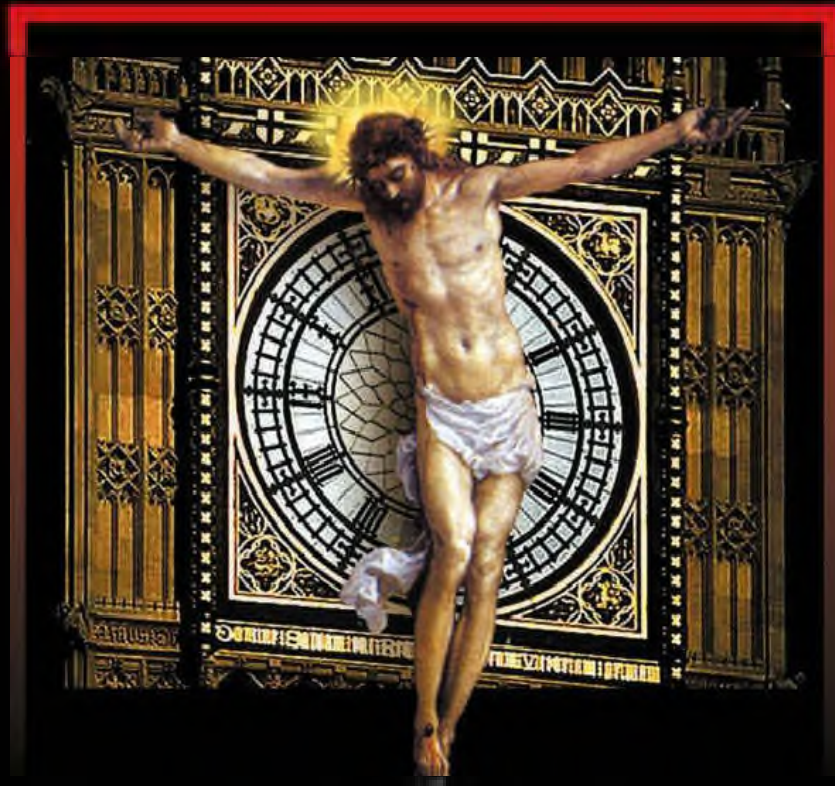


Anatoly T. Fomenko



# History: Fiction or Science?

C H R O N 7 O L O G Y

The trouble with Dr. Fomenko and Dr. Nosovskiy is that they have reached out too far and struck the dominating historical discourse too heavy a blow.

Dr. Alexander Zinoviev.

If we are not able to ask skeptical questions, interrogate those who tell us that something is true, to be skeptical of those in authority, then we are up for grabs for the next charlatan (political or religious) who comes ambling along.  
Dr. Carl Sagan.

In a time of deceit telling the truth is a revolutionary act. George Orwell.

**Anatoly T. Fomenko, Gleb V. Nosovskiy**

# History: Fiction or Science?

## Chronology 7

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## History: Fiction or Science?

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A. T. Fomenko

### Chronology 1

Introducing the problem. A criticism of the Scaligerian chronology. Dating methods as offered by mathematical statistics. Eclipses and zodiacs. A. T. Fomenko

### Chronology 2

The dynastic parallelism method. Rome. Troy. Greece. The Bible. Chronological shifts. A. T. Fomenko, T. N.

Fomenko, V. V. Kalashnikov, G. V. Nosovskiy

### **Chronology 3**

Astronomical methods as applied to chronology. Ptolemy's Almagest. Tycho Brahe. Copernicus. The Egyptian zodiacs.

A. T. Fomenko, G. V. Nosovskiy

### **Chronology 4**

Russia. Britain. Byzantium. Rome.

A. T. Fomenko, G. V. Nosovskiy

### **Chronology 5**

Russia = Horde. Ottomans = Atamans. Europe. China. Japan. The Etruscans. Egypt. Scandinavia. A. T. Fomenko, G. V. Nosovskiy

### **Chronology 6**

The HordeAtaman World Empire. The Bible. The Reformation. America. Passover and the calendar. A. T. Fomenko, G. V. Nosovskiy

### **Chronology 7**

The Great Empire's legacy in Eurasia and America's history and culture.

This seven volume edition is based on a number of our books that came out over the last couple of years and were concerned with the subject in question. All this gigantic body of material was revised and categorized; finally, its current form does not contain any of the repetitions that are inevitable in the publication of separate books. All of this resulted in the inclusion of a great number of additional material in the current edition – including previously unpublished data. The reader shall find a systematic rendition of detailed criticisms of the consensual (Scaligerian) chronology, the descriptions of the methods offered by mathematical statistics and natural sciences that the authors have discovered and researched, as well as the new hypothetical reconstruction of global history up until the XVIII century. Our previous books on the subject of chronology were created in the period of naissance and rather turbulent infancy of the new paradigm, full of complications and involved issues, which often resulted in the formulation of multioptional hypotheses.

The present edition pioneers in formulating a consecutive unified concept of the reconstruction of ancient history – one that apparently is supported by a truly immense body of evidence. Nevertheless, it is understandable that its elements may occasionally be in need of revision or elaboration.

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## **From the Publishers**

The authors allow the readers to look at the history of the XII–XVII centuries from the point of view of the new chronology, using the Bible as the primary source. They argue that the Bible may reflect the events in the mediaeval history of Russia, Europe, and America. For example, wasn't the voyage of Columbus in 1492 described in the Bible in the form of a legend about the patriarch Noah and his Ark?

They find in the Bible the new answers to several questions: who, when, and why built the Moscow Kremlin in reality; how the Protestant revolution in Europe was connected to the rule of Russian Czars; when did the First Ecumenical Council of the Christian Church take place, when did the era “from the Nativity of Christ” begin? The authors consider that the Mormon Bible sheds additional light on both American history and the history of mediaeval Europe. Their research does not touch upon the foundations of the doctrine outlined in the Bible and does not call into question the religious tenets of those religions for which the Bible is the holy book. After all, the Bible of Mormons has undergone less editorial revision and cleaning than the canonical European Bibles.

Authors claim that the Biblical texts written from the XIII century onwards and printed from 1440 describe mediaeval European events. A natural question arises: which ones? This book is an attempt to answer it. The Bible tells about a lot of events. Therefore, they have decided to restrict themselves to just one topic, a.k.a. RussiaHorde, on the pages of the Bible.

Therefore, it is natural to expect that the Bible, as the most important and voluminous primary source for everything, the events of the Middle Ages, including, should have described them. Why, then, have such traces—in fact, quite noticeable—not been found in the Bible before us? Why didn't the most prominent scholars of the Bible, who devoted their entire lives to studying the Bible notice them?



The reader may ask, what is the advantage of the authors of this book over these respected scholars? It turns out that first, it was necessary to verify the chronology of the Bibles and then proceed to interpret the biblical historical evidence. The authors are in a completely different position from their predecessors due to the toolbox of the methods of new chronology.

Note that this circumstance is far from obvious. Changing the chronology significantly changes the interpretation of the texts. It turns out that the shifting of dates of biblical events to the Middle Ages unexpectedly opens up a lot of new things in the pages of the Bible. Knowing what it really says about the Middle Ages, the authors are not surprised to recognize in the biblical descriptions the vivid events of mediaeval history.

The present volume contains fully improved, crosschecked bibliography and ten annexes. We point out Annexes 9, “Travels of Sir Jerome Horsey” (1550–1626, merchant and spy), and 10, “Of the Russe Common Wealth,” the treatise by Dr. Giles Fletcher the Elder (c. 1548–1611), English ambassador to Russia in 1588–1589 (diplomat and spy); both participated in the operation “Czars Ivan Grozny.”

The operation’s success ensured the Escape of Europe from Eurasian Evil Empire, already split by 1380 into fiefdoms, turned into dozens of kingdoms, princedoms, czardoms, duchies, and khanates from Atlantic to Pacific inspired by the general idea of reducing to nil the tributes due to the capital Novgorod. It took 4 IvanCzars under the label “Ivan IV” followed by the Time of Troubles in the XVIXVII centuries, to reach that objective.

Not quite sure of his “oprichniki” team Czar Ivan asked Queen Elizabeth in 1570 for marriage or asylum. The collision of the Godunov and Romanov dynasties, conspiracies of Zacharin, Kurbskiy, three false czars Dimitries as pretenders to the throne, the Polish army occupying the Kremlin and truly tectonic events of orthodox religion, and the disintegration of the Horde was the result. Sir Jerome Horsey said: Russia will have as many false “Czars” Dimitris as we need.

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### **Also by Anatoly T. Fomenko**

(List is non-exhaustive)

#### **Differential Geometry and Topology**

Plenum Publishing Corporation. 1987. USA, Consultants Bureau, New York and London. **Variational Principles in Topology. Multidimensional Minimal Surface Theory**

Kluwer Academic Publishers, The Netherlands, 1990.

**Topological variational problems.** – Gordon and Breach, 1991.

#### **Integrability and Nonintegrability in Geometry and Mechanics**

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Gordon and Breach, 1990. (Studies in the Development of Modern Mathematics.) **Symplectic Geometry. Methods and Applications.**

Gordon and Breach, 1988. Second edition 1995.

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USA, American Mathematical Society, 1991.

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**Chapter 13 Chapter 14**

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# Preface

Before our eyes, a rare phenomenon has occurred, which has not happened for many centuries—breaking a critical historical paradigm. Many sciences have gone through the crisis of changing the key paradigm more than once and only benefited from this test, having received opportunities for a new round of development.

Mathematics, physics, astronomy, and biology... have experienced revolutionary changes in different years, accepted them, and exist perfectly today, continuing to serve people. History has remained a mossy, rusty, frightening reinforced concrete fort with power and impregnability.

Even though many researchers at different times under different circumstances stumbled upon huge problems in historical science, practically no one encroached on the whole concept, limiting themselves to proposals of a minor local straightening. It is not surprising. To infringe on the citadel so protected by a multimillion army of servants, one must have not only a remarkable intellect, not only outstanding courage but also a perfect weapon—an objective tool of knowledge and proof.

The book's authors managed to break through and bring down the walls of this fortress. The mathematicians A.T. Fomenko and G. V. Nosovsky struck at the very backbone of history—at the axis of chronology. The weapon that made it possible to do this is mathematics—a universal and, in fact, the only objective tool of knowledge developed by our civilization.

Having proved that the chronology on which the entire prevailing view of our past is based is not correct, they doomed the building of world history to demolition, offering their concept radically different from what we have studied since childhood. It is essential to understand that we are not talking about a bland reading from a different angle of one or another source, clarifying some details.

We are talking about precise mathematical calculations that destroy the world of the past familiar to us almost to the root. The scale of the work done by the authors is incredible. Fomenko and his team, using the author's methods developed and tested by them, revised almost the entire array of historical information from the manuscripts of “ancient China” to the hieroglyphs of the Indians of South America, from the calculations of ancient astronomers to epics and legends of the peoples of northern Europe.

The picture of our civilization's past emerging from their works, to put it mildly, is significantly different from the one we have taken for granted since the school days.

This volume is dedicated to such a significant worldwide source as the Bible. Biblical stories have significantly impacted many peoples' cultures and worldviews. At the same time, the Bible is the most valuable storehouse of historical information, which, as it turns out, perfectly correlates with secular sources, if only ... you know what to compare with what.

The authors convincingly show that the influence of the Bible on world culture is much more significant than even previously thought. The initial information from the Bible underlies the worldview not only of Europe but also of practically all the peoples of the East, the natives of America, and all the planet's major religions. I repeat once again—it is from mathematical calculations that the conclusions of the New Chronology follow, including those presented in this volume. For some, what they read will come as a shock. For many, it is a breath of fresh air on a sweltering day.

In musicology, exists a notion as “resolving dissonance into consonance.” This phenomenon occurs when a person hears not-very-pleasant sounds, imperfect music, and dissonant chords for a long time, and internal tension builds up in him. The person begins to intuitively strive for euphony and dreams of pleasant sound intervals. And, suddenly, finding beauty in a melody, he gets pleasure, just like a thirsty person finds happiness when he stumbles upon a well with icy water. This phenomenon is present in the works of many great composers.

For those who have been thinking about the countless problems of modern historical science for a long time, for those who have been looking for answers to the questions of today and have not found them, the New Chronology can become the very resolution of dissonance into consonance, the very sip of cold water, will become the basis for a new look at the world of the past and the world of today. Do not rush to dismiss the statements that the authors put in the titles of the chapters, even if these statements seem absurd at first glance. The strangeness arises solely from the fact that you are in captivity of the chronological scale that prevails today. Read to the end. Think about it. Look at our past through the prism of the New Chronology. Perhaps your worldview will change once and for all.

Igor Kurinnoy, Ph.D., poet and composer, Russian sambo and sumotori wrestler, three-time sambo world champion, silver medalist of the World Games, five-time sambo European champion, three-time bronze medalist of the world championships in sumo, three-time European sumo champion, five-time winner of the Sambo World Cup.

**Anatoly T. Fomenko, Gleb V. Nosovskiy** Seventh volume of History: Fiction or Science series

# **Chronology 7**

Seventh volume of History: Fiction or Science series

## **Book 2 of Chronology 6**

**The Great Empire's legacy in Eurasia and America's history and culture**

# Chapter 13

## Jesus Christ was crucified on the outskirts of Czar-Grad

### 1.

#### MOUNT GOLGOTHA OF THE GOSPELS JERUSALEM IS MOUNT BEYKOZ IN ISTANBUL

In Chron2, Chapter 2, it has already been said that Christ was most likely crucified on the outskirts of Czar-Grad. In view of the importance of this fact, let us dwell on it in more detail.

According to the Gospels, Mount Golgotha, where Christ was crucified, was somewhere in Jerusalem or near it. When in the XVII-XVIII century, Jerusalem was mistakenly identified with the small Palestinian village of Al-Quds, they tried to “find” a suitable mountain here. However, the attempts were unsuccessful. Since what is offered to us today as the Gospels Calvary is a small hill, which, if desired, can be found almost anywhere.

Is there a place near Istanbul that could be identified with the Gospels Calvary? It turns out there is. According to our results, Mount Beykoz is the famous Gospel Golgotha. It is partially described in Chron2, Chapter 2. It is the highest mountain in the Upper Bosphorus called Beykoz. At the top is a giant symbolic tomb called “the tomb of Jesus.” In Turkish, Yûsâ Aleyhisselâmin kabri. Note that, in Turkish, the name of Jesus sounds “Yusha.” Figure 13.1 shows a general view of the structures at the top of Mount Beykoz. The diagram was drawn by T. N. Fomenko and A.T.

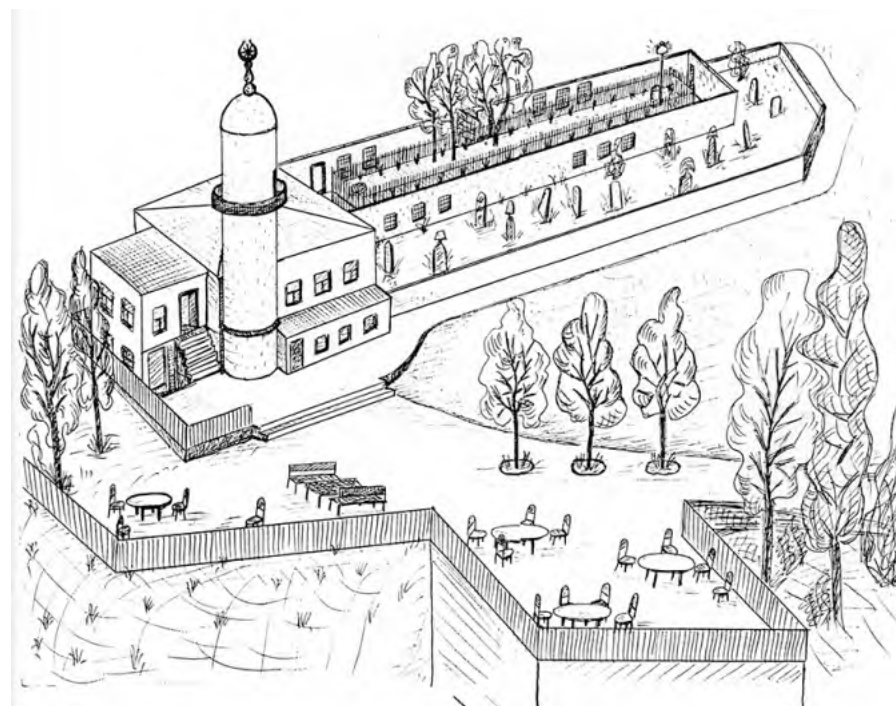


Fig. 13.1. A complex of structures on the top of Mount Beykoz near the Bosphorus, near Istanbul. Temple, minaret, and on the right, a space fenced off with a lattice and a double wall, called the “tomb” of Jesus (Yusha). A spear pole is visible next to the first stone, as well as the second stone. The plan was drawn by T. N. Fomenko during a visit to Mount Beykoz in October 1995.

Fomenko during a visit to this place in 1995. Since today the “tomb of Yusha-Jesus” is little known outside Turkey, we will briefly tell you about it.

To quote Djelal Essad again. He writes: “Following along the Asian coast of the Bosphorus, we reach a small pier called Syutludzhe, from where the path leads to the highest mountain of the Upper Bosphorus [to Golgotha?—Auth.]. At the top of this moun



Fig. 13.2. The symbolic grave of “Saint Jesus” on the top of Mount Beykoz in the suburbs of Istanbul. This “grave” is 17 meters long. According to our reconstruction, this is the place of the crucifixion of Jesus Christ. At the edge of the “grave” stands a tall pole with a disc at the top. The disc has a golden Arabic inscription. Photo by A.T. Fomenko, October 1995.

tain (180 meters above sea level) is the tomb of Jesus Navin (Yusha) ... All kinds of superstitions dating back to different times are associated with this gigantic grave, which is four meters long and half a meter wide. According to some, this was the bed of Hercules; according to others, the grave of Amik, who was killed by Polideukos [Pilate?—Auth.]. Muslims believe that this is the tomb of Joshua. Many sick people go there ... hoping in this way to receive healing from their ailments.

On this mountain you can see some Byzantine ruins, perhaps the remains of the church of St. Panteleimon, as well as ayazma (sacred source) ... In the Byzantine era this place was called ... the bed of Hercules ... At the foot of this mountain is the famous village of Beykoz, where the Argonauts stocked up on food and where King Amik was killed” ([240], pp. 76-77).

According to Djelal Essad, the grave of Jesus = Yusha was identified in some mediaeval versions as the bed of Hercules. The identification of Hercules with Jesus Christ was suggested by Arthur Drews and other specialists in the history of religion. They found that in some mediaeval and “antique” images Hercules is represented in the form of Christ and, conversely, Christ in the form of Hercules (q.v. in Chron1, 7:6.4). The fact that Hercules is one of the reflections of Christ is finally shown in our book Hercules.



Fig. 13.3. View of the symbolic grave of Yusha-Jesus from the inside. A large area is fenced off with a grid. Several tall trees grow inside. Video from October 1995.

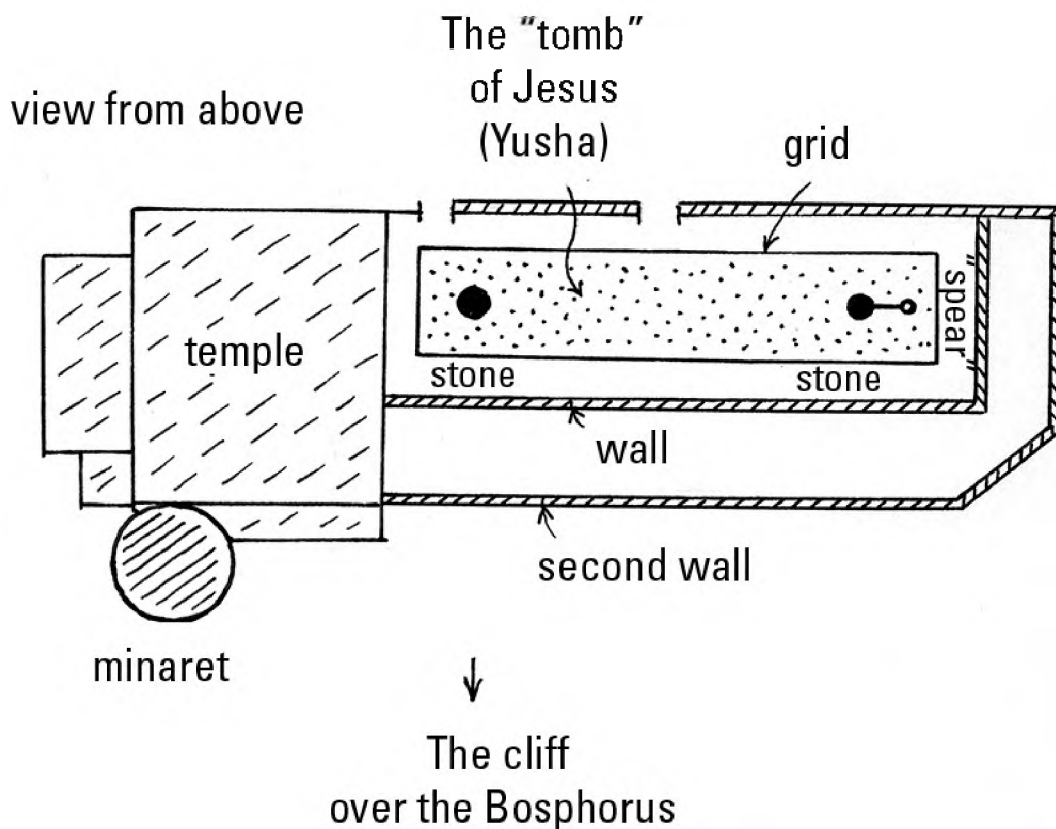
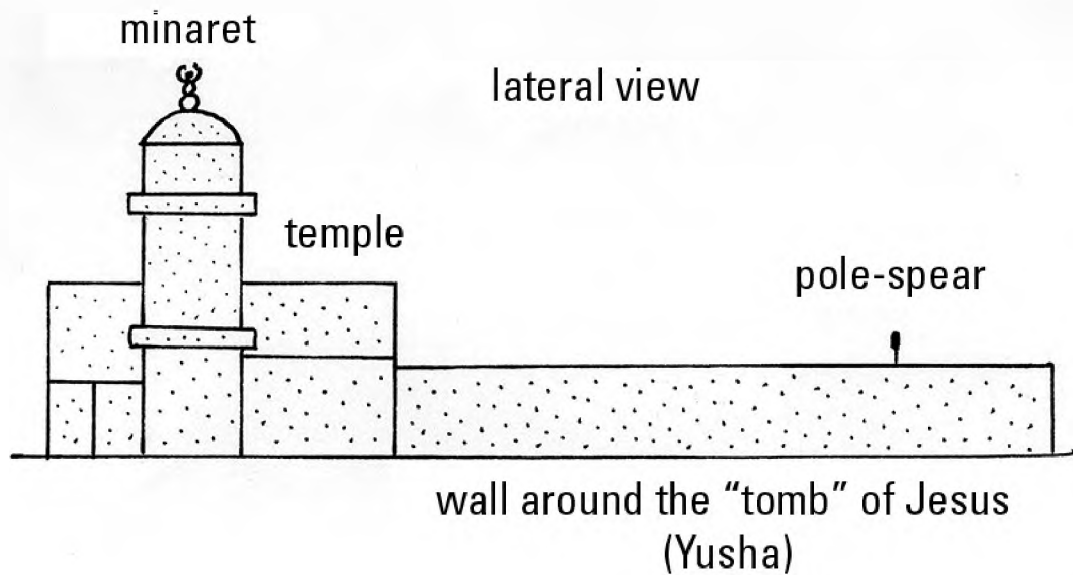


Fig. 13.4. Schematic view of the "tomb" of Jesus from the side and from above. One can see, in particular, two stones and a pole-spear stuck into the ground near the first stone. This "spear" appears to mark the site of Jesus' crucifixion. Here, next to the first stone, there was a cross. The second stone marks the place where the body of Christ was laid after being taken down from the cross. The plan was drawn up by T. N. Fomenko.





Fig. 13.5. A large stone on the “grave” of Yusha, probably marking the place of the crucifixion of Jesus Christ. A spear pole is stuck in the ground next to the stone. Photo of 2006.



Fig. 13.6. The second stone on the opposite side of Yusha’s “grave”, away from the spear-pole and the first stone. They probably marked the place where the body of Jesus was laid after being taken down from the cross. Video made by A.T. Fomenko in October 1995.

The huge “tomb” of Jesus on the Mount Beykoz still exists today. It is a place of worship. Locals call it the tomb of Saint Yusha, or Iusha. That is, Jesus. Today there is a flat rectangular earthen elevation 17 meters long and about 2 meters wide (q.v. in fig. 13.2). Surrounded by a high cast-iron grate. It is covered with an iron net so that numerous pilgrims do not touch the sacred ground inside the fence. A trellis surrounds an area of dense grass (q.v. in fig. 13.3). There are several tall trees inside the fence. At the opposite ends of the “grave” there are two round cylindrical stones resembling small millstones (q.v. in fig. 13.4, 13.5 and 13.6). In the center of one of them, at the top of the stone, you can see a quadrangular hole (q.v. in fig. 13.5). A crack is clearly visible on the second stone (q.v. in fig. 13.6 and 13.6a).



Fig. 13.7. The symbolic “tomb” of Saint Jesus on the top of Mount Beykoz, near Istanbul. The pole-spear with a disc at the top is clearly visible. Photo taken by G.V. Nosovsky in 1996.

The entire structure is surrounded by a high stone wall with two doors and several windows. Pilgrims enter one of the doors, walk around the “grave” and go out through the second door.

Let’s take the already familiar Pilgrimage of the Hegumen Daniel [928] with a description of the Gospels of Jerusalem. In a modern Russian translation, a fragment of the text reads like this: “The Crucifixion of the Lord is on the east side on a stone. It was higher than a spear. The stone was round, like a small hill. And in the middle of that stone, at the very top, a hole was carved about an elbow deep , and less than an inch wide in a circle (in the perimeter). There was erected the cross of the Lord. In the ground under that stone lies the head of the primordial Adam ... And that stone cracked upon the head of Adam ... The crack on that



Fig. 13.8. A high pole-spear, stuck in the ground near the first stone inside the “tomb of Jesus”, fenced off with a lattice. At the top of the spear-pole is a disc with an Arabic inscription, with a crescent and a star. Photo taken by T. N. Fomenko in 1995.



Fig. 13.9. An Ottoman crescent, a five-pointed star and an inscription in golden Arabic letters on the disk crowning the pole-spear on the symbolic tomb of "Saint Jesus" on Mount Beykoz. That is, at the Gospel Calvary, according to our reconstruction. From the video recording of A.T. Fomenko in 1995.

stone has survived to this day ... The cross of the Lord and that holy stone are surrounded by a wall ... The doors (in the wall) are two" ([928], p. 36). (See Church Slavonic quotation 209 in Annex 4.)

Daniel's description of the site of Christ's crucifixion perfectly matches what we see today on Mount Beykoz. Namely, a tall round stone, like a small hill, with a hole at the very top, in the center. This first stone stands right next to the spear pole (q.v. in fig. 13.5). On the second stone, located far from the pole, a crack is visible (q.v. in fig. 13.6). The very name of the monument is "tomb of Jesus." A wall around this shrine. Even the number of doors on the wall coincides - two. Next to the first stone, a high pole is stuck into the ground and tied to it (q.v. in fig. 13.7). At the top of the pole is a gold, or gilded, disc with Arabic inscription (q.v. in fig. 13.8 and 13.9). A pole, approximately the length of a spear, may symbolize the spear mentioned by Daniel. Which, as is known from the Gospels, was struck in the rib of Jesus on the cross. Thus, the first stone on Mount Beykoz most likely marks the Place of the crucifixion of Christ. It was here that the cross on which Jesus was crucified stood.

Apparently, a stone with a crack, lying today on the symbolic grave of Jesus = Yusha (q.v. in fig. 13.6), was laid here in memory of that original stone with a crack that was here in the XII century and about which Daniel spoke.

Daniel continues: "And from the crucifixion of the Lord to the removal there are five fathoms" ([928], p. 38). We look at the monument on Mount Beykoz. Indeed, at the other end of the "grave" lies a second stone, approximately the same diameter as the first, and approximately the same shape. It is located about 10-15 meters from the first stone, the higher one. There are no other stones inside the fenced area, measuring 17 meters by 2 meters. An approximate plan of Yusha's "grave" is shown in fig. 13.4. It is difficult to get rid of the impression that the second, smaller, stone marks the place of "being taken down from the cross," that is, where the body of Jesus was laid.

Most likely, the "place among the earth where Christ was crucified" described by Daniel ([928], p. 37), and the

“grave” of Saint Jesus = Yusha on the Mount Beykoz near Istanbul are the same.

Note that Daniel is not talking about the actual grave of Jesus but only about the “scene of action.”

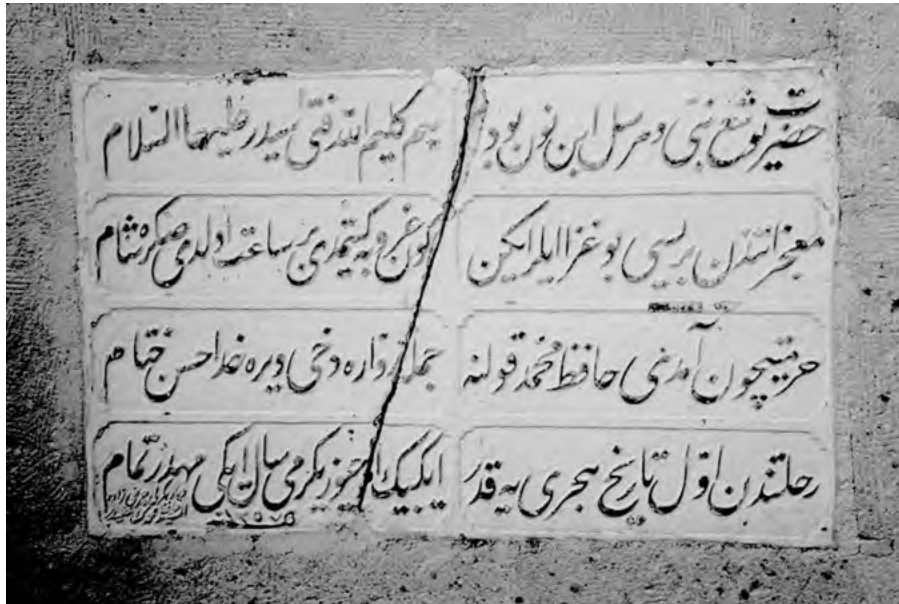


Fig. 13.10. Arabic inscription on the stone wall surrounding the “tomb” of Jesus (Yusha) on the top of Mount Beykoz. Photo of 1995.



Fig. 13.11. Another inscription on the wall surrounding the “tomb” of Jesus on the top of Mount Beykoz. Photo of 1995.



Fig. 13.12. General view of the “grave” of Jesus from the side of the cliff facing the Bosphorus. Photo of 1995.

That is what he calls it: crucifixion place. Thus, on the Mount Beykoz, by a miracle, a monument has been preserved, possibly in a rebuilt form, telling about the crucifixion of Jesus Christ here. This explains the exorbitantly large size of the “grave,” which clearly does not correspond to the size of the real grave. Everything falls into place. They enclosed the grating not on the burial of Jesus but on the holy place where He was crucified. Then the size of a plot of land of 17 meters by 2 meters is quite understandable. It was here that the Cross was erected, and here, a few meters from it, they laid the body of Jesus on the ground, taking it down from the Cross. These two holy places were marked with two large stones.

In fig.13.10 and fig.13.11 are the inscriptions at the entrance to the territory of the “tomb” of Jesus.



Fig. 13.13. View of the “grave” of Jesus from the side of the Bosphorus. Photo of 1996.



Fig. 13.14. General view from the top of Mount Beykoz, from the “tomb” of Jesus, on the Bosphorus and the central part of Istanbul located on the European coast. Mount Beykoz is located on the Asian coast of the Bosphorus. Photo of 1996.





Fig. 13.16. Tombstone on the grave of one of Jesus' relatives, located outside his "grave". All the graves of relatives are located on the side facing the Bosphorus. Photo taken by T. N. Fomenko in 1995.

Figure 13.12 shows a general view of the "tomb" of Jesus from the side of the cliff, that is, from the side of the

Bosphorus. At the top of the Mount Beykoz, i.e., the evangelical Golgotha, there is a platform, in the center of which there is another elevation, a hill. Where, in fact, the “tomb” of Jesus is located (q.v. in fig. 13.13). The hill is visible in fig. 13.12. Figure 13.14 is a general view from the top of the Mount Beykoz to the Bosphorus Strait and the central part of Istanbul, located on the opposite, European coast of the Bosphorus.

As for the famous Holy Sepulcher on the Mount Beykoz, most likely, today it is no longer there. Daniel describes this Coffin as a sarcophagus,” that is, “a small cave, carved out of stone.” Moreover, with small doors: “The doors are small” ([928], p. 34). This



Fig. 13.15. View of the “tomb” of Jesus on Mount Calvary = Mount Beykoz. A small cemetery adjoins the wall that encloses this place on both sides. Photo taken by G. V. Nosovskiy in 1996.

is either a sarcophagus or a small stone tomb where you can “climb on your knees” ([928], p. 34). According to Daniel and other mediaeval sources, the Holy Sepulcher stood in a special Church of the Resurrection. At present, a small building is really attached to the fence around the “grave” of Jesus = Yusha (q.v. in fig. 13.1 and 13.4). In addition, as Djelal Essad notes, there were ruins of some old Byzantine buildings in his time, “perhaps the remains of a church” church” 77). However, at present, no old Byzantine structures are visible on Beykoz. The question of the location of the Holy Sepulcher requires a separate study. It is probably in Egypt.



Figure 13.17. Interior view of the tomb-mausoleum of Kirkklar Sultan Türbesi at the foot of Mount Beykoz. A huge tomb, several meters long, entirely covered with green cloth. Photo of 1995.



Fig. 13.18. The huge "grave" of Saint Leblebiji Baba at the foot of Mount Beykoz. View from above. Photo of 1995.

Let's return to Daniel. He writes that below the place of the crucifixion of Jesus is the so-called "extreme place" ([928], p. 36). It should be noted that on the Mount Beykoz, from the "tomb" of Jesus = Yusha, we descend several steps and find ourselves on a flat area ending in a high precipice towards the Bosphorus (q.v. in fig. 13.4). Maybe

this is the “extreme place” mentioned by Daniel.

Around the huge “tomb” of Jesus = Yusha, in the immediate vicinity of it, there are the graves of his relatives, already of the usual size. This is a small cemetery adjacent to the outside of the wall (q.v. in fig. 13.15). Figure 13.16 shows a tombstone on the grave of one of Jesus’ relatives.

But that is not all. Not far from the grave of Saint



Fig. 13.20. “Tomb” of Saint Leblebiji Bab at the foot of Mount Beykoz. Before our eyes, the plaque with the inscription on the grave is being changed. Photo taken by T. N. Fomenko in 1995.



Fig. 13.19. An inscription on the “grave” of Saint Leblebiji Bab, at the foot of Mount Beykoz. Photo of 1995.

Yusha = Jesus, at the foot of Beykoz, there are three more huge graves about 7-8 meters long. One of them is the grave of Kırklar Sultan inside a kind of mausoleum (q.v. in fig. 13.17).

The other two huge tombs of the saints are located in the open air, at the foot of the Mount Beykoz. This is the tomb of Saint Leblebici Baba (Uzun Elviva Leblebici Baba) and the tomb of Saint Akbaba Sultan. Figures 13.18, 13.19, and 13.20, show the tomb of Saint Leblebiji Bab. By the way, we were here at the very moment when the ministers were replacing the plaque on the grave. The old inscription “Uzun Elviva Leblebici Baba Turbesi” was removed, and instead of it, a new one was attached to the wall, (q.v. in fig. 13.20 and 13.21). But these two inscriptions are by no means identical! For



Fig. 13.21. A new tablet with a new text on the “grave” of Saint Leblebiji Bab. In it, the name of the saint is spelled differently. Photo of 1995.

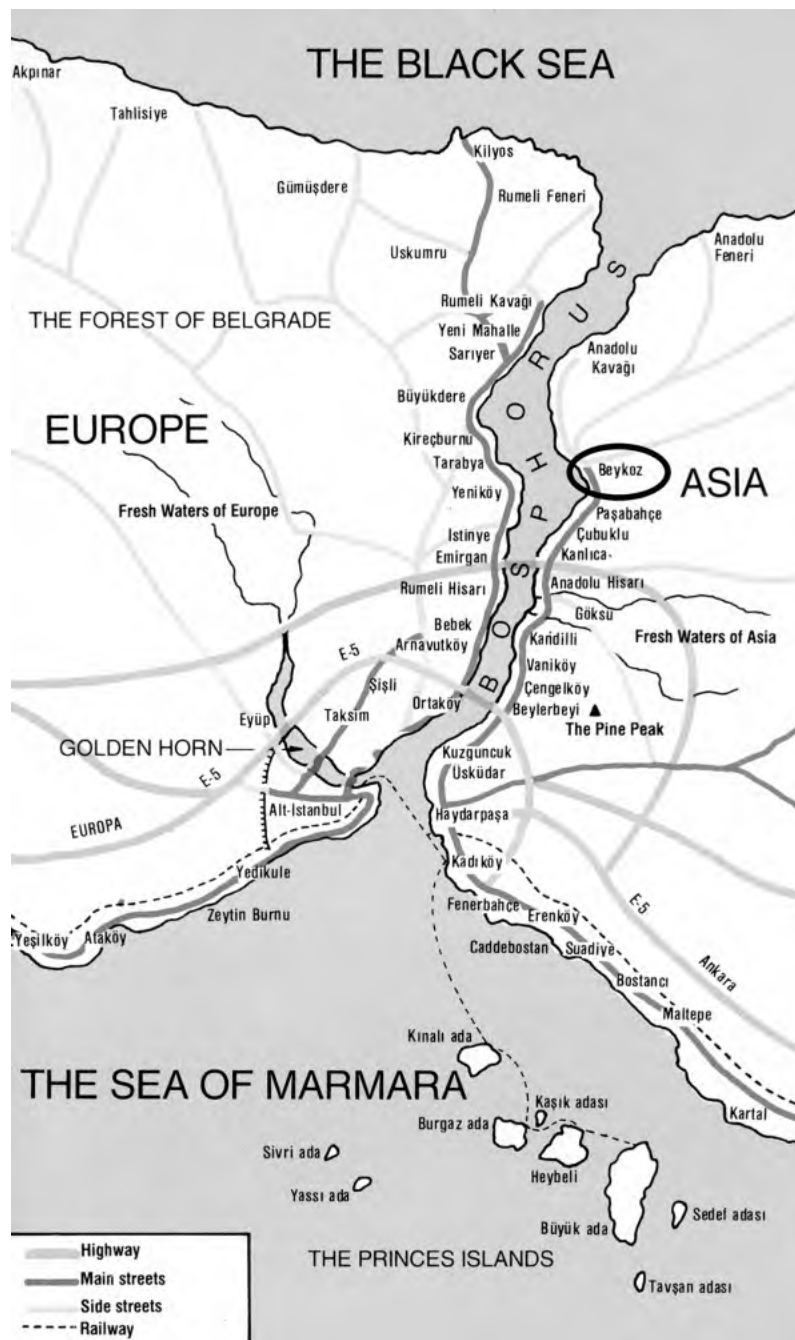


Fig. 13.22. The map of Istanbul, on which we circled Mount Beykoz, that is, the Gospel Calvary. Taken from [1464], p.107.

example, the new inscription does not mention Leblebici Baba at all. We see how today, right before our eyes, history is being changed and corrected for one reason or another.

It is fascinating that, in addition to the “grave” of Jesus and the three giant “graves” listed at the foot of the Mount Beykoz, on the other side of the Bosphorus, that is, on the European coast, there are supposedly five or six similar huge graves of saints. This was reported in 1995 by A.T. Fomenko by the residents of the village of Beykoz.

Are these “graves” not real or symbolic burials of the apostles of Jesus Christ? They are located around Mount Beykoz = Golgotha, at the top of which is the main “tomb,” that is, the place of Jesus’ crucifixion. Let us note, by

the way, that the burial places of many of Jesus' apostles are unknown in Scaligerian history.

For local Muslim legends about the holy Jesus = Yusha, see the book in the Old Turkish language [1181]. We could not find a book in English, or any other European language, that tells about this "grave."

For readers wishing to visit the gospel mountain Calvary = Beykoz, here is a map of Istanbul, where we have circled Beykoz and the surrounding area (q.v. in fig. 13.22). There is a good road from the center of Istanbul across the bridge.

## 2.

### **NEW JERUSALEM NEAR MOSCOW WAS BUILT IN THE XVII CENTURY, REPRODUCING, IN PARTICULAR, THE "TOMB OF JESUS" ON THE MOUNT BEYKOZ**

Let's start with a brief review of our reconstruction of the history of Jerusalem. The first Jerusalem = Holy City was Czar-Grad on the Bosphorus. Its history goes back to the distant XII century and is poorly known to us. Here in 1185, Christ was crucified. It is this Jerusalem that is described in the Gospels. On this basis, we call it the gospel Jerusalem, or the first Jerusalem.

Apparently, for a long time, Czar-Grad was considered the only center of worship for the entire Christian world of that time, that is, the Roman kingdom. Over time, the kingdom expanded, and, naturally, people from distant provinces could not always go to worship in Jerusalem on the Bosphorus. The natural idea arose to create "on the ground" the likeness of this sacred city. Most likely, it arose after Czar-Grad was captured in the XIII century or in the XV century. The captivity of the holy city was reflected in the pages of the Bible in several prophecies about the fall of Jerusalem. At the end of the XVI century, as we have seen, Jerusalem was being built in Moscow. Furthermore, a little earlier, Kazan was also called Jerusalem. As we have shown, the construction of the Moscow Kremlin is called in the Bible—in the books of Ezra and Nehemiah—"the restoration of Jerusalem."

After the Bible was printed in the XVII century, the construction of another Jerusalem began, namely, in modern Palestine. It was declared in the Scaligerian history "the only Jerusalem." Historians preferred to forget about the previous Jerusalem. This way, there are no unnecessary questions. However, not everything was forgotten.

A vivid example of the construction of Jerusalem in the XVII century, under Patriarch Nikon, on the Istra River near Moscow, survived. The example is instructive in that it shows how the "new Jerusalem" was built. Among which, we emphasize, is the even later Jerusalem, in modern Palestine.

"New Jerusalem" near Moscow, not far from Zvenigorod, was built as follows.

"New Jerusalem was founded in 1656 on the lands of the village of Voskresenskoye (another name is Safatovo). In the center of a vast territory, on a hill called Zion, a monastery was founded. Its surroundings, in accordance with the plan, also received Palestinian names: the hill to the east from the monastery they called Eleon, a small maiden monastery founded by Nikon—Vifania; to the north there were the Favor hill, the village of Mikulino, renamed into Preobrazhenskoye, and the village of Capernaum, formerly Zinovieva Pustosh (wasteland). The Istra River was renamed into Jordan. ... To implement the plan, a redevelopment of the area was carried out: the bank of Istra was cleared of forests, the monastery hill was poured and fortified. ... The central part of the hill was intended for the stone Resurrection Cathedral" ([555], p. 18-19).

Thus, as we see, all the main shrines of the gospel Jerusalem were reproduced "on the terrain."

New Jerusalem near Moscow was conceived on a grand scale. They built it without haste. However, after a few years, the situation changed, and the work was curtailed. According to the new decision, it was assigned the place of an ordinary monastery.

"The construction of the Resurrection church at the first stage was carried out rather slowly. By the end of 1666 it was only brought to the vaults. After the church council of 1666-1667 ... its construction stopped. ... New Jerusalem began to be created as an expression of the grandiose Church-State program, and the Church council determined for it the place of an ordinary church monastery. ... The Resurrection Monastery has a medium-sized estate that provides the life of the monastery's brethren, but not its construction" ([555], p. 22-23).

This shows that things could have turned out differently. If the original plan had not been canceled, and the construction of New Jerusalem had been brought to the end, and on the planned scale, it is possible that today Jerusalem would not be in modern Palestine but on the Istra River near Moscow. True, no one would have remembered, of course, that in the XVII century, the river was called Istra. Everyone would sincerely call it the

“Gospel River Jordan.” And numerous guidebooks would tell us with conviction about the centuries-old history of this Istrian-Jordanian Jerusalem. They would show “the very” Mount Zion that Moses once climbed. And if someone dared to publicly declare that the city of Capernaum in the XVII century was called the village of Zinoviev Wasteland, then such a person would be looked at with the same suspicion as they would today look at someone who tries to restore the old Arabic names in modern Palestine. For example, the Arabic name El-Quds of modern Jerusalem, the Arabic name of the village renamed “Biblical Jerichon,” etc.

Moreover, the editing of the Bible would have gone in a different, opposite direction. The later editors would not have destroyed the traces of snow, frost, and, in general, northern winter in the Bible. On the contrary, they would add about deep snow and severe crackling frosts. Furthermore, everything would look very convincing. Even much more convincing than in the modern “southern, Palestinian version.”

However, for some reason, the construction of Jerusalem on Istra was canceled. Moreover, only after that did they begin to call it New Jerusalem. Like, this is New, “not real” Jerusalem. Furthermore, in general, the whole grandiose plan is supposedly just a whim

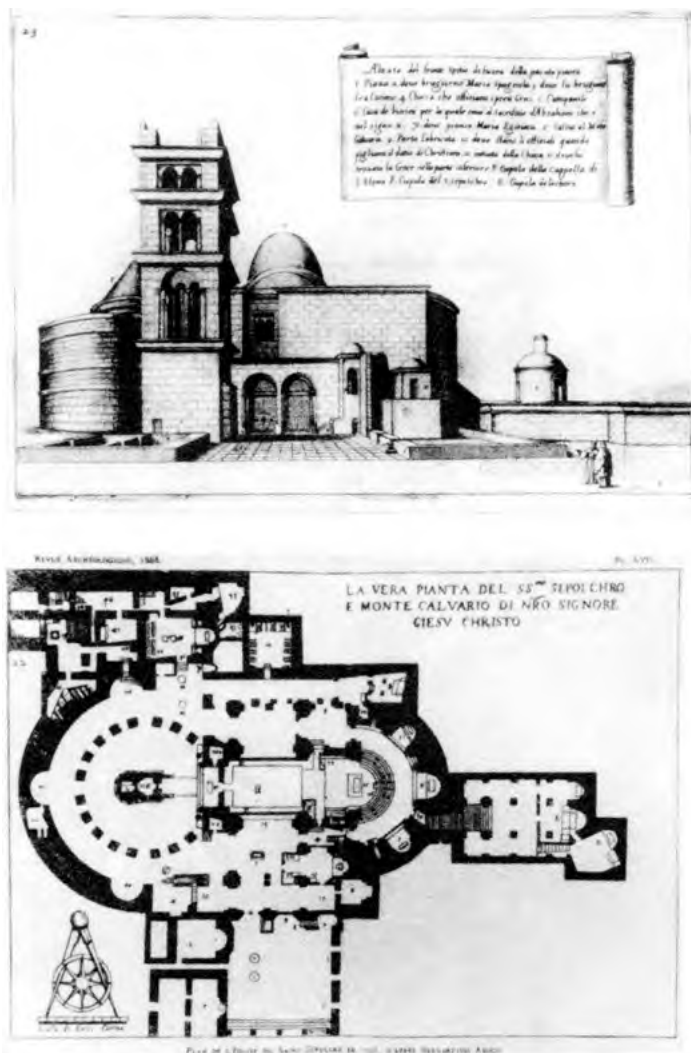


Fig. 13.23. A plan of the XVII century of the Church of the Holy Sepulcher in the Gospel Jerusalem. Florentine engraving. Taken from [555], insert between pp. 128–129.

of Patriarch Nikon. Better yet, the “real Jerusalem” is in a completely different place. Allegedly, in modern Palestine.

In fact, the construction of “real, ancient Jerusalem” was planned in Istra. They decided to take this loud name



forever from the Gospels Jerusalem, that is, from Czar-Grad.

Furthermore, they were looking for where to put the name on the map. Naturally, disputes and competition arose between different groups. Those who insisted on building Jerusalem near Moscow eventually lost. After that, the construction, of course, was curtailed and declared almost a misunderstanding. At least, something strange.

It is interesting to see what exactly Nikon built on the Istra-Jordan River. The main building was the



Fig. 13.24. View of the Resurrection Cathedral of the New Jerusalem Monastery near Moscow. Photo of the early XX century. Taken from [555], insert between pp. 128-129.

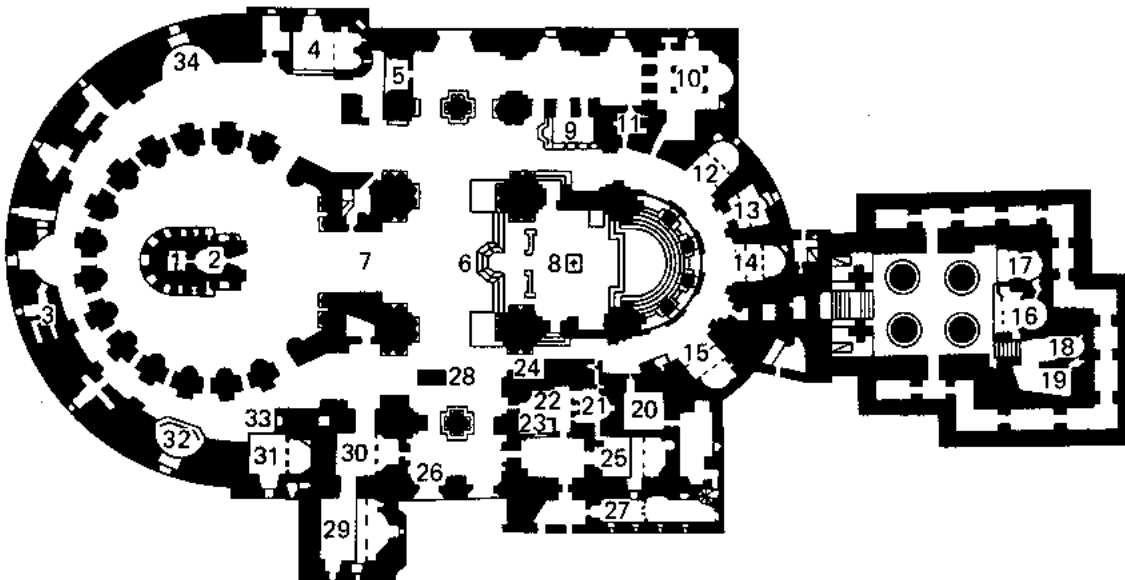


Fig. 13.25. Plan of the Resurrection Cathedral in New Jerusalem, near Moscow. Taken from [555], insert between

pp. 128–129.

Resurrection Cathedral or the Cathedral of the Holy Sepulcher. Today we are told that it was built on the exact model of the church of the Holy Sepulcher in supposedly Palestinian Jerusalem. Allegedly, a certain Arseny Sukhanov visited Jerusalem in 1653-1655, carefully measured the church of the Holy Sepulcher, and returned to Moscow with a detailed description. True, experts are forced to note that “probably at the disposal of Patriarch Nikon and his architects there were also engravings with plans and sections of this building, published in 1626 in Florence” ([555], p. 19).

So, in general, there was no need to travel to Palestine in 1653-1655. Moreover, as we have already said, even if Arseny Sukhanov had managed to get through, with many difficulties, into the then Turkish Palestine, he simply had nothing to measure there.

Question: where did the plan of the Jerusalem Church of the Holy Sepulcher (not to be confused with the Temple of Solomon!) come from? The plan was published in Florence in 1626, and attributed today by historians to the alleged XII century. It was a product of pure fantasy or reflected some kind of reality. In our opinion, it was based on a really existing structure on the Mount Beykoz. Of course, since the plan was removed, the buildings on Beykoz have somehow changed. And the plan could be overgrown with fantastic details. However, the general view of the buildings on the top of the Mount Beykoz is quite close to the Florentine plan and to what came out of it for Nikon, on the Istra River. Of course, the scale of Nikon’s buildings is much larger than the ones of Beykoz. Nevertheless, Nikon’s architects quite accurately reproduced the very unusual structure of the monument on Beykoz.

The structure is as follows (q.v. in fig. 13.1 and 13.4). To the main shrine, that is, to the walled “tomb” of Jesus = Yusha, a building is attached. Next to it is a bell tower or a minaret. When viewed from the side, the picture is as follows: a relatively low building, a wall around the “tomb” of Jesus, then a higher building. A minaret is on the side. By the way, today, there is no roof over the “tomb” of Jesus. A wall simply surrounds the “tomb.”

Nevertheless, it is possible that once there was a roof. In any case, Daniel’s description of the Jerusalem church of the Holy Sepulcher (which we propose to identify with the monument on the Mount Beykoz) mentions a roof. Daniel says:

“A wall surrounds the crucifixion of the Lord and that holy stone. Above the crucifix is created an intricate vault, wonderfully decorated with mosaics” ([928], p. 37).

We look at the plan of the church of the Holy Sepulcher in Jerusalem, published in Florence in the XVII century, which Nikon used (q.v. in fig. 13.23). We see a very similar design. Also, a rectangular building protruding above the surface of the earth, an underground church, and then a higher building adjacent to it. The bell tower is on the side. Moreover, it stands on the same side as the minaret on Beykoz. The plan of the buildings on Beykoz is repeated almost exactly.

Let’s turn, finally, to the plan of the church of the Holy Sepulcher (Resurrection) in New Jerusalem of Nikon (q.v. in fig. 13.24 and 13.25). Again we see almost the same thing. A rectangular church recessed into the ground, the roof of which is above the ground at the level of human height, that is, not high. A tall church is attached to it. There is a bell tower on the side. Again, at exactly the same place where there is a minaret on the Mount Beykoz and a bell tower on the Florentine plan.

Apparently, all three plans are basically the same. According to our reconstruction, they all go back to the same original—the sacred buildings on the Mount Beykoz.

# Chapter 14

## **Conquest of America in the XV century by the armies of Russia-Horde and Ottomania = Atamania. The ordinary Bible and the Bible of Mormons. Christopher Columbus as biblical Patriarch Noah**

### **1.**

#### **OUR RECONSTRUCTION AND INTRODUCTORY REMARKS**

The biblical Book of Genesis has a dramatic story about the worldwide flood. Here is the gist of it in a nutshell. God saw that people on Earth had deteriorated and decided to punish them, destroying almost all of humanity. God warned righteous Noah about the impending catastrophe and invited him to make a large ship-ark, climb on it with his relatives, and take animals with him. Then the flood began, the waters rose, the mountains sank under the water, “and the ark floated on the surface of the waters” (Genesis 7:18). After a while, the water subsided, and “the tops of the mountains appeared” (Genesis 8:5). Noah’s Ark landed on the shore. Noah and his kin left the ship, settled and spread over the new Earth, and multiplied on it (Genesis 9:7).

Figure 14.1 shows an engraving from Hartmann Schedel’s World Chronicle, allegedly 1493, depicting the construction of Noah’s Ark. We see a sizeable mediaeval ship.

We have shown that the Bible is a mediaeval book, primarily created in the epoch of the XV-XVI century and edited even up to the middle of the XVII century. It reflected on many important events.

Among the events of the XV-XVI century, there is one about which incredibly vivid memories have been preserved. We are referring to the voyage of Columbus, who is believed to have crossed the Atlantic Ocean for the first time. However, it does not matter whether he was the first European or someone had done it a little bit earlier. It is essential that the crossing of the Atlantic probably took place in the XV century, the era of great geographical discoveries. The event made a strong impression on contemporaries. After all, for the first time, Columbus—or someone else a little earlier—crossed not just the Mediterranean Sea or some small body of water but a huge Ocean. It is a qualitatively new leap forward in navigation. Before that, they usually sailed along the coast—the so-called



date of the discovery of America)” ([797], p. 603).

It was reflected in the Bible as a famous story about the “worldwide flood.” At first glance, this thought is unexpected. The Book of Genesis seems to be talking about something completely different. The story is believed to be about some incredible flood that engulfed the entire Earth or most of the inhabited world. Perhaps. Probably, the voyage of Columbus (or another

Fig. 14.4. Map of America, made by Gabriel



Fig. 14.5. Fragment of a 1616 map of America with the name NOVA Granada. Taken from [1459], sheet LI, map 235.



Fig. 14.6. Fragment of the same map with the names “Gallitia Nova” and “Nova Hispania.”

discoverer shortly before him) was reflected in the Bible as “Noah’s voyage across the ocean.” But it is possible that some of the details of the biblical story of the flood also carry memories of Columbus’s voyage to America in the XV century. Recall that the book of Genesis, like other old texts that have come down to us, is a layered chronicle and can combine various events that took place at different times in one story.

Today it is believed that the story of the Flood (Genesis 6-8) is told in many countries. Of course, there are floods in different places. Nevertheless, researchers of folklore, for example, James George Frazer in his famous book *Folklore in the Old Testament* ([1920]), have repeatedly noted that in many cases, the local “legends about the Flood” recorded in the XIX-XX centuries are just a retelling of the biblical story brought to these places by Christian missionaries. As a result, biblical legends were assimilated “locally” as stories about supposedly local events and then passed off as “ancient memories” of these people.

Why can we assume that Columbus’s voyage across the Ocean was included in the biblical story of the flood? Let us start with some preliminary considerations.

The name of the biblical hero is Noah, which probably means “new.” We have already talked about this in previous books. It is the “ancient” Greek name Aeneas. Of course, several cities in the Old World bore the name New: New Rome, Naples, etc. However, the entire American continent was called the New World. Perhaps this was reflected in the Bible: the name New was given to the sailor who was the first to reach the New Continent.

It is known that in the Middle Ages, there were legends that America was discovered and inhabited by the tribes of Israel, who arrived there by sea. This is in the spirit of the biblical description: the patriarch Noah swims across some huge ocean, and his descendants populate the New Earth, the New World.

The Bible tells of the “flood” and that the people

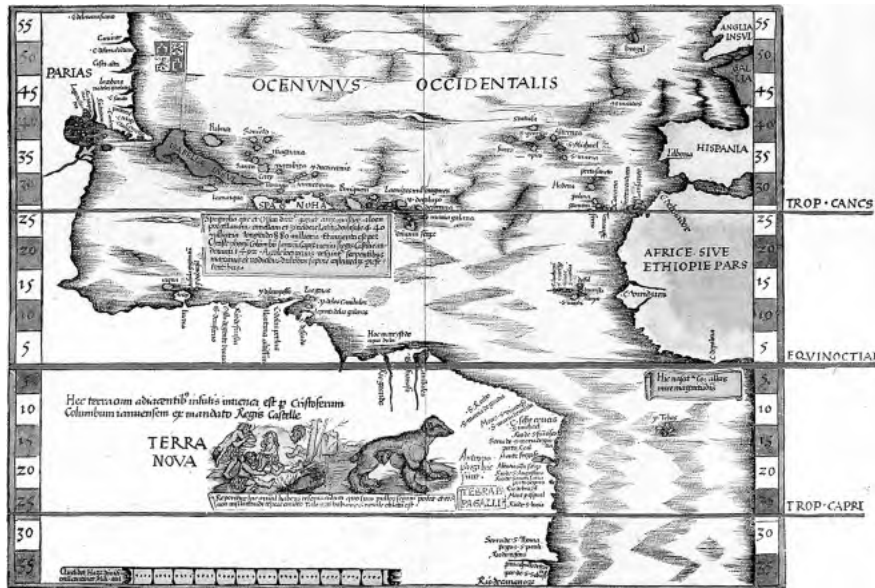


Fig. 14.7-14.8. Map of Martin Waldseemüller, allegedly made in 1522. America is called here “New Land”—“Terra Nova.” Taken from [1160], p. 75.



Fig. 14.9. An allegedly 1594 engraving depicting Columbus as a crusader crossing the ocean. Columbus, fully armed, stands under the banner depicting Jesus Christ. Taken from [1160], p. 66.

left by Noah on the “old earth” (Old World?) allegedly drowned (Genesis 7). It is possible that the impressions of the first seafarers are reflected here. Going into the open ocean, they saw that the receding coast and the mountains on it seemed to sink into the water. The water “rises” above them. When the ship goes to sea, the coast visually moves away because of the sphericity of the earth, and the mountains seem to sink. The sailors themselves, of course, understood the phenomenon’s essence as a consequence of the ship’s removal from the coast. However, the chroniclers and poets who listened to the sailors could create a poetic image of “the land drowning in the ocean.”

On the other hand, here in the Bible, it is said that at the end of the flood, mountains rose out of the water (Genesis 8:5). Probably, the appearance of mountains from beyond the horizon on the distant shore at the end of the voyage is probably poeticized here. When the ship approaches the coast, the mountains appear, visually grow and, as it were, rise out of the water. This is precisely the picture the Bible describes: the flood ends, the water leaves, flows down, and the mountains are exposed more and more as if rising.



Such distortions could arise due to the late authors' misunderstanding of the scanty old records and diaries of sailors of the XV century. They could have written something like: "We sailed through the great waters and saw that the mountains first sank into the sea, and then rose from the sea." The biblical author decided that a great flood, a deluge, was described here.

As shown in Chron2, Chapter 7, for a completely different reason, the biblical Noah and the "antique" hero Aeneas are reflections of real characters from the XIII-XVI centuries. By the way, the names Noah and Aeneas are close. One more remark. The Ark is Arca in Latin, Arche in German, Arche in French, Arka in Polish. Moreover, the famous ship of the "antique" Aeneas was called "Ar g o," practically identical to the word Arca or Ark. "Ancient" Greek Argonauts got their name, probably, from Ark-Nav, that is, New Ark, that is, Noah's Ark, the ship of Noah.

Columbus is known to have set sail on caravels. Maybe the term "caravella" comes from the word "ark" ("arc"). By merging the words "a r k," read backwards (it gives "kar"/ "car") and "bellum" (Latin for "war"). That is, the Military Ark—Kar-Bella. Note, by the way, that "caravella" and the Russian "korabl" ("ship") sound and mean practically the same. After all, "V" often turns into "B," and vice versa. The relationship of these words is also recognized by philologists, although they see the reason in something else [955], v. 1, p. 428).

Thus, the "caravella," i.e., "w ar s hi p," is the "War Ark." In Spanish, the discoverer of America was called Cristobal Colón ([797], p. 603). The thought arises that this is not a name in a sense accepted today, but a nickname, like Crusader Colonist. Historians note that the name Cristobal comes from the word Christ, or Christian, or Crusader, and the word "colon" means colony, colonist, colonization ([1223]). It is appropriate to recall the origin of the name of the German city of Cologne—precisely from the word "colonia," (q.v. in Chron6, 3:8.4). Today, we simply do not know this person's real name. Only a nickname has come down to us—Crusader Colonist. That is a person who, under the banner of Christ, discovered a new continent and began its colonization. It is as a crusader that Columbus is depicted in an old engraving allegedly of 1594 (q.v. in fig. 14.9).

Let us move on to a detailed analysis.

## 2.

### **BIBLICAL "FLOOD" AS THE DEATH OF FORMER HUMANITY. EXPECTATION FOR THE "END OF THE WORLD" IN THE LATE XV CENTURY**

The Book of Genesis connects the "Flood" with the death of the former humanity. The question is, are there not in the known to us (from other sources) history of the XV-century events that were reflected as a voyage on "great waters" and "the end of the world"? Yes, there is.

At the end of the XV century—exactly at the time when Columbus set sail across the Ocean—all of Western Europe was waiting for the end of the world. This is exactly the 7000th year after the era "from Adam," when, according to the prophecies, the end of the world was expected. For example, in the study about Columbus [1223], the entire second chapter is devoted to describing this unique phenomenon in the life of Europe. It is called "The End of the World Is Close." We will not go into a discussion of why exactly at this time such emotions gripped Europe. Now it is only important for us that the researchers of the history of Columbus directly emphasize an important circumstance that clarifies much in the discovery of the New World = America. Let us repeat that Columbus went out into the ocean in the background of the dark expectations for the end of the world. This phenomenon in the life of Western Europe is considered unique in its scope and tension. To give the reader a concrete idea of how this was expressed, we will give a brief overview following the book [1223].

The fears began with several terrible plague epidemics throughout Europe in the XIV century. We have already discussed epidemics in Chron6, 4:4. It is believed that this is why the "cult of death" flourished in Western Europe at the end of the XV century. Special schools arose where they taught the art of dying. In city squares and cathedrals, performances on the theme of death were regularly given. They depicted bloody corpses, skeletons, emaciated bodies devoured by worms, torture, etc. ([1223], p. 28-29).

In Western European art of the XV century, the expectation of the end of the world was reflected in numerous paintings from the cycle "Triumph of Death," "Dance of Death," etc. At this time, Albrecht Dürer created his famous work "Dance of Death." Numerous images, united under the general name "Dance of Death," can be found on frescoes, engravings, mosaics, stained-glass windows of temples, on tombstones "from London to Naples"

([1223], p. 29).

The historian Johan Huizinga wrote about the events of the late XV century: “No other era at the end of the Middle Ages is characterized by such tension in expectation of death” (cit. acc. to [1223], p. 29). Kirkpatrick Sale emphasizes: “The end of the world: this idea was taken quite seriously in Europe at the end of the fifteenth century—and ... not as a metaphor or metaphysical idea, but as a real terrifying prediction” ([1223], p. 29).



Fig. 14.10. Albrecht Dürer's "Four Horsemen of the Apocalypse" (allegedly 1498). Taken from [1232], engraving 8.

The German historian Egon Friedell noted the mood of the late XV century: “A general sense of expectation of the end of the world ... dominates the entire era” (cit. acc. to [1223], p. 29).

Interesting are the words of Josef Grünpeck, the official historian of Emperor Frederick III of Habsburg: “When you realize the corruption of the entire Christian world ... you understand that the end of the world is near. And the waters of the flood will crash on the whole Christian world” (cit. acc. to [1223], p. 29-30). Here we have both the flood and the expectation of the doom of the world, i.e., exactly the same image that rises from the pages of the biblical Book of Genesis, which was probably written at that time, or at least substantially revised. The authors of the Book Genesis, quite in the spirit of their time, that is, of the late XV century, described a flood that would destroy all humankind.

And it is in this atmosphere of tense expectation of the end of the world that Columbus sets off on a journey across the ocean. In 1492, as is believed. It is not surprising that in the biblical Book of Genesis, being created at this time, his voyage was intertwined with the expectation of the end of the world “caused by great flood.”

Moreover, it was at this time, in 1486, that the biblical Apocalypse was written (q.v. in Chron1, Chapter 3). As a reflection of the panic expectation of the end of the world. Talking about the voyage of Columbus, historians note that it was then, at the end of the XV century, that the ideas of the biblical Apocalypse “revived” ([1223], p. 30). This is in good agreement with the new chronology, according to which the voyage of Columbus, and the expectation of the end of the world, and the fear of the “flood,” and the appearance of the Apocalypse, are events of the same era, the end of the XV century. Figure 14.10 shows an engraving by Albrecht Dürer, allegedly of 1498. A famous symbol of the Apocalypse—four horsemen sowing death and destruction.

So, although the biblical story about the flood is very stingy, we can indicate the era in which there are the main

points of this legend: the death of humankind as a punishment for its sins, the great “flood,” the patriarch Noah, sailing along with his fellow tribesmen on some great waters. This is the end of the XV century, the era of the voyage of Columbus.

It is difficult to add anything to the above basing on the Synodal Bible. But it turns out that there is independent evidence that our reconstruction is wellfounded. These amazing facts are preserved in the Mormon Bible, or more precisely, the Book of Mormon. Let us move on to it.

### **3. THE BIBLE OF MORMONS**

Mormons are a well-known religious movement of American origin. In addition to the regular Bible, they honor—equally or more—the so-called Book of Mormon. This voluminous book is similar in style to the regular Bible. Many hotels in the United States have a Mormon Bible in every room.

Its full title is The Book of Mormon: Another Testament of Jesus Christ. Subtitle: “An Account Written by the Hand of Mormon upon Plates Taken From the Plates of Nephi.” The Book of Mormon comprises the following fifteen main parts or divisions, known, with one exception, as books:

- The First Book of Nephi,
- The Second Book of Nephi,
- The Book of Jacob,
- The Book of Enos,
- The Book of Jarom,
- The Book of Omni,
- The Words of Mormon,
- The Book of Mosiah,
- The Book of Alma,
- The Book of Helaman,
- The Third Book of Nephi,
- The Fourth Book of Nephi,
- The Book of Mormon,
- The Book of Ether,
- The Book of Moroni.

We are using the edition [397] of the Book of Mormon. We will call it not the Book of Mormon but the Bible of Mormons so that there is no confusion between the individual books-chapters that make it up (one of them is also called “The Book of Mormon”) and the name of the book as a whole.

It is believed that “The chronicles of the Book of Mormon describe the period from 600 B.C. to 421 A.D.” ([397], Introduction). That is, they belong to ancient times and partially overlap with the Scaligerian era of the creation of the ordinary Bible. However, the history of the Mormon Bible and its manuscripts can be traced from our time only to the beginning of the XIX century, when Joseph Smith, Jr., received it, as Mormons believe, as a result of divine revelation. In 1823, Joseph Smith was “honored with a Divine Apparition of the utmost importance.” He was told “about a hidden book written on gold plates and containing the history of the former inhabitants of that Continent (America) and the source of their origin” ([397], Introduction).

Joseph Smith discovered these plates in 1827 and copied the Chronicle from them, translating it into English. In 1830, the Mormon Bible was published. Attached to the first edition of the Book of Mormon were the Testimonies of Three Witnesses and of Eight Witnesses, who claimed to have “seen the scriptures engraved on the plates.” The following is reported: the plates had “the appearance of gold; ... we did handle [the leaves] with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship” ([397], Introduction). In the text of the Mormon Bible itself, these leaves are called “plates of brass.” The history of the Mormon Bible before the early XIX century is not reported in [397].

Mormons claim that their Bible is a genuine ancient document. Many are skeptical about this since, until the XIX century, it was outside the field of vision of biblical scholarship. By analyzing the Mormon Bible, see below, we

find that the Mormons are right here. As we will show, this text could not have been invented in the XIX century. If it were so, then the historical information included in the book would have been taken from the Scaligerian textbooks of that time. However, it turns out that this is not the case. Many places in the Bible of Mormons do not fit at all in the Scaligerian version of history. On the other hand, they agree well with the new chronology.

The Mormon Bible appears to be a variant of the Bible, but it differs significantly from the standard European version. Classical biblical events and characters are repeatedly mentioned in the Mormon Bible, but the nature of the presentation is completely different. In addition, the bulk of the Mormon Bible deals with events not recorded in the regular Bible. It is not for nothing that the Mormon tradition claims that the Book of Mormon describes events related to the history of the American continent. At the same time, she tells a lot about the past of the Mormons before their resettlement to America. These sections of the book resonate with the regular Bible. The current chronology of the events described in the Mormon Bible is from 600 B.C. until 421 A.D., and is entirely based on the Scaligerian chronology. Therefore, it is not independent and, most likely, is incorrect. It is to be expected that this book tells about the real events of the XII-XVII centuries A.D. That is, the era reflected in the ordinary Bible. However, when reading the Mormon Bible, there is a strong impression that in those cases when some events fell into the field of view of both the ordinary Bible and the Mormon Bible, the authors of the latter described them from a significantly different angle of view, and to a significant extent independently of the European versions of the Bible.

The Mormon Bible mentions many events known to us both from the canonical Pentateuch of Moses and the canonical biblical prophecies. For example, the exodus from Egypt, the conquest of the promised land, about the kings of Judah, about Assyria and the kings of Assyria, about the destruction of Jerusalem, about the Babylonian captivity, etc. In the second part of the Mormon Bible, there are quite a few parallels with the canonical New Testament.

We get the opportunity to look at the history of the XII-XVII centuries from a different point of view. It is to be expected that the Mormon Bible will shed additional light on both American history and the history of mediaeval Europe. After all, if the Bible of Mormons is mainly associated with America, then it is possible that it has undergone less editorial revision and cleaning than the canonical European Bible known to us. And, as we will see, the assumption is justified.

It is believed that the Mormon Bible, as a historical source, cannot compete with the ordinary Bible since it was allegedly written much later. For this reason, the historical record in the Mormon Bible has received much less attention. But, as we begin to understand, the European Bible was also created not so long ago, namely, in the XII-XVII centuries. Consequently, from a chronological point of view, both the ordinary Bible and the Bible of Mormons are very close. The eras of their final revisions are likely much closer to each other than it is believed. They differ by no more than one to one and a half centuries. If the Mormon Bible was finally edited in the XVII-XIX centuries, then the ordinary Bible, as we have shown, in the XVI-XVII centuries. Against this backdrop, the significance of the Mormon Bible as a historical document increases dramatically.

#### **4.**

#### **UNDER THE LEADERSHIP OF THE GREAT LEADER NEPHI, HIS PEOPLE WENT TO THE CONQUEST OF THE PROMISED LAND**

Nephi is one of the main characters in the Mormon Bible. In English translation, his name is translated as Nephi, and in Russian—as Neviy. In particular, he is credited with the authorship of as many as four books of the Mormon Bible, namely, the 1st, 2nd, 3rd, and 4th of Books of Nephi. The name Nephi, or Neviy, is practically identical to the name Noah, or the word “n e w.” On the other hand, it is close to the name Navin. Let us also recall the word “nef ” (“nave”), meaning “s hi p.” A part of the basilica is also called “n av e .” This is what the Encyclopedic Dictionary says: “Nef (ship), French nef, from the Latin navis—ship” ([797], p. 880). Nef and Nephi are obviously the same word. We will henceforth spell the name Nephi as Neviy.

The Mormon Bible begins with an account of the imminent destruction of Jerusalem. At the same time, Nephi and his relatives live in the land of Jerusalem. God warns them about the imminent destruction of Jerusalem, that many of its inhabitants will be taken away into captivity to Babylon (1 Nephi 1:4, 13). Nephi is about to leave these lands and embark on a journey to conquer the Promised Land (1 Nephi 7:13). As we already know, the capture of the Gospels’ Jerusalem, that is, Czar-Grad, dates back to 1453. Apparently, the Book of Nephi begins its story in about

the middle of the XV century. Moreover, according to our results, the conquest of the promised land is an event of the XIV-XVI century, the Ottoman = Ataman conquest of Western Europe.

The beginning of the First Book of Nephi details the search for “the plates of brass” that tell the people’s history. Finally, the brass plates were found with the help of the God of Israel. “And he beheld that they did contain the five a books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents; and also a a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah; and also the prophecies of the holy prophets ... And they [the ancestors of Nephi.—Auth.] were also led out of captivity and out of the land of Egypt ... It was wisdom in the Lord that we should carry them [chronicles on brass plates.—Auth.] with us, as we journeyed in the wilderness towards the land of promise” (1 Nephi 5:11-15, 22).

Since the exodus from Egypt is already mentioned here, the Book of Nephi dates back to no earlier than the XIV century. By the way, Nephi reports that he is writing his Chronicle, that is, the sequel of the previous one, “in the language of my father, which consists of the learning of the Jews and the language of the Egyptians” (1 Nephi 1:2). Let us recall that, according to the new chronology, Egypt of the Pentateuch of Moses is the Russia-Horde of the XIV-XV century.

Then Nephi and some of his people leave the land of Jerusalem and set out to conquer the Promised Land: “... We should be led with one accord into the land of promise, unto the fulfilling of the word of the Lord, that we should be scattered upon all the face of the earth” (1 Nephi 10:13). Recall that, according to the usual Bible, the conquest of the Promised Land was started by Moses and continued by Jesus Navin, whose name is very close to the name Neviy. Thus, the Bible of Mormons tells about the movement in the XIV-XV century of one of the Ottoman = Ataman armies in Western Europe. These people are called Nephites, after their leader Nephi, or Nephi-Noah.

## **5.**

### **A COMPASS WAS USED IN THE CONQUEST OF THE PROMISED LAND**

Before beginning the campaign in the Promised Land, God hands the father of Nevius-Noah a device that the Mormon Bible describes as follows: “A round ball of curious workmanship; and it was of fine brass. And within the ball were two spindles; and the one pointed the way whither we should go into the wilderness. ... And we did go forth again in the wilderness, following the same direction, keeping in the most fertile parts of the wilderness.”

The Mormon Bible has a lot of attention and admiration for this amazing arrowed ball. “I, Nephi, beheld



Fig. 14.11. A modern depiction of Nephi's sailing across the great waters to America. Allegedly in the VI century B.C. In Nephi's hand is a ball that "shows the way." Illustration from the Book of Mormon ([397]). The artist should have also depicted a globe of 1492 A.D. here.

the pointers which were in the ball, that they did work according to the faith and diligence and heed which we did give unto them" (1 Nephi 16:28). Moreover, not everyone could handle this wonderful ball. When, for example, the rebels attacked Nephi-Noah and tied him up, the device stopped working. This is how it was: "After they had bound me insomuch that I could not move, the compass [!—Auth.], which had been prepared of the Lord, did cease to work" (1 Nephi 18:12). "After they had freed me, behold, I took the compass, and it did work whither I desired it" (1 Nephi 18:21). And further: "And I, Nephi, had also brought the records which were engraven upon the plates of brass; and also the ball, or compass, which was prepared for my father by the hand of the Lord ..." (2 Nephi 5:12).

The compass is also mentioned in the Book of Mosiah: "... The ball, or director, which led our fathers through the wilderness, which was prepared by the hand of the Lord that thereby they might be led, every one according to the heed and diligence which they gave unto him" (Mosiah 1:16).

So, the ball with arrows is directly called "compass" here. As noted in the commentaries at the end of the Mormon Bible, the compass was also called Liahona. The book of Alma says the following: "And now, my son, I have somewhat to say concerning the thing which our fathers call a ball, or director—or our fathers called it Liahona, which is, being interpreted, a compass; and the Lord prepared it. ... It was prepared to show unto our fathers the course which they should travel in the wilderness. ... God could cause that those spindles should point the way they should go, behold, it was done; therefore they had this miracle, and also many other miracles wrought by the power of God, day by day. ... As our fathers were slothful to give heed to this compass ... they did not prosper. ... It was [easy] for our fathers to give heed to this compass, which would point unto them a straight course to the promised land" (Alma 37:38-40, 43-44).

This compass in the form of an “arrowed ball” is even featured in two paintings illustrating the modern edition of the Mormon Bible. The first of them depicts the beginning of the journey, and the second—sailing across the ocean. The leader holds in his hands an “arrowed ball” (q.v. in fig. 14.11).

The very fact that the conquest of the Promised Land, it turns out, took place with a compass in hand clearly indicates that the events date back to the era of the XIV-XVI centuries. Thus, the Mormon Bible has happily preserved for us fragments of the original picture, which perfectly correspond to our reconstruction. In addition, it can be seen that the Mormon Bible has undergone significantly less biased editorial revision than the European Bibles. Apparently, the remoteness of America from Europe affected this. As we now understand, from the European Bibles all references to the compass in the era of Moses and Joshua were carefully cleaned out.

Like the regular Bible, the Mormon Bible talks about the wanderings of the people of Nephi-Noah in the wilderness. But one should not think that we are talking about a lifeless sandy or rocky desert in the modern sense of the word. We have already said that, most likely, the word “desert” meant sparsely populated places. From the word “empty”—few people. Or there is a confusion between the words dessert = sweet, and desert = wilderness (q.v. in Chron6, 4:19). Moving through the then sparsely populated countries of Southern and Western Europe, the army was afraid to consume the meat of local cattle, fearing infection.

Furthermore, it ate mainly only southern fruits and vegetables. Instead of meat, they received only one “sweet dessert,” “third course,” for lunch. For the warriors who came out of Russia-Horde, such unusual food caused discontent. At the end of the campaign across Europe, the ban on eating meat “in the desert” was probably softened. They began to eat meat again, but the word “desert” remained.

Before the start of the voyage, the people of NephiNoah, it turns out, prepared “much fruits and meat from the wilderness” (1 Nephi 18:6). A desert where there is a lot of fruit and a lot of meat is not a desert at all in the modern sense of the word. Direct confirmation of the idea of the primary meaning of the word “desert” is found in the Bible of Mormons. And elsewhere in the Mormon Bible clearly states: “We did live upon raw meat in the wilderness, our women did give plenty of milk to suck for their children, and were strong, yea, even like unto the men” (1 Nephi 17:2). according to the faith and diligence which we gave unto it” (1 Nephi 16:29). What does it mean? How could a ball with inscriptions “point the way”? And why did the writings change “from time to time”? And why did the text replenish and change depending on people’s diligence?

The answer is simple. A ball described here is a globe. At the end of the XV century, they began to depict the lands discovered by that time on the globes. Globes are, of course, covered with inscriptions—the names of countries, lands, rivers, etc. Moreover, in the era of great geographical discoveries, this picture changed rapidly as a result of the discovery of new lands and the refinement of the outlines of the continents. That is, indeed, as it is said in the Bible of Mormons, according to the diligence of seafarers and cartographers.

It becomes clear “what the second arrow was doing.” Apparently, there were two subjects in the ancient original of the Mormon Bible. About the globe and the compass. The globe has its own arrow—where to go or sail. Furthermore, the second arrow is the actual compass.

The meaning of the following phrase in the Bible of Mormons, where the globe is first mentioned, becomes clear. “... he beheld upon the ground a round ball of curious workmanship” (1 Nephi 16:10). Probably, in the ancient original there was something like: “He beheld the earth in the form of a ball of curious workmanship.” That is, a globe depicting the Earth in

## **6. APART FROM THE COMPASS, NEPHI-NOAH HAD A GLOBE**

The “ball with arrows” described in the Mormon Bible does not at first glance look like a compass. “Arrow” is understandable. But what does a ball have to do with it? And why are there two arrows on it? One of them is said to have “pointed the way whither we should go into the wildernes” (1 Nephi 16:10). But nothing is said about the other. The arrows (“pointers”) on the ball are reported to be strange. They are covered with some text. “And there was also written upon them a new writing, which was plain to be read, which did give us a understanding concerning the ways of the Lord; and it was written and changed from time to time,



Fig. 14.12. The oldest surviving European globe is the Martin Behaim's globe, allegedly dated to 1492. That is, exactly the year of the first voyage of Columbus. Taken from [1160], p. 63.



Fig. 14.13. Image of the Old World on Martin Behaim's globe. Taken from [1009], p. 24.





Fig. 14.14. Fragment of the central part of the Mediterranean on the Behaim's globe of the late XV century. It is clear that the European cartographers of this era still had a poor idea of even the outlines of Italy! That is, the geographical area in the center of Europe, traveled far and wide. Taken from [1009], p. 24.

the form of a ball. But the translator (Joseph Smith or someone earlier), no longer understanding the true meaning of the old text, translated it as “globe upon the ground ...”

From this, it can be seen that the Mormon Bible is based on some really ancient original of the XV-XVII century, which was not invented in the XIX century, when it was translated into English. The translator sincerely tried to delve into the old text, but he did not always succeed.

The question is, when did travelers and sailors first use the globe? We have already talked about the compass. Naturally, not before they realized that the Earth is round. And when did you realize it? It is believed that in the era of the XV-XVI centuries. It is striking that the oldest remaining globus in Europe is dated to the end of the XV century. And not just to the end of the XV century, but to 1492, precisely the year of Columbus's first voyage across the Atlantic. This is the globe of Martin Behaim ([1160], p. 63) (q.v. in fig. 14.12 and 14.13). By the way, pay attention to how imperfect geographical knowledge was at the end of the XV century. Even the outlines of Italy on the Behaim's globe are still very far from reality (q.v. in fig. 14.14). And this is the very center of the Mediterranean, where navigation was very active.

Behaim's globe is naturally all covered with text, as the Bible of Mormons says about it. America is not on it yet. Although in its place in the ocean a certain large island is depicted. The Behaim's globe truly reflected the most recent geographical discoveries. For example, the results of the journey of Bartolomeu Dias (1488) are already marked on it—the Cape of Good Hope, that is, the southern tip of Africa. The diameter of the globe is 51 centimeters. Globes of this size at that time could well be taken with them on an expedition. And since 1492 is exactly the year of the successful voyage of Columbus, such a dating of the first surviving European globe may mean that it was in this year that the globe became famous as a device that brought sailors to America. And surely this globe was kept for a long time. Of course, we are not claiming that Behaim's globe of 1492 is the very same globe of Columbus. But it could well have been modeled on the famous—and most likely lost—Columbus globe.

7.

**THE BIBLICAL WARRIORS OF NEPHI-NOAH WERE ARMED WITH STEEL CROSSBOWS**

It turns out that the Nephites had bows of steel: “I, Nephi, went forth to slay food, behold, I did break my bow, which was made of fine steel” (1 Nephi 16:18). The steel bow is well known in the history of weaponry. This is a crossbow. A formidable and silent weapon

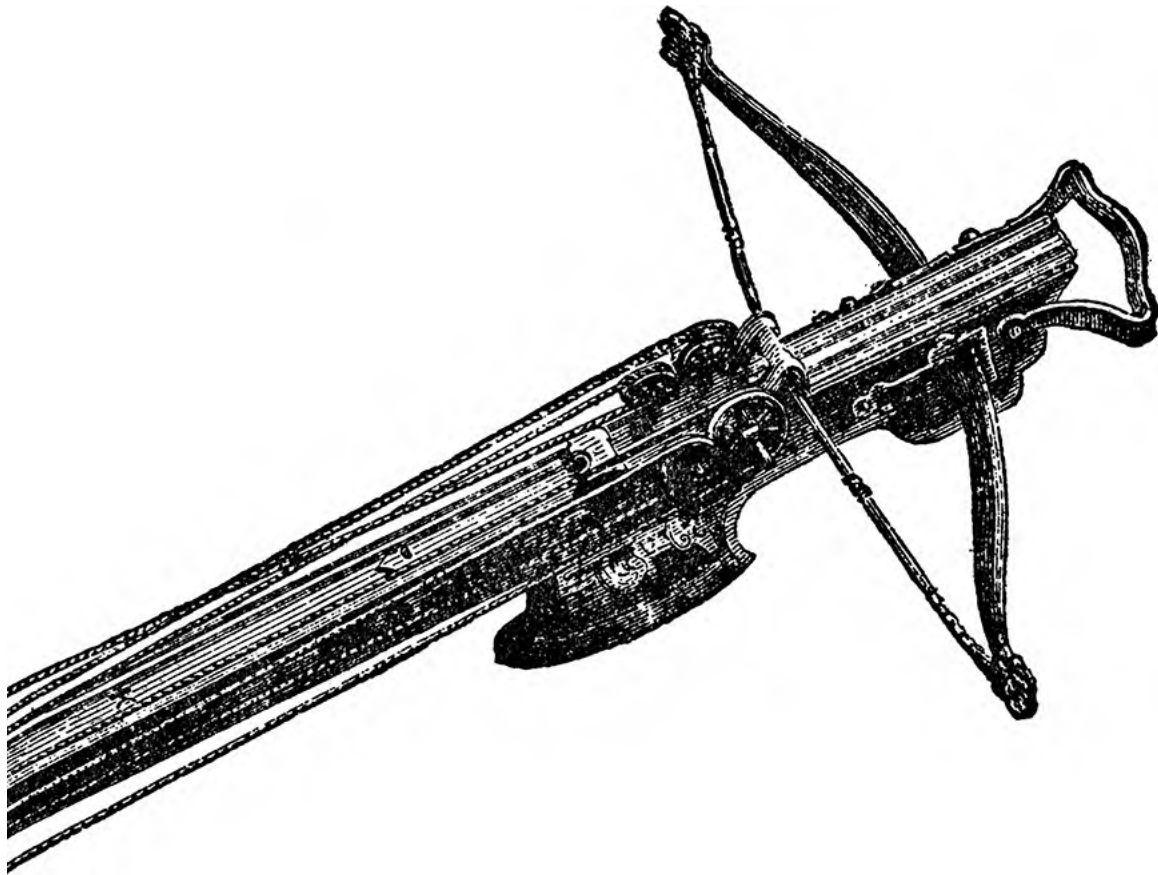
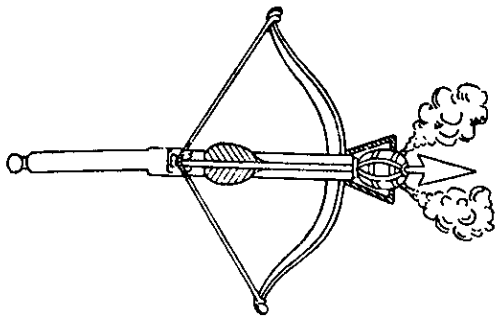


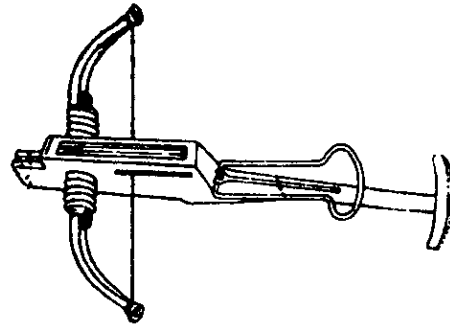
Fig. 14.15. Crossbow, which was in service with the Spanish conquistadors of the XV-XVI century during the conquest of America. Taken from the modern edition of the book of the conquistador Bernal Díaz del Castillo [1031], p. 51.



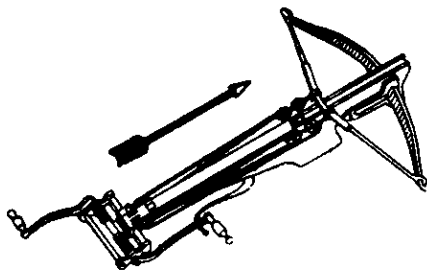
Fig. 14.16. Light Russian crossbow of the XVII century. Collection of the Zvenigorod Museum. Taken from [422], p. 56.



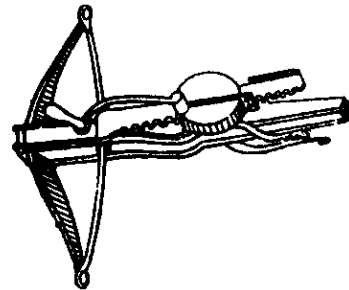
Fire-setting arrow crossbow



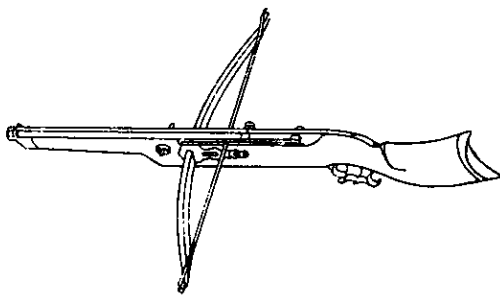
Chinese 15-arrow magazine crossbow



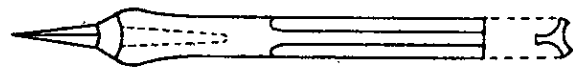
Crossbow with a pulley



Crossbow with a gear bow-drawing mechanism



Spring arquebus (arrow- and bullet-shooting)



Crossbow arrow "bolt"



Arab rifle-cannon "modfa"

Fig. 14.17. Mediaeval crossbows. An ancient Arab cannon is also shown. This table appears in the chapter "The Age of the Mongols" of the Harper Encyclopedia of Military History. Taken from [264], book 1, p. 681.

that strikes at a long distance. But it appeared only in the Middle Ages. The Encyclopedic Dictionary reports: "Crossbow ... a throwing weapon in European countries in the Middle Ages: A steel bow, fixed on a wooden machine (bed); the string was pulled by a collar" ([797], p. 72).

Consequently, the biblical warriors of Nephi-Noah, armed with crossbows, are mediaeval warriors. Note that the Spanish conquistadors of the XV-XVI century did have heavy steel crossbows. For a picture of a crossbow from that era, see fig. 14.15. An old Russian crossbow is shown in fig. 14.16. For various types of mediaeval crossbows, see fig. 14.17.

It is significant that the image of a mediaeval crossbow, it turns out, is also featured in some Hebrew Bibles. For example, the famous Jewish mediaeval manuscript The Sarajevo Haggadah, allegedly dated to the XIV or XV century ([1456], p. 21). This comparatively



Figs. 14.18-14.19. Illustration from a mediaeval Jewish manuscript The Sarajevo Haggadah, allegedly of the XIV century. The “ancient” Old Testament character Esau returns from the hunt, holding a mediaeval crossbow on his shoulder. Taken from [1456], sheet 10, and also p. 28.

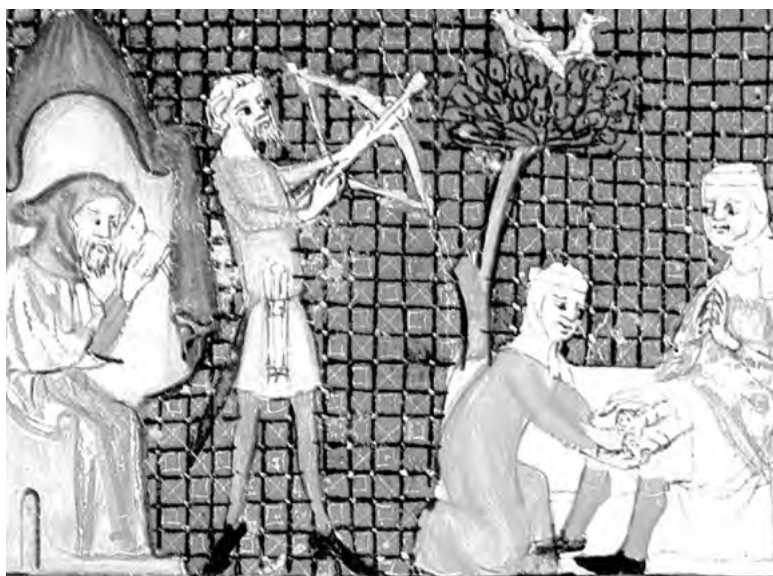


Fig. 14.20. Illustration from a mediaeval Jewish manuscript The Sarajevo Haggadah, allegedly of the XIV century. The Old Testament character Esau on the hunt, shoots at birds with a crossbow. Taken from [1456], sheet 9, and also p. 27.

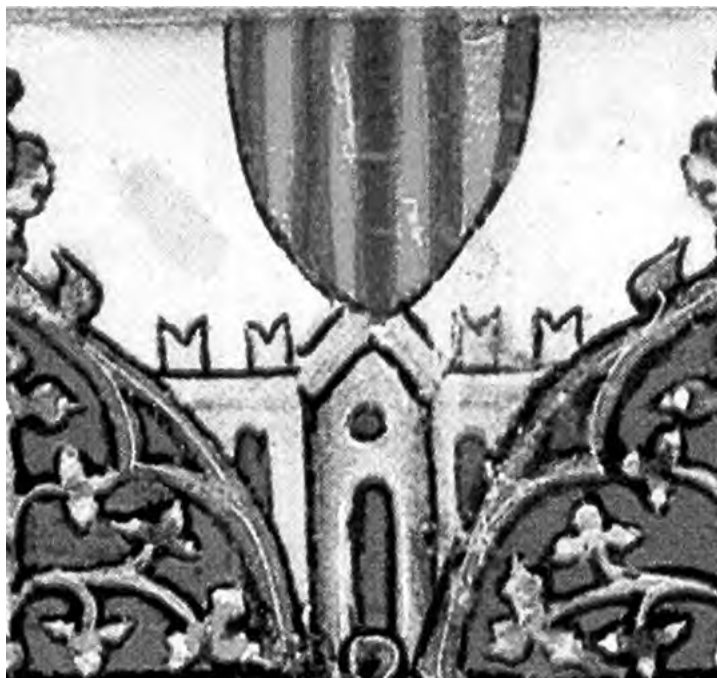
# THE SARAJEVO HAGGADAH



Figs. 14.21-14.22. The Cathar banner, or the

Cathar coat of arms, on the title page of the mediaeval Jewish manuscript The Sarajevo Haggadah, allegedly of the XIV century. Taken from

[1456].



short text appears to be one of the first short versions of the future Old Testament. It is believed to have been created in Spain. Figure 14.18 depicts an Old Testament scene of Esau's return from the hunt (Genesis 27:30). We see on the shoulder of the "ancient" biblical Esau a typical mediaeval crossbow (q.v. in fig. 14.19). Figure 14.20 shows him in action—Esau shoots at the birds in the tree. In addition, as a modern commentator notes, the biblical Esau is dressed in clothes worn by "French and Spanish hunters of the Middle Ages" ([1456], p. 27).

This antique miniature is no exception. Almost all other drawings in the Haggadah manuscript also represent "ancient" biblical characters as mediaeval people. They are dressed in mediaeval clothes, wearing mediaeval royal crowns, etc. It is also worth noting that the Cathari flag depicted as the coat of arms of the Cathars is placed on the title page of the Hebrew manuscript (q.v. in fig. 14.21 and 14.22). We talk about the mediaeval Cathars in Chroh6, 9:7.

## 8.

### **REGULAR BIBLE: NOAH BUILT AN ARK FOR SAILING. MORMON BIBLE: NEPHI BUILT A**

#### **SHIP TO SAIL ACROSS THE OCEAN**

The Bible of Mormons goes on to say that, having traveled a long way, the people of Nephi-Noah came to the shore of some huge sea. The story of subsequent events is one of the central ones in the entire Bible of Mormons. Two large chapters of the First Book of Nephi (1 Nephi 17-18) describe the voyage by ship through the "great waters." And then, throughout the Bible of Mormons, its authors often recall with admiration this major event in the life of the people of Nephi-Noah, which left an indelible mark on their history. For example, this voyage is again described in the Book of Ether.

The Mormon Bible does not speak of the flood and destruction of mankind, but directly and unequivocally indicates that it is a real crossing of the real ocean. People go to the seashore, build a ship, swim across the ocean and land on the other side. However, such a difference in the details of the descriptions is explained by the fact that the European Bible paid more attention to European events. Of course, the Atlantic crossing and the conquest of America were major events and, as we can see, were reflected in the pages of the European Book of Genesis, but the details of the voyage were omitted.

Since we are now beginning to understand what the Mormon Bible is about, we need to take a closer look at it. After all, we have found a happily surviving story about the events of the distant past—a rather dark XV century.

This is how all this is described in the Mormon Bible: “And we did come to the land which we called Bountiful, because of its much fruit and also wild honey; ... And we beheld the sea, which we called Irreantum, which, being interpreted, is many waters. ... We did pitch our tents by the seashore ... We were exceedingly rejoiced when we came to the seashore; ... After I, Nephi, had been in the land of Bountiful for the space of many days, the voice of the Lord came unto me, saying: ... Thou shalt construct a ship, after the manner which I shall show thee, that I may carry thy people across these waters” (1 Nephi 17:5-8). Further, the Mormon Bible tells how God pointed out Nephi-Noah where to find ore for smelting metal and making the necessary tools.

By the way, the name Irreantum, meaning, as the Bible of Mormons says, “many waters,” could come from the merger of the words “rona” = flow, current, water (q.v. in Chron5), and “d o m .” That is, the “house of water,” “house of the current,” or “receptacle of the current” (Rona + House = Irreantum).

So, the construction of the ship began.

However, not everyone in the army agreed with the intention of Nephi-Noah to cross the great waters: “When my brethren saw that I was about to build a ship, they began to murmur against me, saying: Our brother is a fool, for he thinketh that he can build a ship; yea, and he also thinketh that he can cross these great waters. ... And thus my brethren did complain against me, and were desirous that they might not labor, for they did not believe that I could build a ship; neither would they believe that I was instructed of the Lord. ... They did rejoice over me, saying: We knew that ye could not construct a ship, for we knew that ye were lacking in judgment; wherefore, thou canst not accomplish so great a work” (1 Nephi 17:17-19).

Then Nephi-Noah turned to his brothers and reminded them of the exodus from Egypt and of Moses, who led the people, and God always supported them. Nephi’s brothers were ashamed and began working with him on the ship’s construction. “And the Lord did show me from time to time after what manner I should work the timbers of the ship” (1 Nephi 18:1). At the same time, it is emphasized that, since the sailing is going to be unusual—through the “great waters,” then the ship must be built in a special way, which ships did not do before. This once again indicates that this is not just about sailing across a river or some small sea—which, I suppose, the people of Nephi were accustomed to—but across some huge ocean. The very emotional tension and the details the Mormon Bible tells about the crossing of the “great waters” indicate that this kind of voyage was apparently carried out for the first time. It is clear that the scale of the enterprise is very significant. The attempts of a part of the people of Nephi to avoid sailing are also becoming understandable. For a simple reason—it was dangerous. After all, it was not about crossing the river but about some kind of voyage into the unknown. Not everyone is ready for this.

Finally, the ship is built. The people of Nephi-Noah are preparing to go out into the ocean. Warriors with steel crossbows rise on board the Ark = Noah’s Caravel. The Ark has a compass. Maybe even a few compasses. In the cabin of the Captain Admiral, there is a globe ball.

## 9.

### **REGULAR BIBLE: NOAH’S SAILING IN THE GREAT WATERS. MORMON BIBLE: NEPHI’S SAILING ACROSS THE GREAT OCEAN**

The Mormon Bible says: “After I [Nephi] had finished the ship, according to the word of the Lord, my brethren beheld that it was good, and that the workmanship thereof was exceedingly fine; wherefore, they did humble themselves again before the Lord. ... And ... on the morrow, after we had prepared all things, much fruits and meat from the wilderness [i.e., this is not a desert at all in the modern sense of the word.—Auth.], ... all our loading and our seeds, and whatsoever thing we had brought with us, ... we did all go down into the ship, with our wives and our children, ... and were driven forth before the wind towards the promised land” (1 Nephi, 18:4-8).

Then a mutiny breaks out on the ship of Nephi-Noah. By the way, just as during the voyage of Columbus, which we will talk about later.

“And after we had been driven forth before the wind for the space of many days, behold, my brethren and the sons of Ishmael and also their wives began to make themselves merry ... and to speak with much rudeness. ... And I, Nephi, began to fear exceedingly lest the Lord should be angry with us, and ... that we should be swallowed up in the depths of the sea; ... but behold they were angry with me. ... And Laman and Lemuel did take me and bind me with cords, and they did treat me with much harshness. ...

And it came to pass that after they had bound me ... the compass, which had been prepared of the Lord, did cease to work. Wherefore, they knew not whither they should steer the ship, insomuch that there arose a great storm, yea, a



great and terrible tempest, and we were driven back upon the waters for the space of three days; and they began to be frightened exceedingly lest they should be drowned in the sea. ...

And on the fourth day, which we had been driven back, the tempest began to be exceedingly sore. And it came to pass that we were about to be swallowed up in the depths of the sea. ... My brethren began to see that the judgments of God were upon them, and that they must perish ... wherefore, they came unto me, and loosened the bands which were upon my wrists, and behold they had swollen exceedingly; and also mine ankles were much swollen, and great was the soreness thereof. ... When they saw that they were about to be swallowed up in the depths of the sea they repented of the thing which they had done, insomuch that they freed me. ...

I took the compass, and it did work whither I desired it. And it came to pass that I prayed unto the Lord; and after I had prayed the winds did cease, and the storm did cease, and there was a great calm. And ... I, Nephi, did guide the ship, that we sailed again towards the promised land. And after we had sailed for the space of many days we did arrive at the promised land; and we went forth upon the land, and did pitch our tents; and we did call it the promised land.

And we did begin to till the earth, and we began to plant seeds; yea, we did put all our seeds into the earth, which we had brought from the land of Jerusalem. And they did grow exceedingly; wherefore, we were blessed in abundance” (1 Nephi 18:9-15, 21-24).

What is described here? On the one hand, this is similar to the description of the voyage of Noah and his relatives in the Ark through the great waters, well known to us from the canon book of Genesis. On the other hand, the Mormon Bible commentators have long argued—and in plain text!—that the discovery of America is “predicted” here. For example, in the subtitle of 1 Nephi, Chapter 13, even the Mormon Bible explicitly states, “The history of America is foretold.” Moreover, we see no grounds for objection here. Indeed, it is difficult to disagree that it is about the first, or one of the first voyages across the Atlantic Ocean. Furthermore, it may very well be that this is the voyage of Columbus at the end of the XV century.

Of course, modern commentators of the Mormon Bible speak of a prediction of the discovery of America, of “foreshadowing.” And this is understandable. Despite the clarity of the whole picture, they cannot directly say that the discovery of America in the XV century is described here. Chained by an erroneous chronology, they are forced to postpone the described events to the deep antiquity of allegedly 592-590 B.C. (q.v. in 1 Nephi, commentary on Chapters 16-18). But the Scaligerian chronology needs to be corrected here and placed in the XV century A.D. The shift of the dates upwards will be approximately 2100 years.

Then, probably, the people who moved to the new continent began to live their own lives and partially separated from their former homeland, including in a religious sense. The concept of gentiles emerged. The Mormon Bible, in another place, says the following: “And I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren. ... And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; ... and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land” (1 Nephi 13:10, 13:12).

Perhaps it is talking about further sea expeditions across the Atlantic. It is known that since the end of the XV century, a stream of immigrants went to America from Europe. Columbus himself sailed to America several times.

The Mormon Bible continues: “And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters” (1 Nephi 13:13).

This could be the end of the analysis of the history of Nephi-Noah. But it turns out that the Bible of Mormons once again returns to this great event and redescribes it, but in slightly different terms, in the Book of Ether. This book is the penultimate book of the Mormon Bible. Thus, the story of sailing through the great waters is told twice there—at the beginning and at the end. This shows how much importance was attached to this event.

When we open the Book of Ether, we discover something even more interesting than what we have been talking about. We will move on to this.

## 10.

### THE BOOK OF ETHER ON THE SAILING THROUGH THE OCEAN AND THE SETTLEMENT OF

## **AMERICA BY THE TROOPS OF THE HORDE**

### **10.1. Jared and Jared's brother**

The Book of Ether, as says its subtitle, is “the record of the Jaredites, taken from the twenty-four plates found by the people of Limhi in the days of King Mosiah.” The introduction says that “The plates of Ether, containing the story of Jared, were abridged by Moroni, who, having added his personal notes, combined this chronicle with the general story under the title ‘The Book of Ether.’ ” It is possible that the abridged version misses many important pieces of evidence. Nevertheless, what remains is enough to understand what the chronicle is about.

The great prophet Ether and his brother, constantly referred to in the Mormon Bible as the brother of Ether, together with their people, leave Babylon, wander for a long time in the desert, come to the shore of the great sea, build a ship, go out on it to the ocean, arrive in the promised land and settle it. Most likely, this is a repeated story about the voyage of Nephi-Noah, or a story about some other, subsequent or previous, expedition of the XV century across the Atlantic from Europe to America. Or—across the Pacific Ocean from Asia to America. The formerly Russian Alaska in the north of America may be a trace of this conquest-settlement. This is probably a small remnant of the Horde territory in North America.

The name Jared itself is practically identical to the word Horde. Since we are constantly talking about two brothers—Jared and the brother of Jared,—it is most likely that they mean Russia-Horde and its “brother” Ottomania = Atamania. This corresponds to our reconstruction, according to which the conquest of the promised land in the XIV-XVI centuries was a joint military operation of Russia-Horde and Ottomania = Atamania. The name Jared is also familiar to us from the text of the regular European Bible. We also identified it with the Horde (q.v. in Chron5).

By the way, the name Ether, or Eter, or TR without vowels, might also mean Tatars or Turks.

Let us see how the Book of Ether presents the story of Jared-Horde. Moroni narrates it. He notes that part of the Jaredites = Horde was then destroyed. Perhaps this is a reflection of the later wars in America, when most of the initial settlers (from the Horde) were exterminated. It is said, “And now I, Moroni, proceed to give an account of those ancient inhabitants who were destroyed by the hand of the Lord upon the face of this north country [North America?—Auth.]. And I take mine account from the twenty and four plates which were found by the people of Limhi, which is called the Book of Ether. ... But behold, I give not the full account, but a part of the account I give, from the tower down until they were destroyed. ... He that wrote this record was Ether, and he was a descendant of Coriantor” (Ether 1:1-2, 1:5-6).

Maybe Coriantor is CYR-AN-TOR, that is, Czar = Cyrus the Tatar? Or what is meant here is the Muslim Koran, the book of the Law (Koran-Torah)?

Among the ancestors of Ether was someone called Heth (Ether 1:25-26), that is, a Goth, or Cossack (we talked about it in Chron5). The tower here refers to the Tower of Babel (Ether 1:33).

tower, at the time the Lord confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered. And the brother of Jared being a large and mighty man, and a man highly favored of the Lord, Jared, his brother, said unto him: Cry unto the Lord, that he will not confound us that we may not understand our words. ... And the Lord had compassion upon Jared; therefore he did not confound the language of Jared; ... and the Lord had compassion upon their friends and their families also, that they were not confounded” (Ether 1:33-37).

It is clearly stated here that both brothers understood each other's language, and moreover, the friends walking with them also understood their language and each other's languages. This is in good agreement with our reconstruction, according to which both the Great = “Mongol” conquest of the XIV century and the Ottoman = Ataman conquest of the XV-XVI century were predominantly Slavic, and different Slavic peoples at that time understood each other's language well. Only later did some of these languages diverge.

Then the Lord said to Jared = the Horde and the brother of Jared: “And I will meet thee and will go before thee into a land which is choice above all the lands of the earth. ... And there shall be none greater than the nation which I will raise up unto me of thy seed, upon all the face of the earth” (Ether 1:42-43).

### **10.3. Journey of Jared-the Horde through the “desert.” Dezeret bees, stinging snakes, and the brass snake of Moses. Muskets and cannons**

### **10.2. The exodus of Jared-the Horde from Babylon and the dispersion of peoples**

Further, it is told about the exodus of Jared-the Horde from Babylon after the confusion of languages and the dispersion of peoples throughout the Earth. We have already said that here we are talking, most likely, about the Great = “Mongol” conquest of the XIV century and the re-conquest of Southern and Western Europe by the Ottomans = Atamans in the XV-XVI century.

“Jared came forth with his brother and their families, with some others and their families, from the great The people of Jared = the Horde set off on a journey through the “desert” (“wilderness”). We have already said that here the word “desert” does not mean at all a desert in the modern sense of the word, but is probably an incorrect translation of the word “dessert,” that is, “the third sweet dish.” Direct confirmation of our idea is provided by the following passage from the Mormon Bible: “And they did also carry with them deseret, which, by interpretation, is a honey bee; and thus they did carry with them swarms of bees” (Ether 2:3). The index dictionary at the end of the Mormon Bible also says: “Bee. ... Dezeret is interpreted as honey b. ... Jaredites carry swarms of b.”

Thus, the Mormon Bible has indeed preserved for us valuable details of events that were lost in European Bibles during their tendentious editing. In Russia, indeed (until the XVII century), there was a lot of honey. It is not surprising that the army of the Ottomans = Atamans carried large supplies of honey with them. It does not deteriorate and can be transported in barrels. Honey is needed not only as a sweetness, but, rather, as a medicine, important in a long trip. And swarms of bees could be carried in order to start producing honey on newly conquered and reclaimed lands.

However, it is possible that when talking about the “bees” in the army of Jared = the Horde, the ancient chronicle means something else. Namely, some kind of firearm. Let us remind that in the regular Bible, “hornets” (bees?) fly in front of the troops and “sting” the enemies (q.v. in Chron6, 4:9). “Hornets,” “bees,” and other “stinging insects” flying in front of an army are most likely buckshot and bullets.

For example, according to the Mormon Bible, God “did straiten them [the God’s fighters.—Auth.] in the wilderness with his rod. ... He sent fiery flying [!—Auth.] serpents among them; and after they were bitten ... there were many who perished” (1 Nephi 17:41). This passage in the Mormon Bible clearly echoes the well-known account of the common Bible about “snakes” that attacked the people of Moses (Numbers 21:6-9). Recall that we have already identified the biblical “snakes” with the fire guns of the era of Moses, that is, of the XIV-XV century (q.v. in Chron6, 4:10).

#### **10.4. Jared-the Horde builds ships to cross the ocean**

According to the Mormon Bible, after long wanderings in the “wilderness,” God brought Jared-the Horde and brother of Jared to the great sea. It is said: “It came to pass that the Lord did bring Jared and his brethren forth even to that great sea which divideth the lands. And as they came to the sea they pitched their tents; and they called the name of the place a Moriancumer; and they dwelt in tents, and dwelt in tents upon the seashore for the space of four years. And the Lord said: Go to work and build, after the manner of barges which ye have hitherto built. And it came to pass that the brother of Jared did go to work, and also his brethren, and built barges after the manner which they had built, according to the instructions of the Lord. And they were small, and they were light upon the water, even like unto the lightness of a fowl upon the water. And they were built after a manner that they were exceedingly tight, even that they would hold water like unto a dish; and the bottom thereof was tight like unto a dish; ... and the door thereof, when it was shut, was tight like unto a dish” (Ether 2:13, 16-17).

Although the Jaredites = the Horde had the experience of building ships, it turned out that in this case, they would have to build something much more impressive and with special adaptations since it was required to cross the ocean. The Lord explained to Jared what and how to do (Ether 2:19-23).

God said to them: “I prepare you against these things; for ye cannot cross this great deep save I prepare you against the waves of the sea, and the winds which have gone forth, and the floods which shall come” (Ether 2:25).

#### **10.5. Jared-the Horde set forth into the ocean onboard the ships “like the Ark of Noah”**

Sailing preparations are over. On board, the ark-caravels rise the Jaredites = the Horde, armed, as we have seen, with muskets and crossbows. Heavy cannons are being rolled into the ships. It is known that there were indeed cannons on Columbus’ caravels. And the muskets in the hands of the soldiers of Columbus are depicted, for example, in an

old engraving of 1613 (q.v. in fig. 14.23).

Just like Noah in the common European Bible, and Nephi in the Book of Nephi, the Jaredites took with them cattle and “all kinds of animals” to feed them during their long voyage. “When they had prepared all manner of food, that thereby they might subsist upon the water, and also food for their flocks and herds, and whatsoever beast or animal or fowl that they should carry with them ... they got aboard of their vessels or barges, and set forth into the sea. ... The Lord God caused that there should be a furious wind blow upon the face of the waters, towards the promised land; and thus they were tossed upon the waves of the sea before the wind. ... They were many times buried in the depths of the sea, because of the mountain waves which broke upon them, and also the great and terrible tempests which were caused by the fierceness



Fig. 14.29. A 1613 engraving depicting the landing of Columbus in the New World. Behind Columbus are two soldiers with firearms (muskets) on their shoulders. Taken from [1160], p. 66.

of the wind. ... When they were buried in the deep there was no water that could hurt them, their vessels being tight like unto a dish, and also they were tight like unto the ark of Noah; therefore when they were encompassed about by many waters they did cry unto the Lord, and he did bring them forth again upon the top of the waters” (Ether 6:4-7).

So, the Mormon Bible directly draws a parallel with the Noah’s Ark sailing through the great waters. The appearance of the name of Noah exactly in this place fully corresponds to our reconstruction, according to which the voyage of the Jared-the Horde is either the voyage of Noah-Nephi, or some other expedition of the same epoch of the XV century. It is evident from the description that we are not talking about crossing a river or a sea, but a great ocean. The exceptionality of the enterprise is emphasized in various ways.

#### 10.6. The arrival of Jared-the Horde in the promised land

“And they did land upon the shore of the promised land ... and did humble themselves before the Lord. ... And they went forth upon the face of the land, and began to till the earth. And Jared had four sons; and they were called Jacom, and Gilgah, and Mahah, and Orihah” (Ether 6:12-14).

Two of the four names are easy to explain. Jacom is probably “k h an,” or “kom” without vocalization. Mahah is most likely Magog, i.e., Mongol (q.v. in Chron5).

Thereafter appears the king Noah, who rules over part of the state there (Ether 7:18-21). This is again a reflection of Jared’s (the Horde’s) transoceanic expedition described elsewhere as the voyage of Nephi-Noah. These various chronicles were then collected and combined in a single book—the Mormon Bible. This is probably why king Noah appears in several books of the Mormon Bible. In some places he is described as a righteous king, in others as an

unrighteous one. For example, the Book of Mosiah says that Noah “planted vineyards round about in the land; and he built wine-presses, and made a wine in abundance; and therefore he became a wine-bibber, and also his people” (Mosiah 11:15). Here we recognize the regular Bible story of Noah having got drunk and fell asleep (Genesis 9:20-21).

There are curious testimonies confirming that it was in America that Jared-the Horde and his brother arrived. As we already said, the commentators of the Mormon Bible have no doubts about it and say so in plain text. Throughout the Book of Ether we find a description of the conquered promised land as a continent consisting of two parts, northern and southern, connected by a narrow isthmus (Mormon 2:29, 3:5). And the sea surrounds the whole land on all four sides (Helaman 3:8).

About the settlers, it is said: “They did multiply and spread, and did go forth from the land southward to the land northward, and did spread insomuch that they began to cover the face of the whole earth, from the sea south to the sea north, from the sea west to the sea east” (Helaman 3:8). Most likely, it reflects a clear understanding that the American continent is surrounded by oceans and thus separated from Europe and Asia. The east and west seas are probably the Atlantic and Pacific Oceans.

And here is how the form of the continent discovered and inhabited by the Jaredites—the Horde is described:

“And the Lamanites did give unto us the land a northward, yea, even to the narrow passage which led into the land southward” (Mormon 2:29).

This narrow passage is mentioned many times. It clearly was of special importance to the life of the settlers. A certain Hagoth built a ship and “launched it forth into the west sea, by the narrow neck which led into the land northward” (Alma 63:5). The Book of Alma says that “there they did head them, by the narrow pass which led by the sea into the land northward, yea, by the sea, on the west and on the east” (Alma 50:34). From this it can be seen that the isthmus is oriented along the north-south line. And further: “He also sent orders unto him that he should fortify the land Bountiful, and secure the narrow pass which led into the land northward, lest the Lamanites should obtain that point and should have power to harass them on every side” (Alma 52:9).

One glance at the map is enough to see in this description a narrow isthmus connecting North America with South America. Its strategic importance is undeniable.

A city was built “in the borders, by the narrow pass which led into the land southward” (Mormon 3:5). And further: “And they built a great city by the narrow neck of land, by the place where the sea divides the land” (Ether 10:20).

Isn't this place in the Mormon Bible telling about the construction of the huge Mexico City? Isn't the name Mexico derived from the name Meshek, wellknown to us? There are mediaeval accounts of ties between Moscow and Mexico City. For example, in the table of distances of different capitals of the world from Moscow (q.v. in the table by Andrew Vinus in Chron4, 14:18.2). Mexico City is mentioned among those centers with which Moscow had connections in the XV- XVI century. And the name Mexico may well be a variant of the name Moscow, or originate in the name Magog.

Judging by the Mormon Bible, the Jaredite = Horde settlers first settled down in North America and only later in South America. It is said: “They did go into the land southward, to hunt food for the people of the land, for the land was covered with animals of the forest. ... And they did preserve the land southward for a wilderness (!—Auth.), for hunting game. And the whole face of the land northward was covered with inhabitants” (Ether 10:19, 10:21).

The northern part of the “promised land” is described as the land of “large bodies of water” (Helaman 3:4). It is said: “There were an exceedingly great many who ... went forth unto the land northward to inherit the land. And they did travel to an exceedingly great distance, insomuch that they came to large bodies of water and many rivers” (Helaman 3:3-4). Indeed, there are many lakes and rivers in North America, especially in today's Canada.

Since the territory under development was extremely large, there was not enough wood for construction everywhere. Nevertheless, the Mormon Bible says, “the people who went forth became exceedingly expert in the working of cement; therefore they did build houses of cement, in the which they did dwell” (Helaman 3:7).

The fact that cement and concrete as convenient construction materials were widely used in those territories of the Greay = “Mongol” Empire where there was lack of timber, we discussed in Chron5, 19:6.

Recall that the regular Bible tells about the settlement of Noah and his sons on the new earth after crossing the great waters. Together with Noah, his sons came out of the Ark:

“The sons of Noah who came out of the ark were Shem, Ham and Japheth. (Ham was the father of Canaan.) These were the three sons of Noah, and from them came the people who were scattered over the whole earth” (Genesis 9:18-19). (See Church Slavonic quotation 210 in Annex 4.).

In Chron5, we have found that under the name Japheth the Bible describes the peoples of the Great Empire who conquered and settled Western, Southern Europe, and Asia in the XIV-XV century. The sons of Japheth are named in the Book of Genesis 10:2:

- Gomer,
- Magog, i.e., according to our reconstruction, “Mongols” = Great and Goths;
- Madai,
- Javan, i.e., John, Ivan,
- Tubal, i.e., the Siberian Tobol, or T-Bal, the White Horde,
- Meshech, i.e., Moscow; and
- Tiras, i.e. Turkey.

## **11.**

### **OPINION OF THE MORMON BIBLE COMMENTATORS ON THE VOYAGE OF NEPHI-NOAH**

It is pertinent to ask: how could it stay unnoticed before that the voyage of Nephi-Noah described in the Mormon Bible is, in fact, the description of the voyage of Columbus or some other navigator of the same era? After all, the evidence we have cited is quite striking.

It turns out that it was noticed. Moreover, it is directly said in the commentaries to the Mormon Bible. Referring to the Chapter 13 of the First Book of Nephi, which we discussed above, the commentators wrote: “The history of America was predicted 2500 years ago (1 Nephi 13; Columbus, verse 12.)”

Here we agree with the commentators. Except for the word “predicted.” There is no question of a “prediction” allegedly made long before A.D. Before us is an ancient chronicle of the XV century describing the voyage of Columbus and the transoceanic expedition of the Great = “Mongolian” Horde from Europe to America. The reference to the verse 12 alone is, of course, not enough to definitely affirm that it is precisely the Columbus expedition that is described. However, we have pointed out many passages in the Mormon Bible which corroborate such a hypothesis.

Therefore, it is even more interesting to take a closer look at the story of Columbus.

## **12.**

### **CHRISTOPHER COLUMBUS, OR THE CRUSADER COLÓN**

Further, Ham, the son of Noah, is most likely associated with the name (title) Khan. And the name Canaan, the son of Ham, apparently also comes from the name Khan.

Finally, the name Shem, son of Noah, may indicate Ottoman. But then it turns out that, according to the regular Bible, the New World was discovered and populated by the peoples of the Horde and Atamania, the Khans and the Ottomans.

A significant part of the Mormon Bible probably tells about the later life of the immigrants on the American continent in the XV-XVIII centuries. We have not yet analyzed this vast and very interesting material.

#### **12.1. What was the name of Christopher Columbus?**

This seemingly strange question is quite interesting. As it turns out, Columbus appears in different documents under

different names. (See below their list, extracted by us from the book [1223].)

It is amazing that his own signature—it is believed that only at the end of his life ([1223], p. 127)—looked like this:

·S·  
·S· A ·S·  
X M Y

: Xp̄o Ferens /



Fig. 14.24. Coat of arms of Columbus. Pay attention to the labels. Taken from [531], p. 42.

Kirkpatrick Sale writes: “The first part of it is entirely mysterious, no doubt cabalistic, and it has defied all attempts at deciphering for the last five centuries; the last part, though, a mixture of Greek and Latin, is simply the name of the Admiral as Christ-bearer” ([1223], p. 127). “Christ-bearer” is the rough translation of the name Christopher, but can also mean “the Crusader.”

Here are his other names. It is believed that at birth, he was named Cristoforo Colombo (or Christofferus de Columbo). Then, in Portugal, he allegedly began calling himself Christobal (or Christovam) Colom (or Colombo). In Spain, he called himself Cristóbal Colón, “the form used for the decade of his greatest fame” ([1223], p. 54). The XVII century historianw Thomas Fuller called him in 1642 “the worthy Peter Columbus” ([1223], p. 328).

Other name variants follow: Xp̄ual de Colón and Xp̄ual Colón, with the Greek abbreviation for “Christ.” Starting in 1493, he often chose to sign himself Xp̄o Ferens.

Obviously, this name is not a regular proper name, but a kind of nickname, something like “Crusader-Colonist,” i.e., an explorer colonizing new lands in the name of Christ. Such a nickname could not appear before the first voyage, that is, before the alleged year 1492. Figure 14.24 shows the coat of arms of Columbus. K. Sale quite rightly notes that the word and/or name “Colon” stands for “colonizer.”

However, the suspicion arises: have the original XV century documents concerning the voyage of Columbus really

reached us? All we have today are accounts authored and compiled not by eyewitnesses, but by those for whom the events of the XV century belonged to the distant past. For them it was quite natural to call the leader of the first voyage across the ocean by his conventional name meaning “Crusader Colonist.” They no longer knew his true name anyway, and had to get by with a nickname, which, fortunately, recalled his great deed. Under this nickname, he went down in history.

The biblical authors also limited themselves to conventional terms and names—“New,” “Noah,” “Nephi.” This nickname fully reflected the essence of the deed: a certain great leader and navigator discovers a new world. The name “New” is then given not only to the discovered continent (“New World”), but also to the discoverer.

The explanation is simple. All these accounts had been written a century or more later, probably in the XVI-XVII century. Very few authentic documents survived. Only scanty evidence still exists, which allows to restore only the rough skeleton of events: the great ocean ... the Ark-ship ... a leader and a hero ... Jared the Horde and his brother ... They travel under the banner of Christ ... New vast lands are discovered, conquered, settled, and colonized ... The rest is blurry in the fog.

By the way, Christopher is a confluence of two names: Christ + Pher, which might be Christ + Ether. Let us recall that the Book of Ether makes part of the Mormon Bible, which tells about the voyage of the Jaredites (the Horde warriors) across the ocean.

Let us turn to the known mediaeval work—the Book of Cosmas Indicopleustes ([398]). He tells the following about the biblical Noah.

First, it turns out that Noah had two different names. His other name was Xisuthrus ([398], p. 297). Cosmas Indicopleustes mentions this name of Noah several times. It is very close to the name Christopher (Christophorus). So, the mediaeval Cosmas Indicopleustes directly calls biblical Noah by the name Christopher, the first name of Columbus.

Second, Noah’s voyage is directly described as sailing across the ocean, “to the other side of the earth.” We will quote: “For ten generations, people stayed on the other side of the earth, and under Noah, who was of the tenth generation, there was a flood, and they sailed in an ark to this land and stopped at the Ararat mountains. Noah is he whom they call Xisuthr.” In another place it is said: “The philosopher who was under Noah wrote that this earth is surrounded by the ocean, on the other side of which is the other side of the earth” ([398], p. 297).

This means that the arrival of Noah from the other side of the earth is the crossing over the Ocean. It is curious that Noah, it turns out, was accompanied by a philosopher, who also travelled in the biblical Ark and recorded the events taking place.

## **12.2. Where and when was Columbus born? When and where he died? Where is he buried?**

The answer to all these questions is very short: unknown. Kirkpartick Sale authored 253 scientific publications on the issue of the birthplace of Columbus. Different researchers put forward different hypotheses: Corsica, Greece, Chios, Mallorca, Aragon, Galicia, Portugal, France, Poland (!) ([1223]). By the way, the place of birth of Marco Polo is also unknown. Furthermore, there is also an opinion that he came from Poland (q.v. in Chron5, Chapter 14).

It is the same with the date of birth of Columbus ([1223], p. 51). However, if the absence of this kind of data can somehow be explained by insufficient interest on the part of contemporaries (which would however be strange in view of his outstanding role in the world history), then, as Kirkpartick Sale quite rightly notes, “not so understandable is the complete mystery we confront when we try to discover his life before he began his petition to the Spanish majesties [Ferdinand II and Isabella I.—Auth.] in about 1486” ([1223], p. 52).

That is, to put it simply, the life of Columbus before he begins to prepare his first voyage to America is shrouded in darkness.

The date of the death is unknown. Where he was buried is also unknown. The fate of his remains is complex and confusing ([1223], pp. 215-216).

With regard to the tombs associated today with the name of the Great Discoverer, Kirkpartick Sayle carefully



remarks that they are only attributed to Christopher Columbus.

### **12.3. Have the genuine Columbus voyage journals survived?**

The answer is short: no, they have not survived. The Journal that exists today, which is believed to describe the first voyage of Columbus, is not the original. The original is lost ([1223], p. 20). Here is what Kirkpatrick Sale reports: “The original manuscript of the Journal has not survived, and what we have is an abstract, or close paraphrasing, of it, with some direct quotations, made by the admirable friar Bartolomé de Las Casas perhaps in the 1530s, four decades after the fact” ([1223], p. 20). It is believed that de Las Casas lived in 1474-1566 ([52], p. 8-9).

Therefore, today we look at the distant events of 1492 through the prism of the de Las Casas version, created no earlier than 1530. And if you remember that 50, or even 150 years must be added to the dates of many books allegedly published in the XV-XVI century (see above), then the date 1530 can turn into 1580 and even 1680. And then, it turns out that we know the secular version of Columbus’s journey only as presented by the author of the late XVI or even XVII century. Such possible chronological shifts must be constantly remembered when we discuss the events of the XIV-XVI centuries.

The first biography of Columbus, it turns out, was written by his son Ferdinand (Fernando), only a few decades after the voyage of Columbus ([1223], p. 17).

Apparently, this explains the fact that, according to Sale, “there is probably no other area of modern history with more elaborate fantasies pretending to be sober fact than in Columbian studies, even in works by the most celebrated and reputable” ([1223], p. 20).

### **12.4. The voyage of Nephi-Noah as the exodus of one of the tribes of Israel. This is the exodus of the Jews from Spain at the time of the Crusader (Christ-bearer) Colón**

As we have seen, the Mormon Bible says that the voyage of Nephi-Noah and Jared the Horde was the voyage of one of the tribes of Israel who left the land of Egypt or the land of Jerusalem. This corresponds to our reconstruction, according to which the tribes of Israel are the armies of the Ottomans = Atamans, who in the XIV-XV century moved in different directions from Russia-Horde to conquer the promised land. “Tribe” is “koleno” in Russian, which in this case probably means “column,” that is, a military detachment (see above). In other words, Russia-Horde = Israel moved to conquer Southern and Western Europe, and, as we now understand, distant America. Let us ask ourselves a question: is there anything in the history of the voyage of Columbus that corresponds to the exodus of the tribes of Israel? Moreover, can we find in his voyage any connection with the exodus of the tribes of Israel from Spain? It turns out that yes, we can, and in a vivid form.

It is believed that the voyage of Columbus started at the moment of the general exodus of the Jews from Spain. This event is considered so significant that Kirkpatrick Sale, the author of the book about Columbus, actually begins his work with the exodus of the Jews from Spain in 1492, that is, exactly in the year when Columbus departed for his first “venture across the Ocean Sea” ([1223], p. 13-14). “On August 2, 1492, the day before Colón sailed from Palos, the final deadline arrived for the expulsion from Spain of its entire Jewish population. According to a royal decree suddenly issued only four months before, on March 30, and bearing the signature of the same royal official who subsequently authorized the orders for Colón’s venture across the Ocean Sea, all Jews, of whatever age or station or position, were to be summarily expelled. The best estimates are that some 120,000 to 150,000 people were forced to flee from homes and lands their families had occupied for generations” ([1223], p. 13).

Our reconstruction explains this fact. It was not the forced expulsion of the Jews from Spain but the next stage in the advancement of the columns = “tribes of Israel,” that is, the Russian-Horde and Ataman armies in their conquest of the “promised land.” One of those Israeli-Horde detachments (columns) came to Spain and stayed there for a while, maybe for a few years, as the Mormon Bible says (see above), then moved further west across the ocean. Let’s recall that the word “Israelites” translates as “fighters for God.” To say it simply, the warriors of the Horde and Atamania. Such a major event in the history of Spain in the XV century was interpreted by later historians as “the forced expulsion of the Jews from Spain.” The fact that really took place was given a completely different sound, which distorted its true meaning. Such a distortion could have been deliberately done during the creation of Scaligerian history.

The above explanations and circumstances gave rise to the idea that Columbus was a Jew or of Jewish origin ([1223], p. 51, 358). E.g., it is known that “Columbus had received much of the money needed to finance his expedition from Marranos [Jews converted to Christianity.—Auth.]. ... It is said that some members of his crew were Marranos” ([826], p. 220).

Kirkpatrick Sale cites these opinions, but immediately opposes them. In his opinion, the evidence used by the proponents of this theory is weak and ambiguous. Without delving into the discussion of the issue, we will only note that our reconstruction explains why this question is repeatedly raised. Columbus, or his contemporary called Nephi-Noah, led a group of Horde warriors = Israelites (Fighters for God), the Ottomans = Atamans. It is just natural, therefore, that he was a “chief fighter for God,” i.e., “chief Israelite,” a leader of a tribe of Israel.

By the way, at the end of the XV century the Spanish Jews who had chosen to convert to Christianity to avoid persecutions, were called Marranos ([330], v. 3, p. 39). Was this word reflected in the title of one of the Mormon Bible books, the Book of Moroni? If so, then again it refers to the events of the XV century, that is, of the era of Columbus.

The traces of the XV century Spain can also be seen in other parts of the Mormon Bible. It appears to be a reflection of Queen Isabella, who, along with King Ferdinand, reigned in Spain at the end of the XV century. For example, in the Book of Alma, right after the repeated story of the voyage across the ocean, it is said that Isabella “did steal away the hearts of many.” Corianton, the son of King Alma, had left the sacred ministry for her sake (Alma 39:3-4). It was she and Ferdinand who ordered Columbus to set sail.

### **12.5. A compass in the hands of Nephi-Noah and of the Crusader (Christ-bearer) Columbus**

As we said, Nephi-Noah sailed across the great ocean and conquered the promised land with a compass in his hands. There is nothing surprising in it, if you reject the erroneous chronology. Columbus and his sailors, of course, had compasses ([1223], p. 56). Kirkpatrick Sale rightly notes: “It is hard to overestimate the role of the magnetic compass in Europe’s technological conquest of the ocean. There were other important navigational instruments—the astrolabe, the cross-staff, the quadrant—but none had the ease and accuracy of the compass, none was so useful on lengthy voyages out of sight of land” ([1223], pp. 56-57). It is believed that the compass appeared in Italy in the late XIV century ([1223], p. 57). However, it is reported that it was invented even earlier, in the XII century, in China. That is, as we now understand, in Russia-Horde = Scythia = China (q.v. in Chron5, Chapter 6). Columbus took control of the ship (1 Nephi 18:9-21). However, four days later, he was released and returned to command.

The same thing happened during Columbus’s voyage across the Atlantic. The details of the mutiny are very vague, but the fact remains: Columbus’s sailors mutinied and demanded the return to Spain ([1223], pp. 60-61). The mutiny was either suppressed or eliminated by negotiations. Then Columbus’s ships sailed on.

### **12.8. The “Grand Khan” issue in the story of Crusader Columbus’s voyage**

### **12.6. Fair wind for the ships of Jared the Horde and fair wind for the ships of the Crusader (Christ-bearer) Columbus**

As we noted, the Mormon Bible emphasizes that during the sail of the Jaredites = the Horde warriors across the ocean, the wind permanently blew in their back, urging the ships. “And it came to pass that the wind did never cease to blow towards the promised land while they [Jaredites.—Auth.] were upon the waters; and thus they were driven forth before the wind” (Ether 6:8).

Also, the First Book of Nephi, telling about the voyage of Nephi-Noah, says that the wind, with the exception of four days, was fair, urging the ships: “We were driven forth before the wind towards the promised land. ... And we had been driven forth before the wind for the space of many days” (1 Nephi 18:8-9).

Literally the same is told about the voyage of Columbus. It turns out that almost all the time the winds were full and tail ([1223], p. 47). And it’s clear why the chroniclers emphasize this fact. Columbus was really lucky. The winds at these latitudes are usually unfavorable for sailing from Europe to America. Kirkpatrick Sale is even surprised by the speed of Columbus’s fleet. “Unusually fast, in fact: the Captain General was lucky to have the trade winds following him still, since in normal years they slacken off in the latitudes he pursued” ([1223], p. 46).

## 12.7. Mutiny on the ship of Nephi-Noah is the mutiny on the ship of Crusader Columbus

We have already said that during the voyage of Nephi-Noah, a mutiny broke out on the ship, which lasted four days. Nephi was tied up and removed from control. It turns out that there is a mystery in the story of Columbus. It can conditionally be called “the Grand Khan issue.” From Scaligerian history we know that Columbus set sail to find a way to India or China. However, it turns out that this “school textbook opinion” is wrong. And the specialists know it well. For example, Kirkpatrick Sale says: “In the formal documents drawn up between Colón and the Spanish monarchs to authorize this voyage ... there is no reference to ‘the Indies,’ or Cathay, or any specific land of the Orient. All that is said, and it is said no fewer than nine times, is that Colon was authorized to ‘discover and acquire’ certain ‘Islands and Mainlands’ ” ([1223], p. 25).

Thus, Columbus had no official order to discover a new itinerary to India or China. In any case, there is no evidence of such an order. Columbus sailed to discover and acquire new lands. At the same time, he was anticipatorily appointed “Viceroy and Governor-General” of any lands he finds.

But here historians are confused by an important circumstance, which is really strange if you stick to the Scaligerian version of history. Kirkpatrick Sale says the following ([1223], pp. 25-26).

At the time of Columbus, it was known that China, and many other countries of the East, were “the realm of the Grand Khan,” whose magnificence and untold riches Marco Polo had celebrated in his books, which Columbus had in his library. But in this case, setting sail westward across the unknown ocean, Columbus should have expected what lands he would find there— not undiscovered and unacquired, but already owned by the Grand Khan. The Spanish monarchs, who had sent Columbus to his first expedition, should have expected this too. But then how could they appoint Columbus in advance “Viceroy and Governor-General” of “any lands” already possessed and controlled by the mighty Grand Khan?

Further, if Columbus really planned to go to China, why would he take with him little trinkets and beads and bells to barter with the aboriginal tribes, and not the kind of treasure one would put before an imperial majesty of the likes of the exalted Khan? According to Scaligerian history, wealth and power of the Grand Khan were well-known in Europe of the time, so such a gift or gifts would be absolutely necessary.

Kirkpatrick Sale gives quite reasonable arguments in favor of the opinion that Columbus was somehow convinced that the lands he would discover had not been acquired by anyone before him ([1223], p. 94). At the same time, it turns out that Columbus had with him the letters of the Spanish monarchs addressed to the Great Khan! ([1223], p. 108). This fact speaks volumes. We see that at the end of the XV century, the Spanish monarchs—Ferdinand and Isabella—considered it obligatory for themselves to address a letter to the Great Khan through their viceroy and governor of the newly discovered lands.

All these facts, which do not really fit into the Scaligerian scheme of history, are explained well by our reconstruction.

Columbus, as the leader of one of the military corps of Russia-Horde and the Ottomans, of the Israelites the fighters for God, like the Spanish monarchs, obeyed the Grand Khan of the Great = “Mongol” Empire. Moreover, it’s on the order of the Empire that he had set sail across the Atlantic to the discovery and conquest of the promised lands.

Therefore, Columbus, most likely, had a clear idea of the actual size of the Great Empire and knew that in the lands where he was going the Great Empire had not yet spread. Columbus sailed to annex the newly discovered lands to the Empire.

Moreover, the letters to the Grand Khan from the Spanish monarchs who had sent Columbus, being themselves appointed to govern Spain by the same Grand Khan, were really necessary. Having discovered and acquired new lands, Columbus had to report to the Grand Khan on the fulfillment of his will. And respectfully hand him over those lands. Probably, it was precisely such letters, humbly signed by the Spanish monarchs-governors, that Columbus took with him. In addition, such letters could be necessary



Fig. 14.25. A 1493 engraving depicting Columbus's arrival in America in 1492. Columbus disembarks in a boat, presenting gifts to the "Indians." Columbus is depicted here as a Khan, a Cossack, a Tatar, an Ottoman = Ataman. In *De insulis inventis*, Basel, 1493. Taken from [1009], p. 104.



Fig. 14.26. Fragment. Columbus on an engraving of 1493. He is presented here as a Khan, a Horde Cossack. On his head is a Cossack, or Ottoman turban. Taken from [1009], p. 104.

to Columbus in the case of his landing on the shores already belonging to the "Mongol" Empire, so that he could prove to the local administrators of the Grand Khan that he, Columbus, is not an invader, but a loyal subject of the same the Grand Empire, sent to the expedition by the other governors of the Grand Khan. That is to say, he is also "his servant."

Thus, Columbus acted as a conqueror of new lands for



Fig. 14.27. Ottomans = Atamans on the 1530 plan of the siege of Vienna in 1529. The entire plan is given in Chron6, Chapter 5:11. They are dressed in much the same way as Columbus on the engraving of 1493, landing on the shores of America. By the way, the word “Tatars” = TTR could come from the Slavic “torit” = “pave the way.” After all, the Tatars are the Horde Cossacks. In the XIV-XV century, they “paved the way” to distant lands, expanded the Empire. Taken from [1382].

the Empire, on the order of the Grand Khan given by the Spanish monarchs-governors. It becomes clear why Columbus did not receive the order to “discover” India and China. There was no need for that. Columbus knew perfectly well where India and China were located and who they belonged to. At the time, in the XV century, India and China were just two different names for Russia-Horde.

The Spanish monarchs-governors, presumably, also perfectly knew all this. Only later it was forgotten, and the later historians and navigators started to search for Marco Polo’s India and China exclusively in Asia, which was a mistake.

One should not think that the



Fig. 14.28. Fragment. Columbus's Caravel = Noah's Ark in 1493 engraving. Animals were transported on the ship, as described in the Bible. At the stern is a flag with the coat of arms of the old capital of Russia-Horde, the city of Vladimir, a lion on its hind legs. Taken from [1009], p.104.

ships of Russia-Horde and Ottomania = Atamania had literally explored the entire globe. This is not true. For example, they probably did not discover Australia.

In conclusion, we present a mediaeval engraving of 1493, "Columbus meets the Indians," depicting the first arrival of Columbus in America (q.v. in fig. 14.25). The first voyage of Columbus is dated to 1492, so it is believed that the engraving was made immediately upon Columbus's return. It is supposed to have been made by a contemporary of the event. We see Columbus approaching the coast in a boat and presenting gifts to the Indians. But the appearance of Columbus in the old engraving is strikingly different from the pictures of him that we all have got used to, those created much later. Later artists began to depict Columbus as a typical Western European, a graceful Spanish knight. But a contemporary depicted him in a completely different way. Before us is a bearded man dressed in a manner typical for the pictures of Khans, Cossacks, Tatars, Turks, Ottomans = Atamans (q.v. in fig. 14.26). On his head is a turban, or chalma. He looks almost exactly the same as an Ottoman = Ataman from the plan of the siege of Vienna by the Turks in 1529 (q.v. in fig. 14.27).

This corresponds to our reconstruction, according to which the voyage of Columbus was a naval military expedition of the Russia-Horde and Ottomania = Atamania. Naturally, the expedition was headed by a Khan. And contemporary artists depicted him as a Khan. The later artists, however, gradually replaced the original appearance of Khan Columbus by that

of an "elegant Western European." This is how craftily the Scaligerian history was created.

Let us pay attention to how Columbus's ship is depicted on the engraving of 1493 (q.v. in fig. 14.28). We can clearly see animals on the ship—horses and probably sheep. This exactly corresponds to the biblical description of Noah's Ark (Genesis 6:14-21), where Noah brought with him "a pair of each creature." It is the same for the voyage of Nephi described in the Mormon Bible. They too brought animals with them. At the stern of the Columbus's caravel, a banner with a lion standing on his hind legs (q.v. in figure 14.28). This is the coat of arms of the city of Vladimir (meaning "the world owner"; see below).

### 13.

#### WHAT DID THE GENUINE MAPS OF THE FIRST HALF OF THE XVI CENTURY LOOK LIKE

Studying the collections of mediaeval maps, we find many geographical maps of the XVI century, where the outlines of Eurasia, Africa, and sometimes even the whole of South America and the eastern coast of North

America, look virtually the same as on the modern world maps. One gets the impression that the cartographers of the XVI century had the same knowledge of geography as we have today. The differences concerned only parts of North America, Australia, Antarctica, and some small details. But at least the Mediterranean area and Africa look practically the same as on the modern maps. For example, here is a map dated to 1502 (q.v. in fig. 14.29). Or a map of the alleged year 1526 (q.v. in fig. 14.30). On both of them (as, indeed, on almost all maps of the alleged XVI century, published, for example, in the atlas [1009]), the location of the cardinal points is the same as on modern maps. North is above, south is below, East is on the right, West is on the left. It's amazing how the XVI century cartographers in different countries followed the same elaborated standards. One gets the impression that from the very beginning all maps were drawn the way they are drawn today.

But there are other world maps of the XVI century. For some reason, they are rarely published in albums. For example, a Venetian map of 1528 (q.v. in fig. 14.31). It is strikingly different from luxurious and modern-looking maps of the alleged XVI century, examples of which we have given.

The 1528 map is considered “Venetian.” Everyone knows that the Venetians were famous seafarers. Presumably, the map was made by the best cartographers of the time with knowledge of the matter. And what do we see? The Mediterranean Sea and its immediate surroundings are depicted more or less accurately.

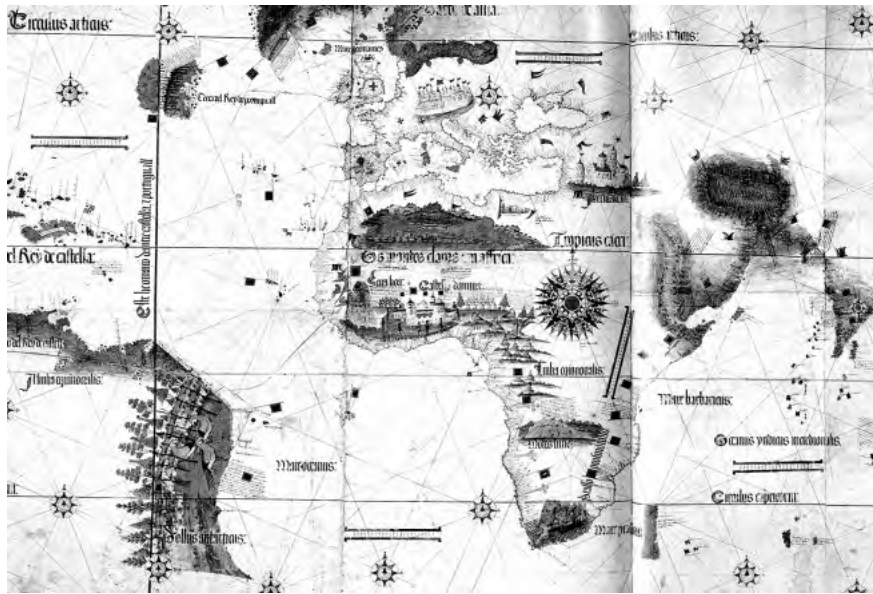


Fig. 14.29. Luxurious map, allegedly dated 1502. Taken from [1009], pp. 46-47.

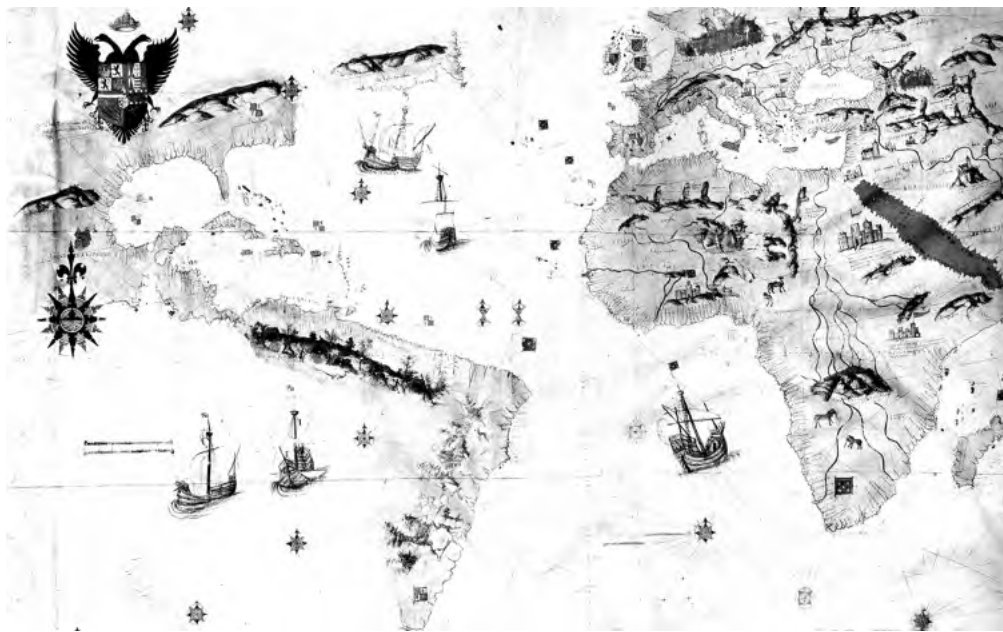


Fig. 14.30. Map of João Vespúcio (Giovanni Vespucci, or Juan Vespucio), allegedly dated 1526. Taken from [1009], p. 50.

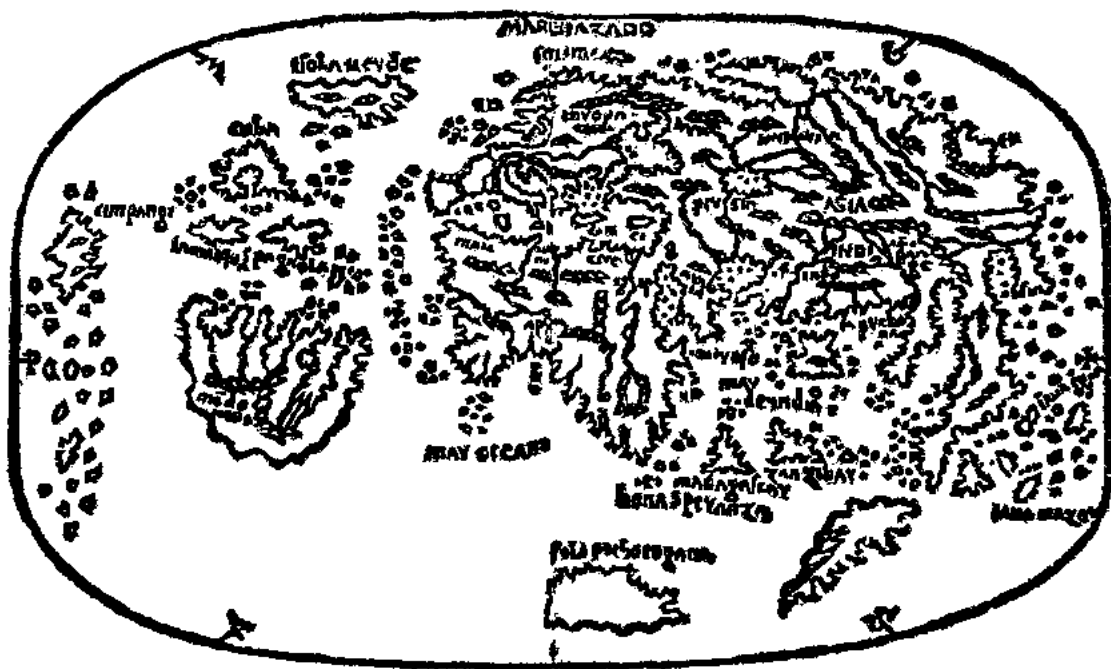


Fig. 14.31. Map of 1528, by Pietro Coppo. Considered a Venetian map. Very primitive yet. Taken from [1009], p. 154.





Fig. 14.32. Fragment of the map of João Vespúcio with the “Mongolian” two-headed eagle. Taken from [1009], p. 50.

But the farther from the Mediterranean, the greater the distortion. The modern reader is far from immediately finding, say, Africa on the map. The view of the American continent is primitive. Etc. The projection of this map is not at all the same as on modern ones. Here, the north-south and west-east directions are rotated 45 degrees in relation to the plane we have got used to. Note the four marks on the border of the map. This is a real map from the early XVI century. It reflects a still very imperfect level of cartography. It also clearly shows that the outlines of the continents had just begun to clear up. The later standard to put the north-south axis vertically and the east-west axis horizontally had not yet developed.

When comparing this map with those given above and similar, “luxurious” and almost modern, one involuntarily gets a suspicion that most of the “luxurious” maps are later forgeries. That is, they had been made, say, in the XVII-XVIII century, but for some reason attributed to more distant past. Weren’t they made to replace the really old and still primitive maps of the XVI century, which for some reason became “inconvenient” (from the point of view of Scaligerian history)? For example, someone might not like the inscriptions on authentic maps of the XVI century. As we understand it, documents of the XV-XVI century, including maps, often say something that simply “demanded destruction.” But the old, “inconvenient” documents were nevertheless necessary. So some of them (e.g., maps) were copied before destruction in a “corrected,” edited form, corresponding to the reformed history. The date could be left old.

It is important to get back to the question of what we are shown today—original old maps or their “copies” edited in the XVII-XVIII century, i.e., forgeries. Of course, the edited maps of the XVII-XVIII century look much more elegant and more luxurious than the originals. But it’s because they were made 150-200 years later. And this is why it is not excluded that the publishers of mediaeval maps choose for their glossy albums, first of all, beautiful albeit only supposedly ancient maps. Thus, consciously or unconsciously, they prevent from publishing rough, primitive, black and white only, but genuine ancient maps that had accidentally escaped destruction. Such maps just don’t withstand commercial competition.

## 14.

### WHAT THE TWO-HEADED EAGLE MEANS ON THE MEDIAEVAL WORLD MAPS

Some XVI century world maps depict a double-headed eagle with a crown (q.v. in fig. 14.30 and 14.32). What does it mean? Interpretations may vary. However, in the new chronology, the following explanation arises. The double-headed eagle is the coat of arms of the imperial Russia-Horde. Recall that since the XV century, it is believed that such an eagle has become the Russian coat of arms (q.v. in Chron4, 14:24).

But in this case we will have to take a fresh look at many mediaeval maps. For example, on the so-called map of Hernán Cortés, dated 1524 (q.v. in fig. 14.33). It depicts the city of Tenochtitlan in America. At the top left is a banner with a double-headed eagle under the crown (q.v. in fig. 14.34). That is the imperial “Mongolian” coat of arms of Russia-Horde. It is quite natural here, since Russia-Horde, and Ottomania = Atamania conquered and acquired the lands of America.

The symbols of the “Mongol” = Great Empire—the Horde coat of arms, a lion standing on its hind legs, a crescent moon with a star—were preserved on some world maps even in the XVII century. For example, on Johannes Kepler’s map of 1630, the whole world is placed on the chest of an imperial two-headed eagle (q.v. in fig. 14.35).

The same imperial double-headed eagle adorns the mediaeval map of Hungary (q.v. in fig.14.36) pub

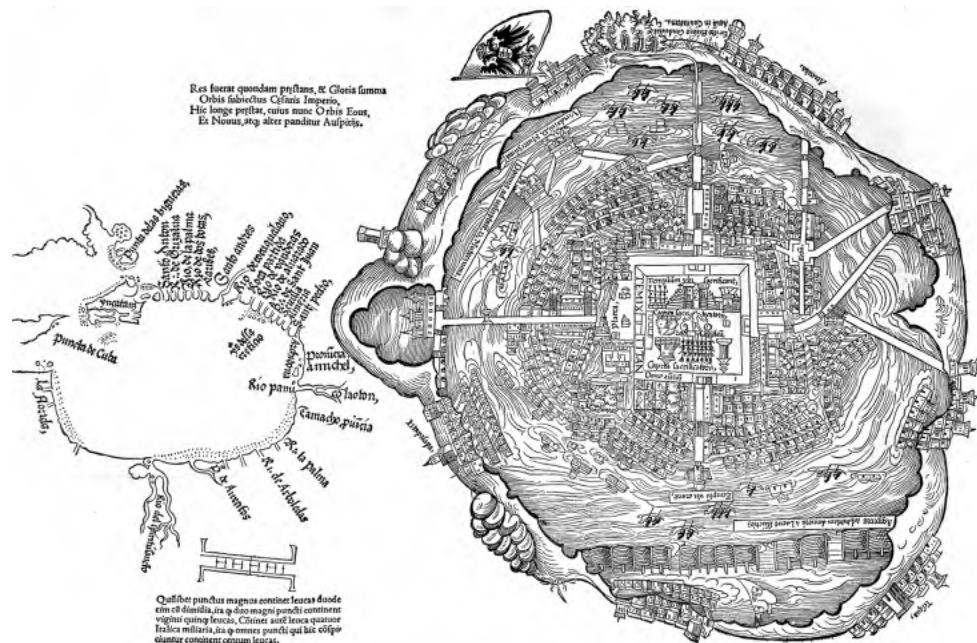


Fig. 14.33. Cortés's map

from: Hernán Cortés, *Praeclara Ferdina[n]di Cortesii de noua maris oceani Hyspania narratio sacratissimo...* (Nürnberg, 1524). Taken from [1459], folio XLVII, map number 232. See also [1009], p. 108.



Fig. 14.34. Fragment. Banner with a double-headed eagle on the Cortés map. See also [1009], p. 108.

lished in 1566, allegedly in Vienna ([1240], p. 16). The map was allegedly compiled in 1528 by the first Hungarian cartographer Lazarus Secretarius ([1240]). In addition to the 1566 edition, four earlier editions of this map are known: 1528, 1553, and two in 1559. They are decorated with a different coat of arms—sort of military shield with lions.

Another example is a map of the city of Cologne of 1633 ([1228]). The same imperial coat of arms of the “Mongol” Empire—a two-headed eagle—hovers over the city. Recall that the very name of Cologne comes from the word “colony.” It is believed that a colony was founded there by “antique” Roman troops who conquered the world. According to the new chronology, it happened in the XIV-XV century. That was the period when Russia-Horde and Ottomania = Atamania created the Great Empire.

The mediaeval map of Austria of 1561 is placed on the chest of the imperial two-headed eagle (q.v. in Chron6, fig. 9.75).

## 15.

### **THE NAME OF THE BIBLICAL NOAHCOLUMBUS IS WRITTEN ON THE STAR MAPS, AND THE BIBLE DIRECTLY MENTIONS COLUMBUS**

We have cited a lot of data showing that the voyage of Columbus across the Atlantic was reflected in the Bible as a story of the voyage of Noah across the “great waters.” The name Noah simply means “n e w,” or “n o v a .”

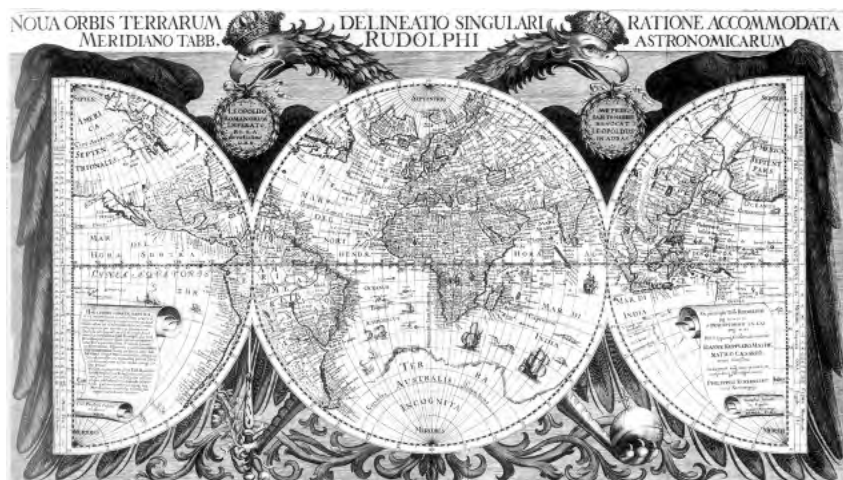


Fig. 14.35. Johannes Kepler's world map from 1630. The whole world is placed on the chest of the "Mongolian" two-headed eagle. Taken from [1009], p. 153.

The American continent discovered by Columbus was named the New World.

Here we will add one detail. According to the *Encyclopædia Britannica* of 1771, the list of constellations in the southern hemisphere begins with a constellation called in Latin: *Columba Noachi*; that is, simply, Columbus Noah. The authors of the *Encyclopædia* give the English translation of the name: "Noah's Dove" ([1118], v. 1, p. 487). Today it is believed that the Latin word *Columba* means "dove" ([237], p. 206). In Russian "dove" is "g o l u b." In Genesis 8, it is said that during the long voyage in the Ark, Noah released a dove, that is, a "g o l u b," that is, Columbus, three times to find out if the earth was near. "He sent out a dove to see if the water had receded from the surface of the ground. But the dove could find nowhere to perch ... so it returned to Noah in the ark. ... He waited seven more days and again sent out the dove from the ark. When the dove returned to him in the evening, there in its beak was a freshly plucked olive leaf! Then Noah knew that the water had receded from the earth. He waited seven more days and sent the dove out again, but this time it did not return to him" (Genesis 8:8-12).

Fig. 14.37 shows an old engraving, allegedly of the XV century, depicting Noah's Ark. On the roof sits a dove (Columbus) with an olive twig in its beak ([1267], p. 5; q.v. in fig 14.38). In the distance, we see a mediaeval ship under sails. By the way, the Ark is depicted as a house, not as a ship. It might mean that Noah sailed on a ship, landed, and settled.

So, a special episode in the biblical story of Noah is associated with a dove ("golub"). Or, if this word is left untranslated, then with Columbus. Thus, the names Noah and Columbus = dove are closely intertwined in the Bible. This corresponds to the fact that the voyage of the biblical Noah is the crossing of the Atlantic by Columbus at the end of the XV century, in an era when people expected "the end of the world." It is difficult to say whether the dove ("golub") appeared in the biblical story of Noah as the name of the navigator Columbus not understood by Russian translators, or, on the contrary, the name of Columbus is the word "dove" ("golub") left untranslated. One way or another, we see a vivid trace of the former unity of the history of the biblical Noah and the history of the navigator Columbus from the end of the XV century.



Fig. 14.36. Map of Hungary by Lazarus in 1528. It was published in this form in 1566. On the map there is an imperial “Mongol” coat of arms, a double-headed eagle. Taken from [1240].

16.

# **“MOST ANCIENT” BABYLONIAN AND SUMERIAN DOCUMENTS CALL BIBLICAL NOAH CHRISTOPHER AND “JESUS OF THE HORDE,” POINTING TO CHRISTOPHER COLUMBUS OF THE XV CENTURY**

As we have already said, in some old documents biblical Noah was called Christopher. We found a piece of evidence in the book of Cosmas Indicopleustes [398]. That is, Cosmas Indicopleustes, in plain text, calls biblical Noah by the name of Christopher, that is, by the first name of Columbus (see above). Cosmas Indicopleustes tells of the biblical Noah that his name was Xisuthrus ([398], p. 297).

Let us now turn to the work “Folklore in the Old Testament” ([1920]) by the famous English scientist James George Frazer. He collected and analyzed many stories about the biblical Noah in the old texts. Today it is believed that the oldest account on Noah is preserved in Babylonian and Sumerian literature. Frazer writes: “Ancient as was the Babylonian version of the story, it was derived by the Babylonians from their still more ancient predecessors, the Sumerians” ([1920], p. 48). Earlier, we showed that when speaking about Babylonians and Sumerians, the old texts mean the habitants

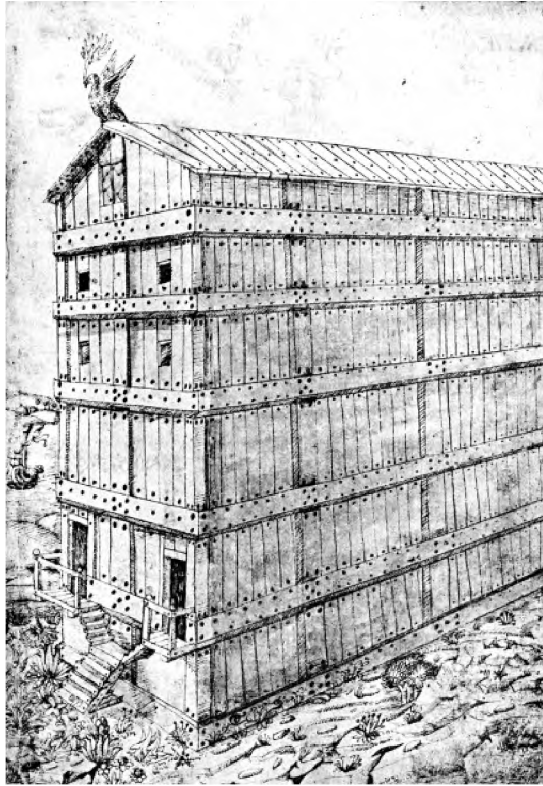


Fig. 14.37. An engraving allegedly of the XV century. Artist—Maso Finiguerra. Drawn Noah's ark with the Columbus dove on top. The ark is shown as a home. In the distance—a mediaeval ship at sea under sail. Taken from [1267], p.5.

Fig. 14.38. Fragment with the Columbus dove



on an engraving by Maso Finigierra.

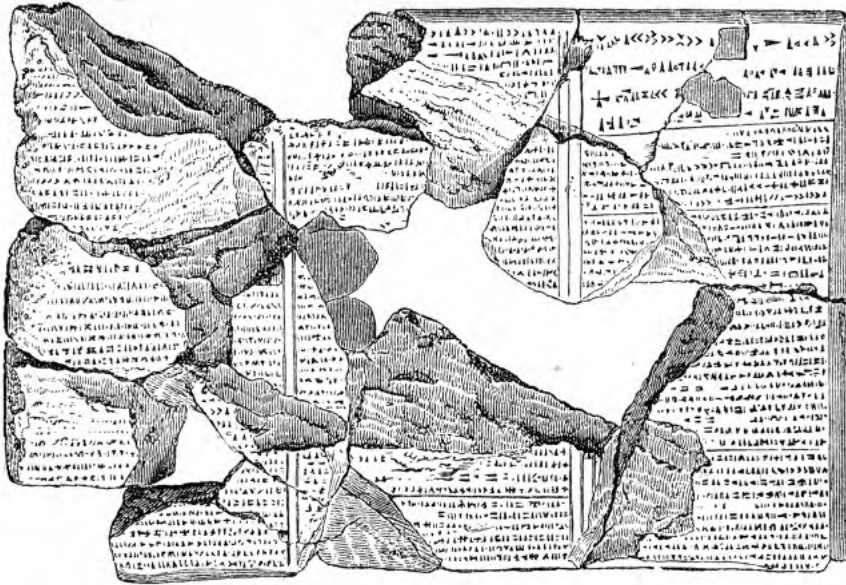


Fig. 14.38a. “A clay table with the remains of the Chaldean legend of the flood” [304], v.1, p.25. This text has been recomposed by George Smith, Curator of the British Museum. Taken from [304], v. 1, p. 25.



Fig. 14.39. Ancient bas-relief. Babylonian Ut-napishtim sails in the ark across the ocean. Historians call this image “Sit-napishtim in the Ark.” Taken from [966], v. 2, p. 213.

of the White or Volga Horde and Samaritans, native of Russia-Horde. That is, here we are most likely talking about the “Mongol” = Great Empire of the XIV-XVI centuries. Sumer = Samar, Sumerians = Samaritans.

It is believed that “The Babylonian tradition of the Great Flood has been known to Western scholars from the time of antiquity, since it was recorded by the native Babylonian historian Berosus, who composed a history of his country in the first half of the third century before our era. Berosus wrote in Greek and his work has not come down to us, but fragments of it have been preserved by later Greek historians” ([920], p. 48). The name Berosus is probably a variant of “B-Rus,” which points at White Russia = White Horde, i.e., Babylonia. Thus, Berosus = B-Rus or P-Rus, wrote his history of Babylonia, probably in the XV-XVI century earliest.

Further Frazer quotes the story of Berosus = B-Rus about “The great flood took place in the reign of Xisuthrus, the tenth king of Babylon. Now the god Cronus appeared to him in a dream and warned him that all men would be destroyed by a flood” ([920], p. 48). The further story of the Babylonian Berosus = B-Rus almost coincides with the biblical version of the voyage of Noah. The only difference between the story of Berosus = B-Rus and the Bible is that Berosus = B-Rus calls Noah by the name of Xisuthrus. But, as we already know, Xisuthrus is the name by which Cosmas Indicopleustes called the biblical Noah.



Thus, the “oldest” Babylonian historian Berosus = B-Rus also believed that the biblical Noah was called Xisuthrus, that is, Christopher. As we see, the name of Christophor Columbus is also present in the “ancient” Babylonian-Sumerian literature, which, as we understand now, was mainly created in the XIV-XVII century.

James Frazer reports: “For many centuries the Babylonian tradition of a great flood was known to Western scholars only through its preservation in the Greek fragments of Berosus; it was reserved for modern times to recover the original Babylonian version from the long-lost archives of Assyria. ... The English explorers were fortunate enough to discover extensive remains of the library of the great king Ashurbanipal. ... The literature, of which a great part was borrowed from Babylonian originals, was inscribed in cuneiform characters on tablets of soft clay, which were afterwards baked hard and deposited in the library. ... By laboriously piecing together a multitude of these fragments George Smith, of the British Museum, was able to recompose the now famous epic of Gilgamesh in twelve cantos, or rather tablets, the eleventh of which contains the Babylonian story of the deluge” ([1920], p. 49-50).

Let us recall that, according to the new chronology, Biblical Assyria is Russia-Horde of the XIV-XVI century. The mentioned clay tablet restored by George Smith is shown in fig. 14.38a.

It looks like, due to certain specific local circumstances (e.g., lack of paper or expensive parchment), in some regions of the “Mongol” = Great Empire, such as the Middle East and Asia, clay tablets stayed in use up to the XVII-XVIII century. Therefore, some fragments of the Bible, which at the time was still a work in progress, had to be written by local priests and scribes on rough clay tablets. Then, when paper was brought to those places in sufficient quantities, the inconvenient tablets fell out of use and were soon forgotten. They were found in the ground 200-300 years later by archaeologists of the XIX-XX century. Brought up on the Scaligerian chronology, they erroneously declared the discoveries to be the “most ancient” written evidence, allegedly dating back several millennia B.C.

The Babylonian poem says that Gilgamesh sought out “his distant ancestor Ut-napishtim, the son of Ubara-Tutu” ([1920], p. 50). Ut-napishtim told him about his voyage “across the great waters.” As historians, including James Frazer, rightly point out, this Babylonian story is almost identical to the biblical story about the voyage of the patriarch Noah. In the Babylonian version, the biblical Noah is named Ut-napishtim, the son of Ubara-Tutu. By the way, the name of his father, Ubara-Tutu, may be a slight distortion of B-Aratut, that is, B-Arta, the White or Babylonian Horde. “Ancient” images of Ut-napishtim sailing in the Ark across the sea have survived to our times. In fig. 14.39 we give the “ancient” Babylonian image of Ut-napishtim, called, according to the book [1966], “Sit-napishtim in the ark” ([1966], v. 1, p. 213).

But the following fact is even more interesting. It turns out that another Babylonian version of the same story has survived, where the biblical Noah is called not by Ut-napishtim, but by another name—Atrakhasis ([1920], p. 53). James Frazer reports: “A fragment of another version of the tale is preserved on a broken tablet ... It contains a part of the conversation which is supposed to have taken place before the flood between the god Ea and the Babylonian Noah, who is here called Atrakhasis ... The name Atrakhasis is said to be the Babylonian original which in Berosus’s Greek version of the deluge legend is represented by Xisuthrus” ([1920], p. 53).

So, the original name of the hero was Atrakhasis. And only then he was replaced by Ut-napishtim. What could Atrakhasis mean? It is enough to read it backwards, from right to left, as in Arabic or Semitic languages. And we get Sisahkarta Sisah-karta Jesus-hart, or -hard, Jesus-Horde.

Therefore, according to old documents, one of the names of the biblical Noah could be read as Jesus-Horde, that is, Jesus the Horde. The Horde on whose banners was written the name of Jesus Christ. In a word, the Crusaders. This interpretation is well explained by our reconstruction, according to which the discovery and colonization of America by the Crusaders of Christopher Columbus was a large-scale military naval expedition of Russia-Horde and Ottomania = Atamania in the XV century, reflected in the Bible as the conquest of the Promised Land.

James Frazer further cites another version of the biblical story of Noah attributed to the “ancient” Sumerians (= Samaritans?) ([1920], p. 55-56). He rightly notes that this is a variant of practically the same story. He writes: “The only essential difference is in the name of the hero, who in the Sumerian version is called Ziudsuddu, and in the Semitic version Ut-napishtim or Atrakhasis. The Sumerian name Ziudsuddu resembles the name Xisuthrus, which Berosus gives as that of the hero who was saved from the flood; if the two names are really connected, we have fresh ground for admiring the fidelity with which the Babylonian historian followed the most ancient documentary

sources” ([920], p. 56).

We have nothing to add here. Let us just recall that Noah = Atrakhazis = Ziudsuddu = Xisuthrus is also called in the Babylonian text “the son of Ubara-Tutu,” that is, the son of the B-Horde. Which, as we understand now, is perfectly true.

Further James Frazer cites various Jewish versions of the story of Noah featured in mediaeval texts. There, a curious circumstance should be noted. It turns out that one of those versions asserts that Noah in his voyage “across the great waters” was accompanied by “the giant Og, king of Bashan” ([920], p. 64). In the name “Og” we recognize the name of the people Gog. As we have shown in Chron4, 3:10, and Chron5, Gog is one of the names of Goths = Cossacks = Tatars. Indication in the Hebrew text that Og = Gog was the king of Bashan (Bosnia?) apparently means that part of the troops of Russia-Horde, which crossed the Atlantic in the XV century under the leadership of Christopger Columbus (Colón, colonizer), came from European Bosnia in the Balkans. (Sounds “s” and “sh” often passed into each other.)

By the way, according to the Jewish texts, the giant Og was “much too big to go into the ark, so he sat on the top of it” ([920], p. 64). It looks like the later authors or editors fantasize here, already vaguely understanding the essence of the matter. Knowing that Gog in the Bible meant both an individual and a people of Gog, it is more probable that there were many “Gogs” in the Noah’s expedition, too many to fit in one ship, so they sailed on several. This is consistent with the accounts of other European sources that the flotilla of Christopher Columbus consisted of several caravels. According to our reconstruction, in the XV-XVI century, large flotillas of Russia-Horde and Ottomania-Atamania several times transported the “Mongol” imperial troops to America across the Atlantic and the Parific.

Let us add that one of the “ancient” Greek versions, which also tells about sailing across the great waters, mentions the king Ogyges, or Ogygus ([920], p. 70). Ogyges—Og—Gog. It is interesting that “the Christian chronicler Julius Africanus depresses Ogyges from the age of Noah to that of Moses” ([920], p. 71). This assertion of Julius Africanus perfectly agrees with the new chronology, according to which the era of the biblical Noah is the era of Columbus, that is, of the Horde and Ottoman conquests of the XV century, that is, of the conquest of the promised land started by Moses. So, the era of Noah, Moses, Ogyges = Gog = Goth = Cossacks = Tatars is, indeed, the era of the XV century. Julius Africanus saw right.

Og, the king of Bashan, is placed in the era of Moses not only by Julius Africanus, but also by the Bible itself. On its pages, “Og king of Bashan” is mentioned in several books talking about the conquest of the promised land (q.v. in Numbers 21:33, Deuteronomy 3:1, 3:11, 29:7, Joshua 12:4, and so on). In toto, Og, king of Bashan, is mentioned in the Old Testament 22 times ([670], pp. 669-672).

Thus, according to our reconstruction, there is more than sufficient evidence to assert that in all variants of the biblical story of “sailing across the great waters” (whether cited above or not) one and the same event is described—the discovery and colonization of American continent in the faraway XV century.

## 17.

### **WHAT MOUNTAIN ARARAT DID THE ARK OF BIBLICAL NOAH LAND ON?**

The Bible says that the Ark of Noah at the end of its voyage across the great waters landed on Mount Ararat: “and on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat” (Genesis 8:4). They are believed to be located in Armenia. The Explanatory Bible says: “The Bible knows a whole country called Ararat, which it identifies with Armenia, as is clearly seen from the comparison of 2 Kings 19:37 with Isaiah 37:38. ... A similar name—Urarda or Urtu—is also attributed to Armenia in the cuneiform records of the Assyrian kings. It’s at one of the mountains of this Armenia, probably the highest, called Kara-Daga, or “Great Armenia,” ... that Noah’s ark stopped” ([845], v. 1, p. 54).

Thus, the commentators of the Bible claim that the names Armenia, Urarda, or Urtu, Urartu, are the names of one and the same country. That is, the Horde. Indeed, according to the new chronology, one of the names of Russia-Horde was Rome or Romania, from the word “rama”—“space, world” (q.v. in Chron5, 21:16). Slightly distorted, the name Romania turned into Armenia.

In addition, as we have shown above, the word “mountain” in the Bible often means “city.” Therefore, mountain

Ararat most probably meant a city of the Horde. Furthermore, as we have just seen, it was located in the country Urtu = Urarda = Urartu = Armenia. That is, again, in the Horde. By the way, the Bible does not say that the Ark stopped at a particular mount called Ararat, but at the Mountains of Ararat. That is, most likely, to one of the highland territories of the Horde. Let us also note that “the bronze shield of the Urartian king Rusa from the temple of Toprak-Kala” ([264], p. 51) has survived to our days.

So, it turns out that Noah’s ship moored at some Horde city. Where is it located? It could be some place in Central America, where, after the arrival of the troops from Russia-Horde and Ottomania = Atamania in the XV century, a multitude of cities of the Horde arose. Or it could be some European city of the Horde where Columbus’s ships landed upon their return from America. On the famous Ebstorf Map (allegedly of 1240, but discovered only in 1832), Mount Ararat with Noah’s Ark moored to it as depicted on the seashore (q.v. in fig. 14.40 and 14.41).

Note that on the Ebstorf Map, as well as on many ancient maps in general, the seas are depicted as long and narrow rivers. The reason of it is simple: in the distant past people sailed only along the coasts and could not evaluate the true dimensions of the seas. But anyway, the mountain Ararat as it is known today is far from sea.

It turns out that in some chronicles, Mount Ararat, to which it is said that Noah’s Ark moored, was also called Mount Baris, that is, again, a mountain or city B-Rus. James Frazer reports: “According to the Greek historian Nicolaus of Damascus, a contemporary and friend of Augustus and of Herod the Great [i.e., the Great Horde.—Auth.], ‘there is above Minyas in Armenia a great mountain called Baris, to which, as the story goes, many people fled for refuge in the flood and were saved; they say too that a certain man, floating in an ark, grounded on the summit, and that remains of the timbers were preserved for a long time’ ” ([920], p. 49).

In this regard, we note an interesting fact. We discovered that fragments of the story of Christopher Columbus could also be found in the legends of the “ancient” Greek hero Aeneas (Noah). Despite the fact that the main biography of Aeneas = Rurik the Varangian refers to the XIII century (q.v. in the book *The Beginning of the Horde Russia*).

As mentioned in Chron2, 2:5.12, the Scaligerian history believes that the Trojan Aeneas arrived in Italy by ship after the fall of Troy. It turns out that his ship was so famous that it was kept for a long time, allegedly in Italian Rome, as a museum piece. This fact is reported with admiration by Procopius of Caesarea, from the alleged VI century. The famous German historian of the XIX century Ferdinand Gregorovius wrote: “Procopius was amazed ... by the sight of the

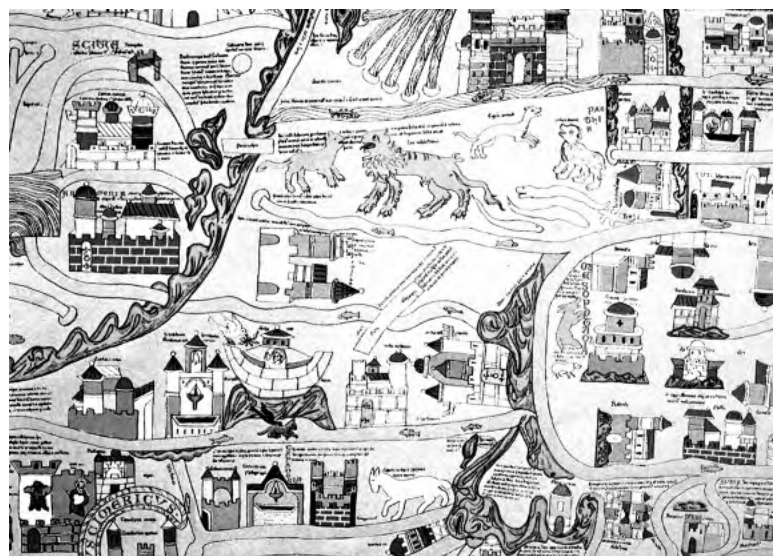


Fig. 14.40. Fragment of the Ebstorf Map of the world, allegedly of 1240, but found only in 1842 ([531], p. 37). At the bottom left we see Mount Ararat with Noah’s Ark moored to it. Ararat is depicted on the seashore, which does not agree with the Scaligerian version of history, which asserts that the Bible meant modern Ararat. But the Armenian Ararat is far from the sea. Taken from [531], p. 37.

legendary ship of Aeneas, still kept in the Arsenal on the banks of the Tiber. ... And he deemed it necessary to emphasize, in particular, that the legendary ship looked as if it had just been built, and had no visible signs of decay” ([196], v. 1, p. 406). Literally, Procopius writes the following: “Nothing has rotted in this wood, no

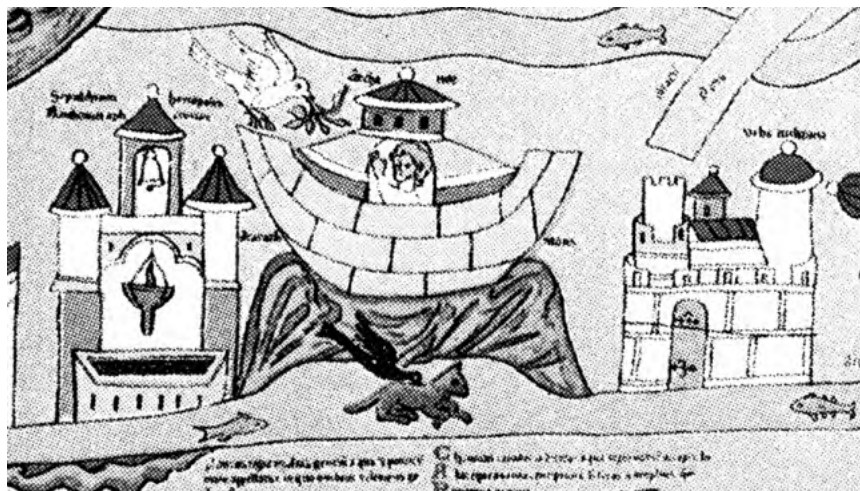


Fig. 14.41. Fragment of the Ebstorf Map depicting the Noah's Ark moored to Ararat located on the seashore.

signs of decay, but in all its parts the ship is fresh, as if it had just come out of the hands of a master. ... And it stands strong, even in my eyes, causing surprise by such a miracle” ([696], p. 89).

There is nothing surprising here. Most likely, Procopius of Caesarea is the author of the XV-XVII century, erroneously relegated to the alleged VI century. He contemplated the real ship of the Crusader Christopher Columbus = the “ancient” Greek Aeneas = biblical Noah. Columbus's ark-caravel was built shortly before the time of Procopius. Namely, in the XV century, when the Horde-Ottoman fleet of ColumbusColón in 1492 sailed across the Atlantic to colonize America. It is natural that the flagship ship of the Admiral became a celebrity after returning to Europe. It was preserved as a legendary museum piece. Perhaps indeed he stood for some time in Italian Rome, next to the Vatican (Batu Khan), or in some other city of the Great Empire. Then, after its disintegration, the ship was forgotten and gradually turned to dust. Alternatively, it was destroyed as an all too vivid reminder of one of the glorious deeds of the Horde. During the rebellion of the Reformation, such memories of the Empire were declared harmful. And the old dry timber burns well.

The name Armenia was retained only for a small Caucasian state that was part of the “Mongol” Empire. Then they mistakenly began to think that Noah's ark landed on the top of Mount Ararat = Arta, located precisely in this small Armenia. Today the mountain is located in Turkey. There were enthusiasts who began to search hard for the remains of the biblical Ark there. Expeditions are organized to Ararat. From time to time we are triumphantly informed that something was “finally found.” Some rotten boards, some remnants of an old dwelling on the side of a mountain. All these efforts are vain. The famous Santa Maria, flagship caravel of Columbus, sailed and forever moored very far from this place.

## 18.

### A BULGAR CHRONICLE OF 1680 ABOUT THE CONQUEST OF AMERICA AND OF THE WHOLE MEDIAEVAL WORLD BY THE BULGARS

We may be told that the Mormon Bible did not surface until the early XIX century. Therefore, they say, one should not attach serious importance to what it says about the colonization of America. The texts of the Mormon Bible contradict the current point of view that the civilizations of Maya, Aztecs, and Incas developed independently from the European one. According to the Mormon Bible, American civilizations arose as a result of the resettlement of Europeans to America. According to our reconstruction, that was on the wave of the “Mongol” conquest in the XIV-XV century. Is there any other evidence that supports the Mormon Bible? After all, if everything was as it says, then the supporting facts should remain on the territory of Russia. That is, where the conquest began. It turns out that there is such evidence.

Let us take the narration of the lost mediaeval Bulgar chronicle *Djagfar Tarikhy* (The *Djagfar History*) of 1680, published in Russian in 1993 ([55]). We will be quoting Fargat Nurutdinov's article "The Bulgars and the World Civilization," written based on survived parts of the Bulgar chronicle lost in the early 1980s ([55], pp. 324-347). One should take into account that Fargat Nurutdinov used the Scaligerian-Romanovian dates and did not really understand what exactly the chronicle (also called "the Volga Chronicle") is telling about. And it tells, directly and unambiguously, the story of the "Mongol" conquest, which started from the Volga in the XIV century. Here are some excerpts from his narration of the old text.

"The Bulgar state ... covered a vast territory from the Danube to the Yenisey, and the scope of Bulgar settlements, campaigns, expeditions, and trade trips was even wider: from Paris and Rome to Huang He and America, and from Iceland and the Arctic Ocean to Egypt and India. This is evidenced by the most ancient Bulgar chronicles."

And further: "The Bulgars spread their customs, myths and achievements all over the world, as their settlements spread widely throughout the earth. Part of the Ghazan Bulgars [Kazan, Cossack?—Auth.] went with Kars [Karaites?—Auth.] to the east—to Central Asia (where they settled in Altai, Uyghuristan, Mongolia, Northern China) and America. Neighbors often called the Bulgars Sindhs (Inds), Xianbei, Xiongnu (from "Xiong"), etc. So the great states that the Bulgars created in the East were called Xiongnu, Xianbei (in Northern China, Mongolia and Altai), etc. In Northern China, the Bulgars founded a number of cities, built cave temples in the mountains, mausoleums, step pyramids, pagodas, established the tradition of braiding hair [q.v. in Chron4, 14:16.—Auth.]. ... In Mongolia, the Bulgars gave the name to that country. ... They had spread the myth of the Bulgar prince Genghis" ([55], pp. 332-333).

So, it was not Genghis Khan who came from the dusty steppes of modern Mongolia to Europe, but, on the contrary, the legends of Genghis Khan had been brought to the lands of today's Mongolia, and Asia in general, from the Russian Volga.

And here is what the Bulgar chronicle says about America. "In America, the descendants of the Bulgars—Maya, Aztecs (from the name of the Bulgar tribe Ishtyak) and Incas (from the name of the Bulgar tribe Yeni)—also built many cities and pyramids" ([55], p. 333). Hence we see where the name Aztecs came from. This is the well-known word Ostyaki, or Ishtyaki, which is the name of the indigenous Russian people in Siberia. No less impressive is the origin of the name Incas, from the famous Bulgar Yenis (e.g., Yenisey River), etymologically related to the biblical Noah.

All this is completely meaningless from the point of view of Scaligerian-Romanovian history. However, it is perfectly true in our reconstruction. It means that here we are dealing with a really old text, albeit translated, edited and rewritten by people who no longer understood what exactly the author was talking about. Fortunately, the editors were not professional historians and did not try to bring authentic old evidence into line with the Scaligerian version of history.

After all this, it is not surprising if the name of the famous Aztec god Quetzalcoatl turns out to be a slight modification of Caesar-Catholic, or Czar Catholic. Let us recall that the sounds L and R often passed into each other. And the term Catholic also applies to the Orthodox Church, the full name of which is Orthodox-Catholic.

In American history, it is believed that the Caribbean is named after Caribs, the group of indigenous peoples who lived throughout northeastern South America. The word "carib" translates as "b r a v e ." But the Slavic word for "brave" is "k h r a b r y," which sounds very similar to "c a r i b." Even closer is the old Slavic root of the word "khrabry"—"khorob" ([955], v. 2, p. 354).

