

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 of 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 be 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 from 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 from 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 century 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 practiciness 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 reign 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 from 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 Reconquista, 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 from 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.

A handwritten signature in black ink, appearing to read 'G. Kasparov', with a long horizontal stroke underneath.

Garri Kasparov

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 TECHNOLOGY, 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 Sea 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 was 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 technologist, 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 wetting 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 determined 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.

Aborigines 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 aborigin 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, Rabelais, 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;

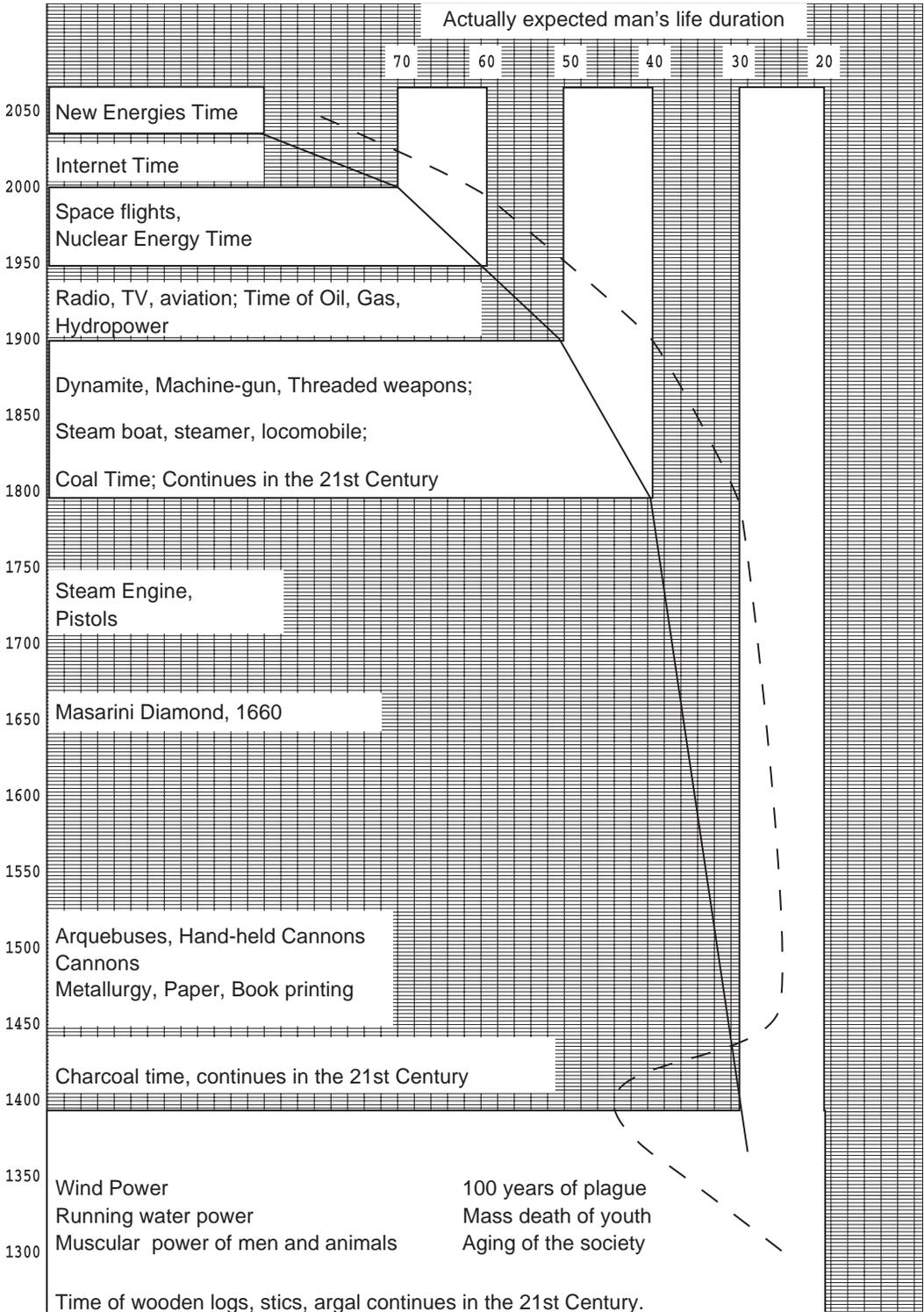
-from the chiselled boats and rafts to the sails, assembled wooden boats, steam boats, tankers of 350 000 tonn capacity, from the mongolfier to the airplane with an airscrew, supersonic aircraft or remotely controlled pilotless flying vehicle;

-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 technology 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



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 sources 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 charcoal- 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 copying 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 resources 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 than *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 nowadays.

