing in boats. However, here everything is clear: «Polovtsy» is the cavalry part of the attacking army, while «Rus» is the infantry.

Speaking about urban dwellers, according to the state of economics of the 12th century, in any town it was hardly possible to feed even a hundred horses. Prince's armed force, his escort of honor, consisted of no more than 20-30 horsemen. The cavalry could only be a movable force of the steppe and wood-steppeland zone. Therefore the Polovtsy, also referred to as «the Lithuanians» (because Polotsk had been the capital city of Lithuanian before Ltava-Poltava, cf. also Hung. *paloczok = Polovtsy*). Later they were also refered to as «Tartars», or «pagans» – this is also «Rus», but on horseback!

The Polish history also asserts that the «Polovtsy were robbers, coming from the Goths (!)»: «Polowcy byli drapiezni ludzie, wyrodkowie od Gottow» (Chronika tho iesth historya Swiata, Krakow, 1564»).

The «Lay of Igor's Warfare» also says about the joy of the Goths on the occasion of the Polovtsy victory. However, there is nothing strange here, because the word Goths meant «idolaters», and the non-baptized ancestors of the Poles, Poles-pagans – these were also Polovtsy, whose country was named Polonia in Latin, i.e. Poland.

Speaking about «Polovtsy» – «robbers», they are among the ancestors of modern Poles, because the German word *schlachten* (to kill) has the same root with the Polish word «Šzlachta», which did not mean «Polish gentry», but a mounted gang of armed robbers-relatives from a main road, i.e. from «Šzlach» (cf. with the Swedish *slakta* = kin and the English *slaughter*). By the way, the first road of this kind was the famous commercial water road «from the Varangians to the Greeks» with the only necessary dragging from the West Dvina River =Daugava to the Berezina River (a tributary of the Dnieper), i.e. the shortest way from the Baltic to the Black Sea – without the traditional Ladoga Lake detour and additional pulling from the Lovat' River to the Western Dvina. So the exhausting medieval «Russian-Lithuanian» and «Russian-Polish» struggle is quite understandable as struggle of local princes for the control over the most important commercial routes.

The traditional opinion about Polovtsy as the «Turkic tribes» is wrong, beause «Polovtsy» is not a tribe in the ethnic sense of the word as there were enough idolaters both among the «Turkic» and «Germanic» as well as «Slavic» tribes. The names of the Polovtsy khans mentioned in the chronicles, eg. Otrok, Gzak (i.e. Cossack) or Konchak are quite Slavic, and the nick-name of Konchak's daughter, the wife of Vsevolod ( Igor's brother) – Konchakovna — a typical Masovian (Polish) last name of a married woman. The chronicles also mention «Tartar tsarevich» Masovsha, i.e. tsarevich from Masovia (a province of present-day Poland).

These were the medieval «Polovtsy» who disappeared into obscurity.

The siege of Constantinoplle in 1453. Who are the Turks here?

And here we should remember courageous Mstislav from the «Lay of Igor's Warfare», who cut a Polovets with a Russian name Rededya in front of the «Kasogi regiments», i.e. Adygei = Cherkess, i.e Cossacks.

So the word «Rus» was used to indicate farmers, cattle breeders, handicraftsmen, monks and mounted (Cossack) troops living beyond the urban boundary, whereas the present-day word «Russian», which has no nationalistic sense is a synonym of the old word «Russky» (= «rustic» men = countrymen).

Rich medieval towns hired guards from «Rus», preferably from another region, without connections with relatives in Rus, i.e. non-urban population: the Varangians, whom the villagians, i.e. Rus, naturally called their enemies, also *Janissaries* = German *Junkers*, Poles, *Khazars* = *hussars*, (i.e. Hungarians) etc.

As an example of real mutual relations between the peoples inhabiting the territory of Central Russia, it is possible to give the description of Galician-Vladmimir Rus, referred not to the first half of the 12th century, where it was placed by the «Catherine's» edition of the Russian history, but to the epoch of Ivan III, to the second half of the 15th century, i.e. 260 years later.

In the Russian chronicles a mention is made of the «Bolkhov Land» , whose inhabitants by voluntary agreement, and not by force, undertook «to sow wheat and millets for the Tartars». This is what, for example, A.Yakovenko writes in the «History of the Ukrainian People» (St-Petersburg, Brockhaus-Efron Publishers, v., pp. 72-73, 1906): «After the Bolkhov people, «sitting behind the Tartars» other towns or unions of towns are being pulled… We do not see how the Tartars sent their baskaks to carry out the census in the Volyn and Galicia land. And if Volyn paid the «Tatarshchina» (the tribute), the Galician Land was obviously free of it, expressing its dependence only by the obligation to go to war answering the call of the Khan or his temnik». In other words, the «Galician Land of the 13th century» indicated the places of settlement of the warriors –

the Cossacks and *strelets* (infantry), i.e. Zaporozhye, the Severskaya Land, Vorotyn, the Sloboda Okraina and the Savage Field up to the 18th century. Also the farmers of this region voluntarily gave food to their «Tartar» armed force.

Enigmatic, independent from all, the «Bolkhov towns» were transferred by «Catherine's» history not only in time to the 13th century, but also in space – to the West beyond the Sluch River, despite the fact that the town of Bolkhov is located in modern Orlov Gubernia, and Bolokhovo – in Tula Gubernia, i.e. in Central Russia! And Galicia-Vladimir Rus – from Lvov to Nizhny Novgorod — all this is Russia-Horde of the 15th — 17th centuries. And there were really no wars between the Russians and the Tartars in it! (It is indicative that in the «Catherine's» edition of history, prolonged from 1240 by 260 years, the Uliches tribes became one more reflection of the independent «Bolokhov-Vorotyn people» (Galiches) – a union of Slavic tribes of the allegedly the 10th century, all over the same territory of Galicia!). The medieval «Tartars», and the «Ukranians», and «Lithuania» – all this is Rus.

To speak Lithuanian means to be a Lithuanian. This Lithuanian proverb reflects like no other phrase the essence of the national idea, free from racism, chauvinism, separatism and religious fanaticism generated by the ideology, policy and political historiography.

The situation, quite similar to the East European, is also observed in the West European history. For example, also conditional is the division of the hostile sides as «English» and «French» in the famous «Hundred Years' War' of the 14th — 15th centuries. In the recently published monograph written by R. Caratini, a French historian from Corsica, entitled «Joan of Arc: from Domremy to Orleans», it is directly asserted that the story of Joan of Arc, as we know it, has practically nothing in common with historical truth. In general, nobody besieged Orleans, while the English hired troops of 5,000 men strong, roamed in the vicinity of the city in search of food, while in Orleans itself there was not a single French soldier. The entire «Hundred Years' War» went on for not more than a week and was an ordinary, rather petty family strife, and not a national conflict, because the rulers of the territories of both modern England and modern France were relatives, belonging to the same Byzantine dynasty of Angels (Anjou).

What nation did those rulers belong to? To the English? To the French? To the Greek? To the Turkish? They did not belong to any nation – in the middle of the 15th century there were simply no nations in the present-day sense of the word.

The events of the «Hundred Year's War» were clearly invented later, while writing the national history of England and France at the beginning of the 17th century. This is a vivid example of the fact how the history of Western Europe was separated from the medieval Byzantine history which had been general Eurasian. And it is quite characteristic that the «Hundred Years' War» ended immediately after the conquest of Constantinople by Mehmed II in 1453.