But let us return to the Bulgar chronicles. Further they speak about India, Persia and Egypt, that is, about the southern lands of the Great Empire. "Other part of the Ghazan Bulgars [Kazan, Cossack?—Auth.] went southwards. ... From the main group of Bulgars separated the Massagetae [i.e., Moscovite Goths.—Auth.] and the Kushans, whom the Bulgars called Sak or Sok [Kas or Kos in reverse (Arabic) reading, which gives Cossack.—Auth.]. From the Bulgars then separated another part, called themselves, after the name of their totem, Sindhis (Hindus); they went to India and conquered that land. In India the Sindhi Bulgars gave the name of their totem to the whole country. ... They made the Bulgar symbol called swastika widely popular" ([55], p. 333). Apparently, the name Sindhi comes from the Slavic word "sinii" ("blue"), which, in its turn, points to the Blue Horde (q.v. in Chron4 and Chron5).

Let us quote further. “Part of the Bulgars, led by the legendary spirit Samar in the guise of a huge bull Turk [i.e., a Turk from the city of Samara.—Auth.] went westwards, where they subjugated all of the Middle East (the territories of the Balkans, Asia Minor, Northern Egypt, Syria, Lebanon, Iraq, Palestine, the Caucasus, Western Persia) and formed there, in memory of the spirit of Samar [i.e., the Russian city of Samara.—Auth.], the State of Samar (Sumer)” ([55], p. 333-334).

Let’s linger for a minute. So, we have found out when the famous “ancient” state of Sumer was actually founded. Today historians assure us that it was about three thousand years B.C. ([797], p. 1520). The Encyclopedic Dictionary says: “The Sumerian language is known from cuneiform texts of the XXIX-XXVIII century to the III-I century B.C. Genetic links have not been established” ([797], p. 1520). We can establish such links without difficulty. The “ancient” Sumerians, that is, the Samara Cossacks, left Russia-Horde in the XIV-XV century (not B.C., but A.D., of course). They came to Mesopotamia and founded a state, traces of which archaeologists and historians present us today as “most ancient” settlements allegedly built thousands of years ago.

In the XIV-XV century, part of the Samar = Samarian Cossacks came to Japan, where the famous Samurai retained their name to our time. By the way, the Samurai wore on their helmets the Ottoman = Ataman crescent (q.v. in Chron5, 7:1).

Let us continue. It turns out that the Bulgars, according to the chronicles, had conquered Egypt and built the pyramids there ([55], p. 334). Afterwards they had “lost Northern Egypt ... however, the Egyptian Afrasians adopted from the Bulgars the custom of building pyramids, the name “Copts,” the word “Pharaoh” [from the Bulgar word “baryn” (“royal glory”).—Auth.]” ([55], p. 335). The resemblance of the words “pharaoh” and the Russian “barin” (“master, landowner”) is noteworthy. The Western European “baron” could have had the same origin. The Western European title “duke” is close to the Russian word “d i a k .” By the way, the name of the old Russian capital Suzdal apparently came from the merger of the words “Susa” and “I t i l .” As we have already seen, under the name of Susa, the city of Suzdal appears in the Bible (q.v. in the story of Esther above). And Itil is the mediaeval name of the Volga River.

It is reported that the name Palestine comes from Balistan ([55], p. 351)—“Biely Stan” (“White Camp” in Russian). It could refer to the White Horde, which is the synonymous with White Russia. Also, compare it with the name Kazakhstan (“Cossack Stan”).

Further, the Bulgar chronicles tell how “the Dorians attacked the Bulgar city of Atrash (Troy). After a tenyear war, Atrash was defeated, but part of the Atrashians [i.e., Trojans.—Auth.] ... sailed to the Apennine Peninsula ... where they settled a number of areas and created their own Apennine state under the Bulgar name Idel. Of this name came the name of the modern Italy. The neighbors of the Atrashians were called Etruscans. ... The Bulgars founded in Idel (Italy) such well-known cities as Cere or Zera ... Bologna, Venice, Rome, Ravenna” ([55], p. 337-338).

All this is consistent with the new chronology, according to which the Trojan War took place in the XIII century, after which the “Mongol” = Great conquest of the world began. As a result, Western Europe was colonized and populated. Including Italy = Idel. Let us repeat that the Volga River was called Itil before.

Further, we learn the following: “The Bulgar troops acquired the territory from France to the Carpathians, and the headquarters of the Bulgar king Aybat Atilla [i.e., Baty = Attila.—Auth.] was in the middle of Germany. ... After the death of Atilla, the Angles with part of the Saxons moved to Karasadun and called it England ... and the other part of the Saxons moved into deeper Germany” ([55], p. 343). So the “Mongol” conquerors also invaded England. The chronicles further tell about the Bulgar conquest of France, Prussia, Hungary, and Egypt (Mamluk dynasty).

Let us interrupt the Bulgar chronicler for a while. All this sounds incredible from the point of view of the Scaligerian history. However, it agrees perfectly with our reconstruction.

Of course, in the historical documents that come to the public attention today, including scientific ones, there are only a few pieces of evidence of this kind. Since historians, when selecting old documents for publication, consciously or unconsciously seek to only publish those that more or less correspond to the Scaligerian-Romanovian version of history, and the chronicles that contradict it are perceived as “spoiled” or as fruit of ignorance and fantasy. So it is virtually impossible to get them published. This leads to the situation when only the texts that have undergone tendentious editing of the XVII-XVIII century are accepted for publishing. Even today editors and

publishers do not always understand this. They already sincerely think that the texts they accept are really ancient.

However, sometimes, albeit rarely, there are occasional publications of ancient sources that have not passed the “professional historical censorship.” These include the happily survived Russian translation of the Bulgar chronicles of 1680 called *Djagfar Tarikhy* (The *Djagfar History*) ([55]), which we have briefly presented. Fargat Nurutdinov reports the following in his foreword:

“*Djagfar Tarikhy* (The *Djagfar History*) is the only collection of ancient Bulgar chronicles that has come down to us. Like many other Bulgar sources, it has a dramatic and tragic story. The collection was created in 1680 ... and the only known written copy of it was made in the XIX century and discovered in the early XX century in the city of Petropavlovsk, in Kazakhstan. ... We do not know who kept this collection before, but in 1939 my uncle Ibrahim Mohammed Karimovich Nigmatullin (1916-1941) translated its texts to Russian in several notebooks. The reason for this was explained to me by my mother. According to her story, at the end of the 1930s there was launched the campaign of total destruction of books and manuscripts written in our national Bulgar-Arabic script. For the sake of saving the chronicles Ibrahim Nigmatullin transcribed them in Russian. And in time. Someone reported on him, and he was summoned to the NKVD [Soviet political police.—Ed.]. At the time, for keeping the documents using “old alphabet,” one could get ten years of Stalin’s Gulag camps at the least. Fortunately, my uncle was released. As I see it, the folios of *Djagfar Tarikhy* in original script had been found and destroyed by the Chekists, but the texts in contemporary Russian alphabet were not subject to destruction, so the NKVD officers, who “strictly followed instructions,” did not confiscate my uncle’s notebooks, albeit they contained the same texts in Russian, and returned them to him. ... In the early 1980s, I wrote a letter to the Soviet Academy of Sciences asking to provide me with financial help for publishing the *Djagfar Tarikhy* collection, but received a mocking reply. Soon after that all of my uncle’s notebooks and some of my own extracts from them were stolen from our dacha where we thoroughly kept them. Only a few of my extracts that were kept at home survived. They included about a half of the the chronicle texts” ([55], p. 5-6). This shows how useful it may be to change the alphabet if you want to change the way people think about their history. Having changed the alphabet, they killed several birds with one stone. After one or two generations, the overwhelming majority of people can no longer read their old books and chronicles. They go out of circulation. Moreover, now it is not so difficult to find and destroy them by order. No need to understand the content. Just look at the font. This can be done by any ordinary executor of the order, acting strictly according to the instructions. Something similar happened in the XVII-XVIII century in relation to Russian writing. Apparently, that’s when the Russian font was changed. Old Russian books used the Glagolitic script, which is today unfamiliar to most of the readers ([425]). Even the early Cyrillic script differed from its modern look, which can be seen in the books printed in the XVI century. After such a “progressive” reform, it became easy to destroy the true Russian history—by simply destroying the books.

Today, when such old texts surface, their content seem strange and unbelievable at first glance. They do not fit into the usual picture of history. However, in the light of the new chronology, their importance increases. Now they should be taken seriously. They shed the light on true ancient history. Of course, it will take much effort to separate their ancient content from the many later accretions and distortions, which were inevitably introduced by scribes who were “spoiled” by the Scaligerian history or simply did not always understand the old text well.

## **19.**

### **THE MAYAN SACRED BOOK POPOL VUH TURNS OUT TO BE A VERSION OF THE BIBLE AND REFERS TO THE XIV-XVI CENTURY EVENTS**

#### **19.1. A brief history of the book Popol Vuh**

The Popol Vuh is the sacred book of the Quiché people (one of the Maya peoples) who inhabit Central America. It is believed that the Mayan civilization flourished starting from the XI century A.D. and was destroyed in the XV-XVI century by the invaders from Europe—the Spanish conquistadors. It is also believed that the book Popol Vuh describes the local events that took place long before the arrival of the Columbus’s caravels and the colonization of Central America by the Spanish conquistadors. Thus, it supposedly makes part of the “Pre-Columbian” history of America. However, as we will see, this assumption is wrong. It turns out that the era of Columbus is not only reflected in the Popol Vuh—the book begins with its description. Even the name of Columbus is mentioned. And the migration of the Europeans from the Old World to the New World is one of the central themes of the book. According to the new chronology, the resettlement took place in the XIV-XVI centuries.

For the analysis of the Popol Vuh, we will use its English edition [1348]. To begin with, the original of this famous text did not survive to our days. It is believed that the book is known only in later copies. Historian Sylvanus G. Morley writes: "The Popol Vuh, or Sacred Book of the ancient Quiché Maya ... is the most distinguished example of native American literature that has survived the passing centuries. The original edition of this most precious fragment of ancient American learning is now lost; however, it seems first to have been reduced to writing (in characters of the Latin script), in the middle of the sixteenth century. ... This now lost original was again copied in the Quiché language, again in characters of the Latin script, at the end of the seventeenth century, by Father Francisco Ximénez ... directly from the original sixteenth-century manuscript, which he had borrowed for the purpose from one of the Indian parishioners" ([1348], p. IX).

It is believed that "this famous Quiché book was written between the years 1554 and 1558" ([1348], p. 23). The author of the book is unknown: "The Manuscript of Chichicastenango is an anonymous document. Father Ximénez, who held the original manuscript in his hands, and transcribed and translated it into Spanish, left no indication whatever of its author" ([1348], p. 23).

The importance of the Popol Vuh for the history of America can hardly be overestimated. Sylvanus G. Morley writes: "The Popol Vuh is, indeed, the Sacred Book of the Quiché Indians, a branch of the ancient Maya race, and contains an account of the cosmogony, mythology, traditions, and history of this native American people, who were the most powerful nation. ... The chance preservation of this manuscript only serves to emphasize the magnitude of the loss which the world has suffered in the almost total destruction of aboriginal American literature" ([1348], p. IX-X).

The Popol Vuh, being "the national book of the Quiché ... was not known by the scientific world until the past century [i.e., the XIX century is meant here.— Auth.] ... In the library of the University of San Carlos in the city of Guatemala, [a European traveler] Carl Scherzer found the manuscript which contains the transcription of the Quiché text and the first Spanish version of the Popol Vuh, made by Father Francisco Ximénez of the Dominican Order. This first Spanish version of the Quiché document was published by Scherzer in Vienna in 1857" ([1348], p. XI).

The manuscript included "the transcription and translation of the Popol Vuh, composed of 112 folios written in two columns" ([1348], p. XII). Figure 14.42 shows one of the manuscript folios. They look like the folios of the known mediaeval polyglot Bibles, where parallel texts in different languages were also arranged in several columns. In Francisco Ximénez's manuscript we see the Quiché text in the left column, and its Spanish translation on the right.

Speaking of the ancient Quiché Mayan books, the Sylvanus G. Morley says: "Some of these books were still in existence at the end of the seventeenth century. ... Father Francisco Ximénez tells that in the province of Petén, to the south of Yucatán, the Spaniards, during their expedition of 1696 against the Itza, found some books written with characters which resembled Hebrew characters and also those used by the Chinese. Doubtless they were books written in Mayan hieroglyphs" ([1348], p. 10). Most of the Mayan books were later destroyed. However, the surviving information about them is well explained by our reconstruction, according to which the first conquest of America had occurred as a result of the naval expedition of the Horde. That was the first appearance of the Maya people in America.

It is worth emphasizing that, as is well-known from late American history, in the XVI and XVII centuries, monuments of American Indian literature were massively destroyed. Here is just one example. Franciscan friar Diego de Landa (q.v. in fig. 14.43), first personally destroyed a lot of monuments of Indian culture and literature, and then "repented" and wrote a book in which outlined his own version of history of the Indians. Today it is one of the cornerstones of modern ideas about the history of America. Historian William Gates writes: "The position of Diego de Landa in history rests upon two of his acts, one the writing of the book that is herewith published in English for the first time, and the other the famous Auto de fé of July 1562 at Mani, at which, in addition to some 5000 'idols,' he burned as he tells us twenty-seven hieroglyphic rolls, all he could find but could not read. ... Both acts were monumental, one to the ideas of his time, and the other as the basis and fountain of our knowledge of a great civilization that had passed. ... Ninety-nine percent of what we today know of the Mayas, we know as the result either of what Landa has told us ... or have learned in the use and study of what he told. ... If ninety-nine hundredths of our present knowledge is at base derived from what he told us, it is an equally safe statement that at that Auto de fé of 1562, he burned ninety-nine times as much knowledge of Maya history and sciences as he has given us in his book" ([1143], p. 9-10).



Sylvanus G. Morley reports about the “general destruction in which the books and Indian documents disappeared” ([1348], p. 7). Historian Valery Gulyayev adds: “The all-crushing wave of the Conquista, with all its violence and horrors, had rolled through the Maya lands. It was this wave, as well as the fanatical Spanish Inquisition, that almost completely destroyed the thousand-year traditions of the great ancient culture” ([210], p. 94).

Thus, in the XVI-XVII century, a large-scale operation was carried out to almost completely destroy the primary sources on the history of American Indians. Europeans did it. This was one of the steps in writing the “correct” history of America instead of the genuine one, which in the XVI-XVII century was declared “incorrect” in Europe.

## 19.2. What means the title of the book Popol Vuh

The sacred book of the Quiché is called Popol Vuh, or Popol Buj, or Popo Vuh ([1348], p. 5, 79). It is believed that this means “Book of the Community” ([1348], p. 79). The word *popol* in Maya means “together,” “reunion,” or “common house” ([1348], p. 79). And the word *vuh* or *uúh* means “book,” “paper,” or “rag” ([1348], p. 80). By the way, even today in German the word *Buch* (“book”) is pronounced “booh”—exactly the



Fig. 14.42. This is how the Father Ximénez’s copy of the Popol Vuh manuscript looked like. The text is written in two columns, as in a mediaeval polyglot Bible. Taken from [1348], p. 76.



Fig. 14.43. Portrait of Diego de Landa, who later became the bishop of Yucatán. Allegedly circa 1566. Taken from [1056], p. 6.

same as the word buj in Spanish pronunciation. And the word popol finds its analogs in English words people, pool, Polish poplity (‘‘common, universal’’), etc.

At the same time, it should be noted that the name Popol Vuh can be a distortion of the phrase ‘‘Old Bible.’’ After all, the word popol is close to Bibel, the Bible. And the word vuh is very close to the Slavic word ‘‘vetkhiy’’ (‘‘old, decrepit’’). This leads us to the assumption that before us is another version of the Bible, or, more precisely, the Old Testament.

### 19.3. What means ‘‘Quiché Maya’’

It is believed that the word Quiché (K’iche’) means ‘‘land of many trees.’’ That was the name of ‘‘the most powerful nation of the interior of Guatemala in the sixteenth century’’ ([1348], p. 77). Qui or quiy meant ‘‘many,’’ and che, ‘‘tree.’’ It is possible that the word Quiché is a variant of the Slavic word ‘‘ku c h a ,’’ which also means ‘‘many.’’ ‘‘Kich’’ is also the root of the Slavic words ‘‘ki c h l i v y,’’ ‘‘kichitsa’’ (‘‘arrogant,’’ and ‘‘to pride oneself,’’ correspondingly). As for the word ‘‘Maya,’’ it resembles the Slavic words ‘‘moy,’’ ‘‘moya’’ (‘‘my,’’ ‘‘mine,’’ especially in feminine form), as well as the English ‘‘my.’’ Therefore, it is not excluded that the full name of the Quiché Maya people meant something like ‘‘Moya Kucha,’’ i.e., ‘‘many people of mine,’’ or ‘‘my proud people.’’ In our reconstruction, such interpretation doesn’t look weird. The name of the ‘‘ancient’’ American Quiché Maya people, is a vestige of the conquest of America by the Horde, whose warriors reached its shores and acquired its lands in the XIV-XVI century. The name Quiché Maya might also originate in ‘‘Kytai Maha’’ = ‘‘Great Scythians.’’

The word Quiché is close to the Slavic word ‘‘kochevnik’’ (‘‘nomad’’). In Chron5, we already said that under nomads were understood simply mounted warriors, the Hord cavalry. And the warriors were many.

### 19.4. How the book Popol Vuh, i.e., ‘‘the Old Bible,’’ begins

The beginning of the Popol Vuh resembles the first chapters of the Book of Genesis in the modern version of the European Old Testament. It tells about the creation of the world, man and woman, about the flood, etc.

Historians know of the parallels that exist between the European Bible and the Popol Vuh, i.e., the Old American Bible. For example, Sylvanus G. Morley notes: ‘‘The influence of the Bible is evident in the description of the

creation” ([1348], p. 18).

“The editor of the Spanish translation of the French text of Brasseur de Bourbourg has carefully noted the concordance of its [Popol Vuh.—Auth.] first chapter with the Book of Genesis. Max Müller had previously (1878) referred to certain similarities between the Popol Vuh and the Old Testament” ([1348], p. 19).

However, modern historians are convinced that the “very ancient” American Popol Vuh reflected only exclusively local American history and “could not” include the biblical and Christian events that unfolded in the Old World. Because, they say, regular contact with Europe began only at the end of the XV century. Consequently, historians deduce from this, that all these obvious parallels of the “ancient” Popol Vuh with the “ancient” Old Testament are explained very simply. Say, in the sixteenth century, some scribes of the “ancient” American book artificially inserted into it “ancient” Christian and biblical motifs only brought to America in the XV-XVI century. In other words, they allegedly falsified the “ancient” text. Archaeologist Adolf Bandelier even insists on it: “It appears to be, for the first chapter, an evident fabrication, or, at least, accommodation of the Indian mythology to Christian notions, a pious fraud” (quoted in [1348], p. 19). Commenting on the edition of the Popol Vuh by Brasseur de Bourbourg, Bandelier “observed in 1881 that the first sentences appear to be transcriptions of the Book of Genesis and are not aboriginally American” ([1348], p. 18).

Historians are especially irritated by the striking fact that at the very beginning of Popol Vuh, in the introduction, its author directly says the following: “This we shall write now under the Law of God and Christianity” ([1348], p. 79). These words are regarded today as the later insertion into the “ancient” text ([1348], p. 18-19).

The idea that Popol Vuh was written from the very beginning as a Christian book in the epoch of the XV-XVI centuries cannot enter the head of a modern historian since it contradicts the Scaligerian chronology. Whereas in the new chronology, there is no contradiction.

### **19.5. Where did the Quiché Maya people come from to America**

Sylvanus G. Morley reports: “A Cakchiquel manuscript (the Memorial de Sololá o Tecpán-Atitlán) states that the forefathers of that people [Quiché Maya.—Auth.] came from Tulán; that originally the tribes came from the west to that legendary place: “From the west we came to Tulán”—says the Cakchiquel document—“from the other side of the sea’ ” ([1348], p. 63). There is no indication of the time when the ancestors of Quiché Maya left Tulán. But “the Popol Vuh, as well as the Memorial Cakchiquel, tells the way that the tribes crossed the sea on stones and sand, when they came from Tulán” ([1348], p. 63). Historical science finds itself in some difficulty with regard to the location of the country of Tulán. Morley says in this regard: “It has not been possible to locate exactly the site of ancient Tulán” ([1348], p. 174, note 4).

Our reconstruction clarifies the issue. The name of Tulán clearly sounds “L at i n .” Or Italy. Or, more generally, Central Europe. Therefore, most likely, the chronicle tells how the ancestors of the Quiché Maya left Central Europe on ships, crossed the Atlantic, and finally arrived in Central America.

“The second of these documents [ Memorial Cakchiquel.—Auth.] gives more definite information on the intermediate places through which they passed before establishing themselves in the interior of Guatemala” ([1348], p. 63-64). By the way, the name Guatemala could have meant “Gothia Malaya” (“Little Gothia”). Apparently, the Horde resettlers, having left the “Big Gothia” (“Gothia Bolshaya,” i.e., Russia-Horde), named the land of their arrival the “Little Gothia” (“Gothia Malaya”—Guatemala).

And where did the ancestors of the Quiché Maya live before they ended up in Guatemala? The answer is startling. “They were, says the Memorial, at a place called Teozacuán and at Meahauh” ([1348], p. 64). But the names Teozacuán and Meahauh obviously point to the well-known city names Teo-Kazan and Meshekh, i.e., simply, Kazan and Moscow. The prefix “Teo” usually means “God,” “divine.” It can also be the definite article, like the English “the” or the German “der.” It is possible that Teo-zacuán meant “Teo-Zakon”—“Divine Law.”

The name Meahauh is practically identical with Magog, by which name the Mongols were often called in the Middle Ages, (q.v.in Chron5). Apparently, Meahauh and Magog are two pronunciations of the same name.

Our reconstruction explains well these indications in the ancient texts. The Russia-Horde troops carried with them

memories of their capitals—Kazan and Moscow. Kazan, “the City of the Prince,” could be called Czar-Grad. Having arrived to America, the ancestors of the Quiché Maya founded the city of Mexico, apparently reproducing in its name the name of the distant capital—Moscow. The names of Mexico and Moscow clearly sound identical.

Further, according to American Indian sources, the ancestors of Quiché Maya, after long travels and conquests, found themselves “at the edge of the sea ... and crossed the sea” ([1348], p. 64). This probably refers to the voyage of the Horde fleet across the Atlantic to America. By the way, among the peoples participating in the resettlement are mentioned the Olimáns (Olománs) ([1348], p. 64). It is probable that those were the well-known Alans, one of the peoples of the Horde; or Germans, who are still called Alemáns in some languages.

According to native American texts, “The thought of their Mexican brothers was not erased from the memory of the Guatemalan tribes, and we shall see how, even in the hour of their greatest happiness, at the rising of the sun of their civilization, they wept for the absence of those who had remained behind in the lands to the north, that is, ‘in the East,’ which was the name they gave to the country whence they had come and of which they still had, at the end of many years, very indefinite and vague ideas” ([1348], p. 68-69).

If we assume (as historians suggest to us today) that we are talking only about the local history of the tribes that have always lived in Central America, then the quoted text will sound weird. Indeed, the suffering of the Guatemalan tribes, remembering their “Mexican brothers” who lived just a stone’s throw from them, according to the Scaligerian history, looks rather ridiculous. After all, the distance between the modern capitals of Guatemala and Mexico is about 1000 kilometers. It’s approximately the distance from Moscow to Crimea. A week or so of marching, but that was not something exceptional.

But if the “Mexican brothers” are those left in the East, over the Atlantic Ocean; if those were the inhabitants of Muscovite Russia-Horde, then these emotions of mourning become understandable and natural. In that era, it was possible to cross the ocean only once in a lifetime. The troops of Russia-Horde, aimed at the conquest of America, went there forever. Almost no one returned to their homeland. Because it’s so far away. Indeed, only vague memories remained of relatives and friends in Muscovite Russia.

It should be noted that the American Indian texts quite correctly call “the East” the homeland of the alien conquerors. Indeed, Russia-Horde is located east of America. If you sail across the Atlantic. But no one said that this was the only way to get to America from Russia-Horde.

There is another one, and even easier—by crossing the Bering Strait. Some modern scientists, including anthropologists, assert that the native Americans are descendants of the resettlers from Asia.

#### **19.6. According to the Popol Vuh, Gur-Khan, i.e., Genghis Khan, took part in the biblical creation of the world**

The Popol Vuh story of the creation of the world is more or less close to the version given in the biblical Book of Genesis ([1348], p. 81-89). However, the Popol Vuh contains some exciting additions.

For example, in the process of the creation “of the trees and the thickets and the birth of life and the creation of man” participated an entity called “the Heart of Heaven,” whose name was Huracán ([1348], p. 82). We recognize in this name the Mongol title Gurkhan, meaning “Universal Ruler” (Gur-Khan = Gyurgiy-Khan = Georgiy-Khan, = Yuri-Khan). As we already know, that was the title of Genghis Khan, the great conqueror of the world.

The commentator of the Popol Vuh adds: “The Caribs of the West Indies adopted the name Huracán to designate other natural phenomena equally destructive, and the word was later incorporated into modern languages” ([1348] p. 83). Naturally, the people began to call terrible winds and storms by the menacing name of the great conqueror Gurkhan. As historians have recently explained, this is where the Russian word “uragan” (hurricane) comes from—it sounds close to the name Yuri-Khan. Recall that Yuri and Gyurgiy = Georgiy are two forms of the same name (q.v. in Chron4). The English word “hurricane” also sounds close to Yuri-Khan.

Incidentally, the American Indian word “carib” means “b r a v e .” And the Caribbean “carib” and Slavic “khrabriy” (brave) are practically the same word. Compare it also with the name of Kharkiv, one of the legendary founders of Kyiv. Note that in the Popol Vuh, much is said about a god called Cabracán ([1348], pp.104-106), whose name

practically coincides with the Slavic “Khrabriy Khan” (Brave Khan).

The Popol Vuh, i.e., the Old Bible, says: “The first is called Caculhá Huracán. The second is Chipi-Caculhá. The third is Raxa-Caculhá. And these three are the Heart of Heaven” ([1348 ], p. 82).

Caculhá Huracán is probably the Koukoulion Gurkhan, that is, Koukoulion Georgiy-Khan. The old Russian word “koukoulion” (or “kokol,” “klobuk”) means a traditional headdress worn by monks and certain patriarchs ([955], v. 1, p. 451). Since the Horde Khans were both secular and church rulers, mentioning of the koukoulion could emphasize their holiness and piety. However, it is possible that the word koukoulion = Caculhá is a distortion of the word Czar-Khan (CCRHCLH). Recall that the sounds L and R are constantly passing into each other.

The third name, Raxa-Caculhá, probably means either Russian Koukoulion or Koukoulion Czar (rex). So, according to the Popol Vuh, the world’s creation is directly related to the name of Georgiy-Khan, or Genghis Khan. Perhaps, speaking about the creation of the world, the ancient authors of the Popol Vuh meant the creation of the Mongol (great, huge) Empire in the XIII-XIV century. Probably all of these names were initially present in the European Bible. However, they were deleted during the Scaligerian editing of the XVII-XVIII century. But in the Old American Bible, that is, in the Popol Vuh, they fortunately survived. Either the local editors were less attentive or not so qualified, or the Horde-Russian origin of many names had already been forgotten by that time. Furthermore, the editors left untouched the names they did not understand. Thus they helped us a lot in reconstructing the true history of the Quiché Maya people.

### **19.7. The flood as described in the Popol Vuh, and the appearance of the seafarer Columbus in the place of the biblical patriarch Noah**

We have shown above that the biblical story of the flood and voyage of the patriarch Noah across the ocean is the story of the voyage of Columbus across the Atlantic in 1492. The question is, will we see confirmation of this in the Old American Bible, that is, in the Popol Vuh? Yes, and in a vivid form.

This is what the Popol Vuh says. First, the gods created some “wooden” people and populated the earth with them ([1348], p. 89). However, as the regular European Bible says, these people turned out to be “bad.” Namely, “they did not have souls, nor minds, they did not remember their Creator, their Maker; they walked on all fours, aimlessly” ([1348], p. 89). The gods were angry with them and decided to destroy them. “A flood was brought about ... which fell on the heads of the wooden creatures,” and “they were deluged” ([1348], p. 90). At the same time, four gods came down to earth, killing the wooden people. The fourth god, called Tucumbalam, immediately attracts attention. “Tucumbalam came, too, and broke and mangled their bones and their nerves, and ground and crumbled their bones” ([1348], p. 90). The commentator pays special attention to this god Tucumbalam. It turns out that he is featured not only in the Popol Vuh but also in other surviving Quiché Maya documents. This formidable god was sometimes depicted in the form of a shark or a crocodile ([1348], p. 90). The commentator notes that “it is difficult to interpret the names of these enemies of man” ([1348], p. 90, note 2).

We can provide some clarity. It is striking that the name Tucumbalam is close to the name Columbus, with the addition of prefix “Tu,” which is, apparently, either the definite article, or the word “Theo,” i.e., “god.” The god Columbus. Thus, in the description of the biblical “flood,” according to the book of Popol Vuh, the terrible god Columbus acts in the quality of the patriarch Noah. This fits perfectly with our analysis of the Mormon Bible (see above). Recall that the identification of the patriarch Noah with Columbus is evident in the Mormon Bible.

Perhaps the other three “gods” in the Popol Vuh are memories of other captains of caravels who came with Columbus to the shores of America. It is believed that there were three caravels in Columbus’s expedition. It is possible that speaking about the punishment of wooden people, the Old American Bible, i.e., the Popol Vuh, describes the conquest of America, when, starting with Columbus, and especially after him, the Horde of conquerors invaded the American continent. The Spanish invasion, we are told, was accompanied with the annihilation of many local inhabitants. This is reflected in the Popol Vuh as the episode of the punishment of wooden people. Listing the shortcomings of wooden people, the Popol Vuh, as it were, justifies the acts of Columbus and his followers, who largely destroyed the local culture and population.

As in the regular Bible, some American Indian texts associate the “flood” with the “end of the world.” Above we found out how and why there was a connection between the voyage of Columbus and the “end of the world.” Let us

recall that in the late XV century the expectation of the “end of the world” spread throughout Europe. In particular, it was in that era that the biblical Apocalypse was created (q.v. in Chron1, Chapter 3). Bishop Las Casas, in his work *Apologética Historia*, emphasized: “They [Indians of Guatemala] had, among them, information of the flood and of the end of the world, and called it Butic, which is the word which means flood of many waters ...” (quoted in [1348], p. 92, note 12). It should be noted that the word Butic is consonant with the Slavic “potok” (stream) and has the same meaning. This once again points to the obvious traces left in the “ancient” American Indian languages by yje Slavic as one of main languages of the Horde conquerors of the XIV-XV century.

Like the regular European Bible, American Indian texts report that the “flood” did not destroy all people. Some escaped and later repopulated the earth. The Bible refers to the patriarch Noah and his relatives.

### **19.8. The re-narration of the Popol Vuh story of the creation of the world by two progenitors— the Spanish Gog and the Great Khan of Moscow**

Speaking about the world’s creation, the Popol Vuh calls the progenitors of the world by the names Xpiyacoc and Xmucané ([1348], p. 79, 87). We note for the future that “the initial x which occurs in certain Quiché words and proper names ... is pronounced as sh” ([1348], p. XIV).

Curiously, the name Xpiyacoc = Shpiyacoc can be read as Shpiya + Gog, which resembles is Shpanish Gog. The author of the Popol Vuh could call the Spanish units of the Horde “Spanish Gog.” Recall that Columbus’s expedition sailed to America from Spain, and consisted, as is believed today, mainly of Spaniards.

The other name, Xmucané = Shmukané, or SHMKHAN, is close to the name Meshekh-Khan, that is, Moscow Khan or Magog-Khan. Recall that the name of the biblical patriarch Meshekh, or Mosokh, is associated in mediaeval sources with the name of Moscow, the Muscovite Czardom (q.v. in Chron5).

Another option for Shmukané, or SHM-KHAN, i.e., Meshekh-Khan, was the name Oxomoco ([1348], p. 79, note 4). But in the name Oxomoco, or Xomoco, clearly appears the same name of Moscow, with just some letters rearranged. Thus, both names—Xmucané and Oxomoco—probably point to the Muscovite Czardom, the kingdom of Khan Meshekh or Mosokh. Curiously, the Old American Bible = the Popol Vuh also calls Xmucané by the name Chiracán Xmucané, i.e. the Great Xmucané ([1348], p. 88 with note 17). But Chiracán is also a known form (Chyrcam) of the name of Georgiy-Khan = Genghis Khan ([517], p. 185). Therefore, Chiracán Xmucané, is most likely, Georgiy, the Great Moscow Khan, which explains why Xmucané was also called the “Great Xmucané” ([1348], p. 88). Thus, we have before us the names of the great rulers of Russia-Horde, who in the XV-XVI century were mentioned on the pages of the Old American Bible, the Popol Vuh.

So, the names of the first alien settlers to America come up. They were, it turns out, the Great Moscow Khan and a Spanish Gog. The names Gog and Magog are well known in history as the mediaeval names of the Mongols and Tatars (q.v. in Chron5). Linking the Spanish Gog and the Great Moscow Khan with the “creation of the world,” the Popol Vuh probably recalls the colonization of America by the Horde settlers of the XIV-XV century. Apparently, in many ancient sources (not in all, of course) the creation of the world meant the creation of the World Empire. After all, the ancient chroniclers considered the creation of the world to be the beginning of human history. As we now understand, the historical memories of the people of the XVI-XVII century did not go beyond the moment of the creation of the “Mongolian” = Great Empire. Therefore, its emergence was perceived as the beginning of the world, especially in texts created in distant provinces of the Empire, where real memories quickly became overgrown with myths and legends. This was facilitated by the remoteness from the center of the Empire and isolation from its old libraries.

It is significant that the progenitors of the world Xpiyacoc = Spanish Gog and the Great Xmucané = the Great Moscow Khan appear in Popol Vuh at the very beginning as founders, assistants, and defenders of the Quiché people ([1348], p. 79). It is believed that they arranged for Quiché the counting of time, that is, the calendar ([1348], p. 79, note 4). Fig.14.44 shows the genealogy of the Quiché gods from an old manuscript.

### **19.9. The creation of the world and of the first four people, including Columbus**

The Popol Vuh says: “These are the names of the first men who were created and formed: the first man was Balam-Quitzé, the second, Balam-Acab, the third,

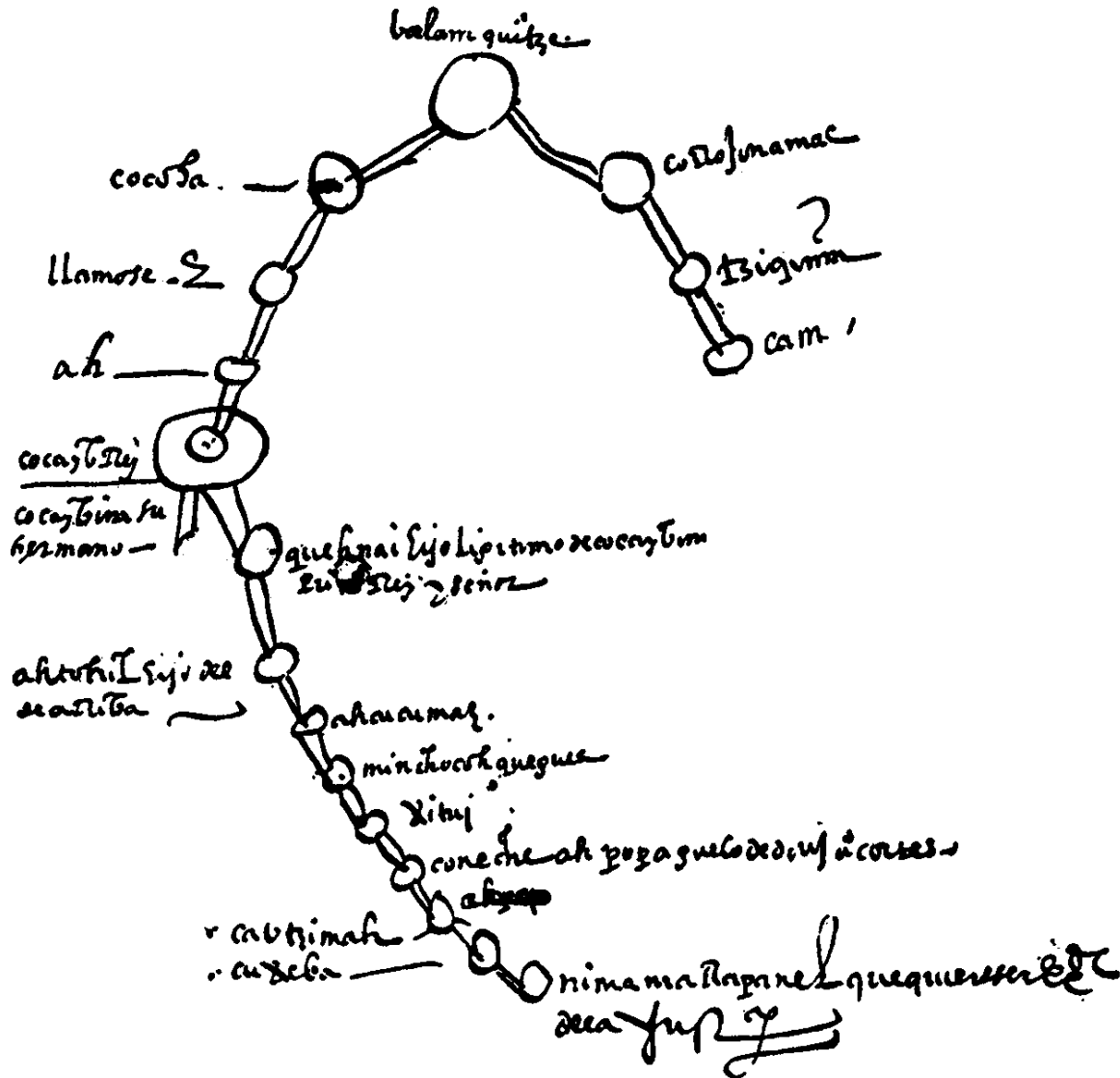


Fig. 14.44. Genealogy of the gods of the Quiché people. It is worth paying attention to the god Cam (Khan?), to the god Balam-Quitze (probably Columbus, or Balam-Kitsá, that is, the White Heap, or the Babylonian Heap. Taken from [1348], p. 236.

Mahucutah, and the fourth was Iqui-Balam. ... It is said that they only were made and formed, they had no mother, they had no father. They were only called men" ([1348], p. 167).

An ancient commentary to this place reads: "They had no family name. They had no ancestors. They were the beginning of the human race" ([1348], p. 167, note 3).

The Popol Vuh continues: "They were good and handsome men, and their figure was the figure of a man" ([1348], p. 168). The Popol Vuh constantly mentions these first people as an indivisible four, each time listing them all at once. Let's look at their names. The commentator says the following here: "It is very difficult, if not impossible, to find the true origin of these names" ([1348], p. 167).

Our reconstruction probably explains them. The name Iqui-Balam immediately draws attention upon itself (q.v. in fig. 14.44 above). As the commentator reports, it was also written as Ek-Balam or Equebalam ([1348], p. 167, note 1). But this is just a slight modification of the name Columbus!

The second name Balam-Acab is, most likely, Columbus again. At least the same set of consonants.

The name Mahucutah begins with the word Magog in almost the same form, Mahuk. Let us remind that Magog is one of the widely known names of the Mongols (q.v. in Chron5).

Finally, the name Balam-Quitze seems to mean simply “White Heap,” or “Babylonian Heap,” in the sense of “many people from Babylon.”

Thus, abandoning the prohibitions imposed by the Scaligerian chronology, we immediately recognize the well-known names of Columbus, Magog = Mongols, and White = Babylonian Horde, or Heap, in the names of the “first people of the American world.” They arrived in America in the XIV-XV century, settled, and colonized it.

#### **19.10. The White = Babylonian Horde headed by Columbus arrives in America and populates it**

Having told about the creation of the first four main Quiché Maya people people, the Old American Bible = the Popol Vuh gives interesting details of the resettlement. Soon “their women were made ... and were the origin of ... the people of Quiché” ([1348], p. 170). It turns out that the first four prominent men did not come to the country alone but were accompanied by many priests. “There were many priests and sacrificers; there were not only four, but those four were the Forefathers of us, the people of the Quiché. ... They came from the East” ([1348], p. 170). Again and again, the Popol Vuh repeats that the settlers came to America from the East.

Then the Popol Vuh lists the “thirteen branches of peoples” that came to the country ([1348], p. 171). Immediately arises the parallel with the twelve tribes, i.e., columns of Israel-Horde, who came to conquer the promised land. The Popol Vuh emphasizes that it speaks here only of the main tribes. “Many others came from each group of people, but we shall not write their names. They also multiplied there in the East” ([1348], p. 171).

Further, from Popol Vuh, it is clearly seen that the migration of the Horde-Israel was extremely large. The settlers traveled over great distances. “All lived together, they existed in great number and walked there in the East. ... They did not know why they had come so far as they did. There they were then, in great number, the black men and the white men, men of many classes, men of many tongues, that it was wonderful to hear them. ... The speech of all was the same” ([1348], p. 172).

From this, it is clear that the peoples of different languages who arrived in America, despite their plurality, were united by something in common: “The speech of all was the same.” It corresponds exactly to our reconstruction, according to which the White, Babylonian, that is, the Volga Horde, came to America. They consisted, of course, of many peoples, but united by a common leadership and a common main language—Slavic. Significantly, the commentators use the image of Babylon to depict this grand migration of peoples. The commentator of the Popol Vuh says: “The Quiché, however, maintained their ethnic unity and their common tongue in the midst of this Babylon, as is seen farther on” ([1348], p. 172, note 7). However, the name of Babylon is frankly mentioned on many pages of the Popol Vuh and practically in an undistorted form. This is the country of Xibalba ([1348], p. 178).

Regarding Xibalba, the commentator says: “Xibalba was for the Quiché the world of ghosts and phantoms” ([1348], p. 178). Furthermore, this is understandable. Distant Babylon, that is, White, Volga Russia-Horde, over time turned for the American settlers, and even more so for their descendants, into a mystical, remote country.

Father Ximénez, translating the end of this important Popol Vuh section on the immigrants’ language, clarified: “They hear and understand each other through the diversity of languages” ([1348], p. 172, note 7). A little later, the Popol Vuh adds, “We had only one speech when we arrived there at Tulán; we were created and educated in the same way” ([1348], p. 177).

The Popol Vuh reports that the settlers once in America offered a common prayer to their gods. It contains, in particular, the names of the following gods: Huracán (Georgiy- or Gyurgiy-Khan), Raxa-Caculhá (Koukoulion-Czar or Ras-Czar), Xpiyacoc (Spanish Gog), Xmucané (Moscow Khan or Meshekh Khan) ([1348], p. 173).

Speaking about the previous resettlement of the Quiché Maya people to the Tulán country (that is, apparently, to Latin Europe), the Popol Vuh says: “It was impossible to count the men who arrived; there were very many and they walked in an orderly way” ([1348], p. 174). The commentator notes that this story of the Popol Vuh “is very interesting as proof of the common origin of the Quiché and the other peoples of Guatemala, and of the tribes which established themselves in ancient times in various parts of Mexico and Yucatán” ([1348], p. 174).

The assertion constantly heard in the Popol Vuh about the initial community of settlers exactly corresponds to our



reconstruction: we are talking about the fact that Russia-Horde, in the era of the creation of the “Mongol” Empire, expanded and moved in all directions from a common center. The difference between our point of view and the traditional one is that historians attribute the words of the Popol Vuh exclusively to Central American local history. We assert that here is a grandiose panorama of the large-scale settlement of peoples from Russia-Horde throughout that time. Settlement in Central America was one of the final stages of that campaign. But not the last (q.v. in Chron5).

By the way, the name Yucatán probably comes from Cathay (China), which in its turn comes from the name Scythia (Kytia).

### **19.11. The American deputation travels back through the ocean to the Catholic Czar to get his authorization to rule over the land of Maya**

Having arrived in America, the Quiché people founded “many towns, one by one, and the different branches of the tribes were being reunited and settled close to the roads, their roads which they had opened” ([1348], p. 193). Life began on new land. According to the Popol Vuh, after a while, the question naturally arose about the legalization, approval and blessing of the new kingdom. For this, it was required to send back to the East, over the ocean, a special Quiché Maya deputation to the great Catholic Czar to receive the investiture of the kingdom ([1348], p. 206-210). This section of Popol Vuh is extremely interesting.

“Then they decided to go to the East, thinking thus to fulfill the command of their fathers which they had not forgotten. It had been a long time since their fathers had died. ... And starting on their journey, they said: ‘We are going to the East, there whence came our fathers’ ” ([1348], p. 206-207). Three leaders were chosen to head the deputation. These people had to go “to the other side of the sea.” “ ‘We shall not die, we shall return,’ said the three when they left.

“Certainly they crossed the sea when they came there to the East, when they went to receive the investiture of the kingdom. And this was the name of the Lord, King of the East, where they went. When they arrived before Lord Nacxit, which was the name of the great lord, the only supreme judge of all the kingdoms, he gave them the insignia of the kingdom and all its distinctive symbols. Then came the insignia of Ahpop and Ahpop-Camhá, and then the insignia of the grandeur and the sovereignty of the Ahpop and the Ahpop-Camhá. And Nacxit ended by giving them the insignia of royalty ... [And they received] the paintings of Tulán, the paintings, as these were called, in which they wrote their histories” ([1348], p. 207-209).

So, what do we learn? The main interest here is the Lord of the Orient called Nacxit-Xuchit ([1348], p. 207). Let us recall that “xit” is “Goth.” According to American Indian sources, Lord Nacxit is the famous Kukulcán-Quetzalcoatl ([1348], p. 207). The commentator says: “Nacxit is an abbreviated name which the Quiché ... gave, in their tales, to the King of the Orient, who was none other than Topiltzin Acxiltl Quetzalcoatl, the famous Toltec king” ([1348], p. 207). According to American Indian texts, Quetzalcoatl is the primary king and god. He lives somewhere far in the East, reigns over all the gods, rules the whole world.

As soon as we lift the curtain of the Scaligerian chronology, the “ancient” Mexican god Quetzalcoatl immediately turns to the Catholic Caesar, that is, the Catholic Czar. Recall that the sounds L and R often pass into each other; so, Quetzal + Coatl = Caesar + Catholic = Caesar the Catholic, or Catholic Caesar. The term “Catholic” immediately takes us to Europe, where the Russian Christian Church is still called Orthodox Catholic, and in Western Europe, the Catholic faith is widespread.

Another name of Quetzalcoatl is Kukulcán, which is also clear to us. It is either Czar-Khan, or Koukoulion Khan, that is, Holy Khan.

Thus, the Quiché Maya deputation from distant America had crossed the ocean, came to bow to the great Catholic Czar and received from him all the regalia and powers required to rule the lands discovered in America. Most likely, this is the same or similar event as the return to Europe of high-ranking associates of Columbus, reflected in European sources, in order to receive from the king the authority to rule over newly discovered American lands ([1223]). It is clear that only the Emperor of the “Mongol” Empire could have given such powers. If it happened in the XVI century, then Quetzalcoatl in the American Indian texts was none other than the Holy Roman Emperor Charles V, to whom the conquistador Hernán Cortés reported of the conquest of America ([1031]). It turns out that

at the same time Quetzalcoatl is known to us under the name of the Assyrian-Babylonian king Nebuchadnezzar—he is Ivan Vasilyevich IV the Terrible (see above).

As we have seen, the Catholic Czar Quetzalcoatl was also the king of the Toltecs ([1348], p. 207). But since L and R passed into each other, the famous Empire of the Toltecs is probably the Empire of the Tatars, or Turks. In other words, again the Great Empire. Since the XV century, the recently colonized lands of Central America by the Horde-Israel have also become part of it. Many American colonists called themselves Tortecs, Toltecs, being the descendants and heirs of the recent Horde-Ottoman conquerors of the New World.

According to the Old American Bible Popol Vuh, the ambassadors of the Quiché Maya also received the blessing from Ahpop ([1348], p. 208). Probably, we are talking about the Khan-Father, Khan-Pope, or Khan-Priest. And this is understandable. The blessing for the kingship was also to be given by the supreme spiritual authority of the “Mongol” Empire. By the way, the name Ahpop is known in the Old World as well. According to Heinrich Karl Brugsch, that was the name of one of the “ancient” Egyptian pharaohs ([99], p. 246 ff.).

As follows from the Quiché Maya documents, a high deputation to the Catholic Czar Quetzalcoatl was sent (deputation to the Catholic Czar Quetzalcoatl was sent 210). In both cases it is especially emphasized that the ambassadors traveled to the Far East. Moreover, the journey was very long. Namely, “after a long journey of no less than a year, Qocaib [Quiché Mayan prince.— Auth.] arrived in the presence of the Emperor Nacxit Kukulcán and fulfilled his mission” ([1348], p. 210). It becomes clear why it takes at least a year to appear before the Emperor = Holy Khan. After all, they had to sail from the shores of America to Russia-Horde. The path of several thousand kilometers across the ocean is very long. But if the Mayan ambassadors traveled only within the relatively narrow Central America, as the Scaligerian story assures us today, then such a long voyage looks more than strange.

The whole story of the respectful Quiché Maya ambassadors traveling from distant America to the eastern Catholic Czar shows that in the era of the XVXVI century the pyramidal structure of power within the Great Empire was strongly marked. It turns out that to enter into the full rights of possession of the recently discovered and colonized American lands was only possible with the gracious consent of the Great Khan of Russia-Horde. As we have seen, he listened favorably and gave his permission. The members of the deputation breathed a sigh of relief. After that, the Mayan and Toltec civilizations blossomed in Central America.

#### **19.12. At the late XVII—early XVIII century, some chroniclers thought that the royal history of Quiché Maya began in 1054 A.D.**

At the end of the Old American Bible Popol Vuh, there is a genealogical list of the Quiché Maya kings (q.v. in fig. 14.44). It contains no chronological data, and the full duration of the royal dynasty is not indicated. Nevertheless, Father Ximénez in the late XVII—early XVIII century somehow “calculated” that the succession of the kings in Quiché history occupied a period of 480 years, and in this way he had fixed the beginning of the kingdom as in the year 1054 A.D. To arrive at this result, Ximénez innocently counted the duration of each generation of kings as forty years ([1348], p. 73). Silvanus G. Morley writes: “The calculation of the Spanish chronicler, which fixes the beginning of the Quiché dynasty at 1054, is near enough to the calculations which I have made [myself]” ([1348], p. 74). This is not surprising since Morley’s “calculations” were of the same kind.

Thus, relying on the list of the Quiché Mayan kings, some authors attributed the beginning of the Mayan dynastic history to 1054. As we now understand, this is incorrect, and the true history of the royal Quiché Mayan dynasty began much later, not before the XIIIIXIV century. However, what interests us here is that at the beginning of the XVIII century there already existed a tradition (of which the Spanish chronicler Father Ximénez might have been an adherent) of dating the beginning of Mayan history to 1054 A.D. But why 1054? Where did this date come from? Apparently, the matter is as follows.

As we have shown in Chron1 (Chapter 6), Chron2 (Chapter 2), and the book *The Czar of the Slavs*, Jesus Christ lived in the XII century, and the phantom year 1054 is directly related to the first incorrect dating of his life. Recall that it was to 1054 that some chronologists mistakenly attributed the outburst of a supernova of about 1152—a star referred to in the Gospels as the Star of Bethlehem (q.v. in Chron2, Chapter 2). Although in the XVII-XVIII century the Scaligerian chronologists pushed the date of Christ’s nativity a millennium backward, the first erroneous date, 1054, apparently still remained as “the beginning of the new era.” As a result, when creating the Quiché Maya chronology, Father Ximénez indicated the “authoritative” year 1054 as the beginning of Mayan history. He should

have added a hundred years, and write 1152, to be “theologically correct.” But anyway, by his time it was already forgotten that the true history of the Quiché Maya began much later.

### **19.13. Gospel motifs in the Popol Vuh: Nativity of Christ, the Star of Bethlehem, the veneration of the Three Wise Men**

There are pronounced Gospel motifs in the Popol Vuh. It is reported, for example, about the “morning star” that suddenly flashed in the sky foreshadowing the sunrise ([1348], p. 186-188). Historians say that here the planet Venus is meant. However, closer examination shows that the authors of the Popol Vuh might have something else in mind. Namely, the appearance of the Star of Bethlehem in the sky, announcing the coming and the very appearance of Christ. Let’s see in more detail what is said. Although the text was probably redacted by attentive XVII century editors, it has retained its essence.

“Balam-Quitze, Balam-Acab, Mahucutah, and IquiBalam [i.e., White Heap, Magog, and Columbus.— Auth.] were very happy when they saw the Morning Star. It rose first, with shining face, when it came ahead of the sun.

Immediately they unwrapped the incense which they had brought from the East, and which they had planned to burn, and then they untied the three gifts which they had planned to offer.

The incense which Balam-Quitze brought was called Mixtán-Pom; the incense which Balam-Acab brought was called Cavixtán-Pom; and that which Mahucutah brought was called Cabauil-Pom. The three had their incense and burned it when they began to dance facing toward the East.

They wept for joy as they danced and burned their incense, their precious incense. Then they wept because they did not yet behold nor see the sunrise.

But, then, the sun came up” ([1348], p. 186-187). The whole world expresses its joy, animals rejoice, etc. “The priests and the sacrificers were kneeling; great was the joy ... Light of dawn fell upon all the tribes at the same time. Before the sun rose, damp and muddy was the surface of the earth, before the sun came up; but then the sun rose, and came up like a man [!—Auth.]. And its heat was unbearable. It showed itself when it was born and remained fixed [in the sky] like a mirror. Certainly it was not the same sun which we see, it is said in their old tales” ([1348], p. 188).

Then the joy of the whole world, of all living things, is described.

The following well-known events are quite clearly described here:

- 1) the appearance of the Star of Bethlehem, which heralded the birth of Christ;
  - 2) the birth of Christ as the Sun for the whole world;
  - 3) the Three Wise Men who saw the Star of Bethlehem and came to worship the Infant Christ and to offer him gifts.
- It is noteworthy that the Old American Bible specifically insists on the difference between “this sun” and the ordinary sun that we see. Moreover, the Popol Vuh directly says that this sun “rose, and came up like a man.” This remarkable phrase, of course, did not escape the attention of modern commentators, and they also emphasize that the sun arose “like a man” ([1348], p. 71).

But this is a well-known image in the Christian tradition. In church texts, Christ was often called the Sun. For example, in Matthew Blastares’ Syntagma Canonum (Constantinople, XIV c.), we read: “... the mental Sun Christ ascended from the grave” ([518], folio 185).

Thus, in the Mayan Bible, we see the same phrases as in Christian European texts.

### **19.14. Traces of the Horde names remaining in America after its colonization by the Horde**

In addition to the Horde names already mentioned above, we will add new examples.

- 1) The Popol Vuh contains many proper names where the Horde influence is clearly visible: Khan = Kan = Ham = Hun = Gun. It is sufficient to open the Index page at the end of the book [1348] to see, for example: Cabracán (Brave Khan), Hunahpú, Hun-Hunahpú, Hunbatz, Hun-Camé, Hunchouén, etc.

- 2) Maya people and their gods have names like Tukur (i.e., probably Turks; [1348], p. 112 et passim). Names like Holom-Tukur (i.e., tall Turk) are also probably of Horde-Turkic origin ([1348], p. 112).

- 3) “After forty years of wandering” (which exactly coincides with the forty-year campaign of the Israelites led by

Moses), the Quiché Maya tribes finally establish their capital in Chichén Itzá, in the Yucatán Peninsula ([1348], p. 67). As we now understand, the troops of the Horde, including those who arrived on the American continent, were largely manned by the Cossacks. Therefore, it is difficult not to see in the name of the Mexican (i.e., Muscovite) city Chichén Itzá the wellknown name of the Chechens from Russia.

4) In names like Xbalanqué the trace of the name Babylon (White, Volga Horde) is probably preserved. The same can be said of names like Balami-ha ([1348], p. 117), as well as of Xibalbá. By the way, some inhabitants of the country of Xibalbá were called Ah-Tucur ([1348], p. 257). It is natural, as we now understand, in Babylon (i.e., in the White, Volga Horde) lived many Turks and Tatars. Moreover, taking into account the Turkic “ak” (white), they were called White Turks. The name Turk (= Tatar) probably comes from the Slavic “torit” (pave the way).

5) In the Mayan imperial state, there was a ruling group whose members were called the Caciques. In particular, the Spanish conquistadors who invaded America in the XVI century, stumbled upon them. This is confirmed, for example, by the conquistador Bernal Díaz del Castillo ([1031]) and Friar Diego de Landa ([1143], p. 26). But the word Cacique is simply Cossack. In mediaeval America, the Cossacks were part of the ruling elite.

6) Question: What was the battlecry of the American Indians, when they attacked the Spanish conquistadors in the XVI century? The answer is somewhat unexpected. According to the conquistador Bernal Díaz del Castillo, they shouted, “Alala!” ([1031], p. 58). But the same battlecry could also be heard on the European battlefields, where the Ottomans = Atamans fought. It turns out that the Atamans, having colonized America in the XV-XVI centuries, left their mark there in the form of a battlecry, “Allah!”

Or, since the sounds “R” and “L” often pass into each other, that could be simply “Hurra!” (“Beat ’em!” in Turkic) turned to “Hulla!”

7) Let us go back to the Mayan story of the forty years of “wandering in the desert.” Diego de Landa reports the following: “They say that these tribes wandered forty years through the wilderness of Yucatan, having in that time no water except from the rains; that at the end of that time they reached the Sierra ... Here they began to settle and erect many fine edifices in many places” ([1143], p. 36).

Apparently, this is a mixture of memories of the colonization of America with the stories of the previous conquests of the promised land by Moses in Eurasia. The latter, as we remember, included the forty-years journey of the Israelites = the fighters for God in the “wilderness.” Memories brought by the Horde colonizers to America got into their books and have come down to us in a distorted and worn out form.

8) Another curious trace of the history of Moses found in the Mayan books is in the third part of the Popol Vuh. Talking about the Quiché Maya crossing a sea (it is not clear which one), the Popol Vuh says: “It is not quite clear, however, how they crossed the sea; they crossed to this side, as if there were no sea; they crossed on stones, placed in a row over the sand [?— Auth.]. For this reason they were called Stones in a Row, Sand Under the Sea [Cholochic-Abah, Bocotahinac-Zanaieb], names given to them when they [the tribes] crossed the sea, the waters having parted when they passed” ([1348], p. 183).

The biblical story of how the Israelites, led by Moses, crossed the sea, fleeing from the Pharaoh, is quite clearly related here. We have explained this episode in detail above. By the way, the Mayan text says that people crossed the sea “on stones.” This is probably a dim reflection of the passage on the ice that covered the water. The ancient author could call hard ice a stone, trying to somehow explain to himself and his readers an already half-forgotten episode.

9) “50 kilometers from Mexico City are located the ruins of Teotihuacan, the capital of one of the most ancient civilizations in Central Mexico. ... The Aztecs attributed the construction of Teotihuacan to a race of giants, the mythical ancestors of modern people. The Indians thought that such grandiose constructions could only be built by beings of supernatural force. ... The ancestors of the inhabitants of Teotihuacan came from the North-East” ([210], p. 70-71).

An ancient text says the following: “And this place was called Teotihuacan, because when the rulers died, they were buried there. Then upon their tombs were built the pyramids, which still stand now” (cit. according to [210], p. 72).



Fig. 14.45. “Ancient” Maya statuette with a chalma on his head. Photo taken by T. N. Fomenko in 1999, in the Royal Ontario Museum (ROM) in Toronto, Canada.

It is possible that the name Teotihuacan (Theotihua-can) meant “Divinely Quiet Khan,” in the sense of deceased khan. Such a name corresponds to the essence of the matter. Local rulers were buried here. That is, the kings-khans = the governors of the distant overseas, American region of the Horde-Atamania. And the fact that the name Teotihuacan acquires an understandable meaning from the point of view of the Slavic language is now clear to us.

10) Professor Gualberto Zapata Alonzo, author of a book about the Maya, writes: “It is known that the Toltecs ... arrived in the valley of México led by Mixcoatl” ([1167], p. 33). The name of Mixcoatl clearly sounds like Mosc-Catholic, that is, the Moscow Catholic. This is consistent with the participation of the Muscovites-Catholics, that is, the Orthodox inhabitants of the Muscovite czardom, in the discovery and settlement of America, which we described above.

Now it would be more correct to call the Indian civilizations of Central America—Maya, Aztecs, etc.—Hordo-Indian. Apparently, they arose as a result of the Horde-Ataman conquest of America in the XIV-XV century.

## 20.

### “ANCIENT” MAYA IN AMERICA WORE THE COSSACK CHALMAS

Today it is believed that the chalma (turban) was worn exclusively by the Ottomans = Atamans. At the same time, the chalma was worn by the Russian Cossacks (q.v. in Chron4, 3:4, and Chron5). By the way, the very word “chalma” most likely comes from the Russian “chelo” (forehead).

It turns out that the “ancient” Maya in America also wore chalmas. Figures 14.45–14.48 show “ancient” figurines depicting the American Maya. Today they are kept at the Royal Ontario Museum (ROM) in Toronto, Canada. We visited the museum in July 1999. It is clear that the Maya wore a turban, or chalma. By the way, in the overwhelming majority of modern books and albums dedicated to the “ancient” Maya such images with turbans and chalmas are, for some reason, not given. Probably, to spare the readers asking stupid, unnecessary questions.

Historians show us mainly Maya figurines with more exotic headdresses. Such, for example, is the figurine standing to the right of the Mayan statuette wearing a turban-chalma (q.v. in fig. 14.48). By the way, on the headdress, we see something similar to the Uraeus snake, that is, the well-known headdress of the pharaohs of “ancient” Egypt.



Fig. 14.46. Fragment. “Ancient” statuette of the Maya with a turban—a chalma on his head. Photo of 1999.



Figure 14.47. “Ancient” statuette of a Maya with a chalma on his head. Photo of 1999. ROM Historical Museum in

Toronto, Canada.

## 21.

### WHY HISTORIANS DECLARED “WILD” THE THEORIES OF SOME SCIENTISTS ABOUT THE HISTORY OF POPULATION OF AMERICA

In the book of the historian Valery Gulyayev *America and the Old World in the Pre-Columbian Era* ([210]), the first chapter bears a remarkable title “The Beginning of the Dispute. ‘Wild’ Theories.” Let’s see what theories historians declare “wild.” Perhaps some of them will turn out to be not so ridiculous from the point of view of the new chronology.

Gulyaev reports: “In the XVI century, Bartolomé de las Casas [see his old portrait in fig. 14.49.—Auth.] was the first to put forward the idea of resettlement of some “tribes of Israel” to the New World after the defeat of the Kingdom of Israel by the Assyrians. It was to these “disappeared tribes” that the creation of all high civilizations of pre-Columbian America was attributed. The adherents of this theory argued that in the early Spanish chronicles there was “clear” evidence of the important role of Christian elements in the religion of ancient Mexico. After all, images of crosses were found in the Mayan temples, they said. And the Mexican god Quetzalcoatl expressed in his teachings a series of Christian dogmas and even had an image of the cross among its regalia. It turns out that the ancient Mexicans knew about the crucifixion of Christ. The depiction of the scene, albeit altered in an Amer



Fig. 14.48. “Ancient” statuette of a Maya with a chalma—a turban on his head. Nearby is another Mayan figurine, with a more exotic headdress. Photo of 1999.

ican way, was found in some old manuscripts. Isn’t it a vivid proof of the beneficial influence of the “sacred land” of the East? In the XIX century, the English aristocrat Lord Kingsborough, with a tenacity worthy of better use, once again tried to prove that the Aztecs and Maya are descendants of the prehistoric “disappeared tribes of Israel.” He collected and published many ancient American Indian manuscripts, but all his efforts to find any convincing parallels between the cultures of Central America and Palestine failed” ([210], p. 8-9; q.v. in fig. 14.50–14.53).

Gulyaev continues: “The ‘Israeli theory’ of the origins of the American aborigines, which he defended, did not disappear with him [Lord Kingsborough.—Ed.]. It still exists today and was adopted by members of the influential religious sect ‘The Church of Jesus Christ’ (the Mormons). According to their teachings, the creators of the pre-Columbian civilizations of America were the mysterious Semitic tribes—Haredim, Lamanites, Nephites, and others,

who crossed the Atlantic in ancient times and founded numerous colonies over the Ocean. ... A large university center, the Brigham Young University, was created in the U.S. state of Utah, which has become the main hotbed of the Mormon religion. Hiding behind a mask of scholarship, some university workers are trying to bring to light the most fantastic and absurd theories of the past centuries. Thus, in a number of articles devoted to the analysis of the motif of the cross in the Mayan art, it is argued that the cross serves indisputable proof that the Christian teaching pertained to the New World long before Columbus. Here we again meet the old story of the ancient Maya knowing the biblical myth of the flood, and their god Kukulcan (Quetzalcoatl) is no one else but Jesus Christ. Moreover, trying to find material evidence of the settlement of the “disappeared tribes of Israel” in America, the Mormons created a special archaeological organization” ([210], p. 8, 170).

From the point of view of the new chronology, these mediaeval theories are by no means fantastic. On the contrary, they are much closer to the truth than the Scaligerian history we are used to. Although, of course, the modern historian does not like all this very much.

Here is what the historian R.V. Kinzhalov reports on the same topic: “Among the theories about the origin of the American Indians ... there was an idea, first expressed by Peter Martyr d’Anghiera, of the ancient Jews as their ancestors. Subsequently, his theory was adopted and expanded by many authors [q.v. in [1202].—Auth.] ... In the American Indian documents of the XVI-XVII centuries, there are frequent references to their Jewish ancestors and various events from the history of the ancient East, about which the Bible reports” ([383], p. 63). Of course, a modern historian will immediately “explains” that this information was introduced into the American Indian history by the later “local church preachers” ([383], p. 63).

The American Indian manuscript of 1554 is of great interest. R.V. Kinzhalov reports: “The manuscript states that the three great peoples of Quiché ... are the descendants of the ten tribes of the Kingdom of Israel, whom Shalmaneser forced into eternal captivity and who, having found themselves on the border of Assyria, decided to flee” ([383], p. 63).

What can you say about all this? As we now understand, Bartolomé de las Casas, Lord Kingsborough, Peter Martyr d’Anghiera, the 1554 manuscript, the Mormons, and many others, are largely correct in asserting that America was colonized by “Israeli tribes.” Since, as we have shown above, the Israeli conquest of the promised land, including America, was carried out by Russia-Horde together with Ottomania = Atamania in the XIV-XVI centuries. Described in the Bible as the conquest led by Moses and Joshua. Historians have no reasons to call the point of view of the listed authors “fantastic” and their theories “wild.” Russia-Horde of





Fig. 14.49. Bartolomé de las Casas. Antique engraving by José López Enguídanos. Taken from [52], insert between pp. 8-9.



Fig. 14.50. "Ancient" Mexican god Quetzalcoatl with a Christian cross on his shield. From the "ancient" Codex Magliabechiano. The Christian cross is presented here in the Cathar form. Taken from [1031], p. 195 and [210], p. 8.



Fig. 14.51. Christian cross on the “ancient” Mexican image. The ball players are believed to be shown here. The Christian cross is painted on the “ball.” Taken from [383], p. 165.

the XIV-XVI centuries was really called Israel, and Ottomania = Atamania was called Judea.

At the same time, Bartolomé de las Casas, Lord Kingsborough, Peter Martyr d’Anghiera, the Mormons, and many others, are mistaken in the dating of the conquest of America. This was not at all in ancient times, as they believed, but in the era of the XIV-XVI centuries. In addition, under the pressure of the Scaligerian version of history, they mistakenly thought that the “Israeli tribes” left for America from the territory of today’s Palestine. As we now understand, they came from completely different places.

22.

#### **CLOSE RELATIONS BETWEEN “ANCIENT” AMERICA AND “ANCIENT” EURASIA DID NOT BEGIN IN ANTIQUITY, BUT ONLY IN THE XIV-XV CENTURY**

Modern history has amassed much evidence of a close relationship between the “ancient” Mayan cultures in America and the “ancient” cultures of Europe and Asia. The most impressive of them are briefly listed, for example, in the books [1167], [209], [210], [1187], [1001], [1184]. However, under the pressure of incorrect chronology, historians and archaeologists are forced to push these close ties to the “distant past,” allegedly long before the Columbus voyage in the XV century. But in this case, it turns out that allegedly long before Columbus there were constant ties between America and Eurasia, the level and intensity of which were so high that they corresponded to the state of human civilization only starting from the XV century.

For historians, there is an insurmountable chronological contradiction here. On the one hand, they are forced to admit the existence of “ancient,” closest and regular ties between America and Eurasia. On the other hand, they are forced to constantly make the reservation that the connections were only occasional and rare. Or, rather, those were

not really connections as

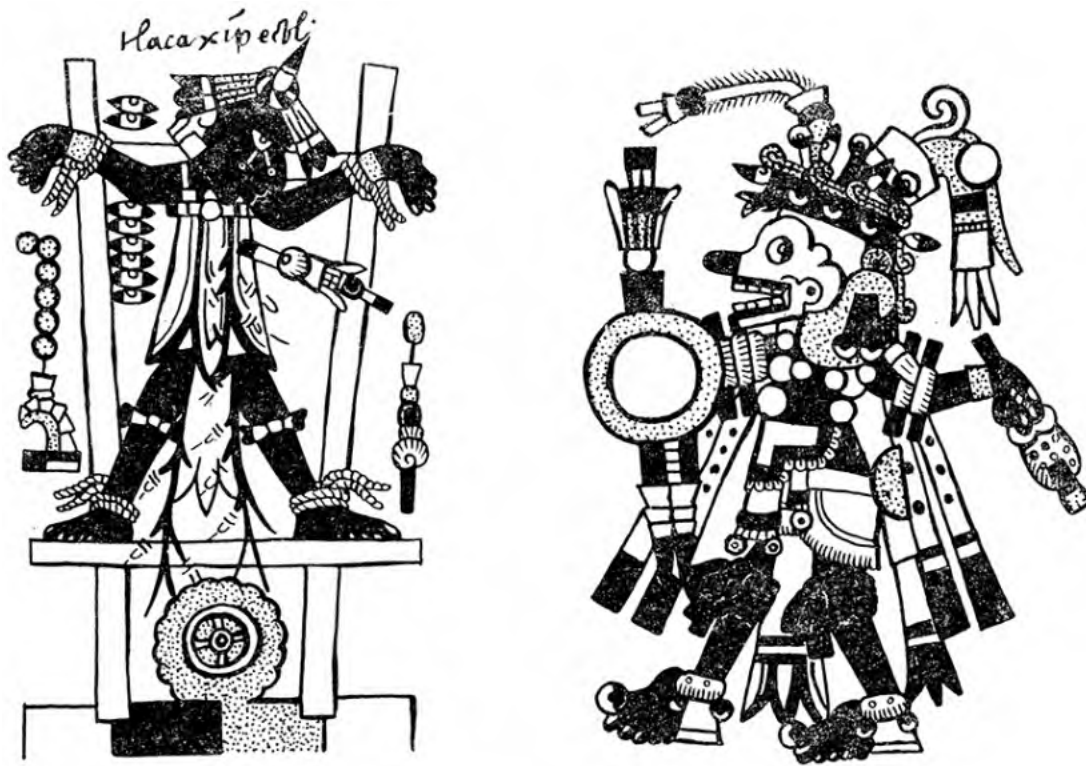


Fig. 14.52. The scene of the sacrifice, or, as historians themselves write, the Mexican version of the crucifixion of Christ (Codex Zouche-Nuttall). Indeed, the crucifixion of Christ is clearly depicted. A spear is thrust into his side. Note that the Christian cross is clearly visible at the base of the crucifix. Taken from [210], p. 11.



Fig. 14.53. Ottoman = Ataman crescents in the “ancient” images of the American Maya. Taken from [1348].

such but random coincidences, which by themselves are of no importance and do not deserve serious attention. And, of course, they give no reasons to question the conventional chronology.

Here are some examples. “D. Ignacio Magaloni Duarte quotes the investigator and traveler James Churchward as

saying ‘... that a Mexican Indian and a Japanese can understand one another without the aid of an interpreter, and that forty percent of the Japanese language has Mayan idiom roots’ ” ([1167], p. 15). It is unlikely that this fact can be classified as accidental.

Anthropologist Carlos Villanueva C., found many similar facts. E.g., “The Mahabharata and the Ramayana, sacred books of India, speak of the expulsion of a tribe of men called ‘Mayas,’ and of a Hindu divinity who bore the name of ‘Maya.’ One passage speaks of a tribe called ‘Nagas,’ which inhabited India, and which was already in decline at the time of the writing of these books. Ninety percent of their language resembles the Maya of this (Yucatán) region” (cit. according to [1167], p. 58).

Professor Gualberto Zapata Alonzo says: “Not long ago, in a conversation I had with Mr. Villanueva regarding the extraordinary similarities between the cultures of the Americas and of Asia, the anthropologist mentioned a very unusual incident which occurred in the Mexican state of Chiapas. Villanueva was commissioned in 1973 to do an anthropological study in the above mentioned state, along with a team of investigators, among whom was Yutaka Yonome, a man of Japanese descent, who at that time was an accomplished student at the School of Anthropology and History in Mexico City. Having finished their work in Chiapas, the group headed toward the Guatemalan border, making use of public buses in their travel. ... A group of local people, who were also riding the bus, began to speak among themselves in the Tojolabal dialect of the Mayan language, and their conversation seemingly fascinated Yutaka, who, surprised with the conversation, took out his notebook and began to write in Japanese. When questioned by Villanueva, the Japanese scholar stated that he was understanding parts of the conversation, and that he had written some of the words used by the Tojolabal in Japanese” ([1167], p. 58-59).

Gualberto Zapata Alonzo continues: “Another similar case was related to me by a Colombian by the name of Alberto Sánchez. ... Sánchez informed me of the existence of a tribe called ‘Colorado,’ or ‘Red,’ which can be found in Ecuador. The tribe is virtually extinct today, with only five hundred people remaining who speak the Colorado dialect, which is similar to Japanese” ([1167], p. 59).

Gualberto Zapata Alonzo gives in his book some more amazing linguistic facts ([1167], pp. 59-61). However, we will interrupt their listing since a vivid picture of the striking parallels between the cultures of America, and Asia is already evident.

Valery Gulyaev reports: “Both in America and in Egypt there was a custom to build stone pyramids and mummify the dead; both here and there the cult of the Sun was widespread; in both regions they used hieroglyphic writing, complex calendar, created monumental sculptures of similar forms, etc. Such parallels were intended to prove that there were close ties between the high civilizations of Mexico and Peru and the culture of Egypt. The most fierce adherents of this hypothesis were the Frenchmen, Le Plongeon and Brasseur de Bourbourg, as well as the Englishman, Elliot Smith” ([210], p. 14).

The indicated authors, being under the influence of the erroneous Scaligerian chronology, are forced to invent artificial theories, which are really superfluous, to explain the close and regular “ancient” ties of America with Eurasia. From the point of view of the new chronology, there is no need to invent anything. It is enough to say simply and clearly: Yes, the discovered close and regular ties did exist. However, not in the “deepest past,” but only starting from the XIV-XV century. As a result of the colonization of America by Russia-Horde and Ottomania = Atamania. After that, many perplexing questions accumulated by historians and archaeologists disappear by themselves.

Some more examples. “The idea of the Asian origin of the American Indians was expressed already in 1590, when the Spanish Jesuit missionary José de Acosta first postulated the existence in antiquity of a northern dry land passage between America and Asia. ... In the XVII century, the Dutch geographer Johannes de Laet asserted that the core of the Asiatic resettlers to America consisted of ‘Scythians.’ ... In the detailed and ingenuous narrative by the Buddhist missionary Hui Shen [of allegedly 499 A.D.—Auth.] some scientists saw nothing less than a hint of the discovery of America by the Chinese 1000 years before Columbus. ... American Indians are very close in their physical appearance to the Mongoloid population of East Asia” ([210], pp. 16-17; q.v. in [1241]).

Figure 14.54 shows two similar signs. One was used by the Maya, the other in France in the XVIII-XIX century. Historians write about them the following: “In the ancient Maya, this sign is nothing more than the number 12; in 1804 in France it meant the 12th year after the establishment of the new republican calendar (1793); in the same

France it was also used as a label for the famous Sèvres porcelain” ([210], p. 173).

“And the hypothesis of the American Harold Gladwin [q.v. in [1159].—Auth.] about the disappeared fleet of Alexander the Great looks absolutely ridiculous in our days [according to the historian.—Auth.]. As you know, after the sudden death of the great commander ... a fierce struggle for power had begun. And only Nearchus, the admiral of the huge Greek navy, prepared for a new Asiatic campaign, took no part in that struggle. He just “disappeared” along with his ships. By the will of Gladwin [Mr. Gulyaev is joking.—Auth.], this “disappeared” fleet sails a huge distance from the Mediterranean to the Pacific coast of America. ... The civilized Greeks finally get to the American continent. And at every step of these pale-faced newcomers, bright Indian civilizations began to flourish. According to Gladwin, the best confirmation of his point of view are the images of warriors in Greek helmets on ancient Peruvian vases, as well as the sculptures of bearded Caucasians found in Mexico” ([210], p. 18).

We show a similar sculpture in fig. 14.55. It turns out that American Indians wore “lush headdresses in the form of turbans” ([210], p. 56). We talked about this above.

We don’t want to say that Harold Gladwin was right about everything. But from the point of view of the new chronology, the participation of the



Fig. 14.54. Two almost identical symbols of the number 12 were used by the “ancient” Maya and the XVIII-XIX-century French. Taken from [210], p. 173.



Fig. 14.55. “The head of an antique figurine from Calixtlahuaca, Mexico (terracotta, II century A.D.)” ([210], p. 163). It is rightly considered proof of close ties between Eurasia and America. But not in “antiquity,” as historians think, but starting from the XIV-XV century. Taken from [210], p. 163.

huge fleet of Alexander the Great in the conquest of America is by no means absurd. On the contrary, it would be

extremely strange if it didn't. It is difficult to imagine that in the era of the great conqueror Mehmed II, the powerful Khan of Ottomania = Atamania would have stayed away from such a

grandiose undertaking as the annexation to the Horde of the new fertile lands of the just discovered vast American continent. Presumably, all best forces of the famous Ottoman = Ataman military fleet were immediately thrown into conquest. The Cossack chieftains would hardly have stayed away from such a rich booty.

Note, by the way, that the name of Admiral Nearchus is just a slight modification of the name Noah. Maybe Nearchus is a fusion of two words: Noah and Ark, i.e., Noah's Ark. Therefore, the "disappearance" of the huge Nearchus's fleet may be a reflection of the voyage of the biblical Noah, that is, the expedition of Columbus to the shores of America in the XV century. It is impossible not to notice that Plutarch, in his Life of Alexander, reports that shortly before the death of Alexander the

Great "Nearchus joined Alexander on the ships that entered Euphrates from the Great Sea" ([660], v. 2, p. 447). According to Plutarch, Alexander the Great gave "a magnificent reception in honor of Nearchus and his companions" ([660], v. 2, p. 448). Literally a few days before his death, Alexander again "talked with Nearchus, who told him about his travel on the Great Sea" ([660], v. 2, p. 449). Probably in the XV century, Nearchus (Noah's Ark) reported to the great Khan-Sultan about his voyage to America across the Atlantic = "the Great Sea."

Let us return to the reaction of historians to the "wild" theories. Valery Gulyaev summarizes with satisfaction: "With rare exceptions, the opinions of scientific specialists about his [Gladwin's.—Auth.] hypothesis were the most negative. ... Gladwin's hypothesis, deprived of any scientific basis, was soon forgotten by everyone" ([210], p. 19). It is noteworthy, by the way, that the arguments of Gladwin's opponents are mostly chronological. They objected as follows. If Gladwin is right, then the Macedonian conquest of America must date back to the years B.C. Because Alexander the Great is an "ancient hero of his time." On the other hand, according to historians, "the images of Peruvian vessels with warriors in helmets, to which Gladwin refers, date to 400-800 A.D." ([210], p. 19). So much for a contradiction! Presumably, Gladwin had nothing to say. Furthermore, in the new chronology, all such "counterarguments" of historians immediately disappear when Alexander the Great, Noah's Ark, and the Peruvian vessels return to their true chronological place in the era of the XIV-XVI centuries.

## 23.

### THE MYSTERIOUS CENTER FROM WHICH THE WAVES OF WORLD MIGRATION SPREAD

Let us return to the close ties between America and Eurasia in the alleged "pre-Columbian" times.

"A large number of very specific parallels, says G. Ekholm, prevent any possibility of random coincidence" ([210], p. 33). "The famous Mexican archaeologist and art historian Miguel Covarrubias suggests that 'the great traditions of the Teotihuacan culture were brought to the valley of Mexico Cit by a mysterious alien elite, whose homeland was somewhere in the East. ... Having conquered the more primitive local tribes, the invaders, to his opinion, put themselves at the head of the new civilized society formed as the merger of two cultures, local and alien' ([210], p. 77).

"But perhaps the most extreme position in the dispute about the origin of the Teotihuacan civilization was taken by the Swedish explorer Sigvald Linné, who for many years conducted the excavations in the city. He proved that the local population was entirely ousted from the fertile valley by some unknown invaders who some time later created the brilliant culture of the classic epoch. Thus, most of the specialists in the Teotihuacan culture, who for a long time worked in the city and were better than anyone acquainted with its culture, concluded that local civilization was brought there either from the east, or from the west, or from the south, but wasn't in any case born in Teotihuacan itself" ([210], p. 78).

Further, the historians report: "At the end of the XIX—beginning of the XX century, the Americanists Leonard Adam, Carl Hentze, Paul Rivet, José Imbelloni, and others, drew attention to the Asian-American parallels in art. The solid works of Carl Hentze and Leonard Adam [q.v. in [1187], [1001].—Auth.] pointed out interesting coincidences in the motives, ornaments and stylization techniques of various *œuvres* of the peoples of East Asia, on the one hand, and the northwest coast America and Mexico on the other. ... The course of ancient history looked, according to this concept, primitively simple: the "giving" East and the "receiving" periphery, which virtually included the entire planet. ... The works of German and Austrian ethnographers, creators of the theory of "cultural

circles,” Fritz Graebner, Wilhelm Schmidt, Bernhard Ankermann, Wilhelm Koppers and others, who tried to prove that the cultures of all peoples of the world come from seven or eight giant waves of consequential migrations from a mysterious center that should be looked for somewhere in South-East Asia and in the adjacent regions of Oceania” ([210], p. 20-21).

Scientists searched for that mysterious center for a long time. As far as we know, they did not find it. We can indicate it. The listed scientists, without suspecting it, groped the consequences of the grandiose expansion in all directions of the Horde-Atamania, which led to the emergence of the Great Empire. With hands and feet tied by the erroneous chronology, historians sought that center in the “distant past.” They did not find it there, because it was Russia-Horde and Ottomania = Atamania of the XIV-XVI centuries.

It is obvious that it is precisely (and only!) the wrong chronology that at every step literally prevented historians from coming to the conclusions that we have made. See for yourself. They write: “Unfortunately, almost all the parallels listed here are purely superficial, and every time the chronological gap between is of many centuries. If, say, the reliefs with lotuses from Amaravati (India) date back to the II century A.D., then their Mexican “counterparts” from Chichén Itzá were created at best around the XII century A.D. In Cambodia, step pyramids had appeared for the first time only in the X century AD, while in Mesoamerica at the beginning of the first millennium B.C.” ([210], p. 30).

Remove the erroneous dates from here, move all these parallels to the era of the XIV-XVI centuries, and everything will fall into place. No chronological contradictions. Mysterious, spaced in time, massive parallels will turn into a common picture of interaction of more or less simultaneous cultures of the XIV-XVI centuries. Numerous absurdities of the Scaligerian history disappear, like the following one. Allegedly, “in the IV century A.D., in India, sea vessels were built, which significantly exceeded the size of the caravels of Columbus and other early Spanish travelers” ([210], p. 33). Yes, indeed, they built huge ships in India. But not in the IV century A.D. They did it in the XIV-XVI centuries. And it was not that India, which the reader might now think about. Otherwise the question arises: why would the Indians at one fine moment, suddenly and for no reason at all, decide to abandon those great warships and return to primitive boats? The fact is that India in the Middle Ages was Russia-Horde.

Or, for example, another remarkable fact. “We are talking about Roman coins of the IV century A.D. discovered several years ago on the coast of Venezuela. The coins, among which there were many doublets, were in a crock deeply buried at the edge of the ocean shore” ([210], p. 168). How did they get here? “Ancient” Romans landed in America in the IV century A.D.? And buried their gold? We will be told: yes, a Roman ship had an accident and wrecked off the coast of America. And the “antique” Romans decided to bury their gold on the beach of an unknown continent. Presumably, they had remembered the place well to easily find it when they come here next time from distant overseas Rome.

It is highly unlikely that anything of the sort ever happened. As we now understand, “antique” imperial gold was not buried in America in the IV century but in the XIV-XVI centuries, when the communication between the Old World with the New World became regular. “Antique” coins jingled in the purses of the Cossack and Ottoman soldiers of Columbus.

Let us note an interesting detail. In the Canadian city of Edmonton, an “exact real-size replica” of Columbus’s caravel, Santa Maria, is exhibited. It is claimed that the ship was made in full compliance with the old documents. And we see that the restorers have placed on the sails an imperial two-headed eagle and an imperial lion (q.v. in fig.14.56, 14.57, and 14.58). And it’s understood. The two-headed eagle and the lion were the symbols of the “Mongol” Empire. In fig. 14.59, we give an image of a lion on the wall of the Cathedral of Saint Demetrius in the city of Vladimir, allegedly of the XII century. Almost the same lion we see on the caravel of Columbus.

## 24.

### **DO WE HAVE TODAY A CORRECT IDEA OF THE HISTORY OF THE SPANISH CONQUEST OF AMERICA IN THE XVI CENTURY?**

It is believed that at the beginning of the XVI century, the Spanish invasion fell on America, the so-called Conquista. As a result, the flourishing ancient civilizations of Central America were almost completely destroyed. Many questions arise here. Apparently, we are dealing with a distorted version of history created in the XVII-XVIII century. One should be aware that it was incomparably easier for European historians to distort the history of the



discovery and colonization of America than that of any European country. Much more work should have been done to distort the history of Europe. It would require to violently break the stubborn resistance of the entire layers of European society, who even so would still remember their true recent history. As we have shown in Chron5, the Scaligerian version of history was introduced into the minds of Europeans with incredible difficulty. Primarily by force of arms. The events in distant America worried the Europeans much less. The Atlantic Ocean separated them from that faraway continent. The sparse information about America reached Europe only with ships occasionally crossing the ocean.

Few were those in Europe who were informed of what was going on in America. And they could easily come to agreement with each other. Furthermore, they could quickly decide what should and should not be published. After ruthlessly destroying the heaps of Horde-Indian manuscripts, such cynics as Diego de Landa then took a pen and, shedding crocodile tears, wrote the “correct history of the Indians.” Moreover, the original Horde-Indian chronicles, as we have seen, were burned at that time at stake, often with the scribes thereof.

Upon acquaintance with the Spanish conquest of the XVI century, one is struck by the noticeable presence in the names of leading Spanish conquistadors of the derivatives from the word “Horde.” They strike



Fig. 14.56-14.57. An imperial double-headed eagle on the sail of the modern reconstruction of the Columbus's caravel Santa Maria, claimed to be rebuilt in strict accordance with old documents. The photo was taken by G.V. Nosovskiy in April 2000 in the Canadian city of



Edmonton. West Edmonton Mall.

the eye, for example, in the book of Bernal Díaz del Castillo [1031], who is considered an eyewitness and participant in the conquest. To begin with, the name of the famous leader of the conquistadors—Admiral Hernán Cortés, that is, C(K) + ORTES = KORTE(S), or HORDE. In addition, it is possible that the name Cortés originally sounded like Hordes, which gives the same Horde.

The name of his famous associate, Captain Pedro de Alvarado, clearly comes from “Alba Orda,” that is, the White Horde. Another prominent associate of Cortés was called Diego de Ordás ([1031]). That is, simply, “Diego from the Horde.” Further, the name of Pedro Barba sounds like “barbar.”

Fig. 14.60 shows a fragment of a map of America of 1616 with the name Cossa = Cossack. In fig. 14.61,



Fig. 14.58. The imperial lion on the sails of a modern-day Columbus's caravel replica claimed to be built in strict accordance with old documents. Photo of April 2000. West Edmonton Mall, Edmonton, Canada.



Fig. 14.59. A lion depicted on the wall of the Cathedral of Saint Demetrius, allegedly of the XII century. City of Vladimir. Taken from [114], p. 27.

we see the name Florida written as FL + ORIDA = Tulán + Horde = the Latin Horde.

Most likely, the "Spanish Conquista" of the early XVI century was, in fact, one of the waves of the Horde conquest that reached America. The first wave was the expedition of Columbus at the end of the XV century, and the second wave was in the early XVI century, known today as the "Spanish Conquista."

From the point of view of the Scaligerian version of history, it looks strange that the Spanish conquistadors, as it turns out, conquered Central America with the help of the American Indians themselves. For example, the Aztecs acted, in fact, on the side of Cortés, as his allies ([1167], p. 46). Nevertheless, in this case, the question arises: wasn't the "Spanish Conquista" of the early XVI century just a civil war in Central America between various groups of

resettlers from the Horde-Atamania settled there a few decades earlier? It was they who, in that era, created in America the cultures known to us today as the civilizations of the Maya, Aztecs, Toltecs (probably Tortecs, Tatars, Turks), Olmecs, etc.

But then another question arises: Is it true that the destruction of the flourishing Horde-Indian civilizations of America by Europeans dates back to the beginning of the XVI century? Didn't this happen much later? For example, in the XVII century? That is, in the era of the victory of the rebellious Reformation in Europe. When the victorious rebels-reformers, breaking away from the Horde-Atamania, spread their "reform ideas" with fire and sword to Central America. Probably in the XVII century the troops of the Western European reformers finally invaded America. In a difficult struggle, perhaps starting with a palace coup, they broke the Horde-Ataman culture of the Maya, Aztecs, and Toltecs, which had developed there over the past one hundred fifty or two hundred years. The wars were bloody and brutal. As we now understand, the Horde-Indian rulers of Central America remained primarily loyal to the idea of the Great Empire. For a long time they repelled the blows of the military fleets of the Horde, but the rebellious Western European governors broke away from Russia. In the end, however, the American Horde was defeated.

Then, after the final victory of the rebellious Reformation, they decided to rewrite American history and blame all the horrors of the XVII-XVIII century war on the Horde-Ataman colonizers of America of the XV-XVI century. Thus, two birds were killed with one stone. First, the Western European reformers have whitewashed themselves. And secondly, in the person of Spain they blamed the weakened Horde-Atamania for their atrocities in America. Therefore, the Horde-Indian manuscripts had not been burned in the XVI century but in the XVII-XVIII century. Then, hastily, in hindsight, they created "eyewitness testimonies" asserting that in the alleged XV-XVI century the Spaniards barbarously destroyed the flourishing American civilizations, split the skulls of American Indian babies, etc.

Examples of such propaganda, which accused the Spanish conquistadors of the alleged atrocities of the XV-XVI century and were spread throughout Western Europe starting from the XVII century, are shown in fig. 14.62 and 14.63. It is hardly coincidental that almost all of the engravings illustrating the book of Bartolomé de Las Casas [52] are made in a similar tendentious propaganda style. Captions for the engravings are also quite eloquent: "Hounding Indians with dogs," "Roasting over low heat," "Mass torture of Indians by the Spaniards," "La Conquista, a cruel word," etc. (q.v. in fig. 14.64).

In the same spirit historians, starting from the XVII-XVIII century, accused of cruelty and opposition to the "progressive Reformation" the Spanish king Philip II and the Duke of Alba who, as we now understand, retained loyalty to the idea of the "Mongol" Empire (see more about it below).



Fig. 14.60. Fragment of a map of America from 1616 with the name Cossa = Cossack. Taken from [1459], folio LI, map 235.



Fig. 14.61. A fragment of a 1616 map of America with the name Tagil and a curious separate spelling of the name Florida as FL + ORIDA, that is, Tl + Horde, Tulán Horde, or the Latin Horde. Taken from [1459], folio LI, map

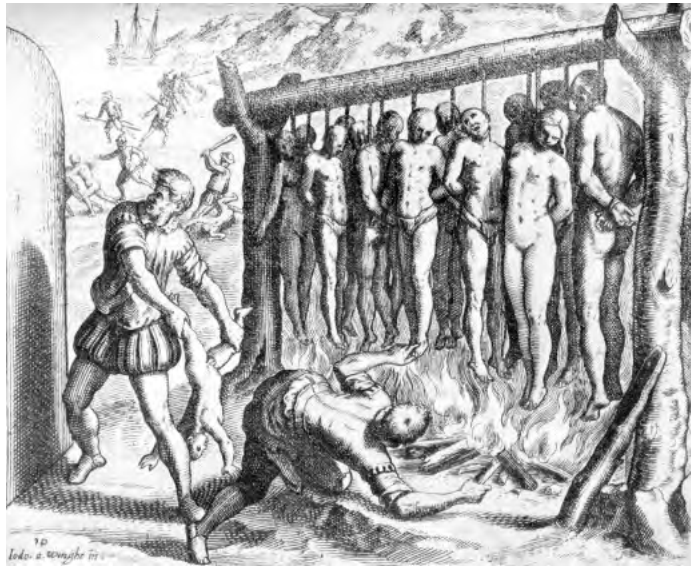


Fig. 14.62. A visual Western European guide to the Scaligerian version of American history. This is how the conquistadors of the XV-XVI century allegedly behaved. However, this was most likely the style of the rebel reformers who smashed Horde America in the XVII and XVIII centuries. Taken from [52], p. 95.

This is how the history of America was falsified competently and for a long time.

How did the name America come about? We are authoritatively told that it comes from the name of Amerigo Vespucci (1454-1512), the Florentine navigator ([797], p. 214), who was a participant (just a participant!) of several expeditions to the New World. According to the encyclopedia, he “was the first to suggest that these lands were a new part of the world” ([797], p. 214). However, he did not do anything else that was noticeable. Nevertheless, we are assured that the admirals of the expeditions, captains of ships, officers, soldiers, sailors, and indeed all enlightened Europe of the XVI century, including cartographers, all of them were so excited by his “assumption” that they decided to call the giant continent after his name—the name of a modest participant.

Most likely, the opposite is true. Not the continent get its name from the name of a humble participant of an expedition, but this participant took the name of the continent as his surname. The name of the continent, America or Ame-Rica, probably comes from Maya-Rica, that is, the State of Maya, or, as we noted above, My State. The fact is that in the Middle Ages, the word Rica meant “State.” In Chron5, we have given plenty of evidence to this fact. Its linguistic trace is, e.g., in the German word Reich = “state, empire.” It is even more evident in the name of the Central American country called Costa Rica.

The following puzzle is under discussion in the Scaligerian history. How did the limited forces of the Spaniards manage to conquer a vast continent and destroy the flourishing and powerful civilizations? Proposed answers are few: the Indians were allegedly



Fig. 14.63. Another example of the Western European reformist propaganda leaflet called “The Sadistic Atrocities of the Conquistadors.” It is very similar to the gloomy illustrations “from the life of the Tatar-Mongols” by Matthew of Paris, with which he intimidated his gullible readers (q.v. in Chron4, 18:17). Most likely, we are dealing with the “reform activities” of the XVII-XVIII century. Taken from [52], p. 423.

frightened by the horses that the Spaniards brought with them, by their muskets, etc. But all this is strange, since the Spaniards were too few. Moreover, the Indians who created such civilizations were not savages. Therefore, the correct explanation is most likely one of the following.

The myth of an “easy conquest” is a reflection of the really rapid development of events at the time of the first wave of conquerors in the XIV-XV century. At that time, there were no powerful empires in Central America. They would appear later, created by the Horde and the Ottomans = Atamans—Maya, Toltecs = Tatars, etc. Before that there were no considerable adversaries to fight.

Or the key to the “puzzle” lies in the realities of the XVII-XVIII century, when the rebellious Reformers arrived in Horde America under the guise of friends and were first accepted as such. Then they organized palace coups, seized the supreme power, and began to smash the Horde states of the Maya and the Aztecs.

25.

#### **THE MEANING OF THE WORDS “CONQUISTA” AND “RECONQUISTA” FROM THE POINT OF VIEW OF THE NEW CHRONOLOGY**

In the Scaligerian history, it is believed that the Reconquista, meaning “repeated conquest,” is “the reconquest by the indigenous population of the Iberian Peninsula in the XV-XVIII centuries of the territory captured by the Arabs (namely, the Moors). ... By the middle of the XIII century, only the Granada Emirate remained in the hands of the Arabs (fell in 1492). The conquest was accompanied by the settlement and

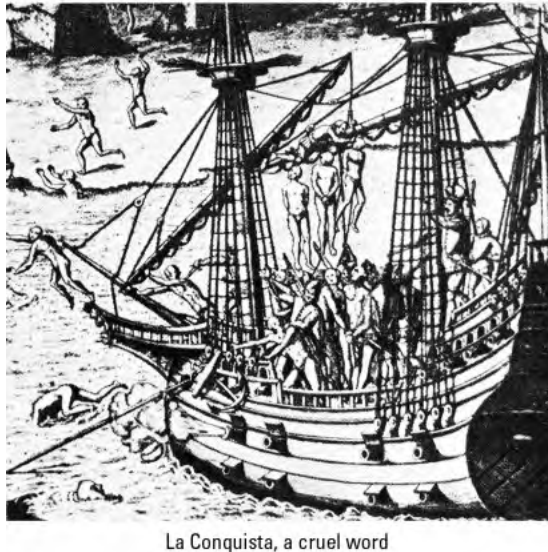


Fig. 14.64. Old engravings (with captions) illustrating the massacre of the Indians. Most likely, these are pictures of the defeat by the rebellious reformers in the XVII-XVIII century of the Horde civilizations created in the XV-XVI century. Then the victors blamed their atrocities on the vanquished and pushed them back into the past. Taken from [531], p. 43.

economic development of the lands devastated by the war” ([88], pp.1008-1009).

Note the strangeness of the term Reconquista, “repeated conquest,” in the Scaligerian history. First, the Moors, who had allegedly been living in Spain for many hundreds of years by that time, could hardly be considered aliens; therefore, to be expelled without exception. Secondly, even if the expulsion of the Moors was called liberation from aliens, why was it considered a repeated conquest?

According to our reconstruction, the word Reconquista, as applied to the era of the XV century, has a quite understandable literal meaning. It was in the XV century that the reconquest of Southern and Western Europe by the troops of the Great Empire took place. The purpose of the conquest was not so much the conquest of new lands (they were already subordinate to the kings-khans of Veliky Novgorod) as the complete extermination or expulsion of the inhabitants of these lands and their repopulation by people from the north. This extreme measure was caused by the epidemics in the southern and southwestern regions of the Empire in the late XIV—early XV century. The rulers of the “Mongol” Empire decided to stop the spread of the infection once and for all. They ordered to exterminate the infected population after the outbreaks of epidemics and repopulate the devastated lands anew (q.v. in Chapter 4 of Chron6).

To this end, the Khans began, in full sense of the word, to reconquest the southern and southwestern regions of the Empire. In the history of the XV century it is known as the Ottoman conquest. The Bible reflected it as the conquest of the Promised Land by the Israelites. It is, apparently, called the Reconquista in the Spanish chronicles. Thus, the “Moors,” or “Arabs,” were driven out of Spain not by the “indigenous population of the Iberian Peninsula” (which



may not have remained there after the conquest of the XIV century), but by the imperial troops from the north. They came to Spain on the orders of the Khan of the “Mongol” Empire for the quarantine cleaning of the contaminated lands. Since the exterminated and expelled Spanish “Moors,” or “Arabs,” were descendants of the participants in the first great conquest of the XIV century, the new conquest of the XV century was indeed repeated.

Immediately after the Reconquista = the repeated conquest, the Conquista begins in Spanish history; i.e., it is not a “repeated” but simply conquest. “Conquista (Spanish conquista—’conquest’) is a term used in historical literature in relation to the period of the conquest of Mexico, Central and South America by the Spaniards and the Portuguese in the XV-XVI century” ([88], p. 562).

According to our reconstruction, the conquest, i.e., the conquest of America in the late XV—early XVI century, began at the end of the Ottoman conquest and was its direct sequel. But since it already concerned the new lands that were not previously subordinate to the Great Empire, they did not call it “repeated.” They did not call it Reconquista, but Conquista, that is, simply conquest.

## 26.

### THE CHRISTIAN EMPIRE OF THE AMERICAN INCAS

The reader might have noticed that when we talked about the American Indians, we said nothing about the Incas. This was not because we had nothing to say. The point is that we cannot go into too much detail on all the related topics. Moreover, from the point of view of the new chronology, a lot can be said about the Incas. We will limit ourselves to a few touches.

The picture we described above is also observed in the history of the Incas. To begin with, historians themselves believe that the last Inca state was founded in South America only in the middle of the XV century ([313], p. 712). That is, just in the era of the Ottoman conquest and just a few decades before the arrival of Columbus in America. The Spaniards executed the last Inca in 1533 ([313], p. 695). The earlier Inca states are considered “legendary.” However, even this legendary period began only in the XIII century ([313], p. 694). Such a “late date” for the emergence of the Inca empire, namely, in the XV century, fits well with our reconstruction, according to which the powerful American Indian states were founded by immigrants from Russia-Horde and Ottomania = Atamania in the era of “Mongol” and Ottoman conquests.

Today, it is believed that the inhabitants of the Inca Empire first saw Europeans and first heard about Christianity only with the arrival of the Spanish conquistadors in America. This is the prevailing opinion today. However, the point of view of the Spaniards themselves, who came to America in the XVI century, turns out to be completely different. For example, the Spanish missionaries who came to America to convert the Indians to the Catholic faith, argued that “the Indians were already converted to Christianity by Apostle Bartholomew (identified with the god Wiraqucha), but later the devil corrupted them. ... Thus, the Christian preachers assured the Indians that they were not imposing on them a new faith, but just restoring the ancient true religion” ([313], p. 712). Of course, modern commentators try to convince us that such statements by the missionaries were just a demagogic “trick” invented to lure the naive Indians into the Catholic faith.

It turns out, however, that the Incas kept a large Christian cross as a sacred object. Moreover, when the Spaniards defeated the Incan empire, the cross was placed not anywhere, but in the sacristy of the Catholic Cathedral! Thus, the conquistadors did not doubt for a moment that this was a Christian cross. Moreover, the Spaniards not only worshiped this cross but also “treated it with great respect” ([313], p. 75). Here is what Inca Garcilaso de la Vega wrote in his famous *Comentarios Reales de los Incas* ([313]): The Inca Kings had in Cuzco a cross of fine marble, white and incarnate in color, which they call crystalline jasper. ... I saw it in the year one thousand five hundred and sixty in the sacristy of the Cathedral Church of that city, where they had it hanged on a nail, held by a cord that entered through the hole they had made on the top of it. ... [Later] they kept it in one of their royal houses, in a section they call buaca, which is a sacred place. ... When the Spaniards captured that imperial city, they built a temple to our supreme God and hanged the cross in the place that I have mentioned [the sacristy of the Cathedral Church.—Auth.]” ([313], p. 75).

Further, it turns out that “Pedro Mártir and the Bishop of Chiapa and others affirmed that the Indians of the islands of Cuzumela, subject to the province of Yucatán, had the sign of the cross for God and that they adored it, and that those of the jurisdiction of Chiapas knew of the Holy Trinity and of the incarnation of Our Lord” ([313], p. 83).

The first Spaniards asserted the following about the American Indian gods. “They say that the icon is God the Father and Bacab is God the Son, and Estruac is God the Holy Spirit, and that Chiripia is the Most Holy Virgin Mary, and Ischén is the Blessed Saint Ana, and that Bacab, killed by Eopuco, is Christ Our Lord, crucified by Pilate” ([313], p. 84). Naturally, the author of the book, or rather its later editor, strongly condemns such statements of the first Spaniards.

In the new chronology, it is clear why the Indians began the last era of their chronology from 1043 AD. ([313], p. 85). Calling, by the way, this era “the Sun.” Let us recall that, according to the new chronology, Jesus Christ lived in the middle of the XII century. With



Fig. 14.65. A giant stone head wearing a helmet, lying on the ground. Discovered in America. Attributed to the Olmecs. Apparently made of geopolymer concrete. Taken from [1270], p. 11.

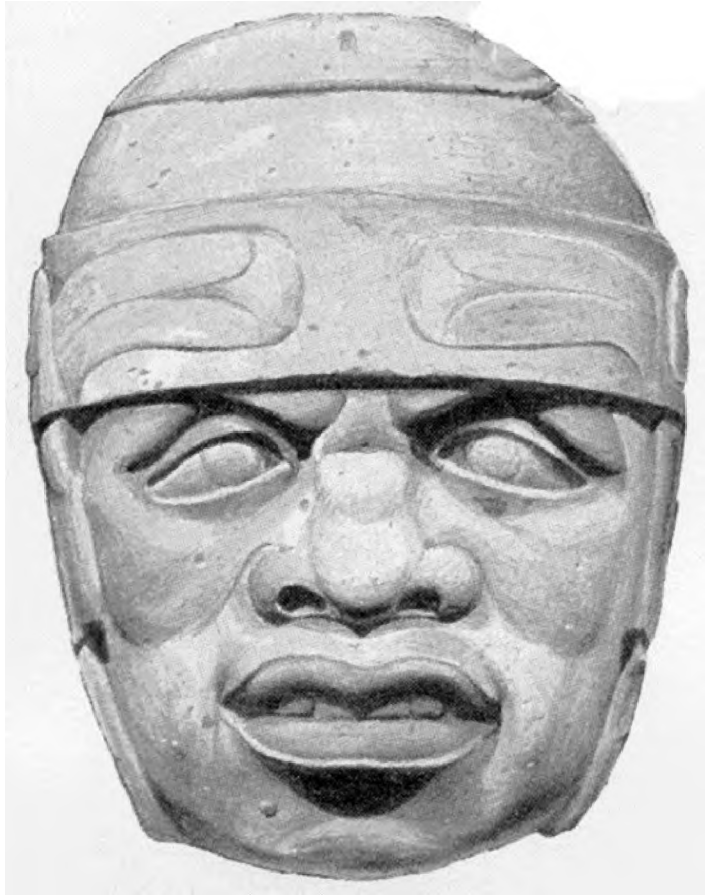


Fig. 14.66. "Colossal basalt head. Olmec culture. San Lorenzo, Veracruz, Mexico City. Approximately two meters." Probably geopolymer concrete. See Chron5, 19:6-8. Taken from [1283], double map "Maya Country. Ancient Maya World."



Fig. 14.67. “A giant stone head wearing a helmet. Olmec culture. La Venta. State of Tabasco, Mexico.” Apparently made of geopolymer concrete. Taken from [257], p. 455.

the first chronological error, mediaeval chronologists shifted his lifetime by a hundred years down into the XI century. So we have got “daddy Hildebrand.” This is why for the American Indians their era (“the Sun”) began from the phantom date of the Nativity of Christ, a hundred years earlier than the real one. We have already said that Christ was called the Sun.

The American Indians also had other Christian dogmas. For example, “the Incas recognized the general resurrection” ([313], p. 87). The Incas celebrated their main holiday on the September equinox, that is, on the vernal equinox ([313], p. 121). Because the September equinox is the vernal one in the Southern Hemisphere. Christian Easter is timed to coincide with the vernal equinox. It is preceded by the Great Fast. And do you know what? It turns out that the Incas were also fasting before this feast! “The fourth and last solemn feast that the Inca kings celebrated in their court was called Citua. ... They prepared for this feast by fasting and abstinence from their women; they fasted on the first day of the moon of the month of September, after the equinox. ... They called the fast *caci*, and the most rigorous fast *hatuncaci*, which means: the great fast” ([313], p. 438-439).

Thus, the American Incas celebrated Easter after the Great Fast. And their Easter holiday, as in Europe, was timed to coincide with the first lunar month after the vernal equinox. The vernal equinox is in March in the Northern Hemisphere, and in September in the Southern.

Thus, the Maya, the Incas, the Toltecs, the Olmecs, and other American Indians, are descendants of the Horde Christian settlers who colonized America in the XIV-XV century.

The ties between Russia-Horde and its distant provinces in America probably persisted for a long time. Traces of the former community can be traced in folklore, in Russian legends. For example, we all remember from childhood Pushkin’s version of an old story about a Russian knight who set off on a war horse on a distant campaign. He stumbled upon a giant head in a helmet, lying on the ground. This episode is a reflection of vague memories of the distant events of the XV-XVI century—the conquest and acquirement of America by the Russian-Horde and Ataman troops. Indeed, in America there are plenty of giant stone heads in military helmets lying on the earth. They are found in forests, on plains. Some are shown in figures 14.65– 14.71a. It is believed that the colossal stone heads of the warriors, sometimes reaching several meters in



Fig. 14.68. A giant stone head in a military helmet, about 2.4 meters high. Discovered at Tres Zapotes in the early

1860s. Probably made of concrete. Taken from [1065].



Fig. 14.69. A giant stone head in a military helmet. Discovered in San Lorenzo. The moment of excavation was photographed. Probably made of geopolymer concrete (q.v. in Chron5, 19:6-8. Taken from [1065].



Fig. 14.70. One of the huge stone heads that adorn La Venta. Probably concrete. Remember the hero Ruslan who

fought with a similar head in Pushkin's poem "Ruslan and Lyudmila." Taken from [818], p. 27.

height, were made of basalt by the "ancient" Olmecs ([1270], pp.10-12). Perhaps the heads played the role of border signs, marking the boundaries of some militarized areas within the huge American territories colonized by Russia-Horde and Ottomania = Atamania. On such heads we see more or less the same helmets, which indicates that they belonged to the same army. The heads are most likely made of concrete.

27.

## **LARGE SCYTHIAN BURIAL MOUNDS SCATTERED ACROSS EURASIA AND ALL NORTH AMERICA**

### **27.1. The kurgans (mounds) all through the "Mongol" = Great Empire**

Large pyramidal mounds were built not only in Eurasia and Africa, but also in America; apparently, starting from the XIV-XV century, when the wave of the Horde-Ottoman conquest swept there. In the architecture of the Egyptian and Mexican "ancient" pyramids and palaces, links to the Scythian burial mounds are clearly traced. (See one of the Scythian burial mounds near the Crimean city of Kerch in fig. 14.72.)

Moreover, as follows from archaeological research carried out in the XIX-XX century, the "kurgan culture" was common exactly where, according to our reconstruction, in the XIV-XVI centuries the mighty "Mongol" Empire spread. Historians and archaeologists are trying to push the burial mounds to "the deepest antiquity." This is a mistake. They were probably built in the XIV-XVI centuries, by the inhabitants of the "Mongol" Empire.

Archaeologists often call the mounds "megalithic burial structures" ([336], v. 1, p. 168). German historians of the late XIX century, the authors of a fundamental multivolume work [336], wrote: "In the Scandinavian and Germanic north, the megalithic burial structures belong entirely to the Stone Age. ... The barrow hiding these buildings has the shape of an oblong oval. The gigantic Irish rooms have similar vaults. ... The large chambers found in multitude in Brittany are similar to the English ones. In addition, in France, there are majestic chambers ... which bore through the burial mounds in the form of uniform, long and high passages. In Portugal, there are graves with passages that are very reminiscent of the northern ones. In Spain, the chambers are sometimes gigantic, especially in Andalusia and Grenada. ... It was justly pointed out that the majestic burial structures in the countries and islands of the Mediterranean, despite their much more elaborate technique and the fact that they were built of hewn stones, are imbued with the same spirit as the megalithic tombs made of unhewn stones. Such are the oblong burial structures in the Balearic Islands, chamber structures in the Maltese group of islands, and tower nurhags in Sardinia. Similar features can be found in the large forms of the graves characteristic of the ancient cultures of the East ... and even in the Egyptian pyramids. Everywhere we see the same guiding idea behind the colossal buildings for the dead. ... Stone structures similar to megalithic tombs were also discovered in Algeria, Palestine, and India" ([336], v. 1, pp. 168-169).

Figure 14.73 shows the huge Irish mound of Newgrange. Figure 14.74 shows the burial plan in the mound.

The word "kurgan" could come from the combination Gur-Khan, i.e., Khan Georgiy, or from "Czar-Khan." Apparently, the words "Cyrus," "Sire," "Czar," belong to the same bush of names that grew out of the title "Czar" (King). E.g., the Latin letter "c" can be read both as "s" and as "k." Hence Caesar, Czar, Kaiser.

Some of the mounds were royal burials. So the word "kurgan" = "Czar-Khan" perfectly corresponds to the purpose of many such structures.

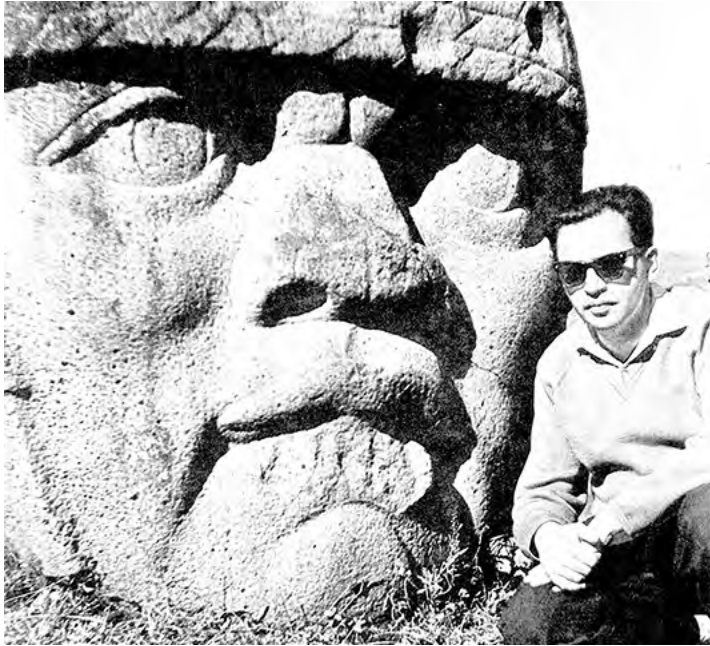


Fig. 14.71. Giant Olmec stone head. Apparently made of geopolymer concrete. Taken from [818], p.43.



Fig. 14.71a. Large stone head at Copan. Probably made of concrete. Taken from [1283], p.505.

## 27.2. Scythian burial mounds in America

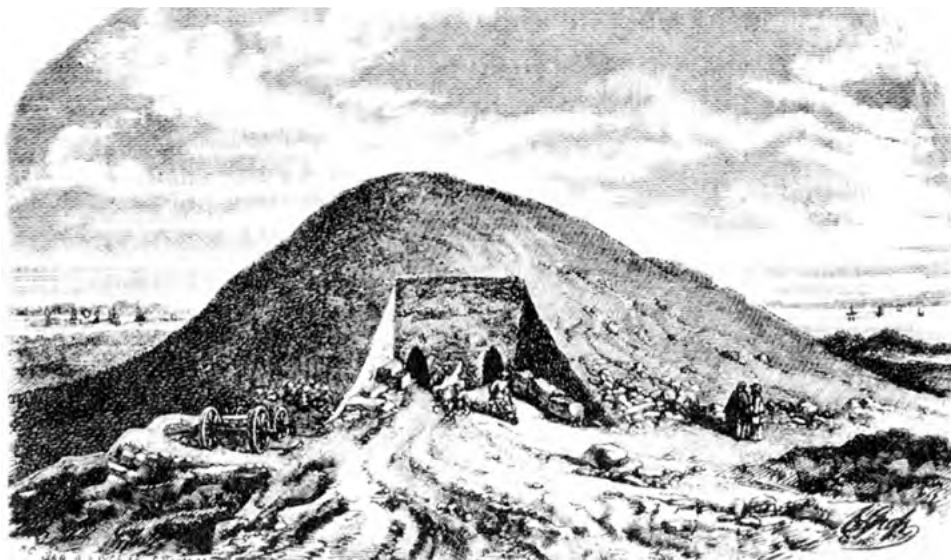
Let us dwell in more detail on the history of America. The German authors of the World History of the late XIX century tell us the following: “The primitive inhabitants of America, who lived in the Stone Age [as German historians think.—Auth.], also erected gigantic buildings in memory and to protect their dead. Those were huge hills, built of stones and earth, real small mountains (mounds) ... or stone structures, reminiscent of the rooms of giants. In Peru and Bolivia, there are the same primitive burial vaults, chulps, erected from huge stones and covered with huge stone slabs. Near these very rough stone chambers, there are buildings with vaults of hewn stones. ... Most of the kurgans, no doubt, were essentially burial mounds; others, perhaps, served for other religious and secular purposes. Such hills are especially numerous in the Mississippi Valley, then in the Ohio and Scioto Valley, in Wisconsin and Illinois. Their shapes are partly geometric, truncated pyramids or terraces, circles, ellipses,

crescents, and crosses [!—Auth.], while partly the contours of the hills, obviously, imitate the figures of animals, humans, etc. It is believed that these “animal hills” served mainly for religious purposes. Burial chambers and burial boxes were built inside the burial mounds proper, either of unhewn wild stone or of wooden beams” ([336], v. 1, pp.169-170).

German historians date most of the American mounds to deep antiquity, “to the Neolithic period.” Let us doubt this. Historians themselves indicate that some of the mounds were built in the form of crosses and crescents. Consequently, the buildings were Christian, Ottoman-Ataman. Therefore, they cannot be dated earlier than to the XII-XIII century. These are likely Scythian burial mounds, traces of the Horde-Ataman exploration of America in the XIV-XV century. By the way, in some burial mounds were found stone “tobacco pipes, sometimes decorated with interesting images of people and animals” ([336], v. 1, p. 170). Historians note: “Already at that time in America tobacco played a certain role in funeral rites” ([336], v. 1, p. 170). But after all, American Indians smoked pipes with tobacco up to our time. For example, during the negotiations, they smoked pipes of peace. So tobacco pipes could end up in “ancient” American burial mounds built in the XVI, XVII, XVIII, and even the XIX century.

As for the Ottoman crescent, we note that it is present in North America not only in the form of some “ancient” burial mounds. Figure 14.75 shows a fragment of an old Aztec canvas, conventionally called “Lienzo de Tlaxcala.” Commentators write: “It depicts the events of the conquest [of America.—Auth.], in which the Tlaxcalans took part, as allies of the Spaniards, in 86 paintings with water paints. ... These images were discovered in the XVI century. ... The original was lost, but there is an exact copy of Lienzo ... Painting No. 52 represents an event from the expedition of Nuño de Guzmán to New Galicia in 1530” ([336], v. 1, pp. 370-371). We see an American Indian with a shield decorated with Ottoman crescents (q.v. in fig. 14.76). This is natural. The troops of Russia-Horde and Ottomania-Atamania mastered America, and the symbol of the chieftains was a crescent.

German historians continue: “The most important task in the study of the history of North America before Columbus [not “before” Columbus, but, apparently, after him.—Auth.] consists in the question of the builders of the so-called mounds, or stone hills, built



of the mounds near the Crimean city of Kerch. Taken from [578], book 1, p. 43.

Fig. 14.72. View of one





Fig. 14.73. Mound of Newgrange in Ireland. "The upper chamber with a diameter of 70 m and a height of 14 m consists of a burial chamber and a corridor. Initially, it was surrounded by 35 boulders put vertically" ([328], p. 36).

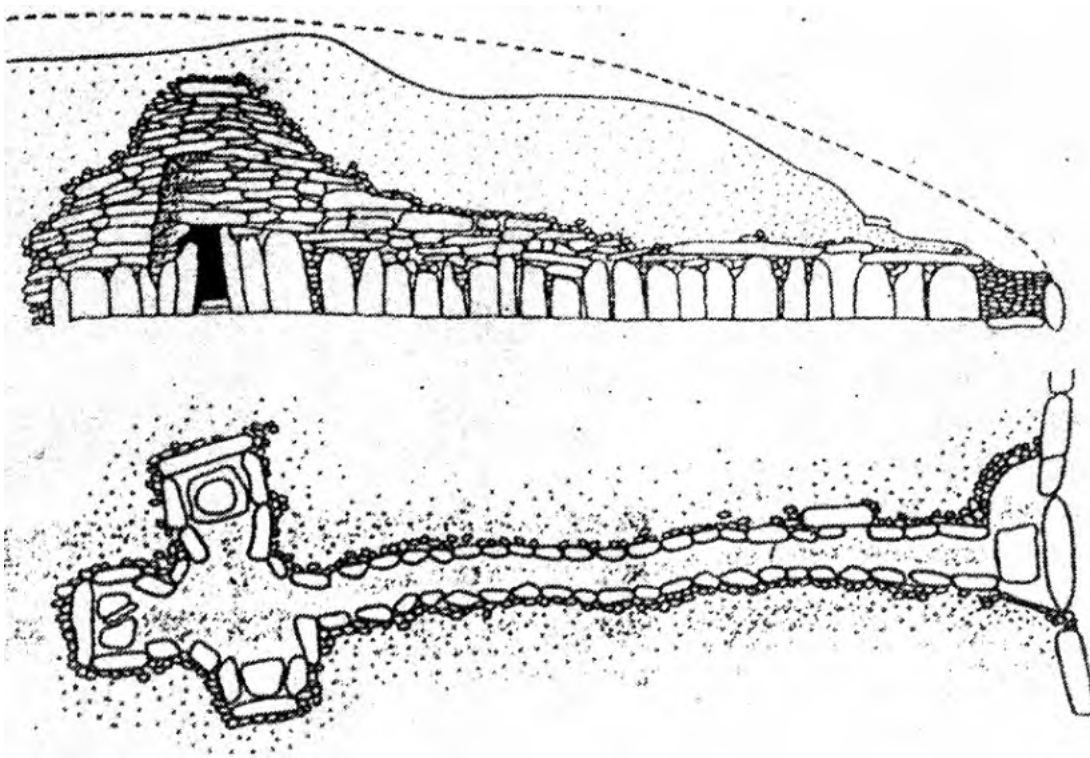


Fig. 14.74. Burial plan of the Newgrange Irish mound. The inside height of the chamber is 6.5 meters. The length of the corridor is 18 meters. Taken from [328], p.36.

with significant expenditure of labor and scattered in more or less considerable number in the United States. We find them in the north, in the area of the Great Lakes, and further in Canada. To the south from the junction of the Arkansas River with the Mississippi, we find them less and less often, and yet their remains can be traced not only to the mouth Mississippi, but even to the southernmost parts of the Florida Peninsula ... extending to Texas and Mexico. ... The borders are no less extensive in the east-west direction: while in the East, in Maine, these mounds reach almost 70 degrees longitude, their western outposts in the north are still on the other side of 101 degrees. ...

Mounds were abundant, in the basin of the middle and upper Mississippi and its eastern tributaries, and especially in Ohio” ([336], v. 1, p. 203).

It is significant that archaeologists and historians, it turns out, began to “pay attention” to the American mounds only in the first third of the XIX century ([336], v. 1, p. 203). Previously, for some reason, nobody dealt with them. Thus, from the end of the era of the construction of mounds in the XIV-XVIII centuries to the XIX century about a hundred years or so had passed. During that period, almost everything related to the “Mongol” Empire was wiped out and firmly forgotten. So, only at the beginning of the XIX century had the archaeologists finally “noticed” the amazing American mounds.

German scientists of the late XIX-century report: “When in the first third of this century the archaeol



Fig. 14.75. Old Aztec drawing. Battles of troops of Cortés (Horde?) In Mexico. Copy from an old image of the XVI century. On the shield of an American Indian, an ally of Cortés, we see the Ottoman crescent. A copy of this canvas (“Lienzo de Tlaxcala”) on separate sheets was published by the Mexican Columbian Society in the work “Homenaje á Cristóbal Colón: Antigüedades Mexicanas. Publicadas por la Junta Colombina de México” (Mexico, 1892). Taken from [336], v. 1, insert between pp. 370-371.

ogists began to pay more attention to earthen structures in the states of Ohio, Illinois, and Wisconsin, they were very amazed by their significant number and huge sizes of some of them, as well as by their original forms, sometimes reminiscent of regular mathematical shapes. Surprise grew even more when earthen structures of the same or similar design were discovered in different places. Little by little, researchers—scientists and non-scientists—have developed the conviction that these mounds are the remains of a disappeared nation. Some ... admitted the direct tie of the mound builders with the Toltecs who for a long time were considered the founders of every culture discovered on the ground of Central and North America. However, even more cautious researchers were convinced that these buildings testified to the existence of a highly developed culture in an era separated from us by millennia” ([336], v. 1, p. 203).

In such reasoning everything is correct, except for chronology. As we understand, there were no millennia. Before us are the Scythian structures of the XIV-XVIII centuries. Historians brought up on the Scaligerian version of history certainly could not imagine this. There is “nothing to add” to the distorted history of America of the XVI-XVIII centuries. According to historians, there could be no Scythians, especially more civilized (see above). Monumental American mounds did not fit into erroneous myths. So historians had no other solution but to push the Scythian-

American mounds of the XIV-XVIII centuries to the “deep antiquity,” where there is plenty of free space for them.

The construction of such huge mounds as Egyptian pyramids was only feasible for a mighty and highly centralized Empire. German historians inevitably come to the same conclusion and write the following: “There is no doubt that artificial hills were the work of a sedentary people. ... Leaving alone such rare but striking by their size structures as in Etowah, Cahokia, and others; the volume of the largest of them is 3-4 million cubic feet. The construction of such buildings did not only require a much more dense population ... but this population should have been superbly organized and subdued to a single person’s will. So, what was that people, or that state [historians ask bewilderedly. —Auth.], which covered the banks of the main rivers for many miles with enormous fortifications? Fortifications that apparently formed an almost continuous chain along the Mississippi River, from the mouth of the Arkansas River up to the Illinois River. If we do not take into account only the area more densely covered with fortifications, but the entire stretch where such earthen structures come across, then we have to imagine a state of immense proportions” ([336], v. 1, pp. 203-204).

We will answer the question posed by historians. That state of immense proportions was the Great Empire of the XIV-XVII centuries, which included a significant part of America.

Here is what German historians of the XIX century tell us further, without knowing what they are really talking about. In vain they believe that they are talking about some “prehistoric American peoples.” They describe the life in the American territories of the “Mongol” = Great Empire of the XIV-XVII centuries. If they realized it, they would probably immediately cool their enthusiastic tone. Starting from the XVIII century, only one image of Russia-Horde was authorized—that of an evil empire.

We continue to quote: “That people also had a special architectonics, which is confirmed by an almost incredible number of earthen structures they built, the



Fig. 14.76. Fragment of a previous Aztec drawing, with Ottoman = Ataman crescent moons on a Native American

shield.

amazing abundance of large mounds, and most importantly, the variety of forms that they were able to develop for those buildings. Some distinctly resemble living creatures. If this testifies to the artistic taste of the ancient builders, then another kind of earthworks is even more capable of instilling respect for their cultural achievements. Earthen fortifications were discovered that reproduced the shapes of a circle, rectangle, square, polygon with such accuracy, which, according to some researchers, is unthinkable without fairly sophisticated tools. ... There is no doubt that those mound builders believed in the afterlife" ([336], v. 1, pp. 204-205). To this we can only add that it was quite

natural for the Horde Cossacks and the Ottomans = Atamans of the XIV-XVI centuries, who were Christians and believed in the afterlife.

We quote further: "Such earthen structures are called 'Altar mounds'; their multitude makes one think that this ancient cultural state had a large and influential caste of priests, to whom the most majestic of earthen structures (step pyramids dedicated to the most revered shrines) probably owe their origin" ([336], v. 1, p. 205). Everything is correct here. That was the caste Christian priests who came to America with the troops of Russia-Horde and Ottomania = Atamania.

Here and there some thoughtful historians have problems comparing false chronology with actual excavations in America. Here is a prime example. "Due to one particularly remarkable discovery near Bloomington, Wisconsin, a mound in the form of an animal was found. The first researchers thought that its forms resemble an elephant or some other animal with a trunk. ... During excavations, archaeologists often find many pipes in the form of various animals, some of them with a real trunk. This convinced us that the builders of such mounds knew what elephants looked like" ([336], v. 1, p. 205-206).

Of course, the American mound builders and pipe smokers knew what elephants looked like. But there are no elephants in America. A real puzzle for a historian. After all, he could not imagine that the American



Fig. 14.77. Avondale Mounds in Washington County, Mississippi. Taken from [336], v. 1, p. 209.

burial mounds were built in the era of the XIV-XVIII centuries by people who came from Eurasia, where elephants abound. Naturally, many colonists who sailed from Eurasia to America remembered Eurasian and African elephants. Consequently, they could embody the mighty overseas elephants in the forms of mounds erected in America and depict them on smoking pipes. But, we repeat, historians are mostly unable to imagine anything like this. Therefore, following a distorted logic, they have no choice but to declare that the American mounds are "incredibly ancient." That is, they were created by "primitive people" back in that distant era when long-extinct prehistoric elephants and mastodons roamed around America. Thus, the historian mistakenly pushes the Horde-Ottoman structures of the XIV-XVIII centuries into the distant "Stone Age." Moreover, he sighs with relief—the puzzle is solved.

Our reconstruction of the historian's reasoning is confirmed by the book [336]. German scientists were really confused by those elephants: "Because proboscis animals died out on American soil long before the historical era, the cultural tradition of the mound builders should be attributed to the same times as the skeletons of the mastodons" ([336], v. 1, p. 206). This shows to what an incredible extent the chronology of America is distorted.

However, we must pay tribute to some responsible historians of the XIX century. Apparently, they

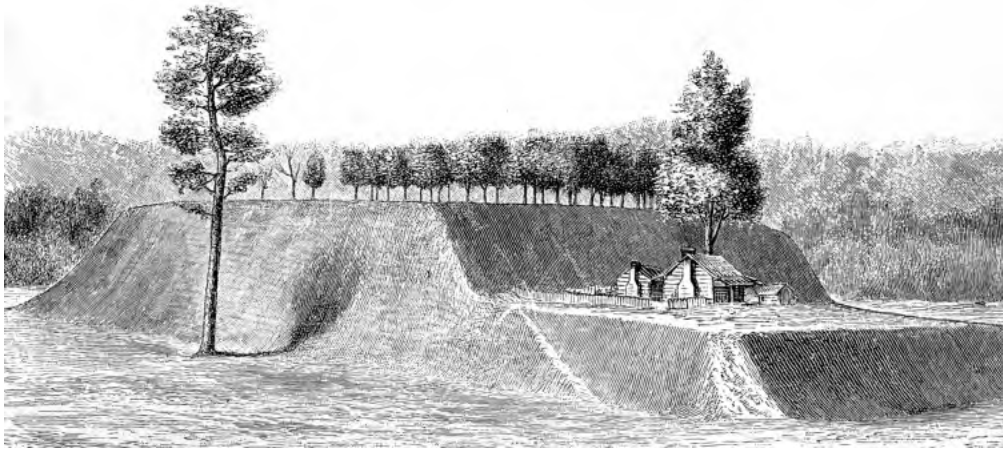


Fig. 14.78. The De Soto Mound in Jefferson County, Arkansas. Taken from [336], v. 1, p. 209.

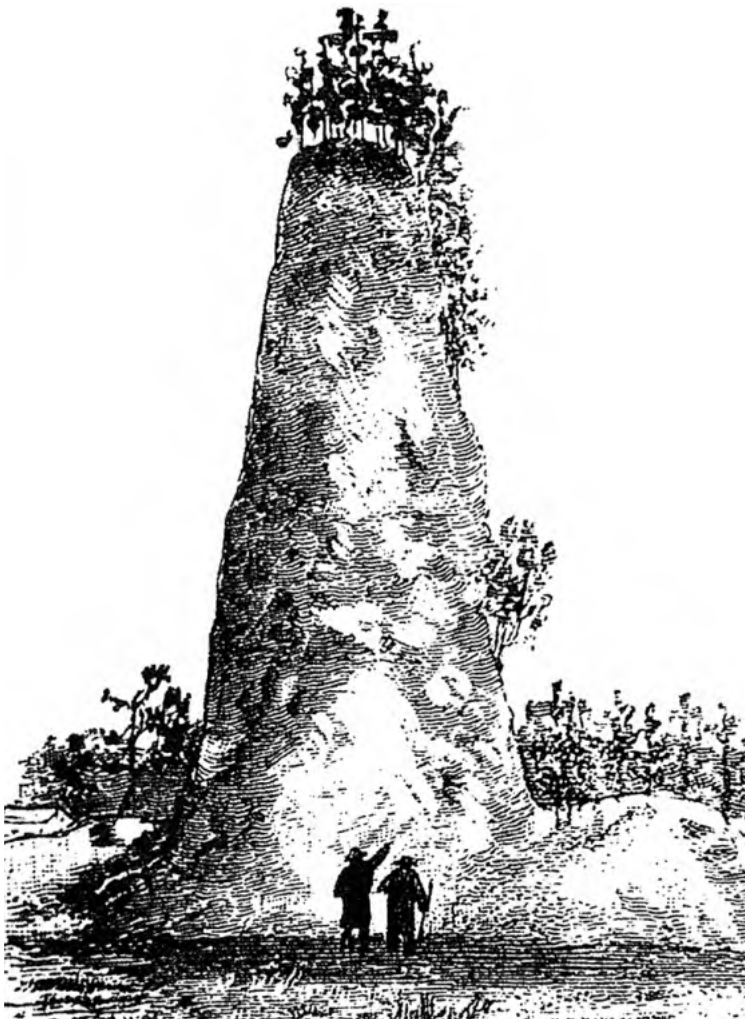


Fig. 14.79. One of the oldest mounds in America, the so-called Menard Mound in Desha County, Arkansas. According to our reconstruction, this is a Scythian mound, a trace of the Horde and Ottoman conquest of America in

the XV century. Taken from [820], p. 33.

have gathered a lot of facts similar to those mentioned above. It soon became clear that the initial hypothesis of the deepest antiquity of the American mounds was incorrect. As it is said in [336], v. 1, p. 206, “many scientists doubted it.” Some have expressed the opinion that “the ancestors of the Indians, still living in the United States, built these mounds in relatively recent times. And the more the ancient history of the New World was subjected to methodical study, the more the number of adherents of this opinion grew. Over the years, the Bureau of American Ethnology in Washington undertook a systematic study of burial mounds in various parts of the country. They have incontestably proved that the burial mounds are not as ancient as it was believed ... that they constitute the heritage of not one, but many different Indian cultures that existed in what is now the United States before and after the discovery of America by Christopher Columbus” ([336], v. 1, p. 206).

Finally, the dense curtain of the Scaligerian history was slightly lifted, and we saw fragments of the true history. In particular, we have been informed that American mounds could have been erected after Columbus, that is, in the era of the XIV-XVIII centuries. And this is exactly what we assert.

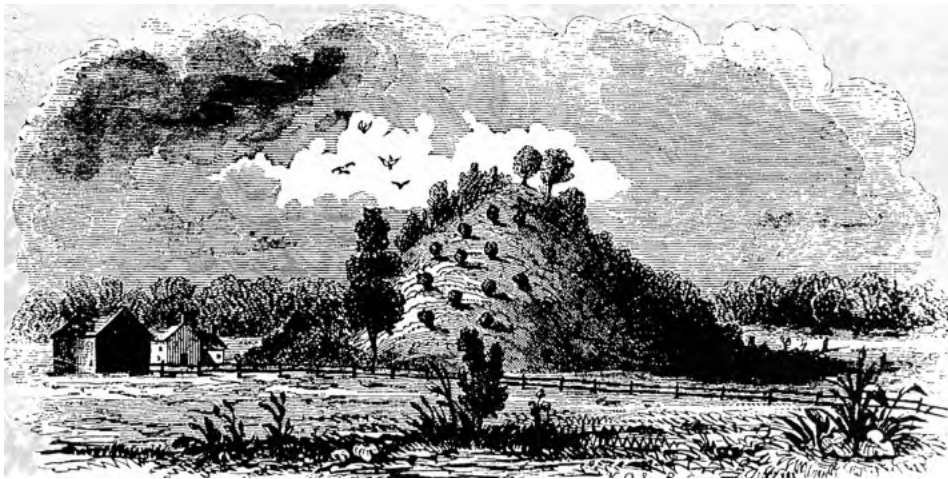


Fig. 14.80. One of the oldest mounds in America, the Miamisburg Mound, the largest conical burial mound in Ohio, allegedly built by the Adena culture. Initially, was 68 feet (21 m) high ([820], p. 34). According to our reconstruction, this is a Scythian mound, a trace of the Horde and Ottoman conquest of America in the XV century.

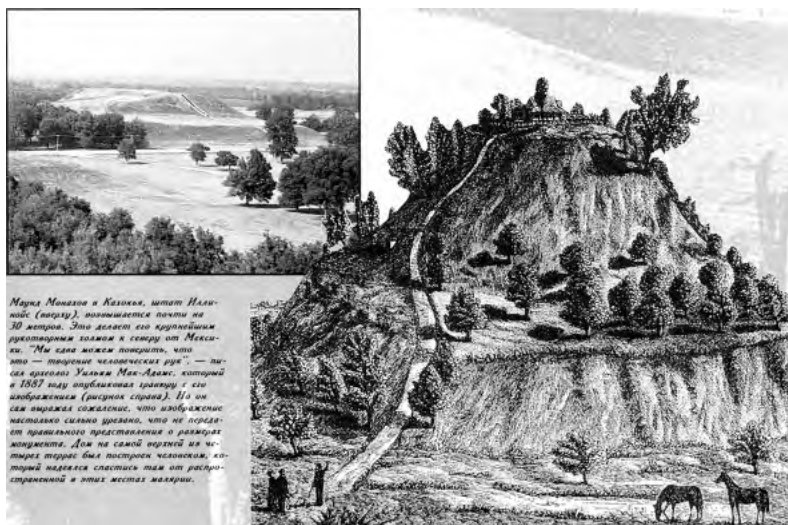


Fig. 14.81. One of the oldest mounds in America, the Monks Mound at Cahokia, Illinois, “rises to a height of nearly a hundred feet, making it the largest man-made earthen mound north of Mexico. ‘We would scarcely believe it to be



the work of human hands,' wrote archaeologist William McAdams, who published an engraving of the Mississippian work in 1887 (above). He complained, however, that 'the view is so much foreshortened that it gives no correct idea of the size of the monument' " ([820], p. 35). Most likely, this is a Scythian mound, a trace of the Horde and Ottoman conquest of America in the XV century.



Fig. 14.82. "Indian circle" around a small mound in one of the villages of the North American Indians. From *Brevis Narratio* by Le Moyne. XII. Annual Report of the Bur. of Ethnol. 1890/91, Wash. 1894. Taken from [336], v. 1, p. 209.



Fig. 14.83. Cliff Palace built by the Ancestral Puebloans (also known as Anasazi). Located in Mesa Verde National Park, in their former homeland region. Montezuma County, southwestern Colorado. Taken from [336], v. 1, p. 223.



Fig. 14.84. The huge rock-cut Kailash temple in the Ellora Caves (Maharashtra, India). Taken from [336], v. 2, p. 411.

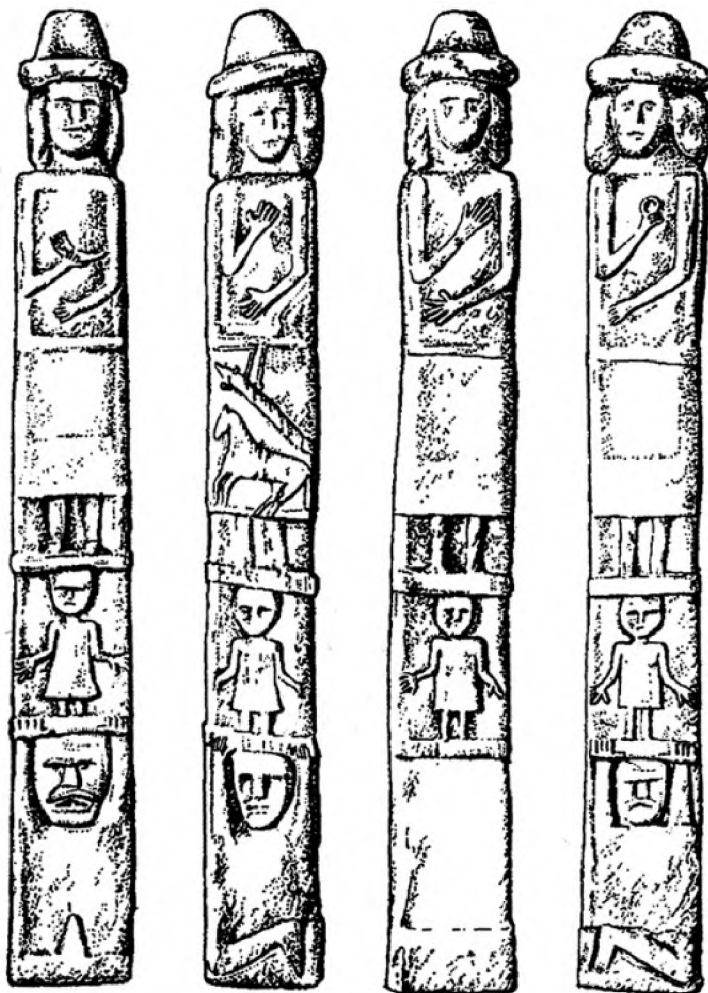




Fig. 14.85. Slavic stone “Zbruch idol” dated to the X century. Found “near the town of Husiatyn, at the Zbruch River, tributary of the Dniester River. On the edges of the pillar, under one cap, are carved four full-length figures, two of which are women” ([708], p. 9). Taken from [708], p.10.

Speaking about stone coffins found in many American burial mounds, German historians tell us amazing facts: “The custom of burying the dead in stone coffins ... was practiced by the Shawnee not only in historical times, but up to our century. ... It was observed by many researchers in different places independently of each other” ([336], v. 1, p. 209). But in this case, the mounds too could have been erected in America up to the nineteenth century!

The revelations of the authors of the World History ([336]) do not end here. “The excavations also revealed that in the graves of this kind, along with the dead, the objects of undoubtedly European origin were often buried. Consequently, burial mounds of this type undoubtedly prove that at times the Shawnee tribe of the Algonquian group lived here, whose migrations in this area continued even in the historical eras, and even after Columbus” ([336], v. 1, p. 209). And further: “Therefore, we have in our hands, an important argument for determining the age of some groups of earthen structures, which refute the fantastic assumption that they are thousand of years old” ([336], v. 1, p. 209).

We have nothing to add. Except for the fact that the rest of the American mounds, not mentioned by German historians, also have to be dated to the XIV-XVIII centuries, and not to some monstrous antiquity.

Among the native American peoples, the Muscogee (Muscogees) attract special attention. Doesn't their name come the Moscow Gizas, or the Guzes, that is, the Moscow Cossacks, or the Cossacks of the Moscow Tartary? Historians report: “The Muscogees also took active part in the construction of artificial hills. ... In the Muscogee homelands, there are several of the largest mounds of those generally found throughout the entire space of mound builders. ... The most magnificent structure of this kind, the Etowah Mounds site in South Georgia, positively proves that the Muscogee lived there at the beginning of the XVI century and that the main building was used as a fortification and a palace of their leaders. It was surrounded by a series



Fig. 14.85a. Replica of the Zbruch idol, exhibited at the State Historical Museum, Moscow. Photo of October 2008.

of less significant mounds, surrounded in their turn by fortifications that included ramparts and ditches filled with water” ([336] , v. 1, p. 210).

Thus, we are reported that the Moscow Cossacks = Muscogees lived in one of the largest fortified mounds in

America even in the XVI century. It perfectly matches our reconstruction.

Among the builders of American mounds, researchers also distinguish the Cherokee people (Cherokees) ([336], v. 1, p. 212). The question immediately arises: does this name come from the Czar's Cossacks? The Cherkess (or Circassians) were well-known Cossacks in Russia. We spoke about the Cherkess Cossacks in detail in Chron5. By the way, the American Cherokees = Circassians liked to smoke pipes ([336], v. 1, p. 212). German historians write: "This is the habitat of the people especially closely associated with the tradition of smoking a pipe. These were the Cherokee people. The mounds of this area are surrounded by ramparts built with amazing, almost mathematical precision. ... The migration of the Cherokees through the Ohio Valley began in the era before Columbus, but it was not yet finished at the time when the 'paleface' invaded that area" ([336], v. 1, p. 212). Thus, the Cherkess Cherokees could have erected mounds in the epoch of the XVXVII centuries. This agrees with our reconstruction.

Figure 14.77 shows the small mounds in Washington County, Mississippi. Figure 14.78 shows a larger North American mound called the De Soto Mound in Jefferson County, Arkansas.

The archaeologists report: "The largest of the pyramid-like mounds at the eight-square-mile Indian city of Cahokia, Illinois, for example, rivaled Egypt's Great Pyramid, with a base covering more than 16 acres. 'What a stupendous pile of earth!' commented the 1811 traveler. 'To heap up such a mass must have required years, and the labor of thousands.' ... Most of the monuments ... are gone today, plowed under by farmers and urban developers, paved over by highways, and plundered by looters. But the records serve to summon up this vanished heritage. Contemporary archaeologists use them to study the once-widespread monuments and determine their purposes, as well as to obtain insights into the masterful builders themselves" ([820], p. 33). In fig.14.79–14.81, we present old images of some of the Scythian mounds in North America.

In Figure 14.82, we see an "Indian circle" around a small mound in a North American settlement. This Indian council is reminiscent of the Cossacks' Circles, when the Cossacks gathered for a council to decide various matters. Probably, this tradition—to confer in a circle—was preserved among some Native American peoples, whose ancestors lived in Moscow Tartary, where the ruling military caste were the Cossacks who came out of Russia-Horde and Ottomania = Atamania.

The German historians of the late XIX century, the authors of the World History ([336]), were, of course, already brought up on the wrong chronology, according to which, the North American Indians, such as the Ancestral Puebloans (also known as the Anasazi), often carved their houses and temples in the rocks as if they lived "in the most ancient era of the Stone Age." Therefore, historians mechanically repeat: "By virtue of our European concepts, we are very inclined to imagine cliff dwellers as people who stand at the lowest degree of culture" ([336], v. 1, p. 221).

At the same time, being conscientious scientists and faced with archaeological material, they are every now and then forced to step away from the Scaligerian dogmas and write, albeit cautiously, for example, the following: "This, however, does not at all apply to the inhabitants of the cliffs of the North American West. ... One cannot consider rough, primitive people those who were capable to carve right inside the rocks such buildings as a palace discovered by Gustaf Nordenskiöld in the Mancos Valley" ([336], v. 1, pp. 221-222; q.v. in fig.14.83).

In fig.14.83, we see an imposing complex built inside a solid rock. At the same time, historians note: "For the most part, the material has been processed very carefully: the appropriate forms were created, and the layers fastened, with the help of an almost invisible but sufficiently strong binding agent" ([336], v. 1, p. 222). That is, with the help of some kind of cement. If so, then the builders most probably lived no earlier than the XV century.



Fig. 14.86. Ancient Mayan stone stela. Drawing by Frederick Catherwood (XIX century). Made in the style of the Slavic stone statues, where several human figures stand on each other's shoulders. This is probably how the idea of the human race was imagined. Taken from [1047], p. 112.

It is worth to recall here that a similar architectural style—houses, temples, and palaces carved into solid rocks—is widespread not only in America. Similar structures are known in Russia, India, Egypt, etc. Such is, for example, the famous Assumption Monastery of the Caves near Bakhchysarai in Crimea (q.v. in Chron4, 10:4).

Or “the huge rock-cut temples at Karli, Ajanta, Ellora, etc.” in India ([336], vol. 2, p. 412). Figure 14.84 shows the rock-cut Kailash temple at Ellora.

Historians usually disperse them in time very far from each other. Some buildings they date to “the Stone Age,” others to the Middle Ages, and still others to the more recent past. However, most of the rockcut structures, located even on different continents, have clearly been created within the framework of the same architectural and construction idea, and are sometimes even similar in style.



Fig. 14.87. Tall wooden Indian totem sculptures at the Museum of the Canadian city of Vancouver. The figures are on top of each other. Photo taken by T.N. Fomenko in 1991.

Our reconstruction places the main types of similar structures in approximately the same era, namely, in the XIV-XVII centuries, when a more or less uniform technique of building huge temples, and even entire cities, in the rocks had spread over the vast territory of the Great Empire. The laborious work was paid from the imperial treasury. Then, with the invention of concrete and firebrick, this method was replaced by less labor-consuming methods of monumental construction.

Incidentally, most of the North American mounds are for some reason poorly advertised in the United States. They are surrounded by strange indifference. Specialists know about them, but that's all. Few tourist routes pass in the vicinity of the "ancient" burial mounds.

The Mexicans, on the contrary, are very actively promoting "ancient" Mayan pyramids and other structures in Mexico. While in the U.S. little is said about the mounds. Is it because they are part of the great but destroyed American Indian cultures? And because this circumstance, only partially forgotten, is still remembered in America?

Apparently, Russia-Horde brought with it to America not only the practice of building mounds, but also the custom of erecting stone stelae, known today in Eurasia as "stone women" or "stone idols." We have already talked about it in Chron5, 3:6. One more example of an old Slavic sculpture is shown in fig. 14.85– 14.85a. This is "a four-sided limestone pillar, about three meters high" ([708], p. 9). A characteristic feature of such monuments is that several human figures or faces are placed above each other, as if inscribed into or growing out of each other. Probably, this is how people of the XIV-XVII centuries imagined the idea of the human race, where each new generation leans on the shoulders of its ancestors. This way they could depict the mother goddess or the father god who gave birth to the entire tribe or people.

It's practically the same statues-pillars that we see in America. For example, in Central America, they were erected in large quantities by the Maya (q.v. in fig. 14.86). Similar Indian sculptures, made of stone or wood, are also typical for the West of the United States and Canada (q.v. in fig. 14.87 and 14.88). It is clear that represent one and the same culture, came from one center and in course of time covered vast territories.



Fig. 14.88. A large wooden Indian totem pole on the territory of the Museum of Vancouver (Canada). The figures are on top of each other. Photo of 1991.

28.

#### **UNIQUE DRAWINGS. CASTAÑEDA, WALDEK, CATHERWOOD: TRAVELER TESTIMONIES OF THE EARLY XIX CENTURY ENLIGHTEN US ON THE HISTORY OF AMERICA OF THE XIV-XVII CENTURIES**

From the beginning of the XIX century, we have received the most interesting and rare testimonies made by several traveling artists who studied the “ancient” American civilizations of the Mayans, Toltecs, Incas, and others. Among them stand out: Mexican draughtsman José Luciano Castañeda (1774-1834), Austrian count Jean-Frédéric Waldeck (1766?-1875), and English artist, architect and explorer Frederick Catherwood (1799-1854) ([1047], pp. 40-41). Each of them spent a lot of time on difficult and sometimes risky travels across Central America, looking for and sketching ancient, often abandoned and swallowed up by the wild jungle ruins of palaces, pyramids, statues. Castañeda explored the ruins of Palenque between 1805 and 1807 ([1047], p. 41). We emphasize that “Waldeck was one of the first Europeans to visit Palenque” ([1047], p. 40). He was among the discoverers of the ancient ruins of the American continent. Catherwood came later, in the footsteps of Castañeda, Waldeck and other brave travelers of the late XVIII and early XIX centuries. Catherwood’s lithographs published in the book *The Lost Cities of the Mayas* ([1047]) were made mainly in 1839-1842 ([1047], p. 46).

Today, the drawings and books published by Castañeda and Waldeck, the predecessors of Catherwood, are

practically unknown, sunk into oblivion. But Catherwood's drawings and books, also considered rare, are now partially reprinted, commented and considered valuable evidence of one of the first eyewitnesses of the state in which the ancient monuments of America entered the XIX century.

Different attitudes of historians towards Castañeda and Waldeck, on the one hand, and Catherwood who came after them, on the other, catches the eye. Catherwood is respected, his drawings are considered accurate and reliable, correctly reflecting American reality. On the contrary, the works of his predecessors, Castañeda, Waldeck and some other travelers who visited the same places as Catherwood at the same time and even before him, are viewed mainly as amateur, often incorrect, and fantastic; in a word, unreliable. The question is, why?

A closer acquaintance with the primary sources reveals that Catherwood's drawings in general fit well into the Scaligerian history. At least those of them that are published today. Because it is unclear, whether all of his drawings were published in the XIX century and stayed available to the later researchers? It turns out that some of the drawings of Castañeda, Waldeck and other predecessors of Catherwood, even sloppy and frankly bad, also correspond to the modern dogmatic ideas of American history. Therefore, one has an impression that Catherwood is for some reason considered "reliable explorer," and most of his predecessors "unreliable."

To begin with, let us take a closer look at what is so "fantastic" in the drawings of the Austrian count Waldeck. Presumably, the man was well educated. Fortunately, several of his works are featured in *The Lost Cities of the Mayas* ([1047]), albeit only as examples of

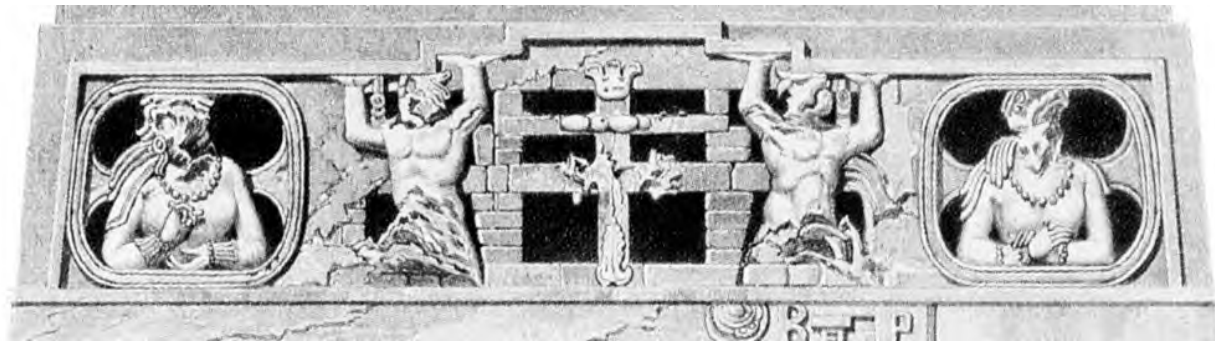


Fig. 14.89. Drawing by Waldeck of the Mayan stone bas-relief. Before us are typical "ancient" Greek or "ancient" Roman Atlanteans supporting the firmament. According to the Scaligerian chronology, there could be no such images in Mayan architecture. It is on this basis that many of Waldeck's works are declared fantastic. Taken from [1047], p.41.

"fantastic" works and, as historians say, by no means reliable. That is, one should trust only Catherwood's drawings, and only them publishers are allowed to reproduce. This, however, does not exclude that Catherwood also had "incorrect drawings" that were never published and are gathering dust in the archives.

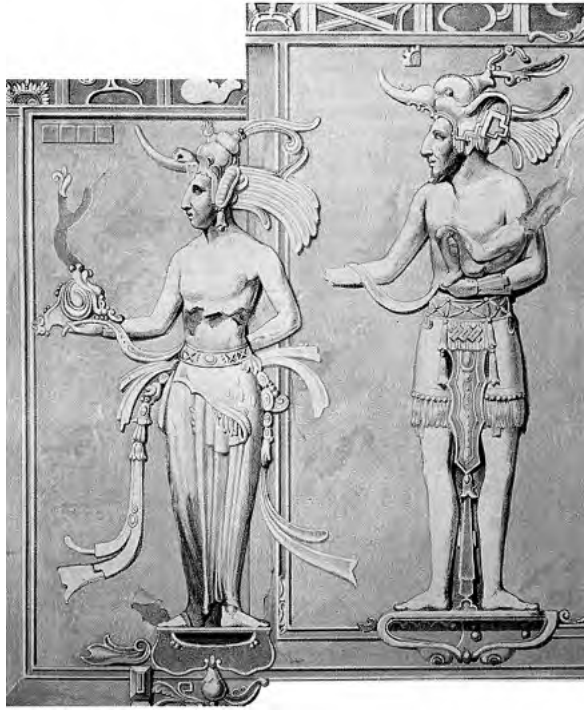


Fig. 14.90. Drawing by Waldeck of the Mayan stone bas-relief. Historians consider this style to be “too classical.” According to the Scaligerian chronology, there could not have been such images in Mayan architecture. Therefore, Waldeck’s work was declared fantastic. Taken from [1047], p. 41.

In fig.14.89 we present one of the drawings of Waldeck, who, as historians say, “was an able artist but also an unscrupulous deceiver” ([1047], p. 41).

Looking at Waldeck’s careful drawing, we instantly understand the reason for the annoyance of the commentators. Drawn are the typically European Atlanteans supporting the vault of heaven. Such images and sculptures are well-known in the history of “antique” Greece and “antique” Rome, but historians are convinced that close contacts between America and Europe were established only in the era of Columbus, i.e., at the end of the XV century, while “ancient” Greece, as well as “ancient” America, according to the same historians, belong to much more distant past. So they say that the “ancient” Maya could not create stone bas-reliefs of the “ancient” Greek Atlanteans supporting the sky. And yet the Maya did!

In the same way commentators regard as “fantastic” those works of Waldeck, where he reproduces Mayan drawings, which are too “classical in style” ([1047], p. 41; q.v. in fig. 14.90).

The Maya could not carve such European images, the historian exclaims confidently and concludes: Waldeck gives free rein to “unbridled imagination” ([1047], p. 41).

As his works are fantastic, they can only be reproduced occasionally, to serve instructive examples of absurd curiosity. It would be better not to quote count Waldeck in serious scientific works at all. And praise Mr. Catherwood. It is true that he came to America later, but at least he did not draw “suspiciously European antiquities.”

By the way, why didn’t the publishers of such a



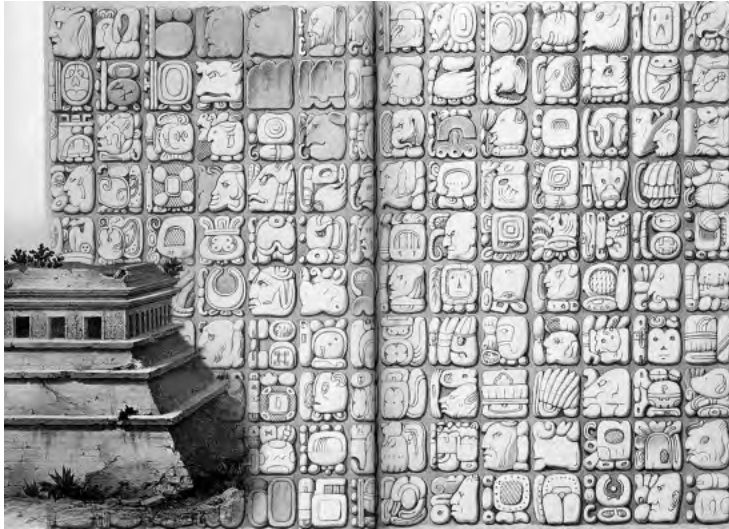


Fig. 14.91. Mayan glyphic inscription copied by Waldeck. Historians consider this drawing to be a fantasy ([1047], p.41), because it features glyphs in the form of elephants (in the second and third rows). There are really no elephants in America. But they are in Africa and India. It means that the stonemasons who carved such reliefs saw elephants, and therefore arrived in America from Eurasia. Most likely during the era of Columbus. On the left you can see a fragment of another drawing, with which the publishers for some reason hid part of the Waldeck drawing. Taken from [1047], p. 41.

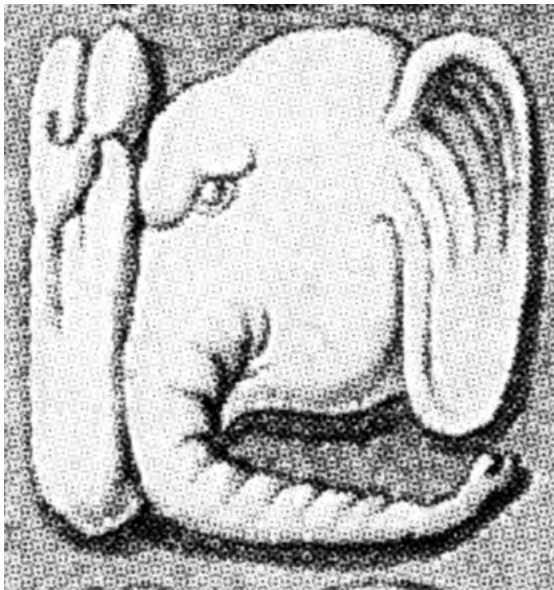


Fig. 14.92. Fragment of a Mayan inscription with an elephant glyph. A drawing by count Waldeck of the early XIX century. Taken from [1047], p. 41.



Fig. 14.93. Fragment of a Mayan inscription with another elephant glyph. A drawing of count Waldeck of the early XIX century. Taken from [1047], p. 41.

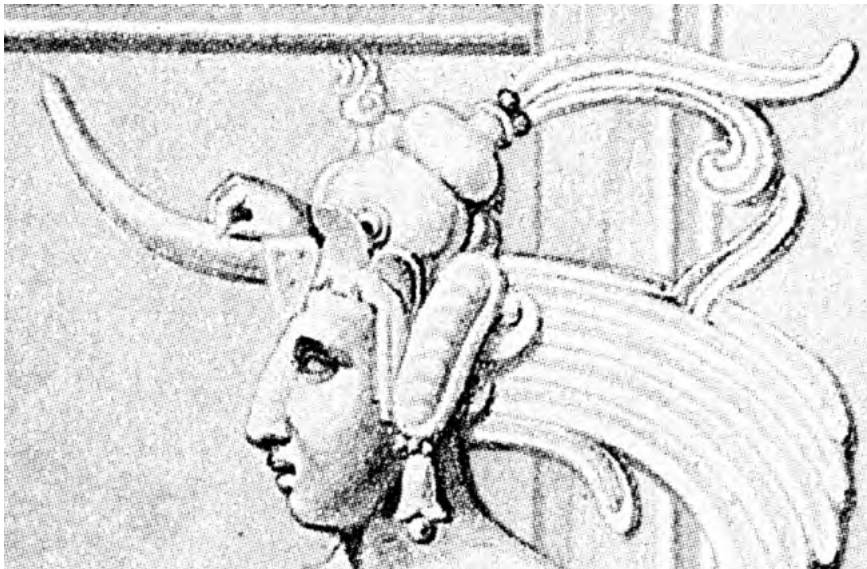


Fig. 14.94. A fragment of the image of a Maya in a headdress really resembling the head of an elephant, as modern commentators say. Taken from [1047], p. 41.

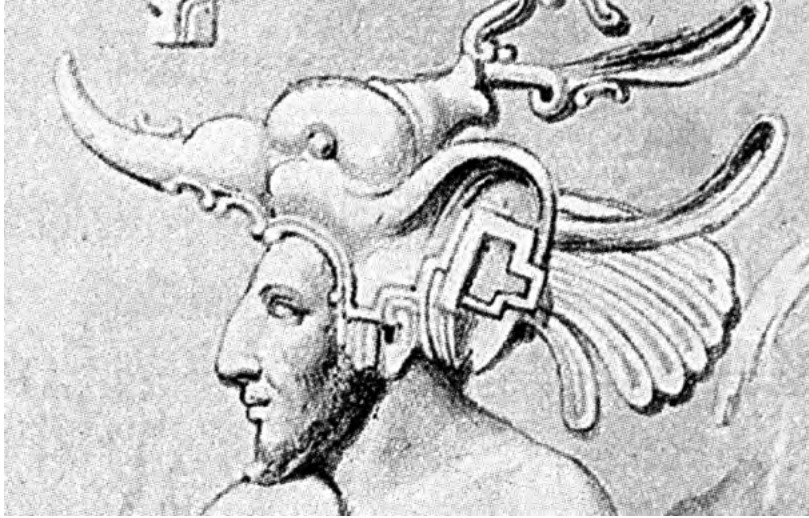


Fig. 14.95. Another fragment of the image of the Maya in a headdress that really resembles the head of an elephant, as noted by historians. Taken from [1047], p.41.

fundamental album ([1047]) place next to Waldeck's supposedly fantastic drawings some contemporary photos of the same objects? If they did, we could compare the originals with Waldeck's drawings and see for ourselves whether he deceived us or not. But no! No incriminating photos are included in the album. Is it because the bas-reliefs have already been destroyed by some "vandals," or the photos are not authorized for public display?

Perhaps such "incorrect" stone creations of the Maya contradict the Scaligerian version of history so much that they were destroyed by the guardians of the "correct history."

Or they have been edited, reworked so that the "non-Scaligerian" elements of the originals disappear forever and stop annoying some Western Europeans brought up on the wrong chronology who in our time visit old and desolate cultural sites of America.

The further we go the more interesting it becomes. We return for a moment to the "elephant problem," so annoying to guardians of conventional history. It turns out that Waldeck copied many bas-reliefs with the Mayan glyphic inscriptions. One of them is shown in fig. 14.91.

The question is: Why do historians dislike it so much? They do not hide and frankly explain it to us: "In this reproduction of a glyphic inscription found at Palenque, Waldeck did not hesitate to insert non-existent elements like the elephant's head visible in the second row from the top, on the right" ([1047], p. 41; q.v. in fig. 14.92).

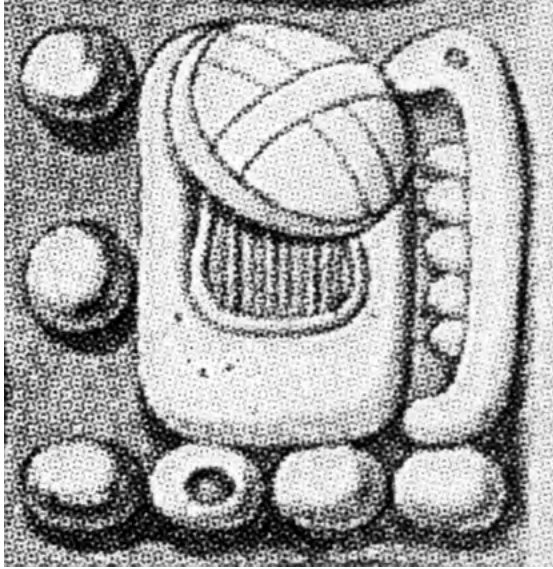


Fig. 14.96. Fragment of a Mayan inscription with a Christian cross inscribed in a crescent, that is, a crescent with a star = cross. Taken from [1047], p.41.



Fig. 14.97. Fragment of a Mayan inscription with a figure resembling a crescent moon. Taken from [1047], p.41.

But this “elephant glyph” is not the only one there. Figure 14.93 shows another glyph, from the third row, which also clearly depicts the head of an elephant. Moreover, the elephant heads are also on Waldeck’s too “classical in style” drawing, which we have already discussed (q.v. in fig. 14.90). Historians notice the “headdresses ... similar to an elephants” ([1047], p. 41). Indeed, as can be seen in fig. 14.94 and 14.95, headdresses really resemble elephant heads with either tusks or trunks.

Everything becomes clear. As we have said, depictions of elephants in America have given historians a lot of headaches. There were no elephants in mediaeval America! Today there are some in the zoos. As for the past, they could only be there in the prehistoric period, when mammoths and saber-toothed tigers roamed the earth. Then they became extinct. Some commentators persuade us that the primitive American Neanderthals, having seen the primitive elephants, were so amazed that firmly remembered them ([336], v. 1, p. 206) and somehow managed to transmit their description to the ancestors of the mediaeval Maya and Toltecs. Thousands of years after, the Maya

still remembered the most ancient Neanderthal description of those exotic and unknown animals called elephants. Inspired, they started to carve them in stone, build mounds in their form, and, strangely, even came up with “elephant glyphs.”

The inscription redrawn by Waldeck also contains other interesting glyphs. E.g., on one of them is depicted the Christian cross inscribed in the crescent (q.v. in fig. 14.96). That is, the Ottoman crescent with a star = cross. Another glyph frankly resembles a crescent moon with horns upward (q.v. in fig. 14.97).

Once again we repeat the question: Why did not the publishers of *The Lost Cities of the Mayas* ([1047]) add nearby a contemporary photo of this interesting glyph inscription in order to grab by the hand the presumptuous Waldeck, who tried to mislead gullible readers with his deceptive drawing? It is not excluded that this inscription is no longer there. Or someone destroyed it when no one was around. So that the “incorrect” American elephants do not contradict the “correct” history. It is only by chance that the drawing of Waldeck survived and we are able to see it, also by chance. As we understand now, we have before us a unique document of great value: an old Mayan glyph inscription that has come up to us from the deep of the XV-XVI century.

One more question: What conclusions did the first European travelers of the XVIII-XIX century make when they finally passed through the rugged American forests and saw the silent ruins of the cities of the Maya, Toltecs, Incas?

As we know now, they were faced with variety of facts that did not fit with the Scaligerian version of history the Europeans had already been taught. Since then, many of these “American oddities” either collapsed by themselves or were deliberately destroyed. We will get the answer to this question from the survived records of some scientists and travelers of the XIX century.

“In his book *Teatro Critico Americano* published in 1822, Doctor Pablo Felix Cabrera supported the

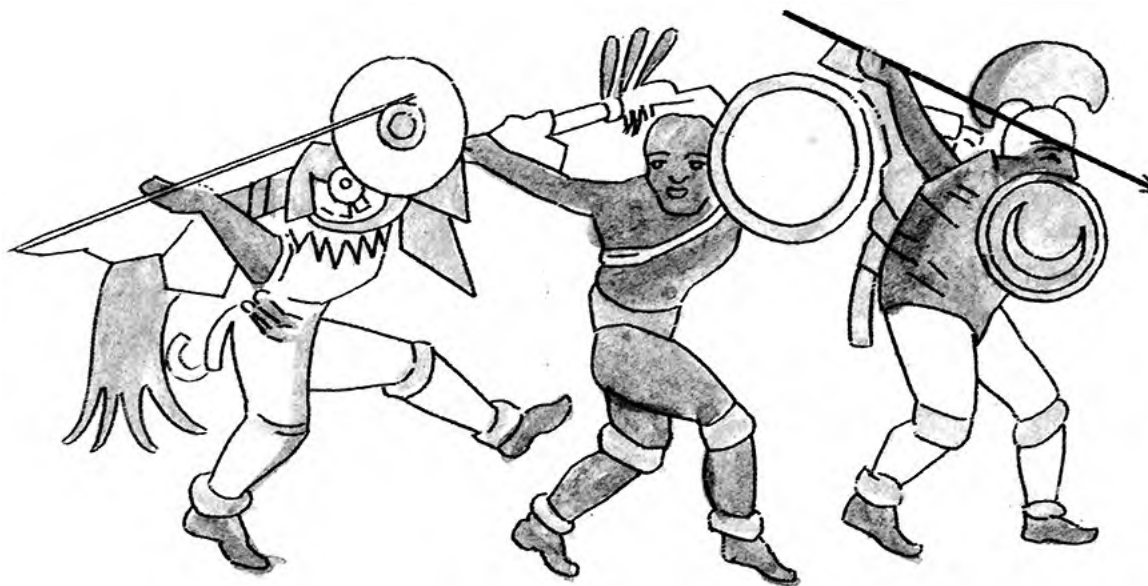


Fig. 14.98. Ottoman crescent moon on the shield of a Maya warrior (on the right). Wall-painting in the so-called Temple of the Jaguars. Lithograph by Catherwood of the early XIX century. Taken from [1047], p. 186.

thesis that the Central American ruins had an Egyptian origin. The most common theory, however mad it seems today, was that Central America had been colonized in some ancient time by the ‘lost tribes of Israel’ and many scholars were ready to recognise without any doubt that the physiognomies of the Indians had ‘evident Semitic features.’ The Austrian count, JeanFrédéric Waldeck, was one of the first Europeans to visit Palenque and he claimed that it was the Chaldeans that founded the city” ([1047], p. 40). As we have already said, such opinions are not at all fantastic, but are well explained by our reconstruction.

Although commentators are convinced that Catherwood’s drawings fit well into the Scaligerian history of America

accepted today, this is not entirely true. Even on his lithographs, which have passed the captious censorship and published today, here and there in his works we come across the facts that contradict the Scaligerian chronology. Historians prefer not to notice them.

In fig. 14.98 we show one of Catherwood's lithographs: a Mayan wall-painting in the so-called Temple of the Jaguars. Warriors are fighting. On the shield of one of them is a sizeable Ottoman crescent. All is clear: the colonization of America was part of the conquest of the promised land by the Ottomans and Russia-Horde. One of the symbols of the Horde colonists = Israelis was a crescent moon with a star. By the way, the helmet with a high flat crest on the head of a Mayan warrior is almost identical to the European helmets of the era of "ancient" Greece, which, as we understand, were mediaeval helmets of the XVXVI century.

Figures 14.99 and 14.100 show another Catherwood lithograph. Stucco panel in relief on the rear wall of the sanctuary, in the Temple of the Sun, Palenque. In the very center is the Cathar cross, that is, a wide Orthodox cross inscribed in a circular nimbus (q.v. in fig. 14.101). Further, the clothes of the person on the left are fastened with a clasp in the form of a Christian cross (q.v. in fig. 14.102).

In fig. 14.103 is another Mayan glyph, where the Christian cross stands, as it were, on a dais. Figures 14.104 and 14.105 show fragments with Mayan glyphs, including the Ataman crescent with a star = cross. Figures 14.106 and 14.107 show the Mayan glyphs also containing a crescent.



Fig. 14.99. Left side of the Catherwood lithograph reproducing the stucco panel in relief in the Temple of the Sun, Palenque.

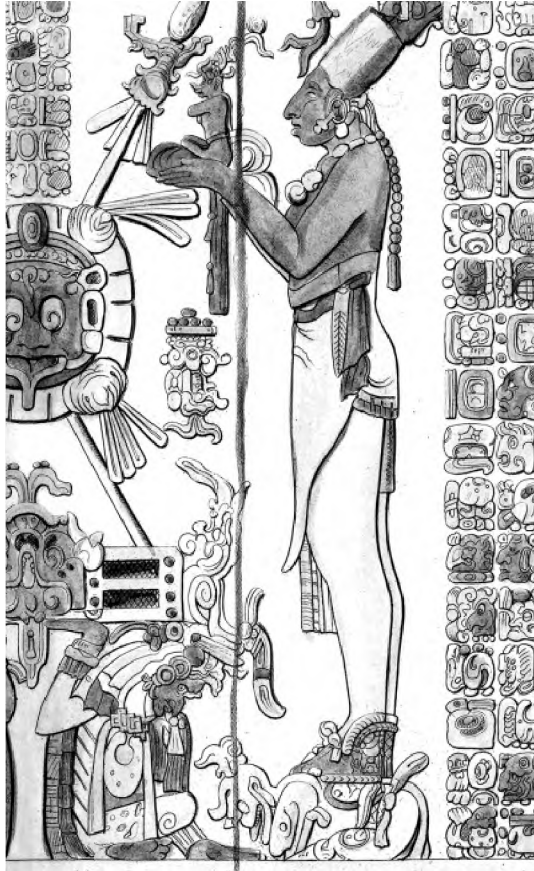


Fig. 14.100. Right side of the Catherwood lithograph reproducing the stucco panel in relief in the Temple of the Sun,  
Taken from [1047], p. 144. Palenque. Taken from [1047], p. 145.



Fig. 14.101. Cathar Orthodox cross in the center of the stucco panel in relief of the Palenque Palace. Lithograph by Catherwood of the early XIX century. Taken from [1047], p. 144.

Fig. 14.102. Christian cross on the clasp that holds the Mayan clothes together. Taken from [1047], p. 144.





Fig. 14.103. Mayan glyph with a Christian cross placed on top of a hill (Golgotha?). Lithograph by Catherwood of the early XIX century ([1047], p. 144).

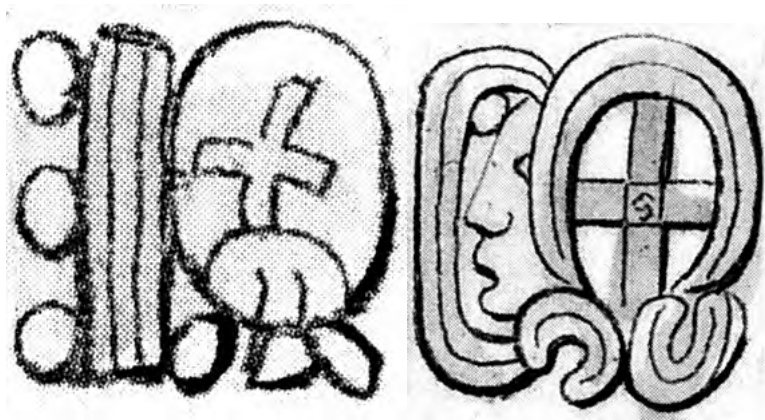


Fig. 14.104. Mayan glyph. The Ottoman crescent with a star in the form of a Christian cross inscribed in the crescent. Sixth row from the top left on the relief in Palenque.

Two wide Cathar crosses, inscribed in a circular nimbus are visible on the bas-relief from the Mayan palace of Labpak (now Santa Rosa Xtampak) (q.v. in fig. 14.108 and 14.109).

In fig. 14.110 is another bas-relief of the Maya, where a man holds in his outstretched hand a red Ottoman crescent in a richly decorated frame (q.v. in fig. 14.111). The rich, bright yellow color of the frame most likely emphasizes that it is gold. Apparently, the crescent moon remained for a long time the Christian symbol of the Ottoman and

Israeli Horde in America.

We have given only a few examples of obvious Christian symbolism in the images of the Maya. In fact, it fills with a thick layer stelas, glyph inscriptions, temples, and reliefs in Mayan palaces. A careful study will presumably reveal a lot of interesting things that historians do not focus on in order to avoid inconvenient questions.

In Figure 14.100 (a stucco bas-relief from Palenque), we see a man whose hair is braided in a long braid. It immediately reminds that the Russian Novgorodians of the XIV-XVI centuries, both men and women, braided their hair (q.v. in Chron4, 14:16). Since America was colonized in the XV-XVI century by Russia-Horde and Ottomania = Atamania, the custom of braiding hair could also migrate here. The Horde Cossacks wore an oseledetz (tuft of hair).

In Chron5, 19:6-7, we talked about the researches of Joseph Davidovits, according to which many “ancient” Egyptian structures, including pyramids, were made of concrete. Apparently, concrete was also used by the Horde-Ottoman colonists of the XV-XVI century in the conquered America. Figure 14.112 shows a fragment of a temple at the foot of a Mayan pyramid. It is decorated with numerous stone teeth of quaint form (fig. 14.113). There are a lot of such curved teeth, resembling the head of a snake.

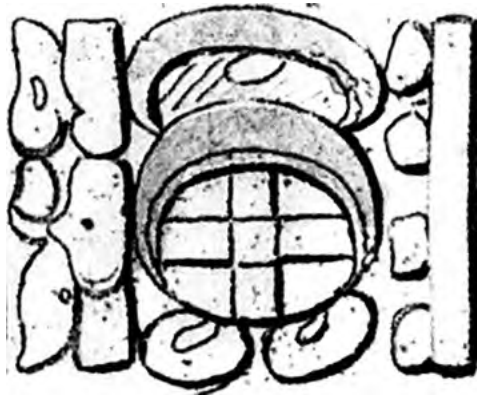


Fig. 14.105. Mayan glyph, including the Ottoman crescent with a star in the form of a Christian cross inscribed in the crescent. Sixth row from the top right on the stucco panel in relief in Palenque ([1047], p.145).

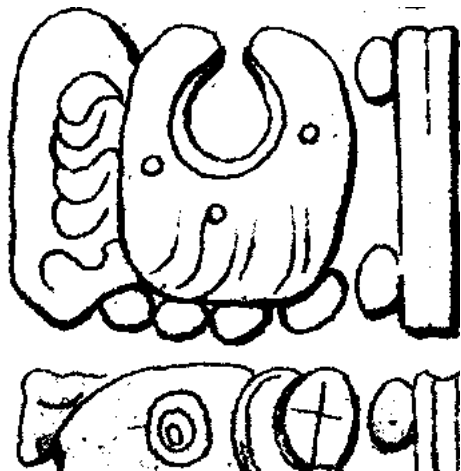


Fig. 14.106. Mayan glyph with a crescent moon. Stucco panel in relief in Palenque, third row at the bottom right. Below is the Christian cross. Taken from [1047], p.145.

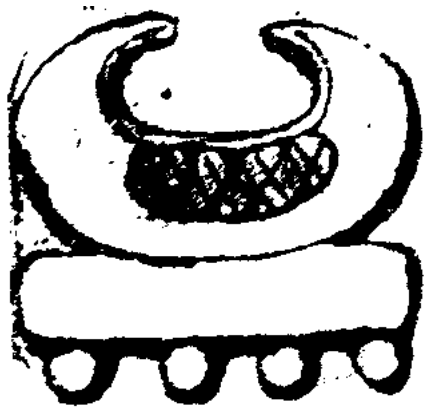


Fig. 14.107. Mayan glyph with a crescent moon. Taken from [1047], p. 150.

They are also found in large numbers on other Mayan structures.

So, were they really hewn from monolithic stone, as we are told today? It is highly doubtful. It is obvious that all these serpentine teeth are virtually identical. It is impossible to imagine that the Mayan masters made all such serpentine teeth one by one, slowly and carefully carving each of them separately. And the teeth are amazingly identical!

Most likely, everything was much simpler. Such decorations were cast in concrete. A single mold was made, into which the liquid concrete was poured. Once solidified, the ready serpentine tooth was taken off. The liquid concrete was poured again, and the solid tooth was taken off again. This was repeated many times. Routine work that does not require high qualification or experienced stonecutters. Such serial production technique was widely used in construction starting from the XV-XVI century.

The same applies to all other uniform “stone” decorations of Mayan temples and pyramids. For each type of decoration or building block a single mold was made, which could be used as many times as needed. This allowed the concrete craftsmen to produce huge quantities of identical stone-looking elements of various types for various Mayan structures.

By the way, all stone serpentine decorations shown in fig. 14.112 and 14.113 are covered with images of a Christian cross in the form of swastika.

In fig. 14.113, on the left is a Cathar cross in a circular nimbus.

Figure 14.114 shows a typical pattern often found on the walls of the Mayan temples. It resembles well-known patterns on clothes and adornments of Balkan Slavs, e.g., Bulgarians, as well as Ukrainians and Moldavians (q.v. in Chron5, 19:17). There is nothing strange in it: Southern Slavs participated in the conquest of America as part of the Horde-Ataman troops.

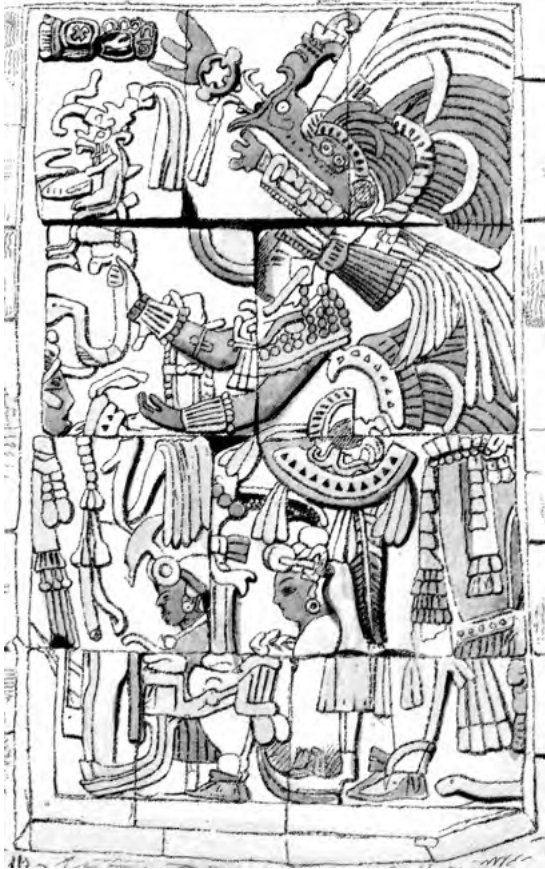


Fig. 14.108. Mayan stone bas-relief from the Labphak Palace. Above, two Cathar crosses are clearly visible. Taken from [1047], p.178.

29.

## WHAT DID THE NAMES OF SOME AMERICAN PEOPLES INITIALLY MEAN?

### 29.1. The Aztecs (Ostyaks?)

We are told: “The similarity of the primeval inhabitants of America with the Mongol peoples, some ethnological features of the peoples of the Pacific states of America, reminiscent of the same features among the Asian cultural peoples, for a long time gave this hypothesis many adherents. In the stories about the country of Fusang they saw direct evidence of Chinese relations with America and boldly built a hypothesis that the Aztec culture was but a scion of the Chinese one” ([336], v. 1, p. 186).



Fig. 14.109. The image of the Cathar Orthodox crosses in a circle-nimbus on the Mayan relief. Lithograph by Catherwood. Taken from [1047], p.178.

The Ostyak people lived in Siberia. Had they become the Aztecs?

Now we understand that this old hypothesis was solidly founded. As shown in Chron5, “China” was the name of Scythia, or Kitia, Cathay. And now we realize that the American Aztecs are descendants of the Horde-Ataman conquerors of America in the XIV-XVI centuries. That is, Scythian or “Chinese” conquerors. By the way, the name Aztec could sound like “Ac t e c,” due to the frequent transition of “c” into “z” and vice versa. E.g., the Latin letter “c” reads as “c,” and as “k,” and as “s”; and “s,” in its turn, reads as “z,” depending on the adjacent letters. And then the name “Aztecs,” or “Actecs,” i.e., CTC without vocalization, could mean Cathays or Cathacs, that is, Kitians or Scythians.

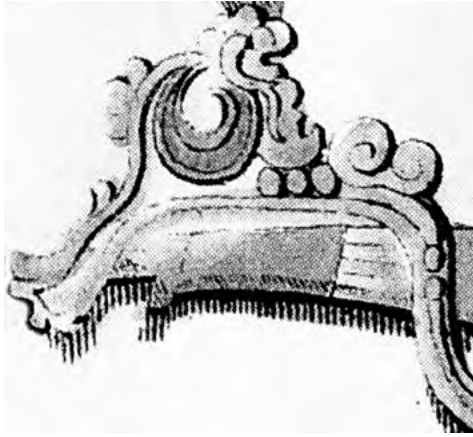
It does not mean that all American Aztecs-Ostyaks (Scythians) necessarily originated in Russia-Horde or Ottomania = Atamania. Most likely, the Horde and Ataman warriors originally constituted the ruling and military stratum, caste, in America. The rest of the population, that is, native Americans, probably differed from the conquerors in skin color, which was reddish. Subsequently, they intermixed.

## 29.2. The Caribs (Khrabriye?)

German historians of the late XIX century write: “The youngest in the ethnic groups of South America is the tribe of the Caribs. ... What actually triggered the resettlement of the Caribs is as unclear to us as the reasons for all the other great peoples’ migration on the American mainland. ... The Caribs, more than all other Indian tribes, instilled fear, even in the Europeans [in the XVII-XIX centuries.—Auth.]. These undaunted sons of the wild put up stubborn resistance, and with extreme cruelty. ... The fact that the Caribs made their



Fig. 14.110-14.111. An old colored Mayan stucco bas-relief depicting a Mayan priest with an Ottoman = Ataman crescent in his hand. It looks like the crescent moon is respectfully framed with gold ornaments (see fragment on the right). Taken from [1047], p. 142.



language dominant in almost the entire region north of the Amazon ... speaks in favor of the extraordinary power of this tribe" ([336], v. 1, pp. 196-197).

Let us remind that the name Carib ("khrabriy") translates as "brave" (see above). This is fully consistent with their characteristic as brave warriors. But it is clear that the word Carib, or Kharib, is a slightly modified pronunciation of the Slavic word for "brave."

It is further believed that "the name of this people was among the Spaniards identical to the word 'cannibals,' and in a somewhat distorted form the word 'cannibals' still retains this meaning for all civilized people" ([336], v. 1, p. 197). It is not excluded, however, that the initial meaning of the word "cannibal" was completely different. It could come from the combination "Canni-Bal," that is, "White Khans." This is how they could call the Horde-Ottoman colonists who came to America in the XIV-XVI centuries and for a long time constituted the ruling class there. Then, when the history was being rewritten in conformity with the Scaligerian chronology, the emotionally neutral term "White Khans" received a pronounced negative connotation. They transformed it into the word "cannibal" and began to assure that it refers exclusively to those who eat people. Apparently, it sounded something like this, accusingly: "The White Khans, that is, the canibals, devoured people." In short, they were bad guys. Then the White Khans were forgotten, but not the "cannibals"—those who eat people.