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: evolutionary periods (replication and reproduction of goods by means of conventional technology and experience) alternate with revolutionary 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 events 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 arithmetical 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 \pm 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 Conqueror 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 preceding 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.

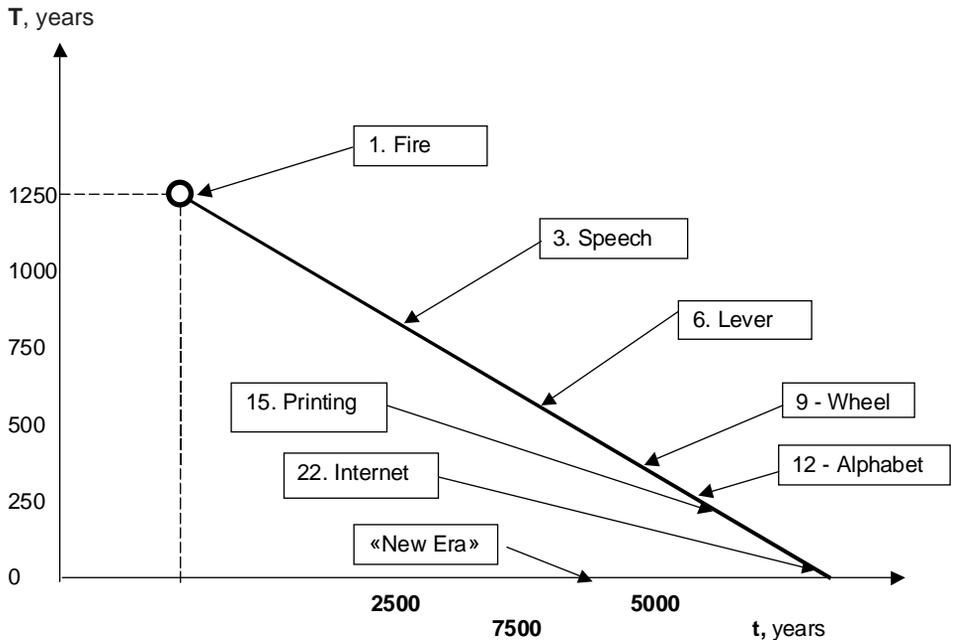


Fig. 1. Interval of realization of the civilizing events (T , years) as function of the time (t , years) elapsed from the beginning of our civilization up to nowadays:

$$T(\pm 20\%) = 1500 - 0.2 t$$

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 disease 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 preceded 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 («Prometheus 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. Darwin 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 apocalyptic 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