It is interesting that F.Bacon, the trail blazer of the English history, turned out to be more talented than J.Scaliger, the trail blazer of the French history. F.Bacon managed to picture England as a country forestalling Western Europe by 150 years in the civilization: modern history of England dates back to Henry Tudor, and that of France – only to Louis XIII…

## RULERS OF THE OECUMENE

Who governed the diverse human communities of which the population of Europe and the nearby regions of Asia and Africa was made up?

Naturally, in patriarchal clans and communities the leader was the eldest of the clan; this notion is reflected in the Russian term «*kniaz*» (from the pan-European radical «*kõ*» which means «family») and its Scandinavian phonetic variation «*konung*», and later, English «*king*». It is equivalent to the nickname-title Carl (Slavonic Kral = king), that sprang from the enlarged root «*kõr*»: compare Greek *kyros* «force», German *Kerl* «lad», Slavonic kur «phallus», German, Swedish, Norvegian *Herr* «mister», English *Sir*, Greek *kyrios*, French *Sire*; Russian *kuriti* «make the fire in the fireplace» Lituanian *kurti*, Czech *kur* «smoke», German and Norvegian herd «fireplace», etc.

The original sense of the titles of a man having administrative power is clear; he is the chief of the family, the owner of the house and estate that is reflected in Gothic *garda-waldan* (compare in Russian: *ogorodo-vladelets* «owner of the real estate» — from the same roots that in Gothic!), and in Persian *Shah* (from *hsay*), that is master – compare English *house*, German *Haus*, Italian *casa* ets.

Very curious and not yet clear is the origin of the title «Sultan» that towards the end of the 14th century was used instead of the title «*Caliph*». (Arabian *khalifa* means «assistant of the master», it is the equivalent of the title «Caesar»). It is important to remark that the sultan of the «Porta» (i.e. Ottoman Empire) bore, up to the middle of the 17th century, among his titles, that of «king of Portugal». The sovereignity of the Portugal (i.e. region of Gallia belonging to Porta) up to the middle of the 17th century is very doubtful in traditional history. In *Portuguese* (and not in Arabian or Turkish) *suldono* signify «Master of South».

When the number of tribal population grows and expands, a group of titles of governors appears, that are connected with notions «to lead, know and show the way», for example German *Herzog*, meaning «leader of the procession». The primal sense «show with a finger» is reflected in the later titles of Venetian *doge*, Italian *duce* (leader), French duc and Russian *dyak* (i.e. minister).

The second group of titles is connected to the transmission of orders of a superior. Spanish *rey* and French *roi* (king) are related to Russian word *rech* meaning «explanation, order». The pan-European radical *kõg* of such Russian words as «*prikaz*» (order), «*kazn*» (execution, cf. castigate) also reveals itself in Arab *kazi* «judge, head of local administration».

The same sense is contained in Greek title *basileus* (*basilici* – messengers transmitting the Emperor's order). An eminent French linguist of the 20th century, E.Benveniste, proved that the Greek word *basileo* (from *basi* – *helio*, that is, defining the position of the sun), in Mycenaean clay tables was rendered as *qa – si – re – u*, i.e. *Quasi-Rex, quasi-king*! That means that basileus is a messenger sent by a superior king or a regent; consequently, basilica is his residence. Similarly, from *quasi-kyr* or *quasi-*

*tsar* (substitute of the sovereign), appeared the Latin word Caesar, i.e. governor appointed by the superior king, i.e. *Emperor* in Latin.

The greatest discovery made by E.Benveniste concerns the title of superior regent (Latinized title: *vanact*, Greek *anax*, compare *anasso* – to reign). This title is employed in a solemn address to God the sovereign (Zeus) in Iliad by Homer: *Theo Hwana*; the first word means «God», the second — «principal and unique sovereign».

At the dissimilation of the initial form *Hwan(ah)* and the later phonetic changes, were produced Spanish *Juan*, Hungarian *Janos*, the two-faced god *Janus*, and Tartar *Khan*, and Chinese/Corean title of the superior governor *Van*, and Jewish *Kahane*, *Iona* (*Ian*) and *Iohanaan* (*John*), and Russian *Ivan*.

The word found on Mycenaean clay tables, meaning the title of highest sovereign is *Wa-na-ka*.

It is appropriate to remind that the most ancient Mycenaean culture is considered as extinct approximately in 1100 BC. In reality it is probably the culture of the 9th century AD, it is by 1800 years nearer to our time. And the title-surname Ioann appears in Russian history for the first time (!) in the 14th century – Ivan Kalita, or Caliph, alias Presbyter Iohann, or the First-Baptist Iohann, or John the Baptist. In his honour the calendar begins from January, in Russia they sing Koliades (Calendae in Greek). That is why Homer probably created «Ilyad» somewhat later – in the 15th century, after the defeat of Tsar-Grad = Byzantium = Constantinople = Troy (city of the Trinity).


## THE EMPIRE OF KNOWLEDGE

The time of the Golden Horde was a new stage of civilization. Appearance of horse transport and cavalry made it necessary to build roads, that made it possible to communicate much faster. It gave the start to mass town-planning and constructing, money circulation and spreading of written language. There was the stage of populating and settling throughout the world.

At that time the new system of towns was created: Gardarika = «Great Novgorod» in the North –East Europe, Hanseatic League in the North-West , Castilia and Bourgogne in the South-West , Naples (Italian *Napoli,* that means «New towns») in the South. In *the 14th century* Rome and Moscow were founded probably at the same time (in 1360-1380).

We should clarify the medieval meaning of the Empire concept to recall the real level of development of the European civilization . After the center (Constantinople) declined in the 15th century several Empires of a new type arose instead of the united one. They were: Ottoman, Spanish, Portuguese, British and Austro-Hungarian (the 16th — 17th centuries) Russian (the 18th century), French and German (the 19th century).

In German the idea of «Empire» is transferred with the word «Reich» that means simply «a state». In Spanish, Portuguese and Russian the word «Empire» (Sp., Port. *imperio*) comes from bookish Latin impero («command», cf. Italian *Impero* «Empire»).

In English and French the spelling and pronunciation are different: *Empire*.

This small difference seems insignificant but it's not. In Greek *empiria* means «knowledge, experience», (the word «autocracy» carries the meaning of *an «Empire»*), that's why English and French designation of an «Empire» retains the Byzantine meaning of this notion.

The Byzantine Empire technically could have been neither an unitary state nor an absolute monarchy The existence of a united land state is impossible without the necessary means of communication, transport, and connection ,and mobile force structure.

In the 13th century the formation of cavalry (horse transport and cavalry as a sort of army) was accomplished (compare Batu's tumen = 10000 horsemen). The Byzantine Empire appeared as a consequence of the above mentioned historical events. The formation of the cavalry made the efficient leadership and regular tax collection possible in the regions of the Empire.

The relations between regions and the center (Tzar-Grad) were of various types. There was a direct government from the center within the areas nearby, there were feudal treaties with the local rulers (of vassal-suzerain type) or even some «democratic» (formally equal) treaties with European towns-republics like Venice and Novgorod took place.