### **29.3. The Escimo, or Inuit, or Ainu**

The Eskimo are well-known among the North American peoples. Perhaps this name brings to us its primary form, as "Moscow people," that is, the ones who lived on the territory of Moscow Tartary. Let us remind that yet in the XVII-XVIII century the west and northwest of America were part of Moscow Tartary (see above). And people who were born and lived there could be called Muscovite. That is, in a slightly distorted pronunciation, Escimos.

It turns out that "Eskimo" is the external name of this people. They call themselves differently. Namely, "they call themselves Inuit" ([336], v. 1, p. 201). No wonder the Bering Strait on some old maps of America is called the Strait of Anián (q.v. in fig. 14.115). It is pertinent to recall that the people who inhabited the northern Japanese islands and the island of Sakhalin were called Ainu. It seems that Ainu and Innu are but variations of the name Johann and the word "Khan." All is clear here. Once again we come across the traces of the fact that these lands and peoples were part of the Khan's Great Empire.

### **29.4. The Muscogee**

Above, we talked about the American Indian people called the Muscogee (Muscogees) ([336], v. 1, p. 210). It is difficult to get rid of the thought that the name of the Moscow Gizas (Moscow Cossacks) is clearly heard



Fig. 14.112. One of the Mayan temples next to the pyramid at Uxmál. The temple is decorated from top to bottom with numerous bizarre, serpentine stones. Most likely, these parts are made of concrete by casting them in the same mold. This explains the uniformity of a large number of stone decorations. Taken from [1047], pp. 74-75.

here. In Chron5, we give plenty of evidence that the Cossacks were also called Gizami, or Guzes, or Cazami. Therefore, the American Muscogee is most likely, the name of the Cossacks who lived in the American part of Moscow Tartary. In the XIV-XVI centuries, the Cossacks who came to America probably constituted the ruling military caste of this people. Consequently, Muscogee became the name of the people itself. with the memory of the Czar's Cossacks who came to America in the XIV-XVI centuries. As we already said, the name of the famous old American city of Chichén Itzá sounds very similar to the name of the Chechen people, familiar to everyone in Russia.

#### 29.6. The Iroquois

#### 29.5. The Cherokee

Above, we briefly talked about the American Cherokee people (Cherokees) ([336], v. 1, p. 212). This name seems to be the combination of "Czar" and "Kasy," as in the name of the Cherkess = Circassians. We are faced The Iroquois is one of the most known American Indian peoples. The names of the Iroquois and the Cherokee might have a common origin in "Czar-Kazy"— the Circassians, or the Czar's Cossacks. Or the Iroquois comes from "Iro-Kazy," that is, Ros-Cossacks = Russian Cossacks. It is possible that in the XIV-XVI centuries the Circassians, who came to America from

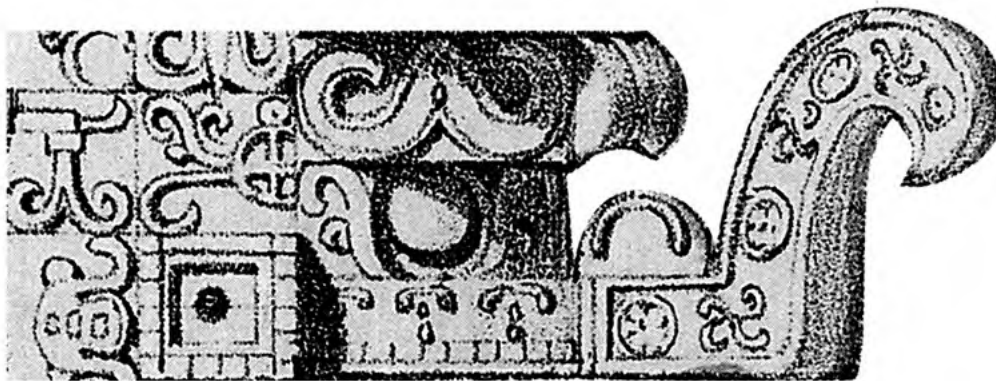


Fig. 14.113. Sample of a stone serpentine tooth. All such teeth are not only identical in shape, but covered with exactly the same pattern. This once again confirms that they are all cast in concrete using a single mold. And by no means were they carved by numerous stone-cutters, as we are told today. The patterns often repeat the Christian cross in the form of swastika. Taken from [1047], p. 75.

Russia-Horde, constituted the ruling stratum of this American people. As the time passed, the people and their descendants became known as Circassians, or Iroquois. German historians report: "The Iroquois were a hunting people, reknown for their ruthlessness and cruelty in the pursuing of their prey, be it wild animals or humans. ... Hunt and war were their principal occupation. The force of the Iroquois and their bloodthirstiness and savage cruelty instilled fear in their close and distant neighbors. The Iroquois were especially famous for creating an alliance by uniting five tribes for joint attacks and defense. Some saw in it the proof of their ability to form a state" ([336], v. 1, pp. 213-214).

Nothing surprising here, since all these American peoples were parts of the centralized Great Empire. **29.7. The Pueblo**

We have already talked about the North American Pueblo (Ancestral Pueblo) peoples who carved their dwellings and temples in the rocks. It is possible that Pueblo and the Latin Publico, or Publicum (state, society; q.v. in [237], p. 832), is one and the same word.

### **29.8. The distant great king of the American Indians**

Let's emphasize an interesting detail. It turns out that many American Indians of the XVII-XVIII century believed that they were subjects of some great but very distant king. Contemporary historians suggest the Indians meant the French king. They write: "For a number of generations, they [the American Indians.—Auth.] had an idea of the unlimited power of their father and protector, the faraway French king. ... They were incessantly told that the great king is only sleeping, but when he wakes up, he will certainly remember his children in the faraway wilderness and free them from the heavy oppression of the aliens" ([336], v. 2, p. 451).

All is clear. The American Indians were correct in their memories. For several centuries they were subjects of the powerful Czar-Khan of the "Mongol" Empire. The "French king"—the P-Russian (Paris) Czar— was the Great Khan of Russia-Horde and Ottomania = Atamania. Then, when historians were rewriting history, they wiped out the memories of the Empire of the XIV-XVI centuries. And replaced the entire Russia-Horde with one of its parts, contemporary France.

We will limit ourselves to the already listed examples, since the general picture is already clear. **29.9. The defeat of the Indians**

Most of the North American Indians were ruthlessly annihilated during the U.S. wars of the XVIII century, including those against the Indians. It is believed that Holland, France, England, and then the United States, with heavy battles and fierce disputes among themselves, seized the former "Spanish territories" in America ([336], v. 2). As we understand now, in reality that was the acquirement of the vast American possessions of Russia-Horde and Ottomania = Atamania which suddenly became "ownerless" after the collapse of Moscow Tartary around 1775 (q.v. in Chron4, Chapter 12). The foundation of the United States in 1776 was also accompanied by other notable, and now becoming apprehensible, events. For example: "In 1774, the freedom of trade exchange between the colonial provinces was declared. ... Four years later, in 1778, also took place the full transformation of the transatlantic trade" ([336], v. 2, p. 417).

"For many more years, Washington had to wage wars with the Indians, in which success was achieved only by merciless use of force and repeated heavy losses" ([336], v. 2, p. 484).

The few surviving Indians were herded into the reservations, where they mostly still live. Later a myth was created, and energetically introduced into the



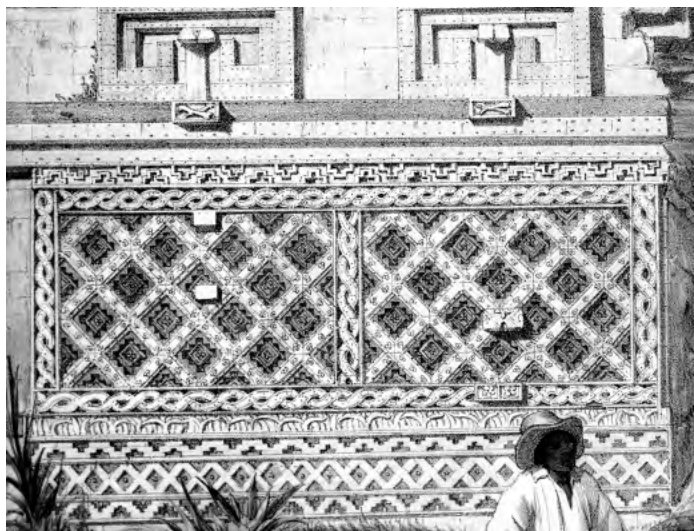


Fig. 14.114. Typical pattern on the walls of American Mayan temples. Almost identical to one of the types of patterns, which has long been widespread in the art of the Balkans and the South Slavs in general. Taken from [1047], p.77.

mass consciousness, that “the Indians themselves are to blame for everything.” They say that delicate European settlers in America of the XVII-XVIII century were forced to fight off the constant raids of proud Indians, who, for some reason, defended their lands. Finally, patience ran out, and almost all of them had to be killed with cannons. To save the remaining Indians from the cold, they nobly and unselfishly provided them with infected blankets (many died). We learned about this in 1991, at the Museum of Ethnography at the University of British Columbia in the Canadian city of Vancouver and at the Vancouver Indian Culture Center. The survivors were drugged with alcohol. It was recommended not to go out of the reservation. Though, anyway, they were wild, uneducated, and not adapted to the new life. So, generally speaking, it all ended well for them. Now the few descendants of the Indians are involved in the benefits of the European civilization.

In conclusion, let us return to the huge “blank spot” on the maps of the American west and northwest of the XVI-XVII century. As we have shown, those lands still were under the rule of Moscow Tartary then. Europeans were not allowed there at least until 1775. Only from that moment, after the defeat of “Pugachev,” Moscow Tartary began to disintegrate. It is curious to see when precisely the United States settled, for example, in the lands of San Francisco, one of the most fertile areas of the American west coast. Let us explain that these territories, lying north of the California Peninsula, were part of the “blank spot” until the second half of the XVIII century. We came across three images, two of which are very rare.

The first is an engraving with a view of San Francisco in 1848, that is, the middle of the XIX century (q.v. in fig. 14.116). One can clearly see that the coast is practically empty. There are only four ships in the bay, just a few houses in the valley. Nearby, on the slopes, are dense forests. Inhabitants are clearly few. The land has not yet been mastered. And it’s undersood. The U.S. came here relatively recently. The old Horde-Indian settlements have already been destroyed, but the new city has not yet been built. Such was the picture in the middle of the XIX century!

The second image was taken only ten years later, in 1858 (q.v. in fig. 14.117). It is amazing that in just ten years a big city has grown here! The bay is literally packed with ships. It is clear that the young city of San Francisco has grown in such a short time in the territories that have just been reclaimed from the Horde-Indians.

The last image is a photograph from the late XIX century. We already see a huge city (q.v. in fig. 14.118). In conclusion, let us return to the American Indian mounds. It turns out that there are a lot of them. Figure 14.119 shows a modern map of the eastern part of the U.S., where circles mark “ancient” burial mounds ([1178], p. 384). It can be seen that the map is literally sown with them.

## INTERESTING NAMES ON THE MAP OF AMERICA (ALLEGEDLY) OF 1596

Before us is an old map of America, allegedly made in 1596, titled “AMERICA SIVE NOVVS ORBIS RESPECTV EVROPAEORVM INFERIOR GLOBI TERRESTRIS PARS. 1596.” See fig. 14.120. The map is extremely interesting.

Almost the entire North American continent is named on it “America Mexicana” (q.v. in fig. 14.121). Our reconstruction explains this old name of North America. Apparently, until the XVII-XVIII century,



Fig. 14.115. Abraham Ortelius' map *Tartariae Sive Magni Chami Regni typus*. Considered to be the first map of Siberia. Allegedly dated 1570 ([1116], pp. 17, 139). The map also depicts the west coast of America. The Strait of Anián is shown, that is, apparently, the Strait of John, Khan. Later renamed to the Bering Strait. Taken from [1116], map number 6, p. 17.



Fig. 14.116. An engraving of November 1848 depicting the desolate place where the great city of San Francisco would soon emerge. Taken from [336], v. 2, pp. 530-531.



Fig. 14.117. An engraving of 1858, that is, made only ten years after the previous one. We see the skyrocketing city of San Francisco. Taken from [336], v. 2, pp. 530-531.



Fig. 14.118. Photo of the late XIX century. San Francisco is already a huge city. Taken from [336], v. 2, pp. 530-531.

this part of the continent was called Mexicana (MexiCana), for the simple reason that it was part of the vast possessions of the Moscow Khan. As we have already said, the word Mexico is probably only a slightly distorted name for Moscow (Meshekh), and the word Cana is a variant of the word Khan. Probably from here comes the name of one of the famous American peoples—the Mohican, that is, Mohi-Khan.

We move down the map, to the south. There we see that part of the modern Pacific Ocean is called Oceanvs Pervianvs (q.v. in fig. 14.120 and 14.122). Note that in the title of the map, the combination of two identical letters VV standing next to each other, in the name NOVVS, that is, “n e w,” was read in those years as “v u .” Therefore, the pair of identical letters VV in the name PERVVIANVS should be read the same way. As a result, we get the name Pervuianus, that is, the First. Consequently, most of the Pacific Ocean was called at that time by the Slavic word “perviy” (first). Most likely because it was opened first. Moreover, on the map of 1596, the word PERVANA is written over the whole South American continent (fig. 14.120). That is, South America was originally called by the Slavic name Pervana. As the first discovered. Only then the name First turned to the modern name Peru. Today the state of Peru is just a part of South America.

Going further down the map to the south, we find at the southern tip of America, that is, where today is located the Magellan Strait, the old name of this land, put on the map of 1596. It’s very interesting. It is divided into three parts: MAGAL LA NICA (q.v. in fig. 14.120). Thus, it turns out that the famous name of Magellan sounded earlier as

Magal-La-Nica. That is, “Mogul Victory,” or “Mogul the Victor.” After all, the Greek word Nica means “victory.” So, we find that the famous name of Magellan comes from the combination “Mongol the Victor.” Let us remind that one of the variants of the name “Mongol” was “Mogul.” By the way, the name Magellan could also mean Mogul-Alan, or Mogul-Uhlan. Let us recall that the Alans were one of the Scythian peoples (q.v. in Chron5, Chapter 21). Curiously, it is in this form that the name of Magellan is spelled on his coat of arms (q.v. in fig 14.123).

31.

### THE GRANDIOSE DIVISION OF THE WORLD BETWEEN CASTILE AND PORTUGAL IN THE XVXVI CENTURY. WHAT COUNTRIES BORE AT THAT TIME THE NAMES CASTILE AND PORTUGAL

In the history of the XV century, there was an important and, in a sense, amazing fact: Castile, being a part of Spain, and Portugal had divided the world between them! It turns out that one part of the world went, by agreement, to Castile, and the other to Portugal. Details of the grandiose act can be found, for example, in the book [707]. One of the main documents confirming this division of the world was boldly entitled: “The

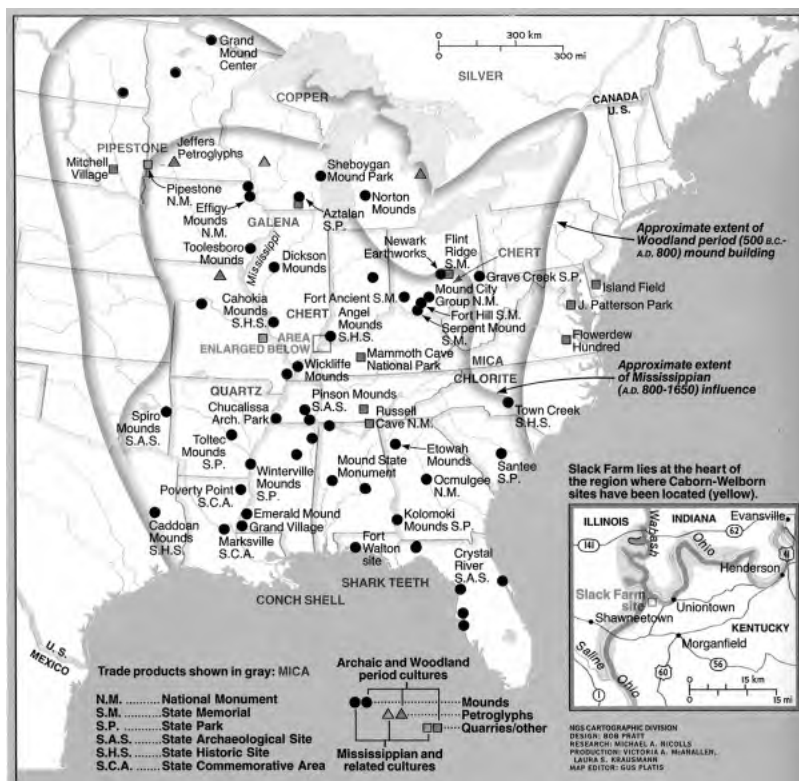


Figure 14.119. Map of the eastern United States with circles marking Indian mounds. Their number is striking. The vast area is literally sown with mounds. Taken from [1178], p. 384.

Treaty of Tordesillas between the Kings of Spain and Portugal on the division of the world. June 7, 1494” ([707], p. 375). The division was enforced by the papal bull Inter caetera, No. 2, of May 4, 1493 ([707], p. 240). The distribution of the spheres of influence of Castile and Portugal in the world was also the subject of the papal bulls Dum diversas, of June 18, 1452; Inter caetera, of January 8, 1455; and Aeterni regis, of June 21, 1481 ([707], pp. 246-247).

The essence of the matter is as follows. Castile and

Portugal divided the world between themselves by drawing a demarcation line from north to south along a meridian in the Atlantic ([707], p. 248; q.v. in fig. 14.124). The world to the east of the demarcation line went to Portugal, and the rest, to the west of the line, went to Castile. The division of the world was accompanied by disputes, during which the demarcation line shifted slightly to one side or the other. In fig. 14.124 you can see the demarcation lines of 1481, 1493 and 1494 ([707], p. 248). The main border of the division of the world was the meridian that runs

across the Atlantic Ocean. The dividing line of 1481, running along the parallel, was of a secondary nature. Let us repeat that the world was divided in serious disputes between Castile and Portugal. Historians report: “This is how the famous bulls of Pope Alexander VI were born, which annulled all the previous papal bestowals in favor of Portugal, the bulls that accorded to the Castilian kings the ownership of great water spaces and lands. Today, it is still considered that Alexander VI was the mediator in the Castilian-Portuguese dispute and that in his desire to reconcile the litigating parties, he had ‘divided the world’ between the two Pyrenean powers” ([707], pp. 247-248). It is worth noting that when Pope Nicholas V bestowed Africa to Portugal in 1455, “the Portuguese sphere had no limits in the south” ([707], p. 246).

Historians write: “The Treaty of Tordesillas gave an unambiguous solution to the problem of dividing the world. The line of demarcation was drawn only across the Atlantic. It could not have been otherwise, since the seas and lands of the Far East and the Far West became known to Europeans only two decades later. ... The second demarcation line was fixed only after six years of negotiations, with the Saragossa Treaty of 1529. The Treaty of Tordesillas, like the bulls of Alexander VI, is a diplomatic document of great historical significance” ([707], p. 378).



Fig. 14.120. Map of America allegedly of 1596:

America Sive Novus Orbis Respectu Europaeorum Inferior Globi Terrestris Pars. This map was placed in Theodor de Bry's travel book (Frankfurt an Main, 1597). Taken from [1160], p.79.



Fig. 14.121. Fragment titled “America

Mexican.” Taken from [1160], p.79.



Fig. 14.122. A fragment with the name Oceanus Pervivus, that is, Ocean First. Probably the one that was discovered first in this part of the earth. Taken from [1160], p. 79.

So, in the late XV—early XVI century, the whole world was divided between Castile and Portugal. And they shared it confidently and on large scale. The contracting parties did not waste time on trifles. There was no controversy about the small bends in the demarcation line. A straight dividing line was drawn simply along a meridian in the Atlantic. The agreement was simple: the seas and lands on the right of the meridian go to Portugal, and those on the left to Castile ([707], pp. 248-249, 376).

In the Scaligerian history, this treaty on the division of the world is perceived as “strange” by historians themselves. Looking from our modern times into the distant past of the XV-XVI century, historians could not help but pay attention to the amazing contradiction between the huge scale of the unique event and the apparent insignificance of the two “rival countries,” Castile and Portugal. Take any modern map and find on it a small country called Portugal. Then find a small area in Spain that historians refer to as Castile. The population of both is relatively small. In the Middle Ages these countries were not distinguished by special wealth and natural resources. This is not our opinion; historians themselves say so: “Weak, and torn apart by internecine feudal wars, Castile unsuccessfully attempted to compete with Portugal in the waters of the Atlantic Ocean. Only at the cost of great efforts did Castile manage to retain the Canary Islands ([707], p. 245). As for the condition of Portugal by the end of the XIV century, historians write: “It was but a remote European outback” ([707], p. 244).

And today they assure us that the “weak Castile” and “remote European outback” Portugal wanted to divide the world between them. The most surprising is that they did not encounter any special resistance and really did it—successfully divided the world in half. They argued only with each other and only about where exactly to draw the demarcation line, i.e., move it five degrees west or eight degrees east. They argued quite peacefully, as two powerful but friendly neighbors. Furthermore, the Pope approved this division of the world between two rather small mediaeval states. Doesn’t it look strange? Today hardly anyone will take seriously the claims of modern Portugal and modern Spanish Castile to divide the world between them.

Modern historians are also surprised by the role of the Pope in dividing the world. They write: “It is ap



Fig. 14.123. Magellan's coat of arms on the Trinidad flag. His name is divided into two words. It might mean "Great Alan" or "Mogul Alan." Taken from [531], p. 46.

propriate in this connection to raise the question: by what right did the Pope dispose of the seas and lands that did not belong to him, and what legal force could his bestowals have?" ([707], p. 245). Indeed, can anyone imagine today that the Pope by his bull grants one half of the world to Portugal, and the other to Castile, or Spain?

So what's the problem? Could it be that all such oddities only arise because we look at the events of the XV-XVI century through the broken prism of Scaligerian history? Our reconstruction puts everything in its place. The oddities disappear.

Most likely, Portugal and Castile of the XV-XVI century were not at all the small states that bore these names at the time. Portugal = Porta Gal, that is, Porta Head or Porta Main. Or Porta Helios, that is, Porta Sun or Porta Splendid. Let us recall that the giant Ataman Empire in the Middle Ages was called the "High Porta." The Encyclopedic Dictionary says: "Porta ... (Ottoman Porta, High Porta, Splendid Porta), the names of the Ottoman Empire used in European documents and literature (mediaeval and contemporary)" ([797], p. 1038). Thus, most likely, Portugal = Porto Gal, or Porta Gal, or Porta Glava ("head"), was one of the names of the Ottoman Empire.

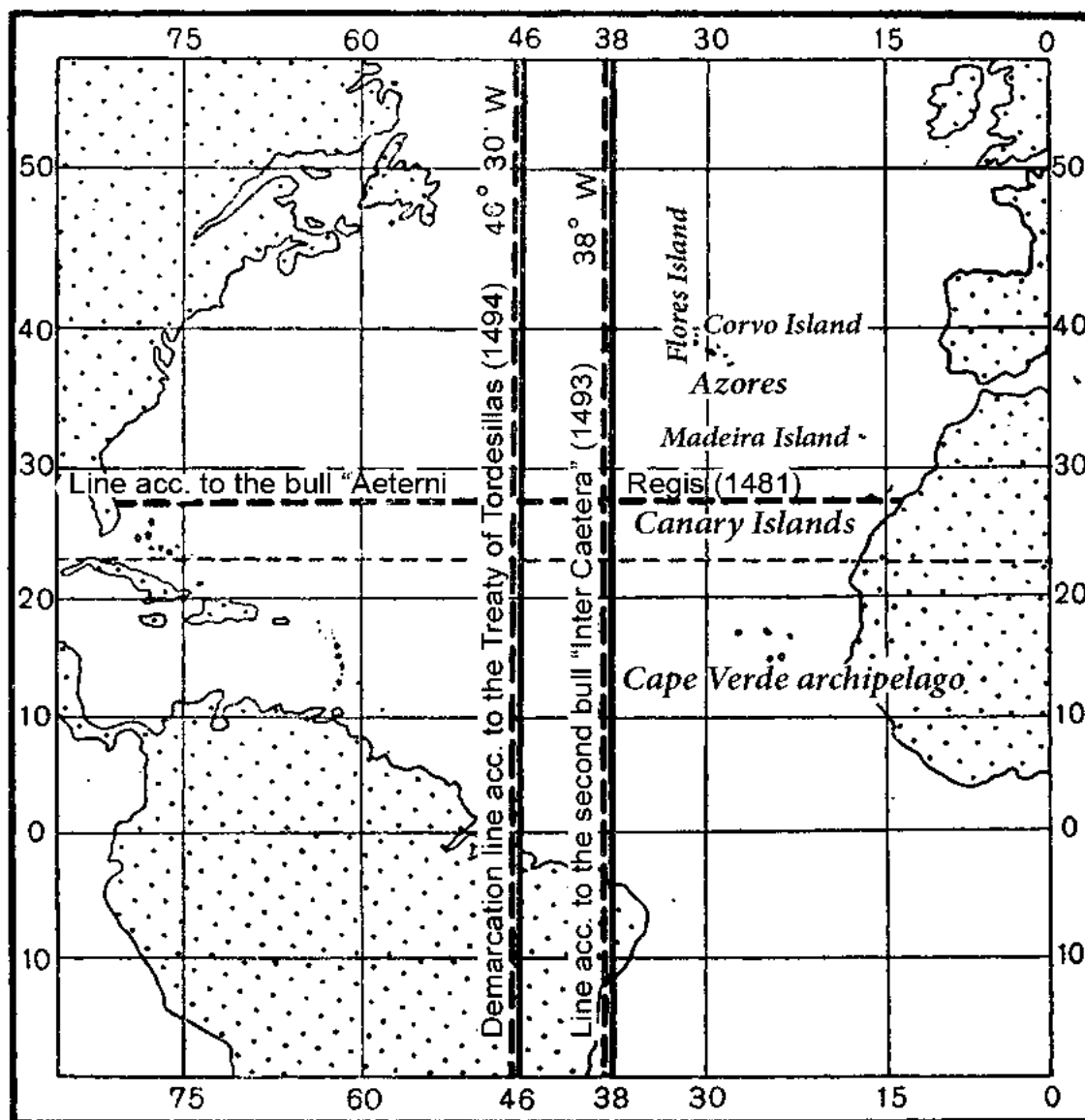


Fig. 14.124. The demarcation lines of 1481, 1493, and 1494, along which Castile and Portugal divided the world in the late XV—early XVI century. Taken from [707], p. 248.

But what was Castile of the XV-XVI centuries? Perhaps the name Castile comes from the word “castle,” meaning military fortification or city. The name Castile might be associated with the Cathars (transition of R into L), whose Scythian origin we discussed in Chron6, 9:7. Or Castile comes from the word “caste,” which is also present in the Portuguese language (“casta”) and means “estate”; e.g., military estate. The Catalans live in Spain. The Russian word “kastalon,” or “kastolan,” meant “a canvas caftan. ... Kastol—a white sundress” ([223], v. 2, p. 237).

Other options are possible. The word Castile is a slightly distorted combination Kaz-Itil, that is, Cossacks from the Itil (Volga). Recall that the Volga River was called Itil in the Middle Ages. In other words, Castile, or Cossacks from the Volga, could refer to the Volga Cossacks, the inhabitants of Russia-Horde.

The picture clears up, and the oddities disappear. In the late XV and early XVI century, the two only mightiest powers of the time—Russia-Horde (Castile) and Ottomania = Atamania (Portugal)—agree upon the division of the world between them. Both states were constituent parts of the united “Mongolian” Empire. Therefore, they agreed quickly and peacefully. The purpose of the treaty is clear: to streamline the the administration system of Russia-Horde and Ottomania = Atamania in the huge territories colonized by the Great Empire in the XV-XVI century.



That is, they divided between them the biblical promised land. It made it easier to govern remote provinces and to improve their everyday life. It is difficult to do this from a unique center due to the incredible size of the Empire.

It becomes clear why the part of the world to the east from the Atlantic meridian went to Porta Glava— Portugal. The fact is that the Ottoman fleet at the time reigned precisely in the Mediterranean and the eastern Atlantic. On the other hand, Russia-Horde colonized a significant part of the North American continent, located to the west of the demarcation line of the Treaty of Tordesillas (q.v. in fig. 14.124). Probably Russia-Horde advanced to America not only with the Ottoman fleet, but also by land, from Siberia, crossing the Bering Strait, and then through Alaska down into the American continent.

The role of the Pope in the division of the world also becomes clear. Naturally, such an important treaty must have been approved by the spiritual authority of the Great Empire, that is, the Pope.

The treaty on the world division between Russia-Horde and Ottomania = Atamania stayed in effect a long time, until the XVII century. Only after the victory of the rebellious Reformation in Western Europe and the split of the “Mongol” = Great Empire did the treaty come under attack of the reformers. “Already in the XVII century, when the initiative of colonial expansion passes to England, France and Holland, the first conquerors of East and West Indies —Spain [Russia-Horde.—Auth.] and Portugal [Ottomania = Atamania.—Auth.]—had lost significant part of their overseas possessions. However, until the end of the XVIII century, the Treaty of Tordesillas retained legal force in resolving their border disputes in the South America” ([707], p. 379).

In the XVII and XVIII centuries history was distorted and rewritten. As a result, the once glorious names of Castile (Kaz-Volga) and Portugal (PortaGlava) survived on the Iberian Peninsula as the names of a small region and a small country that were parts of the formerly Great Empire. And we have been taught to think that these two names have always referred exclusively to modern Castile in Spain and modern Portugal. Which is wrong.

# Chapter 15

## When did Ptolemy's Geography appear in its modern form

In the XVI-XVII century in Western Europe, a book appeared that was declared authoritative and, so to speak, “the geographical Bible.” It is Ptolemy's Geography. The Scaligerian history asserts that Ptolemy wrote it in the II century A.D., but then the book was forgotten for a long time. It resurfaced only in the XV century ([1353], p. V). Here is what is known about its mediaeval editions (q.v. in [1353], [1414]).

**Commentary.** In Chron6, 1:5, we explained that in many instances, it would be necessary to add about 50 or even 150 years to the publication dates of the XV-XVI century books to get the actual dates of their publication. So, a book with the publication year, e.g., M. D. XL., may turn to be really published not in 1540, as it is believed today, but in 1593, or even 1693. Therefore, listing the editions of Ptolemy's Geography according to [1353] and [1414], we will indicate not only their Scaligerian dates, but also possible later dates (in brackets).

1) Edition of 1406 or 1409 (q.v. in [1353], [1414], p. 35): most probably not earlier than 1459. No geographic maps, only text. Henry N. Stephens, who compiled a complete list of all early editions of Geography, calls the first edition with a “specified date” only the 1475 edition ([1414], p. 7). Therefore, one should be careful about dating the editions of 1406 or 1409. There are several handwritten copies of Geography, dating, as is believed, back to the “original lost in antiquity” ([1414], p. 8). However, due to the high price

# GEOGRAPHIA

VNIVERSALIS, VETVS ET NOVA,  
COMPLECTENS

## CLAVDII PTO-

LEMAEI ALEXANDRINI ENARRATIO.  
NIS LIBROS VIII.

Quorum primus noua translatione Pirckheimeri et  
accessione commentarioli illustrior quàm hactenus  
fuerit, redditus est.  
Reliqui cum græco & alijs uetustis exemplaribus col-  
lati, in infinitis ferè locis castigatiores facti sunt.  
Addita sunt insuper Scholia, quibus exoleta urbium  
montium, fluuiorumq; nomina ad nostri seculi mo-  
rem exponuntur.  
Succedunt tabulæ Ptolemaicę, opera Sebastiani Mun-  
steri nouo paratæ modo.  
His adiectæ sunt plurimę nouæ tabulæ, modernâ or-  
bis faciem literis & pictura explicantes, inter quas  
quædam antehac Ptolemæo non fuerunt additæ.  
Vltimo annexum est compendium geographicę de-  
scriptionis, in quo varij gentium & regionum ri-  
tus & mores explicantur.  
Prefixus est quoq; uniuerso operi index memorabilium  
populorum, ciuitatum, fluuiorum, montium, ter-  
rarum, lacuum &c.

BASILEAE APVD HENRICVM PETRVM  
MENSE MARTIO ANNO  
M. D. XL.

Fig. 15.1. Title page of Ptolemy's Geography. Sebastian Münster edition, Basel, allegedly 1540. Taken from [1353], after p. XVIII.

of books at the time, cheaper handwritten copies were often made from them. And today such copies are declared "early manuscripts."

- 2) Edition of 1475 (not earlier than 1525), without maps.
- 3) Bologna, 1477 (not earlier than 1527), first edition with maps!



Fig. 15.2-15.3. Map of England from the Geography of Ptolemy. Pay attention to the Orduices Parisi area (in the center), that is, the Horde P-Russes, or White Russians of the Horde. Taken from [1353], map 3.

- 4) Rome, 1478 (not earlier than 1528).
  - 5) Edition 1480 (not earlier than 1530 or 1550). Supposedly printed in Florence, but there is no exact information. It is believed that this edition was reprinted (?) in 1500 ([1414], pp. 38-39).
  - 6) Ulm, two editions in 1482 and 1486 (not earlier than 1532 and 1536).
  - 7) Bologna, a little-known edition of 1462 or 1482 (not earlier than 1512 or 1532).
  - 8) Rome, 1490 (not earlier than 1540).
  - 9) Rome, 1507 (not earlier than 1557).
  - 10) Rome, 1508 (not earlier than 1558).
  - 11) Venice, 1511 (not earlier than 1561).
  - 12) Kraków, 1512 (not earlier than 1565).
  - 13) Strasbourg, 1513 (not earlier than 1563).
  - 14) Nuremberg, 1514 (not earlier than 1564). No maps.
  - 15) Vienna, 1518 (not earlier than 1568).
  - 16) Kraków, 1519 (not earlier than 1569).
  - 17) Strasbourg, 1520 (not earlier than 1570).
  - 18) Strasbourg, 1522 (not earlier than 1572).
  - 19) Strasbourg, 1525 (not earlier than 1575?).
  - 20) Basel, 1533 (not earlier than 1583). No maps.
  - 21) Lyon, 1535 (not earlier than 1585).
  - 22) Basel, 1540, edition of Sebastian Münster (not earlier than 1590). With maps.
- We will omit subsequent editions of the alleged XVI century. Let us only indicate their years: 1540, 1541, 1542, 1545, 1548, 1552, 1561, 1562, 1564, 1564, 1571, 1574, 1578, 1584, 1596, 1597, 1597, 1597, 1597, 1598,





Fig. 15.6-15.7. Map of France from Ptolemy's Geography. At the bottom left is the region called Rutani Cumueni, that is, probably the Russian Horsemen. Taken from [1353], map 5.

of the Almages is by no means the II century, as is believed, but a rather large space of time between the VII and XIV centuries (q.v. in Chron3).

Ptolemy's Geography opens with a theoretical book. It explains the principles of cartography, the grid of parallels and meridians, as well as how to project the parts of the earth's surface on a flat sheet of paper.

The following books consist of short chapters, each of which is a list of geographical locations inside a relatively small area of the earth's surface. Cities, rivers, mountains, lakes are listed. Geographic coordinates are assigned to each name—latitude and longitude.

There are no cartographic drawings, which would illustrate the lists of names in these chapters. All maps are put together at the end of the volume. Each chapter (list) is a regional map designed either by a single traveler or by a group of cartographers.

Let us take a closer look at the Ptolemy maps. They bear clear traces of Scaligerian history and geography. The maps are pretty close to modern ones. Nevertheless, the traces of the true history of the Middle Ages are visible. We will point out some of them. Let us recall that the "Mongol" conquest was Slavic and began from Russia-Horde. The Empire soon spread over large areas of Europe, Asia, Africa, and America.

As a result, many geographical names, including those from the territory of Russia, multiplied and spread in all directions. The Slavic colonialists brought with them to the newly acquired lands their own maps and names, which stuck in those lands for centuries.



Fig. 15.8-15.9. Map of the Middle East in Ptolemy's Geography. Below is the region called Ratheni, that is, Ruthenia = Russia. Taken from [1353], map 20.

After the split of the Empire, its traces remained in the Slavic names scattered throughout its formerly vast territories. These traces were gradually forgotten and erased. It is interesting to look at Ptolemy's maps from this point of view.

1) As we have already noted in Chron4, 18:11, in the very center of one of the maps of England in Ptolemy's Geography (q.v. in fig. 15.2 and 15.3), there is an area called Orduices Parisi. The Latin Pars is usually translated as "part." Consequently, the name can be understood either as Part of the Horde, the Horde Part, or the P-Rus (B-Rus) Horde. By the way, on other mediaeval maps of England, the same area is called by another no less eloquent name, Ross (q.v. in Chron4, 18:11).

On another map in Ptolemy's Geography, drawn by Sebastian Münster in the XVI century (q.v. in fig. 15.4–15.5), the word Scotia, Sketia, or Scythia, is written in almost the same place in England. Recall that in the early English chronicles, Scotia—present-day Scotland = Scot + Land—was written precisely as Sketia (q.v. in Chron4, Chapters 15 and 18). So, the same known area in mediaeval England was called by the following names, meaning, in general, the same thing: Ross, Orda, P-Rus, Scythia. This is a trace of the "Mongol" = great conquest.

2) In general, the Latin word "pars" and its derivatives, such as "Parisi," are now translated exclusively as "part of something." However, in the Middle Ages, it had another meaning, pointing to P-Rus or B-Rus,



Fig. 15.10-15.11. Map of Asia from Ptolemy's Geography. The entire territory, occupied today by Russia, China, India, Iran, and Afghanistan, is called India Extrema on the map and India Nova in the comments. Taken from [1353], map 47.

that is, to White Russia or White Horde, one of the main parts of the “Mongol” Empire. The word “pars” could mean the territories conquered by Russia-Horde. In this regard, note that on the same map 3, Belgium is called Belgicae Pars, and Germany Germaniae Magnae Pars (q.v. in fig. 15.3). That is, Belgian P-Russia or B-Russia and German Mongolian P-Russia or B-Russia.

Then the word “pars” began to be used only in the sense of “part of something,” and the ancient meaning was forgotten. Therefore, having seen “pars” somewhere in Australia, one should not think that a great conquest has arrived there, although this is not excluded. But when we see the word “pars” in the “Mongol” Empire, then there it may have the primary meaning—the P-Russian part, the area of the White Russian Empire. The same trace is visible in the English word “part,” meaning “part of something.” The meaning is the same as in the Latin “pars.” But in the word “part” = P + Arta, sounds similar ancient name P + Horde or B + Horde, that is, the White Horde.

3) In the south of France (q.v. in fig. 15.6–15.7) we see the Rutani Cumueni area, which might have meant Russian Horsemen or Russian Cossacks. In the Middle Ages, Western Europeans also called Russia Ruthenia or Ruthia (q.v. in Chron5, 22:1). The name Ruthia comes from the word Horde, or Orta, Arta, Rat. Furthermore, “komoni” means “horses” in Old Russian. On map 20 (q.v. in fig. 15.8–15.9), next to modern Palestine, in Arabia Petrea, we see the region called Ratheni, that is, again Ruthenia.



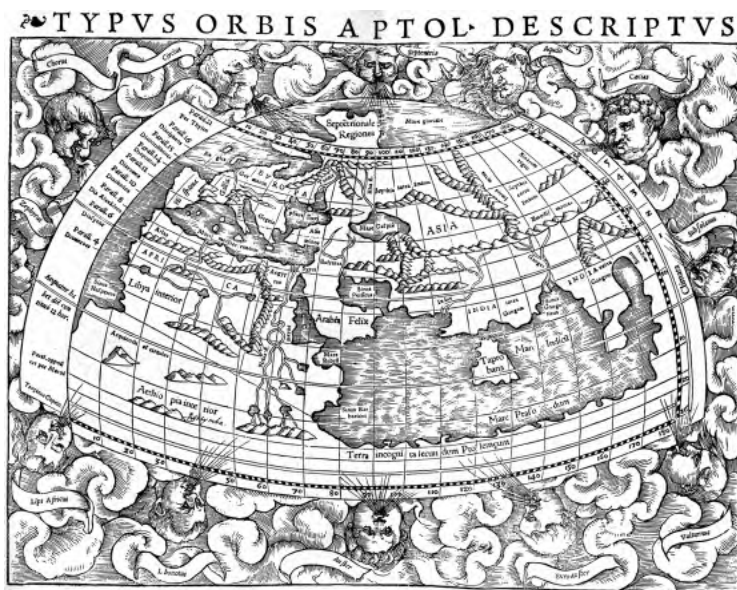


Fig. 15.12-15.13. The world map from Ptolemy's Geography. In the eastern part, we see the modern name of the Ganges River. Taken from [1353], map 2.

4) A very interesting map of the XVI century, drawn by Sebastian Münster and attached by him to the Geography of Ptolemy's Geography (q.v. in fig.15.10 and 15.11). It depicts the today's territories of Russia, China, India, Iran, Afghanistan, that is, the entire Asian part of the "Mongol" Empire. On the map it is called India Extrema, and in the commentary to the map—India Nova (see above). This is correct. The name India comes from the Old Russian word "inde"—"faraway." This is how Western Europeans referred to Russia-Horde at the time.

The Novgorod Republic is called the Colmogora Regio. China is called Cathay Mangi, which means "Scythia the Great." (For Cathay as another name of Scythia, see Chron5, 21:25.)

In the upper part of modern India we see the names India citra Gāgem and India ultra Gāgem. They sound like "India Goga," that is, Georgiy's India. And the Ganges River is called Gāges—again Gog, Georgiy. The form Gāgem probably originates from the names Gog and Magog, that is, Goths, Cossacks, "Mongols." Let us compare these names with their similar forms on the world map in fig. 15.12–15.13. Instead of India citra Gāgem and India ultra Gāgem, we see India intra Gangem and India extra Gangem, and the name of the river is no longer spelled Gāges, but Ganges—exactly as it is spelled today. But the map 2 was supposedly made by Ptolemy in the II century, long before the map 47, made by Münster in the XVI century! So how can it be that the names on the former are more modern



Fig. 15.14-15.15. Map of European Sarmatia from Ptolemy's Geography. Taken from [1353], map 10.

than on the latter? From this it can be concluded that the Ptolemy's world map was created after Münster's map, that is, not earlier than the XVI century. Otherwise it is impossible to explain why and when the old geographical names of the times of Gog and Magog were replaced by the modern ones.

5) The map 10, attributed to Ptolemy, depicts part of Eastern Europe and the European part of Russia (q.v. in fig.15.14 and 15.15). In Ptolemy's Geography, the map is preceded by the description entitled "Sar m a t i," and on the map itself the depicted area is called Sarmatia. The name Sarmatia is broken in two by a ridge, so it reads as two words, Sar and Matia. The map shows only the European part of Sarmatia. The much larger, Asiatic part of Scythia-Russia stretches far east. The map shows only its narrow fragment, named Sarmatae Asiaticae pars. (For the whole Asiatic Sarmatia, see fig. 15.16–15.17.)

What did the word Sarmatia mean? The popular explanation given by historians is as follows. The name, they say, comes from the Russian word "syromiatniy" (rawhide).

Frankly, it would be strange to call a giant state with a sort of a craft word. Even though they really made excellent rawhide there. In some countries they make excellent beer, but we have never heard of an empire called Brewery, or Cookery, or Sawmill.

Most probably the name Sarmatia (Sar-Matia) had a different meaning. It could mean "Czar's Mother." An apprehensible Slavic name. Sar = Czar, and Matia =



Fig. 15.16-15.17. Map of Asiatic Sarmatia from Ptolemy's Geography. Taken from [1353], map 18.

Mother. That is, Czar's Motherland. Under "Czar" could be understood Andronicus-Christ, or Saint George (Genghis Khan). In the vast territory of the "Mongol" Empire, the Czar's subjects used to call the metropolis (the Horde) the "Czar's Mother." It is this respectful nickname that we find on some ancient maps of Russia, along with such other names as Scythia, Cathay, India, the Great Tataria, etc. As for the "rawhide" in terpretation, it was certainly invented much later, in the XVII-XVIII century, when the Scaligerite historians redacted and rewrote the world history.

Our reconstruction of the original meaning of the name Sar-Matia is confirmed by some maps. On the map of Europe made in 1566 in Antwerp by Caspar Vopel, Russia is called "Ruthenia, fuie Russia inferior," and above the word Ruthenia it is written: MATIA (maybe



Fig. 15.18. Map of 1566, where near the name Ruthenia (“Lower Russia,” as it is written on the map) the name MATIA is also written. Taken from [1218], map 23-c.



Fig. 15.19-15.20. Map of Egypt from Ptolemy’s Geography. In the eastern part of the map the today’s city of Cairo is called Babylon. Taken from [1353], map 15.

part of the full name Sar-Matia) (q.v. in fig. 15.18). Thus, the word Matia, or Mother, on old maps is adjacent to the name Russia.

On the map of Egypt, the today's city of Cairo is called Babylon (q.v. in fig. 15.19—15.20).

On the map of Scythia and India, in the upper part of the Scythian country, the area of anthropophages is shown (q.v. in fig. 15.21—15.22). There is even an illustration: anthropophagous Scythians gladly chop a human corpse into pieces on the table, preparing themselves a dinner. Just as Matthew of Paris scared the readers of his *Chronica Majora* with “terrible Tatars and Mongols” who drink water only when there is no fresh human blood at hand (q.v. in Chron5).

These West European propaganda stamps of the XVII XVIII century give out the true dating of some of the “ancient” maps. By the way, such descriptions might reflect the surprise with which westerners perceived the custom of some peoples in the Russian North to eat raw, dried or frozen meat. But not human, of course. Let us note the absence of global geographic coordinates, such as latitude and longitude, on the XII-XIII century maps. To calculate the coordinates of settlements, an elaborate theory and practice, including astronomical, is required. But in Ptolemy's *Geography*, geographical coordinates are already present. Our reconstruction is as follows. Ptolemy's *Geography* was written in the XVI-XVII century. The book was conceived as the “third whale,” geographical, in the foundation of the Scaligerian history building that



Fig. 15.21-15.22. Map of Scythia and India from Ptolemy's *Geography*. Pay attention to the XVII-XVIII century propaganda clichés in the spirit of the Reformation era. They say, Scythian Tatars eat people. Taken from [1353], map 24.

was then under construction. Two other “whales”—the secular history textbook and the Bible—were created at the same period. How much importance historians attached to the “geographical whale” is evidenced by the impressive number of editions of Ptolemy's *Geography* in the alleged XV-XVI century. Editions followed each other at short intervals. Sometimes there were several editions within one year. This alone testifies to the aggressiveness with which the new “Scaligerian geography” was planted in the minds of Europeans. The goal was to eradicate as quickly as possible the still living memories of the former geography of places and events.

Despite redacting Ptolemy's maps in the Scaligerian spirit, they have left many traces of true history. (See Chron5 for complete analysis.)

# Chapter 16

## Charlemagne, alias Jesus Navin, and the “Mongolian” conquest of Europe. Aachen Royal Cathedral

### 1. CHARLEMAGNE AND THE “MONGOL” CONQUEST

According to Chron2, 7:10, the famous King Charlemagne (allegedly 742-814 A.D.) and the biblical Joshua (Jesus Navin) reflect one and the same person of the Middle Ages. Let us take a closer look at the fragments of the life of Charlemagne associated with the “Mongol” and Ottoman conquests of the XIV and XV centuries.

Recall that Charlemagne simply means the Great King (Carolus Magnus in Latin). In other words, this is not a name in the modern sense of the word but a title that could be applied to different rulers.

Both Joshua and Charlemagne created great Empires as a result of conquest.

The Bible notes the cruelty of Joshua’s conquests (q.v. in Chron6, Chapter 5). Destruction of cities, destruction of many people. The conqueror cleared territories for the resettlement of his people. We see something similar in the “biography” of Charlemagne. For example, allegedly, in 772, during the conquest of the Saxons, he ordered the execution of 4,500 prisoners. “The terrible spectacle lasted three days from dawn to dusk. All this time Charlemagne in person was present” ([1011], p. 14). However, this does not diminish the respect that Charles the Great King enjoys in Western Europe.

According to the Bible, the conquest of the promised land by Joshua (that is, Charlemagne) continues the campaign of Moses. This is the Ottoman conquest of the XV-XVI century. Charlemagne’s name was spelled as Karoli Magni, Karolus Magnus. The earliest “Biography” of Charlemagne, written by his friend Einhard, was called Vita Karoli Magni ([1011], p. 5). All variants of his name contain the root Magn = the Great = “Mongol.” So, this is not a name but a nickname. Therefore, nothing prevents us from sometimes calling Charlemagne the “Mongol” King.

It is believed that the “Mongol” King was the ruler of the Franks. But we know that the term Franks was applied to different peoples at different times. In the “Mongol” conquest era, the name Frank, that is, FRNK or TRNK without vocalizations, most likely indicates the Tatars. Their other name is Goths, or Cossacks.

It is curious how the Scaligerian story explains the brilliant successes of the “Mongol” King. It turns out that “during the reign of Charlemagne, the Franks changed the style of their battles, which after this became significantly more effective. ... They turned into cavalry and became a disciplined instrument of control over the Empire” ([1011], p. 6). One can recognize in this description the military reform of Genghis Khan and Batu Khan. The backbone of the troops of Russia-Horde-Ottomania was precisely the professional Cossack cavalry troops.

Therefore, talking about the new Frankish army of Charlemagne, the West Europeans apparently described the Cossack-Tatar army of the “Mongols.”

What did the “Mongol” King achieve with his reformed army? He created the Empire, conquering, in particular, all of Western Europe ([1011], p. 9). This Empire is sometimes called the “First Europe” ([1011], p. 9). However, according to the Scaligerian version, the Empire of the “Mongol” King did not include Russia and Ottomania = Atamania (see, for example, the map on page 11 of [1011]). Historians are wrong here. Those countries from the very beginning were part of the Empire. According to the Scaligerian history itself, it was from Russia-Horde that the “Mongol” conquest began from. And Europe was conquered, according to our reconstruction, a little later, at the next stage of the Empire’s expansion. This stage was reflected in the Western European legends about the “Mongol” King. Western Europeans mainly paid attention to the Empire’s emergence on their territory. Moreover, the events in the far East and South were of little concern to them and were poorly known.

Having freed ourselves from the incorrect chronology, we begin to see what was forbidden in Scaligerian history.

For example, it is believed that the German city of Aachen became the capital of the Empire of Charlemagne. On the whole, this is true. However, Aachen was not the capital of the entire “Mongol” Empire, but only a tiny part of it, namely, Western Europe. No wonder the name Aachen frankly sounds like Khan. The city was the Khan’s headquarters, the center of one of the imperial provinces. By the way, earlier, the name Aachen was written Aken, which also sounds like Khan. The “Mongol” King founded here his branch capital named Khan, that is, Khan’s.

Two other headquarters-capitals of Charlemagne also bore characteristic names—Herstel and Heristal (Heerstelle in

German). Both names are probably derived from the expression “Horde stan.” Western Europeans called the Horde with the word Horda, abbreviated as Hor. Moreover, the words Stel and Stal (in the names Ger-stel and Geri-stal) are the Slavic words “stal,” “stoyal” (“stopped,” “stood”), which refer to camp, stand.

The survived “biographies” of Charlemagne have passed through the filter of Scaligerian history. Much has been forgotten and distorted. This is what Einhard, considered a contemporary and biographer of Charlemagne wrote. By the way, in the name, Einhard again sounds the word Horde (sounds similar to the Russian word “gordiy”—proud). “Since I have not found anything in books about his birth, childhood and even adolescence, and at the present time there is no one who would know anything about it, I prefer not to talk about it at all” (cit. according to [466] p. 39). Most likely, this is a later text from the XVII-XVIII century.

It is believed that the mother of Charlemagne was Bertha ([1011], p. 9). Perhaps that was indeed the name of the mother of the “Mongol” King. However, this may be a trace of the name B-Orta, that is, the White Horde. Could Western chronicles say that “Mongol” King came from the White Horde? Moreover, later commentators have bloomed this remark with fictitious details about “mother Bertha.” However, this plot is not essential here.

Allegedly, the “Mongol” King had a brother whose strange name was practically the same—Carloman ([1011], p. 10). That is, again, the “Mongol” King. Both ruled simultaneously in the Frankish empire, that is, in the kingdom of TRNK, or TRK = Turks = Tatars. Carloman died earlier than Charlemagne, allegedly in 771 ([1011], p. 10). The proximity of a pair of rulers with practically the same names should not surprise us. It is already clear that the “Mongol” Empire was really created through the efforts of two “Mongol” Khans: Genghis Khan = Georgiy and Khan Batu = Cossack Batka (“father”). That is why the Western European chronicles speak of “two brothers” with simple names—the “Mongol” King and the “Mann” King, that is, also “Mongol” King. It was not easy for Western Europeans to understand from afar the life of the Empire’s metropolis. Therefore, they named the two rulers by slightly different names—“Mongol King” and “Mann King,” to somehow distinguish them.

The original of Khan Batu is, most likely, Ivan Kalita (Caliph), who is also Presbyter John of the Western European chronicles (q.v.in Chapter of Chron5). And from the Western European biography of Charlemagne we learn that he had a “brother in arms” ([1011], p. 12), who ruled in the East—the famous Caliph Harun al-Rashid, allegedly 766-809. Maybe he is also a reflection of Ivan Kalita = Caliph. Moreover, the name Rashid, perhaps, indicates the Russian origin of Ivan Caliph. Maybe Harun is Gurgiy = Yuri = Georgiy. Historians emphasize the “Mongol” King’s close ties with the East, particularly with the Byzantine kingdom ([1011], p. 12). It is reported that “the Byzantine emperors were looking for friendship and alliance with him” ([1011], p. 12). Indeed, at that time, Russia-Horde and Ottomania = Atamania constituted a single Empire.

## 2.

### AACHEN DOME, I.E., THE KHAN’S HOUSE

#### 2.1. Restorations

The “Mongol” King, allegedly in 789, erected in Aachen the Palace Chapel ([1204], p. 5). Note that “chapel” is close to the Russian word “kupol” (dome). And the town hall’s name, Rathaus, is widespread in Western Europe and means Council House. The German word Rathaus—Rat (council) + Haus (house)—includes the Russian and Ukrainian word Rada, which also means Council. Compare with other Russian variants of this word: “orda” (Horde), “riad” (row), “poriadok” (order). Furthermore, the German Haus = “house” comes from the Slavic word “hozyain” (master).

Large churches in Germany are still called today by the word Dome, which is identical to the Russian “dom” (house). The Temple of Charlemagne in Aachen is also called the Aachen House—der Dom zu Aachen. Therefore, it makes sense to call it the way it was in antiquity, that is, the Khan’s House. Work on it began around 790-800 ([1204], p. 10). The Khan’s House is called Aachener Kaiserdome ([1413]), that is, not just a big cathedral, but the Khan’s Royal House (q.v. in fig. 16.1). Since the time of the “Mongol” King it was especially revered.

Every visitor to the Khan’s House who has visited the Hagia Sophia in Istanbul will be surprised at the similarity of these temples. Of course, the Khan = Aachen House is smaller than Hagia Sophia and does not copy it. However, there are many similarities in architecture, in rich mosaics. The historians themselves note this. Describing the Khan = Aachen House, they write: “The placement of columns inside the vaults was already a distinctive feature of the imperial churches in Constantinople and Ravenna” ([1204], p. 11). In addition, according to Einhard, by order of Charlemagne, “antique columns were brought from Rome and



Fig. 16.1. Aachen House = Khan's House in 1912. Taken from [1165], p.11.

Ravenna to Aachen" ([1204], pp. 11-12). Let's remind that the "Mongol" King is somehow connected with Byzantium. On the other hand, even in Scaligerian history, strange parallels are noted between him and Frederick I Barbarossa (1125-1190) (see below). Moreover, according to the dynastic parallelisms described in Chron1, Chapter 6, Theodoric of Gotha and Friedrich Barbarossa are reflections of the same ruler. At the same time, the Italian Ravenna was considered the capital of Theodoric of Gotha.

The typical architecture of the imperial churches of Czar-Grad, Ravenna, and the Khan's Cathedral in Germany is explained by the fact that they were built at about the same time, during the era of the "Mongol" conquest. Naturally, the Cathedral of St. Sophia in Constantinople was deliberately taken as a model for other cathedrals erected in different parts of the expanding Empire. They emphasized subordination to the religious center—Czar-Grad, that is, the Gospel Jerusalem.

Did the Khan = Aachen House preserve any of the original images on the walls made during the reign of the "Mongol" King? Little. Historians report: "Nothing can be learned from the chronicles of contemporary Charlemagne about any artistic wall paintings and vaults. Only in 829 do we find in Walafrid Strabo's works a mention of 'faintly luminous paintings made of small stones above the columns in the Palace Chapel,' in other words, about the mosaic in the chapel. Then, between 1720 and 1730, the church was redecorated, painted in the Baroque style (!—Auth.). Italian artists carried out ornamental plastering work and covered the flat surfaces with paintings. Within a hundred years, this baroque decor, in turn, had already darkened. Between 1869 and 1873, this painting was scraped, as a result of which the general scheme of the drawing of the early mosaic on the Dome was revealed. Our knowledge of the painting on the Dome is also based on a drawing by an Italian named Ciampini, made in 1699" ([1204], p. 14). It is assumed that this depicts the plot of the fifth chapter of the Apocalypse.

Thus, it is possible to penetrate deep into the XVII century. Again and again, this border arises, beyond which the artificially darkened time begins. It is difficult to say what the mosaics and murals of the original Khan's House looked like. It is possible that the old Khan painting was destroyed. Italian craftsmen, new plaster. Did they knock down the old one? All this is reminiscent of the pogrom of the seventeenth century in the churches of Russia, for



example, in the Archangel and Assumption Cathedrals of the Moscow Kremlin (q.v. in Chron4, 14:5). Not only Romanovian historians but also Western European historians worked with enthusiasm on “improving history.” The political order was general.

## 2.2. Huge chandelier of Barbarossa in the Khan’s House

In the history of the Khan’s House, Emperor Frederick I Barbarossa played some important role, that is, FRDREX Barbarian Ross or TRT-King Barbarian Ross. Probably the name Tatar King Barbarian Russian sounds here. In addition, Frederick I Barbarossa (1125-1190) was from the Hohenstaufen dynasty, whose name includes the name Gog or Goth. This was the name of the Cossacks once.

Historians report that “around 1156, Emperor Frederick I Barbarossa presented the Cathedral with a giant wheel-shaped chandelier” ([1204], p. 14; q.v. in

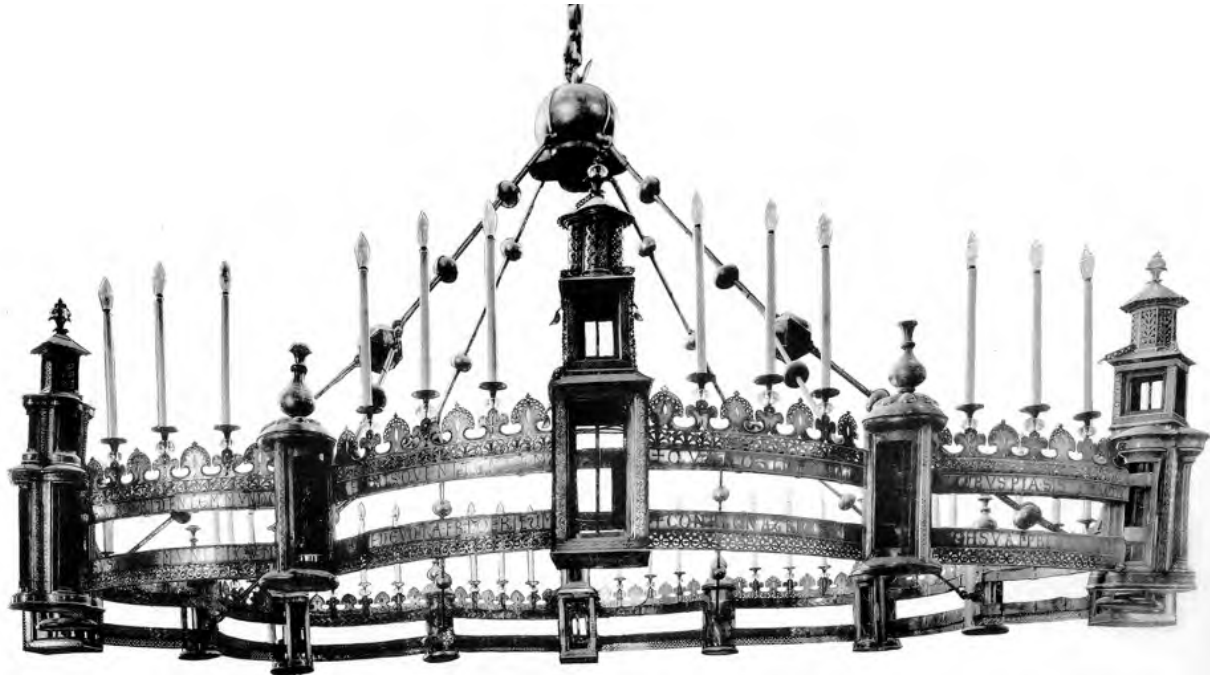


Fig. 16.2. Church chandelier of Emperor Frederick Barbarossa in the Aachen House. Reminiscent of chandeliers in Muslim mosques. Taken from [1413], plate XII.

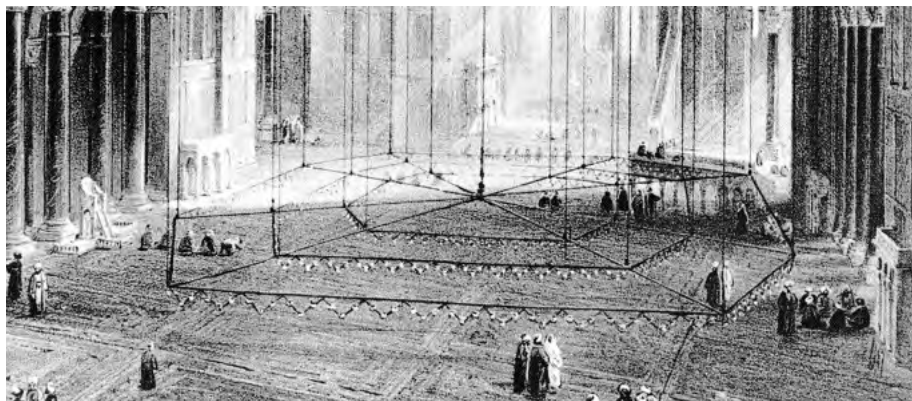


Fig. 16.3. Huge chandelier in the form of several concentric wheels in the Hagia Sophia in Istanbul. Old drawing. The same large “wheel” chandeliers hang today in other mosques of Istanbul. Taken from [1123], p. 46.

fig. 16.2). It is called “Barbarossa’s chandelier.” This church chandelier resembles a wheel; its diameter is a fourth of the “octagon,” the size of the church. Around the chandelier, there is a metal band with a Latin inscription. According to the chronicles, the chandelier symbolized the New Jerusalem ([1204], p. 20). The inscription is dedicated and religious, of a general nature. The names are mentioned: Jerusalem, Zion, Mother Mary, Frederick, the Catholic Emperor of the Roman Empire, Virgin Mary, and also the wife of the Emperor, Beatrix.

The Barbarossa chandelier resembles similar chandeliers that can still be seen in Istanbul cathedrals and Muslim mosques today. Usually, it is a flat metal structure in the form of one or more concentric rings suspended on a long chain from the ceiling in the center of the temple (q.v. in fig. 16.3). It is another stroke indicating the kinship of the Czar-Grad temples and the Khan’s House in Germany.

### 3.

#### **THE STRANGE STORY OF THE DISCOVERY OF THE REMAINS OF CHARLEMAGNE = THE “MONGOL” KING**

This story is mysterious, as noted by the historians themselves. Immediately after his death, the “Mongol” King was allegedly buried in the Khan House ([1011], p. 30). However, “very early the original place of the tomb was forgotten. ... After the death of the King, legends and secrets began to develop” ([1011], p. 30). The loss of the great king’s tomb does not fit so much with the veneration that Charlemagne was surrounded by during his lifetime and all the time after death that historians are looking for an explanation. They write, “This amazing fact can be explained by referencing to the Norman invasion around 881” ([1204], p. 27).

It is believed that only two years after, in 1000, Emperor Otto III ordered the tomb to be found and opened when it was finally discovered. It allegedly was “under the royal throne or near it” ([1204], p. 27). That is, there was no need to go far. Otho of Lomello describes this. However, “the story he told sounds incredible,” says Victor Anke, author of the book about Charlemagne ([1011], p. 30). Here is the story of Otto Lomelsky: “We went to the King [Charlemagne] and found him not lying like other dead bodies, but sitting on a chair, as if alive. He was wearing a golden crown, and he held a scepter in his hands. from which sprouted his nails. ... As soon as we entered, we immediately felt a very strong smell. ... However, none of its members fell off as a result of decomposition: only one small piece fell off the end of the nose, which the Emperor [‘here: Otto III,’ suggests the commentator.—Auth.] ordered to be replaced with gold” (quoted from [1011], p. 30). The story is really strange, consid



Fig. 16.4. An “antique” sarcophagus allegedly of the II century A.D., in which Charlemagne = the “Mongol” King lay. It was called the sarcophagus of Proserpine. Taken from [1011], p. 34, ill. 11.

ering that two centuries have passed since the burial. But maybe there were no centuries?

Nevertheless, so far, we have not seen anything particularly “incredible,” as the commentators write. In the end, Charlemagne could have been embalmed and put on a chair, not in a coffin.

However, taking the next step, we are faced with an already really extraordinary circumstance. It turns out that instead of the name Otto, you need to write the name of Barbarossa everywhere! It turns out that “in 1165, Emperor Frederick Barbarossa re-discovered the remains of Charlemagne” ([1204], p. 30). Here is what is reported: “However, it was not Otto III who found the remains of Charles, but Friedrich Barbarossa, 165 years later” ([1011], p. 30).

It turns out that the tomb discovered by Otto was lost again? To be found again two years later in the same temple and the same place! However, this time, the Emperor who “found” the tomb was no longer called Otto, but Barbarossa. So, maybe there were no two similar finds of the tomb, separated by two centuries? And there was one thing—under Barbarossa. And the plot of the alleged the year 1000 is only a reflection of the plot of the alleged year 1165. But let us not rush. We will soon see that there may not have been any “loss of the tomb” and its “finds” at all. It is also unclear who is buried in it!

By the way, under Barbarossa, the “Mongol” King was found no longer sitting on a chair but lying in an antique marble sarcophagus of the second century ([1204], p. 30; q.v. in fig. 16.4). It is called the sarcophagus of Proserpine. It is on display at the Khan’s = Aachen House. Having found the remains of Charlemagne for the first time, Emperor Otto ordered to transfer them to an “antique” sarcophagus of the second century, allegedly eight hundred years ago? Someone was casually thrown out of there, and Karl was put in. Apparently, they could not make a new sarcophagus for Charles the Great. Financial difficulties? All this reminds me of a similar strange story about the burial of the great Russian prince Yaroslav the Wise in an “antique” Byzantine sarcophagus, allegedly made in the 4th century. That is, allegedly seven hundred years ago (q.v. in Chron4, 14:5.1). And for Charlemagne, they found a sarcophagus, too, “similarly old,” supposedly 800 years old. Our ancestors allegedly had strange customs.

As we understand it, Charlemagne was actually buried in the imperial “Mongol” cemetery of African Egypt. Only one of his governors could be buried in Aachen.

#### 4.

#### WHO WAS BURIED IN THE GOLDEN SARCOPHAGUS OF THE “MONGOL” KING?

According to the new chronology, the events of the alleged II century A.D. are, in fact, events not earlier than the XII century. This shift of 1000 (or 1150) years is the result of the wrong dating of the life of Christ. However, in this case, the remains of the “Mongol” King were found in the XII century in the “antique” sarcophagus of the XII century. It turns out that the “antique” tomb with luxurious carvings was made no earlier than the XII century under Emperor Barbarossa, specifically for the burial of the “Mongol” King. Most likely, he died no earlier than the XII century. And not at all in the IX. The difference will be about 300 years—the magnitude of another chronological shift that made the events of the Middle Ages older.

Once again Barbarossa appears in the story of the “Mongol” King. It is believed that it was he who canonized Charlemagne ([1204], p. 30). It is assumed that canonization was a political act with which Barbarossa wanted to increase his influence.

Further, allegedly under Barbarossa, or immediately after him, between 1165 and 1215, a coffin-sarcophagus was made, covered with gold, silver, and enamel. It is exhibited in the Khan’s = Aachen Dome (q.v. in fig. 16.5). Made in the same manner as the golden sarcophagus of the Three Magi kept in the Cologne Cathedral. The length of the Charlemagne’s sarcophagus is 204 centimeters. It is considered the second largest sarcophagus of its kind in Germany. The first is the sarcophagus of the Three Magi, 220 centimeters long. These sarcophagi are not entirely golden. They consist of a wooden box covered with gold, silver, and enamel plates.

As in the case of the sarcophagus of the Magi, some images were also destroyed here. On the main front panel of the sarcophagus of the “Mongol” King, above his head, on the right and left, two empty niches, covered with golden discs, are gaping today (q.v. in fig. 16.6). Exactly as on the sarcophagus of the Magi. In the third niche at the top, the figure has been preserved. Moreover, on the back wall, arranged in the same way as the front one and depicting Mary with the apostles, there are figures in the corresponding two niches (q.v. in fig. 16.6).

The “Mongol” King’s remains are believed to be kept in the sarcophagus of the Khan’s House. The front panel of the sarcophagus depicts the “Mongol” King on the throne. On the back is Mary on the throne. There are 16 figures of late Germanic emperors on two side walls (q.v. in fig. 16.7). Here is how their images are signed ([1413]).

Side one: 1) Henricus. I.I.I. imperator; 2) Zendeboldus. [what a strange name!— Auth.] rex. Romanor; 3) Heinricus. V. imperator. Romanor; 4) Heinricus. I.I.I.I. imperator. Rom.; 5) Otto. IIII. Romanor. imperator; 6) Heinricus. primus. rex. Romanor; 7) Lotharius. imperator. Romanor; 8) Ludewicus. pius. imperator. Rom.

Side two: 9) Beat. Heinricus I. imperator. Roman [What is Beat?—Auth.]; 10) Otto. tercius. imperator. Romano; 11)

Otto. primus. imperator. Romano; 12) Otto. secundus. imperator. Romano; 13) Karolus imperator Romanorum; 14) the inscription is lost; 15) Heinricus. VI. imperator. Rom; 16) Fredericus. rex. Rom. et. Sicil [supposedly Frederick II.—Auth.].

They supposedly lived after Charlemagne, are considered his admirers, and are presented here as continuers of his work. It would seem that among them should be Frederick I Barbarossa, who canonized the “Mongol” King and did so much to perpetuate his memory and develop his deeds. After all, the sarcophagus was made under Barbarossa or immediately after him! Let us remind that Barbarossa allegedly discovered the tomb of Charlemagne in 1165, and the golden sarcophagus was made between 1165 and 1215. Nevertheless, historians are surprised: “It is remarkable, however, that Frederick I Barbarossa, who managed to canonize Charlemagne, is not included [in this list.—Auth.]” ([1204], p. 30).

Well, let us say, apparently Emperor Barbarossa was modest and hesitated to portray himself on the sarcophagus among the followers of Charlemagne, although this is strange. However, moving on, we im



Fig. 16.5. Golden sarcophagus of Charlemagne = the “Mongol” King in the Aachen House. Taken from [1011], p. 35, ill. 12.

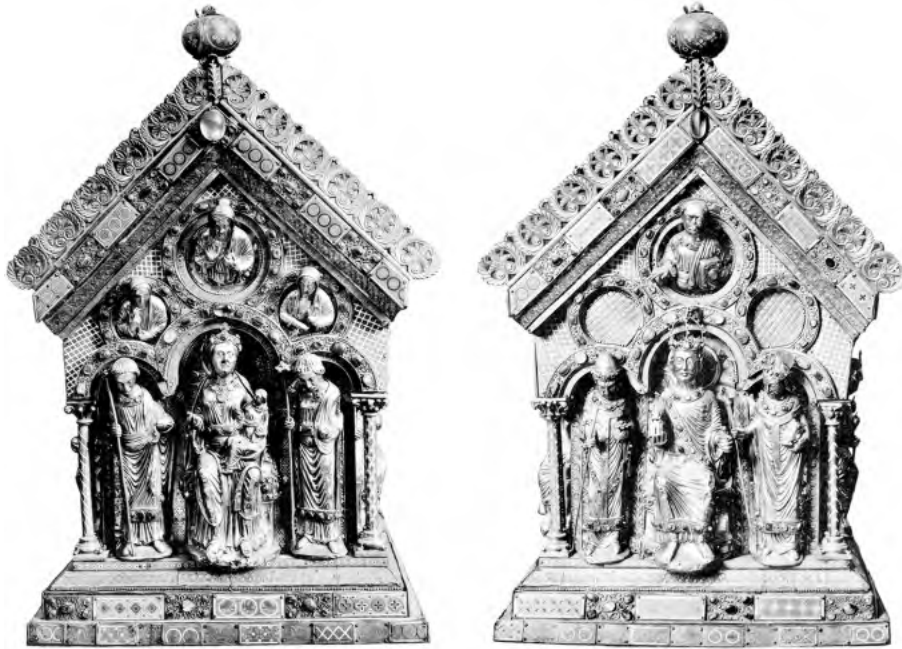


Fig. 16.6. Back and front walls of the sarcophagus of Karl “Mongol”. Apparently, some two figures were removed from the front wall and replaced with gold discs. For some reason, they did not do this on the back wall. Taken from [1413], sheet XVI.

mediately come across a striking fact. It turns out that it has nothing to do with modesty. It turns out that Frederick Barbarossa is present on the golden sarcophagus of Charlemagne. In what form do you think? In the form of Charlemagne! The latter is depicted on the sarcophagus with the face of Frederick Barbarossa! (Q.v. in fig. 16.6, on the right, and fig. 16.8.)

Moreover, we are not at all alone to say this. This is what historians themselves say. Let us continue the quote interrupted above: “His face [that is, the face of Barbarossa.—Auth.], as we know from his famous bust in Cappenberg, was used for the portrait of Charlemagne himself, sitting on the throne, on one of the extreme [end.—Auth.] panels so that the two portraits

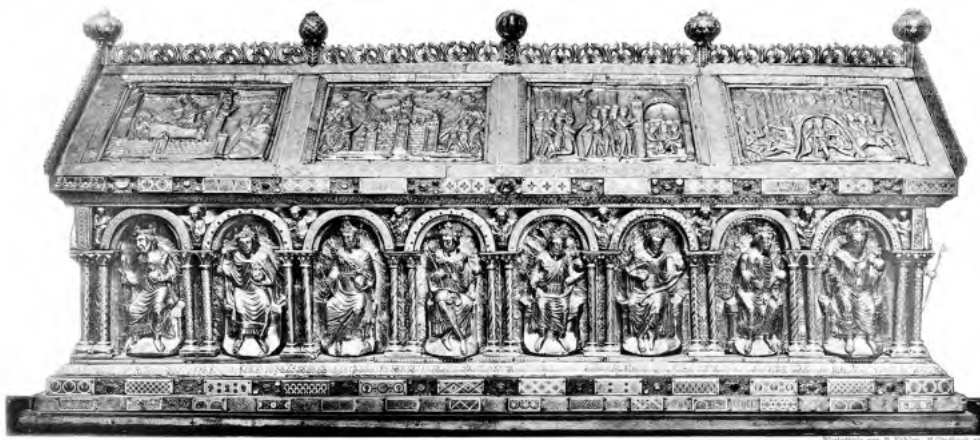


Fig. 16.7. One of the side walls of the sarcophagus of Charlemagne. Taken from [1413], plate XIV.

mixed up into one. Frederick Barbarossa appears here as a new Emperor Charlemagne” ([1204], pp. 32-33). Let us repeat. On the main front panel of the golden sarcophagus of Charlemagne, instead of Charlemagne, it turns out, Frederick Barbarossa is depicted.

It is difficult to imagine that the great Emperor Barbarossa ordered to make a sarcophagus for the burial of the newly found remains of his great predecessor, who allegedly lived three hundred years ago, and then to depict himself on the wall of the coffin instead of the deceased king! Thereby replacing the deceased. Becoming him at least in an image. And ordered to solemnly place this strange “work” in the Khan’s House, created precisely by his deceased predecessor. And then worshiped the golden coffin with his own image, in full view of his subjects. That would be ridiculous!

Much will fall into place if Charlemagne and Frederick I Barbarossa are one and the same person. Bifurcated only in the minds of Scaligerian historians. Commentators stumble upon the strangeness resulting from this bifurcation but, constrained by the false chronology, are forced to invent “explanations.”

The legends about Charlemagne = the “Mongol” King, pushed by historians into the VIII-IX century, and about Frederick I Barbarossa = Tartar King Barbarian of Russia, dated to the XII century, are reflections of one of the “Mongol” rulers of Russia-Horde-Ottomania of the era of the XIV-XVI centuries. Maybe it is Georgiy = Ghengis Khan or Ivan the Terrible. It is difficult to say whose relics lie in the sarcophagus of the “Mongol” King in the Khan’s = Aachen House.

The coffin was probably made not earlier than the XIV century. It is not for nothing that the famous bust of Charlemagne = the “Mongol” King, also kept in the Khan’s House, is dated by historians precisely to the XIV century ([1413]; q.v. in fig. 16.9). Although, looking at the magnificent bust, it is difficult to get rid of the impression that it was made no earlier than the XVIII century.

Moreover, all the Western European “biographies” of Charlemagne cited by us, including Einhard, are later and already semi-fantastic works of the XVII-XVIII century. Although written based on actual facts, in a distorted Scaligerian version of history.



Fig. 16.8. The image of alleged Charlemagne with the face of alleged Frederick Barbarossa. Most likely, Charlemagne and Friedrich Barbarossa are one and the same “Mongol” ruler. Taken from [1413], plate XVI.



Fig. 16.9. Bust of Charlemagne = the “Mongol” King in Aachen House. Supposedly of the XIV century. Most likely, it was created much later. Taken from [1413], plate XXXI. See also in [1165], page 165.

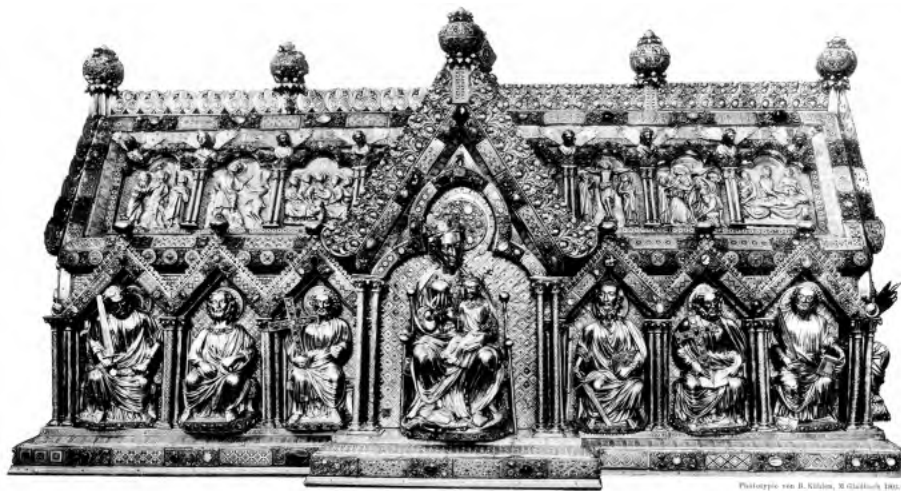


Fig. 16.10. Golden sarcophagus of the Virgin Mary in the Aachen House. Second side. Taken from [1413], plate



XX.

5.

#### **GOLDEN SARCOPHAGUS OF THE VIRGIN MARY IN THE KHAN'S HOUSE**

In the Khan's = Aachen Dome, there is another famous golden sarcophagus, namely, that of the Virgin Mary (q.v. in fig. 16.10). It is smaller but made in the same manner as the sarcophagus of Charlemagne, as well as the sarcophagus of the Three Wise Men. It is believed that under Charlemagne an extensive collection of holy relics was brought from Constantinople and Jerusalem to Germany. Charlemagne received them as a gift from the Jerusalem Patriarch allegedly in 799, and therefore the collection is called

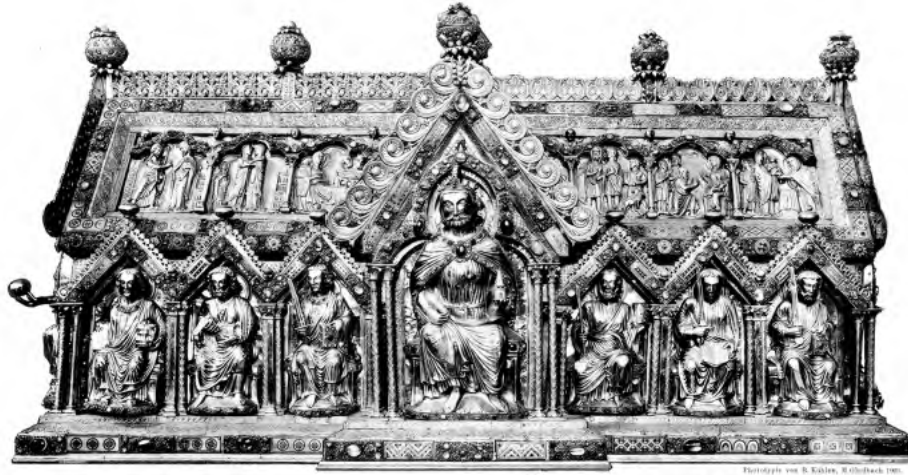


Fig. 16.11. First side of the sarcophagus of the Virgin Mary with the image of Charlemagne in the center. Taken from [1413], plate XIX.



Fig. 16.12. The image of Charlemagne = the "Mongol" King on the sarcophagus of the Virgin Mary in Aachen. Taken from [1165], p. 180, ill. 61. See also in [1413], plate XIX.



“Gift of the relics of Great Jerusalem” ([1204], p. 33). The “Mongol” King handed them over to the Aachen House for storage. However, for several centuries, as historians assure us, the relics were not exhibited for viewing and worship. Furthermore, it was only supposedly in 1238 that the old Carolingian box was first opened, where the relics were kept all this time. In the next year, 1239, they were transferred to a new, specially made (allegedly between 1220 and 1238) golden sarcophagus ([1204], p. 34). There are four relics in total. Those are believed to be:

- 1) the robe of Mary the Mother of God, which she wore on the night of the birth of Christ;
- 2) diaper baby Jesus;
- 3) the bloody loincloth of Jesus on the Cross; and
- 4) cloth, rug, on which the head of John the Baptist fell after his decapitation ([1204], p. 33).

If we recall the parallels between Charlemagne = the “Mongol” King and Jesus Navin (q.v. in Chron2, 7:10), it will become more apparent why the relics associated with Jesus ended up in the Aachen House built by the “Mongol” King. They had confused Jeshua (Jesus Navin) with Jesus Christ.

The sarcophagus of the Virgin Mary is also surrounded by oddities. Historians note them but find them difficult to explain. One of them is a rearrangement of four prominent golden figures located on the end panels of the sarcophagus and in the center of each of the sides. The figures are believed to represent Christ, the Virgin Mary, Charlemagne, and Pope Leo. On the side with the scenes from the life of Christ, and where it would be natural to see Christ, for some reason, we see Mother Mary (q.v. in fig. 16.10). And on the other side with the scenes from the life of Mary, and it were natural to see Mary, for some reason, we see Charlemagne (q.v. in fig. 16.11 and 16.12). Who rearranged the figures and why? It is also unclear why the fundamental edition [1413] does not provide inscriptions over the heads of these four figures. Moreover, it is not possible to make them out in the photographs, despite the excellent quality of the images. The writing is in shadow and partially obscured by shapes. Stephan Beissel, who published the album [1413] and commented the images, carefully notes the oddities but does not explain them. Further, three bodies allegedly lie in the sarcophagus of the Magi. Indeed, its length (220 centimeters) corresponds to the size of the human bodies. In the golden sarcophagus of Charlemagne, his body allegedly lies. And the length of the sarcophagus (204 centimeters) also corresponds to the size of a person of average and even tall stature. The golden sarcophagus of the Virgin Mary is 184 centimeters long ([1413]) and also corresponds to the woman’s height. But today there are no relics inside. And there are only small fabric products. By the way, in 1997, when A.T. Fomenko visited the Khan’s = Aachen House, Mary’s sarcophagus was under restoration, and, therefore, its content was exhibited in the Dome in a tiny box. All relics perfectly fitted in it. Why was then a 184 centimeters long sarcophagus made if only to keep pieces of fabric that easily fit in a much smaller box?

In conclusion, let us ask a question. If a few simple things left from the Virgin Mary are surrounded by such veneration, then why is the Scaligerian history silent about her tomb? It should have been surrounded by even more veneration. What if the evangelical events did not occur in the first but the twelfth century? Furthermore, in general, the Scaligerian history, in a strange way, diligently bypasses the question of the burial places of many outstanding characters of



Fig. 16.13. The golden cross of the Emperor Lothair, kept in the Khan's = Aachen House. Taken from [1165], p. 125. See also in [1413], plate I.

antiquity. Is it because many of these places have ceased to correspond to the “new views”? For the sake of “reforms,” have they decided to forget the original tombs? So that people do not go to worship where they “do not need to go” now. For example, to the Mount Beykos near Istanbul, where the “tomb” of Jesus = Yusha is located. Revered in Turkey, it is practically unknown elsewhere in the world.

By pushing many mediaeval heroes into the past historians “solved” the issue of their tombs. Now to the question: where is the grave of this or that “antique” character?—they confidently answer like this. Over the past centuries, or millennia, all those sacred tombs have been lost, destroyed, plundered by terrible barbarians who wiped out the wonderful civilizations of Rome, Greece, Assyria. They are not of interest any more. So, there is no need to speak about them.



Fig. 16.14. Emperor Lothair's seal at the base of the golden cross. Taken from [1413], plate I. See also in [1165], p. 125.

## 6.

### WHO IS DEPICTED ON LOTHAR'S CROSS?

This issue is not related to the previous ones, but it is interesting per se. One of the most famous works of mediaeval art kept in the Khan's = Aachen Dom is the golden cross of King Lothair, who allegedly died in 869 ([1413], p. 3; q.v. in fig. 16.13). It is called Lotharkreuz in German. A square cross, 50 cm high, 39 cm wide, and 7 cm thick ([1413], p. 3). Filigree. It is studded with precious stones and pearls. At the base of the cross is the oval crystal seal of King Lothar (q.v. in fig. 16.14). The name Lothar is easy to read on its rim. In the center of the seal, the Emperor himself is depicted in profile. In a typical "antique" form, that is, in a military tunic, on the head is a military helmet of the "antique Roman" look. On the back of the cross is the crucified Christ.

On the front, in the center of the cross, is a large cameo, twice the size of Lothair's seal. On it, the Emperor is no longer represented as a warrior but in a solemn "antique" throne dress. On his head is a laurel wreath; in his hand is a scepter with a falcon. No inscription on the cameo.

Everything seems to be clear. Before us is the magnificent cross of Emperor Lothar, with a personal seal and the name clearly written. And with his portrait on the cameo, albeit without inscription. And this is natural: there was no reason to write the Emperor's name twice. All is correct for us. A valuable œuvre of "antiquity." The only remark is that, according to the new chronology, this work cannot be dated earlier than the XIII-XIV century.

"Antique" images on the cross of Lothair will not confuse us. The fact is that the Holy Roman Empire

of the alleged X-XIII centuries (the reflection of the Habsburg-Novgorodians of the XIII-XVI centuries; q.v. in our book *Reconstruction*, Chapter 3) was artificially shifted a thousand years into the past. There, its phantom appeared—the Second Roman Empire, where one of the first emperors was Augustus. Thus, the Emperor, one of whose names was Augustus, ruled no earlier than the XIII-XIV century. Furthermore, King Lothair, according to the new chronology, also ruled at about this time (q.v. in *Chron1*, Chapter 6). Thus, both mediaeval Lothair and "antique" Augustus turned out to be at least contemporaries, and most likely, reflections of one and the same ruler.

Nevertheless, what is clear to us causes bewilderment among historians. It turns out, according to them, that the

cameo in the center of Lothair's cross does not at all depict Lothair but the "antique" emperor Augustus ([1204], p. 25). Further, "according to tradition, the Lothar cross ... was a gift from Otto III. However, it is not him but King Lothar who is depicted on the crystal seal at the bottom of the cross, traditionally the place of the donor's image" ([1204], p. 27).

The new chronology provides the answer. "Antique" Augustus is depicted on the cross of Lothair because "Lothair of the IX century" and "Augustus of the first century" are reflections of the same Horde Emperor of the XIV-XVI centuries. He is also known today (in part) as Otto III. Everything falls into place.

# Chapter 17

## The Bible and Bulgarian history

### 1.

#### THE NOMINALIA OF THE MEDIAEVAL BULGARIAN KHANS

“The Nominalia of the Bulgarian Khans is the most ancient known source of civil origin for the prehistory and the first two centuries of the XIII century history of the Bulgarian state. Its significance is enormous. ... For a whole century after this monument became known to science, it was the subject of in-depth research by Bulgarian and foreign scientists” ([79], p. 117).

The Nominalia of the Bulgarian Khans was discovered in the XIX century by the Russian scientist Alexander Popov and published in the Review of the Chroniclers of the Russian Edition (Moscow, 1866). It is believed that the Nominalia lists the Bulgar rulers (it turns out that they were called Khans) from about 145 to 766 A.D. ([79], p. 35). The list was found inside the Hellenic and Roman Chronicler, “right after the Old Testament’s 2nd Book of Kings” ([79], p. 6). Thus, the name list is directly related to the Bible; namely, to the Old Testament; more precisely, to the 2nd Book of Kings.

Since in the Scaligerian chronology the biblical events are separated from those of Bulgarian history by many centuries, it is easy to understand why the XIX century researchers declared the Nominalia of the Bulgarian Khans to be a later insertion. Here is what Alexander Popov himself wrote: “It is difficult to decide where this insert comes from. It contains the chronological list of the Bulgar princes from the most ancient times to Khan Umor. The testimonies—‘the first five princes reigned over the kingdom on the other side of the Danube for 515 years with shaven heads,’ and ‘after that came to this side of the Danube Asparuh prince’—deserve the full attention of the historian” ([79], p. 6).

There are several other name lists in Bulgarian history, which cover different periods of time. Some of them are featured in the book [79]. We proceeded as follows. The book [79] features the chronological list of the Bulgarian khans and kings. We have read its entries one by one, comparing each with the data in various other name lists given in [79]. It turned out that different lists often feature the same khans under different names. We have collected all such discrepancies. As a result, in the following table some rulers have more than one name. Interesting things came to light.

First, let us enumerate the Bulgarian name lists that we have processed.

- 1) The Nominalia of the Bulgarian Khans, which we already discussed above.
- 2) The list from the book of Mavro Orbini of the early XVII century ([79], p. 91).
- 3) “Chronological List of the Bulgarian Khans and Kings,” attached to the book The History of Bulgaria, by the Franciscan monk Blasius Kleiner, published in 1761 ([79], p. 92).
- 4) Nominalia from the Slav-Bulgarian History by Paisius of Hilendar, influenced, as is believed, by the book of Mavro Orbini ([79], p. 93).
- 5) Nominalia from the History of Various Slavic Peoples by Jovan Rajić ([79], p. 95).
- 6) Nominalia from the History of the Slav-Bulgarian People, by Atanas Neskovich ([79], p. 96).
- 7) Nominalia from the Yovcho Popnikolov’s chronicle ([79], p. 97).
- 8) Nominalia from the Czarstvennik by Hristaki Pavlovich-Dupnichanin ([79], p. 99).
- 9) Genealogy of Bulgarian rulers, compiled by Yuriy Ivanovich Venelin ([79], p. 102).

### 2.

#### MEDIAEVAL BULGARIAN RULERS WERE CALLED KHANS OR GRAND PRINCES

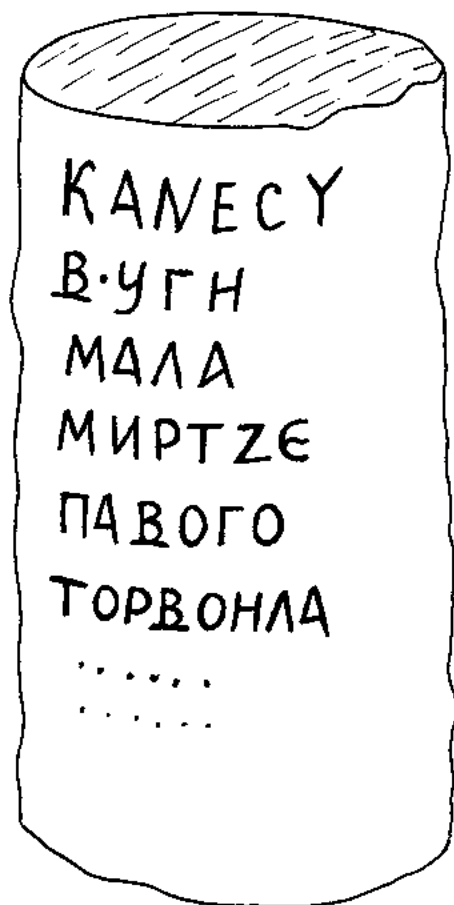


Fig. 17.1. A stone pillar with an ancient Bulgarian inscription exhibited at the Sofia Historical Museum (1996). On the pillar, it is clearly written: Grand Prince Mircea the Small ... For some reason, the commentators have distorted this text by unnatural word splitting. Drawing made by A.T. Fomenko.

It turns out that, from the alleged second century A.D. to the alleged IX century, all the Bulgarian rulers were called Khans ([79], pp. 6-7). That's correct. According to the new chronology, the Bulgarian history of the XIV-XVI centuries is part of the history of the "Mongol" = Great Empire, where the power belonged to the Horde Khan.

There is also a more interesting fact. In the generally accepted list of Bulgarian Khans, you will see that their titles were not just Khans but Khans subigiKhans subigi 105). What does this strange word subigi mean? We did not find a clear answer to the question in the book [79]. Moreover, only having visited, in 1996, the Sofia Historical Museum, A.T. Fomenko and T. N. Fomenko found out what this term is about. In one of the museum halls, we saw a stone pillar with an inscription supposedly related to one of the Bulgarian khans, Malamir. He allegedly ruled in the alleged IX century (831–836) ([79], p. 105). Next to the monument was a museum plaque where the inscription was broken into words. The first words were: "Kane subigi Malamir: tcheпа bogotor ..."

Apparently, the name is preceded by the title: "Kane (i.e., Khan) subigi." However, having compared the plaque with the original inscription on the pillar (q.v. in fig. 17.1), we have found that the text on the plaque was broken into words incorrectly. Each line contains one word. That is, the author of the inscription had already split it into separate words. Is so, then the beginning of text is as follows: "KANESI ByGI MALA MIRCHE PABOGO ..."

Kanesi most likely means "knyaz" (prince). Bygi is probably "grand" ("big"). The next word, "MALA," clearly means "small." It is followed by the name "Mirche," well-known in the Bulgarian history. That was the king who ruled in 1292-1298 ([79], p. 101). In some of the name lists he is also called Smilets.

Thus, the beginning of the inscription can be translated as follows: “Grand Prince Small Mirche ...” It may refer to the Grand Prince Mircea the Small, who ruled in the late XIII century but was pushed by Scaligerian historians about 400 years into the past. And modern commentators have preferred to shadow this fact by tendentiously breaking the original text so that it forms other words.

That’s what they did. They declared that the text was written without spaces (which was not the case!) and broke it into words at their discretion. According to them, the text of the inscription initially looked like this: “KANESIByGIMALAMIRCHE ...” And then they slyly split the resulted continuous stream of letters into words “in the right way”—“KANE SIByGI MALAMIR CHE ...”—and gladly stated: the title of the ruler was “Khan subigi.”

This way several problems were “solved” simultaneously. First, they replaced the “wrong” Mircea with the “correct” Malamir. Second, they got rid of the annoying phrase “Grand Prince,” which, in the Scaligerian history, did not fit into the alleged IX century. Finally, they dodged the dangerous question: why do you date Khan Mircea to the IX century if, according to your own chronology, he ruled in the late XIII century?

So, the reason for this falsification was the erroneous chronology. Historians were so sure about the latter that to do away with the contradiction they distorted the translation. They did not expect any visitor of the museum to check the original inscription on the pillar, which was standing right there, and disclose their elegant forgery.

Therefore, in the nominalia of the Bulgarian khans, which we will now give, we will use the correct title “Grand Prince” instead of the fake “Khan subigi.”

### 3.

#### **THE USE OF THE CHINESE CALENDAR IN THE NOMINALIA OF THE BULGARIAN KHANS**

It is curious that the Nominalia of the Bulgarian Khans uses a calendar that is considered Chinese today. Years are cyclically called by the names of animals: Snake, Rabbit, Ox, etc. ([79], pp. 11-17, 67-68). The calendar is called Proto-Bulgarian, that is, it appeared when the ancestors of the Bulgarians had not yet come to the Balkans. On the other hand, some scholars claim that Proto-Bulgarians had never been under the Chinese cultural influence ([79], p. 68). They base this assertion on the fact that modern China is geographically very far from modern Bulgaria.

There is no problem for us. As shown in Chron5, mediaeval China is Scythia, that is, Cythia or Cathay. In other words, Russia-Horde. The Balkans too were part of it, including the territory of modern Bulgaria. Moreover, the Proto-Bulgarians left the Volga (where the Bulgar kingdom was) and came to the Balkans as part of the “Mongol” troops in the early XIV century. That is why it would be strange if not the Chinese = Scythian but some other calendar was used in mediaeval Bulgaria.

### 4.

#### **THE COMPLETE NOMINALIA OF BULGARIAN KHANS, GRAND PRINCES, AND KINGS. DUPLICATES IN THE SCALIGERIAN VERSION OF BULGARIAN HISTORY**

cestry is considered unknown. They allegedly ruled in the years 145-581.

At the same time, other Bulgarian name lists put quite a lot of Bulgarian khans here, and we will now call them. Their relative chronological order is unclear, and we will not reconstruct it. Therefore, the order may not be correct.

- The list opens with Ilirik, son of Mosokh. Let us remind you that Patriarch Mosokh is considered to be the founder of Moscow. In the Bible, he is referred to as Meshech. In Greek and Oriental pronunciation, the sounds “S” and “Sh” often pass into each other.
- Khan Boris.
- Khan Avitohol, identified with Ahitophel and with Attila the Hun (Khan Attila). Allegedly ruled in the years 400-453 ([79], p. 39).
- Khan Irnik, or Ernakh, or Hernac. Was also called Ernakh the Hun. Khan Ernakh is somehow connected with Scythia Minor, or Lesser Scythia = Lesser China ([79], p. 40). Some name lists assert that Attila and Ernakh were the first Bulgarian khans ([79], p. 40).
- Khan Vladia. Probably Vlad, Vladimir.

- Khan Koleda. Probably Kalita or Caliph.
- Brothers Khan Brem and Khan Voleg, a.k.a. Khan Bolg (most likely comes from the name Volga).
- Khan Lil.
- Khan Perun. This name is familiar to us from the history of the baptism of Russia as the name of the pagan god Perun. Grand Prince Vladimir, baptizing Russia, throws statue of Perun into the Dnieper.
- Khan Dykefal.

2. Khan Gostun. From the Ermi clan. Allegedly ruled in the years 582-584. The name Gostun possibly means Guz-Don, that is, Cossack from Don. In re the fact that the Cossacks were called Guzes see Chron4 and Chron5.

Other name lists add the following khans around the same era: Khan Rean, Khan Burich, Khan Vukich, Khan Svintilian, Khan Gervalian, Khan Zabergan, Khan Dragon or Dragich, Khan Boris or Bogor.

We repeat that we have obtained this list by collating all the name lists enumerated above with the Scaligerian list of Bulgarian rulers adopted today.

1. Proto-Bulgarian rulers with allegedly unknown names. All of them bear the title of Khan. Their an

3. Khan Kurt. Name variants: Kubrat, Kobrat, Obrato, Kurat, Krovat, Khubraat. His title: Subigi or Grand Prince. From the Dulo clan. Allegedly ruled in the years 584-642. Note that here the name Krovat is practically identical to Croats, Croatia.

4. Khan Bezmer, or Bayan, or Bataya, or Batoya, or Batay, or Batoya Silni. His title: Khan Subigi or Grand Prince. From the Dulo clan. Allegedly ruled in 642-645.

But this is Batu Khan! The famous Khan, one of the founders of the Great Empire in the early XIV century (q.v. in Chron5). So, Batu Khan was reflected in the Bulgarian history. However, in the erroneous chronology of Bulgaria, Batu Khan was incorrectly placed in the VII century, that is, pushed back into the past by about 700 years. Note his other names: Batu Strong (Batoya Silni), Bezmer. The latter comes from the word “bezmerniy” (limitless), emphasizing the might and importance of the Khan.

One of the name lists also places approximately in this era Khan Kotrag.

5. Khan Isperih, or Asparuh, or Batay. Title: Khan Subigi, that is, Grand Prince. From the Dulo clan, Allegedly ruled in 642-701. Moreover, from 642 he ruled as Khan, and from 646 as Khan Subigi, that is, as the Great Prince. He is sometimes confused with the previous Batu. This is probably why he is called Batay in one of the name lists ([79], p. 100).

The name Isperih could be pronounced as Gaspar since Isperih was written (in the Old Cyrillic or Greek script) as “HCΠEPHX,” that is, with the Cyrillic letter “И” looking like “H” (the middle crossbar drawn horizontally, instead of obliquely) ([79], p. 12). As a result, from the Cyrillic letter “И” could be read as the Latin “N,” instead of as “i.” The name Isperih was also written like “ECΠEPPHX” (“Esperrih”), with double “R” ([79], p. 13). However, in this case, it could sound close to Gaspar + Rih, that is, Gaspar + Rex, or Gaspar Czar. Recall that one of the Three Magi who came to worship the newborn Christ was called Gaspar (q.v. in Chapter 3 of Chron6).

Belisarius was a famous Byzantine commander of Emperor Justinian I, allegedly of the VI century. Let us recall that, according to Chron1, Chapter 6, and Chron2, Chapter 7, Justinian and the biblical Moses are partial reflections of the same character from the XIII-XV century.

7. Khan Tovirem. The name lists add here the three sons of Trivelius: Terbal I, Terbal II, and Moses (“Moses Kral,” that is, King Moses” ([79], p. 93). Tovirem’s title: Khan Subigi, i.e., Grand Prince. Allegedly ruled in the years 718-725.

Curiously, both Belisarius and Moses-Justinian are reflected in Bulgarian history.

8. Khan Sevar (Serb?). Title: Khan Subigi, i.e., Grand Prince. From the Dulo clan. Allegedly ruled in the years 725-739.

9. Khan Kormisosh, or Kormesius, or Cormes. Title: Khan Subigi, i.e., Grand Prince. From the Vokil clan.



Allegedly ruled in 739-756. His name (KAR + MISOSH) could mean “Czar Mosokh,” that is, the Moscow Czar, or Czar Moses.

At approximately the same place other name lists put Ivan Asen the Great and Dobrica ([79], p. 101). This is again a trace of a chronological shift, since the first of Asens will rise to the Bulgarian throne only in 1186.

10. Khan Vinekh. Title: Khan Subigi, i.e., Grand Prince. From the Ukil clan. Allegedly ruled in the years 756-762.

11. Khan Telets, or Telesius, or Telesin, or Teleusia, or Telesen. Title: Khan Subigi, i.e., Grand Prince. From the Ugain clan. Allegedly ruled in 762-764.

6. Khan Tervel, or Trivelius, or Terbel, or Terbele, or Terven. Title: Khan Subigi, i.e., Grand Prince. From the Dulo clan. Allegedly ruled in the years 701-718.

The name could mean TR + VEL, that is, the “Czar Velikiy” (the Great Czar), or the Great Tatar. Apparently, the Serbs were called Tribals (“White Kings,” or “Great Kings,” or “Bolgar Kings”) in the Middle Ages. The combination “Tervel Czar” could sound like TR + Vel + Czar, that is, Czar Belisarius. Furthermore, 12. Khan Sabin or Subotin (?). Title: Khan Subigi, i.e., Grand Prince. From the Ukil clan. Allegedly ruled in 764-765.

13. Khan Umor. Title: Khan Subigi, i.e., Grand Prince. From the Ukil clan. Allegedly ruled in 766, only 40 days. It is considered that it is at him that the first dynastic list of Bulgarian khans ends.

14. Khan Toktu. Title: Khan Subigi, i.e., Grand Prince. Clan is unknown. Allegedly ruled in the years 766-767. This may be Khan Tokhta, or Tokhtamysh, known in the Russian history. Other name lists put at about the same place Khan Bayan ([79], p. 102). Batu once again?

21. Khan Presian, or Prusian, or Presian Bogor. Title:

Khan Subigi, i.e., Grand Prince. Clan is unknown. Allegedly ruled in the years 836-852. The name Prusian may have meant P + Rusin, that is, from White Russia.

15. Khan Pagan, or Tagan, or Tagana. Title: Khan Subigi, i.e., Grand Prince. Clan is unknown. Allegedly ruled in the years 767-768. It is believed that the Slavic word “pogani” comes from the Latin religio pagana = paganism. Literally, faith of rural people, peasants ([955], v. 2, p. 47).

16. Khan Telerik, or Telerig, or Teleriko, or Telerik I, and Telerik II. Title: Khan Subigi, i.e., Grand Prince. Clan is unknown. Allegedly ruled in 769-777.

17. Khan Kardam, or Kardamo, or Cardan. Title: Khan Subigi, i.e., Grand Prince. Clan is unknown. Allegedly ruled in 777-803. The name KAR + DAM, may mean the Czar of the Don, or the Black Don, due to the alternation of K-C (e.g., Kaiser-Caesar).

18. Khan Krum, or Criun, or Kruno. Title: Khan Subigi, i.e., Grand Prince. His family is unknown. Allegedly ruled in 803-814. The name Khan Krum could mean Crimean Khan, or K-RUM, that is, Khan Ruma = Khan of Rome.

At about the same epoch, other name lists include Khan Tsok, or Tsoki, or Tsoko, as well as Khan Dokum, or Dukom, or Doik.

19. Khan Omurtag, or Mortagon, or Michael in baptism, or Murtagon, or Mikhail Yoan, or Mortigo, or Mudrak ([79], p. 102). Title: Khan Subigi, i.e., Grand Prince. Clan is unknown. Allegedly ruled in the years 814-831. The Turkish Omar may sound in his name. Or M-Orda-Khan.

22. Khan Boris I, or Bogoris, or Czar Boris of Bulgaria, a.k.a. Bolgaris. Baptized Bulgaria in 856. At baptism, took the name Michael. Title: Khan Subigi, i.e., Grand Prince, from 852 to 865; in 865 (and on), his title was Prince. Ruled in the years 852-889. In the name Bogoris may sound “God Rus,” or “God of the Rus.” Here is a rupture in the Bulgarian history. The Khans end, and the Princes begin.

23. Prince Vladimir Rasate, baptized Simeon. Clan is unknown. Allegedly ruled in 889-893. It is remarkable that immediately after the baptism of Bulgaria by Bogoris, appears the Bulgarian Prince Vladimir Rasate. That is, most likely, Vladimir Russite or Vladimir the Russian. However, it was Prince Vladimir who baptized Russia, albeit some

130 years later, allegedly in 988. It is possible that the baptism of Bulgaria and the baptism of Russia reflect the baptism of Russia-Scythia and other fiefs of the Czar-Grad czardom in the XII-XIII century.

24. Prince Simeon the Great, or Simeon Labas, or Simeon Silni. Allegedly ruled in 893-927; Prince from 919. Clan is unknown. The name Simeon, which first appeared in the nominalia of Bulgarian kings, is probably a variant of the name Osman, or Ottoman, i.e., Ataman. Here is another change of the titles in the Bulgarian history: after Simeon, the Princes become Czars.

25. Czar Peter I, or Peter the Meek. Allegedly ruled in 927-969. Clan is unknown.

20. Khan Malamir. See above our comment to the inscription on the stone pillar in the Sofia Museum referring to Khan Mircea. Title: Khan Subigi, i.e., Grand Prince. Clan is unknown. Allegedly ruled in the years 831-836.

At about the same epoch, other name lists include Khan Vladimir, or Bogor in baptism, then Khan Mikhail and Khan Georgi Bogor.

26. Czar Boris II, or Burich, or Bogoris. Allegedly ruled in 969-971. Clan is unknown.

27. Czar Roman. Clan is unknown. Allegedly ruled in 979-997. At about the same epoch, other name lists include the czars Seleucius, Subotin, David the Meek, or David, or Sveti (Saint) David.

28. King Samuil, or Samoil, or Samuilo. From the Komitopul clan. Allegedly ruled in 997-1014. According to some sources, he was a Pecheneg. His brothers were David, Moses, Aaron! 1241. Here again the name Osman = Ottoman = Ataman seems to appear.

29. Czar Gavril Radomir, or Gavril the Kindly, or Navriil Boutelian. From the Komitopul clan. Allegedly ruled in the years 1014-1015.

37. Czar Koloman I, or Kaliman I. From the Asenevtsi (Ataman?) clan. Allegedly ruled in 1241-1246. Other name lists include at approximately the same era the czars: Demetrius Kaliman, Michael Kaliman (II), and Georgi Kaliman.

30. Czar Ivan Vladislav, or Svyatoslav. From the Komitopul clan. Vladislav, together with the Pechenegs, fights against the Byzantines and Russians. Allegedly ruled in the years 1015-1018. Other name lists include at about the same era such czars as: Ivats, Tikhomir or Gladimir, Sveti (St.) Yoan Vladimir or Yoan Vladimirov, Dolianin or Dolan, or Peter Delian, or Peter Delyan, Konstantin Peter or Bodin, Alussian or Alusian.

38. Czar Michael Asen (i.e., Osman = Ataman?). From the Asenevtsi (Ataman?) clan. Allegedly ruled in the years 1246-1257.

39. Czar Koloman II, or Kaliman II, or Mircho. From the Asenevtsi (Ataman?) clan. Allegedly ruled in 1257.

31. Byzantine dominance in Bulgaria, lasting approximately 170 years, allegedly from 1018 to 1186. This is a dark period in the Bulgarian history.

32. Czar Asen I, or Asen the Courageous, or Asen the Stariyat (Old). From the Asenevtsi (Ataman?) clan. Allegedly ruled in 1186-1196. The name Asen is possibly a variant of the name Osman. Therefore, the Asenevtsi clan is probably Ottoman = Ataman clan. They fought several times in alliance with the Russian army.

40. Czar Constantin Asen, or Constantin Shishman, or Tihon Constantin, or Constantin Tih. From the . From the 1277. The fact that the czar was called both Asen and Shishman shows once again that both Asen and Shishman are variants of the name Osman = Ataman. By the way, Tatars appear in this era.

41. Czar Ivaylo, or Lagan, or Lahan Korkoduvass. 1279. The Tatars seize the country; Ivaylo fights the Tatars and drives them away.

33. Czar Peter II, or Peter the Gracious. From the or Peter the Gracious. From the 1197.

42. Czar Ivan Asen III, or Yoan Asen II. From the or Yoan Asen II. From the 1280. The name Asen, or Osman = Ataman, reappears.

34. Czar Ivanitsa, or Kaloyan, or Yoan the Brave, or Yoanikiy. From the Asenevtsi (Ataman?) clan. Allegedly ruled in 1197-1207. His wife was a Scythian, or a Cuman. He fought in alliance with the Cumans. The Greek letters “λ” (lambda) and “τ” (tau) were often confused, since they are similar in handwriting, so the name Kaloyan could pass into Katoyan and sound like Cathay (China) = Scythia = Skitia.

43. Czar Georgi Terter I, or Gregory Teret. From the Terterovtsi clan. Allegedly ruled in 1280-1292. The Terterovtsi clan are most likely Tatars. So, at the very end of the XIII century, we see the Czar Georgi Tatar the First. He is probably the reflection of Khan Georgi Danilovich, a.k.a. Genghis Khan, a.k.a. Rurik. Other name lists include approximately at the same era czars Peter III and Mikhail Strashimirov.

35. Czar Boris, or Boril Kaliman. From the Asenevtsi (Ataman?) clan. Allegedly ruled in 1207-1218.

44. Czar Smilets, or Smil, or Mircho. From the Terterovtsi clan, that is, from the Tatars. Allegedly ruled in 1292-1298.

36. Czar Ivan Asen II, or Yoan Kaliman. From the or Yoan Kaliman. From the 45. Czar Chaka. Considered a usurper. From the

Nogaevtsi clan. But this is a clan of the Nogai Tatars, well known in the history of the Horde! Czar Chaka ruled from 1299-1300. Apparently, the reflection of Chaka is the Bulgarian Khan Tsok, or Tsoko, from the IX century (see entry 18 above). The chronological shift is approximately 500 years.

The darkest time in the Bulgarian history was from about 1396 to 1700.

## 5.

### **GENERAL LOOK AT THE HISTORY OF BULGARIA FROM THE POINT OF VIEW OF THE NEW CHRONOLOGY**

46. Czar Theodore Svetoslav, or Svetoslav Terter, or Svyatoslav II Teret. Son of Georgi. From the Terterovtsi clan, that is, from the Tatars. Ruled in 1301-1321. His name sounds like a slight modification of the name Fyodor Svyatoslav the Tatar.

47. Czar Georgi Terter II. From the Terterovtsi clan, that is, from the Tatars. Most likely, this is Georgi II the Tatar. Ruled in the years 1321-1323.

48. Czar Michael Shishman, or Michael Strashimir ([79], p. 93). From the Shishmantsi clan, probably Ottomans = Atamans. Ruled in the years 1323-1330. The name Shishman is probably a variant of the name Osman = Ataman. Recall that in the eastern pronunciation, the sounds “S” and “Sh” pass into each other.

49. Czar Ivan Stephen. From the Shishmantsi clan, probably Ottomans = Atamans. Ruled in the years 1330-1331. Other name lists include at approximately the same era czars: Voislav, Michael Svetoslav, Strashimir, the Serbian son-in-law, Yoan Strashimirov.

50. Czar Ivan Alexander. From the Shishmantsi clan, probably Ottomans = Atamans. Ruled in the years 1331-1371. From this moment on, the history of Bulgaria is mainly written according to the Turkish and Eastern chronicles.

51. Czar Ivan Shishman, that is, probably Ottoman. From the Shishmantsi clan, probably Ottomans = Atamans. Ruled in 1371-1393.

52. Czar Ivan Stratshimir, or Georgi Strashimir = Georgi Mikhailov. From the Shishmantsi clan, probably Ottomans = Atamans. He ruled in 1360-1396.

53. The Ottoman = Ataman dominationThe Ottoman = Ataman domination 1878.

Our idea is as follows. The real Bulgarian history becomes known since 1280. Today the years 1396-1700 are considered the allegedly dark period of the cruel Ottoman rule, even up to 1878. We show this version in fig. 17.2.

The Bulgarian history before 1280 is a phantom reflection of the era of 1280-1700. The artificial attribution of documents to the past emptied the era of 1396-1700 and turned it into allegedly dark period. On the other hand, it illuminated the distant past with 1700 was declared to have been the period of “dark Turkish yoke in Bulgaria.” Many Bulgarian chronicles perished or were deliberately destroyed.

The same thing happened in the history of Russia. The era of the Great Empire was declared a gloomy Mongol yoke in Russia and a terrible Turkish yoke in Bulgaria. Both in Russia and Bulgaria, the full-blooded history of the Horde of the XIV-XVII centuries was called an era of innumerable suffering. The civil strife and civil wars of the XIV-XVII centuries in Bulgaria were branded as “foreign oppression.” Thus, by a slight change of accents, the history of Bulgaria was turned upside down. The Bulgarian history of 1280-1700 should be called the Khan and Ottoman = Ataman era. Bulgaria was part of the huge “Mongol” Empire at that time. The list of Bulgarian khans includes both local rulers, imperial governors, and khans-emperors of the entire “Mongol” = Great Empire. These include Batu and Georgy.

Batu and Georgy.

581 is the furthest backward duplicate of the Ottoman Bulgarian era of 1280-1700. Khan Batu, for example, was moved from his chronological place down to the VII century, that is, about 600-700 years into the past.

Another “dark period” of Bulgarian history—the “Byzantine rule” of 1018-1186—is also a phantom reflection of the Ottoman = Ataman era in Bulgaria.

Furthermore, when senseless wars began between Romanov’s Russia and Turkey-Atamania, Bulgaria

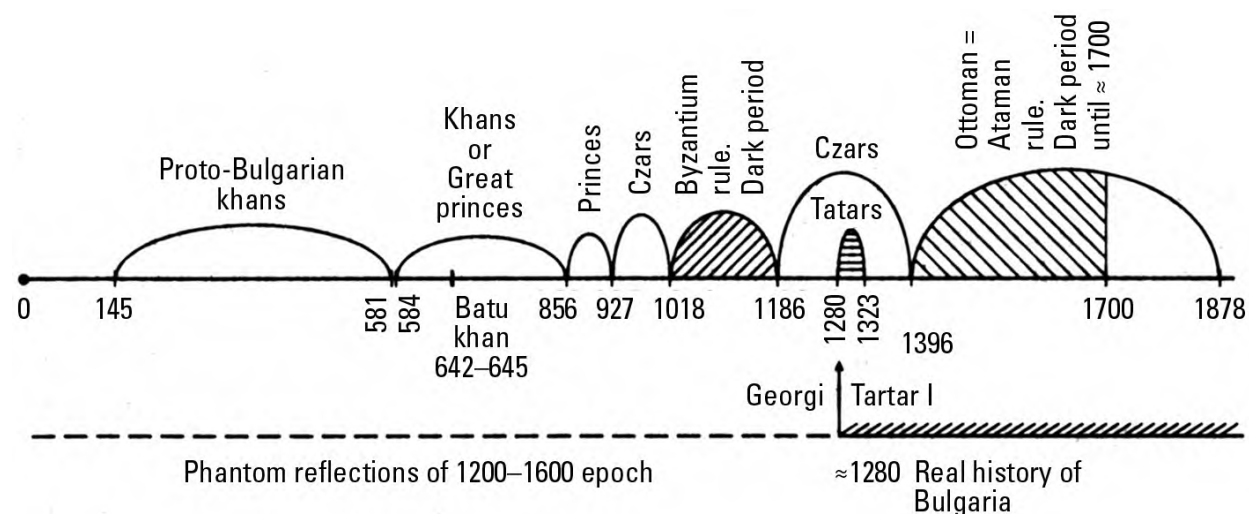


Fig. 17.2. The Scaligerian version of the Bulgarian history and the duplicate repetitions found in it. It can be seen that the chronology of the written history of Bulgaria is shortened and begins in the XIII century.

turned into one of the theaters of military operations. The invented myth about the “fierce Turkish yoke,” allegedly reigning in Bulgaria since the XIII century, was competently used by European and Romanovian diplomats of the XVIII-XIX century to split Turkey-Atamania into Muslim and Orthodox parts. The Muslim population quarreled with the Orthodox.

The new chronology reveals many exciting things in the Bulgarian history.

For example, we were surprised to find that the old Bulgarian texts, such as The Nominalia of the Bulgarian Khans, are written in exactly the same language as the Old Russian texts (not to confuse with the Church Slavonic!). They are practically indistinguishable neither in the language itself nor in the shape of the letters. If you do not know in advance what kind of text you deal with—Old Bulgarian or Old Russian—you will hardly guess its belonging (q.v. in fig. 17.3). We easily read them, using our knowledge of the Old Russian language. Difficulties in understanding begin when we deal with later Bulgarian texts, and even more so with modern ones—unusual endings, distorted use

of prepositions, too many new words.

All this is understandable. The Bulgarian language, originating from Old Russian in the XIV-XV centuries, eventually moved away from it and began to develop more or less independently. It did not go far, but noticeable differences arose.

Consequently, in the XIV-XVII centuries, Bulgaria used the Old Russian language, which was at the same time the Old Bulgarian, since it was the former language of the inhabitants of the Volga basin—the language of Russia-Horde. Moreover, this language, practically unchanged, stayed in use in Bulgaria up to the XIX century. In the XVIII-XIX century, a special reform of the language was carried out. The grammar was slightly changed. Soon after that the new Bulgarian language began to differ from the Russian. Today they are still very close, but no more the same.

Our reconstruction is as follows. Up to the XVIII century, people in Russia and Bulgaria spoke the same language, same to its smallest details. Then this sameness was deliberately destroyed. Bulgarians were taught (forced?) to speak slightly differently. What was it done for? In order to draw an “ethnic-linguistic” border between Bulgarians and Russians. To consolidate the split of the Empire. The fact that up to the XVIII-XIX century Bulgaria and Russia still spoke practically the same language clearly contradicted the Scaligerian version of history, which claimed that Bulgarians and Russians were two different peoples for many centuries. But how did they manage to speak the same language for so long? Living apart, they would inevitably, and rather quickly, begin to speak differently. This alone raises deep doubts about the validity of the Scaligerian-Romanovian version of history of the Balkans. Therefore, we assert that the XVIII-XIX century reform of the Bulgarian language was a deliberate political act. Its purpose was to consolidate the “new world order” and cover up glaring contradictions in the “reformist” history of the Balkans. The explanation of all this is simple. The Bulgari



Fig. 17.3. An illustration from the New Testament of the XIV century. Bulgarian Czar Ivan Alexander with his family. Taken from [114], p. 75.

ans who came to the Balkans as part of the Horde-Ottoman troops of the Horde in the XIV-XV centuries, were simply Russians. Moreover, they all spoke Old Russian, of course. Until the XVII century, the ties between the Balkans and Russia remained very close, which explains why their language was practically the same. This is what we observe, by the way, in the parts of Russia that are sometimes very distant from each other.

For other areas of the “Mongol” Empire that happened to be more isolated from Russia-Horde, the picture could be different. Let us note the following. Within their homeland, the languages change and evolve rather slowly because of a sizable homogeneous population. But a relatively small group of people who find themselves far from their homeland, such as the Horde-Ataman army, find themselves in an alien linguistic environment. Their language begins to change much faster. Probably, something like this had happened to the Horde troops who came in the XIV-XV century to Egypt, remote areas of Western Europe, Asia (including China), America, etc.

Let us return to the Old Russian and Old Bulgarian languages. As far as can be concluded from the documents available to us, the Old Bulgarian language is practically identical with the Old Russian language of the XVI-XVII century. In order to avoid misunderstanding, let us explain that we are talking specifically about Old Russian and by no means about the Church Slavonic language, which differs significantly from Old Russian and is apparently a dead literary language used almost exclusively for the translation of Holy Scriptures. It is believed that the Bulgarian, or Macedonian, enlighteners Cyril and Methodius created the Church Slavonic script specifically for the translation of sacred texts from Greek into Slavic. Moreover, it does not follow from this that the Bulgarians really spoke the Church Slavonic and that the Old Bulgarian language is Church Slavonic as it is sometimes believed today.

Furthermore, reading the Old Bulgarian texts, such as The Nominalia of the Bulgarian Khans ([79]) or fragments of the Old Bulgarian texts in the book [81] (pp. 436-437), etc., we clearly see that they are not written in Church Slavonic, but in Old Russian. Here is, for example, the old Bulgarian addition to the Constantine Manasses’ chronicle: “Ей царю всеми царствуяй, сицеваго приемшу света и светоносна царе, великаго владыку и изряднаго победоносца, корене съща Иоана преизящнаго царе вльгаром Асене” ([81], p. 436). A Russian reader, even only slightly familiar with the texts of the XVII or early XVIII century, will easily recognize this old Bulgarian text as old Russian. Moreover, he will understand it (q.v. in fig. 17.4). By the way, Bulgarians are called Volgars here.

Here is the modern Bulgarian translation of this old Bulgarian text: “Царю, царствуващ над всички, като има такъв светъл и светоносен цар, великия владетел и изряден победоносец, от корена на преизящния Иван Асен, царя на българите” ([81], p. 436). (“To the czar, reigning over all who have such a bright and light-bearing czar, the great ruler and fair conqueror, from the root of the exquisite Ivan Asen, the czar of the Volgars.”) It is evident that the language of this text is farther from Russian, old or modern, than from Old Bulgarian. For example, let us compare the old Bulgarian expression “царе вльгаром” (“czar to the Volgars”) with its modern Bulgarian translation, “цар на българите” (“czar of the Bulgars”). In the latter, the preposition “на” and the definite article “те” at the end of the last word have been added.

By the way, if you remove most of the prepositions “на” and the articles “-те,” “-та,” “-то,” “-ът” at the end of the words in the modern Bulgarian language, it will immediately approach Russian. Let us take, for example, the modern Bulgarian phrase on the title page of the book [81], “Издаелство на Българската Академия на Науките” (“Publishing house of the Bulgarian Academy of Sciences”). This simple operation will turn the phrase into this: “Издаелство Болгарска Академия Науки” (the same in English). Imperfectly, but the phrase turned from Bulgarian into Russian without translation.

Of course, in the Russian language we also have such folksy reinforcing particles as “то” or “от,” but they are not typical of the language. However, if we added them to every other word, then our language would become closer to Bulgarian.

As far as we know, the reform of the Old Bulgarian language, which led to the said differences, was carried out not so long ago, in the XVIII-XIX century. According to the Linguistic Encyclopedic Dictionary, the Bulgarian “literary language was formed by the middle of the XIX century” ([485], p. 76). Only then did Russian and Bulgarian become slightly different languages.

## ON THE MEANING OF THE WORDS “OTTOMAN” = ATAMAN AND “TURK”

In the Scaligerian version of history, the term “Turks” is confusing today. To put it excessively simple, all indigenous inhabitants of Asia Minor are called Turks. It is believed that the Ottomans are also Turks, since historians assert that they originated in Asia Minor. Allegedly, they first attacked Constantinople from the south of Asia Minor, and then, having failed there, crossed over to Europe and the Balkans and conquered the developed European states ([455]). In the end, they turned back and successfully captured Constantinople in 1453. According to our results, the allegedly Asian origin of the Ottomans = Atamans is a mistake or a deliberate deception. The Ottomans came from the north, from Russia-Horde, and were mainly Slavs and partly Russian Turks. That is, those Turks who still live in Russia in the Volga basin.

The Bulgarian Turks are an explicit confirmation. They are part of the population of Bulgaria, and are of European, or even more of Slavic origin. They speak Bulgarian, that is, Slavic, but they practice Islam. Apparently, this is the only reason why they are considered Turks. In other words, they are Bulgarians, and as such no less Slavs than all other Slavs, but they are Muslims. Among the Slavs there were both Orthodox and Muslims. In Russia too, there are still Cossack villages, where people historically, that is, from

**1. Манасиева летопис. Единственото сериозно доказателство на Ю. Трифонов<sup>10</sup> в подкрепа на схващането му, че цар Иван Александър е потомък на Асеновата фамилия, е един пасаж от българските добавки към летописа на Константин Манасий. Ето този текст: *ѿ царю въсѣми царствѣши сицеваго прѣмшѣ свѣтла и свѣтоносна царѣ? великаго владыка и изряднаго побѣдоносца коренѣ съша Івана прѣизыщнаго царѣ възгарши Асѣнѣ Александра глагола прекроткаго и милостиваго и мнихолюбиваго нишѣмъ крѣмителѣ и великаго царѣ възгарши егоже дрѣжавъ слънца възислънаа да исцѣтѣтъ* ”<sup>11</sup> т. е., царю, царствуващ над всички, като има такъв светъл и светоносен цар, великия владетел и изряден победоносец, от корена на преизыщния Иван Асен, царя на българите, сиреч Александър, прекроткия, милостивия и монахлюбив, хранителя на бедните и великия цар на българите. чиято власт нека безчислени слънца да отмерят. . .”<sup>12</sup>.**

Fig. 17.4. Old Bulgarian text inserted into modern Bulgarian. It can be seen that the Old Bulgarian language practically does not differ from the Old Russian. Anyone familiar with Russian texts of the XVII century will read it without any difficulty, without even noticing that this is not an Old Russian, but an Old Bulgarian text. At the same time, modern Bulgarian, including today’s Bulgarian translation of this old text, will cause certain difficulties for the modern Russian reader. Taken from [81], p. 436.

time immemorial, profess Islam. Such villages are not many, but they exist.

Another striking example is the Muslim population of Bosnia. They too are Muslim Slavs. For some reason, they are not considered Turks.

It turns out that there were many Slavs among the Ottomans = Atamans. Perhaps the overwhelming majority. Moreover, since the Atamans in the XV century invaded Turkey-Byzantium from the Balkans, the modern population of the Balkans are primarily descendants of those very Ottomans. Perhaps that is why the famous Turkish Janissaries were exclusively Slavs (q.v. in Chron5). In the Scaligerian version of history, they find it surprising that the royal guard, the Janissaries, the elite of the Ottoman warriors, were all “aliens”—Slavs, while the rest of the troops were recruited from local population. At the same time, it is well known that the composition of the royal guard reflects the importance of the role that soldiers of one or another nationality play in a multinational army. For example, the imperial guard of Napoleon consisted of the French.

Up to our days, the inhabitants of Istanbul and its environs look more European than the rest of the population of Turkey. This indirectly confirms our idea that the Ottomans were not Turks in the modern sense of the word. They

were not native to Asia Minor but invaded it from the north, from Russia-Horde. A few generations later they have forgotten their Slavic origins. Or, more precisely, were forced to forget. First, with the help of cannons and buckshot (q.v. in Chron6, 5:3, and [336], v. 5, p. 176), and then in an endless series of Ottoman–Russian wars of the XVIII–XIX century.

The “Great Forgetting” of the Slavic past in the XVIII–XIX century took place not only in the center of Turkey–Atamania, but also in Greece. We are referring to the problem of Macedonia and the controversy over the issue of who the ancient Macedonians really were. Some argue that the Macedonians are authentic Slavs, others—that their ancestors were “ancient Greeks.”

According to the new chronology, Macedonia was part of Russia-Horde. Therefore, the Macedonians were Slavs. As was the world conqueror Alexander the Great. He is the biblical Joshua (Jesus Navin). Recall that his image is mainly composed of the stories about the famous Ataman sultans of the XV–XVI century—Mehmed II the Conqueror and Suleiman the Magnificent. Apparently, in some chronicles the first Ottomans were called Macedonians, that is, Slavs. The word Macedonia could mean the Great Don, MagDon, Megas-Don, i.e., Great River.

Then, in the XVIII–XIX century, the Sultan’s court forgot, in its turn, of its Slavic past. They resigned themselves to the split of the Great Empire and preferred to orient themselves to the West. The guard of dissenting SlavsJanissaries—thirty thousands of them—was massacred in 1826 (q.v. in [336], v. 5, p. 176; [855], p. 47).



# Chapter 18

## Miscellaneous

This chapter is composed of separate plots, not necessarily related to each other. They are of independent interest for further research.

### 1.

#### **THE OSTROG BIBLE IS THE PERMIAN BIBLE, I.E., AUSTRIAN, I.E., EAST IMPERIAL “MONGOL” BIBLE**

As we have shown, in one of its first versions, the modern Bible was printed at the end of the XVI century in Slavonic. This is the famous edition of Ivan Fedorov, the so-called Ostrog Bible. It is called Ostrog because in its preface it is said that it was printed by “Constantine, named in holy baptism Vasily, by the grace of God, Prince of Ostrog, governor of Kyiv, marshal of the Volhynian land, etc.” ([621]). (See Church Slavonic quotation 211 in Annex 4.)

From this title, it is already clear that the governance over Ostrog, which was named first, was considered a higher position than the governance over Kyiv. We are assured that here it was meant the old town of Ostrog, where indeed there are remnants of old fortifications ([85], v. 31, p. 344). In Russian, the word Ostrog means a city enclosed by a wooden fortress wall made of pointed, sticking-up



Fig. 18.1. Coat of arms of Perm on the Great State Seal of Ivan the Terrible. A standing animal is depicted with nothing on its back. Taken from [162], p. VIII.

logs. Therefore, we can agree that the city of Ostrog could be the birthplace of the famous Slavic Bible.

At the same time, we note the closeness of the words Ostrog and Ost-Reich or Oster-Reich = Österreich, that is, Austria, that is, the Eastern Kingdom, in translation. Ost is East, and Reich is Kingdom. One of the old names of Russia was Austria ([523]). Therefore, an idea arises that in the name of the Ostrog Bible sounds the word Austrian, that is, Eastern Czar, or East-Imperial. This puts many things in their place. That was a Slavic Bible, created in Russia-Horde, and printed for the Great Empire. Naturally, to Western Europeans, its name sounded like “East Czar,” that is, Austrian. That was not just another book printed in the XVI century by a little-known printer Ivan Fedorov in a little-known

town of Ostrog. That was an Imperial Slavic book, one of the very first Bibles intended for distribution throughout

the entire Empire, including Western Europe, where at the time the majority of the population understood Slavic and Russian (q.v. in Chron5).

And what was it called in Russia? We already saw (q.v. in Chron4, 14:20) that Austria is featured in the Russian-Horde coat of arms of the “Mongol” Empire under the name of Perm, as one of important provinces. Consequently, for the Russians, this Bible was Perman. And it appeared not earlier than the late XVI century.

And what do we see? Comparing the Russian coat of arms of the XVI century on the Great State Seal of Ivan the Terrible with the coat of arms of the Romanovs of the late XVII century, we see that in the period from the XVI to the XVII century the coat of arms of Perm has changed remarkably. If on the coat of arms of Ivan the Terrible it is an animal standing on four legs (q.v. in fig. 18.1), then on the coat of arms of the XVII century, the animal is already carrying a book with a cross on its back (q.v. in fig. 18.2 and 18.3). That is, the Holy Scriptures, obviously the Bible. It is important to note that in no other Russian coat of arms the sacred book, or any other book, is depicted. But on the coat of arms of Perm it is. And it appeared there in exactly the XVII century. It was not there in the XVI century.

Thus, we get an indirect confirmation of our idea. The first Bible appeared not earlier than the late XVI century in Perm, that is, in Austria, which as one of the Empire’s regions. The event was considered so important that the Ostrog Bible was depicted on the Permian = Austrian coat of arms, which, in its turn, was part of the coat of arms of the Great Empire.

In Vienna, the modern capital of Austria, the story of how the Bible was written is very popular. The museums of Vienna are full of paintings depicting Saint Jerome writing the Bible. Of course, today, we are told that he translates it into Latin. However, in most of the paintings the translation process is not “visible.” To somehow depict it, there should be at least two books or manuscripts placed side by side—the original and the translation in progress.

But in the most of paintings with Jerome “the translator” we only see one manuscript, the one that Jerome writes. We do not argue with the fact that the



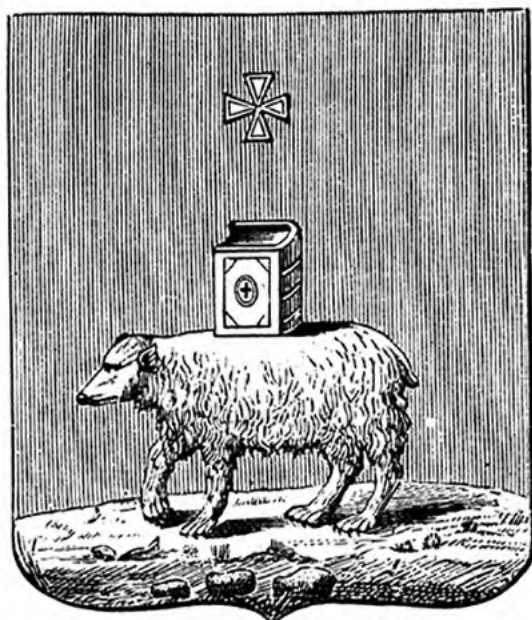
Fig. 18.2. The coat of arms of Perm on the Great Seal of the era of the first Romanovs at the end of the XVII century. An animal carries a book with a cross on its back, that is, a sacred book. Taken from

Bible was once translated into Latin. It probably happened in the late XVI— XVII century. All that we note is the popularity of the story of the Bible origins in Austria. Do not such pictures reflect the memories of writing the Ostrog = Austrian Bible in the XVI century?

2.

## WHEN WAS THE SLAVIC SKARYNA'S BIBLE PUBLISHED

[162], p.XI.



Пермь.

Fig. 18.3. Coat of arms of Perm sample of 1783. On the back of the bear is a sacred book with a cross. In the signature under the coat of arms, the book is named the Gospel. But this is the opinion of the end of the XVIII century. And in the 17th century, it probably meant the entire Bible, including the Old Testament. Taken from [162], p.117.

It is believed that the Slavic Bible of Francysk Skaryna ([71]) was published in Prague in 1517-1519 (q.v. in [71], v. 3, pp. 776-781). Now it is possible to check if this is true. Are the years of publication correct? Skaryna's Bible was published

in separate editions and does not contain all the books of the modern Bible. In particular, there is no Book of Nehemiah. It is not even mentioned in Skaryna's preface, which lists the books of the Bible ([71], v. 1, pp. 7-16). Thus, according to Skaryna, the Book of Nehemiah does not make part of the Bible. Therefore, we cannot use our analysis of the Book of Nehemiah to determine whether a particular Bible belongs to the XVI or XVII century. However, Skaryna's Bible contains the 1 Kings, which, as we know, in its turn, contains an insert from the XVII century about Stepan Razin and his "robber gang."

Does the Skaryna's Bible contain this insert? It turns out that yes, it does. It is said: "And God raised up against Solomon another adversary, Razon son of Eliada, who had fled from his master, Hadadezer king of Zobah. And he gathered a band of men around him and became prince over the robbers" ([71], v. 2, p. 421). (See Church Slavonic quotation 212 in Annex 4.)

It turns out that Skaryna's Bible was made no earlier than the second half of the XVII century. If so, the publication years in it are indicated incorrectly.

This explains some oddities of the book. Let us start with the fact that Skaryna's Bible is printed in large, clear type and with magnificent engravings. In terms of the polygraphic level, it does not differ from the editions of the XVII century. In two places we see large, full-page portraits of Francysk Skaryna himself, which is strange. The year of publication, 1517, is indicated right above his head, so that the reader had no doubt about it.

His first portrait is placed in the 4th Book of Kings [2 Kings in the Western European Bible.—Ed.] (q.v. in [71], v. 2, p. 599), and the second, slightly different, in the Book of Sirach (q.v. in [71], v. 3, p. 671). It is strange to see the portraits of a modest publisher and physician Francysk Skaryna surrounded by the engravings illustrating biblical stories and depicting such well-known biblical characters as Moses, Solomon, etc. Of course, one can find explanations. For example, Skaryna's vanity. However, the fact is that in other Slavic Bibles—the Ostrog Bible, the Bible printed in Moscow in the XVII century—there is nothing of the kind. It makes the Skaryna's Bible stand out from other Slavic Bibles. The printing of the Bible required the approval of an ecclesiastical or secular authority. And so it was. On one of the first or last pages of any edition of the Bible, it is indicated under which ruler and under which patriarch it was printed. And in the Skaryna's Bible, it is said that it was "ordered and produced by the scholar Francysk Skaryna, doctor of medicine ..." ([71], v.2, p. 598). The very words "ordered and produced" in relation to a simple, modest physician sound suspicious.

Let us note such a small detail as capitalizing the proper names. It was not typical for Slavic texts printed before the XVII century. And in Skaryna's Bible even the word "bread" is often capitalized. For example, "sometimes he sat over pots of meat and ate Bread until he was full" ([71], v. 1, p. 253).

Also, the Skaryna's Bible, dates all events exclusively "from the Nativity of Christ." Neither the dates from the world's creation nor the indictions are used, which is also not typical for Slavic books of the XVI and even early XVII century.

By the way, in the preface, Skaryna refers to significantly more biblical books than his editions actually include. At least in the fundamental three-volume facsimile edition [71], there are no Maccabees, no books



Fig. 18.4. Engraving "The priestly clothes that Aaron was wearing," from the Skaryna's Bible. Aaron is depicted with an Ottoman = Ataman crescent on his headdress. Taken from [71], v. 1, p. 296.

of Ezra, and no books of prophets, except for Daniel and Jeremiah's Lamentations. The complete content of Skaryna's Bible is as follows:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Kings, Judith, Esther, Job, Psalter, Proverbs of Solomon, Ecclesiastes, Song of Songs, Wisdom of Solomon, Sirach, (Jeremiah's) Lamentations, Daniel.

Meanwhile, Skaryna's preface lists almost all the books of the modern Bible. So when did he write the preface? Furthermore, the order of the books in Skaryna's preface differs from that which we see today in [71] (e.g., in v. 1, p. 12).

The engravings in Skaryna's Bible are interesting. The artist depicted biblical events as mediaeval. Mediaeval European clothes, city fortifications, weapons, even sultans on knights' helmets. The biblical Aaron is depicted with the Ottoman = Ataman crescent on his forehead ([71], v. 1, p. 296; q.v. in fig 18.4). Let us recall that the conquest of the promised land under



Fig. 18.5. Joshua with an Ottoman crescent moon on his head. Engraving from Hartmann Schedel's World Chronicle. Nuremberg, Koberger, 1493. Taken from [139], p. 119.

Moses and Aaron was the Ataman conquest of the XV-XVI century, and the symbol of the Ottomans was the crescent.

In the Middle Ages, other biblical characters were depicted with the same crescent moon on their foreheads. For example, Joshua (q.v. in fig. 18.5). Similar crescents were worn by the Japanese samurai (q.v. in Chron6, fig. 5.127).

In addition, in the Skaryna's Bible, Moses is said to be "horned." For example: "And when Moses descended from Mount Sinai, he carried with him two stone plates. He did not know that they made his face looking horned. ... And they saw the face of the coming Moses as horned" ([71], v. 1, pp. 322-323). In the modern translation—and even in the Ostrog Bible!— these "horns" (i.e., simply the Ottoman crescent) have been prudently deleted by the editors. They redacted this place as follows: "When Moses came down from Mount Sinai with the two tablets of the covenant law in his hands, he was not aware that his face was radiant because he had spoken with the Lord. ... And

they [the Israelites] saw that his face was radiant” (Exodus 34:29, 34:35). (See Church Slavonic quotation 213 in Annex 4.)

We are again faced with a frank revision that eliminated the apparent traces of the XV-XVI century in the Bible.

By the way, in the famous sculpture “Moses” by Michelangelo, strange horns are put on the head (q.v. in fig. 18.6). Apparently, the sculptor no longer understood that the “horns” of Moses, described in the Bible, are the Ottoman = Ataman crescent on the helmet. It seems that this sculpture by Michelangelo was created not earlier than the XVII century. The publisher of Skaryna’s Bible did not understand that the horns are a crescent. By the way, in the Scaligerian chronology, both the Skaryna’s Bible and Michelangelo’s sculpture are usually dated to the early XVI century. Is this true? If Skaryna’s Bible was created only in the XVII century, then Michelangelo did not live in the XVI, but in the XVII century. After all, if he no longer understood what the “horns of Moses” were, then he did not live in the era of the Ataman conquest, but later. That is, not earlier than the end of the XVI century.

One more remark. In Skaryna’s Bible, the glyphs in title of the first book, Genesis, make it reminiscent of the old Russian word “бытия” (“bytyia”; q.v. in



Fig. 18.6. Sculpture of Moses by Michelangelo, allegedly circa 1515. “Horns” of Moses most likely represent the Ottoman = Ataman crescent on the helmet. Taken from [138], p. 59.



**Н**ОЧИНАЮТСЯ ПЕРВЫИ КНИГИ МОИСЕ  
 ОВЫ РЕКОМЫИ ОЕВРЕИ БРЕДНОЗ ПОГРЕЧЕ  
 СКНИЖЕ ИПОЛЯТИНЕ ЕНЕЗЕОЗ ЯПОРЪСКИИ  
 БЫТІЯ • ИЗЯНЫКАЮТЬ ВСОБЪ ГЛАВЪ И

ГЛАВЪ 1  
**Б**ОГЪТОРЕНИИ НЕБА ИЗЕМЛИ ИНЫХЪ ВСЕХЪ РЕЧІИ  
 ЕЖЕ ВШЕСТИ ДНЕХЪ ОЧИНИЛЪ ГДЬ БОГЪ ИНАКОИЦИ СОЗЪ  
 ДАЛЪ ЧЕЛОВЕКА ПООБРАЗУ СВОЕМУ ИДАЛЪ ВСЕМЪ БЛВЕНІЕМЪ

Fig. 18.7. A page from the Skaryna's Bible. The word Genesis at the top resembles the name Batu. Perhaps the initial title of the book was the Book of Batu. Taken from [71], v. 1, p. 21.

fig. 18.7). The fact is that the last letter “Я” has the form of a composite glyph “I-a” whose parts are connected with each other by a small horizontal trait (dash). Such a letter really existed in the Slavic alphabet, although it was usually used at the beginning of a word. With the dash removed, instead of BYTIYA, you will get BYTYIA. This almost invisible change immediately transforms the Russian word meaning Genesis into the name Batu. And then a question rises: could it be that the title of the first book of Skoryna's Bible was initially not the Book of Genesis but the Book of Batu? The assumption is justified, since the Pentateuch, as we have already seen, was written by the Ottomans = Atamans and recounts their history. Consequently, it would be natural to call the opening book the Book of Batu (“batya,” father), after the name of the founder of the “Mongol” Empire. Recall that, according to the new chronology, Batu, a.k.a. Ivan Kalita = Caliph, as well as his brother Georgiy Danilovich of Moscow = Genghis Khan, lived in the first half of the XIV century. It is possible that the brothers Georgiy and Ioann are to some extent reflected in the Bible as brothers-conquerors Moses and Aaron.

### 3. THE BIBLE IN ANCIENT CHINA

In Chron5, Chapters 4-6, we talked about the “ancient” Chinese chronology and that some “ancient” Chinese texts are, in fact, translations from European languages. Moreover, they were made very recently, in the XVII-XIX centuries.

It may be expected that the Bible was translated at about the same period. The expectation is justified. Let us give an example of an “ancient” Chinese text, which is probably a translation of the first chapters of Genesis. Modern commentators may argue with us and keep on asserting that the text recounts the authentic Chinese history.

“The Book of Songs is considered by modern Chinese scholars to be one of the Five Classics of their ancient

‘Pentateuch.’ ... Even Confucius, they tell us, considered it extremely ancient. ... The first part of this book, called ‘The Supreme Emperor,’ tells about the deeds of the Supreme emperor. ... In paragraphs 3-8 of the Songs, this Supreme King instructs his subjects, whose names are Plan and Draft. ... He orders them to ‘observe the sky, calculate the calendar, make a device that would relate the movement of the Sun and the Moon with the 12 signs of the zodiac.’ ... In paragraph 8, the Supreme emperor says: ‘Plan and Draft! You know that there are 366 days in a year! Break it into intermediate months and set one hundred church services, and everything will be good’ ” ([544], v. 6, p. 57).

We open the Bible, and on the first pages of the first book we read: “In the beginning God created the heavens and the earth. ... And God said, Let there be lights in the vault of the sky to separate the day from the night, and let them serve as signs to mark sacred times, and days and years. ... God made two great lights—the greater light to govern the day and the lesser light to govern the night. He also made the stars. ... And God saw that it was good” (Genesis 1:1, 1:14, 1:16, 1:18). (See Church Slavonic quotation 214 in Annex 4.)

Isn’t it strange that the “ancient” Chinese “Pentateuch” begins with almost literally the same words as the first book of the Mosaic Pentateuch, Genesis? Moreover, even the Chinese word for “Supreme king,” Yao, sounds virtually the same as Yahweh.



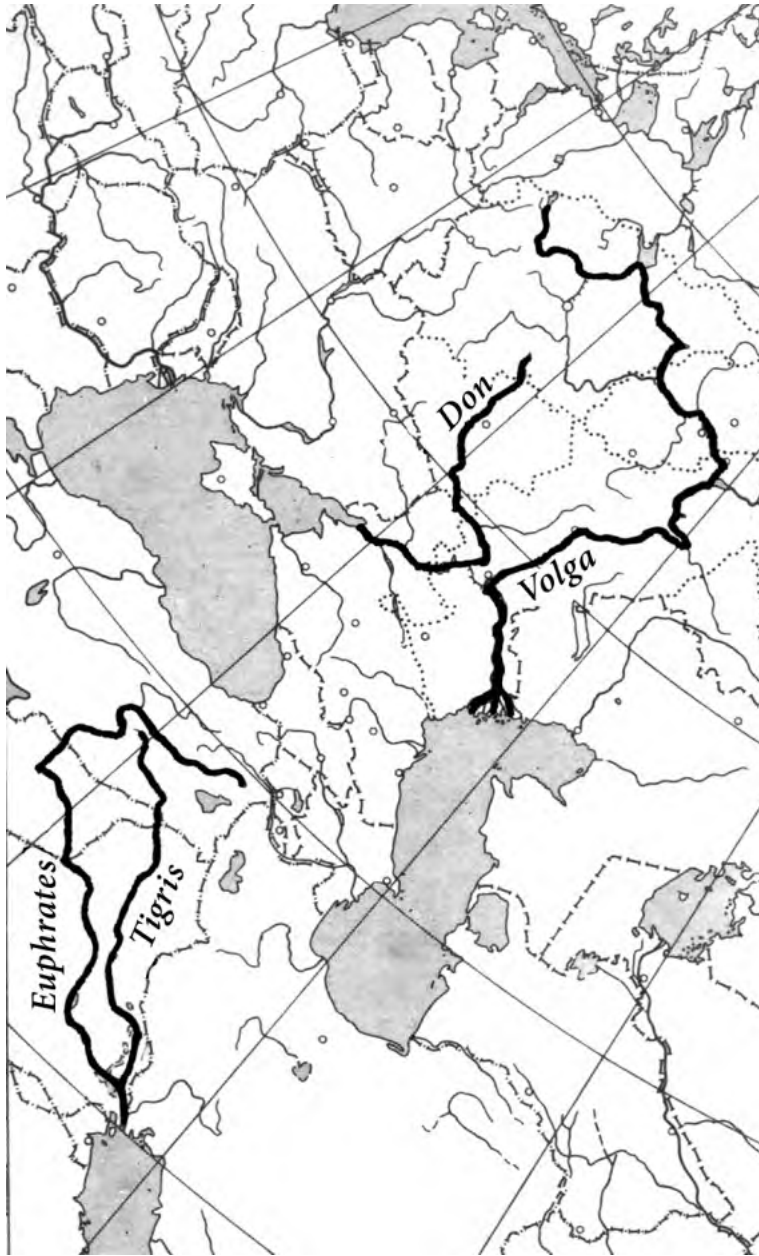


Fig. 18.8. The Tigris and the Euphrates rivers flow into the Persian Gulf. The Volga and the Don rivers flow into the Caspian and the Azov seas.

4.

#### **WHY THE TIGRIS AND THE EUPHRATES, ACCORDING TO SOME “ANTIQUÉ” AUTHORS, FLOW INTO THE BLACK SEA**

The “antique” author Quintus Curtius Rufus says the following about the famous rivers of “antiquity,” the Tigris and the Euphrates: “The rivers themselves rise in the Armenian mountains and, after separating from each other in a large arc, they continue on their courses. ... After they have begun to cut through Median and Gordyaeon territory, they gradually converge, the spit of land left between them becoming narrower as they progress ... and they are closest in the plains the inhabitants call ‘Mesopotamia.’ ... After this they pass through Babylonian territory and discharge into the Red [“chormnoye” in Russian, meaning “bright red.”—Auth.] Sea” ([375], p. 88). Moreover, further: “In the country between the Tigris and the Euphrates the route lies through the plains, and here the soil is so rich and fertile that animals are purportedly kept from grazing in case they die from overeating” ([375], p. 88).

Take a look at the map in fig. 18.8. The modern Tigris and Euphrates do not flow into the Red Sea. They flow into the Persian Gulf. And not separately but having merged into a single river, Shatt al-Arab, some 200 kilometers long. The description of the area between the Tigris and the Euphrates as the plain where “the soil is so rich and fertile” that animals risk to die from overeating is an exaggeration. Nearby is the Syrian Desert.

On the other hand, historians know that in the past, the Volga River was sometimes called Tigris ([1078], v. 1, pp. 145-146; q.v. in Chron5, 14:7). It immediately becomes clear what Rufus is talking about. He describes the interfluvium of two great rivers—the Volga and the Don. Like the Tigris and the Euphrates, they rise in roughly the same area (q.v. in fig. 18.8). Then they separate from each other, continue on their courses. In the valley of middle Don, there are the famous fertile Don steppes, where you really need to protect livestock from overeating. Then the rivers converge as close as described by Rufus. In that place the Volga-Don canal was built in the XX century. Then the Volga and the Don disperse. The Volga flows to the Caspian Sea, and the Don into the gulf of the Black Sea, called today the Sea of Azov. Probably, the Black Sea is the Red Sea mentioned by Rufus.

Once again we stumble upon the misinterpretation of the old Russian word “chormniy” (“bright red”), which sounds almost like “chorniy” (“black”). Let us recall the words of the Russian historian Vasily Tatishchev who wrote that the Slavs, migrating from East to West, conquered, in particular, the Sarmatian tribe of Russes and adopted their name, “which in their Sarmatian language meant chormniy [bright red.—Ed.]” ([832], v. 8, p. 96). So, that’s what the word Russian initially meant—“bright red.” Let us also recall that in the past the Black Sea was called Russian Sea (q.v. in Chron4), that is, the Bright Red Sea.

## 5.

### AMERICAN PLANTS AND FRUITS ON THE FRESCOES OF THE “ANTIQUÉ” POMPEII

On the “antique” frescoes of Pompeii, images of fruits and plants from America were found. Here is an excerpt from a letter of “the famous Soviet botanist, an associate of Nikolai Vavilov, professor Pyotr Zhukovsky” ([209], pp. 75-76). He reports: “In 1960, I was in Italy, where I met in Naples with Prof. Domenico Casella. For many years, he studied the frescoes of Pompeii and Herculaneum and discovered on them cultural plants of American origin: annona, pineapple, etc. Annona doesn’t leave any doubt (the image is so clear); pineapple is a little unclear, but still, it is it. ... There is an excellent fresco depicting a lemon. The Romans could have known it only from India” ([209], p. 76).

Consequently, the frescoes were made after the discovery of America by Columbus, i.e., not earlier than the XV century. However, historians believe that Pompeii was destroyed and buried by the eruption of Vesuvius in 79 A.D. ([72]). To remove the emerging contradiction, historians deduce that someone sailed to America from Europe long before Columbus. However, images of American fruits and plants most likely appeared in Italy only in the era of great geographical discoveries, that is, not earlier than the XV century. Consequently, Pompeii and Herculaneum were buried by an eruption not earlier than the XV century, e.g., in 1500 or 1631.

As we already said, in America, on the Atlantic coast of Venezuela, a hoard of Roman coins was discovered, allegedly of the IV century A.D. ([209], p. 75). Most likely, they got there in the era of great geographical discoveries. It can be said then that in the purses of Columbus’s Cossacks jingled the “ancient” Roman coins. Unthinkable for Scaligerite historians, but not surprising in the new chronology.

## 6.

### THE MEDIAEVAL DATE OF THE 7TH ECUMENICAL COUNCIL DIFFERS BY 500 YEARS FROM ITS SCALIGERIAN DATE

It is believed that there were seven ecumenical councils in the period of unification of the Christian Church, that is, before the division of the churches. The last of them, the seventh, a.k.a. the Second Council of Nîmes, the seventh, a.k.a. the Second Council of Nî 787 A.D. ([936], v. 1, p. 386). They think so today. But they didn’t think so in the Middle Ages. And they didn’t think so even in the XVII century. Let us open the handwritten Palea of the XVII century from the funds of the Rumyantsev Museum of the Russian State Library, storage number 297. On the folio 249, we read: “And in the old lists from the Nativity of Christ to the 7th Council 1296 years, and from Adam to the 7th Ecumenical Council 6296 years.” Thus, the mediaeval chronologist clearly says that the Seventh Ecumenical Council took place at the very end of the XIII century, counting from the Nativity of Christ, that is, in 1296 A.D.!

This is five hundred years later than is believed today.

Note that in this Palea the distance in time between Adam and Christ is defined differently.

7.

### **THE “ANTIQUE” ARISTOTLE, TEACHER OF ALEXANDER THE GREAT, AND ARISTOTELE FIORAVANTI IN MOSCOW OF THE XV CENTURY**

As we said, Alexander the Great is a reflection, in particular, of the great Ottoman conqueror Mehmed II of the XV century and Sultan Suleiman the Magnificent of the XVI century. This is the era of the Ataman invasion, which began from Russia-Horde. According to “ancient” sources, another famous person is closely associated with Alexander the Great—his teacher Aristotle. Interestingly, in Russia, in the second half of the XV century, appears the famous scientist Aristotele ([362], v. 6, col. 48). He builds the Assumption Cathedral in the Moscow Kremlin on the model of the Assumption Cathedral in Vladimir, then the palace in Venice. He is invited to Constantinople “to build the Sultan’s Chambers,” but he does not seem to go there. Most likely, he also went to Czar-Grad, where he built a palace. Romanovian historians simply did not want to admit that the same master built the Constantinople and Moscow palaces and cathedrals. So they said that Aristotele did not go to Czar-Grad.

Moreover, Aristotele cast cannons and bells. His name is even present on Russian coins of the time ([362], v. 6, col. 50). This already raises doubts that Moscow Aristotele was just a foreigner, even if he was a good master of coinage. Let us pay attention to his full name, Aristotele Fioravanti ([553], p. 6). That is, Aristotele Fioravanti, or Pharaoh’s Aristotele. Now we understand why they called him so. He worked in Moscow, in the capital of Russia-Horde, that is, biblical Egypt. Therefore, he was Pharaoh’s, that is, “under the Pharaoh.” Incidentally, commentators have noted an oddity associated with Aristotele “the Pharaonic.” “In general, it can be said that Aristotele was more fortunate with us in Russia than in his homeland. While the Assumption Cathedral built by him is still flaunting, the fruits of his activity in Italy have disappeared without a trace” ([813], issue 2, p. 27).

It turns out that the “antique” Plato called the “antique” Aristotle a “MSC” ([940], folio 77, rev.). It is understandable: Aristotele worked in Moscow and therefore was a Moscovite (MSC). The “antique” Plato was right.

And one more detail. It turns out that Aristotele Fioravanti the MSC—that is, Pharaoh the Moskovite—was hunchback and tongue-tied. His friends and disciples imitated him in this. The Lutheran Chronographer wrote in 1680: “He was short, ugly, hunchbacked and tongue-tied; these features of his were objects of imitation for others, especially for flatterers” ([940], folio 78).

Alexander the Great is considered a disciple of Aristotle. Therefore, he, too, probably imitated the tongue-tie of his great teacher. We could not find anything like that about Alexander the Great, but his duplicate, the biblical Moses, was tongue-tied, which is repeatedly emphasized in the Bible: “And Moses said to the Lord: I speak hard and tongue-tied.” (See Church Slavonic quotation 215 in Annex 4.)

8.

### **ARCHAEOLOGICAL MUSEUM OF ISTANBUL**

#### **8.1. The “antique” world and “antique” culture perished in the late XV century**

According to Scaliger-Petavius, the great “antique” world was crushed by the “evil barbarians” in the late V—early VI century. The Roman Empire fell under their blows ([579]). Allegedly in 455, the barbarians, led by King Gaiseric, captured and plundered Italian Rome ([579], p. 487). Since the history of Rome was the result of a chronological shift of mediaeval events



Fig. 18.9. Typical “antique” ruins covering the territory of Turkey. In this case, it is Aphrodisia, at the foot of the Akdag mountain range. Taken from [1259], p. 106.



Fig. 18.10. Typical “antique” ruins in Turkey. Remains of Doric columns with Corinthian capitals at Ephesus. Taken from [1259], p. 80.

down by about a thousand years, therefore, what we have before us is the reflection of an event happened in about 1455 A.D. Indeed, in 1453, Czar-Grad = “New Rome” was captured. Captured, as we understand now, by the Russian-Horde troops, the Ottomans = Atamans.

Thus, the Scaligerian V century, when the “antique” world ended, is most likely the XV century, when the Ottoman “barbarians” defeated Czar-Grad. And the heyday of “antique” culture fell on the XV century, just before the Ataman conquest. The Ottomans brought with them a different culture and a different architectural style. They destroyed most of the buildings and temples erected by the inhabitants of Czar-Grad and replaced them with their own. Today all of Turkey and the Balkans are covered with the ruins of “ancient” cities. Probably, these are traces of the Ottoman = Ataman invasion of the XV century, a.k.a. the biblical conquest of the promised land by Joshua (Jesus Navin). The second wave of destruction dates back to the wars of the XVII-XVIII century. Today the Istanbul Archaeological Museum is literally packed with “antiquities”: statues of Apollo, Venus, Zeus, etc., fragments of “antique” columns, friezes, sarcophagi. Everywhere in Turkey you see the remains of “antique” theaters, fortifications, towers, aqueducts, temples. Ruins are found literally at every step (q.v. in fig. 18.9 and 18.10).

## 8.2. A tombstone of the alleged VIII century B.C. with Christian crosses

Among the artifacts exhibited in the Istanbul Archaeological Museum, there is a tombstone of the alleged VIII century B.C. The question is, where does this date come from? It turns out that there is a hieroglyphic inscription on the stone. Furthermore, according to historians, such hieroglyphs were used no later than the alleged VIII century B.C. (q.v. in fig. 18.11). At the same time, pronounced Christian crosses are clearly visible both on the front and on the sides of the slab. Therefore, the monument cannot be dated to any time before the Christian era. An evident contradiction! In such cases, historians use their favorite trick: they say that mediaeval Christians simply took an old gravestone, didn’t pay attention to the hieroglyphic inscription they did not understand anyway, and used the slab for their own purpose. (N.B., carefully preserving the inscription!) Christian crosses were carved, and the



Fig. 18.11. A tombstone of the alleged VIII century B.C. with an “ancient” hieroglyphic inscription. Above the inscription, there are large Christian crosses! The Istanbul Archaeological Museum, inventory number 1217. Photo taken by G. V. Nosovskiy in 1996.

slab was used for a Christian burial. Presumably, put on someone else's grave. This "explanation," however, does not work. The point is that both the mediaeval crosses and the "ancient" hieroglyphic inscription were carved in the same pre-polished stone plane (q.v. in fig. 18.11). If the crosses were carved in place of some other, destroyed image, their protruding surface would be deeper than the inscription. But this is not the case.

We see that Christians used hieroglyphs. Not earlier than the XII century.

### **8.3. The Novgorodian icon "Our Lady of the Sign" on archaeological monuments of Istanbul**

In the Istanbul Archaeological Museum, a gold coin of allegedly 1042 is exhibited, attributed to the Byzantine Empress Zoë Porphyrogenita (q.v. in fig. 18.12 and



Fig. 18.12. Gold coin of allegedly 1042, attributed to the Byzantine Empress Zoë Porphyrogenita. Istanbul Archaeological Museum. The well-known Russian icon "Our Lady of the Sign" is depicted. Photo taken by G. V. Nosovskiy in 1996.

18.13). It depicts the Novgorodian icon called "Our Lady of the Sign," which is well known in the Russian history. This icon is one of the popular symbols of Novgorod the Great ([462], pp. 1, 29, 31). It is important to emphasize that this iconographic image is very characteristic and stands out sharply among the icons. The Virgin Mary is depicted in a circle with her arms bent at the elbows and raised. The Infant Jesus is placed between them, most often in a circle. All legends about this icon are associated only with Russian history ([635]). In old images the icon "Our Lady of



Fig. 18.13. The Novgorodian icon “Our Lady of the Sign” on the coin of the Byzantine Empress Zoë Porphyrogenita. Sketch by T. N. Fomenko.

the Sign” often symbolized Novgorod the Great and the Novgorodians (fig. 18.14, 18.15, and 18.16).

Exactly such an image we see on the gold coin of the Byzantine Empress (q.v. in fig. 18.12 and 18.13). Of course, from the point of view of the Scaligerian chronology, this means that the Novgorodians borrowed their famous symbol from Byzantium. However, if it were true, such an origin of the famous icon would certainly stay in memory. As, for example, in the case of the Vladimir icon. But nothing of the kind is known. Therefore, the question arises: did not the images of “Our Lady of the Sign” appear in Czar-Grad only in the XII century, when Andronicus-Christ (Andrey Bogolyubsky) arrived here from Russia-Horde together with Mary the Mother of God? (See our book *Czar of the Slavs*.)

Fig. 18.17 shows the icon “Our Lady Oranta the Great Panagia.” We talked about it in detail in Chron4, Chapter 3. Today it is attributed to about 1217 ([114], pp. 124-125). This is still the same icon “Our Lady of the Sign.”

## 9.

### POSSIBLE ORIGIN OF THE NAMES IOANN AND SOLOMON

The name Ioann = Ivan, John, Jan, Juan, Johann, etc., could come from the combination IO + HAN. Recall that even today in Western Europe, for example, in Germany, the name Ioann is often written Iohann, that is, Io + Hann. In other words, IO (probably divine) + KHAN. Therefore, the name Ioann could, in the XIII-XIV century, arise from the combination “Divine Khan,” or “Great Khan.” Let us remind that iovis = divine in Latin.

The name Solomon could come from the confluence of two Latin words: SOL (personification of the Sun in Roman mythology) and MENSIS (month, which is cognate to the word Moon). The combination of SOL + MENSIS could give the name Solomon. The hypothesis is consistent with the fact that a crescent moon with a star became the symbol of Islam. The crescent moon is the symbol of the Moon, and the star is the symbol of the Sun. A crescent

moon with a star—or, which is the same, a crescent moon with a cross, eight-pointed or six-pointed—could initially symbolize the Moon and the Sun as two most important celestial bodies.



Fig. 18.14. Fragment of

an old icon depicting the battle between Novgorod and Suzdal. Novgorodians are clearly distinguished here by their symbol, the icon “Our Lady of the Sign.” Taken from [462], folio 51.



Fig. 18.15. Fragment of the same icon with the second image of the icon “Our Lady of the Sign” ([462], folio 51).

## 10.

### ON THE ORIGINS OF THE WORDS “KOSTEL” = TEMPLE AND “KASTEL” = CASTLE

In the old Russian language, the word “kostyor” (bonfire) meant, in particular, “tower, fortress,” as well as a tall wooden structure. So says, for example, the Vasmer dictionary ([866], v. 2, p. 347) and other sources, such as the Pskov Chronicle ([84]).

Apparently, it was only later that the word “kostyor” (bonfire) began to mean exclusively “wood set on fire.” Indeed, in order to start a fire, one had to first take some wood and stack it in the form of a “tower.”

But then the thought arises that the Latin “castellum” and the Slavic “kostel” (temple) come from the





Fig. 18.16. A stamp with the image of “Our Lady of the Sign” in the upper part of one of the Novgorodian icons. This mark is a characteristic feature of the Novgorodian icons. Taken from [462], folio 43.



Fig. 18.17. Russian icon “Our Lady of Oranta the Great Panagia.” Tretyakov Gallery. Taken from [114], p.124. See also [308], icon 17.

old Russian word “kostyor.” As we know, L and R often pass into each other, so the word “kostyor” could easily turn into “kostel” and vice versa. The Vasmer Etymological Dictionary ([866]) says:

“Kostel, a Catholic church. ... From the ancient Upper German kastel, from the Latin castellum, fortification, because in the Middle Ages churches were fortified like castles. ... Russian Church Slavonic kostel was adopted through the Greek castellon. ... [Vittore] Pisani rightly precises that the meaning ‘church’ has developed in the West Slavic languages” ([866], v. 2, p. 347). However, the theory of borrowing the Russian Church Slavonic kostel from the Greek is entirely based on the Scaligerian chronology. In our reconstruction, the direction of borrowing is reversed. Then Vasmer’s report takes on a completely different meaning: it turns out that those were the Slavs who came up with the idea of the church with the word kostel, that is, kostyor.

Vasmer also writes: “Kostyor (bonfire), ‘haystack, rick.’ Czech kostroun, ‘something sticking up.’ ... Polish kostra,

kostro, 'woodpile.' Slovenian 'pile of firewood.' ... Completely different in origin from the Old Russian kostyor as 'tower, fortress,' ... which through the Middle Greek kastron, 'fortress,' ascends to the Latin castrum" ([866], v. 2, p. 347).

But why is it "completely different"? "Woodpile," "something sticking up," all this is very consistent with a wooden fortress, and even more so with a tower. In the past, wood was common material for such structures, especially in Russia, where there was plenty of it. But if Vasmer admits it, he will have to admit as well that the Latin castrum also came from the Russian kostyor as "tower." Vasmer cannot do it, of course. This is why he writes that the word kostel is completely different in its origin from the word kostyor!

Why did the meaning "church" for the word kostel develop in the Slavic languages? Isn't it because the word kostel is Slavic?

## **11. ON GYPSIES**

Gypsies are nomadic people who still do not recognize borders between states. Today there are settled gypsies, but the traditional gypsy way of life is constant migration. The existence of such a people gives rise to the idea that once all the places in which they roam were part of a single state. But then it should have covered vast areas of Europe, Asia, and North Africa. Apparently, its borders roughly coincide with the borders of the Great Empire in Eurasia and Africa. Curiously, the gypsies call themselves Romani, Roma, that is, the inhabitants of the Roman Empire. Our reconstruction: the gypsies are the preserved "living trace" of the Empire. Once upon a time, it required many people to serve the numerous long caravan routes connecting distant lands. Perhaps modern gypsies are the descendants of those who once served these paths. The very nature of such a service presupposed constant movement along with the caravans. All life passed in motion. At least until the beginning of the XX century, the life of roaming gypsies was closely associated with horses. It is a kind of remembrance of the "hostler service" on the caravan routes. After the split of the Empire, the craftsmen eventually turned into a separate people.

## **12. A LION OF THE RUSSIAN CITY OF VLADIMIR ON THE COATS OF ARMS IN EUROPE AND AMERICA**

The new chronology explains why lions were often depicted on the coats of arms of many European states and old maps of America; in addition to the twoheaded Russian-Horde imperial eagle or instead of it, lions were often depicted on their hind legs. A lion standing on its hind legs is a well-known old coat of arms of the Russian city of Vladimir = "the owner of the world" (q.v. in fig. 18.18). In this form it is presented on the Great State Seal of the XVII century. Let us note that on the seal of Ivan the Terrible the coat of arms of Vladimir is simply a copy of the imperial coat of arms—the bicephalous eagle.

Let us take, for example, the famous map of America drawn by Sebastian Münster allegedly in 1546. We reproduced it above, in Chapter 14, fig. 14.2. In the very center, off the coast of America, not far from Cuba, there is an island with an interesting name, Scythia or Scinia, Sci(?)ia. A letter in the middle has faded with time, or has been erased. The island is one of three large islands in the Caribbean (q.v. in fig. 18.19). Most probably this is Puerto Rico, with the capital in San Juan. The only banner on the entire map flutters over this island. It has four lions standing on their hind legs (q.v. in fig. 18.20). The banner's background is red, like that of the Vladimir coat of arms. Here could be located the first Sarai, i.e., the headquarters of the Scythia-Horde, when its fleet arrived on the shores of Central America. That was the voyage of Noah = Columbus.

Today the island is called Puerto Rico. Remember that in the Middle Ages the Ottoman Empire was called



Fig. 18.18. The old coat of arms of the city of Vladimir on the Great Russian State Seal of the XVI century. A lion on its hind legs, with a crown, on red field. Taken from [162], p. XI.

the High Porta, the Splendid Porta ([797], p. 1038). Therefore, the name Puerto Rico may come from the name of the Ataman Empire, that is, from P-Orda Reich, that is, P-Orda Empire. Furthermore, in the sense of a seaport or harbor, the word “port” is close to the word “vrata” (gate), that is, entrance. Recall that the sounds V and B often passed into each other.

By the way, didn’t the name San Juan (Saint Ivan, Ioann, Iohann) mean Saint Khan?

The name of the city of Vladimir (“the world owner”) emphasized its importance as the capital of the Great Empire. As we can see, the Vladimir “Mongolian” red banner with a lion fluttered over Central America in those years.

Why did they choose a lion for the coat of arms of the city of Vladimir? After all, there are no lions in the vicinity of Vladimir. The answers may vary. We will propose the following.

The coat of arms of Yaroslavl, that is, Novgorod the Great, depicts a bear rearing up. A mighty and ferocious beast, typical of Russian forests. When attacking, it often stands on its hind legs. It was quite suitable as a symbol of RussiaHorde, which began the conquest of the world. As for Vladimir, the city that became “the Owner of the World” after the completion of the “Mongol” conquest and the creation of the giant Russian-Horde Empire, they could have chosen for its coat of arms a symbol of a faraway continent colonized during the conquest of the promised land. Such as Africa, for example. Africa is home to lions, powerful and ferocious animals. Perhaps the conquering Khans of the Horde decided to emphasize the large size of their Empire. So, on the central, Yaroslavl coat of arms, they placed a typically Russian beast, the mighty bear, and on the Vladimir coat of arms a symbol of a conquered distant land, a lion. After all, the African lion, just like the Indian Asiatic lion, also became “imperial beasts” after the inclusion of these distant lands in the Great Empire of the XIV-XVI centuries. A way of demonstrating the boundaries of the world where the Czardom spread.

By the way, it turns out that a lion was on the coat of arms of “ancient” Troy. This fact is reflected in the famous engraving of Albrecht Dürer, “Triumphal Arch of Maximilian” (q.v. in fig.18.21 and 18.22). So, on the coat of arms of Troy, there is a lion on hind legs from the coat of arms of the city of Vladimir. Nothing is surprising here. With the emergence of the Ataman = Ottoman Empire, in its symbolism was included one of the main coats of arms of the Horde Empire, whence the Atamans came from.

Let us note a small but instructive detail. The coat of arms of the city of Vladimir, in its Romanovian edition of the late XVIII century, during the second wave of renaming, acquired a complacently caricature look (q.v. in fig. 18.23). A strange smile appeared on the lion’s face. It began to look more like a smiling human face than the face of a ferocious beast.

Compare the Romanovian version of the coat of arms with its earlier XVII-century depiction. In the caption to the

Romanovian version of the XVIII century, it is even said that the lion has an iron crown on his head. Although the royal crowns were golden in Russia. One gets the impression that the Romanov editors did their best to mock the old Russian imperial capital, Vladimir.

13.

**THE FAMOUS MEDIAEVAL SCRIPT INVENTED BY STEPHEN OF PERM WAS THE LATIN SCRIPT**



Fig. 18.20. Large banner with four lions on Sebastian Münster's map of America.

Let us return to the writing system invented by Stephen of Perm. We briefly mentioned it in Chapter 9 of Chron6, but the issue deserves a detailed discussion.

To begin with, the invention of the new Permic alphabet by St. Stephen is considered a unique and striking event. It stands out in the history of the Middle Ages. Indeed, according to the Scaligerian chronology, all other alphabets, except for the Permic, were invented "very long ago," allegedly before the X century. It is believed that since the creation of the Slavic script in the IX century, and until recently, that is, until the XIX-XX century, when they began to invent new alphabets for quasi-analphabetic peoples of Asia, Africa, America, and Oceania, a really new alphabet was created only once in a thousand years. And that was the alphabet of Stephen of Perm ([762], p. 14).

Having created the new alphabet, St. Stephen translated with its help into the Permic language many Church Slavonic and Greek books. “He translated from Russian into Permc, but many times from Greek into Permic too” ([762], p. 161). And there were quite a lot



Fig. 18.19. A fragment of a map of the New World made by Sebastian Münster, allegedly in 1540-1546. The islands of the Caribbean Sea are visible, among which is an island called Sci(?)ia, probably Scythia. Taken from [1009], p. 91.

of such books, since all Christian church services in Great Perm were conducted in Permic and using St. Stephen’s translations: “His priests served mass, matins and vespers in Permic, sang in Permic, and his canonarchs canonarched according to Permic books, and the reciters recited in Permic, and the singers sang everything in Permic” ([762], p. 169). All this required a lot of liturgical books, which, therefore, were printed in Permic script.

Historians are trying to assure us that nothing remained of the famous Permic alphabet and numerous Permic books. However, Great Perm was by no means a remote backyard of the Empire. Two hundred years of

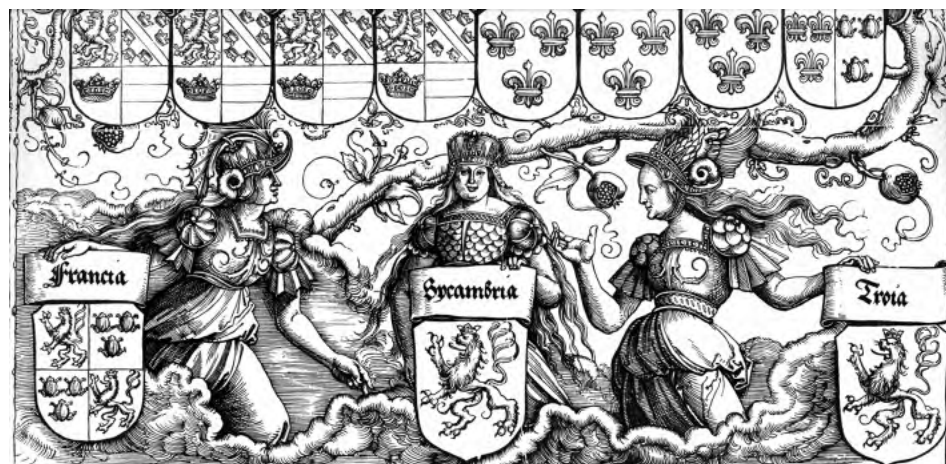


Fig. 18.21. Fragment of the family tree of Emperor Maximilian I on the “Triumphal Arch of Maximilian” created by Albrecht Dürer, allegedly in the XVI century. Below, among the three coats of arms, we see the coat of arms of

“antique” Troy, with a Vladimir lion on hind legs. Taken from [1067], folio 32.

prosperity, rich Permian literature, loud Permian history, fundamental Permian church buildings, known from the chronicles, an independent Permian diocese. Several Permian bishops of the XV century were canonized ([39], v. 2, p. 28). The seal of Great Perm is among the twelve largest regions of the Empire in the XVI century.



Fig. 18.22. Fragment of the genealogical tree of Maximilian I with the coat of arms of Troy, that is, of the city of Vladimir. Taken from [1067], folio 32.



**Владиміръ.**

Fig. 18.23. The coat of arms of the city of Vladimir, amended in 1781. The old coat of arms took such a comic look after its tendentious editing in the era of the Romanovs. Mocked the old Russian capital? Taken from [162], p. 33.

And all this allegedly disappeared without a trace. In the XVII century, along the course of the Kama River, which was allegedly on the territory of the former Great Perm, we see only dense forests and rare Komi villages. No cities, no fortresses, no magnificent stone cathedrals. No writing. The Linguistic Encyclopedic Dictionary reproduces only two lists of the Permic alphabet (q.v. in fig. 18.24 and 18.25), made in the XIX century and kept in the Saltykov-Shchedrin State Public Library, manuscripts section, F.IV, number 712.

Question: where did the numerous Permic books go? The answer is proposed: “The writing system invented by Stephen of Perm has long gone out of book use, including church books. Even the books written with this script did not survive” ([762], p. 3). But how could this happen? Normally, in process of time, the number of books can only increase. This was the case everywhere. With the advent of writing, a society of educated, literate people arose, national literatures appeared. More and more books were needed. And if supposedly not a single old Permic book exists today, then historians have no other choice but to assume that someone destroyed all those books.

Who did it and for what purpose? G. M. Prokhorov, in some bewilderment, writes: “Of course, they were not destroyed by the people baptized by Stephen. ...

# Зырянская Азбука

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Св. Стефана Епископа Велікопермскаго.

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По сѣи Азбукѣ предлагаются здѣсь примѣры  
Писемъ Зырянскаго:

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Фнѣ аѿѿ. — Бурѣ мортѣ. — Корѣмѣ чѣмѣ.  
Гнѣ аѿѿ — Гортѣ мѣмѣ. — Домѣ гѣмѣ.  
Шлѣмѣ аѿѿ. — Видѣмѣ всѣмѣ. — Глѣмѣ глѣмѣ.  
и тому подобна. "

писана сѣи Азбука 5<sup>ѣ</sup> Октября 1829<sup>ѣ</sup> года.



Fig. 18.24. The Ust-Sysol-Karamzin list of the Permic alphabet. Taken from [485], p. 142.

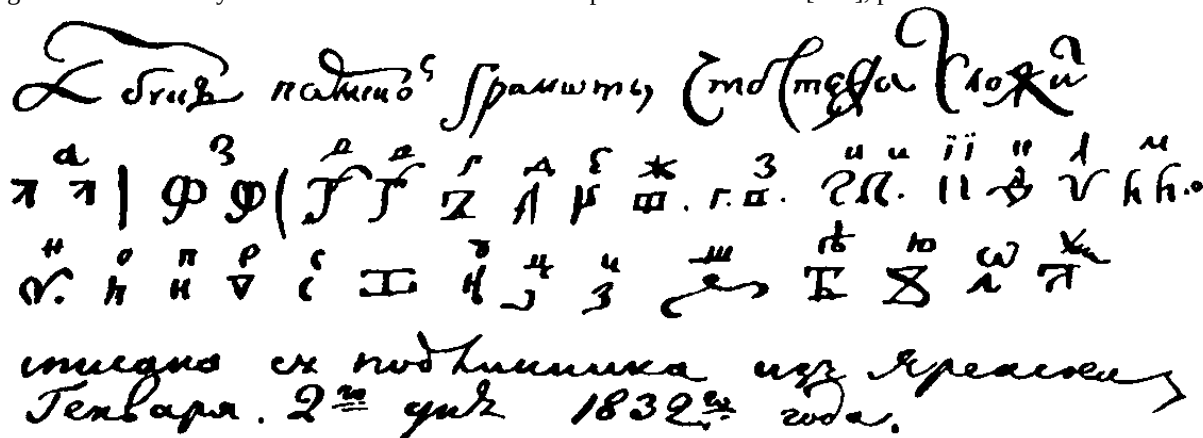


Fig. 18.25. The Yarensk list of the “Alphabet of the Permic script that Stephen set up.” Taken from [485], p. 142.

A number of literatures created by Christian missionaries disappeared as a result of Muslim conquests, but this is not the case [failed to blame the “barbaric conquerors.”—Auth.]. And it is unlikely that all Zyryan books burned down during the fire in the UstVymsky monastery in 1740 [the accident theory does not help either.—Auth.]. The point is most likely that, after the unification of the Permian diocese with that of Vologda, the books were taken away and destroyed, and those who sheltered them were persecuted, as happened with the Slavic books in Bulgaria when it fell under the rule of the Patriarch of Constantinople” ([762], p. 37).

The last “explanation” is not valid. First, nothing is known about the persecution of Permic books in Russia. Furthermore, it would be strange for the Russian church authorities to destroy books created by one of the most revered Russian saints, Stephen of Perm. Second, even if such an idea had occurred to one of the Vologda bishops of the XVI century, it would be too difficult to carry out. It is eloquently evidenced by the example of Bulgaria. Did the Patriarch of Constantinople manage to destroy the Slavic script in Bulgaria? Of course, not. It was virtually impossible to destroy all the monuments of writing that existed for several hundred years. Some books would inevitably escape the pursuers. Such survived copies would have to be methodically searched for and destroyed for more than one century.

So, the question of who and when destroyed all the Permic books remains open.

Let us draw the reader’s attention to an important fact. In the XVI century, the Permian diocese, which until then supposedly existed in the vicinity of the Kama River, disappeared. Thus, at the beginning of the reliable period of Russian history, i.e., in the XVII century, the Kama region is expected to be within the diocese of Vologda, not of Perm. This knocks out the ground from under the theory of “Great Perm on the Kama River,” not only from the point of view of secular history but also from the point of view of church history.

Let us try to understand what actually happened with the Permic script, that is, with the famous invention of St. Stephen. In our reconstruction, that was simply the Latin script. In the Scaligerian chronology, such an assertion is, of course, impossible. But for us it is quite natural. It is interesting to see if it is confirmed by the episode with the alphabet in the St. Stephen’s famous Hagiography. After all, it is considered “the main source of data about St. Stephen of Perm” ([762], p. 3).

The glyphs of the letters of St. Stephen’s alphabet are not given in his hagiography. At least not in the editions known today. Therefore, one has to judge of

## GUTENBERG'S BIBELSCHRIFT.

Zeichen	Bedeutung	Zeichen	Bedeutung	Zeichen	Bedeutung	Zeichen	Bedeutung
<b>A</b> <b>a</b>	a	<b>H</b> <b>h</b>	h	<b>O</b> <b>o</b>	o	<b>V</b> <b>u</b>	v
<b>B</b> <b>b</b>	b	<b>I</b> <b>i</b>	i	<b>P</b> <b>p</b>	p	<b>W</b> <b>w</b>	w
<b>C</b> <b>c</b>	c	<b>J</b> <b>j</b>	j	<b>Q</b> <b>q</b>	q	<b>E</b> <b>x</b>	x
<b>D</b> <b>d</b>	d	<b>K</b> <b>k</b>	k	<b>R</b> <b>r</b>	r	<b>Y</b>	y
<b>F</b> <b>e</b>	e	<b>L</b> <b>l</b>	l	<b>S</b> <b>s</b>	s	<b>Z</b> <b>z</b>	z
<b>f</b> <b>f</b>	f	<b>M</b> <b>m</b>	m	<b>T</b> <b>t</b>	t		
<b>G</b> <b>g</b>	g	<b>N</b> <b>n</b>	n	<b>U</b> <b>u</b>	u		

Fig. 18.26. The Latin alphabet used in the Gutenberg Bible (allegedly the XV century), which is believed to be the first printed Latin book. There are exactly 26 letters in this alphabet. Taken from [1123:1], p. 203.

the alphabet by indirect indications in the hagiography. Fortunately, it contains several such indications, and, as we will see, all of them correspond precisely to the mediaeval Latin alphabet.

One of the main indicators is, of course, the number of letters in the St. Stephen's alphabet. Recall that, as a rule, the number of letters is different in different alphabets. For example, in the Church Slavonic alphabet (in its various versions), there are about 40 letters. In the Greek (modern and "ancient"), 24 letters ([85], v. 12, p. 576). Latin and Gothic alphabets contain 26 letters each; Arabic, 28 letters ([85], v. 2, p. 596).

It is interesting to check how many letters are in the alphabet of Stephen of Perm. It turns out that 26, that is, exactly as in the Latin ([762], p. 14, 182, 183; q.v. in fig 18.26). The hagiography features the names of all 26 letters. We will return to them later.

Of course, the same number of letters does not prove by itself that the alphabets are identical. After all, there are coincidences. However, the hagiography of St. Stephen also contains another fascinating testimony in re the Permic alphabet. It turns out that it had exactly 14 common letters (glyphs) with the Russian, that is, Church Slavonic Cyrillic alphabet ([762], p. 180).

But there are also exactly 14 identical letters (the same glyphs and similar pronunciation) in the Cyrillic and Latin alphabets (q.v. in fig 18.27)! Is it just a coincidence too? Aren't there too many "coincidences" between the Latin Gothic script and the allegedly "disappeared" alphabet of Stephen of Perm?

Here is the list of the Latin letters, each followed by its "duplicate" in the Cyrillic alphabet or a comment explaining the difference. The count of matches is given in brackets at the end of the paragraphs (see also in fig. 18.26 and 18.28).

1. A = Cyrillic letter A ("az") (1);
2. B = Cyrillic letter B ("vedi") (2);
3. C = Cyrillic letter C ("slovo") (3);
4. D—no Cyrillic letter with such glyph; 5. E = Cyrillic letter E ("est") (4);
6. F—no Cyrillic letter with such glyph; 7. G—no Cyrillic letter with such glyph; 8. H = Cyrillic letter H "nash" = "izhe octal"

(Cyrillic letters H and I were almost indistinguishable from each other) (5);

9. I = Cyrillic letter I (“izhe decimal”) (6);
10. J—no Cyrillic letter with such glyph;
11. K = Cyrillic letter K (“kako”) (7);
12. L—no Cyrillic letter with such glyph;
13. M = Cyrillic letter M (“mysl”) (8);
14. N—no Cyrillic letter with such glyph;
15. O = Cyrillic letter O (“on”) (9);
16. P = Cyrillic letter P (“rtsy”) (10);
17. Q—no Cyrillic letter with such glyph;
18. R—no Cyrillic letter with such glyph;
19. S = Cyrillic letter ½ (“zelo”) (11);
20. T = Cyrillic letter T (“tvordio”) (12);
21. U—no Cyrillic letter with such glyph;
22. V—no Cyrillic letter with exactly the same glyph; the only similar letter, “izhitsa” (V), is not actually Slavic but borrowed from the Greek and is only used in foreign words;
23. W—no Cyrillic letter with such glyph;
24. X = Cyrillic letter X (“kher”) (13);
25. Y = Cyrillic letter Y (“uk”) (14);
26. Z—no Cyrillic letter with such glyph.