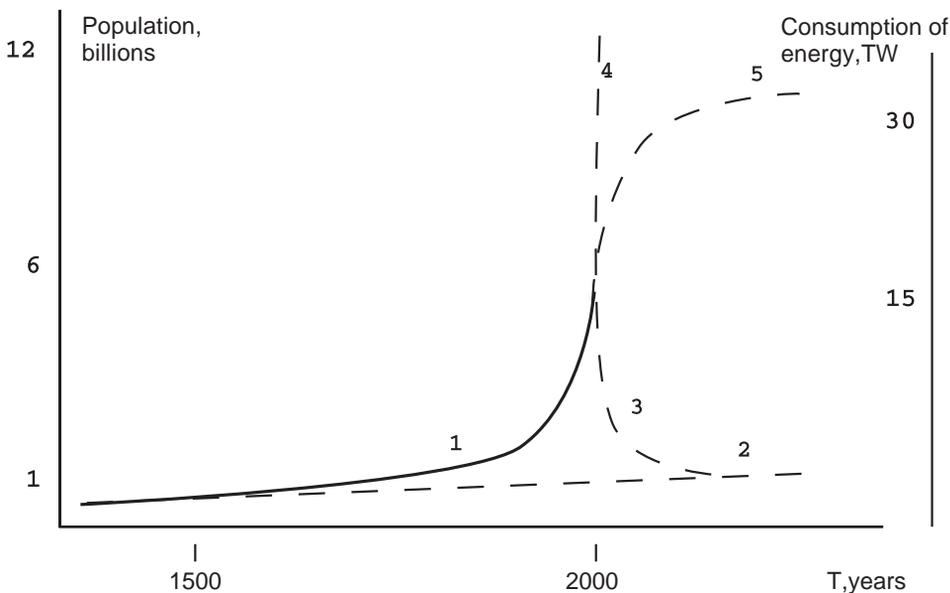


Fig. 2. Human population and world consumption of energy

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 demographers do not accept the natural Curve 2 up to 1500 AD in Figure 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 demographers are forced to estimate the population at the early neolith era as 50 million which is very far from the archaeological 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* transmuted 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 unequibrical 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, palaeographers, 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 Boccaccio 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 Sarajevo (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 caused 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 write 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 Spanish 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 quartzfeldspar 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. *Horibis* 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. Bruegel.

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 lazer» — 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 which 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.



The seizure of Jericho. 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.

It is more interesting that Old Testament «Bosnian tsar Hugh» was of the Rethaims. «Rethaim» is plural of Reth, Reth 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 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 Kosovo 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 = Ustinad-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 Budeparre (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».

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



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



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 Acciaoli together with his Navarrians captured Athens. In this very period the eight-year revolt of the Zealots outbroke 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

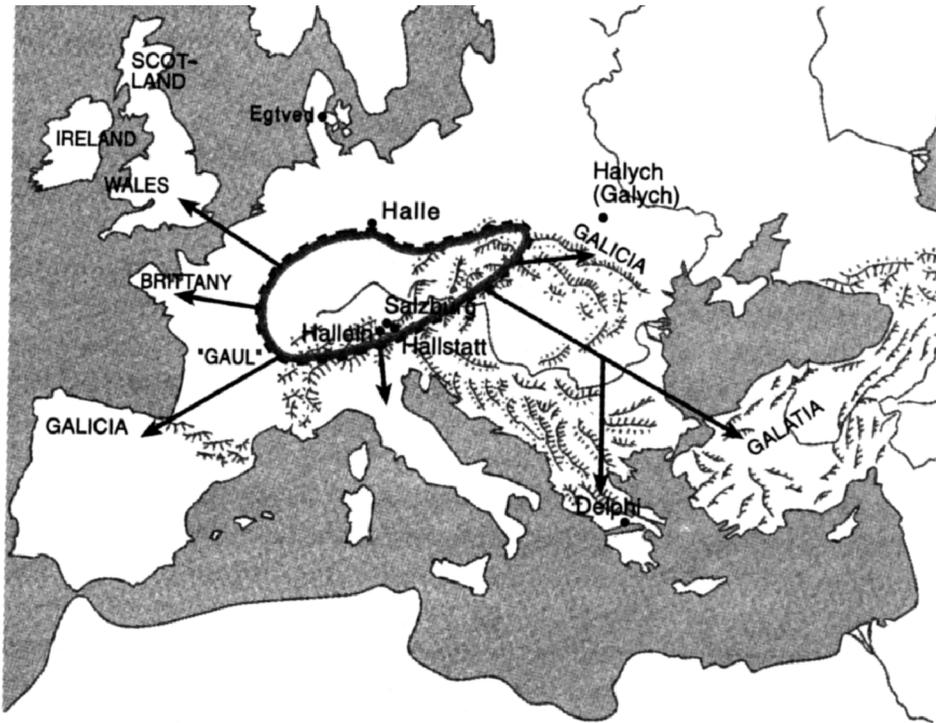
*What's our profit,
If you are a prophet?*

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' οφθαλμους 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 Istanbul).



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.