Consequently, local conflicts existed within the area framework of the Empire. However, the center didn't take under consideration local conflicts if they didn't refer to basic economical interests of the Empire. For example, the slack struggle for the continental property between English & French relatives from the Anjou dynasty retained from growing into the «100-year War» until the Angels dynasty was in power in the center of the Empire. The name «England» is connected to this dynasty family, as well as the name of French province Anjou with the capital city of Angers (cf. also Angulême, the capital of Angoumois). Though new French spelling conceals «Angelic» origin of these names , Portuguese, being more conservative language, kept «Gallico-Galician» pronunciation of the word «angel»:*anjo*. (Let us mention the fact that there are no trustworthy marks of the mythical tribe of «Angles» in the continental Europe.

Numerous descriptions of various invasions of pagans, barbarians, «busurmen», «Normans» and others show not only the internecine struggle within the Empire. But also it shows that the central authorities suppressed any kind of revolt especially if a town refused to pay taxes, in other words, if it undermined the economic base of the Empire.

Let's turn to Alexander Nevsky «who preserved Novgorodskaya Rus from invasions both form the north and from the south in the 13th century. It is known that Alexander Nevsky had «*yarlyk* of Khan», it means that every year (i.e. in German *järlich*, cf. *yarlyck*!) he got the renewed right for the local authority from the center (nowdays we'd call him a governor), Alexander beat «Swede» Earl Birger from time to time an he still was shrewd and cunning enough to remain on friendly terms with a «Tartarian» Khan Berke, Batu's younger brother.

The known Birger's and Berke's biographical data coincide in details (for example, life period 1209-1266). Moreover, according to M.Orbini's book on the history of «Slaviano-Russes» edited by Peter I in 1722, «Tartar-Swede» Berke-Birger and Slavonic Tzar Berikh were the same person. The essence of the complicated relationship between the two Earls — Berikh and Alexander is clear: in 1257 Berke-Berikh headed population

census and inspection of the Russian lands on the instructions from the center. This infringed the regional interests which A.Nevsky defended.

Berikh-Birger-Berke was obviously a tribute collector. Taking into consideration the fact that in Romanian and Moldavian bir means «tribute» (like in Ukrainian *zbir*, in Russian *sbor*); in Norwegian birk means «a judge, appointed by the center»; in French *bureau* means «administration». The ancient Swedish « capital was called *Birka* – a place of gathering.

In Tartarian *bar* means «it is» (here: «the tribute has been collected», and *yok* means «not» {here: «there is no tribute»). This Tartar *yok* corresponds to «yoke».

Hence comes the «yoke»: an insolvent is to be enslaved — *yoked*. (Code «Russian Truth» by Jaroslav the Wise.)

Simultaneously with Berke-Birger-Berikh, *Syrian* Sultan with the *Jewish* name *Barukh* collected the tribute throughout the Mediterranean lands. Besides the Swedish «Birka» within the Empire there were places to keep regional treasuries. Nearby gold-fusing plants were working: for example in the time of Tzar Boris such plants were in Kasimov, Tzarev-Borisov and Kosh-Yaitsk, and also in Prague, Milan,Toledo, etc. Cossac's *Kosh*, Italian *cassa* — all this «mobile treasuries» of the Empire reminded modern banks with their encashment service. The Golden Horde *kosh* was dug into one of the burial mounds in case of a long campaign or invasion of enemies — this is the famous gold from the scythian burial mounds that treasure hunters have been looking for since the time of Catherine the Great. The notion of state treasury in Rus was brought in by Ivan Kalita in the middle of the 14th century. He was the one who introduced into practice a purchase of the foreign land at public expense as well.

In 1399 Lithuanian Prince Vitautas (a Catholic) who was Moscow Prince Vasily I's (an Orthodox) father-in-law, the suzerain of Khan Tokhtamysh (a pagan) and the ruler of the Eastern Germany, Poland, Central and Southern Russia including Azov, declared that he would collect the tribute in the Horde and mint coins with his own image chiselled on.(Prince Vitautas' and Vasily's seals were absolutely indentical, by the way). Khan Temir-Kutlug (a pagan) tried to dispute Vitautas' claims, however, during the meeting in Lithuania he had to admit that Vitautas was the eldest in the family. Emir Edigey (a Muslim) interfered the family discussion. He said that Vitautas was, no doubt, older than Temir-Kutlug or Vasily but he was younger than Edigey. Then the eldest and the most respectable member of the ruling dynasty (Jagiello) supported Vitautas, but he was too old to make his terms…

The family discord grow into a war. Vitautas was defeated. As a result he had to waive his claims to a personal unshared authority in the Golden Horde so he didn't become next «Hwanah» like Ivan the Great. Hence even traditional history illustrates that a stife between Princes-Khans-Emirs («Catholics», «Orthodoxes» , «Muslims» or «pagans») was a family business within the Horde dynasty.

Alexander Vitautas (1350-1480) is a notable personality. The nickname «Vitautas» means «curving, doubling up» obviously appeared because of his inborn *chorea* – nervous tic, so called «St.Vittus' dance». It's worth mentioning that the battle between « Muslims» and «Orthodoxes» in Kossovo Field fell on June15 «St. Vittus' day» (Serbian *Vidavdan*). In 1399

the conflict between Emperor Vaclav IV and Kurfürsts resulted in the Emperor's defeat – it is just an analogue of Vitautas' struggle with the Khans. And in 1399 the main cathedral of Prague was named after St.Vittus. They say it was from Roman basilica of the 10th century (Latin *Sanct Viti*). However, this Latin expression refers to the senior god of Baltic-Slavonic pagans — *Sventovit*, that means «*Saint wit*» whose four-faced statue in the tample of Arkon on Rugen island was destroyed by the Vikings in 1169. To take under consideration the fact of the artificial 260 year shift to the past because of the fictious «Yoke», let us assume that the destruction of Sventovit's pagan temple happened in 1429-1430, that was connected to Vitautas's Death.

A.Toroptsev («Moscow, the way to the Empire, 1147-1709», M. «Tverskaya, 13», 2000) writes: «the situation in the Eastern Europe (the end of the 14th — the beginning of the 15th centuries) seems strange: Tokhtamysh destroyed and ravaged Moscow, but his children found a shelter there. Vitautas being related with Vasily I dreamt to conguer him. In 1422 Moscow and Tver armed forces helped Vitautas to win the war against the Teutons. Some Khans helped the Grand Prince, the others acted quite contrary.» We should take his bewilderment into account, but it would have faded away at once had he considered the events as the discord within a common dynasty of the Golden Horde.

In 1426, after Vasily, his son-in-law, had died, Vitautas took his last campaign against Moscow. Karamzin mentioned that «even the Bohemians, the Valachs and the troops of Tartarian Khan Ahmed» took part in the campaign. «The Bohemians» were the Czechs and the Germans, «the Valachs» designed Romanians and «the Tartars» were Mehmed's Turks. The grand international campaign had no result. Therefore «a violent storm broke out thanks to the Providence» and Moscow ruled by Vitautas' daughter Sophia remained safe. Vitautas abandoned his plans and in 1430 he arranged a great feast which lasted for several months in his residence Troky (Trakai): «all the rulers of the Eastern Europe were present including the old Jagiello, metropolitans of the Orthodox church, the Pope's legates, Byzantine patricians, Tartar Khans, Prussian «magister from Denmark» etc. (It is significant that soon after Vitautas' death, in 1431-1435, a schism took place both in the Catholic and Orthodox Churches.Vitautast's pupil — a boy, named Hadji-Devlet showed up in the Crimea. He started the Muslim dynasty of the Crimean Khans-Tzars-Cyrii, i.e. Girees.