So, there are exactly 14 Latin and Cyrillic letters with perfectly matching glyphs.  
Here is what the hagiography says about it: “[Cтe

<b>A</b>	<b>B</b>	<b>D</b>	<b>E</b>	<b>H</b>	<b>I</b>	<b>K</b>	<b>M</b>	<b>N</b>	<b>O</b>	<b>S</b>	<b>T</b>	<b>V, Y</b>	<b>Z</b>
<b>А</b>	<b>Б</b>	<b>Д</b>	<b>Е</b>	<b>И</b>	<b>І</b>	<b>К</b>	<b>М</b>	<b>Н</b>	<b>О</b>	<b>С</b>	<b>Т</b>	<b>В, У</b>	<b>З</b>

Fig. 18.27. Latin letters that have exact matches in the Cyrillic alphabet. Our comments are as follows:

- 1) Latin D and Cyrillic Д are indistinguishable in handwriting.
- 2) Both Latin H and Cyrillic И are considered as derived from the Greek letter “eta” (H). It can be read as E (as in best) or I (as in machine), and with the sign of “rough breathing” ( H), as “hé” (as in head).
- 3) Latin V and Y are believed to be related in origin to the Greek letter “upsilon,” which is read as V, U, Yu or I, depending on the position in a word and the variant of Greek pronunciation used. And the Cyrillic letters corresponding to V and Y are two forms of the same sign. Only later, with the advent of typography, the second of them began to be used exclusively in combination with OU, which reads as U, and the first (“izhitsa”) independently, with reading I or V, depending on the presence or absence of diacritical signs.

# INCUNABELN-ALPHABETE.

Antiqua				Cursiv	
Erste ital. Drucke Subiaco-Rom	Venedig 1469 Joh. v. SPEYER	Sorbonne 1470	Venedig 1493 ALDUS	Venedig 1514 ALDUS	Deutsche Cursiv 1539
A A a	A a	a	A a	a	<i>A</i> a
B B b	B b	b	b	b	<i>B</i> b
C C c	C c	c	C c	c	<i>C</i> c
D D d	d	d	D d	d	<i>D</i> d
E E e	e	e	E e	e	<i>E</i> e
f	ff	f	F f	f	<i>F</i> f
G G g	g	g	G g	g	<i>G</i> g
H h	h	h	H h	h	<i>H</i> h
I i	I i	i	I i	i	<i>I</i> i
L l	l	l	L l	l	<i>L</i> l
M M m	M m	m	M m	m	<i>M</i> m
N N n	n	n	N n	n	<i>N</i> n
O o	o	o	O o	o	<i>O</i> o
P p	P p	p	P p	p	<i>P</i> p
Q q	q	q	q	q	<i>Q</i> q
R r	r	r	R r	r	<i>R</i> r
S S f s	S f s	f s	S f	f s	<i>S</i> f s
T t	t	t	T t	t	<i>T</i> t
V u	V u	u	V u	u	u
x	x	x	x	x	<i>V</i> v
			Y y	y	<i>X</i> x
			z		<i>y</i> y
					<i>z</i> z

Fig. 18.28. Variants of Latin letters in the books allegedly printed in the XV-XVI century. Taken from [1123:1], p. 204.

фан Пермский] сложил числом четыре межю десятма слов подобяся греческие азбуки числу слов ова убо слова по чину греческих писмен ова же по речи пермьского языка. Первое же слово «аз» у стиха якоже и у греческия азбуки” ([762], p. 180).

And here is the translation:

“[Stephen of Perm] put together fourteen [‘four ] letters in accordance with the Greek [Slavic] alphabet, those letters being taken from the Greek [Slavic] writing, and the rest of the letters [he designed] from the spoken Permic language. The first letter [in Stephen’s alphabet.—Auth.] was ‘az,’ as in the Greek [Slavic] alphabet.”

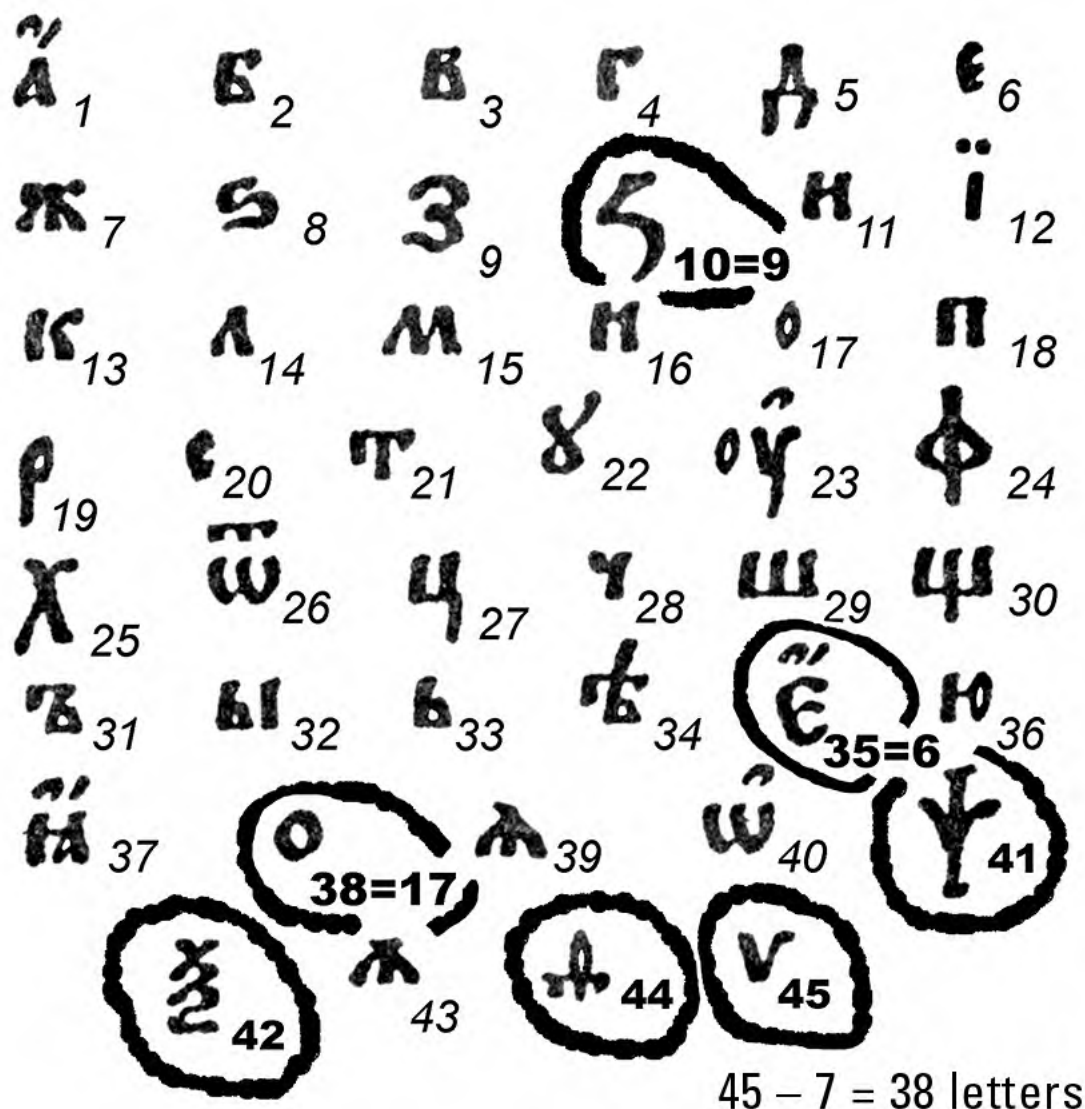
#### **Our comments.**

1) In the hagiography of St. Stephen, the Cyrillic alphabet is often called “Greek.” Apparently, the authors wanted to emphasize the difference between the Glagolic and Cyrillic scripts, the latter being based on Greek letters. E.g., this is clearly seen in the following passages of the hagiography: “So, the Greek alphabet with the number of letters 24 was assembled [that is, the Greek alphabet itself.—Auth.]. And then, many years later, a certain Dionysus ... invented six double-vowel letters” ([762 ], p. 181). There are actually six such letters, each denoting two vowels at once, in the Old Russian alphabet ([782], issue 1, p. 16), and in the Greek alphabet, there is none. The hagiography continues: “After that, another philosopher added 5 letters, and another scribe three letters. ... And so, many years later, they composed the Greek alphabet, containing 38 letters” ([762], p. 185). “Cyril the Philosopher created the Slavic script with thirty-eight letters” ([762], p. 181). Let us explain. There are only 24 letters in the Greek alphabet. And there were 38 letters in the Russian Cyrillic alphabet. More precisely, there were even more letters in the Cyrillic alphabet—42 ([782], issue 1, p. 16), or even 45 (q.v. in fig. 18.29). However, apparently, only the basic, proper Russian letters of the Cyrillic alphabet are considered in the hagiography. Moreover, only one variant was taken into account among similar glyphs of the same letter (q.v. in fig. 18.30). Also omitted were letters “xi,” “psi,” “fita,” and “izhitsa,” as used only in borrowed, non-Russian words (usually Greek). After all these deductions we really get an alphabet of 38 letters ([782], p. 16; q.v. in fig 18.30).



“accidental” mistake occur exactly in the place that discredits the Scaligerian-Romanovian history? Were they trying to cover their tracks? 3) The letters in the hagiography are called “words,” and the entire alphabet is called “verse.” In the Cyrillic alphabet, each letter was associated with a word—the letter’s name: Az, Buki, Vedi, etc. The resulting chain of words was written down as verses that could be chanted to facilitate the memorization of the alphabet. As we already said, the hagiography contains the list of names of the Permic letters. It turns out that this list corresponds to the Latin alphabet, either in sound or in letter shapes. Especially if we take for comparison one of the mediaeval Gothic variants of the Latin alphabet (q.v. in fig. 18.31).

Here is the list of the names of 26 letters of the St. Stephen’s alphabet as given in the hagiography: “A, Bur, Gai, Doi, Ye, Joi, Djoï, Zata, Zita, I, Koke, Lei, Meno, Neno, Vo, Pei, Rei, Sii, Tai, Tsyu, Chery, Shyui, Y, E, Yu, O” ([1762], p. 183).



Rice. 18.30. If we exclude from the ABC of Ivan Fedorov the repeated and only slightly different glyphs of the same letters (10 and 9, 35 and 6, 38 and 17), the Greek letters psi (41), xi (42), fita (44) and izhitsa (45), as well as letters used only in words borrowed from foreign languages, then exactly 38 different, actually Russian letters will remain. The figure is based on the previous figure 18.29.

Another, slightly different list, based on excerpts from old texts found in the Miller archives, is given by Nikolay Karamzin:

“An, Bar, Gai, Doi, E, Joi, Zata, I, Koke, Lei, Meno, Neno, O, Pei, Rei, Si, Tai, Tsyu, Chory, Shoi, Yu, Ya. Another list of the alphabet also features: Y, Epsilon, and Omega” ([762], pp. 14-15; q.v. in fig. 18.24).

The similarity of the Permic alphabet with the mediaeval Gothic is shown in fig. 18.31. It can be seen that the shapes of almost all Gothic letters came from the Permic glyphs, either exactly or with the addition of tails.

In toto, 22 basic Latin Gothic letters have matching glyphs in the Permic alphabet (q.v. in note 1 to fig. 18.31); that is, all but one, the letter Q.

Of the 27 characters in the Yarensky list (q.v. in fig. 18.25), all are matching but seven: Ж, З, И, III, Э, Ю, Omega.

Of the 27 characters in the Karamzin list (q.v. in fig. 18.24), all are matching but seven or eight: Ж, З, И, Ю, Я, Epsilon, Omega, and possibly III.

Thus, the correspondence was not established only for those Permic characters that represent the sounds absent in some Western languages, and for the Latin Q, which has no Slavic analog.

As we understand, the very name of the alphabet—Gothic, Goth—is eloquent. The Goths were the Cossacks, part of the Russian-Horde imperial troops. The alphabet of Stephen of Perm was brought to Europe by the Goths. It does not mean that Western Europeans were illiterate and had no writing before. They had their own alphabets. It can be seen from the hagiography of St. Stephen, where it is reported that Christian books using a kind of “wrong” writing were known to Permians even before St. Stephen ([762], p. 180). And on the Stephen’s staff it is shown how “the pagans bring their law (?) to the bishop” ([762], p. 35). Apparently, St. Stephen had to teach anew the local Western European population by introducing the new Gothic = Latin = Goth alphabet, i.e., the imperial alphabet.

**Conclusion.** The Permic alphabet, invented by St. Stephen of Perm and mysteriously disappeared from the Scaligerian history, was luckily found. It turns out that it did not really disappear. This is the Latin alphabet, which was created on the base of the Cyrillic script.

Numerous Permic books did not disappear either. These are the well-known Latin books. And there is a multitude of them.



Gothic letter	Permian letter		Comments	Gothic letter	Permian letter		Comments
	Yar.	Kar.			Yar.	Kar.	
Ɑ a	Ɑ	Ɑ	Ɑ → Ɑ → Ɑ	Ɱ n	Ɱ	Ɱ	Ɱ → Ɱ → Ɱ
Ⱳ b	Ⱳ	Ⱳ	Ⱳ → Ⱳ → Ⱳ	Ɐ o	Ɐ	Ɐ	Ɐ → Ɐ → Ɐ
ⱳ c	}z	ⱳ	ⱳ → ⱳ → ⱳ	Ɒ p	Ɒ	Ɒ	Ɒ → Ɒ → Ɒ
ⱴ g				ⱱ q			
ⱶ d	ⱶ	ⱶ	ⱶ → ⱶ → ⱶ	ⱷ r	ⱷ	ⱷ	ⱷ → ⱷ → ⱷ
ⱸ e	ⱸ	ⱸ	ⱸ → ⱸ → ⱸ	ⱹ s	ⱹ	ⱹ	ⱹ → ⱹ → ⱹ
ⱺ f	ⱺ		ⱺ → ⱺ	ⱻ t	ⱻ	ⱻ	ⱻ → ⱻ
ⱼ h	ⱼ	ⱼ	ⱼ → ⱼ → ⱼ	ⱼ u	}H	H	H → ⱼ
Ɀ i	}l	l	l → i	ⱽ v			
Ɀ j				Ȿ w			
Ɀ k	Ɀ	Ɀ	Ɀ → Ɀ → Ɀ	Ɀ x	Ɀ	Ɀ	Ɀ → Ɀ → Ɀ
Ɀ l	Ɀ	Ɀ	Ɀ → Ɀ → Ɀ	Ɀ y	Ɀ	Ɀ	Ɀ → Ɀ → Ɀ
Ɀ m	Ɀ	Ɀ	Ɀ → Ɀ → Ɀ	Ɀ z	Ɀ	Ɀ	Ɀ → Ɀ

Fig. 18.31. The correspondence between the Gothic alphabet and ancient Permian letters according to the Yarensk and Karamzin lists. See photos above. Our comments:

- 1) We have selected the Latin (Gothic) letters that are believed to have become separate relatively lately: C and G; I and J; U, V and W (initially VV).
- 2) Gothic and Permian letters are grouped by their phonetical similarity only. Slight deviations from this principle were made in the following cases, where the correspondence turned out to be less accurate:
  - a) Gothic F is associated with the sign "B" from the Yarensk list.
  - b) Gothic H is associated with Permian "I" because both are believed to be descendants of the Greek letter H (eta).
  - c) Gothic X is associated with the sound "xi" from the Yarensk list and the sign "shoi" from the Karamzin list.
  - d) Gothic Y is associated with the sign "bl" from the Karamzin list; in some languages, e.g., Polish, the Latin letter Y denotes the sound "bl."
  - e) Gothic Z is associated with Permian sign "c h o r y."

#### 14.

#### THE LIST OF PERMIAN PEOPLES AND THE ST. STEPHEN'S STAFF

The hagiography of Stephen of Perm features the list of seventeen Perm peoples ([762], pp. 64-65). Let us note right away that there are no such names as Komi, Mansi, Udmurts. But there are other names. Some of them historians

declare today to be “outdated” names of the same Komi, Mansi, and Udmurts. And some of the others are considered “inexistent” in modern Perm. Such Permian peoples as, for example, Syryans, Gayans, Pertases, etc., are still a mystery for historians.

Let us take a closer look at the names cited in the St. Stephen’s hagiography. Let us also see in what form the “mysterious” Permian peoples appear in other descriptions of St. Stephen’s life. It turns out that in some texts Syryans (сыряне) are called Sirians (сирияне) ([762], p. 268); that is, Syrians. That is, as we understand it, Russians. In our reconstruction, biblical Syria and Assyria are Rus, Russia. In the hagiography of St. Stephen, this probably meant Western Russia-Horde, that is, modern Germany and Austria.

Instead of Gayans, some versions of St. Stephen’s hagiography give the variant Galicians ([762], p. 268). But, historically, Galicia is modern Poland and Western Ukraine ([797], p. 270), that is, formerly Western Russia-Horde. In the XIX century, this ancient Russian region belonged to Austria.

The name Pertases most likely came from the Prut River that was flowing in this area. The mentioned Permian Dvinyans probably lived along the Western Dvina River. The Vilezhan people apparently owe their name to the river Vilnia in modern Lithuania. And so on ([762], p. 64).

We see that all these Permian peoples lived in Eastern and Western Europe. In the XVIII century, historians tried to transfer these names to the east, to the region of the Kama River, in order to wipe away the traces of the “Mongol” Empire in Western Europe. They took advantage of the fact that the population of the Kama region was illiterate, so local names were easy to drown out and local history difficult to reconstruct. But the Romanovian historians did it highly ticky-tackily. The surviving old books, like the hagiography we have just quoted, preserved many traces of actual history.

Another example of how historians “exiled” Stephen of Perm to the Kama River is his famous staff. Today they show this staff “adorned with bone rings and cylinders, with carving, engravings and inscriptions” ([762], p. 34). There is really the name of Stephen of Perm of the staff, and interesting images telling his story ([762], p. 34). But one should not think that the staff has been there for a long time. “In 1848, the staff was sent by the Holy Synod from the Suprasl Monastery, which is in the Lithuanian diocese, to the Perm Cathedral, to be stored in a decent place” ([762], p. 34). Thus, even the staff, the only relic of St. Stephen in modern Perm, was moved to the Kama only in the XIX century, and moved from the West.

By the way, the images on the staff of Stephen of Perm eloquently testify that there were fortified cities in mediaeval Perm. One of them is depicted as “a wall with two levels of loopholes and a five-storey tower” ([762], p. 35). The Permians themselves are shown in chain-mails and helmets, with quadrangular banners and battle horns. All is clear. What we see are the fortified cities of Western and Eastern Europe, which at that time was part of the “Mongol” Empire.

The hagiography of St. Stephen also says that the distance from Moscow to Perm is approximately the distance from Moscow to Istanbul ([762], p. 160). This does not agree with the assertion of historians that the Perm of the chronicles is the modern Perm on the Kama River. The distance between Moscow and Istanbul is at least twice as long as between Moscow and modern Perm. At the same time, the distance from Moscow to Germany and Austria is indeed approximately the same as from Moscow to Istanbul. And to Vienna practically the same as to Istanbul. Recall, by the way, that there is a St. Stephen’s Cathedral in Vienna. So, this information in the hagiography is accurate and confirms our reconstruction.

However, it does not mean that the hagiography of Stephen of Perm is an authentic ancient text that has come down to us unchanged. It must have been edited under the Romanovs. Much has been wiped out and distorted. Nevertheless, something, even a lot, remained. And these traces help us to restore the truth.

## 15.

### JEROME HORSEY OR YEREMEY ULYANOV?

Let us explain. Our question is: what was the name of the famous English diplomat of the XVI-XVII century who many times came to Moscow from England? Moreover: what other names of British diplomats, merchants, and business people have survived, in particular, in Russian documents? Today we are told that their names were

“typically English.” Like Horsey, etc. However, a careful acquaintance with the documents unexpectedly reveals an important fact, usually hushed up by historians today but explained by us. It turns out that many Englishmen were called by Russian names. Jerome Horsey was called in the documents Yeremey Ulyanov ([186], p. 11). The name Jerome obviously comes from the name Yeremey. But what about Ulyanov? It turns out that the name of his father was Ulyan, or, in a later, more “elegant” Western European pronunciation, William. In the distant XIV-XVI century, the Russian name Ulyan, brought to the misty shores of Albion by the “Mongol” conquerors, turned by the local insular pronunciation into William. By the way, the Russian name Ulyan is still pronounced so by the British. Let us recall that the sounds M and N easily passed into each other.

Thus, Jerome Horsey was actually called “cavalier Yeremey Ulyanov.” After all, that’s what the name Horsey (from “horse”) apparently meant, “cavalier.” Recall that in “ancient” Rome, there was a stratum of horsemen, that is, of “horseys.” One of the notable representatives of such stratum apparently was the English diplomat Yeremey Ulyanov, whose name came down to us in a slightly distorted form, Cavalier Yeremey, Horsey Jerome, descendant of the “Mongol” Horde conquerors of England.

Another striking example was the English ambassador of the time, Giles Fletcher, called Yelizar in Russian documents ([186], p. 12). In the Russian report on the embassy in London at the beginning of the XVII century, English merchants are mentioned under following names: Ivan Ulyanov, Fryanchik Ivanov, etc. (q.v. in [344], p. 207). In English, their names were John Merrick and Francis Cherry ([344], p. 207). By the way, the famous London Tower was called by the Russian word Vyshegorod (“Higher City”) ([344], p. 208).

It turns out that not only English merchants and diplomats had Russian names. In the XVI century, the German Prince Ivan Galis was mentioned ([344], p. 205). At the end of the XV century, there was a messenger of Maximilian under the Russian name Ivan of Swabia ([344], p. 81). Historians report with bewilderment, that even the French king Charles VIII in the XV century was, “for some reason, called Ivan by our ambassadors” ([630], col. 14-108; [15], p. 36).

All this is not difficult to explain. It was natural that the descendants of the “Mongols” who settled in Western Europe, including England, continued to be called at the Russian imperial court by the names of their Russian-Horde fathers and grandfathers, that is, by Russian, Slavic, Horde names. And in the distant regions of the huge “Mongol” Empire, these names were gradually distorted by local residents, who found it challenging to pronounce unusual sound combinations. It is also possible that the Russian names of the “Mongol” conquerors had been altered later, in the XVII-XVIII century, in order to erase the traces of the “Mongol” = Great Empire in Europe.

Today we are told that in Russia the ruler was always called Czar, and in Western Europe, the rulers were called Emperors. But the old documents convey a quite different practice in the XVI century. It turns out that the Western Europeans called the Russian CzarKhan the Emperor. E.g., he was called so in English documents ([186], p. 227-243). Moreover, it becomes clear that no one else was called so. And this is understandable. There was only one Emperor in the United Empire. In the era of the Empire, none of the imperial provincial governors could have such a wild idea as appropriating the title of the ruler of the entire Empire. Only after the split of the Empire in the XVII century did some Western European governors happily declare themselves “emperors.” The title’s value depreciated.

The notes of Jerome Horsey = Yeremey Ulyanov [186] about Russia at the end of the XVI century contain many interesting details. They seem strange from the point of view of Scaligerian-Romanovian history, but they are natural in our reconstruction. Note that they have come down to us in a form edited by historians of the XVII century. “In the 20s of the XVII century, the entire text of the [Horsey’s.—Auth.] Travels was thoroughly edited” ([186], p. 16). A. A. Sevastyanova, who translated the works of Horsey into Russian, notes that the archive of Horsey, which he used for his Travels, has been largely lost, and the survived papers passed through the hands of historians of the XVII century: “One can only conditionally talk about the ‘archive’ of Horsey. As follows from the mentions in his notes, he wrote them using some documents, some of them, apparently, in Russian. ... It can be said with a high degree of certainty that it is thanks to what Horsey transmitted into the hands of his contemporaries—chronists and scientists—that those few survived documents serve historians up to this day” ([186], p. 30-31).

Let us give an eloquent example. Horsey was an Englishman and wrote his travel notes in English. The question is: what script did he use? At first glance, a strange question. The answer seems obvious. It should have been Latin script, of course, which is still used in English writing today. However, it is not that obvious as it seems. Moreover,

some vivid traces survived, which show that the original text of the notes, before the historians edited them in the XVII century, was written using Cyrillic script.

Describing the events at the Russian imperial court (by the way, Horsey invariably calls the Russian csar of the XVI century Emperor), he writes the following: “Now let us move on to the usurper whom they call in their language [that is, in Russian.—Auth.] the ‘tyrant-murderer’ ” ([186], p. 132). Translator’s comment: “The words ‘tyrant-murderer’ Horsey writes in English, but using Cyrillic script” ([186], p. 206).

The question is, why to write English words in Cyrillic? We emphasize that those were English, not Russian words. If the words were Russian, it would be natural to write them using Cyrillic script. But the words were English.

The answer suggests itself. Horsey’s original was probably written in Cyrillic, and a later editor rewrote it in Latin letters. However, in this particular place he missed the point. It was difficult not to miss it after the Horsey’s phrase, “they call in their language.” That is, in Russian. After such words, it was natural to expect a Russian word or expression. That’s how the editor obviously reasoned. But he could not figure out what “Russian” words Horsey wrote. They were not in the Russian vocabulary. What to do? He had left them as they were, in Cyrillic. That is, just copied them from Horsey’s text letter by letter. The editor probably thought that Horsey used some very rare Russian expression.

The expression, however, was English! It was very difficult to suspect this. So, the two English words in the Horsey-Ulyanov’s notes remained written in Russian letters. This is a hint that the rest of the Horsey’s text was initially written in the same way.

## **16.**

### **IN THE XIV-XVI CENTURIES, WESTERN EUROPE OBSEQUIOUSLY LOOKED UP AT THE DISTANT AND POWERFUL CZAR-KHAN**

#### **16.1. What differs our reconstruction of the history of the XIV-XVI centuries from the Scaligerian version**

We were taught that in the XIV-XVI centuries, and in fact always, Western Europe looked at Russia condescendingly. And supposedly it was justified. Indeed, in the West, there is civilization and culture. And Russia is a backward and ignorant country just barely crawling out from under the terrible Tatar-Mongol yoke. Of course, there was plenty of honey, bread, bacon, and hemp in Russia. Therefore, sometimes it was possible to lure skillful overseas craftsmen to graciously build something outstanding in remote Russia. Cathedrals, palaces, factories, ships.

On the other hand, the Russians were innocently surprised at the skill of foreigners, realizing, of course, that they would never grow up to such art. It was only later that Peter the Great began to develop Russian crafts at the level of European standards, but those were, in general, of second class anyway. Western European royal courts generally looked at the distant Moscow Czar condescendingly, as at an Asian savage on the throne.

According to our reconstruction, the picture in that era was completely different. Namely, it was the opposite. In the XIV-XV century, the huge “Mongol” Empire emerged, which included, in particular, all Western European territories. Therefore, local rulers were governors, vassals of the powerful Russian-Horde Czar-Khan. Traces of the subordination of Western rulers are plenty in the testimonies of contemporaries. However, in the XVII-XVIII century, they underwent tendentious editing. Below we will provide some examples. But in the meantime, let us return to the XIV-XVI centuries.

The distant regions of the Empire, including Western Europe, were in a significantly different position than the metropolis, that is, Russia-Horde and Ottomania-Atamania. The center of the Empire was occupied with military affairs and military construction necessary to hold huge territories under its rule. Here and there, riots, disputes, clashes between provinces broke out. The center had to suppress, pacify and act as a judge. That required a huge army or even armies. Much effort went into maintaining the network of communications in the Empire. The order of the day was to collect taxes, streamline trade between the imperial territories. Therefore, in the metropolis, military people and officials and large administrative apparatus in general were needed.

The life in the remote provinces was different. The Horde Czar-Khan was very far. In the capacity of plenipotentiaries, his governors ruled there. Nearby were military “Mongol” Cossack garrisons, who kept order.

Therefore, local military problems came to the fore, and the need to earn the mercy of the metropolis too. A lot depended on this. For example, superiority over a neighbor could be obtained by defeating his military and sending good gifts to the Horde Czar-Khan. If the gifts are good, then the Khan-Czar could graciously allow seizing the neighbor's territory. Especially if the neighbor somehow did not please the "Mongol" Khan. For example, he did not manage his province well. Or paid taxes to the central "Mongol" treasury irregularly. Or, finally, he could not offer anything new and interesting to the Khan-Czar's court, or his gifts were of low quality.

As a result, for example, in Western Europe, the applied sciences and arts have received special development. Including the ones aimed at entertainment. The entertainment industry was created, especially in the resort provinces of the Empire. The ones with a good climate. In Italy, France, Spain. The best samples were sent to the Khan's court. Architecture, literature, history, and singing developed in Italy. France had its own palette. Shipbuilding developed in England. Etc.

The Horde court of Czar-Khan considered all this to be their own and at the full disposal of the Empire. If it was necessary to build a new fleet, a request was sent to England. From there, the best shipbuilding craftsmen were sent to Russia. Or the imperial ships were built right in England. If a skilled physician was needed, they called one, for example, from France, if at the moment it was in France that the best medical doctors lived. If it was needed to quickly build a cathedral in Moscow, they demanded craftsmen from Italy. By the way, this was the case during the construction of the Moscow Kremlin (vide supra). The craftsmen arrived immediately.

It was impossible to refuse. Having received an imperial order or a wish, provinces immediately "saluted" and executed the order or sent specialists to the metropolis from Italy, France, Spain, Germany, England, Africa, Asia.

Presumably, at the Czar-Khan's court in Yaroslavl (i.e., Novgorod the Great) and in Moscow were the representatives of various provinces—the British, French, German. They competed for the right to be the first to receive incredibly profitable and honorable orders. They proved to the great Khan and his administration that their specialists were the best. The winning party received a lucrative order. And the weight of this province in the eyes of the Khan's administration was growing. Much depended on this in that era.

Then, in the XVII century, after the split of the Great Empire, when Western European territories declared themselves independent, the efforts of the breakaway imperial governors, and, of course, their historians, were directed into "proving" that "it has always been as it is today." As if the Western rulers have always been independent from Russia-Horde. They wanted to wipe out the memory of the rebellion, the fact that from the point of view of the concepts of that time they came to power illegally. For this purpose the Scaligerian-Romanovian chronology was invented, which pushed the "Mongol" conquest into the deep past under the sly name of the Great Migration of Peoples, and the Slavic conquest of Europe to the alleged IV-V century. Moreover, the Empire was hastily erased from the maps of the world. The history of the "Mongol" dynasty of the XIV-XVI centuries was appropriated under the label of "Western European Habsburgs" (see our book *Reconstruction*, Chapter 3). Here, they say, are our former Emperors. And we have never been under the control of Moscow at all. Such a ridiculous and politically harmful idea should not even enter your head.

As shown in Chron5, this activity coincided with the desire of the pro-Western Romanov dynasty, which illegally, as a result of a coup, seized power in Russia. The acts of the Romanovs and their companions in the rebellion—the new rulers of Western Europe—were coordinated. Same actions against Ottomania = Atamania, which clearly interfered with this civilizing process. With Russian hands and Russian blood.

We conducted an audit of texts, various types of evidence, chronicles, memoirs. Many foreigners traveled to Russia in the XIV-XVI centuries. So, in Western Europe, there were still many authentic documents in re the relationship between Western Europe and Russia-Horde in that era. The documents were searched for, destroyed, rewritten, and edited. Then they were printed retroactively. They put "old dates" on them to confirm a new point of view as if "it has always been as it is today." One should understand that we are looking at the past of the XIV-XVI centuries through the distorted prism of editing of the XVII-XVIII centuries.

But some evidence survived. Many little things eluded picky editors. Not all of them understood the problem equally well, and not all were quick-witted. In addition, the very concepts of how the history "really" looked developed among the falsifiers of the XVII-XVIII century only gradually. Therefore, much of what a later historian of the XIX-XX century would have decisively deleted from the old document, the early editor of the XVII-XVIII century could

have missed.

Therefore, some of the works of Western Europeans of the XVI century about Russia look very strange today. Even having been edited, they do not fit into the ideas of mediaeval history that have been instilled in us. As one example, consider the famous Travels by Jerome Horsey ([186]). “adjacent” to Tartary, but for Horsey, Holland is adjacent, and so is Denmark.

Today we find ourselves at an unequal, disadvantageous position compared to the historians of the Scaligerian school. We are forced to restore the true history from the surviving fragments that accidentally escaped destruction. And historians of the XVI-XVII century, who had access to the original documents, rewrote them in the key they needed. And everything they needed to “confirm” their version was written in plain text. So some of our research resembles the work of an investigator faced with a seemingly reliable alibi for a criminal. The detective first discovers subtle traces, and only then the gaping holes in the version that seemed so reliable are revealed. And the alibi falls apart.

## **16.2. How Jerome Horsey depicted the political geography of Europe in the XVI century 16.3. Where the Slavic language was spoken in**

### **the XVI century**

In the preface, Horsey addresses Sir Francis Walsingham, principal secretary of state to the Queen of England ([186], pp. 46-48). He writes: “I have thought good ... to render an account of what you are desirous to know about my observations in my travels, ... of the most rare and remarkable things of the known countries and kingdoms in the north and north-western parts of Europe and Scythia, as Russia, Moscovia, Tartaria, with all those adjacent continent territories and kingdoms” ([186], p. 49).

The question is, what “territories and kingdoms” does Horsey call adjacent to Russia, Moscovia and Tartaria? He lists them: Poland, Transilvania, Lithuania and Livonia, Sweden, Denmark, the imperial principalities of High Germany; the five upper and lower united cantons, Clevia, Westphalia, Friesland, Flanders, Brabant, Zealand and Holland ([186], p. 49). And all these countries, as Horsey explains, “consist of seventeen United Provinces” ([186], p. 49). We ask: provinces of what? In our reconstruction, it is quite clear: provinces of the “Mongol” Empire. At the same time, Horsey has listed almost all of Western Europe, calling it “adjacent” to Russia, Moscovia and Tartaria.

This results in the following perception of geography. In the center is Scythia—Russia, Moscovia and Tartaria; and adjacent to it are the countries of Western Europe, such as Denmark, Holland, etc., which, from the modern point of view, can hardly be called Horsey writes: “The Slavonian tongue [is] the most copius and elegant language in the world. With some small abbreviation and pronunciation, it comes near the Polish, Lettois, Transilvania, and all those adjacent countries; and it will serve in Turkey, Persia, even to the known Indies, etc.” ([186], p. 50). This testifies to the wide geography of the spread of the Slavic language in the epoch of the XVI century.

## **16.4. How Western Europeans called Czar-Khan**

They called him the Emperor. At least in Horsey’s writings, Russian Czars are called (almost always!) Emperors. It is repeated by Horsey constantly, virtually on every page ([186], p. 217-243). At the same time, Horsey calls the Russian Czar Emperor without even specifying his name and patronymic. That is as if there is only one Emperor in the world. And this is the Russian Czar. But we are assured that at the time the emperors were the Western European Habsburgs, and the Russian czars were not emperors. Constantly saying “Emperor” without any explanation, Horsey shows that Europe looked different for him, like everybody in the XVI century. The word Emperor meant the Russian Czar. There are no other emperors. This agrees with our result that the Habsburgs of the XIV-XVI centuries were Russian, or Scythians, “Sithian” ([186], p. 56) Khans-Czars. And only then the Habsburgs = Novgorodians were declared exclusively Western Austrian rulers. They were renamed after the split of the Empire, when each of its fragments “pulled the historical blanket of the great past over itself.” At the same time, each of them tried to ascribe to himself alone the deeds of the former “Mongol” Empire. So a single history of the entire Empire was fragmented and multiplied into its smaller copies, each of which was declared the local history of one or another independent heir to the state that had arisen.

## **17.**

### **WHAT WAS WRITTEN ON THE BELL THAT STANDS IN FRONT OF THE ARKHANGEL**

## CATHEDRAL OF THE MOSCOW KREMLIN?

There are two bells standing in front of the Archangel Cathedral of the Moscow Kremlin, to the right of the central entrance to the cathedral, on the concrete platform that surrounds it, just above the ground level. We were there in December 1997 (q.v. in fig. 18.32). One of the bells is small, foreign, and there is a foreign inscription on it. The second bell, larger, is Russian. It is very interesting. It is officially considered to be made in the XVI century. This seems to be confirmed by the inscription going around it. Any visitor to the Kremlin can read that the bell was cast in 1552 during the reign of Czar and Grand Prince Ivan Vasilievich. The indicated year is from the creation of the world: “summer 7060, 3rd July” (q.v. in fig. 18.33). The inscription informs that the bell was cast by the master Nester Ivanov, son of Pskovitinov.

Everything seems to be correct from the point of view of the Romanovian version of history. The inscription on the “genuine bell of the XVI century” clearly speaks of Czar Ivan Vasilievich in the “right year.” A piece of evidence confirming the Romanovian version. But having already learned about the falsification of history of the XVI century under the first Romanovs, we cannot help being suspicious. How did it happen that an authentic inscription of the XVI century has come down to us intact, not wiped off, not edited? And it is confidently put on display for visitors to the Moscow Kremlin.

A close look at the bell reveals an amazing thing. It turns out that the entire inscription, which runs around the top of the bell, is soldered anew, upon the old, unknown inscription, which was apparently cut off. The fact that all the letters of the new inscription were soldered is obvious. They go clumsily, obviously “slapped” on the old metal (q.v. in fig. 18.34, 18.35, and 18.36). It can be seen that this is not a uniform casting. Moreover, the bell surface is uneven in this place. The rest of the bell is smooth. Obviously, something was knocked down here, and the surface is roughly processed. It is also visible that a certain master had a hard job soldering the new letters in place of the destroyed ones.

Let us explain what we mean. The convex metal inscriptions on the bells are formed during casting. The required inscription is first applied to the primary form. More precisely, on a layer of wax covering the clay “pig.” Then the mold is poured with molten metal. The wax melts, flows out, and a convex cast inscription appears on the bell. After all, it is much easier to make an inscription on soft wax than to solder it, letter by letter, onto an already cast bell.

It is clear that here we are catching the hand of a forger who, for some reason, destroyed the old cast inscription and soldered a new one instead. So what was written on a genuine XVI century bell? Why was it shot down? Obviously, something was written that the Romanovian historians could not tolerate, especially at the monument displayed in the Moscow Kremlin.

Let us ask ourselves a question, what other bells of the XVI century are exhibited in the Moscow Kremlin? It turns out that only three bells of the XVI century have survived ([412], p. 88). Strangely, none of the famous



Fig. 18.32. Two bells exhibited to the right of the entrance to the Archangel Cathedral of the Moscow Kremlin. Photo taken by the authors in 1997. On the left is a smaller foreign bell. On the right is a larger Russian bell, dating back to the XVI century.



Fig. 18.33. Date on a fake bell of the alleged XVI century exhibited at the entrance to the Archangel Cathedral. It says: "summer 7060, 3rd of July" (bottom line). When translated into modern chronology, it turns out to be 1552. You need to subtract 5508 from 7060.





Fig. 18.34. A clumsy, soldered (?) inscription on the bell allegedly of the XVI century, the era of Ivan Vasilyevich. Note the uneven, beaten surface of the letters. And also on the smudges of metal protruding from under the edges of the soldered (?) letters. This is especially striking against the background of the smooth, neat surface of the bell in those places where there is no inscription.

bells of that century among them. And there were several known. Neither the 1000-pood bell of Vasily III of 1533, nor the 2200-pood “Swan” bell of Ivan the Terrible have survived (were destroyed?). Neither the 2000-pood “Godunov” bell of the late XVI century, nor the 3233-pood bell of Boris Godunov of 1600, cast for the Assumption Cathedral ([412], pp. 44, 79). Those were the biggest bells in the world ([412], p. 79), but for some reason, they did not survive. Large bells were cast in Russia in the XVII century. Fig. 18.37 shows an old drawing of 1674 from Erik Palmqvist’s album entitled *Raising the Big Bell in the Moscow Kremlin* ([550], p. 123). It is clearly seen that the industry of making and raising large bells was well developed in Russia. So the huge Czar Bell exposed today in the Moscow Kremlin did not stand out in any way from other large Russian bells. It was cast in 1735, in the old Horde traditions.

But of all the bells of the XVI century only three small bells have survived. And even so, “not the most characteristic in their decorative design,” as experts



Fig. 18.35. A clumsy, soldered (?) inscription on the bell allegedly of the XVI century. Above: “[Fai]thful Czar Grand Pr[ince].”



Fig. 18.36. A clumsy, soldered (?) inscription on the bell allegedly of the XVI century. Above, and continued below: “[Gr]and Prince Ivan Vasilevich of All [Rus].”



Fig. 18.37. Raising the Big Bell in the Moscow Kremlin. Drawing from Erik Palmqvist's album (1674). Taken from [550], p. 123.

face. ... The letters are embossed, with a rounded surface in the form of a roller; they are unequal in height and sometimes set obliquely. ... The modeling of the letters is unprofessional" ([412], pp. 89-90).

But this bell, we repeat, features the name of the Russian Czar Ivan Vasilyevich. Could it be that a bell dedicated to the Czar was made "unprofessionally"? Or maybe, in that era in general, clumsy Russian craftsmen, not yet trained by neat Germans, made bells pell-mell? Or course not. For example, the third bell of the XVI century, preserved in the Moscow Kremlin. Experts write: "The bell of 1589 makes a different impression. A certain thoroughness is felt in its design. As is clear from the inscription, this is the contribution of a certain Larion Martimyanov the younger" ([412], p. 90).

This bell also has an ornament. And the inscription is even, "its letters are embossed, flattened, equal in height." So they knew how to make good bells in Russia. But, supposedly, only "general purpose" bells, signed by some obscure Larionovs, sons of the Martemyanovs, etc. And when it was needed to make a royal bell, the letters instantly became clumsy, oblique, uneven, rough. And there was not enough money for the ornament. Was the Czar poor? In our opinion, such a Romanovian picture is absurd.

We have studied the fundamental publication [412] on Russian bells history to find information about the surviving bells of the XVI century. It turned out that only

write ([412], p. 88). As we understand it, these words mean that at least one of them is fake. We are talking about the bell that we saw ourselves. We have not seen the other two.

The following is known about these three bells of the XVI century in the Moscow Kremlin. "Two of them were cast in 1554 and in 1559 by the Pskov master Nester Ivanov, the third bell is dated 1589, without specifying the name of the caster. The main decoration of these bells is an inscription on their sura few of them survived, and only a few of them were mentioned in [412].

It turned out that on almost all of these bells, the inscriptions were partially destroyed. Moreover, the destruction was clearly not accidental. For example, a bell from the XVI century in Pskov. Experts report: “Despite the completeness of the information, there are parts of the inscription where the text seems erased, while the separating figures and superscripts were preserved. ... The inscription is a historical document. Its lengthy text contains the names of the Pskov governors and church clerks of 1544” ([412], p. 108; q.v. in fig 18.38).

Another example is the large Annunciation bell, the contribution of Czar Borís Fyodorovich [Godunov] to the Trinity-St. Sergius Monastery. The name of the Czar was knocked down from the bell ([412], p. 124). This is stated in the description of 1880. The bell has not survived.

So, even the inscriptions on the bells did not escape the attention of the Romanovs. The falsification and destruction of true history were global. Frescoes, inscriptions on bells and tombstones were checked and edited.

The “correction” of the inscriptions was of paramount importance. What could be faked was faked. However, it wasn’t always successful, as in the case of Ivan Vasilievich’s bell. There was not always enough time and money. There was too much to redo. What they could not edit was ruthlessly destroyed. From the examples we have given, the scope of this “activity” was significant.

They attached great importance to it. After all, they tried to erase from the people’s memory the very fact of the existence of the “Mongol” = Great Empire. Time and effort were not spared.

## **18.**

### **WHAT TITLE OF CZAR IVAN VASILIEVICH WAS ERASED FROM HIS LETTER?**

On October 5, 1997, we have visited the exhibition “500 years of the Russian coat of arms” in Moscow Kremlin, in the exhibition hall of the Ivan the Great Bell Tower. Our attention was attracted by the letter of commendation of Ivan III Vasilyevich provided by the repository of state acts. It is usually referred to as “The wage, exchange and withdrawal letter of Grand Prince Ivan III Vasilyevich of Moscow to his nephews Princes Fyodor and Ivan Borisovich of Volotsk” and dated to 1497 ([794], pp. 157, 187). However, according to the new chronology, such date is doubtful. Further, it is reported that this letter in the collection “Spiritual and contractual letters of the grand and appanage princes of the XIV-XVI centuries” has number 85 ([794], p. 157, 187). It is stored in the St. Petersburg branch of the Institute of Archaeology.



Fig. 18.38. Bell of 1544 from the Cosmas and Damian Church in Pskov. The destroyed part of the inscription is clearly visible. Taken from [412], p. 106.

The letter is in two folios. The first line of the first folio immediately draws attention to the only erased word in the entire letter. It follows the title “Grand” and is the last word of the first line (we were not allowed to photograph it). To the question, which word was erased, the scientific consultant of the exhibition answered: “Prince.” Supposedly, there was written, “Grand Prince.” However, the erased word had to be clearly shorter. The word “Prince” would not fit in the available space. It is still a mystery what word was erased. Could it be Khan?

Ivan Vasilievich was possibly called the Great Khan here. But, starting from the XVII century, the word Khan in reference to the Russian Czars was “tabu.” So they had thievishly wiped it out, leaving the rest of the text intact.

Further, in the last lines of the letter, it is said: “... written by my clerk Fyodor Kuritsyn” in such and such a year. That is, the year is indicated immediately after the name Kuritsyn [from the Russian word “kuritsa” = “chicken.”—Ed.].

It reminds us that in the end of the so-called “Mongol labels” (although they were few; q.v. in Chron4, 3:9), the same mysterious inscription appears all the time: “written in the chicken year of ...,” or “in the year of the chicken,” followed by the year’s number. Historians are making profound hypotheses on this score. They say this: the Great Mongol Khans were adherents of the eastern calendar, where each year bore the name of an animal. There were years of the tiger, ox, chicken (rooster), etc. This is possible. But in such a case, various “animal years” should appear on various “Mongol labels.” That is, “written in the year of the dog,” or “written in the year of the monkey.” But there were no such labels. In all known cases there is only one and the same “chicken year.” What is this strange pattern? Did the Mongol khans write their decrees and documents only in the “years of the chicken (rooster)?” Did they have a rest in the “years of the rabbit”?

Our idea is simple. There were no “chicken years” according to the supposedly eastern calendar. There was a

famous Russian church clerk Fyodor Kuritsyn. He wrote important Khan-Czar decrees. Therefore, many documents of that era ended with the same standard phrase: "... written by Kuritsyn in the year of ...." Then the falsifiers, or Romanovian historians, decided to "discover the Mongol decrees."

To begin with, they took the original Russian Khan documents. Of course, they immediately threw out indications of actual years. And the signatures began to sound like this: "... written in kuritsyn (chicken, rooster) year of ...." Then they were "translated" into the "Mongol language," which resulted in "written in the chicken year." And it stayed like this for a long time. New generations of historians are stubbornly racking their brains over these "chicken years." And write articles.

## **19.**

### **"ANCIENT" GREEK PARIS AND HELEN AND RUSSIAN BORIS AND GLEB**

Let us describe one observation about the icons depicting the Russian saints Boris and Gleb.

Interestingly and unexpectedly, on many old icons of Boris and Gleb, which we managed to see, Gleb is depicted as a woman.

Such were, for example, the four icons exhibited in 1997 in the hall of ancient Russian art in the State Tretyakov Gallery in Moscow. Two of the Russian icons featuring Boris and Gleb are shown in fig. 18.39 and 18.40. Note that Gleb (on the right) is clearly depicted as a woman, looking at Boris. That would be natural for old portraits of spouses: the wife is looking at her husband.

Fig. 18.41 shows another icon, also called "Boris and Gleb" and attributed today to the XIV century. Here Gleb (on the right) is also depicted as a woman. A clearly feminine face, long hair falling over the shoulders.

What is hidden behind this? Maybe Boris and Gleb on the icons are, in fact, Paris and Helen? Boris is Paris, and Gleb is Helen? If so, then the icons of Boris and Gleb are kind of Russian reflections of the Trojan = Tatar = TRK = Frankish story of Paris and Helen. A famous episode from the "ancient" Trojan War. It is interesting to figure it out.

The known hagiography of Saint Boris and Saint Gleb was most likely written, or heavily edited, in the XVII-XVIII century. It is even possible that Boris and Gleb are somehow related to Czar Khan Boris Godunov, killed (poisoned) at the beginning of the XVII century. By the way, his wife and teenage son were also killed.

According to the hagiography of the Saint Gleb, he was an adolescent. Therefore, on the icons, Boris could be depicted with his wife or his son. If Boris was canonized during the Strife, then the Romanovs, who came to power after that, could hate him and pretend that Saint Boris was quite a different "saint" from the distant past.

To add to the comparison of Boris and Gleb with Paris and Helen, let us recall that Boris and Gleb were killed, as were Paris and Helen, according to at least one of the versions of the history of the Trojan War.



Fig. 18.39. Russian icon “Boris and Gleb on horses,” Second half of the XIV century. Gleb (on the right) is depicted as a woman, looking at Boris. On old icons, the wife was usually depicted looking at her husband. Taken from [308], icon 46.

## 20.

### **WHY THE COMMENTATORS DECLARE “MYTHICAL” THE CITY OF JERUSALEM AS PAINTED BY VITTORE CARPACCIO**

Let us open the album of the mediaeval artist Vittore Carpaccio ([368]) and look at his famous painting “The Sermon of St. Stephen” (q.v. in fig. 18.42), exhibited at the Louvre, Paris. Carpaccio was an artist of the XVI century. A.T. Fomenko visited the Louvre in 1997 and saw this painting. It is curious that in the Louvre, Carpaccio’s painting is called slightly differently: “The Sermon of St. Stephen in Jerusalem.” And in the mentioned album, the word “Jerusalem” is missing for some reason. The caption only says, “The Sermon of St. Stephen.” What’s the matter? Why on earth did they throw out the name Jerusalem? The explanatory text for the picture accurately says: “The scene takes place on a land devoid of vegetation against the background of an ideal veduta of a city resembling Jerusalem” ([368], p. 67). Why are the album publishers so cautious? We peer into the painting, and everything becomes clear. It turns out that on the two tall and thin city towers behind St. Stephen’s, the Ottoman crescent is clearly visible (q.v. in fig. 18.43). It is believed that the painting was created in 1514 ([368], p. 67). Thus, according to Carpaccio, who allegedly lived in the XVI century, there were Ottoman crescents on the towers of Jerusalem! Both towers resemble minarets. By the way, people listening to St. Stephen’s sermon have turbans on their heads. It is not for nothing that commentators assure the reader that Carpaccio gave free rein to his imagination and that the landscape is



Fig. 18.40. Russian icon “Boris and Gleb.” Gleb (on the right) is depicted as a woman. Taken from [462], icon 21.



Fig. 18.41. Russian icon “Boris and Gleb.” State Historical Museum. Attributed to the XIV century. Gleb (on the right) is depicted as a woman. Taken from [114], p. 175.



“improbable” ([368], p. 67). And the city depicted by Carpaccio is called “mythical Jerusalem” by the commentators ([368], p. 67).

All is clear. The gospel Jerusalem is Czar-Grad = Constantinople. And, of course, Ottoman crescents flaunted on its minarets bona fide drawn by Carpaccio.

## **21.**

### **WHAT ARE THE FAMOUS “SEVEN WONDERS OF THE WORLD,” AND WHERE THEY WERE LOCATED**

Scaligerian history often speaks of the famous seven wonders of the world ([572]). It presumes that these are seven wonderful buildings of the ancient world, beautiful and grandiose. We are told that all of them, except for the Egyptian pyramids, were destroyed in the Middle Ages and have not survived ([572]).

The “seven wonders” are as follows ([572], p. 135):

- 1) Great Pyramid of Giza, Egypt (preserved);
  - 2) (Hanging) Gardens of Babylon (destroyed);
  - 3) Temple of Artemis at Ephesus, Turkey (destroyed);
  - 4) Statue of Zeus at Olympia, Greece (destroyed);
  - 5) Mausoleum at Halicarnassus, Turkey (destroyed);
  - 6) Colossus of Rhodes, Greece (destroyed);
  - 7) Lighthouse of Alexandria, Egypt (destroyed).
- What seven wonders of the world did the “ancient” authors talk about? As we understand it, they wrote in the XVI-XVIII centuries. In fig.18.44–18.50 we give images of the seven wonders of the world from the Blaeu’s Atlas Major, allegedly published in 1630 ([1036], p. 24-25). Obviously, the authors of these pictures were already painting something fantastic. Under the pressure of the Scaligerian history, they forgot what the “seven wonders” looked like. Instead of reality, they depicted something conventional, as in the illustrations for children’s books.

We have identified some of the “wonders” with real mediaeval buildings. These are the Egyptian pyramids and the “Gardens of Semiramis.” The pyramids are still standing, and the gardens, created in Moscow in the XVI century, still existed in the XVII-XVIII century (q.v. in Chron6, 10:4.14). As we will see now, almost all other “wonders of the world” are by no means “lost.” They either still exist, or were destroyed only recently.

#### **21.1. Egyptian pyramids**

Regarding the outstanding role of the Egyptian pyramids in the history, we have no disagreements with the Scaligerian version. Except for their dating, of course. These gigantic structures are rightfully considered a wonder of the world and occupy the first place in the list of “seven wonders.”

#### **21.2. Hanging Gardens of Babylon**

We talked about the “Hanging Gardens of Babylon” in Chron6, 10:4.14, in the chapter on the Moscow Kremlin. We pointed to the famous royal gardens created on the roof of the Kremlin Palace.



Fig. 18.42. Painting by Vittore Carpaccio, allegedly of the XVI century, “The Sermon of St. Stephen in Jerusalem.” In the background are visible minaret towers with Ottoman = Ataman crescents at the top. This is well explained by our reconstruction, according to which the gospel Jerusalem is Czar Grad = Istanbul. Taken from [368], p. 70, ill. 68.

Today historians and archaeologists cannot present any real remains of the “Hanging Gardens of Babylon” in Asia, where the biblical Babylon was mistakenly placed. The traces of the “Hanging Gardens” were searched there for a long time, and persistently. However, nothing was found. Finding themselves in

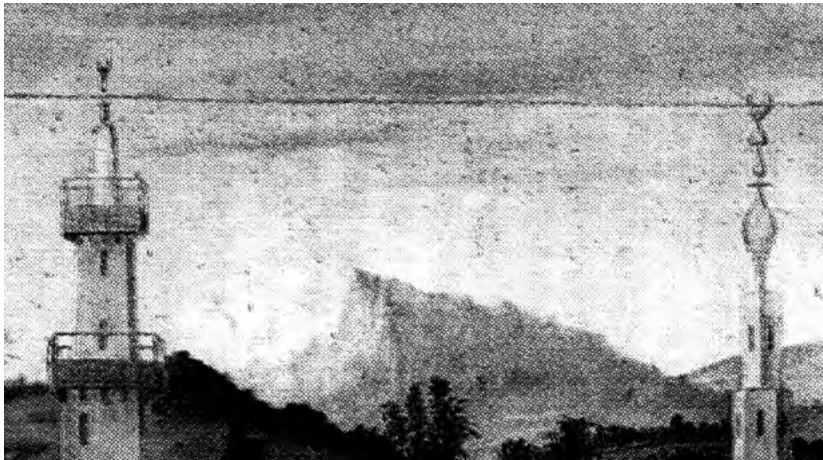


Fig. 18.43. Fragment of Carpaccio’s painting with Ottoman crescents over Jerusalem. Taken from [368], p. 70, ill. 68.

a dead-end, they declared several half-filled earthen trenches near a small town in modern Iraq to be the remains of the “Gardens of Semiramis” ([572], p. 41). But what do those trenches have in common with hanging gardens? After all, the gardens of Semiramis were called “hanging” because they “hung in the air” and did not grow on the ground.

Commentators prefer not to answer such questions. They evasively write as follows: “Only by the descriptions of the ancient authors one can imagine all the splendor of the walls, buildings and temples that once made up the glory of ancient Babylon. In the vicinity of the insignificant Iraqi city of Hillah, the entire surface of the earth, consisting of low, as if eroded hills, is cut by deep trenches. They intersect each other, diverge in different directions. In the sections of these trenches, traces of dilapidated brickwork are visible; this is all that remains from the palace and

gardens of the king of Babylon” ([572], p. 41). “Two thousand years [allegedly.—Auth.] later, everything was destroyed to the ground—temples, fortifications, which once struck with their incredible power and strength” ([572], p. 40).

It is clear that such remains (“resembling gardens”) as those described above, can be found nearby almost any relatively old city.

### 21.3. Temple of Artemis at Ephesus

It is believed that this huge temple, the glory of which thundered throughout the ancient world, was built in Ephesus, the city in Asia Minor. We understand now that it is a mistake. It is not for nothing that historians and archaeologists cannot indicate any noticeable traces of the famous temple near a small Turkish village, unfoundedly declared “the great ancient Ephesus” ([572], p. 58). Having found no remnants protruding above the ground, archaeologists began excavations.

Historians report: “For almost seven years an expedition led by the English engineer John Turtle Wood, conducted excavations in Asia Minor, at the site of ancient Ephesus. ... After a long search, Wood finally found the first traces of the famous temple of Artemis of Ephesus. The Sanctuary of Artemis, the Artemision, was the main attraction of ancient Ephesus, the richest trade center of ancient Greece” ([572], p. 43).

Mr. Wood writes: “Frankly speaking, we have found little in seven years, the remains of the best of the Ephesian buildings, the Artemision, were infinitesimally small. ... The statue of the goddess did not survive,



Fig. 18.44. The Tower of Babel as one of the “seven wonders of the world” on the 1630 map from the Blaeu’s Atlas. Obviously, the artist has already forgotten what the “seven wonders” actually look like and drew something fabulous and fantastic instead. The text on the picture says: MURUS BABY LONIAE. Taken from [1036], pp. 24-25.

so its appearance is being restored from the image on a coin and with the help of a copy found in 1956. Archaeologists and architects are recreating with certainty only the plan of the famous sanctuary” ([572], p. 59).

Is it right to look for the grand temple of Artemis in the middle of swampy wasteland? Scaligerite historians want to assure us that the famous and largest trading city of Ephesus in the Middle Ages turned into a poky hole of a place. They write as follows: “The sediments of the Kayster River gradually hid the remains of the destroyed temple sunk in a viscous swamp. The city of Ephesus lost all significance in the Middle Ages. ... When almost a century ago archaeologists came to the place of ancient Ephesus, they found remains of a very humble Turkish village. Everything around has changed. in the place of the harbor spread a swamp. From the sea that once reached the city walls only small lakes remained” ([572], p. 58).

Traces of marble pavement, hastily declared by archaeologists to be “the remains of Artemision,” “were found in a swamp at the depth of 6 meters” ([572], p. 58). Of course, there was some kind of mediaeval village. The remains of

a theater had been found, and some bas-reliefs. But such traces are found in Turkey at every step.

So, there are plenty of reasons to look for the temple of Artemis in another place. Maybe it still exists today? And what about the great trading city of Ephesus itself?

Let us express the following thought. The temple of Artemis in Ephesus is the famous giant temple of Hagia Sophia in Constantinople = Istanbul = Czar-Grad = Troy = Jerusalem. A magnificent building (vide supra). It was the first experience of the architects in building huge temples. Hagia Sophia, most likely erected in the XV-XVI century, made a strong impression on contemporaries. Even today, the temple is striking by its splendor. By the way, the name of the “ancient” city of Ephesus gives “Sophia” in reverse reading. So, speaking of the temple of Artemis in Ephesus, “antique” writers could have had in mind the temple of Sophia. And the name Artemis probably comes from the confluence of two words: Arta = Horde and Mother. In other words, Artemis could mean Mother Horde. A similar expression exists in Russian: “Rodina” (“motherland”). Let us recall that the root of the word “Horde” is “rod” (genus, clan, family). Therefore, “Temple of Artemis of Ephesus” could mean something like “Sophia Temple

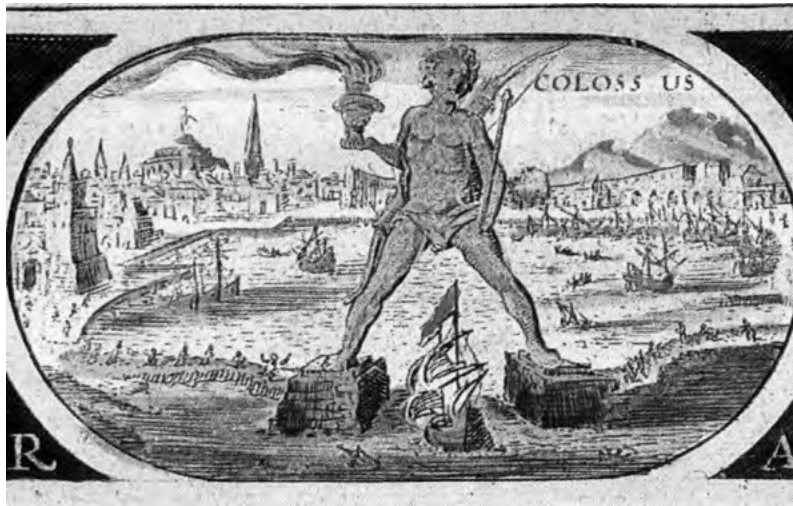


Fig. 18.45. A clearly fabulous depiction of one of the “seven wonders of the world” on a 1630 map. The text on the picture says: COLOSSUS. Taken from [1036], pp. 24-25.

of the Mother Horde,” or “The Temple of Hagia Sophia in the Motherland.”

The giant Hagia Sophia in Istanbul could rightfully be declared “a wonder of the world.”

It becomes clear why historians, referring to the “ancient” authors, report that “a Christian church was built on the site of the destroyed temple of Artemis” ([572], p. 57). Most likely, this is a reflection of the fact that the Hagia Sophia was a Christian church in the XVI century. Only later, not earlier than the XVII century, it was converted into a mosque.

#### 21.4. Statue of Zeus at Olympia

We talked about what Olympus is and what gods lived there in Chron4, 14:22. “Olympian gods” are the czars of the “Mongol” Empire = biblical Assyria. In the distant provinces of the Empire, the local population composed myths and legends about their distant and mysterious overlords. This is how the “ancient” Greek myths about the Olympian gods came about.

Therefore, the “ancient” Greek Olympia is, most likely, Novgorod the Great = Yaroslavl of the XIVXVI centuries. Consequently, the “Statue of Zeus at Olympia” is a sacred object in or near Yaroslavl. Let us try to figure out what this is about.

The legends about the “Statue of Zeus at Olympia” most likely originated from the stories of Western European merchants and travelers who visited the fairs of the distant capital, Novgorod the Great. Their impressions were passed from mouth to mouth and

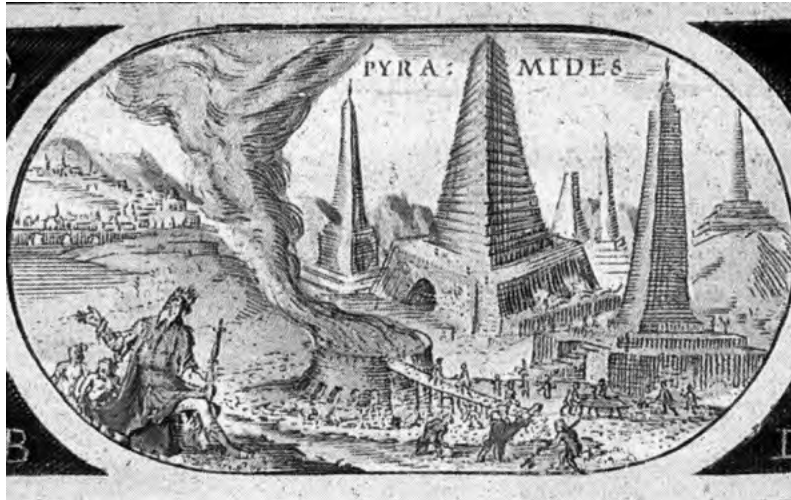


Fig. 18.46. Conventional image of the Egyptian pyramids as “wonders of the world” on a map of 1630. The text on the picture says: PYRA: MIDES. Taken from [1036], pp. 24-25.

colored with conjectures and fantastic details before they were recorded.

It is believed that “the main shrine of Olympia was the glorified temple of Zeus with a statue of the supreme god, created by one of the most brilliant sculptors of Greece, Phidias [i.e., a certain Fyodor, Fedya.—Auth.]” ([572], p. 62). What was that “statue” like? Note that it was inside the temple. This makes the puzzle simpler. In the interior decoration of Russian churches there really was an object known only in Russia and distinguishing Russian churches from all the others. This is the iconostasis. In a large temple, this is a huge structure. It reaches the vaults of the temple. The iconostasis separates the altar (about a third of the length of the temple) from the rest of the church. Some Russian iconostases were distinguished by their exceptional luxury. The huge surface of the iconostasis, not occupied by icons, was covered with gold carving—gold leaf on wood. In the main Russian cathedrals, the lower rows of icons had luxurious golden vestments with precious stones, basma, filigree, and granulation.

In other countries, altar barriers were either not made at all, or, as, for example, in Greece, it was not the iconostasis that served as the altar barrier, but a rather low wall or a simple curtain. In the iconostasis, the royal doors are made, equipped with a curtain (“zavesa” in Russian). Therefore, the entire iconostasis could be perceived as a “standing curtain,” or “statue-curtain.” “Zavesa” could easily turn into “Zeus” in retelling, hence “a statue of Zeus.”

Let us see how the “Statue of Zeus at Olympia” was described by the “antique” authors who wrote, most likely, in the XV-XVII centuries.

“In the depths of the temple stood a huge statue of Zeus, glorified as one of the wonders of the ancient world. ... On a magnificent, richly decorated throne sat” the king of gods and people” ([572], p. 66). Indeed, at the very top of the iconostasis, right above the royal doors, the image of God Almighty is usually placed, sitting on the throne, that is, on the throne.

“The disciples of Phidias ... were embarrassed by its enormous size. The statue occupied almost a third of the interior of the temple. Zeus, sitting on the throne, almost touched with his head to the ceiling of the temple” ([572], p. 67). This description perfectly corresponds to the Russian iconostasis, which fences off about a third of the temple, the altar part. Furthermore, the Almighty God depicted at the top of the iconostasis almost reaches with his head the vaults, the ceiling of the temple.

Travelers, who recounted with admiration in their homeland about the iconostasis they had seen in the distant capital, Novgorod the Great, mentioned, of course, that the iconostasis was covered with gold from top to bottom, except for only those icons or their parts that were not covered with golden vestments. The iconostasis, covered with gold leaf, seemed to be dressed in golden clothes. And the very word *riza*, that is, the chased golden cover on Russian icons, has the meaning of “clothing.” The vestments are clothes. It means that, if the “Statue of Zeus at Olympia” is an iconostasis, then the descriptions should speak of gold plating, of golden clothes. And this is what

we see. They write: “Clothes, a precious hammered crown, bandages on Zeus’s head were made of bright sparkling gold, and Nika’s clothes and victorious wreath in Zeus’s hand were also golden” ([572], p. 67). Let us remember that vestments on icons are often equipped with special protruding crowns around the faces.

Icons, as you know, were covered with a layer of linseed oil to protect the paint from exposure to air and moisture. Did the “antique” authors who described the “statue of Zeus at Olympia” mention this? Yes, they did. “In Olympia, where the soil was swampy and damp, the statue of Zeus had to be oiled with olive oil to protect it from dampness. The parts of the statue that were wrapped in a cloak were covered with a thin layer of chased gold” ([572], p. 69). Here, apparently, the coating of icons with linseed oil (“olive oil”) is described. It is correctly noted that the parts of the icons, where the clothes are depicted, as a rule, are hidden under the chased golden vestments. In the slots of the golden vestments, only faces and hands are usually visible, that is, parts of the body not covered by clothes (“they were not wrapped in a cloak”).

Needless to say that “no remnants of the famous statue of Zeus were found among the numerous architectural and sculptural debris in Olympia. And could not be, since it is known that the statue of Zeus was completely destroyed by the fire” ([572], p. 64).

But if the statue was completely destroyed by fire, then it was most likely made of wood. That’s correct. Iconostases were made of wood and covered with gold over wooden carvings. If a fire broke out in the temple, the iconostasis could completely burn out.

### 21.5. Mausoleum at Halicarnassus

They tell that this huge temple-mausoleum was built in the city of Halicarnassus, on the coast of Asia Minor, as a tomb for king Mausolus and his wife, Artemisia. Historians write:

“Most of the travelers in Halicarnassus were attracted by the shrine of king Mausolus, who died about 353 B.C. The shrine was glorious to the whole ancient world for its splendor. All who saw this shrine praised it as one of the seven wonders of the world. In the books of ancient authors such as Pliny, Strabo, Pausanias, Vitruvius, the shrine of Mausolus is described as an exceptionally beautiful, amazing and wonderful building. The construction of the shrine was started during the life of king Mausolus. After the his death, the construction of the shrine continued, supervised by his widow, queen Artemisia.

“Mausolus amassed enormous wealth. It was these riches that allowed him to build himself a tomb-temple, so magnificent that it has been preserved in the people’s memory of to our time as an unsurpassed example of funeral architecture. Its fame was so great that the ancient Romans began to call all such monumental tombs mausoleums. From the Romans, the word “mausoleum” passed into modern languages. ... The high pedestal, lined with slabs of white marble served as the tomb of Mausolus and Artemisia. ... According

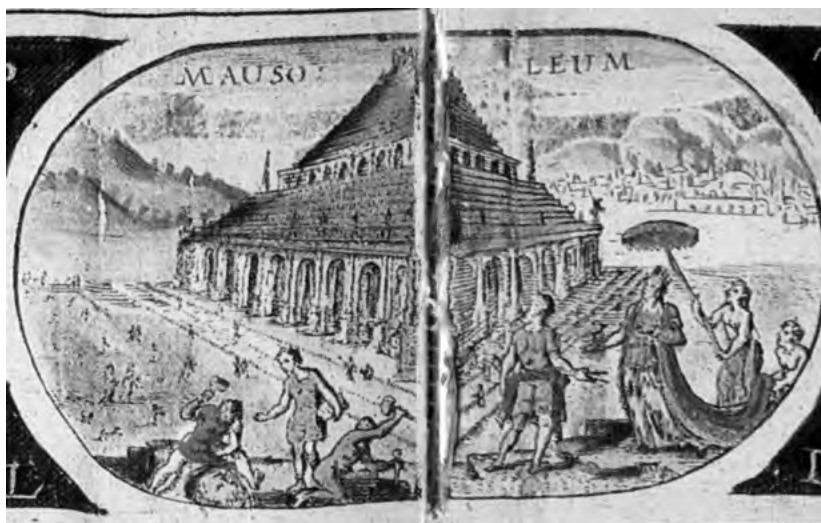


Fig. 18.47. Conventional image of the Mausoleum as one of the “seven wonders of the world” on the map of 1630. The text on the picture says: MAUSO: LEUM. Taken from [1036], pp. 24-25.

to the architects’ plan, the shrine of king Mausolus, as the richest and most attractive building of Halicarnassus, should have been located in the center of the city as its principal decoration” ([572], p. 78-79).

The Mausoleum of Halicarnassus is believed to have been destroyed. And “the richest and most beautiful city” ([572], p. 77) of Halicarnassus turned into a boondocks. Today they write as follows: “Halicarnassus ... was badly destroyed and plundered by the soldiers of Alexander. ... [The Mausoleum] stood in all its splendor until the XV century, when life had already left the ancient city of Halicarnassus. ... The main damage to the famous shrine was inflicted by rude and ignorant conquerors—crusader knights. ... In the XV century, on the ruins of Halicarnassus, they built a gloomy impregnable fortress—the Castle of St. Peter. As for the Mausoleum, the crusaders had literally broken it into pieces” ([572], p. 85).

Then “on the site of the ancient Halicarnassus and the mediaeval fortress, the Castle of St. Peter, the Turkish fortress Bodrum arose” ([572], p. 85).

So, the essence of the events is clear. Starting from the XVII-XVIII century, historians were convinced that the “ancient Halicarnassus” was located somewhere on the coast of Asia Minor. They began to look for it there. It is known that there are plenty of “antique” ruins in Turkey. They decided to declare one of them, namely those in the Turkish Bodrum, “the remains of the ancient Halicarnassus,” and began to “get evidence.” In the XIX century, “one of the keepers of the British Museum, the famous scientist Charles

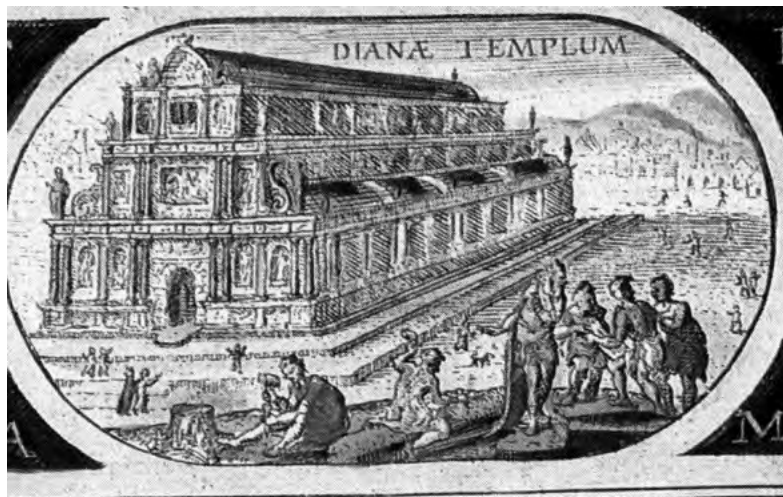


Fig. 18.48. A half-forgotten image of the “Temple of Diana” as one of the “seven wonders of the world” on a map of 1630. The caption says: DIANA TEMPLUM. Taken from [1036], pp. 24-25.

Thomas Newton in person, visited Bodrum. ... His goal was to locate the remains of the Mausoleum. ... In the heaps of construction debris covered with silt, countless flinders of marble were found—fragments of statues of people, horses, lions, various architectural details, large slabs from stairs ... parts of a marble chariot” ([572], p. 86).

The scattered fragments were delightedly declared “the remains of the famous Halicarnassus temple.” They wrote: “No doubts left, the remains of the Mausoleum, that glorified wonder of the ancient world, have been discovered” ([572], p. 87). The absence of “ancient splendor” was immediately explained by the ignorance of the “bad crusaders” who destroyed everything. This “discovery of the Mausoleum” shows how shamelessly the antique names from ancient documents are often “tied” to randomly chosen heaps of rubble. In this case, as the historians themselves write that it was in the “heaps of construction debris covered with silt,” that was “recognized” the place where “once stood the magnificent shrine of the Carian king, one of the seven wonders of the ancient world” ([572], p. 89).

Let us now free ourselves from the hypnosis of the Scaligerian chronology and geography and try to point out the

real Mausoleum of Halicarnassus. It could well be the giant temple-shrine of the Magi—the Cologne Cathedral in the Germany (q.v. in Chapter 3 of Chron6). The Cathedral was built as a huge mausoleum of the three Magi: Belshazzar, Melchior and Caspar. Belshazzar and Melchior were, so to speak, the chief Magi-Kings, and Caspar was, as it were, a lower

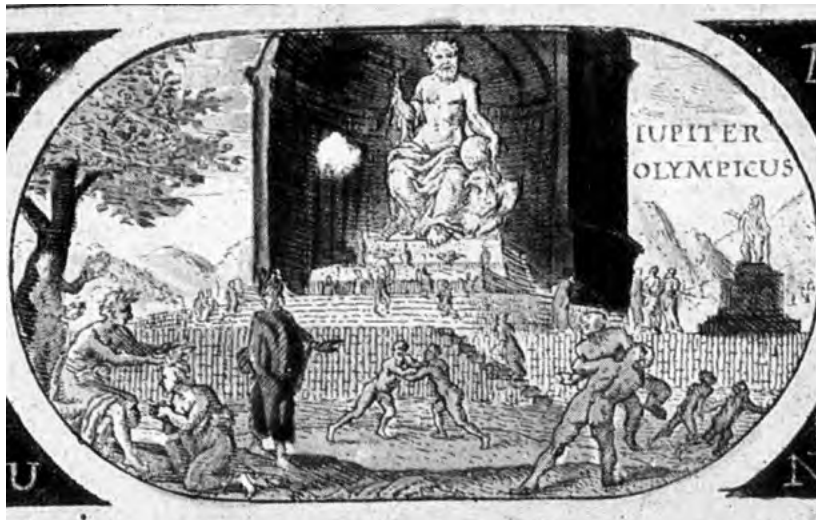


Fig. 18.49. Conventionally romantic drawing of the “Statue of Zeus at Olympia” on the map of 1630. The caption says: IUPITER OLYMPICUS. Taken from [1036], pp. 24-25.

rank. Perhaps Belshazzar and Melchior are Mausolus and Artemisia of the “antique” Greek authors. It should be noted that the name Halicarnassus is close to Halicaln, or Hali-Köln (R and L often passed into each other). So, this name could mean Holy Köln, Holy Cologne.

Perhaps the name Artemisia, Arta-Missia, came from the merger of the words Horde and Moses, or Horde and Messiah.

Perhaps the well-known “ancient” Egyptian temple in Karnak was called the Halicarnassus mausoleum in some documents.

## 21.6. Colossus of Rhodes

What is “Colossus of Rhodes”? According to the “ancients” descriptions, that was a huge structure, cast in bronze. From the word “colossus” came the word colossal, that is, very big.

Colossus was made as follows. First, a clay mold was prepared in an earth pit. This is how the rest of the process is described. “The creation of cast bronze statues was a very laborious process that required a lot of technical skill and experience. First, a sculptor created in clay an exact copy of the future bronze sculpture. The clay statue served as a core, a base, on which a layer of wax was evenly slushed. The clay sculpture occupied exactly the space that was to remain hollow inside the final bronze sculpture. When the wax layer hardened, a liquid clay layer was evenly slushed on it so that the clay tightly wrapped around



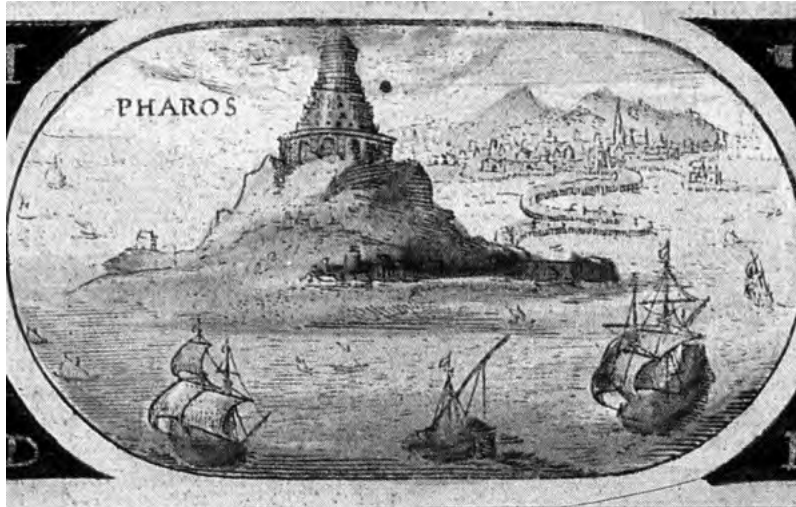


Fig. 18.50. The Lighthouse of Alexandria, as imagined by the artist of the XVII century, on a map of 1630. The caption says: PHAROS. Taken from [1036], pp. 24-25.

the wax, fully corresponding to the form of the inner core. ... After that, the mold was heated, and the wax flowed out through the holes left for this purpose in the clay coating. ... Molten bronze was poured into the space vacated by the wax between the clay coating and the clay core, evenly enveloping the latter. ... All roughnesses and irregularities on the bronze surface were then smoothed and polished with special tools. After that the work was considered finished” ([572], pp. 94-95).

And further: “Pliny left a detailed description of the giant statue. But the most valuable information can be found in the book *The Seven Wonders of the World* (*De septem mundi miraculis*) by Philo of Byzantium. ... Most of all Philo was curious how the sculptor Chares of Lindos had created such a giant bronze statue. ... He gives data on the quantity of metals spent by the Rhodians on the Colossus. According to him, that was 500 talents of bronze and 300 talents of iron, i.e., about 13 tons of bronze and 7.8 tons of iron” ([572], p. 101).

Our idea is simple. The “Colossus of Rhodes” is a Rada (or Veche) Bell. Both “Rada” and “Veche” mean “Council” in Slavic. “Ancient” authors transcribed the word “Rada” as “Rhodes.” The details of the casting of the Colossus perfectly match the mediaeval bell casting technique. And the word “Colossus” itself is probably just a slightly distorted Russian word “kolokol” (bell).

The fact that a huge Russian bell used to call a Veche, a Rada, or as an alarm bell, aroused the amazement of foreigners is understandable. It was in Russia that the largest bells in the world were cast. They were many times larger than Western European ones. Not to mention their gigantic weight. It is understandable why the “antique” Philo of Byzantine, who probably wrote in the XVI-XVII century, focuses on the installation process of the bronze giant. Taking a large bell out of the hole and lifting it up is even more difficult than casting it. For example, the giant Czar Bell, exhibited today in the Moscow Kremlin, could not be installed, although the casting was successful. And the previous huge bells were raised and installed safely (vide supra).

If the “Colossus of Rhodes” was a bell, then there were many similar “colossuses” of smaller size. After all, there were plenty of bells cast in Russia-Horde. Not only large Veche bells (to call a meeting of citizens), but also ordinary bells. And it turns out that Chares of Lindos had in Rhodes many admirers and followers. There was even a school of masters, who decorated the city and the island of Rhodes with many “Colossuses” of various sizes. It is said that there were at least a hundred of them” ([572], p. 97). Most likely, those were Christian bells of “antiquity.”

## 21.7. Lighthouse of Alexandria

The seventh wonder of the world is the lighthouse fortress on the island of Pharos, near Alexandria. It is told to have been built under the Ptolemaic kings who ruled in Alexandria after Alexander the Great. The lighthouse was a powerful fortress that defended Alexandria from the sea. “The lighthouse was at the same time a fortress, with a

large garrison. In the ground part of the tower [i.e., the lighthouse.—Auth.] there was also a huge cistern of potable water in case of a siege. The lighthouse was also an observation post, since an ingenious system of metal mirrors allowed to observe from the top of the tower the sea space and detect enemy ships long before they approached the city. The octagonal tower was decorated with numerous bronze statues, one of which generated a warning scream when enemies approached the harbor [a bronze cannon?—Auth.]” ([572], pp. 111-112). And further: “This amazing structure stayed there until the XIV century. ... this monument aroused the admiration of Arab writers who noted the beauty and grandeur of the ruins of this grandiose building” ([572], p. 118).

Here the word “ruins” was most likely added by a modern commentator. It is clear that the Alexandria lighthouse was a mediaeval building. As we have shown elsewhere, the famous “antique” Lighthouse of Alexandria is the no less famous Ivan the Great Bell Tower in Moscow.

## **22.**

### **COULD DANTE ALIGHIERI, ALLEGEDLY OF THE XIII-XIV CENTURY, READ THE KING JAMES BIBLE FIRST PUBLISHED IN THE XVII CENTURY?**

The so-called King James Bible ([1451]) was first published in the early XVII century. This is the famous translation “out of the original tongues” made by the “special command” of King James of England.

It is believed that Dante Alighieri lived in the distant XIII-XIV century, allegedly in the years 1265-1321 ([797], p. 359), that is, three hundred years before the King James Bible was first published. Nevertheless, it turns out that in the XVIII-XIX century there was an opinion that Dante used in his works exactly this Bible! The readers drew our attention to this fact, surprising for historians but explained by the new chronology.

Umberto Eco wrote: “On the one hand, we suspect that, more or less consciously, he [Dante.—Auth.] was borrowing ideas from the cabalistic tradition; on the other, we find it curious how some interpreters have got things wrong and have even committed the unforgivable error of believing Dante had the King James Bible at his elbow” ([1466], p. VIII of the Preface).

No mystery here. Dante Alighieri most likely lived in the XVI-XVII century, and by no means in the XIII-XIV century. Therefore, he could have “at his elbow” the newly published and authoritative King James Bible. As for the interpreters, who in the opinion of Umberto Eco have “committed the unforgivable error,” they were probably right.

## **23.**

### **SOME OLD PICTURES DEPICT MOSES OF THE OLD TESTAMENT WORSHIPPING JESUS CHRIST OF THE NEW TESTAMENT**

We are told that the Old Testament preceded the New. However, some old images suggest the opposite.

Fig. 18.51 shows a miniature, allegedly of the XIII century, called “Moses and the Burning Bush” ([533], v. 2, p. 210). The famous episode of the Old Testa



Fig. 18.51. The Old Testament Moses worships the New Testament Jesus Christ appearing to him from a bush that “was on fire [but] did not burn up” (Exodus 3:2). A miniature of the alleged XIII century. Ingeborg Psalter. Chantilly, Musée Condé. Taken from [533], v. 2, p. 210.



Fig. 18.52. Miniature from the “Missale Remense massbook for the use of Saint-Nicaise of Reims,” France, allegedly between 1285 and 1297. Moses with the Ottoman crescent = “horns” on his head worships Jesus Christ appearing to him from the fire. Taken from [1485], ill. 24.

the burning bush to Moses, who was tending the flock, urging him to take the Israelites to the promised land ([533], v. 2, p. 210). We are explained that God of the Old Testament is “very ancient.” His cult took shape, they say, long before Christ. But what do we see in the miniature? Jesus Christ stands up from the bush on fire in front of Moses. Around his head is a halo, his fingers folded in usual Christian blessing. The mediaeval artist confirms our conclusion that Moses of the Old Testament lived in the XIV-XV century, in the Christian era that began in the XII century.

A similar scene is shown in a miniature from the famous Reims Missale (q.v. in fig. 18.52). Jesus Christ rises from the fire with a halo and a cross. The commentary reads: “To Moses, tending the flock, the Lord appeared in the form of a burning blackthorn” ([1485], p. 54).

ment: “There the angel of the Lord appeared to him in flames of fire from within a bush. Moses saw that though the

bush was on fire it did not burn up” (Exodus 3:2). God of the Old Testament called from within Moses has horns on his head. This is how the mediaeval artist interpreted the crescent moon, a symbol of the Ottoman conquest begun by Moses in the XIV century. On the right is a knight in a chain mail

and armed with a sword and a spear. All is correct: Moses led the Ataman troops to conquer the promised land.

In the Middle Ages, a burning but not burning out thorn bush of the Old Testament was called the “Unburnt Bush” ([533], v. 2, p. 210). It turns out that there was a tradition according to which the burning bush was identified with the Mother of God ([533], v. 2, p. 210). In other words, it was believed that the “burning but not burning out bush,” that is, the Burning Bush of the Old Testament, is one of the popular images of the Mother of God. Thus, if the Old Testament, Moses actually worshiped the Virgin Mary, the Mother of God of the New Testament! Images have survived where this famous scene is interpreted in this way. Look at the painting from the mediaeval altar shown in fig. 18.53. On the bottom right is Moses, above him, is the Burning Bush and Mary the Mother of God with the



Fig. 18.53. “Burning Bush Triptych” by Nicolas Froment (1476). The wing of the mediaeval altar in the Aix Cathedral, France. The Old Testament Moses worships the Virgin Mary with Jesus Christ. Taken from [16:1], p. 140, ill. 41. See also [533], v. 2, p. 210.

Christ Child in her arms. This old painting is placed in the encyclopedia [533] precisely as an illustration to the article about the Burning Bush worshipped by Moses. Of course, commentators sense a problem here and are forced to “explain” why an important episode of the Old Testament is presented as taking place in the mediaeval period of the Christian era.

They evasively write as follows: “The Christian tradition (which has found its reflection in iconography) sees in the Burning Bush a prefiguration of the Mother of God, who immaculately conceived and gave birth to the ‘Son of God,’ Jesus Christ” ([533], v. 2, p. 210). Constantly faced with such comments, one involuntarily comes to the conclusion that the Scaligerian history is to a large extent an art of demagogic interpretation. In situations like the one described, the efforts of commentators are wholly directed towards finding any possible “explanations” for themselves and others of the contradictions in the Scaligerian version. Explanations at any cost, even if they

contradict logic and common sense. For each particular contradiction, an equally particular “explanation” is invented.

We will say the following. All such mediaeval images mean a simple thing. The events of the Old Testament took place after the events of the New Testament. That is, after the Nativity of Jesus Christ in the XII century.

Here is another curious picture. Fig. 18.54 shows an old miniature from the book *Chronologie universelle*, allegedly circa 1480. As stated in the commentary, the miniature depicts biblical Moses talking to a craftsman ([1485], p. 281). Behind them we see a massive seven-branched candelabrum, and on the work-table two metal fleurs-de-lis—the well-known symbols of the French monarchy. In the Scaligerian history, such a combination (Moses and the French monarchy) is unthinkable. But it is natural in the new chronology. By the way, the French fleur-de-lis is a variant of the so-called “forked” Christian cross (q.v. in Chron4, 6:3.2).

## 24.

### **THE EVANGELICAL POOL OF BETHESDA WAS AND STILL IS IN SOFIA, THE CAPITAL OF BULGARIA**

Let us talk about a bright trace of the evangelical events that have survived in historical Rumelia, an area adjacent to Constantinople. Today this territory is in Bulgaria and Turkey. We will talk about the evangelical Pool of Bethesda. We have found it not in the vicinity of Al-Quds—modern Jerusalem in Palestine, but in the city of Sofia, the capital of Bulgaria.

Archaeologists know that there are no material traces of evangelical events in modern Palestine. Even the geography and climate of these places do not correspond to the descriptions in the New Testament (q.v. in Chron5). Those “Jerusalem” structures that are shown today to the tourists-pilgrims do not correspond not only to the biblical but also to the mediaeval descriptions of Jerusalem (q.v. in Chron6, 10:10 and 10:13). They are obvious remakes of the XIX-XX century. But in the Balkans, that is, in the lands surrounding Czar Grad, such traces have been found. In full accordance with our idea that the gospel Jerusalem is Istanbul. It is Constantinople, Czar-Grad, New Rome, Troy. It was here that Christ was crucified. The gospel Golgotha is Mount Beykos near Istanbul, the highest point of the Bosphorus. At its top is a giant symbolic grave, which the locals call the “tomb of Holy Yusha” = Jesus (q.v. in Chapter 13:1).

Let us turn to the gospel story about the healing of an infirm at the Pool of Bethesda. This is in the beginning of Chapter 5 of the Gospel of John.

“After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had” ([621]).

So, the gospel describes some kind of healing source “in Jerusalem,” called the Pool of Bethesda. The water in the spring is “troubled” from time to time and has a strong healing effect. Such sources do exist. They are formed where deep underground waters come to the surface, often hot, sometimes with healing properties. They are used to treat diseases. Sanatoriums and hospitals are being built nearby.

The gospel says that the Pool of Bethesda was “in Jerusalem.” It is not very clear why “in Jerusalem” and not “in Jerusalem.” Probably, the source was not in Jerusalem itself, but somewhere in the vicinity. Oth



water located there, which is called the “sheep font.” Earlier, the Ovcha Kupel in Sofia was a small lake, but today the waters of the spring are piped to the specially built balneological clinic. Taken from [115].



Fig. 18.56. Ovcha Kupel Boulevard in Sofia. Photo taken by G. V. Nosovski in 1998.



Fig. 18.57. The Ovcha Kupel, a balneological center in Sofia. View of the building, entrance to it and a sign in front of the entrance. Photo of 1998.



Fig. 18.58. The Ovcha Kupel balneological center in Sofia.

Fig. 18.59. The Ovcha Kupel balneological center in Sofia.





Fig. 18.60. This is how the Ovcha Kupel looks today. It is covered with a concrete slab and resembles a canalization slot. However, there is a cavity under the slab where the pipes pass. Through them, healing water gets to the hospital.

erwise it is difficult to explain the use of the plural. The question is, has the pool survived to this day in the modern Jerusalem, or at least somewhere in modern Palestine? We will be told that it hasn't, of course. So many years have passed, everything has changed. The names were forgotten, the source dried up, the rivers dried up.

But sources of mineral waters, if they exist at all in a given area, do not usually just disappear. Some dry up, of course, but new sources appear nearby. Therefore, if in the gospel times healing mineral springs were sprinkling "in Jerusalems," they should still be there today. But, as far as we know, there is nothing of the kind there. And even more so, there is no healing mineral water spring called the Pool of Bethesda in all modern Palestine.

However, a healing mineral water source perfectly corresponding to the gospel description and still bearing the name of the Pool of Bethesda does exist elsewhere. Not in the modern Palestine, where Scaligerian historians place the gospel events, but in the Bulgarian city of Sofia, in the ancient region of Rumelia, the center of which was Czar-Grad, a.k.a. the gospel Jerusalem.

The Bulgarian Pool of Bethesda, Ovcha Kupel, located in the southwestern outskirts of Sofia, at the foot of Vitosha Mount, is a source of healing mineral water. Today, it is the name for the source itself and the large quarter of the city (q.v. in fig. 18.55). The boule



Fig. 18.61. A staircase leading downward, under the concrete slab at the site of the Ovcha Kupel.

vard passing here is also called Ovcha Kupel (literally, Sheep's Font in English; q.v. in fig. 18.56). The name is popular here. You see it at every step—on road signs, in street names.

The waters of the Ovcha Kupel are calcium mineral waters that come to the earth surface at a temperature of 37-38 degrees Celsius. The healing properties are so strong that a balneological clinic was built here, naturally called the Ovcha Kupel (q.v. in fig. 18.57– 18.59). As the head physician of the hospital told G. V. Nosovski in the summer of 1998, the waters of the Ovcha Kupel heal wounds, treat nervous diseases. It is not the only source of mineral water in Sofia. There is another one nearby, called Mountain Bath. The water comes out at a temperature of 42 degrees Celsius and is used as drinking water and for bathing in the nearby bathhouse. In the center of Sofia, on the main square, near the government building, the Saint Nedelya Church, mosques, and synagogues, there is another deposit of hot mineral waters. Not far from there is one more. All these sources are very popular in Sofia. They drink their water, shower with it in city baths. But only one source is used for balneological cure—that of the Ovcha Kupel.

Today, Ovcha Kupel, which previously looked like a small lake, is covered with a concrete slab. At first glance, this is a simple concrete platform (q.v. in fig. 18.60). However, there is a cavity under the slab where the pipes are located. By these pipes healing water arrives in the nearby clinic. You can penetrate under the concrete slab by taking the stairs in a small booth (q.v. in fig. 18.60 and 18.61).

## 25.

### WHAT THE WORD "HADJI" MEANS

It is generally believed that the word Hadji only refers to Muslims. Reference books explain that "Hadji is an honorific title which is given to a Muslim who has completed the Hajj to Mecca. The title is then placed before a person's name; e.g., Hadji Murat" ([85], v. 46, p. 21).

The word Hajj, or Hadj, itself is believed to be of Arabic origin: “The Hajj is a religious pilgrimage of Muslims to Mecca and Medina to worship the Kaaba temple in Mecca and perform some established rituals—sacrifice, etc., and to pray in Medina at the tomb of prophet Muhammad” ([85], v. 46, p. 21). Thus, we



Fig. 18.62. The inscription upon the gate leading to the courtyard of the Church of the Assumption of the Blessed Virgin Mary in the Bulgarian town of Koprivshitsa. From the video made by G. V. Nosovski in 1998.



Fig. 18.63. Tombstones of the XIX century in the courtyard of the Assumption Church in the Bulgarian town of Koprivshitsa. From the 1998 video.

are assured that Hadj is a purely Muslim, Arab concept, which has nothing to do with the Christian tradition. However, it turns out that until quite recently, the word Hadji was also applied to Orthodox Christians. And it had the same meaning. That was the title given to pilgrims to the Holy Land. Muslims called Hadji those who visited Mecca or Medina, and Christians called so those who visited the Holy Sepulcher.

In Bulgaria, the title of Hadji was given to pilgrims to Jerusalem. When a person died, it was written on his tombstone: “Hadji Ivan Ivanov.”

In 1998, G. V. Nosovski visited the Bulgarian town of Koprivshitsa. The local Church of the Assumption was

built in 1817 (q.v. in fig. 18.62). In the courtyard, there are old tombstones from the XIX century leaning against the wall (q.v. in fig. 18.63). All of them are from Orthodox Christian tombs. The names of the deceased are written on them. Figure 18.64 shows one of the tombstones. Above is the Christian cross, below



Fig. 18.64. The upper part of the tombstone in the courtyard of the Assumption Church in the Bulgarian town of Koprivshitsa. The inscription says: “Hadji Iovan Spasov. Reposed on January 6, 1874, at the age of seventy and five years. God rest the soul of Your servant with the righteous.” From the 1998 video.

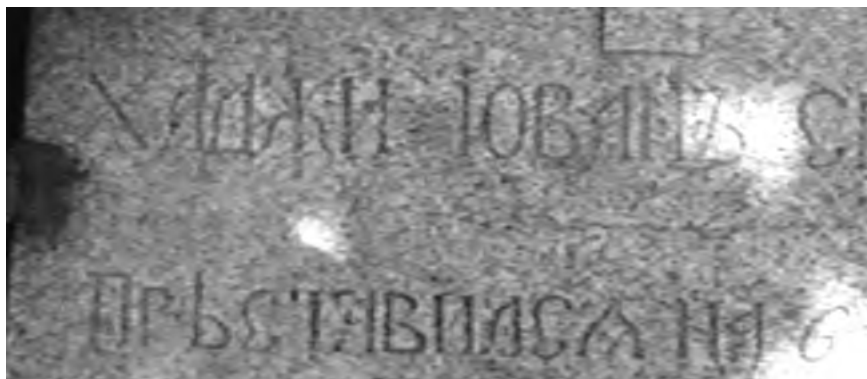


Fig. 18.65. The beginning of the inscription on the tombstone in the courtyard of the Assumption Church in the town of Koprivshitsa. The name of the deceased is “Hadji Iovan Spasov.” It turns out the title of Hadji was not only given to the Muslims, but also to the Orthodox Christians. From the 1998 video.

is the inscription: “Hadji Iovan Spasov. Reposed on January 6, 1874, at the age of seventy and five years. God rest the soul of Your servant with the righteous.” See also fig. 18.65, a close-up of the beginning of the inscription.

So, Ivan Spasov, who died in 1874, made a pilgrimage (Hadji!) to Jerusalem and became “Hadji Ivan Spasov,” which is marked on his tombstone.

And then a simple idea arises. The word Hadji (a pilgrim, one who walked to holy places) could come from the Slavic verb “hodit” (to walk). And the Slavic word “hozhdniye” (pronounced “hajj-deniye”) means precisely “pilgrimage.” Later, the word “pilgrim” came into use among the Orthodox Christians (it is still used nowadays),

and the Muslims stayed with the old Slavic form, Hadji. Now they say that it is an “ancient Arabic word,” which has allegedly nothing to do with the Christian tradition. This allows to avoid unnecessary questions. After all, such common features of the Orthodox Christian and Muslim religious rituals and terminology risk to provoke dangerous ideas. For example, that Orthodox Christianity and Islam did not split as long ago as the Scaligerian history textbooks tell us.

26.

#### **THE MYSTERIOUS BOCHIM IN THE BOOK OF JUDGES IS LACEDAEMON, I.E., SPARTA**

The second chapter of the Book of Judges in the synodal Russian translation begins with the words: “And an angel of the Lord came up from Gilgal to Bochim [and to Bethel and to the house of Israel], and said: ...” (Judges 2:1).

What Bochim is referred to here? It is clear that it should be a place or a city in the promised land. But which one?

There is no Bochim in modern Palestine, where, according to the Scaligerian version of history, the biblical promised land is located. At least it was not there at the beginning of the XX century. Bible reference books of that time ([845], [66]) give no hint for Bochim in Palestine.

But it turns out that in some old texts of the Bible this passage of the Book of Judges sounds differently. Instead of mysterious Bochim, there is a city and region of Lacedaemon, well known in the European history. This is how the second chapter of the Book of Judges begins in the handwritten Saint Prohor of Pcinja Monastery Bible:

“And came up an angel of the Lord from Gugal to Lacedaemon and to Bethel and to the house of Israel, and said to them: ...”

However, it is known that Lacedaemon was not at all in the rocky desert in the vicinity of the Dead Sea, but on the Peloponnese peninsula ([819], p. 887), in the south of modern Greece. According to the “ancient” geographer Strabo, another name for Lacedaemon is Sparta: “the same city was called Lacedaemon and Sparta” ([819], p. 422).

The Pcinja Monastery Bible is considered one of the oldest manuscripts of the Bible available today in Bulgarian libraries. It has never been published, but G. V. Nosovskiy in the summer of 1998 got acquainted with it during his stay in Sofia.

The Pcinja Monastery Bible is a handwritten collection of the biblical books from Genesis to Ruth. Its original is stored in the Museum of History and Archaeology of the Holy Synod in Sofia (storage number 351). The description of the manuscript is given in the book of Archpriest Ivan Gošev, *Old Notes and Inscriptions* (in Bulgarian; Sofia: Prydvorna Press, 1935, pp. 16-18). This Bible is dated to the alleged XVI century. Most likely, it was written no earlier than the beginning of the XVII century and is indeed one of the oldest copies of the Old Testament. Note that not all Old Testament books are present in it—only the beginning of the Old Testament from Genesis to Ruth.

So, according to one of the oldest Slavic Bibles, the promised land included Lacedaemon, that is, Sparta. That does not fit at all with the Scaligerian ideas about the alleged localization of biblical events in the vicinity of the Dead Sea. But it perfectly matches our reconstruction: the promised land conquered by Moses and Joshua included the Balkans and Southern Europe. Its part was the Peloponnese peninsula with the city of Lacedaemon = Sparta. Recall that the conquest of the promised land took place in the XV century and is well known in European history. That was the Ottoman invasion.

This is not the only example of mediaeval names in the Bible. Here is another one. The tenth chapter of Genesis begins with the genealogy of the sons of Noah. The Russian synodal edition says:

“This is the account of Shem, Ham and Japheth, Noah’s sons, who themselves had sons after the flood. The son of Japheth: Gomer, Magog, Madai, Javan, [Elishah,] Tubal, Meshek and Tiras. The sons of Gomer: Ashkenaz, Riphath and Togarmah. The sons of Javan: Elishah, Tarshish, Kittitim and Dodanim. From these the island peoples spread out into their territories ...” (Genesis 10:1-5).

We open the Ostrog Bible and read the same place in it. It turns out that instead of the sons of Javan— Elishah, Tarshish, the Kittites and the Rodanites, it is written: “The sons of Javan Elishah and Tarshish, Cretans and Rhodesians.”

Let us give an exact Church Slavonic quote:

“Си же суть бытия с[ы]нов Ноевыхъ, Сима Хама, Иафета, и родишася имъ с[ы]н[о]ве по потопе. С[ы]н[о]ве

Афетовы, Гемеръ, и Магог и Мадай, Иоиан, и Елиса, и Фовал, и Мосох, и Фирась. С[ы]н[о]ве же Гемеровы Асханазъ, и Ривафъ, и Формаг. С[ы]н[о]ве же Иоиани, Елиса и Фарсис, критъстии, и родъстии. От сих разделишася острови стран всех въ земли их ...”

Here the words “критъстии” and “родъстии” are written in full accordance with the rules of the Church Slavonic language and can only mean “Cretans” and “Rhodesians.” Thus, the sons of Javan—Elishah and Tarshish—are called Cretans and Rhodesians. It becomes clear why the next phrase speaks of “острови” (islands). After all, Crete and Rhodes are islands in the Mediterranean Sea. And in the synodal translation, where the adjectives “Cretans and Rhodesians” are replaced by incomprehensible names “Kittim and Dodanim,” it becomes unclear what the reference to the “islands” have to do with it.

# Chapter 19

## Calendar-astronomic dating of the Council of Nicaea and the Nativity of Christ

**G. V. Nosovskiy**  
**INTRODUCTION**

We will talk about the two most essential milestones in historical chronology—the dating of the Nativity of Christ and the First Ecumenical Council in Nicaea, often referred to simply as the Council of Nicaea. We will also sometimes call it so, although this is not entirely accurate, since another Ecumenical Council of Nicaea is known in the history of the Church, the Seventh one.

Scaligerian version of history is mainly based on these dates. The fact is that Scaliger built the chronology, first of all, as the chronology of Church history. Secular chronology is presented in his writings as secondary, based on synchronicities with Church events.

We will prove that both dates determined by Scaliger, the Nativity of Christ and the Council of Nicaea, are completely wrong.

We will tell in detail how mediaeval chronologists calculated these fundamental dates and what errors they made. And what is most interesting, what dates are obtained if the errors are corrected. We will also tell about the true reason of the famous Gregorian calendar reform of the XVI century, after which two styles were formed in our calendar—the “old” and the “new.”

We warn in advance that we are mainly dealing with calendar issues. They are essential for chronology. In addition, they are by no means boring and uninteresting as is often thought. Of course, calendar reasoning, at first glance, is tedious and confusing. However, it turns out that the point is not so much the confusion of these questions in themselves, but that they have been confused; most likely, intentionally. We will show that behind the boring and sometimes obscure reasoning about eras, calendars, etc., a striking picture is hidden in modern books on history and chronology. It can be revealed by analyzing the history of our calendar. It turns out that there are huge and, in general, obvious errors in the notions of chronology familiar from school. In modern books, errors are usually deeply hidden. Everything has been done so that the reader does not notice them. Therefore, it is not easy to discern them, even with attentive reading. “On the surface,” they usually only leave a particular touch of nebula and confusing style of narration.

One may ask, if the errors are so obvious, then why were they not noticed earlier? Why have specialists been silent about them for so long? The answer is as follows. The errors have most likely been noticed long ago. However, the specialists of the Scaligerian school could not explain the strangeness and contradictions that were revealed to them. To explain satisfactorily, at least. And this is understandable. As we will show, such explanations are just impossible within the framework of the erroneous Scaligerian chronology.

The primary method of the present research is computational astronomy. However, to understand the essence of the matter, and even more so, the resulting conclusions, it is not necessary to thoroughly know astronomy. Our results and their chronological consequences touch upon those ideas and prejudices that have become commonplace in nowadays and are faced by everyone regardless of special knowledge in astronomy and mathematics.

Before we begin, let us make one more remark about chronology. Calendar issue is part of the chronology. There was a time when chronology as a whole was only related to mathematics and astronomy. It was the case in the XVI-XVII century when the version of Scaliger-Petavius adopted today was created. Scaliger considered himself a mathematician and even tried to prove mathematical theorems (q.v. in Chron1, Chapter 1). Another thing is that his proofs were wrong. For example, he claimed to have solved the classical “ancient” geometrical problem of squaring the circle, which later was proved to be insoluble in principle. It is essential that Scaliger, Petavius, and other scientists of the XVI-XVII century, studying chronology according to the concepts of their time, simply had to consider themselves mathematicians. Otherwise, contemporaries would probably have regarded their chronological

research with suspicion.

However, since then, the approach to chronology has changed. Admittedly, not for the better. In the XVIII century, chronology was attributed to the historical, humanitarian disciplines. At the same time it remained part of applied mathematics. As a result, an unnatural situation developed. On the one hand, historians are called upon to deal with chronology. On the other hand, without a sufficient mathematical education, which should be very solid for studying chronology, historians are forced to avoid solving and even discussing relatively complex chronological problems. The strangeness and contradictions in history arising from errors in chronology are carefully hidden by them. In dangerous and slippery places they “professionally” pretend that “everything is correct” and “everything can be explained.” In short, the development of chronology as essential branch of human knowledge, in fact, stopped for three hundred years. It is petrified in those erroneous forms that were given to it in the XVII century by the school of Joseph Scaliger and Dionysius Petavius.

Today, when a new, non-Scaligerian chronology has appeared, based primarily on mathematical calculations and analysis of historical information by methods of mathematical statistics and modern computational astronomy (q.v. in Chron1, Chron2, and Chron3), much is falling into place. We begin to look at many things in a completely different way. Now there is no need to hide the oddities and contradictions in history. On the contrary, they must be brought to light and studied. It will help to better understand the true picture of events. As a rule, such oddities get a natural explanation in the new chronology.

Our concept of history, so far as a hypothesis, has been explained in previous books. It responds well to statistical chronology and numerous indications in old documents previously considered obscure and incomprehensible. Such previously confusing but now quite clear aspects of history include calendar issues. We will discuss them below.

## **1.**

### **DATING THE COUNCIL OF NICAEA**

#### **1.1. The Council of Nicaea and Paschalia**

It is believed that the First Ecumenical Council in Nicaea (Nicaea is a city in Bithynia, in Asia Minor) took place in 325 A.D. and drew up and approved the Church calendar. The Christian Church always attached great importance to this calendar and named it Paschalia.

At its core, the Paschalia calendar consists of fixed and movable parts.

The fixed part is an ordinary civil calendar, also called “Julian,” since its creation is associated with the name of Julius Caesar. The year in it consists of 12 months. Every fourth year, an additional day is inserted, February 29. Such a year is called a leap year. Perhaps not everyone knows how closely the Julian calendar is associated with Christian Church service. The so-called “fixed” Christian holidays are distributed according to the days of the Julian calendar. They are called so because they fall every year on the same day of the same month.

The movable part of the Church calendar determines the dates of the celebration of Christian Easter and some other Church holidays counted from Easter. For example, the Ascension, the Trinity, and the beginning of St. Peter’s Fast. The moving part of the Church calendar also includes the counting of Church weeks. It starts from Easter. The week number is important for current Church services as it affects their daily order. Christian Easter and the holidays counted from it are movable Church holidays. They are called so because their place in the Julian calendar changes from year to year, depending on the day of Christian Easter. Easter day in the Julian calendar is not constant. It changes from year to year according to a well-defined rule, or set of rules.

This set of rules, Paschalia, is rather complicated and closely related to various astronomical factors. We will talk about it in detail below.

The totality of the fixed and movable parts of the Church calendar is what we call the Paschalia calendar, or simply Paschalia. It does not only include the rule of determining the date of Easter but also the ordinary Julian calendar in relation to which the rule works.

Thus, both parts of the Easter calendar determine the order of the Church service for each day of any year.

Therefore, the canonization of the Paschalia calendar was of fundamental importance to the Church. It was Paschalia that ensured the uniformity of Church services in various places.

Thus, it was one of the foundations of the unity of the Church. It is also evident that all chronological issues related to the dating of the Nativity of Christ and the history of the church calendar play a highly important role in shaping our ideas not only about the history of the Church but also about the culture of all mediaeval Eurasia.

In the Middle Ages, the Christian Paschalia calendar was part of the canonical liturgical Church books. In the XVII



century, in Russia, Paschalia was part of the so-called Followed Psalter ([701]), one of the central liturgical books of the Orthodox Christian church.

In Russian church books, Paschalia is presented as a set of tables that determine, in particular, the date for celebrating Orthodox Christian Easter (“Paskha”) in any given year. Hence the name, Paschalia. An integral part of the Church calendar is the usual secular calendar in the usual sense of the word. That is, the usual division of the year into months and weeks, the rule for determining leap years, etc.

Below we will tell more about the structure of Paschalia.

## **1.2. What is known today about the Council of Nicaea**

Let us briefly inform you about what is known about the First Council of Nicaea and what decrees were adopted there. First of all, let us note the following: “ ‘Deeds’ or acts of this Council did not survive” ([988], v. 41, p. 71).

More precisely, the mediaeval texts of the acts of the Council of Nicaea for some reason do not suit modern historians. They write: “The Coptic text of the acts of the First Ecumenical Council published by Revillont is recognized by the majority of scientists as inauthentic. The Syntagma [collection of Acts of the First Council of Nicaea.—Ed.] compiled in the V century by Gelasius of Cyzicus contains not so much facts as folk tales and legends about the Council” ([988], v. 41, p. 71).

Historians have much more confidence in the information about the Council of Nicaea from standard “antique” sources. They write the following about them: “In the writings of Athanasius of Alexandria, Socrates, Eusebius of Caesarea, Sozomen, Theodoret of Cyrus, and Tyrannius Rufinus, there are so many details about the Council that, with the addition of 20 laws and the symbol of the Council that have come down to us, one can form a fairly clear idea about it. ... On July 4 or 5, the Emperor [Constantine the Great.—Auth.] arrived in Nicaea, and the next day the opening of the Council took place in the great hall of the imperial palace. ... The Council agreed on when to celebrate Easter ... and promulgated 20 canons. At the end of the Council, the Emperor issued a circular statement urging to unanimously endorse the Creed defined at the Council” ([988], v. 41, pp. 71-72).

So, it is believed that simultaneously with the establishment of the Orthodox Catholic faith (later divided but still united at the time), the Council of Nicaea immediately determined the rules for celebrating Christian Easter, that is, the Paschalia calendar.

## **1.3. What is Paschalia?**

Let us tell in more detail what is the Church Paschalia calendar (q.v. in [701], folios 615-650). It is a set of extensive tables that determine the relationship between a large number of calendars and astronomical values associated with the Julian calendar. These values, mentioned in Paschalia, “serve” both the internal structure of the Julian calendar and its connection with astronomical phenomena. These include: indiction, circle to the Sun, circle to the Moon, epact, base, alpha key, boundary key, dominical letter, etc. We will talk about some of them in detail below. In particular, about those responsible for the change of lunar phases in the dates of the Julian calendar. We will not need others and will not discuss them, referring the interested reader to Paschalia itself. For the Church Slavonic Paschalia, see [701], folios 615-650. The Western European version of Paschalia can be found in modern books on calendars and chronology (e.g., [393]).

One of the Paschalia tables allows you to determine the day of the celebration of Christian Easter for any given year. The input of this table is the so-called “boundary key” of the given year, which must be previously determined using other tables of Paschalia ([701]).

Important circumstance: Paschalia is based on the assumption that all the calendar indicators used to determine the day of Christian Easter are exactly repeated every 532 years. This period of repetition of Easter, as well as those discussed below—indiction, circle to the Sun, circle to the Moon, etc.—is called the “great indiction” in the Julian calendar. Complete Paschalia tables contain an extensive list of various calendar values for the entire 532-year “great indiction” ([701]). The beginning of the “first” great indiction is combined (and of course, not by chance) with the beginning of the Byzantine era “from Adam,” or, as it is also called, “the era from the creation of the world.” The last great indiction began in 1941 and continues today. The previous one began in 1409 A.D. The one that came before that began in 877 A.D., etc. ([701], [393]).

#### 1.4. The calendar Easter cycles: circle to the Sun and circle to the Moon

Let us explain what the “circle to the Sun” and “circle to the Moon” mean, since they will often be discussed. These are two calendar-astronomical cycles associated with the Julian calendar. “Circle to the Sun” and “circle to the Moon” are Church Slavonic terms in the Orthodox Christian Paschalia. Translated into modern Russian, they mean “solar cycle” and “lunar cycle.”

Let us begin with the circle to the Moon or, as it is also called, the “Metonic cycle.” For Easter calculations, it is important to know on what day in March or April of a given year the full moon occurred. You do not have to look at the sky every time or do any astronomical calculations. It is enough to compile a table of March and April full moons for any 19 years in a row. And then it will be enough to only look at this table. The fact is that in the Julian calendar, the lunar phases repeat every 19 years. Moreover, the repetition occurs with the accuracy of one day for hundreds of years. For example, if in some years the full moon fell on March 25, then in 19 years, it will again be on March 25. And after  $19 \times 2 = 38$  years, too. And so on. Deviations from the described law will begin only three hundred years after. In other words, only after we have walked in 19-year steps for more than three hundred years, the full moon will begin to gradually move to an adjacent place in the calendar. The same will be true for new moons and, generally, for any lunar phase.

So, if we fix in the Julian calendar any date in March or April and check from year to year which lunar phase falls on that day, we will find that the lunar phases of that day change cyclically with a period of 19 years. This 19-year cycle is called the “circle to the Moon” in Paschalia. Paschalia contains a table by which it is easy to determine the lunar phase for any day of any year. It is compiled for any 19 consecutive years and contains 19 cells. Each cell contains two numbers: the ordinal number of the year in the 19-year cycle, and the corresponding date of the first full moon after 21 March. This serial number is called the “circle to the Moon” of the given year. It is unambiguously defined for any year. Paschalia tables directly show the “circle to the Moon” for any year in the current indiction. It is not difficult to calculate for any other year since the “circle of the Moon” repeats itself every 19 years.

In the Latin version of Paschalia, instead of the circle to the Moon, the so-called “golden number” is used ([393], p. 75). It is the same 19-year lunar cycle but beginning from a different year. Namely, the Western European cycle of “golden numbers” is shifted relative to the Russian-Byzantine cycle of “circles to the Moon” by 3 units. For example, if the circle to the Moon of a particular year is equal to 1, then the golden number for it will be 4 (q.v. in [393], p. 76).

It is believed that the lunar cycle of the circles to the Moon was discovered by “ancient” Greek astronomer Meton in the alleged year 432 B.C. ([704], p. 461). This is why it is called “Metonic cycle.” Note that dating the discovery of Meton to 432 BC, that is, supposedly several hundred years before the invention of the Julian calendar, in which the Meton cycle exists, is erroneous due to the Scaligerian chronology. We will return to this later.

Let us move on to the circle to the Sun. Like the circle to the Moon, this is also a cycle of the Julian calendar. However, it is not directly related to astronomical phenomena and, in particular, to observations of the Sun. The name “circle to the Sun” is conditional. The cycle is a purely calendar one. The “circle to the Sun” is a 28-year cycle of repeating days of the week in the Julian calendar. Let us explain that the days of the week can be repeated in the calendar dates even after an interval of less than 28 years. It is easy to see if you take an old calendar and leaf it several years back. As a rule, even a calendar that is less than 28 years old, but which coincides with the calendar of the current year, will do the work. However, the least number of years after which the calendar of any Julian year will exactly repeat is 28.

“Circle to the Sun” for a given year in Paschalia is a number in the 28-year cycle. Each year is assigned one of these numbers, from 1 to 28. Each such number, in its turn, corresponds to a well-defined schedule of days of the week according to the month numbers. That is, a sort of “table-calendar.” As in the case of the “circle to the Moon,” the “circle to the Sun” is directly indicated by the Paschalia tables for each year from the current 532-years indiction. For other years, it can be calculated on the base of the fact that it repeats every 28 years.

The circle to the Sun is used in Paschalia calculations to determine if a given day of the month in a given year is Sunday. It is important for determining the date of Easter in a given year. Recall that Christian Easter can only be on Sunday. This is one of the primordial Easter rules (see below).

It is not difficult to understand why the “circle to the Sun” equals precisely 28 years. The fact is that a simple year in the Julian calendar contains 52 weeks and one additional day, and a leap year contains 52 weeks and 2 additional days. Thus, the shift of the days of the week according to the calendar dates is equal to 1 after a simple year and 2 after a leap year. Therefore, in order for a calendar to repeat itself, a multiple of seven ordinary years and a multiple of seven leap years should have passed. Seven here is the number of days in a week. Every seven days the day of the week is repeated.

Since the leap year is every fourth year in the Julian calendar, the cycle of simple and leap years is 4. Namely, every 4-year period contains exactly 3 simple years and 1 leap year. Therefore, the smallest number of years where both simple and leap years are divisible by seven is  $7 \times 4 = 28$  years. Indeed, in any 28 days timeframe there will be exactly  $7 \times 3 = 21$  simple years and  $7 \times 1 = 7$  leap years. However, in a smaller number of years, it may turn out that either the number of simple years or the number of leap years is not a multiple of seven. Or the both. Therefore, 28 is the magnitude of the cycle of repeating of the days of the week in the dates of the Julian calendar. That is, the magnitude of the “circle to the Sun,” or the solar cycle.

“Circle to the Moon” and “circle to the Sun” can also be found according to the following simple rule. One needs to take the year number according to the Byzantine era “from Adam” and find its remainders after division by 19 and 28. These will be the required “circle to the Moon” and “circle to the Sun” of the given year. Thus, in the first year from Adam in the Byzantine era, the “circle to the Moon” and “circle to the Sun,” according to Church Slavonic Easter ([701]), were equal to one (see also [393], p. 78). It may seem at first glance that this is a consequence of the fact that both cycles were determined based on the already existing by that time chronology “from Adam.” But they were not.

On the contrary, most likely, the very beginning of the Byzantine era “from Adam” was calculated, proceeding from the condition that the “circle to the Sun,” the “circle to the Moon,” as well as the “indiction” (see below about it), turned simultaneously into 1. Experts have already expressed this opinion, which is probably true ([393], p. 239). We will return to this issue later.

Fig. 19.1 shows tables of the “circles to the Moon” and the “circles to the Sun” as they are presented in Church Orthodox Paschalia from the Followed Psalter [701]. The tables are shown in the form of two human hands. The cells of the tables are depicted as finger joints (q.v. in fig. 19.1).

The table of circles to the Sun is called “Damascene’s hand” in Church Slavonic Paschalia (on the left in fig. 19.1). In the table, each finger of the hand is divided into seven joints-cells. In total,  $7 \times 4 = 28$  cells. Each cell has at the top a Church Slavonic number from 1 to 28. It is the circle to the Sun. Under the value of the circle, the Sun in the same cell is given the so-called “dominical letter,” or “Sunday letter” (from Latin *dominica* for Sunday), of the year with the given circle to the Sun (q.v. in fig.19.1). By dominical letters one can directly see what days of the week are the first days of March. The fact is that there are seven dominical letters, and they symbolically denote the first seven days of March:

1 March = Γ;  
 2 March = B;  
 3 March = A;  
 4 March = 3;  
 5 March = S;  
 6 March = E;  
 7 March = Д (q.v. in [393], p. 69).

Dominical letter of a given year is the letter that fell on Sunday that year ([393], pp. 69-70). For example, if the actual value of a particular year is S, then March 5th of that year is Sunday. From here it is already easy to determine the days of the week in March and April when Christian Easter will be.

It is not without a reason that we have described the structure of “Damascene’s hand” in such detail. It will be shown below that the representation of circles to the Sun and the dominical letters on the joints of the “Damascene’s hand” could and, apparently, did lead to serious chronological errors in rewriting and calculation of the so-called “indiction dates.” So this table turned out to be a dangerous and cunning place for mediaeval chronologists.

The second table in fig. 19.1 is a table of the circles to the Moon. In the Church Slavonic Paschalia it is called “The Jewish hand not going beyond the week boundaries, the 19-year circle to the Moon and Jewish Fasca.” Indeed, the figure clearly shows that on the right hand, under each value of the circle to the Moon, some March or April date is

written in the same cell. E.g., in the upper joint of the little finger, under the value of the circle to the Moon 19, it is written, “a 13,” i.e., April 13 (q.v. in fig.19.1). This is the date of “Jewish Passover per Paschalia,” or, as it is called in the Paschalia itself, the “Jewish Fasca.” This

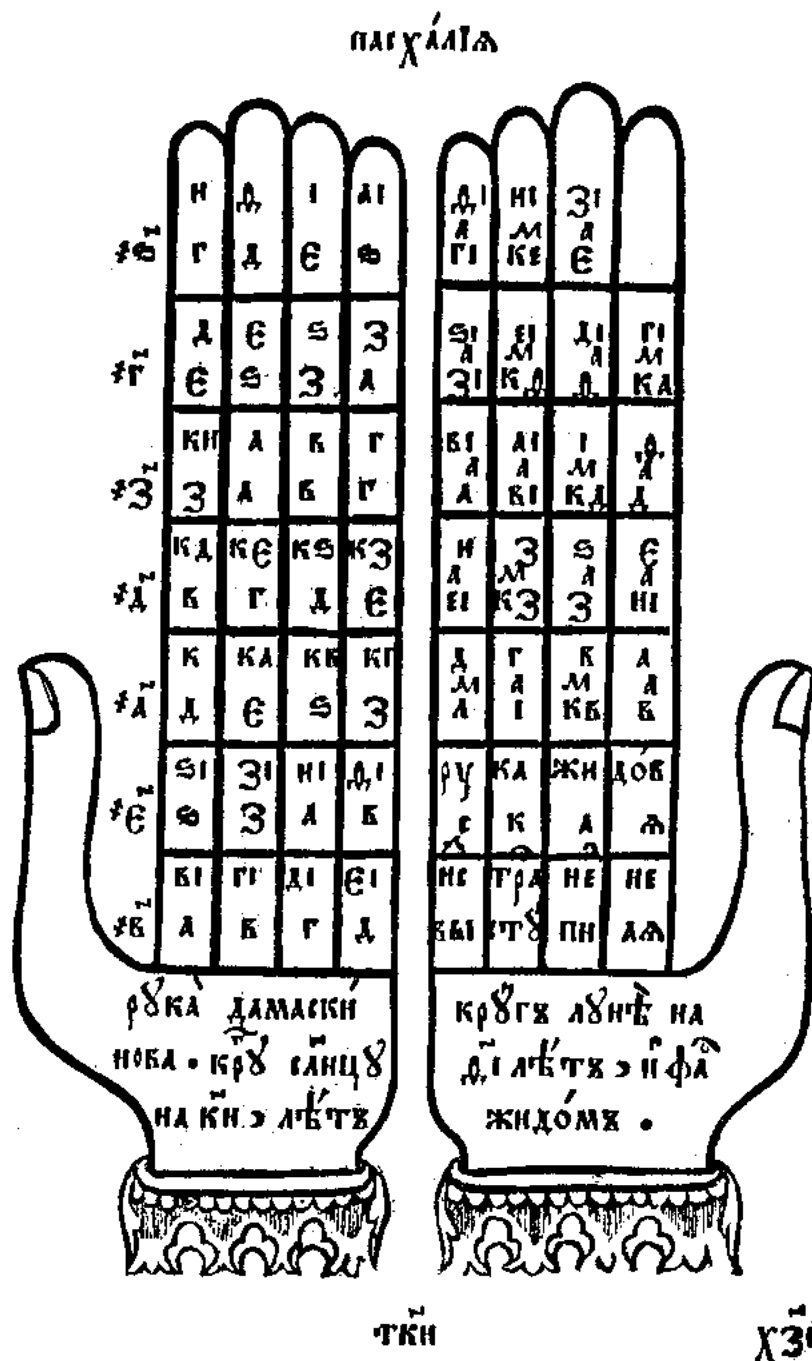


Fig. 19.1. Tables of “circles to the Sun” (left) and “circles to the moon” (right) from the Followed Psalter printed in Moscow in 1652. The tables are depicted as two human hands. One of them, referring to the circles of the Sun (on the left), is called in the Church Slavonic Paschalia the “Damascene’s hand”, and the second, showing the circles to the Moon, is called the “Jewish hand.” The names are inscribed on both hands right below the tables. The table of the “circles to the Moon” is called the “Jewish hand” because it is directly related to the Jewish Passover. Taken from [701], folio 617.

date will stay the same for any year with the circle to the Moon equal to 19.

Let us clarify that in Paschalia, the first spring full Moon is called the Jewish Passover (“Jewish Fasca”). The Christian Paschalia does not mention or take into account the rules of the deviation of the Jewish Passover from the first spring full Moon existing in the Jewish church ([393], pp.171-174). This is important to understand since the concept itself of Jewish Passover is frequently used in the Paschalia, as well as in mediaeval Christian literature dealing with determining the timing of the Christian Easter. But always in the sense of Paschalia, and not in the sense used in the Jewish church. So, let us emphasize that the notion of “Jewish Passover” in Paschalia, generally speaking, slightly differs from the definition of the Jewish Passover adopted in the Jewish church, albeit they are close.

The circle to the Moon and the circle to the Sun are used in Paschalia to find the day of Easter in any given year. Easter is defined as the first Sunday after the first spring full moon (see below). With the help of the circle to the Sun, it can be found out whether a given day is Sunday. The purpose of the circle to the Moon is to show on which days of March and April the full moons fall.

**Commentary.** We use the Church Slavonic terms “circle to the Moon” and “circle to the Sun” as they are given in Church Slavonic Paschalia. They mean a cycle (circle) inherent in the Moon and a cycle (circle) inherent in the Sun. Note that in modern literature on calendar issues, they usually write a little differently: “circle of the Moon” and “circle of the Sun.” The latter is, perhaps, more convenient to the modern reader, but it is a kind of “half-translation” from Church Slavonic into modern Russian. The complete translation would be, “circle to the Moon” and “circle to the Sun” (and not “circle of the Moon” and “circle of the Sun”), since the word “circle” in the sense of “cycle” has not been used for a long time. We use these terms in their original form, without “half-translation.”

### 1.5. The old indiction method of counting years

In connection with the Easter cycles, let us make a digression related not only to the dating of the Council of Nicaea but also to chronology in general. We will talk about chronological methods of fixing dates; more precisely, about methods of counting years.

Today we are so used to reckon time according to the same unchanging era that we do not realize that this way of counting years is not as simple and self-evident as it seems. By designating the current year with four digits, we, by force of habit, do not even notice the redundancy of using such large numbers in everyday count of years. Moreover, a modern person, who spends ten years of his life at school, is generally accustomed to large numbers. They no longer frighten him, as in the old days, when understanding large numbers and even simply writing them down on paper required abilities that only a narrow circle of educated people possessed. However, even today, we often discard the first two digits in the designation of years. For example, we say and write 98 instead of 1998, 99 instead of 1999, etc.

It is easy to understand that time counting according to an unchanging era was not and could not be the first, initial way of recording dates. The majority of mediaeval people simply would not understand it. As for the method of chronology, accessible only to a narrow circle of educated people, it is nonsense. More precisely, such method could only be used in narrowly specialized fields, such as ancient astronomy. But it would be incongruous on the pages of ancient chronicles written to be understood by everyone or almost everyone. After all, the events of the past, unlike, say, astronomical laws and observations, are always interesting to general public, leaving alone the rulers whose deeds (and deeds of their ancestors) were mostly described in the annals. Rulers are not at all obliged to possess special knowledge in the sciences. Moreover, some medieval rulers were completely illiterate. The dates in the annals should have also been understood by the scribes of the rulers, by the monks in the monasteries, and so on. This means that the method of writing dates had to conform to the standard chronology method used by everyone, as, by the way, is the case today.

This circumstance—the inability of ancient and mediaeval people, in their mass, to handle large numbers—is clearly seen, for example, in the history of money. In the Middle Ages, monetary units of measure were usually much larger than today. And the sums of money calculated in such units were, accordingly, much smaller than in our time. For example, in the XVII century monetary salaries in Russia could be of 1–2 rubles, or even fractions of a ruble, per year. In the XIX century, they already were tens of rubles a month, and in the XX century, hundreds and thousands. Or even millions. Further, from the XVI to the XIX century in Russia, “polushki” (“halves”) were used, that is,

small coins that equalled a quarter of a kopeck, or 1/400 of a ruble ([85], v. 33, p. 652). This significantly reduced the scale of numbers expressing monetary amounts. Today there are no more polushki. The scale of amounts of money that people have to deal with in everyday life increases, in average, proportionally to their ability to handle large numbers. Pocket calculators are used today. And mediaeval people, for the most part, were simply unable deal with sums of money expressed in large numbers. For the simple reason that they did not understand large numbers. Consequently, they could not deal with large numbers in chronology. Therefore, they could not use the count of years according to an unchanging era. Such a count of years could only appear at a sufficiently high stage of development of the human knowledge.

Let us formulate a hypothesis. Apparently, the transition to chronology according to an unchanging era was essentially a forced measure. It had to be resorted to involuntarily when humanity faced almost insurmountable difficulties in establishing the chronology of long-past events. The fact that such chronology seems natural and straightforward to us today is the result of a habit developed during the last several centuries.

The question arises: what methods of recording dates were used in ancient documents? In the originals, not in editions or forgeries of the XVII century.

The answer is known. One of the most common ways was to count years from the first year of the ruler's accession. This technique was really widely used in the Middle Ages. It is still used today, for example, in Japan. To this day, they count years from the beginning of the reign of the Emperor. From the point of view of chronology, this method gives little if it is forgotten when precisely an emperor mentioned in the chronicle ruled. To comprehend such a date, you have to know the span of that emperor's reign. Or you could relate his reign to that of another ancient emperor, whose lifespan is known and dated. But such a method rarely gives acceptable results. Furthermore, to use it effectively, you have to have a rather ample reserve of "dated emperors;" that is, a chronological scale already stretched into the past. If there is none, the dates of reign in the old chronicles become dumb. This is precisely what mediaeval chronologists faced. At the dawn of the chronology, that is, in the XV-XVII centuries, there was no commonly accepted chronological scale. The version of Scaliger-Petavius that appeared later turned out to be, as we are convinced, grossly erroneous.

Despite its simplicity, the method of counting the years from the beginning of the reign is fraught with purely practical inconveniences. For example, every time the ruler changes, the year number jumps, moreover, by a random amount. It can be difficult to trace such a chronology even for 50-100 years back. We will have to calculate, say, how many years have passed from the third year of the reign of the post-last ruler to the current time. It means remembering the duration of the last few reigns and their sequence, which is not very convenient in everyday life. In addition, when the rulers change too often during a turmoil, such a "chronology" may stop working.

Therefore, another, much more sophisticated way of counting years was used in the old chronicles. It still did not require knowledge of large numbers, but at the same time it was not tied to the names and durations of reign of the kings, and did not depend on their changes. That was why it provided continuous chronology without failures and shifts. And for a very long time—theoretically for about eight thousand years. This method is closely connected with the church Paschalia and the Julian calendar. We will call it the "indiction method" or the method of setting the years "by indictions." The method was as follows.

The year number was set not with one large number, as it is today, but with three small numbers at once. The numbers had their own names: "indiction," "circle to the Sun," and "circle to the Moon." Each of them annually increased by one, but as soon as it reached its prescribed limit, it was reset to its minimum value— one. And then again every year it increased by one. And so on. Thus, instead of one, in principle, infinite counter of years used today, the indiction method introduced three finite cyclic counters. They set the year in three small numbers, each of which could not go beyond its narrow boundaries. Those were:

- indiction, which changed from 1 to 15, then was reset to 1;
- the circle to the Sun, which changed from 1 to 28, then was reset to 1;
- the circle to the Moon, which changed from 1 to 19, then was reset to 1.

A chronicler using the indiction method of chronology could write, for example, the following: This event occurred in indiction 14, circle to the Sun 16, circle to the Moon 19; and the following year such and such thing happened in indict 15, circle to the Sun 17, circle to the Moon 1; and a year later such and such events took place, in indict 1, circle to the Sun 18, circle to the Moon 2. And so on.

Since the number-limiters 15, 28, and 19, participating in the indiction chronology are mutually prime, then any combination of them is repeated only after a number of years equal to the product of these numbers:  $7980 = 15 \times 28 \times 19$ . Thus, the repetition of the indiction date occurs only after 7980 years. Consequently, during the period of time of almost eight thousand years, the indiction method sets the year completely unambiguously.

The indiction method is closely related to the Julian calendar, Paschalia and Christian Easter. It seems to have been invented along with Paschalia and Easter tables. The fact is that two of the three cycles used in indiction dates—namely, the circle to the Sun and the circle to the Moon—as we explained above, are associated with the Julian calendar, its leap years, days of the week, and division into months. Both cycles are directly related to the definition of Easter as a Sunday after the first spring full Moon. Thus, the indiction way of reckoning is primarily based on the Paschalia calendar values. Therefore, it is, in essence, a consequence of Paschalia.

It is known that the indiction method of chronology was indeed used in ancient texts. It is believed to have been used mainly in Byzantine writings written “a very long time ago.” However, on solemn occasions, indictions were also indicated in the XVII, and even in the XVIII century, along with the years “from the creation of the world” and (or) “from the Nativity of Christ.” For example, in the imprint of the Followed Psalter ([701]), printed in Moscow in 1652, the year of publication—7160 (“from Adam”) and 1652 (“from the Nativity of Christ”)—is indicated together with the indiction: “indiction 5.” The indiction was not really needed in this case, but it was obviously preserved by tradition as a remnant of the old way of writing dates. Later, in the XVIII century, indictions were no longer added. The circle to the Sun and the circle to the Moon were not mentioned here. Thus, the last remnants of the old method disappeared only at the turn of the XVII-XVIII century.

Russian texts of the XVII century contain many remnants of indiction dates. Moreover, it is only the meager remnants. Complete indiction dates are almost never found in them. Apparently, such dates were rewritten in the XVII century either as a tribute to the ancient tradition or because the old text contained no other date. However, the scribes of the XVII century already had a poor understanding of the meaning of such dates. Therefore, in the texts of the XVII century, indiction dates are inserted, as a rule, in an already incomplete, dilapidated form. In such cases, when they are also accompanied by dates “from Adam,” the latter, as a rule, contradict the indiction dates. It means that the scribes of the XVII century took the years “from Adam” somewhere else and entered them into the chronicle next to the remnants of the old and completely different indiction dates, which are usually impossible to restore today due to their incompleteness. So, apparently, in the XVII century, the old way of counting years by indictions, circles to the Sun, and circles to the Moon lost its practical significance. However, in the texts of the previous epoch of the XIV-XVI centuries, it was still obviously widespread. The scribes of the XVII century no longer understood the meaning of such dates and distorted them in the course of rewriting. It is possible that, in some cases, distortions were introduced intentionally to destroy the old chronological tradition. For example, the circle to the Sun was dropped. Sometimes the words “circle to the Sun” or “circle to the Moon” are present in the manuscript, but the numbers expressing their meaning are no longer there. Etc.

In addition, in the old texts, the circle to the Sun in the indiction date could be given not directly but as “dominical letter of such and such a finger.” As we said above, the “circles to the Sun” were located in the Easter table on the fingers of “Damascene’s hand,” and under each “circle to the Sun,” the corresponding “dominical letter” was indicated (q.v. in fig.19.1). At the same time, as it is easy to be convinced, looking at fig. 19.1, the finger and “dominical letter” ultimately set the “circle to the Sun.” Therefore, for example, instead of the “circle to the Sun 11” in the old chronicle, there could be a “circle to the Sun 6 on the little finger.” Indeed, we look at fig. 19.1 and see that “dominical letter” 6 on the little finger of “Damascene’s hand” really gives the “circle to the Sun” 11. However, a scribe of the XVII century, already accustomed to chronology according to the era, could not understand such a record and, let us say, omitted the word “little finger.” By this, he turned the “circle to the Sun” from 11 to 6. Such a replacement shifts the indiction date by hundreds and even thousands of years.

Let us give an example. In the handwritten Palea of the XVII century (Russian State Library, Department of Manuscripts, fund of the Rumyantsev Museum, number 297), on folio 256, the following dating of the crucifixion of Christ is reported:

“In the 18th year of the reign of Tiberias, our Lord Isus Christos suffered for of salvation of the humankind, in the summer of 5530, March 30, on Friday at 6 o’clock in the afternoon, indiction 3, circle to the Sun 7, the Moon 14 and Jewish Passover.”

Immediately, we note that the direct date for the Byzantine era—5530 “from Adam”—contradicts both the indiction and the circle to the Sun. Indeed, it is easy to calculate that in 5530 “from Adam,” the indiction is not 3, but 10, and the circle to the Sun is not 7, but 14. Meanwhile, the text clearly states that the indiction is 3, and the circle to the Sun is 7.

Further, the circle to the Moon is not indicated at all, but it is written that there were “Moon 14 and Jewish Passover.” Here “Moon 14” means the full Moon on the Jewish Passover. In the old date, there should also be a

circle to the Moon, but the scribe of the XVII century, apparently not understanding why two different numbers were compared to the Moon at the same time, omitted one of them “for clarity.” As a result, one circle to the Moon is lost. Incidentally, this is not an isolated case for the XVII century manuscripts. Note that the manuscript says that March 30 was Friday. However, in 5530, March 30 was Monday. In the tables given in Annex 5 of this book, it can be seen that March 30 fell on Friday in 5533. Perhaps there is a mistake (the three is omitted, and zero is not written in Church Slavonic figures), and the year 5533 should be read instead of 5530. However, this does not save the situation. In 5533, the indiction is 13, the circle to the Sun is 17, and the circle to the Moon is 4 (see the tables in Annex 5). In the manuscript, we see different numbers in all cases.

In such a situation, it is difficult to figure out what the full indiction date of the crucifixion of Christ was in the old document from which the extract was made in Palea of the XVII century. Only one thing is clear: this date could not have been the year 5530 from Adam indicated in the manuscript, that is, 22 A.D., nor, probably, the implied (taking into account the slip) 5533 from Adam, that is, 25 A.D. Since both in 5530 and 5533, the indiction and the circle to the Sun are entirely different.

An essential note for chronology follows from the example hereabove. Moreover, an interesting picture emerges here. Let us ask ourselves a question: how resistant are indiction dates to possible distortions, errors during rewriting, etc.?

It turns out that for the times close to the current time, indiction dates have triple stability compared to the dates we are accustomed to in the era. Indeed, the indiction date consists of three independent numbers at once. An error has crept into one or even two of them, the ones that remain intact will help restore the original value of the year.

However, to do it, you must know the approximate date.

However, if the indiction date refers to an unknown time, say, found by a scribe in an old chronicle telling about events with an unknown date, such a date turns out to be unstable to the slightest errors in numbers. For example, an error in the indiction of only one unit leads to a shift of the entire date by 532 years. That is, by the product of the values of the other two cycles— the circle to the Sun and the circle to the Moon. An error in the indiction by two units will shift the date by 1064. An inaccuracy in the circle to the Moon by one will give an error in the date of  $15 \times 28 = 420$  years. And so on. Thus, the slightest inaccuracy in any digit of any of the three numbers that set the indiction date shifts the date for hundreds and thousands of years. That is why such errors are not terrible for a contemporary chronicler of the era—he automatically corrects them. But as soon as we enter into the field of unknown chronology, the indiction dates lead to huge chronological errors. So it was in the XVI-XVII century when chronologists tried to understand the old dating. The mistakes they made, mostly involuntarily, entered the Scaligerian version and “froze” there as chronological dogmas.

There is one more feature of the indiction dates when the approximate epoch of an event is unknown. The indiction dates by themselves, without cumbersome calculations, do not say anything about the temporal distance at which they are located from the contemporary era of the scribe. And from any other date in general, whether it is also an indiction date or not. Moreover, a distant indiction date will not even say whether it is in the past or in the future. There is no explicit ordering in indiction dates. One must make cumbersome calculations to understand which of the two indiction dates is earlier and which is later. Without a calculator (and a programmable one), it isn't easy to carry them out. It is clear that mediaeval scribes, and even chronologists, were not always able to understand all this. As a result, looking at the ancient chronicle, the mediaeval chronicler could be mistaken even as to whether it is about events long past or whether it is a kind of prophecy about the future. As a result, prophecies about the future, which were widespread in the Middle Ages, and descriptions of events that have already taken place, could be confused during rewriting or mixed with each other.

Most likely, just when all the indicated inconveniences of the indiction dates surfaced, that is, in the era of attempts to establish the correct chronology of antiquity, the indiction dates were replaced by the chronology according to the era “from the creation of the world.” This happened, most likely, in the era of the XIV-XV century.

The beginning of the first “global” era was most likely calculated based on the already established system of indiction dates on the basis of the Paschalia. Namely, they calculated a year that simultaneously possessed a single indiction, a single circle to the Sun, and a single circle to the Moon. Such a “wonderful” year repeats itself only after  $15 \times 28 \times 19 = 7980$  years. It is clear that the closest one was taken in the past. The first year of the newly introduced Russian-Byzantine era “from Adam” was set on it. According to other calculations, based on other cycles of indiction type, or on completely different ideas, other starting points of reference could be obtained. So arose more than one era “from the creation of the world.” Apparently, such calculations were first done around 1409, when the previous great indiction ended, and the next one began. That is, a few decades before 1492 A.D., which turned out to be 7000th, i.e., the “last,” according to the “true” era re-calculated by chronologists. Therefore, this year was “appointed” as the year of the end of the world. It is known that the end of the world was expected in Russia and Europe exactly in 1492. As for the beginning of the practical application of the era “from the creation of



the world” (or “from Adam”), it most likely falls on the XVI century. Before that, they probably also used indiction dates.

### **1.6. Table of lunar phases in Paschalia**

The last of the Paschalia tables is a complete table of the lunar phases, that is, a purely lunar annual calendar, called in Church Slavonic Paschalia the “lunar flow” ([701], folios 640-650). The table shows all new and full moons for each year from the 19-year cycle of the “circles to the Moon” with an accuracy of day and hour. As we already said, in the Julian calendar, the dates of the lunar phases are repeated every 19 years. However, it is not entirely accurate, albeit the error is minimal. After about 300 years, the error gradually accumulates and reaches a whole day. In this regard, the “lunar flow” table, apparently, was updated from time to time. In edition [701], for example, the annual lunar table corresponds precisely to the astronomical setting of the era of publication (1652). We emphasize that the table of lunar phases in Paschalia is not used at all to determine the day of Easter, although Easter is closely related to the full Moon, that is, with the change of lunar phases (see below). However, completely different tables are used to determine the day of Easter in Paschalia. Apparently, the Paschalia table of lunar phases had some other, independent meaning. It is not very clear which one.

It is important that among the Paschalia tables, only the mentioned annual table of the “lunar flow” was updated. The tables defining the day of Easter remained unchanged. In particular, the 19-year cycle of the lunar phases, used to determine the day of Easter (“the circle to the Moon”), stayed unchanged. Therefore, among the tables of Paschalia, there are, in fact, two tables of the 19-year cycle of lunar phases at once. One is the “circle to the Moon,” unchanging, conditional, and no longer corresponding to the actual astronomical situation. It was this table that was used to determine the day of Easter. The other is the “lunar flow,” which is constantly updated and thus corresponds to the actual state of affairs in the vault of heaven. However, it was not used to determine the day of Easter. We will explain the reasons below. Here we will just emphasize that with the adoption of Paschalia, the day of Easter turned from an astronomic event into a calendar one. In other words, the onset of Easter was determined without looking at the sky, but by books, using the rules associated with the church (Julian) calendar.

In Annex 5 to this book, we provide the complete Easter tables and tables of calculated dates for the first astronomical spring full Moons.

Transfiguration, Assumption, Nativity of the Virgin, Introduction to the Church, Nativity of Christ, Baptism, Candlemas, Annunciation, Palm Sunday.

What are the reasons for compiling the list of holidays included in Paschalia? Concerning the holiday of St. George the Victorious, the answer is given above. However, on the whole, the answer is unknown to us.

### **1.8. The Scaligerian dating of the Council of Nicaea is contradictory to Paschalia 1.7. Church holidays included in the Paschalia**

In the Paschalia tables, not only Easter is mentioned, but other Christian holidays too. True, not all of them. Here is a complete list of the holidays mentioned in the Paschalia tables ([701], folios 615-616 and 633-640):

- 1) Easter;
- 2) Nativity of Christ (December 25, old style);
- 3) Annunciation (April 7, old style);
- 4) George the Victorious (April 23, old style);
- 5) John the Evangelist (May 8, old style);
- 6) the Supreme Apostles Peter and Paul (June 29, old style);
- 7) Saint Eudokia = the beginning of the March year (March 1, the old style);
- 8) Forty Martyrs of Sebaste (March 9, old style);
- 9) Alexius of Rome (March 17, old style). There are no other holidays in the Paschalia printed in Moscow in 1652. Perhaps these are the main Christian holidays of the times of the Council of Nicaea. Therefore, they were included in the Paschalia approved by the Council. Note that six of the nine holidays on this list are in March or April. Thus, March and April are clearly highlighted in the list of holidays. The specified “Paschalia” list of Christian holidays sounds somewhat strange today. Of course, the Nativity of Christ and the Annunciation are among the twelve primary, so-called “twelve” Christian holidays; therefore, their presence in this concise list is not surprising. Nevertheless, as for the rest of the list, the selection principle applied in Paschalia seems incomprehensible today.

These holidays are known, but today they do not stand out among the equally, or even much more revered Christian holidays. Except for Christmas and Annunciation, none of the holidays on the “Paschalia” list is included in the number of “twelve” Christian holidays, which include only: Easter, Ascension, Trinity. There is a generally accepted opinion that the Paschalia calendar was canonized at the First Ecumenical Council of Nicaea. It seems natural and plausible given the particular importance of the Easter holiday for the Orthodox Catholic Church. So they thought in the Middle Ages, and so it is accepted today: Paschalia was canonized at the very first Ecumenical Council of the Christian Church. That is, at the Council of Nicaea. Few, however, know that this strongly contradicts the Scaligerian dating of the Council of Nicaea to 325 A.D. And in general, to the era of the IV century A.D. The point is as follows. As already mentioned, Paschalia is a set of calendar and astronomical tables. The time of their compilation can be calculated based on their content (more on this below). In other words, Paschalia can be dated according to its inner astronomical content. It turns out that the resulting date contradicts the dating of the Council of Nicaea to the IV century A.D. However, this contradiction has not received any intelligible explanation. The controversy was discovered long ago. At the beginning of the XX century, experts noticed it on Easter tables. Below we provide relevant quotes.

What is the matter? The answer is, probably, that here, as we will see, the Scaligerian dating of the First Council of Nicaea is concerned. Furthermore, it is extremely important for chronology. The chronology of church history is primarily based on it and, consequently, all mediaeval history in general, beginning at least from the IV century. The incorrect (as we now understand) dating of the Council of Nicaea was also used in the preparation of the famous Gregorian calendar reform. Experts were afraid to “touch” the sore spot of the chronology, understanding how much it affects the general view of mediaeval history. The change in the date of the Council of Nicaea leads to a radical breakdown of the entire version of Scaliger, at least in the interval from the IV to the XIV century. Apparently, this is precisely why specialists, who noticed severe contradictions between the content of Paschalia and the dating of the Council of Nicaea, did not dare to draw any conclusions, preferring a “figure of silence.” As if the problem did not exist.

To simplify our task, we will begin the study of Paschalia and related dates without relating them with the chronology of other events.

### **1.9. The history of the creation of the Paschalia calendar and the related riddles**

Here are a few quotes that reflect the modern scientific view of the origin of the Paschalia.

“The question of the ‘combination’ of the lunar calendar with the solar (Julian) calendar emerged truly ‘full size’ before Christian theologians in the II century A.D., when the Christian tradition of celebrating Easter began to take shape. ... They drew up a schedule of phases (‘age’) of the Moon according to calendar months of the 19-year cycle. In other words, a kind of ‘perpetual calendar’ was built, where the new Moons of each year of the 19-year cycle were aligned to specific dates of the calendar months. This table was used for many hundreds of years both for calculating the dates of Easter and for dating events” ([393], p. 74).

“Already in the V century A.D., a schedule of new Moons for the 19-year lunar cycle was drawn up, which is still invariably used today to determine the Easter phases of the Moon” ([393], p. 87).

“In the III century, the very method of calculating the dates of Easter was already reliably developed. ... So, starting from the IV century A.D., the Christian Church tied its annual cycle of holidays with the Julian calendar, and the most important of them, Easter (and the accompanying cycle of fasts and “transitional” holidays), with a lunisolar calendar” ([393], p. 214).

So, we are told that the rules for calculating Christian Easter began to take shape in the II century and took the modern form in the IV century. However, what issues related to Paschalia were discussed at the Council of Nicaea and what decree on Paschalia was accepted is not entirely clear to historians. Moreover, when trying to figure it out, supposedly incredible difficulties arise (which are only caused by the fact that the work proceeds within the framework of the wrong chronology). The opinions of various researchers only agree that at the Council of Nicaea it was forbidden to celebrate Christian Easter at the same time as the Jewish.

For example, a well-known specialist of the beginning of the XX century, author of the authoritative Lectures on the History of the Ancient Church, Prof. V. V. Bolotov, wrote: “The Council of Nicaea determined: to celebrate Easter on Sunday following the full Moon of the first spring month, that is, the month whose full Moon (14th Moon) either coincides with the day of the vernal equinox or occurs after that day” ([83], v. 2, p. 446).

However, some time later, “in his report on Paschalia, V. V. Bolotov already proves that the Council of Nicaea refrained from the decree: to celebrate Easter without fail after the vernal equinox” ([83], v. 2, p. 446, note 1).

What made V. V. Bolotov rush between two directly opposite opinions on such a seemingly simple issue?

“In calendars, textbooks and treatises on the preparation of Orthodox Christian Easter, references are made to the First Ecumenical Council, which established the celebration of Easter on the first Sunday after the Jewish Passover, which, in turn, is celebrated with the onset of the first spring full Moon. But, as you know, there is no such rule among the existing rules of the First Ecumenical Council. The dedication Council of Antioch also refers to the decree of the First Ecumenical Council ... but does not give any specific instructions about the time of the celebration of Easter, as if the decree of the First Ecumenical Council was limited only to the prohibition to celebrate Easter simultaneously with the Jews. ... Russian Paschalist Prof. D. Lebedev characterizes the requirements usually attributed to the fathers of the First Ecumenical Council and traditional for our Easter as ‘the latest formulation of the principle of the Alexandrian Easter’ ” ([861]).

“The First Ecumenical Council was convened to resolve the dogmatic question of the doctrine of Arius. However, there was another question that the Fathers of the Council had to touch upon. It was the question of the time of the celebration of Easter. ... It is unlikely that Constantine the Great attached less importance to this issue than to Arianism. ... What did the Council say on this issue? We have little information about this. ... Plenty of things were attributed to the Fathers of the Council. They were even credited with introducing a whole cycle of holidays, which is absolutely incredible” ([83], v. 2, pp. 435-436).

Let us clarify: “incredible” from the point of view of the Scaligerian chronology. Which, as we already know, is wrong. Therefore, the introduction of the entire annual cycle of the main Christian holidays at the Council of Nicaea simultaneously with Paschalia also looks quite likely, and, most probably, it was so. Moreover, Paschalia does contain the listing of holidays, as mentioned above.

Let us continue quoting. “The original text of the Nicene Creed has not survived. It was not in the archives of the Church of Constantinople already in the early V century. As an official document, there is only a message of Emperor Constantine from Nicaea to bishops who were not present at the Council. This epistle asserts that it ‘seemed indecent to the Council to celebrate this holy feast according to the custom of the Jews’ ” ([393], p. 212).

“The question of when exactly was formulated the rule to celebrate Easter only after the vernal equinox remains open” ([393], p. 213).

“In essence, the very interpretations of the disagreement that the Council fathers had to deal with were also erroneous. In 1880, the French historian Louis Duchesne presented a new interpretation of the wrangling over Easter at the Council of Nicaea. But his interpretation was not clear enough [six pages of explanations of the Duchesne’s mistakes follow.— Auth.]” ([83], v. 2, pp. 437-444).

“What were the decisions of the First Ecumenical Council on the celebration of Easter? A detailed presentation of the problem in all its details ...” ([861]).

However, where did this “incredible complexity” of the problem come from? After all, the question seems to be straightforward. Indeed.

Although the original rules of the Council of Nicaea about Easter have not been preserved, it is “known” that the Council established them in the alleged year 325, when “the method for calculating the dates of Easter was already reliably developed,” and a table of Easter dates was already compiled, which was then “used for hundreds of years.” The latter is natural since “every 532 years Christian Easter begins to repeat itself in its original order. ... Easter tables were known for all 532 years” ([817], p. 4).

Thus, the calculation of the new 532-year-old Easter table is reduced to a simple shift of the previous one by 532 years. This order is still valid: the last great indiction (532-year Easter period) began in 1941 and is a shift of the previous great indiction (1409-1940), which, in turn, is obtained by a shift from the great indiction of 877-1408, etc. Therefore, by shifting the modern Paschalia table by an appropriate multiple of 532 years, we should get exactly the table that was approved by the Council of Nicaea.

It means that the original Paschalia can easily be restored.

Moreover, the basic rules of Paschalia are well known. We will acquaint the reader with them, following the well-known mediaeval work of the Byzantine Church author Matthew Blastares, who gave the most complete for his time (the XIV century) presentation of the chronology and theory of Easter.

### 1.10. The rules of Easter

Let us turn to the canonical mediaeval ecclesiastical work, *Syntagma Canonum* (*Syntagma kata stoicheion*, lit. “Alphabetical Treatise”), by Matthew Blastares ([518], [17]). This large book summarizes the rules of the

ecumenical and local councils of the Orthodox Church.

It is believed that Matthew Blastares was a hieromonk in Thessalonica and wrote his work in the XIV century ([17], p. 18). However, the manuscripts survived to this day belong, of course, to a much later time. A large section of Syntagma is devoted to the rules of celebrating Christian Easter. In particular, the following is said:

“The Rule of Easter imposes two restrictions: not to celebrate it with the Jews and to celebrate it only after the vernal equinox. Out of necessity, two more were added: to celebrate the holiday after the first full Moon following the equinox, but not on any day, but on the first Sunday after the full Moon. All these restrictions, except for the last one, are firmly observed to this day [at the time of Matthew Blastares, in the XIV century.—Auth.], but now we often pass to a later Sunday. To be exact, we always deduct 2 days from the lawful Easter [i.e., from the Jewish Passover, the full Moon.—Auth.] and move on to the next Sunday. It happened not because of the ignorance or inability of the Fathers who approved the Rules, but because of the lunar movement” ([518], pt. II, ch. 7; see also [17]).

Note that the Syntagma Canonum by Matthew Blastares is a canonical church book, which gives particular weight to its instructions since, as is known, until the XVII century, the Orthodox Church carefully monitored the invariance of the text of canonical books. Any changes to them were extremely difficult to make, were accompanied by great controversy, and, in any case, did not go unnoticed. Therefore, we can hope that the text of Matthew Blastares quite accurately conveys to us the opinion of the XIV century scholars of Constantinople about Easter. So, Matthew Blastares reports the following:

The two basic apostolic rules about Easter are:

- 1) Do not celebrate Easter with the Jews.
- 2) Celebrate Easter only after the vernal equinox. Then, when compiling the Paschalia, the Fathers of the Council that established it, added two more rules for clarity. The fact is that the first two apostolic canons do not yet define Easter day unambiguously. The two new rules are as follows:
- 3) Celebrate Easter only after the first spring full Moon. I.e., after the Jewish Passover, which in Christian patristic literature was sometimes called “lawful Easter,” that is, Passover according to the law of Moses, and sometimes, “the 14th Moon.”
- 4) Moreover, celebrate Easter, not on any day of the week, but precisely on the first Sunday following that full Moon, that is, after the Jewish Passover.

### **1.11. The fourth rule**

The first three of these four rules are strictly observed to this day (i.e., in the XIV century), Blastares writes further, but the fourth rule, according to which Easter Sunday should be exactly the first after the full Moon, has already been broken.

Further, Matthew Blastares quite rightly (from the point of view of astronomy) explains why the indicated violation arose over time. The reason is that the Easter “circle to the Moon” (Metonic cycle) is not absolutely accurate. There is a very slow and, apparently, unknown to the Fathers of the Council, shift of the dates of the actual full Moons relative to the dates of the full Moons fixed in the “circle to the Moon.” However, in the time of Matthew Blastares, the displacement is already known. Blastares knows about it and correctly estimates its value—about 1 day in 300 years.

Therefore, from the actual full Moon to Easter, writes Blastares, now (that is, in his time) pass at least two days. The fact is that Christian Easter is calculated according to the calendar and not according to astronomical observations. Because the day of Easter is “tied” to the “circle to the Moon” of the Paschalia calendar tables and not to the actual full Moons. When, over time, due to the centenary shift, the calendar “circle to the Moon” recorded in Paschalia diverged from the actual full Moons by two days, it naturally affected the distance between the astronomical spring full Moon and Easter. If initially the distance was simply non-negative (i.e., Easter could not come before the full Moon), now it has become greater than or equal to two days. That is, Easter could not come less than two days after the full Moon.

However, between the spring full Moon and Easter passed more than two days anyway. After all, according to the rules, Easter has to be waited for until the next Sunday after the spring full Moon. That is, on average, for three days

(half a week). And in most cases, at least for two days. Therefore, the two-day gap between the full Moons and Easter, formed by the time of Blastares, did not always manifest itself. If, in some years, the distance between the spring full Moon and Easter had to be at least two days, then the gap did not affect and did not lead to violations of the rules on Easter.

However, in some years, when the distance was less than two days, the fourth rule about Easter was violated. Namely, Easter Sunday was no longer the first but the second after the spring full Moon. Here is an example. Suppose the Jewish Passover (full Moon) falls on a Saturday. Then, according to the 4th rule, Christian Easter should be celebrated the next day, on Sunday. However, due to the 2-day retreat formed over time (see above), the Paschalia will define the calendar Jewish Passover two days later, that is, on Monday. And Christian Easter, therefore, will be carried to the next Sunday. In other words, in the time of Blastares, the celebration of Easter took place on the first Sunday two days after the spring full Moon. At the same time, all the rules of Easter, except for the fourth, obviously remained in force. And the fourth rule was violated from time to time.

### **1.12. Rough calculation of the date of compilation of the Paschalia**

Thus, we know a lot about the Paschalia, almost everything. So, what is the complexity of the problem that has been troubling specialists for so many years? As we said, the fact is that the astronomical content of the Paschalia contradicts the Scaligerian dating of the Council of Nicaea, where the Paschalia was canonized.

The contradiction is easy to discern even from a rough calculation.

- 1) The difference between Easter and true full Moons runs at a rate of 1 day in 300 years.
- 2) By the time of Blastares (approximately 1330) there were 2 days of difference.
- 3) This means the Paschalia was compiled around 730, since  $1330 - (300 \times 2) = 730$ .

It is clear that Paschalia could become canonized at the Council only later. However, this does not fit in any way with the Scaligerian dating of the act of canonization in 325!

Note that Matthew Blastares himself does not see any contradiction here! Apparently, he simply does not yet know anything about the “dating” of the Council of Nicaea to the alleged year 325. Natural hypothesis: “traditional dating” arose after Matthew Blastares. Most likely, it was first “figured out” only at the time of Scaliger.

The noted contradiction is so vivid that it could not go unnoticed. Indeed, some experts have carefully noted it.

Nevertheless, not directly, but in the form of strange, at first glance, reservations that become understandable only now, after analyzing the problem in essence.

They write, for example, like this. “That the Council of Nicaea did not endure ‘any firm decisions’ regarding the celebration of Easter only after the spring full Moon is evident from the history of the celebration of Easter in the years following the Council [how to understand this? there were decisions but not ‘firm’ enough?—Auth.]. ... By the way, it should be noted that, according to the Alexandrian lunar cycle, the 14th day of the Moon’s age [i.e., the full Moon.—Auth.] was always one or two days before the actual full Moon [?!—Auth.]” ([861]).

However, the day of the full Moon is easy to determine just by looking at the sky. It comes at a pretty definite time, about 14 days ([393], p. 34-40) after the new Moon. The constant, systematic advance of observations by 2 days for new Moons is inexplicable not only for the IV century but also for cave times. With great difficulty and contrary to mediaeval texts, one could still explain the delay of observations by a day. Since the young month becomes visible in the sky only a day after the astronomical new Moon ([393], p. 40). However, it is impossible not to notice the constant advance!

Then they write the following: “When determining Christian Easter according to the rules of Orthodox Paschalia, it is important to be sure that Orthodox Easter does not coincide with the Hebrew Passover. ... The table gives the time of celebration of the Jewish Passover from 900 A.D. [?!—Auth.]” ([816], p. 14).

But why only since 900? Is it because the coincidences mentioned here ceased only in the VIII century? See below about this.

So, let us ask ourselves a question: when was the Paschalia composed? And what is the modern dating of the Council of Nicaea based upon?

Let us begin to solve the problem of dating the Council of Nicaea by Paschalia in the same form as this task faced the chronologists of the XIV-XVI centuries. However, unlike them, we will use the exact astronomical theory they did not have.

### **1.13. Dating the Paschalia by the essence of determining Easter**

We have seen that the apostolic (that is, primary) rule about Easter requires that Christian Easter should not coincide

with Jewish Passover. Further, the Church's canonical texts directly and clearly define what exactly is meant by the Jewish Passover, the first spring full Moon (q.v. [518] for example). Apparently, we are talking about one of the old ways of defining the Old Testament Easter, when it was celebrated exactly on the day of the astronomical full Moon. Note that the way of defining the Jewish Passover used in modern Jewish tradition is slightly different from it.

Currently, full Moons are calculated backward with great accuracy since there is a developed theory of the motion of the Moon. However, for our purposes, such accuracy is unnecessary. We used the classical Gauss formulas, which do not give the exact time (hours and minutes), but only the dates of the spring full Moons in the past. The formulas were compiled by the famous mathematician Carl Friedrich Gauss in the XIX century, especially for Easter calculations. With their help, we calculated on a computer the Julian dates of all spring full Moons from the 1st century B.C. up to the present day. Then they compared them with the dates of Orthodox Easter, according to the Paschalia. As a result, we got the following statement. We omit the details of the calculations and tables. Any interested reader will independently restore them, following the specified algorithm.

#### **Statement 1.**

The Council that established the Paschalia (according to modern and mediaeval tradition, this is the Council of Nicaea) could not have occurred earlier than 784 A.D., since only starting from this year, due to the slow astronomical shift of the lunar phases, ceased the coincidences of the calendar Christian Easter (determined by Paschalia) with the "lunar" Jewish full Moon Passover. In 784, such a coincidence happened for the last time, and then the dates of Christian Easter and Jewish Passover have forever diverged. Consequently, the Council of Nicaea obviously could not canonize the Paschalia in the IV century, when the calendar Christian Easter would coincide with the Jewish Passover eight (!) times—in 316, 319, 323, 343, 347, 367, 374, 394 A.D., and five (!) times would have happened even two days before it (which is explicitly prohibited by the 4th rule of Easter), namely, in 306, 326 (that is, allegedly a year after the Council of Nicaea!), and also in 346, 350, and 370.

Thus, if we follow the chronological version adopted today, we will have to assume that the very first celebrations of Easter after the Council of Nicaea grossly violated three of the four rules according to which the Council established this holiday! Moreover, the violation allegedly occurs next year after establishing the rules at the Council. Furthermore, only five hundred (!) years after the Council, the Paschalia established on it began to be performed impeccably, that is, to comply with the rules that determined it! Such a picture is so fantastic that there are severe doubts about its credibility.

Note that Scaliger, compiling in the XVI century the chronology adopted today, could not notice this vivid nonsense. In his time, in the XVI century, the calculation of true full Moons for the distant past was still an unsolved problem.

Thus, this nonsense was noticed much later, when astronomical science became satisfactory for the given task. However, it was already too late. The Scaligerian chronology had already been canonized. It froze; it was called "scientific," and its significant changes were not allowed. Therefore, specialists who noticed a contradiction shyly fell silent, limiting themselves only to muffled reservations and vague, cautious comments, trying to bypass the difficulty imperceptibly. They say there is no problem. The "default figure" turned out to be the most convenient.

#### **1.14. Dating by Easter full Moons**

We have seen that, according to church rules, the day of Christian Easter was initially determined purely astronomically, as the first Sunday after the first spring full Moon. Then, on the basis of this astronomical definition, at the Council of Nicaea, they developed the calendar rules for calculating the day of Easter. Since then, Easter has become a calendar event. You no longer need to look at the sky to find out when Easter will be. It is sufficient, knowing the Paschalia calendar rules, to look at the calendar.

However, the original astronomical meaning of the definition of Easter is easy to discern even from the Paschalia tables themselves. Indeed, among them, there is a special list of dates for the Jewish Passover, from which the first Sunday must be counted in order to obtain the day of Christian Easter. This list, the "circle to the Moon," consists of 19 dates since it was believed that after 19 years, the dates of the spring full Moons are exactly the same. Thus, the original astronomical meaning of Christian Easter, the first Sunday after the first spring full Moon (Jewish Passover), is reflected in the very structure of the Paschalia tables. The dates of the spring full Moons, the Jewish Passover, according to Paschalia, today are already quite significantly different from the dates of the actual

astronomical full Moons. To avoid confusion, we will further call these dates (fixed in Paschalia) dates of Easter full Moons. Unlike the dates of real astronomical full Moons, which are different now.

However, the compilers of the Paschalia did not yet know this and believed that the schedule of spring full Moons they used was absolutely accurate. In fact, this is not so, although the error is very small, it makes itself felt only over the centuries. The true spring full Moons of the 19-year cycle are slowly shifting downward in the Julian calendar to earlier dates. While the full Moons from the Paschalia table “stand still.” Therefore, over time, Easter calendar full Moons shift relative to the real astronomical full Moons. The shift is about 1 day in 300 years. At the time of the Council of Nicaea, they did not yet suspect such inaccuracy and thought that the Easter “circle to the Moon” would always correspond to the full Moons observed in the sky, the church tradition notes that too. For example, Matthew Blastares writes about it (see above). Nevertheless, at the time of the Council of Nicaea, the true astronomical “circle to the Moon” (the 19-year cycle of the spring full Moon schedules) had to be exactly as we see it in the Paschalia.

The above simple consideration allows us to approximately date the time of the compilation of the Paschalia. It is enough to compare the table of Easter full Moons with the exact modern tables of the phases of the Moon in the past and find the time interval when they coincided. Note that modern astronomy allows us to calculate the phases of the Moon with high accuracy, up to minutes in the time interval of interest to us. However, it is enough for us to calculate only the dates of the full Moons, so we used the Gauss formulas. As a result of computer calculations, the following statement was obtained.

#### **Statement 2.**

Satisfactory coincidence (plus or minus 1 day) of the calendar Easter full Moons recorded at Council of Nicaea, with the observed astronomical full Moons, existed only in the time interval from about 700 to about 1000. In the era before the year 700, the calculated full Moons were always later than the Easter ones, and after the year 1000, on the contrary, the calculated spring full Moons, that is, the days of the Jewish Passover by the definition of the Paschalia, began to occur before the Easter full Moons.

The beginning of the 13th Great Indiction (year 877) falls just at the time of the perfect coincidence of Easter and true full Moons.

This means that the Paschalia could have been composed only in the epoch from VII to XI century of the new era.

Consequently, the Council of Nicaea, which established the Paschalia, can only be dated to the VII-XI centuries, and the most likely dating is the era of the X-XI century, after the year 877.

And this is why. It is clear that the Council established the Paschalia so that it could be used immediately. It would be strange to compile a 532 years long Easter table that cannot be used immediately but only tens or hundreds years later.

Nevertheless, this is precisely the picture that the Scaligerian version offers us: the year of establishment of the Paschalia at the Council of Nicaea, according to Scaliger, is 325, and the nearest beginning of the Great Indiction, that is, the beginning of the table, is 345—20 years after!

Most likely, this was not the case. The compilers of the Paschalia tables must have tried to make it possible to start using the tables immediately and continue using them for as long as possible without additional recalculations. It is evident, at least from the fact, that Paschalia includes a complete table of Easter dates for the entire 532 years long Great Indiction. That is, the table is 532 years ahead! Moreover, according to Paschalia, 532 years after, the dates of Easter are repeated; that is, 532 years after, the whole table shifts upward and covers the next 532 years.

Thus, the change of the table that occurs with the beginning of a new Great Indiction is an extremely rare event. It only happens once or twice in a millennium. And what do we see? Just for the period of time when the coincidence of the Easter and astronomical full Moons become ideal, the beginning of one of the Great Indictions falls—the year 877!

Natural hypothesis: it was the year 877, for some reason, that was designated the beginning of the Great Indiction by the Council that established the Paschalia. It is clear that the year 877 could be either the year of the Council itself, or it could be in the past from it. For example, this year could be associated with some event famous from the point of view of the Council Fathers (maybe even ancient for them). So the Council of Nicaea itself could have taken

place noticeably later than the IX-X century.

**Commentary.** The starting point of the Byzantine “era from Adam,” or, as it was later called, “the era from the creation of the world,” coincides with the beginning of one of the Great Indictions. The corresponding indiction is called the first, and all other Great Indictions are counted from it.

Thus, it turns out that the “era from Adam,” widely used in the Middle Ages, is closely related to Easter astronomical calculations. This is indirectly confirmed by the fact that, according to experts, the chronology “from Adam” came into use under the Emperor Constantine, that is, almost immediately after the Council of Nicaea. The following is reported.

“An important place in chronological calculations was occupied by two Byzantine eras. According to the first of them, the chronology was conducted from Saturday, September 1, 5509 B.C. This era was created under the Emperor Constantine (reigned from 337 to 361). ... From the VI century in Byzantium another era “from the creation of the world” began to be used, starting from March 1, 5508 B.C.” ([393], p. 38).

A natural thought arises. Apparently, together with the date of compilation and canonization of Paschalia, the time when the “era from Adam” (“from the creation of the world”) came into use was also “moved to the past” (in the Scaligerian chronology). Probably, it was installed after the appointment of the starting point of the Great Indiction in 877. As already noted above, the beginning of the “era from Adam” was found, apparently, by counting back from a specific date a whole number of the Great Indictions. The beginning of an era was called the beginning of that of the Great Indictions, the first year of which was at the same time the first indiction. Due to the incommensurability of the Great Indiction and the 15-year indiction cycle, such a combination occurs only once in 7980 years:  $15 \times 532 = 7980$ .

So, first, we established the starting point of one of the Great Indictions, and then, using calculations (rather complicated ones for that time), we found that “wonderful” Great Indiction, which was consistent with the indictions. Its beginning was taken as the beginning of the “era from Adam.” It was the natural line of thought for the mediaeval worldview when people were generally under the strong impression of beautiful numerical ratios and attributed to them divine meaning.

Approximately the same way was apparently calculated the famous date of the end of the world, which was expected in 1492, that is, in the year 7000 “from Adam” (for specific reasons, in a “particularly remarkable” year). Apparently, all such calculations were done in the XIII-XIV century. The starting point was probably the beginning of the then current Great Indiction: year 877. The indiction ended in 1408. However, the calculation of the end of the world in 1492 could have been done even later, “retroactively,” in the XVI-XVII century.

### 1.15. Dating by the “Damascene’s hand”

Generally speaking, Paschalia doesn’t feature the names of its compilers. There is an exception, though. The tables of the Paschalia mention the name of the monk John of Damascus (John Damascene). Among other tables, Paschalia contains a table depicted as a pair of human hands. It was discussed above (q.v. in fig. 19.1). The table allows to do some Easter calendar calculations using numbers mentally located in the joints of the fingers. This table has a caption: “Damascene’s hand” (q.v. in fig.19.1).

Without delving into the details of calculations by “Damascene’s hand,” we only note that it is an ingenious computational device that only makes sense in the absence of the complete Paschalia tables. Since the Paschalia tables, without any calculations, give everything that calculations according to the “hand of Damascene” can give. Most likely, “Damascene’s hand” was drawn up at a time when there were no complete final Paschalia tables yet. That is, before the Council of Nicaea. Consequently, the monk John of Damascus (Damascene) lived before or during that Council.

However, according to the Scaligerian chronology, John Damascene lived in the end of the VI-VII century. That is more than 300 years after the Scaligerian date of the Council of Nicaea and the canonization of the Paschalia (allegedly in 325). Thus, in the Scaligerian version, it turns out that the method of calculating “by the hand of Damascene” was invented with (and already in use for 300 years!) Paschalia tables at hand. From which it was possible to easily obtain everything that the “hand of Damascene” could give. Very strange.



However, as we understand now, the Scaligerian chronology is erroneous, and therefore it is most plausible that the “hand of Damascene” appeared before the canonization of the Paschalia tables at the Council of Nicaea. Even if you believe for a minute that John of Damascus was born at the end of the VII century (in fact, he lived much later), it turns out that the Paschalia was canonized no earlier than the year 700. In other words, the Scaligerian dating of the canonization of Paschalia and the traditional lifetime of John Damascene contradict each other with a common sense view of things.

The independent dating of the Council of Nicaea found by us to the end of the IX century (or later) eliminates this contradiction. A natural picture arises: Paschalia was developed no earlier than the VIII-IX century, possibly with the participation of John Damascene. And then canonized at the end of the IX century or later.

### **1.16. Explicit dating by Matthew Blastares**

It is amazing that the Syntagma Canon of Matthew Blastares, the book which all the researchers of Easter refer to, contains an explicit dating of the Paschalia compilation. It is even more surprising that, for some reason, none of the numerous researchers of Blastares “noticed” this explicit dating! However, it is placed by Blastares immediately after the well-known and most frequently quoted passage about the rules for calculating Paschalia. Citings of the text of Blastares inexplicably stop just before he gives this explicit and clear dating.

What is the matter? Why do the commentators not find the strength to continue quoting Blastares’s text? They are trying to hide from the modern reader those fragments of ancient texts that explode Scaligerian chronology. In our opinion, the explanation is simple. We will give this place in full.

Matthew Blastares (Russian translation): “There are 4 statutes about our Easter. The first two are contained in the apostolic canons, and the other two are known from tradition. The first is to celebrate Easter after the vernal equinox. The second is not to celebrate it with the Jews. The third is [to celebrate Easter] not just after the equinox, but after the first full Moon after the equinox. And the fourth, not just after the full Moon, but on the first Sunday after the full Moon. ... Our Fathers compiled this Paschalia and passed it on to the Church considering that it does not contradict any of the listed statutes [here, as we noted above, the quote usually breaks off.—Auth.]. And they composed it so: they took 19 consecutive years from the year 6233 from the beginning of the world [= 725 A.D.—Auth.] to the year 6251 [= 743 A.D.—Auth.] and looked when in each of them happened the first full Moon after the spring equinox. It clearly follows from the Paschalia that at the time when the Fathers were doing this, the equinox was on March 21” (translated from [518]).

So, the “circle to the Moon,” the basis of the Paschalia, was established according to observations registered in the years 725-743. Therefore, the Paschalia itself could not be compiled, and even less canonized, at the Council earlier than that.

Matthew Blastares, in the XIV century, has no doubts that the Fathers established the Easter 19-day cycle after the year 743. He already knows that astronomical full Moons shift to earlier dates of the Julian calendar at a rate of 1 day per about 304 years, and writes:

“Having considered the 19-year cycle 304 years after the Fathers who established it—and it will be the 17th in a row, starting in 6537 [1029 A.D.—Auth.],—we see that the first spring full Moons in it precede the full Moons of the first 19-year cycle by one day. ... Having considered in the same way the other 19-day cycle, distanced from the first by the same number of years and starting in 6842 [= 1333 A.D.—Auth.], we find in it the anticipation of the full Moons for 1 more day. ... Therefore, now these two days turn out to be applied to the lawful [conforming to the law of Moses, that is, Jewish.—Auth.] Easter” (translated from [518]).

As we have already shown (in Statement 2), this reasoning of Blastares is fully supported by astronomical calculations. The Easter full Moons did indeed fall on average 2 days later than the true ones in 1333, one day later in 1029, and coincided with them in the second half of the VIII century, when, according to Blastares (but not to the dominant today Scaligerian chronology), the Paschalia was compiled.

### **1.17. Summary of the datings of the Council of Nicaea**

So, we got that the Paschalia could have been composed:

- not earlier than 784 A.D., by the essential definition of Christian Easter;
- not earlier than 700 A.D., by the coincidence of Easter and astronomical full Moons;
- not earlier than 700 A.D., by the “hand of Damascene”;
- not earlier than 743 A.D., according to Matthew Blastares, and therefore, according to the tradition of the Christian

Orthodox Church and the entire Russian-Byzantine historical tradition, which, in particular, was expressed by Blastares.

Consequently, the Paschalia was first compiled not earlier than the second half of the VIII century, and by no means in the II-V centuries, as asserts the Scaligerian version. In the light of the new chronology, it is clear that the canonization of Paschalia at the Council of Nicaea dates back to the era of the XI-XIV centuries. At the same time, Paschalia could well have included some old astronomical findings of the VII-XI centuries already firmly established by that time in the church tradition.

### 1.18. “First and Second” Ecumenical Council. Canonization of Paschalia

Paschalia could have been developed even before the Council of Nicaea where it was chosen (from several variants) and canonized. Apparently, during the canonization, the first complete Easter tables for 532 years were also compiled. Thus, the tables were most likely compiled in the era of the Nicaean Council and since then have entered the liturgical books.

In the era of the canonization of Paschalia should have also been defined the beginning of the Great Indiction—the year from which the complete Easter table began. Since, as we have seen, the Paschalia was compiled not earlier than the VIII century, this year could only be 877, the beginning of the “13th” Indiction. Most likely, this Indiction was the real First Great Indiction. The number 13 was attributed to it only later, when the era “from Adam” was introduced and the indictions started to be numbered from its beginning. It was discussed above. Let us recall that the beginning of the following, 14th Great Indiction, already falls on the XV century (year 1409).

It is interesting to look for traces of the Council of Nicaea in the epoch of the year 877. Since the very first Great Indiction began in 877, some of the information related to the Council of Nicaea could be “caught” in the Scaligerian history around this date.

It turns out that there really are such traces, and bright ones. It is the so-called “First and Second Ecumenical Council” (two Councils in one) at the end of the IX century. Let us tell you about it in more details.

In the Scaligerian version, the year 877 is the middle of the reign of the Byzantine Emperor Basil I the Macedonian (867-886). It turns out that it was under Vasily I that the Ecumenical Council took place with a strange name at first glance, “The First and Second Ecumenical Council.” Of course, historians have long come up with some awkward explanations for this name, as well as for many other oddities of Scaligerian history. However, from the point of view of the new chronology, everything is evident here. It is the First Ecumenical Council under Constantine the Great (a.k.a. Basil I the Macedonian) and the Second Ecumenical Council following it, apparently very soon. Let us recall that it was at the First Ecumenical (Nicaean) Council that Paschalia was approved.

Moreover, it is believed that the “First and Second” Councils discussed, in particular, issues of chronology, as well as the ordering and canonization of church books ([518], folio 12). E.g., it was in this era that one of the most authoritative mediaeval canonical collections of church rules, Nomocanon of Photios, was compiled.

However, it is believed that the same issues (or very close to them) were in the center of attention at both the First and Second Ecumenical Councils—chronology, Paschalia, establishment of the era “from Adam,” canonization of church rules and books.

Here we are probably confronted with confusion in the chronology of early church history, which mediaeval scholars tried to reconstruct. However, they could not do it right. As a result, they put the “First and Second” Ecumenical Council last among the Ecumenical Councils, namely, after the Seventh (sic).

It seems that this results from a chronological error made in the XIII-XIV century when attempts were made in Byzantium to date the Ecumenical Councils. The “First and Second” Ecumenical Council dates back to the end of the IX century. Moreover, from the 3rd to the 7th, the Ecumenical Councils carried it even further into the past, in the era of the IV-VIII centuries. As a result, at the very beginning of the history of the Ecumenical Councils, the First and Second Councils had to be put up again. However, already as two different Councils, separated in time by 52 years. **Commentary.** It is curious that Syntagma by Matthew Blastares, as well as other canonical church works belonging to the Russian-Byzantine tradition of the XIV-XVI centuries, as a rule, do not provide direct dating of old events. For example, none of the Ecumenical and Local Councils are dated in these books. Usually, it is only said

how many years have passed between different Councils or in what year of whose reign this or that Council took place. But such scattered chronological indications are insufficient to build a continuous chronology. One gets the impression that the compilation of global chronology began in the XIV-XVI centuries but was not completed. Apparently, disputes broke out, and research came to a standstill. However, as will be shown below, it was this unfinished, “raw” chronological scheme that some time later was taken by Scaliger and other Western European chronologists as the basis for their version of chronology, which historians use to this day. Moreover, it was obviously taken without serious critical analysis.

Why wasn’t the compilation of global chronology completed in Constantinople in the XIV-XV century? Most likely, it was a task beyond the reach of the science of that time. In addition, as it is becoming clear now, the events of the XV-XVI century are poorly known today for the reason that information about them was “strongly purged” in the XVII century, in the era of writing the “correct” Scaligerian history.

### **1.19. The Gregorian calendar reform**

At the end of the XVI century, Paschalia, which at that time was common to all Christian Churches, underwent a change in the West. The change is associated with the name of Pope Gregory XIII and is known today as the famous Gregorian “calendar reform.” Although in reality that was above all the reform of the Paschalia. The Gregorian reform based on the project of the Italian ‘doctor of arts and of medicine’ Luigi Lilio ([393], p. 216). The “collateral” result of the reform was the emergence of the Gregorian public calendar, which was subsequently adopted at different times in all European countries. It is known today as the “new style” calendar, as opposed to the “old style,” Julian calendar.

After the Gregorian reform, Orthodox Christians and Catholic Christians began to celebrate Easter on different days. The Gregorian reform of 1582 consisted of the following:

- 1) 10 days were withdrawn: after October 4, 1582, there was immediately October 15.
- 2) It was agreed to consider as common (not leap) years the years that are multiples of 100 and the number of hundreds in which is not exactly divisible by 4. Thus, the Gregorian calendar is ahead of the Julian calendar by 3 days every 400 years. The difference between them is no longer 10 but 13 days ([393], p. 216). Figure 19.2 shows an old (believed to be of his lifetime) portrait of Pope Gregory XIII, who carried out the reform.

The Gregorian Reform is directly related to the dating of the Council of Nicaea. The Pope prescribed the withdrawal of 10 days to “adjust” the calendar so that the vernal equinox fell in the calendar on the same day of March, which it fell on during the canonization of Paschalia at the Council of Nicaea. The withdrawn 10 days is the calculated value of the shift of the vernal equinox point from the IV century (dating of the Council of Nicaea proposed by the authors of the reform) to the year 1582. That is, before the era of the reform itself. In fact, to achieve this goal, Pope Gregory XIII should have taken not 10, but 5 or 6 days, since the canonization of Paschalia took place not earlier than the end of the VIII century.

In order to understand the Gregorian reform and its connection with the Paschalia and the dating of the Council of Nicaea, it is recommended to get rid of the widespread prejudice about the “correctness” of the Gregorian calendar. In people’s minds, an idea of purely propagandistic nature has taken root that the the Gregorian calendar is “correct” because the average length of the year in it is closer to the tropical year than in the Julian calendar. In other words, in the Gregorian calendar the vernal equinox has practically no centenary shift in relation to days of March. It always falls around March 21.

But this does not mean that the Gregorian calendar is “correct.” The binding of the vernal equinox to March 21 and, in general, to any particular date, cannot in itself be a criterion of calendar “correctness.” Such binding has neither practical nor symbolic significance. Moreover, the Gregorian reform led to certain practical inconveniences associated with the resulting unevenness of the historical time scale. Therefore, for example, the Julian calendar is still used in astronomical calculations.

The question arises: why then did Pope Gregory XIII need to bring the duration of the calendar year closer to the tropical one? Was Pope so concerned about the length of the tropical year?

Of course not. During the Gregorian reform, the question of such a “correctness” of the calendar (in the sense of the equality of the average duration of the calendar and the duration of the tropical years) did not even arise. At the center of the reform was the same old question that worried Matthew Blastares, about the correctness of the Paschalia. That is, about the compliance of Easter with the Church rules laid down in its basis. Moreover, no new data has appeared on this topic since the time of Blastares. The same notorious violation of the 4th rule about Easter during the Gregorian reform was discussed again. It was discussed in detail above.

Pope Gregory XIII set the task of correcting the calendar so that Paschalia would again become as astronomically accurate as it was at the time of the Nicaean Council. However, in order for the calendar to once and for all satisfy all four rules about Easter at once, it is necessary to change it so that not only the spring equinox but also the 19-year schedule of the first spring full Moons become permanently fixed in the calendar days. Pope Gregory XIII understood this very well, and it is precisely such a dual purpose that he unambiguously expressed in the special bull *Inter gravissimas* of February 24, 1582. It was the same famous papal Bull that introduced, under threat of ex-communication, a reformed calendar. We will quote it below.

However, let us repeat once again that nothing has changed in the “Easter problem” since the time of Blastares. Moreover, no new, unexpected solution to the “4th rule problem” could appear. And it never appeared. Moreover, the task of correcting Paschalia as it is formulated in the bull of Pope Gregory XIII is simply unsolvable! The fact is that the spring equinox and the 19-year schedule of the first spring full Moons are shifted according to the days of the Julian calendar at different speed. Therefore, it is impossible to stop them once and for all by changing the average length of the calendar year. Which, of course, immediately made itself felt after the Gregorian reform: the schedule of the first spring full Moons began to



Fig. 19.2. Portrait of Pope Gregory XIII. Strasbourg, allegedly 1572. The date is printed under the portrait. Woodcut. According to the museum plate, the author of the portrait is Tobias Stimmer (1539, Schaffhausen – 1582, Strasbourg). The portrait is kept in the State Hermitage Museum in St. Petersburg. Photo taken by G. V. Nosovsky on December 24, 2000, at the “Calendars and Chronology” exhibition in the Alexander Hall of the Hermitage.

shift in the Gregorian calendar one and a half times faster than in the Julian, and, moreover, in the other direction (q.v. in fig. 19.3). As a result, the 2nd rule of Easter in Gregorian Paschalia was violated by literal observance of the 4th rule.