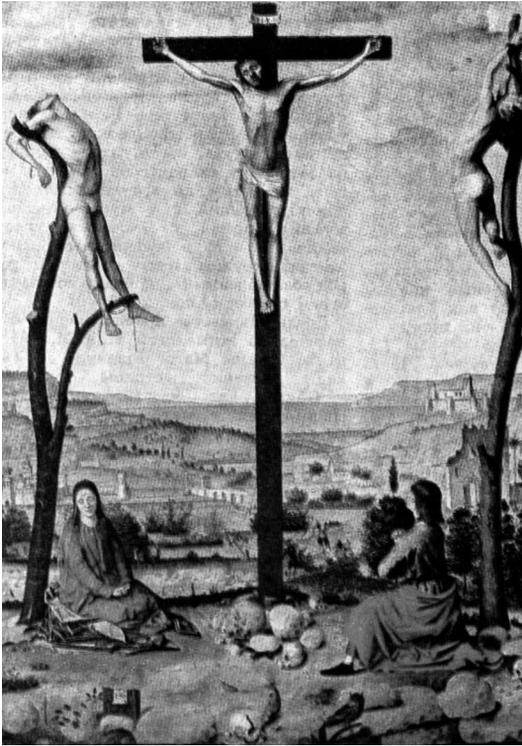
«Painted» Christ most probably for the first time appeared in the wording of the the 17th century. In French wording (i.e. in the wording of the Galls-Galatians) the word peint was inserted to substitute the original peine «suffered, experienced pain», which immediately makes the French version a completely 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», «predestined» 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 Justinianus), 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 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 researchers 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 valuable 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 crystal nobody could produce before the middle of the 15th century. And when in the first Maccabean 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 Maccabean 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 hieroglyphs, 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 badge «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.

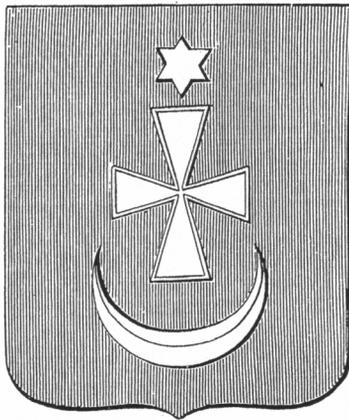
Moscow (Greek Moscha) in the 15th century was, the most probable, simulta-neously one of the Christian centers and the «city of Moses» (legendary Russian patriarch Mosoh) and the main Mosque (Mosca).



On the medal of the sultan Mehmed II, dated 1481 and made in Italy, there is an inscription: «S.VLTANI MOHAMMETH OCTHOMANI .VGVLII 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.

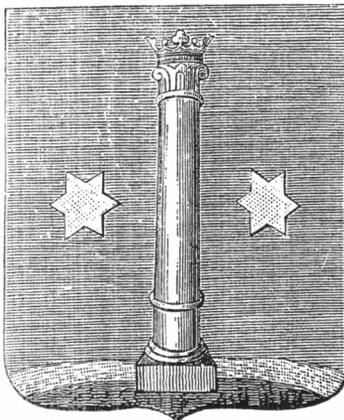


Coat of arms of Halle (Germany)



КОНОТОПЬ.

Coat of arms of Konotop (Ukraine)



КОЛОМНА.

Coat of 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 «Resurrection») 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 theologians.

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 than 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 teucus»). 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 «poppe 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 Montpellier (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 loanword 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' associations 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 first 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 church 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 institutions. 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 etymology 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 pontifex 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' historiographers 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.

«Greecification» of Russian history, invented in the 17th century, led 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 Justinian (i.e. «Fair»), «discovered» only in 1501, as well as all codification of Justinian, 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 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 dawn. 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 nowadays 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 (kibbutz) 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 fleective 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, *vä/lsk*. 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 transferring 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 a priori 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 «Aryan», «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 national 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 Grünwald 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 referred 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 the 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 «*Śzlachta*», which did not mean «Polish gentry», but a mounted gang of armed robbers-relatives from a main road, i.e. from «*Śzlach*» (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, because «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 Constantinople 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 Rededyia 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 villagers, 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-Vladimir 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 *strel'tsi* (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 «Ukrainians», 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 «*kniiaz*» (from the pan-European radical «*kō*» 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 «*kōr*»: compare Greek *kyros* «force», German *Kerl* «lad», Slavonic *kur* «phallus», German, Swedish, Norwegian *Herr* «mister», English *Sir*, Greek *kyrios*, French *Sire*; Russian *kuriti* «make the fire in the fireplace» Lituanian *kurti*, Czech *kur* «smoke», German and Norwegian *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* etc.