What «Tartar Yoke» or «Vikings invasions» should we discuss? What «Spanish Reconqista», for instance, against «Almoravides» should we talk about, if we have already mentioned that in Arabic Al-*Moravia* denotes Slavonic *Moravia*, not African Mauritania? (Besides, one of the oldest districts in Lisbon is called Moscovia). If we ignore common robbers, all the tribute disagreements seem nothing but «the fiscal police» activity of the Byzantine Empire (= the Golden Horde). There is «neither Hellene, nor Israelite», there is only a tax-payer from the taxman's point of view. Tax-collectors have never been very popular, so a swear-word «busurman» (derived from German besteuermann «tax-collector, tormentor») appeared in Russian.The fact that foreigners were sent to observe the tax-collection is quite explicable. It was a method (an unsuccessful one) to cope with the corruption of the local authorities.

Nowadays there is hardly a man to have speculated upon the derivation of titles of the nobles: duke , marquis, baron, etc. For instance, German *Graf* (Count) used to mean «clerk» (comp. Greek *grapho* «write»). Italian *Conte*, as well as French *Comte* meant «(ac)counter», cf. Italian *contare* «to count», French *compter*. (It would be a mistake to compare this to modern «computer», that was derived from artificially created in the 18th century «compute»- the radical «put» never existed in Latin). In English «Count» and «count» are the same in spelling and pronounciation. After the Byzantine Empire collapsed descendants of former clerks and accounters inherited the titles of «Counts» in the new European empires. Hence there was little difference between Russian «dyak» and French «duc» in the 15th century. As well as there is no difference between «Baron» and the former tax-collector «Berke-Birger-Berikh-Barukh».

However all these officials were in charge not only of the tax collection and but of knowledge collection, too. They were supposed to report to the center about every single discovery or invention, about any wonder and unusual natural phenomena they came across. Tzar-Grad (Constantinople) was the capital, the main depository of knowledge, the biggest Library (Babylon, from Greek *biblos* «book»). These officials disseminated knowledge and experience.

The main idea of that Empire was to preserve the unity of the mankind, not to enslave one people by another, or to suppress heterodoxes (cf. modern UNO) for the development of the civilization, that required a common language. According to Karamzin, in the 15th century the Slavic language was such European language for communication. It is a well known fact that in the Western Europe the Greek language practically wasn't spoken as well as Latin was not spoken in Byzante till the middle of the 15th century. Even Vatican admits that «Slavonic ABC» was widely used in the 13th — 15th centuries. The Coronation Gospel of French kings in Reims is written with Slavic characters.

Manuscripts in Greek and Hebrew appeared in Europe only in the beginning of the 15th century. At first they were book-keeping scrolls: census of population and lands, property, calculation of expenses and profits of the Empire. To make sure of it we can turn to old Testament book of « Numbers». Hebrew was used as a code for figures of accountancy. It was the beginning of the «shadow economics» and «double-entry book keeping»: the open information, written in commom ABC was accessible for many people, but the secret information was only for the chosen ones, i.e. the Israelites. Ivan Kalita had David's Star and not a cross on his seal as a symbol of the fact that he possessed the complete information.

Traditional European history considers «Protorenaissance» and early «Renaissance» that came after «the bleak centuries» of decay around Europe (in the 7th — 12th centuries) to be the time of various barbarian invasions, the golden age of Arabian culture, when Moors ruled in the South West of Europe. Therefore similtaniously with «Protorenaissance» in 1212-1492 the Spanish and the Portuguese returned power over Iberian peninsula («Reconqista»). It it the same history of «Byzantine UNO» described by the traditional history from different points of view.

## COMPREHENTION OF SPACE AND WORKING UP OF GEOGRAPHICAL MAPS

*For some reason, we proceed from the assumption that information interchange in old times was the same, as it is today. It is not the question of having no computers or faxes then, but of the fact, that people did not travel farther than ten kilometers away from home...*

*... The first maps appeared in about the 15th century, but those were the maps of such kind, that it was better not to look at them at all because, following them, you might sink in the nearest bog. And as for the information about the whole world, they did not give it at all. Serious geographical maps, following which it was possible to travel, which gave the certain information, appeared approximately at the end of the 16th century. To be more precise, maps of those times were preserved up to now. Everything, that had been before them, created an indistinct image of the territory of the World...*

*The majority of ancient maps (we call ancient the maps of the 16th — 17th centuries) are forged, and as a proof, they contain the information that they could not contain.*

*I have been asked: why do we use one kind of maps and not the other? What is the sense? Why can't the maps of the 16th century be taken? You see, we can not take a map of 1595. It is a professional Globe map, but, alas, it had been made 100 years before Newton invented a sextant. If it is possible to do that without a sextant, we give up. We confirm, that in 1595 (and till 1699) it was impossible to make maps like that. But there are a lot of such maps, and a plenty of pseudoscientific researches are based on them. So, be so kind as to exclude from consideration all professional maps made up before the invention of a sextant by Newton. Why do we use maps of the 18th century? Because we know precisely, what kind of knowledge people had at that time. The English squadrons sailed in all seas, ploughed even the open spaces of the Pacific ocean. And rather exact information came from them...*

*When you see the map dated the 17th century where the Amazon is correctly drawn, it is a false map. When you see a map of the 18th century on which the Nile's river-bed up to lake Victoria is correctly drawn, it is a falsification, too, because English passed there for the first time in 1858. And there are a lot of such cases...*

*(G. Kasparov. History with geography. Ogoniok. №№ 21-22.2001)*

The position of G. K. Kasparov is very strong, knowledge of antique and medieval world describers — geographers is exaggerated by a historical science a lot. A typical bluff at a card game, in poker, for example.

But geographical maps «game» can be favourable only for those who are not going to travel using these maps.