Gregorian Paschalia began to violate the basic apostolic rules of Easter. However, the 2nd canon, in contrast to the 4th, is an apostolic canon, that is, it is one of the main Paschalia provisions. The 4th rule is auxiliary. This has already been discussed in detail above. Thus, the Paschalia, reformed by Pope Gregory XIII, moved away from the rules of Easter much further than it did before the reform.

Let us now cite the text of the papal Bull of 1582 as quoted in [393]:

“In a special bull *Inter gravissimas* (“Among the most serious ...”) of February 24, 1582, the Pope says the following: ‘It was our concern ... not only to restore the vernal equinox to its original place from which it has already receded by about ten days since the Council of Nicaea, and to replace the paschal fourteenth day of the moon back into its place from which it is currently distant by four days and more [?!; in the XVI century, this difference, as is easy to verify, ranged from one to three days.—Auth.], but also for a method and a rule to be handed down, for preventing the equinox and the fourteenth day of the moon from ever again in future being moved away from their proper places.

“Therefore, in order to restore the vernal equinox, which was placed by the fathers of the Council of Nicaea at the twelfth day before the Kalends of April [i.e. March 21], and to return it to that same place, we direct and ordain: that ten days shall be removed from the month of October of the year 1582, from the third day before the Nones [i.e. October 5] up to the day before the Ides [i.e. October 14], inclusive.’

“So the vernal equinox was moved to March 21, to its ‘proper place.’ And so that the error would not accumulate further, it was decided to throw out three days from every 400 years” ([393], p. 216).

The Papal Bull makes a strange impression. It contains two errors of an astronomical nature at once.

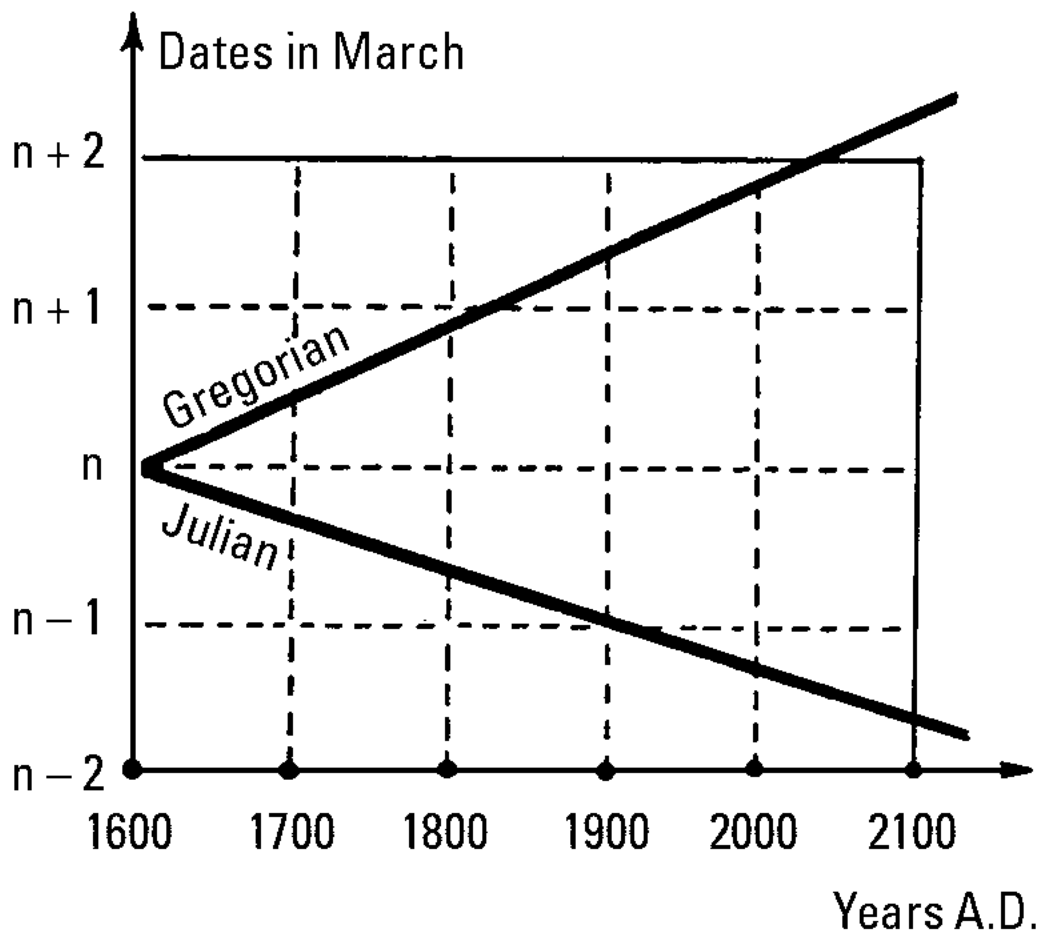


Fig. 19.3. Centenary shift of the 19-year cycle of the first spring full moons (“14th Moon”) according to the day numbers of the Julian and Gregorian calendars. It can be seen that in the Gregorian calendar the shift occurs one and a half times faster than in the Julian, and, moreover, in the opposite direction.

First, the difference between Paschalian and true (astronomical) full Moons, which came by the end of the XVI century, is indicated incorrectly.

Secondly, the task of correcting the calendar so that “the equinox and the fourteenth day of the moon [never move] away from their proper places” is obviously unsolvable from mathematical and astronomical points of view.

As was already said, this task is insoluble because the date of the vernal equinox and the Metonic cycle of full Moons (14th Moon) are shifted in relation to the calendar day numbers at different rates, and, therefore, it is impossible to stop them at the same time by the means proposed in the Bull. To do this, one would have to create a very exotic calendar where to March would be added days that do not have March day numbers. Or something like that.

Note that neither of these two errors, contained in the bull, could have been made by a qualified mathematician or astronomer of the XVI century. Maybe Luigi Lilio, Pope Gregory XIII’s consultant on reform issues, was not a “doctor of arts and of medicine” but only of medicine?

Note that in his Bull, Pope Gregory XIII expresses his belief that the vernal equinox at the time of the Council of Nicaea fell on March 21. Where it is known from? After all, “the original text of the Nicene Creed has not survived. It was not in the archives of Constantinople at the beginning of the V century” ([518], p. 212). Apparently, this is the conclusion reached by the advisers of Pope Gregory as a result of studying the Paschalia itself.

Indeed, according to Paschalia, the earliest Christian Easter falls on March 22, and the earliest spring full Moon (Jewish Passover according to Paschalia) on March 21. Therefore, based on the definition of the day of Easter, we can conclude that at the time of the Council of Nicaea, the vernal equinox was considered to occur not later than March 21.

Apparently, from this it was concluded that the Fathers of the Council of Nicaea considered the date of the vernal equinox exactly March 21. This conclusion was made by Matthew Blastares in the XIV century ([518], folio 190).

However, firstly, such a conclusion, strictly speaking, does not follow from Paschalia. It only follows from it that at the time of the Council that established Paschalia it was believed that the vernal equinox occurred no later than March 21.

Secondly, the date of the vernal equinox found with the help of a very imperfect astronomical science at the time of the Nicaean Council could be very different from the true date!

There is nothing surprising in it. For example, Matthew Blastares in the XIV century (!) indicates the spring equinox contemporary to him with an error of about 6 (!) days. Namely, March 18, instead of the true March 12 ([518], [17], p. 356).

Such mistakes, even in the XIV-XV century, are easily explained. The fact is that a vernal equinox is an astronomical event that cannot be observed directly. It is rather difficult to determine its onset. We need special astronomical instruments and long observations (unfeasible in the Middle Ages). Therefore, it is not surprising that the vernal equinox date, even in the late Middle Ages, was determined very inaccurately. However, if the inaccurately calculated vernal equinox was used to date the time of its determination, then the error in the date can be hundreds or even thousands of years!

Apparently, it is such an example of a colossal error in dating “by vernal equinox” that we stumble upon in the case of the Scaligerian dating of the Council of Nicaea, which canonized the Paschalia. Recall that Scaliger dated the Council of Nicaea to the IV century.

The Scaligerian “dating” was probably based on the following considerations.

- 1) The earliest Easter falls on March 22; therefore, March 21 was considered the day of the vernal equinox at the Council of Nicaea (this is how Matthew Blastares argues, for example, in the XIV century).
- 2) The true (astronomical) vernal equinox fell on March 21 in the III-IV centuries. Consequently, that is when the Council of Nicaea took place.

However, the first of these considerations is doubtful or simply wrong. As we have seen, it does not follow from the Paschalia. The second consideration may also be erroneous since it assumes that the Fathers of the Council of Nicaea knew the vernal equinox exactly! While even in the XIV century, this day was indicated in the canonical church books with a gross error of 6 days.

Thus, the Scaligerian dating of the Council of Nicaea hangs in the air, there is no real foundation under it.

## **1.20. Main conclusions**

So, we have shown the following.

1) Paschalia, based on events of astronomical nature, “contains” the date of its compilation, that is, it allows for an objective, independent dating. 2) This date turns out to be much later (more recent) than is commonly believed. It is at least several centuries closer to us than the year 325 A.D. 3) It was this date, and not the Scaligerian (325 A.D.), accepted today, that was known to Matthew Blastares in the XIV century and, therefore, is part of the old tradition of the Christian Orthodox Church.

## **2.**

### **CHRISTMAS AND THE BEGINNING OF “OUR ERA”**

#### **2.1. History of the question**

It is well known that from the beginning of “our era” (or “new era,” “the era A.D.”) there was no continuous counting of years until the current year, contemporary to us. The first year of the “new era” was calculated much later, as the year of the Nativity of Christ. It is believed that for the first time this year was calculated by the Roman monk Dionysius Exiguus (Dionysius the Humble) in the VI century, that is, more than 500 years after the event dated by him. Dionysius first calculated the date of the Resurrection of Christ and then used the church tradition that Christ was crucified at the age of 31. The date of the Resurrection, according to Dionysius, was March 25, 5539 from Adam, and the year of the Nativity of Christ, therefore, was 5508 from Adam (according to the Byzantine era).

The calculations of Dionysius raised doubts in the West until the XV century, and in Byzantium they were never recognized as canonical. The following is reported:

“This era (Dionysius’s) was approved in 607 by Pope Boniface IV, it is also found in the document of Pope John XII (965-972). But only since the time of Pope Eugene IV (1431) the era “from the Nativity of Christ” is regularly used in the documents of the papal chancellery. ... The disputes about the date of Christ’s birth continued in Constantinople until the XIV century” ([393], p. 250).

Moreover, today we know that Dionysius’s calculations were wrong. The reason for Dionysius’s mistakes lies in the insufficient development of computational astronomy in his time. The erroneousness of his calculations became known already in the XVII century. Since then, several attempts have been made to recount for Dionysius and correct the dates of the Nativity and Resurrection of Christ. For example, in the Lutheran Chronograph of the late XVII century, we read:

“There is a multitude, over fourty [!— Auth.], opinions about the year of the Nativity of Christ our Lord” ([940], folio 102).

Here are some of attempts to correct the results of Dionysius:

- Christ resurrected on April 5, 33 A.D., at the age of 34 ([940], folio 109);
- Christ resurrected on April 5, 33 A.D., at the age of 33 (the most widespread opinion until recently; it arose in the XIX-XX century);
- Christ resurrected on April 9, 30 A.D., and was born several years B.C. (the modern point of view of the Roman Catholic Church; see also [1102]).

But why do the attempts to correct Dionysius’s calculations give different results? After all, Dionysius obtained his date of the Resurrection as a date that satisfied specific calendar “Paschalia conditions,” or more precisely, the “Resurrection conditions.” They are well known today (about them below). Let us make Dionysius’s calculations anew, using modern astronomical data, and we will get an unambiguous answer. In particular, we will understand where the different solutions from previous researchers came from.

The fact is that none of the above solutions satisfies the calendar-astronomical “Resurrection conditions” on which Dionysius’s calculations were based. Moreover, it turns out that near the beginning of “our era,” there are no dates at all that satisfy these conditions. In other words, if Dionysius knew modern astronomy, then he could not date the

birth of Christ even closely to the year he had indicated, at the beginning of our era. Unfortunately, when astronomical science developed enough to understand this (which happened only in the XVII-XVIII century), the “new era” and the date of the “Nativity of Christ” were already widespread in the West and canonized by the Roman Catholic Church and then by the Orthodox Church. In addition (and this is apparently the main thing), the date of the Nativity of Christ is closely connected with the Scaligerian chronological scale, and a substantial shift of this date destroys the entire chronological structure of Scaliger. In other words, it contradicts the Scaligerian chronology. Therefore, researchers who tried to “correct” Dionysius had very little freedom—they could slightly shift the date of the Nativity of Christ, at most by several years, and even so, only backwards, so as not to increase the already existing in the Scaligerian chronology “imbalance” in 3-4 years between the date of birth of Christ and the periods of reign of Augustus and Herod ([393], p. 244). Therefore, under the pressure of Scaligerian chronology, the researchers discarded some of conditions Dionysius used in dating and resorted to various strains to get a date close to the beginning of our era. On the other hand, in Chron1, 6:17, A.T. Fomenko formulated the idea that “Dionysius the Humble” is most likely the chronologist Dionysius Petavius (that is, Dionysius the Little) of the XVI-XVII century. In this case, the Nativity of Christ dated by Dionysius to about 500 years before himself, just gives the era of the XI-XII century A.D. Recall that, according to our results, Christ did in fact live in the XII century. We will now confirm this conclusion in an independent way.

## 2.2. Calendar “Resurrection conditions”

The Church tradition, in accordance with the Gospels, claims that Christ resurrected on March 25, Sunday, the day after the Jewish Passover, which, therefore, fell that time on Saturday, March 24. It is these calendar-astronomical “Easter conditions,” which we call “Resurrection conditions,” that Dionysius had in mind when calculating the dates of the Resurrection and the Nativity of Christ ([393], pp. 242-243).

The fact that Christ resurrected the next day after the Jewish Passover is clearly stated in the Gospel of John. This is also confirmed by the Church tradition and the entire mediaeval tradition.

The fact that Christ resurrected on March 25 is known from the Church tradition. We have seen that the calculations of Dionysius the Humble are based on the assumption that the Resurrection of Christ happened on March 25. It is known that all Eastern Church writers unanimously asserted that Christ resurrected on March 25 (q.v. in [393], p. 242).

The full set of calendar conditions accompanying (according to the stable Church tradition) the Resurrection of Christ, can be found in the Syntagma Canonum by Matthew Blastares (XIV century):

“For the Lord suffered for our salvation in 5539, when the circle to the Sun was 23, the circle to the Moon was 10, and the Jews had the Jewish Passover on Saturday (as the evangelists write), March 24. The next Sunday after this Saturday, March 25, Christ resurrected. Lawful Easter (Jewish) is celebrated on the equinox on the 14th Moon (that is, the full Moon), from March 21 to April 18; our Easter is celebrated on the following Sunday” ([518], folio 185; see also in [17], p. 360).

The year of the Passion of Christ cited by Matthew Blastares (5539 from Adam) is exactly the year calculated by Dionysius. Having subtracted from it 31 years (the age of Christ), Dionysius obtained the beginning of his era (A.D.) as the year 5508 from Adam. In addition, Matthew Blastares gives the following calendar instructions for the year of Christ’s Resurrection:

- 1) circle to the Sun 23;
- 2) circle to the Moon 10;
- 3) the day before, on March 24, was the Jewish Passover, celebrated on the day of the 14th Moon (i.e., the full Moon);
- 4) the Jewish Passover was on Saturday, and Christ resurrected on Sunday.

Question: is it possible to restore the year (date) of the Resurrection according to the above listed data? The answer is, yes. We will call the set of these four points the calendar “Resurrection conditions.”

## 2.3. Dating the Christ Resurrection by the full set of the “Resurrection conditions”

We have performed computer calculations for each year from 100 B.C. until 1700 A.D. The day of the spring full



Moon (14th Moon, or Jewish Passover) was calculated according to the Gauss formulas, and Christian Easter, the circle to the Sun, and the circle to the Moon, according to Easter. Just like Dionysius and Matthew Blastares, we assumed that the day of Resurrection was Easter day per Paschalia.

### **Statement 3.**

The calendar “Resurrection conditions” 1-4, linked by the stable Church tradition of the XIV century with the date of the Passion and Resurrection of Christ, were fulfilled only once, in 1095 A.D.

It should be emphasized that the very fact of the existence of an exact solution is absolutely nontrivial. If the listed conditions were the fruit of pure fantasy, then, most likely, we would not have found a single exact solution at all in the historical era. It is easy to show that an arbitrarily taken set of conditions of this kind, as a rule, has no solutions in a historical epoch and only in some cases has only one solution.

**Conclusion.** The Nativity of Christ (according to the erroneous tradition of the chronologists of the XIV century) was thus referred to around 1064—31 years before 1095.

### **Note 1.**

The year 1095 corresponds to the dating of the life of “Pope Hildebrand” (a phantom reflection of Christ from the XII century) to the phantom XI century. This dating was restored initially by A.T. Fomenko by completely different methods in Chron1, Chapter 6. Thus, we discovered the mediaeval tradition of mistakenly attributing the life of Christ to the XI century. Let us repeat that the final date of the Nativity of Christ, obtained by us in the book Czar of the Slavs, is 1152, that is, a century later. Comparing this date with the dating of the Paschalia obtained above, we see that the Paschalia was composed, at least in its original version, even before Christ. Does this contradict Church history and Church tradition? It turns out that the question is not at all simple. There are both pros and cons in old Church texts. An absolute contradiction arises only with that view of the history of the Church, which took shape no earlier than the XV century. That is, already under the influence of the Scaligerian chronology.

**Note 2.** The above passage from Matthew Blastares, with the date of the Resurrection of Christ and the “Resurrection conditions,” shows that the ancient dates contained in mediaeval sources and, thanks to the Scaliger school often mechanically copied into the pages of our textbooks should be treated with extreme caution. Many of them are the results of calculations based on still underdeveloped science, including astronomy, and may contain errors of many years.

It is such huge errors, and not inaccuracies in several years that arise in calendar calculations based on inaccurate mediaeval astronomy. For example, in the above passage from Matthew Blastares, a direct date “according to the era” is given: 5539 “from Adam” and, in addition, a calendar characteristic of this date. Which we have called “Easter conditions” or calendar “Resurrection conditions.” A mediaeval chronologist (Dionysius?) calculated the date of the Resurrection from a set of “Resurrection conditions” according to his level of knowledge of computational astronomy. Today, carrying out accurate calculations anew, we see that his date is at least 1000 (one thousand) years wrong!

We were lucky: in this case, the ancient texts have preserved for us the calendar-astronomical conditions that allow us to restore the required date unambiguously. In other cases, when such conditions are absent or lost, it is no longer possible to verify the validity of the ancient date calculated by the mediaeval chronologist and inscribed by him in the chronicle. But it is also impossible to assume, as historians usually do, that such a date is approximately accurate. At least—without additional research and hard evidence in favor of the “ancient date.”

We see that the Scaligerian version of chronology adopted today, based on a very uncritical use of sources, requires careful verification by the methods of modern science. A.T. Fomenko did this work in Chron1 and Chron2. The present study confirms the conclusions of A.T. Fomenko.

### **Statement 4.**

“Conditions of Resurrection” 3 and 4 from 100 B.C. until 1700 A.D. were fulfilled only in the following years:

- 1) –42 (i.e. 43 B.C.),
- 2) 53 A.D.,
- 3) 137,
- 4) 479,
- 5) 574,
- 6) 658,
- 7) 753,
- 8) 848,

- 9) 1095 (satisfies the full set of conditions 1-4 ),  
10) 1190.

There is not a single solution here that is consistent with the Scaligerian version of chronology. So, let us draw a conclusion.

The widespread Church tradition, clearly reflected in the Gospel of John and the writings of many Church writers, cannot be reconciled with the date of Christ's birth around the beginning of our era. To achieve such an agreement, it is necessary to shift the date of the Nativity of Christ at least 70 years back or at least 20 years ahead.

If we add conditions 1-2 here, then the solution becomes unambiguous and gives only the XI century A.D. Thus, the above conditions of the problem reflected the erroneous point of view of mediaeval chronologists to place the life of Christ in the XI century (instead of the genuine XII century).

## **2.5. Could Dionysius the Humble live in the VI century A.D?**

### **2.4. Dating the Resurrection of Christ according to the reduced set of the "Resurrection conditions"**

Let us take a closer look at the "Resurrection conditions" 1-4. They are not equal ones. Conditions 3 and 4 are known from many sources and constitute a stable Church tradition. Relevant references can be found, for example, in [393]. Conditions 1 and 2 are very special calendar instructions. What happens if you try to satisfy only two conditions 3 and 4? Here is the result of a computer calculation.

It is believed that Dionysius the Humble lived in the VI century and calculated as follows. We quote:

"There is an assumption [1155] that when compiling his era, Dionysius took into account the tradition that Christ died in the 31st year of life and resurrected on March 25. The next year, in which, according to Dionysius's calculations, Easter fell again on March 25, was the year 279 of the era of Diocletian (563 A.D.). Comparing his calculations with the Gospels, Dionysius could assume that the first Easter was celebrated 532 years ago from the year 279 of the era of Diocletian, ... that is, the year 279 of the era of Diocletian = year 563 from the Nativity of Christ" ([393], p. 242).

All these reasoning and calculations Dionysius allegedly carried out while working with Paschalia. His actions, according to modern scientists, were as follows ([393], pp. 241-243).

Finding that in his almost contemporary 563 A.D., which was at the same time 279 A.D. of Diocletian, the "Resurrection conditions" were fulfilled, Dionysius subtracted 532 years from his time and obtained the date of the Resurrection of Christ. That is, he postponed the 532-year-old magnitude of the Great Indiction with a shift by which Easter is completely repeated (see above). At the same time, Dionysius did not know that the Jewish Passover (14th Moon) cannot be shifted by 532 years according to the Easter cycle of "circles to the Moon." Due to the weak but still affecting such a long time interval, the centenary inaccuracy of this cycle, a noticeable error occurs. As a result, Dionysius was wrong.

"Dionysius failed, although he did not know about it. After all, if he sincerely believed that the First Easter was on March 25, 31 A.D., then he was grossly mistaken, extrapolating the inaccurate Metonic cycle back 28 circles (that is, 532 years:  $28 \times 19 = 532$ ). In fact, Nisan 15 (Jewish Passover) in the year 31 was not Saturday, March 24, but Tuesday, March 27!" ([393], p. 243).

Such is the modern reconstruction of the actions of Dionysius the Humble in the VI century. Everything would be fine in it, but it suggests that in the year close to Dionysius, 563 A.D., the 14th Moon (Easter Sunday) did indeed fall on March 24. Let Dionysius not know about the inaccuracy of the Metonic cycle and made a mistake, shifting the Jewish Passover from 563 to the same day number of March in 31 A.D. However, when the Jewish Passover actually took place in the year 563, almost contemporary to him, of course, he should have known! To do this, it was enough for him to apply the Metonic cycle only 30-40 years ahead, and in such a short period of time the inaccuracy of the Metonic cycle does not matter. But the most striking thing is that in 563, the Jewish Passover after Easter (the 14th Moon) fell not at all on March 24, but on Sunday, March 25, that is, it coincided with the Christian Easter, determined by the Paschalia. Especially working with the calendar situation of almost his contemporary year 563 and basing on this situation the calculation of the era from the "Nativity of Christ," Dionysius could not help but see

that:

- firstly, the calendar situation in 563 does not correspond to the Gospel description;
- secondly, the coincidence of Jewish and Christian Easter in 563 contradicts the essence of the definition of Christian Easter, which is the basis for the Paschalia (see above).

Therefore, it is absolutely incredible that the dates of the Resurrection and Nativity of Christ were calculated in the VI century on the basis of the calendar situation of the year 563. Furthermore, we have already shown that the very Paschalia which Dionysius used was compiled no earlier than the VIII century and canonized only at the end of the IX century.

Consequently, the calculations of Dionysius the Humble, or perhaps attributed to him, were carried out no earlier than the X century. Moreover, therefore, “Dionysius the Humble” himself, the author of these calculations, could not live earlier than the X century.

**Hypothesis.** Above, we saw that in the section of the Syntagma Canonum of Matthew Blastares dedicated to Easter, it is said that the equinox “at present” falls on March 18 ([518], ch. 7 of the 80th set; [17], pp. 354-374). In fact, the vernal equinox during the time of Blastares in the XIV century fell on March 12. Furthermore, on March 18 it fell in the VI century.

So, dating the text of Blastares by the vernal equinox, we will automatically get the VI century! Apparently, the same late mediaeval text was included both in the Syntagma of Matthew Blastares and in the work of Dionysius the Humble. Perhaps this is a text written by Blastares himself or by one of his immediate predecessors in the XIII-XIV century. It contains, as we have seen, the dating of the Resurrection of Christ, but not a word about the date of the Nativity of Christ. Probably, it was the text of Blastares that was soon used by “Dionysius the Humble,” who subtracted 31 years from the date of the Resurrection of Christ and received the date of the “Nativity of Christ,” and introduced his new era. If this happened in the XIV century, then it is not surprising that the beginning of the systematic use of this era is precisely from the XV century (since 1431) in the West. Subsequently, apparently in the XVII century, the text of Dionysius was dated at the equinox to the VI century, and the above reconstruction of his calculations appeared. The very name Dionysius Exiguus (“exiguus” means “humble, little” in Latin), according to the idea of A.T. Fomenko expressed in Chron1, 6:17, could well belong to the chronologist of the XVII century Dionysius Petavius, who completed the construction of Scaliger’s chronology. His name, Petavius, also means “Little” in Latin.

## 2.6. Discussion

Let us discuss the meaning of the obtained “date of the Resurrection of Christ”: March 25, 1095.

We have restored it according to the preserved traces of the Byzantine Church tradition of the XIV-XV century. Therefore, it should be viewed primarily as part of a mediaeval tradition that turned out to be mistaken for a hundred years since, in our opinion, the true date of the Nativity of Christ is 1152.

March 25, 1095, was the day of the so-called “Kyriopascha,” that is, “the Royal Easter,” or “High-Priest’s Easter.” This is the name that is given to Easter in rare cases of its concurrence with the Annunciation (March 25, “old style”). In Church tradition, it is associated with the coming of Christ. We have seen that the calculations of “Dionysius the Humble” were, in fact, a search for a suitable Kyriopascha. Roughly imagining the time of the Resurrection of Christ, he found the Kyriopascha that fell at that time and took it as the date of the Resurrection.

Perhaps, the date March 25, 1095, adopted by the chroniclers of the XIV-XV century as the date of the Resurrection of Christ, was based on similar considerations. It is possible that the date was chosen as suitable for the time of the Kyriopascha. According to the misconceptions that Christ lived in the XI century. But the exact years were forgotten with time, hence the attempts to re-calculate them.

Therefore, strictly speaking, the conclusion we can draw is as follows.

According to the Byzantine chroniclers of the XIV-XV century, the Resurrection of Christ happened at the end of the XI century, and Christmas was in the middle of the XI century.

**Commentary.** Church sources clearly speak of a solar eclipse in connection with the Resurrection of Christ, and they do not always refer it to Good Friday. According to the Gospels and Church tradition, in the year of the Nativity of Christ, a new star flashed in the east, and 31 years later, in the year of the Resurrection, a total solar eclipse occurred. It is important because Good Friday was close to the full Moon, and solar eclipses can only occur on a new Moon. Therefore, there could be no solar eclipse on Good Friday for purely astronomical reasons. However, a solar eclipse could have occurred shortly before or shortly after the crucifixion of Christ. In later

traditions, as well as in the view of writers who do not necessarily have a good knowledge of astronomy, the solar eclipse could then be mistakenly attributed to the very day of the crucifixion. As described in the Gospels. Note that a solar eclipse in a given area, and even more so a complete one, is an extremely rare event. The fact is that solar eclipses, although they happen every year, are visible only in a narrow strip of the lunar shadow on the Earth. Unlike lunar eclipses, which are visible immediately from a half of the globe. The biblical science of the XVIII-XIX century, failing to find an evangelical solar eclipse where it was needed (in Palestine at the beginning of our era), suggested that the eclipse was lunar. But the exact appropriate lunar eclipse was not found in the Scaligerian dating of the crucifixion of Christ either (q.v. in Chron2, 2:2). However, historians generally believe that the Gospels describe a lunar eclipse. Although the original description of the eclipse, reflected in the primary sources, claims that the eclipse was solar.

For a detailed discussion and our final dating of the Nativity of Christ in the XII century (Christmas in 1152 and Crucifixion in 1185), see our book *Czar of the Slavs*. Thus, it turned out that the mediaeval tradition (which we restored above) to date the Nativity of Christ to the XI century is wrong by about 100 years. The actual date is later. It is curious that traces of references to Christ in mediaeval chronicles, allegedly dating back to the XI century, have survived to our time. For example, in the Lutheran Chronograph of 1680, it is reported that Pope Leo IX (1049-1054) was visited by Christ himself: "It is narrated that Christ in the form of a beggar visited him [Leo IX.—Auth.] in a lodge" ([940], folio 287). This is the only mention of this kind in [940], except for the cases of retelling the Gospels. As has been shown by A.T. Fomenko (q.v. in Chron2, Chapter 2), there are parallels with the Gospels in the life of Pope Gregory VII Hildebrand, who, according to the Scaligerian chronology, died in 1085. Under the name of Gregory VII, Andronicus-Christ was reflected in the Roman chronicles, after the artificial transfer (on paper) of the old Roman history to Italy and with a shift down a hundred years. Christ was crucified in 1185, and his phantom (Gregory VII) allegedly died in 1085, exactly one hundred years earlier.

In Chron1, Chapter 6, and Chron2, Chapter 2, was shown that under year one A.D. many chronicles (erroneously) understood the year 1054 A.D. This led to one of the main shifts of 1053 years in the Scaligerian chronology. Consequently, mediaeval chroniclers often, but erroneously, dated the Nativity of Christ to exactly 1054 (or 1053). So, before us are traces of another erroneous mediaeval tradition of dating the Nativity and Resurrection of Christ to the era of the XI century. According to it, Christmas was in 1054, the year of the appearance of a new star (in fact, it flared up around 1152), and the Resurrection in 1086, when a total solar eclipse was observed. This tradition is very close to the point of view (which turned out to be erroneous) that we restored above from the work of Matthew Blastares. The difference in the dates of the Resurrection is only 9 years.

By the way, the beginning of the First Crusade, the campaign "for the liberation of the Holy Sepulcher," allegedly dates back to 1096 ([455]). On the other hand, some ancient texts (e.g., the "Tale of the Passion of Savior," which was widespread in Russia in the Middle Ages, and the "Letter of Pilate to Tiberius" included in it) often describe events related to Christ in more detail than the Gospels. In particular, they claim that immediately after the Resurrection of Christ, Pilate was summoned to Rome and executed. Caesar's troops set out on a campaign against Jerusalem and captured it. Today it is believed that this is mediaeval speculation, since in the chronology of Scaliger, there is no campaign of the Romans against Jerusalem in the 30s of the first century A.D. However, if the Resurrection was dated at the end of the XI century (which is not true), such a statement of mediaeval sources takes on a literal meaning of the First Crusade, during which Jerusalem was captured (in fact, the campaign took place at the end of the XII century). And if the Resurrection was dated 1095, then it turns out that the Crusade began the next year, exactly as described in the mentioned mediaeval texts.

## **2.7. On the stability of the "calendar Resurrection conditions"**

Let us consider the question of stability of the year (calculated by us above) of the Resurrection of Christ in relation to a possible change of the day of the Jewish Passover (full Moon). The point is as follows. The full Moon, according to the "calendar Resurrection conditions," in the year of the crucifixion of Christ fell on March 24. However, the day of the full Moon on March 24, known from Church tradition, when switching to the modern method of day counting, can mean March 23, 24, or 25. The fact is that although in our time, the day begins at midnight, this was not always the case. In ancient times and the Middle Ages, there were various ways of counting the day, which did not coincide with what we are used to today. For example, the day was sometimes counted from the evening, from noon, etc. Generally speaking, we do not know for sure—relative to which days—midnight, evening, noon—the date of the full Moon is initially given on March 24, which is included in the "calendar conditions of the Resurrection." What happens if you "move" the date of the full Moon by one day in either direction? Will there be other solutions besides the year 1095?

It turns out that there are no other solutions. This is easy to explain. Any given combination of the circle to the Sun and the circle to the Moon (recall that according to the “calendar Resurrection conditions,” they are 23 and 10, respectively) is repeated only once in 532 years. But during such a time, the cycle of spring full Moons is shifted not by one but by two days. Therefore, not every condition linking the circle to the Sun and the circle to the Moon with the day of the spring full Moon can really be fulfilled. For example, if we change the date of the full Moon from March 24 to March 23 or 25 in the feasible “calendar Resurrection conditions,” that is, we change it for precisely one day, then the new conditions will no longer be satisfied. Thus, no new solutions will appear.

So, in order to get another solution, it is necessary to shift the date of the full Moon, as well as the day of the week on which this full Moon occurred, by at least 2 days. However, such a shift can no longer be explained either by the difference in the choice of the beginning of the countdown of the day or by a possible error in determining the astronomical full Moon.

## **2.8. On the origin of the “calendar Resurrection conditions”**

Given the extreme confusion of this issue in the historical and theological works and commentaries, it is appropriate to give some clarifications. Modern Bible scholars accept that the Jewish Passover in the year of Christ’s Resurrection began “on Thursday evening,” and not on Saturday, as stated in the Gospel of John. In other words, they significantly change the “calendar Resurrection conditions.” The reason is that, according to the Gospels, Christ and his disciples ate the Passover lamb before the Last Supper on Thursday. Hence, it is concluded that the Jewish Passover began on Thursday evening. But such a view of the calendar situation during the “Passion Week” contradicts several passages of the Gospel of John and the Byzantine Church tradition at once. Today this issue is considered by researchers to be extremely difficult, and a large number of contradictory statements are devoted to it ([845]).

We will not go into historical and theological disputes, since our task is only to study the old Church Russian-Byzantine tradition in order to restore the dates associated with it. Note that there is a clearly expressed traditional Church mediaeval view (Kormchaia, Chrysostom, Theophylact), according to which the Jewish Passover (full Moon) in the year of the crucifixion of Christ was exactly on Saturday, as stated in the Gospel of John, and Christ deliberately ordered to prepare the Passover lamb ahead of time, on Thursday. This violation of the timing was especially emphasized by Eastern theologians since it is indirectly reflected in the divine service of the Orthodox Church, which uses leavened and not unleavened bread when celebrating the liturgy. Because, according to Church tradition, there was no unleavened bread at the Last Supper, which took place on Thursday before Easter. They were supposed to be eaten starting from Easter evening. Matthew Blastares expresses the same view in his *Syntagma Canonum*, which we used for dating.

## **2.9. Why do calendar questions seem “dark” today?**

The modern reader, even if he has the necessary professional knowledge to understand calendar issues while reading history books, as a rule, skips all the calendar-chronological details. Indeed, they seem so dark and confusing that the reader simply regrets the time to sort them out. Moreover, he does not see any benefit in this.

Meanwhile, it is not about the complexity of the calendar issues themselves. They are not that difficult. The deliberate confusion of calendar-chronological discussions is often a direct consequence of hidden errors in the chronology adopted today. This confusion is a kind of “covering up traces” in order to prevent the reader from understanding what, in the historian’s opinion, he “should not” understand. Here are some examples.

Take, for example, the textbook for students *Introduction to Special Historical Disciplines* (Moscow State University, 1990), approved by the USSR State Committee on Public Education as a textbook for university students studying the specialty “History.” In the textbook, among other sections (genealogy, heraldry, numismatics, etc.), chronology is in the fifth place. We cannot list here all the errors, inaccuracies, and typographical errors made in this section, there are too many of them. Here is just a “top result”: four fundamental mistakes in one sentence.

Describing the Gregorian reform of the calendar, the author writes: “Corresponding changes were made to the calculations of Easter, which by the end of the XVI century lagged behind the vernal equinox, which is the starting point for determining the dates of Easter, by 3-4 days” (p. 179).

However:

- 1) The formal reason for the Gregorian reform was that, by the XVI century, Easter “lagged behind” (that is, it happened later) from the first spring full Moon and not from the spring equinox.
- 2) The starting point for Easter in the Paschalia is not the vernal equinox but the calendar first spring full Moon.
- 3) The very words of the “lagging behind” Easter from the first spring full Moon and even more from the spring equinox do not make sense since the time interval between these two events is not constant. It is different in different years. In fact, we mean the lag of Easter calendar full Moons, which are the points of reference for Easter, from the true astronomical full Moons in the XVI century. But:
- 4) The lag of the Easter full Moons from the true ones in the XVI century was not 3-4 days, but 1-3 days. It can be seen from the table below comparing the dates of Easter and true spring full Moons in the 19-year cycle of the “circles to the Moon” at the time of the Gregorian reform.

As for the lag of the earliest Easter from the vernal equinox, which the author formally speaks about and which does not apply to the essence of the issue at all, in the XVI century, it was also not 3-4, but 10 days.

One will involuntarily regret students-historians who study with such textbooks.

Even in those books on chronology, which are generally written in good faith, one can find deliberate withholding of “inconvenient” information from the reader. So, for example, in the book of I. A. Klimishin *Calendar and Chronology* (M.: Nauka, 1975, p. 213), a quotation from Matthew Blastares about the rules for determining Easter is cut short just before Blastares gives an important chronological indication—an explicit date of establishment of the Easter 19-days cycle, i.e., the Metonic cycle: 6233-6251 i.e., the Metonic cycle: 6233-6251 743 A.D. (the VIII century!).

On page 244 of the same book, Klimishin writes: “A little later the Greek historian John Malalas (491-578) took the ‘Nativity of Christ’ to a year (Ol. 193.3), the 752nd from the “foundation of Rome”; 42nd of August.”

John Malalas actually cites in his *Chronicle* the year of Christ’s birth: 6000 “from Adam,” that is, 492 A.D. (see O. V. Tvorogov’s publication of the text of the *Sophia Chronograph* in volume 37 of the *Proceedings of the Department of Old Russian Literature*). Why does I. A. Klimishin cite this date with the help of the calculus “according to the Olympics,” which is clearly confusing in this context? Moreover, without any instructions on how to use it, which makes it impossible to find the year number in the “lunar A.D. circle”

1580	1
1581	2
1582	3
1583	4
1584	5
1585	6
1586	7
1587	8
1588	9
1589	10
1590	11
1591	12
1592	13
1593	14
1594	15
1595	16
1596	17
1597	18
1598	19

Easter full moon date “P”

April	2
March 22	April 10
March 30	April 18
April	7
March 27	April 15
April	4

March 24 April 12  
 April 1  
 March 21 April 9  
 March 29 April 17  
 April 5  
 March 25 April 13

Real full  
 moon date Difference value of

“R” “P”—“R”  
 March 31 2  
 March 21 1  
 April 7 3  
 March 28 2  
 March 17  $32 = 30 + 2 = 2 \pmod{30}$  April 4 3  
 March 24 3  
 April 13 2  
 April 2 2  
 March 22 2  
 April 9 3  
 March 30 2  
 March 18 3  
 April 7 2  
 March 26 3  
 March 15  $33 = 30 + 3 = 3 \pmod{30}$  April 3 2  
 March 24 1  
 April 11 2

ble to perceive this date by the readers to whom the book is addressed. This is a vivid example of blatant concealment of “inconvenient information.”

### 3.

#### “THE OLDER THE BETTER” PRINCIPLE IN THE SCALIGERIAN HISTORY

##### 3.1. The extreme dates of Scaligerian history

We have shown above that the Scaligerian dating of two main events in “ancient” and mediaeval history the global chronology is largely based upon—the Nativity of Christ and the First Ecumenical Council,—contradicts the data on these events preserved in the Church tradition. Let us emphasize once again that it is these data, and not the dating of events that are familiar to us today, that are the primary, initial chronological material. They have come down to us “from time immemorial.” Moreover, all the dates of “ancient” and early mediaeval history “known” to us today are already the result of some special calculations that began, apparently, not earlier than the XIII century and completed, mainly, only in the XVII century, during the time of the chronologist Dionysius Petavius = Dionysius the Little.

It is important to understand that in the XVII century an unfinished, “raw” chronological work was introduced into scientific circulation and the result was canonized. Scaligerian chronology, which is today the generally accepted version and therefore seems to be the only possible and known as if “it was always so,” actually was in the XVI century only one of several versions of chronology.

It can be argued that Scaliger’s version was the most widespread among the scientists of Rome and Western Europe. It is possible, although requires proof. However, even if so, this does not mean at all that it is correct, even if in general terms only. It is highly doubtful that, as a result of vague mediaeval calculations, a correct idea of the general chronology could arise at all. Modern research shows that its construction, according to sources that have come down to us is a complex scientific problem that requires natural scientific methods and extensive computer calculations. Unfortunately, the methods of work of modern chronologists have remained largely the same—those

that were available in the days of Scaliger and Petavius.

Let us note an important feature of the Scaligerian, and not only Scaligerian, dating: almost all of them follow the rule, “the older the better.” Namely, when calculating the date of an event, from the set of all possible solutions of a particular chronological problem, the most ancient was chosen. This rule seems to stay true today. Perhaps it is based on some kind of psychological preferences associated with the idea of “antiquity of the genus,” etc. We will show how this rule works in the case of the currently accepted dating of the Nativity of Christ and the First Ecumenical Council.

Imagine a XVI-century chronologist who dates these events using the above principle. What are the simplest restrictions for him for the bottom? In other words, what dates are older than dates he obviously could not “enter” when dating? Let us recall that in the description of both events—the Nativity of Christ and the First Ecumenical Council—the day of the vernal equinox (the point of spring) is involved, the rate of displacement of which according to the numbers of the Julian calendar is already well known in the XVI century. The value of this speed was widely used by mediaeval chronologists of that time, including Scaliger.

In the case of dating the Nativity of Christ, the chronologist of the XVI century knew that in the year of the Resurrection of Christ, the spring full Moon fell on March 24. Indeed, he believed that the Resurrection of Christ was on March 25, which means that the day before, March 24, according to the Gospel of John, was the Jewish Passover. It turned out that the point of spring could not be later than March 24. The calculation shows that the point was on March 24, about 100 B.C., and earlier this time fell on later days of March. This means that our imaginary chronologist could not date the Nativity of Christ earlier than 100 B.C. The real mediaeval chronologist “did not reach” the lower limit by only 100 years. Nevertheless, in solving this “chronological problem,” he had to satisfy other conditions as well!

Indeed, in his calculations, he had to use the Paschalia tables. Recall that the year he indicated was 31 A.D. satisfies the Resurrection conditions only if the full Moon, the Jewish Passover, is calculated exactly according to Orthodox Paschalia. Further, according to Paschalia, the Jewish Passover fell on Saturday, March 24, and the Christian Easter on Sunday, March 25, in the following years: ... 209 B.C., 31 A.D., 126 A.D., 221 A.D., 316 A.D., etc. The chronologist could no longer take 209 B.C. as dating of the Resurrection of Christ. Since the point of spring was then already March 25. Therefore, March 24 could no longer be a spring full Moon. It would be pre-spring. Therefore, the earliest acceptable date for a mediaeval chronologist was 31 A.D. And this date was chosen (q.v. in fig 19.4).

In the case of dating the first Ecumenical Council, the chronologist knew that the point of spring fell at the time of the Council no later than March 21. Otherwise, Easter could not have been composed, in which the earliest Easter fell on March 22. After all, Easter falls at least a day after the vernal equinox, see above.

The point of spring was on March 21 at the end of the III century A.D., and earlier than this time the point of spring was on March 22 and later. This means that the chronologist of the XVI century could not date the Council of Nicaea earlier than the end of the III century A.D. Otherwise, the earliest Easter would have been earlier than the point of spring. However, this is impossible by the definition of Easter (see above). And what do we see? The dating was proposed at the beginning of the IV century, that is, the earliest possible date was chosen again (q.v. in fig. 19.5). And it was this date that entered the chronological version of Scaliger. So, the following fact is true.

#### **Statement 5.**

Mediaeval chronologists could not “move down” the date of the First Ecumenical Council further than the IV century A.D. because already in the III century and earlier the vernal equinox would fall later than the earliest calendar Easter on March 22, which is impossible according to the apostolic rule on Easter which was observed by chronologists. Dionysius the Humble, or any other mediaeval chronologist, could not “calculate” the date of the Nativity of Christ so that it would be earlier than the first century B.C., because already in the II century B.C. and earlier, the position of the vernal equinox excluded the Jewish Passover on March 24. Because it would be contrary to the calendar “Resurrection conditions.” In both cases, the eas



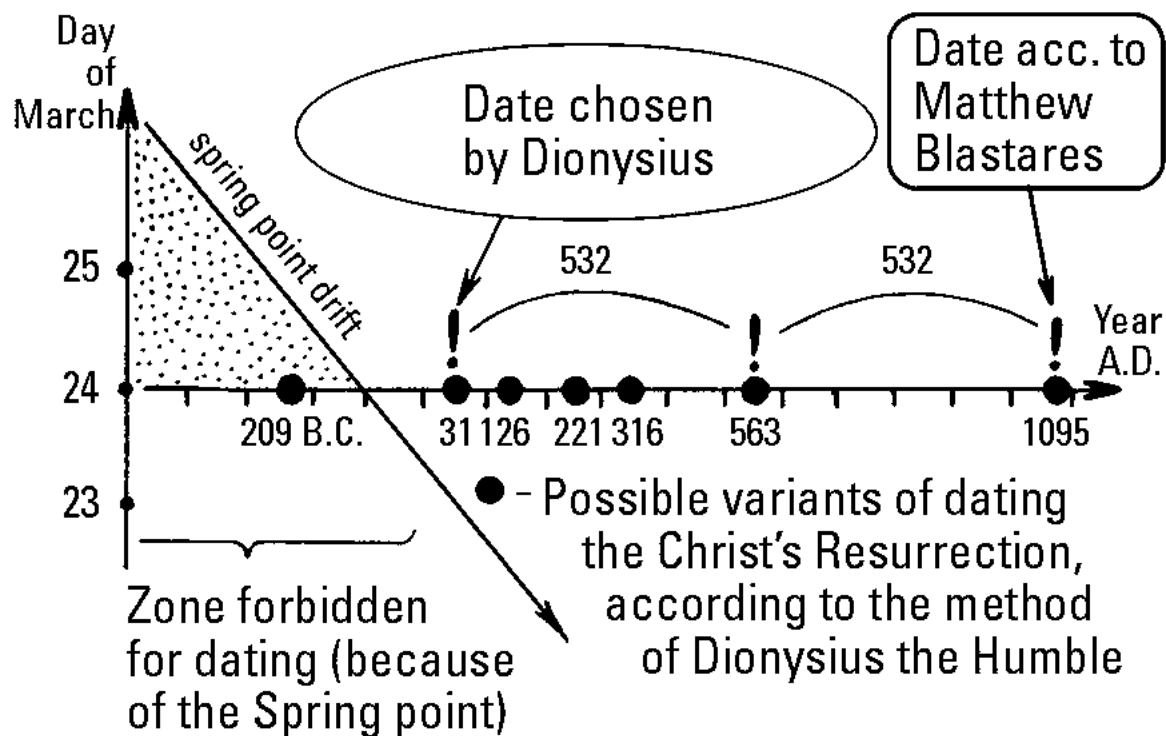


Fig. 19.4. Why did mediaeval chronologists choose 31 A.D. as the date of the Resurrection of Christ? Because it was the earliest date they could possibly have. Otherwise, the calendar Resurrection conditions would be violated: due to the centenary shift of the spring point in the Julian calendar, March 24 in the era B.C. was before the spring point and therefore could not be the first spring full moon (14th Moon). Therefore, mediaeval chronologists simply could not date the Nativity of Christ earlier than the beginning of our era.

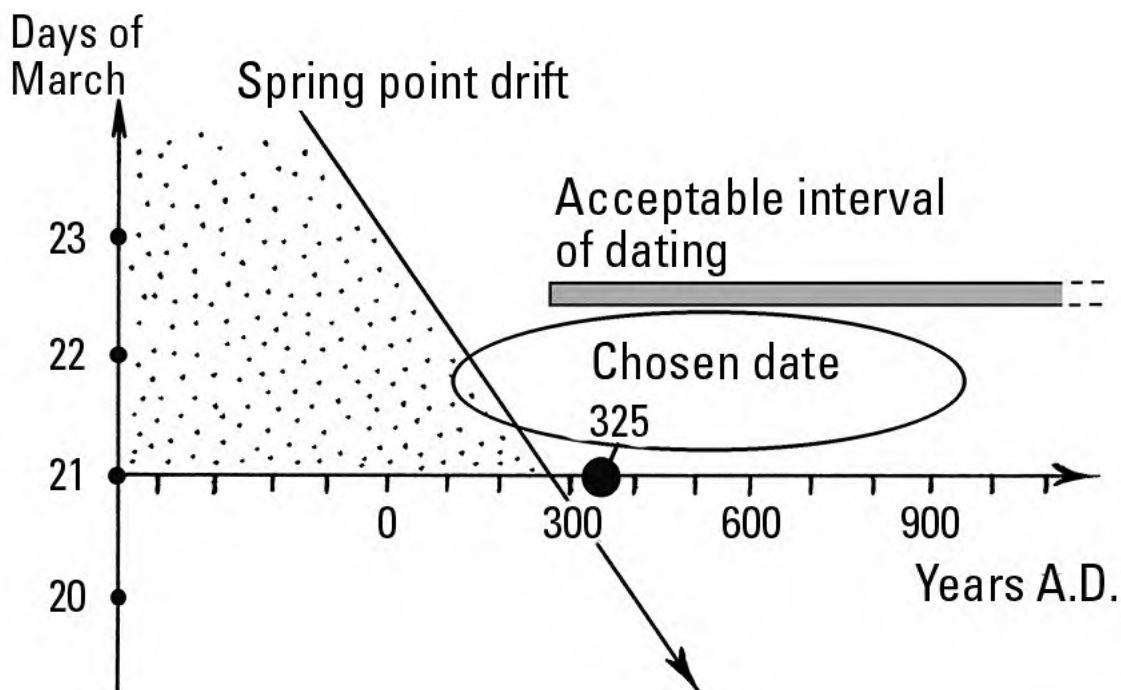


Fig. 19.5. Why did mediaeval chronologists choose 325 A.D. as the date of the First Council of Nicaea? Because in the eras earlier than the III century the vernal equinox would have been later than the earliest calendar Easter, March

22. This would contradict the apostolic rule on Easter.

ily calculated, lower boundary of dating was chosen by mediaeval chronologists (q.v. in fig.19.4 and 19.5).

**Commentary.** We emphasize once again that dating an event by the day of the vernal equinox is a highly tempting method, due to its extreme simplicity—only one arithmetic operation. Apparently, that was how the chronologists of the XVI-XVII century proceeded whenever possible. They did not conduct further research and did not bother to evaluate the possibility of errors. However, the seeming simplicity and attractiveness of equinox-based dating is very insidious. As noted above, determining the point of spring is a difficult astronomical task. It was calculated with significant errors even in the late Middle Ages. However, an error in the position of the spring point for only a few days leads to gigantic errors in chronology, for hundreds and thousands of years. Perhaps, had mediaeval chronologists been more careful and used such a dangerous method of dating less gullibly, the chronology as we know it today would be different.

### 3.2. The equinoxes of Matthew Blastares and the Scaligerian chronology

We have already said that the *Syntagma Canonum* by Matthew Blastares contains an inaccurate theory of the vernal equinox. The author in the XIV century believed that the equinox shifted according to the day numbers of the Julian calendar at a rate of one day in 300 years. In fact, the actual shifting rate of the equinox in the Julian calendar is one day in about 128 years.

Blastares also incorrectly indicates the date of the contemporary to him vernal equinox of 1333—March 18, instead of the actual March 12. The vernal equinox at the beginning of the XIV century was on March 12.

However, the chronology in the Blastares book is based solely on the dates of the vernal equinox! Therefore, these dates are wrong. Blastares usually does not give direct dates but only indicates the date of the vernal equinox during the event. In addition, he gives a separate table of the dates of the vernal equinox in years “from Adam” (according to the Russian-Byzantine era, “from the creation of the world”). Here is his “admirable” table:

4156 (= 1351 B.C.)—March 27, Alexandrian noon;  
4456 (= 1051 B.C.)—March 26;  
4756 (= 751 B.C.)—March 25;  
5056 (= 451 B.C.)—March 24;  
5356 (= 151 B.C.)—March 23 (in fact, the equinox was on March 24);  
5656 (= 148 A.D.)—March 22 (true: March 21);  
5956 (= 48 A.D.)—March 21 (true: March 19);  
6256 (= 748 A.D.)—March 20 (true: March 17);  
6556 (= 1048 A.D.)—March 19 (true: March 14);  
6856 (= 1348 A.D.)—March 18 (true: March 12). “In the years of Nabonassar,” Matthew Blastares writes further, “the equinox was in the evening of March 25; in the years of Philip Arifeus, at noon on March 24; on the days when Christ “put death to death by his death,” at midnight at the end of March 25. When the Fathers composed the Paschalia, the equinox was on March 21. Now it is on March 18” ([518], pt. P, ch. 7, 11). So, according to the table of equinoxes from his book, Matthew Blastares gives five main chronological milestones in ancient and mediaeval history:

- 1) The reign of Nabonassar, the ruler of Assyria. It is believed that the “era of Nabonassar” began in 747 B.C. ([393]). It is possible, however, that this refers to Nabopolassar, whose reign dates back to the end of the VII century B.C.
- 2) The reign of Philip Arifeus (the era of Alexander the Great); that is, according to Scaliger, the middle of the IV century B.C.
- 3) The time of the Passion of Christ (Resurrection of Christ).
- 4) The time of the compilation of the Paschalia (traditionally, at the Council of Nicaea, although Blastares himself definitely does not speak about it).
- 5) The time of Matthew Blastares himself is the first half of the XIV century A.D. (the year 1333). Let us now turn to the table of equinoxes given in the book of Blastares and see when, according to the “astronomy of Blastares,” that is, with the accepted shifting speed of the equinox by calendar day numbers one day per 300 years, the equinox was on the days indicated by Blastares for the events 1-5. We get the following dates:  
1) Nabonassar (according to Blastares, equinox on March 25): from 900 B.C. until 600 B.C.

- 2) Philip Arifeus (according to Blastares, equinox on March 24): from 600 B.C. to 300 B.C.
- 3) Passion of Christ (according to Blastares, equinox on March 23): from 300 B.C. to 0 A.D. (i.e., until the beginning of our era).
- 4) The First Ecumenical Council, the compilation of Paschalia (according to Blastares, equinox on March 21): from 300 A.D. to 600 A.D.
- 5) Matthew Blastares (according to Blastares, equinox on March 18): from 1200 A.D. until 1500 A.D. Let us immediately note a very good agreement with the Scaligerian version adopted today: almost all Scaligerian dates of the listed events are within the time boundaries given according to the Blastares chronology. Except for the date of the Passion of Christ: according to Scaliger, it should be about 30 A.D., and the table of the equinoxes of Blastares gives the upper limit in the year one A.D.

On the other hand, the chronology of the equinoxes of Matthew Blastares is not only based on an entirely incorrect theory of the vernal equinox but also contradicts all explicit dates cited by him, except only for the dates of his own years of life! Let us explain once again that Blastares not only gives the wrong days of the equinoxes but also uses the wrong value for the shifting speed of the spring point: one day per 300 years instead of about 128 years.

Blastares gives explicit dates in years from Adam for only three of the five events listed above:

- for the year of the Passion of Christ: 5539 from Adam, that is, 31 A.D.;
- for the time of the compilation of the Paschalia, after 743 A.D. (see above in paragraph 1, point 5);
- for his own time: 6441 from Adam, that is, 1333 A.D.

However, according to his table of equinoxes, the Passion of Christ could not have been later than year one A.D., and the compilation of Paschalia could not have been later than 600 A.D. Moreover, only for his own time, Blastares gives consistent instructions. Before us is clearly an unfinished document, a draft of the work on chronology, in which even obvious contradictions have not yet been resolved. It is also clear that the work was really carried out in Constantinople in the XIV century, but it was still very far from its completion and canonization. The studies were interrupted, probably in connection with the fall of Constantinople in 1453, and therefore they remained unfinished. Neither the date of the Nativity of Christ nor other dates of Church history were canonized by the Orthodox Church until modern times. Today, it is clear that this is a reflection of the sober view of the specialists of mediaeval Constantinople on the state of chronology of the time.

They probably did not even raise the question of canonization, hoping to continue and complete the calculations. Individuals could have their own views on chronology, but they were not free, as we see in the example of Matthew Blastares, from profound contradictions.

I. A. Klimishin writes: “As for the Eastern Church, according to the testimony of E. Bickerman, it avoided using it [the era of Christ], since disputes about the date of Christ’s birth continued in Constantinople until the XIV century. However, apparently, there were exceptions. So, in the table of Easter dates, compiled in the IX century, for the entire 13th Indiction (877-1408) by John the Presbyter (i.e., Prester John.—Auth.), next to the year from the creation of the world, the circles to the Sun and to the the Moon, epacts affixed the year from the birth of Christ” ([393], p. 250).

The reconciliation of this incomplete and contradictory chronology with the version of Scaliger adopted today shows that it was it, thanks to the works of Scaliger and his school, that formed the basis of the chronological scale of history familiar to us today. Figure 19.6 shows in comparison:

- a) the modern version of chronology (in fact, the Scaligerian version);
- b) the original chronology of equinoxes of Matthew Blastares;
- c) Blastares’s chronology of the equinoxes, after correcting only one of his two mistakes in the theory of the vernal equinox—the shifting speed of the spring point;
- d) the chronology of the equinoxes of Matthew Blastares after correcting both of his mistakes—both the shifting speed of the point of spring and the six-day error in determining his own contemporary equinox. **Commentary.** It should be noted in point (c) a remarkable circumstance. With the indicated “dating according to the equinox,” the lifetime of Matthew Blastares himself “goes down” to the VI century A.D., that is, exactly there, where the chronologist Dionysius the Humble is “placed” today.

Let us recall here our hypothesis: was not some version of the text of Matthew Blastares attributed to Dionysius the Humble?

It is clearly seen that the chronology of Scaliger is a “mixture” of the original chronology of the equinoxes of Matthew Blastares and his own chronology of the equinoxes with the correction of only one of his two mistakes. Compare the second and third columns in fig. 19.6 with the first column.

True, Scaliger (or Dionysius Petavius) “refined” all the datings by adding the indication of the years, months, days, and sometimes even hours of the day. Modern historians with a serious air mention only the years from Scaliger’s datings, bashfully omitting the hour of the day. His complete “dates” can be found in the chronicles of the XVII

century (e.g., in [940]). At the same time, in the case of Nabonassar, Scaliger (or Dionysius Petavius) refined the date within the time interval according to the original chronology of the equinoxes of Blastares and used the “half-corrected” chronology of Blastares to date the Passions of Christ. He also “bifurcated” Matthew Blastares himself by leaving the first copy of Matthew Blastares (in other words, the original) in place (according to the original chronology of the equinoxes; see the second column of the table in fig. 19.6), turning the second copy of Matthew Blastares into the place of Dionysius Exiguus (the Humble) and pushing him deep into the past, into the VI century A.D. (according to the “half-corrected chronology”).

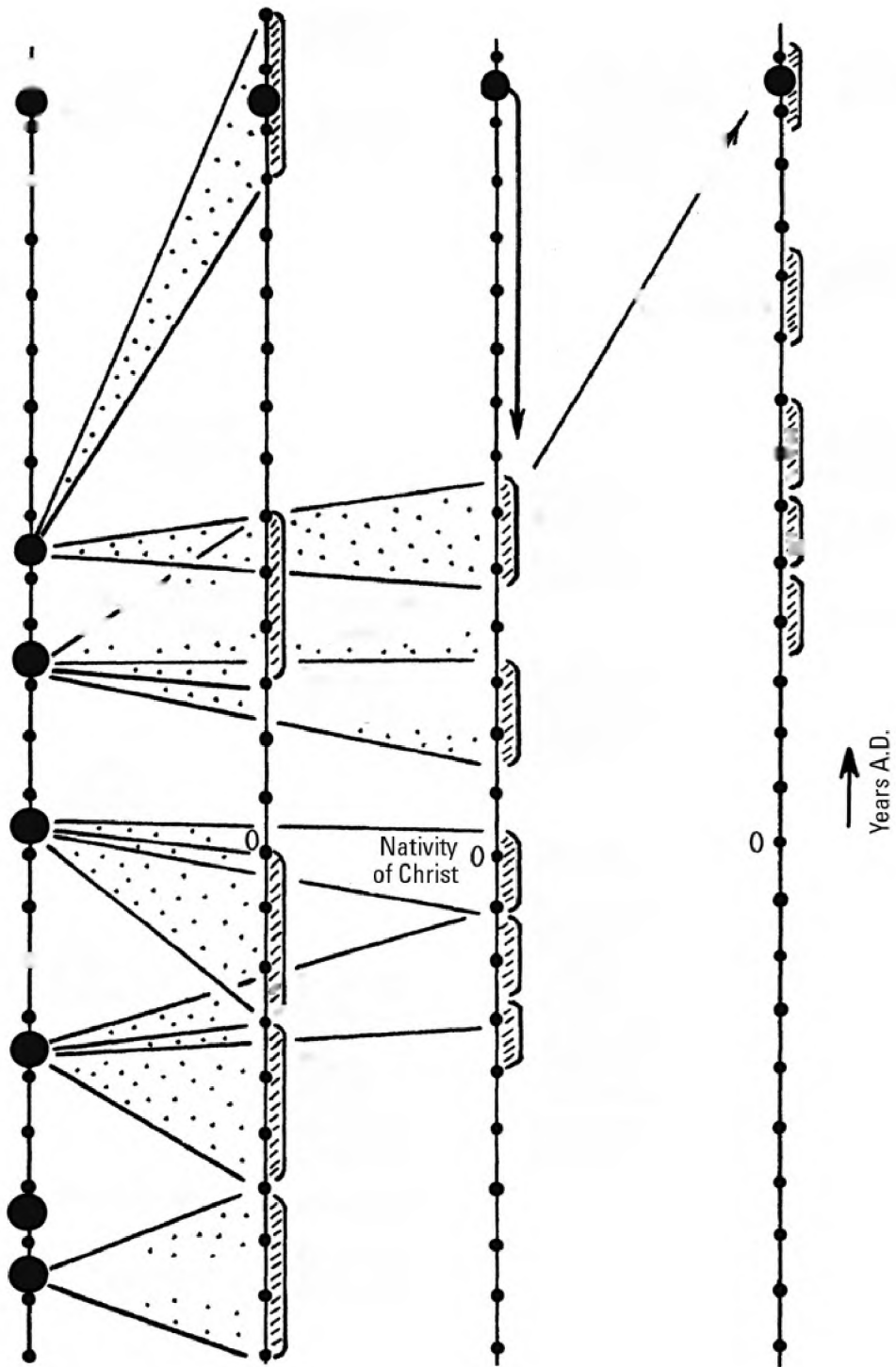


Fig. 19.6. Comparison of the Scaligerian chronology with the “equinox chronology” of Matthew Blastares, as well as with his “half-revised equinox chronology” and “completely revised equinox chronology,” which, nevertheless, remains erroneous, albeit to a lesser extent.

#### 4.

#### ADDITIONS

##### **4.1. Dating of Easter by the minimum root mean square (RMS) deviation of calendar and astronomic dates of Easter full Moons**

This section presents the results obtained by Doctor of Technical Sciences, Prof. G. I. Makarov, head of the Department of Technical Mechanics, Russian State University of Oil and Gas. In December 1999, G. I. Makarov sent to the name of Academician A.T. Fomenko a letter in which he said that the calculations on the dating of Easter published in our books were verified by him by a slightly different method, albeit based on the same calendar-astronomical considerations. In particular, G. I. Makarov used in his calculations not the Gauss formulas but more precise formulas by N. I. Idelson. They allow to determine the date of the new or full Moon with an accuracy of 0.5 days for times from 3000 B.C. to 6000 A.D. ([393], pp. 314-315).

Verification calculations of G. I. Makarov led to the same conclusions about the dating of Easter that we made earlier. Below are excerpts from the letter of G. I. Makarov and the table sent by him with the results of his calculations.

The next step is to find the best date match for each nineteen-year cycle. For this, the sum of the squares of the differences between the dates of the calendar and the nearest astronomical Easter full Moons was calculated for each 19-year Metonic cycle. The table below (see page 246) contains the columns: the ordinal number of the 19-year cycle (counting from 3000 B.C.), the first year A.D. in the 19-year cycle (the circle to the Moon 1), and the sum of the deviation squares between the dates of the calendar and the nearest astronomical Easter full Moons for this 19-year frame.

As you can see from the table, there is a pronounced minimum falling on 896-914 A.D. Since this nineteen-year cycle is next in order to the nineteen-year frame 877-895 A.D., which opens the beginning of the new 13th Great Indiction, it is logical to assume that it was then that astronomical observations of the Easter full Moons were carried out, which then became the basis for Easter as the calendar dates of the first spring full Moons.

It is likely that the canonization of the Paschalia as it exists now was carried out after the measurements were made, not earlier than 915 A.D. At the same time, it is possible that the reckoning of the circles to the Sun, to the Moon, and Church Indiction, corresponding to the date of the creation of the world, was established earlier (for example, by 877 A.D.).

To calculate the astronomical dates of the spring full Moons, N. I. Idelson's tables were used. The calculation program used coded date values with the starting point of 1st March, for example: 2nd April, 33.0; 22nd March, 22.0; 10th April, 41.0.

As a result of computer calculations, a printout was obtained for the following columns: the ordinal number of the Great Indiction, the year from the creation of the world, the year from the Nativity of Christ, the circle to the Moon, the circle to the Sun, the Church Indiction, the date of the calendar Easter full Moon (in natural and coded form), coded values of astronomical dates of the spring full Moons in March and April, the difference (up to tenths of a day) between the dates of the calendar and the nearest astronomical Easter full Moons.

Indeed, the best match of dates, according to the Resurrection conditions by Matthew Blastares, falls on 1095 A.D.

##### **4.2. What date was appointed for the vernal equinox at the establishment of the Julian calendar by the Council of Nicaea**

The authors are grateful to Aleksey Y. Ryabtsev for the interesting ideas he expressed in a conversation regarding Easter calculations, some of which are used in this section.

Today, the vernal equinox falls on March 21. It is well known that this is a consequence of the Gregorian calendar reform of 1582. During this reform, the Bull of Pope Gregory ordered to change the calendar so that the vernal equinox became and always remained in the calendar on March 21 ([393], p. 216). And in the old, pre-reform calendar, in 1582, the vernal equinox was on March 11. In order for it to move to March 21, the Gregorian reform

removed 10 days from the calendar ([393], p. 216).

In his Bull, the Pope directly demanded to “return” the vernal equinox to its “proper place.” The question arises: why did the Pope call March 21 the “proper place” for the vernal equinox? The answer lies in the Bull itself. It turns out that the Pope was sure that the day of the equinox was set for March 21 by the First Council of Nicaea. Let us explain that, according to the widespread Church tradition, it was the Council of Nicaea that approved the Paschalia and the Church calendar ([738], p. 5). Although the surviving rules of the Council of Nicaea did not say anything about this, it is written in other Church books, for example, in the Orthodox Kormchaia ([738], p. 5). Pope Gregory thought so too. Here is the text of the papal Bull of 1582: “It was our concern ... to restore the vernal equinox to its original place from which it has already receded by about ten days since the Council of Nicaea” ([393], p. 216).

As we explained in detail when analyzing calendar issues and the history of Paschalia, the 10-day difference allegedly accumulated by 1582 since the time of the Council of Nicaea, is indicated in the papal Bull erroneously (see above). Of course, the Pope did not calculate the difference himself. He leaned on the works of chronologists of his time. Nevertheless, the value was erroneous. The reason of the error was that they calculated the difference of 10 days based on the wrong chronology. In particular, the wrong dating of the Nicaean Council. In fact, as we have shown above, in the sections on Paschalia, the Council of Nicaea, which approved the calendar, did not occur in the IV century, as Scaliger, Petavius, and some other chronologists

**Time of Canonization of Orthodox Easter** (according to the best match of calendar and astronomical dates of Easter full moons)

19-year First year cycle A.D. in the  
number 19-year cycle

175 307

176 326

177 345

178 364

179 383

180 402

181 421

182 440

183 459

184 478

185 497

186 516

187 535

188 554

189 573

190 592

191 611

192 630

193 649

194 668

195 687

196 706

197 725

198 744

199 763

200 782

201 801

Sum of the deviation squares  
(in days) Notes

Traditional date of the 68.<sup>35</sup> Council of Nicaea 325 A.D.

65.76  
59.53  
53.06  
52.40  
54.99  
50.22  
40.50  
39.82  
40.92  
35.84  
28.05  
25.96

25.66  
Conditions of Resurrection: 563 A.D.

24.78  
17.94  
16.79  
16.03  
13.18  
10.32  
10.03  
10.98

9.21  
According to Matthew Blastares (725–743)

4.87  
5.73  
7.24  
6.24

19-year First year cycle A.D. in the  
number 19-year cycle

202 820  
203 839  
204 858

205 877

206 896  
207 915  
208 934  
209 953  
210 972  
211 991  
212 1010  
213 1029  
214 1048  
215 1067



216 1086

217 1105 Sum of the de  
viation squares

(in days) Notes

3.70

3.95

5.28

4.49

Beginning of the 13th Great Indiction

3.06 Best match (years 896–914)

3.78

6.16

5.94

4.31

5.87

7.56

8.12

8.61

9.28

12.52

Conditions of Resurrection: 1095 A.D.

13.30

another, independent of our earlier dating of this Council. And also the dating of the time of establishment of the Julian calendar. Which, according to Church tradition, was introduced at the Council of Nicaea (see the above excerpt from the papal Bull), according to historians, allegedly in 45 B.C. ([88], p. 480). Recall that the Council of Nicaea in Scaligerian history dates back to the IV century A.D. However, this dating, as it turns out, is incorrect (see above).

Let us try to figure out what day of March was the day of the vernal equinox at the time of the Nicaean Council. Let us use Pope Gregory's assertion that in the Julian, pre-reform calendar, the day of the vernal equinox was fixed by the Council of Nicaea at the same time as establishment of Paschalia.

The question may arise: why should the vernal equinox be in March? It is the beginning of spring, and March is considered the first spring month. As we discussed above (q.v. in Chron3), it was March that was identified with

of the XVI-XVII century mistakenly believed, but much later. Our analysis of the astronomical content of Paschalia showed that the Council of Nicaea did not take place earlier than the VIII-IX century and later than the XIV century (see above).

However, Pope Gregory's assertion that the Council of Nicaea directly fixed the vernal equinox on a particular date of the calendar is in itself extremely important and interesting. Here, the Pope most likely relied on an old Church tradition and was probably right. However, there is a desire to find out on what particular calendar date did the Council of Nicaea set the vernal equinox? The question is extremely interesting, particularly from a chronological point of view. If we get the answer, then, knowing the change in the vernal equinox over time, we can roughly say when the Council of Nicaea took place. That is, to calculate the first sign-arc of the uniform Zodiac, reckoned from the vernal equinox. By the way, March in the old Russian and Byzantine Church calendar was the first month of the year ([393], p. 238). Moreover, in the Church calendar, it is still considered the first month: "In Russia, until 1343, March was considered the first; and at the Council, which was this year, it was determined, following the example of the Alexandrian Church, to consider the initial September. In 1700, Czar Peter the Great ordered to begin the year, like other European countries, from January; but in the Church reckoning, March still remains the first, because from the first day of it originate the Solar and Lunar cycles used in Paschalia, as well as dominical letters and the

leap year” ([738], p. 12). That is to say, in the past, a year began with the beginning of spring and not in the middle of winter as it does today. Thus, the beginning of a year in March was tied with exactly the vernal equinox.

But why then the day of the vernal equinox was not set by the Council of Nicaea on the first of March? That this is indeed the case follows from the calendar itself. The fact is that in the Julian calendar the vernal equinox coincides with the first of March only in the distant future. Consequently, the inventors of our calendar, for some reason, did not want to set the day of the equinox on March 1. Apparently, they considered it unnatural, wrong. Let us try to understand their logic.

Let us recall that our calendar month is defined by the Moon. More precisely, by the time of change of the lunar phases. From the new Moon to the new Moon pass in average 29.53058812 days ([393], p. 238). That is, approximately 29 and a half days. This is approximately the length of a month in our calendar. It varies from 28 to 31 days. And not by coincidence. It is known that the length of a month was established in antiquity in accordance with the lunar phases ([393], p. 238). It is believed that our very first calendar consisted purely of lunar months ([738], pp. 8-9). Even the Russian word “mesyats” (month) has also the meaning “m o o n .” Moreover, the calendar month and the moon month are called by the same word in a multitude of languages ([393], p. 238).

Therefore, the first days of the ancient, initial months simply coincided with the new moons ([738], pp. 8-9). This order is still preserved in some calendars, e.g., in Muslim ([393], p. 183) and Jewish ([393], p. 170). Such calendars are called lunar. Our own old calendar ([738], p. 8) was arranged the same way. But today in our Julian calendar, the beginning of the months is no longer tied to new Moons. Furthermore, the total length of the months of the year in the Julian calendar is adjusted to the solar year ([738], p. 9). More precisely, to the period of the Earth’s revolution around the Sun. To achieve this, the duration of most months in the Julian calendar was increased by 1-2 days compared to the duration of the corresponding lunar month ([738], p. 12). “The solar months from March to July inclusive exceed the corresponding lunar months by one, and August, October and December by two days; only September and November are equal to their lunar months” ([738], p. 22).

The lunar months consisted of 29 and 30 days ([738], p. 8), while our months of 30 and 31 days. The duration of an average lunar month, as said above, is 29.5 days. Thus, our calendar is lunisolar: it consists of “corrected” lunar months, the total duration of which is close to the solar (tropical) year. Their beginnings are no longer tied to new Moons but to the point of the vernal equinox. Nevertheless, the length of the months remained mostly “lunar.”

In the Paschalia itself, there is a vivid trace of the fact that the beginning of the month of March in the Easter calendar “ideally” was tied at Council of Nicaea to the new Moon. “The number showing the age of the Moon at the beginning of the year is called the basis in Paschalia. The basis shows the age of the Moon on the first day of March” ([738], p. 16). Thus, according to the ideas laid down in Paschalia, the calendar year of the Julian calendar stands, as it were, on some basis. That is, shifted. This basis = shift equals zero only when the beginning of the year on March 1 concurs with the new Moon. Otherwise, basis = shift of the year equals the number of days from the nearest new Moon to the beginning of the year. It clearly shows that the “ideal,” “standing without any additional basis,” that is, unshifted year, should, according to the ideas of the Fathers of the Council of Nicaea, begin with the new Moon. And, therefore, the full Moon should be precisely in the middle of March of such an “ideal” unshifted year.

As we shall see, this historical “lunar” nature of the calendar months is significant in Easter and in the question of the “right place” of the spring equinox in March.

Let us return to the calendar day of the vernal equinox appointed at the Nicaean Council. It is clear that the equinox itself, as an astronomical event, cannot be assigned to this or that number of the already existing calendar. Therefore, the Pope’s statement about the appointment of the vernal equinox by the Nicaean Council can only mean the following: the Nicaean Council appointed the boundaries of months in the calendar. In this case, the vernal equinox was “appointed” for a particular date in March. The question is, which date?

Let us note that the Council of Nicaea approved not just the calendar, it approved the Paschalia (see above). The central astronomical event of Paschalia, in relation to which, according to the rules on Easter, the Church calendar is built, is the first spring full Moon. That is the first full Moon after the spring equinox. The importance of the first spring full Moon for the Paschalia is due to the fact that, according to the Gospels and Church tradition, it is with such a full Moon that the crucifixion and Resurrection of Christ are calendar-related.

It is believed that before the Council of Nicaea, Christians celebrated Easter on the day of the astronomical full Moon, that is, in the middle of the lunar month of Nisan ([393], p. 209). The first spring full Moon was also called “14th Nisan,” “14th Moon,” and also “15th Nisan” ([393], pp. 180, 216). Remember that the middle of a lunar month is always a full Moon. The beginning of the lunar month coincides with the new Moon by definition, and the full Moon occurs in the middle between new Moons.

The calendar approved at the Council of Nicaea was not lunar but lunisolar. Paschalia, approved at the same Council, was tied to it. The beginning of March, the first month in the lunisolar calendar, was rigidly tied to the day of the vernal equinox. The beginning of March (the first Church month) could no longer constantly coincide with the new Moon. Furthermore, the middle of March, therefore, could not constantly coincide with the first spring full Moon.

Let us ask ourselves a question: from what natural (for a person of that time) considerations could they choose a new, once and for all determined place of the vernal equinox in the new calendar? Considering the conservatism of human thinking and the habit of people of that time to the old lunar calendar, two options seem most likely.

Option one. They could have tried to keep the first spring full Moon in the first month of the year in the new calendar, as it was in the old lunar calendar. However, it is not hard to show that we did not go that way. To do this, it would be necessary to set the day of the vernal equinox to March 1-2, not earlier and not later. Since if the day of the vernal equinox is set to later than March 2, then some spring full Moons fall not in March but in April. For example, if the spring equinox is scheduled to March 3, then in those years when March 2 is a full Moon (still pre-spring), the first spring full Moon occurs on April 1 (30 days after March 2). However, we will repeat once again, they did not do it. It follows from the Julian calendar itself that the vernal equinoxes in it never fell on March 1-2 in the past (see above).

Option two. They could, on the contrary, try to ensure, as far as possible, the previous, customary position of spring equinox relative to the month of March and not the previous position of the first spring full Moon (especially since they have already abandoned the usual permanent position of this full Moon on March 14, or March-Nisan 15). Let us put ourselves in the place of a man from the era of the Council of Nicaea, accustomed to the old lunar calendar, and ask ourselves the question: what calendar place of the vernal equinox was usual for him? It is easy to understand that with the previous definition of the lunar months in such a way that the middle of the lunar March coincided with the first full Moon after the vernal equinox, the following simple rule was always fulfilled: spring equinox was either in the first half of “lunar March” or “lunar February” (lunar month preceding Nisan).

Therefore, the most likely options for fixation in the new calendar of the day of the vernal equinox were either the deadlines (February 13-14 and March 14-15) or, possibly, the middle point between them, that is, March 1. The latter, however, would have been natural only in the era not earlier than the XVI-XVII century, when the concept of “unshifted” error appeared in science, zero on average. In the era of the Council of Nicaea, such a concept did not exist yet, and therefore, the average value did not seem to the scientists of that time such a natural approximation as it seems today. However, we do not even have to rely on such considerations, since the options from mid-February and from the beginning of March disappear by themselves, simply because the equinox never fell on these dates in the Julian calendar. Such an event is yet to come in the distant future. Therefore, there is only one possible option: March 14-15.

Note that the very original meaning of the calendar month, as a time interval from one new Moon to another, could have prompted the founders of Paschalia to combine the middle of the new “sunny” March with the earliest, and therefore, in a sense, the “main,” the first spring full Moon. Based on this consideration, we also find that the day of the vernal equinox is most likely appointed by the Council of Nicaea on March 14 or 15. Since the spring equinox on March 15, mid-March will coincide with the early first spring full Moon in the Julian calendar, which occurs the day after the equinox.

In conclusion, we emphasize that the above considerations are by no means proof that the vernal equinox was established by the Council of Nicaea on March 14-15. However, it follows from them that it is absolutely not obvious that the Council of Nicaea established spring equinox on March 21. This popular opinion today is unfounded. For a number of natural reasons, the Council of Nicaea should have established the equinox on March 14-15, and not on the 21st. And this is what we showed.

These arguments of ours cannot also serve as an independent proof of the dating of the Council of Nicaea. We have already obtained its independent dating based on other formal-numerical data of the Paschalia. The results of this

section will be used by us to explain and further confirm the dating proved above. Namely, in the next section, we will show that it is consistent with the situation in which the Council of Nicaea took place. It also fully corresponds to the significant meaning of Paschalia. In addition, we will point out the most probable reasons for the errors made by mediaeval chroniclers in the dating of the Council of Nicaea.

As we have shown, the unfounded opinion that the Council of Nicaea established the vernal equinox on March 21 is generally accepted in historical science. And this is really used as an alleged “proof” of veracity of the Scaligerian dating of the Council of Nicaea to the IV century. Moreover, Scaliger most likely initially obtained this date exactly by following the erroneous postulate: “March 21 is the day of the equinox.” This is indirectly evidenced by the history of the Gregorian reform when much attention was paid to this postulate. It was chosen as one of the cornerstones of the reform.

#### **4.3. Dating the Council of Nicaea by the “calendar position” of the equinox**

Let us see to what dating of the Council of Nicaea lead the above considerations. In 850-950 A.D., the vernal equinox fell in the Julian calendar on March 15 ([393], p. 57). And on March 14 the vernal equinox fell in 950-1150 A.D. ([393], p. 57).

So, the Council of Nicaea most probably took place in the X-XII centuries of our era. At least not earlier. Because earlier, the equinox in the Julian calendar would already fall on the second half of March, which is just impossible (see above).

This dating of the Council of Nicaea is in excellent agreement with the new chronology.

#### **4.4. Where the Paschalia boundary of March 21 comes from**

A question may arise. If, per what was said, the Council of Nicaea appointed March 15 as the calendar position of the vernal equinox, then why is the earliest Easter in Paschalia set on March 22 and not on March 16? That is, immediately after the equinox. After all, if the equinox is on March 15, then in the years where March 15 coincides with the first spring full Moon and at the same time turns out to be Saturday, then Easter should be on Sunday, March 16. However, in the Paschalia, we see that it on March 22. It means that the equinox was set for March 21. It is precisely how the chronologists of the XVI-XVII century reasoned. In particular, those experts who prepared the Gregorian calendar reform. Nevertheless, here they stumbled upon a “pitfall” in Paschalia. And they were wrong.

Let us explain what is the matter here. As a reminder, the Paschalia rules require not only that Christian Easter occurs after the Easter full Moon. The second main apostolic requirement is that Christian Easter should never coincide with the Jewish Passover. For example, Matthew Blastares writes about it referring to the 7th Apostolic Canon and the 1st Canon of the Council of Antioch: “Do not celebrate with the Jews” ([17], p. 357). Regarding the dates of the Jewish Passover, Matthew Blastares reports the following: “According to the law of Moses, it was established to celebrate Passover from the 14th day of the first lunar month. This first month was called ‘Famenoph’ by the Egyptians, ‘Distros’ by the Greeks, ‘Nisan’ by the Jews, ‘Martius’ by the Romans” (q.v. in [17], p. 355). Thus, the celebration of the Jewish Passover started on the 14th of the lunar March. Alternatively, on the 15th of March, into which the 14th of March passed after the shift of the beginning of the lunar months from noumenia to conjunction. This shift by one day is believed to have occurred in the Middle Ages ([393], p. 180).

The celebration of the Jewish Passover lasted one week and thus ended on the 20th of lunar March. “Of this method of finding the epact follows that it determines the 21-day age of the first spring Moon. It is worthy of note that on this very day the Old Testament Passover ended (Exodus 12:18), which began on the 14th day of Aviv or Nissan. So, knowing from the epact the beginning and end of the Jewish Passover, we can determine the Christian Easter day. For this reason, probably, epacts were introduced into the Paschalia” ([738], p. 26). Note that after the above shift by one day (q.v. in [393], p. 180), the 20th of the lunar March passed into the 21st of March. Naturally, the lunar one too.

So, the celebration of the Jewish Passover lasted until the 21st of the lunar month of March, that is, the first lunar month. Which was also called Nissan, Aviv, Famenoph, Distros, etc. (see above). On the evening of March 21, the celebration of the Jewish Passover ended. The Bible speaks about it clearly and unequivocally.

“So this day shall be to you a memorial; and you shall keep it as a feast to the Lord throughout your generations. ...

Seven days you shall eat unleavened bread. ... On the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation for you. ... In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening” (Exodus 12:14-18).

By the way, digressing from the main topic, let us note that the Bible already uses the above-mentioned mediaeval shift of the beginning of the Jewish Passover by one day, from the 14th to the 15th day of the first month. Since, as follows from the above text of the Bible, the day was considered finished in the evening, and in the evening, a new day began. Therefore, the evening of the 14th is the beginning of the 15th. Therefore, the seven days of Passover ended on the 21st. If Easter began on the 14th, the seven days would end on the 20th. However, even in the Scaligerian chronology, this shift dates back to 500 A.D. Consequently, even according to the Scaligerian chronology, the above passage from the Bible could not have been written until 500 A.D.

Let us get back to the main topic. As we have seen, the Jewish Passover did not end on the 14th or 15th of the lunar March but on the 21st. Consequently, the Christian Easter, according to the apostolic rule, could not begin earlier than the 22nd of the lunar March. As we will show further, it is here, most likely, that lies the reason that March 22—no more lunar, but solar March!—is the earliest possible date for celebrating Christian Easter in the Paschalia.

In other words, in the Paschalia, it turns out, there is a relic of the fact that our March was lunar before. The Paschalia tables “remember” the former lunar nature of March, but this is not spelled in them clearly. At first glance, it is completely invisible. And this is what led to serious confusion and, ultimately, to the wrong dating of the Council of Nicaea by chronologists of the XVI century. And also to errors in the Gregorian calendar reform.

By the way, the confusion in this place is present even in the modern research. Although it may reflect a much older confusion in the Paschalias of the XVIXVII century. Let us turn to modern Paschalia guides. They report that Paschalia uses a special calendar feature called epact. The Orthodox Paschalia manuals explain that this is the day of March when the first spring Moon becomes 21 days old. “Of this method spring Moon becomes 21 days old. “Of this method day age of the first spring Moon” ([738], p. 26). Good. But in other books, probably analyzing Western versions of Paschalia, the same term, epacta, is defined as something completely different. Namely, the age of the Moon on March 22 (or 21). So, for example, I. A. Klimishin writes: “Lunar epacts (epactae lunares, EL)—the age of the Moon on March 22” ([393], p. 96).

So, in some cases, the epact is defined as the day of solar (Julian) March, on which falls the 21st day of lunar March —“the 21-day age of the first spring Moon.” And in other cases, the epact is defined quite differently—as the day of lunar March, on which falls the 22nd or 21st day of solar March. As, for example, in the already cited book by Klimishin. But these values are not equal! Apparently, here we stumble upon the traces of the mediaeval confusion of lunar (old) and solar (new, Julian) March.

Let us return to the rules of the Council of Nicaea concerning the dates of Christian Easter. Since, as we have seen, the Jewish Passover lasted 7 days, then, in order not to coincide with the 7-day Jewish Passover, the date of the Christian Easter had to always differ from the Easter full Moon by 7 days. That is, from the full Moon, which coincides with the first day of the Jewish Passover. Therefore, having established the vernal equinox, and with it the earliest spring full Moon, on March 15, the Council of Nicaea had to establish the earliest celebration of Christian Easter on March 22.

And this is what we see in the Paschalia tables . The earliest Easter per Paschalia is March 22 of the Julian calendar. “March 22 and April 25 are two extreme boundaries beyond which the celebration of Easter can never step” ([738], p. 38). And the 21st of March is, therefore, the earliest Easter boundary. “The earliest Paschalia boundary is March 21” ([738], p. 38).

So:

- 1) March 21 is the Easter Boundary per Paschalia.
- 2) March 21 is the last day of the Jewish Passover, which Christian Easter cannot coincide with according to the Paschalia rules.

Is this coincidence accidental? Let us emphasize that it is really nontrivial. Because, in the first case, we are dealing with solar March of the Julian calendar. That is, March which is “tied” to the spring equinox. And in the second, it is lunar March, which is “tied” to the first spring full Moon (new Moon). These are two different months. They strongly “float” relative to each other (see, for example, in [738], p. 26). In our opinion, the indicated coincidence of

the Easter meaning of the “two 21st’s of March” is not at all accidental. This is a trace left in the Paschalia by the old order of celebrating Easter in lunar months. Probably, at the Council of Nicaea, Paschalia and the calendar were for the first time reconstructed and adapted to the new, solar months.

But the remnants of previous, lunar months remained in Paschalia. Apparently, the tradition of celebrating Christian Easter only after March 21 was too strong. And although it, in its essence, concerned only the lunar March, it was preserved for the new, solar March. If only for the reason that it is not easy to explain calendar subtleties. It is easier to preserve an old tradition, even though it has already lost its meaning. Moreover, this could be done without violating the basic Easter rules (see below). As a result, there will be fewer questions and bewilderments. It caused a kind of subtle understatement in Paschalia, but its manipulators hardly guessed in what a difficult situation they would put their descendants—chronologists of the XVI-XVII century.

Careful analysis of the Paschalia tables shows that they really contain the above mentioned method, not directly stipulated, maybe even intentionally hidden. A pitfall, so to speak. The chronologists of the XVI century stumbled on it. Not understanding what was the matter, they made a mistake in the dating of the Council of Nicaea. Pope Gregory XIII repeated the same mistake in his Bull.

We saw above that to exclude an overlap with the Jewish Passover, the Christian Easter must begin after a 7-day retreat from the day of the spring full Moon. However, there is no such deviation in the Paschalia tables.

Furthermore, in the explanations of the tables in the book of Matthew Blastares ([393], pp. 355-374), nothing is said about the seven-day retreat. Apparently, the apostasy existed in the old Paschalia, based on the lunar calendar, but later it was removed during some kind of Paschalia reform. Maybe at the Council of Nicaea. At the same time, of course, the separation of the Christian Easter from the Jewish Passover was somewhat weakened. It was decided to separate Christian Easter not from the entire seven-day Jewish holiday, but only from its beginning, from the first day. However, weakening the separation of the Christian Easter from the Jewish Passover, removing the 7-day apostasy, the founders of the Passover, as we have seen, still left the Paschalia Boundary of March 21 unchanged. But in order to achieve this, they had to replace the spring full Moons that fell in the interval from March 15 to March 21 with the following full Moons, already the second ones after the equinox. Otherwise, according to the new Paschalia rules, without a 7-day retreat, Easter would have to be appointed in some years before March 21. And thus violate the ancient rule “Easter—after March 21.” Which they apparently were very reluctant to do.

The trace of such a transfer in the history of the Paschalia is well known. It is believed that in the era of the Council of Nicaea, when there were disputes about the date of the celebration of Easter, the Fathers of the Council of Nicaea chose between two cycles of spring full Moons—“Syrian” and “Alexandrian” ([393], p. 210). The cycles differed, in particular, in that in the Syrian cycle, the spring full Moons were not only after but also before March 21. Namely, it is believed that in the 5th and 16th years of the “Syrian” cycle, the spring full Moons fell on the 19th and 18th March, respectively ([393], p. 210). There was an inevitable dispute on this matter. As a result, the Syrian cycle was discarded, and the Alexandrian cycle was used in the Paschalia, where all spring full Moons occur not earlier than March 21 ([861], [393], p. 210).

So, it is known that in the era of the Council of Nicaea, a particular “Syrian” lunar cycle was used, according to which the equinox was before March 21. Since the full Moon on March 18 was already considered a spring one in such a cycle.

Another trace of the shift forward of the early spring full Moons before March 21 is found in the Paschalia tables themselves. In fig. 19.1, we have already given one of the Orthodox Paschalia tables. It looks like two human palms. One of the palms-tables is called “Hand of Damascene. Circle to the sun for 28 years.” We have replaced the Church Slavonic numerals in the title with Arabic ones. This palm is located on the left in fig. 19.1. The name is written on the palm itself, below the fingers. The “Hand of Damascene” gives the 28-year “circle to the Sun,” used in the Paschalia to determine the day of the week of the Easter full Moon in any given year.

The second palm table is located in the figure on the right. In Paschalia, it is called “The Jewish hand not going beyond the week boundaries, the 19-year circle to the Moon and Jewish Fasca” (q.v. in fig.19.1). The first four lines of the name are located on the fingers of the palm, the other three below, on the palm itself. In the sense of Paschalia and its name, the table should serve to determine the dates of the Jewish Passover. Note, however, that instead of the usual Church Slavonic term Pasca meaning Jewish Easter, for some reason the strange word “fasca” is used here.

What is “fasca” is not very clear. In the Church Slavonic language, Jewish Passover was always called Pasca. Apparently, the compilers of Paschalia used here another word instead of “Pasca” precisely because they deliberately placed in the table not exactly the dates of the Jewish Passover. That is, if the Jewish Passover = spring full Moon fell after March 21, they took it. And if not, then they took the next, second spring full Moon. And then, already from this “fasca,” according to the Paschalia rules, they counted the date of the Orthodox Easter. The date of Christian Easter obtained in this way, naturally, automatically satisfied the requirement “after March 21.” However, the previous seven-day retreat from the spring full Moon was excluded from the Paschalia tables for some reason.

Then it was forgotten. Later explorers of Paschalia did not know about the tacit Paschalia agreement “Easter—after March 21,” a relic of the previous, purely lunar Paschalia and the previous, more strict separation of Christian Easter from Jewish. Not fully understanding the issue’s history, they came to the erroneous conclusion that in the era of the Council of Nicaea, March 21 was designated the day of the vernal equinox. Based on this, chronologists of the XVIXVII century erroneously dated the Council of Nicaea to the IV century.

#### **4.5. “Ancient” Greek Meton lived in the era of the Council of Nicaea**

Let us consider the dating of the era of the establishment of the Paschalia’s “circle to the Moon.” Recall that the “circle to the Moon” used in Paschalia is a 19-year cycle of repetition of the lunar phases according to the days of the Julian calendar. The whole of Paschalia is primarily based on this cycle. It was the “circle to the Moon” that allowed the Fathers of the Council of Nicaea to tie the Paschalia full Moons to the days of the Julian calendar and, consequently, to formulate the rules of Easter in the pure calendar, not astronomical terms.

The “circle to the Moon,” or 19-year lunar cycle, is generally the only theoretical basis for modern Paschalia. It follows from this that Paschalia, in its present form, should have appeared soon after the 19-year cycle became known in the Christian Church. It is, in fact, what the traditional history of the Church says: “To calculate the dates of the spring full Moon (14 Nisan), the Alexandrians in the III century first used a very imprecise octaetherid, and from the end of the III century they switched to the 19-year Moon cycle” ([393], p. 210).

And immediately after that, in the same alleged III century, according to the Scaligerian chronology, on the base of this cycle they developed Paschalia: “In the III century the very method of calculating the dates of Easter was already reliably developed. The most important was to compile the table of spring full Moons based on the 19-year cycle. Then in every specific year was determined the day of the month on which the first Sunday after the full Moon falls. This was done using the 28-year solar cycle. So, starting from the IV century A.D., the Christian Church tied its yearly cycle of holidays with the Julian calendar, and the most important feast, Easter, with the lunisolar calendar” ([393], p. 214).

So, from the history of the Church we see that the 19-year lunar cycle became known to Christians in Alexandria at the end of the alleged III century. And a few decades after that, at the beginning of the next IV century, according to the Scaligerian chronology, the cycle has already formed the basis for the Paschalia approved at the Council of Nicaea. It turns out that the 19-year lunar cycle was invented during the era of the Council of Nicaea?

However, the Scaligerian chronology claims that all this is wrong. In its opinion, the 19-year lunar cycle was invented by the “ancient” Greek astronomer Meton of Athens, allegedly in 432 B.C. ([704], p. 461). That is, 700 (!) years before the Council of Nicaea. Moreover, this cycle was allegedly known to the “ancient” Greek 400 years before the invention of the lunisolar Julian calendar itself. That is, the calendar, without which the Metonic cycle generally does not make sense. After all, the Metonic cycle is a cycle of calendar dates of the lunar phases exactly in the Julian calendar. Let us recall that the Scaligerian chronology dates the invention of the Julian calendar to the first century B.C., and attributes it to Julius Caesar. “The reform of the calendar was carried out in 46 B.C. by the Roman high priest, commander, and author Gaius Julius Caesar. The development of the new calendar was carried out by a group of Alexandrian astronomers headed by Sosigenes” ([393], p. 206).

Thus, the Scaligerian chronology offers us the following picture. The Julian calendar was allegedly invented in the first century B.C. However, 400 years before that, in the alleged V century B.C., it was already found out that the dates of the lunar phases in the calendar (which will only be invented 400 years later!) are repeating every 19 years. For 700 years after the discovery of this 19-year cycle the Alexandrians somehow knew nothing about it and even in the alleged III century A.D. calculated the Easter dates using the highly inaccurate and rough 8-day cycle (“octaetheride”). And only at the end of the III century A.D. did they at last give a try to the 19-year cycle, which by the time, according to the Scaligerian chronology, was already seven hundred years old.

Could it be that the astronomical school in Alexandria was underdeveloped at that epoch? This would explain why the scientists there knew nothing about the achievements of their predecessors who lived 1000 years ago. But no, apparently this was not the case. According to the same Scaligerian chronology, it was in Alexandria that Ptolemy in the alleged II century A.D. wrote his *Almagest*—the most complete encyclopedia of astronomical knowledge up to the XVI century. And it was in Alexandria that a group of scientists headed by Sosigenes in the alleged first century B.C. developed the Julian calendar ([393], p. 206).

As will be shown below, all the indicated inconsistencies in the Scaligerian chronology arise from incorrect dating. It turned out that independent astronomical datings of 1) Paschalia, 2) the first observations of the Almagest, and 3) the invention of the Metonic cycle—coincide. All of them belong to the era of approximately the IX-XI centuries A.D. It was in this era, according to the new chronology, that ancient astronomy was born. As well as other sciences, including even writing. Therefore, information about earlier eras did not reach us. Without writing it could not be fixed.

So, let us see to what kind of dating leads the unbiased use of the information that has come down to biased use of the information that has come down to year lunar cycle. Astronomical historians report the following: “The Callippic cycles continue the tradition founded by Meton who discovered and put into use in Athens the 19-year lunisolar cycle. ... For the beginning of the first cycle (according to the Greek sources) was taken the date of solstice of 27 June 431 B.C. ... In the Athenian calendar this date corresponded to 13 Skirophorion” ([704], p. 461).

Of particular interest for us here is the report of old sources that for the beginning of the first cycle Meton took the date of the summer solstice. The specific date given above (June 27, 432 B.C. or in other designations, 431) is already the result of calculations and interpretations of chronologists based on the erroneous Scaliger-Petavius chronology. How the date was recorded in the old source, and whether it was there at all, we do not know. However, the fact that Meton took the solstice date as the beginning of the first cycle is sufficient for approximate dating.

Let us note that the Scaligerian dating of Meton’s life gives rise to a sort of unsolved problem in the history of astronomy. The fact is that the starting point of the Metonic cycles in the Scaligerian chronology does not coincide with the beginning of the lunar month. Which is, of course, impossible. The only one way for historians to solve this problem is to accuse the old authors who “were wrong again” since the astronomical meaning of their report does not fit with the Scaligerian chronology. In this regard, historians of astronomy are forced to write the following: “The date of 13th Skirophorion indicates that the beginning of the cycle did not coincide with the beginning of the lunar month. Hence the problem of determining the starting point in the Metonic cycle, discussed in detail in the literature” ([704], p. 461).

Modern commentators offer the following simple “solution” to this problem. They write: “The problem will be solved if we assume that Meton actually observed the solstice date not in connection with the year cycle” ([704], p. 461). In other words, according to modern commentators, the Greek sources were mistaken in stating that Meton took the solstice date as the beginning of the first cycle.

As we will see below, if one does not assume the errors of the primary sources, then from the coincidence of the starting point of the first Metonic cycle with the beginning of the lunar month follows that the most probable dating of Meton’s discovery is approximately the X century A.D. That is, approximately one and a half thousand years later than it is dated in the Scaligerian version.

The point is as follows. As we have seen, it is known from the history of the Church that the Metonic cycle came into use in the Christian Church only in the era of the compilation of Paschalia and the Council of Nicaea. It is reported that “after unsuccessful attempts to calculate the dates of Easter using the octaetheride, they reinvented the 19-year cycle as if anew. ... And this table [the 19-year cycle.—Auth.] has then been used for hundreds of years for calculating the dates of Easter, as well as for dating events” ([393], p. 74).

Here commentators are in a difficult situation. After all, the Metonic cycle, according to the Scaligerian chronology, has been invented already 700 years ago. Why bother and reinvent known things anew? “As if anew,” I. A. Klimishin writes cautiously, probably realizing the absurdity of the situation. However, if you do not take seriously the dubious theories that critical scientific discoveries could be made, become generally known, and then strangely forgotten for hundreds of years, then the “Paschalia form” of the Metonic cycle, the “circle to the Moon,” most likely, was the very original 19-year cycle that Meton invented. Indeed, if the cycle became known only a few decades before the Council of Nicaea, then, consequently, the Council of Nicaea should have canonized it exactly in the form in which it was invented. And it was invented, as is known, by Meton.

As we have seen, Meton tied the beginning of his 19-year cycle to the summer solstice. Indirect traces of this can be found in the old Church tradition of interpreting Easter cycles. In Paschalia calculations, the calendar cycles—the circle to the Sun, the circle to the Moon, and Indiction—began with the beginning of the Church year on March 1 ([393], pp. 64, 66). Let us note, by the way, that they also began from September 1 ([393], p. 64). However, “the



September style is ahead of the March one" ([393], p. 64). It is chosen so that in the Easter months, March and April of the Julian calendar beyond which Easter does not go, it always coincides with the March one. And since the Paschalia cycles are actually used only for the Easter months, the September style is, in fact, no different from the March one. So to speak, the same thing but in different terms. So, it turns out that along with this "standard" beginning, each of the Paschalia cycles in itself had its own "traditional" beginning. Which was not used in the calculations and apparently was only a memory of that calendar date to which this or that cycle was initially tied.

So, for example, it was believed that the "natural" beginning of the circle of the Sun is October 1. Since "in no other month, except for October, does the first day of the month coincide with the first day of the first solar period [that is, the circle to the Sun.—Auth.]" ([17], p. 363). The beginning of the Paschalia circle to the Moon, it turns out, was for some reason moved from March to January ([17], p. 363). Moreover, no intelligible justifications were given, except for one thing: it can be done painlessly, since "January and February, taken together, make up exactly two lunar months" ([17], p. 363). In other words, the whole point supposedly is that the lunar phases on January 1 and March 1 coincide with each other. However, this does not explain why to introduce additional complications and postpone the beginning of the cycle to January. Why not just leave it in March? Why is January better than March for the beginning of the Easter lunar cycle? Perhaps we are faced with an unconscious memory that the Easter lunar cycle originally began on the day of the solstice. Recall that January 1 is close to the solstice. Let us also recall that Meton tied the beginning of his cycle precisely to the day of the solstice, however, of the summer one (see above). Forgetting the essence of the matter, mediaeval Paschaliaists could confuse the summer solstice with the winter one. Simply because of the ease of transferring the beginning of the lunar cycle from March 1 to January 1, as noted above.

Let us emphasize that the postponement of the beginning of the cycle to one or another date of practical importance in Easter calculations was not and was only a tribute to the old tradition. Therefore, confusion could arise over time. Subsequently, the old findings of the beginning of the Paschalia cycles to different dates were generally forgotten. Above we quoted the mediaeval Paschaliaist Matthew Blastares. More recent Paschalia manuals assume, as a matter of course, that all Easter cycles should begin with the beginning of the Church year on March 1 or September 1. It led, for example, to the following puzzling questions, even from the Paschalia specialists. So, for example, in the Guide to Paschalia of the XIX century, we read the following: "It is difficult to determine the reason why in Easter the 1st Circle of the Moon has a Base of 14, while, according to the course of the years of the Lunar Circle, it should have been 29 [then there is zero modulo the length of the lunar month.—Auth.] or at least 11" ([738], p. 20). Which would correspond to the setting of zero not on the first, but on the last 19th cycle, that is, to the assumption that the Fathers of the Council of Nicaea counted "from highest to lowest," which, strictly speaking, cannot be ruled out either.

Thus, the authors of the XIX century Paschalia guides are already convinced that the lunar Easter cycle should be tied to the beginning of the Church year on March 1. However, then it becomes completely incomprehensible based on what considerations the first cycle was chosen. Forgetting that once the beginning of the cycle was tied to the day of the equinox, experts ceased to feel the naturalness of the picture available today.

So, we face two problems. One is how to determine the starting point in Metonic 19-year lunar cycle. Another starting point in Metonic 19-year lunar cycle. An year lunar Easter cycle.

To address the first, commentators are forced to declare the original reports as a mistake, that is, to declare that "the problem does not really exist." Since it is not possible to solve it within the framework of the Scaligerian chronology.

To solve the second problem, in the Scaligerian chronology, I. A. Klimishin proposes the following. "The lunar year in which the new Moon fell on September 24, the day of autumn equinox was taken as the initial [for the Easter circle to the Moon.—Auth.]. This condition is satisfied by the year 249 A.D." ([393], p. 76).

However, this "solution" looks strange. The day of the autumnal equinox is not mentioned anywhere in connection with the 19-year lunar cycle. Neither in Paschalia, nor in the Church tradition, nor in the "ancient" Greek sources. I. A. Klimishin does not provide any additional references on this matter. Probably, we are faced here simply with an attempt to surreptitiously adjust the dating of the introduction of the Easter lunar cycle to the Scaligerian chronology. That is, under the III century A.D., when Paschalia was supposedly being developed. Since it did not work out otherwise, I. A. Klimishin, apparently, had to fantasize about the point of the autumnal equinox.

Let us see now what kind of dating is obtained if we assume that the cycle invented by Meton and the Easter lunar cycle are simply the same thing.

So, according to the primary sources, Meton established the beginning of the cycle on the day of the summer solstice, see above. Suppose this happened in some year M. Note the following.

- 1) About  $1/4$  of the year passes from the vernal equinox to the summer solstice, that is,  $365.25 / 4 = 91.31$  days. More precisely, taking into account the ellipticity of the Earth's orbit, it turns out that this period of time over the past few thousand years has varied from 91.3 to 92 days ([393], p. 24).
- 2) Thus, from the vernal equinox to the summer solstice, there are 3 full lunar months of 29.53 days ([393], p. 34), and 3 days in addition. Indeed:  $92 - 29.53 \times 3 = 3.41$ ;  $91.31 - 29.53 \times 3 = 2.72$ .
- 3) In the year M, the day of the summer solstice coincided with the beginning of the lunar month, therefore, the day of the vernal equinox was 3 days earlier than the beginning of the lunar month.
- 4) From the Paschalia tables, it follows that in the first year of the Easter 19-year lunar cycle, the first spring full Moon was April 2. (See [393], p. 76, as well as the Paschalia table with "Hand of Damascene" in fig. 19.1.) Consequently, the beginning of the lunar month in the first year of the Easter cycle was 14 days earlier, that is, March 19.
- 5) From points 3 and 4 follows that if the year M coincided with the first year of the Easter lunar cycle, then the day of the vernal equinox was then 3 days earlier than March 19, that is, March 16.
- 6) Referring to the table of dates for the day of the vernal equinox in the Julian calendar ([393], p. 56), we see that the vernal equinox on March 16 was between 800 and 1000 A.D. That is, in the era of the IX-XI centuries. It is exactly that era we dated the Paschalia by its internal astronomic content and which we dated the earliest astronomic observations, included in the Almagest astronomic analysis (q.v. in Chron3).

Thus, we come to the following conclusion. The first, the earliest astronomical observations included in Ptolemy's Almagest, Meton's invention of the 19-year lunar cycle, and the Christian Paschalia based on this invention are apparently simultaneous events. They date back to the era of the X-XI century, that is, the most ancient era of the birth of writing and astronomy. No earlier written evidence has apparently reached us.

#### **4.6. The "First Ecumenical Council of Victors" of 1343**

Let us express preliminary considerations about the possible mediaeval dating of the First Ecumenical Council of Nicaea. Which, as we have shown above, did not occur earlier than the IX century.

It is known that the Ecumenical Council of Nicaea dealt with calendar issues. For example, it is believed that Orthodox Easter and the calendar were approved precisely at this Council ([738], p. 5). In addition to the First Council of Nicaea, the so-called "First and Second" Ecumenical Council also dealt with chronology issues. Which in the Scaligerian version dates back to the second half of the IX century (see above).

It is also known that in Russia, in 1343, a Church Council was convened, dedicated, in particular, to calendar issues: "In Russia until 1343, March was considered the first; and at the Council, which was in this year, it was decided to consider September as the beginning, following the example of the Church of Alexandria" ([738], p. 12). Note that the Council of 1343 took place immediately after the "Mongol" = Great conquest, which ended with the death of Ivan Kalita = Caliph, that is, approximately in 1340. Let us remind that in 1340 Ivan Kalita died; he is also Batu Khan, he is also Pope Innocent III, who completed the great conquest of the XIV century ([88], p. 431). Moreover, three years later, in Russia, it turns out, there was a Council that decided, in particular, calendar issues. As well as the First Ecumenical Council of Nicaea and the "First and Second" Ecumenical Council.

Recall that in Russian history we found a pronounced shift of 400 years (q.v. in Chron2, 8:1, and Chron4, 2:3). With a shift upward by 400 years, the Scaligerian dating of the "First and Second" Ecumenical Council exactly overlaps with the era of the "Council of Victors" in 1343. Moreover, the dating of the First Ecumenical Council from the IV century falls into the VIII century and is exactly superimposed on the era of the establishment of Easter, according to Matthew Blastares: "The Fathers compiled a canon for the Church, without violating the said restrictions. That

canon was compiled as follows: of the period from the year 6233 [i.e., 725 A.D.—Auth.] to the year 6251 [i.e., 743 A.D.—Auth.] from the creation of the world they took 19 years and calculated in each of them the first full Moon after the vernal equinox” ([17], p. 369). Note that Blastares in the XIV century already used an elongated, incorrect chronology. However, his errors are much smaller than those of the Scaligerian chronology. He dated the Nicaean Council, as we can see, to the VIII century. That is, several hundred years earlier than it actually took place. Moreover, Scaliger, in the XVI century, pushed the dating of the Nicaean Council into the past for another 400 years.

In addition, the era of the First Council of Nicaea overlaps with the era of the Council of 1343 with a major chronological shift of 1000 years (q.v. in Chron1, Chapter 6).

Therefore, it is possible that the First Ecumenical Council of Nicaea (in part), the “First and Second” Ecumenical Council, and the Council of 1343 are just one and the same Council.

Note that according to its dating, immediately after the “Mongol” = Great conquest, the Council of 1343 could well have been called the First Ecumenical. Since, before the “Mongol” conquest, the convocation of the Ecumenical Council was most likely difficult. At least for several tens, maybe a hundred years after the collapse of ancient Romea. Indeed, before the formation of the “Mongol” = Great Empire, or the Russian Czardom, as they said in Russia, different countries were subordinate to different, independent rulers. In such a situation, judging at least by modern history, it would hardly have been possible to convene a real Ecumenical Council.

In addition, the Council of 1343 was naturally called Nicaean. That is, the Council of Victors. Recall that Nica in Greek means “victory.” Moreover, just at this time, on the fresh traces of the great conquest, victory was celebrated in Russia.

Therefore, it is possible that The Paschalia, in its present form, was established at the “First Council of the Victors,” that is, the First Nicaean Council, in 1343, which could later begin to be confused with the ancient First Council of the era of the Romean Empire. That is, with the Council of the XI-XIII century era, at which the Christian faith was first established. And perhaps some original version of Paschalia that has not come down to us.

Annex 5 lists the complete Paschalia tables and dates for the first spring astronomical full Moons.

# Chapter 20

## Underground Moscow of the XVI century is the “ancient” Egyptian Labyrinth described by “antique” Herodotus and Strabo

### 1.

#### UNDERGROUND MOSCOW OF THE XVI CENTURY

##### 1.1. Great construction of ground and underground Moscow in the XVI century

Few people know today that there still are under modern Moscow the remains of a vast underground city sometimes called “underground Moscow.” For several centuries it has been shrouded in myths and legends. It consists of a multitude of underground corridors, galleries, rooms, vast halls, storage facilities, wells, staircases, passages, caches, collapsed chambers, walled doors, flooded tunnels. Many, perhaps even most of them, are lined with white stone. It is believed that somewhere there the famous library of Ivan the Terrible is hidden; that through those white-stone tunnels and galleries it is still possible to travel long distances under Moscow; that it is possible to descend under the ground somewhere in the center of the city and get back to the surface far beyond the limits of Moscow and its region, or even in other cities. There is a special profession—Moscow speleologists, or “Moscow diggers.” These people selflessly spend many years exploring underground Moscow. In their activities, they have to overcome not only the natural difficulties associated with working underground, but also serious obstacles created by the Moscow authorities. The latter, however, is understandable. The ramified system of multilevel underground structures in the capital of Russia is, of course, protected from the intrusion by unauthorized persons for security reasons. As for the “diggers,” little is known of their activity. It is shrouded in an aura of mystery, and the general public, including scientists, does not know much about it.

At the same time, an established fact today is the absence of ancient plans and drawings of underground Moscow. It turns out that already the Romanovs did not have them. The first Romanovs in the beginning had a very vague idea of the impressive scale of the underground city ([815:1]). Only later started the searches and random excavations in the hope to stumble upon the buried treasures, or royal archives, or the library of Ivan the Terrible.

The history of underground Moscow and its research is described in an interesting book by Ignatiy (Ignatiy Yakovlevich) Stelletsy, *The Search for the Library of Ivan the Terrible* ([815:1]). We will quote it frequently. Note that today there is apparently no detailed scientific literature on the history of underground Moscow. Or it is hard to find. In any case, our search for modern scientific books or reviews on this topic gave a very modest result—we have found only one book, that of Ignatiy Stelletsy ([815:1]), and some newspaper and magazine articles. But even in the book of Stelletsy underground Moscow is only covered in passing, since the main subject of his research was the library of Ivan the Terrible. We will focus our attention specifically on underground Moscow since we have already expressed our point of view regarding the library of Ivan IV in Chron4, 14:1.3.

Let us recall that, according to our results, the Russian Czar-Khan of the XIV-XVI centuries was the Egyptian Pharaoh of the Bible (some of the Bible’s books were written at that time), and his capital in the Alexandrov Sloboda could have been called (and apparently was called) Alexandria of Egypt. Therefore, the Alexandrov Sloboda could be associated with the information about the famous “antique” Library of Alexandria, that is, about the legendary library of Ivan the Terrible, which probably was for some time located in the Alexandrov Sloboda ([11], p. 6) and could well be called the Alexandrian Library. If so, the destruction of the “antique” Library of Alexandria by the fire might reflect the actual fact of the complete defeat of the Alexandrov Sloboda in the Romanovian era of the XVII century. Most likely, the library of Ivan the Terrible was destroyed and burned on the orders of the Romanovs.

As we describe in Chapter 10 of Chron6, Moscow, as the new capital of Russia-Horde, began to be built only in the XVI century, under Ivan the Terrible. Earlier on the banks of the Moskva River was only a small settlement that arose on the site of the Battle of Kulikovo of 1380 (q.v. in Chron4, Chapter 6). Apparently, the place of this battle was considered especially sacred in Russia. There, near the mass graves of the Russian warriors, at first only monasteries and churches were probably built in their memory. People came there to worship them. The surviving

soldiers, clergy members, and their families also settled there. Since the place, soaked in blood, was surrounded by a sacred halo, the emerging settlement did not grow fast; it was sacred. Only those who were somehow connected with the Battle of Kulikovo settled there.

A long time had to pass before this place became the capital. Until then, other Russian cities acted in this role.

The imperial capital of Russia-Horde was moved here, at the site of future white-stone Moscow, from Yaroslavl = Novgorod, or from Suzdal = Susa, only in the middle of the XVI century, due to the deep split within the ruling class of the Empire (q.v. in Chapters 6-7 of Chron6). The place was probably not chosen at random. Being the place of the Kulikovo Battle, it was considered sacred for Russia-Horde. Here, “on blood,” on the banks of the Moskva River, they decided to build a new powerful and fortified capital of the Third Rome = Israel. Large-scale works began.

Apparently, first of all they dug deep passages, halls, galleries, service rooms, chambers, wells, etc., on the earth surface. It was done, most probably, using an open method, that is, first, large and deep pits were dug, connected with each other by passages. The same open method is still used today for the extraction of some mineral resources in giant quarries. It is similar to what was done on the territory of future Moscow. The construction should have been grandiose. When the monstrous masses of earth were taken out, the construction of storey floors began. The walls of the foundation pits, the future premises, were lined with white stone. On top, they laid stone ceilings. These were the deepest floors. Then the next underground floor was built above, creating its own system of rooms connected by galleries. Ceilings and floors were made of stone slabs. Then they proceeded to the next underground floor. And so on. Gradually, the huge pits, like honeycombs, were filled with a complex system of rooms and galleries. An underground anthill was growing. Its “roof” gradually rose up until, finally, it reached the ground level. The surface had acquired, as it were, the former appearance, but now with a mysterious underground city-anthill living under it.

Above all, the builders pursued the goal of defense against enemy attacks. Underground city is a good hiding place during wars and sieges. Troops can be moved along distant underground tunnels in order to unexpectedly attack the enemy from the rear. Warriors emerging from the ground somewhere in the suburbs could stab the enemy in the back. Since the enemy did not know the exit points of distant underground tunnels, the appearance of the Horde soldiers “out of the ground” was probably a complete surprise. The system must have been deeply classified. The plans of the underground city were a state secret to which few had access. It is not surprising that during the split of the Horde and the seizure of power in Russia by the pro-Western Romanovs, the plans and drawings either perished in the Great Strife, or the Horde destroyed them in order to deprive the enemy of advantages. The



Fig. 20.1. “Construction of the Moscow Kremlin.” Late engraving. Apparently, genuine detailed images of the construction of Moscow in the XVI century have not reached us. Taken from [161:1], p. 160.



Fig. 20.2. View of Kitay-gorod from the east in a photograph of 1888. “A part of the eastern wall of Kitay-gorod is visible ... with a deaf faceted tower and the next section with the St. Barbara’s Gate, inclusive. The photograph captured a significant section of the fortress, now lost” ([627], p. 46). In our time, there is practically nothing left of the powerful walls of Kitay-gorod.



Fig. 20.3. The massive St. Barbara’s Tower and Gate in the Kitay-gorod wall. No longer exist today. Photo of the early XX century. “The St. Barbara’s Tower, which stood at a break in the wall and above a steep slope, was one of the most fortified. ... Under the tower there were deep underground chambers, ‘rumors,’ to prevent the trenches” ([627], p. 355). Thus, evidence of underground Moscow emerges here as well.



Fig. 20.4. Fragment of the powerful wall of Kitay-gorod. View of the inside after dismantling the benches that stood here. Photo of the 1920s. “One can clearly see the deep stepped niches with holes for heavy weapons of the ‘lower battle’ laid in the thickness of the walls. In peacetime, these holes were closed” ([627], p. 353). The considerable thickness of the walls is well estimated from the three ledges of the left deep niche, extending far into the thickness of the wall. Large cannons were rolled from the inside into such niches so that their barrels moved forward and reached a combat position.



Fig. 20.5. A plan of ground-based Moscow, where the following zones are marked. I—Kremlin; II—Kitay-gorod; III—Central squares; IV—White City; V—Zemlyanoy Gorod; VI—Zamoskvorechye; VII—Moscow boundaries of

the XVIII century; VIII—outskirts of old Moscow. Taken from [628], p. 6.



Fig. 20.6. Fragment of the plan of ground-based Moscow, where on a larger scale the former ring systems of fortifications are indicated: the Kremlin, Kitay-gorod, White City, Zemlyanoy Gorod (the Earthen City). Taken from [628], p. 7.

last “Mongol” military leaders could forever bury underground Moscow secrets. In the XVII century, the darkness of oblivion descended on underground Moscow. As we will show below, the first Romanovs, having come to power, had a vague idea of underground Moscow. For example, the accidental discovery of the repositories of the Horde archives there became a complete revelation for the new rulers of Russia.

Let us return to the construction of Moscow. Having finished with the underground labyrinth, the builders set about creating an above-ground, “visible” Moscow. They began to build large cathedrals, the Kremlin, and so on (q.v. in fig. 20.1). Ground structures hid the underground city under their foundations. Today, ground-based Moscow has changed a lot compared to what it looked like in the XVI-XVIII centuries. Suffice





Fig. 20.7. The erection of the Moscow white-stone Kremlin, attributed by historians to 1367, the era of Dmitry Donskoy. “Miniature from Ostermanovsky chronicle collection (middle of the XVI century)” ([627], p. 31). However, the artist depicted the Assumption Cathedral here in the form designed by Aristotele Fioravanti in the alleged XV century (the XVI century, according to our reconstruction). We are faced with a chronological shift that pushed the events into the past, in this case, to the XVI century. Taken from [627], p. 31.

it to say that by our time, the system of circular defensive structures that surrounded Moscow had been almost completely destroyed and disappeared. Only their names and old plans remained. In the center of the capital, a stone Kremlin was erected, surrounded by a mighty triple belt of walls (today only one row has survived). At some distance, around the Kremlin, there was a second belt of powerful fortifications, called Kitai-gorod (q.v. in fig. 20.2, 20.3, 20.4). The third belt is known as the White City (in its place is the modern Boulevard Ring). Then they created the fortifications of the Zemlyanoy Gorod (Earthen City), which surrounded all the previous structures in a ring. (Nothing remained of the walls of the Earthen City; today, it is the Garden Ring now.) Even further, they erected open sections of the walls, blocking off the main roads leading to Moscow. The gates were made in the walls. Such fortifications could delay for some time an army moving to the capital. These are the so-called outposts. Today, the memory of them remains only in Moscow names—Rogozhskaya Zastava, Sushchevsky Val, etc. The walls of the White City were demolished in 1760-1770 ([626], p. 20).

This unique structure of old Moscow is shown in fig. 20.5 and 20.6. It was extremely difficult for the enemy to penetrate the deeply echeloned defense system. Moscow, which became the capital of the “Mongol” Empire in the XVI century, was conceived as an impregnable city.

Thus, Moscow consists of two cities—underground and overground. And it remains to be seen which one was originally larger. In the underground city, presumably, the treasury, archives, valuable documents, military

equipment, supplies of food and water in case of a siege, and much more were to be kept. It was possible to go deep underground not only from the Kremlin, surrounded by walls, but also from other points of overground Moscow. They were, of course, kept in strict secret. The exit point could be very far from the entry point.

The scope of this XVI-century construction was immense. Nothing like this has ever been done before. They created a new capital of the Great Empire, which covered Eurasia, Africa, and America. The capital, described in the Bible as New Jerusalem, was rebuilt after the destruction of the first, Gospel Jerusalem (q.v. in Chapter 10 of Chron6), that is, according to our reconstruction, after the capture of Czar-Grad = Constantinople = Troy in the middle of the XV century by the Ottomans = Atamans and Russia-Horde.

The grandiose scale of the Moscow underground city, which we will discuss later, clearly indicates that in the XVI century there was no large settlement on the construction site. Indeed, if there were a prominent city, then, in order not to touch the existing buildings, such a construction would have to be carried out deep under the ground, by digging tunnels, as it is done today when subways or mines are built. But today such underground structures are built using powerful technology, tunneling machines, which make it possible not to disturb the houses above and their foundations. There was nothing like that in the XVI century. Therefore, the construction site was, of necessity, open. The builders “gnawed” into the ground from above. It is unlikely that they had to demolish a large city that already existed there before. It is quite another matter if there is only a small settlement. They could have razed it to the ground without hesitation and started an imperial construction. This consideration indirectly supports our conclusion that, as a large stone city, Moscow did not emerge earlier than the XVI century.

The complex underground structures of Moscow, of course, were perceived by contemporaries as a miracle, a mystery, a mysterious Labyrinth, entering which it is impossible to get out. It is clear that without some kind of plan, traveling through underground tunnels is dangerous in every sense. Legends about this structure spread throughout the contemporary world. Probably, it is underground Moscow that is described by “ancient” authors as the “Egyptian Labyrinth.” We will discuss it below. Recall that “Egypt,” about which the Bible says a lot, is the Russia-Horde of the XIV-XVI centuries (q.v. in Chapter 4 of Chron6).

In the Romanovian history of the construction of stone Moscow a chronological shift of 100-200 years is clearly visible. Here is another example, in addition to those already given in Chapter 10 of Chron6. Before us is an old miniature (fig. 20.7) described by historians as follows: “The construction of the first stone Kremlin in Moscow in 1367. ... An illustration to the chronicle story about the construction of the white-stone Moscow fortress at the time of Dmitry Donskoy. ... An artist of the mid-XVI century allowed himself a certain modernization. Presenting the Assumption Cathedral as five-domed (in the upper right corner), he already had before him the Fioravanti building” ([627], p. 31).

To say the same directly, the artist of the XVI century, illustrating the chronicle record of the alleged year 1367, depicted the Assumption Cathedral created by Fioravanti only in the alleged XV century, or, according to the new chronology, in the second half of the XVI century. (See the five-domed cathedral in the upper right corner of fig. 20.7.) Historians convince us that the artist of the XVI century simply made a mistake. But, most likely, he didn't. He painted what he saw in his own time. Mistake (and apparently deliberate) was made by the Romanovian historians who pushed the construction of the white-stone Moscow Kremlin from the XVI century to the XIV century.

## **1.2. Archaeological research of Ignatiy Stelletsy**

Now let us go through the pages of the book by Ignatiy Stelletsy [815:1]. The annotation says: “The book of the famous historian and archaeologist is dedicated to the legendary library of Ivan the Terrible, the history of which the scientist studied for more than forty years. In the early 1930s, he conducted prospecting work in the underground of the Moscow Kremlin, which was terminated after the assassination of S. M. Kirov” ([815:1], p. 2). It is worth noting that the third volume of the Stelletsy's book, where he presented the details of his research of underground Moscow, “mysteriously disappeared” ([815:1], p. 2). Maybe not accidentally.

In his search for the library of Ivan the Terrible, “Stelletsy begins to study the topography of the underground Kremlin. At the same time, underground Moscow attracts his attention—another secret beyond seven seals. Yet in Palestine [Stelletsy worked there in 1905-1907.—Ed.], he noticed that many ancient buildings had dungeons and underground passages. Moscow, which was often attacked, also had to have similar ‘caches’ ” ([815:1], p. 6).

Stelletsy's excavations came across all sorts of obstacles. "At his own peril and risk, he begins to examine the underground part of the building of the Archaeological Society (IMAO) at 20 Bersenevskaya Quay ((former chambers of Averky Kirillov). During excavations in the yard of the house, he discovered a white-stone staircase, steps of which went somewhere under the Moskva River. But then countess Praskovya Uvarova, who headed the IMAO, intervened: 'As long as I live, you will not dig in the house of the Archaeological Society' " ([815:1], p. 6).

The attitude of the archaeological community toward the research of Stelletsy from the very beginning was at least restrained. "In his report to the Archaeological Congress in Novgorod, Stelletsy called on archaeologists to study the monuments of underground antiquity. This appeal was met with ironic smiles. The archaeologist I. K. Lindemann was incredibly indignant at Stelletsy's proposal, saying: 'The speaker is sending archaeologists where before only convicts were sent.' The negative attitude of his fellow scientists toward the underground antiquity did not discourage Stelletsy, he continued to study the underworld, but thenceforth preferred to work alone, became more withdrawn and spoke less often about his findings. In the third year of existence of the commission "Old Moscow," disagreements arose between its members. Most of historians were of the opinion that only overground Moscow should be studied, the underground can wait" ([815:1], pp. 7-8).

"The study of ancient underground structures stays a very difficult task to this day. Researchers should always be on the watch for landslides and suffocating gases. Many underground passages are filled with water or earth. Other passages are walled up" ([815:1], p. 9).

"In 1912, in the Society of Former Students of the Archaeological Institute, Stelletsy presented the report entitled 'The Plan of Underground Moscow.' According to this plan, the underground structures under the buildings of the XVI-XVII century, located within the Garden Ring, are connected with each other and with the Kremlin by a network of underground labyrinths. Stelletsy believed that the teachers of Russian architects in designing the underground structures were Italian architects and builders, creators of the Kremlin and Kitay-gorod: Aristotele Fioravanti, Pietro Antonio Solari, Aleviz Novyi, Petrok Mal'yi. Stelletsy argued that the underground and overground Kremlin was built according to the plan of the 'magician and wizard' Aristotele Fioravanti" ([815:1], p. 9). Further he wrote: "All three architects as foreigners could not leave Moscow and had to let their bones in it. Accident? Not at all! That was a deliberate act of the Moscow court, apparently supported by Sophia Palaiologos. This peculiar triumvirate of the Moscow Kremlin [Aristotele Fioravanti, Solari and Aleviz.— Auth.] was the keeper of its most reserved secrets. ... To release even one of this fabulous troika to Europe was almost tantamount to making the cherished secrets of Moscow the subject of malicious rumors. ... This, and certainly only this, is the reason of violent death of the creators of the Moscow stronghold in its depths" ([815:1], pp. 106-107).

Here it is pertinent to recall our research presented in Chapter 10 of Chron6. First, the large-scale construction of Moscow had not begun in the XV century, under Ivan III "the Terrible," as is believed today, but in the XVI century, under Ivan IV "the Terrible." Secondly, the construction of the Horde capital in a new place was caused by the fact that the court of "the Terrible" for some time "fell into heresy" (heresy of the Judaizers), which provoked split in the ruling circles of the Empire. The Czar even left the former capital (Yaroslavl or Suzdal) and opted for a small settlement on the site of the Battle of Kulikovo. Here they began to build stone Moscow. However, the Czar could not entrust with this task his own, Horde builders due to discord in society. The Orthodox Church categorically condemned the heresy of the Czar and his closest entourage ([775]). That is why the Italian masters were hired. At the time, Italy was one of provinces of the "Mongol" Empire, and Western European architects, of course, instantly arrived in the metropolis on the orders of the Czar-Emperor. Upon completion of construction, the leading architects, who knew too much of underground Moscow, had to be silenced forever. And so they were.

But let us return to the research of Ignatiy Stelletsy. Constantly encountering strong opposition [which did not weaken after the October Revolution of 1917.— Ed.], he turned for support to the GPU [State Political Directorate.—Ed.], "where he hoped to get the permission to inspect the caches in Moscow, and especially in the Kremlin. However, a GPU officer said: 'We will not let you into the Kremlin, but the rest of Moscow is yours. ... We have dug it all up ourselves.' The phrase 'the rest of Moscow is yours' was not true. The cache on Bolshaya Dmitrovka, for example, was searched by the GPU, to no avail. Buildings occupied by government offices, military organizations, banks, etc., were also inaccessible to the speleologist. Yet, Stelletsy managed to collect new material about underground antiquity. Underground passages were found and explored as much as was possible in the Sukharev Tower, the Yusupov Palace (XVII century chambers in B. Kharitonyevsky Lane), and the Simonov Monastery. But most often he found passages that required clearing (the Consistory house, the Grebnevskaya Icon of Mother of God Church on Myasnitskaya Street, Meyendorff's House on Herzen Street, etc.). And in the

basement of the former Château de Biron on Shivka Gorka (the high-riser on Kotelnicheskaya Quay is now in this place), freshly walled arches were found that blocked the way to the passage presumably leading to the area of Vorobyovy Gory (Sparrow Hills) [that is, a very long tunnel stretching for a dozen kilometers and ending on the other side of the Moskva River!—Auth.].

“Bypassing the slingshots of censorship, Stelletsy compiled materials about underground Moscow into a little book, but publishing houses, under specious pretexts, refused to release it” ([815:1], p. 13).

“After long search in the archives of Moscow, he [Stelletsy.—Auth.] concluded that ‘underground passages or caches in Moscow always constituted an element of family and state secrets, and no information about them appeared in official documents.’ All that remained was to inspect the buildings with dungeons, check up tales, legends, rumors. Sometimes (but rarely) Stelletsy happened to meet people who have personally explored this or that passage” ([815:1], pp. 8-9).

“Ignatiy Yakovlevich [Stelletsy.—Auth.] tried to make his knowledge public, but his heart was bitter. ‘Very upset about it, I reviewed my 10-year-old archives on underground Moscow, intending to send another memorandum on the subject (to P. P. Rottert [the chief of Metrostroy.—Auth.]), knowing in advance that it would not be published. ... Why do they shut my mouth for years so that I cannot publish anything about my discoveries, which would certainly make a fuss?’ ” ([815:1], p. 15). For example, an ancient cemetery was discovered during the tunneling of the metro near the Kremlin’s Kutafya Tower. The metro builders, naturally, had no time for archeology, so the cemetery was destroyed and the burials dumped out ([815:1], p. 15).

“In the basements of the former house of the Streshnevs (XVII century), at the construction site of the Lenin Library, Stelletsy discovered the steps of a stone staircase going underground. Ignatiy Yakovlevich began to clear the steps, but at night someone deliberately damaged the basement vault so much that working there became dangerous. Stelletsy’s opponents took advantage of this. A group of archaeologists from the Moscow branch of the State Academy of the History of Material Culture (MOGAIMK) wrote a negative report on Stelletsy’s work in the metro and, without informing the researcher, sent the report to various organizations” ([815:1], pp. 15-16).

“In 1933, Ignatiy Yakovlevich writes a letter to Stalin with a request to allow him to start searching for the library of Ivan the Terrible in the Kremlin. And he gets this permission. For eleven months he excavates in the dungeon of the Arsenal Tower. ‘Everywhere time and people have brought the dungeons into a state of complete or at least very strong destruction. The Kremlin did not escape the common fate ...’ Up to his death, Stelletsy was sure that the works had been stopped [in 1935.—Auth.] as a result of “court” intrigues; he did not doubt Stalin” ([815:1], pp. 16-17).

Stelletsy hoped “to check the ‘cache’ mentioned in the chronicle, i.e., the underground passage from the Beklemishevskaya Tower to the Moscow River. ... To walk through the underground passage from the Spasskaya Tower to the St. Basil’s Cathedral, near which there is a descent into a large tunnel under the Red Square, a tunnel of very mysterious purpose. To pass through an underground passage that goes below the Alevis ditch from the Nikolsky Tower down to Kitay-gorod and the White City” ([815:1], p. 18).

After the death of Stelletsy, in 1949, his wife “donated to the Central State Archive of Literature and Art a part of the documents from his archive. She continued to transfer documentary materials there until 1978. But apparently some of them fell into private hands. The fate of those documents is unknown. ... In recent years, more and more articles have appeared, the authors of which are trying to tell about underground Moscow. They confidently declare that in the 1930s, underground passages were found that led from the ‘Yusupov Palace’ to the Kremlin, from the Cathedral of Christ the Savior to the Pashkov House and to Borovitsky Hill. ... The authors of such publications shamelessly use the ‘fragments’ of the Plan of Underground Moscow made by Stelletsy, but no one mentioned his name. Stelletsy drew up his plan both on the basis of factual material—he had information about 350 underground points (not only passages, but also wells, quarries, dungeons with walled arches, gaps, etc.; on 200 points he had descriptive and illustrative material)—as well as on the basis of his own versions” ([815:1], p. 20-21).

“At the present time ... works are carried out in the former Pashkov House, in the Serpukhov and Novodevichy monasteries. The very first search in the Pashkov House resulted in interesting finds. In the courtyard of the house, in the basement of the old wing, a well was discovered that has no analogues in our country. Its diameter is 5 meters. It is laid out with white stone blocks. At present, the well has been cleared to the depth of 16 meters from the ground

and rubble, with which it was supposedly filled up in the 30s of the XX century. After strengthening the walls of the well, clearing will continue. It is believed that it is a fork of the underground tunnels. In the basement of a nearby building, a “black box” was found—chambers without an entrance. A white-stone chamber measuring 2 × 2 meters was found under them. It is possible that these are the ruins of the palace of the Grand Princess Sofia Vitovtovna (XV century)” ([815:1], p. 21).

Stelletsy himself wrote: “Four underground caches, according to I. M. Snegiryov, connect the Annunciation Cathedral with the Palace of the Facets. ... Opposite the sacristy of the Annunciation Cathedral there was a hatch in the pavement, covered by a stone and a castiron slab. The hatch led to a white-stone staircase. The staircase was cleared 15 steps and re-laid. The staircase led to the dungeon. Through the vault of the dungeon one could hear people riding and walking above. ... Nearby were two brick caches, vaulted and hermetically sealed. ... In one of the dungeons between the Annunciation and Archangel Cathedrals was found a small iron door below human height with a huge padlock on it. But the vault collapsed, and the door was filled up. ... The iron door remained, inviting and mysterious, but unexplored to this day. ... One more pearl. ‘When laying the foundation for the Kremlin palace, an ancient church with corridors and caches was found.’ This was reported in 1894 by Archpriest A. Lebedev, who in over 45 years of service in the Kremlin saw nine sinkholes, of which only two remained unfulfilled. Instant or, in any case, hasty filling of all the sinkholes, without any preliminary examination, is an old and grave evil characteristic of not only Soviet archeology and speleology” ([815:1], p. 104-105).

Most, though very little in total, is known about the underground Kremlin. There is practically no documentary information about underground Moscow. The published materials of Stelletsy basically tell (although also sparingly) only about the underground Kremlin. “It can be said that Aristotele and Solari divided the spheres of their work in the Kremlin: Aristotele took over the underground Kremlin, Solari took the overground. It does not follow from this that Solari did not know the ‘underground’ ” ([815:1], p. 109).

“When the underground Kremlin (and it had been under construction for ten years) began to grow into a landscape, Aristotele was still in Moscow. ... Aristotele was the initiator of the construction of the overground Kremlin. He began the construction with the most crucial side and the most mysterious tower—the side was along the Moskva River bank, where the first blows of the enemy were expected, and the tower was Taynitskaya. The latter was underestimated for centuries: it is much more complex (and shrouded in a veil of underground secrets) than was and still is thought” ([815:1], p. 110).

“Simultaneously with the Borovitsky section of the wall, Solari carried out work on the most important, especially abundant section of all kinds of underground secrets—along the Red Square. Solari’s task here was especially carefully to link the same underground Kremlin with the now established ground. ... Solari built the Alarm Tower and the mysterious Senatskaya Tower, henceforth forever associated with the Lenin Mausoleum. The cleaning of this tower from construction debris, carried out along with the progress of the construction of the Mausoleum, allowed to discover amazing things. Inside the tower was a well of unknown depth, because even at eight yards the bottom still was not reached. Couldn’t it be the main Kremlin hatch to underground Moscow?” ([815:1], p. 113).

Stelletsy wrote: “The chronicler notes: ‘From Frolovskaya Tower to Nikolskaya Tower a passage was laid, and a new tower was laid over Neglinnaya with a cache.’ A ‘new tower’ is the famous Sobakina Tower, the most important key to the underground Kremlin. ... In the Krekshinsky Chronicle, we come across the most precious indications of the secrets ... of the ‘underground Kremlin’ in general. Solari, says the chronicle, ‘built two diversion towers or caches, and many chambers and paths to them, with aqueducts across the dungeons, on stone foundations, so, in case of a siege, water could flow just like rivers through the whole Kremlin.’ In these stingy and vague words, a whole amazing system is presented, all the mechanics of underground Moscow are revealed.

“Towers with caches connected to the river were called ‘diversions’ or ‘diverting’ towers. ‘Many chambers’ are mysterious underground chambers. Only few of them are registered but not yet explained by science; many are waiting for their turn under all Moscow. Mys



Fig. 20.8. "Digging a moat at the Kremlin." Old miniature. Taken from [161:1], p. 137.

terious structures are interconnected by underground 'paths'—highways or passages that merge under the Kremlin into a junction station. The passages are divided into sections that belong to different persons, hence the iron doors with heavy locks, which are so frequent in underground passages, or, in the figurative expression of the chronicler, 'lintels in the dungeon.'

"The underground rivers under the Kremlin 'on stone foundations' are the secret of the Arsenal Tower, containing a whole range of mysteries. During the 'siege' period, the Grand Prince's castle needed not only water in general, obtained through the solarium 'cache' from Neglinnaya, but also directly supplying it to the royal chambers. Nature went to meet human comforts: under the Arsenal Tower, there was an abundant source of water. Solari worked it into a well. In it, the water periodically rose and overflowed over the sides. Natural 'water leaks' formed, directed along "stone foundations" (gutters or pipes) in underground galleries, where they should, with 'bends' to the side" ([815:1], p. 114-115).

"In Moscow, Aleviz was entrusted with all the work requiring knowledge of hydraulic engineering, such as: the construction of a moat, the device of gateways for filling it with water, the associated equipment of ponds on Neglinnaya, the correction of its channel" ([815:1], p. 119).

"The underground part of the Aleviz wall is equipped with a number of chambers  $6 \times 9$  m with boxed vaults. ... The cache is a solid tunnel  $3 \times 3$  m with a plate covering. ... The tunnel, apparently, was built by Aleviz, strictly guided by the plan of the underground Kremlin worked out by Aristotele Fioravanti twenty years before that.

"Aleviz turned the Moscow Kremlin into an impregnable island, connecting the Moscow River to the Neglinnaya in 1508 with a deep water ditch, taken by Tanner for another branch of the Neglinnaya" ([815:1], p. 120; q.v. in fig.20.8).

"The depth of the ditch is 15 yards, the width is 65. The ditch was lined with a white stone with a jagged fence discovered during the construction of the Lenin Mausoleum. Iron bridges were thrown across the ditch to the Spasskaya and Nikolskaya towers; the gates were closed by three doors. From the Kremlin, from the side of the Nikolskaya tower, an underground passage was built to Kitay-gorod by Aleviz and was surveyed in 1826. A stone

staircase led under the moat at a depth of up to eighteen yards in the direction of the present Historical Museum” ([815:1], p. 120).

“Aleviz, with his wall along the Neglinnaya, closed the Kremlin, and by encircling it with water ditches, turned it into an inaccessible island, with drawbridges on iron chains” ([815:1], p. 121). An old view of Moscow in the form of an island is presented on the plan of Moscow engraved by Augustin Hirschvogel allegedly in the XVI century (q.v. in fig. 20.9). Many of the above-described features of underground Moscow were then described by “ancient” writers (see the following sections).

To give the reader an idea of what the underground structures of Moscow looked like, we present photographs of white-stone basements of the XVII-XVIII century (q.v. in fig. 20.10, 20.11). Of course, they were built later than underground Moscow of the XVI century, but they were made in the same traditions. For

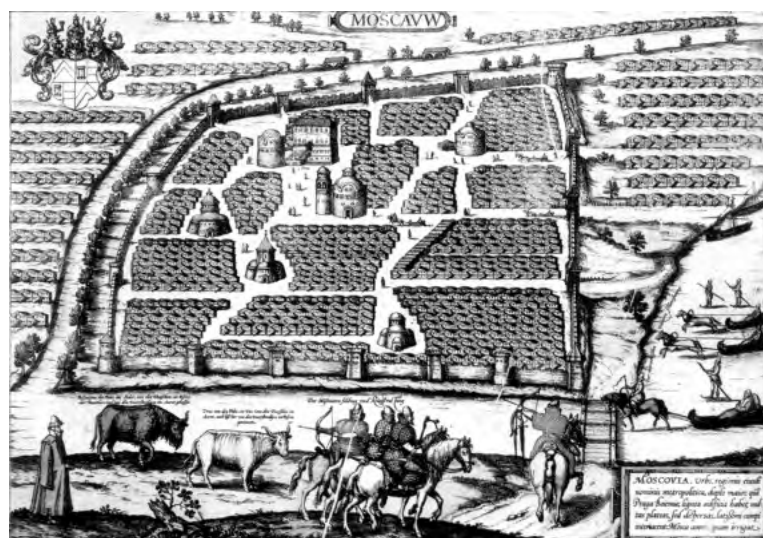


Fig. 20.9. Plan of Moscow. Engraving by Augustin Hirschvogel. Here Moscow looks like an island. On one side flows the Moskva River, and on the other sides, the Neglinnaya River and artificial canals and ditches dug during the construction of the city. A winter landscape is depicted. People cross the ice-covered river on sleigh and ski. Taken from [161:1], p. 166.

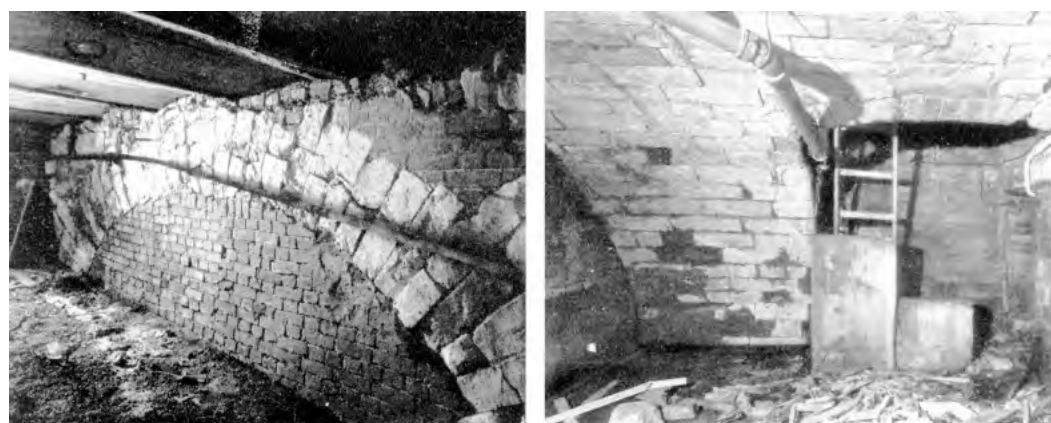


Fig. 20.10. City estate of the XVII-XVIII century, 10 First Kadashevsky Lane. “Arch of the white-stone vault of the basement [on the left.—Auth.]. White-stone vault of the basement [on the right.—Auth.]. ... The basis of the building are vaulted white-stone cellars with hatches in the vaults, possibly older than the residential chambers of the estate” ([629], pp. 163-164). Apparently, these structures of the XVII-XVIII century were built in the spirit of the traditions of underground structures in Moscow of the XVI century.



Fig. 20.11. “A manor house with chambers of the late XVII— early XVIII century. ... (13-15 Pyatnitskaya Str.). ... The interior of one of the basement rooms. Noteworthy are the thickness of the walls and the powerful vaults of the basement. The masonry is made of large-sized bricks” ([629], p. 217).

some time, they still lived under the first Romanovs. Such buildings have come down to our time in a rebuilt form. Nevertheless, they make it possible to understand what were the structures of the underground city.

### 1.3. When did people recall about the underground Moscow and what was stored in some of its chambers?

So, underground and overground Moscow has become one of the wonders of the world. The Bible called this capital “New Jerusalem” (see Chapter 10 of Chron6). However, then, as we said, in the era of the Great Strife, the underground city plunged into the darkness of legends. It is clear why: the Romanovs exterminated the Horde dynasty. “Mongolian” officials and administration in Moscow have been destroyed. The very fact of the existence of the Great Empire was to be consigned to oblivion. Life in Russia changed dramatically. The foreign occupation began. Many plans, blueprints, maps, and books have been lost or destroyed. The fog of oblivion descended on underground Moscow. Interest in it appeared only in the second half of the XVII century.

XVII century.

1678), a monk of the Order of St. Basil, a landless Metropolitan of Gaza, played “a very prominent role in the long and full of tragic moments procedure of the trial of Patriarch Nikon” ([815:1], p. 175), addressed a letter to Czar Alexei Mikhailovich. Ligarides wrote:

“O most sacred and pious Emperor! [Note that Alexei Mikhailovich Romanov is still called by inertia ‘Emperor,’ the title that previously applied only to the Czars-Khans of the ‘Mongol’ = Great Empire; q.v. in Chron4, 14:29.—Auth.] Your Excellency, it is known about Your collecting of excellent books in various depositories, therefore I humbly beg to allow me access to them to look at the Greek and Latin treatises” (cit. according to [815:1], p. 178).



Nothing is known about Alexei Mikhailovich's reaction to Ligarides' letter. Stelletsy notes: "Zabelin is right that in Russia, 'in the XVII century, no one had a clue about the lost treasure' " ([815:1], p. 179). After a while, the letter arrived to Czarevna Sophia Alekseevna, the Czar's eldest daughter. "She has long been attracted by the underground secrets of the Kremlin, and she knew from personal experience that under the Kremlin there are underground passages leading out of the Kremlin. By one of those passages, she more than once made her way secretly from the Kremlin to the palace in Okhotny, to the mirrored bed of her 'Vassenka' " ([815:1], p. 180).

"The princess remembered her faithful Vasily Makariev. ... She called and ordered: report on everything that you encounter in the underground Kremlin, new, unusual, unprecedented, to me and only to me. ... Clerk Makariev was free to choose any point from where he could penetrate to the underground Kremlin. He chose the Tainitskaya Tower. Why? We don't know. But, of course, the name alone was not enough for him: he knew about something more specific—about a secret underground path from under the Tainitskaya tower, through all the Kremlin, to the Sobakina Tower upon the Neglinnaya river. ... A hatch leads into a tunnel going in two opposite directions—under the Moscow River, on the one hand, and to the Assumption Cathedral, on the other. Clerk Makariev headed the way that leads to the cathedral. He could reach the cathedral and limit himself to that, but personal curiosity, stirred up by all he saw, drew him further underground, past the cathedral. ... Clerk Makariev, on the go, measured by eye the width and height of the tunnel (3 × 3 meters). The clerk was amazed by the flat white stone plates the tunnel was lined with. ... At certain intervals under the Aleviz wall, voids or chambers (6 × 9 meters) with box arches were made. One of these cells nearby the Troitskaya Tower turned out to be closed by an iron door and padlocks and joists. Above the doors, the clerk noticed two little windows without mica, behind iron bars. Makariev somehow succeeded to illuminate the inside of the chamber through the grilles. An unusual picture presented to his eyes: the cell was loaded up to the brick vaults ('up to the sling') with mysterious wrought-iron boxes. ...

"The further path of the clerk through the tunnel along the Aleviz wall led him to the 'Secret' (Sobakina) Tower, to a hermetically sealed round room with spherical vault. To the left, there was a wide brick staircase downward, leading to the bottom of the cache; through the hole in the brick bottom, blackened the water that filled the cistern made by the Italian Solari. Directly in front of the clerk, a narrow opening of a secret passage in the wall beckoned him. He climbed the narrow steps (up to eighteen) and reached the first floor of the round Sobakina Tower. Here and there, in the two-meter-high walls of the tower, gaped large holes of the niches.

"Looking around, the clerk went in the direction of one of them, which led out into the fortress ditch on the Red Square. Today this niche is walled up, but then it had a door. The clerk safely climbed to the opposite bank of the ditch and found himself in the so-called Grinders mall" ([815:1], p. 182-183).

The clerk reported all this to Princess Sophia. "His story brought the Princess into indescribable excitement" ([815:1], p. 184). She demanded him to keep silence. Allegedly, Makariev really for many years did not talk about what he had seen and only before his death told about the Kremlin dungeons to the bellringer Konon Osipov, who a few years later decided to retell about them to someone from the entourage of Peter I. Osipov's story caused great surprise at the court" ([815:1], p. 190-191). Here is one of short records from those years: "And about those chambers [Osipov?] orally reported in [1]718 to the chief steward Prince Ivan Fedorovich Romodanovsky, in Moscow, in the Preobrazhensky quarters. And he was asked how does he know about those chambers. And he answered: he know it from the clerk Vasily Makariev of the Treasury; he said that, on the order of the Blessed Princess Sophia Alekseevna, [Makariev] was sent to the cache under the Kremlin City, and he descended into that cache near the Tainitsky Gate, but did not say where exactly. ... But the Blessed Princess did not order to go there [again] without Czar's permission" (cit. according to [815:1], pp. 190-191).

Prince Romodanovsky for some reason did not report it to the Czar. Six years have passed. And Konon Osipov, losing patience, sent "a written report, not to the Czar, but to the Chancellery of Fiscal Affairs, as the regulations required. The Chancellery recognized the case so significant that it immediately handed the report over to the Senate. The Senate considered the latter a madman's delirium, but nevertheless saw itself compelled to inform the Czar. Peter, barely listening, seized on this message with ardor and ordered the amazed Senate to immediately give the case 'full speed' " ([815:1], p. 192).

"The Czar ordered to urgently organize a verification expedition, the written results of which are absent from the Moscow archives" ([815:1], p. 186). Nevertheless, fragments of Osipov's report survived: "It was commanded to me to find under the Kremlin-city the cache consisting of those two spacious chambers, fully loaded with chests, and I have found the entrance to that cache, but it was impossible to pass through" (cit. according to [815:1], p. 193). It is

believed that this time the chambers themselves were not found. However, it must be assumed that the search for the cache nevertheless succeeded—if not from the first attempt then later. However, the documentary evidence of the fact that the chests were brought to the surface did not reach us. In our opinion, at least some of the chests were most likely brought out. See below for our the arguments in this favor.

It is believed that the chests seen by clerk Makariev contained the royal archives of “the Terrible.” Moreover, “the inventory of this archive has survived (‘Acts of the archaeographic expedition,’ No. 289). According to this inventory, there were two hundred and thirty boxes— enough to clutter up a room to the vaults. ... Zabelin bitterly regretted the loss of this archive” ([815:1], p. 187-188). Zabelin wrote: “This is where our true treasure was, which, had it survived, could shed a true and ample light on our history from the time of Batu. In the box number one hundred and forty-eight, were kept old defterler from Batu and many Czars with a note: ‘No translation. Nobody can translate’ [Defter (plural: defterler), according to V. Dahl, was a type of tax register and land cadastre issued by a khan; the term is of Tatar origin; q.v. in [223].—Auth.]. E.g., in the box forty-seven were treaty acts, and spiritual acts, and books of the Grand Princes of the past. It is impossible to number all precious monuments that were kept in those chests. Some have fortunately survived, such as the box number 138, containing spiritual acts of Moscow princes; they were preserved for a long time and are now kept in the archive of the Foreign Ministry. This circumstance proves that the boxes were intact since, perhaps, the XVII century” (cit. according to [815:1], p. 188).

From this it follows that, most likely, in the XVII or XVIII century, by order of the Romanovs, all 230 chests, after their discovery in the underground Kremlin, were immediately brought out into the light. After all, they tell us that the materials from some of these chests are still kept in the archive in Moscow. So, presumably, the entire archive of the Terrible was taken out, opened, and carefully revised. Then they probably divided the documents into two unequal parts. Very large and very small. All that did not suit the Romanovs was casually piled into a large heap. Those telling the true history of Russia-Horde of the XIVXVI centuries. You can be sure that most of old documents were immediately destroyed. Old paper burns well. Especially if it is a defter from the time of Batu and, in general, the documents of the Horde princes. This is how the true history of the Great Empire was reduced to ashes. Warming themselves by the fire of the Inquisition, the Romanovians rubbed their hands with satisfaction.

A smaller part was treated differently. Probably, they decided to produce new “authentic ancient Russian documents” for the general public. Those that could safely be shown in museums. Such documents were rewritten and edited in the manner suitable to the Romanovs. That is, they falsified the Russian history. As we have just learned from Zabelin’s notes, the spiritual letters of the Moscow princes, which were in the box number 138 of the Czar’s underground archive, were “accidentally preserved.”

However, after all, we have already shown in Chron4, 14:42 (the section entitled “The tugra as a sign of authenticity used in the royal documents of the Middle Ages”) that the “authentic spiritual letters” shown to us today have no tугras. Unlike many other ancient documents, both the Horde and Ottoman = Ataman, and, by the way, the Romanovs’ documents of the XVII-XVIII century. Each of them, without fail, bears a tugra, which guarantees its authenticity. Consequently, the so-called “old princely letters” without tугras that are en masse exhibited today in museums, are Romanovian fakes.

The question arises, what happened to the originals of “a smaller part of the Czar’s archive”? In our opinion, they were destroyed. So that the Romanovs and their historians could breathe more freely. Survived evidence became noticeably less. Alibi has grown stronger. The need to pore over the translations of the old defterler of the Batu era has also disappeared. No wonder they wrote: “No translation. Nobody can translate.” Their decision was simple: cannot—do not. Easier to throw into a crackling fire.

Apparently, having completed all this “activity” of destroying the originals, they began to loudly tell everyone that they were “unable to take the chests out.” Moreover, the box number 138 survived in the Ministry of Foreign Affairs “accidentally,” overlooked by the employees. As a few more chests along with it. It is understandable why they say so in full voice. Because independent scientists, not privy to Romanov’s tricks and unaware of the scale of falsifications, could innocently ask: if you know the fate of one chest number 138, then what about the other two hundred twenty-nine? There is probably a load of interesting things inside. After all, the survived inventory of the Czar’s archive lists the documents of exceptional importance (the inventory itself was apparently “overlooked” by the Romanovians, who just did not guess to burn it right away). Such “incorrect” questions were answered with an authoritative “Romanovian explanation.” Say, under Peter I, the chests could not be brought up. (It’s although they themselves admit that Peter I ordered to immediately give the case “full speed”). Here, you see, a certain architect

“unexpectedly” interfered with a warning that the vaults can collapse ([815:1], p. 194). And the execution of the Emperor Peter’s order immediately stalled. Such a powerful architect. And even ten years later, already under Anna Ioannovna, in 1734, it was still impossible to get the precious chests out. All attempts stubbornly failed. No luck. But there is nothing to worry about since Konon Osipov’s report “might be” false.

Just read the version of the archivist Alexander Zertsalov, who began to urge (we quote!) “Do not trust the story of Konon, since he had invented all his tempting story of mysterious caches in order to divert the attention of the authorities from his public debts” (cit. according to [815:1], p. 200). And if it’s “fake news,” then please stop asking us, historians, about that mythic royal archive. And even more so about defterler of the Batu era. That underground archive never was, period. All this is a malicious fairy tale.

This particular report of Konon Osipov naturally attracts special attention to his other reports where he stated that there was not only one but many storage chambers. According to Stelletsy, “Osipov indicated the following places:

- 1) from the Taynitsky Gate;
- 2) from the Konstantinovskaya Powder Chamber (near the Church of Sts. Constantine and Helena);
- 3) under the St. John Climacus Church;
- 4) from the Yamskoy [Postal] Chambers, across the road to the Foreign Affairs Chambers (near the Archangel Cathedral)” ([815:1], p. 197).

What was he talking about? Historians are silent. “Not interested,” they say. But it is not excluded that Konon Osipov was in possession of information about some other storage chambers, containing not only books and documents. Somewhere in underground Moscow could be stored, for example, weapons, which would be natural for a fortified city. What is the fate of all these vaults?

#### **1.4. Underground Moscow is still waiting for its explorers**

Stelletsy emphasized that it is necessary to explore the underground Kremlin and the whole underground Moscow, or, as he sometimes called it, catacomb Moscow. In August 1911, at the 15th Archaeological Congress in Novgorod, Stelletsy read a report under the exciting title “Underground Russia.” They wrote the following about this report: “Having established the content of the concept of ‘underground Russia,’ the referent I. Y. Stelletsy noted the offensive indifference of archaeologists to this kind of monuments of Russian antiquity. ... In Moscow, he has discovered underground passages near the Novodevichy and Donskoy monasteries, caches in the Corner Arsenal and Nikolskaya Towers” ([815:1], p. 225).

The Government Gazette of February 24, 1912, wrote: “Ancient underground tunnels in Moscow form a whole network, little explored. So far, underground paths have been discovered between the Novodevichy Convent and the Albert Gunther manufacture, near the Donskoy Monastery, the Golitsyn Hospital and the Neskuchny Garden. Well researched is the underground passage under the Borovitskaya Tower, where two niches were found opening to tunnels that go to the center of the Kremlin and under Ilyinka [Street]. Taynitskaya, Arsenalnaya and Sukharev towers also have underground passages. Other underground passages were also discovered, apparently standing apart of the general network” (cit. according to [815:1], p. 234).

They also wrote: “The Moscow Kremlin ... is an outstanding monument of military architecture of the late XV century, which nevertheless remains almost unexplored to this day. This especially concerns the underground part of the Kremlin, which is of great interest. ... The studies of Prince Shcherbatov show the extreme complexity of the underground structures of the Kremlin and the great difficulty not only of accurate research, but also of simple penetration into them. Most of the passages turn out to be walled up, some are buried under the foundations of later buildings” (cit. according to [815:1], p. 236).

Alexey Shchusev drew attention to an interesting fact. “It is necessary to establish what the underground chambers are made of. ... According to all the available information, from the Myachkovo stone. This is a weak fine-grained limestone. The masonry in the basements in the old days was mixed: from stone and brick, similar to how they built in Egypt. Hence, the cellars are dry, even though there was no special protectors against moisture. Zabelin also mentions dry basements” ([815:1], p. 249). All is clear. The Horde conquerors and colonizers of African Egypt, naturally, used the experience of building Slavic underground structures in Africa. As they built in Russia, so they built in the conquered Egypt.

In view of the extreme scarcity of reliable information, many versions and rumors naturally swirl around underground Moscow. For example, the German newspaper *Volks-Zeitung* of July 20, 1929, wrote: "For many centuries the belief has been held that an underground city is hidden under the Kremlin. Treasures in the form of gold and silver from the time of Novgorod, relics, pearls and precious stones in huge quantities. ... Only Peter I managed to put his hand into this secret safe" (cit. according to [815:1], p. 267).

Stelletsy noted in his diary: "In the Arsenal dungeons ... it is clear to me that this is the very "moat" that Konon Osipov wrote about. ... The depth of the dungeons is 6 meters! Two huge tunnels and a narrower one in between. At the end, i.e. not far from the Arsenal (Sobakina) tower, a whole series of mysteries: a walled door, six hatches filled with time-rotten planks, stains in the walls and a scary hum in some places" ([815:1], p. 275). That is, there are some large voids behind the walls.

The dimensions of some underground white-stone premises are striking. For example: "The wall on the left is now broken, one can crawl into the adjacent cache, which is 9 meters wide, filled with white-stone pillars, which have already been adjusted by 2-3 meters" ([815:1], p. 282).

And further: "Opened a vast vaulted room, 6 meters in diameter ..." ([815:1], p. 289).

"In the same shaft, more precisely near Kutafya, a tomb with a knight in a chain-mail was found. The coffin was damaged, and some parts of the mail were pulled out, but all the rest is still in the ground. Will pull it out!" ([815:1], p. 305). However, no further details are given.

**Summary.** Muscovites must realize that they are walking on the roof of a large underground city. Its study will help to clarify a lot in our history.

## 2.

### "ANCIENT EGYPTIAN" LABYRINTH AS DESCRIBED BY HERODOTUS

Let us quote the Great Soviet Encyclopedia. "Labyrinth (Greek labyrinthos), a term used by ancient authors (Herodotus, Diodorus, Strabo, etc.) to call structures with a complex and intricate plan. Ancient authors report several L.: Cretan, built, according to legend, by Daedalus for the Minotaur (the famous palace at Knossos is identified with it); Egyptian, near Faiyum (northern Egypt), allegedly built during the reign of Pharaoh Amenemhat III (XIX century B.C.) and numbering approx. 3 thousand premises; Samossian, built by order of the tyrant Polycrates (VI century B.C.), and Italian, in the city of Clusium (modern Chiusi), which was probably the tomb of the Etruscan king Porsena (VI century B.C.). Labyrinth in parks of the XVII-XX centuries is an area with an intricate arrangement of narrow paths between the high walls of sheared bushes" ([85:1]).

Herodotus wrote about the "Egyptian" Labyrinth. In the second book of his History, entitled "Euterpe" and dedicated to Egypt, Herodotus, in section 147, interrupts and sums up the picture of Egypt he has painted with the following words: "Thus far my narrative rests on the accounts given by the Egyptians" ([163], 2:147, p. 126). Then he begins a new story: "In what follows I have the authority, not of the Egyptians only, but of others also who agree with them. I shall speak likewise in part from my own observation. When the Egyptians regained their liberty after the reign of the priest of Vulcan, unable to continue any while without a king, they divided Egypt into twelve districts, and set twelve kings over them. These twelve kings, united together by intermarriages, ruled Egypt in peace, having entered into engagements with one another not to depose any of their number, nor to aim at any aggrandizement of one above the rest» but to dwell together in perfect amity" ([163], 2:147, p. 126).

According to the new chronology, biblical Egypt is Russia-Horde of the XIV-XVI centuries (q.v. in Chapter 4 of Chron6). The message of Herodotus about the division of "Egypt" into twelve parts probably reflects the division of Russia-Horde = Israel into twelve tribes of Israel. The twelve kings are most likely the leaders of the Horde-Tartaria, who headed the tribes = military columns of Israel = Russia-Horde before the beginning of the Ottoman conquest of the XV century. If up to this point Herodotus talked about African countries, now he is probably passing to Russia-Horde = "Egypt" of the XV-XVI century. Therefore, he marks the beginning of a new story.

According to Herodotus, the story begins with the most remarkable structure, namely, the Labyrinth. "To bind themselves [the kings.—Auth.] yet more closely together, it seemed good to them to leave a common monument. In pursuance of this resolution they made the Labyrinth which lies a little above Lake Mæris, in the neighborhood of the place called the city of Crocodiles" ([163], 2:148, p. 126). Probably, it is reported here that the princes of Russia-Horde decided to erect a common capital of the "Mongol" = Great Empire in the form of a "labyrinth." The

description of Herodotus is somewhat confusing. It seems that he writes not as an eyewitness but retells some travel notes of other travelers. Therefore, the picture is contradictory in details.

Herodotus continues: "I visited this place, and found it to surpass description; for if all the walls and other great works of the Greeks could be put together in one, they would not equal, either for labor or expense, this Labyrinth; and yet the temple of Ephesus is a building worthy of note, and so is the temple of Samos. The pyramids likewise surpass description, and are severally equal to a number of the greatest works of the Greeks, but the Labyrinth surpasses the pyramids. It has twelve courts, all of them roofed, with gates exactly opposite one another, six looking to the north, and six to the south. A single wall surrounds the entire building" [163], 2: 148, p. 126.

Thus, Herodotus considered the Labyrinth as the greatest structure of Egypt. Surpassing even the pyramids. As we now begin to understand, he is absolutely right. Most likely, Herodotus describes the underground and overground white-stone Moscow of the XVI century. Its scale surpasses everything built in the Empire before, including the pyramids in African Egypt. It is clear that the provinces were, in one form or another, involved in the construction of the new capital of the Empire. For example, architects were called from Italy. The entire Empire participated in the construction.

It must be remembered that since the XVII century, Moscow has been repeatedly subjected to devastating attacks. They first swept across Moscow during the era of the Great Strife, the split of the Empire, and foreign occupation of Russia. They continued in the XVIII and XIX centuries (e.g., the invasion of Napoleon). So today, we see only the remnants of the former imperial splendor of the "Mongol" capital.

By speaking of a single wall surrounding the Labyrinth, Herodotus most likely means the powerful wall surrounding the Moscow Kremlin.

Further, Herodotus says: "There are two different sorts of chambers throughout—half under ground, half above ground, the latter built upon the former; the whole number of these chambers is three thousand, fifteen hundred of each kind. The upper chambers I myself passed through and saw, and what I say concerning them is from my own observation; of the underground chambers I can only speak from report: for the keepers of the building could not be got to show them, since they contained (as they said) the sepulchers of the kings who built the Labyrinth, and also those of the sacred crocodiles. Thus it is from hearsay only that I can speak of the lower chambers. The upper chambers, however, I saw with my own eyes, and found them to excel all other human productions; for the passages through the houses, and the varied windings of the paths across the courts, excited in me infinite admiration, as I passed from the courts into chambers, and from the chambers into colonnades, and from the colonnades into fresh houses, and again from these into courts unseen before. The roof was throughout of stone, like the walls; and the walls were carved all over with figures; every court was surrounded with a colonnade, which was built of white stones, exquisitely fitted together" ([163], 2:148, p. 126-127).

Herodotus correctly says that the structures of the Labyrinth are made of white stone. We have repeatedly stressed that underground Moscow was laid out with white stone. All researchers note mainly the whitestone masonry of galleries, stairs, and chambers. The intricacy of overground Moscow is also well known. There is no regular linear layout that would facilitate the navigation among houses and temples.

The question may arise: if Herodotus is talking about Moscow, then where are the "crocodiles" from? There are no crocodiles in Moscow! We agree, they are not found there. And they weren't. However, Herodotus does not speak about "crocodiles" but of the "tombs of the sacred crocodiles." Let us formulate a hypothesis. In Russia, the custom was widespread to keep the holy relics in monasteries and churches, that is, mummies, dried bodies of people counted as saints. Sometimes the relics were dismembered and the parts distributed between religious centers or cities. The relics were worshiped and carried during military campaigns, to the places where new cities were founded, etc. The cult of holy relics was of great importance in the religious life of the Empire. The underground catacombs, where the holy relics were kept, are well known. They were often placed there without coffins but simply in niches in dungeon walls.

Unlike the holy relics-mummies, the bodies of the czars-khans were usually embalmed and buried in sarcophagi. According to our results, the bodies of czarskhans of the "Mongol" Empire and their close confidants were transported in an embalmed state to African Egypt, to the imperial "Mongol" cemetery. So it is not for nothing that Herodotus speaks separately about the tombs of the kings and the tombs of sacred crocodiles.

Our idea is simple. By “sacred crocodiles,” Herodotus meant sacred (holy) relics. But why are they called “crocodiles”? Let us ponder this word. Crocodile is “crocodylus” in Latin. But the word could also come from the Russian combination “korka-telo” (“crust” + “body”), with letter T passing into D: KORKA-TELO CORKA-DIL “crocodile.” After all, relics are a “dry crust of the body,” a thin crust. The words KORKA, “crust,” “crack” (the sound of breaking a dry, brittle object) belong to the same semantic bush. So Western European travelers, having seen the worship of holy relics in Russia, told in their homeland that in Russia-Horde = biblical Egypt, there are many sacred “corka-dils.” And even entire “corka-dil” cities. This is how “crocodiles” made their way to the pages of “ancient” chronicles. Western European authors, who, in the XVI-XVII century, had already begun to forget the Slavic language, created a new word by slightly distorting the Russian expression.

But why does the word “crocodile” refer to a real animal living in the rivers of Africa and other tropical countries? When did the word appear? The answer is probably also simple. In the era of the “Mongol” colonization of the world, Slavic conquerors finally appeared in African Egypt. They saw powerful animals covered with hard skin, which is difficult to pierce with a spear, arrow, or sword. That is, animals covered with bark, a crust of skin. And the conquerors of the Horde called the animals with the same word, KORKA-TELO, that is, a body covered with a strong CORK-skin. And Western Europeans turned the word CORKO-TELO into “crocodile.” So CORKA-DIL began to denote both “holy relics” and an animal, “crocodile.”

Incidentally, the cult of “sacred crocodiles” spread in mediaeval African Egypt. Crocodile mummies began to be made in large numbers; their bodies were dried and worshiped.

Probably, here we are faced with bizarre refraction in the minds of local African residents and priests-guardians of the Egyptian “Mongol” cemetery of the customs brought there from the Empire’s metropolis during the era of the “Mongol” conquest of the promised land by Russia-Horde.

On the one hand, CORKO-TELO meant “sacred relics,” that is, the dried bodies of holy people. And on the other hand, the same Slavic word CORKO-TELO began to also mean, for these reasons, an African animal, “crocodile.”

As a result, the crocodile cult arose as the worship of animal crocodile mummies. Soon the reasons for emergence of the custom were forgotten, and the African Egyptians began to worship crocodile animals and their dried mummies as “holy relics,” holy CORKO-BODIES (q.v. in fig.20.12, 20.13).

But let us return to Herodotus. “At the corner of the Labyrinth stands a pyramid, forty fathoms high, with large figures engraved on it; which is entered by a subterranean passage” ([163], 2:148, p. 127). Here Herodotus, speaking of the pyramid, apparently means the bell tower of Ivan the Great in the Moscow Kremlin. A truly huge and impressive structure.

In African Egypt, there is nothing comparable with the huge labyrinth described by Herodotus. And in Russia there is underground Moscow. A truly amazing engineering structure.

Let us move on through the text of Herodotus. We must be aware that the primary story about Moscow in Russia-Horde was probably superimposed on some information about African Egypt. The story of Herodotus is a layered chronicle. Its foundation, the first and main layer, speaks of the metropolis of the “Mongol” Empire. And the secondary layer, which appeared after the Scaligerian editing of the XVII-XVIII century, belongs to African Egypt. It was superimposed on the story about Russia-Horde. As a result, in the book of Herodotus was formed a motley mixture of Russian-Horde and African-Egyptian events.

Herodotus writes: “Wonderful as is the Labyrinth, the work called the Lake of Mæris, which is close by the Labyrinth, is yet more astonishing. The measure

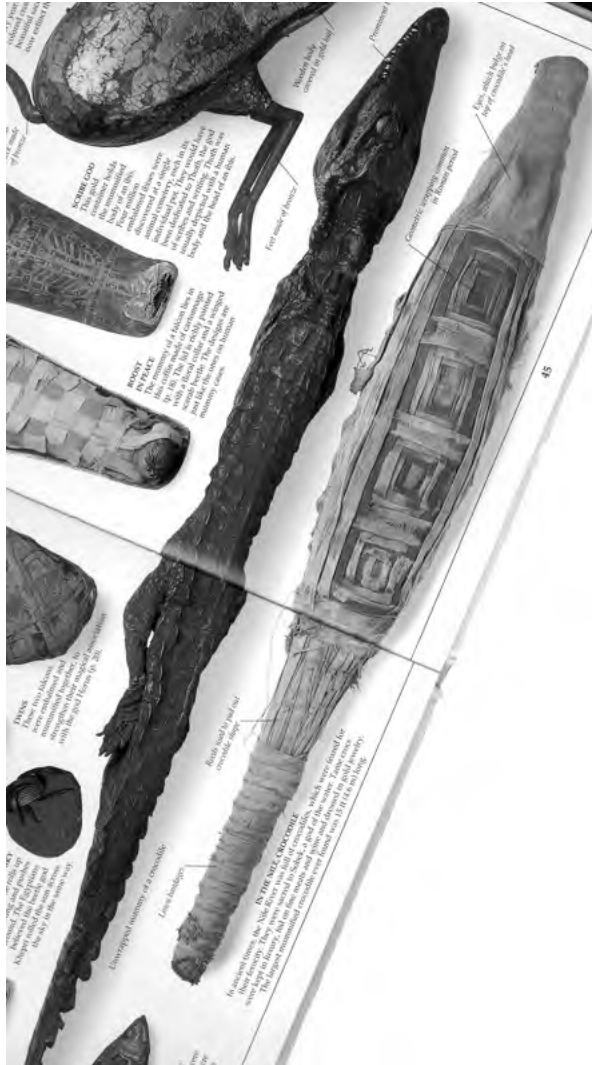


Fig. 20.12. Two sacred mummies of Egyptian crocodiles of “antique” African Egypt. On the left is the mummy itself, that is, the dried body of a crocodile. On the right is a crocodile mummy wrapped in several layers of fabric. Taken from [1359], p. 44.

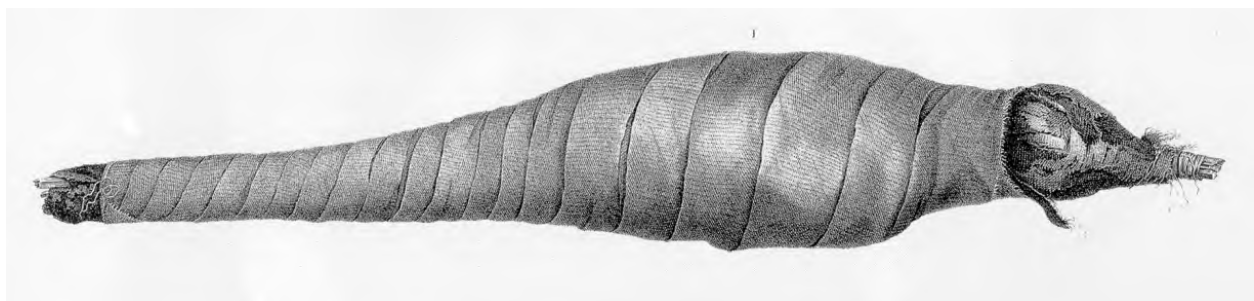


Fig. 20.13. Mummy of a sacred crocodile from “antique” African Egypt. Wrapped in cloth. Taken from [1100], A. Vol. II, pl. 55.

of its circumference is sixty schœnes, or three thousand six hundred furlongs, which is equal to the entire length of Egypt along the sea-coast. ...

“It is manifestly an artificial excavation, for nearly in the center there stand two pyramids, rising to the height of

fifty fathoms above the surface of the water, and extending as far beneath. ...

“The water of the lake does not come out of the ground, which is here excessively dry, but is introduced by a canal from the Nile. The current sets for six months into the lake from the river, and for the next six months into the river from the lake. ...

“The natives told me that there was a subterranean passage from this lake to the Libyan Syrtis, running westward into the interior by the hills above Memphis. ...

“The Egyptians disposed of the mould from their excavation [by carrying] it to the Nile, which they knew would disperse it far and wide. Such was the account which I received of the formation of this lake” ([163], 2:149-150, p. 127-128).

We cannot say what kind of “lake” Herodotus had in mind. However, let us express the following thought. It is possible that he described deep canals-ditches around the Moscow Kremlin. They connected the Moskva and the Neglinnaya Rivers. The Kremlin turned out to be, as it were, located on an island, since it was surrounded by water from all sides. In such a form, as “a large island on the lake,” it is shown in old engravings (e.g. in fig. 20.9). In this regard, let us repeat the quote:

“Aleviz turned the Moscow Kremlin into an impregnable island, connecting the Moscow River to the Neglinnaya in 1508 with a deep water ditch, taken by Tanner for another branch of the Neglinnaya” ([815:1], p. 120).

In addition, as we have already said, an ingenious system of underground rivers, canals, and locks was created in underground Moscow. Through them water was supplied to the Moscow Kremlin. It is clear that the “water works” were large-scale and required the excavation of huge volumes of soil. The construction delighted the Western Europeans who visited brand new Moscow-Jerusalem in the XVI century. Stories, talks and rumors reached Herodotus and got on the pages of his History.

What does the name of the lake “Moeris” mean? The peculiarity of this name is that it was “Moeris” (Μοῖρις) in ancient Greek but became “Moeridos” (Μοίριδος) in mediaeval and modern Greek. This change (and its timing) is curious in itself, but it is the mediaeval name of the lake that interests us in our study.

Most likely, “Moeridos” is the old name of the Moskva River. The fact is that, according to the wellknown researcher of old Moscow Ivan Zabelin, “the epic name of the Moskva River—‘Smorodina’ (‘currant’)—has been preserved in tales and songs. ... The Smorodina River is directly called ‘Moskva River,’ and the details of its location are given. ... ‘A good fellow drowned in the Moscow Smorodina River’ ” ([284], pp. 58-59).

The unvocalized name “Moeridos”—MRDS—is almost an exact anagram of the unvocalized name “Smorodina”—SMRDN, that is, the Moskva River.

But in this case, the assertions of Herodotus and Strabo that the famous “Egyptian” Labyrinth was located on an island surrounded by the waters of the lake Moeris (“Moeridos”) fits perfectly with our reconstruction. Indeed, in the XVI century, the Moscow Kremlin was surrounded by the waters of the Smorodina = Moskva River, and wide canals diverted from it to close the water ring around the Kremlin.

Perhaps, in the “antique” name of the lake “Moeridos” also sounds the old Russian word “smerd.” This is how peasants, and commoners in general, were called in ancient Russia. “The unfree population, slaves, kholops, and the like, were not smerds; the latter word only applied to the so-called ‘free farmers,’ who paid tribute to the prince, made part of his troops at his call,” but otherwise did not depend in him ([504:1], v. 8, p. 46). The Moskva River itself could have got its epic name, Smorodina, from this word—a lot of smerds, i.e., free peasants, lived in its basin.

### 3.

#### “ANCIENT EGYPTIAN” LABYRINTH AS DESCRIBED BY STRABO

Strabo wrote later than Herodotus. In particular, he spoke condescendingly about Herodotus: “Herodotus and other writers are chattering a lot of absurdities” ([819], XVII:1:52, p. 754).

In his Geography, Strabo describes the lake Mœris as follows: “The lake Mœris, by its magnitude and depth, is able



to sustain the superabundance of water which flows into it at the time of the rise of the river, without overflowing the inhabited and cultivated parts of the country. On the decrease of the water of the river, it distributes the excess by the same canal at each of the mouths; and both the lake and the canal preserve a remainder, which is used for irrigation. These are the natural and independent properties of the lake, but in addition, on both mouths of the canal are placed locks, by which the engineers store up and distribute the water which enters or issues from the canal” ([819], XVII:1:37, p. 747). It fully corresponds to the system of waterways, locks and canals created by the builders of Moscow (see above).

Further, Strabo adds something new to the story of Herodotus about the Labyrinth. At the same time, Strabo’s text is even more vague than that of Herodotus. It is obvious that, describing the Labyrinth, Strabo generally does not fully understand what he is talking about. He is further in time from the era of the construction of the Labyrinth than Herodotus, so much was covered with fog. Strabo’s surprise at the grandeur of the Labyrinth is evident, but the details of its structure and, in general, what it is, Strabo does not represent well. Here is his complete muddy description the Labyrinth.

“We have here also the Labyrinth, a work equal to the Pyramids, and adjoining to it the tomb of the king who constructed the Labyrinth. After proceeding beyond the first entrance of the canal about 30 or 40 stadia, there is a table-shaped plain, with a village and a large palace composed of as many palaces as there were formerly nomes. There are an equal number of aulæ, surrounded by pillars, and contiguous to one another, all in one line and forming one building, like a long wall [apparently, the fortress wall of the Moscow Kremlin.—Auth.] having the aulæ in front of it. The entrances into the aulæ are opposite to the wall. In front of the entrances there are long and numerous covered ways, with winding passages communicating with each other, so that no stranger could find his way into the aulæ or out of them without a guide. The (most) surprising circumstance is that the roofs of these dwellings consist of a single stone each, and that the covered ways through their whole range were roofed in the same manner with single slabs of stone of extraordinary size, without the intermix of timber or of any other material. On ascending the roof,—which is not of great height, for it consists only of a single story,—there may be seen a stone-field, thus composed of stones. Descending again and looking into the aulæ, these may be seen in a line supported by twenty-seven pillars, each consisting of a single stone. The walls also are constructed of stones not inferior in size to these.

“At the end of this building, which occupies more than a stadion, is the tomb, which is a quadrangular pyramid, each side of which is about four plethra in length, and of equal height. The name of the person buried there is Imandes. They built, it is said, this number of aulæ, because it was the custom for all the nomes to assemble there together according to their rank, with their own priests and priestesses, for the purpose of performing sacrifices and making offerings to the gods, and of administering justice in matters of great importance. Each of the nomes was conducted to the aula appointed for it” ([819], XVII:1:37, pp. 747-748).

It can be seen that the “Egyptian” Labyrinth was not just a kind of confused heap of passages and chambers created for an indefinite purpose but an operating state center. Representatives of the lands gathered here to discuss most important issues, conduct legal proceedings, etc. This fully meets the functions of the Moscow Kremlin as the core of the capital of the “Mongol” Empire of the XVI century. The large number of nomes-regions-lands mentioned by Strabo fits well with the structure of the Novgorod Republic, which consisted of many cities that sent their representatives to general meetings, the Novgorod Veche.

When reading Strabo’s remark that the roofs of the chambers are made of solid stone slabs, one immediately recalls the testimony of the clerk Makariev about the arrangement of the chambers and passages of the underground Kremlin. Let us quote again: “The clerk was amazed by the flat white stone plates the tunnel was lined with” ([815:1], pp. 182-183). So here Strabo is right.

Further Strabo reports that “Sailing along to the distance of 100 stadia, we come to the city Arsinoë” ([819], XVII:1:38, p. 748). The name is associated with the word Rusians, Russians. No wonder if the Labyrinth is the Moscow Kremlin. The cities around Moscow were Russian, as were their inhabitants.

The next plot is not directly related to the Labyrinth, but it is curious in itself. Strabo, like Herodotus, mentions the sacred crocodiles. We have already explained what it is. However, something new emerges here. Strabo reports that the inhabitants of one of the nomes of Egypt “worship the crocodile. The animal is accounted sacred, and kept apart by himself in a lake; it is tame, and gentle to the priests, and is called Suchus. It is fed with bread, flesh, and wine. ... Our host, a distinguished person, who was our guide in examining what was curious, accompanied us to the

lake, and brought from the supper table a small cake, dressed meat, and a small vessel containing a mixture of honey and milk. We found the animal lying on the edge of the lake. The priests went up to it; some of them opened its mouth, another put the cake into it, then the meat, and afterwards poured down the honey and milk. The animal then leaped into the lake, and crossed to the other side" ([819], XVII:1:38, p. 748). It must be assumed that the sacred animal was fed with his favorite delicacies.

What kind of animal is this? Loves honey, swims in the lake, lying on the shore, and basking in the sun? And, apparently, a big beast. Nicknamed Suchus. We do not know if African crocodiles love honey and where they get it. It seems to us that they hardly manage to wander through the shady forests and vast meadows, where melliferous grasses flourish and swarms of bees are buzzing. It is doubtful that Egyptian crocodiles often found bee swarms and hives, as well as hollows in mighty trees filled with tasty honeycombs. Where crocodiles, rearing up, would stick in their long-clawed paws and feast on golden honey. There are no shady, luxurious forests and vast wet meadows covered with flowers and herbs in Egypt. Sometimes it rains once in five years ([85], v. 15, p. 447). During the day it is usually about forty degrees Celsius in the shade. The soles of shoes are charred on the hot sand.

But in Russia, there are meadows, and bees, and hives, and combs, and hollows filled with honey. And bears who love to feast on them. Covered in fur, by the way. So a visiting traveler could well call the Russian bear Suchus, that is, "kosmatyi," "shaggy." Bears can swim. They are omnivorous—eat meat, fish, honey, more or less everything. In some Russian cities, a Western European traveler could see not only a brown bear, typical of Russian forests, but also a mighty polar bear swimming in the water with obvious pleasure. In the Russian north, a polar bear is a sacred animal. Bears have always been popular in Russia. Amusing games with brown bears, and even fighting with them were arranged. But the Scaligerian editors, already "knowing for sure that the Egyptian Labyrinth was in Africa" and having read in an old travel diary a description of a Russian bear in connection with the Labyrinth, immediately replaced the word "bear" with "crocodile." The result is a strange "shaggy crocodile" nicknamed Suchus and very fond of honey. The editors made a mistake with honey. They have not completely cleaned out the traces of Russian life and customs. By the way, some bees in African Egypt today began to breed, but with great difficulty, because it is hot in Africa, and bees do not collect honey in the heat. After all, forty degrees Celsius in the shade! Sometimes fifty. And, we repeat, there are not enough blooming wet meadows in the hot sandy and stony hell of Egypt.

We have already observed a similar tendentious editing of old texts when analyzing the book of Marco Polo (q.v. in Chron5, Chapter 14). It describes fantastic snake-like beasts from the kingdom of the Great Khan. We showed that, in fact, Russian bears were meant there. And the Western European editors of Polo's book even illustrated it with a color picture, where they skillfully depicted those terrible "snakes." The funniest thing is that one of them strikingly resemble a Russian bear (q.v. in Chron5, fig. 14.26). As soon as you remove the wings and fantastic tail, you get a typical bear.

Later, in the XVII-XVIII century, Western European conquerors and missionaries of the Reformation era appeared in African Egypt and introduced some "new" customs there, having borrowed them from the books of Herodotus and Strabo. Customs that originated in Russia-Horde and mistakenly interpreted as "purely" African.

## 5.

### **LATER AND RATHER POOR IMITATIONS OF THE "ANCIENT EGYPTIAN" LABYRINTH IN OTHER COUNTRIES, E.G., ON THE ISLAND OF CRETE**

#### **5.1. Why is there no Labyrinth in modern African Egypt? Just its name on a later map**

Our answer to the question in the title is simple. Because the true Labyrinth that delighted Herodotus was erected in a completely different place. Not in Africa, but in Moscow, in the metropolis of the "Mongol" Empire of the XVI century.

Let us see what remains today in African Egypt, where the giant Labyrinth described by Herodotus and Strabo was supposedly located.

Take a look at the old map of African Egypt from the famous *Description de l'Égypte* ([1100]), published by order of Napoleon. The map was made by Jean-Baptiste Bourguignon d'Anville and dated 1765. We present the fragment of interest to us in fig. 20.14 and 20.15. Southwest of Memphis, upstream of the Nile, near the modern city of Faiyum, there is a lake named "Mœris



Fig. 20.14. Fragment of an old map from 1765, given in the “Napoleonic” “Description of Egypt.” Shown are the surroundings of Heracleopolis Magna, located south of present-day Cairo, up the Nile. Taken from [1100], p. 26, at the very beginning of Vol.I.