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 sovereignty 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 *kōg* 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 Angles 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 from 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 *jährlich*, 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 and 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 identical, 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 strife 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 June 15 «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. Vitus. They say it was from Roman basilica of the 10th century (Latin *Sancti 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 temple 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 fictitious «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 conquer 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. Vitautas'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 Reconquista», 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 pronunciation. After the Byzantine Empire collapsed descendants of former clerks and accountants 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 Byzantium 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 common 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 simultaneously with «Protorenaissance» in 1212-1492 the Spanish and the Portuguese returned power over Iberian peninsula («Reconquista»). It is the same history of «Byzantine UNO» described by the traditional history from different points of view.

COMPREHENSION 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...

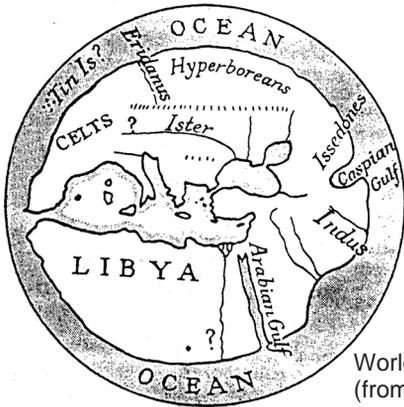
When you see the map dated the 17th century where the Amazon is correctly drawn, it is a false map. When you see a map of the 18th century on which the Nile's river-bed up to lake Victoria is correctly drawn, it is a falsification, too, because English passed there for the first time in 1858. And there are a lot of such cases...

(G. Kasparov. History with geography. Ogoniok. №№ 21-22.2001)

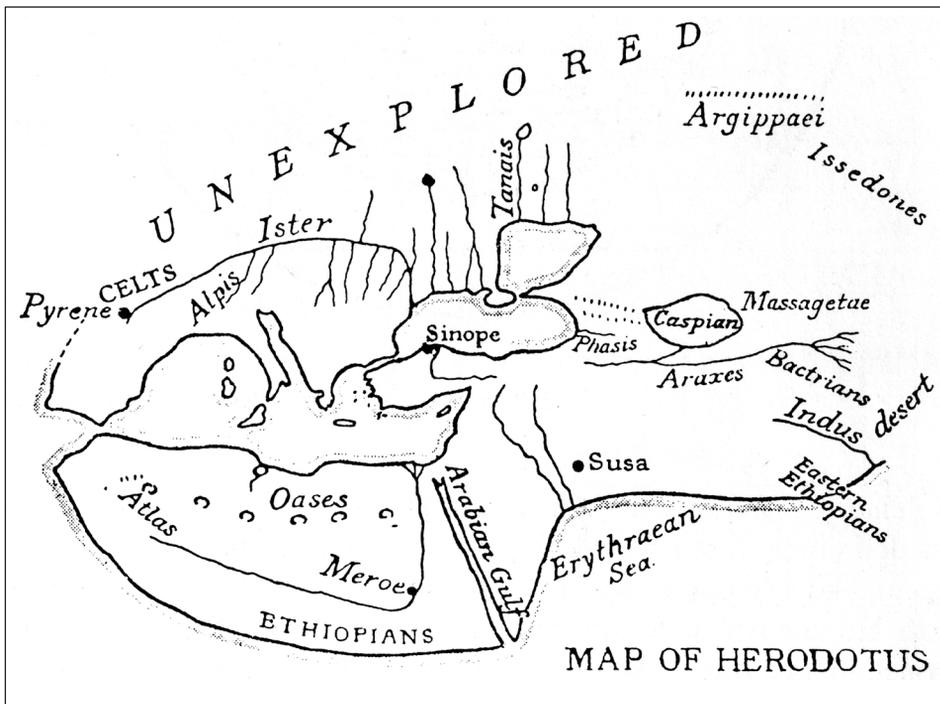
The position of G. K. Kasparov is very strong, knowledge of antique and medieval world describers — geographers is exaggerated by a historical science a lot. A typical bluff at a card game, in poker, for example.

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. I. Foreign Literature. 1953) enables us to be convinced that Herodotus and Hecataeus maps differ insignificantly. 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 were 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° 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.