Let's look at a present day map of Africa. Practically all political borders coincide with geological (and with geographical) borders (water-currents, mountain ridges, canyons, breakages, bogs). The nature itself outlined areas
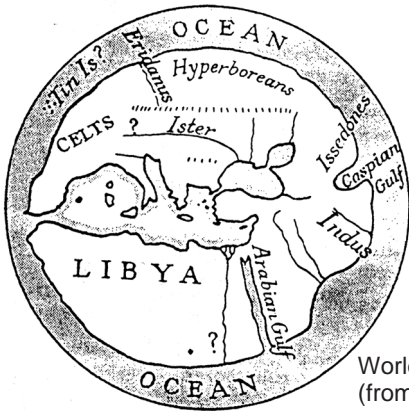
World Map according to Hecataeus
(from Thomson's book)
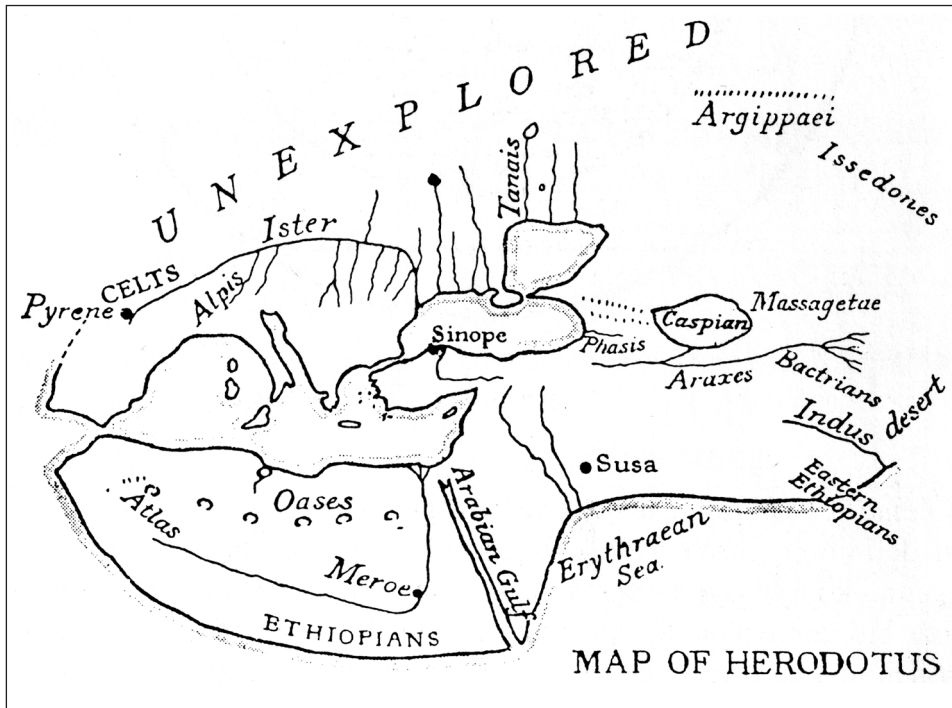


MAP OF HERODOTUS

World Map according to Herodotus (from Thomson's book)
J. O. Thomson (History of ancient geography. Ì. Foreign Literature. 1953) enables us to be convinced that Herodotus and Hecataeus maps differ unsignificantly. May be, they are copies of an unknown original. Or, may be, Herodotus as «father of geography» improved Hecataeus' map under the right of the apostle.
Hecataeus of Miletus lived as it is said from 546 up to 480 BC. He is known as the author of «Description of the World» (geography) — a book of regional geographic character, and also as the author of «Genealogy» — collection of Greek myths and legends.
Herodotus lived from 490 to 425 BC. And as «the scientific descendant» was crowned with laurels as the father of geography... Certainly, if encyclopaedias do not tell lies.

of tribes. Centuries will pass, and peoples will call these initial areas their Motherland.

We shall find the same natural borders on other inhabited continents. But, if we meet such borders on «ancient» maps then these maps are false! They were made much later, then they was specified, when cartographers had already known about mountains, valleys and rivers of rather extensive spaces and had successfully attached them to present day system of meridians and parallels!

So what should we believe in?

*GERHARDUS MERCATOR'S WORLD MAP OF 1578 ACCORDING TO PTOLEMY*

*World Map by Ptolemy is one of the most significant documents of the Ancient world uniting all geographical knowledge of the antique period. Its initiator was the Alexandria astronomer and geographer Claudius Ptolemaeus = Ptolemy (87 — 150). However no one original copy has remained and it is even doubtful, whether it was drawn by Ptolemy himself . Being guided by his methodical instructions, it was not so difficult to reproduce a similar map. The oldest of Ptolemy's maps, maps which has reached us is the one that was made by Agaphodemon, who lived in Alexandria. However, his depiction should be related to the later time. Only in the 15th century, a copies of this map got to Italy where they were multiplied, first hand-written, and since 1477 — in a printed way.*

*However, in epoch of Great geographical discoveries the conception of the World considerably extended. People opened up new continents and seas, and the Old World was more precisely investigated. So, scientists of the 16th started doubting old data and started making new maps. Ptolemy's maps had, at last, only historical value, and the separation of antique maps from the new ones started. Such a separate edition was made also by Gerhardus Mercator in his collection of maps according to Ptolemy in 1578, whence the illustration offered here comes. This map presents the World in the way Ptolemy saw it — with three known continents. Africa reaches only $20^0$ of South latitude. The map is ornamented with volutes and frames in the style of Flemish Renaissance, and also with heads with inflated cheeks, symbolizing basic winds on the Earth.*

*Geographical details of the map are confusing.*
*And not on the coasts, but in the depth of continents.*

*ASIA OF GERHARDUS MERCATOR THE JUNIOR, 1606*

*Gerhardus Mercator the Elder who lived in Duisburg from 1552, mainly devoted last decades of life to the edition of the big atlas. Basing on critical estimation of sources and in connection with absence of good engravers on copper he was compelled to engrave the majority of maps himself. His sons and grandsons helped him. In 1585 he offered the atlas to the market as separate issues. However he did not manage to see the publication of the whole collection. After his death, in 1595, his younger son Rumold issued the atlas completely, a total 107 maps. For this edition Great reformer's of cartography grandson Gerhardus Mercator the Junior (about 1565 – 1656) made the map shown here.*

*He took his grandfather's 18-page map of 1569 as a basis for engraving of his own map. The Asian continent here was represented without changes, but in another projection in which all meridians, except for central, and all*

*parallels looked like arches of circles. According to the knowledge of that time the west and the south of the Asian continent were depicted quite well. As opposed to this, larger distortions in the Northeast (for example, at the depiction of Japan) and in the north can be seen. The depiction of these areas as still very schematic and wrong.*

*The map of Asia was also published in the newly published variant of this cartographical edition in1602 of Mercator's successors, as well as in later published atlases of Amsterdam publisher of maps Iodocius Hondius in 1606.*

*GERHARDUS DE IODE'S SOUTH AMERICA, 1578*

*Being an engraver on copper, Gerhardus de Iode (1509 — 1591) — a son of a fine dealer in Nijmegen, — in 1547 entered the gild of St. Luke in Antwerp where he received the privilege of a printer. Here he communicated with the printer Cristopher Planten for whom he made numerous engravings. However soon he passed to the creation maps. De Iode received the greatest popularity for the atlas «Spectrum Orbis Terrarum», published in 1578. Engravers John and Lukas Dutyhome helped him in manufacturing of engravings on copper. Contemporaries highly appreciated the atlas produced by de Iode. Am amsterdam geographer Petrus Montanus put it in one line with Mercator's atlas «Theatrum» by Ortelius.*

*For a long time it was not possible to determine the sourse of knowledge used for the map of South America submitted here, the unique image of a part of the New World included in the atlas by de Iode. There is some similarity to a map of America of 1562 by Spaniard Diego Guttieres. So, the depiction of hydrographic certain solemnity, and the form of coast is represented similarly. Chile appears also to be the name of a province, lake Titicaca, as well as in the Spanish source, is shifted deep inside the continent. Instead of the legendary Southern Earth to the left and to the right of Tierra del Fuego, views of cities of Cuzco and Mexico are located, engraved similarly to woodcuts from travelling messages of Ramuziosis, 1556.*

Thus medieval cartography speaks for itself, revealing fakes of conventional historiography.