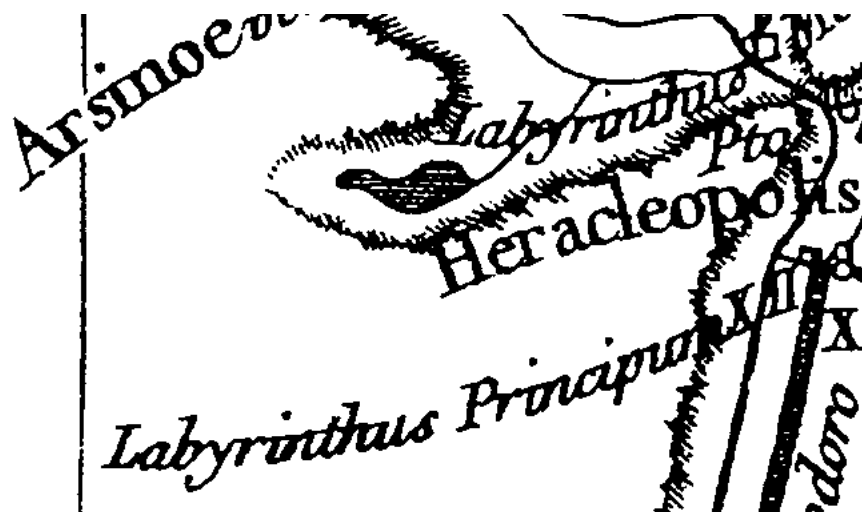


Fig. 20.15. A fragment of a map of Egypt from 1765, where two Labyrinths are marked. Taken from [1100], p. 26, at the beginning of Vol. I.

L. Straboni et Ptolemæo.” That is, “Moeris Lake. Strabo and Ptolemy.” It is the only noticeable lake in the lower course of the Nile (see the modern map in fig. 20.16). It was this lake that historians identified as the Lake “Mœris” (Herodotus and Strabo), or “Mœrida” (Ptolemy). Indeed, it was here that European cartographers placed (only on paper!) the “ancient” Egyptian Labyrinth. And not one, but even two (fig. 20.15). One Labyrinth (Labyrinthus) is mentioned above the inscription “Heracleopolis Magna,” and the other, called “Principum,” below the inscription. A feeling of some strangeness arises. Herodotus and Strabo wrote about only one Labyrinth in Egypt. They did not mention any other Labyrinth, let alone located so close to the first. Could both “antique” authors just oversight the second Labyrinth?

Let us return to the fundamental *Description de l’Égypte* compiled by artists, historians and archaeologists who followed the troops of Napoleon on their expedition to Egypt. They registered antiquities and



Fig. 20.16. Fragment of a modern map of Egypt with the area (near the city of Faiyum) where two “ancient Egyptian” Labyrinths were supposedly located. (From publisher’s archives.)

monuments. All the main monuments of “ancient” Egypt were listed. As well as the Giza Plateau, Luxor, Thebes, etc. Presumably, the fabulous “ancient Egyptian” Labyrinth (at least one!) should have been described in the *Description de l’Égypte* rather thoroughly. But ... We leafed through this impressive œuvre from the first to the last page and did not find a single occurrence of the word “labyrinth.”

Moreover, in the *Description de l’Égypte*, there is a special chapter devoted to detailed description of Heracleopolis Magna and its environs. And not a word about the Labyrinth! Complete silence. So what happens? Napoleonic archaeologists, historians and artists, who entered Egypt at the very end of the XVIII century, did not see any Labyrinth. But they could not fail to know that Herodotus considered the Labyrinth the most magnificent creation of Ancient Egypt. After all, Napoleonic archaeologists and historians are already convinced (erroneously) that Herodotus is describing African Egypt in this chapter. That means they stubbornly searched for the Labyrinth. But they didn’t find it.

From this it follows irrefutably that at the end of the XVIII century in these places in Africa, where the Scaligerian editors and cartographers wrote (on paper) twice the name “Labyrinth,” there was no Labyrinth. In any case, not only this famous structure of “antiquity” had disappeared, but also its noticeable remains. After all, if Napoleonic archaeologists and artists saw the ruins of the grandiose Labyrinth, they would probably have reflected it in notes, drawings and reports. As they did with all other major monuments of Egypt.

It turns out that both “Labyrinths” appeared on the map of Egypt in 1765 (by the way, not long before the invasion of Napoleon’s troops) as a result of theoretical reflections of European cartographers and historians. They had before

them the books of Herodotus and Strabo, already mistakenly dated to “deep antiquity.” Some of their descriptions were mistakenly transferred from Russia-Horde to African Egypt. Having read that “there was a Labyrinth in Egypt,” the Scaligerites chose a location not far from Cairo, upstream of the Nile, took a pen and wrote the word “Labyrinth” on the map. Upon reflection, they took the pen again and wrote the word “Labyrinth” again. Not far from the first. Probably, they argued among themselves: where is it better to place the famous monument? Probably two “scientific points of view” collided. To satisfy both, it was decided to mark “both Labyrinths” on the map. It’s even more interesting this way. Let the archaeologists look for them, they said. And gullible tourists will believe in anything anyway.

Presumably, indeed, after a while, archaeologists began to search for the “ancient Egyptian” Labyrinth in the area of Faiyum. Of course, nothing resembling the grandiose structure described by Herodotus and Strabo was found. Lost in thought, they acted, probably in a simple way. Most likely, they picked up some ruins, or even foundations, and said: this is where the legendary Labyrinth was. It was here, dear tourists, that there was the most complex overground and underground structures, canals, locks, huge buildings. It was here, near this lake, that the sacred crocodiles lay on the shore. Those who loved honey. And they were “shaggy,” of course. Basked in the sizzling African sun.

We do not claim that these are the exact words uttered by local Egyptian guides, trained by European historians and archaeologists. Maybe the guides don’t talk about the “remnants of the Labyrinth.” In the albums on Egypt available to us, in modern books, guidebooks, we did not find a word about the “ancient Egyptian” Labyrinth, let alone two. Or about their ruins. Therefore, we came to the conclusion that such “ancient Egyptian” names, read by commentators from Herodotus and Strabo, were artificially inscribed on the geographical maps of Egypt in the XVIII-XIX century to establish a false version of history and geography.

## 5.2. “Labyrinth” on the island of Crete

Apparently, after the creation in the XVI century in Moscow = New Jerusalem of a huge underground city called “Labyrinth,” in some remote areas of the “Mongol” Empire, imitating the metropolis, they began to build their own, local “small labyrinths.” The Horde imperial governors could demand from their provincial architects and builders to create something similar to the Main Labyrinth of the Empire. That is why, most likely, imitations of the Main Labyrinth arose, scattered throughout the provinces of the Empire. We have already mentioned one such imitation, namely, in African Egypt. It is possible that something “similar to the Main Labyrinth,” but smaller, was actually erected there in the XVII-XVIII century. And the traces of such imitation could remain on the old map of 1765 (see the previous section).

Another imitation, quite well-known, was built on the island of Crete. Today it is believed that the ancient palace in the city of Knossos (Knossos Palace) was built “in the likeness of the Labyrinth.” Historians write: “A remarkable monument of Cretan architecture is the palace at Knossos, which the Greeks called the ‘Labyrinth’ ” ([258], p. 24). Historians, of course, date its construction to monstrous antiquity—the XXI century B.C. ([258], p. 24). However, the mediaeval cartographer Abraham Ortelius, allegedly of the XVI century, depicted the Cretan Labyrinth on a map as a whole, active center, not at all destroyed (q.v. in fig. 20.17 and 20.18). Consequently, it was destroyed later, in the era of the Reformation of the XVII-XVIII century. So, the commentators were wrong in dating by at least thirty-six centuries—three and a half thousand years!

Figure 20.19 shows the remains of the Palace of Knossos, that is, the Cretan imitation of the Main Labyrinth. Let’s face it, it looks pale. Despite the large area of the palace, built, most likely, in the epoch of the XV-XVII centuries A.D., and not at all in the XXI century B.C., as we are assured, its layout is quite regular and correct. There is nothing like the huge underground structures of Moscow here. It is clear that in the provinces of the “Mongol” Empire they had less money than in the metropolis, and in general, it made no sense to build anything more impressive on the periphery than in the capital of the Empire. It would be a challenge to the central Horde government. The Khan might have been surprised at such pompous provincial pride. So the “Mongol” governors were careful and understood everything correctly.

There were other labyrinth imitations in the provinces of the “Mongol” Empire. We have already listed some of them ([85:1]). These are, we repeat, the following “labyrinths”:

- Cretan (identified with the Palace of Knossos),

- Egyptian (near Faiyum, in northern Egypt),
- Samossian,
- Italic, in the city of Clusium (modern Chiusi) ([85:1]).

Strabo also mentions other labyrinths: “Next to Nauplia are caves, and labyrinths constructed in them, which caves they call Cyclopeia” ([819], VIII, 6:2, p. 351).



Fig. 20.17. A map from the Ortelius' Atlas, allegedly 1590. In the center, in the form of two halves of a circle, cut by passages, is the famous “antique” Cretan Labyrinth (Labyrinthus) on the island of Crete = Candia, built on the model of the famous “ancient Egyptian” Labyrinth ([532], p. 308). At the same time, the Cretan Labyrinth is considered destroyed already “in the deepest antiquity.” Historians talk about “the ruins of the Knossos palace, which was identified with the Labyrinth already in antiquity” ([532], p. 308). However, on the map of Ortelius, the Cretan Labyrinth is shown intact, no signs of destruction are visible. Most likely, the “antique” Cretan Labyrinth was created in the epoch of the XVI century and functioned properly even under Ortelius, in the XVI-XVII century. It was destroyed later, in the era of the Reformation. A copy of Ortelius' Atlas is kept in the State Historical Museum of the city of Moscow.



Fig. 20.18. Fragment of the Ortelius map allegedly of the XVI century depicting the Cretan Labyrinth. It is shown intact, with no signs of destruction.



Fig. 20.19. Remains of the famous Palace of Knossos in Crete. Pantries and west courtyard. A rather pale imitation of the Empire's Main Labyrinth. Several shallow ditches filled with jugs and amphorae. Taken from [258], p. 25.



Fig. 20.20. "Pasiphaë with the bull. Fresco. Roman copy. From the Greek original of the Hellenistic era. III century. Rome, Vatican Library" 5[533], v. 2, p. 291-. Probably, this is a conventional image of the Horde czarina Sophia Palaiologos.



Fig. 20.22. Theseus pulls the killed Minotaur out of the labyrinth. On the left is Athena. Fragment of a red-figure kylix, allegedly circa 420 B.C. Madrid, National Archaeological Museum ([533], v. 2, p. 153). According to our



reconstruction, this is a reflection of the story of Esther-Judith = Elena of Wallachia, which in the XVI century led to a coup in the Russian-Horde royal court and, ultimately, to the split of the “Mongol” Empire.



Fig. 20.21. Theseus kills the Minotaur. Fragment of a red-figure kylix. Allegedly circa 480 B.C. Florence, Archaeological Museum ([533], v. 2, p. 153). Probably, before us is one of the reflections of the story of Esther-Judith, i.e., Elena of Wallachia. Consequently, it may not be dated earlier than the XVI century.



Fig. 20.23. Theseus and the Minotaur. Sculpture by Antonio Canova, 1781-1783. Victoria and Albert Museum ([533], v. 2, p. 503). The theme of liberation from “bad Mongol-Tatars” sounds loud and convincing. And the West European reformers of the XVIII century began to portray the Minotaur as “small,” not at all as terrible as it was at first.



Fig. 20.24. Theseus after defeating the Minotaur. Fresco from Pompeii. Allegedly circa 70 A.D. Naples, National

Museum ([533], v. 2, p. 503). Since, as we understand, the fresco reflects the events of the XVI century, when the “antique” city of Pompeii was filled up, the fresco cannot be dated earlier than that.

All of them are created as pale imitations that cannot be compared with the Main Labyrinth of the capital of the Empire.

## 6.

### **“ANCIENT” GREEK LEGENDS ABOUT THE LABYRINTH, MINOS, AND THE MINOTAUR, AS REFLECTIONS OF DRAMATIC EVENTS OF THE XVI-XVII CENTURY IN RUSSIA-HORDE**

The “ancient” Greek mythology connects the Labyrinth with King Minos, his daughter Ariadne and the monster Minotaur. It is believed that the Labyrinth there is the Labyrinth of Crete and the events take place in the Palace of Knossos. However, as we understand, most likely, it was about the Main Labyrinth, about Moscow, the capital of the Empire. By the way, the name Crete could come from the word Horde, which is consonant with the Russian word “gordyi” (proud). So the “Cretan events,” most likely, took place in the Horde, in Russia. In the era of the “Mongol” conquest, the name Crete = Horde came to the Mediterranean. The Russian colonizers called so one of the islands. In general, the Russian word Horde was spread by the Cossack crusaders all over the world and was preserved in the names of many cities and localities.

Let us recall the myth about the Minotaur. The wife of King Minos brought disaster on the country, giving birth to a monstrous Minotaur, a man with a bull’s head, fathered not by Minos but by a bull. King Minos imprisons the Minotaur in the Labyrinth ([533], v. 2, p. 152). “Minos demanded from the Athenians a permanent tribute: every nine years to send seven young men and women to be eaten by the Minotaur. However, Theseus, helped by Ariadne (daughter of Minos), killed the Minotaur” ([533], v. 2, p. 152). According to other sources, the Minotaur demanded the tribute annually ([533], v. 2, p. 153).

So, the Minotaur is a bull-man. Placed in underground Labyrinth ([533], v. 2, p. 153). Killed by Theseus with the help of Ariadne who gave the hero a guiding thread so he could get out of the Labyrinth.

Apparently, this reflects important events in Russia-Horde of the XVI century that led to the Great Strife and the split of the Empire. The underground Labyrinth is Moscow = New Jerusalem, the capital of the Empire. The name Minotaur probably comes from the Russian expression “mnogo Tatar” (“many Tatars”), “Mongol Tatars.” Thus, the myth states that “the Mongol Tatars lived in the underground Labyrinth.” It fully corresponds to the essence of the matter, since in Moscow, both overground and underground, lived the Tatars = Cossacks. The “evil Minotaur” demanded a permanent tribute. And, as stated in some sources, annually (see above). The sacrifices were brought “as a direct tax paid to Minos” ([533], v. 2, p. 153).

All is clear. We have many times noted that one of the main (perhaps the most important) proofs of loyalty of the provinces to the ruler of the Empire was their paying the permanent tribute to the metropolis. As we said in Chron5, Chapter 12, it fell a noticeable burden on the countries of Western Europe. So the “popular hatred” of the Minotaur, which the “ancient” Greek myth speaks of, is the resentment that arose among Western European governors of the Horde, who wanted to get out of the control of the metropolis. Finally, the hero Theseus, with the help of Queen Ariadne, daughter of King Minos (that is, most likely,



Fig. 20.25. Florentine engraving, allegedly of the XV century, depicting the Labyrinth, Theseus and Ariadne. By the way, Ariadne (that is, most likely, the Horde, “gordynia”—“pride”) is called here ADRIAИИИА. If the double “ИИ” is a distorted double N, then we get ADRIANNA. And if “ИИ” is the Slavic double I, then the name becomes ADRIAIA, that is, simply, ADRIA, or the Horde. It is also interesting that the Labyrinth is called here Abbe RIИT. That is, ABERINT; the first letter L is missing. Note also that in the name of Theseus ( ) the letter S is inverted. Thus, in the XV century (and, in fact, in the XVII-XVIII century), the spelling of Latin names (and letter forms) was not yet established. Taken from [1267], ill. 83, between pages 46-47.

the Czar-Khan of the Horde), killed the evil Minotaur. Probably, this reflects the story of Esther-Judith, that is, Elena of Wallachia, which we talked about in Chapters 7-8 of Chron6. That is, the Minotaur was killed as a result of betrayal, a coup inside the royal court. The Czar’s daughter (Ariadna) herself helps Theseus to kill the “Mongol Tatar” monster (Minotaur).

Apparently, the name of the biblical Esther is present in the “ancient” Greek story of the murder of the Minotaur. It turns out that the name of the Minotaur was Asterion (or Asterius). So he and Esther had practically the same name. Probably, the name Esther intricately intertwined with the name of the Mongol Tatar she had killed, “passed to him,” and came down to us in the form of Asterion.

Further, an important role in the story of Esther-Judith = Elena of Wallachia belonged to Czarina Sophia Palaiologos, the wife of Ivan III. It was she whom Elena of Wallachia threw aside in the struggle for power at the Moscow court of the Empire. It is worth noting that the name of Sophia Palaiologos also sounds quite frankly in the “ancient” Greek myth of the Minotaur. The fact is that the Minotaur is considered the son of Pasiphaë ([533], v. 2, p. 153). But the name Pasiphaë

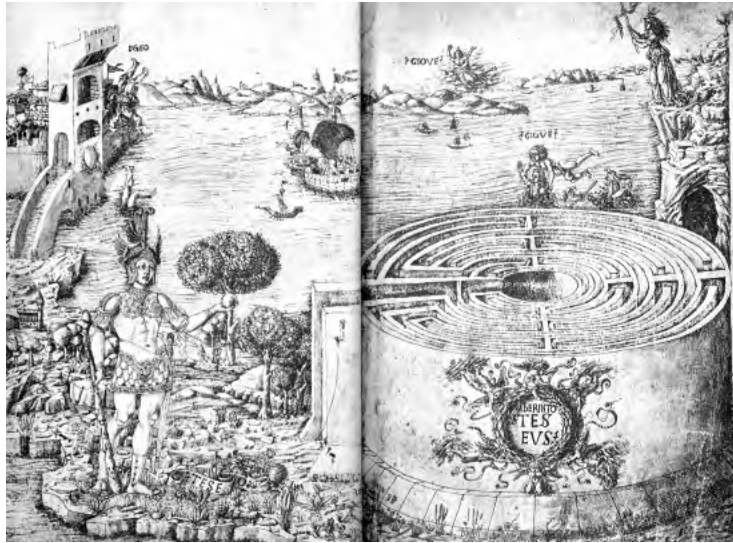


Fig. 20.26-20.27. Engraving “Theseus and Ariadne” from A Florentine Picture Chronicle, allegedly of the XV century. Theseus (TESEO) holds a ball of thread in his hand. It is shown how the thread was tied at the entrance to the Labyrinth in order to bring the hero back. Note that the Labyrinth is called here “ABERINTO TESEVS.” So Theseus is mentioned twice, with his name spelled slightly differently: Teseo and Tesevs. By the way, the second variant could also be read as Te-Zeus, that is, “god Zeus.” Taken from [1267], pp. 46-47, folios XLVI and XLVII.

or Pa-Siphaë is, most likely, an abbreviation of “Pa[laiologos] Sophia.” Figure 20.20 shows an image, dated to the alleged III century A.D., depicting Pasiphaë with a bull, the father of the Minotaur. We probably have before us an image, albeit very conditional, of the Horde Czarina Sophia Palaiologos.

In fig.20.21 and fig.20.22 we give two “ancient” Greek images of the killing of the Minotaur—an event that was caroled by Western European “classics” who lived in the XVI-XVII century. They rejoiced that they got free from the power of the “Mongol” Empire. Fig. 20.23 shows Antonio Canova’s sculpture “Theseus and the Minotaur,” created in the years 1781-1783. The joy of liberation resounds brightly and proudly. Figure 20.24 shows a fresco from “antique” Pompeii. It depicts Theseus after defeating the Minotaur ([533], v. 2, p. 503). At the bottom left lies the dead Minotaur. We are assured that Pompeii was buried under the ash due to the eruption of Vesuvius around 70 A.D. However, we argued in Chron1, 1:13.2, that the city still existed the XVI century, in 1500, or even in 1631. As we unexpectedly discover, this is also confirmed by the fact that a fresco was found in Pompeii depicting the victory of Theseus over the Minotaur. (By the way, the name Theseus most likely means Theos, that is, simply, “god,” from the Slavic “deyu,” “deyat”). The fresco illustrates the events of the second half of the XVI century.



Fig. 20.28. Painting “The Tower of Babel” by Pieter Bruegel the Elder, allegedly 1563. Note a large city behind the Tower. Probably, this is the image of the Moscow Labyrinth of the XVI century, merged in the artist’s imagination with the Egyptian Pyramid. Vienna, Kunsthistorisches Museum. Taken from [1053:1], ill. 39. See also in [533], v. 2, p. 206.

Fig. 20.25 shows a Florentine engraving, allegedly of the XV century, “The story of Theseus and Ariadne.” The Labyrinth is depicted. This is how a Western European artist imagined it. As we now understand, the engraving was not created in the XV century, but later, not earlier than the second half of the XVI century.

Figure 20.26-20.27 shows another engraving “Theseus and Ariadne,” from A Florentine Picture Chronicle, allegedly of the XV century. Here, too, we see the Labyrinth, depicted in almost the same way as in the previous engraving.

In conclusion, let us make a remark that is not of fundamental importance, but useful for understanding the Big Picture. The question is, what did the word “labyrinth” mean and why is it believed to come from the Greek *labyrinthos*?

From what we have understood, the following hypothesis emerges. The Greek *labyrinthos* could have come from the Slavic “bel” (white) + “hranit” (to store), or “Babylon” + “hranit,” or “bel” + “horonit” (to bury, to hide). “Bel” (white) + “hranit” (to store) without vocalization produces an anagram BL + HRNT LB + RNTH LABY-RINTH(os). The fact is that underground Moscow was a white-stone city, where people could hide, where they stored various resources in case of a siege, etc. The White (Volga) Horde was also called Babylon, which we talked about in detail in Chron4. The fact that the “Egyptian” Labyrinth was laid out with white stone had been noted by Herodotus: “Every court was surrounded with a colonnade, which was built of white stones, exquisitely fitted together” ([163], 2:148, p. 127). The Russian words “horonit” (to bury) and



Fig. 20.29. Fragment of the painting by Pieter Bruegel the Elder “The Tower of Babel.” A large city surrounded by a wall is clearly visible. Apparently, the artist combined in one picture the construction of Moscow the Labyrinth = New Jerusalem of the XVI century and the Egyptian Great Pyramid of Giza. Both œuvres were created by the “Mongol” masters. Taken from [1053:2], ill. 31.

“s’horonit” (to hide) also indicate something secret, mysterious, hidden from the eyes of strangers. This perfectly corresponds to the very essence of a labyrinth.

By the way, what does the name Herodotus mean? Isn’t it the distorted word “Horde”? Didn’t the title History of Herodotus originally spell as History of the Horde? Indeed, in that voluminous book, a broad picture of events in the “Mongol” Empire is presented. Apparently, the History of the Horde was created in the XVI-XVII century, edited and “adjusted” in the XVIII century, and then came down to us under the romantic title History of Herodotus.



Fig. 20.30. Fragment of the painting “The Tower of Babel.” Probably, here we have come down to a really old image of the construction of the Moscow = New Jerusalem of the XVI century, but mixed in the artist’s imagination with the construction of the Egyptian Pyramids, at least some of which, according to the new chronology, were built in the same era (q.v. in Chron5, Chapter 19). Taken from [1053:1], ill. 40.

7.

#### **THE CONSTRUCTION OF WHAT “TOWER OF BABEL” IS DESCRIBED IN THE BIBLE?**

We cannot answer the question unambiguously, since this “compound” biblical plot is very short and, most likely, is of a generalized symbolic nature. Let us formulate a hypothesis.

Everyone knows the biblical legend about the construction of the Tower of Babel, dated by historians to monstrous antiquity. The Bible says: “Now the whole world had one language and a common speech. As peo





Fig. 20.31. Another fragment of the painting “The Tower of Babel.” The king came to the construction site of the Labyrinth City and the Tower. Perhaps the artist depicted Khan Ivan the Terrible. The way he imagined him, he lived far from the Horde metropolis, in Western Europe. That is, most likely, it is already rather arbitrary and vague. According to rumors and legends about the distant Great Khan. Taken from [1053:1], ill. 41.

ple moved from the east, they found a plain in Shinar and settled there. They said to each other, ‘Come, let’s make bricks and bake them thoroughly.’ They used 9:10 and 11:5, we indicated mediaeval events, which are, apparently, partially reflected in this legend. In the view of the authors of the Book of Genesis, those events are woven into one “clew.”

Firstly, the Trojan War of the XIII century is reflected here to some extent (q.v. in Chron2, Chapter 3).

Secondly, there is an echo of the “Mongol” conquest of the world in the XIV century and the repeated Ottoman conquest of the promised land in the XV century.

Thirdly, perhaps, these are the events of the Reformation era of the XVI-XVII century, the Great Strife in Russia and the split of the “Mongol” Empire (q.v. in Chron6, Chapter 9).

Following Chapters 9:10 and 11:5-6 of Chron6, let us recall another possible source. Let us leaf through the biblical story and comment some details.

- Plot one. The Bible says, “The whole world had one language and a common speech” (Genesis 11:1). Indeed, in the era of the Great Empire of the XIV-XVI centuries, throughout its vast territory, in Eurasia, Africa and America, in general, one state and sacred (church) language dominated—Slavic, closely intertwined with Turkic. The Arabic language, as well as the Mediaeval Greek (not to be confused with the “ancient Greek,” created only in the epoch of the XVI-XVII century), were also the sacred languages of the Empire. brick instead of stone, and tar for mortar. Then they said, ‘Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth.’ But the Lord came down to see the city and the tower the people were building. The Lord said, ‘If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other.’ So the Lord scattered them from there over all the earth, and they stopped building the city. That is why it was called Babel—because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth” (Genesis 11:1-9). In Chron2, Chapter 3, and Chron6,



Fig. 20.32. Another version of the painting “The Tower of Babel” by P. Bruegel the Elder. Sometimes this canvas is referred to as: “The” Small “Tower of Babylon.” Taken from [1053: 1], ill. 38. See also [1053: 2], ill. 32.



ig. 20.33. Construction of the Tower of Babel. Thumbnail in an English manuscript allegedly of the XI century. London, British Museum ([533], v. 2, p. 207).

- Plot two. The Bible says, “As people moved from the east, they found a plain in Shinar and settled there” (Genesis 11:2). All is correct. The “Mongol” conquerors of the XIV century and the Ataman troops of the XV century moved to Europe from the east. From the east Czar Ivan the Terrible in the XVI century came to his future capital, Moscow, and, as the Bible says, “settled there,” that is, on the plain where Moscow is really located. Regarding the biblical

name of the plain Shinar: it is possible that this is the distorted word Rusin = RSN SNR = Shinar.

- Plot three. The Bible says: “They said to each other, ‘Come, let’s make bricks and bake them thoroughly.’ They used brick instead of stone, and tar for mortar. Then they said, ‘Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves; otherwise we will be scattered over the face of the whole earth’ ” (Genesis



Fig. 20.34 Construction of the Tower of Babel. Mosaic. Allegedly XII-XIII century. Venice, St Mark’s Basilica ([533], v. 2, p. 207).

11:3). Here, perhaps, the construction of giant pyramids in African Egypt is described. They could be called “towers to heaven.” Especially the highest, the Great Pyramid of Giza.

At the same time, the construction of the Moscow Labyrinth in the XVI century was also reflected here. No wonder Herodotus compares the Labyrinth and the Pyramids, considering them grandiose and comparable. The enormous scale of construction is expressed in the Bible by the words: “Let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves.” The combination “a city with a tower” can be understood as follows. The tower is the pyramids in Africa. And the city is the Moscow Labyrinth of the XVI century. Both “Mongol” constructions could merge into a single generalized image. By the way, the indication of the Bible that the tower was made of bricks is more suitable



Fig. 20.35. Fragment of the painting “The Tower of Babel” by the mediaeval artist Marten van Valckenborch. Here the labyrinth-tower of Babel is extremely similar in shape to the Egyptian Great Pyramid. Taken from [391: 1], p. 28.

for the Moscow Kremlin than for the large Egyptian pyramids made of concrete without the use of bricks. The words “scattered over the face of the whole earth” are very interesting. As we explain in Chron6, Chapter 11:6, in the Middle Ages the name Russia was believed to derive from the verb “rasseivat” (scatter). We also talked about this in Chron5, Annex 2, which contains excerpts from the old book by Mavro Orbini *Origine de gli Slavi et Progresso dell’Imperio loro*. The author wrote: “Today we normally call them ‘Russi,’ or ‘the disseminated’ (‘Disseminati’), since ‘Rosseia’ stands for ‘dissemination’ in the language of the Slavs, or the Russian language (nella lingua Russa, ò Slaua). The name suits them well, since after their conquest of the entire European Sarmatia and a part of Asian Sarmatia (tutta la Sarmatia Europea, e alcuna parte di quella dell’Asia) their colonies covered the area between the Arctic Ocean (dall’Oceano agghiacciato) and the Mediterranean (al mare Mediterraneo), the Adriatic Gulf (Golfo Adriatico), the Great Sea (dal mar Maggiore), and the Baltic Ocean (fin’all’ Oceano Baltico).” This point of view was widespread in the XVII-XVIII century (q.v. in Chron6, 11:6). Thus, the biblical words about the people, who will scatter over the face of the whole earth, express the well-known idea of the XVI-XVII century: this is how the Russians were called. This name well reflected the essence of the events of the XIV century. A wave of “Mongol” conquest, mainly Slavic, Russian, swept Europe, Asia and Africa in the XIV century. The people really scattered all over the world.

- Plot four. The Bible says: “Lord came down to see the city and the tower the people were building. The Lord said, ‘If as one people speaking the same language they have begun to do this, then nothing they

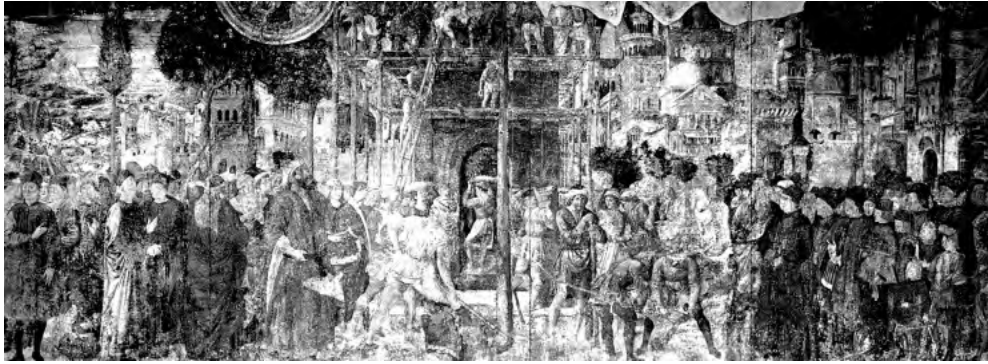


Fig. 20.36. Painting “Construction of the Tower of Babel” by artist Benozzo Gozzoli, allegedly of the XVI century. Note that Benozzo Gozzoli depicted the construction of the tower as building a large city. Fortress walls and houses are being built. In any case, there is nothing resembling the Egyptian Pyramids here. So, perhaps, Gozzoli had in mind exactly the construction of Moscow. Taken from [442], p. 60.



Fig. 20.37. An impressive view of the Ivan the Great Bell Tower on the Kremlin Hill overlooking Moscow. Parade in the Kremlin in 1839. Artist Grigory Chernetsov. Taken from [107], last color insert between pp. 192-193.

plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other” (Genesis 11: 5-6). It is repeated again that all the peoples of that time had the same language. Further, the authors of the Bible seem to point to the exorbitant pride of the builders of the city (Moscow in the XVI century?) and the Tower (pyramids of Egypt?). The idea was expressed that the creators must be stopped before it is too late. Such an aggressive ideology corresponds to the beginning of the Reformation in the XVI century, when Western Europe wanted to get out of the rule of Russia-Horde, frightened by the re-conquest of the promised land by the Atamans in the XV century (q.v. in Chron6, Chapter 5). The reformers sought to split the “Mongol” Empire.

- Plot five. The Bible says: “ ‘Come, let us go down and confuse their language so they will not understand each other.’ So the Lord scattered them from there over all the earth, and they stopped building the city. That is why it was called Babel—because there the Lord confused the language of the whole world. From there the Lord scattered them over the face of the whole earth” (Genesis 11:7-9). Probably, here in a vague and symbolic form refracted the events of the XVI-XVII century—the Great Strife and the split of the “Mongol” Empire. We have already said (e.g., in Chron6, Chapter 11: 5) that in the breakaway provinces, for example, in the newly formed countries of Western Europe, they immediately began to invent and introduce new languages in order to separate from the metropolis not

only politically, but also linguistically. New languages were hastily “created,” of course, on the basis of the Slavic language—the former basic language of the entire Empire. This is how, for example, the “ancient” Latin language, as well as the “ancient” Greek language, were invented. As a result, starting from the XVI-XVII century, the peoples really ceased to “understand each other,” as noted in the Bible.

It is curious that the mediaeval author George Hamartolos argued that before the creation of the Tower of Babel there was one language on earth, “the original language, called Hebrew language. ... Those who due to they ignorance argue this, saying that the first language was not Hebrew but Syriac, let them listen to the wisest and most learned Origen, who in his interpretation of Job says: ‘So it is interpreted in the Syriac books.’ And further: “He calls the Hebrew language Syriac, because in antiquity the Hebrew land was called Syrian and the Palestinians were initially called Syrians’ ” ([19:0], p. 61).

To put it all simply and without confusion, the result is as follows. The original single language was considered Hebrew = Syriac. And we have repeatedly found out that Syria was one of the names of mediaeval Russia, in the reverse reading: RUSSIA SYRIA. It turns out that the original language of the Empire was Slavic = Syriac. Furthermore, Russia-Horde was also called Israel, and Ottomania-Atamania was called Judea.

As we have shown, the name Babylon mentioned in the Bible was earlier applied to White Russia-Horde = the Volga Horde.

Mediaeval artists apparently combined the city and the tower into a single pictorial image. Take a look,



Fig. 20.38. The huge bell tower of Ivan the Great in the Moscow Kremlin. XVIII century engraving. The complex of the Kremlin belfries is depicted before the explosion of 1812. It fits well with the Herodotus' description of a huge

eight-storey tower that stood in Babylon. Taken from [107], p. 178.

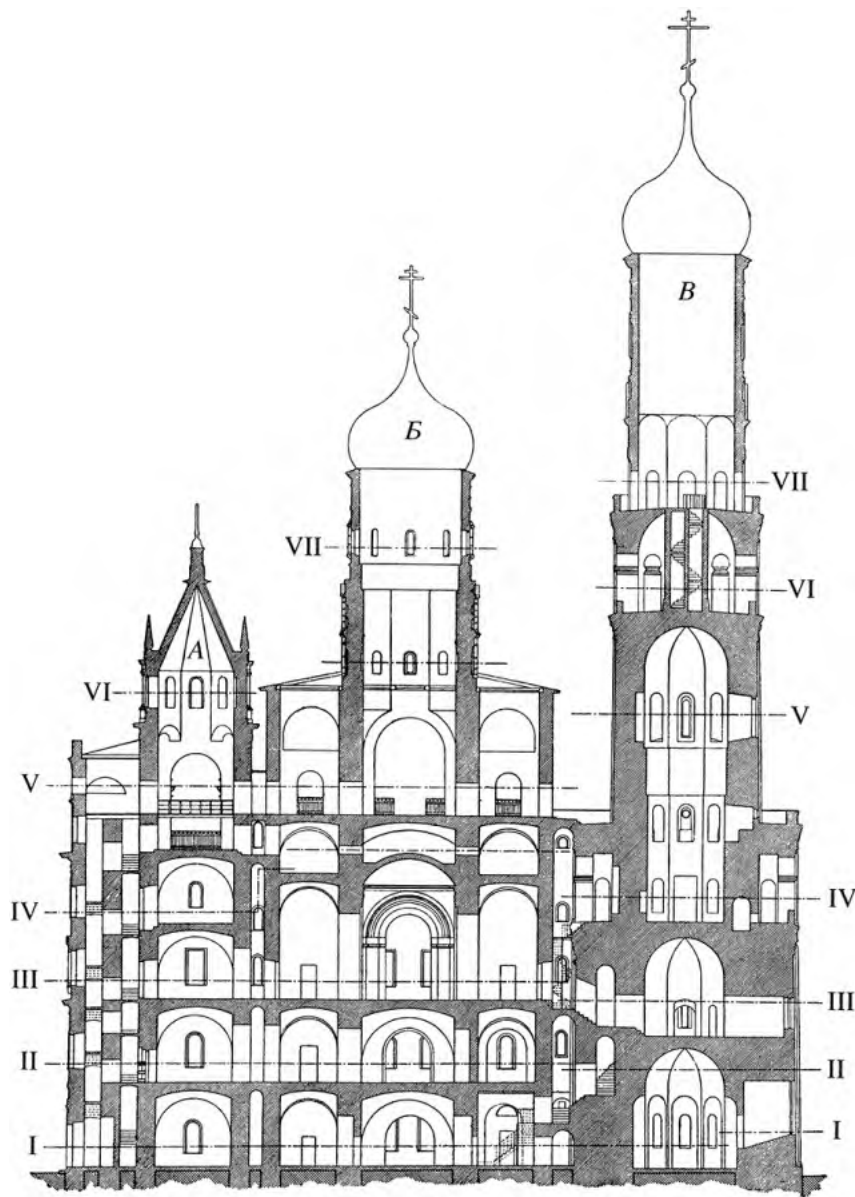


Fig. 20.39. Seven or eight floors, if you count the golden dome at the Ivan the Great Bell Tower. “The Bell Tower Church of St. John Climacus and the belfries. Section view. Drawing by A. Mikhailov according to measurements by I. Zlobin” ([107], p. 176). Floors from the first to the seventh are numbered on the right with the Roman numerals. If we take into account the drum with the dome, then we get exactly eight floors, which is what Herodotus wrote.

for example, at the famous paintings by Pieter Bruegel the Elder, “The Tower of Babel,” allegedly 1563 (q.v. in fig. 20.28–20.32). On the one hand, the tower resembles an Egyptian pyramid under construction, and on the other hand, it looks like a giant city, an anthill-labyrinth. Bruegel depicted the tower-city as a complex intricate structure. Note that the mediaeval images of the biblical Tower of Babel, known to us, stubbornly follow the old tradition—to represent it in the form of a labyrinth city dotted with honeycomb-like chambers, and not at all as a thin and high tower of the minaret or bell tower kind.

But let us return to the painting of Pieter Bruegel (fig. 20.32). Probably, the construction of Moscow-Labyrinth in

the XVI century is conventionally shown here. Please note that the Tower of Babel is placed by the artist on the bank of a large river. Moscow-Labyrinth is indeed located on the bank of the Moskva River, and the Egyptian Pyramids are on the bank of the Nile. In both cases those were “Mongol” construction sites.

A few more images of the construction of the Tower of Babel are shown in fig. 20.33–20.36. Historians suggest to think (q.v. in [59:1], p. 166), that the following description of Herodotus refers specifically to the biblical Tower of Babel. Talking about Babylon, Herodotus says: “In the midst of the temple is built a solid tower measuring a furlong both in length and in breadth. And on this tower another tower has been erected, and another again upon this, and so on up to the number of eight towers. An ascent to these has been built running outside round about all the towers; and when one reaches about the middle of the ascent one finds a stopping-place and seats to rest upon, on which those who ascend sit down and rest. And on the top of the last tower there is a large cell, and in the cell a large couch is laid, well covered, and by it is placed a golden table: and there is no image there set up” ([163], 1:181, p. 68).

Most likely, something like a high minaret or a bell tower is described here. For example, like the huge Ivan the Great bell tower in the Moscow Kremlin, standing on a hill, visible from afar and towering high above Moscow (q.v. in fig. 20.37). According to Herodotus, the ancient tower had eight floors. We do not claim that Herodotus described here the bell tower of Ivan the Great (q.v. in fig.





Fig.20.40. Construction of the Tower of Babel, according to the illustrators of Hartmann Schedel's World Chronicle. The tower is being erected as a structure similar, for example, to the Ivan the Great Bell Tower in the Moscow Kremlin. Taken from [1396:1], folio XVII, rev.

20.38). However, it should be noted that it fits well with his description. The Ivan the Great Bell Tower has seven floors, over which a large drum with a golden dome rises. Considering it, we indeed get eight floors, as said by Herodotus (fig. 20.39). The floor numbers are assigned by the architects in fig. 20.39. Figure 20.40 shows an engraving depicting the construction of the Tower of Babel from the mediaeval World Chronicle by Hartmann Schedel. Quite similar to the construction of a large bell tower, like the Ivan the Great in Moscow.

The ascent that Herodotus speaks of, leading to the top of the tower, is probably an ordinary spiral staircase. Turning

again to the Ivan the Great Bell Tower in Moscow, we see that there really is a spiral staircase here. Part of it, from the sixth floor to the seventh, is marked in the sectional drawing (fig. 20.39).

In the Scaligerian history of the XVIII-XIX century, biblical Babylon was “lost.” Historians write the following: “At the beginning of the [alleged.—Auth.] X century, Babylon was known to the Arab geographer Istakhri only as a small settlement that arose in the place of the once majestic capital. For the connoisseurs of the Bible, Babylon turned into just a name, a sort of symbol, of whose actual location they apparently had the most vague idea” ([391:1], p. 29).

Then Babylon was “found.” They decided that it would be best to “draw it” (on paper, that is, on a map) in the area of the modern rivers Tigris and Euphrates. Today historians and archaeologists persistently place biblical Babylon in Mesopotamia, identifying it with a buried mediaeval city discovered near the small Arab city of Hillah. Commentators, confused by



Fig. 20.41. The plan of Moscow where the old circular defensive lines are marked: the Kremlin, the Kitay-gorod, the White City, the Earthen City. The outermost bold line indicates the border of the neighborhoods of old Moscow, that is, its main old districts. The perimeter of this outer border is approximately 93 kilometers, which is close enough to the 89 kilometers indicated by “ancient” Herodotus for the perimeter of “ancient Babylon” (the conversion of stadia into kilometers was done by the historians themselves). Taken from [627], p. 7.



Fig. 20.42. Inexpressive ruins of a mediaeval watchtower, which archaeologists and historians unfoundedly declared “the very same Tower of Babel.” Then they quietly renounced. And began to point to other ruins. Equally scarce. Taken from [391:1], p. 30.

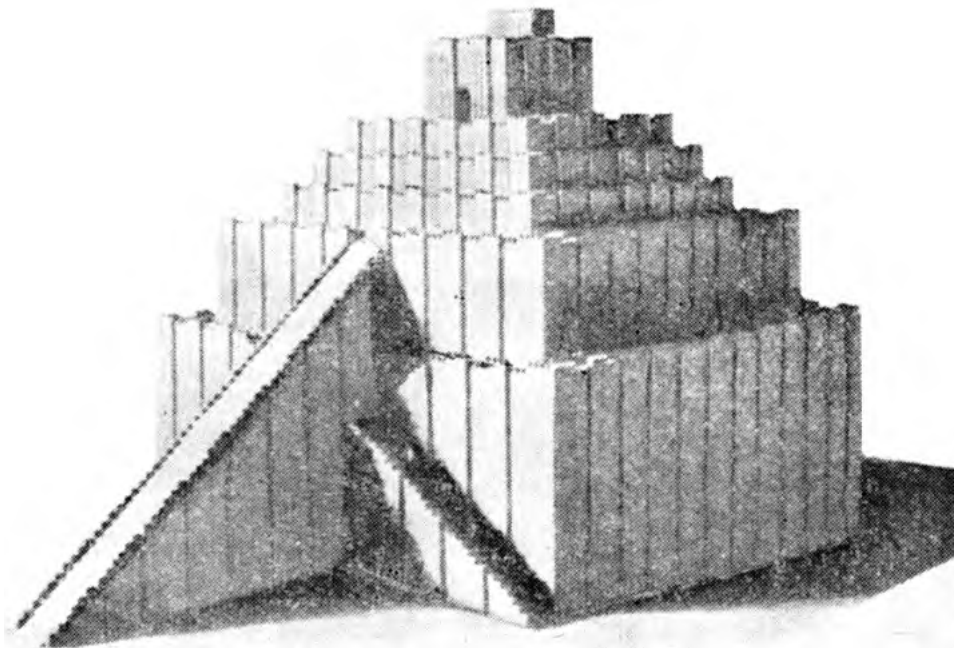


Fig. 20.43. Modern commentators write: “This apparently looked like the famous Tower of Babel, entirely built of adobe bricks” ([391:1], p. 156). Nothing like this “reconstruction” exists in the modern Mesopotamia.

erroneous chronology and geography, are convinced that “the memory [of the biblical Babylon.—Auth.] lived constantly [here, in Iraq.—Auth.], even when its ruins were covered with earth and turned into the hills Babil, Qasr, Amran ibn Ali, Merkes, Homera, and others, in the vicinity of which in the Middle Ages arose the city of Hillah” ([59:1], p. 156).

Historians continue: “The ruins of Babylon attracted the archaeologists since 1850 [i.e., only in the second half of the XIX century.—Auth.]. They were explored by Austen Henry Layard, Julius Oppert, Fulgence Fresnel, Hormuzd Rassam, and other scientists. However, only in 1899 [at the very end of the XIX century.—Auth.] systematic excavations began in the city, which continued until 1917. They were led by an archaeological expedition of the German Orient-Gesellschaft under the leadership of Robert Koldewey. ... There are several descriptions of Babylon made by people who, no doubt, saw it with their own eyes and walked through its streets. However, none of them coincides with the results of the excavations carried out by Robert Koldewey and his colleagues. This concerns first of all the size and the plan of the city” ([59:1], p. 156).

What were the revealed contradictions that confused archaeologists so much? It turns out, the point is that, according to the “antique” authors, the biblical Babylon was enormous. For example, according to Herodotus, the perimeter of Babylon was about 89 kilometers. Herodotus indicates 480 stadia ([163], 1:178, p. 67), which, in terms of the historians themselves, gives about 89 km ([59:1], p. 156). Further, according to the “antique” Ctesias, the perimeter of the “antique” Babylon was about 360 stadia (67 km). Companions of Alexander the Great also argued that the perimeter of Babylon was approximately 365 stadia (about 67 km) ([59:1], p. 157).

And the mediaeval city excavated by archaeologists in the second half of the XIX century near the city of Hillah had a circumference of only 8 kilometers, or, more precisely, 8150 meters ([59:1], p. 157). In other words, the city turned out to be eight to ten times smaller! Modern commentators are trying to smooth out the discrepancy in the data, but are forced to declare that “Herodotus greatly exaggerated the size of Babylon. According to the excavations, the circumference of the city does not exceed 18 km” ([163], p. 507, comment 132).

So, the real picture emerges. Something quite different from the “ancient descriptions of Babylon” appeared from the ground during the excavations in Mesopotamia. There is only one possible conclusion from this: the real Babylon referred to in the Bible was located somewhere else, not in the area of the Arab city of Hillah. However, commentators are trying with all their might to “reconcile” the results of excavations in Iraq with the ancient descriptions of Babylon. They are convincing us that the ancient travelers were so much amazed by ancient Babylon that they exaggerated its size tenfold. They write like this: “Babylon had

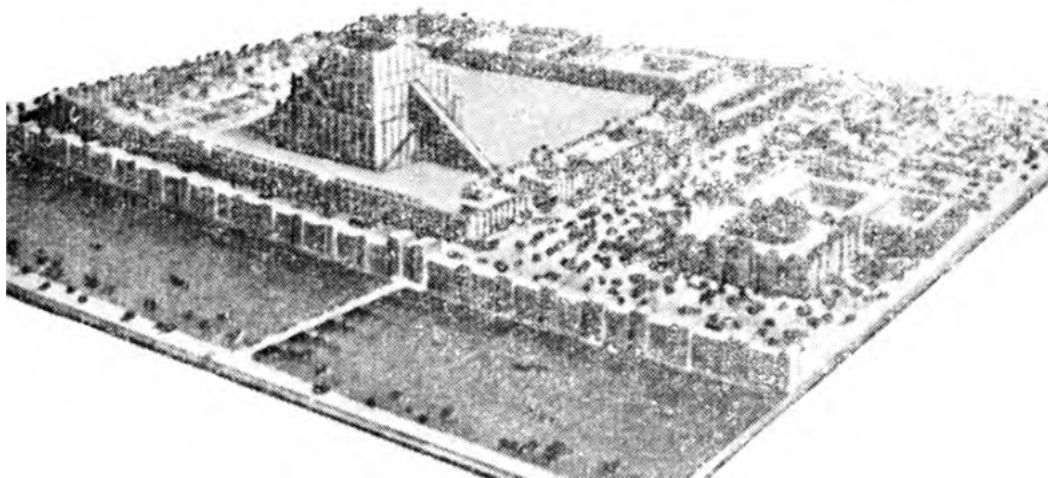


Fig. 20.44. Today we are taught the following: “In the middle of a large space, enclosed by a wall, towered the Tower of Babel. On the right is a flat temple of the god Marduk. A stone bridge is laid across the Euphrates. (Model in the Western Asia Museum. Berlin)” ([391:1], p. 49). Most of the visitors leave the museum in the belief that all this is described in the Old Testament. But they are misled. Intentionally or unintentionally. In fact, the Bible spoke of very different structures. And located in quite a different place.

no rivals in the whole world. This, apparently, should explain why to Herodotus, Ctesias and Alexander’s companions the city seemed to be of fantastic dimensions: nowhere and never did they see anything like that” ([59:1], p. 158). This, they say, is a “scientific explanation” of the contradiction. At the same time, as noted by Evelyn Klengel-Brandt, “many researchers trusted the excessive stories of Herodotus about the dimensions of Babylon” ([391:1], p. 32).

On the other hand, the dimensions of the largest mediaeval cities, like Moscow and Istanbul, fit quite well with the descriptions of “antique” authors. Each of these cities at one time, according to our reconstruction, was called Babylon. The perimeter of the old suburbs of the central part of Moscow, marked in fig. 20.41 with an outer dark line (and called “outskirts of old Moscow” in [628]; q.v. in fig. 20.5), is approximately 93 kilometers. Which is close to the perimeter of “antique Babylon” (about 89 kilometers) indicated by Herodotus.

As we now understand, the data similarity is not accidental. Other “ancient” authors, such as Ctesias and companions-in-arms of Alexander the Great, indicated a smaller perimeter of “Babylon,” about 67 kilometers. Apparently, for the reason that the border of such a large city as Moscow is somewhat blurred and it is difficult to delineate and measure it with absolute precision. Therefore, the old data on the perimeter of mediaeval Moscow, which included its central and



Fig. 20.45. Quite inexpressive ruins of “ancient Babylon” on the territory of modern Iraq. Before us are the ruins of a small mediaeval settlement. Taken from [59:1], p. 302.

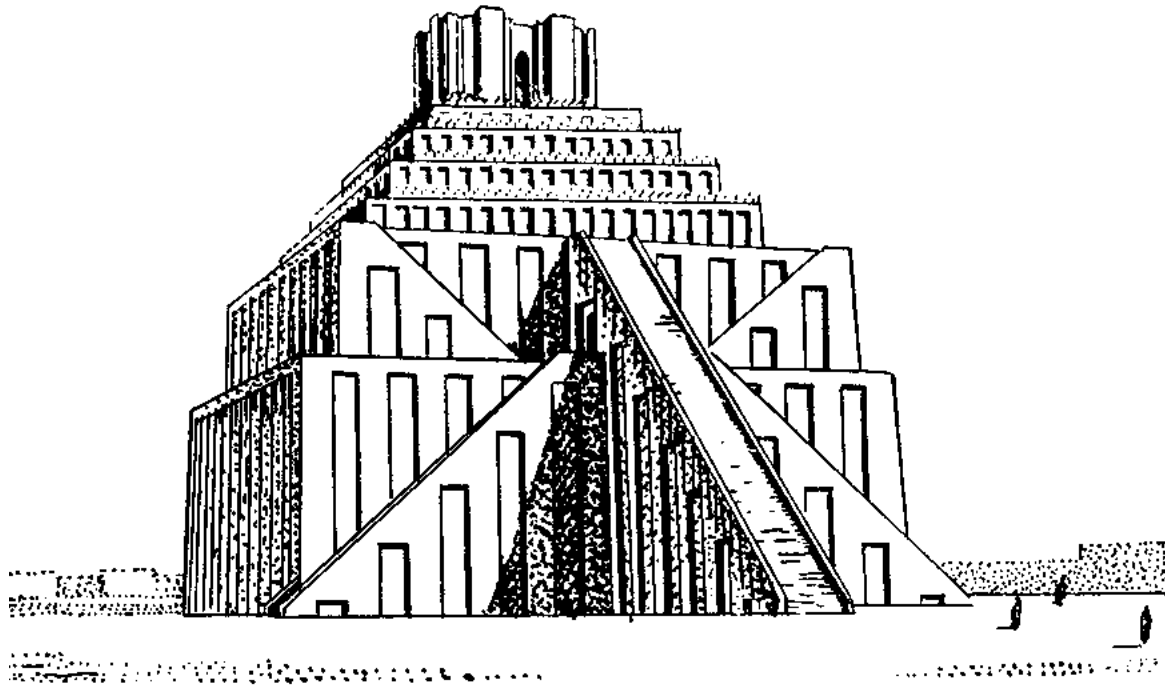


Fig. 20.46. Other modern historians draw the Tower of Babel in pencil on paper differently. We have taken this “reliable drawing” from the book [59:1], p. 167. Here commentators even report the exact dimensions of the individual floors of the Tower (see the quotation in our text). True, for some reason they shy away from referring to their source—where such amazing information comes from.

peripheral regions, ranged from 89 to 67 kilometers. But the exponent of magnitude was the same.

By the way, the perimeter of the main districts of Moscow in the XVIII century, without the periphery, is about 30 kilometers (q.v. in fig. 20.5). Also a lot. And if mediaeval authors understood by the “Babylon perimeter” the total length of the fortress walls of the Moscow Kremlin, the Kitay-gorod, the central squares, the White City and the Zemlyanoy Gorod (Earthen City), then again we will get approximately the same size as was indicated in the “antique” books.

But let us get back to “Mesopotamian Babylon” and to the main question; where in present-day Iraq, near the city of Hillah, is the ancient Tower of Babel? Some historians answer in unison: it was certainly there, but completely collapsed. Years, centuries, millennia have flown by, you know. Wars, hurricanes, earthquakes, floods, meteorite falls, fires. Nothing remained of the giant tower.

Starting from the XIX century, the most persistent and curious were shown “the ruins of the Borsippa ziggurat, which for a long time were considered the remains of the famous Tower of Babel” ([391:1], p. 30; q.v. in fig 20.42). Along with it, as “the authentic biblical Tower,” tourists were shown other, equally miserable remains of some small mediaeval fortifications ([391:1]). For example, the ruins of the tower “in AqarQuf near Baghdad” ([391:1], p. 31).

The tourists believed. However, the creators and followers of the Scaligerian history perfectly understood that all this is propaganda invented by them, which sounds unconvincing. Upon reflection, they started to act more competently. They decided to beautifully draw the biblical Tower of Babel (q.v. in fig. 20.43). Then they made a reduced model based on the drawing and exhibited it in the Western Asia Museum in Berlin (fig. 20.44). Then they could breathe more freely. Now all the questions were answered clearly and confidently: here is a drawing of the XIX century. Here is a small model made from a drawing in the XIX century. Here are the scholarly descriptions and research on the drawing and layout. And what was left there “on the ground,” in general, is not interesting. We, of course, have been digging there constantly and for a long time, and as soon as we find anything, we will definitely let you know. But nothing as yet.

The following reports of historians become clear.

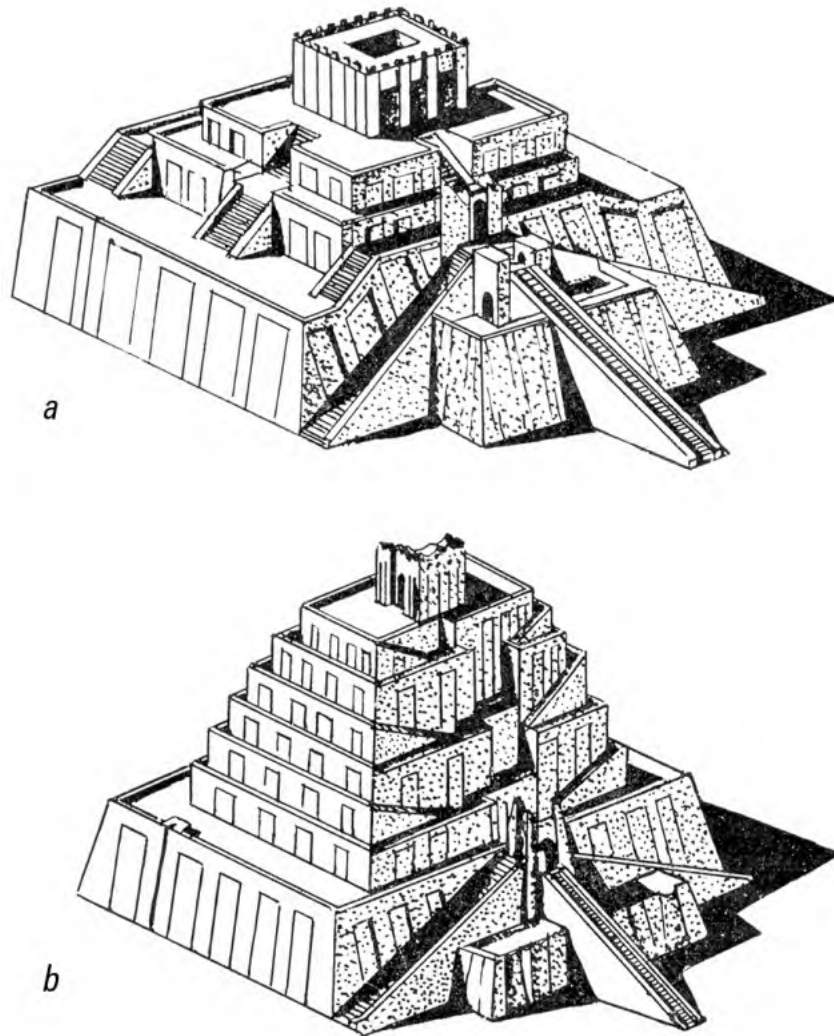


Fig. 20.47. Two more modern, and again, as we are assured, “equally reliable,” drawings of the Tower of Babel. Here, however, commentators evasively say the following: “Ziggurat in Ur during the time of King Shuliga (a) and the times of King Nabonidus (b)” ([59:1], p. 264). That is, they seem to be unsure which of these “theoretical” towers is described in the Bible under the name “Babylonian.” But one of these two, they say; sure. For some reason, the dimensions of the drawn towers are not given in this case. And it would be interesting to compare them with the “dimensions” on which other historians authoritatively insist (see the previous figure). Taken from [59:1], p. 264.

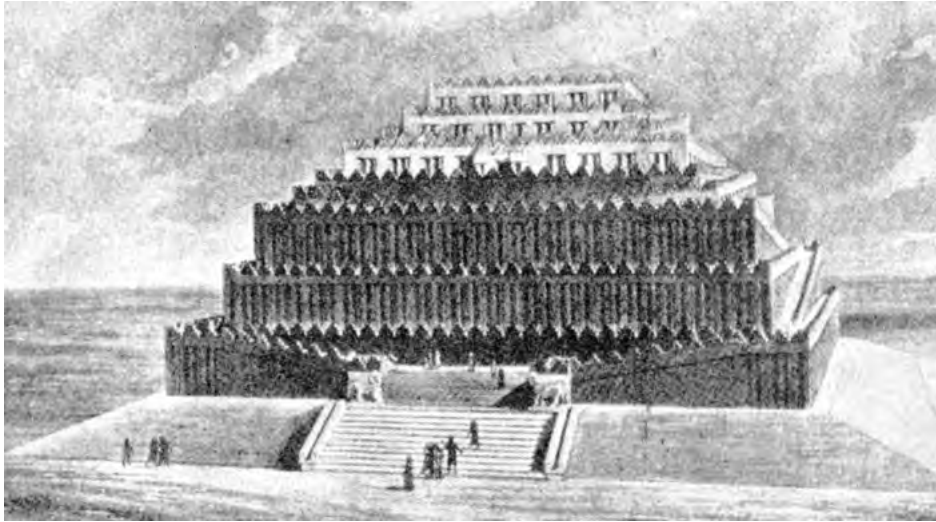


Fig. 20.48. Another very picturesque view of the Tower of Babel, “reconstructed” by the famous archaeologist Henry Rawlinson. As speculative as other similar pictures. Taken from [578], book 1, pt. 1, p. 32.

“Excavations of Babylon [meaning “ancient Babylon,” placed by historians in modern Iraq, not far from Baghdad. —Auth.] are among the most ambitious and expensive in the history of archaeology. However, they were recognized as unsuccessful. Pillars of official science felt themselves deceived in their best expectations” ([59:1], p. 300). Figure 20.45 shows the inexpressive ruins of a mediaeval Iraqi city mistakenly called “Biblical Babylon” only on the basis of fake Scaligerian history and geography. View of the ruins after excavations by archaeologist Robert Koldewey.

After that, various commentators enthusiastically and abidingly authoritatively began to draw in pencil on paper the “disappeared” biblical Tower of Babel. Different versions of it. (See, for example, fig. 20.46, 20.47 and 20.48.) Despite the obvious inconsistency in such pictures, commentators were surprisingly able to figure out the exact dimensions of the Tower of Babel. Note, in the complete absence of real archaeological traces on the “terrain.” The parameters of the Tower are confidently presented in historical works with an accuracy of up to half a meter! It would be interesting to know where such precise values came from. But historians for some reason do not give references. Here is one impressive example of such research. It is given in the book [59:1] as a scientific commentary to the image in fig. 20.46. It is inspired by the following: “The Tower of Babel at Etemenanki. Dimensions of the tower: 1st floor:  $91.5 \times 91.5 \times 33$  m; 2nd floor:  $78 \times 78 \times 18$  m; 3rd floor:  $60 \times 60 \times 6$  m; 4th floor:  $51 \times 51 \times 6$  m; 5th floor:  $42 \times 42 \times 6$  m; 6th floor:  $33 \times 33 \times 6$  m; 7th floor:  $24 \times 21 \times 15$  m ( temple)” ([59:1], p. 167). So frankly, they write about the two dimensions of the first floor: 91.5 meters. We are convinced that historians, without seeing the Tower, have thoroughly investigated everything and made sure that yes, indeed, not 91 meters, but 91 meters and 50 centimeters! No more and no less. Any comments are superfluous here.

In the new chronology, when identifying the biblical “Tower of Babel” with the Egyptian Pyramid of Giza and the Moscow Labyrinth, we present the largest structures of the Middle Ages that still exist in our time. They did not disappear, although were partially damaged by time.

By the way, Herodotus noted: “The Babylonians bury the dead in honey, and their funeral rites are the





Fig. 20.49. "Assyrian sword from a Scythian mound near the village of Kelermes in the Kuban" ([59:1], p. 79). According to our reconstruction, "ancient Assyria" was Russia-Horde of the XIV-XVI centuries. So it is no coincidence that "Assyrian" weapons are found in the Slavic mounds.

same as those of the Egyptians" ([163], 1:198, p. 74). Actually, the custom of pouring honey on the dead is an old Russian custom.

In conclusion, let us give a characteristic stroke that vividly depicts the irritated attitude of some historians toward the Assyrian objects found today on the territory of Russia. For example, V. A. Belyavsky writes: "Centuries have passed, and in the steppes of Ukraine and Kuban, during the excavation of Scythian mounds ... archaeologists found the famous Melgunovsky, Kelermessky and other treasures that made up the burial inventory of the leaders buried under these mounds. Among the findings were precious items of [allegedly.—Auth.] Asian origin, including an Assyrian sword with golden shears and golden hilt. ... Today the sword and other findings are kept in the Hermitage and other museums of the Soviet Union. These are the looted treasures brought by the Scythians from Ninevah, Harran and other cities of Asia Minor, silent witnesses of their legendary campaigns and ephemeral greatness" ([59:1], p. 80).

So, we are told that the Scythians were "far behind the civilized Assyrians," whom they robbed to thus affirm their (Scythians') "ephemeral greatness." Our results show quite a different picture.

The Scythians and Horde Cossacks of the XIVXVI centuries were those legendary Assyrians about whom, for example, the Bible speaks so much and respectfully. So it is no coincidence that gilded Assyrian swords (q.v. in fig. 20.49) are found during the excavations in Ukraine and the Kuban, where, in particular, lived the Cossacks.

# Chapter 21

## **The biblical Book of Daniel describes the dramatic events from the story of Esther in Russia-Horde of the second half of the XVI century**

### **1.**

#### **THE BIBLICAL NEBUCHADNEZZAR, KING OF BABYLON, AS PRESENTED IN THE BOOK OF**

#### **DANIEL, IS THE RUSSIAN-HORDE CZAR-KHAN IVAN IV THE TERRIBLE**

##### **1.1. Synopsis of the Book of Daniel**

Encyclopedia Christianity says: “Daniel, one of the four [great prophets] of the Israelites. ... To him is attributed one of the Bible’s large books, the Book of Daniel. The position of this book in the Bible is rather exceptional” ([936], v. 1, p. 461). And further: “The influence of the Book of Daniel is highly remarkable” ([936], v. 1, p. 462).

Let’s take a glance at the Book of Daniel. Babylonian king Nebuchadnezzar besieges Jerusalem and captures it. The victors plunder Jerusalem and take away with them young Israelite captives in order to teach them the Chaldean books and language and make them devoted servants of the Babylonian throne. Among them were the four sons of Judah: Daniel, Hananiah, Mishael and Azariah. In Babylon, new names had been given to them: to Daniel, the name Belteshazzar; to Hananiah, Shadrach; to Mishael, Meshach; and to Azariah, Abednego (Daniel 1).

Once at the court of Nebuchadnezzar, the Jewish captives, nevertheless, continued to secretly believe in their one God and in every possible way avoided worshipping Babylonian gods. As a result, the relationship between them and the priests of Babylon became very tense and even hostile. The king, however, brought Daniel closer to him and repeatedly turned to him for advice, including asking Daniel to interpret to him certain of his dreams. Daniel successfully explained to Nebuchadnezzar the meaning of his dreams, and was much more successful in it than the Babylonian priests (Daniel 2). As a result, the king elevated Daniel and appointed his companions—Shadrach, Meshach and Abednego—“administrators over the province of Babylon” (Daniel 2:49).

Then Nebuchadnezzar made and erected in Babylon a large image of gold and ordered everybody to worship it. However, Shadrach, Meshach and Abednego refused, which provoked the king’s wrath. The heretics were thrown into the blazing furnace. The Bible assures that they came out of there unharmed, while the people who stood outside the furnace were killed by fire (Daniel 3). When Nebuchadnezzar was informed about the miraculous salvation of the three Jews, he was amazed and praised their God, and called on all peoples to worship the Jewish God.

After these events, the Bible tells in detail about the punishment that the king Nebuchadnezzar underwent for his sins. One gets the feeling that the king was punished for his wavering in faith. He became a “God’s fool.” “He was driven away from people and ate grass like the ox. His body was drenched with the dew of heaven until his hair grew like the feathers of an eagle and his nails like the claws of a bird” (Daniel 4:33). Then for a time his sanity returned to him, and Nebuchadnezzar was restored to his throne (Daniel 4:36).

Then the Bible turns to the next king, Belshazzar, called the son of Nebuchadnezzar. The famous scene of Belshazzar’s great banquet follows, when God’s sign appears:

“Suddenly the fingers of a human hand appeared and wrote on the plaster of the wall, near the lampstand: ... mene, mene, tekel, parsin.” The king was frightened, panic began at the court. “That very night Belshazzar ... was slain” (Daniel 5).

The new Persian king, Darius (Horde?), came to power. He even wanted to set Daniel to rule “over the whole kingdom” (Daniel 6:3). However, the princes and satraps categorically opposed it, accusing Daniel of secretly professing a religion and worshipping God that were alien to Persians. They presented evidence of this, and the saddened Darius had to agree that Daniel was thrown into the lions’ den to be devoured. However, a miracle happened—the lions did not touch Daniel. Darius was overjoyed and “wrote to all the nations and peoples of every language in all the earth” that in every part of his kingdom “people must fear and reverence the God of Daniel.” So Daniel continued to prosper during the reign of Darius and of his successor Cyrus (Daniel 6).

Chapters 7-12 of the Book of Daniel are of more literary character and talk about the visions of Daniel and the fate of the world. This part of the book, full of symbols and vague images, is very reminiscent of the New Testament Apocalypse (Revelation of John). It is not without reason that the Book of Daniel and the Book of Revelation of St.

John the Theologian are considered to be written in the same spirit and relate to the same literary school. Sometimes the Book of Daniel is even called “the Old Testament Apocalypse.” Some authors say that the Book of Daniel is “an Apocalypse in many respects similar to that of the New Testament” ([765], p. 136).

With this ends the canonical part of the Book of Daniel. The last two chapters of the book, namely chapters 13 and 14, are considered non-canonic. They are included in the Orthodox Bible, but not in the Hebrew Bible, considered to be a translation from Greek ([936], v. 1, p. 461).

Chapter 13 tells the story of Susanna, the wife of Joakim. She was young and beautiful, and two elders, newly appointed judges, “began to lust for her.” One day they crept into her garden and tried to seduce her, threatening that otherwise they would accuse her of adultery with a young man (which in fact did not exist). Susanna refused. The public hearing took place, where Daniel established the truth, accused the elders of lust and slander, and saved Susanna.

Chapter 14 describes how the Persian king Cyrus asked Daniel why he doesn’t worship their god Bel. Daniel replied that to him Bel is a dead god, an idol. The king got angry, but Daniel proved to him that Bel is really a lifeless idol “made with hands,” and that the Babylonian priests are simply deceiving the king when they tell him that Bel is a living god. Cyrus put the priests to death “and gave Bel over to Daniel, who destroyed it and its temple.”

Somewhat similarly Daniel did with another idol, a great dragon that the Babylonians also revered. He proved to the king that the dragon too was not at all living, but a lifeless, hand-made object. The Babylonians, having heard about it, were very indignant and demanded from the king to throw Daniel into the lions’ den. But a miracle happened the second time—lions did not touch Daniel and left him unharmed. King Cyrus was so impressed by the Jewish God that ordered Daniel’s accusers to be thrown into the lions’ den, where they were immediately devoured. It may seem that the last chapter of the Book of Daniel simply retells in a condensed form the struggle of the Jew Daniel with the Babylonian-Persian priests described in the previous chapters 1-12. This is why the episode with lions is repeated here once again. So ends the Book of Daniel. It is quite large, occupying twenty pages in the edition [68] of the Bible.

## **1.2. Babylonian king Nebuchadnezzar is Ivan the Terrible, Russian-Horde Czar-Khan of the XVI century**

As we have already noted, the Book of Daniel says in detail that the Babylonian king Nebuchadnezzar at the end of his life “became God’s fool.” The following is said: “This is what is decreed for you, King Nebuchadnezzar: Your royal authority has been taken from you. You will be driven away from people and will live with the wild animals; you will eat grass like the ox” (Daniel 4:31-32).

And further: “Immediately what had been said about Nebuchadnezzar was fulfilled. ... His body was drenched with the dew of heaven until his hair grew like the feathers of an eagle and his nails like the claws of a bird” (Daniel 4:33).

In Chron6, Chapter 6:2, we have already shown that the Assyrian-Babylonian king Nebuchadnezzar is the Russian Czar Ivan IV the Terrible. The mindless Nebuchadnezzar, that is, according to our results, Basil the Blessed (“basileus” = “king” in ancient Greek), is one of the Czars called the “Terrible” ones. Today he is referred to as “Saint Basil the Blessed,” in whose honor the famous St. Basil’s Cathedral in Moscow was erected in the XVI century.

Thus, the Book of Daniel speaks of the events of the second half of the XVI century, of Czar-Khan Ivan IV the Terrible.

Note that the capture of Czar-Grad in 1453, in the era of Ivan III the Terrible, is described in the Bible, including the Book of Daniel, as the capture of Jerusalem by King Nebuchadnezzar. In addition, in Chron6,

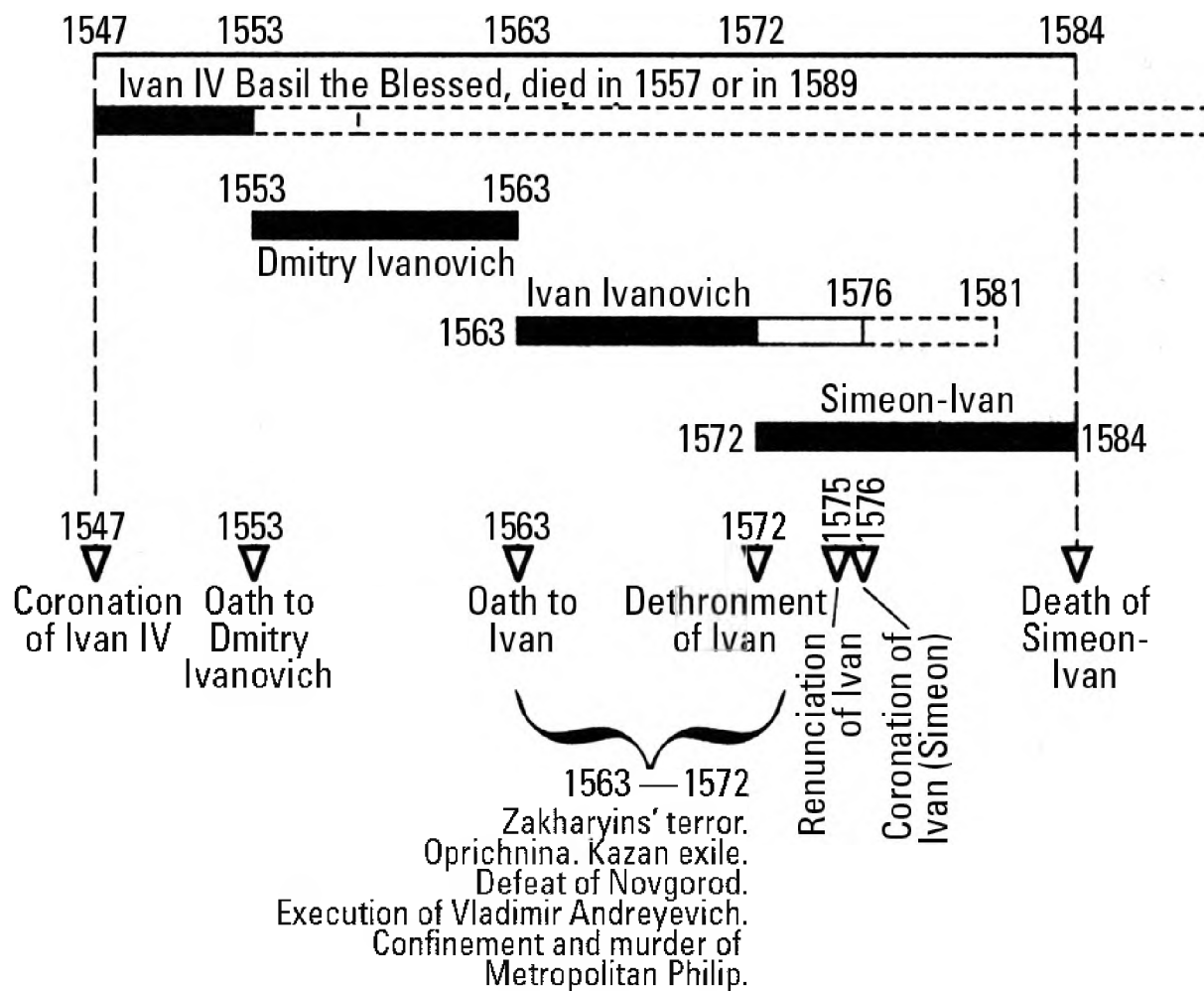


Fig. 21.2. The era of "Ivans the Terrible," 1547-1584. According to our reconstruction (q.v. in Chron4, Chapter 8), at this time, there was not just one "Ivan the Terrible," as Romanovian historians claim, but four.

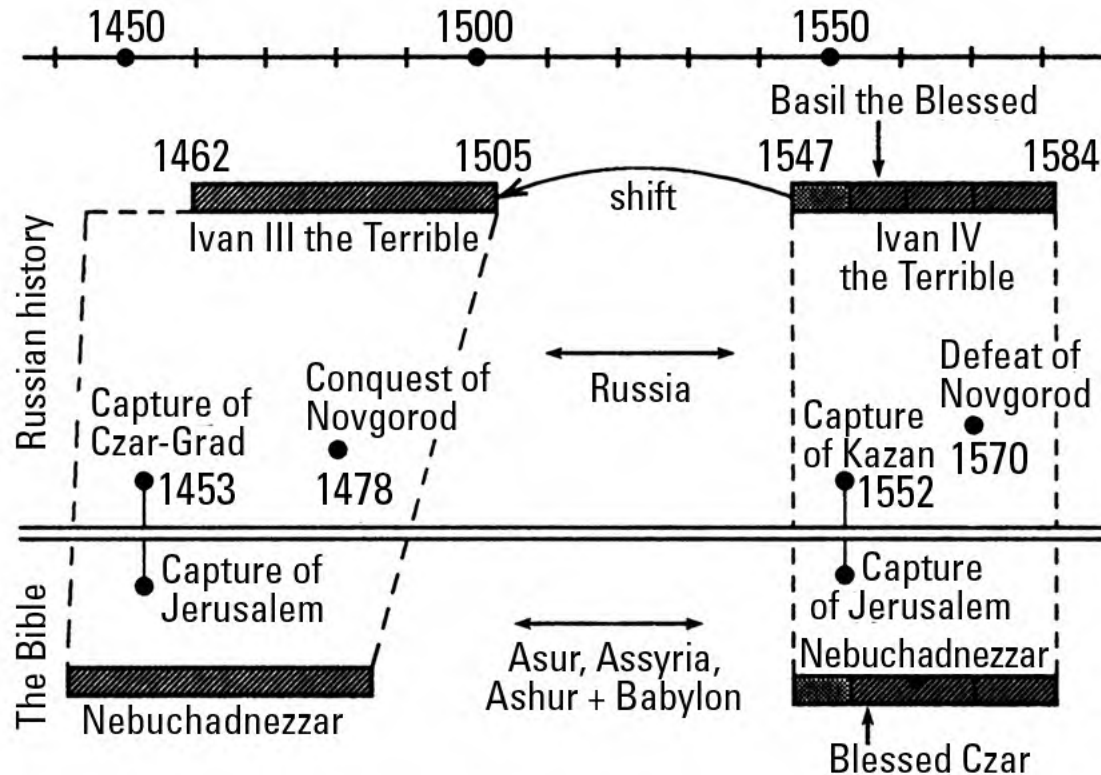


Fig. 21.1. The parallelism between Ivan III “the Terrible,” allegedly from the XV century, and Ivan IV “the Terrible” from the XVI century (q.v. in Chron6, Chapter 6). Let us also recall that in fact “Ivan the Terrible” is the “sum” of several Russian Czars-Khans. See the next figure and Chron4, Chapter 8.

Chapter 9:2, we showed that the Western European emperor Charles V is, again, the Assyrian-Babylonian king Nebuchadnezzar, who is also Ivan IV the Terrible. That is, “Habsburg Charles V” is a reflection of Ivan the Terrible in European chronicles.

At the same time, Ivan III the Terrible is a phantom reflection of Ivan IV the Terrible with a shift of one hundred years. The fact that Ivan III was called the Terrible is reported, for example, by Karamzin ([362], v. 6, col. 215).

We will not repeat the details of this parallelism, referring the reader to Chapters 6 and 9 of Chron6. Let us only recall the scheme of superimposition of Ivan IV the Terrible on Ivan III the Terrible (q.v. in fig. 21.1). Let us repeat that under one name “Terrible” the Romanov version united four czars-khans (q.v. in fig. 21.2). They ruled one after another from 1547 to 1584 (see Chron6, Chapter 8).

Thus, the biblical Book of Daniel deals with the turbulent events of the second half of the XVI century that unfolded in Russia-Horde, the metropolis of the Great Empire. In addition, the Book of Daniel describes a striking event that foreshadowed the death of Ivan IV the Terrible.

We will now move on to this.

### 1.3. The sign that announced the death of Belshazzar, the king of Babylon, is the comet that appeared right before the death of Ivan IV the Terrible in 1584

Let’s turn to the fifth chapter of the Book of Daniel. At the end of the previous chapter it is said that “reason returned” to the blessed king Nebuchadnezzar (Daniel 4:34, 36) and he was “restored to the kingdom” (Daniel 4:36). After that, the Book of Daniel continues its story, but already speaks about king Belshazzar, calling him the son of Nebuchadnezzar (Daniel 5:2). Apparently, the Bible retained more correct history here than the distorted Romanovian version.

As we noted, under the single name “Ivan the Terrible” Romanov historians united four czars. The first is Ivan IV, who later became “Basil the Blessed,” and the last is Simeon Ivan. He died in 1584. Therefore, the words of the Book of Daniel that Nebuchadnezzar was “restored to the kingdom” after an illness, on the one hand, seem to follow the Romanovian version, which states that Ivan the Terrible “unexpectedly recovered” after a fatal illness and ascended the throne again. On the other hand, the Book of Daniel immediately, without any interruption, goes to king Belshazzar (Daniel 5:1). It turns out that after the “restoration” Nebuchadnezzar was instantly replaced by Belshazzar. Everything is correct. After the removal from power of Ivan IV, who became Basil the Blessed, he was replaced by the next czar of the era of the “Terrible Czar.”

Perhaps Belshazzar is the title of one of the next three kings of the “era of Terrible.” Something like the “Vladetelny” (Sovereign) Czar, or Valta-Czar, Valta-Sar. Or Valta-Czar meant the title “Biely” (White) Czar. The Horde khans were called at that time the czars of White Russia.

In addition, the Book of Daniel speaks of four successive Babylonian-Persian kings: Nebuchadnezzar, Belshazzar, Darius, and Cyrus. It is possible that these are the four czar-khans, the “sum” of which is known to us in the Romanovian version as one “Ivan the Terrible” (q.v. in fig. 21.2). Their names in the Book of Daniel have, most likely, a meaningful translation, something like:

- Nebuchadnezzar = Heaven-Pleasing Czar,
- Belshazzar = White (“Biely”) Czar, or Sovereign Czar,
- Darius = Horde, in reverse reading,
- Cyrus = simply Czar.

Let us now recall the well-known plot with which the fifth chapter of the Book of Daniel begins.

“King Belshazzar made a great festival for a thousand of his lords, and he was drinking wine in the presence of the thousand. Under the influence of the wine, Belshazzar commanded that they bring in the vessels of gold and silver that his father Nebuchadnezzar had taken out of the temple in Jerusalem, so that the king and his lords, his wives, and his concubines might drink from them. ... They drank the wine and praised the gods of gold and silver, bronze, iron, wood, and stone. Immediately the fingers of a human hand appeared and began writing on the plaster of the wall of the royal palace, next to the lampstand. The king was watching the hand as it wrote. Then the king’s face turned pale, and his thoughts terrified him. His limbs gave way, and his knees knocked together. The king cried aloud to bring in the enchanters, the Chaldeans, and the diviners; and the king said to the wise men of Babylon, ‘Whoever can read this writing and tell me its interpretation shall be clothed in purple, have a chain of gold around his neck, and rank third in the kingdom.’ Then all the king’s wise men came in, but they could not read the writing or tell the king the interpretation. Then King Belshazzar became greatly terrified and his face turned pale, and his lords were perplexed” (Daniel 5:1-9).

Then the king summoned Daniel, who turned out to be more successful in interpretation than the Babylonian priests and explained to the king the formidable inscription. Daniel said: “ ‘But you, Belshazzar, his [Nebuchadnezzar’s.—Auth.] son, have not humbled yourself ... Instead, you have set yourself up against the Lord of heaven. ... Therefore he sent the hand that wrote the inscription ...: mene, mene, tekel, parsin. Here is what these words mean: mene: God has numbered the days of your reign and brought it to an end; tekel: you have been weighed on the scales and found wanting; peres: your kingdom is divided and given to the Medes and Persians.’ ... That very night Belshazzar, king of the Babylonians, was slain” (Daniel 5:22-30).

Rembrandt’s depiction of Belshazzar’s fateful feast is shown in fig. 21.3. It is noteworthy that the sign is painted as some kind of heavenly phenomenon. A mysterious hand appears from behind the swirling



Fig. 21.3. “Belshazzar’s Feast” by Rembrandt. Note that the formidable sign is depicted in the form of flaming puffs of smoke and light, following the hand of God, appearing as if in the sky from dark clouds. Most likely, a comet is conventionally depicted here. The artist clearly followed the tradition of placing a “sign” in heaven. Taken from [40:1], p. 349, ill. 335.

clouds, tracing glowing letters. Most likely, this is a conventional image of a comet in the sky. Belshazzar is depicted in the Ataman = Cossack turban.

Let’s ponder: what did the glowing inscription mean? The interpretation given by the Bible was thought up, presumably, by its later editors, who already vaguely understood the essence of the event. The inscription becomes clearer if we turn to the Slavic language. The biblical phrase “mene, mene, tekel, parsin” could be a slightly distorted expression: “SIGN, TORCH, P-RUSINS.” That is, “Burning Sign to P-Rusins.” The Russian word for “sign” (in this particular case) is “знамение” (znameniye). The letters “З” (Z) and “М” (M) differ only in their position on the line and can pass into each other (the letter “З” laid on the left side turns into “М”).

Therefore, the word “знамение” could easily turn into “мнамение” (мна-meniye), or mene-mene, which we see in the Bible.



Fig. 21.4. Old image of a comet in the form of a branch held in the hand. In a very similar form, like a hand peeping out of the clouds and writing something in the sky, the sign to Belshazzar is depicted in the painting by Rembrandt (q.v. in fig. 21.3). Taken from [1257]. See also [543], p. 208, ill. 106.

Further, the biblical word *tekeli* is interpreted in the Bible as an indication of “scales” (Daniel 5:27). But it may very well be that this is the Russian word *fakel* (torch), from the Russian *peklo* (scorching heat), *paklya* (tow). Torches were often made of *paklya*, which burns brightly and slowly. The word *peklo* means scorching, ardent, glowing heat. The comet in the sky looks like a flaming torch. Comparing it with a torch is natural and suggests itself.

Finally, the word *parsin*, as stated in the Bible (Daniel 5:28), points to persons. To this we will add that *parsin* not only comes from *peres* (of which it is the plural form), but, very likely, also from the words *persy* (Russian for Persians) and *P-Rusins*, that is, White Rusins, or White Russians. Other sources, such as the “Chronicle of George Hamartolos,” cite the word *parsin* in the form: *fares* ([19:0], p. 162). The fact is that the sounds F and P often passed into each other.

Thus, the expression “Burning Sign to P-Rusins” could indicate a comet or a particularly bright star that flashed in the sky. The biblical message that the inscription appeared “on the plaster of the wall of the royal palace, next to the lampstand” (Daniel 5:5), could indicate that the “inscription” appeared in the

sky (“the royal palace”?) opposite the Moon, which could be called *Lampad*.

Note that N. A. Morozov, proceeding from completely different considerations, expressed in the book *Prophets* the idea that a comet is described here as if moving through the constellation *Libra* to *Perseus* ([543], p. 208-217). Based on this hypothesis, Morozov tried to date the described event to the VI century A.D., which, as we understand now, was a mistake. Therefore, Morozov’s reasoning is rather shaky. Moreover, the lists of supposedly “ancient comets” available today are completely unsuitable for independent absolute dating (q.v. in *Chron5*, Chapter 5).

In the book [543], p. 208, there is an interesting image of a comet from the famous mediaeval *Historia universalis omnium cometarum* by Stanisław Lubieniecki, the book of the XVII century (1681) ([1257]; q.v. in fig. 21.4). The obvious commonality of this image with the one in the painting by Rembrandt (fig. 21.3), immediately attracts attention. Here and there, a hand protrudes from the cloud, drawing some kind of inscription in the sky. Rembrandt depicted an inscription and a hand surrounded by flames (fig. 21.5). Which is natural, if the story about Belshazzar meant a fiery comet in the night sky. In the case of the book by S. Lubieniecki, the human hand in the sky quite



obviously refers to a comet (q.v. in fig. 21.6). Therefore, one can hardly doubt that the Book of Daniel speaks precisely of the comet that appeared before the death of Belshazzar.

The question is: do the annals mention any comet that appeared in the year of the death of Ivan IV the Terrible? Yes, they do. Old texts speak clearly about it. Take, for example, the well-known Nikon Chronicle ([586:1]). The New Chronicler says:

“4. About the sign in the sky. That same winter there was a sign in the sky in Moscow: between the Annunciation and Ivan the Great appeared a cross and a star with a tail. Those close to Czar Ivan announced that sign to him; Czar Ivan walked out on the Red Porch and looking at that sign and said to those who around him: ‘This is a sign for my death.’ 5. About the passing of Czar Ivan. A short time after, the same winter, [the Czar] fell into a heavy ailment and, recognizing his imminent departure to God, ordered Metropolitan Dionysius to tonsure him. ... And he had given his soul to God on the 18th day of March” ([586:1], v. 14, pp. 34-35).

N. M. Karamzin reports that Ivan IV struggled with the disease “and did not noticeably weaken until the winter of 1584. At this time, there appeared a comet with a cross-shaped heavenly sign between the church of John the Great and the Annunciation; the curious Czar went out on the Red Porch, watched for a long time, changed in his face and said to those around him: here is the sign of my death! Disturbed by this thought, he looked, as they write, for astrologists, alleged wizards, in Russia and in Lapland, gathered up to sixty of them, gave them a house in Moscow, every day sent his favorite Belsky to talk with them about the comet, and soon fell ill dangerously: his whole inside began to rot, and his body to swell. They assure that the astrologers predicted his inevitable death in a few days, namely on March 18” ([362], v. 9, cols. 255-256). Ivan IV the Terrible died on March 18, 1584.

A. Netchvolodov, relying most likely on the Royal Chronicler, which he constantly quotes in [578], presents the events in a slightly different way, although the essence is the same.

“At the beginning of 1584, a terrible disease appeared: the whole body of Grozny [the Terrible.— Auth.] began to swell. ... He also resorted to astrology and sorcery, for which sorceresses who lived between Kholmogory and Lapland were brought on post horses. They were placed in custody and only fed with lean food. Every day the Czar’s favorite, Bogdan Belsky, visited them to confer and observe the sky, where a large shining star appeared at that time. In early March, the witches told Belsky that the sovereign would die on the 18th” ([578], book 2, vol. 4, p. 620).

Note that by order of Ivan IV many astrologers were called to interpret the meaning of the comet. The Book of Daniel tells about the similar convocation of a great number of interpreters, astrologers and sages to explain the sign to king Belshazzar.

As we have repeatedly reminded, “the biography of Ivan IV” consists of the “biographies” of four kingskhans (q.v. in fig. 21.2). Under the death of Ivan IV in 1584 we thus understand the death of the last of them, 1584 we thus understand the death of the last of them, 1584). The previous, third czar of the “Terrible” era, namely, Ivan Ivanovich, died in 1572. It is interesting that the death of Ivan Ivanovich coincided with another remarkable event in the sky. Namely, in 1572, a supernova exploded, known today as the “Tycho Brahe supernova.” It was first discovered and described by the astronomer Tycho Brahe. Here are the data discussed by us in the book *Astronomical analysis of chronology*, Chapter 10:6.

“On November 11, 1572 ... Tycho Brahe observed in the constellation Cassiopeia a bright star, which was not there before. ... The Tycho supernova (as this star is now called) was brighter than Venus and for some time it could be observed even during the day; it was visible to the naked eye for 17 months. It is understandable that this phenomenon had worried many people. A variety of hypotheses and assumptions were pronounced about what this strange luminary object ‘portends’ ” ([395], p. 124-125). Tycho Brahe wrote the



Fig. 21.5. Fragment of painting by Rembrandt. A mysterious hand surrounded by flames. Taken from [40:1], p. 349, ill. 335.

Fig. 21.6. Fragment of an engraving from *Historia universalis omnium cometarum* by Stanisław Lubieniecki (1681). A human hand in the sky clearly refers to a comet. Taken from [1257]. See also [543], p. 208, ill. 106.



following about the star: “I was so amazed by this sight that I was not ashamed to question what my own eyes saw. ... Wasn’t it the greatest of miracles that have ever happened since the beginning of the world?” (quoted in [395], p. 124).

Thus, it was precisely in the year of the death of Czar-Khan Ivan Ivanovich, of the “Terrible” epoch, in 1572, that the “Tycho supernova” burst out. It is quite possible that this phenomenon was mentioned in the “biography of the Terrible Czar” and included in the description of his death. It also got on the pages of the Bible, into the Book of Daniel.

Perhaps the outburst of a star “bifurcated” in the Romanovian version of history into two “celestial events” and gave rise to stories about the comet that marked the death of Simeon Ivan (or, on the contrary, the comet of 1584 “bifurcated” in the chronicles into a comet and a star). Or it could really happen that the two Horde kings-khans died in the years (1572 and 1584) when remarkable celestial phenomena occurred. It should be understood that chroniclers didn’t report every flashing star or comet observed in the year of the death of one or another ruler. Such astronomical details are rare.

It doesn't even matter for us here was there really a comet or a star in the year of the death of "Ivan the Terrible." What interests us is the fact that such an event, even if purely literary or fictional, is simultaneously mentioned both in Russian chronicles and in the biblical Book of Daniel.

We demonstrate the parallelism in these texts and leave aside the question of whether an astronomical phenomenon happened in reality, or whether it was invented by chroniclers to enhance their description of the death of a famous ruler.

Now let us recall that, according to our research, the Romanovian "biography" of Czar Vasily III is a partial phantom reflection of the events that took place under Ivan IV "the Terrible." Therefore, we can suppose that on the pages of chronicles the death of Vasily III was also preceded by a heavenly sign. Our guess is fully justified.

First, a solar eclipse allegedly occurred in 1533. Karamzin, speaking about the events of 1533, reports: "The chroniclers say that already on August 24 a strange heavenly sign foreshadowed Vasily's death; that in the first hour of the day the sun's circle seemed cut off from above; that it darkened little by little from the clear sky, and that many people, looking at it with horror, expected some great state change" ([362], v. 7, col. 99). Vasily III is believed to have died in the same year 1533. Here, it is not a question of a star or comet flash, but of the "darkening of the sun." However, the very fact of some noticeable celestial phenomenon in the year of the king's death is clearly indicated.

Second, in the same 1533, there was supposedly a comet too. It is noted in the list of comets mentioned in Russian chronicles (although this comet is not mentioned in the annalistic biography of Vasily III available to us). A complete list of the dates of appearance of comets is given in the work [547] by N. A. Morozov. He reports:

"I take factual material partly from K. D. Pokrovsky's article 'Comets in Russian Chronicles' (God's World, April 1903), partly from D. O. Svyatsky (News of the Academy of Sciences, Department of Russian Language and Literature, 1915), and partly from the Archaeographic Commission's fundamental publication The Chronicle According to the Laurentian List (1872)" ([547]).

Thus, the death of Vasily III in 1533 is marked in Russian chronicles by a "double" celestial phenomenon:

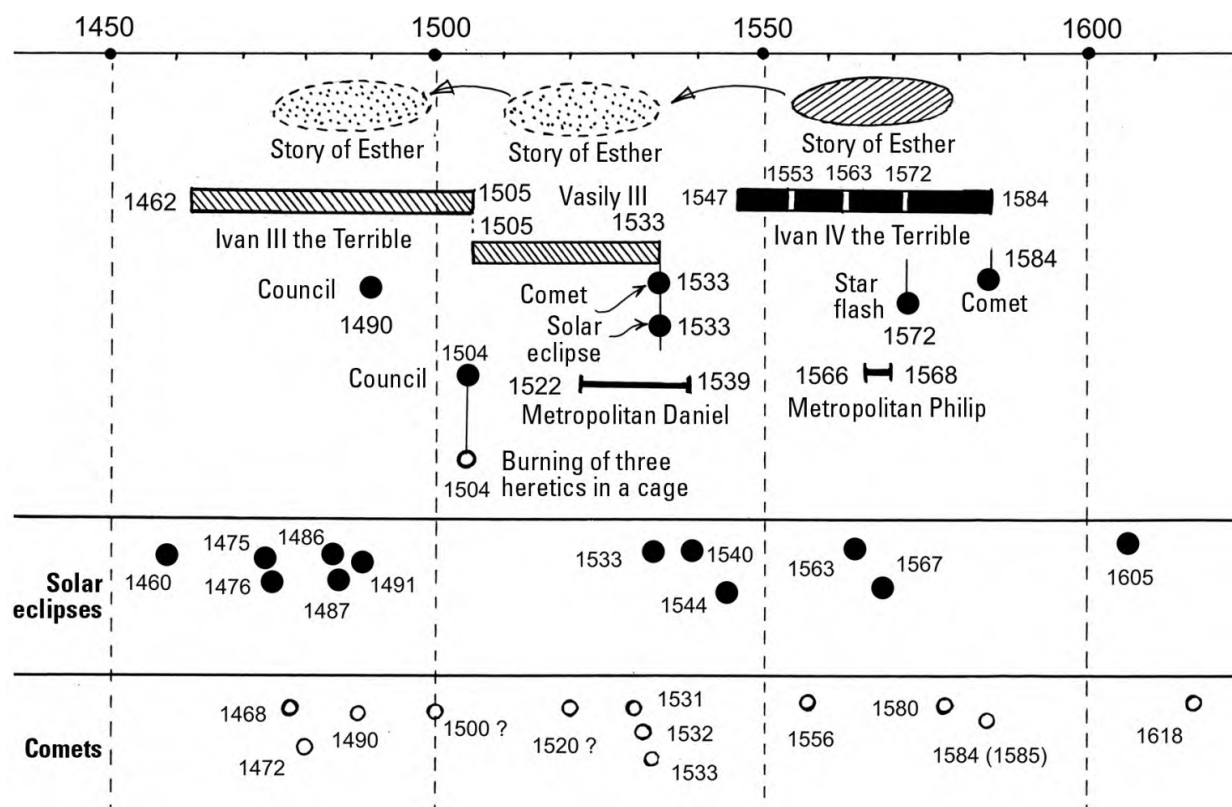


Fig. 21.7. A chronological chart of all the major events related to the Book of Daniel.

not only a comet, but also a solar eclipse. More than enough for the Bible to report a startling sign that heralds the imminent death of the “bad king” Belshazzar.

We have gathered in fig. 21.7 all the nodes of the parallelism discovered by us between Russian history of the XVI century and the biblical Book of Daniel. The dates of solar eclipses and comets shown in the figure are taken from references in Russian chronicles ([547]).

These are not calculated, but real-life events mentioned in chronicles.

Let us repeat that both in the Book of Daniel and the “biography” of Ivan IV the Terrible it is emphasized that the ruler gathered around him crowds of astrologists and interpreters.

The story of Belshazzar was popular in Western Europe since the XVI century. “The story of Belshazzar, the Babylonian ruler (especially the episode of Belshazzar’s feast), was reflected in literature: in the XVI century—‘The Comedy of Daniel’ by Hans Sachs, ‘The Siege of Babylon’ by Jodocus Murer, ‘Belshazzar’s Feast’ by Agustín Moreto; in the Jesuit drama; later—drama ‘Belshazzar’ by Goethe (written in the early years, burned by the author), poems ‘Vision of Belshazzar’ and ‘Belshazzar’ by Byron, ‘Belshazzar’ by Heine; in visual arts (Benozzo Gozzoli, Maarten van Heemskerck, Tintoretto, José de Ribera, Rembrandt); in musical and dramatic arts (Handel’s oratorio ‘Belshazzar’)” ([533], v. 1 , p. 211). Let’s also add here Giovanni Martinelli’s painting “The Banquet of Baldassarre” (1653) ([194], p. 406, ill. 539).

In general, Western Europeans loved the story of Belshazzar’s punishment. Because it is a fragment of the “story of Esther” that led to the split of the Empire. Some people in Western Europe (but far from all) dreamed about it throughout the XVI century. Let us note a useful consequence of our results. It turns out that all the paintings, frescoes, miniatures with scenes from the Book of Daniel were created not earlier than the second half of the sixteenth century. For example, the famous World Chronicle by Hartman Schedel, allegedly of 1493 ([1396:1]). We see in it the



Fig. 21.8. Engraving from the World Chronicle by Hartman Schedel. Burning three Jewish youths in a fiery furnace. Consequently, the famous Schedel chronicle was not created in 1493, as we are assured, but much later, not earlier than the second half of the XVI century. Taken from [1396:1], sheet LV, rev.



Fig. 21.9. Illustration to the Book of Daniel showing Belshazzar's banquet. Taken from [745], v. 9, p. 324. The Book of the Prophets with Interpretation. 1888 RSL, f. 242, No. 187, l. 464.



Fig. 21.10. German drawing "Belshazzar's Feast" (left) and "Daniel Before Belshazzar" (right). City of Augsburg. Allegedly the beginning of the XVI century. As commentators note, "on the left, in the center, there is an inscription on the wall: Mene mene [tekel parsin]" ([714], p. 141, ill. 50; English edition). The words "tekel parsin" are in

square brackets, because they were added to the comment “for clarity” by the publishers. There are no such words in the picture.

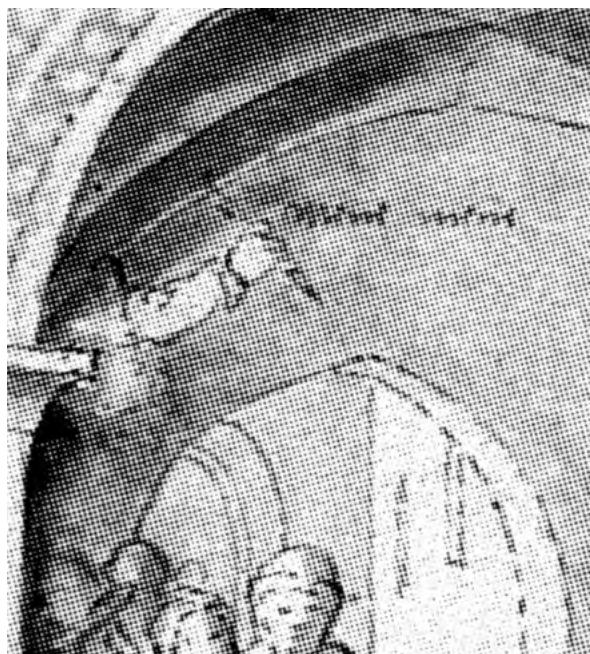


Fig. 21.11. Fragment of the old German drawing “Belshazzar’s Feast” with the sign “Mene Mene”. Taken from [714], p. 141, ill. 50.

prophet Daniel and the three Jewish youths burning in the furnace ([1396: 1], sheet LV, rev.; q.v. in fig. 21.8). Consequently, Schedel’s Chronicle could only be created much later than 1493. Not earlier than the second half of the XVI century.

Figure 21.9 shows a miniature from the Book of the Prophets with Interpretation. The feast of the Babylonian king Belshazzar. All furnishings and clothes of the characters look like on icons and paintings depicting the Russian life of the XV-XVI centuries. The unfinished inscription “мани оекель фар[ес]” (“mene tekkel par[sin]”) is placed at the top, against the background of patterns resembling swirling clouds.

As we have shown above, the inscription “mene mene tekkel parsin” announcing the death of king Belshazzar, is most likely a slightly distorted Slavic expression “Burning Sign to P-Rusins.” The first word that defines the essence of the inscription is “sign.” This word alone is enough to outline the meaning of what is happening. Namely, the sign has appeared. Clarifications that it is “flaming” (torch = tekkel) and given to P-Rusins (parsin) are certainly important, but just as details.

Images have survived to our time, where the inscription is given in such a short form as “me me.” Without adding “tekkel parsin.” For example, a German drawing allegedly from the beginning of the XVI century (fig. 21.10). On the left is shown the feast of Belshazzar, during which the sign “mene mene” appeared (fig. 21.11). And on the right is the prophet Daniel before Belshazzar.

The author of the XVI century drawing depicted the entire scene as mediaeval. The characters are dressed as if they lived in the XVI-XVIII century (according to numerous other images).

It turns out that the German artist of the XVI century who reproduced in the engraving the Slavic word “znamenije,” although in a slightly distorted form “mene mene,” knew the Slavic language. But it is even more interesting that, consequently, his colleagues, the art connoisseurs, the public whom he addressed his œuvre, understood Slavic too. That is to say, many people around the artist understood that on the wall was written the Slavic word “sign.”

Did all (or most) of them speak Slavic? From the point of view of Scaligerian history, that would be strange. However, in the new chronology, on the contrary, it is just natural. In Western Europe of the XIVXVI centuries, including Germany, the imperial state language was Slavic. Western Europeans understood it perfectly. It's the opposite that would be strange.

Let us add that in this case it was not some virtually unknown expression that was abbreviated to "mene mene," but the well-known biblical "mene mene tekel parsin." So the meaning of the abbreviation was just as clear to the public as the full phrase.

#### **1.4. The Jerusalem jewels of Nebuchadnezzar requested by Belshazzar for his feast are the sumptuous jewels of Ivan IV the Terrible that he showed to his entourage before his death**

At Belshazzar's feast, a scene took place that angered God and led to the death of the king. Belshazzar ordered to be brought to the feast the jewels seized by Nebuchadnezzar in Jerusalem. The order was carried out, and the sacred jewels were put on public display. God got angry about it and punished Belshazzar with death.

The Bible says:

"While Belshazzar was drinking his wine, he gave orders to bring in the gold and silver goblets that Nebuchadnezzar his father had taken from the temple in Jerusalem, so that the king and his nobles, his wives and his concubines might drink from them. So they brought in the gold goblets that had been taken from the temple of God in Jerusalem, and the king and his nobles, his wives and his concubines drank from them. As they drank the wine, they praised the gods of gold and silver, of bronze, iron, wood and stone. Suddenly the fingers of a human hand appeared and wrote on the plaster of the wall, near the lampstand in the royal palace" (Daniel 5:2-5).

Further goes the description of the terrible sign that appeared before the king and his subjects. It announced the death of Belshazzar. On the same night he died (was killed, according to the Bible).

What event from the Russian history of the XVI century is described here? Most likely the following. As Karamzin notes, "Ivan IV the Terrible died on March 17, 1584 [according to some other sources, on March 18 ([578], book 2, pt. 2, p. 620)." Two days before his death, namely on March 15, a remarkable scene took place.

"In moments of relief [Ivan the Terrible—Auth.] ordered to be carried in armchairs to the chamber where his marvelous treasures lay, admired the gems, and on March 15 proudly showed them to the Englishman Horsey, describing in the language of a connoisseur the qualities of diamonds and sapphires!" ([362], vol. 9, col. 257).

Alexander Netchvolodov adds:

"This is how the Englishman Horsey, who was at our court at the time, describes the death of the Terrible: 'Every day he [Ivan] was brought in armchairs to the chamber where his treasures laid. Once Borís Fyodorovich [Godunov] made me a sign to follow him. I stood with the others and heard how the Czar named the precious stones and jewels. He explained to the Czarevitch and the boyars the qualities of every stone; I followed his words and will convey them as I remember...' " ([578], book 2, pt. 2, p. 621).

Then follows a whole page of a long description of the treasures of Ivan IV the Terrible and his comments on them. In particular, he showed (hereafter follow the alleged words of the Terrible himself, transmitted by Horsey) "the royal staff; this is a horn of a unicorn decorated with the finest diamonds, rubies, sapphires, emeralds, and other rare and expensive stones, bought for seventy thousand pounds from David Hover, a native of Augsburg" (cit. according to [578], book 2, pt. 2, p. 621).

We have already shown that Ivan IV the Terrible is described in the Bible as the Babylonian king Nebuchadnezzar, and also as his "successor," Belshazzar. It turns out that the perimortem demonstration of his treasures by Ivan the Terrible is a well-known biblical scene where the Babylonian king Belshazzar orders his jewelry to be brought to him in order to show it to all present at the feast. In both cases the sources emphasize that the demonstration of jewelry took place in the presence of many people. In the Bible it was done during a feast. And in Russian chronicles it was done in the presence of Boris Godunov, the Czarevich, the Englishman Horsey, and the boyars. By the way, such a detailed "perimortem scene with jewels" is unique in the Russian chronicles of the XI-XVII centuries. Ivan IV the Terrible was the only Czar to order before his death such a public review of his richest treasury, showing it to foreigners, boyars, and entourage.

## **2.**

**THE STRUGGLE OF THE BABYLONIAN PRIESTHOOD AGAINST DANIEL AND HIS ASSOCIATES IS THE STRUGGLE OF THE ORTHODOX CHURCH AGAINST THE HERESY OF THE JUDAIZERS IN RUSSIA UNDER IVAN IV THE TERRIBLE AND HIS PHANTOM REFLECTIONS, VASILY III AND IVAN III THE TERRIBLE**

## **2.1. The Book of Daniel on the “Story of Esther,” that is, on the spreading of heresy at the court of the Russian-Horde Khan in the XVI century**

In the XVI century, under Ivan IV the Terrible, the heresy of the Judaizers penetrated into Russia-Horde engulfing court circles and even some members of the Czar Khan’s family. In Chapter 7 of Chron6 we have shown that these events were reflected in the “biographies” of Vasily III and Ivan III the Terrible. So, in the Romanovian version of history, the story of heresy is described three times. It was most clearly preserved in its phantom reflection that was shifted by historians to the XV—early XVI century, in the epoch of Ivan III the Terrible, and a little softer under Vasily III and Ivan IV the Terrible.

These events are clearly reflected in the Bible, in the Books of Esther and Judith, as well as in the Book of Judges (q.v. in Chapters 7 and 8 of Chron6). We conditionally called this plot the “Story of Esther.” She played an important role in the “Mongol” Empire, led to a coup d’état in the capital and, ultimately, to the collapse of the Empire.

As we will show now, the same story of Esther is reflected in the biblical Book of Daniel. Let us briefly recall the main nodes of the story of Esther.

The Book of Esther describes events from within the “Mongol” court, through the mouth of court chroniclers. Much attention is paid to intrigues inside the palace. The young wife of the Czar’s son turns out to be a secret Jewess and astrologer. The Czar-Khan himself is imbued with sympathy for her. A family conflict arises. The Czar drives out his first wife. Her place is taken by Esther, a.k.a. Elena of Wallachia, a.k.a. Elena Glinskaya, a.k.a. biblical Judith, a.k.a. biblical Jael. The Czar’s son dies. The throne is tightly surrounded by the companions of Esther—members of the sect of Judaizers, Protestants, “Latins.” The Czar actually takes their side, supporting the heresy. The Orthodox Church is categorically opposed. The church conflict is growing, developing into a major state turmoil. In the second place in the state, next to the Czar-Khan, is one of the heretics. In the metropolis, a split occurs in society. This is the famous oprichnina of the XVI century. The Czar was even forced to leave the former capital of Russia-Horde and move it to a new place. The white-stone metropolitan Moscow, described in the Bible as the New Jerusalem (in the Books of Ezra and Nehemiah), is under construction.

Strife is growing in Russia-Horde. With the support of the Czar-Khan, the heretics smash the opponents, called in the Bible “Persians,” that is, P-Russes, White Russes. In honor of the victory “over the Persians,” the Jewish holiday of Purim is established. But then the pendulum of opposition goes in the opposite direction. The Horde Czar-Khan repents and asks the Orthodox Church to forgive him for his support of the heresy. A church council is convened, where heresy is categorically condemned. Major heretics are captured, burned, or exiled. Khan’s court returns to Orthodox traditions. Nevertheless, the schism and coup at the court of the great Czar-Khan had extremely profound consequences. After a while, at the beginning of the XVII century, Russia-Horde plunged into the Great Strife. Reformist, Protestant, “Latin” Western Europe is getting out of control of the Horde metropolis. In the center of the world Empire, the pro-Western Romanovs are striving for power. The Empire collapses. The former Russian-Horde dynasty is mercilessly cut out at the root. In Europe, Asia, Africa, South and North America, fierce and long internecine wars erupt between the former imperial governors, between the fragments of “Mongolia” (see Chapter 7 of Chron6 for details).

The Book of Judith, in general, describes the same events, but as if seen from outside, from afar, through the eyes of Western European “Mongol” governors. The punitive troops of the Assyrian king, led by Holofernes, invade the western countries in order to pacify the unrest that broke out here. A Jewess named Judith (i.e., “Jewess” = “Judith”) arrives at the Assyrian military camp, penetrates into the tent of the commander Holofernes and, having deceived his vigilance, chops off his head with her own hands (q.v. in fig. 21.12). The Assyrian army is demoralized, hastily retreats and





Fig. 21.12. Florentine engraving “Judith and Holofernes”, allegedly of the XV century. However, according to our results, the engraving could not be created earlier than the second half of the XVI century, since the “story of Judith”, a.k.a. the “story of Esther,” took place in Russia-Horde in the XVI century (q.v. in Chron6, Chapters 7 and 8). Incidentally, the same image could well be called “David with the Head of Goliath.” Taken from [1267], insert between sheets 37 and 38.

leaves the field. The countries of the West are saved (q.v. in Chapter 8 of Chron6). Here Esther-Judith is presented as a heroine saving the western provinces of the Empire from the punitive campaign of the CzarKhan. We are talking about the events of the XVI century, when the Khan of Russia-Horde finally decided to suppress the Protestant, “Latin” movement of the Reformation in Western Europe. However, the Protestants managed to penetrate into the court of the CzarKhan, into his family, organize unrest in the Empire and prevent the military defeat of the rebellious governors. In approximately the same vein the events are described in Chapter 4 of the Book of Judges, in the story of the commander Sisera (that is, simply, “Czar”) and a woman called Jael (that is, Elena) who treacherously killed him (q.v. in Chron6, 8:13).

The Book of Daniel, as we show in the present chapter, also describes the story of Esther, but from an ecclesiastical, religious point of view. Coarsening the situation, we can say that the Book of Daniel is “ecclesiastical,” the Book of Esther is “courtier,” and the Book of Judith is “military.” They cover three different aspects of one and the same extremely important event in the “Mongol” Empire.

The Book of Daniel constantly emphasizes that the four Babylonian-Persian kings mentioned in it (or one king under four names), namely, Nebuchadnezzar (Heaven Pleasing Czar?), Belshazzar (White Czar?), Darius (Horde?), and Cyrus (Czar?), are clearly benevolent to the Jewish faith. They constantly maneuver between the Babylonian priests and the Jews, wishing to please both hostile camps. Let us flip through the Book of Daniel and see for ourselves.

It all began with the fact that “Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with some of the articles of the house of God, which he carried into the land of Shinar ...” (Daniel 1:1-2). As we show in Chapter 7 of Chron6, what is described here is the siege and capture by the troops of Russia-Horde and the Ottomans = Atamans of the evangelical Jerusalem = Czar-Grad in

1453, or the city of Kazan. The mentioned land of Shinar where the captives are taken is apparently the land of the Rusins (in the reverse reading: RUSINS = RSN SNR = SENAR. Recall that the southern part of the Empire, Ottomania = Atamania, was called Judea in the Bible, and Russia-Horde was called Israel. The center of Judea is the holy city of Jerusalem = Czar-Grad.

The Book of Daniel says: “Then the king instructed Ashpenaz ... to bring [from Jerusalem.—Auth.] some of the children of Israel and some of the king’s descendants and some of the nobles, young men in whom there was no blemish, but good-looking, gifted in all wisdom, possessing knowledge and quick to understand, who had ability to serve in the king’s palace, and whom they might teach the language and literature of the Chaldeans. And the king appointed for them a daily provision of the king’s delicacies and of the wine which he drank, and three years of training for them ... From among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah” (Daniel 1:3-6).

So the king, by his own decree, introduced the “fifth column” into his court, which soon gave rise to a difficult confusion in Assyria = Babylonia. This is precisely the picture in Russian history of the XVI century (q.v. in Chapter 7 of Chron6).

Daniel and his confreres adhere to a different religion than the Babylonians, therefore “Daniel purposed in his heart that he would not defile himself with the portion of the king’s delicacies” (Daniel 1:8). He asks the chief of the eunuchs to hide from the king that they will eat in their own way and follow the rites of their religion (Daniel 1:9-16).

Then the Jewish youths appear before Nebuchadnezzar. “Then the king interviewed them, and among them all none was found like Daniel, Hananiah, Mishael, and Azariah; therefore they served before the king” (Daniel 1:19). Daniel then successfully interprets Nebuchadnezzar’s disturbing dreams. At the same time, Daniel manages to “outplay” the Babylonian sages and priests, who were not so successful (Daniel 2). The Bible says: “Then King Nebuchadnezzar fell prostrate before Daniel and paid him honor and ordered that an offering and incense be presented to him. The king said to Daniel, ‘Surely your God is the God of gods and the Lord of kings ...’ Then the king placed Daniel in a high position and lavished many gifts on him. He made him ruler over the entire province of Babylon and placed him in charge of all its wise men. Moreover, at Daniel’s request the king appointed Shadrach, Meshach and Abednego administrators over the province of Babylon, while Daniel himself remained at the royal court” (Daniel 2:46-49).

And further: “Then Nebuchadnezzar said, ‘Praise be to the God of Shadrach, Meshach and Abednego ... Therefore I decree that the people of any nation or language who say anything against the God of Shadrach, Meshach and Abednego be cut into pieces and their houses be turned into piles of rubble, for no other god can save in this way’ ” (Daniel 3:28-29). What is most probably described here is the actual transition of the Russian-Horde Czar-Khan “the Terrible” to the position of heresy of Judaizers and Latinists (Protestants) in the XVI century.

The next Babylonian-Persian king Belshazzar was also amazed at Daniel’s skill in interpreting dreams and signs. Ipso facto, “at Belshazzar’s command, Daniel was clothed in purple, a gold chain was placed around his neck, and he was proclaimed the third highest ruler in the kingdom” (Daniel 5:29).

The next king, Darius (Horde?), does the same: “It pleased Darius to appoint 120 satraps to rule throughout the kingdom, with three administrators over them, one of whom was Daniel. ... Daniel so distinguished himself among the administrators and the satraps by his exceptional qualities that the king planned to set him over the whole kingdom” (Daniel 6:1-3). However, the Babylonian satraps and administrators resisted and pointed out to Darius that Daniel was praying to a different God than the Babylonians. “Then these men went as a group and found Daniel praying and asking God for help. So they went to the king and spoke to him about his royal decree: ‘Did you not publish a decree that during the next thirty days anyone who prays to any god or human being except to you, Your Majesty, would be thrown into the lions’ den? ... Daniel, who is one of the exiles from Judah, pays no attention to you, Your Majesty, or to the decree ... He still prays three times a day.’ When the king heard this, he was greatly distressed; he was determined to rescue Daniel” (Daniel 6: 11-14).

However, the Babylonians insisted on punishing Daniel. Darius, not wanting to quarrel with his people, was forced to throw Daniel into the lions’ den (Daniel 6:16). But the lions did not touch Daniel. The amazed Darius, like Nebuchadnezzar before him, then “wrote to all the nations and peoples of every language in all the earth [all is correct here, since at that time, in the XVI century, the ‘Mongol’ Empire covered almost the entire inhabited world.

—Auth.]: ‘May you prosper greatly! I issue a decree that in every part of my kingdom people must fear and reverence the God of Daniel. For he is the living God and he endures forever; his kingdom will not be destroyed, his dominion will never end. ...’ So Daniel prospered during the reign of Darius and the reign of Cyrus the Persian” (Daniel 6: 25-28).

Here, the Bible refers to the events of the XVI century, when Czar-Khan Ivan IV the Terrible leaned on the side of the heresy of the Judaizers and tried to force the whole Empire to do so.

Later, already under king Cyrus, the story, according to the Book of Daniel, repeated in a similar way. “Daniel was a companion of the king, and was the most honored of all his friends. Now the Babylonians had an idol called Bel [i.e., White, Babylonian.—Auth.] ... The king revered it and went every day to worship it. But Daniel worshiped his own God. So the king said to him, ‘Why do you not worship Bel?’ He answered, ‘Because I do not revere idols made with hands, but the living God ...’ ” (Daniel 14:2-5).



Fig. 21.13. Illustration to the Book of Daniel. Massacre of the Babylonian priests by order of the Babylonian king delighted with the wisdom of Daniel. The Book of the Prophets with Interpretation. 1888. Taken from [745], v. 9, p. 325. RSL, f. 242, No. 187, sheet 464, reverse.

King Cyrus questioned Daniel’s argument, so Daniel proved that Bel is a “wrong,” artificial god (Daniel 14:6-21). Ashamed, Cyrus ordered to kill the priests of the god Bel: “Therefore the king put them to death, and gave Bel over to Daniel, who destroyed it and its temple” (Daniel 14:22).

In fig.21.13 we give a miniature from the Book of the Prophets with Interpretation depicting the massacre of the Babylonian priests by order of the Babylonian king. Daniel stands next to the king. Cyrus contentedly shows him the massacre of his own priests and the destruction of Babylonian shrines.

By the way, let us make the following remark regarding the words “idol” and “idolaters” (q.v. in our book Russian as the Basis of Latin and European Languages). According to Vladimir Dahl, the Russian words “d o l,” “dolu” mean “below,” “on the ground,” “downward” ([223], v. 1, article 1151). See also the church expression: “dolu”—low, unworthy, nefarious; e.g., “poklonyatsa dolu” (to worship smth. unworthy). This is where the word “idolaters”

might come from; that is, those who “bow too low,” worship something unworthy. Hence the Latin word “idolum,” the English “idol,” the French “idole,” “idolatre,” etc. Initially, there was nothing negative in this word. The negative connotation of the word “idol” arose later, already in the era of the Reformation, when Western Europe was separated from Russia-Horde. Including in the ecclesiastical sense.

But let us return to the struggle in the capital of the Empire between the Babylonian gods and the Jewish God. The Book of Daniel further tells the story of the “Babylonian great dragon” worshiped by the Babylonians. Daniel, again with the permission of king Cyrus, “took pitch, fat, and hair, and boiled them together and made cakes, which he fed to the dragon. The dragon ate them, and burst open. Then Daniel said, ‘See what you have been worshiping!’ When the Babylonians heard about it, they were very indignant and conspired against the king, saying, ‘The king has become a Jew; he has destroyed Bel, and killed the dragon, and slaughtered the priests.’ Going to the king, they said, ‘Hand Daniel over to us, or else we will kill you and your household.’ The king saw that they were pressing him hard, and under compulsion he handed Daniel over to them. They threw Daniel into the lions’ den ...” (Daniel 14:27-31). But again, the fierce Babylonian lions did not touch Daniel, and he was saved.

Thus, the Bible quite frankly presents to us the true events in the capital of Russia-Horde in the XVI century. As we can see, the struggle has reached great intensity. In a full voice sounded accusations like: “The Czar became a Jew!” Moreover, direct threats to the Czar and his relatives could be heard.

This is in good agreement with the already familiar picture of the fierce struggle in the era of Ivan the Terrible caused by the spread of the heresy of the Judaizers. The Bible adds new vivid facts deliberately erased by the Romanovs from the Russian history of the XVI century.

Seeing that Daniel was saved, Cyrus, as the authors of the Book of Daniel note with satisfaction, “pulled Daniel out, and threw into the den those who had attempted his destruction, and they were instantly eaten before his eyes” (Daniel 14:42).

The Book of Daniel says nothing here about the role of the heretic Esther, that is, Elena of Wallachia, only talking about Daniel. Soon we will understand why. It turns out that Daniel here is not the biblical Daniel, but the Metropolitan of Moscow and All Russia Daniel. It is clear that in the church book, which is the Book of Daniel, the main attention is paid to the role of the Metropolitan, the head of the Russian Orthodox Church. Indeed, the events were based precisely on the religious-church conflict. They decided to leave the heretic woman aside.

## **2.2. The three Jews thrown in a blazing furnace are the three main heretics burned in a cage in Moscow in the epoch of the struggle against the heresy of the Judaizers**

One of the most famous scenes in the Book of Daniel is an attempt by the Babylonians to burn three Jewish youths in a “flaming furnace.” The question is, what event in the Russian history of the XVI century is referred to here? We will tell you now. The event is truly memorable.

First we open the Book of Daniel. It reports that the Babylonians turned to their king Nebuchadnezzar with angry words: “There are certain Jews whom you have appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego. These pay no heed to you, do not serve your gods and do not worship the golden statue that you have set up.’ Then Nebuchadnezzar in furious rage commanded that Shadrach, Meshach, and Abednego be brought in. ... Nebuchadnezzar said to them, ‘... If you do not [fall down and worship the statue that I have made], you shall immediately be thrown into a furnace of blazing fire ...’ Shadrach, Meshach, and Abednego answered the king, ‘... We have no need to present a defense to you in this matter. ... Our God whom we serve is able to deliver us from the furnace of blazing fire ... we will not serve your gods ...’ Then Nebuchadnezzar was so filled with rage against Shadrach, Meshach, and Abednego that his face was distorted. He ordered the



Fig. 21.14. Engraving “Nebuchadnezzar and the Three Children” from A Florentine Picture-Chronicle, allegedly of the XV century. Note the unusual spelling of the name NABVCHDINASOR. Taken from [1267], p. 80, plate LXXIV.

furnace heated up seven times more than was customary, and ordered ... to throw them into the furnace of blazing fire. ... And they were thrown into the furnace of blazing fire. Because the king’s command was urgent and the furnace was so overheated, the raging flames killed the men who lifted Shadrach, Meshach, and Abednego. But the three men, Shadrach, Meshach, and Abednego ... walked around in the midst of the flames, singing hymns to God ...” (Daniel 3:12-24).

And further: “And the flames poured out above the furnace forty-nine cubits, and spread out and burned those Chaldeans who were caught near the furnace. But the angel of the Lord came down into the furnace ... and drove the fiery flame out of the furnace, and made the inside of the furnace as though a moist wind were whistling through it. The fire did not touch them at all ...” (Daniel 3:46-50).

And further: “So Shadrach, Meshach, and Abednego came out from the fire ... and not even the smell of fire came from them. Nebuchadnezzar said, ‘Blessed be the God of Shadrach, Meshach, and Abednego ...’ ” (Daniel 3:93-95).

The described event—the burning of three youths in a blazing furnace—is unique in the Bible. There is no other such or similar event in the whole biblical history. Figure 21.14 shows an engraving from A Florentine Picture-Chronicle, allegedly of the XV century, depicting king Nebuchadnezzar and the three Jewish youths. They are bound, but for some reason no blazing furnace is visible. Or the fire is sort of transmitted by rays emanating from under the feet of a naked man in the upper right (golden idol?). In fig.21.15 we give an engraving from the same chronicle depicting “ancient Babylon.”

Now let’s turn to Russian history, to the struggle of the Orthodox Church against the heresy of the Judaizers. These events from the second half of the XVI century were artificially “smeared” throughout the XVI century, and even reached the end of the XV century, with a chronological shift of about a hundred years (q.v. in Chapter 7 of Chron6).

The question arises: did the burning of exactly three people, and exactly “in a furnace,” for their faith, ever happened in the era of the “Terrible Czar”? Yes, it did. Moreover, the event is very well-known in Russian history of the XV-XVI century.

The struggle of the Russian Orthodox Church with the Judaizers attained its peak at the Council of 1504. It was preceded by important events. In 1499, “Ivan [III.—Auth.] lost interest toward his daughter-in-law [the heretic Elena of Wallachia.—Auth.] and reconciled with Sophia Fominichna [his first wife.—Auth.], a constant ardent zealot of Orthodoxy, who, with her son Vasily, maintained frequent relations with Gennady, as well as with Joseph of Volotsk” ([578], book 2, v. 3, p. 210). Ivan III the Terrible repented of his sin, abandoned the heretics and asked for forgiveness from the Orthodox Church. In 1503, a Church Council was held, at which severe accusations were formulated against the heretics. The following year, 1504, the Council categorically condemned the heretics. “At the Council of 1504, Joseph [of Volotsk.—Auth.] denounced the Judaizers. The main culprits— the clerk Volk Kuritsyn, Dimitry Konoplev and Ivan Maksimov—were handed over to a civil court, and



Fig. 21.15. Engraving “Semiramis and the City of Babylon” from A Florentine Picture-Chronicle allegedly of the XV century. Notice an interesting inscriptions at the bottom left and bottom right. Chronicle publishers suggest reading them as follows. Left inscription: SE]MIRAMIS FUI...TENPV. Right inscription: bANbILONIA DIFI[C or H]ATA DA SEMIRAMIS. From this it is clear that in the XV century (and, in fact, as we understand, in the XVII-XVIII century), the spellings of many names were not yet settled. For example, Babylon was called Banbilon, etc. Taken from [1267], p. 8, plate VIII.

then burned in a cage on December 28 in Moscow” ([578], book 2, v. 3, p. 211).

So here is the burning of three heretics in a cage in 1504. Most probably, it’s this event that was reflected in the biblical Book of Daniel as the burning of “three youths” in a furnace.

A Russian chronicle reports: “The same winter the great prince Ivan Vasilyevich and his son, the great prince Vasily Ivanovich of All Russia with his father, with Simon the Metropolitan, and with the bishops, and with the whole council, searched heretics and ordered their execution with death. So on December 27th, the clerk Volk Kuritsyn, and Mitya Konoplev, and Ivashka Maksimov got burned in a cage, and Nekras Rukavov first got his tongue cut short and then burned in Novgorod the Great. The same winter the Archimandrite Cassian of Yuryev was burned, and his brother (Ivashka Tchorny), and many (?) other heretics were burned, and others sent to confinement, and others to monasteries” (cit. according to [372], v. 1, p. 500). Literally the same, practically word for word, is said in the Patriarch’s, or Nikon, Chronicle ([586:1], v. 12, p. 258).

So, in addition to the burning in the cage of the three leaders of the heresy in 1504, there were executions of the activists. But those already were of less striking character. No more reports of burnings precisely in a cage, only of “simply burnings.” As we have already quoted, “Nekras Rukavov first got his tongue cut short and then [he was] transported to Novgorod the Great and burned there together with the Archimandrite Cassian, his brother, and some others. The less guilty were jailed, and even less guilty confined in monasteries. ... The blow dealt to the heresy in



Fig. 21.16. “The Monk Joseph of Volotsk in prayer against the background of the monastery. An icon of the XVII century from the Ascension Convent of the Moscow Kremlin” ([145:1], title page). The fact that a large icon with the image of Joseph of Volotsk was placed in the Moscow Kremlin testifies to the respect that has been felt for Joseph of Volotsk right up to our time.

was very strong, but not strong enough to completely extirpate it” ([578], book 2, v. 3, p. 211).

Note that the names of the three Jewish heretics burned in a cage, namely Volk Kuritsyn, Dimitry Konoplev and Ivan Maksimov, do not in any way resemble the names of the three Jewish youths thrown into the blazing furnace by Nebuchadnezzar, namely, Shadrach, Meshach and Abednego. It looks like there is nothing in common between the indicated Russian and biblical names. But if so, does it mean that the testimonies in Russian sources and in the Bible also have nothing in common? It turns out that no. As we will see, the biblical names Shadrach, Meshach and Abednego are mentioned elsewhere in the Russian history of the XVI century.

Incidentally, the Metropolitan Macarius adds: “And twenty days after the first execution (perhaps a coincidence), the unfortunate princess Elena also died in confinement (on January 18)” ([500], book 4, pt. 1, p. 78). Today it is virtually impossible to know whether or not it was a coincidence that the former wife of Ivan III, the heretic Elena of Wallachia, a.k.a. the biblical Esther, who plunged the country into a bloody turmoil and, according to the Bible, organized the massacre of the Persians, died exactly when all major heretics were executed in Russia. The biblical Book of Esther is completely silent about it (q.v. in Chapter 7 of Chron6).

It’s too early for us to part with the burnings subject. A legitimate question arises. Reporting on the burning of three Jews in a blazing furnace, the Book of Daniel insists that all three were saved. The fire did not touch them, although it blazed around. What’s the matter? Of course, it can be assumed that the authors, sympathizing with the three youths, symbolically described the event as if God really helped them and pulled them out of the jaws of death. It is more probable, however, that two events from Russian history of the XVI century are intertwined here. We have just told about one of them. To find out what other event the Bible could mean here, let us step back a little, to the end of the alleged XV century.

At the time, the monk Joseph of Volotsk (a.k.a. Joseph of Volokolamsk; q.v. in fig. 21.16) and the Metropolitan Gennady of Novgorod actively spoke out against the incipient heresy of the Judaizers. At the same time, Ivan III the

Terrible and part of his court actually sabotaged the struggle against the heresy, obstructing in every possible way the investigation and supporting the heretics. However, under pressure from the Orthodox Church, the investigation, albeit with difficulty, moved forward. Church historian A.V. Kartashov reports: "Passionate enemy of heresy, the Venerable Joseph of Volotsk in his *Enlightener* gives us the following list of the inculpated: 'Ivashka Maksimov, son-in-law of priest Alexy; his father priest Maxim; Gridya Kloch; Grigory Tuchin, his father had great power in Novgorod (like the mayor of the city nowadays); priest Grigory; his son Samsonka (also priest); Gridya, clerk of Boris and Gleb; Lavresh; Mishuk Sobaka; Vasyuk Sukhoi, son-in-law of priest Denis; priests Fyodor and Vasily Pokrovsky; priest Yakov Apostolsky; Yurka Semyonov, Avdey and Stepan, choristers; priest Ivan Voskresensky, deacon Makar, clerk Samukha, priest Nahum ...' By all indications, the whole case was fundamentally presented as a secret conspiracy ... For the whole ten years the sect managed to maintain its secretive life" ([372], v. 1, p. 490).

The same secretive nature of the sect is noted in the biblical Book of Daniel where it speaks of Daniel and his companions at the court of the Babylonian king.

Alexander Netchvolodov further reports that, in fact, with the support of Ivan III the Terrible, a heretic was placed at the head of the Russian Church. "Meanwhile the Metropolitan Gerontius died, and a secret follower of the Judaizers, Archimandrite Zosimus of Simonov, was appointed in his place. It was the Cathedral Protopope Alexis who persuaded the Grand Prince [Ivan III.—Auth.] to make this appointment: 'he approached the Sovereign with his sorceries, and put on the holy throne a filthy vessel of Satan, and gave him Jewish poison to drink.' Thus, a Jewish Metropolitan became the head of the entire Russian Church. The danger was truly great" ([578], book 2, v. 3, pp. 205-206).

Gennady and his associates made a lot of efforts to convene the Church Council to suppress the heresy. Despite strong opposition from the authorities, the Council nevertheless took place allegedly in 1490. There the heresy of the Judaizers was condemned, although at the same time everyone noted "strange liberalism" of the secular authorities ([372], v. 1, p. 495).

A.V. Kartashov continues: "After such a great agitation caused by the discovery of the heresy, the judicial and investigative network in the entire Novgorod and Moscow could catch only nine persons. ... The Venerable Joseph [of Volotsk.—Auth.], with the assistance of the strigolnik monk Zakhar, lists only nine persons by name: the protopope Gabriel; priest Denis; priest Maxim of Ivanovo; priest Vasily of Pokrov; deacon Macarius of Nikolsky; deacon Gridka of Boris and Gleb; Vasyuk, son-in-law of Denis; deacon Samukha of Nikolsky" ([372], vol. 1, p. 496).

The verdict of the Council was regarded as strangely mild. And it's understood. The Czar himself stood up for the heretics. "The Council, according to the will of the Grand Prince [i.e., Ivan III the Terrible.—Auth.], sentenced even those few guilty only to confinement and repentance" ([372], v. 1, p. 496). That is, no one was sentenced to execution or burning. Instead, they organized an exhortative performance, a staging. The heretics were sent to Novgorod. Then the following happened.

A.V. Kartashov reports: "Forty versts [abt. 43 km.—Ed.] before Novgorod, Gennady's people met the detainees, put them on their horses facing the horses' tail, which the riders had to hold on to. On their heads they put birch bark caps with bast brushes and the inscription: "This is Satan's army!" When the cavalcade arrived at the town square, the caps on the heads of the heretics were set to fire, and, moreover, some of them were beaten by the crowd, then jailed. They weren't guarded too strictly though, because all of them soon escaped. ... The Ven. Joseph explains this possibility of escape by the deception and hypocrisy of the authorities. ... Thus hypocrisy of the authorities almost nullified the archbishop Gennady's inquisitory zeal. Fyodor Kuritsyn reigned at court. The Church was headed by Zosimus. The heresy not only did not freeze, but, one might say, flourished and spread magnificently" ([372], v. 1, p. 497).





Fig. 21.17. "Venerable Joseph of Volotsk writes the 'accusatory words' against the Judaizers. Miniature. The Illustrated Chronicle of Ivan the Terrible. 3rd quarter of the XVI century." [500], book 4, pt. 1, p. 67.



Fig. 21.18. "Trial of the heretics in 1506. Miniature. The Illustrated Chronicle of Ivan the Terrible. 3rd quarter of the XVI century" ([500], book 4, pt. 1, p. 79. According to our reconstruction, these events were reflected in the Old Testament Book of Daniel.

N. M. Karamzin adds the following details to this scene: “The people spat in their [the heretics’—Auth.] eyes, exclaiming: these are the enemies of Christ! And in conclusion burned the caps on their heads. Those who approved such acts as worthy of Christian zeal undoubtedly condemned the moderation of the Grand Prince for his unwillingness to use neither sword nor fire to exterminate the heresy” ([362], v. 6, col. 124).

The cited evidence clearly shows that no one was burned this time. And only a few “heretical caps” were symbolically set to fire on the heads of the guilty. Most probably, special measures were taken so that the heretics stayed unhurt, which wasn’t difficult to do. After all, the caps, as said, were birch bark. The birch bark burns out quickly. It was enough to wet one’s hair, or put some other hat under the cap, and the head wouldn’t suffer.

But the spectacle itself gave rise to vivid literary descriptions. One of them is in the biblical Book of Daniel. The burning caps were turned into a “blazing furnace” (then pasted together with the later, real burning of three heretics in a red-hot cage). But at the same time it was correctly pointed out that the fire burned around the condemned. Indeed, the birch bark burned around the head. The fire seemed to surround people. And they “walked inside without burning.” And they survived. The literary image was then reinforced with the words that the fire that surrounded the youths burned the “bad people,” the Babylonians, who kindled the flames outside. Those who opposed the heresy. That’s what, without hiding, the Bible says.

There is also an interesting issue with the names of the three condemned youths. The Bible claims that their names were Shadrach, Meshach and Abednego. Are there people among the condemned heretics in the XVI century with such or similar names? Yes, they are.

In the list of the exposed heretics compiled by Joseph of Volotsk, the deacon Samukha is named ([372], v. 1, p. 490). Probably, he was reflected on the pages of the Book of Daniel under the name of Meshach. The only difference is in the permutation of consonants: Meshach = MSH SMH = Samukha. It is worth noting that the same Samukha as “deacon Samukha of Nikolsky” is also mentioned in the indictment of 1504 ([372], v. 1, p. 496).

Further, the list of Joseph of Volotsk also features Gridya Kloch, as well as Gridya, clerk of Boris and Gleb ([372], v. 1, p. 490). In addition, the same “deacon Gridka of Boris and Gleb” is mentioned in the act of 1504 ([372], v. 1, p. 496). Most likely, this is the biblical Shadrach, with the reverse reading of the name, i.e.: Gridya = GRD DRH = Shadrach.

And, finally, in the list of Joseph of Volotsk we see Avdey ([372], v. 1, p. 490). Named are “Avdey and Stepan, choristers.” Apparently, this is the biblical Abednego. Perhaps the Book of Daniel called him Abdey the Nude (“nagoy” in Russian), which resulted in the name Abednego.

Thus, among the famous heretics condemned at the Council of the XVI century, we see three, whose names are also mentioned in the biblical Book of Daniel.

Figure 21.17 shows an old miniature depicting Joseph of Volotsk composing his indictment against the heretics.

Figure 21.18 shows a miniature from the Russian Illustrated Chronicle of Ivan the Terrible, depicting



Fig. 21.19. Miniature “Persian King Cyrus Worshipping the Prophet Daniel” from the “Chronicle of George Hamartolos,” allegedly of the XIV century (Tver). The mediaeval artist clearly wanted to show here how the powerful Babylonian-Persian king Cyrus humbly prostrated himself on the earth in front of the biblical Prophet Daniel, expressing his admiration and respect for him. Taken from [129:3], section 18.

the 1506 trial of the Judaizers in Russia. It is highly interesting. Notice at the top right a blazing furnace, or some structure resembling a furnace, where three persons are being burned, exactly as described in the Book of Daniel. We see that the old Russian miniature confirms our conclusion. It represents the burning of three Judaizers in the XVI century precisely as the burning of the Jewish youths Shadrach, Meshach and Abednego from the Book of Daniel. Compare it with the illustration to the Book of Daniel from Hartmann Schedel’s World Chronicle (q.v. in fig. 21.8). Both images depict, in general, the same event.

### **2.3. The favorable attitude of the Book of Daniel to Daniel and his Jewish companions contrasts with the negative position of the Orthodox Church to the heresy of the Judaizers in Russia**

Throughout the entire Book of Daniel, the theme of support and approval of Daniel and his companions Shadrach, Meshach and Abednego sounds in full voice. There are two opposed camps. To the first the Bible attributes the Babylonians and their priests, that is, clergy. In the second are Daniel, Shadrach, Meshach, Abednego, and other Jews, not mentioned by name. The Babylonian-Persian king constantly vacillates between the two camps. On the one hand, he is forced to submit to the demands of his people and priests, his princes. On the other hand, according to the Bible, he is constantly drawn to God worshiped by Daniel. It comes to the point that the Babylonian king allows Daniel to destroy the Babylonian shrines. The Babylonians and their priests are described in the Book of Daniel as unsightly, as well as fierce enemies of Daniel and his companions. Illustrating the story of Daniel, some church artists depicted the Babylonian-Persian king in general prostrate humiliatedly at the feet of the proudly standing Daniel. Such is, for example, the strikingly frank miniature from the Chronicle of George Hamartolos, allegedly of the XIV century (q.v. in fig. 21.19). The great king Cyrus bows to the ground before Daniel. It is difficult to speak more straightforwardly.

Such assessments, apparently coming from the environment of heretics, exactly correspond to the picture already well-known to us, which took shape in the XVI century in the metropolis of Russia-Horde, where the heresy of the Judaizers, also described in the second half of the XVI century under the names of Protestantism or Latinism, penetrated and spread. The Russian-Horde Czar-Khan supported it. Later he repented, but for some time the church artists had every reason to draw miniatures like the one shown in fig. 21.19.

The position of the Russian Orthodox Church towards the heresy of the Judaizers was sharply negative from the very beginning. This is unanimously reported by church historians, including Anton Kartashov and Yevgeny Golubinsky, cited by us. At the same time, the Book of Daniel is written from an opposite position, from the standpoint of people who unequivocally supported the heresy. It was probably created by the heretics surrounding the throne of the Horde CzarKhan who leaned to their side, supported them for a long time, and thus gained their respect and gratitude. Simply put, the Book of Daniel was written in Russia by the Judaizers of the XVI century.

By the way, one of the reasons for the conflict between the Babylonian priests and the Jews, according to the Book of Daniel, was the setting up by the Babylonian king Nebuchadnezzar of a certain “golden image,” which the king ordered to worship. He summoned the people “to come to the dedication of the image” (Daniel 3:2). Probably, here is meant the construction and consecration of a large Orthodox cathedral in the Kremlin, crowned with a golden dome. Or a large gilded Christian iconostasis inside the cathedral before which everybody had to bow. Obviously, the Jews refused to obey the king’s order because it contradicted their faith.

### 3.

#### **WHAT KNOWN PERSONALITY OF RUSSIAN HISTORY OF THE XVI CENTURY IS DESCRIBED IN THE BIBLE UNDER THE NAME OF DANIEL?**

The Book of Daniel slightly separates Daniel from his companions. Daniel all the time plays the main role. He is constantly at the court of the Babylonian-Persian king, next to the throne. Set by the king to rule over the whole country, he interprets the dreams of the ruler. The question is, what character from Russian history of the XVI century is described in the Bible under the name of Daniel?

Most likely, the Book of Daniel tells about the famous Metropolitan of Moscow and All Russia Daniel. He occupied the highest post in the church hierarchy of the Empire and, as it were, second place after the Czar-Khan himself. The name of the biblical character and the Metropolitan is exactly the same: Daniel. But, of course, the point is not in the coincidence, but in the fact that the activity of the Metropolitan Daniel is in good agreement with the narrative of the Bible.

As we have already said, the story of Esther, which unfolded in the second half of the XVI century, in the era of 1553-1584, was then phantomly reflected in the past. Its main duplicates are: the era of Ivan III the Terrible (and Elena of Wallachia), i.e., 1462-1505, and Terrible (and Elena of Wallachia), i.e., 1462-1505, and 1533. Daniel’s activity falls on the time of Vasily III.

Let’s go through the “chronicle biography” of the Metropolitan Daniel.

Daniel, who was Metropolitan in 1522-1539, “in his being a hegumen, succeeded the Venerable Joseph [of Volotsk, or of Volokolamsk.—Auth.] himself. ... After six years of hegumenship, having established himself with his servility and compliance, Daniel, at the beginning of 1522, was appointed by him [Vasily III.—Auth.] the Metropolitan. ... The prince was not mistaken in his calculations by choosing Daniel as metropolitan. He found in him a zealous political associate and opportunist. His opportunistic character was evident even in the moral personal life of the Metropolitan. Strict ascetic in the monastery, Daniel quickly assimilated in his new high position the style of sumptuous court life—gastronomy at the table, aesthetics in clothes, and pomp at receptions. Physically, he also was in his prime” ([372], v. 1, p. 417).

So it is not without reason that the Bible emphasizes that Daniel, as well as his chosen companions, were “without any physical defect” and “handsome” (Daniel 1:4). Josephus Flavius adds that these Jewish youths stood out as “exceptionally beautiful” ([878], v. 2, p. 30). Moreover, as Josephus says further, having found themselves at the court of the Babylonian king, “their cheeks even became ruddier, and they looked much better than other young people” ([878], v. 2, p. 31).

A.V. Kartashov reports the following about the Metropolitan. “Herberstein says about Daniel, ‘that he was a hefty and fat man, with a red face, and that, apparently, he was more devoted to his belly than to fasting and prayer vigils; that when he had to appear in public for services, he made his face pale by fumigating it with sulfur’ ” ([372], v. 1, p. 417).

N. M. Karamzin adds that at the time of his election as Metropolitan, Daniel was a young man in his thirties, with a fresh, ruddy face ([362], v. 7, col. 75). Fig. 21.20 shows an old miniature depicting Metropolitan Daniel.

Metropolitan Daniel perfidiously betrayed Vasily Ivanovich Shemyachich, giving him a security certificate, and then, when he trustingly came to Moscow, he was immediately arrested and thrown into prison ([372], v. 1, p. 417-418).

A.V. Kartashov continues: “Obsequiousness of Met. Daniel with the Grand Prince especially vividly manifested itself in another case, when the Metropolitan turned out to be not just a traitor to his hierarch’s word, but a direct violator of the church rules. That was the case of illegal divorce of Grand Prince Vasily Ivanovich from his barren wife Solomonina Yuryevna Saburova. The Grand Prince lived with her for 20 years and did not have children from her, did not have a son heir to whom he would calmly hand over his power. ... Naturally, they turned for advice to the Metropolitan. The latter, facing a risk of committing iniquity, attempted to shift the responsibility on someone else’s conscience. He turned for permission to divorce the Grand Prince from his barren wife to the eastern patriarchs and to the Athonite elders. The answer from the east was negative. Then Met. Daniel, by his own authority and that of the council obedient to him, divorced the Prince from Solomonina and, on November 28, 1525, forcibly tonsured her into monkhood under the name Sophia [parallelism with the “story of Esther” under Ivan III, whose wife was Sophia Paleologue.—Auth.], after which she was sent to confinement. ... Already on January 21, 1526, Met. Daniel himself wedded Vasily Ivanovich to a new wife, Elena Glinskaya [i.e., the biblical Esther; q.v. in Chapter 7 of Chron6.—Auth.]. ... This act of Daniel made the most unfavorable impression on a major part of Russian society.. In one chronicle, the marriage of the Grand Prince, blessed by Daniel, was even called adultery” ([372], v. 1, p. 418).

N. M. Karamzin adds that the boyars were amazed, because “they didn’t think that the family of alien renegades [i.e., the Glinskys.—Auth.] would receive such an honor. ... Elena was raised in a noble Sovereign House in German traditions, so dear to the heart of her uncle, Michael ...” ([362], vol. 7, col. 84).

That was the beginning of the “story of Esther,” tragic for Russia-Horde, in its phantom reflection in the first half of the XVI century.

And further: “Casting on himself a rather dark shadow by his excessive obsequiousness to the state power in its affairs and undertakings, Metropolitan Daniel also marked himself with rather murky deeds in the purely ecclesiastical sphere. He was known for his irreconcilable hatred toward his ideological opponents. ... E.g., he had mercilessly punished Maximus the Greek and Vassian Patrikeyev for their preaching of non-acquisitiveness” ([372], v. 1, p. 419).

The encyclopedia Christianity also assesses the political and church activities of Metropolitan Daniel very negatively. It notes that he compromised “his conscience and the church rules” ([936], v. 1, p. 462).

The Bible repeatedly emphasizes that the Babylonian king exalted Daniel.

“Then the king placed Daniel in a high position and ... made him ruler over the entire province of Babylon and placed him in charge of all its wise men ... while Daniel himself remained at the royal court”



Fig. 21.20. "Daniel, the Metropolitan of Moscow and All Russia, with bishops, moves into a new reliquary the relics of the miracle worker St. Alexis in 1535. The Illustrated Chronicle of Ivan the Terrible. 1553. Sheet 101 rev." ([500], book 4, pt. 1, p. 112). According to our reconstruction, Daniel's "biography" made a major contribution to the story of biblical Daniel.

(Daniel 2:48-49). And further: "Then at Belshazzar's command, Daniel was clothed in purple, a gold chain was placed around his neck, and he was proclaimed the third highest ruler in the kingdom" (Daniel 5:29). And further it is said: "It pleased Darius ... so the king even planned to set Daniel over the whole kingdom" (Daniel 6:1, 6:3).

We will now understand what events underlaid this biblical story. First, as we already said, Daniel was appointed the Metropolitan of Moscow and All Russia. So, his position was indeed the first in the church hierarchy and the second in the Empire after the royal one. But that is not all.

A.V. Kartashov reports: "On December 4, 1533, the Grand Prince Vasily Ivanovich, to whom Daniel owed his elevation, died. Before dying, the Grand Duke 'ordered the Grand Princess and his children to his father, Metropolitan Daniel ...' " Appointed by this testament at the head of the boyars Duma ... the Met



Fig. 21.21. An old miniature depicting the overthrow of Metropolitan Daniel and the death of V. V. Shuisky, allegedly in 1539. The Illustrated Chronicle of Ivan the Terrible. 1553. Sheet 171. Taken from [500], book 4, pt. 1, p. 113.

ropolitan could in such conditions raise high the previously weakened authority of the Church. But Daniel had already firmly stepped on the sloping path ... and did not leave it until it brought him down to his own destruction. ... The government engaged Daniel in the liquidation of another brother of the late Grand Prince Vasily Ivanovich—Andrey Ivanovich Staritsky. The Metropolitan invited him to Moscow to certain death, but assured him to personally protect him and threatened with church excommunication for disobedience. Andrey Ivanovich ... was captured and shared the fate of Yuri” ([372], v. 1, p. 419).

The Bible says that, in the end, the Daniel was accused of violating Babylonian customs and even punished (thrown into the lions’ den, but the animals did not touch him; for more details about the “miracle with lions” see below). Daniel was saved (Daniel 6:16-24). What could be the basis of such biblical story? In fact, the Bible reports that for some time Daniel lost his power over the king and was removed from state affairs.

Perhaps, the Bible in an allegorical and didactic form told here about the dismissal of Metropolitan Daniel from his post and his exile and confinement in the St. Joseph Monastery in Volokolamsk. So ended the Metropolitan’s career. In 1538, Elena Glinskaya, who patronized Daniel, died. The struggle for power immediately began between Vasily Vasilyevich Shuisky and Ivan Fyodorovich Belsky. Daniel “stuck to the Belsky party, but his choice was unlucky. Vasily Shuisky defeated Ivan Belsky and imprisoned him. ... Vasily Shuisky soon died, handing over power to his brother Ivan. This one on February 2, 1539, already unceremoniously, drove Daniel away from the metropolitan’s chair as his political enemy, and exiled him to the St. Joseph Monastery in Volokolamsk, where he was forced to write a letter of resignation” ([372], v. 1, p. 420).

Metropolitan Macarius adds details to the circumstances of Daniel's overthrow. "On the same night, a big agitation occurred in the Kremlin: Belsky was captured. The Metropolitan's cells were encircled, stones were thrown into their windows, which woke him up. Frightened, he thought to find refuge in the palace, but the conspirators rushed after him there too ... The Metropolitan ran to the Trinity courtyard, but the children of the boyars and the Novgorodians ... barely kill him at the courtyard ... The Metropolitan was captured and exiled to Beloozero, in the St. Cyril Monastery, from where he was subsequently transferred to the Trinity of St. Sergius, where he died" ([500], book 4, pt. 1, p. 115). Figure 21.21 shows an old miniature depicting the overthrow of Metropolitan Daniel and the death of V. V. Shuisky in 1539.

After his fall, Daniel happily escaped death, remained alive, but never returned to the heights of power. He died in 1547.

So, the words of the encyclopedia Christianity about the Old Testament Daniel become clear: "Miraculously saved from death, Daniel spent the rest of his life in prophetic contemplation of the future destinies of his people" ([936], v. 1, p. 461).

Let's stop and ponder the following question. It is clear that the attitude of the Orthodox Church towards Metropolitan Daniel is negative. It stays negative up to our time. The question is: why? After all, what so especially black have we learned about Daniel from his biography? He betrayed his friends, deceived his enemies, acted against his conscience. What is surprising here? Usual political maneuvers, intrigues at the pinnacle of power. Fuss around the royal throne, treason and stab colleagues in the back. This is usual, routine political life. Typical for all eras. Yes, he liked to eat well and dress well. But who doesn't?

Especially negative is the reaction of the Orthodox Church to the role of Metropolitan Daniel in the divorce of Vasily III from his barren wife and his marriage to Elena Glinskaya. But even here it is strange to see a big crime, knowing that the czars always worried of their offspring, so that there was someone to transfer the throne to. But then we begin to understand what the matter is. It is here that emerge the true reasons for the deep enmity that are still nourished in Russia towards Metropolitan Daniel. After all, the exile of Solomonia and the marriage to Elena Glinskaya, blessed by Daniel, served as an introduction to the tragic "story of Esther," which ended in a coup that led to the Great Strife and the split of the Empire. Daniel stood at the origins of the grandiose drama and, in fact, was one of its initiators. It turns out that it was he, in the opinion of the Church, who allowed the heresy of the Judaizers to spread in the XVI century. In short, the main accusation between the lines in his assessments of his performance is connivance, or even direct support, of the heresy.

Apparently, the phantom reflection of the "story of Esther" of the second half of the XVI century in its first half, and even in the end of the XV century, had lost a lot of evidence of Metropolitan Daniel's patronizing of the heresy, so such evidence virtually disappeared from his biographies. The most striking evidence "moved" to the era of Ivan III the Terrible. And Daniel turned out to be, as it were, not very tainted in the heresy, or even involved in it in any way. However, in the depths, in the tradition of the Russian Orthodox Church, a firm conviction of the Metropolitan's guilt has been preserved. Later historians have already forgotten about the real reasons for the negative attitude of contemporaries towards Daniel. But there remained some deep rejection of his personality, based on vague memories. And then the church historians, trying to explain the reasons for the "black halo" surrounding Daniel, began to emphasize other, much smaller details of his biography. They tried to somehow explain to themselves and to others what was so bad about Daniel's deeds. He betrayed his friends. That's bad. Fumigated his face with sulfur. Too bad. But the matter was completely different! The guilt was much more serious. And the accusation was much more dangerous.

It is pertinent to recall that the picture is much clearer in the phantom duplicate of the "story of Esther," which allegedly fell into the era of Ivan III the Terrible. Here, next to Ivan III, acts Metropolitan Zosimus. Apparently, he is the phantom reflection of Metropolitan Daniel. So, Zosimus, it turns out, was the follower of the Judaizers. Let us recall the essence of the matter. Alexander Netchvolodov reports: "Metropolitan Gerontius died, and in his place was put a secret follower of the Jews—Archimandrite Zosimus of Simonov, a dissolute and drunken man. ... A Jewish Metropolitan became the head of the entire Russian Church. The danger was truly great" ([578], book 2, v. 3, p. 206).

Here we have an explanation why the Orthodox Church treats Metropolitan Daniel so negatively. It turns out that his true activity is known to us today as the deeds of "Metropolitan Zosimus." And these deeds, from the Orthodox



Church point of view, are black. Everything falls into place.

Let us turn to another aspect of the activities of Metropolitan Daniel. It turns out he was a prolific writer. The encyclopedia Christianity says: “The numerous works of Daniel is a remarkable phenomenon in the history of our ancient writing; they create a quite different, better image of him” ([936], v. 1, p. 463). Next, the encyclopedia provides a long list of Daniel’s literary works. “He also compiled a Kormchaia Book [or Nomocanon.—Ed.] that has not survived to us” ([936], v. 1, p. 463).

A.V. Kartashov expressed a similar opinion: “So, in the words of Golubinsky, Metropolitan Daniel ... was far from a bright person. But the same Metropolitan Daniel occupies a perfectly outstanding position among our other metropolitans as a teacher not by deeds, but by written word: he wrote not two or three sermons, like other metropolitans, but a whole large book of sermons and a whole book of similar teaching epistles” ([372], v. 1, p. 420-421).

That is, we are told that the Metropolitan did unrighteous deeds, but, on the other hand, he was a good and uniquely prolific author. However, after all that has been said, one can doubt that it was Metropolitan Daniel who authored the numerous works attributed to him. What if they were created by others and were retroactively attributed to Daniel in order to whitewash him? All this could be done already under the Romanovs, in the XVII century, when the attitude towards the heresy of the Judaizers (in which, by the way, the first Romanovs themselves were deeply implicated, q.v. in Chapter 7 of Chron6) for some rather long time became frankly benevolent. ... No wonder Daniel in “his” works, as the encyclopedia reports, “vigorously denounced the vices of the nobles. ... He armed himself against divorce [but what about the wedding of Ivan III to Elena Glinskaya, blessed by Daniel?—Auth.] ... against astrology [but what about the astrological passions of the heretics of the XVI century?—Auth.], against false denunciations” ([936], v. 1, p. 463).

Thus, they tried to cleanse Daniel of all such acts that happened in the XVI century.

One way or another, many literary texts are consistently associated with the name of Metropolitan Daniel. The thought immediately arises that, most probably, the biblical Book of Daniel also was one of his works. Or attributed to him. It was called “the Book of Daniel.” This work of the Metropolitan was included in the Bible because it presents the “story of Esther” from the point of view of the Church. In contrast to the “courtier” Book of Esther and “military” Book of Judith.

Moreover, the authorship of Metropolitan Daniel in the case of the Book of Daniel seems natural. No one else could have created or dictated such a work. After all, he was in the center of events, he saw everything up close and from the inside. His testimony was regarded as the most authoritative at that time. It is clear that the Daniel is presented on the pages of the biblical book in the most benevolent tones. Clever, handsome, powerful, conquers lions. Not like the erring Orthodox Babylonians and their inept, envious priests.

Metropolitan Daniel with his literary creativity also stands out against the background of other characters named Daniel in the Christianity encyclopedia. It features ten Daniels. But only two of them are said to have been writers, created famous and remarkable literary works. These are the Old Testament Daniel and Metropolitan Daniel. It is in good agreement with our reconstruction, which identifies these “two personalities” as one.

#### 4.

#### **WHAT LIONS, AND WHY DIDN'T THEY TOUCH DANIEL?**

The Book of Daniel repeats the same story twice. The Babylonian king orders Daniel to be thrown into the lions’ den, expecting that the fierce beasts will tear the prophet to pieces. However, the lions do not touch Daniel and he is saved. What real story is hidden here?

As we showed in Chapter 7 of Chron6, the Book of Daniel sets out the events of the second half of the XVI century, which were phantomly reflected in the first half of the XVI century and at the end of the XV century. Let us remember that under Ivan IV the Terrible, in 1566-1568, Philip Kolychev was the Metropolitan of All Russia (q.v. in fig.21.22 and fig.21.23). (We analyze in detail his biography in Chapter 12 of our book Reconstruction.) In particular, it turns out that many facts from the biography of Metropolitan



Fig. 21.22. “St. Philip, Metropolitan of Moscow and All Russia. Shroud. 60-70s of the XVII century” ([500], book 4, pt. 1, color insert X between pages 256-257. According to our reconstruction, both the story of the biblical hero Samson and the “biography” of the biblical Daniel are based on the “biography” of Philip.



Fig. 21.23. “Reliquary of St. Philip, Metropolitan of Moscow and All Russia, in the Cathedral of the Dormition of the Theotokos in the Moscow Kremlin” ([500], book 4, pt. 1, color insert XI between pages 256-257. According to our reconstruction, both the story of the biblical hero Samson and the “biography” of the biblical Daniel are based

on the “biography” of Philip.



Fig. 21.23a. Marble sculpture “Daniel among the lions”. Louvre, Paris. Allegedly VI-XI century. As we have shown in the present chapter, this is an image of Metropolitan Philip Kolychev (1566-1568), whose biography was partially included in the biblical Book of Daniel. Taken from [1237].

Philip were included in the biblical story of the hero Samson. It also turns out that one of the famous subjects in the biography of Philip Kolychev was included in the Book of Daniel.

Metropolitan Philip Kolychev fell out of favor, and Ivan IV the Terrible ordered him to be imprisoned. The Metropolitan was arrested and chained in iron, however, the chains wonderfully slipped off him. As we say in the book *Reconstruction*, Chapter 12, this miracle is reflected in the Bible as the famous episode of Samson breaking the fetters.

Here is a brief summary of our further analysis of Samson’s story. The biblical scene where Samson kills a lion with his bare hands (Judges 14:5) always puzzled the commentators. In itself, the hero’s victory over the lion is not surprising. But further the Bible says that in the lion’s carcass “he saw a swarm of bees and some honey. He scooped out the honey with his hands and ate as he went along” (Judges 14:8-9). But the bees don’t live in animal bodies. Clearly, the Bible meant something different. Apparently, some other, more realistic episode is allegorically described here, which somehow involves honey and a huge predator defeated by Samson. Let us turn to the “biography” of Metropolitan Philip.

Immediately after the miracle with the fallen chains, Prince Kurbsky describes another miracle that shook the entourage of Philip Kolychev, who was in jail. Ivan the Terrible, disappointed by the failure of the first attempt to destroy the metropolitan, orders to put a hungry bear into his cell, so that it tore the disgraced Philip to pieces. The bear entered the cell, but immediately humbled himself before the metropolitan and peacefully lay down in a corner ([362], comment 205 to v. 9, col. 44). The bear is a ferocious predator known to love honey. So, here we have both the biblical honey and a honey-loving predator killed by the biblical hero Samson.

We also find here the original legend of the lions’ den where the biblical Daniel was thrown but stayed unharmed because the lions didn’t touch him. By the way, for the first time Daniel was thrown into the lions’ den precisely on the orders of the Babylonian king Nebuchadnezzar already identified by us with the Czar-Khan Ivan IV the Terrible. It was under him that Metropolitan Daniel acted. We see the good concordance of the results. Let us recall what the Old Testament Book of Daniel says on this topic.

“So the king [Nebuchadnezzar.— Auth.] gave the order, and they brought Daniel and threw him into the lions’ den. ... A stone was brought and placed over the mouth of the den, and the king sealed it with his own signet ring and with the rings of his nobles, so that Daniel’s situation might not be changed. Then the king returned to his palace and spent the night without eating ... At the first light of dawn, the king got up and hurried to the lions’ den. ... And when Daniel was lifted from the den, no wound was found on him ...” (Daniel 6:16-23).

And now let us quote the message of Prince Kurbsky about the miracle that saved the Metropolitan from the predator: “And he [Ivan the Terrible.—Auth.] ordered a bear, fierce and deadly hungry, to be put into Metropolitan’s cell and to lock the door (this I truly heard from an eyewitness); and in the morning he himself came and ordered to unlock the door and found him intact, kneeled down in prayer; as for the beast, it lay in a corner, meek as a sheep” ([362], comment 205 to v. 9, col. 44).

It is evident that the story is practically the same as the victory of Daniel over the fierce Babylonian lions described in the Bible.

In fig.21.23a we show a marble sculpture “Daniel among the lions,” kept in the Louvre, Paris. Today it is mistakenly dated to the era of the VI-XI centuries. Now we understand that it could not be created earlier than the second half of the XVI century. Time shift of several hundred years. In fact, this is the depiction of Metropolitan Philip Kolychiev, a.k.a. Samson, a.k.a. Daniel. Thrown by Ivan IV the Terrible into a prison cell with a hungry bear to tear him to pieces.

## 5.

### **THE BOOK OF DANIEL AND THE NEW TESTAMENT APOCALYPSE ARE WRITTEN IN A SIMILAR STYLE CHARACTERISTIC OF THE GENERAL LITERARY SCHOOL OF THE XVI CENTURY**

It is considered common knowledge (and in this case we have no objection) that the Book of Daniel is written in the same spirit as the New Testament Apocalypse. Let us also recall the statistical result obtained in Chron1, Chapter 5:7.4, according to which the Book of Daniel and the Apocalypse should have been placed in the Bible close to each other.

However, the Scaligerite historians claim that the Book of Daniel was created much earlier than the Revelation of St. John the Evangelist, a.k.a. the Apocalypse. According to the new chronology, the opposite is true. The New Testament Apocalypse was written no earlier than 1486, since it includes the horoscope of 1486 (q.v. in Chron1, Chapter 3). As we have shown, the Apocalypse refers to the events of the Ottoman conquest of the late XV—early XVI century.

As for the Book of Daniel, we have shown in this chapter that it was created in the second half of the XVI century and might be completed even later, in the early XVII century.

Here are a few passages demonstrating the symbolic and literary propinquity of the Book of Daniel and the Apocalypse.

The Apocalypse says: “The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his power and his throne and great authority” (Apocalypse 13:2 ).

The Book of Daniel retells it in the following words: “After that, I looked, and there before me was another beast, one that looked like a leopard. And on its back it had four wings like those of a bird. This beast had four heads, and it was given authority to rule” (Daniel 7:6).

The Apocalypse says: “And I saw a beast coming out of the sea. It had ten horns and seven heads, with ten crowns on its horns ... The beast was given a mouth to utter proud words and blasphemies ...” (Apocalypse 13:1-5).

The Book of Daniel echoes: “And there before me was a fourth beast—terrifying and frightening and very powerful ... and it had ten horns. While I was thinking about the horns, there before me was another horn ... This horn had ... a mouth that spoke boastfully” (Daniel 7:7-8).

The Apocalypse says: “And ... I saw seven golden lampstands, and among the lampstands was someone like a son of man ... The hair on his head was white like wool, as white as snow, and his eyes were like blazing fire. His feet

were like bronze glowing in a furnace ..." (Apocalypse 1:12-15).

The Book of Daniel echoes: "As I looked, thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze" (Daniel 7:9).

And so on and so forth. It makes no sense to quote here long parallel passages from the Apocalypse and the Book of Daniel. Probably, the Great Strife in Russia at the beginning of the XVII century evoked in people's memory the gloomy images of the New Testament Apocalypse, which described the Last Judgment = Ataman conquest of Europe, Africa and America in the XV-XVI century. The split of the Great Empire fit well with the majestic and threatening symbols of the Apocalypse. So the authors of the Book of Daniel, writing in the late XVI—early XVII century, had included them in their text.

## 6.

### THE STORY OF ESTHER OF THE XVI CENTURY AND THE STORY OF SUSANNA IN THE BOOK

#### OF DANIEL

The Book of Daniel is ecclesiastical, that is, it describes the struggle of the Orthodox Church against the heresy of the Judaizers in the XVI century from the point of view of the clergy directly involved in the conflict. The canonical part of the Book of Daniel says nothing about the woman Esther = Elena of Wallachia = Elena Glinskaya.

There is no sexual aspect at all in the "official" twelve chapters of the Book of Daniel. It turns out that the church authors considered the "female plot" just as a royal family affair, which only concerned the personal life of the Horde Czar-Khan. Nevertheless, it is remarkable that the trace of "the woman Esther" in the Book of Daniel still remained. See for yourself.

At the end of the book, there is an interesting thirteenth chapter, which, according to the encyclopedia Christianity, is not considered canonical ([936], v. 1, p. 461). Indeed, it stands apart, and its content, at first glance, has nothing to do with the main theme of the Book of Daniel. However, as we will now show, it tells us, albeit in a slightly distorted form, a part of the story of "the woman Esther." Moreover, a plot with an obviously sexual connotation was intentionally selected for it.

Let's walk through the biblical story of the young beauty Susanna (Daniel:13).

**The Book of Daniel** says: "There was a man living in Babylon whose name was Joakim. He married the daughter of Hilkiah, named Susanna, a very beautiful woman and one who feared the Lord. ... Joakim was very rich, and ... the Jews used to come to him because he was the most honored of them all" (Daniel 13:1-4).

**Commentary.** The young and beautiful Susanna, the daughter of Hilkiah, is probably a reflection of the young and beautiful Elena of Wallachia = Elena Glinskaya = the biblical Esther. She occupies a prominent position, being close to the royal court.

**The Book of Daniel** says that there were in Babylon at the time two chief judges, two elders. And "wickedness came forth from Babylon, from elders who were judges, who were supposed to govern the people" (Daniel 13:5).

**Commentary.** Apparently, the two main elders are Ivan the Terrible and his son, Ivan the Young. Although in the Book of Daniel both are called elders (Daniel 13:5). They really ruled the people, since Ivan the Terrible was at the time the Czar-Khan, and his son Ivan was the heir to him. Both of them, and them only, occupied the highest position in the state hierarchy. The lawlessness that the Book of Daniel speaks about here most likely consisted in the fact that Ivan the Terrible violated the laws and traditions of Russia-Horde by alienating from himself and exiling his wife and bringing close to him the young heretic Elena of Wallachia.

**The Book of Daniel** further says that both of the elders began to lust for Susanna. "Both were overwhelmed with passion for her, but they did not tell each other of their distress, for they were ashamed to disclose their lustful desire to seduce her" (Daniel 13:10-11).

**Commentary.** In the "story of Esther" the plot of the whole drama (q.v. in Chapter 7 of Chron6) is the sexual attraction towards Elena of Wallachia felt by both Ivan the Terrible (first judge?) and Ivan the Young (second judge?). In other words, the father Czar and his young son and co-ruler were simultaneously overwhelmed by erotic desire for the same young woman. The Book of Daniel is, in fact, talking about the same.

**The Book of Daniel** further says that the two elders secretly penetrated into the locked "garden," where the naked Susanna took a bath. "No one was there except the two elders, who had hidden themselves and

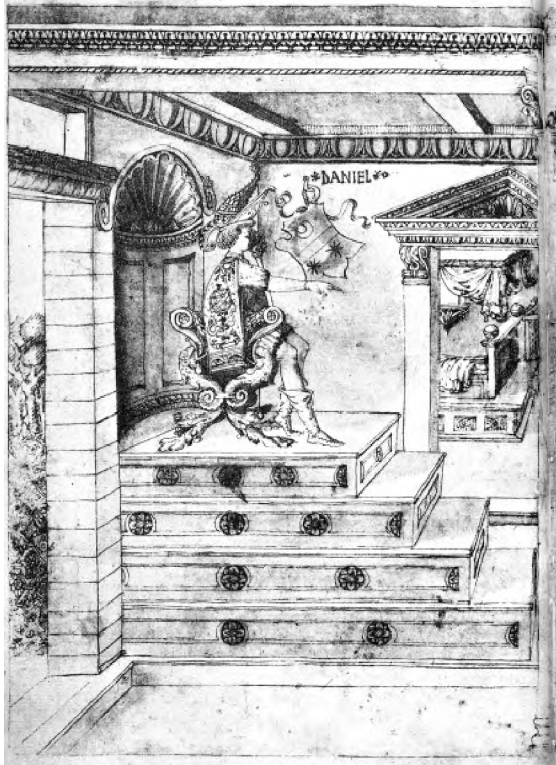


Fig. 21.24. The left part of the engraving "Susanna and the Elders Judged by Daniel." Next to Daniel, we see the mediaeval coat of arms with the Ottoman = Ataman crescent and stars. This is in good agreement with with our reconstruction, which dated the events described in the Book of Daniel to the XVI century. Taken from A Florentine Illustrated Chronicle ([1267], p. 80, plate LXXX).



Fig. 21.25. The right part of the engraving “Susanna and the Elders Judged by Daniel.” On the wall, behind the elders and Susanna, there is a coat of arms with Ottoman crescent and stars, that is, the “Mongolian” state symbol of the XIV-XVI century. Taken from [1267], p. 80, plate LXXXI.

were watching her. She said to her maids, ‘... Shut the garden doors so that I can bathe.’ ... When the maids had gone out, the two elders got up and ran to her. They said, ‘Look, the garden doors are shut, and no one can see us. We are burning with desire for you; so give your consent, and lie with us.’ ” (Daniel 13:15-20).

**Commentary.** The described scene almost accurately reproduces the episode already familiar to us, when both the Czar father and his son and co-ruler find themselves in somewhat ambiguous situation in the bedroom of Elena of Wallachia = Esther (q.v. in Chapter 7 of Chron6). Moreover, there appeared to be no one in the room except for these three persons, i.e. no witnesses.

**The Book of Daniel** further reports that Susanna refused to satisfy the erotic desires of the elders. In retaliation, they tried to slander her before the people. They declared that “a young man ... came to her and lay with her. We were in a corner of the garden, and ... although we saw them embracing, we could not hold the man” (Daniel 13:37-39). Daniel, however, stood up for the honor of Susanna and revealed the secret machinations and lies of the elders. Both unrighteous were convicted and executed.

**Commentary.** In the “story of Esther,” it is precisely because of what happened “in the bedroom,” or “in the woman’s room,” that the king’s young son and co-ruler perishes. The father king dies later. In a vague and didactic form, it’s probably this situation that is described in the Book of Daniel.

In fig. 21.24 and 21.25 is reproduced the engraving “Susanna and the Elders Judged by Daniel” from Maso Finiguerra’s A Florentine Picture-Chronicle, allegedly of the XV century. This chronicle consists of pictures and has practically no text. The pictures illustrate important events of world history. Consequently, the Florentine Chronicle could only be created after the XV century, for it already contains the story of Susanna, i.e., Esther, dating from the XVI century. In general, the nature of the illustrations in the Florentine Chronicle fits well with the style of the XVIII-XIX century. Moreover, as the publishers write in



Fig. 21.26. Fragment of the engraving “Susanna and the Elders Judged by Daniel.” Ottoman crescent moon with

stars. Taken from [1267], p. 80, plate LXXX.

the preface, “nothing is known about them [drawings.—Auth.] before 1840, when around this time they were bought in Florence by the famous engraver Prof. Edward Schaeffer from Heidelberg” ([1267], p. 2 of the introduction).

Perhaps the engraver Schaeffer created all these plates relying on old and today lost drawings? He reworked them creatively and then declared that “it was so.” Some of the engravings bear the Scaligerian dates of the depicted “ancient” events. This also proves that the chronicle could not have appeared earlier than the XVI-XVII century, when the Scaliger-Petavius chronology was created.

On the left side of the engraving, illustrating the story of Susanna (q.v. in fig. 21.24), we see Daniel judging the elders. On the right (fig. 21.25), there are two elders and Susanna. The hands of all three are tied. It is interesting that the artist, allegedly of the XV century, placed on the walls, next to Daniel and next to the elders and Susanna, two identical coats of arms, where we see the Ataman crescent and stars (q.v. in fig. 21.26).

The appearance of such symbol of the XIV-XVI century in the “ancient” biblical plot categorically contradicts the Scaligerian chronology. But it is in good agreement with our reconstruction, according to which the events of the Book of Daniel unfold in the XVI century, in the metropolis of the “Mongol” Empire. Among its state symbols, one of the central places was occupied by a crescent moon with a star.

So, the “feminine aspect” of the story of Esther is still reflected in the Book of Daniel, albeit dully. Nevertheless, in the “story of Susanna” there is one of the main plots of the family drama of the XVI century at the court of the Horde Czar-Khan and his son and co-ruler. Namely, a sexual scene in a secluded room, when both rulers found themselves in the bedroom of a young woman in an ambiguous situation, trying to seduce her.

Regarding the name Susanna (SSNN without vowels), let us say the following. This is probably a distortion of the name Anastasia = NSTS, or Anna = NN. Anastasia is one of the wives of Ivan the Terrible. In Chapter 7 of Chron6, we said that Sophia, the exiled wife of Ivan III, returned to the Czar, possibly under the name Anna. Or Susanna is Anastasia, the first wife of Ivan IV the Terrible, who did not die, but lived in exile.

The story of Susanna was popular among artists of the XVII-XVIII century. In fig. 21.27 and 21.28 we show two of their paintings. It makes no sense to reproduce more pictures on the topic, since they are all similar to each other, follow the same tradition and differ only in insignificant details. Two men seduce a young beauty. In almost all of the paintings, Susanna is shown half- or even completely naked. For example, in two paintings “Susanna and the Elders” by Tintoretto (Jacopo Robusti, allegedly lived in 1518-1594) ([689], p. 276; and [493:1], p. 267), as well as in the paintings “Susanna and the Elders” by Peter Lastman (1614) and Rembrandt (1647) ([985:1], p. 361, ill. 389 and 388). There is also “Susanna and the Elders” by Giovanni Battista Piazzetta (ca. 1707) ([194], p. 458, ill. 599). Etc.

As we explained in Chron6, 9:7.7, the images of naked body were actively introduced in Western Europe precisely during the Reformation, in order to quickly separate its painting style from the restrained traditions of the imperial Orthodox Church. The Western public was taught that it’s “more democratic,” “freer,” and therefore, “more progressive.” It expands human rights, they say. And those who protest against the “beauty of nudity” that penetrated even into Western European churches are, of course, retrogrades, conservatives, and generally bad people. We will be getting rid of them.

Very few old images of the dressed Susanna have come down to us. E.g., the fresco “Susanna and the Elders” by Pinturicchio and his assistants (q.v. in fig. 21.29). Susanna is fully clothed here. Both of the elders are wearing red robes, which probably indicated their royal status. The story of Susanna was illustrated in book miniatures ([1485], ill. 90). We see Susanna against the background of Babylon in Albrecht Altdorfer’s painting (fig. 21.30). On the right is probably the Tower of Babel as Altdorfer imagined it. Here Susanna is also dressed. Probably, the images with the dressed Susanna are earlier than with the naked and may be dated to the second half of the XVI century.

Let’s ponder the following issue. The excessive at





Fig. 21.27. Guido Reni's painting "Susanna and the Elders" (1620-1625). Apparently, this is an image of Esther (a.k.a. Elena of Wallachia, a.k.a. Elena Glinskaya, a.k.a. Anna, a.k.a. Anastasia) and two Russian rulers: Ivan the Terrible and his son Ivan the Young. Taken from [40:1], p. 288, ill. 282.

tention of Bible commentators to Susanna is strange enough. What is so particularly special in her story? Nothing if viewed separately from the "story of Esther." See for yourself.

Two rulers desire the same young woman. They secretly entered her chambers and then slandered her, for which they were justly punished. But the Bible contains many more important details that did not attract close attention of the artists and writers of the XVII-XVIII century. Anyway, they liked Susanna's story. Now we understand what's the matter. The story of Susanna made an important part of the popular in certain circles "story of Esther," which played a significant role in the split of the "Mongol" Empire. So Western European artists painted the "noble Susanna" as the heretic Esther who fought against two "very bad" rulers.

At first, the commentators were mindful of the true meaning of the plot. Then they forgot, but continued to obediently chant Susanna by inertia, already not really understanding why, since the congregation was made to forget that in the image of the attractive Susanna the heretic Esther (a.k.a the Jewess Elena of Wallachia) was praised.

Although the Book of Daniel doesn't directly mention Esther, it mentions the name of king Darius the Mede, under whom Daniel lived and acted. E.g., Dan



Fig. 21.28. Ludovico Karacci's painting "Susannah and the Elders" (1616). Apparently, this is an image of Esther and two rulers: Ivan the Terrible and his son Ivan the Young. Taken from [40:1], p. 282, ill. 279.

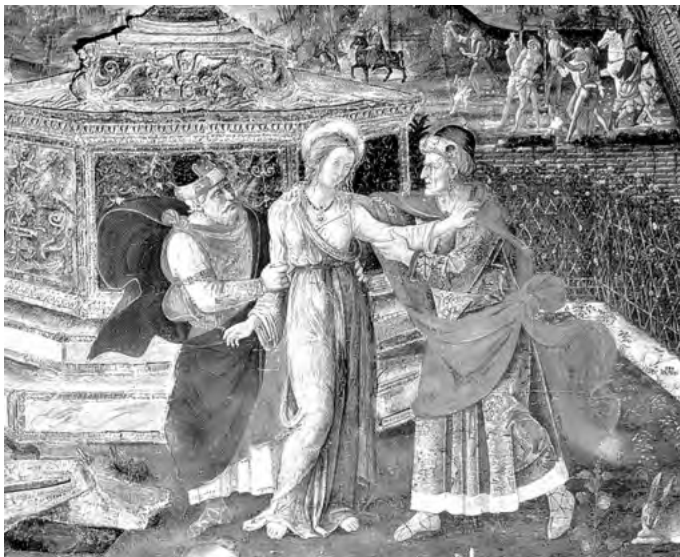


Fig. 21.29. Fragment of the antique fresco "Susanna and the Elders" by Pinturicchio and his assistants. Hall of the Saints, Borgia Apartments, Vatican. Here the plot is presented atypically for Western European art of the XVI-XVIII century. Susanna is depicted not naked, but fully clothed. Taken from [713], p. 224, ill. 215.

iel himself says: “And in the first year of Darius the Mede, I took my stand to support and protect him” (Daniel 11:1). But Darius the Mede is one of the names of Artaxerxes, whose wife was Esther. This is what reports, for example, the Chronicle of George Hamartolos. “After Belshazzar, reigned Darius the Mede, also known as Astyages and Artaxerxes. [He reigned] for 17 years. His wife was Mordecai’s [cousin] Esther, chosen for her beauty out of the Jewish girls. When he was going, following the advice of his warlord Haman, to exterminate her Jewish people, she saved her people by forcing Darius to pierce Haman with the same stake, which Haman advised him to pierce her uncle Mordecai, who did not honor him and did not worship [his gods]” ([19:0], p. 163, ch. 92).

Thus, the Book of Daniel directly says that Daniel lived under the very king Artaxerxes, under which, as is known from many other sources, the turbulent “story of Esther” unfolded (q.v. in Chapter 7 of Chron6). In other words, Daniel and the heretic Esther were not only contemporaries, but belonged to the same court circle of the Babylonian king Artaxerxes = Darius the Mede.

Let us say in conclusion that Scaligerite historians dated the biblical Book of Daniel to 605-536 B.C. ([936], v. 1, p. 461). They were wrong by more than two thousand years, i.e., by about 2100 years. The correct dating is the end of the XVI century A.D.

7.

#### **STAGED CHURCH PERFORMANCES PICTURING THE “BURNING OF THREE YOUTHS” WERE INTRODUCED IN RUSSIA EXACTLY IN THE XVI CENTURY**

So, the Old Testament Book of Daniel is based on the events in Russia-Horde of the second half of the XVI century. This conclusion agrees with the fact that it was in the XVI century that the church rite of “furnace action” was first introduced in the Orthodox Church. This is a theatrical performance in a church depicting the miraculous rescue of three Jewish youths from a blazing furnace described in the Book of Daniel.

Here is what Metropolitan Macarius reports: “At the same time, that is, about the middle of the XVI century, we already use the rite of the so-called furnace action. It was performed before the Feast of the Nativity of



Fig. 21.30. Albrecht Altdorfer’s painting “Susanna in the Bath,” allegedly of 1526. The image is not typical for Western European artists. Susanna is dressed, even though she is taking a bath. On the right is Babylon as imagined by the artist. Susanna is on the left, in the garden. Next to her are her maids. There are no elders yet. Taken from

[1203], ill. 9.

Christ, on the week of the forefathers or on the week of the holy fathers. ... To arrange it in the cathedral church, some polycandelons and the bishop's pulpit were removed and a large wooden round stove was installed in the place of the latter; three boys and two adults were chosen so that the former would represent the three holy youths—Hananiah, Azariah, and Mishael, and the adults—the two Chaldeans. ... The Chaldeans brought the youths into the furnace, locked them in and put a forge with burning coals under the furnace. ... The Chaldeans endeavored to increase the fire in the forge. ... At that moment thunder sounded in the church, and the angel of the Lord descended into the furnace to the youths. The Chaldeans prostrated, burned by their own fire. ... With the youths having left the furnace, the furnace action ended, then many years were proclaimed to the sovereign and his family" ([500], book 4, pt. 2, p. 47).

All is clear. As we already said, three leading Judaizer heretics had been burned on December 27, allegedly in 1504 ([372], v. 1, p. 500). Indeed, it is close to the day of the celebration of the Nativity of Christ. The fact that the Church linked the theatrical performance of the "burning of adolescents" to the Nativity of Christ ideally corresponds to our reconstruction, according to which the biblical Book of Daniel was based on the December events of Russian history in the alleged year 1504. It also perfectly explains why the "furnace" theatrical and temple performances appeared in the church ritual precisely in the XVI century. Because it was in this era that the "story of Esther" and the struggle of the Orthodox Church against the heresy unfolded. In commemoration of this, the Church decided to include "furnace actions" in its rituals. Initially the purpose of the performances was probably strictly instructive. By demonstrating the possible punishment for rebellion against the state and deviation from Orthodoxy the temporarily victorious Orthodox Church warned the flock in the XVI century (in all churches of the Empire where similar moralizing performances were staged) from the re-emergence of the heresy. Punishment by fire in a cage! But then, already in the XVII century, when the Romanovs seized the power, they changed the meaning of "furnace actions" to the opposite. "Actions" were preserved in church use in the XVII and XVIII centuries, but now they began to emphasize in every possible way the miraculous element of the salvation of the Jewish youths (heretics?) from fire, since God himself was on their side. Replacement of black with white, minus with plus.

Under the Romanovs, the just-written Book of Daniel was naturally seen as talking about the events in Russia-Horde, which actually brought the new dynasty to power. That is, about events pleasant to the Romanovs.

In the XVII century, the Old Testament Book of Daniel was even more thoroughly edited and interpreted as important propaganda material that should be widely hammered into the consciousness of the flock. At the same time, the assessments of the events of the XVI century were changed to the opposite. The heretics were declared good people, and the representatives of the imperial Orthodox Church, who fought against the heresy of the Judaizers, were portrayed in an unattractive light.

By the way, according to the Scaligerian-Millerian chronology, the Orthodox Catholic Church only two thousand years later, in the XVI century, decided, for no reason at all, to widely introduce "furnace actions" in churches, representing scenes from the "most ancient" Book of Daniel. Weird, isn't it?

Over time, in the XVIII-XIX century, the relevance of the plot decreased. The "story of Esther" began to sink into oblivion. Today, the "furnace actions" are no longer practiced in the Orthodox Church. However, new didactic paintings and illustrations to the Bible on the theme of the "fiery furnace" were created up to the end of the XIX century. One of such didactic miniatures about the "burning of Jewish youths," published in 1888, is shown in fig. 21.31.

Fig.21.32 shows a fragment of the Russian icon "Prophets Daniel, David, and Solomon," depicting the prophet Daniel. It is believed that the icon was painted in the last quarter of the XV century. Most likely, the dating needs to be shifted upward by at least fifty years.

## 8.

### APOCALYPTIC VISIONS IN THE BOOK OF DANIEL

Chapters 7-12 of the Book of Daniel are devoted to his visions and prophecies. The text is extremely hazy, full of associations, vague phrases, allegories. We will not analyze this part of the Book of Daniel in detail due to its deliberate allegoricality, which allows for



Fig. 21.31. Miniature from the Book of the Prophets with Interpretation, 1888. It depicts the burning of three Jewish youths in a fiery furnace, their miraculous salvation by an angel, and the death of those who plunged innocent youths into the fire. Taken from [745], v. 9, p. 319. RSL, f. 242, No. 187, f. 462, rev.



Fig. 21.32. Old Testament Daniel. Fragment of the icon “Prophets Daniel, David, and Solomon.” Tretyakov Gallery, Moscow. Apparently, the Orthodox Metropolitan Daniel is depicted here. Taken from [462], sheet 58.

many interpretations. Let us note just a few facts that are well explained by our reconstruction.