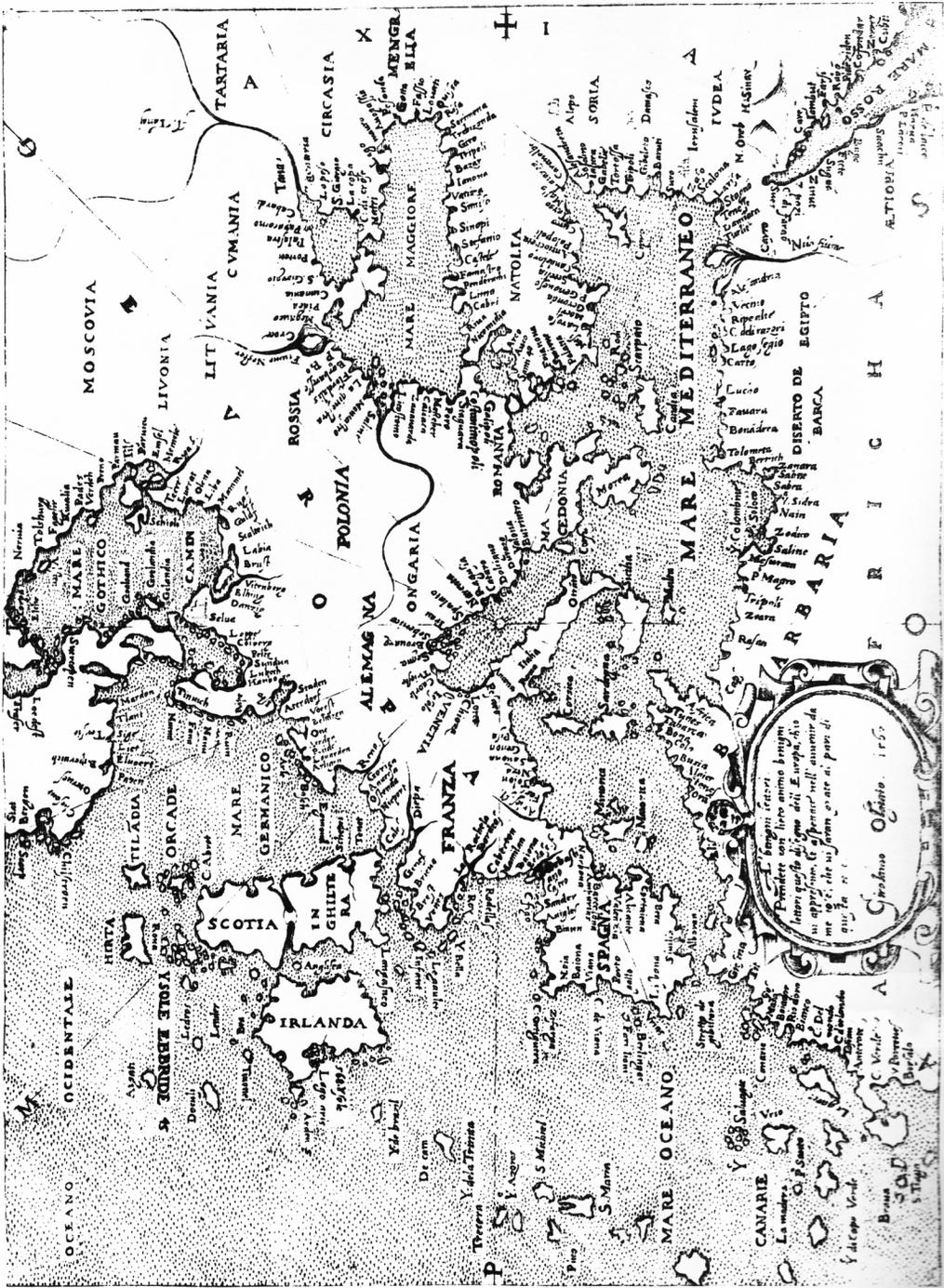
The map of Asia was also published in the newly published variant of this cartographical edition in 1602 of Mercator's successors, as well as in later published atlases of Amsterdam publisher of maps Iodocius Hondius in 1606.