Girolamo Olgiato, 1567
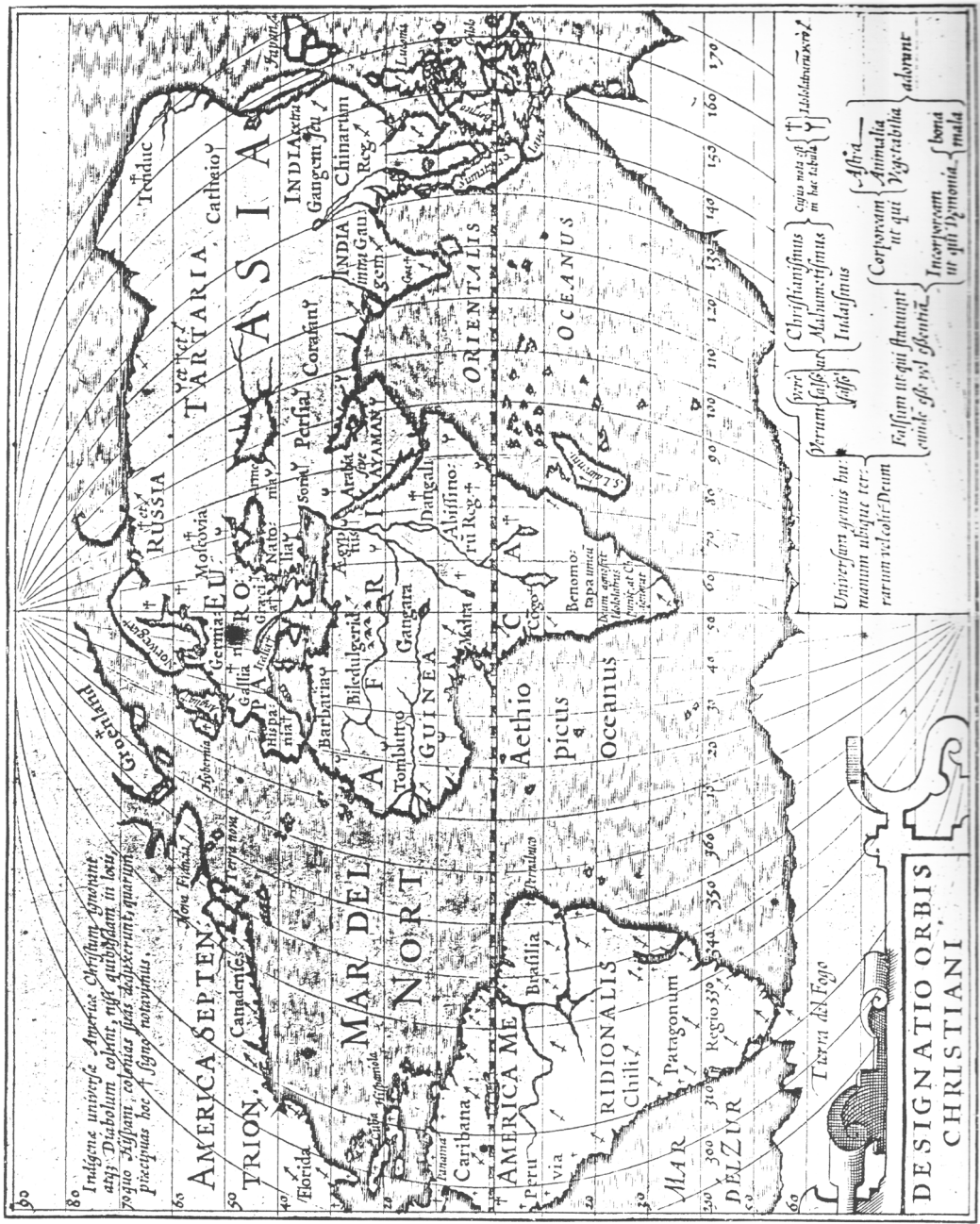
G. Merkator, 1621

# THE CHRONOLOGY ISSUE

**By Dr Prof A.T.FOMENKO et al**

*"History is a pack of lies about events that never happened told by people who weren't there."*
**- George Santayana, American philosopher (1863-1952)**

The British Encyclopaedia names Joseph Justus Scaliger (1540-1609) as the founder of the consensual chronology we live with. Scaliger had considered himself a great mathematician and boasted to have solved the classical "ancient" mathematical 'Quadrature of Circle' problem that was subsequently proven insoluble.

His principal works **Opus Novum de emendatione temporum** (1583) and **Thesaurum temporum** (1606) represent a vast array of dates produced without any justification whatsoever, containing the repeating sequences of dates with shifts equal to multiples of the major cabbalistic numbers 333 and 360. Numerology was considered a major science then and J.J.Scaliger was a prominent cabbalist of his time.

The English philosopher William Ockham (allegedly 1225-1279 AD) said: "entities should not be multiplied beyond necessity". `Ockham's razor` applied to history leaves us with a vision of humankind where civilization comes into being in the VIII- X centuries at the earliest, if civilization is understood as a hierarchical system consisting of state, army, ideology, religion, communication and writing.

Neither J.J.Scaliger nor his followers, clergy or humanists have paid much attention to Ockham's law when they crafted Roman and Greek Antiquity. Their clients were condottieri upstarts who were seeking legitimacy in days of yore in order to become Popes, Cardinals or to found regal dynasties such as the Medici. They paid exceedingly well for a glorious but fictitious past.

Thorough research shows that there is literally no reliably datable information about events before the VIII century, and that there is only very scarce information originating from the VIII to the X century. As a matter of fact, most events of "Ancient" History took place from the XI to the XVI century, were replicated on paper in 1400-1600 AD, and positioned under different labels in an imaginary past.

We have cross-checked archaeological, astronomical, dendro-chronological, paleo-graphical and radiocarbon methods of dating of ancient sources and artefacts. We found them ALL to be non-independent, non-exact, statistically implausible, contradictory and inevitably viciously circular because they are based or calibrated on the same consensual chronology.

Unbelievable as it may seem, there is not a single piece of firm written evidence or artefact that could be reliably and independently dated earlier than the XI century. Classical history is firmly based on copies made in the XV-XVII centuries of 'unfortunately lost' originals.

Our theory simply returns the Chronology of World History to the realm of applied mathematics from which it was sequestrated by the clergy in the XVI-XVII centuries. We have developed a valid and verifiable method of historical research based on statistics, astronomy and logic.

For example, computer assisted recalculation of eclipses with detailed descriptions allegedly belonging to Antiquity shows that they either occurred in the Middle Ages or didn't occur at all. A simple application of computational astronomy to the rules of calculation of Easter according to the Easter Book introduced by the Nicean council of alleged 325 AD shows that it definitely could not have taken place *before* 784 AD.

Some related questions may arise: when and where was Jesus Christ born, when was He crucified?  Was The Old Testament compiled before or *after* the New One, etc..? No, the **New Chronology theory** does not cancel events, artefacts, Pyramids, Great Walls, etc..etc, but points to their more probable positions on the time axis.

**The consensual chronology** we live with was essentially crafted in the XVI century from the contradictory mix of innumerable copies of ancient Latin and Greek manuscripts (all originals have mysteriously disappeared) and the "proofs" delivered by the late mediaeval astronomers, cemented by the authority of writings of the Church Fathers.