**Fact one.** Chapter 9 says: “From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble” (Daniel 9:25).

Here, Daniel is obviously talking about the order of the Persian king Cyrus allowing the restoration of the destroyed Jerusalem (q.v. in Chron6, 10:3.2). The order of Cyrus (i.e., simply the Czar?) and the restoration of the capital are featured in the Old Testament books of Ezra and Nehemiah.

As we have shown, what is meant here is the construction of Moscow = New Jerusalem in the XVI century under Ivan the Terrible, and then the restoration of Moscow already in the era of the Great Strife, at the beginning of the XVII century, under Minin and Pozharsky. It was Minin who is reflected on the pages of the Bible as the prophet Nehemiah (q.v. in Chron6, 10:7).

But if so, then the Book of Daniel could not be written or finally edited before the beginning of the XVII century.

**Fact two.** Having announced the restoration of Jerusalem, the Book of Daniel goes on to describe the grand decline of the Persian kingdom under the successors of Darius, i.e., as we now understand, under the successors of the Horde. In particular, the following is said:

“After he has arisen, his empire will be broken up and parceled out toward the four winds of heaven. It will not go to his descendants, nor will it have the power he exercised, because his empire will be uprooted and given to others” (Daniel 11:4).

Despite the vagueness of the text, one gets the impression that it says about the split of the “Mongol” Empire at the beginning of the XVII century, during the Great Strife. Further, the Book of Daniel reports that the military confrontation between the Northern and Southern kings begins. It is possible that this is an indication of the beginning of friction, and then senseless wars between Russia-Horde and Turkey-Ottomania. That is, according to the Bible, between the “Northern kingdom” and the “Southern kingdom.” We are talking about the events of the XVII century.

The very gloomy nature of Daniel’s visions and “prophecies” most likely means that at the beginning of the XVII century, apocalyptic emotions that first arose in the era of the Ataman conquest were revived. The Apocalypse, written shortly after 1486, recorded the situation of the Last Judgment, which took place over Western Europe and the Mediterranean in the late XV—early XVI century, when the Ottomans re-conquered the Promised Land, brutally eradicating the infectious diseases that broke out there. And about a century later, at the beginning of the XVII century, a much more grandiose event took place—the split of the “Mongol” Empire. The scale of the catastrophe, accompanied by social upheavals all over the world, was more than enough for the idea of the Second Last Judgment, the Second Apocalypse to flare up in the minds of people. Most likely, it is stated in the Book of Daniel. That is why the book is called “apocalyptic” in biblical studies.

We can say that the first, New Testament Apocalypse = Revelation of John the Evangelist, tells about the First Last Judgment, that is, about the Ottoman conquest of the late XV—early XVI century. And the second, the Old Testament Apocalypse = the Book of Daniel, reports on the Second Last Judgment, that is, on the split of the Great = “Mongolian” Empire at the beginning of the XVII century.

In other words, if the New Testament Apocalypse may be considered the “Book of the Ottoman = Ataman Conquest,” then the Old Testament Book of Daniel could be entitled “The Book of the Split of the Mongol Empire.”

# Annexes

## annex 1

### **Ancient images where the Magus Melchior is a woman**

In addition to the illustrations in Chapter 3:1.8, we will have found it useful to reproduce some more images of the scene of the Adoration of the Magi, where the Magus Melchior is depicted as a woman.

Let us turn to Germany first. Figure p1.1 shows a fresco, allegedly dated to 1400 and located in the Bonn Minster (Bonner Münster), a Roman Catholic church in the city of Bonn. Magus Caspar knelt before Mary and Christ, the Apostle Peter stands behind with a key, and to the right, Melchior and Belshazzar are depicted. It is clearly seen that the artist presented Melchior as a woman. The fresco is relatively well preserved, and the female features of Melchior are beyond doubt.

Near the Cologne House in the city of Cologne, there is a huge Dominican Cathedral of St. Andrew. Inside, on its left wall, there is a well-preserved large fresco depicting the Adoration of the Magi (q.v. in fig. p1.2). Caspar kneels before Mary and Christ, behind him are Belshazzar and Melchior. Servants with horses follow them. Melchior is depicted as a woman. This is one of the most obviously feminine images of the Magus Melchior. Above the head of Christ is the Star of Bethlehem.

In the same Cathedral of St. Andrew in Cologne, on the right wall, there is another ancient image of the Adoration of the Magi (q.v. in fig. p1.3). In the center is the Mother of God with Christ, below are the Three Wise Men in royal three-petaled crowns. On the left is Caspar; on the right are Belshazzar and Melchior. Behind them are their servants. Melchior is clearly depicted as a woman.

In Cologne, not far from the Cologne Cathedral, on the bank of the Rhine, there is the old church of St. Maria Lyskirchen. Inside of it is an image of the Adoration of the Magi dating from about 1230 ([1148], p. 15; q.v. in fig. p1.4). The Three Wise Men stand to the left of the Mother of God with Christ. Caspar kneels, Belshazzar points to the Star of Bethlehem above St. Mary's head, and Melchior stands on the left. Melchior is without a doubt depicted as a woman.

One gets the impression that many Cologne artists remembered quite well that Melchior was a woman. Probably for the simple reason that the main shrine—the sarcophagus of the Magi—is located in the Cologne Cathedral. And on the golden bas-relief of the sarcophagus, “the main image of Melchior” is one of the most feminine.

In fig. p1.5 is an old image of the Adoration of the Magi in the Museo Diocesano of the Spanish city of Jaka. The image is called Santa Maria de Ipas Gotico. The third Magus Melchior is presented as a woman. Not for lack of a beard. Magus Caspar, knelt on the right, has no beard either. However, he is obviously a man. It is emphasized that Belshazzar and Melchior are a couple. Either husband and wife, or father and daughter, or mother and son. Belshazzar put his hand on Melchior's head. This photo was provided to us by E. N. Khalemsky.



Fig. p1.1. Adoration of the Magi. Taken from a modern postcard.

Verlag Schnell & Steiner, Regensburg, Nr. 5560/1.



Fig. p1.2.

Adoration of the Magi. Cathedral of St. Andrew in Cologne. Photo taken by A.T. Fomenko in June 2000.





Fig. p1.3. Adoration of the Magi. Another fresco in St. Andrew's Cathedral in Cologne. Photo taken by T. N. Fomenko in June 2000.

There are also two smaller figures there. The size seems to depend on the importance of a person being portrayed. In total, five figures are depicted. In this regard, let us recall that in the Cologne Cathedral, in the sarcophagus of the Magi, there are five people— the Three Wise Men, and, above them, two more (q.v. in Chapter 3).

In fig. p1.6 we see another depiction of the Adoration of the Magi from the Museo Diocesano de Jaca in the Spanish city of Jaca. It allegedly dates back to the XII century, as is written in the advertising brochure of the museum. One of the Magi on the right is unmistakably a woman. This photo was also provided to us by E. N. Khalemsky.

Figure p1.7 is a 1445 painting by Fra Angelico and Fra Filippo Lippi. Magus Melchior is clearly a woman. There can be no doubt about it.

In fig. p1.8 is a painting by the Italian artist Giotto di Bondone (allegedly 1266/1267–1337), called “Adoration of the Magi” ([58], p. 61). Caspar knelt down. Behind him, next to each other, are Belshazzar and Melchior, the latter depicted as a beautiful woman in woman's dress.

In fig. p1.9 is a fragment of the painting “Adoration of the Magi” by the Italian artist Domenico Ghirlandaio (born Domenico di Tommaso di Currado di Doffo Bigordi, allegedly 1449–1494) ([528], p. 45). In the center, we see the Magus woman Melchior. There can be no doubt about this. A beautiful feminine European



Fig. p1.4 Adoration of the Magi.

Taken from [1148], p. 15.



Fig. p1.5. Adoration of the Magi. Museo

Diocesano de Jaca, Spain. Taken from a modern postcard published by the museum.



Fig. p1.6. Adoration of the Magi.

Museo Diocesano de Jaca. Taken from a modern postcard published by the museum.



Fig. p1.7. Adoration of the Magi. Photo taken by A.T. Fomenko at the Museum of the Smithsonian Institution in Washington (USA).

face, lush blonde hair, a very graceful feminine pose. On her head is a crown, which Melchior is apparently taking off bowing to Christ.

In fig. p1.10 is the painting “Adoration of the Magi” by the Italian artist Marco Cardisco, allegedly around 1519 ([1378]), exposed in the Museo Civico Castel Nuovo in Naples, Italy. The Magus on the right is frankly depicted as a woman. Woman’s face, woman’s dress with an open neckline, woman’s chest, waist. The graceful femininity of the gesture is emphasized.

In fig. p1.11 is a mediaeval mosaic depicting the Adoration of the Magi. St. Mark Cathedral in Venice, Italy. Melchior (second from left) is depicted as a woman. As in the Cologne sarcophagus of the Magi, another figure is shown here. Possibly Otto.

Figure p1.12 is an illustration from the mediaeval book of 1380, *Das Perikopenbuch des Erzbischofs und Kurfürsten, Kuno von Falkenstein*. Museum of the Cathedral of the city of Trier, Germany. The third Magus, Melchior (on the left), is unambiguously depicted as a woman.

Figure p1.13 shows the Adoration of the Magi on the altar of the alleged years 1300–1330. The altar is kept today in the Wallraf–Richartz Museum in Co



Fig. p1.8. Adoration of the Magi. Taken from [58], p. 61.  
logne, Germany. It is clearly seen that the third Magus on the left is a woman.

In fig. p1.14 is a mediaeval triptych of 1410–1440, kept in the Wallraf–Richartz Museum in Cologne. One of the Three Wise Men (the rightmost figure) is clearly a woman. There is no doubt about it.

The Magus Woman is clearly depicted in a mediaeval West German or Middle Rhine triptych dating back to the first quarter of the XV century. Melchior is dressed here in a beautiful short women's dress, frankly emphasizing her figure. The triptych is kept in the Wallraf–Richartz Museum. See this picture, for example, in [1474], p. 173.

The Magus woman in the scene of the Adoration of the Magi is depicted in Rome, in the Borgia Apartments, in the Hall of Mysteries, painted with frescoes by the artist Pinturicchio (born Bernardino di Betto). Melchior is depicted as a beautiful white woman in a luxurious women's dress. Graceful feminine pose, lush hairstyle (q.v. in p1.15). She stands right behind Caspar, who is down on his knees.

In fig. p1.16 is an interesting and rare image of the Three Wise Men on the capitals of the Church of Saint Lazarus of Autun in France, allegedly dated to around 1100. Historians write: "In this stylized image, the main events of the Gospel episode are synthesized: a star that appeared in the East, and an Angel that awakens the three kings, recognizable by their crowns" ([930], p. 154, ill. 23). The Three Wise Men sleep under one blanket, like relatives. There is clearly a woman in the center. She has a special crown that is different from the other two identical crowns. To the left and right



Fig. p1.9. Adoration of the Magi. Taken from [528], p. 45.

from her lie men, which can be seen from their beards and mustaches. The woman's face in the center is nice-looking, round. Large almond-shaped eyes. No beard or mustache, of course. In Chapter 3, we expressed the idea that at least two Magi—Melchior and Belshazzar—were relatives. Either spouses or mother and son. The image in the church of Saint Lazarus corroborates this hypothesis.

In fig. p1.17 is the famous painting “Adoration of the Magi” by Gentile da Fabriano, kept in Florence, in the Uffizi Gallery. Dated to 1423 ([930], p. 217). In the very center of the picture, we see the Magus woman. Luxurious woman's dress, graceful feminine pose, beautiful feminine face, pronounced breast. Special royal crown. The other two Magi are undoubtedly men.

Let us note another interesting image of the Adoration of the Magi—the mosaic in the famous Basilica di Santa Maria Maggiore in Rome ([930], p. 100; q.v. in fig. p1.18). The mosaic is considered ancient and allegedly dates back to 432. Here, it is difficult to make out whether the Magus Melchior is a woman or not. But the mosaic is interesting in another way. Jesus Christ is depicted on it unusually for Scaligerian history—as a king sitting on the luxury king's throne and accepting the worship of the Magi. Like a real, not a symbolic king. The Virgin Mary sits separately from him on the right. This old mosaic contradicts the idea instilled in us that the worship of the Magi took place in a poor barn, where cows bellowed and sheep bleated. It is not surprising that the mosaic received a dissatisfied comment from a historian: “The image of the child Jesus, who accepts the gifts of the Magi sitting on the throne, does not excel in realistic validity” ([930], p. 100). In the barn, they say, it would be better.

In fig. p1.19, p1.20, p1.21, and p1.22, are fragments of a painting by the Italian artist Benozzo Gozzoli (b. Benozzo di Lesi di Sandro). It is believed that he lived in the years 1421–1497 ([442], p. 80). In fig. p1.19, we see the King-Magus depicted as a woman. Commentators say that this is Caspar, and not Melchior ([442], p. 28). In fig. p1.20, we show an enlarged image of this Magus. The other two Magi are unambiguously depicted as men. In particular, both have beards (q.v. in fig. p1.21 and p1.22).

On fig. p1.23 is the painting “Adoration of the Magi” by Lorenzo Monaco (allegedly 1370–1425). The painting was allegedly created around 1421–1422. Kept



Fig.p1.10. Adoration of the Magi. Taken from

[1378].



Fig. p1.11. Adoration of the Magi. Taken from a modern postcard. Ediz. Ardo, Venezia. The Baptistry. Adoration of the Three Wise Men. Fig. p1.12. Adoration of the Magi. Taken from a modern

postcard. Foto: Thomassin Trier, Kunstverlag.

Fig.p 1.13. Adoration of the Magi. Flügelaltärchen mit Darstellung der Heilsgeschichte (Ausschnitt). The altar is given in full in the book [1244], p. 25. It is believed that the painting is the œuvre of the artists from Cologne. Taken from a modern postcard.



Adoration of the Magi. Taken from [1244], p. 27.





Fig.p1.15. Adoration of the Magi. Taken from [958]. See also [713], p.213, No.204.



in the Uffizi Gallery. Two Magi are clearly men, and the third, who knelt down, undoubtedly looks like a woman.

Domenico Ghirlandaio created another painting called “The Adoration of the Magi” (q.v. in fig. p1.24). The Magus on the left is again depicted as a woman. And again, as in the first picture of Ghirlandaio, the feminine features of Melchior are emphasized quite clearly.

Fig. p1.16. Three Wise Men. Taken from [930], p. 154, ill. 23.

Fig. p1.17. Adoration of the Magi.  
Taken from [930], p. 217, ill.12. See also [361], p. 53.

Fig. p1.18. Adoration of the Magi. Taken from [930], p. 100.



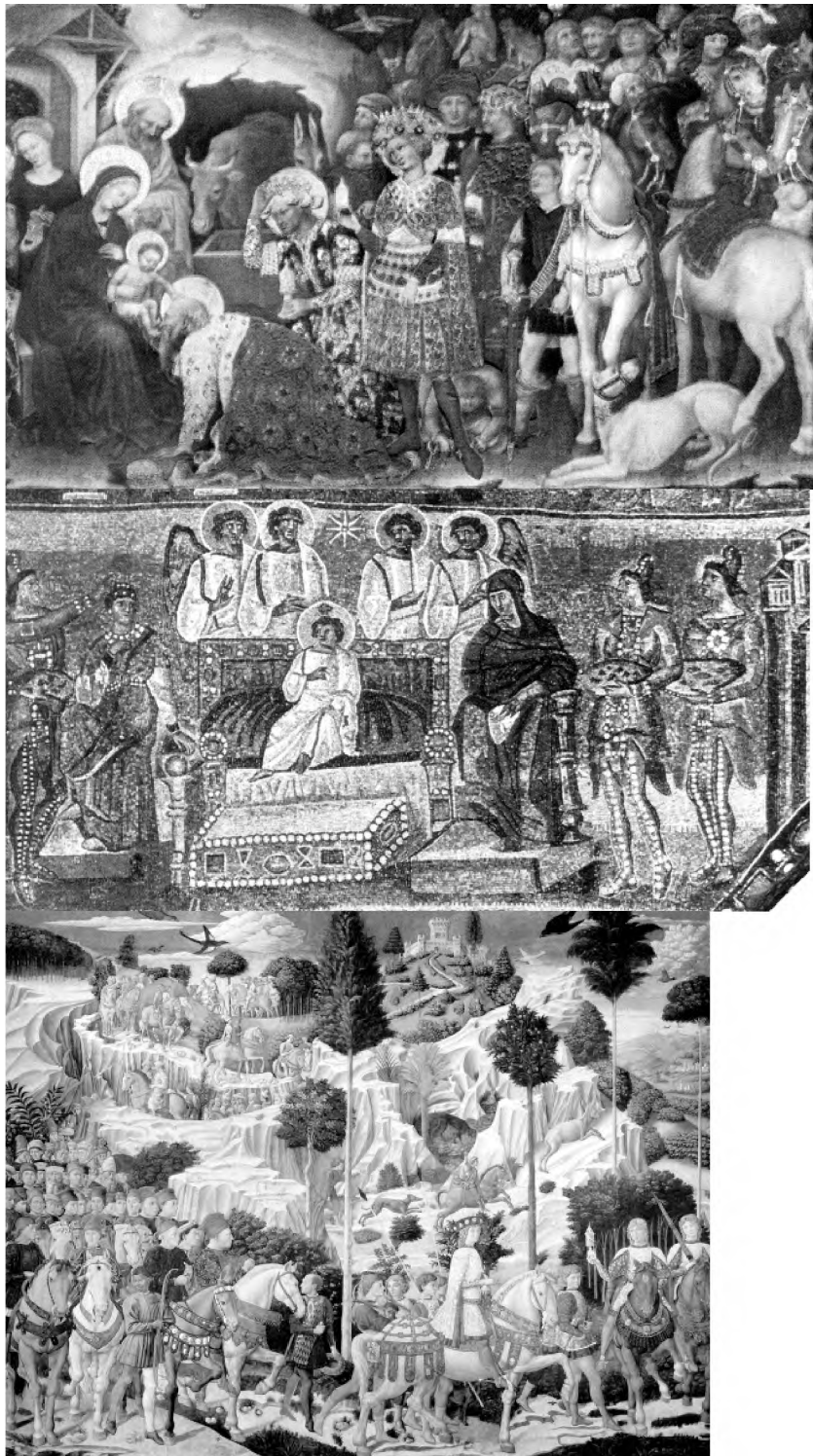


Fig. p1.19. Adoration of the Magi. Fragment. Taken from [442], p.28.



Fig. p1.20. Fragment with the image of the Magus-woman [442], p. 28.



Fig. p1.21. Fragment. Taken from [442], p. 33.



Fig. p1.22. Fragment. Taken from [442], p. 36.



Fig. p1.23. Adoration of the Magi. Taken from [361], p. 51.



Fig. p1.24. Adoration of the Magi. Taken from



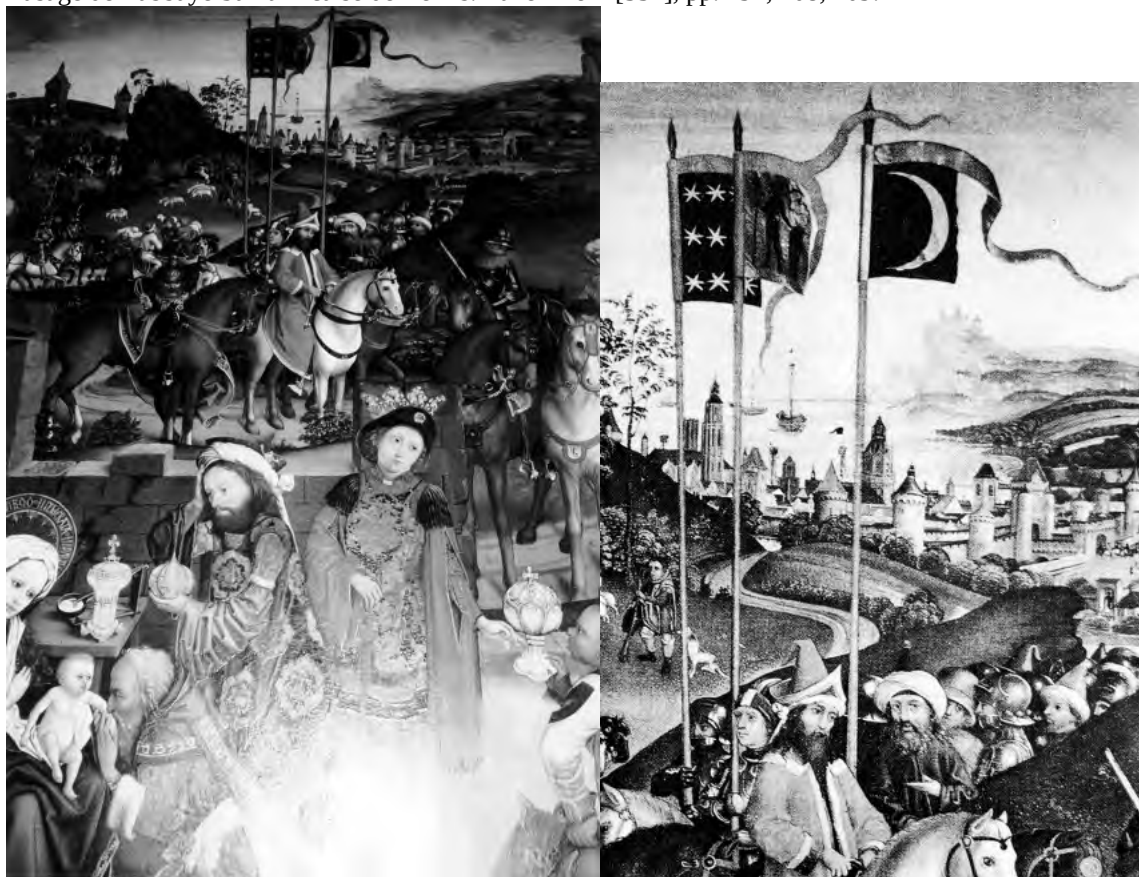
[528], p. 67.

Adoration of the Magi. Taken from [713], p. 101, No. 83.

Fig. p1.25.



Fig. p1.26. Adoration of the Magi. Missel à l'usage de l'abbaye Saint-Nicaise de Reims. Taken from [537], pp. 194, 208, 209.



p1.27. Adoration of

Fig.



Rosenkranzmedallion, Anbetung der Könige. Contemporary postcard. Kunstverlag Edm. Von

König. D-69 232 Dielheim. Fig. p1.28. Fragment. the Magi. Cathedral of Ottoman crescent and St. Lorenz. Photo by stars on the banners A.T. Fomenko. of the Magi. Taken June 2000. from [1418], p. 31.

Fig.p1.29. Adoration of the Magi. Engelsgruss von Veit Stoss, 1518.



Fig. p1.30. Adoration of the Magi. Taken from [1425], p. 62.

On fig. p1.25 is a picture of the Italian artist Domenico di Michelino "Adoration of the Magi." Kept in the Vatican Pinacoteca. The first two Magi are depicted as bearded men, and the third, standing behind them, is clearly a woman.

On fig. p1.26 is a French miniature from the famous Reims Missal, allegedly of 1285–1297 ([537], pp. 194, 208). The adoration of the three Magi is depicted. They approach the Mother of God and Christ at the bottom right, offering gifts. Caspar appears to be the first, Belshazzar and Melchior are behind him. It is clearly seen that



Melchior, the last of the three Magi, is obviously a woman. And it's not because she has no beard. Belshazzar doesn't have one either, but his face is clearly masculine, while Melchior's face is clearly feminine.

The old St. Lorenz Cathedral in the German city of Nuremberg is well-known. Inside, on the right side of it, in one of the most honorable places, there is a large ancient image of the Adoration of the Magi (q.v. in fig. p1.27). It is clearly seen that the Magus Melchior is pictured here as a woman. This circumstance is emphasized by the graceful feminine gesture of Melchior when she takes the bowl given to her by a servant or a maid.

Pay attention to another interesting fact. The Magi approach Jesus Christ under the banners, one of which bears the Ottoman crescent (q.v. in fig. p1.28), which is the symbol of Ottomania-Atamania and Russia-Horde in the XIV-XVI centuries. Belshazzar and Caspar are depicted as men.

In the same St. Lorenz Cathedral is kept an old medallion, allegedly from 1518, depicting the Adoration of the Magi (fig. p1.29). Here Melchior is represented as a black woman. As we said elsewhere, the Western Europeans often confused the old Slavic words "chormny" ("bright red, beautiful") and "chorny" ("black"), which resulted in misunderstanding of the



Fig. p1.31. Adoration of the Magi. Taken from [1485], ill. 151.



Fig. p1.32. Adoration of the

Magi. Taken from [1059], p. 142.



Fig. p1.33. Adoration of the Magi. Ellwangen Schönenberg. Church Wallfahrtskirche Unserer Lieben Frau. Taken from a postcard sold in the church.





Fig. p1.34. Antonio Vivarini. "Adoration of the Magi," allegedly around 1445-1447. Kaspar knelt down, and two other magi in crowns (there are no other crowns in the picture) stand behind him, next to each other. The left sorcerer in the crown is depicted as a woman. Long gorgeous blonde hair. Taken from [985: 1], p. 222, ill. 235.

first word as "black." This is how in some paintings appeared the black Magus woman Melchior. Please note that on the belt of Magus Caspar, bowing before Christ, there are decorations in the form of Ottoman crescent (q.v. in fig. p1.29). Four crescent moons are clearly visible. Moreover, inside each of them apparently a star is depicted, looking like a bright ball. So before us are the real Ottoman crescents with stars, symbols of Ottomania-Atamania and Russia-Horde. It turns out that the Gospel Magus Caspar was an Ottoman = Ataman. Belshazzar and Caspar are depicted as men.

On the north side of the St. Lorenz Cathedral in Nuremberg, there are ancient stone bas-reliefs depicting the birth of Christ and the Adoration of the Magi (q.v. in fig. p1.30). Melchior is again presented as a woman. Belshazzar, as usual, is standing next to

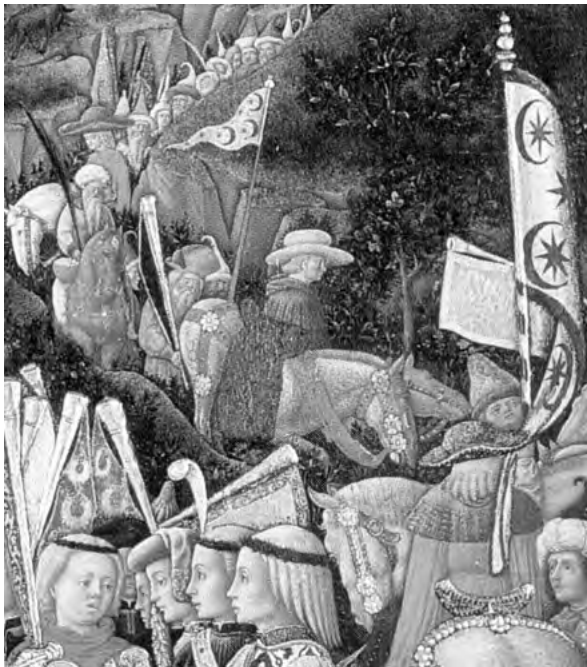


Fig. p1.35. Fragment of a painting by Antonio Vivarini. Several banners with Ottoman crescents and stars in the retinue of the Magi worshipping Christ. The largest Ottoman banner is on the right (with three crescents), in the

distance - a banner with three crescents, and on the left below - two more small banners with a pair of crescents on each.

her, and Magus Caspar already bowed down to Christ. Both of these Magi are represented as men.

In fig. p1.31 is an old miniature from the book *Heures dites de Luxembourg à l'usage de Rome*, allegedly of the first half of the XV century. We again see the woman Melchior. On her head, apparently, a warm winter hat. Belshazzar and Caspar are depicted as men.

In the museum of the Spanish Cathedral of Santiago de Compostela, there is a bas-relief of the alleged XIV century depicting the Adoration of the Magi (q.v. in fig. p1.32). Melchior is depicted as a black woman there.

In fig. p1.33 is the 1712 image of the Adoration of the Magi from the church *Wallfahrtskirche Unserer Lieben Frau, Ellwangen Schönenberg*, Germany, by the artist Melchior Steidl. Magus Melchior is obviously a woman.

Other images of the Adoration of the Magi see in fig. p1.34, p1.35, and p1.36.



Fig.p1.36. Domenico Veneziano. "Adoration of the Magi," allegedly around 1439-1441. Of the two standing Magi (two figures in crowns, in the center), the right sorcerer is depicted as a woman. Taken from [985: 1], p. 223, ill. 236.

## annex 2

### **The composition of the Old and New Testaments, according to the Slavic “Kormchaia” Book of 1620**

We will use the handwritten Church Slavonic Kormchaia Book (or Books of the Pilot) of 1620, kept in the Department of Manuscripts of the Russian State Library, Moscow (manuscript F.256/238, sheet 232).

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“About the books of the Old Law and the New. The essence of the 22 books of the Old Testament. Just as was heard and perceived from the Jews.

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Jesus Navin, Judges, Ruth, four Kings, as well as Remainder [Paralipomenon, the Hebrew Chronicles.—Auth.], as well as two Ezra, Psalter, Proverbs, Churchman [Ecclesiastes.—Auth.], Songbook [Song of Songs.—Auth.], Job, 12 Prophets: first—Josiah, 2—Amos, 3—Micah, 4—Joel, 5—Jonah, 6—Obadiah, 7—Nahum, 8—Habakkuk, 9—Zephaniah, 10—Haggai, 11—Zechariah, 12—Malachi; as well as Isaiah, Jeremiah, Baruch, Lamentation, Epistles, Ezekiel, Daniel. This is all of the Old Testament.

Also will bother to list the New [i.e., the contents of the New Testament.—Auth.].

Four Gospels—Matthew, Mark, Luke, John; Apostolic Act, seven catholic Epistles and the Apostle: one of James, two of Peter, three of John, one of Jude, 14 of Paul: the first to Romans, two to Corinthians, to Galatians, to Ephesians, to Philippians, to Colossians, to Thessalonians, two to the Hebrews, to Timothy, two to Titus, to Philemon; the final Revelation of John, John Chrysostom, John of Damascus, John the Apostle, Gregory Dekapolites, Cyril of Alexandria, Dionysius the Areopagite, Simeon the God-Receiver, Isaiah the Great [of the New Testament.—Auth.], Jeremiah [of the New Testament.—Auth.], Daniel [of the New Testament.—Auth.], Paralipomena [of the New Testament.—Auth.], Defutoronomy, Apocalypse [i.e., a certain second Apocalypse, since the Revelation of John already was.—Auth.], Varlaam, Ephraim, Pandoc, Limonis, Patericon, Nilus, Asaph, Maxim, Paul the Monacassian, Basil the New, Granograph, Paleya, Ecclesiastes [of the New Testament.—Auth.], Hexameron, Genealogy, Stream, Depth, Bead, Krinitza, Joseph Matafiin, Cosma Indikoplov, Anastasius the Sinaite, Athanasius the Great, Apostolics, Jesus Navin [of the New Testament.—Auth.], Jesus Sirach [of the New Testament.—Auth.], three Inquiries, twelve Physilog, Jakoblich, Job [of the New Testament.—Auth.], Niphon, Bee, Inflow, Stoslov, Pilgrim.”

## annex 3

### The last prophecy of Daniel

We publish the full text and translation of “The Last Prophecy of Daniel” based on the old Church Slavonic manuscript of biblical prophecies, kept in the Department of Manuscripts of the Russian State Library, Moscow (manuscript F.256.31, sheet 362).

This prophecy is not included in any of the modern canons of the Bible. The reader, having familiarized himself with its content, will understand why. It is obviously and in many places in contradiction with the contemporary concept of chronology. The geographical names used in the prophecy are pure mediaeval. The rite of baptism is mentioned, which also places this Old Testament prophecy in the Christian era.

The manuscript we used is described in the wellknown study by A. Vostokov of the manuscript fund of the Rumyantsev Museum, published in 1842 ([149]). In particular, A. Vostokov draws attention to this prophecy. However, as far as we know, it was first published only in our book [MET2]:1. Now we will present the translation (slightly corrected in comparison with [MET2]:1) and the original text of this important document. Note that the original lacks interword spaces and paragraph marks.

#### THE LAST VISION OF THE SAINT PROPHET DANIEL

So says the Lord Almighty. Woe to you, earth, when the angelic scepter reigns in you. Then the Lord Almighty commanded one of His angels, saying to him: Get down to earth and take from its truth and peace and make people eat one another. And he sent other angels and commanded one of them: Go down to the northern countries and to the islands; have the number 1144, for two parts must be overthrown there, and the third part must be taken. And to another, he said: Go down to the western countries and have the number 1200, for two parts must be thrown there, and the third part must be taken. And to the third angel, he said: descend on Asia and Phrygia, and Galatia, and Cappadocia, and Syria, and on the Mother of Cities herself, and have the number 1360, for it is necessary to cast down two parts there and take the third part.

Woe to you, earth from torment, for the Lord Almighty will send wild locusts and bloodless ones on you. He will send eight plagues on you and leave neither an animal nor a tree. God’s wrath will fall on those who did not repent for their many iniquities and unrighteousness. Eighteen months they will inflict wounds on them until the survivors envy the dead, saying: Blessed are the dead, for it did not happen to them to live in these days.

And by the command of God, fire will come out of the sea and scorch the living on the earth and the sea and reach the Semikholm (seven hills) and turn to the west. Woe to you, Semikholm, for such anger! You will surround yourself with a multitude of warriors and will resist as if the matter was small. And your beautiful walls will fall like fig leaves, and a lad will enter to you. And he will put a reduced scepter on you, but he will not hold it. And he will lay his hands on the holy sacrifice and consume the holy and give it to the sons of perdition.

And the sleeping serpent will rise and smite the boy, and he will clothe him with a diadem and magnify his name for a short while. And the sons of perdition, having established themselves, will turn to the west. And so, the sleeping serpent will deliver the reverend to death.

And the Russ will keep the Semikholm (seven hills). The sixth and fifth people will plant a potion in it, and many will eat it in revenge for the saints.

And three rulers will keep the East, but someone in the West will rule the East.

And after that, the self-lawful and the other with him will be erected. That other will be great and wild. And they will beat the Ismailtyans and destroy their tribe. And the peoples living in the North will be embarrassed, and all the northerners will go with the fiercest anger and reach the great river and disperse into four parts. The first part will take for itself [share] in Ephesus, the second—in Melagin, the third—at the edge of the field, which is Pergamum, the fourth—in Bethany. And they will gather many trees [weapons?] And enter Syria itself.

Then the peoples living in the South will be confused. And the great Philip will rise up with 18 nations, and they will gather in Semikholmniy. And there will be a battle that has never happened before. And rivers of human blood will flow through the fields and streets of the Semikholm, and the sea will grow muddy from blood to a narrow estuary. Then Voos will cry out and Skeralaf will cry. And Stalorin will say: “Arise, peace be upon you and vengeance on the disobedient. Go out to the right side of the Semikholm and find there a man standing at two pillars, white-haired righteous and giving alms to the poor, a keen eye and a meek of mind. He is of average height and on the right his leg has a white mark in the middle of his shin. Take four life-giving angels and crown this man Czar.” And they will lead him into Saint Sophia and crown him Czar and give him a weapon in his right hand, saying, “take courage and conquer your enemies.” And, taking the weapon from the angel, he will defeat the Ismailtyans and Ethiopians and all the other Tatars. And he will divide Ismailtyan into three parts. He will destroy the first part with weapons, the second— baptize [!—Auth.], And the third he will drive away with great fury to the One Oak. After his return, earthly treasures will be revealed, and everyone will become rich, and there will be no beggars. The earth will give its fruit in sevens and hammer weapons into sickles. He will rule for 32 years, and after him will be another from him. Forecasting his death, he will come to Jerusalem to transfer the kingdom to God. After this, his four sons will reign. The first will reign in Rome, the second in Alexandria, the third in Semikholm, the fourth in Saluna. And they will fight among themselves. Priests and monks will be turned into warriors and will come together to fight. And not one of them will be saved, for there will not be a needed man among them. And after that, another will reign in Saluna for a short time. And immediately, Smyrna and Cyprus will sink into the sea from the breath of the wind. And so, the Antichrist will reign and perform miracles by deception. And he will magnify the Jews and restore the destroyed [city]. And there will be hunger and earthquakes everywhere. The water will dry up, and the rain will not fall on the ground. Then the heavens will be closed, the angels of God will sound their trumpets, and all the formerly dead will rise. The Lord will suddenly come to judge the living and the dead. Glory to Him forever. Amen.

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So, in the Old Testament prophecy of Daniel, mediaeval Russians, Tatars, Ismailtyans are named, and among the Tatars, Ishmaelites and Ethiopians are mentioned. It speaks of baptism—“baptizes,” and mediaeval Saluna is mentioned. In the end, there are explicit Christian formulas. In particular, the name of Antichrist is mentioned. On the other hand, the text is attributed to the Old Testament prophet Daniel.

In fig. p3.1, p3.2, and p3.3 we give the original text. 368 | history: fiction or science? chron 7 | book 2 of Chron6

# Послѣднее видѣніе сѣго прѣка данила:—

Тако глѣтъ гѣ вседръжитель. горе тебѣ земле егда аггелское скипетро в тебѣ цѣтвуетъ тогда повелѣтъ гѣ вседръжитель единому ѿ аггелъ своихъ гла сниди и возми истинноу и миръ ѿ земли. и сотвори да снѣдѣтъ члвчъ дрѹгѹ дрѹгѹ плоть ихъ. посла и дрѹгѣа агглы. и оубо единому рече. сниди на страны сѣвера и на острова знамена имн, а.р.м.и.д [1140 and 4]. ибо двѣ части поврѣзи третїа же возми. и дрѹгѹмоу рече сниди на западныхъ страны и знамена имн, а. и. с [1000 and 200]. ибо двѣ части поврѣзи третїю же возми. и третїему аггѹ рече сниди на асію. и фѳигію и галатїю и каподокїи и сирїю. и на самоѹю мѣрѣ градовомъ и знамена имн, а. и. т. и, з [1000 and 300 and 60]. и оубо двѣ части поврѣзи третїю же возми,

горе тебѣ земле ѿ моукъ. іако же имѣтъ поустити гѣ вседръжитель на та про҃ти дивїе. и бескровныа имѣтъ пѹстити на та, и [8]. казней, ниже животно. ниже древо имѹтъ оставити. на непокааѹшихъ. за многа тѣхъ безаконїа и неправды. и о҃ранити ихъ мѣсъ осмѣнадесять дондеже оставшїи начнѹтъ блажити о҃мѹшихъ и рекоѹтъ блаженн есте. іако не прилѹчистеса во дни сіа.

и повелѣнемъ бжїимъ взыде огнь ѿ мора. и землю живоѹ созижетъ, море и наидетъ на седмохолмаго и обратитъ лице свое на западъ сѣнцѹ, и горе тебѣ сѣмохолмный ѿ таковогѹ гнѣва. еда о҃крѹжїишася вси многими и противишиса іако за малоѹю вещь и красныа стѣны твоа падоѹтъ іако смоковное лнсьтїе, и внидетъ отроча в та.

Fig. p3.1. The

original text of the Last Prophecy of Daniel. First part. Detailed representation by M. I. Grinchuk.

и о҃милена скипетра поставитъ и в немъ не пребоѹдетъ, и вложитъ ро҃цѣ свои сѣаа жертвеннаа. и сѣаа потребитъ и дастъ сыновомъ погыбелн.

и востанетъ смїи спай. и порази́тъ отроча діадимѹ же єго о҃блекъ. и возвеличитъ ѿма свое въ малѣ. и снѣе же погыбелїи о҃утвердившесѹ дадатъ лица свои къ западоу сѣнцѹ. и тако дастъ смїи спан. смѣръ прѣнѹ.

и о҃дрѣжитъ седмохолмаго, рѹсы. ѹзыкѹ шестїи и патыи. насадитъ в немъ зелїе и снѣтъ ѿ него мнози въ ѿмщенїе стѣмъ,

и о҃держатъ же восточнѹю промышленици трїе. на западѣ же нѣкто промышлѣа восточною.

и по снхъ возбїгнетсѹ самозаконный и со инымъ, и инъ великѹ. дивїе видѣтъ. избїютъ нѣмалтїи и поженоѹтъ ихъ до колонїа. и смѹтатсѹ ѹзыци сѣдѹщен. и ниже соѹтъ на севернѣи, странѣ. и вси

сѣвернїи поидѹтъ с лютѣйшимъ гнѣвомъ. и снидѹтъ до великїа рѣки. и разоѹчатсѹ на четыре начала. прѣва оубо часть изнїметъ во єфесѣ. втораа же в мелагнїѣ. третїа же иже на край пола иже естѣ пергамъ. четвѣртаа же во вифанїи. и събероѹтъ дрѣва многа а исхѹдатъ самоѹю сирїю.

тогда смѹтатсѹ ѹзыци сѣдѹщен на южномъ о҃гнѣ. и востанетъ великїи филиппъ съ ѹзыки осмѣнадесяте. и събероѹтсѹ в седмохолмомъ и сразитсѹ бо и иже не бысть николиже. и потекоѹтъ по о҃долїамъ и по о҃лицѹ седмохолмаго іако рѣки кроѹи члчкыа. и возмоѹтитсѹ море ѿ кроѹе до теснаго о҃҃стїа тѣгда въ о҃҃сѣ возопїетъ. и скерелафъ восплачетъ. и сталоринъ речетъ станите миръ вамъ. и ѿмщенїе на непослоѹшныхъ нѣзидѣте на десныа страны

Fig. p3.2.

The original text of the Last Prophecy of Daniel. Second part. Detailed representation by M. I. Grinchuk.

седмохоломаго. и обратиете чѣка оу  
двою столпоу столѣца сединами  
праведными и мѣтва носѣща ницаа  
взоромъ остра разоумомъ же кротка,  
срѣднаго врѣстож. нѣбюща на  
десной нозѣ посрѣди голени бѣлегъ.  
возмѣте его и вѣнчаите црѣвзѣмше  
четыре агглы живоносны.

и введѣте его во стоѣю софю  
и вѣнчаютъ и црѣ. и дадутъ  
въ десноѣю его роукоу оружіе.  
глаголюще емоу моужайса и побѣжай  
враги своѣ. и воспріемъ оружіе  
ѿ аггла и поразитъ. измалятъ  
ефиопы дроуты татарей всѣхъ  
рѣи оубо измалятъ раздѣлитъ  
на трое. прѣвою часть погуби-  
титъ оружіемъ. второѣю крѣтитъ.  
третю же ѿженъ с великою яростію  
до единодоубнаго въ возвращеніе его  
ѿкрыются сокровища земаѣа и вси  
обогатѣютъ и никто нищъ боудетъ.  
и земаѣа дастъ плодъ свой седмо-  
рицею. оружіѣа ратнаѣ сотворатъ  
серпове

и црствоуетъ лѣто. лѣ [32].  
и по немъ востанетъ ннѣ  
ѿ него. и тако просѣветъ  
въ смръть свою. идетъ во іерлѣмъ  
да предастъ цртво свое. боу  
и ѿтолѣ воцратса четыре снове  
его. прѣвый въ рѣмѣ. второй во  
александри. третій же въ седмохол-  
момъ. четвертый въ селѣнѣ. и сѣи  
сами ратѣющеся. ввоинѣи сценники  
и иноки и снѣдоутъ межю собою  
и на брань. и ни единъ ѿ ннѣхъ  
спасетса. во еже не быти моужю  
потребнѣ.

и сице воцаритса ннѣ въ селѣнѣ.  
в лѣта мала. и ѿвѣ просадетса  
и змирна и кѣпръ ѿ вѣтрѣннаго  
дыханіѣа в морѣ. и тако воца-  
ритса антихристъ. и съдѣетъ  
чюдеса привидѣніемъ. и возвели-  
читъ іѹдеѣа. и раскопанныи сози-  
жетъ. и боудутъ гладѣ. троуси  
просѣданіѣа на всѣхъ мѣстехъ воды  
пресохнутъ и дождъ на земаю  
не дастса. тогда небеса съвѣютса.  
и аггліи вжѣи востроубатъ и ѿ вѣка  
мрѣтѣи востанутъ. гѣ же напрасно  
прѣидетъ соудити живымъ и мрѣт-  
вымъ емоу же слава в вѣки. ѿмѣнѣ.

Fig. p3.3. The original text of the Last Prophecy of Daniel. Third part. Detailed representation by M. I. Grinchuk.

## annex 4

### Church-Slavonic quotations, mostly from the Ostrog Bible of 1581

We have collected some Church Slavonic quotations, mainly from the Ostrog Bible ([621]) used in this book. In several cases, the quotations are taken from the Elizabethan Bible ([70]). Quotations are designed and set up in a uniform font by M. I. Grinchuk, Candidate of Physics and Mathematics (Faculty of Mechanics and Mathematics, Moscow State University) (q.v. in [BR]:2). In the captions, the number of each quotation is followed by the reference to the corresponding place in the Bible.

...оудовѣ естъ вель/бѣдѣ сквозѣ  
и҃гавны оуши проити,/ неже богѣтѣ  
въ црѣтвѣ бжѣе вни҃ти./

Quotation 1.

Matthew 19:24.

въ днѣ и҃ро/да црѣ. Геулау сви ѿ  
въстоу/кѣ прѣидоуша въ иерлѣм глѣю/це,  
гдѣ естъ роженса црѣ и҃/юдеи҃скѣй; Ви-  
дѣхомъ бо свѣздѣ/его на въстоуцѣ,  
и прѣидоухомъ покло/ни҃тиса емѣ.

Quotation 2.

Matthew 2:1–2.

и҃сѣ/творѣ и҃мѣ и҃мена старѣишина  
ка/женичѣ. данѣилѣ, валтасарѣ.

Quotation 3. Daniel

1:7.

и҃ томѣ са дасть власть, и҃чѣ,/ и҃ црѣтво. и҃ всѣ люде, плѣмена,/ и҃зѣцы томѣ поработаютѣ. и҃ вла/ его, власть вѣчнаа, и҃же не мѣмо/ и҃детѣ...

Quotation 4. Daniel



7:14.

ТѢЛО\_ЖЕ ЕГО / АКИ ДАРСІСЪ, ЛИЦЕ\_  
ЖЕ ЕГО АКИ ОЗРЕЧЬ / МОЛНІА, ОЧИ\_  
ЖЕ ЕГО АКИ СВѢЩА ОГНЕ /НЫ... И СЛА-  
ВА МОА ОБРА /ТІСА ВЪ\_РАСЫПАНІЕ,  
И\_НЕ\_ОУДЕРЖАХЪ / КРѢПОСТИ... БѢХЪ  
ПРЕКЛО /НЕНЪ, ЛИЦЕ\_ЖЕ МОЕ НА\_ЗЕМЛИ.  
И\_СЕ / РУКА ПРИКАСАЮЩЕСА МНѢ, И\_  
ВЪСТА /ВИ МА НА\_КОЛѢНѢ МОИ...

Quotation 5. Daniel

10: 6–11.

ОБИТАНІА\_ЖЕ СНОВЪ ІИЛЕВѢХЪ, ЕЖЕ  
ОБИТАША ВЪ / ЗЕМЛИ ЕГѢПЕТЪСТѢИ,  
И\_ВЪ\_ЗЕМЛИ / ХАНААНИ, СІИ, И\_ЦЫ  
ИХЪ, ЛѢ, / 8 [400], И, Л [30]. И\_  
БЫСТЬ ПО\_ЧЕТЫРЕХЪ / СТѢХЪ, И\_ТРИ-  
ДЕСАТИ ЛѢТѢХЪ, / ИЗЫНДЕ ВСА СИЛА  
ГНА Ц\_ЗЕМЛА ЕГѢПЕ /СКІА, ВЪ\_НОЦИ.

Quotation 6. Exodus

12:40–41.

И\_КОСТИ / ІОСИФОВЫ ИЗНЕСОША  
СНОВЕ ІИЛЕВИ ИЗ / ЕГѢПТА. И\_  
ВЪКОПАША ИХЪ В\_СИХЕМѢ...

Quotation 7. Navin

24:32.

И́завѣща́ ісꙋсъ / завѣтъ къ  
лю́демъ въ дѣнь ѿнѣ. / и́дасть ѿмѣ  
о́правданіѣ и́сꙋдъ въ / си́хеме...  
И́ѿпусти ісꙋсъ лю́ди ко / е́гождо  
въ мѣста своѣ.

24:25, 24:28.

Quotation 8. Navin

и́вса / страны прїидоша въ е́гѿпѣ,  
кꙋпова́ти...

41:57.

Quotation 9. Genesis

...вса́ воды питїѣ ѿхъ, и́да  
бꙋдѣ / въ кро́вь, по всѣи́ землѣ  
е́гѿпѣстїи / въ сꙋсꙋдѣхъ дре́вны  
и́ка́менны... и́спровѣрже / всю́ воду  
рѣчнꙋю въ кро́вь...

Exodus 7:19–20.

Quotation 10.

сꙋтвори́ша же и́волхвы е́гѿпѣстїи /  
во́лхвованїемъ своѣмъ та́коже. /

7:22.

Quotation 11. Exodus

се азъ побѣю предѣлы твоа вса/  
 жабами. и се изверже рѣка жабы,  
 и изыльзѣше въ нѣдѣтъ въ домѣ/  
 твоа... и въ домѣ рабовъ и людѣи  
 твоихъ, и въ тѣста твоа, и въ  
 печи твоа... И рече гъ къ моисѣю.  
 рцы / ааронъ братъ твоёмъ. простри  
 рѣку твою, и жезлъ твой на рѣки,  
 и на источники и на дѣбри. и изже-  
 нѣ / жабы на землю егѣпетскую.

Quotation 12.

Exodus 8:2–3, 8:5.

...и бысть скнѣпы въ члѣцѣхъ  
 въ скотѣхъ, и на вса / комъ пѣску  
 земномъ бысть скнѣпы, / въ всѣи  
 землѣ егѣпетстѣи.

Quotation 13.

Exodus 8:17.

се азъ пущу на та и на рабы  
 твоа, / и на люди твоа, и на домѣ  
 ваша пѣсѣи мѣхи, и на полѣнахъ  
 домовѣ / егѣпетстѣи пѣсѣихъ мѣхъ,  
 и възе / млѣ на нѣиже сѣтъ.

Quotation 14.

Exodus 8:21.

се рѹка̀/ г҃ѡа. наꙋско́ты твоѡ вꙋ  
по́лахъ, ѡ́/ наꙋко́на, ѡ́наꙋо́слы, ѡ́  
наꙋвельблѹды/ ѡ́наꙋговѡ́да, ѡ́наꙋ  
о́вца, смѣ́ть вели́/кѹ сѣ́ло.

Quotation 15.

Exodus 9:3.

ѡ́рече бѣ́ кѹ/моѹсїю ѡ́а́а́ро́нѹ г҃ла.  
вѣ́змѣ́те/ себѣ́ по́лны рѹцѣ́ пѣ́пела  
пѣ́щнаго,/ даꙋвѣ́сыплетъ ѡ́ моѹсїи,  
кѹ ꙋ́нѣси... ѡ́даꙋбѹ́детъ наꙋчлѣ́цѣхъ/  
ѡ́наꙋско́тѣхъ, гно́и́ныѡ стрѹ́пы,/  
вели́кы наꙋчлѣ́цѣхъ, ѡ́наꙋско́тѣхъ,/  
ѡ́поꙋвсѣ́и зема́нѣ́ е́гѹ́петъстѣ́и.

Quotation 16.

Exodus 9:8–9.

БѢ́ азъ испущу... градъ многъ сѣ-  
 ло. ꙗковъ же нѣсть / былъ въ егѣп-  
 тѣ... ꙗже / дастъ гла́ грома, и градъ,  
 и о́гнь / течаше по землѣ... Бѣ же  
 градъ и о́гнь гораше въ градѣ... Из-  
 би же / гра́ всю зѣмлю егѣпетъскую,  
 ѿ члѣка / и до скота, и все иже баше  
 на поли, / и всю траву земную из-  
 билъ гра́. / и все древо польное, сътре  
 градъ... Лен же и ꙗчмень / побитъ  
 естъ, ꙗчмень оубо испуща / ще класы,  
 а лен же процвѣташе. / пшеница же  
 и жито не изгыбнетъ / позы бо ба-  
 ше... и преста́ша громове, / и гра́, и  
 дождъ не оукану на зѣмлю / боле.

Quotation 17. Exodus

9:18, 9:23–25, 9:31–33.

се азъ зао́тра пущу прѣги мно-  
 ги / на всѣ предѣлы твоѣ... Бысть  
 же зао́тра вѣтръ въсто́чный  
 займъ / прѣги, наведе на всю зѣ-  
 млю егѣпет / скую, и налагóша на всѣ  
 предѣлы егѣ / пѣски многи сѣло... ѿ  
 мо / ра вѣтръ великъ, и займъ прѣ-  
 ги / и въгна́ ихъ въ мо́ре чермное.

Quotation 18.

Exodus 10:4, 10:13–14, 10:19.

...и́ да́ бѹдетъ тѣмѣ о́ / сажѣма  
по́ всѣи́ землѣ е́гѣпѣстѣи... и́ бѣистъ  
тѣмѣ, мгла́ и́ дѣмъ по́ всѣи́ / землѣ  
е́гѣпетѣстѣи, три́ дѣни́. / И́ не́ видѣ́  
никто́же брата́ своѣго́. / и́ не́ вѣста́  
никто́же ѿ́ о́дра́ своѣго́ / три́ дѣни́.

Exodus 10:21–23.

Quotation 19.

и́ измретъ / вѣсь прѣвенѣцъ въ́  
землѣ е́гѣпѣстѣи / ѿ́ прѣвенца́ фа-  
рао́нова..., даже до́ прѣвенца́ рабы́-  
на... И́ бѹдетъ вѣпль вѣлѣкъ по́  
всѣи́ землѣ е́гѣпетѣстѣи.

Exodus 11:5–6.

Quotation 20.

се азъ заоўтра пшѣ прѣги  
 многи / на всѣхъ предѣлы твоѣ, и  
 покрѣютъ / все лице земное, и  
 не възможешъ видѣти земли. И  
 поѣдѣтъ весь о́статокъ, иже  
 оста́тъ ꙗ́коже гра́да, и ѣдѣтъ всѣ  
 дре́во растѣющее ѣ́же зе́мля. И  
 напо́лнятся до́мове твоѣ..., и всѣ  
 до́мо/ве по всѣмъ землѣмъ егѣпетъ-  
 стѣи. / е́гоже не съ нико́гдаже  
 ви́дели ꙗ́коже твоѣ ни прѣдѣли  
 ихъ. / ꙗ́коже не быша на  
 земли.

Гъ же наведе / вѣтръ въсточный  
 на всю зе́млю, въ / тои́ днь и тои́  
 ноци. Бысть же за оўтра вѣтръ  
 въсто́чный заи́мъ / прѣги...

Exodus 10:4–6, 10:13.

Quotation 21.

прежде бо сѣхъ / не быша сѣвѣи прѣ-  
 ги на земли, ниже посѣмъ бѣхъ.

Exodus 10:14.

Quotation 22.

И́ покрыша / лице́ земно́е, и́нст-  
таѣ́ земля, и́сѣ / нѣдоша всю тра-  
вѣ́ земну́ю, и́вѣсь / плодъ дрѣвныи,  
и́ вели́коже бѣ́ оста́ло / ѿ гра́да. И́  
не оста́ зеле́но ничѣ́ / на дрѣвѣхъ  
и́ въ все́и травѣ́ еже на́по / ли, по  
все́и землѣ́ егѣ́петъстѣи.

Quotation 23. Exodus

10:15.

и́ прѣ́мени гѣ́ ѿ мо́ря вѣ́тръ  
вели́къ, и́ заи́мъ прѣ́ги / и́ въгна́  
и́хъ въ мо́ре чермно́е. И́ не оста́  
ни́ е́ди́нъ прѣ́гъ на все́и землѣ́  
егѣ́ / петъстѣи.

Quotation 24. Exodus

10:19.

ѿѣ́ четы́риде / сѣтъ... до́н / деже  
прѣ́идоша къ кра́ю фини́чномѹ.

Quotation 25.

Exodus 16:35.



БЫСТЬ\_ЖЕ ВЕЧЕРЪ, ПРИН/ДОША  
КРАСТЕЛИ, И\_ПОКРЫША ВЕСЬ ПО/ЛКЪ.  
ЗАОУТРА\_ЖЕ ОСЛЗАЮЩИ РОСЪ/ ОКО-  
ЛО\_ПОЛКА, И\_СЕ НА\_ЛИЦЫ\_ПУСТЫНИ,/   
ИАКО СЪМА БЪЛО АКИ ЛЕДЪ НА\_  
ЗЕМЛИ... И\_ЗАБРА/ РАНО РАНО...  
ИДЪЖЕ\_ОГРЪАШЕ\_СЛНЦЕ, РАСТААШЕ...  
ОНА/ ЖЕ БАШЕ ИАКО СЪМА КО-  
РИИАНДРОВО./ И\_ИАКО МУКА БЪЛО...

МАННА\_ЖЕ БАШЕ АКИ СЪМА КОРИАНД-  
РО/ВО ЕСТЬ, ОБЛИЧІЕ ЕГО ИАКО ОБЛИЧІЕ  
БН/СЕРА ЧИСТА. ИСХОЖДАХУ ЛЮДІЕ, И/ СЪ-  
БИРАХУ, И\_МЕЛАХУ В\_ЖЕРНОВНА, И/ ТОЛ-  
ЦАХУ ВЪ\_СТУПАХУ..., И\_БАШЕ ВКУШЕНІЕ  
ЕГО, ИАКО/ ВКУШЕНІЕ МУКИ СЪ\_ЕЛЕОМ.  
ЕГДА\_ЖЕ/ СХОЖДАШЕ РОСА НА\_ПОЛКЪ  
НОЩІЮ, СХО/ЖДАШЕ\_ЖЕ МАННА НА\_НА.

И\_РЕЧЕ МОУСИИ К\_НИИ,/ НИКТО\_ЖЕ ДА\_  
ОСТАВИТЪ НА\_ОУТРИА У/ НЕГО, И\_  
НЕ\_ПОСЛУШАША МОУСИА..., И\_СЪГНИАСА  
ЧРЪВМИ И\_ВЪСМЕРДЪСА.

Quot. 26. Ex 16:13–14, 16:21, 16:31,

Num 11:7–9, Ex 16:19–20.

И\_ПРОЗВА/ША СНОВЕ\_ИИЛЕВИ ИМА\_ЕГО  
МАННА.

Quotation 27. Exodus

16:31.

БЫ́СТЬ\_ЖЕ ВЕ́Черъ, прѣи/до́ша  
красте́ли, и́\_покры́ша вѣсь по́/лкѣ.

зао́тра\_ЖЕ ѿсѣза́ющеи росѣ/ ѿко-  
ло\_по́лка, и\_се на\_лицы\_пꙋсты́ни,/   
ѣ́ко гѣма бѣло а́ки ледѣ на\_   
зе́мли.

Exodus 15:13–14.

Quotation 28.

по\_днех\_ЖЕ ѿны́/ мно́гихъ, оꙋ́мре  
црѣь егѣпетскѣи./ И\_рече гѣ къ\_моу-  
сѣю въ\_зе́млю ма́дѣа́м/стѣи, ходи,  
и\_и́ди пакы въ\_егѣпѣ,/ и́змо́ша бо  
всѣи и́щꙋщеи дѣша\_твоеа./

Exodus 4:18–19.

Quotation 29.

гора\_ЖЕ синѣи́нская кꙋра́шесѣ/ всѣа,  
схо́жде́нїѣ ради бѣжѣи на\_нию,/ въ\_ѿг-  
ни. и́схо́ждаше\_же ды́мъ,/ ѣ́ко ды́мъ  
пе́циныи. и\_оꙋ́жасѣшасѣ/ всѣи лю́дїе сѣло.

Exodus 19:18.

Quotation 30.

И́рече / е́лїа́заръ жрецъ, къ́мъжѣ  
 сѣ́лы, / приходя́щимъ съ́сѣча ра́т-  
 ныа. се́ / о́правле́ніе зако́на е́же за-  
 повѣ́да гѣ́ моѵ́сїю. Развѣ́ серебра́ и́  
 зла́та, / и́мѣ́ди и́желѣ́за, и́коси-  
 тера (χασίτηρος — ‘tin’), и́оло́ва.  
 вса́ка вещь и́же прои́де̑ сквозѣ́ /  
 о́гнь о́гнемъ и́скѹ́сится...

Quotation 31.

Numbers 31:21–23.

Вѣ́же ста́ни / те вѣ́ по́лчица 3  
 [7] днѣ́и, вса́къ оу́бѣвыи дѣ́шѹ и́при-  
 са́гїи оу́бѣ́еномѹ, / да о́чи́стї́ся, въ  
 г̑ [3rd] днѣ́, и́въ днѣ́ / се́мыи... И́  
 вса́ / о́дежда, и́вса́къ сосѹ́дъ ко́жа-  
 нѣ́, / и́все́ съдѣ́ланое ѿ́козлі́чины,  
 и́вса́ / соѹ́ дрѣ́ванъ да о́чи́стите...  
 Развѣ́ серебра́ и́зла́та, / и́мѣ́ди и́  
 желѣ́за, и́коси́тера, и́оло́ва. вса́-  
 ка вещь и́же прои́де̑ сквозѣ́ / о́гнь  
 о́гнемъ и́скѹ́сится, но́ во́ны / о́чи-  
 щенї́е о́цы́ститса. И́все́ е́же не /  
 прои́детъ сквозѣ́ о́гнь, да прои́де̑ /  
 сквозѣ́ во́дѹ. І́исперѣ́те ризы ва́ш /  
 въ́днѣ́ се́мыи и́да о́цы́ститса, и́  
 по́то да́вни́детъ въ́ по́лчице.

Quotation 32. Numbers

31:19–20, 31:22–24.

И всѧкъ ѡже ѡще присажѣтъ къ  
лицѸ / ѡтрочѧти стрѸпѣва ѡни  
мѣтва, / ѡни кѡсти члѣни, ѡни грѡбѸ  
ѣ [7] днѣи, / нечѣстъ бѣдетъ.

И рече гъ къ моѸсѣю, глѣ  
жер / цѣмъ..., въ дѣшахъ да са / не  
осквернѧте в людехъ. / но развѣ  
въ домѸ блѣжнего / вѧшего...

Numbers 19:16, Leviticus 21:1–2.

Quotation 33.

да съжжѣтъ рѣзѸ ѡ прѧденѣа, ѡ  
клѡ / ки, ѡни на вѡлнѣ, ѡни на лнѣ,  
ѡни / на всѧкомъ сосѸдѣ кѡжанѣ.  
на нѣже ѡще бѣдетъ прокажѣнѣе...

Leviticus 13:52.

Quotation 34.

прокажѣнѣе / процвѣтѧа, на ѡгнѣ да  
са сожжетъ / на нѣмже ѣстъ блѣскъ.

Leviticus 13:57.

Quotation 35.

ѡ да разорѣтъ дѡмъ, ѡ дрѣва ѣго ѡ  
кѧ / менѣе ѣго, ѡ всю пѣрстъ дѡмѸ ѡз  
несѸ / в нѣ града на мѣсто нечѣсто...

Leviticus 14:45.

Quotation 36.

и́ въсю ꙗ́зю егѣпетѣскую / слыю,  
юже видѣсте и́ велико съвѣси / не  
възложѣ на ꙗ́та... и́ ꙗ́сти / бѣдешъ  
весь плѣнь странъ, иже гъ / бѣ  
даѣтъ тебѣ да не ꙗ́пощада ѿчи /  
твой ѿ ꙗ́нихъ.

Deuteronomy 7:15–16.

Quotation 37.

и́ насильствоваху егѣптяне сномъ /  
и́ левымъ нудею. и́ болѣзненъ /  
жизнь творяху имъ въ дѣлѣхъ  
же / стокихъ бреніемъ, и́ плинъ до  
ми, / и́ всѣми дѣлы еже въ полахъ...

Exodus 1:13–14.

Quotation 38.

и́ зарокъ за́нїа плинъ до́наго ꙗ́же  
сътвора́тъ, да ꙗ́твори / всѣ днїи. При  
ложите, а́ не оуѣмлите ничто́же, праз  
ны ꙗ́бо дѣ / ютъ, и́ сего ради глѣютъ  
да ꙗ́идемъ... ѿ / тагчіте дѣла людемъ  
си́мъ, да / са́ ими пекѣтъ, и́ не ꙗ́по  
мыслатъ / мыслѣми своїми съесло́віа.

Exodus 5:8–9.

Quotation 39.

И҃сѣдѣше пла́ка/х҃сѣ с҃нове и҃лви.  
и҃реко́ша, ктò/ ны напита́етъ ма́сѣ.  
Поманѹхѹ/ бо ры́бы, ѿже ѿдо́хомъ  
възема́и егѹ/пѣстѣ, т҃не. И҃смо́квы  
и҃дыни,/ л҃кѣ, и҃червлѣныи л҃кѣ, и҃  
чесно́./ А҃ни҃ѣ дѣша на́ша и҃схлѣ, ничтò  
же то́чїю ма́нна прѣо́чима на́шими.

Numbers 11:4–6.

Quotation 40.

възропта́ша ве́сь събо́ръ с҃новъ  
и҃ле/выхъ, намоу́сїѣ, и҃а́арона. И҃  
ре/ко́ша кнѣмъ с҃нове и҃левы, оу́нѣ  
бѣ/ дабы́хомъ, и҃зме́рли оу́гавѣни  
ѡ҃га/ възема́и егѹпетѣстѣи, егда  
сѣда́/хомъ тамъ, на́котлы масны́-  
ми,/ и҃ѿда́хомъ хлѣбы до́сытости...

Exodus 16:2–3.

Quotation 41.

...да́не/ ко́гда раска́юсѣ лю́дїе  
вѣдѣ́вше ра́тъ/ и҃възвратѣ́тсѣ въ  
егѹпѣ. И҃с҃ове/дѣ бѣ лю́ди п҃темъ,  
въп҃стыню/ къчрѣмнóм҃҃ морю.  
плато́гоже колѣ/на и҃зыдо́ша с҃нове  
и҃левы ѡ҃зема́ѣ/ егѹпетѣскїѣ.

Exodus 13:17–18.

Quotation 42.

И́же а́ще дастъ ло́же своѐ/ четверо  
но́жному смѣ́ртїю да о́умретъ а/ четве-  
роно́жное да побѣ́са... и да не хо-  
дѣ́те въ за́коны стра́ньскїа и́же а/  
ѡгоню ѡ́васъ, ꙗко сѣ́а вса сътво́ри-  
ша, и́гнѹси бѣ́ша мнѣ́.

Leviticus 20:15, 20:23.

Quotation 43.

Възвѣ́щено же бѣ́/ црю́ е́гѹпетъ-  
скому́, ꙗко бѣ́жа́ша лю́дїе.

Exodus 14:5.

Quotation 44.

что́ се сътвори́хомъ, е́же ѡ́пѹс-  
ти́/ти сѣ́ны и́лєвы...

Exodus 14:5.

Quotation 45.

и́внидо́ша сѣ́ове и́лєвы посре́дѣ/  
мо́ра по́сѹху. и́вода и́мъ стѣ́на/  
бысть о́деснѹю и́стѣ́на о́шѹюю...  
и́оу́/стро́нса вода ко́днѹ на мѣ́с-  
то своѐ./ предо́нємъ. е́гѹпта́не  
же бѣ́жа́/ша по́водо́ю, и́страсѣ́ гъ  
е́гѹпта́ны посре́дѣ мо́ра... и́внѣ́-  
ша сѣ́о/ве и́лєвы е́гѹпта́ны и́змѣ́рша  
при/ кра́и мо́ра.

Exodus 14:22, 14:27, 14:30.

Quotation 46.

О҃ГҪ/СТѢША ꙗ́ко стѣна́ во́ды,  
О҃ГҪСТѢ/ША во́лны (!—*Auth.*) по-  
средѣ мо́ря.

15:8.

Quotation 47. Exodus

Гна́ша\_же егѣ́птѧне и́\_внидо́ша  
вслѣ́/и́хъ, и́\_вса́къ ко́нь фарао́новъ,  
и́/ колесни́ца, и́\_вса́ники посредѣ мо-  
ря... и́\_о́братѣ́вшисѧ/ вода́ покрѣ  
колесни́ца и́\_вса́дники,/ и́\_всю́ силѣ  
фарао́новѣ, и́дѣ́ху вѣ́слѣдѣ́ и́хъ  
вѣ́мо́ре, и́\_не\_о́ста ѿ\_ни́/ ни\_е́ди́нъ.

Exodus 14:23, 14:28.

Quotation 48.

и́\_сѣ́/твори́ша [сыны Израилевы]  
ѧ́коже заповѣда́ и́мъ моѹ́/сѣи. И́\_и́с-

проси́ша ѿ\_егѣ́птянѣ́ сѣ́/сѣ́ды сре́-  
браны и́\_зла́ты..., и́\_да́ша\_и́мъ, и́\_  
плѣ́/ни́ша егѣ́птяны...

Exodus 12:35–36.

Quotation 49.

И́\_глаго́ль кѣ́\_а́аро́нѣ́ рекѣи,/ ви́на  
и́\_сикѣ́ра не\_пѣи ты́ и́\_снѣ́ве твоѣ́/  
с\_тобо́ю. е́гда вѣ́ходи́те вѣ́хра́мъ  
свѣ́дѣ́нїѧ.

Leviticus 10:8–9.

Quotation 50.



НЕ ПОСЛА́ДУИТЕ И́ДОЛОМЪ, И БОГЪ  
СЪ/ЛІАИЪ НЕ СЪТВОРИТЕ СЕБѢ.

Leviticus 19:4.

Quotation 51.

И ПОСЛА́А МОУСИИ / Ѡ ПУСТЫНИ  
ААРО́НА \* СЪГЛАДА́ТИ ЗЕ/МЛѦ ХАНАА́НЬ-  
СКО́А. И РЕЧЕ КЪ НИМЪ / ВЪЗЫ́ДИТЕ ПУ-  
СТЫ́НЕЮ СЕЮ...

Numbers 13:18.

Quotation 52.

И ДА ВЪЗЫ́/ДИТЕ НА ГОРѸ. И СЪ-  
ГЛАДА́ИТЕ ЗЕ/МЛЮ. КАКОВА́ ЕСТЬ, И  
ЛЮ́ДИ СЪДА́/ЩАА НА НЕ́И... И КАКОВИ  
ГРАДИ В НИХЪЖЕ / ЖИВУ́ТЪ СІИ, О́ГРА-  
ЖДЕ́НИ ЛИ СУ́ТЬ / ИЛИ НЕ О́ГРАЖДЕ́НИ.  
И КАКОВА ЗЕМЛѦ / ИЗО́БІЛНА ЛИ, ИЛИ  
НЕ ИЗО́БІЛНА, / СУ́ТЬ ЛИ НА НЕ́И СА-  
ЖЕ́НИ САДОВІЕ, ИЛИ НЕ СУ́ТЬ, И ОУ́КРѢ-  
ПІВШЕСА, ВЪЗМѢ / ТЕ Ѡ ПЛОДА́ ЗЕМЛИ.

Numbers 13:18–21.

Quotation 53.

Ѧще же вни́дешн въ зѣмлю ю́же  
 гъ / бѣ даѣтъ тебѣ въ прича́стїе и  
 прии́мешн ю, и вселѣ́ши сѧ на не́и...  
 По/става да по́ставиши себѣ кнѧ...  
 И да не оумно́житъ / себѣ ко́нь и  
 да не възврати́тъ лю́ди / въ е́гѣпетъ,  
 ꙗ́ко да не оумно́жиши / себѣ ко́нь...

Deuteronomy 17:14–16.

Quotation 54.

И бѣ́ше гъ со ію́дою. и прѣѣ / горѣ,  
 но не възмо́гоша прѣ́ати жи / вѣщихъ  
 въ раздо́лїи, зане рѣхѧвъ ра/зѣлѣи ю  
 колесни́цы желѣ́зны и мѣ́ше.

Judges 1:19.

Quotation 55.

И рѣ́ша снѡве іѡ/сифли. не дово́лно  
 намъ горы е́фрѣ/мла, и ко́нь преи́з-  
 бра́нныи и колесни́ / желѣ́зныхъ въ  
 всѣхъ хананѣ́и живѣ / щихъ съ на́ми...  
 И рече ісѣ́съ... потреби́ши хана́ана. Ѧще  
 же / и ко́нь преи́збра́нныи е́сть е́му...

17:16–18.

Quotation 56. Navin

И съзвѧ сисѧ́ра всѧ / колесни́цы  
 своѧ. Ѧ, [9], со́ колесни́цъ / желѣ́знь.  
 И всѧ лю́ди иже снѧ́тъ. /

4:13.

Quotation 57. Judges

ВѢ/НЕГДА́ЖЕ БѢЖАХУ СІИ ѠЛИ-  
ЦА СНОВЪ/ ІИЛЕВЪ, ДО ВЪСХОДА ВЕДЕ-  
РО́НСКА./ И ГѢ ПРОСЫПА НА НА КАМЕ-  
НІЕ ВЕЛІ́КОЕ СЪ/ НБСЕ ДАЖЕ ДО А́ЗІ́КА,  
И БЫ́СТЬ МНО́ЖА/НИШЕ ОУ́МЕРШИХЪ Ѡ  
ГРА́ДА КА́МЕННА,/ НЕЖЕ ОУ́БИ́ЕННЫХЪ, Ѡ  
СНОВЪ ІИЛЕВЫХЪ/ МЕЧЕ́МЪ НА СѢ́ЧИ.

10:11.

Quotation 58. Navin

...СЕ ГЛЕТЬ ГѢ БѢ ІИЛЕВЪ... И ПОСЛА  
ПЕРВѢ ШЕРШЪ/НИ, И ѠГНА́ША Ѡ  
ЛИЦА ВАШЕГО ДВА/ ЦРѦ А́ММО́РРЕНСКА.  
НЕ О́РЮ́ЖІЕ ТВОѦ,/ НИЖЕ ЛЮ́КОМЪ  
ТВОѦ.

И ШЕ́РШНИ/ ПОСЛЕТЬ ГѢ БѢ ТВОИ  
НА НИ́ХЪ ДО́НДЕ/ ПОТРЕБА́ТСА...

24:2, 24:12, Deuteronomy 7:20.

Quotation 59. Navin

МУЖИ И КНѢИ/ ДОМОВЪ ѠЧѢСТВЪ  
ИХЪ, ИЖЕ СЪТЪ/ ТЫ́САЦНИ́ЦЫ ІИЛЕВЫ.

22:14.

Quotation 60. Navin

И ПУ́СТИ ГѢ НА ЛЮДИ СМІА  
ОУ́МОРА́ЮЩА,/ И ОУ́ІАДА́ХУ ЛЮДІИ. И  
ОУ́МОРА́ХУ МНО́ГИ Ѡ СНОВЪ ІИЛЕВЪ.

Numbers 21:6.

Quotation 61.

съкрѹши бо са ꙗ́рѣмъ поража́ю-  
 цаго / вы. Ѡплеме́не бо змѣнна  
 ѡзынде́тъ / поро́дъ аспидьскъ, ѡпо-  
 ро́дъ ѡхъ ѡ / зынде́тъ змѣа па́рѣца.  
 ...Ѡтѹдѹ ѡ аспидъ ѡ племя ас-  
 пидъ / па́рѣцѣ, ѡже несахѹ на ра́мѹ  
 ѡна / вельблѹдехѹ...  
 ...змѣа зѣмлю / ꙗ́ко хлѣбъ...

14:29, 30:6, 65:25.

Quotation 62. Isaiah

Ѣ́рече ꙗ́къ къ моѹсѣю. сътвори  
 себѣ / змѣю мѣданѹ, ѡположи  
 ѣо [ee] въ зна́меніе... Ѣ́сътвори  
 моѹсѣи змѣю / мѣданѹ, ѡпоста́ви  
 ѣо на зна́меніи. /

Numbers 21:8–9.

Quotation 63.

ДА / НЕ ОСКВЕРНА́ТЕСЯ. ВЪ ВСѢХЪ  
БѢО СѢ / ОСКВЕРНИ́ШАСЯ ЯЗЫ́ЦЫ, И́ЖЕ  
А́ЗЪ / ѠЖЕНѸ ПРѢЛИЦЕ́МЪ ВА́ШИМЪ. И  
ОСКВЕРНИ́СА ЗЕМЛѦ... И ДА НЕ СЪТВО-  
РИТЕ Ѡ ВСѢХЪ ГНѸСЪ СѢ / ТѸЗЕМЕЦЪ  
И ПРИБЫ́ВШИХЪ ПРИШЕЛЕ́ЦЪ / ВЪ ВАСЪ.  
ВСѦ БѢО СѢ ГНѸСЫ СЪТВОРИ́ША / ЧЛѢВЫ  
ЗЕМНИ́И, БЫ́ВШИИ ПРЕЖЕ ВАСЪ... И  
ДА СЪХРАНИ́ТЕ ПОВЕЛѢ́НІА МОѦ. Я́КО  
ДА НЕ СЪТВОРИТЕ Ѡ ВСѢХЪ / ЗАКОНЪ  
ГНѸСНЫХЪ, И́ЖЕ БѢ́ША ПРЕЖЕ / ВАСЪ.

Leviticus 18:24–27, 18:30.

Quotation 64.

...И НЕ ВРАЖИ́ТЕ, / И НИ СРА́ЩА СМО-  
ТРИ́ТЕ Ѡ ПТИ́ЦЪ... ДА НЕ ПОСЛѢ́ДУИТЕ  
ОУ́ТРОБНЫМЪ БА́СНѢ / И КЪ ВОЛХВѢМЪ  
НЕ ПРІИ́ДИТЕ...

Leviticus 19:26, 19:31.

Quotation 65.

И́ ꙗ́ще кѣ́то/ бѹ́детъ сꙋ́мꙋжескимъ  
 по́ломъ ло́же/ же́ньско... съ/ме́ртїю да  
 о́умретъ... И́ ꙗ́же ꙗ́ще по́иметъ же́нꙋ  
 и́ мѣ́ръ еѧ... въ\_о́гнѣ да\_сѣ́жгꙋтъ е́го/  
 и́ нѣхъ... И́ ꙗ́же ꙗ́ще да́тъ ло́же своѣ/  
 четве́ро но́жномꙋ смѣ́ртїю да\_о́умретъ  
 а/ четве́роно́жное\_же да\_по́біѣса... и́  
 мꙋ́жъ и́ же́на, ꙗ́же ꙗ́ще / бѹ́детъ въ  
 нѣхъ въ\_о́у́тро́бѣ ба́снѣ/ и́ли въ\_лы́ш-  
 вленіѣ, смѣ́ртїю да\_о́умретъ\_о́ба.

Quotation 66.

Leviticus 20:13–16, 20:27.

Гѣ́ бѣ́ на́шъ гл҃а на́мъ/ въ\_хо́рѣвѣ  
 гл҃а, до́влѣ́тъ ва́ жи́ти/въ\_го́рѣ се́й.  
 Ѡ́брати́тесѧ, и́ въ/здви́гнетесѧ въ,  
 и́ вни́дѣте въ\_го́рꙋ а́мморре́нскꙋ. и́  
 къ\_всѣ́мъ на́сѣ́лнѣ\_комъ, а́равы, въ\_го-  
 рꙋ и́ по́лѧнꙋ, и́ на/ восто́къ  
 (Elizabeth Bible: къ ю́гꙋ), дꙋбра́вы,  
 и́ по\_до́лгъ мо́рѧ зе́млѣ ха́наѡски.

Quotation 67.

Deuteronomy 1:6–7.

Ostrog Bible Elizabeth Bible

...по... зе́млѣ ха́наѡски. ...И́ въ... зе́млю ха-  
 и́ сꙋпро́тѣвꙋ/ дꙋбра́вы на́нꙋ и́ во а́нтїлі́ванъ,  
 до\_рѣ́кѣ вели́кѣѧ е́вфра́- да́же до рѣ́кѣ вели́кѣѧ,  
 тѣ./ рѣ́кѣ е́вфра́та.

Quotation 68. Deuteronomy 1:7.

И́ВЪЗДВІ́ГШЕСѦ ѿ́ХОРІ́ВА прои́/ДО́-  
ХО́ ВСЮ́ ПУ́СТЫ́НЮ ВЕЛІ́КЮ, и́СТРА́/Ш-  
НЮ́ ѿ́НѸ...

Quotation 69.

Deuteronomy 1:19.

...и́ПРІ́НДОХО́МЪ/ ДО́КАДИ́СВА́РНІИ.

Quotation 70. Deuteronomy

1:19.

...и́О́БЫХО́ДИХО́МЪ/ ГО́РѸ, СЕІ́РЪ,  
ДНІ́И МНОГІИ́./

Quotation 71.

Deuteronomy 2:1.

...СЕ́ ГЛЕТЪ́/ А́ДОНА́И ГЪ́, СЕ́ А́ЗЪ  
НА́ТА/ ГО́РО СЕІ́РЪ, и́ПРО́СТРѸ́ РѸ́КѸ  
СВОЮ́ НА́/ ТА, и́ПО́СТАВЛЮ́ ТА́ ПУ́-  
СТѸ́, и́О́/ПУ́СТѢ́ШИ. и́ВЪ́ГРА́ДѢ́ХЪ  
ТВОИ́ХЪ/ ПУ́СТЫ́НЮ СЪ́ТВОРѸ́...

Quotation 72.

Ezekiel 35:3–4.

И́ПО́СТАВЛЮ́ ГО́РѸ СЕІ́РЪ, ПУ́/СТѸ́  
О́ПУ́СТѢ́ВШѸ́... и́НАПО́ЛНЮ́ І́АЗВЕНЫ́ХЪ  
ХО́ЛМЫ/ ТВОѦ, и́ДЕ́БРИ ТВОѦ, и́  
НА́ВСѢ́ХЪ/ ПО́ЛЕХЪ, ТВОИ́ХЪ, І́АЗВЕНІ́И  
МЕЧЕ́МЪ/ ПАДѸ́ТЪ ВЪ́ТЕБѢ́.

Quotation 73.

Ezekiel 35:7–8.

И́ВЪ́ЗДВІ́ГО́/ШАСА ѿ́О́РА ГО́РЫ  
ПУ́ТЕ́МЪ и́ЖЕ КЪ́МО́/РЮ́ ЧЕРМНО́МѸ.  
и́О́БЫИ́ДО́ША ЗЕМЛЮ́/ Е́ДО́МЛЮ́...

Quotation 74.

Numbers 21:4.

И ѿминѹхомъ брѣтїю свою сны/ ісав-  
ла, живѹщаа въ сеіръѣ оѹпѹтї/ ара-  
скаго (Elizabeth Bible: ара-  
скаго) ѿ елона, и ѿ гасїона гавера...

Quotation 75.

Deuteronomy 2:8.

И евѣи/ живѹщїа, въ ароѣѣ  
(Elizabeth Bible: въ асирѣѣ)  
догазы, капа/ докїи шѣше и зѹка-  
па докїи потребї/ ша...

Quotation 76.

Deuteronomy 2:23.

...и проїдѣте вы дѣбрь арно/ню...

Quotation 77.

Deuteronomy 2:24.

И/ зыде сїонъ... протївѹ на... на  
брань, въ/ насѹ.

Quotation 78.

Deuteronomy 2:32.

...и до/го/ры галадовы. и не  
бысть гра оѹце/ лѣвый на...

Quotation 79.

Deuteronomy 2:36.

И обратївша възындѹхѹ/ пѹ-  
тѣмъ иже къ васанѹ./

Quotation 80.

Deuteronomy 3:1.

и зыде, и ѿгъ црь васань/  
протївѹ намъ... на брань въ/ ад-  
раимъ.

Quotation 81.



Deuteronomy 3:1.

И́ВЗА́ХОМЪ ВСѦ ГРА́ДЫИ́ХЪ..., ꙗ́ко [60],  
ГРА́ДЪ./

Quotation

82. Deuteronomy 3:3–4.

И́ВЗА́ХОМЪ... ЗЕМЛЮ... Ѿ / сѦ СТРАНѸ  
И́ОРДА́НА. ѠВ́ОДОТѢ́ЧА А́РНО́НА ДО ГО́РЫ  
А́ЕРМОНИ.

Quotation

83. Deuteronomy 3:8.

ВСѦ ГРА́ДЫ МИСÓРОВЫ И́ВСЕГО ГАЛА́АДА,  
И́ВСЕГО ВАСА́НА, ДА́ЖДЬ ДО Е́ЛХИ. И́ДО/  
И́ОРДА́НА (Elizabeth Bible: Е́Д-  
РА́ИМА) ВСѦ ГРА́ДЫ ЦРѢ́ВІА Ѿ́ГОВА ВЪ/  
ВАСА́НЪ. ꙗ́ко ТОЧІЮ И́ОГЪ ГРА́ ЦРѢ́/  
ВАСА́НЪ Ѿ́СТА ѠРА́ФАИ́МА. СЕ Ѿ́ДРЪ Е́ГО/  
Ѿ́ДРЪ ЖЕЛѢ́ЗЕНЪ, СЕ ТѢ́НІИ Е́СТЬ НА КРАИ...

Quotation

84. Deuteronomy 3:10–11.

И възѣде моѹсїи ѿ а́рово,а мо/ав-  
ла. на\_гору́ моавлю, на/ ве́рхъ фа-  
зга, е́же е́сть/ прамо е́рихъ. и\_по-  
каза̀/ е́мъ гѣ всю зѣмлю...

и\_скончаша тѣ моѹсїи... въ\_земли  
моавли... и\_погребо́ша е́го въ\_земли  
моавли./ бли́зъ до́мъ фого́рова. и\_  
не\_свѣде ни\_ктоже погребенїа е́го,  
даже и\_до\_дне./

Deuteronomy 34:1, 34:5–6.

Quotation 85.

...до\_мора́ ара́вѣскаго. и\_мора/  
сланаго, до\_аси́доха (Elizabeth  
Bible: под а́сидѹдомъ) фа́ги...

Deuteronomy 3:17.

Quotation 86.

...на\_поли моавли,/ ѿ\_ве́рха просѣ-  
че́наго зра́цаго\_пре\_лицѣ/ пꙋстыни.

Numbers 21:20.

Quotation 87.

члѣкъ дрѣжа́нса по/ чинѹ своѣмъ,  
и\_зна́менїю,/ и\_лю\_домомъ ѿчѣства  
и́хъ,/ да\_са въполча́ютъ снѣге и́львы.

Numbers 2:2.

Quotation 88.

И́зачѣнши лѣ́а родѣ́ / і́аковѸ сѣ́тъ  
и́нарече ѿ́ма ѣ́мѸ рѸвѣ́, / сѣ́рѣчь...  
и́иѣ́ма възлюбѣ́ мѸ́ / мой.

Genesis 29:32.

Quotation 89.

И́избѣ́ / ісѸсѸ всѣ́ю зѣ́млю го́рскѸю,  
и́нагѣ́в, / и́ра́внѸю, и́а́сидо́да и́  
всѣ́а цѣ́а и́хъ. / и́не́о́ста вѣ́нихъ  
и́и е́ди́нъ оу́цѣ́лѣ́въ / ...И́избѣ́ и́хъ /  
ісѸсѸ ѿ́кадисва́рни, да́же до́га́зы...

10:40–41.

Quotation 90. Navin

И́ста́ / ша сѣ́ове і́и́левы въ́галга́-  
лѣ́хъ. и́сѸсѸ / твори́ша па́схѸ въ́чет-  
вертыи на́де / сѣ́тъ дѣ́нь мѣ́ца сего́ сѣ́  
вѣ́чера на за́па / і́ери́хонѸ на́поли.  
И́адо́ша ѿ́пше́ніца зѣ́мля о́ноа́...

5:10–11.

Quotation 91. Navin

Ѣ́ри / хо́и́же за́ключе́нъ и́о́граж-  
де́нъ...

5:16.

Quotation 92. Navin

...ЕГДА БА/ШЕ ІСУСЪ ОУ\_ЕРИХО́НА. И\_ВЪЗРѢВЪ О/ЧІ́МА СВО́ИМА, И\_ВІ́ДѢ  
ЧЛКА́ СТОА́ЩА/ ПРѢ\_НІ́МЪ... ІСУСЪ\_ЖЕ  
ПА́ДЪ НІ́ЦЪ НА\_ЗЕМЛЮ И\_ПО/КЛОНИ́СА  
Е́МЪ. И\_РЕЧЕ: ГИ́ ЧТО́ ВЕЛІ́ШИ/ РАБѸ  
ТВОЕ́МЪ. РЕЧЕ́ ВОЕ́ВО́ДА ГНѢ/ КЪ\_ІСУСѸ  
ИЗЪЗ҃И САПО́ГЪ С\_НО́ГЪ ТВОЕ́Ю/ МѢ́СТО  
БО́ НА\_НЕ́МЖЕ ТЫ́ СТО́ИШИ СТО́/ Е́СТЬ...

5:13–15.

Quotation 93. Navin

И\_ПОГРЕБО́ША Е́ГО ВЪ\_ПРЕДѢ́ЛЕХЪ  
ПРИЧА́/СТІ́А Е́ГО ВЪ\_ДАМНАСАХАРѢ  
ВЪ\_ГОРѢ́/ Е́ФРЕ́МЛИ...

24:30.

Quotation 94. Navin

И\_СКО́НЧА́СА\_ІО́СИФЪ.../ И\_ПОГРЕБО́-  
ША И́ В\_РАЦѢ́/ Е́ГѸПЕТѢ́СТѢ́Й.

Genesis 50:26.

Quotation 95.

И\_ВЗА́ТЬ МѡѸ́СІИ/ КО́СТИ ІО́СИФО-  
ВЫ СЪ\_СОБО́Ю...

Exodus 13:19.

Quotation 96.

ВЪ\_ДНІ́И\_ЖЕ Е́ГО ВЗЫ́НДЕ/ Ф҃ЛА ЦР҃Ь  
А́С҃҃҃РІ́НСКІ́И НА\_ЗЕ́ЛЮ И́И́ЛЕВѸ...

Kings 15:19.

Quotation 97. 2

И\_ВЪЗВРА́ТИ́СА ЦР҃Ь С҃҃҃РѢ́/СКЪ.

Quotation 98. 2 Kings 15:20.

И ѿвъзвѣже бѣ иѿлевъ дѣхъ фѣла  
црѣ / асѣрѣиска. и ѿдѣхъ дегла, дѣфа-  
ласарѣ / црѣ асѣрѣьска.

Kings 16:7–10; 1 Chronicles 5:26.

Quotation 99. 2

Всѣ сѣи сѣнове / асѣровы, всѣ кнѣзи  
племѣнъ / и ѿчествъ иѣзбрани. и ѿ  
крѣпки сѣлою / кнѣзи воѣводамъ.  
сочтѣнѣе же иѣхъ / въ вѣрѣма брани на  
вополчѣнѣе, ꙗко [20000], / и ꙗко [6000]  
мужѣи.

Chronicles 7:40.

Quotation 100. 1

ГО́РЕ а́сѣріемъ, же́злъ / ѿро-  
 сти моеа, и́ ꙗ́гнѣвъ е́сть въ рѣкѣхъ /  
 ихъ. гнѣвъ мой ꙗ́щѣ на странѣхъ /  
 безаконныхъ, и́ своихъ людіи повелю /  
 сътвори́ти плѣнь и́ плѣне́ніе. и́  
 попра́ти гра́ды, и́ положи́ти ꙗ́ въ  
 пра́... наведе́тъ на смы́сль вели́каго  
 црѣа / а́сѣріиска, и́ на вы́сотѣ сла́вы  
 ѿчию / его. рече́ бо, крѣ́постію си́лы  
 моеа / сътворию, и́ премудростію ра́-  
 зума / моего ѿи́мѣ предѣ́лы ѿзы-  
 комъ, / и́ силѣ ихъ плѣню, и́  
 сътрѣсѣ́ гра́ды / на́селеныа. и́ все-  
 ле́ннѣю всю ѿбои́мѣ / рѣко́ю моею  
 ꙗ́ко гнѣздо, и́ ꙗ́ко ѿста́вленыа  
 ꙗ́нца възмѣ: и́ небу́де / никтоже  
 и́же оубѣ́житъ мене́, / и́ли ѿвѣща́-  
 етъ ми съпроти́внѣ.

Quotation 101. Isaiah

10:5–6, 10:12–14.

ТОГО РА́ДИ НАВЕДЕ НА НИ́ / НАЧА́ЛНИКИ  
 вои́ црѣа а́сѣріиска. И́же / ꙗ́ша ма-  
 насіа и́ свѣза́ша чѣ́лми и́ ѿко́вы  
 но́жными, и́ ве́доша въ вавѣ́ / ло́нѣ.

Quotation 102. 2

Chronicles 33:11.

и́възвратѣ́са / сенахирѣ́ црѣ́ а́сѵ-  
рѣ́нскѣ́и, и́всели́са / вѣ́ннне́вгѣ́ю.

Kings 19:36.

Quotation 103. 2

блѣ́зъ е́сть / погѣ́бленіе́ ниневѣ́ю,  
не́прѣ́идетъ́ бѣ́о / сло́во гѣ́не...

14:4.

Quotation 104. Tobit

и́заповѣ́сть о́тебѣ́ гѣ́, / не́  
рассѣ́етса́ ѿ́имени́ твоѣ́го кѣ́се-  
мѣ́. / ѿ́до́мѣ́ бѣ́га твоѣ́го потре́б-  
лю́ и́звѣ́а́ныа́ и́слѣ́аныа́. поло-  
жѣ́ грѣ́бъ / твоѣ́и... Пра́знѣ́и іо́ѹдо  
пра́ни / ки твоѣ́и... за́не не́приложѣ́тъ  
іа́ко про́ити въ́ / о́бѣ́щаніе́. ско́чѣ́са  
и́и́звѣ́ржесѣ́.

вратѣ́ гра́наа́ ѿ́вѣ́рзѣ́тса́, и́  
црѣ́тѣ́ / ѿ́падо́ша, і́и́мѣ́ніе ѿ́врѣ́-  
зесѣ́... ра / схи́тахѣ́ сребро́, расхи́тахѣ́  
зла́то, / и́не́ба́ше ко́нца і́и́мѣ́ніа́  
еѣ́... грѣ́шнаа́ ниневѣ́и...

Nahum 1:14–15, 2:6, 2:9, 3:7.

Quotation 105.

и́погѣ́битъ́ а́сѵрѣ́а, и́положи́тъ /  
ні́невѣ́ю въ́и́цезно́вѣ́ніе́ безво́но /  
іа́ко пѣ́стыню́... ѿ́свѣ́тлыи́ і́и́з-  
ба́вленныи́ гра́ / го́лѣ́бъ.

Quotation 106.

Zephaniah 2:13, 3:1.

И́ЗЫДЕШИ НА ПУТЬ ПУСТЫНИ  
ДАМА́/СКОВЫ. И́ПОМА́ЖЕШИ А́ЗАИЛА  
НА ЦРѢТВО / ВЪ СѢРІИ.

Quotation 107. 1

Kings 19:15.

А́ЗЪ ЖЕ ѠПУЩУСА БЕЗЧАДА. СѢ́ЖЕ / МАСЕ́-  
КОВЪ ДОМОЧА́ДНИЦА МОЕА, СИ ДА/МА́СКОСЪ ЕЛІ́ЕЗЕРЪ.

Quotation 108.

Genesis 15:2.

И́ПРІИДЕ / А́СѢРЪ ѠДАМА́СКА ДА  
ПОМО́ЦЬ ВЪЗДА / АДРАЗА́РЮ ЦРЮ  
СѢВСКУ.

Quotation 109. 1

Chronicles 18:5.

И́ПОСЛА КЪ НЕВЕА́ДАВУ / ЦРЮ СѢРЬ-  
СКУ, И́ЖЕ ОБИТА́ШЕ ВЪ ДАМА́/СЦѢ...

Quotation 110. 2

Chronicles 16:2.

ВЪСТАСТА ПРОТІВЪ ЕГО ВОИ СѢР-  
СКІИ, / И́ПРІИДО́ША ВЪ ІОУ́ДЕЮ И́ВЪ  
ІЕРУ́ЛИМЪ, / И́ОУ́БИ́ША ВСА НАЧА́ЛНИКИ  
ЛЮДІИ ВЪ / ЦРКВИ, И́ВЕСЬ ПЛѢНЪ ИХЪ  
ПОСЛА́ША ЦРЮ / ВЪ ДАМА́СКЪ.

Quotation 111. 2

Chronicles 24:23.



въ вавѣлонѣ бѣ/ходѣ, и на завра-  
 лѣхъ града съ всею/ славою его, и  
 на сѣнехъ его хождаше/ И ѿвѣща  
 црь, и рече, нѣсть ли се/ вавѣлонъ  
 великаа юже азъ съгради/ дому  
 црѣвѣ въ дрѣжавѣ крѣпости/ моеа...  
 гла/ съ нѣсе бысть, црѣво твоѣ пре-  
 иде/ ѿ тебе, и ѿ члѣкъ ѿженѣтъ тѣ,  
 и съзвѣремъ дивѣиѣ житѣе твоѣ./  
 и травѣю аки волѣ напитаю тѣ...  
 В тои часъ/ слово скончасѣ на цри  
 навходоносѣрѣ./ и ѿ члѣкъ ѿгнасѣ,  
 и травѣ аки волѣ/ ѣдаше, и ѿ росы  
 нѣныа тѣло его/ оbraceтѣ, дождеже  
 власи емѣ ѣко/ львѣ възвеличаша, и  
 ногте емѣ/ аки птицамъ. И по скон-  
 чанѣи тѣ/ днѣи. азъ навходоносѣрѣ  
 очѣ свои/ на нѣбо въздвигъ, и оумъ  
 мои къ/ мнѣ сѣ възврати... и въ  
 црѣвѣ/ своемъ оутверди сѣ, и вели-  
 чество/ изъобѣилѣе приложи ми сѣ.

Quotation 112. Daniel 4:26–31, 4:33.

црю, бѣ вышній, црѣтво ѿ вели-  
че/ство, ѿ чѣсть ѿ славы дасть нав-  
хо/доносѣхъ ѿцѣхъ твоѣхъ. ѿ ѿ вели-  
че/ства еже емъ дасть, вси лю-  
дѣ, / племена, ꙗзыцы бѣхъ трѣсѣ-  
щесѧ / ѿ боѣшесѧ ѿ лица его. ѿ  
ѿже хотѣ/ше оубивѣше, ѿ ѿже хо-  
тѣше жи/влѣше, ѿ ѿже хотѣше  
възвышѣ/ше, ѿ ѿже хотѣше сми-  
рѣше. / ѿ егда възнесѣсѧ срѣце его, ѿ  
оутвер/дѣсѧ дхъ его ꙗкоже презоро-  
вати. / съведѣсѧ ѿ прѣтла црѣтва,  
ѿ чѣсть / ѿ ꙗсѧ ѿ него. ѿ ѿ члѣкъ  
ѿгнѣсѧ, / ѿ срѣце его съсвѣрѣмъ  
ѿдѣсѧ, ѿ жи/тѣе его съдѣвѣимъ ѿс-  
лы. ѿ травѣю / ꙗки волѣ питѣхъ его...

И въ время то възъи/де навходоно-  
 соръ црь вавѣлоньскїи/ на іерлїмъ. и  
 бысть градъ въ ѡбъ/держанїи велицѣ  
 сѣло. и вниде на/входоносоръ црь ва-  
 вѣлоньскїи въ іерлї/мъ. и ѡтроцы єго  
 ѡколо ѡбсѣ/дѣхъ градъ... И поѡ/  
 нхъ црь вавѣлоньскъ въ ѣ [8] е./  
 лѣто цртѣа єго. и занесе сокровища/  
 ѡтѣхъ сущаѣ въ храмѣ г҃ни... И пленї  
 іерлїмляны. и/ всѣ князѣ, и силныѣ  
 крѣпостїю/ плѣнї, ꙗко [10000]... и не  
 ѡста никтоже./ токмо маломощныѣ  
 земля тоѣ./ И приведе іехонїю въ  
 вавѣлонъ.

И ѿвѣсть, вѣлѣто ѿ [9] е црѣтва/  
 его..., прїнде навходоносоръ/ црѣ вавѣ-  
 лоньскїи, сѧ и ѿвсѧ/ сїла его на іерлїмъ  
 и ѿ ѿбѣ/стѣпїи и ѿвсїудѣ. и создаша  
 ѿкрѣтѣ/ града боїницы. и ѿвѣсть градъ  
 въ/ ѿбдержанїи... И ѿвѣрѣзеса/ градъ.  
 и всїи мѣжи воїнстїи и зыи/доша... и  
 поаша црѧ и приведоша и/ къ црѣю  
 вавѣлоньскѣ въ девлѧѣѣ (Elizabeth  
 Bible: въ ревлѧѣѣ. —Ed.)./ и глѧ сѧ  
 нїмъ сѣдѧ... и въведе и въ вавѣлонъ./

...вѣлѣто ѿ [19], навходоносора црѧ  
 ва/вѣлоньска прїнде наоѣзарданъ./  
 архимахїръ рабъ црѧ вавѣлоньскаго/  
 въ іерлїмъ. И зажже... всѧ дома іер-  
 лїмла... И ѿста/токъ людїи и зѣвѣв-  
 шїхъ въ градъ/ ѿставиша... наоѣ-  
 за/данъ воєвода.

Kings 25:8–9, 25:11.

Quotation 115. 2

и и зведе/ црѣ асѣрїиискїи самарѧ-  
 не въ асѣрїю./ и посади ѧ въ алаи  
 и въ аворѣ при рѣ/цѣ газонѣ. и  
 въ предѣлѣ мїски./

Kings 18:11.

Quotation 116. 2

Иꙋплени ꙗерлѣмляны... иꙋкрѣпкѣа  
земля тоа въведѣ ѿ на / преселѣнїе  
ѿ ꙗерлѣма въ вавꙋлонъ. /

Quotation 117. 2

Kings 24:14–15.

Иꙋбысть... въ днѣ артаѣрѣа. / сїи ар-  
таѣрѣа ѿ синдикѣа (Elizabeth Bible:  
ѿ индїи), иже / ѡбладѣ рѣз [127],  
странами индїѣски/ми (Eliz. B., in brackets:  
даже до еѣіопїи). Въ дни же тыа егда  
сѣде на / столѣ црѣва своѣго артаѣрѣа, /  
въ сꙋсанѣ (Eliz. B.: въ сꙋсѣхъ) градѣ.

Quotation 118. Esther 1:1–2.

Иꙋнеꙋпослуша еѣо астінь / црѣа по-  
итї... иꙋѡпечалиса / црѣ иꙋпрогнѣ-  
васа... иꙋрече бліжнимъ своимъ...  
поꙋзаконꙋ чѣто / подобѣеть сътвори-  
ти црѣи астіни / иже неꙋсътвори  
повелѣнїа црѣа артаѣрѣа... иꙋрече /  
мꙋхен прѣцрѣмъ иꙋболары... аще лю-  
бо естъ црѣю повелѣи црѣскимъ / пове-  
лѣнїемъ... ниже даꙋвнидетъ / кꙋто-  
мꙋ црѣа кꙋнемꙋ. иꙋцрѣво еа / даꙋ  
предасть црѣ лꙋчшен еа... иꙋсътво-  
ри / црѣ ꙗкоже рече емꙋ мꙋхен...

Quotation 119. Esther

1:12–13, 1:15–16, 1:19, 1:21.

...да̀взы́щѣтъ црѣю двѣцы / не-  
 растлѣнны красны зракомъ. / и́  
 да̀постáвнтъ црѣ възыска́теля, /  
 въ̀всѣхъ страна́хъ црѣтвѣа сво-  
 е́го. / да̀съберѣтъ двѣцы двѣвъ-  
 ственѣи, / добро зра́чны, къ̀схса́-  
 нѣ градѣ въ̀че/рто́гъ же́ньскѣи...  
 и́же\_ю / въ̀злю́бнтъ црѣ, да̀по-  
 ста́внтъ / въ̀а́стѣны мѣсто.

сѣ́це\_бо бѣ́ время двѣцѣ / и́же  
 вни́ти\_къ\_црѣю, е́гда\_испо́лнѣса /  
 зако́нъ, вѣ [12] мѣць..., и́\_тогда  
 прихо́ждаше къ / црѣвн.

Quotation 120. Esther 2:2–

4, 2:12–13.

и́\_мѣжъ бѣ́ / іоу́де́нскѣи въ̀схса́-  
 нѣ градѣ і́ма е́мѣ / мардохе́й...,  
 и́же ба́ше пленѣнъ ѿ\_іе́рлі́/ма нав-  
 ходосо́ромъ црѣмъ вавѣ́лонъ/скимъ.  
 и́\_ба́ше е́мѣ двѣца..., і́ма е́и  
 е́сфѣ́ръ дѣцѣи оу́а е́го.

Quotation 121. Esther

2:5–7.

и́\_о́блѣбѣ црѣ е́сфѣ́ръ паче всѣ́\_  
 двѣцѣ / двѣ́ственѣи... и́\_во́ложѣ въ́-  
 нецѣ црѣкѣи на\_гла́вѣ\_е́а.

Quotation 122. Esther

2:17.

И́Есѣи́рѣ / не повѣда́ючи ро́-  
да своѣго, ни лю́дїи / свои́хъ. си́це  
ѣ́о заповѣ́да е́и ма́рдо/хѣи... е́сфи́рѣ  
же не и́змѣ / ни о́бываа своѣго.

Quotation 123. Esther

2:20.

...прослави́ црѣ́ а́рта/ѣерѣ́ а́мана...,  
и́възнесе́ / е́го, и́прѣ́почита́шесѧ всѣ́/  
дру́говъ е́го, и́всѧ и́же въ́ / дво́рѣ́ црѧ́  
поклона́хусѧ е́мѸ, си́це / ѣ́о повелѣ́ црѣ́  
твори́ти.

Quotation 124. Esther 3:1–2.

И́по/сла́ послы́ съ́писани́емъ а́манъ, /  
въ́все́ црѣ́тво а́ртаѣерѣ́ово, да́повѣ́ю /  
ро́ жи́довъскїи..., и́да́въсхитѧ́ / и́мѣ́-  
нїѧ и́хъ.

Quotation 125. Esther 3:13.

...ВЪ\_ВСѢХЪ ПО\_ВСЕ/ЛЕННѢИ КОЛѢНАХЪ СМѢ-  
ШАЕМЫХЪ ВРА/ЖДЕБНЫХЪ ЛЮДЕХЪ НѢКНХЪ,  
ЗАКОНЪ/ СЪПРОТІВНЫХЪ КЪ\_ВСАКОМУ  
ІАЗЫКУ... СЕИ ІАЗЫІ ЕДІНЪ, СЪПРО/ТИВЛѢЕТ-  
СА... РАЗВРАЩЕНІЕМЪ. ОУСТАВЛЕНІЕМЪ\_ЖЕ/  
ЗАКОНОВЪ СТРАННЫХЪ І\_ІЗМѢНЕНІЕЪ ... І\_  
СЛѢИША СЛА СЪВРЪ/ШАА... ПОВЕЛѢХОУ ОУБО  
СКАЗОВАЕМЫХЪ ВАМЪ, ВЪ\_ГРА/МОТАХЪ...  
ВСѢХЪ ВРАГОВЪ... МѢЧИ ПОГУБИТИ ВСЕ КОРЕ-  
ННЕ,/ БѢ ВСАКІА МІЛОСТИ І\_ПОЩАДѢНІА...

Quotation 126. Esther 3:13.

...АМАНА, ОУЧИНЕНАГО НА\_ВЕ/ЩЕХЪ  
ЦРКНХЪ, І\_ВТОРАГО Ѡ\_ЦРѦ НА/ШЕГО.

Quotation 127.

Esther 3:13.

АМАНЪ\_ЖЕ ПРИ/ПАДЕ КЪ\_НОГАМА  
ЦРЦЫ... СѢДА/ЩЕ ЕИ НА\_ПОСТЕЛИ...

Quotation 128. Esther

7:8.

...ЦРЬ СМА/ТЕСА І\_РЕЧЕ, ІАКО І\_  
ЖЕИУ ПОИУЖДАЕЪ В\_ДОМУ МОЕМЪ.

Quotation 129.

Esther 7:8.



...вѣ всакомѣ градѣ, / да  
помагають ѿмѣ да мстятсѣ /  
сѹперникомѣ ѿхѣ, ꙗкоже хотѣтъ...

Вѣ вѣ [12] мѣцѣ ѿже ѿ  
а́да́ръ вѣ / гѣ [13] днѣ...  
по / ги́боша сѹпостѣти ѿу́дее /  
ни ѿ́дѣи́тъ ѿбо протѣвѣсѣ ѿм /  
боѣсѣ ѿ.

ѿ ѿ ѿсѹсанѣ градѣ побѣша /  
ѿу́деи́ пѣтьсо́тъ мѹжѣи..., ѿ гѣ  
[10], сѣновѣ а́мано / выхѣ...

ѿ / събра́ша ѿу́деи ѿже ѿ  
сѹсѣ гради вѣ / дѣ [14] днѣ  
а́да́ра мѣца, ѿ ѿбѣша мѹжѣи / тѣ  
[300]... прѣчѣи ѿже / ѿу́деи ѿже  
по всѣмѹ цѣтѣвѣю събра́ша-  
сѣ... ѿзбѣша ѿ ѿни ѿѣ [15000]...

9:1–2, 9:5–6, 9:10, 9:15–16.

Quotation 130. Esther 8:11,

Бегѹ ра́ди нареко́шасѣ днѣ  
сѣи фѹрѣмѣ ра́ди жрѣвѣи,  
занѣ дѣалѣ́ктомѣ ѿхѣ жрѣвѣи  
нарицаютьсѣ фѹрѣмѣ...

from the Elizabeth Bible.

Quotation 131. Esther 9:26; taken



И ѿвѣдѣже ꙗко на соломона стѣ-  
 жающаго. раздрѣна сѣа / елидѣкова,  
 иже иже ѿбѣжа ѿ варамѣды / и ѿд-  
 разара црѣ сѣвска господина свое /  
 и събращася к немѣ мужи, и бѣ /  
 воєвода полкѣ в негда побѣждаше  
 ѿ двѣхъ. и приидоша в дамаскъ. /  
 и вселишася в неѣ и воцрѣхъ в  
 седокѣ... (1 Kings 11:23–24). И ѿвѣз-  
 врати сѣа адрѣхъ в зѣмлю свою. /  
 (1 Kings 11:22.)

Quotation 134. 1 Kings

11:22–24.

Арфазатъ бо црѣ мѣскѣи ѿбѣа  
 многи ꙗзыки подѣ / црѣтво свое. И  
 тои созда / гра сѣлныи сѣло, егоже  
 именовѣ еквадѣанисъ .

Quotation 135. Judith 1:1. (The text of the Book of Judith in the Ostrog Bible differs significantly from the lengthier editions of the Synodal translation and the Elizabeth Bible.)

...ѡдолѣ на бра́ни своѣй, ѡ побѣди  
всю́ силу́ а́рфаза́дову... ѡ возше́ла  
гра́дами е́гѡ: ѡ прѣ́иде да́же до е́к-  
ва́танъ, ѡ ѡдѣржа́ столпы́, ѡ плѣ́ни  
стѡ́гны е́гѡ, ѡ красотѣ́ е́гѡ по-  
ложи́ во оу́ничиже́ніе е́гѡ... ѡ воз-  
врати́са съ нѣ́ми въ нѣ́невію са́мъ  
ѡ все́ присовоку́плѣніе́ е́гѡ..., ѡ бѣ́  
та́мъ почи́ва ѡ прѣ́шеству́а са́мъ  
ѡ сила́ е́гѡ...

Quotation 136.

Judith 1:13–14, 1:16. (This fragment is from the Elizabeth Bible, it is not in the Ostrog Bible.)

Тогда́ въ/звы́шено е́сть  
црѣ́тво на вхо́доносоро́во / ѡ  
срѣ́це е́го въ́знесеса́ сѣ-  
ло, ѡ посла́ / къ всѣ́мъ ѡже  
о́бита́ху въ килки́н, / ѡ въ  
дама́сцѣ, ѡ лива́нѣ...

Quotation 137. Judith 1:7.

и́же всѣ е́динодушно  
про/тивѣ́шася, и́ ѿпѣсти-  
ша ихъ [ambassadors] прѣ/зды  
и́ ѿбѣ́ чести ѿи́доша. Тогда/  
ра́гнѣвася навходоносоръ  
црѣ на всѣ/ земли тѣи. за-  
клѣ́сѣ престѣ́ломъ/ црѣ́тва  
своего, да мѣ́стѣсѣ ѿ/  
всѣхъ/ странъ сѣхъ./

Quotation 138. Judith 1:11–12.

БЫСТЬ СЛОВО ВЪДОМЪ НАВ-  
 ХО/ДОНОСОРА ЦРѦ АСЪРІИСКА. ДА/  
 МСТИТСА. И ВЪЗВѦ ВСѢХЪ/ СТА-  
 РѢШИИИИ И ВОЕВОДЪ ИЗБРАН-  
 НЫХЪ/ СВОИХЪ. И ИМѢ СНИМИ  
 ТАИИИ СОВѢ/ТА СВОЕГО, ПОВѢДА  
 ПОМЫШЛЕНІЕ СВОЕ ВНЕМЪ БЫТИ.  
 ДА ПОВИНИТЪ ВСЮ/ ЗЕМЛЮ СВО-  
 ЕМУ ЦРѢТВУ, И РЕЧЕННОЕ ОУГОНО  
 БЫСТЬ ВСѢМЪ. И ВЪЗВѦ НА/ВХО-  
 ДОНОСОРЪ ЦРѢ ОЛОФЕРНА НАЧАЛ-  
 НИКА/ ВОЕМЪ СВОИ, И РЕЧЕ ЕМУ.  
 ИЗЫДИ/ НА ВСѢ ЦРѢТВА ЗАПѦ-  
 НЫА, ПРОТІВЪ/ СИХЪ НАИПАЧЕ  
 ИЖЕ ОУНИЧИЖИША ПО/ВЕЛЕНІЕ МОЕ.  
 ДА НЕ ОУПЪСТИТЪ ОКО/ ТВОЕ НИ  
 ЕДИНОМУ ЦРѢТВУ, ВСАКЪ/ЖЕ/ ГРА  
 ОУТВЕРЖЕНЪ ПОКОРИШЪ МНѢ./

Quotation 139. Judith 2:1–7.

И ПОВЕЛѢ ПРЕ ИТИ ВСЕ/МУ  
 ВОИНЬСТВУ ВЪ МНОЖЕСТВѢ... И  
 ИЗЫДЕ ТОИ И ВСЕ/ ВОИНЬСТВО  
 СЪ КОЛЕСНИЦАМИ И КОННИКИ/ И  
 СЪ ТРѢЛЦЫ, ИЖЕ ПОКРЫША ЛИЦЕ  
 ЗЕМЛИ ТАКО ПРЪСИ.

Quotation 140. Judith 2:16, 2:19–

...заповѣда бо / ѣмѹ навходо-  
носѡръ црѣ. да всѣхъ / боговъ  
зѣмскихъ истребитъ, / токмо  
да тѡи самъ наречѣтсѧ богъ. /

Quotation 141. Judith 3:8.

и нападе страхъ его на всѣхъ оби-  
тающихъ на земли. / Тогда же по-  
слѧша мужіе послы свои ѿ всѣхъ  
градовъ / и предѣла, црїе и князи, /  
сѵрінстїи, и месопотамїи / и сѵрін,  
совала, и ливїа, / и килкиа... лѹч-  
ше бо / есть да живи сѹщи служимъ  
навходоносѡрѹ црѣ великомѹ, и по-  
ручни / будемъ тебѣ... всѧкъ градъ  
нашъ..., и всѧ богатства / наша и  
домочадцы прѣтобою сѹтъ, / будѹ  
всѧ по сѹдѹ твоємѹ. тако и / мы и  
снѡве наши раби твои есмь. / прииди  
къ намъ господне мирне / и владѣи  
работою нашею ꙗко годѣ / ти есть.

Quotation 142.

Judith 2:28, 3:2, 3:4-5.

прииде къ иѹдѣмѡ / въ зѣмлю гава-  
ѡтѣскѹ, и плени грады ихъ, и пре-  
бысть тѣ тридцать / днїи в нихъ же  
собрати повелѣ всѣ / вои силы свои.

Quotation 143.

Judith 3:10.

Тогда слышаши сѣа снѡве / ийлеви,  
иже обѣтахѹ въ / земли юѹдинѣ,  
оустра/шишасѣ сѣло ѿлицѣ его. /  
трѣпетъ и оужасъ нападе / на нѣ.  
да не то же сътвори іерлѣмѹ... иже  
сътвори прочимъ / градомъ...

Quotation 144.

Judith 4:1–2.

Олофернъ же... за/повѣда воетъ  
своимъ, да / възмудѣтъ противѹ  
ве/дѣлїа...

Quotation 145. Judith

7:1.

а прочее воинство ассѹриѡвъ  
ѡполчѣшасѣ на поли и покрѣша все  
лицѣ земли: и шатры и припасы ихъ  
разстѣвшасѣ въ народѣ мнозѣ, и  
бѣша во множество много сѣлѡ .

Прїиде / асѹръ ѿ горъ ѿ сѣвера,  
въ множе/ствѣ крѣпости своеѣ. его-  
же мно/жество оустѣви рѣки и кони  
ихъ по/крѣша оудѡлїа.

Quotation 146. Judith

7:18, 16:3. (Fragment 7:18 is from the Elizabeth Bible, it is not in the Ostrog Bible.)



...ИВШЕШИ / СТА ПРѢЛИЦЕМЪ ЕГО.  
СРЦЕЖЕ ОЛОФЕРНОВО СМЪЩЕНО БѢ,  
ЗАНЕ ВЪЗГОРѢСА / ПОХОТЬ ЕГО...  
ИЮДИ, ОЖЕ ЕДИНА БѢ ВЛОЖНИЦѢ,  
И ОЛОФЕРНЪ ЛЕЖАШЕ ВЪ ПОСТЕЛИ /  
СѢЛО ПІАНЪ И ОУСПЕ КРѢПКО.

Quotation 147. Judith

12:16, 13:2.

...ПОРАЗИ ЕГО РУКОЮ / ЖЕНЬСКОЮ ГЪ  
БѢ НАШГЪ.

Quotation 148. Judith

13:15.

ЕДИНЪ / ЖЕНА ЕВРЕИСКА СОТВОРИ СРА-  
МОУ В ДОМУ / ЦРЬ НАВХОДОНОСОРА.

Quotation 149. Judith

14:18.

се\_бо олофернѣ/ лежитѣ на\_земли  
безъглавенѣ./ сїе\_же егда слышаша  
начаницы силы/ асирїискїа, растер-  
заша рїзѣ свои/ и\_несносенѣ страхъ  
и\_трепетъ падѣ/ на\_нихъ, и\_смагася  
срѣце ихъ презелне. И\_бысть вопль  
силенъ сѣло/ посреде становъ ихъ./

И\_де оумъ и\_совѣ ѿ/ ни, и\_толико  
трепетѣ стра\_хѣ содвигнени. бѣгъст-  
во/ в\_зацищенїе прїемлюще... бѣго-  
ша по\_путѣ/ польскихъ и\_стезахъ  
холмскихъ./ видаци бо снѣже и\_лѣви  
бѣгущихъ/ въслѣловаша ихъ... и\_  
по\_стигше ихъ и\_звѣша ѿ мечѣмъ,  
и\_/ прїидоша на\_краи предѣлъ сво-  
ихъ./ оставшии\_же въ\_ведѣлїи гра-  
ди, въ\_зыидоша на\_станы асирїи-  
скїа. и\_/ пачѣ и\_корысти бѣжацихъ  
вои/ взаша, и\_обогагася сѣло...  
не\_бѣ числа овецамъ/ и\_скотомъ и\_  
всѣмъ движущимся,/ ѿ\_мала даже  
и\_до\_велика вси обога\_тѣша...

Quotation 150. Judith 14:18–19, 15:2–3,

...ОЛОФЕРНЪ... РЕЧЕ КЪ / НХИОРА.  
 ІАКО ПРѢЧЕСТВОВА / ЕСИ НАМЪ РЕКУ-  
 ЦИ НЖЕ ЛЮДИ / ИИЛЕВЫ ЗАЩИТАТ-  
 СА ѠБѢ СВОЕГО... ТОГДА ПОВЕЛѢ  
 ОЛОФЕРНЪ РАБОМЪ / СВОИМЪ ДА  
 ПОИМАЮТЪ АХИОРА, И ВЕДУТЪ ЕГО  
 ВЪ ГРАДЪ ВЕДУЛІЮ, И ПРЕДАДУТЪ  
 ЕГО ВЪ РУКИ СНОВОМЪ ИИЛЕВЫ.

15:5–7.  
 Judith 6:1–2, 6:10.

Quotation 151.

...И ПОСТАВИША ЕГО ПОСРЕ / ЛЮДИ  
 ВЪПРАШАЮЩИ... И ОУТВѢШИША АХИ-  
 ОРА РЕКУЦИ. БѢ ѠЦѢ НАШИ... И  
 ТЕБѢ / СІА ДАСТЬ ВЪЗДААНІА...

6:16, 6:20.

Quotation 152. Judith

И ЕГДА ПОИМАНИ БУДУТЪ / СИЛНИ  
 ИХЪ ТОГДА И ОНЪ СНИМИЖЕ / МЕ-  
 ЧЕМЪ ПРОБОДЕНЪ БУДЕТЪ (Judith 5).

5.

Quotation 153. Judith

ЕГДА ПОБІЕМЪ / ИХЪ ВСѢХЪ ІАКО  
 ЧЛКА ЕДИНАГО. ТОГДА / И ТЫ СНИМИ,  
 АСЪРІНСКИМЪ МЕЧЕМЪ / ПОГИБНЕШИ...

6:3, 6:8.

Quotation 154. Judith

И<sub>1</sub>ВЗ<sub>2</sub>АША Е<sub>3</sub>ГО РАБѢ ОЛОФЕРНОВЫ,  
 ИДО<sub>4</sub>ША ЧРЕЗЪ ПОЛЕ. И<sub>5</sub>ЕГДАЖЕ КОГДА  
 ПРИ/БЛИЖАХУСЯ КЪ<sub>6</sub>ГОРАМЪ, ИЗЫН-  
 ДОША ПРОТИВЪ ИХЪ ПРАЦНИЦЫ. ТѢИ<sub>7</sub>  
 ЖЕ/ ОУКЛО<sub>8</sub>НАЮЩИЕСЯ НА<sub>9</sub>СТРАНЫ ГОРЫ,  
 И/ ПРИВЯЗАША АХИОРА КЪ<sub>10</sub>ДРЕВУ  
 РУКАМА/ И<sub>11</sub>НОГАМА, И<sub>12</sub>ТАКО СВЯЗАНА  
 ѠВЕРВНИЦЬ/ ОСТАВИША Е<sub>13</sub>ГО, И<sub>14</sub>ОБРА-  
 ТИШАСЯ КЪ/ ГОСПОДИНУ СВОЕМУ.

Quotation 155. Judith

6:11–13.

БЕГО РАДИ/ ГОСПОДИНЕ МОИ ВЪЗЫ-  
 ЦИИ АЩЕ ЕСТЬ/ КАА БЕЗАКОНІА...  
 ВЗЫНДЕМЪ К<sub>1</sub>НИМЪ... И<sub>2</sub>БУДУТЪ  
 ПОВИННИ ПО<sub>3</sub>ИГО СИЛѢ ТВОЕИ./ АЩЕ  
 АИ НЕ<sub>4</sub>СТЫГРѢШИША ЛЮДІЕ СІИ..., НЕ<sub>5</sub>  
 МОЖЕМЪ ПРО/ТИВИТИСЯ ИМЪ.

Quotation 156. Judith 5:20–

21.

И приложіша снове ии<sub>1</sub>леви  
 съ/твори<sub>2</sub>ти зло пре<sub>3</sub>гмъ... И<sub>4</sub>  
 Ѡдасть Ѡ/ гъ в<sub>5</sub>руцѣ и<sub>6</sub>авини црю  
 хана/Онию, иже<sub>7</sub>цр<sub>8</sub>тв<sub>9</sub>ова въ<sub>10</sub>асорѣ./  
 И<sub>11</sub>воевода его силны бысть си<sub>12</sub>сара./

Quotation 157.

Judges 4:2.

ѿако/ ѿ [9], со́т колесни́цъ  
желѣ́зныѣ бѣ́аше/ е́мъ, и́сѣи  
стѹжѣ́мъ и́и́леви сѣ́ло./

Judges 4:3.

Quotation 158.

ѿзѣ́же приве́дъ кѹте́бѣ/ вѹво-  
доте́чь, кисо́нъ, сиса́ръ воѣво́дъ/  
си́лы а́ви́на. и́ко́лесни́ца е́го и́  
мно́/жество во́и е́го, и́преда́мъ и́  
вѹрѹ́къ/ твою.

Judges 4:7.

Quotation 159.

...вѣ́/ рѹ́къ же́ньскѹ́ преда́стъ гѣ́  
сиса́ръ./

Judges 4:9.

Quotation 160.

и́сѹ́трѣ́ гѣ́ сиса́ръ. и́всѣ́/ о́рѹ́жїе  
е́го. и́ вѣ́сь по́лкъ о́стріе́/ меча́  
пре́ вара́комъ... и́паде́ вѣ́сь по́лкъ/  
сиса́ринъ о́стріемъ меча́, не́о́ста/  
же́ и́и́е́ди́нъ.

Judges 4:15–16.

Quotation 161.

А́сиса́ра оу́бѣже пѣшъ / въ кѹщѹ  
 на́внѣлю. хевѣ́ра кене́нна. / ꙗ́ко мѣръ  
 бѣа́ше ме́жъ на́внѣмъ црѣ́ / а́сро-  
 во́. и́ ме́ждѹ до́мѹ хавѣ́ровомъ, / ке-  
 не́нномъ. И́зъи́де на́илъ про́тивъ  
 сиса́ръ, и́ рече́ къ не́мѹ, съвра́тѣса,  
 господа́не мо́и съвра́тѣса ко́ / мнѣ  
 не бо́иса. и́ съвра́тѣса къ не́и въ кѹ-  
 щѹ. и́ покрѹ́и ѿ оде́ждею своѣ́ю. /

Quotation 162.

Judges 4:17–18.

И́вза́ на́илъ жена́ хевѣ́рова ко́лъ  
 кѹщѹ́ / ныи. и́вза́ ма́тъ въ рѹ́къ своѣ́ю.  
 и́ / вни́де къ не́мѹ ти́хо. и́ приложи́  
 ко́лъ / въ о́бо́чье гла́вы е́го и́ оудари́  
 ма́тѹ. / и́ пробѣ́ даже до́зема́. се́и  
 же оу́трѹ́ / ждѣса спѣ́ше. и́зды́ше.  
 И́се́ ва́ра́къ жены́и сиса́ръ. и́зъи́де  
 на́илъ / про́тивъ е́мѹ, и́ рече́ е́мѹ ходи́  
 да́ пока́жѹ́ ти мѹ́жа е́го́ же ѿце́ши.  
 и́ вни́де къ не́и, и́се́ сиса́ра лежа́ше  
 мѣ́ртѹ. / а́ ко́лъ въ о́бо́чьи гла́вы е́го.

Quotation 163.

Judges 4:21–22.

Ѝпоко/рѣ ꙗ́ко въ вѣ́тѣи днѣ.  
и́авѣна црѣ́а ха/на́на, прѣ́сны  
и́лѣвыми. Ѝпои/де рѣ́ка снѣвъ  
и́лѣвъ. и́оу́крѣ́пѣса/ стѣ́жаю́щи.  
на и́авѣна црѣ́а ха́на/ѡ́на. до́ндеже  
и́стребѣ́ша ѿ́.

Внегда́же ѡ́да/стѣ ѡ́мѣ́нїе  
ѡ́бѣ́дащїи/ и́и́а, въ и́зволѣ́нїе  
люде́и./ бѣ́вѣте ꙗ́ко.

Quotation 164.

Judges 4:23, 5:2.

Ѝпрїи́де/ авимелехъ до́стопа. и́  
сѣ́противѣ́/ стасѣ́ емѣ́... Ѝсвѣ́рже же-  
на́ е́дина/ и́зломѣ́ жерно́вныи, на гла́вѣ́  
авиме́/лѣ́хѣ. и́сѣ́крѣ́ши емѣ́ тѣ́ма.

Quotation 165.

Judges 9:52–53.

и́ѡи́де... въ зѣ́млю ге́днї́мскѣ́.  
и́/ сѣ́зї́же тѣ́ гра́, и́прозѣ́а и́ма/  
емѣ́ лю́за, се́ и́ма емѣ́ до́днѣ́./

Quotation 166. Judges

1:26.

Ѝпостѣ́ви/ша на́нь мѣ́жи сикї́м-  
стїи́ по́сады./ на́врѣ́сѣ́хѣ го́рскїи́.

Quotation 167.

Judges 9:25.

И ꙗко повѣдаша ѡви / мелехъ, ꙗко съ-  
брашася тамо вси / мужи столпа  
сикимска. И възыде / ѡвимелехъ в  
горѣ елмоновѣ.

Judges 9:47–48.

Quotation 168.

И оустѣкоша вси лю / дие вѣтвиѡ, и  
взаша и поидоша / въслѣдъ ѡвиме-  
леха. и възложиша / на твердиѡ. и  
запалиша ѡнѣхъ / твердиѡ огнемъ.  
и измроша вси / людие столпа сиким-  
ска до, ꙗ [1000]. мужи и женѣ.

Judges 9:49.

Quotation 169.

и избѣи братію свою сны / ерово-  
алеви, ѿ [70], мужъ на каменѣ /  
единомъ. толико ѡста іѡадаѡмъ /  
снѣ іѡровоаѡль мнѣи съкры бо сѧ.

Judges 9:5.

Quotation 170.

И ꙗко да бѣ сѡ ѡвимелехъ ꙗже  
сътвори ѡцѣхъ своѣхъ. / иже оубиѡвъ,  
ѿ [70]. братіѡ своѣѡ.

Judges 9:56.

Quotation 171.



И҃сѣтвориша с҃нове и҃и҃лєви сло́е  
прѣ́/ гл҃ѣ. и҃же послужѣша ва́аль...  
И҃сѣставиша га. и҃послужѣша  
ва́аль. и҃а́стартови.

2:11, 2:13.

Quotation 172. Judges

и҃разорѣ с҃лтарь ва́аль, и҃же  
е́сть/ ѿца твое́го, и҃са́дѣ и҃же оу҃  
негò да/ посѣ́чиши.

6:25.

Quotation 173. Judges

вѣ́ли нѣ́е про́у/ гл҃ете ѿ́ва́ала,  
и҃вѣ́ли е́го сп҃сете, но а́ще кѣ́  
сѣтвори́лъ е́мѣ е́сть кри́внѣ, да  
оу҃мретъ до́зѣоу҃трѣа...

6:31.

Quotation 174. Judges

и҃сѣвери кѣ́мнѣ... на́горѣ кар-  
милѣскѣю,/ и҃про́ки безстѣ́дныа.  
ва́аловы./ ѿ́, и҃и҃ [400 and 50]...

18:19.

Quotation 175. 1 Kings

И҃ре и҃лѣа кѣ́люде́/ поимѣ́нте  
про́ки ва́аловы да́ниѣ́дѣ/ скрѣ́ет-  
са ѿ́ни. и҃прѣ́аша и҃веде́а/ и҃лѣа  
на́потокѣ́ ки́совѣ, и҃заклѣ́и/ тѣ́.

Kings 18:40.

Quotation 176. 1

иꙋсѣѣиша тѣло ваа́лово иꙋ  
сѣ/крꙋшиша въ прахъ до днѣ се-  
го./ Иꙋпогꙋбѣи ноꙋе хрѣ ваа́ловъ ѿ  
иꙋла./

Quotation 177. 2 Kings

10:27–28.

ѿ [70] сѣмѣиꙋ съкратиша/сѣ  
ѿлюдехъ твоихъ иꙋѿградѣ  
твоѣ/ стѣмъ, дождеже ѿбѣщаеѣ  
сѣ/грѣшеніе... иꙋпомажетсѣ стын  
сты./ ѿисхѣда/ словеси ꙗко ѿвѣ-  
щаѣти иꙋꙗко съгра/дѣти іерлѣмъ,  
до хѣ старѣишины,/ сѣмѣиꙋ сѣмъ,  
и сѣмѣиꙋ ѿ, и ѿ [60 and 2]./

Quotation 178.

Daniel 9:24–25.

Иꙋсѣбра/шаса всѣ людіе іоꙋдинны  
 иꙋвеніаміни/ въ іерлѣмѣ. трѣми  
 днѣми. иже/ єсть мѣцъ, ѿ [9].  
 ꙗко [20th] днѣ мѣца./ иꙋсѣдоша  
 всѣ людіе напре̑ домо̑ бж҃їи/ ѿ  
 дрожаніѣ заꙋгрѣхъ иꙋсѣзимѡю...  
 ѿбаче людіе мнози сѣть, иꙋ  
 вре́мя/ снѣжно. иꙋнѣсть мо́цно  
 стоѣти/ внѣ. иꙋдѣло нѣсть днѣ  
 єдінаго илѣи/ двѣ... даꙋста́нѣтъ  
 кнѣзи наші...

Quotation 179. 1

Ezra 10:9, 10:13–14.

врата/ ста́дныѣ  
 вратаꙋже/ ры́бнаѣ  
 иꙋврата стары́е  
 иꙋврата гра́знаѣ (Neh 3:14); иꙋкъꙋ  
 вратомѣ гно́ины̑ (Neh 2:13)  
 иꙋврата до́лнаѣ (Neh 3:13); въꙋ  
 врата до́лѣ (Neh 2:13)  
 иꙋврата/ исто́чника (Neh 3:15);  
 къꙋвратомѣ ключа̑ (Neh 2:14)

Quotation 180.

Nehemiah 3:14, 2:13, 3:13, 2:13, 3:15, 2:14.

И́ врата до́лнѡ / сози́да̑ а́ннѹмъ  
и́ ѿбита́телищное. / тѣи́ сози́да̑ша  
и́хъ. и́ поста́виша / врата и́ и́ заво́ры  
и́ верѡ. и́ ꙗ̑ [1000], лако̑ / во́стенѣ  
да́же до вратъ гразныхъ. /

Quotation 181.

Nehemiah 3:13.

и́ съзи́да̑ша врата / ста́дныѡ. сѣи ѿсти́-  
ша и́ / и́ положи́ша врата ѣ̑. / и́ да́же до  
ѿ [100], лако́тъ стоа́тъ. / ѿсти́ша є́го  
да́же къ столѣ̑ а́намо / и́лю.

Quotation 182. Nehemiah 3:1.

и́ внидо́хъ въ врата до́лѹ / но́щїю,  
къ о́устїю и́сточника смо́ковничнаго.

Quotation 183.

Nehemiah 2:13.

и́ стѣнѹ кѹпѡи́ ко́жаныхъ до  
сто́гны / црѣвы. и́ да́ждь до стѹ-  
пнѡи́ и́же и́схо́датъ ѿ гра́да двѣ̑.

Quotation 184.

Nehemiah 3:15.

...да́же до врь / те́па гроба двѣ̑, и́ да-  
же до рыба́ри / ца и́же вели́комъ дѣ́ломъ  
създа́на / є́сть. и́ да́ждь до до́мѹ си́льнаго.

Quotation 185. Nehemiah 3:16.

проти́вѹ / въсхо́да креплѣ́ншаго  
о́гла.

Quotation 186.

Nehemiah 3:19.

и ѿ оугла даже до вратъ  
домъ сѣвовыхъ, сѣенника/  
великаго... ѿ вратъ домъ сѣвова,  
до постигненія домъ сѣвова.

Nehemiah 3:20–21.

Quotation 187.

и по нѣмъ / създаша сѣенницы,  
мужи ѿ польскаго іордана.

Nehemiah 3:22.

Quotation 188.

даже до оуклоненія и даже до оугла.

189. Nehemiah 3:24.

Quotation

...противъ / оуклоненія, и столпъ  
иже възвысѣа ѿ дому црѣва  
высоко, то есть / въ дворѣ темницы...  
даже до вертограда / вратъ водны  
къ вѣстоку. и стопъ / иже възвысѣа.

190. Nehemiah 3:25–26.

Quotation

ѿ страны стопа великаго и  
высокаго даже до стѣны цркви.

Nehemiah 3:27.

Quotation 191.

въ вѣшная же къ  
вратѣ / коневымъ, (Neh 3:28)

3:28.

Quotation 192. Nehemiah

ВЪ\_ВЫШНАА\_ЖЕ КЪ\_ВРАТѢ\_ / КОНЕ-  
 ВЫМЪ СЪЗНАША СЦЕННИЦЫ, / ЕДИНЪ  
 КОЖДО\_ЖЕ ПРОТІВЪ ДОМУ\_СВОЕГО. /

Quotation 193.

Nehemiah 3:28.

...ДАЖЕ\_ДО\_ДОМУ ВНАДАНДІЕВА. / И\_ЦИ-  
 ТЫ ПРОДАЮЩИ ПРОТІВЪ ВРАТЪ / СЪДНЫХЪ.  
 И\_ДАЖЕ ДО\_ГОРНИЦЫ ОУГЛА. / И\_ВНУТРИ  
 ГОРНИЦЫ ОУГЛЫ ВЪ\_ВРАТѢХЪ / СТАНУХЪ.

Quotation

194. Nehemiah 3:31.

И\_ПОКАЗА\_МНІ ГРА ВЕЛИКЫИ СТЫИ  
 ІЕРУСА\_ЛИМЪ / НИЗХОДЯЩЪ С\_НБСИ Ѡ\_БА...  
 ІМУЩЪ СТѢНЪ / ВЕЛІКЪ И\_ВЫСОКЪ,  
 ІМУЩЪ ВРАТЪ / ДВА НА\_ДЕСЯТЬ И\_  
 НА\_ВРАТѢХЪ АГГЛОВЪ, / ВІ [12]. І\_ИМЕ-  
 НА НАПИСАНА, ІАЖЕ СЪТЪ И\_МЕНА, ДВА  
 НА\_ДЕСЯТЕ. КОЛѢННА С\_НВЪ / ІНЛЕВЪ. Ѡ\_  
 ВОСТОКА ВРАТА ТРОА, И\_Ѡ\_СЪ\_ВЕРА

ВРАТА ТРОА, И\_Ѡ\_ЮГА ВРАТА ТРОА / И\_  
 Ѡ\_ЗАПАДА ВРАТА ТРОА. И\_СТѢНА / ГРА-  
 ДЪ ІМУЩИ ОСНОВАНІИ. ВІ [12], И\_НА/  
 НИХЪ ІМЕНЪ. ВІ [12], АПЛВЪ АГНЬЧІИ. /

Quotation 195.

Apocalypse 21:10, 21:12–14.

И бѣ́ вса земаа оустà е́дина / и́  
 гла́съ е́динъ всѣ́мъ... И́ рѣ́ша прїи́дѣ-  
 те / да сози́ждѣ себѣ́ гра́ и́сто́лпъ  
 е́муже / бѣ́детъ ве́рхъ до́нѣсѣ́... И́  
 рече́ гъ, се́ родъ / е́динъ, и́ ꙗзы́къ  
 е́динъ всѣ́мъ... Прїи́дѣте / и́ и́зше́ше  
 смѣ́снѣ́ и́ тѣ́ ꙗзы́ки и́, / да не  
 оу́слышā ко́ждо дру́га сво́его. / И́  
 ра́ссѣ́а и́ ѿтѣ́а гъ по́лицѣ́ все́а /  
 зема́а, и́ преста́ша зи́ждѣ́ще гра́ /  
 и́сто́лпъ. Бего́ ра́ди нарече́са и́ма /  
 мѣ́стѣ́ томѣ́ смѣ́шенїе́, ꙗ́ко тѣ́ /  
 смисѣ́ гъ оустà всѣ́хъ ꙗзы́къ.

Quotation 196.

Genesis 11:1, 11:4, 11:6–9.

Бего́ ра́ди нарече́са и́ма / мѣ́стѣ́  
 томѣ́ смѣ́шенїе́, ꙗ́ко тѣ́ / смисѣ́  
 гъ оустà всѣ́хъ ꙗзы́къ. И́ ѿтѣ́а  
 ра́ссѣ́а и́ гъ по́лицѣ́ все́а зѣ́ла. /

Quotation 197.

Genesis 11:9.

И посла хирамъ црь тѹрскъ / ѿт-  
роки своа помазанїа рѧ / солóмонн  
слыша бо ꙗко помазаша его на  
црѣтво въ двѧ / мѣсто ѿца его. ꙗко  
любѧ / ще бѣ хира двѧ всѧ дни.

Quotation 198. 1

Kings 5:1.

И дасть гъ смыслъ и мудрость со-  
лóмонѹ, много зѣло и разлитїе срѣца...  
И распро/странїса мудрость солóмо-  
нѹ зѣло / паче смысла всѣхъ старыхъ  
члѣкъ... И оумудрѣ паче всѣхъ члѣкъ...  
и прослѧвиса имя его во всѣхъ / стра-  
нахъ ѿкрѣтъ... И прїидоша вси лю-  
дїе / слышати премудрость солóмоню...

Quotation 199. 1

Kings 4:29–31, 4:34.

И сътвори / ѿлтаръ кѣдовый  
протївѹ ѿлтарѧ / обѣятъ и зла-  
томъ и весь храмъ / обѣятъ златѡ  
до скончанїа всемѹ / храмѹ.

Quotation 200. 1

Kings 6:21–22.



И ѿхра́мѹ сн҃ждемѹ  
сѹщѹ ка́менїемъ / несѣ-  
ченымъ е́дннаѣемъ ꙗ́ко  
прїно / шáшесѧ, млатѹ  
же, и ѿтеслѣца, / и  
всѣхъ дѣлны̃хъ желѣзѹ  
не слы́шасѧ / въ хра́мѣ  
ѣгда зда́ша.

Quotation 201. 1 Kings 6:7.

и сѣтвори вазанїа ѿкрѣтъ всего /  
хра́ма, ѣ [5], лакотѹ въ вы́сотѹ е́го /  
и сѣна вазанїе, дре́вома кедровы̃хъ.

Quotation 202. 1

Kings 6:10.

И поа́тъ солóмонъ дцѣрь  
фа / раóна црѧ е́гѹпѣтска себѣ / въ  
женѹ и приведе ѿ въ́гра / двѣдѹ...

Quotation 203. 1

Kings 3:1.

И сѣ хра́мъ е́гоже созда / солóмонъ црѧ  
гѣи. баше, м [40], лакотѹ долготѹ е́го. и  
к [20], лакотѹ широтѹ / е́го. и ке [25],  
лакотѹ вы́сота е́го. / И ко́мара ꙗ́же  
бѣ пре́лицемъ е́го, к [20], / лакотѹ  
долготѹ е́го. то́лико же ꙗ́ко / въ вы́-  
сїи́хъ до́ма. въ ширїи́хъ, і [10] лакотѹ.

Quotation 204. 1

Kings 6:2–3.

И́кома́ра ѿ́же бѣ́ пре́лицемъ  
ѣго, ꙗ́ко [20],/ лако́тъ до́лготà ѣго.  
то́лико́же ѿ́ко/ вѣ́выси́нѣ до́ма. вѣ́  
шири́нѣ, ꙗ́ко [10] лако́тъ./ Кома́ра бысть  
и́сѣа пре́лице́ хра́мѣ./

Kings 6:3.

Quotation 205. 1

пре́ двѣ́рми/ па́ки цр́кви двѣ́ стол-  
па́ сътворѣ́,/ и́же ле́ [35], лако́тъ  
и́мѣа́хѣ вы́сотѣ./ па́ки гла́вы и́хѣ,  
ѣ́ [5], лако́тъ... тѣ́иже столпы́  
поста́ви/ пре́ лице́мъ цр́кви. е́ди́наго  
о́деснѣ́ю/ а́ друго́го о́шѣ́юю.

Chronicles 3:15, 3:17.

Quotation 206. 2

и́притво́ръ пре́/ чело́мъ, и́же  
дрѣ́жа́шесѣ вѣ́должи́нѣ/ по́мѣри  
шири́нѣ до́мѣ лако́тъ, ꙗ́ко [20]./ па́ки  
вы́сотà, рѣ́ [120], лако́тъ бѣ́.

Chronicles 3:4.

Quotation 207. 2

И҃сѣтвори мѡре лїано, ѣ [5]./  
 лакѡ, ѿ краѧ до краѧ єго, кръгло/  
 ѡколо єго, ѣ [5], лакѡтъ высотѧ  
 єго./ И҃ѡколо єго, л [30]. лактен, И҃  
 попоры/ єму бѧху испѡди въ ѡко-  
 ло, і [10]./ лакѡтъ, И҃сѣстоѧ мѡре  
 ѡколо ѿ [12],/ воловъ по мѡремъ...  
 И҃всѣмъ бѧху создѧи къ себѣ И҃  
 мѡре/ бѧше верху ихъ.

...подобїе же волово/ бысть по  
 нимъ. И҃ і [10], лакѡтъ нѣко/тораго,  
 изнутрь рѣзанїѧ. ѡбъ/дрѣжѧци  
 оумывальницю. ꙗко ѡдѣвѣ/странъ  
 губы морскїѧ обхождаху. волове же  
 бѧху лїаны... въмѣщаю/цнже, ꙗ [3000], мѣръ...

Quotation 208. 1

Kings 7:23–26; 2 Chronicles 4:3, 4:5.

константи́нъ, нарече́ныи въсто́мъ/ крѣщенїи васі́ліе, бл҃гѣію ежі́ю кнѧ/жа  
 ѡстро́зское, воєво́да кїе́вскїи, ма́/шало́ земли воли́ское И҃проѧ

Quotation 211. From the preface to the Ostrog Bible.

И҃ възвѣдѧ гдѣ богъ И҃дрѣгаго вра/га На҃сало́мона  
 и́менемъ разона сына Гелна́данова:/ ѿн҃ же ѡтече ѿа́дадезера Царѧ  
 боа́вска господина/ своѣго. И҃ собра противъ єму́ мѹженъ И҃быть кнѧзь/  
 надъ разбойниками

Quotation 212. From the 3rd Book of Kings in the Bible of Skaryna.  
 Skaryna's Bible Synodal translation Ostrog Bible

И́ вѣгда сѣ́жаше  
Моисей зѣ́горы/ Синаи́  
дѣ́ржаи двѣ до́сѣ ка-  
менне сведѣ́ннѣ. И́ не/  
ведѣ́ше того ꙗ́ко рога́то  
бѣ́ лице ѿ́го... ѿ́ни же  
видѣ́вахъ ли/це выхо-  
дѣ́щаго Моисеа ꙗ́ко бѣ́  
рога́то.

Когда сходил Моисей  
с горы Синая, и две скри-  
жали откровения были в ру-  
ке у Моисея при сошест-  
вии его с горы, то Мо-  
исей не знал, что лице  
его стало сиять лучами...  
И видели сыны Израилевы,  
что сияет лицо Моисеево...  
(Исх 34:29, 34:35).

Схо́дѣшъ/ моѷсѷю съ  
горы́ сина́нски, и ѿ́бѣ́  
до́/сѣ въ ру́къ бѣ́ста  
моѷсѷннѣ. сѣ́хъ/дѣ́шъ же  
ѿмъ съ́горы, моѷсѷн же  
не/ вѣ́дѣше, ꙗ́ко просла́-  
вися ѿ́блѣ́чѣе/ плѣ́ти ли-  
ца ѿ́го... И́ видѣ́ша сѷ́но-  
ве и́лѣвы, ꙗ́ко про-  
сла́/вися лице моѷсѷѿво.

Quotation 213. Exodus 34:29, 34:35.

Есть же распятие господне къ  
востоку лицъ, есть же на камени вы-  
соко было яко стружия выше. Ка-  
мень же тый был круголь, яко горка  
мала. А посреди камени того, на са-  
мом врѣху, высѣчена есть скважня  
лакти воглубле, а вширь мний пяди  
кругъ; и ту был въдруженъ крестъ  
господень. Исподи же под тѣмъ ка-  
менемъ лежить прѣвозданаго Адама  
глава...; и тѣ камень просѣдѣся над  
главою Адамлею... И есть разсѣли-  
на та на камени том и до днешняго  
дне... Есть Распятие господне и ка-  
мен-ет святыи озданъ стѣною все...  
Двери же имат двои...

The Pilgrimage of the Hegumen Daniel.

Quotation 209. From

БЫША\_ЖЕ С҃НВЕ НО́ЕВЫ, ІЗЪ/ШЕШЕ  
ІС\_КОВЧЕ́ГА, СІ́МЪ, ХА́МЪ, / ІА́ФЕ́ТЪ,  
ХА́МЪ\_ЖЕ БА́ШЕ У́ЦЪ ХА/НАА́НЬ. Ъ́И  
С҃УТЬ ТРІЕ С҃НВЕ НО́ЕВЫ, / У́С҃И рас-  
ПЛОДІ́ШАСА ПО\_ВСЕ́И ЗЕМЛІ́...

Genesis 9:18–19.

Quotation 210.

Искони сътвори́ ѿ нѣбо і́з\_зѣ/млю...  
И\_рече / ѿ нѣбо, да\_бѣдѣтъ свѣ́тіла  
на\_твѣрди / нѣнѣи, ѿсвѣ́щати зѣм-  
лю, і́з\_ра/злѣ́чати ме́жду днѣмъ і́з  
ме́жду но́щію. И\_да\_бѣдѣтъ въ\_  
зна́меніѧ і́ / въ\_временѧ, і́\_въ\_  
днѣ і́\_въ\_лѣта... И\_сътвори́ ѿ нѣбо  
дѣѣ / свѣ́тілѣ вели́цѣ свѣ́тіло ве-  
лі́кое, / въ\_нача́токъ днѣи. свѣ́тіло\_  
же мѣнѣ\_щее, въ\_нача́токъ но́щіи і́\_  
свѣ́сды... И вѣ́дѣ ѿ нѣбо / і́ако добро́...

Genesis 1:1, 1:14, 1:16, 1:18.

Quotation 214.

рече\_же моѹсѣи кѣ / г҃х..., х҃до-  
гласѣнъ і́\_косноіа́зѣ/ченъ азъ е́смь.

Exodus 4:10.

Quotation 215.

Искони сътвори́ ѿ нѣбо і́з\_зѣ/млю.

1:1.

Quotation 216. Genesis

...ПОДВІ́ЖЕСА ЦА́РЬ ѠВОСТО́ЧНЫА/  
СТРАНЫ́ И́МЕНЕМЪ МАМА́Й Е́ЛЛѢ/  
ВѢ́РОЮ И́ДОЛОЖРЕЦЪ, И́КОНОБО́РЕЦЪ  
СЛЫ́Н... (sh. 3 rev.).

Tale of the Rout of Mamai, sh. 3 rev.

Quotation 217. The

БЛЫ́ШАВЪ́ЖЕ ТѢ́О КНѢ́ ѠЛА́/  
РЕЗА́НСКІѢ́, І́АКО ЦА́РЬ МАМА́Й/ КОЧІ́ЮЕ  
НАРЕЦѢ́ ВОРО́НЕЖЕ ХО́ЦЕЪ/ И́ТНѢ́ НА  
РѸ́СЬ НАВЕ́ЛИКОГО КНѢ́А/ ДИМІ́ТРІА  
И́ВА́НОВИЧА МОСКО́ВСКАГО... И́ПОСЛА  
ЛА́// РАЗА́НЪСКИХЪ ПОСЛА́ СВОЕГО́ КО  
ЦА́РЮ МАМА́Ю... (sh. 5 rev.–6).

Tale of the Rout of Mamai, sh. 5 rev.–6.

Quotation 218. The

НАЧА́ ПРИ́ЗЫ/ВА́ТИ КЪ СЕБѢ́ НА ПОМО́ЦЬ  
БО́ГНѢ́ СВОИ ПЕ́РОУ НА І́РА́КЛИТА. СА/ЛА  
ВА, ХОУ́РСА И́ВЕЛИКОГО СВО́ЕГО ПОСО́Б  
НИКА МАХ́МЕТА... (sh. 76 rev.).

Tale of the Rout of Mamai, sh. 76 rev.

Quotation 219. The

И въведе ѿ кѣ прѣ двѣрїю / хра-  
ма. и се вода исхожаше / ниже непо-  
кровѣннаго храма / на вѣстоу... и  
се вода / исхождаше ѿ оутла десна-  
го. ѿкоже / исходъ мужескъ про-  
тивъ, и мѣра / вѣрцѣ его. и  
размѣри тысащъ мѣрою, и пре-  
веде ѿ чресъ водъ даже / до  
гленъ. и пакы измѣри ты-  
сащъ и преведе ѿ чресъ водъ и  
възынде вода до пояса. и раз-  
мѣри тысащъ потокъ, и не мо-  
го преити. / ѿко кипѣше вода аки  
шумъ потоучнымъ егоже не преи-  
дутъ...

и се / на брези рече нелъ дѣе  
много сѣло / ѿба полы. И рече къ  
мнѣ, вода си / текуща въ галилею  
на вѣстокъ, / и съхождаше къ ара-  
вѣи, и градаше / до мора къ водѣ  
исхонѣи, и исцѣлитъ воды. И бѣ-  
детъ вса дѣла / животъ животны,  
на вса на нѣже / наидетъ та рѣ-  
ка, живи бѣдутъ. / и бѣдутъ ры-  
бы мнози тѣ сѣло... и станутъ тѣ  
рыбари, ѿ ин / гади до ингалѣи.  
сущи / мрежатъ бѣде. ѿ себѣ бѣ-  
детъ. / и рыбы еѣ, ꙗко рыбы мора  
великаго / множество много сѣло.



## annex 5

### The Easter tables and the tables of the dates of the first astronomical spring full moons, as per the Gauss formulas

By G. V. Nosovskiy

An asterisk (\*) in the last column marks the years when the calendar Orthodox Easter, defined by, would have been celebrated earlier than the real astronomical Jewish Easter (which is prohibited by the Easter rules).

In the “P” column, the “+” sign marks the occurrences of the Kirio Pascha (that is, Easter on March 25). Column “G” – “F” gives the formal value of the difference between the date of the real first astronomical spring full moon (calculated by the Gauss formulas) and the corresponding calendar date of the full moon according to the Paschal computus (“Faska”). This difference in some cases exceeds the length of the full lunar month (approximately 29.5 days). In these cases, to assess the actual accuracy of the date in the “F” column, the indicated difference should be reduced (in absolute value) by 30, since the shift by the full lunar month is not associated with the accuracy of determining the full moon, but with the date of the vernal equinox (that is, with the question of which full moon exactly to consider a vernal one).

At the end of each 19-year lunar cycle, the average value of the difference “G” – “F” for this cycle is given. Taking into account the previous remark, to assess the actual accuracy of the column “F,” this average must be reduced (as a rule, by  $3.1 = 59/19$ , which corresponds to two inserts of the full lunar month in the cycle—namely, in the 5th and 16th years of the nineteen-day sequence). The places and number of insertions for each cycle can easily be seen in the column “G” – “F”.

per Paschal computus “XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

5208 –300 3 28 2 m 22 m 27  
5209 –299 4 1 3 a 10 a 13  
5210 –298 5 2 4 m 30 a 3  
5211 –297 6 3 5 a 18 m 24  
5212 –296 7 4 6 a 7 a 10  
5213 –295 8 5 7 m 27 m 30  
5214 –294 9 6 8 a 15 a 19  
5215 –293 10 7 9 a 4 a 9  
5216 –292 11 8 10 m 24 m 28  
5217 –291 12 9 11 a 12 a 15  
5218 –290 13 10 12 a 1 a 5  
5219 –289 14 11 13 m 21 m 25  
5220 –288 15 12 14 a 9 a 11  
5221 –287 1 13 15 m 29 a 1  
5222 –286 2 14 16 a 17 m 21  
5223 –285 3 15 17 a 5 a 10  
5224 –284 4 16 18 m 25 m 28  
5225 –283 5 17 19 a 13 a 17

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

$+ m_{25-25} * a_{1413}$   
 $a_{634}$   
 $a_{19-4-25} * a_{1003} * a_{233}$   
 $a_{2234}$   
 $a_{7-25} * m_{2914}$   
 $a_{1833}$   
 $a_{3-24} * m_{2614}$   
 $a_{1432}$   
 $m_{30-23} * a_{19-1-27} * a_{1115}$   
 $m_{26-23} * a_{15-24}$

$5226-2826181a_2a_6$   
 $5227-2817192m_{22}m_{27}$   
 $5228-2808203a_{10}a_{13}$   
 $5229-2799214m_{30}a_2$   
 $5230-27810225a_{18}m_{23}$   
 $5231-27711236a_7a_{10}$   
 $5232-27612247m_{27}m_{30}$   
 $5233-27513258a_{15}a_{18}$   
 $5234-27414269a_4a_8$   
 $5235-273152710m_{24}m_{29}$   
 $5236-27212811a_{12}a_{14}$   
 $5237-2712112a_1a_4$   
 $5238-2703213m_{21}m_{25}$   
 $5239-2694314a_9a_{12}$   
 $5240-2685415m_{29}m_{31}$   
 $5241-2676516a_{17}m_{21}$   
 $5242-2667617a_5a_{10}$   
 $5243-2658718m_{25}m_{30}$   
 $5244-2649819a_{13}a_{16}$   
 $a_{714}m_{23-45} * a_{11-23} * a_{313}a_{231-26}a_{8-23} * m_{3003} * a_{1913}a_{1134}m_{27-25} * a_{1512}a_{73}$   
 $3m_{23-24} * a_{1203} * a_{332}a_{233-27}a_{8-25} * m_{3115}a_{1933}$

$5245-2631091a_2a_6$   
 $5246-26211102m_{22}m_{26}$   
 $a_{4-24} * m_{2714}$

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
 Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

$5247-26112113a_{10}a_{13}$   
 $5248-26013124m_{30}a_2$   
 $5249-25914135a_{18}m_{22}$   
 $5250-25815146a_7a_{11}$   
 $5251-2571157m_{27}m_{30}$   
 $5252-2562168a_{15}a_{18}$   
 $5253-2553179a_4a_7$   
 $5254-25441810m_{24}m_{28}$   
 $5255-25351911a_{12}a_{15}$   
 $5256-25262012a_1a_3$   
 $5257-25172113m_{21}m_{24}$   
 $5258-25082214a_9a_{13}$

5259 –249 9 23 15 m 29 a 1  
 5260 –248 10 24 16 a 17 m 20  
 5261 –247 11 25 17 a 5 a 9  
 5262 –246 12 26 18 m 25 m 30  
 5263 –245 13 27 19 a 13 a 17

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 16 3 3 m 31 –2 3 \*  
 a 20 –1 –27 \*  
 a 12 1 4 m 28 –2 3 \*  
 a 16 –2 3 \*  
 a 8 1 3 m 31 3 4  
 a 13 –2 3 \*  
 a 4 1 2 m 27 3 3  
 a 16 3 4  
 a 1 0 3 \*  
 a 20 1 –28  
 a 12 3 4 m 28 –2 5 \*  
 a 17 0 4 \*

5264 –244 14 28 1 a 2 a 5  
 5265 –243 15 1 2 m 22 m 26  
 5266 –242 1 2 3 a 10 a 15  
 5267 –241 2 3 4 m 30 a 4  
 5268 –240 3 4 5 a 18 m 22  
 5269 –239 4 5 6 a 7 a 11  
 5270 –238 5 6 7 m 27 m 31  
 5271 –237 6 7 8 a 15 a 18  
 5272 –236 7 8 9 a 4 a 7  
 5273 –235 8 9 10 m 24 m 27  
 5274 –234 9 10 11 a 12 a 16  
 5275 –233 10 11 12 a 1 a 4  
 5276 –232 11 12 13 m 21 m 23  
 5277 –231 12 13 14 a 9 a 12  
 5278 –230 13 14 15 m 29 a 2  
 5279 –229 14 15 16 a 17 m 21  
 5280 –228 15 16 17 a 5 a 8  
 5281 –227 1 17 18 m 25 m 29  
 5282 –226 2 18 19 a 13 a 16  
 a 8 3 3 m 24 –2 4 \* a 13 –2 5 \* a 5 1 5 a 24 3 –27 a 9 –2 4 \* a 1 1 4 a 21 3 3 a 5 –2 3 \* m 28 1 3 a 17 1 4 a 2 –2 3 \*  
 m 24 1 2 a 13 1 3 a 5 3 4 a 18 –2 –27 \* a 9 1 3 a 1 3 4 a 14 –2 3 \*  
 5283 –225 3 19 1 a 2 a 6  
 5284 –224 4 20 2 m 22 m 25  
 5285 –223 5 21 3 a 10 a 14  
 a 6 0 4 \* m 28 3 3 a 17 3 4

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

5286 –222 6 22 4 m 30 a 4  
 5287 –221 7 23 5 a 18 m 24  
 5288 –220 8 24 6 a 7 a 10  
 5289 –219 9 25 7 m 27 m 31  
 5290 –218 10 26 8 a 15 a 18  
 5291 –217 11 27 9 a 4 a 7  
 5292 –216 12 28 10 m 24 m 27  
 5293 –215 13 1 11 a 12 a 16  
 5294 –214 14 2 12 a 1 a 5  
 5295 –213 15 3 13 m 21 m 24  
 5296 –212 1 4 14 a 9 a 12  
 5297 –211 2 5 15 m 29 a 1  
 5298 –210 3 6 16 a 17 m 22  
 5299 –209 4 7 17 a 5 a 9  
 5300 –208 5 8 18 m 25 m 28  
 5301 –207 6 9 19 a 13 a 17

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

$a^2 - 25 * a^{22} - 1 - 25 * a^{13} 3 3$

$m^{29} - 24 * a^{18} 0 3 * a^{10} 3 3$

$+ m^{25} - 23 * a^{14} - 24 * a^6 1 4$

$m^{22} - 23 * a^{10} - 23 * a^2 1 3 a^{22} 1 - 26 a^7 - 24 *$

$m^{29} 1 3 a^{18} 1 4$

5302 –206 7 10 1 a 2 a 5  
 5303 –205 8 11 2 m 22 m 26  
 5304 –204 9 12 3 a 10 a 13  
 5305 –203 10 13 4 m 30 a 3  
 5306 –202 11 14 5 a 18 m 22  
 5307 –201 12 15 6 a 7 a 10  
 5308 –200 13 16 7 m 27 m 30  
 5309 –199 14 17 8 a 15 a 17  
 5310 –198 15 18 9 a 4 a 7  
 5311 –197 1 19 10 m 24 m 27  
 5312 –196 2 20 11 a 12 a 15  
 5313 –195 3 21 12 a 1 a 5  
 5314 –194 4 22 13 m 21 m 25  
 5315 –193 5 23 14 a 9 a 12  
 5316 –192 6 24 15 m 29 a 1  
 5317 –191 7 25 16 a 17 m 21  
 5318 –190 8 26 17 a 5 a 8  
 5319 –189 9 27 18 m 25 m 29  
 5320 –188 10 28 19 a 13 a 17  
 $a^3 - 23 * m^{26} 0 4 * a^{14} 1 3 a^6 3 4 a^{19} - 2 - 27 * a^{11} 1 3 a^2 3 3 a^{22} 5 2 a^7 0 3 * m^{30} 3 3 a^{18} 3 3 a^3 - 24 * m^{26} 1 4 a^{15} 3 3 m^{30} - 23 * a^{19} - 1 - 27 * a^{11} 3 3 m^{27} - 24 * a^{15} - 24 *$

5321 –187 11 1 1 a 2 a 6  
 5322 –186 12 2 2 m 22 m 25  
 5323 –185 13 3 3 a 10 a 14  
 5324 –184 14 4 4 m 30 a 2

a 7 1 4 m 23 -2 3 \* a 12 -2 4 \* a 3 1 3

per Paschal computus<sup>“XIV<sup>th</sup> moon”</sup> =

Year from real astronomiAdam (ac<sup>“Faska”</sup> = cal full moon, per cording to calend. JewGauss formulas Byzantine  
Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

5325 -183 15 5 5 a 18 m 23  
5326 -182 1 6 6 a 7 a 10  
5327 -181 2 7 7 m 27 m 30  
5328 -180 3 8 8 a 15 a 18  
5329 -179 4 9 9 a 4 a 8  
5330 -178 5 10 10 m 24 m 27  
5331 -177 6 11 11 a 12 a 15  
5332 -176 7 12 12 a 1 a 4  
5333 -175 8 13 13 m 21 m 25  
5334 -174 9 14 14 a 9 a 12  
5335 -173 10 15 15 m 29 a 1  
5336 -172 11 16 16 a 17 m 21  
5337 -171 12 17 17 a 5 a 8  
5338 -170 13 18 18 m 25 m 28  
5339 -169 14 19 19 a 13 a 17

Easter per

Paschal DifferDiffercomputus, ence ence P P - G G - F

a 23 1 -26  
a 8 -2 3 \* m 31 1 3  
a 19 1 3  
a 11 3 4  
m 27 0 3 \* a 16 1 3  
a 7 3 3  
m 23 -2 4 \* a 12 0 3 \* a 4 3 3  
a 23 3 -27  
a 8 0 3 \* m 31 3 3  
a 20 3 4

5340 -168 15 20 1 a 2 a 6  
5341 -167 1 21 2 m 22 m 26  
5342 -166 2 22 3 a 10 a 13  
5343 -165 3 23 4 m 30 a 3  
5344 -164 4 24 5 a 18 m 22  
5345 -163 5 25 6 a 7 a 11  
5346 -162 6 26 7 m 27 m 30  
5347 -161 7 27 8 a 15 a 19  
5348 -160 8 28 9 a 4 a 7  
5349 -159 9 1 10 m 24 m 28  
5350 -158 10 2 11 a 12 a 15  
5351 -157 11 3 12 a 1 a 4  
5352 -156 12 4 13 m 21 m 24  
5353 -155 13 5 14 a 9 a 11  
5354 -154 14 6 15 m 29 m 31  
5355 -153 15 7 16 a 17 m 21  
5356 -152 1 8 17 a 5 a 9

5357 –151 2 9 18 m 25 m 28  
 5358 –150 3 10 19 a 13 a 16  
 $a 4 - 2 4 * m 27 1 4 a 16 3 3 a 1 - 2 4 * a 20 - 1 - 27 * a 12 1 4 m 28 - 2 3 * a 17 - 2 4 * a 8 1 3 m 31 3 4 a 13 - 2 3 * a$   
 $5 1 3 m 27 3 3 a 16 5 2 a 1 1 2 a 21 1 - 27 a 12 3 4 m 28 0 3 * a 17 1 3$

5359 –149 4 11 1 a 2 a 6  
 5360 –148 5 12 2 m 22 m 26  
 5361 –147 6 13 3 a 10 a 13  
 5362 –146 7 14 4 m 30 a 2  
 5363 –145 8 15 5 a 18 m 23  
 $a 9 3 4 m 24 - 2 4 * a 13 0 3 * a 5 3 3 a 25 3 - 26$

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
 Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

5364 –144 9 16 6 a 7 a 11  
 5365 –143 10 17 7 m 27 m 31  
 5366 –142 11 18 8 a 15 a 18  
 5367 –141 12 19 9 a 4 a 8  
 5368 –140 13 20 10 m 24 m 27  
 5369 –139 14 21 11 a 12 a 14  
 5370 –138 15 22 12 a 1 a 4  
 5371 –137 1 23 13 m 21 m 24  
 5372 –136 2 24 14 a 9 a 12  
 5373 –135 3 25 15 m 29 m 31  
 5374 –134 4 26 16 a 17 m 21  
 5375 –133 5 27 17 a 5 a 9  
 5376 –132 6 28 18 m 25 m 29  
 5377 –131 7 1 19 a 13 a 16

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

$a 9 - 2 4 * a 1 1 4$   
 $a 21 3 3$   
 $a 6 - 2 4 * m 28 1 3$   
 $a 17 3 2$   
 $a 2 - 2 3 * + m 25 1 3$   
 $a 13 1 3$   
 $a 5 5 2$   
 $a 18 - 2 - 27 * a 10 1 4$   
 $a 1 3 4$   
 $a 14 - 2 3 *$

5378 –130 8 2 1 a 2 a 5  
 5379 –129 9 3 2 m 22 m 26  
 5380 –128 10 4 3 a 10 a 12  
 5381 –127 11 5 4 m 30 a 2  
 5382 –126 12 6 5 a 18 m 22  
 5383 –125 13 7 6 a 7 a 11  
 5384 –124 14 8 7 m 27 m 31  
 5385 –123 15 9 8 a 15 a 17

5386 –122 1 10 9 a 4 a 7  
 5387 –121 2 11 10 m 24 m 28  
 5388 –120 3 12 11 a 12 a 14  
 5389 –119 4 13 12 a 1 a 3  
 5390 –118 5 14 13 m 21 m 24  
 5391 –117 6 15 14 a 9 a 13  
 5392 –116 7 16 15 m 29 a 1  
 5393 –115 8 17 16 a 17 m 20  
 5394 –114 9 18 17 a 5 a 9  
 5395 –113 10 19 18 m 25 m 29  
 5396 –112 11 20 19 a 13 a 15  
 a 6 1 3 m 29 3 4 a 17 5 2 a 2 0 3 \* a 22 1 –27 a 14 3 4 m 29 –2 4 \* a 18 1 2 a 10 3 3 m 26 –2 4 \* a 14 0 2 \* a 6 3 2 m  
 22 –2 3 \* a 11 –2 4 \* a 2 1 3 a 22 3 –28 a 7 –2 4 \* m 30 1 4 a 18 3 2

5397 –111 12 21 1 a 2 a 5  
 5398 –110 13 22 2 m 22 m 25  
 5399 –109 14 23 3 a 10 a 14  
 5400 –108 15 24 4 m 30 a 1  
 5401 –107 1 25 5 a 18 m 22  
 a 3 –2 3 \* m 26 1 3 a 15 1 4 a 6 5 2 a 19 –2 –27 \*

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
 Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

5403 –105 3 27 7 m 27 m 31  
 5404 –104 4 28 8 a 15 a 17  
 5405 –103 5 1 9 a 4 a 6  
 5406 –102 6 2 10 m 24 m 27  
 5407 –101 7 3 11 a 12 a 16  
 5408 –100 8 4 12 a 1 a 3  
 5409 –99 9 5 13 m 21 m 23  
 5410 –98 10 6 14 a 9 a 12  
 5411 –97 11 7 15 m 29 a 2  
 5412 –96 12 8 16 a 17 m 21  
 5413 –95 13 9 17 a 5 a 8  
 5414 –94 14 10 18 m 25 m 29  
 5415 –93 15 11 19 a 13 a 16

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 3 3 4  
 a 22 5 2  
 a 7 1 2  
 m 30 3 3  
 a 19 3 4  
 a 3 0 2 \* m 26 3 2  
 a 15 3 3  
 m 31 –2 4 \* a 19 –1 –27 \* a 11 3 3  
 m 27 –2 4 \* a 16 0 3 \*

5416 –92 1 12 1 a 2 a 4

5417 –91 2 13 2 m 22 m 25  
 5418 –90 3 14 3 a 10 a 14  
 5419 –89 4 15 4 m 30 a 3  
 5420 –88 5 16 5 a 18 m 21  
 5421 –87 6 17 6 a 7 a 10  
 5422 –86 7 18 7 m 27 m 30  
 5423 –85 8 19 8 a 15 a 19  
 5424 –84 9 20 9 a 4 a 6  
 5425 –83 10 21 10 m 24 m 26  
 5426 –82 11 22 11 a 12 a 15  
 5427 –81 12 23 12 a 1 a 5  
 5428 –80 13 24 13 m 21 m 23  
 5429 –79 14 25 14 a 9 a 11  
 5430 –78 15 26 15 m 29 a 1  
 5431 –77 1 27 16 a 17 m 22  
 5432 –76 2 28 17 a 5 a 8  
 5433 –75 3 1 18 m 25 m 28  
 5434 –74 4 2 19 a 13 a 17  
 a 7 3 2 m 23 –2 3 \* a 12 –2 4 \* a 4 1 4 a 23 3 –28 a 8 –2 3 \* m 31 1 3 a 20 1 4 a 11 5 2 m 27 1 2 a 16 1 3 a 8 3 4 m  
 23 0 2 \* a 12 1 2 a 4 3 3 a 24 3 –26 a 8 0 3 \* m 31 3 3 a 20 3 4

5435 –73 5 3 1 a 2 a 5  
 5436 –72 6 4 2 m 22 m 24  
 5437 –71 7 5 3 a 10 a 13  
 5438 –70 8 6 4 m 30 a 3  
 5439 –69 9 7 5 a 18 m 23  
 5440 –68 10 8 6 a 7 a 9  
 5441 –67 11 9 7 m 27 m 30  
 a 5 0 3 \* m 27 3 2 a 16 3 3 a 1 –2 4 \* a 21 –1 –26 \* a 12 3 2 m 28 –2 3 \*

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
 Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

5442 –66 12 10 8 a 15 a 19  
 5443 –65 13 11 9 a 4 a 8  
 5444 –64 14 12 10 m 24 m 26  
 5445 –63 15 13 11 a 12 a 15  
 5446 –62 1 14 12 a 1 a 4  
 5447 –61 2 15 13 m 21 m 25  
 5448 –60 3 16 14 a 9 a 11  
 5449 –59 4 17 15 m 29 m 31  
 5450 –58 5 18 16 a 17 m 21  
 5451 –57 6 19 17 a 5 a 8  
 5452 –56 7 20 18 m 25 m 28  
 5453 –55 8 21 19 a 13 a 16

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 17 –2 4 \* a 9 1 4  
 m 31 5 2  
 a 13 –2 3 \* a 5 1 3



$m\ 28\ 3\ 4$   
 $a\ 16\ 5\ 2$   
 $a\ 1\ 1\ 2$   
 $a\ 21\ 1\ -27$   
 $a\ 6\ -2\ 3\ * m\ 28\ 0\ 3\ * a\ 17\ 1\ 3$

$5454\ -54\ 9\ 22\ 1\ a\ 2\ a\ 6$   
 $5455\ -53\ 10\ 23\ 2\ m\ 22\ m\ 25$   
 $5456\ -52\ 11\ 24\ 3\ a\ 10\ a\ 12$   
 $5457\ -51\ 12\ 25\ 4\ m\ 30\ a\ 2$   
 $5458\ -50\ 13\ 26\ 5\ a\ 18\ m\ 23$   
 $5459\ -49\ 14\ 27\ 6\ a\ 7\ a\ 10$   
 $5460\ -48\ 15\ 28\ 7\ m\ 27\ m\ 29$   
 $5461\ -47\ 1\ 1\ 8\ a\ 15\ a\ 18$   
 $5462\ -46\ 2\ 2\ 9\ a\ 4\ a\ 8$   
 $5463\ -45\ 3\ 3\ 10\ m\ 24\ m\ 28$   
 $5464\ -44\ 4\ 4\ 11\ a\ 12\ a\ 14$   
 $5465\ -43\ 5\ 5\ 12\ a\ 1\ a\ 4$   
 $5466\ -42\ 6\ 6\ 13\ m\ 21\ m\ 24$   
 $5467\ -41\ 7\ 7\ 14\ a\ 9\ a\ 11$   
 $5468\ -40\ 8\ 8\ 15\ m\ 29\ m\ 31$   
 $5469\ -39\ 9\ 9\ 16\ a\ 17\ m\ 20$   
 $5470\ -38\ 10\ 10\ 17\ a\ 5\ a\ 9$   
 $5471\ -37\ 11\ 11\ 18\ m\ 25\ m\ 28$   
 $5472\ -36\ 12\ 12\ 19\ a\ 13\ a\ 16$   
 $a\ 9\ 3\ 4\ +\ m\ 25\ 0\ 3\ * a\ 13\ 1\ 2\ a\ 5\ 3\ 3\ a\ 25\ 3\ -26\ a\ 10\ 0\ 3\ * a\ 1\ 3\ 2\ a\ 21\ 3\ 3\ a\ 6\ -2\ 4\ * m\ 29\ 1\ 4\ a\ 17\ 3\ 2\ a\ 2\ -2\ 3\ * +$   
 $m\ 25\ 1\ 3\ a\ 14\ 3\ 2\ a\ 5\ 5\ 2\ a\ 18\ -1\ -28\ * a\ 10\ 1\ 4\ m\ 26\ -2\ 3\ * a\ 14\ -2\ 3\ *$

$5473\ -35\ 13\ 13\ 1\ a\ 2\ a\ 5$   
 $5474\ -34\ 14\ 14\ 2\ m\ 22\ m\ 26$   
 $5475\ -33\ 15\ 15\ 3\ a\ 10\ a\ 13$   
 $5476\ -32\ 1\ 16\ 4\ m\ 30\ a\ 1$   
 $5477\ -31\ 2\ 17\ 5\ a\ 18\ m\ 22$   
 $5478\ -30\ 3\ 18\ 6\ a\ 7\ a\ 9$   
 $5479\ -29\ 4\ 19\ 7\ m\ 27\ m\ 30$   
 $a\ 6\ 1\ 3\ m\ 29\ 3\ 4\ a\ 11\ -2\ 3\ * a\ 2\ 1\ 2\ a\ 22\ 1\ -27\ a\ 14\ 5\ 2\ m\ 30\ 0\ 3\ *$

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
 Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

$5481\ -27\ 6\ 21\ 9\ a\ 4\ a\ 7$   
 $5482\ -26\ 7\ 22\ 10\ m\ 24\ m\ 28$   
 $5483\ -25\ 8\ 23\ 11\ a\ 12\ a\ 14$   
 $5484\ -24\ 9\ 24\ 12\ a\ 1\ a\ 3$   
 $5485\ -23\ 10\ 25\ 13\ m\ 21\ m\ 24$   
 $5486\ -22\ 11\ 26\ 14\ a\ 9\ a\ 11$   
 $5487\ -21\ 12\ 27\ 15\ m\ 29\ m\ 31$   
 $5488\ -20\ 13\ 28\ 16\ a\ 17\ m\ 20$   
 $5489\ -19\ 14\ 1\ 17\ a\ 5\ a\ 9$   
 $5490\ -18\ 15\ 2\ 18\ m\ 25\ m\ 29$   
 $5491\ -17\ 1\ 3\ 19\ a\ 13\ a\ 16$

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 10 3 3  
m 26 –2 4 \* a 15 1 2  
a 6 3 2  
m 22 –2 3 \* a 11 0 2 \* a 3 3 2  
a 22 3 –28  
a 7 –2 4 \* m 30 1 4  
a 19 3 3

5492 –16 2 4 1 a 2 a 5  
5493 –15 3 5 2 m 22 m 25  
5494 –14 4 6 3 a 10 a 12  
5495 –13 5 7 4 m 30 a 2  
5496 –12 6 8 5 a 18 m 21  
5497 –11 7 9 6 a 7 a 10  
5498 –10 8 10 7 m 27 m 29  
5499 –9 9 11 8 a 15 a 18  
5500 –8 10 12 9 a 4 a 6  
5501 –7 11 13 10 m 24 m 27  
5502 –6 12 14 11 a 12 a 14  
5503 –5 13 15 12 a 1 a 3  
5504 –4 14 16 13 m 21 m 23  
5505 –3 15 17 14 a 9 a 12  
5506 –2 1 18 15 m 29 m 31  
5507 –1 2 19 16 a 17 m 20  
5508 0 3 20 17 a 5 a 8  
5509 1 4 21 18 m 25 m 29  
5510 2 5 22 19 a 13 a 16  
a 3 –2 3 \* m 26 1 3 a 15 3 2 m 31 –2 3 \* a 19 –1 –28 \* a 11 1 3 a 3 5 2 a 16 –2 3 \* a 7 1 2 m 30 3 3 a 19 5 2 a 4 1 2  
m 26 3 2 a 15 3 3 m 31 0 2 \* a 20 1 –28 a 11 3 3 m 27 –2 4 \* a 16 0 3 \*

5511 3 6 23 1 a 2 a 5  
5512 4 7 24 2 m 22 m 25  
5513 5 8 25 3 a 10 a 14  
5514 6 9 26 4 m 30 a 3  
5515 7 10 27 5 a 18 m 22  
5516 8 11 28 6 a 7 a 10  
5517 9 12 1 7 m 27 m 30  
5518 10 13 2 8 a 15 a 17  
5519 11 14 3 9 a 4 a 7  
a 8 3 3 m 23 –2 3 \* a 12 –2 4 \* a 4 1 4 a 24 3 –27 a 8 –2 3 \* m 31 1 3 a 20 3 2 a 5 –2 3 \*

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

5520 12 15 4 10 m 24 m 26  
5521 13 1 5 11 a 12 a 15  
5522 14 2 6 12 a 1 a 3  
5523 15 3 7 13 m 21 m 23  
5524 16 4 8 14 a 9 a 11  
5525 17 5 9 15 m 29 a 1  
5526 18 6 10 16 a 17 m 20

5527 19 7 11 17 a 5 a 8  
 5528 20 8 12 18 m 25 m 28  
 5529 21 9 13 19 a 13 a 15

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

m 27 1 2  
 a 16 1 3  
 a 8 5 2  
 m 24 1 2  
 a 12 1 2  
 a 4 3 3  
 a 24 5 –28  
 a 9 1 3  
 m 31 3 3  
 a 20 5 2

5530 22 10 14 1 a 2 a 5  
 5531 23 11 15 2 m 22 m 25  
 5532 24 12 16 3 a 10 a 13  
 5533 25 13 17 4 m 30 a 3  
 5534 26 14 18 5 a 18 m 23  
 5535 27 15 19 6 a 7 a 10  
 5536 28 1 20 7 m 27 m 30  
 5537 29 2 21 8 a 15 a 17  
 5538 30 3 22 9 a 4 a 6  
 5539 31 4 23 10 m 24 m 27  
 5540 32 5 24 11 a 12 a 15  
 5541 33 6 25 12 a 1 a 4  
 5542 34 7 26 13 m 21 m 23  
 5543 35 8 27 14 a 9 a 12  
 5544 36 9 28 15 m 29 m 31  
 5545 37 10 1 16 a 17 m 21  
 5546 38 11 2 17 a 5 a 8  
 5547 39 12 3 18 m 25 m 28  
 5548 40 13 4 19 a 13 a 16  
 a 5 0 3 \* m 28 3 3 a 16 3 3 a 1 –2 4 \* a 21 –1 –26 \* a 13 3 3 m 28 –2 3 \* a 17 0 2 \* a 9 3 2 + m 25 –2 3 \* a 13 –2 3 \*  
 a 5 1 3 m 28 5 2 a 10 –2 3 \* a 1 1 2 a 21 1 –27 a 6 –2 3 \* m 29 1 3 a 17 1 3

5549 41 14 5 1 a 2 a 4  
 5550 42 15 6 2 m 22 m 25  
 5551 43 1 7 3 a 10 a 13  
 5552 44 2 8 4 m 30 a 2  
 5553 45 3 9 5 a 18 m 21  
 5554 46 4 10 6 a 7 a 9  
 5555 47 5 11 7 m 27 m 30  
 5556 48 6 12 8 a 15 a 16  
 5557 49 7 13 9 a 4 a 6  
 5558 50 8 14 10 m 24 m 26  
 a 9 5 2 + m 25 0 3 \* a 14 1 3 a 5 3 3 a 25 5 –28 a 10 1 2 a 2 3 3 a 21 5 1 a 6 0 2 \* m 29 3 2

per Paschal computus“XIVth moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G 5559 51 9 15 11 a 12 a 15 5560 52 10 16 12 a 1 a 4  
Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 18 3 3

a 2 –2 3 \* 5561 53 11 17 13 m 21 m 24 + m 25 1 3

5562 54 12 18 14 a 9 a 11 a 14 3 2

5563 55 13 19 15 m 29 a 1 m 30 –2 3 \* 5564 56 14 20 16 a 17 m 20 a 18 –1 –28 \* 5565 57 15 21 17 a 5 a 7 a 10 3 2

5566 58 1 22 18 m 25 m 28 m 26 –2 3 \* 5567 59 2 23 19 a 13 a 17 a 15 –2 4 \*

5568 60 3 24 1 a 2 a 5 a 6 1 3

5569 61 4 25 2 m 22 m 24 m 29 5 2

5570 62 5 26 3 a 10 a 13 a 11 –2 3 \*

5571 63 6 27 4 m 30 a 2 a 3 1 3

5572 64 7 28 5 a 18 m 22 a 22 1 –27

5573 65 8 1 6 a 7 a 9 a 14 5 2

5574 66 9 2 7 m 27 m 29 m 30 1 2

5575 67 10 3 8 a 15 a 18 a 19 1 3

5576 68 11 4 9 a 4 a 5 a 10 5 1

5577 69 12 5 10 m 24 m 26 m 26 0 2 \*

5578 70 13 6 11 a 12 a 14 a 15 1 2

5579 71 14 7 12 a 1 a 4 a 7 3 3

5580 72 15 8 13 m 21 m 24 m 22 –2 3 \*

5581 73 1 9 14 a 9 a 10 a 11 1 1

5582 74 2 10 15 m 29 m 31 a 3 3 2

5583 75 3 11 16 a 17 m 21 a 23 3 –27

5584 76 4 12 17 a 5 a 7 a 7 0 2 \*

5585 77 5 13 18 m 25 m 27 m 30 3 2

5586 78 6 14 19 a 13 a 16 a 19 3 3

5587 79 7 15 1 a 2 a 6 a 4 –2 4 \*

5588 80 8 16 2 m 22 m 25 m 26 1 3

5589 81 9 17 3 a 10 a 12 a 15 3 2

5590 82 10 18 4 m 30 a 2 m 31 –2 3 \*

5591 83 11 19 5 a 18 m 22 a 20 –1 –27 \*

5592 84 12 20 6 a 7 a 10 a 11 1 3

5593 85 13 21 7 m 27 m 29 a 3 5 2

5594 86 14 22 8 a 15 a 18 a 16 –2 3 \*

5595 87 15 23 9 a 4 a 7 a 8 1 3

5596 88 1 24 10 m 24 m 27 m 30 3 3

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

5598 90 3 26 12 a 1 a 3

5599 91 4 27 13 m 21 m 24

5600 92 5 28 14 a 9 a 10

5601 93 6 1 15 m 29 m 30

5602 94 7 2 16 a 17 m 20

5603 95 8 3 17 a 5 a 9

5604 96 9 4 18 m 25 m 27

5605 97 10 5 19 a 13 a 15

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 4 1 2

m 27 3 3

a 15 5 1

m 31 1 1

a 20 1 –28

a 12 3 4

m 27 0 2 \* a 16 1 2

5606 98 11 6 1 a 2 a 5

5607 99 12 7 2 m 22 m 26

5608 100 13 8 3 a 10 a 12

5609 101 14 9 4 m 30 a 1

5610 102 15 10 5 a 18 m 22

5611 103 1 11 6 a 7 a 11

5612 104 2 12 7 m 27 m 30

5613 105 3 13 8 a 15 a 17

5614 106 4 14 9 a 4 a 7

5615 107 5 15 10 m 24 m 27

5616 108 6 16 11 a 12 a 13

5617 109 7 17 12 a 1 a 3

5618 110 8 18 13 m 21 m 23

5619 111 9 19 14 a 9 a 12

5620 112 10 20 15 m 29 m 30

5621 113 11 21 16 a 17 m 19

5622 114 12 22 17 a 5 a 8

5623 115 13 23 18 m 25 m 29

5624 116 14 24 19 a 13 a 15

a 8 3 3 m 24 –2 4 \* a 12 0 2 \* a 4 3 2 a 24 3 –27 a 9 –2 4 \* m 31 1 3 a 20 3 2 a 5 –2 3 \* m 28 1 3 a 16 3 1 a 8 5 2 m  
24 1 2 a 13 1 3 a 4 5 1 a 24 6 –29 a 9 1 3 a 1 3 4 a 20 5 2

5625 117 15 25 1 a 2 a 4

5626 118 1 26 2 m 22 m 25

5627 119 2 27 3 a 10 a 12

5628 120 3 28 4 m 30 a 1

5629 121 4 1 5 a 18 m 21

5630 122 5 2 6 a 7 a 10

5631 123 6 3 7 m 27 m 31

5632 124 7 4 8 a 15 a 16

5633 125 8 5 9 a 4 a 6

5634 126 9 6 10 m 24 m 27

5635 127 10 7 11 a 12 a 14

a 5 1 2 m 28 3 3 a 17 5 2 a 1 0 2 \* a 21 1 –28 a 13 3 3 m 29 –2 4 \* a 17 1 1 a 9 3 2 + m 25 –2 3 \* a 14 0 2 \*

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

5637 129 12 9 13 m 21 m 23

5638 130 13 10 14 a 9 a 12

5639 131 14 11 15 m 29 a 1

5640 132 15 12 16 a 17 m 19  
 5641 133 1 13 17 a 5 a 8  
 5642 134 2 14 18 m 25 m 28  
 5643 135 3 15 19 a 13 a 15