GERHARDUS DE IODE'S SOUTH AMERICA, 1578

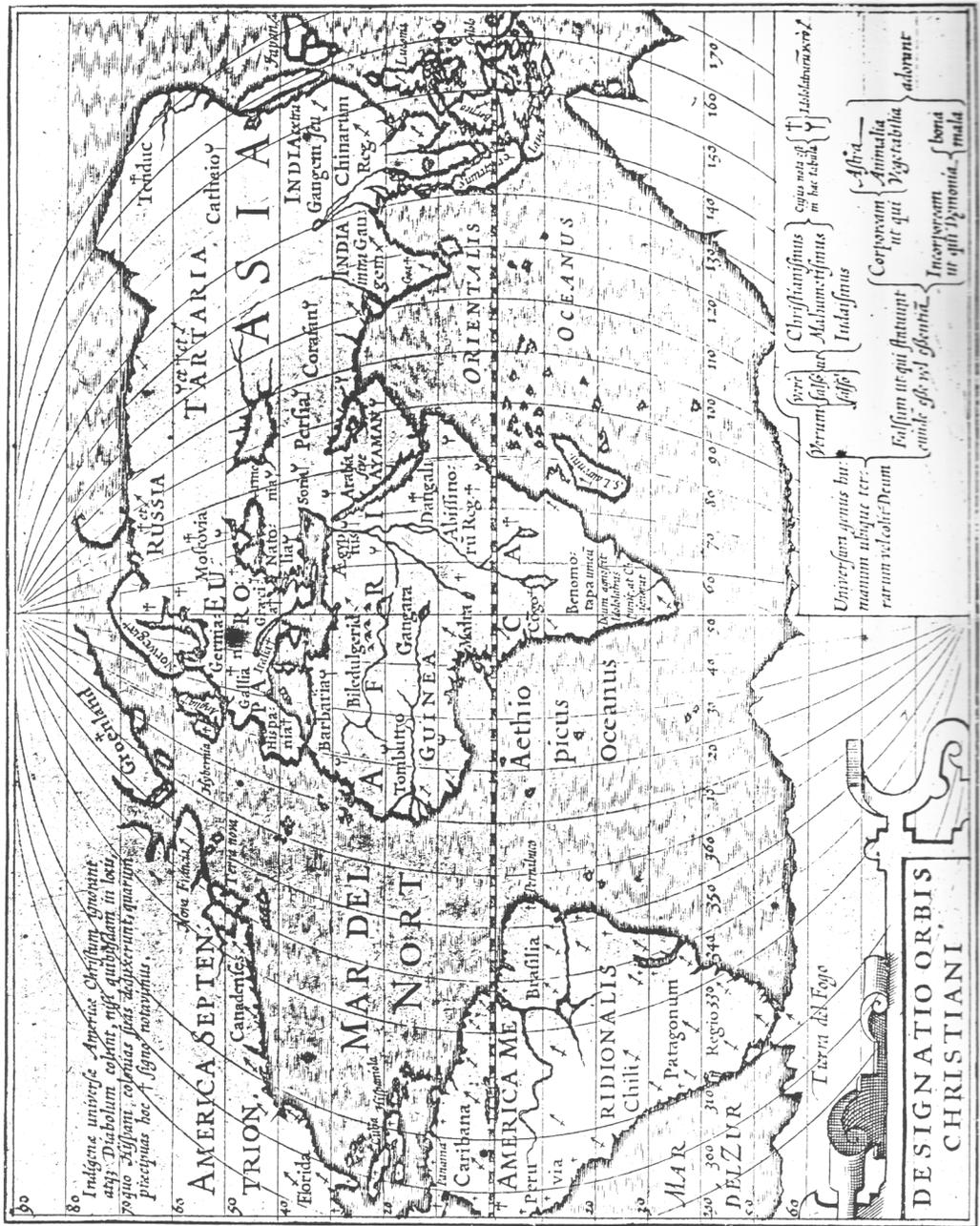
Being an engraver on copper, Gerhardus de Iode (1509 — 1591) — a son of a fine dealer in Nijmegen, — in 1547 entered the gild of St. Luke in Antwerp where he received the privilege of a printer. Here he communicated with the printer Cristopher Planten for whom he made numerous engravings. However soon 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. An 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 source 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