**New Chronology** theory complies with the most rigid scientific standards:
- It gives a coherent explanation of what we already know;
- It is consistent: independent lines of inquiry all lead to the same conclusion;
- The predictions it makes are confirmed empirically;

**New Chronology** goes by the following basic axioms:
- Chronology is the basis of history;
- Human evolution has always been linear, gradual and irreversible;
- The "cyclic" nature of human civilization is a myth, likewise all the gaps, duplicates, "dark ages" and "renaissances" that we know from consensual history are fantasy and hoax;
- The accumulation of geographical knowledge as reflected in cartography is a gradual and irreversible process;
- The closer in time is a given manuscript to the events described the less distortions it contains;
- There is no "useless" information in authentic ancient sources.

**Saint Augustine** was quite prescient when he said:
"be wary of mathematicians, particularly when they speak the truth."

**"History: Fiction or Science?"**, leads You step by step to the inevitable conclusion that the classical chronology is false and therefore, that the classical history of ancient and medieval world, is also **FALSE**.

**Learn how and why** the history of Ancient Rome and Greece, Egypt and Persia were invented and paraphernalia crafted during Renaissance. Discover the Old Testament as a veiled rendition of events of Middle Ages written centuries after the New Testament. Perceive the Crusaders as contemporaries of The Crucifixion punishing the tormentors of the Messiah. What if Jesus Christ was born in 1053 and crucified in 1086 AD?

## Summary:

**History: Fiction or Science?**

Has history been tampered with? Yes, it has! Did events and eras such as the crucifixion of Jesus Christ, the Roman Empire , the Dark Ages, and the Renaissance,

actually occur within a very different chronology from what we've been told? Yes, they certainly did! The history of humankind is both drastically shorter and dramatically different than generally presumed.

Why is it so? On one hand, it was usual custom to justify the claims to title and land by age and ancestry, and on the other the court historians knew only too well how to please their masters. The so called universal classic world history is a pack of intricate lies for all events prior to the 16th century. World history as we learn it today was entirely fabricated in the 16th-18th centuries. It's likely that nobody told you before, but there is not a single piece of firm written evidence or artefact that is reliably and independently dated prior to the 11th century.

Naturally, after what you've learned in school and university, you will not easily believe that the classical history of ancient Rome, Greece, Asia, Egypt, China, Japan, India, etc., is manifestly false.

You will point accusing finger to the gigantic pyramids in Egypt, to the Coliseum in Rome and Great Wall of China etc., and claim, aren't they really ancient, thousands of years ancient? Well, there is no valid scientific proof that they are older than 1000 years!

The oldest original written document that can be reliably unambiguously dated belongs to the 11th century! All dirty and worn out originals have somehow disappeared in the Dark Ages, as illiterate but clever monks kept only brand new copies.

New research asserts that Homo sapiens invented writing (including hieroglyphics) only 1000 years ago. Once invented, writing skills were immediately and irreversibly put to the use of ruling powers and science.
Early in life, we learn about ancient history in school. Children love the magical lessons of history - they are like real-life fairy tales. Teachers recite breathtaking stories; very soon we learn by heart the names and deeds of brave warriors, wise philosophers, fabulous pharaohs, cunning high priests and greedy scribes.

We learn of gigantic pyramids and sinister castles, kings and queens, dukes and barons, powerful heroes and beautiful ladies, emaciated saints and low-life traitors. We are caught up in tales of cruel wars, merciless Roman legions, noble knights, crusades and contests. We are thrilled by perilous sea voyages and discoveries, passions and adventures. What an exciting journey it is!

As we grow up, our love of history grows stronger too. We watch megalomaniac breathtaking Hollywood productions, read historical fiction, buy glossy expensive books about mysteries, admire archaeological finds, go to museums, and travel to Egypt , Rome , Greece and China . Yes, now we understand it all so much better, the universal history of humanity, and the rise and fall of civilizations. The history of humanity began so very-very long ago. Per ternia ad astra!

There is too much fantasy to be found in history. The ancient history of Antiquity and the Middle Ages is an enormous edifice of unspeakable perfection and beauty literally left *hanging in the air*. It simply has no proven and reliable scientific dated documentary *foundation*.

The version of World history generally accepted today is based on *presumptions.* You might rightfully object that there are innumerable historical documents, manuscripts, ancient papyri, parchments, old and not so old books, buzzing with references to, from and about the past. There appears to be enough historical material to easily reconstruct completely the glorious past!

Yes, there are more than enough 'documents' to blind you forever; enough to lead you astray from the paths of sound reason and logic. Yes, there is enough material to generate a further dazzling Hollywood blockbusters, such as "Gladiator", "Troy", "Alexander" with the convincing acting of Russell Crow  or Brad Pitt; enough sizzling ideas for a further barnburners like "Da Vinci code".

Everyone wrongly presumes that the reconstruction of the past is *simple*. One takes an ancient chronicle, translates it into contemporary language, and that's it. History is reconstructed as new.

**Alas, that is not so!**

Ancient history is first of all, a *written* history based on the following sources: documents, manuscripts, printed books, paintings, monuments and artifacts. When a school textbook tells us that Genghis Khan or Alexander the Great in years X, Y, Z have each conquered half of the world, it means only that it is so said in some of the written sources. Seemingly simple questions do not always have clear, unambiguous answers. When were these sources written? Where and by whom were they found? For each of those two questions, the answers are very *complex* and require in-depth research to reflect the true answers and historical events.

It is further presumed that there are *numerous* carefully preserved ancient and medieval chronicles available, written by Genghis Khan's or Alexander the Great *contemporaries and eyewitnesses* to their fantastic conquests, which are kept today in the National Library of Mongolia or Greece;  in the Library of Congress or in the private collection of Microsoft.

**That also, is not so.**

Only fairly *recent* sources of information are available, having been written hundreds or even thousands of years *after* the events. In most cases they have been written in the XVI-XVIII centuries, or even *later*. As a rule, these sources suffered considerable multiple manipulations, falsifications and distortions by editing. At the same time, innumerable originals of ancient documents under pretext of heresy were destroyed in Europe.

Of course, some real events were the source of most written documents, even those that were later falsified and manipulated. However, the same real event could have been described in chronicles by authors writing in different languages and having contradictory points of view. There are many cases where such are plainly *unrecognizable* as the same event.

The names of persons and geographical sites often changed meaning and location during the course of the centuries. The exact same name could take on an entirely different meaning in different historical epochs. Geographical locations were clearly defined on maps, *only* with the advent of printing. This made possible the circulation of *identical* copies of the same map for purposes in the fields of the military, navigation, education and governance, etc. Before the invention of printed maps, each original map was a *unique* work of art, both non-exact and contradictory.

Historians from Oxford say: «… everybody knows that Julius Caesar lived in the first century B.C. Do you really doubt it?» Yes, we really do. For us, this statement is only a point of view that is dominant today. But it is only one of *many* possible points of view until the fact is *proven*.

In turn, we will also ask these historians some simple questions: where did you get your information? from a textbook? That's not good enough. Who was the first to say that Julius Caesar lived in the first century B.C.? What book, document and/or manuscript can you quote as a primary source? Who is the author of this source? When was this primary source written down, if you please?

We do not accept «the textbook says so» type of answer as proof. As soon as you dig for proof slightly deeper than the school textbook, the adamant grounds for the totally and utterly dominant point of view suddenly *evaporate.* The whole world community of professional historians will not be able to come with up irrefutable documentary proof that Julius Caesar ever existed, be it on paper, papyri, parchment or stone. Same story for all great names of Antiquity. The proof is *unavailable!*

Cambridge historians say: "here is the ancient chronicle written in the twelfth century A.D., which clearly says, 'Julius Caesar lived in the first century B.C. '."  But what proves that this chronicle was written in the twelfth century and not in the seventeenth century? Is your written source scientifically dated? The fact that bronze (or plastic panel made in the twenty-first century with the lettering: "Temple of Jupiter built in I century B.C. by the personal command of the Great Magnificent Caesar the Emperor of Rome" is hanging on the ancient looking edifice is not irrefutable proof of when, why, or what it was built for, even if the building is located in Rome, Italy.

Indeed, the dating of the chronicle from the twelfth century has to be proven. That is where the buck stops. The historians are unable to prove the date of the writing of their «old» written sources or produce *independent datings* of any ancient artifacts. For the last 300 years they have been successfully selling to the public ancient looking coins minted in recent day, with a tails inscription of "coined in 2000 B.C." and heads inscribed with the portrait of Jesus Christ.

Better than that - most of the rare sources that survived to our day and can be reliably dated back to the X-XIV centuries *do not show* the polished textbook picture of classical history. They show a picture utterly different. Therefore such witnesses and sources are not admissible to the orderly court of history! Learned historians say that such sources are primitive and full of errors, wrong names and locations, chronologically impossible situations, etc .. They claim these sources are unfortunate concoctions of half illiterate monks, hermits and travellers - therefore they cannot be accepted to the sacred temple of universal classical history.

The existing methods of dating of old and ancient sources and artifacts are both non-exact and *contradictory.* This is unfortunately the case for archeaological, dendro-chronological, paleaographical and carbon dating. Judge for yourself.

**Archeological dating:**
in an Egyptian dig of a pharaoh burial site attributed to 16th 19th dynasty, (1500 years B C - this is allegedly known for a fact!) - an archaeologist finds a pot from Greece ; lets call it Article A , attributed to the Mycenae culture. It is inferred that they are from the same age: (1500 years B C ). In another dig in Greece, definitely attributed to the Mycenae culture, another archaeologist finds a "peculiar" button; lets call it: Article B, next to a similar pot; and it is inferred that they are from the same age (1500 B C ) as: (Age of Article A = age of Article B). OK. In further digs in Germany, archaeologists find other objects next to similar "peculiar" buttons, so it is also inferred that all these objects: Articles C, D,…N, found in the German dig have the same age: (1500 years B.C). Logical?  Seems so.

But, one day the archaeologists in Sweden find additional "peculiar" buttons in a dig of the fairly recent dolmen burial of King Bjorn (born 953 A D), irrefutably dated by the 10th century A D .

Therefore, "peculiar" button "proves" that King Bjorn lived 2500 years ago and burial dolmen proves that he was buried 1500 years later? Not so logical anymore. Archaeologists call such a case a "mystery" – and .. sweep it under the carpet. Forget about logic!

Archaeological dating therefore is by definition completely and inevitably subjective.

**Radio-carbon method:**
This much touted method produces reliable dating of objects of organic origin with exactitude of plus minus 1500 years, therefore it is too crude for dating of historical events in the 3000 years timeframe! Initial calibration of this method was made basis artefacts of ancient Egypt dated by historians.

At present the c14 dating procedure runs as follows: archaeologist sends an artefact to a radiocarbon dating laboratory with his idea of the age of the object. Laboratory complies and makes required radio dating, confirming the date suggested by archaeologist. Everybody's happy: lab makes money by making an expensive test, archaeologist by reaping the laurels for his earth shattering discovery. The in-built low precision of this method allows cooking scientifically looking results desired by the customer archaeologist. General public doesn't realize that it was duped again. In general the archaeological artefacts are submitted to carbon 14 laboratories not to find the true age of the artefact, but to rubberstamp age suggested by the historians.

**Dendrochronological method:**
This method is unusable for dating reliably events in Europe older than 800 years. Samples from North America are datable up to 5000 years, but are irrelevant for dating ancient of events in Europe, Africa or Asia.
All methods of dating used today are not *independent* from the classical Scaliger chronology.   Moreover all these "fine" methods were developed and calibrated on the basis of the classical chronology. Circulus vitiosus. Very Vicious circle!

The strange thing is that all proofs relative to all historically important names and events of ancient history have first appeared in sources such as, documents, books and manuscripts that can be reliably dated *only as late* as the XVI-XVIII centuries. These books and manuscripts are full of references to, from and about the older books, documents and manuscripts, which have all *mysteriously* disappeared! There is not a single reliably dated original *ancient* contemporary source. Sic! What a mystery/thriller, indeed. Even a flatfoot policeman, aspiring to become detective by correspondence, will smell something fishy here. Wouldn't you?

**Why is this so?**
The «sources» are part of classical chronology. Most Greek, Roman, medieval chronicles, annals and memoirs were massively produced in XVI-XVIII centuries. In fact, for the last 300 years, the whole class of historians created, researched, perfected and polished a world of phantom universal history and classical civilization artfully constructed by their predecessors in the course of XVI-XVIII centuries at the command of powers of that time. They have literally polished the real world history into oblivion! The ancient history you and I were taught in school is not truth in the final instance; it is nothing but the currently dominant and indoctrinated version of history.

*Until the contrary is proved,* it is only one of the possible versions. This version is based on a «chronological hypothesis», formulated for first time by the chronologists and

historians Joseph Scaliger (1540-1609) and Dionysus Petavius (1583-1652). Their chronology is about as irrefutable as the *quadrature of the circle* of which Joseph Scaliger was an anecdotic, but ferocious protagonist.

Genuflect and admire the Almagest, which lies as the foundation to the entire edifice of contemporary chronology! It is supposed to have been written in the II century AD by Ptolemy, the founding father of astronomy. This presumably antediluvian tractate catalogues 1028 observable stars with a precision of 10'-15' (arc minutes) of longitude. Now, the rotation of the Earth makes the night sky make a turn of 1 arc degree every four minutes. One arc degree consists of 60 arc minutes, which means that the sky rotation speed equals 15' (arc minutes) per one minute of time. Ptolemy's precise measurements were too precise to have been performed with the existing instruments of that time. either a sundial, a clepsydra, or an hourglass. Could he have used his Grandfather's Swiss chronometer that had a minute hand? This seems most improbable considering that minute hands are a novelty introduced to clocks as recently as 1550 AD.

Another solid pillar of universal history is the **Bronze Age**, that has supposedly taken place 3-5 thousands of years ago. Now, to make bronze you need 90% copper and 10% tin. Simple. Yes, but the technology for tin extraction dates back as late as 14 th century A.D. The Scaliger chronologists did not bother to consult a chemist. They have been driven by altogether different considerations, neither caring much for tin, nor indeed for science itself! As a result, 'ancient' Greek heroes (like Brad Pitt in «Troy») happily hack at each other with bronze swords that need tin for their manufacture, but which has not been discovered as yet !

Explore, and, step by step, you will find sufficient proof to reach the inevitable conclusion that the classical Scaliger-Petavius chronology is false and therefore, that the history of ancient and medieval world universally accepted today, is also false. After reading this book you will certainly have a fresh and very suspicious outlook on everything said or printed about "ancient" and "enigmatic" Roman, Greek and Egyptian, medieval as well as all other "lost and found" civilizations.

**Henry Ford once said: "History is more or less bunk! ".**

**Prominent mathematician Anatoly Fomenko proved it.**