5644 136 4 16 1 a 2 a 4  
 5645 137 5 17 2 m 22 m 24 + m 25 1 2  
 5646 138 6 18 3 a 10 a 13 a 14 1 3  
 5647 139 7 19 4 m 30 a 1 a 6 5 2  
 5648 140 8 20 5 a 18 m 21 a 25 5 -28  
 5649 141 9 21 6 a 7 a 9 a 10 1 2  
 5650 142 10 22 7 m 27 m 30 a 2 3 3  
 5651 143 11 23 8 a 15 a 17 a 22 5 2  
 5652 144 12 24 9 a 4 a 5 a 6 1 1  
 5653 145 13 25 10 m 24 m 26 m 29 3 2  
 5654 146 14 26 11 a 12 a 13 a 18 5 1  
 5655 147 15 27 12 a 1 a 3 a 3 0 2 \*  
 5656 148 1 28 13 m 21 m 22 + m 25 3 1  
 5657 149 2 1 14 a 9 a 11 a 14 3 2  
 5658 150 3 2 15 m 29 a 1 m 30 -2 3 \*  
 5659 151 4 3 16 a 17 m 21 a 19 -1 -27 \*  
 5660 152 5 4 17 a 5 a 7 a 10 3 2  
 5661 153 6 5 18 m 25 m 28 m 26 -2 3 \*  
 5662 154 7 6 19 a 13 a 15 a 15 0 2 \*

Easter per

Paschal DifferDiffercomputus, ence ence P P - G G - F

m 28 5 2  
 a 10 -2 3 \* a 2 1 3  
 a 21 3 -29  
 a 6 -2 3 \* m 29 1 3  
 a 18 3 2

a 9 5 2

5663 155 8 7 1 a 2 a 4 a 7 3 2  
 5664 156 9 8 2 m 22 m 24 m 29 5 2  
 5665 157 10 9 3 a 10 a 13 a 11 -2 3 \*  
 5666 158 11 10 4 m 30 a 2 a 3 1 3  
 5667 159 12 11 5 a 18 m 21 a 23 3 -28  
 5668 160 13 12 6 a 7 a 9 a 14 5 2  
 5669 161 14 13 7 m 27 m 29 m 30 1 2  
 5670 162 15 14 8 a 15 a 18 a 19 1 3  
 5671 163 1 15 9 a 4 a 6 a 11 5 2  
 5672 164 2 16 10 m 24 m 25 m 26 1 1  
 5673 165 3 17 11 a 12 a 14 a 15 1 2  
 5674 166 4 18 12 a 1 a 4 a 7 3 3

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

5676 168 6 20 14 a 9 a 10  
 5677 169 7 21 15 m 29 m 31  
 5678 170 8 22 16 a 17 m 21  
 5679 171 9 23 17 a 5 a 8  
 5680 172 10 24 18 m 25 m 27  
 5681 173 11 25 19 a 13 a 16

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 11 1 1  
 a 3 3 2  
 a 23 3 –27  
 a 8 0 3 \* m 30 3 2  
 a 19 3 3

5682 174 12 26 1 a 2 a 4  
 5683 175 13 27 2 m 22 m 24  
 5684 176 14 28 3 a 10 a 12  
 5685 177 15 1 4 m 30 a 2  
 5686 178 1 2 5 a 18 m 22  
 5687 179 2 3 6 a 7 a 9  
 5688 180 3 4 7 m 27 m 29  
 5689 181 4 5 8 a 15 a 18  
 5690 182 5 6 9 a 4 a 7  
 5691 183 6 7 10 m 24 m 26  
 5692 184 7 8 11 a 12 a 14  
 5693 185 8 9 12 a 1 a 3  
 5694 186 9 10 13 m 21 m 24  
 5695 187 10 11 14 a 9 a 11  
 5696 188 11 12 15 m 29 m 30  
 5697 189 12 13 16 a 17 m 20  
 5698 190 13 14 17 a 5 a 7  
 5699 191 14 15 18 m 25 m 28  
 5700 192 15 16 19 a 13 a 15  
 a 4 0 2 \* m 27 3 2 a 15 3 2 m 31 –2 3 \* a 20 –1 –27 \* a 12 3 2 a 3 5 2 a 16 –2 3 \* a 8 1 3 m 31 5 2 a 19 5 2 a 4 1 2 m  
 27 3 3 a 16 5 2 m 31 1 1 a 20 1 –28 a 12 5 2 m 28 0 3 \* a 16 1 2

5701 193 1 17 1 a 2 a 5  
 5702 194 2 18 2 m 22 m 26  
 5703 195 3 19 3 a 10 a 12  
 5704 196 4 20 4 m 30 a 1  
 5705 197 5 21 5 a 18 m 22  
 5706 198 6 22 6 a 7 a 9  
 5707 199 7 23 7 m 27 m 29  
 5708 200 8 24 8 a 15 a 17  
 5709 201 9 25 9 a 4 a 7  
 5710 202 10 26 10 m 24 m 27  
 5711 203 11 27 11 a 12 a 14  
 5712 204 12 28 12 a 1 a 3  
 5713 205 13 1 13 m 21 m 23  
 a 8 3 3 m 24 –2 4 \* a 13 1 2 a 4 3 2 a 24 3 –27 a 9 0 2 \* a 1 3 2 a 20 3 2 a 5 –2 3 \* m 28 1 3 a 17 3 2 a 8 5 2 m 24 1 2

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine

Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

5715 207 15 3 15 m 29 m 31  
5716 208 1 4 16 a 17 m 19  
5717 209 2 5 17 a 5 a 8  
5718 210 3 6 18 m 25 m 27  
5719 211 4 7 19 a 13 a 16

5720 212 5 8 1 a 2 a 4  
5721 213 6 9 2 m 22 m 25  
5722 214 7 10 3 a 10 a 12  
5723 215 8 11 4 m 30 a 1  
5724 216 9 12 5 a 18 m 21  
5725 217 10 13 6 a 7 a 8  
5726 218 11 14 7 m 27 m 29  
5727 219 12 15 8 a 15 a 17  
5728 220 13 16 9 a 4 a 6  
5729 221 14 17 10 m 24 m 27 + m 25 -2 3 \*  
5730 222 15 18 11 a 12 a 13 a 14 1 1  
5731 223 1 19 12 a 1 a 3 a 6 3 2  
5732 224 2 20 13 m 21 m 23 m 28 5 2  
5733 225 3 21 14 a 9 a 10 a 10 0 1 \*  
5734 226 4 22 15 m 29 m 30 a 2 3 1  
5735 227 5 23 16 a 17 m 20 a 22 3 -28  
5736 228 6 24 17 a 5 a 8 a 6 -2 3 \*  
5737 229 7 25 18 m 25 m 28 m 29 1 3  
5738 230 8 26 19 a 13 a 15 a 18 3 2

Easter per

Paschal DifferDiffercomputus, ence ence P P - G G - F

a 5 5 2  
a 24 6 -29  
a 9 1 3  
a 1 5 2  
a 14 -2 3 \*

a 5 1 2  
m 28 3 3  
a 17 5 2  
a 2 1 2  
a 21 1 -28  
a 13 5 1  
m 29 0 2 \* a 18 1 2  
a 9 3 2

5739 231 9 27 1 a 2 a 5 a 3 -2 3 \*  
5740 232 10 28 2 m 22 m 24 + m 25 1 2  
5741 233 11 1 3 a 10 a 11 a 14 3 1  
5742 234 12 2 4 m 30 a 1 a 6 5 2  
5743 235 13 3 5 a 18 m 21 a 19 -1 -28 \*  
5744 236 14 4 6 a 7 a 9 a 10 1 2  
5745 237 15 5 7 m 27 m 28 a 2 5 1  
5746 238 1 6 8 a 15 a 17 a 22 5 2



5747 239 2 7 9 a 4 a 6 a 7 1 2  
 5748 240 3 8 10 m 24 m 26 m 29 3 2  
 5749 241 4 9 11 a 12 a 13 a 18 5 1  
 5750 242 5 10 12 a 1 a 2 a 3 1 1  
 5751 243 6 11 13 m 21 m 23 m 26 3 2  
 5752 244 7 12 14 a 9 a 11 a 14 3 2

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
 Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

5754 246 9 14 16 a 17 m 19  
 5755 247 10 15 17 a 5 a 8  
 5756 248 11 16 18 m 25 m 28  
 5757 249 12 17 19 a 13 a 15

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 19 1 –29  
 a 11 3 3  
 m 26 –2 3 \* a 15 0 2 \*

5758 250 13 18 1 a 2 a 4  
 5759 251 14 19 2 m 22 m 25  
 5760 252 15 20 3 a 10 a 11  
 5761 253 1 21 4 m 30 m 31  
 5762 254 2 22 5 a 18 m 21  
 5763 255 3 23 6 a 7 a 10  
 5764 256 4 24 7 m 27 m 29  
 5765 257 5 25 8 a 15 a 16  
 5766 258 6 26 9 a 4 a 6  
 5767 259 7 27 10 m 24 m 26  
 5768 260 8 28 11 a 12 a 14  
 5769 261 9 1 12 a 1 a 2  
 5770 262 10 2 13 m 21 m 22  
 5771 263 11 3 14 a 9 a 11  
 5772 264 12 4 15 m 29 m 31  
 5773 265 13 5 16 a 17 m 19  
 5774 266 14 6 17 a 5 a 7  
 5775 267 15 7 18 m 25 m 28  
 5776 268 1 8 19 a 13 a 14  
 a 7 3 2 m 23 –2 3 \* a 11 0 1 \* a 3 3 1 a 23 3 –28 a 8 –2 3 \* m 30 1 2 a 19 3 1 a 11 5 2 m 27 1 2 a 15 1 2 a 7 5 1 m 23  
 1 1 a 12 1 2 a 3 3 2 a 23 5 –29 a 8 1 2 m 31 3 3 a 19 5 1

5777 269 2 9 1 a 2 a 4  
 5778 270 3 10 2 m 22 m 24  
 5779 271 4 11 3 a 10 a 13  
 5780 272 5 12 4 m 30 a 2  
 5781 273 6 13 5 a 18 m 22  
 5782 274 7 14 6 a 7 a 9  
 5783 275 8 15 7 m 27 m 30  
 5784 276 9 16 8 a 15 a 16

5785 277 10 17 9 a 4 a 5  
 5786 278 11 18 10 m 24 m 26  
 5787 279 12 19 11 a 12 a 15  
 5788 280 13 20 12 a 1 a 3  
 5789 281 14 21 13 m 21 m 22  
 5790 282 15 22 14 a 9 a 11  
 5791 283 1 23 15 m 29 m 31  
 5792 284 2 24 16 a 17 m 20  
 a 4 0 2 \* m 27 3 2 a 16 3 3 m 31 -2 3 \* a 20 -1 -27 \* a 12 3 2 m 28 -2 3 \* a 16 0 1 \* a 8 3 1 m 31 5 2 a 13 -2 3 \* a  
 4 1 2 m 27 5 1 a 16 5 2 a 1 1 2 a 20 1 -28

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
 Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

5793 285 3 25 17 a 5 a 7  
 5794 286 4 26 18 m 25 m 27  
 5795 287 5 27 19 a 13 a 16

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 12 5 2  
 m 28 1 2  
 a 17 1 3

5796 288 6 28 1 a 2 a 3  
 5797 289 7 1 2 m 22 m 24  
 5798 290 8 2 3 a 10 a 12  
 5799 291 9 3 4 m 30 a 2  
 5800 292 10 4 5 a 18 m 22  
 5801 293 11 5 6 a 7 a 8  
 5802 294 12 6 7 m 27 m 29  
 5803 295 13 7 8 a 15 a 16  
 5804 296 14 8 9 a 4 a 5  
 5805 297 15 9 10 m 24 m 25  
 5806 298 1 10 11 a 12 a 14  
 5807 299 2 11 12 a 1 a 4  
 5808 300 3 12 13 m 21 m 23  
 5809 301 4 13 14 a 9 a 10  
 5810 302 5 14 15 m 29 m 31  
 5811 303 6 15 16 a 17 m 20  
 5812 304 7 16 17 a 5 a 6  
 5813 305 8 17 18 m 25 m 27  
 5814 306 9 18 19 a 13 a 16

5815 307 10 19 1 a 2 a 5  
 5816 308 11 20 2 m 22 m 23  
 5817 309 12 21 3 a 10 a 12  
 5818 310 13 22 4 m 30 a 1  
 5819 311 14 23 5 a 18 m 22  
 5820 312 15 24 6 a 7 a 8  
 5821 313 1 25 7 m 27 m 28

5822 314 2 26 8 a 15 a 17  
 5823 315 3 27 9 a 4 a 5  
 5824 316 4 28 10 m 24 m 25 + m 25 0 1 \*  
 5825 317 5 1 11 a 12 a 13 a 14 1 1  
 5826 318 6 2 12 a 1 a 3 a 6 3 2  
 5827 319 7 3 13 m 21 m 22 m 22 0 1 \*  
 5828 320 8 4 14 a 9 a 9 a 10 1 0  
 5829 321 9 5 15 m 29 m 30 a 2 3 1  
 5830 322 10 6 16 a 17 m 20 a 22 3 -28 a 8 5 1 m 24 0 2 \* a 13 1 2 a 5 3 3 a 24 3 -27 a 9 1 1 a 1 3 2 a 21 5 1 a 5 0 1  
 \* m 28 3 1 a 17 3 2 a 2 -2 3 \* m 24 1 2 a 13 3 1 a 5 5 2 a 18 -1 -28 \* a 9 3 1 a 1 5 2 a 14 -2 3 \*

a 6 1 3  
 m 28 5 1  
 a 17 5 2  
 a 2 1 2  
 a 22 1 -27  
 a 13 5 1  
 m 29 1 1  
 a 18 1 2  
 a 10 5 1

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
 Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G 5832 324 12 8 18 m 25 m 26 5833 325 13 9 19 a 13 a 15  
 Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

m 29 3 1 a 18 3 2

5834 326 14 10 1 a 2 a 5  
 5835 327 15 11 2 m 22 m 25  
 5836 328 1 12 3 a 10 a 11  
 5837 329 2 13 4 m 30 a 1  
 5838 330 3 14 5 a 18 m 21  
 5839 331 4 15 6 a 7 a 8  
 5840 332 5 16 7 m 27 m 28  
 5841 333 6 17 8 a 15 a 17  
 5842 334 7 18 9 a 4 a 6  
 5843 335 8 19 10 m 24 m 25  
 5844 336 9 20 11 a 12 a 13  
 5845 337 10 21 12 a 1 a 2  
 5846 338 11 22 13 m 21 m 23  
 5847 339 12 23 14 a 9 a 10  
 5848 340 13 24 15 m 29 m 29  
 5849 341 14 25 16 a 17 m 19  
 5850 342 15 26 17 a 5 a 8  
 5851 343 1 27 18 m 25 m 27  
 5852 344 2 28 19 a 13 a 14  
 a 3 -2 3 \* m 26 1 3 a 14 3 1 a 6 5 2 a 19 -1 -28 \* a 11 3 1 a 2 5 1 a 22 5 2 a 7 1 2 m 30 5 1 a 18 5 1 a 3 1 1 m 26 3 2  
 a 15 5 1 m 30 1 0 a 19 1 -29 a 11 3 3 m 27 0 2 \* a 15 1 1

5853 345 3 1 1 a 2 a 4  
 5854 346 4 2 2 m 22 m 25

5855 347 5 3 3 a 10 a 12  
 5856 348 6 4 4 m 30 m 31  
 5857 349 7 5 5 a 18 m 21  
 5858 350 8 6 6 a 7 a 10  
 5859 351 9 7 7 m 27 m 30  
 5860 352 10 8 8 a 15 a 16  
 5861 353 11 9 9 a 4 a 6  
 5862 354 12 10 10 m 24 m 26  
 5863 355 13 11 11 a 12 a 13  
 5864 356 14 12 12 a 1 a 2  
 5865 357 15 13 13 m 21 m 22  
 5866 358 1 14 14 a 9 a 11  
 5867 359 2 15 15 m 29 m 30  
 5868 360 3 16 16 a 17 m 18  
 5869 361 4 17 17 a 5 a 7  
 5870 362 5 18 18 m 25 m 28  
 a 7 3 2 m 23 -2 3 \* a 12 0 2 \* a 3 3 1 a 23 3 -28 a 8 -2 3 \* m 31 1 3 a 19 3 1 a 11 5 2 m 27 1 2 a 16 3 1 a 7 5 1 m 23  
 1 1 a 12 1 2 a 4 5 1 a 23 6 -30 a 8 1 2 m 31 3 3

per Paschal computus“XIVth moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
 Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G 5871 363 6 19 19 a 13 a 15  
 Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 20 5 2

5872 364 7 20 1 a 2 a 3  
 5873 365 8 21 2 m 22 m 24  
 5874 366 9 22 3 a 10 a 11  
 5875 367 10 23 4 m 30 a 1  
 5876 368 11 24 5 a 18 m 20  
 5877 369 12 25 6 a 7 a 9  
 5878 370 13 26 7 m 27 m 30  
 5879 371 14 27 8 a 15 a 16  
 5880 372 15 28 9 a 4 a 5  
 5881 373 1 1 10 m 24 m 26  
 5882 374 2 2 11 a 12 a 13  
 5883 375 3 3 12 a 1 a 2  
 5884 376 4 4 13 m 21 m 22  
 5885 377 5 5 14 a 9 a 11  
 5886 378 6 6 15 m 29 m 31  
 5887 379 7 7 16 a 17 m 19  
 5888 380 8 8 17 a 5 a 7  
 5889 381 9 9 18 m 25 m 27  
 5890 382 10 10 19 a 13 a 14

5891 383 11 11 1 a 2 a 4  
 5892 384 12 12 2 m 22 m 23  
 5893 385 13 13 3 a 10 a 12  
 5894 386 14 14 4 m 30 m 31  
 5895 387 15 15 5 a 18 m 21  
 5896 388 1 16 6 a 7 a 8

5897 389 2 17 7 m 27 m 29  
 5898 390 3 18 8 a 15 a 16  
 5899 391 4 19 9 a 4 a 5  
 5900 392 5 20 10 m 24 m 25  
 5901 393 6 21 11 a 12 a 12  
 5902 394 7 22 12 a 1 a 2  
 5903 395 8 23 13 m 21 m 22 + m 25 3 1  
 5904 396 9 24 14 a 9 a 10 a 13 3 1  
 5905 397 10 25 15 m 29 m 31 a 5 5 2  
 5906 398 11 26 16 a 17 m 20 a 18 -1 -28 \*  
 5907 399 12 27 17 a 5 a 7 a 10 3 2  
 5908 400 13 28 18 m 25 m 27 a 1 5 2 a 4 1 1 m 27 3 2 a 16 5 1 a 1 0 2 \* a 20 1 -29 a 12 3 2 m 28 -2 3 \* a 17 1 1 a 8  
 3 1 m 31 5 2 a 13 0 1 \* a 5 3 1 m 27 5 1 a 16 5 2 a 1 1 2 a 21 3 -29 a 12 5 2 m 28 1 2 a 17 3 1

a 9 5 2  
 m 24 1 1  
 a 13 1 2  
 a 5 5 1  
 a 25 5 -28  
 a 9 1 1  
 a 1 3 2  
 a 21 5 1  
 a 6 1 1  
 m 28 3 1  
 a 17 5 0  
 a 2 0 1 \*

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
 Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

5910 402 15 2 1 a 2 a 3  
 5911 403 1 3 2 m 22 m 24  
 5912 404 2 4 3 a 10 a 12  
 5913 405 3 5 4 m 30 a 1  
 5914 406 4 6 5 a 18 m 20  
 5915 407 5 7 6 a 7 a 9  
 5916 408 6 8 7 m 27 m 28  
 5917 409 7 9 8 a 15 a 17  
 5918 410 8 10 9 a 4 a 5  
 5919 411 9 11 10 m 24 m 25  
 5920 412 10 12 11 a 12 a 13  
 5921 413 11 13 12 a 1 a 3  
 5922 414 12 14 13 m 21 m 22  
 5923 415 13 15 14 a 9 a 10  
 5924 416 14 16 15 m 29 m 30  
 5925 417 15 17 16 a 17 m 20  
 5926 418 1 18 17 a 5 a 7  
 5927 419 2 19 18 m 25 m 27  
 5928 420 3 20 19 a 13 a 15  
 a 6 3 1 m 29 5 2 a 17 5 2 a 2 1 2 a 22 3 -29 a 14 5 2 m 29 1 1 a 18 1 2 a 10 5 1 m 26 1 1 a 14 1 1 a 6 3 2 m 22 0 1 \* a

11 1 1 a 2 3 1 a 22 3 -28 a 7 0 2 \* m 30 3 2 a 18 3 2

5929 421 4 21 1 a 2 a 3

5930 422 5 22 2 m 22 m 23

5931 423 6 23 3 a 10 a 12

5932 424 7 24 4 m 30 a 1

5933 425 8 25 5 a 18 m 21

5934 426 9 26 6 a 7 a 8

5935 427 10 27 7 m 27 m 29

5936 428 11 28 8 a 15 a 17

5937 429 12 1 9 a 4 a 6

5938 430 13 2 10 m 24 m 25

5939 431 14 3 11 a 12 a 14

5940 432 15 4 12 a 1 a 2

5941 433 1 5 13 m 21 m 23

5942 434 2 6 14 a 9 a 10

5943 435 3 7 15 m 29 m 30

5944 436 4 8 16 a 17 m 19

5945 437 5 9 17 a 5 a 6

5946 438 6 10 18 m 25 m 26

a 3 0 1 \* m 26 3 1 a 15 3 2 a 6 5 2 a 19 -1 -28 \* a 11 3 1 a 3 5 2 a 22 5 2 a 7 1 2 m 30 5 1 a 19 5 2 a 3 1 1 m 26 3 2 a  
15 5 1 m 31 1 1 a 19 1 -29 a 11 5 1 m 27 1 1

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

5948 440 8 12 1 a 2 a 4

5949 441 9 13 2 m 22 m 23

5950 442 10 14 3 a 10 a 11

5951 443 11 15 4 m 30 a 1

5952 444 12 16 5 a 18 m 21

5953 445 13 17 6 a 7 a 8

5954 446 14 18 7 m 27 m 28

5955 447 15 19 8 a 15 a 17

5956 448 1 20 9 a 4 a 6

5957 449 2 21 10 m 24 m 26

5958 450 3 22 11 a 12 a 13

5959 451 4 23 12 a 1 a 3

5960 452 5 24 13 m 21 m 22

5961 453 6 25 14 a 9 a 9

5962 454 7 26 15 m 29 m 30

5963 455 8 27 16 a 17 m 19

5964 456 9 28 17 a 5 a 7

5965 457 10 1 18 m 25 m 26

5966 458 11 2 19 a 13 a 15

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 7 3 2

m 23 0 1 \* a 12 1 1

a 4 3 2

a 23 3 -28  
 a 8 0 1 \* m 31 3 1  
 a 20 3 2  
 a 11 5 2  
 m 27 1 2  
 a 16 3 1  
 a 8 5 2  
 m 23 1 1  
 a 12 3 0  
 a 4 5 1  
 a 24 6 -29  
 a 8 1 2  
 m 31 5 1  
 a 20 5 2

5967 459 12 3 1 a 2 a 4  
 5968 460 13 4 2 m 22 m 24  
 5969 461 14 5 3 a 10 a 11  
 5970 462 15 6 4 m 30 m 31  
 5971 463 1 7 5 a 18 m 21  
 5972 464 2 8 6 a 7 a 7  
 5973 465 3 9 7 m 27 m 28  
 5974 466 4 10 8 a 15 a 16  
 5975 467 5 11 9 a 4 a 6  
 5976 468 6 12 10 m 24 m 26  
 5977 469 7 13 11 a 12 a 12  
 5978 470 8 14 12 a 1 a 2  
 5979 471 9 15 13 m 21 m 23  
 5980 472 10 16 14 a 9 a 9  
 5981 473 11 17 15 m 29 m 29  
 5982 474 12 18 16 a 17 m 19  
 5983 475 13 19 17 a 5 a 8  
 5984 476 14 20 18 m 25 m 27  
 5985 477 15 21 19 a 13 a 14  
 a 5 1 2 m 27 3 2 a 16 5 1 a 1 1 1 a 21 1 -28 a 12 5 0 m 28 0 1 \* a 17 1 1 a 9 3 2 m 31 5 2 a 13 1 0 a 5 3 1 m 28 5 2 a  
 16 7 0 a 1 3 0 a 21 3 -29 a 6 -2 3 \* m 28 1 2 a 17 3 1

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
 Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

5987 479 2 23 2 m 22 m 24  
 5988 480 3 24 3 a 10 a 10  
 5989 481 4 25 4 m 30 m 31  
 5990 482 5 26 5 a 18 m 20  
 5991 483 6 27 6 a 7 a 9  
 5992 484 7 28 7 m 27 m 27  
 5993 485 8 1 8 a 15 a 16  
 5994 486 9 2 9 a 4 a 5  
 5995 487 10 3 10 m 24 m 26  
 5996 488 11 4 11 a 12 a 12  
 5997 489 12 5 12 a 1 a 1  
 5998 490 13 6 13 m 21 m 22

5999 491 14 7 14 a 9 a 11  
 6000 492 15 8 15 m 29 m 29  
 6001 493 1 9 16 a 17 m 18  
 6002 494 2 10 17 a 5 a 7  
 6003 495 3 11 18 m 25 m 28  
 6004 496 4 12 19 a 13 a 14

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

+ m 25 1 2  
 a 13 3 0  
 a 5 5 1  
 a 25 6 –29  
 a 10 1 2  
 a 1 5 0  
 a 21 5 1  
 a 6 1 1  
 m 29 3 2  
 a 17 5 0  
 a 2 1 0  
 + m 25 3 1  
 a 14 3 2  
 a 5 7 0  
 a 18 1 –30  
 a 10 3 2  
 m 26 –2 3 \* a 14 0 1 \*

6005 497 5 13 1 a 2 a 3  
 6006 498 6 14 2 m 22 m 24  
 6007 499 7 15 3 a 10 a 11  
 6008 500 8 16 4 m 30 m 30  
 6009 501 9 17 5 a 18 m 20  
 6010 502 10 18 6 a 7 a 9  
 6011 503 11 19 7 m 27 m 29  
 6012 504 12 20 8 a 15 a 15  
 6013 505 13 21 9 a 4 a 5  
 6014 506 14 22 10 m 24 m 25  
 6015 507 15 23 11 a 12 a 14  
 6016 508 1 24 12 a 1 a 1  
 6017 509 2 25 13 m 21 m 21  
 6018 510 3 26 14 a 9 a 10  
 6019 511 4 27 15 m 29 m 31  
 6020 512 5 28 16 a 17 m 18  
 6021 513 6 1 17 a 5 a 6  
 6022 514 7 2 18 m 25 m 27  
 6023 515 8 3 19 a 13 a 14  
 a 6 3 1 m 29 5 2 a 11 0 1 \* a 2 3 0 a 22 3 –29 a 14 5 2 m 30 1 2 a 18 3 0 a 10 5 1 m 26 1 1 a 15 1 2 a 6 5 0 m 22 1 0 a  
 11 1 1 a 3 3 2 a 22 5 –30 a 7 1 1 m 30 3 2 a 19 5 1

6024 516 9 4 1 a 2 a 2  
 6025 517 10 5 2 m 22 m 23  
 a 3 1 0 m 26 3 1

per Paschal computus“XIV<sup>th</sup> moon” =



Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

6026 518 11 6 3 a 10 a 12  
6027 519 12 7 4 m 30 m 31  
6028 520 13 8 5 a 18 m 19  
6029 521 14 9 6 a 7 a 8  
6030 522 15 10 7 m 27 m 29  
6031 523 1 11 8 a 15 a 16  
6032 524 2 12 9 a 4 a 4  
6033 525 3 13 10 m 24 m 25  
6034 526 4 14 11 a 12 a 14  
6035 527 5 15 12 a 1 a 3  
6036 528 6 16 13 m 21 m 21  
6037 529 7 17 14 a 9 a 10  
6038 530 8 18 15 m 29 m 30  
6039 531 9 19 16 a 17 m 20  
6040 532 10 20 17 a 5 a 6  
6041 533 11 21 18 m 25 m 26  
6042 534 12 22 19 a 13 a 15

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 15 3 2  
m 31 0 1 \* a 19 1 –30  
a 11 3 1  
a 3 5 2  
a 16 0 1 \* a 7 3 0  
m 30 5 1  
a 19 5 2  
a 4 1 2  
m 26 5 0  
a 15 5 1  
m 31 1 1  
a 20 1 –28  
a 11 5 1  
m 27 1 1  
a 16 1 2

6043 535 13 23 1 a 2 a 3  
6044 536 14 24 2 m 22 m 23  
6045 537 15 25 3 a 10 a 11  
6046 538 1 26 4 m 30 a 1  
6047 539 2 27 5 a 18 m 20  
6048 540 3 28 6 a 7 a 7  
6049 541 4 1 7 m 27 m 28  
6050 542 5 2 8 a 15 a 15  
6051 543 6 3 9 a 4 a 5  
6052 544 7 4 10 m 24 m 24  
6053 545 8 5 11 a 12 a 13  
6054 546 9 6 12 a 1 a 3  
6055 547 10 7 13 m 21 m 23  
6056 548 11 8 14 a 9 a 9

6057 549 12 9 15 m 29 m 30  
 6058 550 13 10 16 a 17 m 19  
 6059 551 14 11 17 a 5 a 6  
 6060 552 15 12 18 m 25 m 26  
 6061 553 1 13 19 a 13 a 15  
 a 8 5 1 m 23 0 1 \* a 12 1 1 a 4 3 2 a 24 5 -29 a 8 1 0 m 31 3 1 a 20 5 0 a 5 0 1 \* m 27 3 0 a 16 3 1 a 8 5 2 m 24 1 2 a  
 12 3 0 a 4 5 1 a 24 6 -29 a 9 3 1 m 31 5 1 a 20 5 2

6062 554 2 14 1 a 2 a 4  
 6063 555 3 15 2 m 22 m 23  
 a 5 1 2 m 28 5 1

per Paschal computus<sup>“XIVth moon”</sup> =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
 Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

6065 557 5 17 4 m 30 m 31  
 6066 558 6 18 5 a 18 m 21  
 6067 559 7 19 6 a 7 a 8  
 6068 560 8 20 7 m 27 m 27  
 6069 561 9 21 8 a 15 a 16  
 6070 562 10 22 9 a 4 a 4  
 6071 563 11 23 10 m 24 m 25  
 6072 564 12 24 11 a 12 a 12  
 6073 565 13 25 12 a 1 a 2  
 6074 566 14 26 13 m 21 m 21  
 6075 567 15 27 14 a 9 a 9  
 6076 568 1 28 15 m 29 m 29  
 6077 569 2 1 16 a 17 m 19  
 6078 570 3 2 17 a 5 a 6  
 6079 571 4 3 18 m 25 m 26  
 6080 572 5 4 19 a 13 a 14

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 1 1 1  
 a 21 1 -28  
 a 13 5 1  
 m 28 1 0  
 a 17 1 1  
 a 9 5 0  
 + m 25 0 1 \* a 13 1 0  
 a 5 3 1  
 m 28 7 0  
 a 10 1 0  
 a 1 3 0  
 a 21 3 -29  
 a 6 0 1 \* m 29 3 1  
 a 17 3 1

6081 573 6 5 1 a 2 a 4  
 6082 574 7 6 2 m 22 m 24

6083 575 8 7 3 a 10 a 11  
 6084 576 9 8 4 m 30 m 31  
 6085 577 10 9 5 a 18 m 20  
 6086 578 11 10 6 a 7 a 7  
 6087 579 12 11 7 m 27 m 28  
 6088 580 13 12 8 a 15 a 16  
 6089 581 14 13 9 a 4 a 5  
 6090 582 15 14 10 m 24 m 24  
 6091 583 1 15 11 a 12 a 13  
 6092 584 2 16 12 a 1 a 1  
 6093 585 3 17 13 m 21 m 22  
 6094 586 4 18 14 a 9 a 9  
 6095 587 5 19 15 m 29 m 29  
 6096 588 6 20 16 a 17 m 18  
 6097 589 7 21 17 a 5 a 7  
 6098 590 8 22 18 m 25 m 26  
 6099 591 9 23 19 a 13 a 14  
 a 9 5 2 + m 25 1 2 a 14 3 1 a 5 5 1 a 25 6 -29 a 10 3 0 a 2 5 1 a 21 5 1 a 6 1 1 m 29 5 0 a 18 5 1 a 2 1 0 + m 25 3 1 a  
 14 5 0 m 30 1 0 a 18 1 -30 a 10 3 2 m 26 0 1 \* a 15 1 1

6100 592 10 24 1 a 2 a 3  
 6101 593 11 25 2 m 22 m 24  
 6102 594 12 26 3 a 10 a 11  
 6103 595 13 27 4 m 30 m 31  
 a 6 3 1 m 29 5 2 a 11 0 1 \* a 3 3 1

per Paschal computus

Year from

Adam (ac“Faska” = cording to calend. JewByzantine Year IndicSolar Lunar ish Passover,

era) a.d. tion cycle cycle F

6104 596 14 28 5 a 18  
 6105 597 15 1 6 a 7  
 6106 598 1 2 7 m 27  
 6107 599 2 3 8 a 15  
 6108 600 3 4 9 a 4  
 6109 601 4 5 10 m 24  
 6110 602 5 6 11 a 12  
 6111 603 6 7 12 a 1  
 6112 604 7 8 13 m 21  
 6113 605 8 9 14 a 9  
 6114 606 9 10 15 m 29  
 6115 607 10 11 16 a 17  
 6116 608 11 12 17 a 5  
 6117 609 12 13 18 m 25  
 6118 610 13 14 19 a 13

“XIVth moon” = real astronomical full moon, per Gauss formulas (Jewish Passover), G

m 20  
 a 9  
 m 29  
 a 16  
 a 5  
 m 25

a 12  
a 2  
m 21  
a 10  
m 29  
m 18  
a 6  
m 27  
a 14

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 22 3 –29  
a 14 5 2  
m 30 1 2  
a 19 3 1  
a 10 5 1  
m 26 1 1  
a 15 3 0  
a 7 5 1  
m 22 1 0  
a 11 1 1  
a 3 5 0  
a 23 6 –30  
a 7 1 1  
m 30 3 2  
a 19 5 1

6119 611 14 15 1 a 2  
6120 612 15 16 2 m 22  
6121 613 1 17 3 a 10  
6122 614 2 18 4 m 30  
6123 615 3 19 5 a 18  
6124 616 4 20 6 a 7  
6125 617 5 21 7 m 27  
6126 618 6 22 8 a 15  
6127 619 7 23 9 a 4  
6128 620 8 24 10 m 24  
6129 621 9 25 11 a 12  
6130 622 10 26 12 a 1  
6131 623 11 27 13 m 21  
6132 624 12 28 14 a 9  
6133 625 13 1 15 m 29  
6134 626 14 2 16 a 17  
6135 627 15 3 17 a 5  
6136 628 1 4 18 m 25  
6137 629 2 5 19 a 13  
a 3 m 23 a 10 m 31 m 20 a 8 m 29 a 15 a 5 m 25 a 12 a 1 m 22 a 10 m 30 m 18 a 7 m 26 a 13 a 4 1 1 m 26 3 1 a 15 5  
0 m 31 0 1 \* a 20 1 –29 a 11 3 1 a 3 5 2 a 16 1 0 a 8 3 1 m 30 5 1 a 19 7 0 a 4 3 0 m 27 5 1 a 15 5 1 m 31 1 1 a 20 3  
–30 a 12 5 2 m 27 1 1 a 16 3 0

6138 630 3 6 1 a 2  
6139 631 4 7 2 m 22  
6140 632 5 8 3 a 10  
6141 633 6 9 4 m 30

6142 634 7 10 5 a 18  
a 3 m 23 a 11 m 30 m 20 a 8 5 1 m 24 1 1 a 12 1 1 a 4 5 0 a 24 5 -29

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

6143 635 8 11 6 a 7 a 8  
6144 636 9 12 7 m 27 m 28  
6145 637 10 13 8 a 15 a 15  
6146 638 11 14 9 a 4 a 4  
6147 639 12 15 10 m 24 m 25  
6148 640 13 16 11 a 12 a 11  
6149 641 14 17 12 a 1 a 1  
6150 642 15 18 13 m 21 m 21  
6151 643 1 19 14 a 9 a 10  
6152 644 2 20 15 m 29 m 30  
6153 645 3 21 16 a 17 m 19  
6154 646 4 22 17 a 5 a 6  
6155 647 5 23 18 m 25 m 27  
6156 648 6 24 19 a 13 a 13

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 9 1 1  
m 31 3 1  
a 20 5 0  
a 5 1 0  
m 28 3 1  
a 16 5 -1  
a 8 7 0  
m 24 3 0  
a 13 3 1  
a 4 5 1  
a 24 6 -29  
a 9 3 1  
a 1 5 2  
a 20 7 0

6157 649 7 25 1 a 2 a 2  
6158 650 8 26 2 m 22 m 23  
6159 651 9 27 3 a 10 a 12  
6160 652 10 28 4 m 30 m 31  
6161 653 11 1 5 a 18 m 19  
6162 654 12 2 6 a 7 a 8  
6163 655 13 3 7 m 27 m 28  
6164 656 14 4 8 a 15 a 14  
6165 657 15 5 9 a 4 a 4  
6166 658 1 6 10 m 24 m 24  
6167 659 2 7 11 a 12 a 13  
6168 660 3 8 12 a 1 m 31  
6169 661 4 9 13 m 21 m 21

6170 662 5 10 14 a 9 a 9  
 6171 663 6 11 15 m 29 m 30  
 6172 664 7 12 16 a 17 m 17  
 6173 665 8 13 17 a 5 a 5  
 6174 666 9 14 18 m 25 m 26  
 6175 667 10 15 19 a 13 a 15  
 a 5 3 0 m 28 5 1 a 17 5 2 a 1 1 1 a 21 3 -30 a 13 5 1 m 29 1 1 a 17 3 -1 a 9 5 0 + m 25 1 0 a 14 1 1 a 5 5 -1 m 28 7 0  
 a 10 1 0 a 2 3 1 a 21 5 -31 a 6 1 0 m 29 3 1 a 18 3 2

6176 668 11 16 1 a 2 a 2  
 6177 669 12 17 2 m 22 m 22  
 6178 670 13 18 3 a 10 a 11  
 6179 671 14 19 4 m 30 a 1  
 6180 672 15 20 5 a 18 m 20  
 a 9 7 0 + m 25 3 0 a 14 3 1 a 6 5 2 a 25 6 -29

per Paschal computus

Year from

Adam (ac“Faska” = cording to calend. JewByzantine Year IndicSolar Lunar ish Passover,

era) a.d. tion cycle cycle F

6182 674 2 22 7 m 27  
 6183 675 3 23 8 a 15  
 6184 676 4 24 9 a 4  
 6185 677 5 25 10 m 24  
 6186 678 6 26 11 a 12  
 6187 679 7 27 12 a 1  
 6188 680 8 28 13 m 21  
 6189 681 9 1 14 a 9  
 6190 682 10 2 15 m 29  
 6191 683 11 3 16 a 17  
 6192 684 12 4 17 a 5  
 6193 685 13 5 18 m 25  
 6194 686 14 6 19 a 13

“XIVth moon” = real astronomical full moon, per Gauss formulas (Jewish Passover), G

m 28  
 a 17  
 a 5  
 m 24  
 a 13  
 a 2

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 2 5 1  
 a 22 5 2  
 a 6 1 1  
 m 29 5 0  
 a 18 5 1  
 a 3 1 1  
 m 22 + m 25 3 1

a 9 a 14 5 0  
m 29 m 30 1 0  
m 19 a 19 1 -29  
a 5 a 10 5 0  
m 25 m 26 1 0  
a 14 a 15 1 1

6195 687 15 7 1 a 2  
6196 688 1 8 2 m 22  
6197 689 2 9 3 a 10  
6198 690 3 10 4 m 30  
6199 691 4 11 5 a 18  
6200 692 5 12 6 a 7  
6201 693 6 13 7 m 27  
6202 694 7 14 8 a 15  
6203 695 8 15 9 a 4  
6204 696 9 16 10 m 24  
6205 697 10 17 11 a 12  
6206 698 11 18 12 a 1  
6207 699 12 19 13 m 21  
6208 700 13 20 14 a 9  
6209 701 14 21 15 m 29  
6210 702 15 22 16 a 17  
6211 703 1 23 17 a 5  
6212 704 2 24 18 m 25  
6213 705 3 25 19 a 13  
a 4 a 7 3 2 m 22 m 29 7 0 a 10 a 11 1 0 m 31 a 3 3 1 m 21 a 23 3 -28 a 7 a 14 7 0 m 27 m 30 3 0 a 16 a 19 3 1 a 6 a  
11 5 2 m 25 m 26 1 1 a 12 a 15 3 0 a 2 a 7 5 1 m 22 m 23 1 1 a 8 a 11 3 -1 m 29 a 3 5 0 m 18 a 23 6 -30 a 7 a 8 1 2  
m 25 m 30 5 0 a 14 a 19 5 1

6214 706 4 26 1 a 2  
6215 707 5 27 2 m 22  
6216 708 6 28 3 a 10  
6217 709 7 1 4 m 30  
6218 710 8 2 5 a 18  
6219 711 9 3 6 a 7  
6220 712 10 4 7 m 27  
a 3 a 4 1 1 m 24 m 27 3 2 a 10 a 15 5 0 m 30 m 31 1 0 m 20 a 20 1 -29 a 7 a 12 5 0 m 27 a 3 7 0

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

6221 713 11 5 8 a 15 a 15  
6222 714 12 6 9 a 4 a 5  
6223 715 13 7 10 m 24 m 26  
6224 716 14 8 11 a 12 a 11  
6225 717 15 9 12 a 1 a 1  
6226 718 1 10 13 m 21 m 22  
6227 719 2 11 14 a 9 a 9  
6228 720 3 12 15 m 29 m 28  
6229 721 4 13 16 a 17 m 18  
6230 722 5 14 17 a 5 a 7

6231 723 6 15 18 m 25 m 27  
6232 724 7 16 19 a 13 a 13

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 16 1 0  
a 8 3 1  
m 31 5 2  
a 19 8 –1  
a 4 3 0  
m 27 5 1  
a 16 7 0  
m 31 3 –1  
a 20 3 –30  
a 12 5 2  
m 28 1 2  
a 16 3 0

6233 725 8 17 1 a 2 a 3  
6234 726 9 18 2 m 22 m 23  
6235 727 10 19 3 a 10 a 10  
6236 728 11 20 4 m 30 m 30  
6237 729 12 21 5 a 18 m 19  
6238 730 13 22 6 a 7 a 8  
6239 731 14 23 7 m 27 m 27  
6240 732 15 24 8 a 15 a 15  
6241 733 1 25 9 a 4 a 4  
6242 734 2 26 10 m 24 m 25  
6243 735 3 27 11 a 12 a 12  
6244 736 4 28 12 a 1 m 31  
6245 737 5 1 13 m 21 m 21  
6246 738 6 2 14 a 9 a 10  
6247 739 7 3 15 m 29 m 29  
6248 740 8 4 16 a 17 m 17  
6249 741 9 5 17 a 5 a 6  
6250 742 10 6 18 m 25 m 27  
6251 743 11 7 19 a 13 a 14  
a 8 5 1 m 24 1 1 a 13 3 0 a 4 5 0 a 24 6 –30 a 9 1 1 a 1 5 0 a 20 5 0 a 5 1 0 m 28 3 1 a 17 5 0 a 8 8 –1 m 24 3 0 a 13 3  
1 a 5 7 0 a 24 8 –31 a 9 3 1 a 1 5 2 a 14 0 1 \*

6252 744 12 8 1 a 2 a 2  
6253 745 13 9 2 m 22 m 23  
6254 746 14 10 3 a 10 a 10  
6255 747 15 11 4 m 30 m 30  
6256 748 1 12 5 a 18 m 19  
6257 749 2 13 6 a 7 a 8  
6258 750 3 14 7 m 27 m 28  
a 5 3 0 m 28 5 1 a 17 7 0 a 2 3 0 a 21 3 –30 a 13 5 1 m 29 1 1

per Paschal computus

Year from

Adam (ac“Faska” = cording to calend. JewByzantine Year IndicSolar Lunar ish Passover,

era) a.d. tion cycle cycle F



6260 752 5 16 9 a 4  
 6261 753 6 17 10 m 24  
 6262 754 7 18 11 a 12  
 6263 755 8 19 12 a 1  
 6264 756 9 20 13 m 21  
 6265 757 10 21 14 a 9  
 6266 758 11 22 15 m 29  
 6267 759 12 23 16 a 17  
 6268 760 13 24 17 a 5  
 6269 761 14 25 18 m 25  
 6270 762 15 26 19 a 13

“XIVth moon” = real astronomical full moon, per Gauss formulas (Jewish Passover), G

a 4  
 Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 9 5 0  
 m 24 + m 25 1 0  
 a 13 a 14 1 1  
 a 1 a 6 5 0  
 m 20 m 28 8 –1  
 a 9 a 10 1 0  
 m 30 a 2 3 1  
 m 18 a 22 5 –30  
 a 5 a 6 1 0  
 m 26 m 29 3 1  
 a 13 a 18 5 0

6271 763 1 27 1 a 2  
 6272 764 2 28 2 m 22  
 6273 765 3 1 3 a 10  
 6274 766 4 2 4 m 30  
 6275 767 5 3 5 a 18  
 6276 768 6 4 6 a 7  
 6277 769 7 5 7 m 27  
 6278 770 8 6 8 a 15  
 6279 771 9 7 9 a 4  
 6280 772 10 8 10 m 24  
 6281 773 11 9 11 a 12  
 6282 774 12 10 12 a 1  
 6283 775 13 11 13 m 21  
 6284 776 14 12 14 a 9  
 6285 777 15 13 15 m 29  
 6286 778 1 14 16 a 17  
 6287 779 2 15 17 a 5  
 6288 780 3 16 18 m 25  
 6289 781 4 17 19 a 13  
 a 2 a 3 1 0 m 22 + m 25 3 0 a 11 a 14 3 1 m 30 a 6 7 0 m 19 a 19 1 –30 a 7 a 10 3 0 m 28 a 2 5 1 a 15 a 22 7 0 a 4 a 7  
 3 0 m 24 m 29 5 0 a 13 a 18 5 1 a 2 a 3 1 1 m 21 m 26 5 0 a 9 a 14 5 0 m 29 m 30 1 0 m 19 a 19 1 –29 a 6 a 11 5 1 m  
 25 m 26 1 0 a 14 a 15 1 1

6290 782 5 18 1 a 2  
 6291 783 6 19 2 m 22  
 6292 784 7 20 3 a 10

6293 785 8 21 4 m 30  
 6294 786 9 22 5 a 18  
 6295 787 10 23 6 a 7  
 6296 788 11 24 7 m 27  
 6297 789 12 25 8 a 15  
 a 2 a 7 5 0 m 23 m 23 0 1 \* a 10 a 11 1 0 m 31 a 3 3 1 m 19 a 23 5 -30 a 7 a 8 1 0 m 27 m 30 3 0 a 14 a 19 5 -1

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
 Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

6299 791 14 27 10 m 24 m 24  
 6300 792 15 28 11 a 12 a 12  
 6301 793 1 1 12 a 1 a 2  
 6302 794 2 2 13 m 21 m 22  
 6303 795 3 3 14 a 9 a 9  
 6304 796 4 4 15 m 29 m 29  
 6305 797 5 5 16 a 17 m 18  
 6306 798 6 6 17 a 5 a 5  
 6307 799 7 7 18 m 25 m 26  
 6308 800 8 8 19 a 13 a 14

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

m 27 3 0  
 a 15 3 0  
 a 7 5 1  
 m 23 1 1  
 a 12 3 0  
 a 3 5 0  
 a 23 6 -30  
 a 8 3 0  
 m 31 5 1  
 a 19 5 1

6309 801 9 9 1 a 2 a 3  
 6310 802 10 10 2 m 22 m 22  
 6311 803 11 11 3 a 10 a 11  
 6312 804 12 12 4 m 30 m 30  
 6313 805 13 13 5 a 18 m 20  
 6314 806 14 14 6 a 7 a 7  
 6315 807 15 15 7 m 27 m 27  
 6316 808 1 16 8 a 15 a 15  
 6317 809 2 17 9 a 4 a 3  
 6318 810 3 18 10 m 24 m 24  
 6319 811 4 19 11 a 12 a 12  
 6320 812 5 20 12 a 1 a 1  
 6321 813 6 21 13 m 21 m 22  
 6322 814 7 22 14 a 9 a 8  
 6323 815 8 23 15 m 29 m 29  
 6324 816 9 24 16 a 17 m 18  
 6325 817 10 25 17 a 5 a 5

6326 818 11 26 18 m 25 m 25  
6327 819 12 27 19 a 13 a 14  
a 4 1 1 m 27 5 0 a 16 5 1 m 31 1 0 a 20 1 -29 a 12 5 0 m 28 1 0 a 16 1 0 a 8 5 -1 m 31 7 0 a 13 1 0 a 4 3 0 m 27 5 1  
a 16 8 -1 a 1 3 0 a 20 3 -30 a 12 7 0 m 28 3 0 a 17 3 1

6328 820 13 28 1 a 2 a 3  
6329 821 14 1 2 m 22 m 23  
6330 822 15 2 3 a 10 a 10  
6331 823 1 3 4 m 30 m 31  
6332 824 2 4 5 a 18 m 19  
6333 825 3 5 6 a 7 a 6  
6334 826 4 6 7 m 27 m 27  
6335 827 5 7 8 a 15 a 16  
6336 828 6 8 9 a 4 a 4  
6337 829 7 9 10 m 24 m 23  
a 8 5 1 m 24 1 1 a 13 3 0 a 5 5 1 a 24 6 -30 a 9 3 -1 a 1 5 0 a 21 5 1 a 5 1 0 m 28 5 -1

per Paschal computus

Year from

Adam (ac“Faska” = cording to calend. JewByzantine Year IndicSolar Lunar ish Passover,

era) a.d. tion cycle cycle F

6338 830 8 10 11 a 12  
6339 831 9 11 12 a 1  
6340 832 10 12 13 m 21  
6341 833 11 13 14 a 9  
6342 834 12 14 15 m 29  
6343 835 13 15 16 a 17  
6344 836 14 16 17 a 5  
6345 837 15 17 18 m 25  
6346 838 1 18 19 a 13

6347 839 2 19 1 a 2  
6348 840 3 20 2 m 22  
6349 841 4 21 3 a 10  
6350 842 5 22 4 m 30  
6351 843 6 23 5 a 18  
6352 844 7 24 6 a 7  
6353 845 8 25 7 m 27  
6354 846 9 26 8 a 15  
6355 847 10 27 9 a 4  
6356 848 11 28 10 m 24  
6357 849 12 1 11 a 12  
6358 850 13 2 12 a 1  
6359 851 14 3 13 m 21  
6360 852 15 4 14 a 9  
6361 853 1 5 15 m 29  
6362 854 2 6 16 a 17  
6363 855 3 7 17 a 5  
6364 856 4 8 18 m 25  
6365 857 5 9 19 a 13  
a 3 m 23 a 10 m 30 m 20 a 6 m 26 a 15 a 5 m 24 + m 25 1 0 a 11 a 14 3 -1 a 1 a 6 5 0 m 21 m 22 1 0 a 9 a 10 1 0 m  
28 a 2 5 -1 m 17 a 22 6 -31 a 6 a 7 1 1 m 26 m 29 3 1 a 13 a 18 5 0

6366 858 6 10 1 a 2

6367 859 7 11 2 m 22  
 6368 860 8 12 3 a 10  
 6369 861 9 13 4 m 30  
 6370 862 10 14 5 a 18  
 6371 863 11 15 6 a 7  
 6372 864 12 16 7 m 27  
 6373 865 13 17 8 a 15  
 6374 866 14 18 9 a 4  
 6375 867 15 19 10 m 24  
 6376 868 1 20 11 a 12

“XIVth moon” = real astronomical full moon, per Gauss formulas (Jewish Passover), G

a 12  
 a 1  
 m 21  
 a 8  
 m 28  
 m 18  
 a 6  
 m 25  
 a 13

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 17 5 0  
 a 2 1 0  
 m 24 3 0  
 a 13 5 –1  
 a 5 8 –1  
 a 18 1 –30  
 a 9 3 1  
 a 1 7 0  
 a 14 1 0

a 6 3 1  
 m 28 5 1  
 a 17 7 0  
 a 2 3 0  
 a 22 3 –29  
 a 13 7 –1  
 m 29 3 –1  
 a 18 3 0  
 a 10 5 1

a 2 a 3 1 0  
 m 23 m 26 3 1  
 a 9 a 14 5 –1  
 m 30 a 6 7 0  
 m 19 a 19 1 –30  
 a 8 a 11 3 1  
 m 28 a 2 5 1  
 a 14 a 22 8 –1  
 a 4 a 7 3 0  
 m 25 m 30 5 1

a 11 a 18 7 -1

per Paschal computus "XIVth moon" =

Year from real astronomiAdam (ac "Faska" = cal full moon, per cording to calend. JewGauss formulas Byzantine  
Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

6377 869 2 21 12 a 1 m 31  
6378 870 3 22 13 m 21 m 21  
6379 871 4 23 14 a 9 a 10  
6380 872 5 24 15 m 29 m 29  
6381 873 6 25 16 a 17 m 17  
6382 874 7 26 17 a 5 a 6  
6383 875 8 27 18 m 25 m 26  
6384 876 9 28 19 a 13 a 12

Easter per

Paschal DifferDiffercomputus, ence ence P P - G G - F

a 3 3 -1  
m 26 5 0  
a 15 5 1  
m 30 1 0  
a 19 3 -31  
a 11 5 1  
m 27 1 1  
a 15 3 -1

6385 877 10 1 1 a 2 a 2  
6386 878 11 2 2 m 22 m 22  
6387 879 12 3 3 a 10 a 11  
6388 880 13 4 4 m 30 m 29  
6389 881 14 5 5 a 18 m 19  
6390 882 15 6 6 a 7 a 7  
6391 883 1 7 7 m 27 m 28  
6392 884 2 8 8 a 15 a 14  
6393 885 3 9 9 a 4 a 3  
6394 886 4 10 10 m 24 m 24  
6395 887 5 11 11 a 12 a 11  
6396 888 6 12 12 a 1 m 31  
6397 889 7 13 13 m 21 m 20  
6398 890 8 14 14 a 9 a 9  
6399 891 9 15 15 m 29 m 30  
6400 892 10 16 16 a 17 m 18  
6401 893 11 17 17 a 5 a 5  
6402 894 12 18 18 m 25 m 26  
6403 895 13 19 19 a 13 a 13  
a 7 5 0 m 23 1 0 a 12 1 1 a 3 5 -1 a 23 5 -30 a 8 1 0 m 31 3 1 a 19 5 -1 a 11 8 -1 m 27 3 0 a 16 5 -1 a 7 7 -1 m 23 3  
-1 a 12 3 0 a 4 5 1 a 23 6 -30 a 8 3 0 m 31 5 1 a 20 7 0

6404 896 14 20 1 a 2 a 1  
6405 897 15 21 2 m 22 m 22  
6406 898 1 22 3 a 10 a 11  
6407 899 2 23 4 m 30 m 31

6408 900 3 24 5 a 18 m 18  
 6409 901 4 25 6 a 7 a 7  
 6410 902 5 26 7 m 27 m 27  
 6411 903 6 27 8 a 15 a 14  
 6412 904 7 28 9 a 4 a 3  
 6413 905 8 1 10 m 24 m 23  
 6414 906 9 2 11 a 12 a 12  
 6415 907 10 3 12 a 1 m 31  
 a 4 3 -1 m 27 5 0 a 16 5 1 a 1 1 1 a 20 3 -31 a 12 5 0 m 28 1 0 a 17 3 -1 a 8 5 -1 m 31 8 -1 a 13 1 0 a 5 5 -1

per Paschal computus

Year from

Adam (ac“Faska” = cording to calend. JewByzantine Year IndicSolar Lunar ish Passover,

era) a.d. tion cycle cycle F

6416 908 11 4 13 m 21  
 6417 909 12 5 14 a 9  
 6418 910 13 6 15 m 29  
 6419 911 14 7 16 a 17  
 6420 912 15 8 17 a 5  
 6421 913 1 9 18 m 25  
 6422 914 2 10 19 a 13

6423 915 3 11 1 a 2  
 6424 916 4 12 2 m 22  
 6425 917 5 13 3 a 10  
 6426 918 6 14 4 m 30  
 6427 919 7 15 5 a 18  
 6428 920 8 16 6 a 7  
 6429 921 9 17 7 m 27  
 6430 922 10 18 8 a 15  
 6431 923 11 19 9 a 4  
 6432 924 12 20 10 m 24  
 6433 925 13 21 11 a 12  
 6434 926 14 22 12 a 1  
 6435 927 15 23 13 m 21  
 6436 928 1 24 14 a 9  
 6437 929 2 25 15 m 29  
 6438 930 3 26 16 a 17  
 6439 931 4 27 17 a 5  
 6440 932 5 28 18 m 25  
 6441 933 6 1 19 a 13  
 a 2 m 21 a 10 m 31 m 20 a 6 m 27 a 16 a 5 m 23 a 12 a 1 m 22 + m 25 3 1 a 8 a 13 5 -1 m 28 a 5 8 -1 m 18 a 18 1 -  
 30 a 5 a 10 5 0 m 24 a 1 8 -1 a 13 a 14 1 0

6442 934 7 2 1 a 2  
 6443 935 8 3 2 m 22  
 6444 936 9 4 3 a 10  
 6445 937 10 5 4 m 30  
 6446 938 11 6 5 a 18  
 6447 939 12 7 6 a 7  
 6448 940 13 8 7 m 27  
 6449 941 14 9 8 a 15  
 6450 942 15 10 9 a 4  
 6451 943 1 11 10 m 24

6452 944 2 12 11 a 12  
 6453 945 3 13 12 a 1  
 6454 946 4 14 13 m 21

“XIVth moon” = real astronomical full moon, per Gauss formulas (Jewish Passover), G

m 20  
 a 8  
 m 29  
 m 17  
 a 4  
 m 25  
 a 14

Easter per

Paschal DifferDiffercomputus, enccence P P – G G – F

m 27 7 –1  
 a 16 8 –1  
 a 1 3 0  
 a 21 5 –31  
 a 12 8 –1  
 m 28 3 0  
 a 17 3 1

a 9 7 0  
 m 24 3 –1  
 a 13 3 0  
 a 5 5 1  
 a 25 6 –29  
 a 9 3 –1  
 a 1 5 0  
 a 21 5 1  
 a 6 1 1  
 m 28 5 –1  
 a 17 5 0  
 a 2 1 0

a 3 a 6 3 1  
 m 22 m 29 7 0  
 a 9 a 17 8 –1  
 m 30 a 2 3 0  
 m 20 a 22 3 –29  
 a 7 a 14 7 0  
 m 26 m 29 3 –1  
 a 15 a 18 3 0  
 a 5 a 10 5 1  
 m 25 m 26 1 1  
 a 11 a 14 3 –1  
 a 1 a 6 5 0  
 m 21 m 22 1 0

per Paschal computus“XIVth moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
 Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

6455 947 5 15 14 a 9 a 8  
6456 948 6 16 15 m 29 m 28  
6457 949 7 17 16 a 17 m 17  
6458 950 8 18 17 a 5 a 6  
6459 951 9 19 18 m 25 m 25  
6460 952 10 20 19 a 13 a 13

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 11 3 –1  
a 2 5 –1  
a 22 6 –31  
a 7 1 1  
m 30 5 0  
a 18 5 0

6461 953 11 21 1 a 2 a 2  
6462 954 12 22 2 m 22 m 23  
6463 955 13 23 3 a 10 a 10  
6464 956 14 24 4 m 30 m 29  
6465 957 15 25 5 a 18 m 19  
6466 958 1 26 6 a 7 a 6  
6467 959 2 27 7 m 27 m 27  
6468 960 3 28 8 a 15 a 14  
6469 961 4 1 9 a 4 a 4  
6470 962 5 2 10 m 24 m 25  
6471 963 6 3 11 a 12 a 11  
6472 964 7 4 12 a 1 m 31  
6473 965 8 5 13 m 21 m 21  
6474 966 9 6 14 a 9 a 8  
6475 967 10 7 15 m 29 m 28  
6476 968 11 8 16 a 17 m 17  
6477 969 12 9 17 a 5 a 6  
6478 970 13 10 18 m 25 m 26  
6479 971 14 11 19 a 13 a 13  
a 3 1 0 m 26 3 1 a 15 5 0 a 6 8 –1 a 19 1 –30 a 11 5 –1 a 3 7 0 a 22 8 –1 a 7 3 0 m 30 5 1 a 19 8 –1 a 3 3 –1 m 26 5 0  
a 15 7 –1 m 31 3 –1 a 19 3 –31 a 11 5 1 m 27 1 1 a 16 3 0

6480 972 15 12 1 a 2 a 2  
6481 973 1 13 2 m 22 m 22  
6482 974 2 14 3 a 10 a 9  
6483 975 3 15 4 m 30 m 30  
6484 976 4 16 5 a 18 m 18  
6485 977 5 17 6 a 7 a 7  
6486 978 6 18 7 m 27 m 26  
6487 979 7 19 8 a 15 a 15  
6488 980 8 20 9 a 4 a 3  
6489 981 9 21 10 m 24 m 24  
6490 982 10 22 11 a 12 a 11  
6491 983 11 23 12 a 1 m 31  
6492 984 12 24 13 m 21 m 20  
6493 985 13 25 14 a 9 a 7  
a 7 5 0 m 23 1 0 a 12 3 –1 a 4 5 0 a 23 6 –31 a 8 1 0 m 31 5 –1 a 20 5 0 a 11 8 –1 m 27 3 0 a 16 5 –1 a 8 8 –1 m 23 3



-1 a 12 5 -2

per Paschal computus

Year from

Adam (ac“Faska” = cording to calend. JewByzantine Year IndicSolar Lunar ish Passover,

era) a.d. tion cycle cycle F

6494 986 14 26 15 m 29

6495 987 15 27 16 a 17

6496 988 1 28 17 a 5

6497 989 2 1 18 m 25

6498 990 3 2 19 a 13

“XIVth moon” = real astronomical full moon, per Gauss formulas (Jewish Passover), G

m 28

m 17

a 5

m 26

a 12

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 4 7 -1

a 24 8 -31

a 8 3 0

m 31 5 1

a 20 8 -1

a 2

m 22

a 9

m 29

m 19

a 7

m 27

a 14

a 4

m 23

a 12

m 31

m 20

a 8

m 29

m 17

a 5

m 25

a 12

a 1

6499 991 4 3 1 a 2

6500 992 5 4 2 m 22

6501 993 6 5 3 a 10

6502 994 7 6 4 m 30  
 6503 995 8 7 5 a 18  
 6504 996 9 8 6 a 7  
 6505 997 10 9 7 m 27  
 6506 998 11 10 8 a 15  
 6507 999 12 11 9 a 4  
 6508 1000 13 12 10 m 24  
 6509 1001 14 13 11 a 12  
 6510 1002 15 14 12 a 1  
 6511 1003 1 15 13 m 21  
 6512 1004 2 16 14 a 9  
 6513 1005 3 17 15 m 29  
 6514 1006 4 18 16 a 17  
 6515 1007 5 19 17 a 5  
 6516 1008 6 20 18 m 25  
 6517 1009 7 21 19 a 13 a 5 3 0 m 27 5 0 a 16 7 -1 a 1 3 -1 a 21 3 -30 a 12 5 0 m 28 1 0 a 17 3 -1 a 9 5 0 m 31 8 -1  
 a 13 1 0 a 5 5 -1 m 28 8 -1 a 16 8 -1 a 1 3 0 a 21 5 -31 a 6 1 0 m 28 3 0 a 17 5 -1

6518 1010 8 22 1 a 2  
 6519 1011 9 23 2 m 22  
 6520 1012 10 24 3 a 10  
 6521 1013 11 25 4 m 30  
 6522 1014 12 26 5 a 18  
 6523 1015 13 27 6 a 7  
 6524 1016 14 28 7 m 27  
 6525 1017 15 1 8 a 15  
 6526 1018 1 2 9 a 4  
 6527 1019 2 3 10 m 24  
 6528 1020 3 4 11 a 12  
 6529 1021 4 5 12 a 1  
 6530 1022 5 6 13 m 21  
 6531 1023 6 7 14 a 9  
 6532 1024 7 8 15 m 29  
 a 9 8 -1 m 22 + m 25 3 0 a 10 a 13 3 0 m 29 a 5 7 -1 m 18 a 25 8 -31 a 7 a 10 3 0 m 27 a 1 5 0 a 14 a 21 7 -1 a 3 a 6  
 3 -1 m 24 m 29 5 0 a 12 a 17 5 0 a 1 a 2 1 0 m 20 + m 25 5 -1 a 9 a 14 5 0 m 28 a 5 8 -1

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
 Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

6533 1025 8 9 16 a 17 m 18  
 6534 1026 9 10 17 a 5 a 5  
 6535 1027 10 11 18 m 25 m 25  
 6536 1028 11 12 19 a 13 a 13

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 18 1 -30  
 a 10 5 0  
 m 26 1 0  
 a 14 1 0

6537 1029 12 13 1 a 2 a 1  
 6538 1030 13 14 2 m 22 m 21  
 6539 1031 14 15 3 a 10 a 10  
 6540 1032 15 16 4 m 30 m 30  
 6541 1033 1 17 5 a 18 m 18  
 6542 1034 2 18 6 a 7 a 6  
 6543 1035 3 19 7 m 27 m 27  
 6544 1036 4 20 8 a 15 a 13  
 6545 1037 5 21 9 a 4 a 3  
 6546 1038 6 22 10 m 24 m 23  
 6547 1039 7 23 11 a 12 a 12  
 6548 1040 8 24 12 a 1 a 1  
 6549 1041 9 25 13 m 21 m 21  
 6550 1042 10 26 14 a 9 a 8  
 6551 1043 11 27 15 m 29 m 29  
 6552 1044 12 28 16 a 17 m 17  
 6553 1045 13 1 17 a 5 a 4  
 6554 1046 14 2 18 m 25 m 25  
 6555 1047 15 3 19 a 13 a 14  
 a 6 5 -1 m 29 8 -1 a 11 1 0 a 2 3 0 a 22 5 -31 a 14 8 -1 m 30 3 0 a 18 5 -2 a 10 7 -1 m 26 3 -1 a 15 3 0 a 6 5 0 m  
 22 1 0 a 11 3 -1 a 3 5 0 a 22 6 -31 a 7 3 -1 m 30 5 0 a 19 5 1

6556 1048 1 4 1 a 2 a 2  
 6557 1049 2 5 2 m 22 m 21  
 6558 1050 3 6 3 a 10 a 10  
 6559 1051 4 7 4 m 30 m 30  
 6560 1052 5 8 5 a 18 m 19  
 6561 1053 6 9 6 a 7 a 6  
 6562 1054 7 10 7 m 27 m 26  
 6563 1055 8 11 8 a 15 a 15  
 6564 1056 9 12 9 a 4 a 2  
 6565 1057 10 13 10 m 24 m 23  
 6566 1058 11 14 11 a 12 a 11  
 6567 1059 12 15 12 a 1 a 1  
 6568 1060 13 16 13 m 21 m 21  
 6569 1061 14 17 14 a 9 a 7  
 6570 1062 15 18 15 m 29 m 28  
 6571 1063 1 19 16 a 17 m 18  
 a 3 1 0 m 26 5 -1 a 15 5 0 m 31 1 0 a 19 1 -30 a 11 5 -1 a 3 8 -1 a 16 1 0 a 7 5 -2 m 30 7 -1 a 19 8 -1 a 4 3 0 m 26  
 5 0 a 15 8 -2 m 31 3 -1 a 20 3 -30

per Paschal computus

Year from

Adam (ac“Faska” = cording to calend. JewByzantine Year IndicSolar Lunar ish Passover,

era) a.d. tion cycle cycle F

6572 1064 2 20 17 a 5  
 6573 1065 3 21 18 m 25  
 6574 1066 4 22 19 a 13

“XIVth moon” = real astronomical full moon, per Gauss formulas (Jewish Passover), G

a 4  
 m 24  
 a 13

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 11 7 –1  
m 27 3 –1  
a 16 3 0

6575 1067 5 23 1 a 2  
6576 1068 6 24 2 m 22  
6577 1069 7 25 3 a 10  
6578 1070 8 26 4 m 30  
6579 1071 9 27 5 a 18  
6580 1072 10 28 6 a 7  
6581 1073 11 1 7 m 27  
6582 1074 12 2 8 a 15  
6583 1075 13 3 9 a 4  
6584 1076 14 4 10 m 24  
6585 1077 15 5 11 a 12  
6586 1078 1 6 12 a 1  
6587 1079 2 7 13 m 21  
6588 1080 3 8 14 a 9  
6589 1081 4 9 15 m 29  
6590 1082 5 10 16 a 17  
6591 1083 6 11 17 a 5  
6592 1084 7 12 18 m 25  
6593 1085 8 13 19 a 13

6594 1086 9 14 1 a 2  
6595 1087 10 15 2 m 22  
6596 1088 11 16 3 a 10  
6597 1089 12 17 4 m 30  
6598 1090 13 18 5 a 18  
6599 1091 14 19 6 a 7  
6600 1092 15 20 7 m 27  
6601 1093 1 21 8 a 15  
6602 1094 2 22 9 a 4  
6603 1095 3 23 10 m 24  
6604 1096 4 24 11 a 12  
6605 1097 5 25 12 a 1  
6606 1098 6 26 13 m 21  
6607 1099 7 27 14 a 9  
6608 1100 8 28 15 m 29  
6609 1101 9 1 16 a 17  
6610 1102 10 2 17 a 5  
a 3 m 22 a 9 m 30 m 19 a 5 m 26 a 15 a 4 m 22 a 11 m 31 m 21 a 7 m 27 m 17 a 6 m 24 a 12

a 2  
m 23  
a 9  
m 29  
m 19  
a 6  
m 25  
a 14  
a 4  
m 24 + m 25 1 0 a 10 a 13 3 –2 m 31 a 5 5 –1 m 20 m 28 8 –1 a 9 a 10 1 0 m 27 a 1 5 –2 m 16 a 21 6 –32 a 5 a 6 1 0

a 8 5 1 m 23 1 0 a 12 3 -1 a 4 5 0 a 24 6 -30 a 8 3 -2 m 31 5 -1 a 20 5 0 a 5 1 0 m 27 5 -2 a 16 5 -1 a 8 8 -1 m 24 3  
0 a 12 5 -2 a 4 8 -2 a 24 8 -31 a 9 3 1 m 31 7 -1 a 20 8 -1

a 5 3 0  
m 28 5 1  
a 16 7 -1  
a 1 3 -1  
a 21 3 -30  
a 13 7 -1  
m 28 3 -2  
a 17 3 -1  
a 9 5 0

per Paschal computus“XIVth moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G 6611 1103 11 3 18 m 25 m 26 6612 1104 12 4 19 a 13 a 12  
Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

m 29 3 1 a 17 5 -1

6613 1105 13 5 1 a 2 a 1  
6614 1106 14 6 2 m 22 m 22  
6615 1107 15 7 3 a 10 a 9  
6616 1108 1 8 4 m 30 m 29  
6617 1109 2 9 5 a 18 m 18  
6618 1110 3 10 6 a 7 a 7  
6619 1111 4 11 7 m 27 m 28  
6620 1112 5 12 8 a 15 a 13  
6621 1113 6 13 9 a 4 a 3  
6622 1114 7 14 10 m 24 m 24  
6623 1115 8 15 11 a 12 a 11  
6624 1116 9 16 12 a 1 m 30  
6625 1117 10 17 13 m 21 m 20  
6626 1118 11 18 14 a 9 a 9  
6627 1119 12 19 15 m 29 m 29  
6628 1120 13 20 16 a 17 m 16  
6629 1121 14 21 17 a 5 a 5  
6630 1122 15 22 18 m 25 m 25  
6631 1123 1 23 19 a 13 a 12  
a 9 8 -1 + m 25 3 0 a 14 5 -1 a 5 7 -1 a 25 8 -31 a 10 3 0 a 2 5 1 a 21 8 -2 a 6 3 -1 m 29 5 0 a 18 7 -1 a 2 3 -2 + m  
25 5 -1 a 14 5 0 m 30 1 0 a 18 3 -32 a 10 5 0 m 26 1 0 a 15 3 -1

6632 1124 2 24 1 a 2 a 1  
6633 1125 3 25 2 m 22 m 21  
6634 1126 4 26 3 a 10 a 10  
6635 1127 5 27 4 m 30 m 29  
6636 1128 6 28 5 a 18 m 18  
6637 1129 7 1 6 a 7 a 6  
6638 1130 8 2 7 m 27 m 27  
6639 1131 9 3 8 a 15 a 14  
6640 1132 10 4 9 a 4 a 2  
6641 1133 11 5 10 m 24 m 23

6642 1134 12 6 11 a 12 a 10  
 6643 1135 13 7 12 a 1 m 31  
 6644 1136 14 8 13 m 21 m 19  
 6645 1137 15 9 14 a 9 a 8  
 6646 1138 1 10 15 m 29 m 29  
 6647 1139 2 11 16 a 17 m 18  
 6648 1140 3 12 17 a 5 a 4  
 6649 1141 4 13 18 m 25 m 25  
 a 6 5 -1 m 29 8 -1 a 11 1 0 a 3 5 -1 a 22 5 -31 a 14 8 -1 m 30 3 0 a 19 5 -1 a 10 8 -2 m 26 3 -1 a 15 5 -2 a 7 7 -1  
 m 22 3 -2 a 11 3 -1 a 3 5 0 a 23 6 -30 a 7 3 -1 m 30 5 0

per Paschal computus

Year from

Adam (ac“Faska” = cording to calend. JewByzantine Year IndicSolar Lunar ish Passover,

era) a.d. tion cycle cycle F 6650 1142 5 14 19 a 13

“XIVth moon” = real astronomical full moon, per Gauss formulas (Jewish Passover), G

a 12

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 19 7 -1

6651 1143 6 15 1 a 2  
 6652 1144 7 16 2 m 22  
 6653 1145 8 17 3 a 10  
 6654 1146 9 18 4 m 30  
 6655 1147 10 19 5 a 18  
 6656 1148 11 20 6 a 7  
 6657 1149 12 21 7 m 27  
 6658 1150 13 22 8 a 15  
 6659 1151 14 23 9 a 4  
 6660 1152 15 24 10 m 24  
 6661 1153 1 25 11 a 12  
 6662 1154 2 26 12 a 1  
 6663 1155 3 27 13 m 21  
 6664 1156 4 28 14 a 9  
 6665 1157 5 1 15 m 29  
 6666 1158 6 2 16 a 17  
 6667 1159 7 3 17 a 5  
 6668 1160 8 4 18 m 25  
 6669 1161 9 5 19 a 13  
 a 1 m 21 a 10 m 30 m 18 a 6 m 26 a 13 a 3 m 22 a 11 m 30 m 20 a 7 m 28 m 16 a 4 m 24 a 13 a 4 3 -1 m 26 5 -1 a  
 15 5 0 m 31 1 0 a 20 3 -31 a 11 5 -1 a 3 8 -1 a 16 3 -2 a 8 5 -1 m 30 8 -2 a 19 8 -1 a 4 5 -2 m 27 7 -1 a 15 8 -2 m  
 31 3 -1 a 20 5 -32 a 12 8 -1 m 27 3 -1 a 16 3 0

6670 1162 10 6 1 a 2  
 6671 1163 11 7 2 m 22  
 6672 1164 12 8 3 a 10  
 6673 1165 13 9 4 m 30  
 6674 1166 14 10 5 a 18  
 6675 1167 15 11 6 a 7  
 6676 1168 1 12 7 m 27

6677 1169 2 13 8 a 15  
 6678 1170 3 14 9 a 4  
 6679 1171 4 15 10 m 24  
 6680 1172 5 16 11 a 12  
 6681 1173 6 17 12 a 1  
 6682 1174 7 18 13 m 21  
 6683 1175 8 19 14 a 9  
 6684 1176 9 20 15 m 29  
 6685 1177 10 21 16 a 17  
 6686 1178 11 22 17 a 5  
 6687 1179 12 23 18 m 25  
 a 1 m 21 a 9 m 30 m 19 a 6 m 26 a 13 a 2 m 23 a 11 m 31 m 19 a 8 m 27 m 17 a 4 m 24 a 8 7 -1 m 24 3 -1 a 12 3 -1  
 a 4 5 0 a 24 6 -30 a 9 3 -1 m 31 5 -1 a 20 7 -2 a 5 3 -2 m 28 5 -1 a 16 5 -1 a 8 8 -1 m 24 5 -2 a 13 5 -1 a 4 8 -2 a  
 24 8 -31 a 9 5 -1 a 1 8 -1

per Paschal computus "XIV<sup>th</sup> moon" =

Year from real astronomiAdam (ac "Faska" = cal full moon, per cording to calend. JewGauss formulas Byzantine  
 Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G Easter per

Paschal DifferDiffercomputus, ence ence P P - G G - F

6689 1181 14 25 1 a 2 a 2  
 6690 1182 15 26 2 m 22 m 21  
 6691 1183 1 27 3 a 10 a 9  
 6692 1184 2 28 4 m 30 m 29  
 6693 1185 3 1 5 a 18 m 19  
 6694 1186 4 2 6 a 7 a 6  
 6695 1187 5 3 7 m 27 m 26  
 6696 1188 6 4 8 a 15 a 14  
 6697 1189 7 5 9 a 4 a 4  
 6698 1190 8 6 10 m 24 m 24  
 6699 1191 9 7 11 a 12 a 11  
 6700 1192 10 8 12 a 1 m 31  
 6701 1193 11 9 13 m 21 m 20  
 6702 1194 12 10 14 a 9 a 7  
 6703 1195 13 11 15 m 29 m 28  
 6704 1196 14 12 16 a 17 m 16  
 6705 1197 15 13 17 a 5 a 5  
 6706 1198 1 14 18 m 25 m 24  
 6707 1199 2 15 19 a 13 a 13  
 a 5 3 0 m 28 7 -1 a 17 8 -1 a 1 3 -1 a 21 3 -30 a 13 7 -1 m 29 3 -1 a 17 3 -1 a 9 5 0 + m 25 1 0 a 14 3 -1 a 5 5 -1  
 m 28 8 -1 a 10 3 -2 a 2 5 -1 a 21 6 -32 a 6 1 0 m 29 5 -1 a 18 5 0

6708 1200 3 16 1 a 2 a 1  
 6709 1201 4 17 2 m 22 m 22  
 6710 1202 5 18 3 a 10 a 9  
 6711 1203 6 19 4 m 30 m 29  
 6712 1204 7 20 5 a 18 m 18  
 6713 1205 8 21 6 a 7 a 5  
 6714 1206 9 22 7 m 27 m 26  
 6715 1207 10 23 8 a 15 a 14  
 6716 1208 11 24 9 a 4 a 3  
 6717 1209 12 25 10 m 24 m 24

6718 1210 13 26 11 a 12 a 10  
 6719 1211 14 27 12 a 1 m 31  
 6720 1212 15 28 13 m 21 m 20  
 6721 1213 1 1 14 a 9 a 7  
 6722 1214 2 2 15 m 29 m 27  
 6723 1215 3 3 16 a 17 m 17  
 6724 1216 4 4 17 a 5 a 5  
 6725 1217 5 5 18 m 25 m 25  
 a 9 8 -1 + m 25 3 0 a 14 5 -1 a 6 8 -1 a 25 8 -31 a 10 5 -2 a 2 7 -1 a 22 8 -1 a 6 3 -1 m 29 5 0 a 18 8 -2 a 3 3 -1 +  
 m 25 5 -1 a 14 7 -2 m 30 3 -2 a 19 3 -31 a 10 5 0 m 26 1 0

per Paschal computus

Year from

Adam (ac“Faska” = cording to calend. JewByzantine Year IndicSolar Lunar ish Passover,

era) a.d. tion cycle cycle F

6727 1219 7 7 1 a 2  
 6728 1220 8 8 2 m 22  
 6729 1221 9 9 3 a 10  
 6730 1222 10 10 4 m 30  
 6731 1223 11 11 5 a 18  
 6732 1224 12 12 6 a 7  
 6733 1225 13 13 7 m 27  
 6734 1226 14 14 8 a 15  
 6735 1227 15 15 9 a 4  
 6736 1228 1 16 10 m 24  
 6737 1229 2 17 11 a 12  
 6738 1230 3 18 12 a 1  
 6739 1231 4 19 13 m 21  
 6740 1232 5 20 14 a 9  
 6741 1233 6 21 15 m 29  
 6742 1234 7 22 16 a 17  
 6743 1235 8 23 17 a 5  
 6744 1236 9 24 18 m 25  
 6745 1237 10 25 19 a 13

“XIVth moon” = real astronomical full moon, per Gauss formulas (Jewish Passover), G

a 2  
 m 21  
 a 8  
 m 29  
 m 18  
 a 6  
 m 25  
 a 14  
 a 3  
 m 23  
 a 10  
 m 30  
 m 20  
 a 6  
 m 27  
 m 16  
 a 5



m 25  
a 11

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 7 5 0  
m 29 8 –1  
a 11 3 –2  
a 3 5 –1  
a 23 6 –31  
a 14 8 –1  
m 30 5 –2  
a 19 5 –1  
a 11 8 –1  
m 26 3 –1  
a 15 5 –2  
a 7 8 –2  
m 23 3 –1  
a 11 5 –3  
a 3 7 –2  
a 23 8 –32  
a 8 3 0  
m 30 5 0  
a 19 8 –2

6746 1238 11 26 1 a 2  
6747 1239 12 27 2 m 22  
6748 1240 13 28 3 a 10  
6749 1241 14 1 4 m 30  
6750 1242 15 2 5 a 18  
6751 1243 1 3 6 a 7  
6752 1244 2 4 7 m 27  
6753 1245 3 5 8 a 15  
6754 1246 4 6 9 a 4  
6755 1247 5 7 10 m 24  
6756 1248 6 8 11 a 12  
6757 1249 7 9 12 a 1  
6758 1250 8 10 13 m 21  
6759 1251 9 11 14 a 9  
6760 1252 10 12 15 m 29  
6761 1253 11 13 16 a 17  
6762 1254 12 14 17 a 5  
6763 1255 13 15 18 m 25  
6764 1256 14 16 19 a 13  
a 1 m 22 a 8 m 28 m 18 a 7 m 26 a 13 a 3 m 23 a 9 m 30 m 19 a 8 m 26 m 16 a 4 m 25 a 11 a 4 3 –1 m 27 5 0 a 15 7  
–2 m 31 3 –2 a 20 3 –31 a 12 5 0 a 3 8 –1 a 16 3 –2 a 8 5 –1 m 31 8 –1 a 19 10 –3 a 4 5 –2 m 27 8 –2 a 16 8 –1 m 31  
5 –3 a 20 5 –32 a 12 8 –1 m 28 3 0 a 16 5 –2

6765 1257 15 17 1 a 2 m 31 a 8 8 –2 per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

6766 1258 1 18 2 m 22 m 21  
 6767 1259 2 19 3 a 10 a 10  
 6768 1260 3 20 4 m 30 m 28  
 6769 1261 4 21 5 a 18 m 17  
 6770 1262 5 22 6 a 7 a 6  
 6771 1263 6 23 7 m 27 m 27  
 6772 1264 7 24 8 a 15 a 13  
 6773 1265 8 25 9 a 4 a 2  
 6774 1266 9 26 10 m 24 m 23  
 6775 1267 10 27 11 a 12 a 12  
 6776 1268 11 28 12 a 1 m 31  
 6777 1269 12 1 13 m 21 m 19  
 6778 1270 13 2 14 a 9 a 8  
 6779 1271 14 3 15 m 29 m 28  
 6780 1272 15 4 16 a 17 m 17  
 6781 1273 1 5 17 a 5 a 4  
 6782 1274 2 6 18 m 25 m 24  
 6783 1275 3 7 19 a 13 a 13

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

m 24 3 –1  
 a 13 3 0  
 a 4 7 –2  
 a 24 8 –32  
 a 9 3 –1  
 a 1 5 0  
 a 20 7 –2  
 a 5 3 –2  
 m 28 5 –1  
 a 17 5 0  
 a 8 8 –1  
 m 24 5 –2  
 a 13 5 –1  
 a 5 8 –1  
 a 24 8 –31  
 a 9 5 –1  
 a 1 8 –1  
 a 14 1 0

6784 1276 4 8 1 a 2 m 31  
 6785 1277 5 9 2 m 22 m 20  
 6786 1278 6 10 3 a 10 a 9  
 6787 1279 7 11 4 m 30 m 30  
 6788 1280 8 12 5 a 18 m 17  
 6789 1281 9 13 6 a 7 a 5  
 6790 1282 10 14 7 m 27 m 26  
 6791 1283 11 15 8 a 15 a 13  
 6792 1284 12 16 9 a 4 a 2  
 6793 1285 13 17 10 m 24 m 22  
 6794 1286 14 18 11 a 12 a 11  
 6795 1287 15 19 12 a 1 a 1  
 6796 1288 1 20 13 m 21 m 20  
 6797 1289 2 21 14 a 9 a 7

6798 1290 3 22 15 m 29 m 28  
 6799 1291 4 23 16 a 17 m 17  
 6800 1292 5 24 17 a 5 a 3  
 6801 1293 6 25 18 m 25 m 24  
 6802 1294 7 26 19 a 13 a 13  
 a 5 5 -2 m 28 8 -2 a 17 8 -1 a 2 3 0 a 21 5 -32 a 13 8 -2 m 29 3 -1 a 18 5 -2 a 9 7 -2 + m 25 3 -2 a 14 3 -1 a 6 5 0  
 m 28 8 -1 a 10 3 -2 a 2 5 -1 a 22 6 -31 a 6 3 -2 m 29 5 -1 a 18 5 0

6803 1295 8 27 1 a 2 a 2  
 6804 1296 9 28 2 m 22 m 20  
 a 3 1 0 + m 25 5 -2

per Paschal computus

Year from  
 Adam (ac“Faska” = cording to calend. JewByzantine Year IndicSolar Lunar ish Passover,

era) a.d. tion cycle cycle F

6805 1297 10 1 3 a 10  
 6806 1298 11 2 4 m 30  
 6807 1299 12 3 5 a 18  
 6808 1300 13 4 6 a 7  
 6809 1301 14 5 7 m 27  
 6810 1302 15 6 8 a 15  
 6811 1303 1 7 9 a 4  
 6812 1304 2 8 10 m 24  
 6813 1305 3 9 11 a 12  
 6814 1306 4 10 12 a 1  
 6815 1307 5 11 13 m 21  
 6816 1308 6 12 14 a 9  
 6817 1309 7 13 15 m 29  
 6818 1310 8 14 16 a 17  
 6819 1311 9 15 17 a 5  
 6820 1312 10 16 18 m 25  
 6821 1313 11 17 19 a 13

“XIVth moon” = real astronomical full moon, per Gauss formulas (Jewish Passover), G

a 9  
 m 29  
 m 19  
 a 5  
 m 25  
 a 14  
 a 2  
 m 22  
 a 10  
 m 31  
 m 19  
 a 6  
 m 27  
 m 17  
 a 4  
 m 23  
 a 12

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 14 5 –1  
a 6 8 –1  
a 19 1 –30  
a 10 5 –2  
a 2 8 –2  
a 22 8 –1  
a 7 5 –2  
m 29 7 –2  
a 18 8 –2  
a 3 3 –1  
m 26 7 –2  
a 14 8 –3  
m 30 3 –2  
a 19 3 –31  
a 11 7 –1  
m 26 3 –2  
a 15 3 –1

6822 1314 12 18 1 a 2  
6823 1315 13 19 2 m 22  
6824 1316 14 20 3 a 10  
6825 1317 15 21 4 m 30  
6826 1318 1 22 5 a 18  
6827 1319 2 23 6 a 7  
6828 1320 3 24 7 m 27  
6829 1321 4 25 8 a 15  
6830 1322 5 26 9 a 4  
6831 1323 6 27 10 m 24  
6832 1324 7 28 11 a 12  
6833 1325 8 1 12 a 1  
6834 1326 9 2 13 m 21  
6835 1327 10 3 14 a 9  
6836 1328 11 4 15 m 29  
6837 1329 12 5 16 a 17  
6838 1330 13 6 17 a 5  
6839 1331 14 7 18 m 25  
6840 1332 15 8 19 a 13  
a 2 m 22 a 8 m 29 m 18 a 5 m 25 a 14 a 3 m 22 a 10 m 30 m 20 a 7 m 26 m 16 a 5 m 24 a 11 a 7 5 0 m 23 1 0 a 11 3  
–2 a 3 5 –1 a 23 6 –31 a 8 3 –2 m 30 5 –2 a 19 5 –1 a 11 8 –1 m 27 5 –2 a 15 5 –2 a 7 8 –2 m 23 3 –1 a 12 5 –2 a 3 8  
–3 a 23 8 –32 a 8 3 0 m 31 7 –1 a 19 8 –2

6841 1333 1 9 1 a 2  
6842 1334 2 10 2 m 22  
6843 1335 3 11 3 a 10  
a 1 m 22 a 9 a 4 3 –1 m 27 5 0 a 16 7 –1

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

6844 1336 4 12 4 m 30 m 28  
 6845 1337 5 13 5 a 18 m 18  
 6846 1338 6 14 6 a 7 a 5  
 6847 1339 7 15 7 m 27 m 25  
 6848 1340 8 16 8 a 15 a 13  
 6849 1341 9 17 9 a 4 a 3  
 6850 1342 10 18 10 m 24 m 23  
 6851 1343 11 19 11 a 12 a 10  
 6852 1344 12 20 12 a 1 m 30  
 6853 1345 13 21 13 m 21 m 19  
 6854 1346 14 22 14 a 9 a 8  
 6855 1347 15 23 15 m 29 m 27  
 6856 1348 1 24 16 a 17 m 15  
 6857 1349 2 25 17 a 5 a 4  
 6858 1350 3 26 18 m 25 m 25  
 6859 1351 4 27 19 a 13 a 12

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

m 31 3 –2  
 a 20 3 –31  
 a 12 7 –2  
 m 28 3 –2  
 a 16 3 –2  
 a 8 5 –1  
 m 31 8 –1  
 a 13 3 –2  
 a 4 5 –2  
 m 27 8 –2  
 a 16 8 –1  
 a 1 5 –2  
 a 20 6 –33  
 a 12 8 –1  
 m 28 3 0  
 a 17 5 –1

6860 1352 5 28 1 a 2 m 31  
 6861 1353 6 1 2 m 22 m 21  
 6862 1354 7 2 3 a 10 a 8  
 6863 1355 8 3 4 m 30 m 28  
 6864 1356 9 4 5 a 18 m 17  
 6865 1357 10 5 6 a 7 a 6  
 6866 1358 11 6 7 m 27 m 25  
 6867 1359 12 7 8 a 15 a 13  
 6868 1360 13 8 9 a 4 a 2  
 6869 1361 14 9 10 m 24 m 23  
 6870 1362 15 10 11 a 12 a 10  
 6871 1363 1 11 12 a 1 m 30  
 6872 1364 2 12 13 m 21 m 19  
 6873 1365 3 13 14 a 9 a 8  
 6874 1366 4 14 15 m 29 m 28  
 6875 1367 5 15 16 a 17 m 16  
 6876 1368 6 16 17 a 5 a 4  
 6877 1369 7 17 18 m 25 m 24

6878 1370 8 18 19 a 13 a 11  
a 8 8 -2 m 24 3 -1 a 13 5 -2 a 5 8 -2 a 24 8 -32 a 9 3 -1 a 1 7 -2 a 21 8 -2 a 5 3 -2 m 28 5 -1 a 17 7 -2 a 2 3 -2 m  
24 5 -2 a 13 5 -1 a 5 8 -1 a 18 3 -32 a 9 5 -1 a 1 8 -1 a 14 3 -2

6879 1371 9 19 1 a 2 a 1  
6880 1372 10 20 2 m 22 m 20  
6881 1373 11 21 3 a 10 a 9  
6882 1374 12 22 4 m 30 m 28  
a 6 5 -1 m 28 8 -2 a 17 8 -1 a 2 5 -2

per Paschal computus

Year from

Adam (ac“Faska” = cording to calend. JewByzantine Year IndicSolar Lunar ish Passover,

era) a.d. tion cycle cycle F

6883 1375 13 23 5 a 18  
6884 1376 14 24 6 a 7  
6885 1377 15 25 7 m 27  
6886 1378 1 26 8 a 15  
6887 1379 2 27 9 a 4  
6888 1380 3 28 10 m 24  
6889 1381 4 1 11 a 12  
6890 1382 5 2 12 a 1  
6891 1383 6 3 13 m 21  
6892 1384 7 4 14 a 9  
6893 1385 8 5 15 m 29  
6894 1386 9 6 16 a 17  
6895 1387 10 7 17 a 5  
6896 1388 11 8 18 m 25  
6897 1389 12 9 19 a 13

“XIVth moon” = real astronomical full moon, per Gauss formulas (Jewish Passover), G

m 18  
a 5  
m 26  
a 13  
a 2

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 22 5 -31  
a 13 8 -2  
m 29 3 -1  
a 18 5 -2  
a 10 8 -2  
m 22 + m 25 3 -2  
a 9 a 14 5 -3  
m 30 a 6 7 -2  
m 19 m 22 3 -2  
a 7 a 10 3 -2  
m 28 a 2 5 -1  
m 17 a 22 6 -31

a 4 a 7 3 -1  
m 24 m 29 5 -1  
a 11 a 18 7 -2

6898 1390 13 10 1 a 2  
6899 1391 14 11 2 m 22  
6900 1392 15 12 3 a 10  
6901 1393 1 13 4 m 30  
6902 1394 2 14 5 a 18  
6903 1395 3 15 6 a 7  
6904 1396 4 16 7 m 27  
6905 1397 5 17 8 a 15  
6906 1398 6 18 9 a 4  
6907 1399 7 19 10 m 24  
6908 1400 8 20 11 a 12  
6909 1401 9 21 12 a 1  
6910 1402 10 22 13 m 21  
6911 1403 11 23 14 a 9  
6912 1404 12 24 15 m 29  
6913 1405 13 25 16 a 17  
6914 1406 14 26 17 a 5  
6915 1407 15 27 18 m 25  
6916 1408 1 28 19 a 13  
m 31 a 3 3 -2 m 21 m 26 5 -1 a 9 a 14 5 -1 m 29 a 6 8 -1 m 17 a 19 3 -32 a 6 a 11 5 -1 m 25 a 2 8 -2 a 12 a 22 10  
-3 a 2 a 7 5 -2 m 22 m 30 8 -2 a 10 a 18 8 -2 m 29 a 3 5 -3 m 19 m 26 7 -2 a 7 a 15 8 -2 m 27 m 30 3 -2 m 15 a 19  
5 -33 a 3 a 11 8 -2 m 24 m 27 3 -1 a 12 a 15 3 -1

6917 1409 2 1 1 a 2  
6918 1410 3 2 2 m 22  
6919 1411 4 3 3 a 10  
6920 1412 5 4 4 m 30  
6921 1413 6 5 5 a 18  
m 31 a 7 7 -2 m 20 m 23 3 -2 a 9 a 12 3 -1 m 29 a 3 5 -1 m 18 a 23 6 -31

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

6922 1414 7 6 6 a 7 a 5  
6923 1415 8 7 7 m 27 m 26  
6924 1416 9 8 8 a 15 a 12  
6925 1417 10 9 9 a 4 a 1  
6926 1418 11 10 10 m 24 m 22  
6927 1419 12 11 11 a 12 a 11  
6928 1420 13 12 12 a 1 m 30  
6929 1421 14 13 13 m 21 m 18  
6930 1422 15 14 14 a 9 a 7  
6931 1423 1 15 15 m 29 m 27  
6932 1424 2 16 16 a 17 m 16  
6933 1425 3 17 17 a 5 a 3  
6934 1426 4 18 18 m 25 m 23  
6935 1427 5 19 19 a 13 a 12

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 8 3 –2  
m 31 5 –1  
a 19 7 –3  
a 11 10 –3  
m 27 5 –2  
a 16 5 –1  
a 7 8 –2  
m 23 5 –3  
a 12 5 –2  
a 4 8 –2  
a 23 8 –32  
a 8 5 –2  
m 31 8 –2  
a 20 8 –1

6936 1428 6 20 1 a 2 a 1  
6937 1429 7 21 2 m 22 m 20  
6938 1430 8 22 3 a 10 a 8  
6939 1431 9 23 4 m 30 m 29  
6940 1432 10 24 5 a 18 m 18  
6941 1433 11 25 6 a 7 a 5  
6942 1434 12 26 7 m 27 m 25  
6943 1435 13 27 8 a 15 a 14  
6944 1436 14 28 9 a 4 a 1  
6945 1437 15 1 10 m 24 m 21  
6946 1438 1 2 11 a 12 a 10  
6947 1439 2 3 12 a 1 m 31  
6948 1440 3 4 13 m 21 m 19  
6949 1441 4 5 14 a 9 a 6  
6950 1442 5 6 15 m 29 m 27  
6951 1443 6 7 16 a 17 m 16  
6952 1444 7 8 17 a 5 a 4  
6953 1445 8 9 18 m 25 m 23  
6954 1446 9 10 19 a 13 a 12  
a 4 3 –1 m 27 7 –2 a 16 8 –2 a 1 3 –1 a 20 3 –31 a 12 7 –2 m 28 3 –2 a 17 3 –1 a 8 7 –3 m 31 10 –3 a 13 3 –2 a 5 5 –  
1 m 27 8 –2 a 16 10 –3 a 1 5 –2 a 21 6 –32 a 12 8 –1 m 28 5 –2 a 17 5 –1

6955 1447 10 11 1 a 2 a 1  
6956 1448 11 12 2 m 22 m 21  
6957 1449 12 13 3 a 10 a 8  
6958 1450 13 14 4 m 30 m 28  
6959 1451 14 15 5 a 18 m 18  
a 9 8 –1 m 24 3 –1 a 13 5 –2 a 5 8 –2 a 25 8 –31

per Paschal computus

Year from

Adam (ac“Faska” = cording to calend. JewByzantine Year IndicSolar Lunar ish Passover,

era) a.d. tion cycle cycle F

6961 1453 1 17 7 m 27  
6962 1454 2 18 8 a 15  
6963 1455 3 19 9 a 4  
6964 1456 4 20 10 m 24



6965 1457 5 21 11 a 12  
 6966 1458 6 22 12 a 1  
 6967 1459 7 23 13 m 21  
 6968 1460 8 24 14 a 9  
 6969 1461 9 25 15 m 29  
 6970 1462 10 26 16 a 17  
 6971 1463 11 27 17 a 5  
 6972 1464 12 28 18 m 25  
 6973 1465 13 1 19 a 13

“XIVth moon” = real astronomical full moon, per Gauss formulas (Jewish Passover), G

m 25  
 a 13  
 a 3  
 m 23  
 a 9  
 m 30

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 1 7 –2  
 a 21 8 –2  
 a 6 3 –1  
 m 28 5 –1  
 a 17 8 –3  
 a 2 3 –2  
 m 20 + m 25 5 –1  
 a 6 a 13 7 –3  
 m 26 a 5 10 –3  
 m 16 a 18 3 –32  
 a 5 a 10 5 0  
 m 24 a 1 8 –1  
 a 11 a 14 3 –2

6974 1466 14 2 1 a 2  
 6975 1467 15 3 2 m 22  
 6976 1468 1 4 3 a 10  
 6977 1469 2 5 4 m 30  
 6978 1470 3 6 5 a 18  
 6979 1471 4 7 6 a 7  
 6980 1472 5 8 7 m 27  
 6981 1473 6 9 8 a 15  
 6982 1474 7 10 9 a 4  
 6983 1475 8 11 10 m 24  
 6984 1476 9 12 11 a 12  
 6985 1477 10 13 12 a 1  
 6986 1478 11 14 13 m 21  
 6987 1479 12 15 14 a 9  
 6988 1480 13 16 15 m 29  
 6989 1481 14 17 16 a 17  
 6990 1482 15 18 17 a 5  
 6991 1483 1 19 18 m 25  
 6992 1484 2 20 19 a 13  
 a 1 a 6 5 –1 m 21 m 29 8 –1 a 7 a 17 10 –3 m 28 a 2 5 –2 m 17 a 22 6 –32 a 6 a 14 8 –1 m 24 m 29 5 –3 a 13 a 18 5

-2 a 2 a 10 8 -2 m 23 m 26 3 -1 a 9 a 14 5 -3 m 29 a 6 8 -3 m 19 m 22 3 -2 a 6 a 11 5 -3 m 26 a 2 7 -3 m 15 a 22 8  
-33 a 4 a 7 3 -1 m 25 m 30 5 0 a 10 a 18 8 -3

6993 1485 3 21 1 a 2  
6994 1486 4 22 2 m 22  
6995 1487 5 23 3 a 10  
6996 1488 6 24 4 m 30  
6997 1489 7 25 5 a 18  
6998 1490 8 26 6 a 7  
6999 1491 9 27 7 m 27  
m 31 a 3 3 -2 m 21 m 26 5 -1 a 8 a 15 7 -2 m 27 a 6 10 -3 m 17 a 19 3 -32 a 6 a 11 5 -1 m 26 a 3 8 -1

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

7000 1492 10 28 8 a 15 a 12  
7001 1493 11 1 9 a 4 a 2  
7002 1494 12 2 10 m 24 m 22  
7003 1495 13 3 11 a 12 a 9  
7004 1496 14 4 12 a 1 m 29  
7005 1497 15 5 13 m 21 m 18  
7006 1498 1 6 14 a 9 a 7  
7007 1499 2 7 15 m 29 m 26  
7008 1500 3 8 16 a 17 m 15  
7009 1501 4 9 17 a 5 a 3  
7010 1502 5 10 18 m 25 m 24  
7011 1503 6 11 19 a 13 a 11

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 22 10 -3  
a 7 5 -2  
m 30 8 -2  
a 19 10 -3  
a 3 5 -3  
m 26 8 -3  
a 15 8 -2  
m 31 5 -3  
a 19 5 -33  
a 11 8 -2  
m 27 3 -1  
a 16 5 -2

7012 1504 7 12 1 a 2 m 30  
7013 1505 8 13 2 m 22 m 20  
7014 1506 9 14 3 a 10 a 9  
7015 1507 10 15 4 m 30 m 28  
7016 1508 11 16 5 a 18 m 16  
7017 1509 12 17 6 a 7 a 5  
7018 1510 13 18 7 m 27 m 26  
7019 1511 14 19 8 a 15 a 13

7020 1512 15 20 9 a 4 a 1  
 7021 1513 1 21 10 m 24 m 22  
 7022 1514 2 22 11 a 12 a 11  
 7023 1515 3 23 12 a 1 m 31  
 7024 1516 4 24 13 m 21 m 18  
 7025 1517 5 25 14 a 9 a 7  
 7026 1518 6 26 15 m 29 m 27  
 7027 1519 7 27 16 a 17 m 17  
 7028 1520 8 28 17 a 5 a 3  
 7029 1521 9 1 18 m 25 m 23  
 7030 1522 10 2 19 a 13 a 12  
 a 7 8 -3 m 23 3 -2 a 12 3 -1 a 4 7 -2 a 23 8 -33 a 8 3 -2 m 31 5 -1 a 20 7 -2 a 11 10 -3 m 27 5 -2 a 16 5 -1 a 8 8 -  
 1 m 23 5 -3 a 12 5 -2 a 4 8 -2 a 24 8 -31 a 8 5 -2 m 31 8 -2 a 20 8 -1

7031 1523 11 3 1 a 2 m 31  
 7032 1524 12 4 2 m 22 m 19  
 7033 1525 13 5 3 a 10 a 8  
 7034 1526 14 6 4 m 30 m 29  
 7035 1527 15 7 5 a 18 m 17  
 7036 1528 1 8 6 a 7 a 4  
 7037 1529 2 9 7 m 27 m 25  
 a 5 5 -2 m 27 8 -3 a 16 8 -2 a 1 3 -1 a 21 5 -32 a 12 8 -3 m 28 3 -2

per Paschal computus

Year from

Adam (ac“Faska” = cording to calend. JewByzantine Year IndicSolar Lunar ish Passover,

era) a.d. tion cycle cycle F

7039 1531 4 11 9 a 4  
 7040 1532 5 12 10 m 24  
 7041 1533 6 13 11 a 12  
 7042 1534 7 14 12 a 1  
 7043 1535 8 15 13 m 21  
 7044 1536 9 16 14 a 9  
 7045 1537 10 17 15 m 29  
 7046 1538 11 18 16 a 17  
 7047 1539 12 19 17 a 5  
 7048 1540 13 20 18 m 25  
 7049 1541 14 21 19 a 13

“XIVth moon” = real astronomical full moon, per Gauss formulas (Jewish Passover), G

a 2  
 m 21  
 a 10  
 m 31  
 m 20  
 a 6  
 m 27  
 m 16  
 a 3  
 m 23  
 a 12

a 1

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 9 7 –2  
m 31 10 –3  
a 13 3 –2  
a 5 5 –1  
m 28 8 –1  
a 16 10 –3  
a 1 5 –2  
a 21 6 –32  
a 6 3 –2  
m 28 5 –2  
a 17 5 –1

7050 1542 15 22 1 a 2  
7051 1543 1 23 2 m 22  
7052 1544 2 24 3 a 10  
7053 1545 3 25 4 m 30  
7054 1546 4 26 5 a 18  
7055 1547 5 27 6 a 7  
7056 1548 6 28 7 m 27  
7057 1549 7 1 8 a 15  
7058 1550 8 2 9 a 4  
7059 1551 9 3 10 m 24  
7060 1552 10 4 11 a 12  
7061 1553 11 5 12 a 1  
7062 1554 12 6 13 m 21  
7063 1555 13 7 14 a 9  
7064 1556 14 8 15 m 29  
7065 1557 15 9 16 a 17  
7066 1558 1 10 17 a 5  
7067 1559 2 11 18 m 25  
7068 1560 3 12 19 a 13  
a 9 8 –1 m 20 + m 25 5 –2 a 8 a 13 5 –2 m 28 a 5 8 –2 m 18 a 25 8 –31 a 5 a 10 5 –2 m 24 a 1 8 –3 a 13 a 21 8 –2 a  
1 a 6 5 –3 m 22 m 29 7 –2 a 9 a 17 8 –3 m 30 a 2 3 –2 m 18 + m 25 7 –3 a 6 a 14 8 –3 m 26 a 5 10 –3 m 16 a 18 3 –  
32 a 3 a 10 7 –2 m 23 m 26 3 –2 a 11 a 14 3 –2

7069 1561 4 13 1 a 2  
7070 1562 5 14 2 m 22  
7071 1563 6 15 3 a 10  
7072 1564 7 16 4 m 30  
7073 1565 8 17 5 a 18  
7074 1566 9 18 6 a 7  
7075 1567 10 19 7 m 27  
7076 1568 11 20 8 a 15  
a 1 a 6 5 –1 m 21 m 29 8 –1 a 8 a 11 3 –2 m 28 a 2 5 –2 m 17 a 22 6 –32 a 4 a 14 10 –3 m 25 m 30 5 –2 a 13 a 18 5  
–2

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

7078 1570 13 22 10 m 24 m 21  
 7079 1571 14 23 11 a 12 a 10  
 7080 1572 15 24 12 a 1 m 29  
 7081 1573 1 25 13 m 21 m 19  
 7082 1574 2 26 14 a 9 a 6  
 7083 1575 3 27 15 m 29 m 26  
 7084 1576 4 28 16 a 17 m 15  
 7085 1577 5 1 17 a 5 a 2  
 7086 1578 6 2 18 m 25 m 23  
 7087 1579 7 3 19 a 13 a 11

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

m 26 5 –3  
 a 15 5 –2  
 a 6 8 –3  
 m 22 3 –2  
 a 11 5 –3  
 a 3 8 –3  
 a 22 8 –33  
 a 7 5 –3  
 m 30 7 –2  
 a 19 8 –2

7088 1580 8 4 1 a 2 m 31  
 7089 1581 9 5 2 m 22 m 21  
 7090 1582 10 6 3 a 10 a 7  
 7091 1583 11 7 4 m 30 m 28  
 7092 1584 12 8 5 a 18 m 17  
 7093 1585 13 9 6 a 7 a 4  
 7094 1586 14 10 7 m 27 m 24  
 7095 1587 15 11 8 a 15 a 13  
 7096 1588 1 12 9 a 4 a 2  
 7097 1589 2 13 10 m 24 m 22  
 7098 1590 3 14 11 a 12 a 9  
 7099 1591 4 15 12 a 1 m 30  
 7100 1592 5 16 13 m 21 m 18  
 7101 1593 6 17 14 a 9 a 7  
 7102 1594 7 18 15 m 29 m 26  
 7103 1595 8 19 16 a 17 m 15  
 7104 1596 9 20 17 a 5 a 3  
 7105 1597 10 21 18 m 25 m 24  
 7106 1598 11 22 19 a 13 a 11  
 a 3 3 –2 m 26 5 –1 a 15 8 –3 m 31 3 –2 a 19 3 –32 a 11 7 –3 a 3 10 –3 a 16 3 –2 a 7 5 –2 m 30 8 –2 a 19 10 –3 a 4 5  
 –2 m 26 8 –3 a 15 8 –2 m 31 5 –3 a 20 6 –33 a 11 8 –2 m 27 3 –1 a 16 5 –2

7107 1599 12 23 1 a 2 m 31  
 7108 1600 13 24 2 m 22 m 20  
 7109 1601 14 25 3 a 10 a 7  
 7110 1602 15 26 4 m 30 m 27  
 7111 1603 1 27 5 a 18 m 17  
 7112 1604 2 28 6 a 7 a 5  
 7113 1605 3 1 7 m 27 m 24  
 7114 1606 4 2 8 a 15 a 12  
 7115 1607 5 3 9 a 4 a 2

7116 1608 6 4 10 m 24 m 22  
a 8 8 -2 m 23 3 -2 a 12 5 -3 a 4 8 -3 a 24 8 -32 a 8 3 -2 m 31 7 -3 a 20 8 -3 a 5 3 -2 m 27 5 -2

per Paschal computus

Year from

Adam (ac“Faska” = cording to calend. JewByzantine Year IndicSolar Lunar ish Passover,

era) a.d. tion cycle cycle F

7117 1609 7 5 11 a 12  
7118 1610 8 6 12 a 1  
7119 1611 9 7 13 m 21  
7120 1612 10 8 14 a 9  
7121 1613 11 9 15 m 29  
7122 1614 12 10 16 a 17  
7123 1615 13 11 17 a 5  
7124 1616 14 12 18 m 25  
7125 1617 15 13 19 a 13

7126 1618 1 14 1 a 2  
7127 1619 2 15 2 m 22  
7128 1620 3 16 3 a 10  
7129 1621 4 17 4 m 30  
7130 1622 5 18 5 a 18  
7131 1623 6 19 6 a 7  
7132 1624 7 20 7 m 27  
7133 1625 8 21 8 a 15  
7134 1626 9 22 9 a 4  
7135 1627 10 23 10 m 24  
7136 1628 11 24 11 a 12  
7137 1629 12 25 12 a 1  
7138 1630 13 26 13 m 21  
7139 1631 14 27 14 a 9  
7140 1632 15 28 15 m 29  
7141 1633 1 1 16 a 17  
7142 1634 2 2 17 a 5  
7143 1635 3 3 18 m 25  
7144 1636 4 4 19 a 13  
m 31 m 20 a 8 m 27 m 16 a 5 m 25 a 12 a 1 m 22 + m 25 3 -2 a 8 a 13 5 -4 m 29 a 5 7 -3 m 18 m 28 10 -3 a 7 a 10  
3 -2 m 27 a 1 5 -2 m 16 a 21 6 -32 a 3 a 6 3 -2 m 24 m 29 5 -1 a 10 a 17 7 -3

7145 1637 5 5 1 a 2  
7146 1638 6 6 2 m 22  
7147 1639 7 7 3 a 10  
7148 1640 8 8 4 m 30  
7149 1641 9 9 5 a 18  
7150 1642 10 10 6 a 7  
7151 1643 11 11 7 m 27  
7152 1644 12 12 8 a 15  
7153 1645 13 13 9 a 4  
7154 1646 14 14 10 m 24

“XIVth moon” = real astronomical full moon, per Gauss formulas (Jewish Passover), G

a 9  
m 29

m 19  
a 7  
m 27  
m 15  
a 4  
m 23  
a 10

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 16 7 –3  
a 8 10 –3  
m 24 5 –2  
a 12 5 –2  
a 4 8 –2  
a 24 10 –33  
a 9 5 –1  
m 31 8 –2  
a 20 10 –3

a 5 5 –2  
m 28 8 –2  
a 16 8 –2  
a 1 5 –3  
a 21 6 –33  
a 13 8 –2  
m 28 3 –2  
a 17 5 –3  
a 9 8 –3

m 30 a 9 10 –3  
m 20 + m 25 5 –2  
a 9 a 14 5 –1  
m 28 a 5 8 –2  
m 16 a 25 10 –33  
a 5 a 10 5 –2  
m 25 a 2 8 –2  
a 11 a 21 10 –4  
a 1 a 6 5 –3  
m 21 m 29 8 –3

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

7156 1648 1 16 12 a 1 m 28  
7157 1649 2 17 13 m 21 m 18  
7158 1650 3 18 14 a 9 a 6  
7159 1651 4 19 15 m 29 m 27  
7160 1652 5 20 16 a 17 m 14  
7161 1653 6 21 17 a 5 a 2  
7162 1654 7 22 18 m 25 m 23

7163 1655 8 23 19 a 13 a 12

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 2 5 –4  
+ m 25 7 –3  
a 14 8 –3  
m 30 3 –2  
a 18 5 –34  
a 10 8 –3  
m 26 3 –2  
a 15 3 –1

7164 1656 9 24 1 a 2 m 30  
7165 1657 10 25 2 m 22 m 19  
7166 1658 11 26 3 a 10 a 8  
7167 1659 12 27 4 m 30 m 29  
7168 1660 13 28 5 a 18 m 17  
7169 1661 14 1 6 a 7 a 4  
7170 1662 15 2 7 m 27 m 25  
7171 1663 1 3 8 a 15 a 12  
7172 1664 2 4 9 a 4 m 31  
7173 1665 3 5 10 m 24 m 21  
7174 1666 4 6 11 a 12 a 10  
7175 1667 5 7 12 a 1 m 30  
7176 1668 6 8 13 m 21 m 17  
7177 1669 7 9 14 a 9 a 6  
7178 1670 8 10 15 m 29 m 26  
7179 1671 9 11 16 a 17 m 16  
7180 1672 10 12 17 a 5 a 2  
7181 1673 11 13 18 m 25 m 22  
7182 1674 12 14 19 a 13 a 11  
a 6 7 –3 m 29 10 –3 a 11 3 –2 a 3 5 –1 a 22 6 –32 a 14 10 –3 m 30 5 –2 a 19 7 –3 a 10 10 –4 m 26 5 –3 a 15 5 –2 a 7  
8 –2 m 22 5 –4 a 11 5 –3 a 3 8 –3 a 23 8 –32 a 7 5 –3 m 30 8 –3 a 19 8 –2

7183 1675 13 15 1 a 2 a 1  
7184 1676 14 16 2 m 22 m 19  
7185 1677 15 17 3 a 10 a 7  
7186 1678 1 18 4 m 30 m 28  
7187 1679 2 19 5 a 18 m 18  
7188 1680 3 20 6 a 7 a 4  
7189 1681 4 21 7 m 27 m 24  
7190 1682 5 22 8 a 15 a 13  
7191 1683 6 23 9 a 4 a 1  
7192 1684 7 24 10 m 24 m 20  
7193 1685 8 25 11 a 12 a 9  
7194 1686 9 26 12 a 1 m 30  
a 4 3 –1 m 26 7 –3 a 15 8 –3 m 31 3 –2 a 20 3 –31 a 11 7 –3 a 3 10 –3 a 16 3 –2 a 8 7 –3 m 30 10 –4 a 19 10 –3 a 4  
5 –2

per Paschal computus

Year from

Adam (ac“Faska” = cording to calend. JewByzantine Year IndicSolar Lunar ish Passover,



era) a.d. tion cycle cycle F

7195 1687 10 27 13 m 21  
7196 1688 11 28 14 a 9  
7197 1689 12 1 15 m 29  
7198 1690 13 2 16 a 17  
7199 1691 14 3 17 a 5  
7200 1692 15 4 18 m 25  
7201 1693 1 5 19 a 13

“XIVth moon” = real astronomical full moon, per Gauss formulas (Jewish Passover), G

m 19  
a 5  
m 26  
m 15  
a 4  
m 22  
a 11

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

m 27 8 –2  
a 15 10 –4  
m 31 5 –3  
a 20 6 –33  
a 12 8 –1  
m 27 5 –3  
a 16 5 –2

7202 1694 2 6 1 a 2  
7203 1695 3 7 2 m 22  
7204 1696 4 8 3 a 10  
7205 1697 5 9 4 m 30  
7206 1698 6 10 5 a 18  
7207 1699 7 11 6 a 7  
7208 1700 8 12 7 m 27  
7209 1701 9 13 8 a 15  
7210 1702 10 14 9 a 4  
7211 1703 11 15 10 m 24  
7212 1704 12 16 11 a 12  
7213 1705 13 17 12 a 1  
7214 1706 14 18 13 m 21  
7215 1707 15 19 14 a 9  
7216 1708 1 20 15 m 29  
7217 1709 2 21 16 a 17  
7218 1710 3 22 17 a 5  
7219 1711 4 23 18 m 25  
7220 1712 5 24 19 a 13

7221 1713 6 25 1 a 2  
7222 1714 7 26 2 m 22  
7223 1715 8 27 3 a 10  
7224 1716 9 28 4 m 30  
7225 1717 10 1 5 a 18

7226 1718 11 2 6 a 7  
 7227 1719 12 3 7 m 27  
 7228 1720 13 4 8 a 15  
 7229 1721 14 5 9 a 4  
 7230 1722 15 6 10 m 24  
 7231 1723 1 7 11 a 12  
 7232 1724 2 8 12 a 1  
 7233 1725 3 9 13 m 21  
 m 31 m 21 a 7 m 27 m 17 a 4 m 24 a 12 a 2 m 23 a 8 m 29 m 19 a 6 m 25 m 15 a 4 m 24 a 10

m 31  
 m 20  
 a 7  
 m 27  
 m 16  
 a 5  
 m 24  
 a 12  
 a 1  
 m 22 + m 25 3 -2 a 9 a 14 5 -3 m 28 a 5 8 -4 m 18 m 28 10 -3 a 8 8 -2 m 24 3 -1 a 12 5 -3 a 4 8 -3 a 24 8 -32 a 9  
 5 -3 m 31 7 -3 a 20 8 -3 a 5 3 -2 m 28 5 -1 a 16 8 -4 a 8 10 -3 m 24 5 -2 a 13 7 -3 a 4 10 -4 a 24 10 -33 a 9 5 -1  
 a 1 8 -1 a 20 10 -3

a 5 5 -2  
 m 28 8 -2  
 a 17 10 -3  
 a 1 5 -3  
 a 21 6 -33  
 a 13 8 -2  
 m 29 5 -3  
 a 17 5 -3  
 a 9 8 -3

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine  
 Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

7234 1726 4 10 14 a 9 a 5  
 7235 1727 5 11 15 m 29 m 26  
 7236 1728 6 12 16 a 17 m 14  
 7237 1729 7 13 17 a 5 a 3  
 7238 1730 8 14 18 m 25 m 24  
 7239 1731 9 15 19 a 13 a 10

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 10 5 -4  
 a 2 7 -3  
 a 21 8 -34  
 a 6 3 -2  
 m 29 5 -1  
 a 18 8 -3

7240 1732 10 16 1 a 2 m 30  
 7241 1733 11 17 2 m 22 m 20  
 7242 1734 12 18 3 a 10 a 7  
 7243 1735 13 19 4 m 30 m 27  
 7244 1736 14 20 5 a 18 m 16  
 7245 1737 15 21 6 a 7 a 5  
 7246 1738 1 22 7 m 27 m 25  
 7247 1739 2 23 8 a 15 a 12  
 7248 1740 3 24 9 a 4 a 1  
 7249 1741 4 25 10 m 24 m 21  
 7250 1742 5 26 11 a 12 a 8  
 7251 1743 6 27 12 a 1 m 29  
 7252 1744 7 28 13 m 21 m 17  
 7253 1745 8 1 14 a 9 a 6  
 7254 1746 9 2 15 m 29 m 25  
 7255 1747 10 3 16 a 17 m 15  
 7256 1748 11 4 17 a 5 a 2  
 7257 1749 12 5 18 m 25 m 23  
 7258 1750 13 6 19 a 13 a 10  
 a 9 10 -3 + m 25 5 -2 a 14 7 -3 a 6 10 -3 a 25 10 -33 a 10 5 -2 a 2 8 -2 a 22 10 -3 a 6 5 -3 m 29 8 -3 a 18 10 -4 a  
 3 5 -3 + m 25 8 -4 a 14 8 -3 m 30 5 -4 a 19 5 -33 a 10 8 -3 m 26 3 -2 a 15 5 -3

7259 1751 14 7 1 a 2 m 30  
 7260 1752 15 8 2 m 22 m 19  
 7261 1753 1 9 3 a 10 a 8  
 7262 1754 2 10 4 m 30 m 27  
 7263 1755 3 11 5 a 18 m 16  
 7264 1756 4 12 6 a 7 a 4  
 7265 1757 5 13 7 m 27 m 25  
 7266 1758 6 14 8 a 15 a 12  
 7267 1759 7 15 9 a 4 a 1  
 7268 1760 8 16 10 m 24 m 21  
 7269 1761 9 17 11 a 12 a 8  
 7270 1762 10 18 12 a 1 m 28  
 7271 1763 11 19 13 m 21 m 18  
 7272 1764 12 20 14 a 9 a 6  
 a 7 8 -3 m 29 10 -3 a 11 3 -2 a 3 7 -3 a 23 8 -33 a 14 10 -3 m 30 5 -2 a 19 7 -3 a 11 10 -3 m 26 5 -3 a 15 7 -4 a 7  
 10 -4 m 23 5 -3 a 11 5 -3

per Paschal computus

Year from

Adam (ac“Faska” = cording to calend. JewByzantine Year IndicSolar Lunar ish Passover,

era) a.d. tion cycle cycle F

7273 1765 13 21 15 m 29  
 7274 1766 14 22 16 a 17  
 7275 1767 15 23 17 a 5  
 7276 1768 1 24 18 m 25  
 7277 1769 2 25 19 a 13

“XIVth moon” = real astronomical full moon, per Gauss formulas (Jewish Passover), G

m 26  
 m 14  
 a 3

m 22  
a 11

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 3 8 –3  
a 23 10 –34  
a 8 5 –2  
m 30 8 –3  
a 19 8 –2

7278 1770 3 26 1 a 2  
7279 1771 4 27 2 m 22  
7280 1772 5 28 3 a 10  
7281 1773 6 1 4 m 30  
7282 1774 7 2 5 a 18  
7283 1775 8 3 6 a 7  
7284 1776 9 4 7 m 27  
7285 1777 10 5 8 a 15  
7286 1778 11 6 9 a 4  
7287 1779 12 7 10 m 24  
7288 1780 13 8 11 a 12  
7289 1781 14 9 12 a 1  
7290 1782 15 10 13 m 21  
7291 1783 1 11 14 a 9  
7292 1784 2 12 15 m 29  
7293 1785 3 13 16 a 17  
7294 1786 4 14 17 a 5  
7295 1787 5 15 18 m 25  
7296 1788 6 16 19 a 13  
m 30 m 19 a 7 m 28 m 16 a 4 m 24 a 11 a 1 m 21 a 9 m 30 m 19 a 6 m 26 m 15 a 2 m 23 a 11 a 4 5 –3 m 27 8 –3 a  
15 8 –3 m 31 3 –2 a 20 5 –33 a 12 8 –3 a 3 10 –3 a 16 5 –4 a 8 7 –3 m 31 10 –3 a 19 10 –3 a 4 5 –2 m 27 8 –2 a 16  
10 –3 m 31 5 –3 a 20 6 –33 a 12 10 –3 m 28 5 –2 a 16 5 –2

7297 1789 7 17 1 a 2  
7298 1790 8 18 2 m 22  
7299 1791 9 19 3 a 10  
7300 1792 10 20 4 m 30  
7301 1793 11 21 5 a 18  
7302 1794 12 22 6 a 7  
7303 1795 13 23 7 m 27  
7304 1796 14 24 8 a 15  
7305 1797 15 25 9 a 4  
7306 1798 1 26 10 m 24  
7307 1799 2 27 11 a 12  
7308 1800 3 28 12 a 1  
7309 1801 4 1 13 m 21  
7310 1802 5 2 14 a 9  
7311 1803 6 3 15 m 29  
m 31 m 19 a 8 m 27 m 17 a 4 m 24 a 12 m 31 m 21 a 9 m 29 m 19 a 5 m 26 a 8 8 –2 m 24 5 –3 a 13 5 –2 a 4 8 –3 a  
24 8 –32 a 9 5 –3 a 1 8 –3 a 20 8 –3 a 5 5 –4 m 28 7 –3 a 17 8 –3 a 8 10 –3 m 24 5 –2 a 13 8 –4 a 5 10 –3

per Paschal computus“XIV<sup>th</sup> moon” =

Year from real astronomiAdam (ac“Faska” = cal full moon, per cording to calend. JewGauss formulas Byzantine

Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G

7312 1804 7 4 16 a 17 m 15

7313 1805 8 5 17 a 5 a 2

7314 1806 9 6 18 m 25 m 22

7315 1807 10 7 19 a 13 a 11

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 24 10 –33

a 9 7 –3

a 1 10 –3

a 14 3 –2

7316 1808 11 8 1 a 2 m 31

7317 1809 12 9 2 m 22 m 20

7318 1810 13 10 3 a 10 a 7

7319 1811 14 11 4 m 30 m 28

7320 1812 15 12 5 a 18 m 16

7321 1813 1 13 6 a 7 a 3

7322 1814 2 14 7 m 27 m 24

7323 1815 3 15 8 a 15 a 13

7324 1816 4 16 9 a 4 a 1

7325 1817 5 17 10 m 24 m 20

7326 1818 6 18 11 a 12 a 9

7327 1819 7 19 12 a 1 m 29

7328 1820 8 20 13 m 21 m 18

7329 1821 9 21 14 a 9 a 5

7330 1822 10 22 15 m 29 m 25

7331 1823 11 23 16 a 17 m 15

7332 1824 12 24 17 a 5 a 1

7333 1825 13 25 18 m 25 m 22

7334 1826 14 26 19 a 13 a 10

a 5 5 –2 m 28 8 –2 a 17 10 –3 a 2 5 –2 a 21 6 –33 a 13 10 –4 m 29 5 –3 a 18 5 –2 a 9 8 –3 + m 25 5 –4 a 14 5 –3 a 6  
8 –3 m 28 10 –3 a 10 5 –4 a 2 8 –4 a 22 8 –33 a 6 5 –4 m 29 7 –3 a 18 8 –3

7335 1827 15 27 1 a 2 m 31

7336 1828 1 28 2 m 22 m 20

7337 1829 2 1 3 a 10 a 6

7338 1830 3 2 4 m 30 m 27

7339 1831 4 3 5 a 18 m 17

7340 1832 5 4 6 a 7 a 3

7341 1833 6 5 7 m 27 m 23

7342 1834 7 6 8 a 15 a 12

7343 1835 8 7 9 a 4 a 2

7344 1836 9 8 10 m 24 m 21

7345 1837 10 9 11 a 12 a 8

7346 1838 11 10 12 a 1 m 29

7347 1839 12 11 13 m 21 m 18

7348 1840 13 12 14 a 9 a 6

7349 1841 14 13 15 m 29 m 25

7350 1842 15 14 16 a 17 m 14

a 3 3 –2 + m 25 5 –2 a 14 8 –4 a 6 10 –3 a 19 3 –32 a 10 7 –4 a 2 10 –4 a 22 10 –3 a 7 5 –2 m 29 8 –3 a 18 10 –4 a 3

5 -3 m 26 8 -3 a 14 8 -3 m 30 5 -4 a 19 6 -34

per Paschal computus

Year from

Adam (ac“Faska” = cording to calend. JewByzantine Year IndicSolar Lunar ish Passover,

era) a.d. tion cycle cycle F

7351 1843 1 15 17 a 5

7352 1844 2 16 18 m 25

7353 1845 3 17 19 a 13

“XIVth moon” = real astronomical full moon, per Gauss formulas (Jewish Passover), G

a 3

m 23

a 10

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 11 8 -2

m 26 3 -2

a 15 5 -3

7354 1846 4 18 1 a 2

7355 1847 5 19 2 m 22

7356 1848 6 20 3 a 10

7357 1849 7 21 4 m 30

7358 1850 8 22 5 a 18

7359 1851 9 23 6 a 7

7360 1852 10 24 7 m 27

7361 1853 11 25 8 a 15

7362 1854 12 26 9 a 4

7363 1855 13 27 10 m 24

7364 1856 14 28 11 a 12

7365 1857 15 1 12 a 1

7366 1858 1 2 13 m 21

7367 1859 2 3 14 a 9

7368 1860 3 4 15 m 29

7369 1861 4 5 16 a 17

7370 1862 5 6 17 a 5

7371 1863 6 7 18 m 25

7372 1864 7 8 19 a 13

m 30 m 20 a 6 m 26 m 16 a 5 m 23 a 11 a 1 m 22 a 8 m 28 m 18 a 7 m 26 m 14 a 3 m 23 a 9 a 7 8 -3 m 23 3 -2 a 11

5 -4 a 3 8 -4 a 23 8 -33 a 8 3 -2 m 30 7 -4 a 19 8 -4 a 11 10 -3 m 27 5 -2 a 15 7 -4 a 7 10 -4 m 23 5 -3 a 12 5 -2

a 3 8 -3 a 23 10 -34 a 8 5 -2 m 31 8 -2 a 19 10 -4

7373 1865 8 9 1 a 2

7374 1866 9 10 2 m 22

7375 1867 10 11 3 a 10

7376 1868 11 12 4 m 30

7377 1869 12 13 5 a 18

7378 1870 13 14 6 a 7

7379 1871 14 15 7 m 27

7380 1872 15 16 8 a 15  
 7381 1873 1 17 9 a 4  
 7382 1874 2 18 10 m 24  
 7383 1875 3 19 11 a 12  
 7384 1876 4 20 12 a 1  
 7385 1877 5 21 13 m 21  
 7386 1878 6 22 14 a 9  
 7387 1879 7 23 15 m 29  
 7388 1880 8 24 16 a 17  
 m 30 m 19 a 8 m 26 m 15 a 4 m 25 a 11 m 31 m 21 a 8 m 28 m 17 a 6 m 27 m 15 a 4 5 -3 m 27 8 -3 a 16 8 -2 m 31  
 5 -4 a 20 6 -34 a 12 8 -3 m 28 3 -2 a 16 5 -4 a 8 8 -4 m 31 10 -3 a 13 5 -4 a 4 7 -4 m 27 10 -4 a 16 10 -3 a 1 5 -2  
 a 20 6 -33

per Paschal computus "XIV<sup>th</sup> moon" =

Year from real astronomiAdam (ac "Faska" = cal full moon, per cording to calend. JewGauss formulas Byzantine  
 Year IndicSolar Lunar ish Passover, (Jewish Passover),

era) a.d. tion cycle cycle F G 7390 1882 10 26 18 m 25 m 23 7391 1883 11 27 19 a 13 a 10  
 Easter per

Paschal DifferDiffercomputus, ence ence P P - G G - F

m 28 5 -2 a 17 7 -3

7392 1884 12 28 1 a 2 m 29  
 7393 1885 13 1 2 m 22 m 19  
 7394 1886 14 2 3 a 10 a 8  
 7395 1887 15 3 4 m 30 m 28  
 7396 1888 1 4 5 a 18 m 15  
 7397 1889 2 5 6 a 7 a 4  
 7398 1890 3 6 7 m 27 m 24  
 7399 1891 4 7 8 a 15 a 11  
 7400 1892 5 8 9 a 4 m 31  
 7401 1893 6 9 10 m 24 m 20  
 7402 1894 7 10 11 a 12 a 9  
 7403 1895 8 11 12 a 1 m 28  
 7404 1896 9 12 13 m 21 m 17  
 7405 1897 10 13 14 a 9 a 5  
 7406 1898 11 14 15 m 29 m 26  
 7407 1899 12 15 16 a 17 m 14  
 7408 1900 13 16 17 a 5 a 1  
 7409 1901 14 17 18 m 25 m 22  
 7410 1902 15 18 19 a 13 a 9  
 a 8 10 -4 m 24 5 -3 a 13 5 -2 a 5 8 -2 a 24 10 -34 a 9 5 -3 a 1 8 -3 a 21 10 -4 a 5 5 -4 m 28 8 -4 a 17 8 -3 a 2 5 -4  
 m 24 7 -4 a 13 8 -4 a 5 10 -3 a 18 5 -34 a 9 8 -4 a 1 10 -3 a 14 5 -4

7411 1903 1 19 1 a 2 m 30  
 7412 1904 2 20 2 m 22 m 18  
 7413 1905 3 21 3 a 10 a 7  
 7414 1906 4 22 4 m 30 m 28  
 7415 1907 5 23 5 a 18 m 17  
 7416 1908 6 24 6 a 7 a 3  
 7417 1909 7 25 7 m 27 m 24  
 7418 1910 8 26 8 a 15 a 11  
 7419 1911 9 27 9 a 4 m 31  
 7420 1912 10 28 10 m 24 m 20

7421 1913 11 1 11 a 12 a 9  
 7422 1914 12 2 12 a 1 m 29  
 7423 1915 13 3 13 m 21 m 17  
 7424 1916 14 4 14 a 9 a 5  
 7425 1917 15 5 15 m 29 m 25  
 7426 1918 1 6 16 a 17 m 15  
 7427 1919 2 7 17 a 5 a 2  
 7428 1920 3 8 18 m 25 m 21  
 a 6 7 -3 m 28 10 -4 a 17 10 -3 a 2 5 -2 a 22 6 -32 a 13 10 -4 m 29 5 -3 a 18 7 -4 a 10 10 -4 + m 25 5 -4 a 14 5 -3  
 a 6 8 -3 m 22 5 -4 a 10 5 -4 a 2 8 -4 a 22 8 -33 a 7 5 -3 m 29 8 -4

per Paschal computus

Year from

Adam (ac“Faska” = cording to calend. JewByzantine Year IndicSolar Lunar ish Passover,

era) a.d. tion cycle cycle F 7429 1921 4 9 19 a 13

“XIVth moon” = real astronomical full moon, per Gauss formulas (Jewish Passover), G

a 10

Easter per

Paschal DifferDiffercomputus, ence ence P P – G G – F

a 18 8 -3

7430 1922 5 10 1 a 2  
 7431 1923 6 11 2 m 22  
 7432 1924 7 12 3 a 10  
 7433 1925 8 13 4 m 30  
 7434 1926 9 14 5 a 18  
 7435 1927 10 15 6 a 7  
 7436 1928 11 16 7 m 27  
 7437 1929 12 17 8 a 15  
 7438 1930 13 18 9 a 4  
 7439 1931 14 19 10 m 24  
 7440 1932 15 20 11 a 12  
 7441 1933 1 21 12 a 1  
 7442 1934 2 22 13 m 21  
 7443 1935 3 23 14 a 9  
 7444 1936 4 24 15 m 29  
 7445 1937 5 25 16 a 17  
 7446 1938 6 26 17 a 5  
 7447 1939 7 27 18 m 25  
 m 31 m 19 a 6 m 27 m 17 a 4 m 23 a 12 m 31 m 20 a 8 m 29 m 18 a 5 m 25 m 14 a 3 m 22 a 3 3 -2 m 26 7 -3 a 14 8  
 -4 a 6 10 -3 a 19 3 -32 a 11 7 -3 a 2 10 -4 a 22 10 -3 a 7 7 -4 m 30 10 -4 a 18 10 -4 a 3 5 -3 m 26 8 -3 a 15 10 -4  
 m 30 5 -4 a 19 6 -34 a 11 8 -2 m 27 5 -3



## annex 6

### Phoenician writing in the Muslim world. Decoding of the inscription on the trophy Ottoman banner kept in the Vienna Museum

This Annex contains the excerpts from the work by T. G. Chernienko.

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As mentioned in Chapter 4:11, among the exhibits of the Historical Museum of Vienna, there is a trophy Turkish banner presumably captured during the siege of the city in the XVI—XVII century (q.v. in fig. p 6.1).

The banner has a traditional rectangular shape. The background is painted in a dark brick color, on which a pattern is applied in green, a shade of bronze patina, depicting, apparently, a top view of a firearm, a cannon with an elongated carriage. It bears a calligraphic inscription, which is the same on both doors of the carriage. On one flap—a straight line, fig. p6.2 and fig. p6.3, and on the other flap—in a mirror image.

The inscription is almost entirely in Arabic, with the exception of the ending, which is a set of undeciphered symbols (q.v. in fig. p6.3).

In this Annex, an attempt is made to understand the content of the inscription and decipher the mentioned symbols, regarding which several versions are proposed below.

The end of the inscription attracts special attention. Its Arabic origin represents the first and the beginning of the second verse of Surah “Victory” (Al-Fatah) from the Quran. Translated by Acad. I. Y. Krachkovsky ([428]), these two verses sound like this: “In the name of Allah, gracious, merciful! 1) We gave you a clear victory; 2) Would Allah forgive your previous and later sins, and to complete His mercy, lead you in a straight path.” However, in the words “to complete His mercy”, the inscription on the cannon carriage suddenly breaks off, and instead of the last words

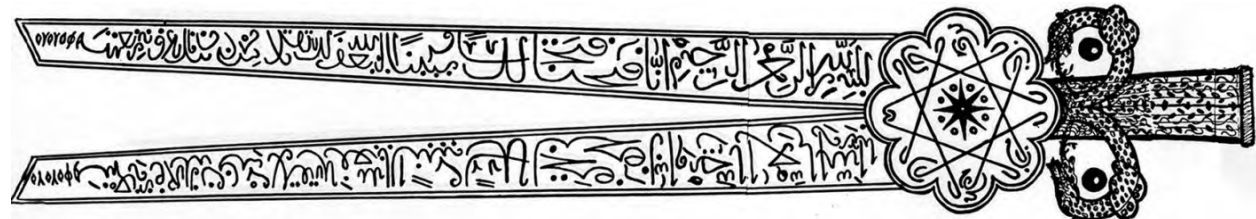


Fig. p6.1. A large military Ottoman = Ataman banner of allegedly c. 1684 (exact date is unknown). Exposed in a museum in the city of Vienna, Austria. Drawing by T. N. Fomenko from the video made by A.T. Fomenko in 1996. See Chapter 4:11 for details. The exact date of the banner is unknown.



Fig. p6.2. The beginning of the inscription on the Ottoman = Ataman banner.



Fig. p6.3. The end of the banner inscription.

of the ayah, seven signs are placed, the meaning of which is unclear. In the end of the inscription, when reading in Arabic, from right to left, the said symbols are visible. They resemble Greek or Slavic letters, so it can be assumed that slightly modified Greek letters were used as decoration in the design of the cannon carriage. However, then the question arises. Why are Greek letters used as decoration? When looking at the inscription, one can see the difference between the calligraphic styles of the Arabic and “Greek” parts of it. The latter, moreover, would have the opposite direction of writing and would hardly become a good completion of the ornament.

I suppose to be plausible the hypothesis of the Phoenician origin of the signs. The following facts corroborate this.

1. The Phoenician writing is considered to be the ancestor of the Aramaic, from which, in their turn, originated the Arabic and Hebrew alphabets (q.v. in fig. p6.4).
2. The Phoenician writing is a version of Semitic writing, which is more compatible with Arabic writing in terms of the alphabet’s genealogy and the territory of its spread.

Basing on the fact that the Arabic part of the inscription is cut off after the words “to complete His mercy,” let us make the following assumption. The symbols at the end of the phrase that replace the word “you” in the quotation from Quran, mean an object—a person, a nation, a state, a group of people—to which the mercy of the Almighty, as mentioned in the Quran, is directed. In other words, the Quranic text has been used to illustrate a real historical event, such as a victory in a battle.

Let us present the Phoenician alphabet and, in parallel, the Hebrew alphabet, which had supposedly derived from it (q.v. in fig. p6.4). We have added a special column, “Modern Hebrew writing.” The alphabets have 22 letters, which have identical names and are of Phoenician origin.

As can be seen from the inscription on the banner, the symbols at the end of the phrase are identical to the Phoenician letters Kaph, Ayin and Nun. Their phonetic meanings are as follows.

- Kaph—solid K,
- Ayin is a mute sound, usually preceding the vowel A, which is not indicated in writing due to the consonance of the Phoenician alphabet. We will denote it with the sign ^.
- Nun is a sound identical to the Latin N.

The Arabic alphabet, derived from the Aramaic cursive writing, which goes back to the Phoenician alphabet, also retained the elements of the latter, including the letters Kaph and Nun, while Ayin began to represent a special consonant guttural sound, characteristic only of the Arabic language and having no analogs in the languages of other peoples. Muslim peoples, who adopted the Arabic script, retained the spelling of this letter—the Arabic letter Ain—but it is not pronounced in colloquial speech. Sometimes it is replaced by a short pause.

So, phonetically, the decoding of the end of the inscription on the Turkish banner has the form K^N^N^.

It is close in spelling to the Semitic word KN^N with a soft or hard K at the beginning, meaning the biblical Canaan. This word is considered the ancient name of Syria and Phenicia. But why do we meet it in the XVI century? And in what century did ancient Canaan, known to us from biblical texts and dated to several centuries B.C., cease to exist? Other version of reading the Phoenician ending of the Arabic inscription on the banner is also possible.

The outlines of the letters are stylized, so it can be assumed that the third and fifth letters in the Phoenician word represent a variant of the letter Tsade. This letter of Phoenician origin was later borrowed by other alphabets, in particular, by South Semitic alphabets.

Arabic pronunciation of letters	Arabic cursive writing "Naskh"	Writing of Early Arab inscriptions of VI c. A.D.	"Estrangela" Aramaic-Syrian writing of V c. A.D.	Modern Hebrew writing	Aramaic writing of the town of Palmira, III c. A.D.	Aramaic writing, V c. B.C.	Semitic pronunciation and letter names	Phoenician writing of X-IX c. B.C.
a	ا	ﺍ	ܐ	א	ܐ	ܐ	aleph	𐤀
b	ب	ﺏ	ܒ	ב	ܒ	ܒ	b bet	𐤁
g	ج	ﺝ	ܓ	ג	ܓ	ܓ	g gimel	𐤂
d, ð	د ذ	ﺩ ﺫ	ܕ	ד	ܕ	ܕ	d dalet	𐤃
h	ه	ﻪ	ܚ	ה	ܚ	ܚ	h	𐤄
f or w	و	ﻮ	ܘ	ו	ܘ	ܘ	w waw	𐤅
z	ز	ﺯ	ܙ	ז	ܙ	ܙ	z zayin	𐤆
h, x	ح خ	ﺢ ﺦ	ܚ	ח	ܚ	ܚ	h heth	𐤇
tʰ, θʰ	ط ظ	ٲ ٴ	ܬ	ט	ܬ	ܬ	t teth	𐤈
j	ي	ﻲ	ܝ	י	ܝ	ܝ	y yodh	𐤉
k	ك	ﻜ	ܟ	כ	ܟ	ܟ	k kaph	𐤊
l	ل	ﻞ	ܠ	ל	ܠ	ܠ	l lemedh	𐤋
m	م	ﻢ	ܡ	מ	ܡ	ܡ	m mem	𐤌
n	ن	ﻦ	ܢ	נ	ܢ	ܢ	n nun	𐤍
s	س	ﺲ	ܣ	ס	ܣ	ܣ	s semekh	𐤎
ç, ʝ	ع غ	ﻊ ﻍ	ܥ	ע	ܥ	ܥ	ç ayin	𐤏
p	ف	ﻑ	ܦ	פ	ܦ	ܦ	p pe	𐤐
sʰ, tʰ	ق ك	ﻚ ﻕ	ܩ	ק	ܩ	ܩ	sʰ tsade	𐤑
kʰ or q	ق	ﻕ	ܩ	ק	ܩ	ܩ	k qoph	𐤒
r or rʰ	ر	ﺭ	ܪ	ר	ܪ	ܪ	r resh	𐤓
ʃ, tʃ	ش	ﺶ	ܫ	ש	ܫ	ܫ	ʃ shin	𐤔
t, θ	ث	ﺚ	ܬ	ת	ܬ	ܬ	t taw	𐤕

Fig. p6.4. Genealogy of Semitic alphabets. Adapted from [485], p. 376.  
In modern Arabic, it has an analog in letter Sad, representing the solid sound S.

In this case, the reading of the Phoenician word will have the following form—K<sup>^</sup>Ts<sup>^</sup>Ts<sup>^</sup>, with a solid or ordinary K at the beginning. Transliterating in Latin letters, I have also changed the direction of reading from left to right, as is customary in Europe.

This reading is in good agreement with the hypothesis of A.T. Fomenko and G. V. Nosovskiy that the Turkish Empire was founded by the Cossacks, who came from Russia-Horde.

According to the version officially accepted today, the word “Cossack” (“kozak”, “kazak”) is of Turkic origin, meaning “a daring, free person.” Is it possible that this word is closely related to the Arab tradition? Apparently, yes. A Cossack is a warrior, a person who sheds blood on the battlefield. Blood feud, is called “kasas” in Arabic, with a hard K and a long second A. This is very similar to the above transliteration of the Phoenician word on the banner. Except for one moment—instead of a short A and a long Alif (Aleph) in the decoding of the word, there is the letter Ayin on the banner, which, as you know, is a consonant. Is there a contradiction here?

Let us turn to the grammar of the Hebrew language, which is closely related to Arabic and uses the Semitic script. It is believed that the Hebrew alphabet, like the Arabic, arose based on the Aramaic alphabetical writing, which separated from the Phoenician. A parallel comparison of these alphabets is given above. Here you should focus on two Hebrew letters—Aleph and Ayin, which have analogs in both the Phoenician and Arabic letters (q.v. in fig. p6.4).

It is believed that these two letters with almost identical names have a common origin from the Phoenician script and are analogous. What is their role in modern living languages?

**Arabic.** In the Arabic alphabet, as you know, all letters are consonants. At the same time, three letters— Alif, Waw, and Ya (Yodh)—also serve to designate long vowels. However, in the grammatical tradition of the Arabic language with persistent spelling rules (in contrast to the Persian language), it is generally accepted that when a vowel is designated, the letter itself does not form a vowel sound but forms its preceding diacritic mark. He is considered the carrier of sound as such, and the next one of the three mentioned letters only indicates its longitude. But at the beginning of the word Alif is the carrier of the vowel, denoting one of the three possible vowel sounds—A, U, or I. We are talking, of course, about the literary Arabic language, and this sound is brief. In this case, a long vowel is indicated by the introduction of the letters Ya or Waw after the first Alif, or the longitude denotes the second Alif, which merges in writing with the first, acquiring an additional sign—Maddah.

Thus, Alif, standing at the beginning of an Arabic word, can denote, in principle, any vowel sound, and Alif, standing in the middle of an Arabic word, denotes a long A. It should be noted that diacritics in writing are used only in sacred religious texts—Quranic or biblical. Consequently, at the end or in the middle of a word itself, Alif reads like a long A.

The letter Ayin, being a consonant, denotes a special guttural sound in Arabic, which is absent in other languages, and, like all other consonant sounds, is a carrier of vocalizations. In the Slavic and European traditions of transliterating Arabic terms, it is customary to write a double A instead of this letter. For example, daawa, raakat, etc. Of course, such a sound transmission is far from the truth. Ayin could be called “coughing A,” although even such a definition is not able to convey the idea of this sound fully. Nevertheless, this tradition of rendering the Arabic letter Ayin is well-grounded: quite often, especially in nouns, Ayin turns out to be a carrier of fathi—a vowel denoting the short sound A.

**Hebrew.** In Hebrew grammar, tendencies towards simplification of colloquial and literary speech spread, which even touched upon the science of reading the Torah.

From the above table of the Hebrew and Phoenician alphabets (q.v. in fig. p6.4), it can be seen that there are, as it were, duplicates, that is, different letters with an identical sound value. These include, for example, the letters Teth and Taw. The latter is an analog of the Arabic letter Ta, which denotes the hard sound T. However, it later softened, and now both are pronounced as a simple Latin T. Or the letters Qoph and Kaph, both pronounced as Latin K. Several more phonemes belong to these. In the same row, we find the letters Aleph and Ayin under consideration,

which in Hebrew—and, according to surviving information, even in Phoenician—do not form a sound.

The role of the letter Aleph in Hebrew is similar to that of Alif in Arabic grammar. It should be noted that Aleph in Hebrew, even more often than Alif in Arabic, is the carrier of the vocalization A. Due to this reading of the sound A in the place of Aleph, it would not be a serious mistake.

To what has been said, it should be added that the role of Ayin in Hebrew grammar, due to this tendency, has also softened and is now similar to the role of Aleph. Simply put, these letters differ only graphically, not phonetically.

Therefore, replacing Aleph with Ayin when writing a word in Hebrew does not entail any phonetic consequences, and various reasons can explain the grammatical error arising in this case, especially if we are dealing with ancient texts.

Returning to the Turkish banner, let us state a hypothesis. Perhaps, despite the wonderful calligraphic handwriting of the Arabic verse from the Quran, the spelling of the self-calling name of the people has been preserved in its original form. Therefore, it looks foreign in this verse.

However, is the word under study written in Hebrew? It is unlikely since it is difficult to compare with the Arabic Quranic inscription. Most likely, this word is written in Arabic using the Phoenician alphabet. But in this case, the replacement of Aleph-Alif by Ayin-Ain will no longer be so harmless, if only to assume that the tendency of “softening” could also be present in the Arabic grammatical tradition.

In this connection, let us turn to the book [59] by A. G. Belova. It contains the following information: “III–IV centuries A.D. ... Contacts of the Arab tribes with Hebrews and Christians in the north are becoming more frequent.” And further: “The consonant system and nominal morphology bring the language of epigraphic monuments closer to Arabic proper to the same extent as to the South Arabic languages of ancient Arabia.”

Therefore, when using ancient writing, some Hebrew, ancient Arabic traditions could be used. In particular, the tradition of “softening” sounds.

All this suggests that the incomprehensible signs on the Turkish banner can really mean the word Cossacks, written in Phoenician letters. Which is in perfect agreement with the hypothesis of A.T. Fomenko and G. V. Nosovskiy about the founding of the Ottoman Empire by the Cossacks, “people who shed blood.”

Can the reading “Cossacks” be consistent with the above transcript of the same word as “Canaan”? This raises the question of the identity of the Cossack state and the biblical Canaan. The words “Cossack” and “Canaan” could pass into each other due to the similarity of the spelling of the letters Nun and Tsade. In history, there are many examples of changing the pronunciation of a word while maintaining its spelling. For example, a pair “Texas”—“Texac,” where, when translated into Russian, the letter “x” completely changes its pronunciation (to “h”) while retaining its spelling.

# annex 7

## Interesting fragments of old texts

This Annex contains the excerpts from the work by M. E. Grinchuk.\*

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### 1.

#### THE FIRST VERSE OF THE HEBREW BIBLE AND PARALLELS IN NON-SEMITIC LANGUAGES

As you know, the Bible begins with the words: “In the beginning God created the heavens and the earth” (Genesis 1:1). (See the Church Slavonic quotation 216 in Annex 4.) In the uncoordinated text of the Hebrew Old Testament, this verse looks like this, in transcription: BRASHIT BRA ALHIM AT HSHMIM WAT HARZ. Let’s analyze the words that make up the phrase.

1. BRASHIT = at the beginning. Pronounced: “byreishit.” It is believed that this word breaks down into morphemes as follows: BRASHIT, where RASH is a root, among the meanings of which there are: head, top, height, first, former. But in the Slavic languages there are very similar words with the meaning of “first”: Ukrainian “pershiy,” Belorussian “pershy,” Polish “pierwszy.” Also, words close to BRASHIT with the meaning “first” are found in the Turkic languages: Turkish “birinci,” Turkmen “birinzi,” Uzbek “birinchi.”

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2. BRA = created. There is a certain similarity with the Russian verb “brat” (to take), German “bringen” (to bring), etc.

3. ALHIM = God. The modern pronunciation is “elohim.” It is known that this is the plural form of the same word from which the word Allah was formed in Arabic. Cf. with the Russian word “velikiy” (great), transition “kh,” and also “Velikiy Han” (Great Khan) = VELI + KHAN = ALHIM.

4. AT—article similar to Russian “to” (that), “te” (those), English “the,” German “der, die,” etc. In some Slavic languages, such an article is added to the end of words. Cf. Bulgarian “domyt,” “knigata.”

5. HSHMIM = heaven. The root here is SHM, and IM is the plural ending. But there is a wellknown Greek word “kosmos” (decoration, honor, glory, order, peace, universe, heaven), in which the root is “kosm.” Recall that both “sh” and “c” passed into each other.

6. WAT or VAT is a word consisting of two parts: W (V) + AT. Of these, the second part is the article (see above), and the first is the union “and.” But in the Turkic languages, the union “and” is translated in the same way: “ve” or “va.”

7. HARZ = land, country. Root: ARZ. But in German there are the words Herzog = Duke, and Harz, which is the name of a highland area in northern Germany.

These observations may indicate that the Hebrew text of the Bible that exists today is not the primary one, but a translation from the languages of the RussiaHorde—IndoEuropean and Turkic. It is interesting



top. In the Kostroma dialect, “shima” means roof ([223], v. 4, col. 1434). So the word “shima” could well mean sky, heaven, the top of the world, the roof of the world. Most likely, the Greek “kosmos” also originated from the old Russian “shim.”

7. HARZ = land, country. But in the Russian language there are words “gora” (mountain), “goristiy” (mountainous), “gorka” (hill”) (transition “kz”).

As a result, we see that the first phrase of the Hebrew Bible—BRASHIT BRA ALHIM AT HSHMIM WAT HARZ—is a somewhat distorted reading of the Slavic phrase “First the Great (Allah or Great Khan) took that fog (or that top) and those mountains.”

In the modern Synodal translation, the phrase looks like this: “In the beginning God created the heaven and the earth.”

[End of the Addendum by A.T. Fomenko.]

## 2.

### THE MANUSCRIPT OF “THE TALE OF THE ROUT OF MAMAI”

“The Tale of the Rout of Mamai” is the famous Old Russian handwritten book describing the events associated with the Battle of Kulikovo, allegedly of 1380. We used a color facsimile edition [771] of one of its illustrated sets, dated to the middle of the XVII century.



Fig. p7.2. Miniature from “The Tale of the Rout of Mamai.” The Russians are on the left. Taken from [771], sheet 70.





Fig. p7.3. Miniature from “The Tale of the Rout of Mamai.” During the battle, the “MongolTatars” (right) overpower Russian soldiers. Taken from [771], sheet 71.

Manuscript No. 999a from the collection of Aleksey Uvarov. Without touching here on the content of the document in essence, let us draw the reader’s attention to some “errors,” “inconsistencies,” “anachronisms” of the text (from the point of view of the Scaligerian Romanovian version of history).

“Moved a Czar, called Mamai, from an eastern land, a Hellene by faith, an idolater, an evil iconoclast” ([771], sheet 3, reverse). (Here and further the translation of the “Tale” from Church Slavonic to modern Russian is mine.— M. G.). (See the Church Slavonic quotation 217 in Annex 4.)

A possible interpretation of the text: “Mamai is a Hellene, an idolater by faith.”

We should also note that Mamai in this fragment and in the “Tale” as a whole is constantly referred to as “Czar,” while the official version of the story claims that he was only the military chief of a “t’ma”— an army of 10,000 soldiers. As for the Czar (Khan), they say, it was not Mamai, but a certain Mamat.

“And heard the Prince from the Ryazan Lyakhs that Czar Mamai moves along the Voronezh River, wishing to attack Russia and the Grand Duke Dmitry Ivanovich of Moscow. ... And he sent the Ryazan Lyakhs and his ambassador to Czar Mamai” ([771], sheets 5 rev. and 6). (See the Church Slavonic quotation 218 in Annex 4.)

See fig. p7.1. Of course, today they will tell us that there is a “copyist’s mistake”: instead of “Ryazan Lyakhs,” that is, Poles, the text should read “Oleg Ryazansky..” Interestingly, in another place of the quoted fragment, someone (obviously later, the ink color is different) corrected the text and inserted the letter “O” to turn “Lyakhs” into “Oleg.” Thus, instead of “and sent the Lyakhs of Ryazan” it became “and sent Oleg of Ryazan.”

And we will ask the reader: how illiterate and ignorant in the geography of his country should a copyist be

великомъ князю, виднши же гдѣ  
 похващеніемъ бжїимъ алаши  
 ради согрѣшенїи. ѿдептѣ пленн  
 ти землю нашѣ. новамъ подо  
 клаетѣ княземъ рѣкнмъ, тѣ  
 нечестивыхъ дарми оутполаѣн  
 тетверицею соугѣво. аще по  
 го ради не смириѣся, но гдѣ ѣ  
 смириѣтѣ. писано бо естъ, гдѣ  
 гордымъ противиѣся. смире  
 нымъ же даѣтѣ благаѣ, та  
 коже случнѣ великомъ ~~василью~~  
 василью вѣсарїи. егда слыи  
 шествникъ іоуліанъ ндыи  
 исперѣхъ хотѣ разорити граѣго  
 васильи же совѣсти хрїіанѣ

Fig. p7.4. "The Tale of the Rout of Mamai." Vasily the Great is called Great Prince here (see the fifth line from the bottom). Taken from [771], sheet 13.

великомъ ~~василью~~

Fig. p7.5. The Romanovs censor smeared the word “prince” with ink. But the ink faded, and the old text became visible. Taken from [771], sheet 13.

in order not to notice twice such an incongruity—by today’s standards—as gluing together Poland and Ryazan in one name? The distance is 1000 kilometers.

Let us also note here that “The Tale of the Rout of Mamai” speaks of two princes who promised to help Mamai. This is the already mentioned Oleg of Ryazan, as well as the Lithuanian Prince Algirdas (Olgerd = Oleg + Horde?). By the way, in the “Tale” they are presented the same way. Both promise to help Mamai, but in reality they do not help him. And the two sons of Algirdas join the army of Dmitry Donskoy.

And here is what the commentators themselves say. “In the main edition [of the “Tale”], the Lithuanian Prince Algirdas was called Mamai’s ally, albeit by 1380 Algirdas was dead, and it was his son Jagiełło who ruled Lithuania. The author apparently did not want to cause political complications with Lithuania” ([771], p. 19).

Let us assume that the names of “both of these princes”—Oleg of Ryazan and Olgerd (Algirdas)—originated from the same PolishLithuanian source, from the phrase “Polish (Lyakh) Kingdom.” That is, Lyakh + Horde = Olgerd. In a soft position, “g” in the Slavic language sometimes turned into “z.” For example, “drug” (friend)—“druzya” (friends), “gde” (where)—“zdes” (here), “knyaginya” (princess)—“kniaz” (prince). Hence: region + Lyakhs Ryazansky Lyakhs Ryazansky Oleg. On the other hand, Lyakh + Horde or Lyakh + “rod” (kin) Olgerd.

Further. During the battle, Mamai “began to call his gods to his aid: Perun, Heracles, Salav, Khors and his great assistant Makhmet” ([771], sheet 76 rev.). (See the Church Slavonic quotation 219 in Annex 4.)

So who was Mamai by faith? A Muslim? Or a pagan Greek? Recall that, according to the Scaligerian chronology, the events took place in the XIV century A.D.! Or was he a pagan Slav who worshiped Perun, Khors and Veles? The names Salav and Veles have the same backbone of consonants: SLV—VLS.

Finally, let’s turn to the miniatures decorating the “Tale.” We reproduce two of them, which show two moments of the Battle of Kulikovo (q.v. in fig. p7.2

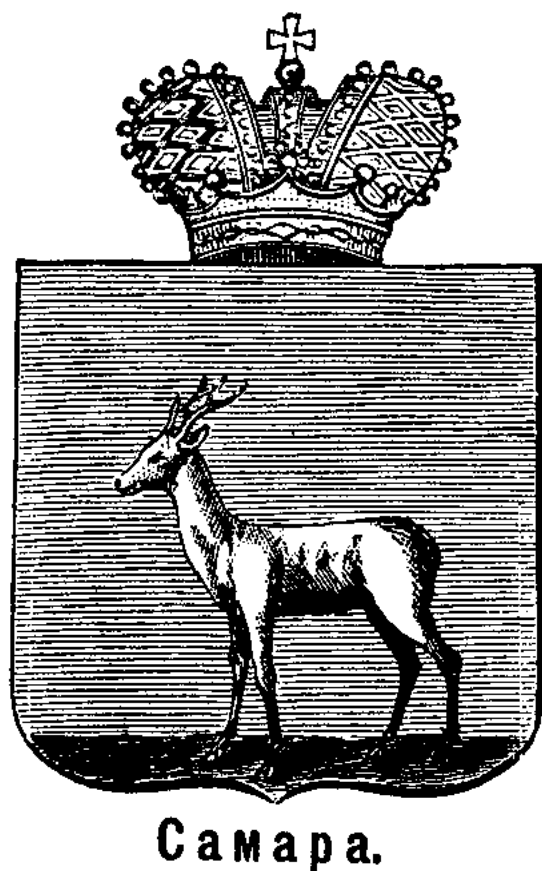


Fig. p7.6. Coat of arms of the city of Samara. "In a blue field, standing on the grass, is a white wild goat." Taken from [162], p. 131.

and fig. p7.3). Let's ask the reader: is it possible to understand from the appearance of the soldiers depicted here which of them are Russians and which are Tatars? It can be seen that the clothes, weapons, horses are all the same. The commentator, describing the first of the miniatures, says: "On the left, Russian cavalry with swords and spears. ... On the right, Mongol/Tatar warriors with the same weapons" ([771], p. 262). There is a strong impression that before us is not a battle with foreigners, but a strife within one state, one people.

Let us point out one more trace of the tendentious editing of the "Tale." It concerns the Christian Saint Vasily the Great, allegedly of the III century. According to the new chronology, it is one of the phantom reflections of Christ

from the XII century. It turns out that Vasily (Basil) the Great was called the "Great Prince." Of course, the later censoreditor did not like this, and the word "prince" was thickly smeared with red ink. But now the red ink became very faded and the original text is easily readable (q.v. in fig. p7.4 and fig. p7.5).

### 3.

#### **THE BIBLE DESCRIBES THE TEMPLE OF THE INTERCESSION ON THE NERL**

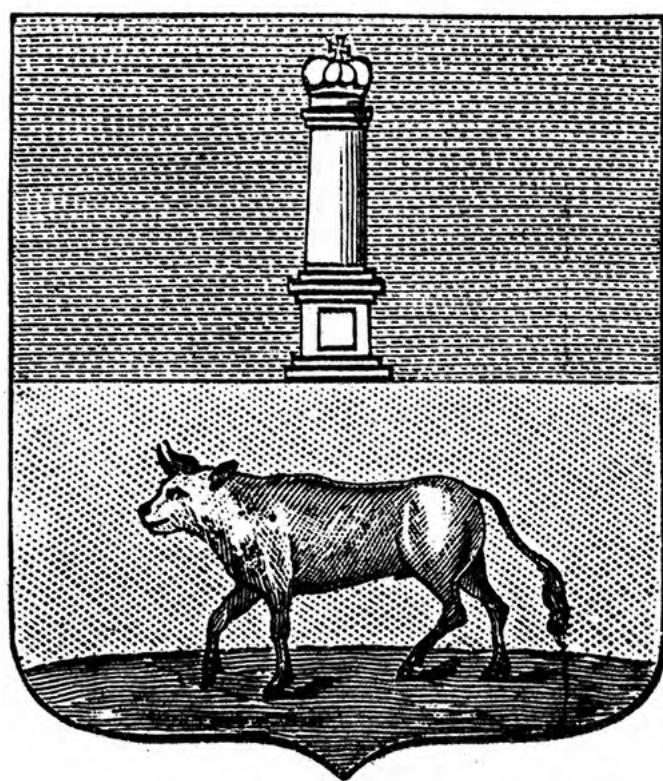
The material of this section was reported by S. E. Tvardovskaya.

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We will talk about the old (allegedly of 1165) Russian whitestone temple located on the Nerl River, a tributary of the Klyazma River, near Vladimir. This temple was mentioned in Chron5, 8:6.5 in connection with the letter of Prester John. It is known primarily for the fact that every year in the spring, during the flood of rivers, the temple is surrounded by water from all sides.

Interestingly, the description of this temple is also found in the Bible: “Then he brought me back to the door of the temple, and behold, water flows from under the threshold of the temple to the east. ... And so, the water flows on the right side. When that man went east, he had a cord in his hand, and measured a thousand cubits, and led me through the water; the water was ankledeep. And he measured out a thousand more, and led me through the water; the water was kneedeep. And he measured out a thousand more, and led me; the water was up to the waist. And he measured a thousand more, and there was already a stream through which I could not go, because the water was so high that I had to swim, but it was impossible had to swim, but it was impossible 5). (See Church Slavonic quotation 220 in Annex 4.)

The Bible goes on to describe a river flowing near this temple: “There were many trees on the banks of the stream on both sides. And he said to me: This water flows to the east side of the earth, it will come down to the plain and enter the sea; and its waters will become healthy. And every living creature that creeps where two streams enter will be alive; and there will be very many fish. ... And fishermen from En Gedi to En Eglaim will stand beside him, casting nets. The fish will be in its own form and, as in a large sea, there



**Сызрань.**

Fig.p7.7. Coat of arms of the city of Syzran. “A black bull in a field of gold, signifying the abundance of this kind of cattle.” Taken from [162], p. 146.

of cattle.” Taken from [162], p. 146.

10). (See Church Slavonic quotation 221 in Annex 4.)

This description corresponds well to the surroundings of the Nerl—Klyazma—Oka—Volga. In the upper reaches, they flow generally to the east or to the southeast, and through wooded areas. Please note that the Ostrog Bible states that the coastal forest is not just a forest, but precisely an oak forest. What follows seems to be the description of the confluence of the Oka and Volga near Nizhny Novgorod: “where two streams enter.” And, finally, the Volga,

famously abundant with its fish. Which is quite naturally compared to the “big sea.” By the way, the names of the cities or localities mentioned in the Bible, En Gedi and En Eglaim, have meaningful translations: The Goatling Source and the Veal Source. But on the Volga, not far from each other are the cities of Samara (Kuibyshev) and, downstream, Syzran, on whose coats of arms there are, respectively, a wild goat (q.v. in fig. p7.6) and a bull (q.v. in fig. p7.7), meaning “abundance of this kind of cattle” ([162], pp. 131, 146).

## annex 8

### When lived Niccolò Machiavelli and what he really wrote in his Prince

Today it is believed that Niccolò Machiavelli lived in 1469-1527. Encyclopedia reports: “Italian political thinker, writer, historian, military theorist. From an impoverished noble family. Since 1498 he was secretary of the Council of Ten of the Florentine Republic, carried out important diplomatic missions. ... The most significant works: Discourses on the First Ten of Titus Livy (1531), The Prince (1532), Florentine Histories (1532), etc. In 1559 the Catholic Church included Machiavelli’s works in the Index of Forbidden Books” ([85:1]).

The last circumstance is significant. The fact is that historians explain by this the fact that some editions of Machiavelli’s other fundamental work, namely, his Florentine Histories, “came out with a false indication of its places of publication” ([502:2], p. 381). But in this case, it is natural to suppose that the years of publishing of Machiavelli’s books, including his Prince, could also be false. If the place of publication was forged, why couldn’t be forged the year? For example, to make a book of the XVII century older, just push the date on the title page a century backward. And attribute it to an “ancient author of the XVI century.” To absolve oneself of a possible accusation of contradictions with the Church and even of heresy.

One of Machiavelli’s most striking books is, undoubtedly, The Prince. They say about it like this: “The most famous, the most ambiguous work is The Prince” ([502:1], p. 7). It gives a detailed program of action for the ruler of Florence. Moreover, Machiavelli’s book was presented as a new philosophy of political life, as the ideology and practice of his era. As radically different from what was previously practiced. It is believed that one of the main reasons for writing The Prince was the collapse of the Holy Roman Empire, allegedly in the XIII century. They write like this: “It was [the Empire] that, having sunk into oblivion, had left to the Apennines as its legacy its senior heirs” ([502:1], p. 21). Between them—and their patchwork of small newly-formed states in Western Europe—a furious struggle began for power, territories, access to the sea, etc. Machiavelli himself wrote the following in the dedication to Clement VII, opening his Florentine Histories: “Reading this book, Your Most Holy Beatitude, you will first of all see how many disasters, and under the power of how many princes, the changes in destinies of Italian states were accompanied with after the decline of the Roman Empire in the West” ([502:2], p. 7).

But according to the new chronology, the collapse of “ancient” Rome and the collapse of the Holy Roman Empire allegedly in the XIII century are phantom reflections of the split of the “Mongolian” Empire at the beginning of the XVII century. Consequently, the author, referring to “the fall of the Great Rome,” could not have lived earlier than the late XVI—early XVII century. In other words, Machiavelli lived no earlier than this time.

The main thesis of Machiavelli, in modern terms, is the slogan: “The ends justify the means.” Any means. It is believed that Machiavelli was the first to introduce this idea into circulation, formulated it in a frank and undisguised form. He proclaimed a new era in politics. The world has changed, he says. The time has come for the Reformation. Now we need to act in a new way, not at all like the ancestors did. Morality and nobility irrevocably fade into the background. To the foreground comes cynicism in achieving political goals. As an example for princes to follow, Cesare Borgia is given. Machiavelli “also justified many of his crimes, if they were, from his point of view, expedient, that is, led to the conquest and strengthening of power. The justification of Borgia’s crimes and his choice as an example of a political figure approaching to the ideal determined for many years the attitude of descendants towards The Prince.

The term ‘Machiavellianism’ has become synonymous with political unscrupulousness. The glory that the Medici family later brought with them to France was remembered for a long time, because it was associated with a turning point in the history of this state, with the change of the Valois dynasty to the Bourbon dynasty. In the imagination of the Europeans, everything was mixed up into a single and terrible picture. ... Italian politics became for many associated with the politics of poison and dagger. Fortuna played a cruel joke with Machiavelli and his creation, because The Prince became a kind of symbol of this policy” ([502:1], pp. 9-10).

“In politics, the criterion of human dignity is success. ... A politician will not be the one who observes the laws and norms of morality, but the one who, in the name of the state, is able to take any action and therefore is rewarded

with success” ([502:1], p. 25).

The question is, when did such a radical breakdown of political life occur? After all, Machiavelli emphasizes that he is analyzing a new phenomenon, previously unknown, categorically different from the previous principles. We are told that we are talking about the first steps of the Reformation. The book *The Prince* was allegedly written shortly after 1512, in the first quarter of the XVI century. But was it? After all, in the XVI century, the Great = “Mongolian” Empire was still united. The split would occur only in the late XVI—early XVII century. And then, as a result of the rebellion, numerous fragments of the Empire



Fig. p8.1. Portrait of Niccolò Machiavelli by Santi di Tito. Allegedly the XVI century. Taken from [502:2], title page.

will appear on the political map of the world, violently tearing its legacy to pieces. The disappearance of the central authority led to chaotic violent wars in the vast expanses of the former Empire. An Emperor = a Khan = a Horde Czar, who could always be turned to in case of need with the lowest request for protection and support, was no more. Everything has changed. Former foundations, connections and rules collapsed. Now each “new state,” being already small, could only rely on itself. It is clear that political principles have also changed radically. Of course, in the days of the Empire, there were betrayals, treachery, stabs in the back of neighbors and friends. But earlier this happened with an eye to the central Power of the Empire. Now, when the old world collapsed, it was replaced by the wolf laws of the Reformation era. The concepts of honor, nobility, chivalry were swept away. People were fighting



for survival.

Commentator I. A. Goncharov reasonably writes: “It is unlikely that Machiavelli realized what kind of weapon he was preparing for future generations. This weapon was the understanding of war and foreign policy as a zone where no rules apply. Here is one of the painful examples for the turn of the XV-XVI centuries [and in fact the XVI-XVII centuries.—Auth.]: from now on, knights can be destroyed by artillery, without giving them the opportunity to meet in a fair duel. A simple cannoneer, who does not know how to handle steel arms, has become more powerful on the battlefield than several heavily armed horsemen. ... The war of artisans proved to be more effective than the war of knights. Expediency has become much more effective than personal dignity—hence the acceptance by the author of *The Prince* of war and diplomacy without honor and conscience. ... Machiavelli’s *Prince* went down in history as a work that encourages deceit and unscrupulousness in politics” ([502:1], pp. 22-23).

And further: “The immorality of ‘realpolitik’ is no longer something unprecedented, monstrous, but is becoming a norm that has to be reckoned with. Therefore, *The Prince* to the modern reader [of the XX-XXI century.—Auth.] may not seem so sensational work. Much of what has been written seems self-evident and even embodied in the history of the XX century” ([502:1], p. 27).

“His main work, *The Prince*, has become a reference book for almost all European monarchs” ([504:1], v. 4, p. 815).

Machiavelli is already well aware of the Scaligerian chronology. He is familiar with the names and works of “antiquity.” He freely uses examples from the history of “ancient” Rome, “ancient” Greece. It is clearly seen that he had already firmly forgotten that “antique” Rome was Russia-Horde of the XIV-XVI century. Consequently, the text attributed today to Machiavelli was not created before the beginning of the XVII century.

It becomes clear that Machiavelli did not live in the XV-XVI century, as is believed, but a century later, not earlier than the late XVI century, or even early XVII century. When the rules of a fundamentally new political life had already spread widely across Western Europe. Machiavelli just formulated them clearly.

Let us return to the question of the time of writing and publishing of Machiavelli’s books. We are assured



Fig. p8.2. The portrait of Machiavelli given in the Small Soviet Encyclopedia [504:1], v. 4, p. 815.

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that they were written and published in the XVI century. However, the history of their appearance is vague until the XVII century. It is believed that in some influential circles of Western European society of the XVI century, Machiavelli was assessed very negatively. The commentator V. I. Rutenburg writes: “The formal result of this attitude toward the works of Machiavelli was the inclusion under Paul IV of his works in the Index of Forbidden Books and the burning of the image of their author (in effigy) in 1559. The persecution of Machiavelli’s ideas did not end there—a whole stream of little-argued, extremely unbridled reactionary literature fell upon him. The first place in this literary stream belonged to the Jesuits. ... The voice of the Jesuits and reactionaries of other stripes did not stop throughout the entire XVII century. ... The incitement of the Jesuits to vilify Machiavelli was very diverse. For example, the German Jesuit Heinrich Wangnereck, the author of an essay directed against Machiavelli, happily reports the burning of the image of Machiavelli in 1615 by students of the University of Ingolstadt under the leadership of the Jesuits” ([502:2], pp. 374-375).

“In 1613, Caspar Schoppe, without even naming Machiavelli, repeated his ideas about the difference between politics and morality. ... Twenty years later, a book by Gabriel Naudé is published, in which his diplomatic methods are considered with obvious sympathy for Machiavelli, and his description of the sovereign is understood not as a glorification of a tyrant, but as a characteristic of a new type of ruler” ([502:2], p. 373).

Apparently, in the era of the Reformation, supporters of the preservation of the “Mongolian” Empire criticized Machiavelli for his preaching of new unprincipled rules of the game, which replaced the former, imperial, “Mongolian” ones. It is possible that this is precisely why the order of the Catholic Jesuits, as one of the orders of the Orthodox “Mongolian” Church, especially sharply opposed Machiavelli. Then, already in the XVII-XIX centuries, the victorious reformers declared the Jesuit order “very bad.” At the same time, the reformers of the XVII century most likely proclaimed Machiavelli one of their prophets. The true picture could be even more complicated, since we are talking about a turbulent era of a grandiose cataclysm—the split of the world Empire. People rushed about in their assessments—from white to black and vice versa. Machiavelli could be attributed to what he actually

did not say.

“The correspondence preserved in the archives, the notes of modern readers on the margins of books ... testify to the struggle around the ideas of Machiavelli in an era when reading of his works was allowed only after obtaining special permission, and storing them in the library was unsafe. In 1610, astrologer Cesare de Pische was captured and tortured for keeping the works of Machiavelli and Bodin. Jesuits like Padre Lucchesini, Possevino and other Catholic authors act as opposers of Machiavelli, and progressive-minded writers as his supporters” ([502:2], p. 373).

We repeat that the reformers of the XVII-XVIII century strenuously praised “theirs,” that is, people who contributed to the split of the Empire. Today, many of them are called “progressive thinkers.” On the contrary, the supporters of the Empire, who tried to prevent the collapse of “Mongolia,” are often referred to today as “bad retrogrades.” For example, many Catholic authors (see above).

V. I. Rutenburg summarizes: “The history of ‘forbidden Machiavelli’ testifies to the absence of a gap between the philosophical science of the Renaissance and subsequent centuries. Two centuries of silence existed only in the official Orthodox literature” ([502:2], p. 373).

It is difficult to say how much the texts of Machiavelli’s *The Prince* and *Florentine Histories* known to us today are identical to those allegedly published in the XVI century. Perhaps his works passed through the filter of the XVII-XVIII century editing and have come down to us in distorted form. After “two centuries of silence.” It is possible that later editors wrote their own reformist ideas on the pages of Machiavelli’s books, putting them into the mouth of an authoritative author of the XVI century. Whose original works could be destroyed. Maybe the “real Machiavelli” was a supporter of the Empire.

In fig. p8.1 we present an old portrait of Niccolò Machiavelli, which today is dated to the XVI century. Most likely, it was created at least a century later. The portrait “is considered to be the most reliable depiction of him” ([502:2], p. 344).

Figure p8.2 shows another image of Machiavelli, given in the *Small Soviet Encyclopedia* ([504:1], v. 4, p. 815). But it bears little resemblance to the previous one. It follows that at least one of the portraits was drawn “from head.” Or both “old” portraits are later fantasies.

Several more portraits and busts of Machiavelli are known ([502:2], pp. 344-345). We did not analyze the history of their appearance. We only note that the supposedly posthumous plaster mask of Machiavelli, after which at least one of his busts was allegedly made, is considered doubtful even by historians.

V. I. Rutenburg informs that “in the Florentine National Museum of Bargello there is a marble bust of 1495, allegedly depicting Machiavelli, and in the Uffizi his posthumous plaster cast, the reliability of which is questionable (it was found in the cellar of the house of Machiavelli in the 40s of the XIX century)” ([502:2], p. 345). Indeed, the finds made in the XIX century may already bear the imprint of “Scaligerian activity.”

## annex 9

### Travels of Sir Jerome Horsey

#### To the Right Honnorable Sir Francis Walsingham, Knight, Principall Secreatory of Estate unto Her Majesty

Havinge found and felt your love and favour so great towards the furtheringe of my well doinge and pefirmment, sinc the happie tyme my most woorthye frend and kyndsman, Sir Edward Horsey, first brought my aquaintance unto your honnor; ‘and’ knowinge your noble disposicion, and desier to understand the estate and forren occurants; and accordinge to your advice and instructions (hertofore geaven me), I hold it noe less a dutie of thankfulness in me to render an accounte of such things as most properly are due unto your place, of all others to be advertised of; and for the incouragment of others that maye reape some benefett by the knowinge and doinge the like; I have thought good, by waye of discourse or treatice, first unto your honnour, and next to you, my right woorthy good frendes, that ar desirous to knowe my observacions in my travells, imploiments, and negociacions, of the most rare and remarcable things of the knowen countries and kyngdoms in the north and north-wasteren parts of Europia and Sithia, as Russia, Moscovia, Tartaria,

We fear that some inconvenience will be experienced by the reader of Horsey’s Travels from the rough structure of the language and the strangeness of his 16th century orthography and grammar. Quoted from: *Russia at the Close of the Sixteenth Century*. Edited by Edward A. Bond.—London, 1856.

with all those continent territories and kyngdoms adjacent, Pollonia, Transilvania, Littuania, and Livonia, Swethia, Denmarcke, cittuated betwene the Northern Ocian and ‘the’ Balticque Seas; the empier and emperiall spacious principallities of high Garmanie; of the five upper and neither united cantons, Clevia, Wæstphallia, Fresland; the lowe countries of Bass Garmania, comonly called Flaunders, Brabant, Seland and Holland, consistinge of the seaventine United Provinces; their chieff cities and towns of trafficque and commers, both inland and maritene; their comodities, their universities and aunctient monnements; their climates and cittuacions, lawes, luanguages, religion, discipline of church and comonwealth, and naturall disposicion of the peopll. All which I mynde to contract in fower severall and distinct treatices, as compendious and methodicall as my observation and seaventine years experience will geave me leave.

The first, after I had ben and seen som part of France and the Low Countries, in thir ‘florishing but’ most trowbsom tyme of warr, I arived in Muscovia [In anno 1572.—Ed.], comonly called Russia. Though but a plaine gramarian, and havinge som smake in the Græk, I ateyned by the affinitie therof in shortt tyme to the readie and famillier knowledge of their vulgar speach, the Sclavonian tonge, the most copius and elegant language in the world. With som small abreviacion and pronounciacion, yt coms near the Polish, Lettois, Transilvania, and all those adjacent countries; and yt will serve in Turcky, Percia, eaven to the knowen Indies, &c. I read in their cronickells, written and kept in secreat by a great priem prince of that country, named Knez Ivan Fedorowich Mistisloskoie, whoe, owt of his love and favour, imparted unto me many secreats, observed in the memorie and procis of his tyme, which was fower score years, of the state, natur, and government of that comonweelth; of which I made good use when discourse amonge them served, committinge matters done in former ages (in the latter end of Vazillie Andreowich [An error for Ivanovitch.—Ed.] his reigne, styllled then but Great Duke of Vollandemeria, Russia, Muscovia, &c., the cathologe wherof I reffer to a more fitter place), that he had enlarged his countries and dominions verie much in his tyme, bothe upon the Poll, Swethian, and especially upon the Tartors, the great Cithian Crim or Came; leaft his countys and people in great peace and tranquillitie, strong and rich, and his princis in charge of government, to defend his countries and kingdoms, divided into fower parts; and his two sonns, the eldest of five years age, called Velica Knez Ivan Vazilewich, to reygne and govern after him; the other, of two years of age, Duke of a teritarie caled Vaga. This great Duke of all Russia, Ivan Vazillewich, grew up comly in person, indued with great witt, excelent gifts and graces, fitt for government of so great a monarchie; married, at twelve years, Natacia Romanova [Anastasia, daughter of George Romanow.—Ed.], daughter to a gentilman of good ranck; Mekita Romanowich, her brother, highly advanced. This Emporis became wise, and of such hollynes, vertue, and government, as she was honnored, beloved and feared, of all her subjects. He being yonge and rioutus, she ruled him with admirable affabellitie and wisdome, that, with the prowes and courage of his princes, bishops, and counsaill, he cast of the

yoake of hommage his predecessors alwaies did unto the great Cithian Emperor of the Crymes; conquered the emper and emperors of Cazan and Astracan, 2,700 miells from his cittie of Musco, down the great river Volga, near the Caspian Sea; con



Alleged portrait of Anastasia Romanovna Zakharyina-Yurieva.

quered, in a short space after, all the princes and their countries of Tartaria of divers sortts, and brought a great people under his subjection; the dissolution ‘devastation’ wherof to this daye is most mornfully songe and spoken of emonge those nacions. Through which conquest he gathered great strenght and gott great fame, and therby assumed to himself two severall crowns and empirdoms, and by a generall counsall of all his princes, nobells, prelats, and people, was crowned and stilled the Emperor, Great Monnarch and Great Duke of Cazan, Astracan, Musco, Vollademeria, Novogorodia, Russia, and a great rabelment more of the names of his provinces, which he would have all kings ambassadors recite and acknowledge, with whom he had any corespondencie. But yet he had continuall warrs with the Crimme Tartor, who did sore anoye him and his subjects with their yearly incourcions. As he grew in years and greatnes, so did his conquests increase and augment; he gott from the kinge of Poland the famous citties of Pollolskoy, Smolenscoye, Doragabuse, Vazma, and many other towns, with much riches and infinite nombors of people captives, seaven hondred miells within their confines; Bella Russia and Littuania, goodly towns of trafficque, and countries yeldinge great comodites, wax, flex, and hemp, tallow, hiedes, corn, and cattell abundance; many

nobles and of the gentry and merchants bought and sold, and putt to great ranzoms; so that he grew verie puisante, prowld, mightie, cruell, and bloudye in his conquests. And when his good Quen died, Emporis Nastacia [The Czarina Anastasia died on the 7th of August, 1560. It was only on the withdrawal of her good influence, that Ivan commenced that career of tyranny and cruelty which has given him the designation of “The Terrible.”—Ed.], who was connoniced a sainte and so woorshipped in their churches to this daye, havinge by her two sonns, Ivan and Theodor, then he married one of the Chircase princises [Ivan’s marriage with the daughter of Tangrouk, a prince of

the Tcherkesses, baptized under the name of Maria, took place on the 21st of August, 1561.—Ed.], by whome he had noe ishue that he would be known of. The manner and solempnacie of this mariage was so streinge and heathenly, as creditt will hardly be geaven to the truthe therof. Therefore I will forbare to repeate the naracion owt of their owne histories, and come nearer the tymes of my own knowledge.

He havinge strengthned himself, not only by his conquests of those empires, as their speach terms them, of Casan and Astracan, bringinge captive the chieff and most of all their princes and mightiest men of warr, but also by this late mariage gotten an invincible powere and strenght of these Tartarians, resolute and better souldiers then themselves; as well to make use of them to suppress and curb such of his princes and nobells as he perceaved wear in discontentment and in mutinie against him for his most cruell slauttering, murtheringe, and incessant massacring, robbing, and putting to death of his nobillitie; swellinge in ambicion, bostinge beyond all sence ‘reason’ what conquest he intended, settis forward with an army of a hondred thowsand horss and fiftie thousand foate, cannon and all artillerie, municion, vittualls, and all other provicions accordingly, towards Livonia and Swethia, the confines of that parte of Christendom; kills and murders men, weomen, and children that crosseth his army, between him and Novogorode and Pläsko, two greatest mart ‘maritime or traide’ towns for trafficque of all the easteren parts, with the Narve, standinge triangel ‘wise in’ equall distance at the ende or gulff of the Baltique esteren sea, hertofore belonging to the fredom of Livonia, governed by a freher or absolute state, where he built a strong castell, I mean at the Narve, called Ivana-gorode, to comaunde



Alleged portrait of Maria “the Circassian,” second spouse to Ivan IV.



“Sir Jerome pays a visit to the Scots quarter in Moscow.” A drawing from Donald A. MacKenzie’s *Stories of Russian Folk-Life* (1916).

the town; and caused the eyes of the buylder to be pulled ‘bored’ owt for his so rare architecture. From Vobscow he enters the confines of Livonia, sends Knez Michael Glinscoye with the cannon to besiege the first castell, called Newe Howse, takes it and the souldiers captives, and puts in 300 souldiers for garison therof, to whom he gave the spoill and pilledge; besieges and takes other small towns and castells in his waye to Dorpe, a great and stronge town of trafficque, batters and besieges it: they yeld with a dejective flag of truce; fower thowsand Tartars carie awaye eight thowsand captives, men, weomen, and children; the treasure and merchandizes taken and sent to Novogorrod for the Emperors use. He goes forward, severinge his armye into fower troupes, without resistance, and tenn thowsand to guard and drawe his ordinance over revers and standinge ozerors [lakes] frozen hard and all over; takes many castells, towns, and villages, riches, cattell, and peopell, in his waye to Pernoy, Hopsoll [Gapsal?], Loyell, Wenden, Golden [Goldingen], Mitoe, and many other stronge towns

standinge neare the Esteren Sea, to the nomber of 30 walde towns within two houndred miells compas. O the lamentable owtries and cruell slaughters, drowninge and burninge, ravizinge of weomen and mayeds, strippinge them naked without mercie or regard of the frossen weather, tyenge and byndinge them by three and by fower at their horses taiells, dragginge them, som alive som dead, all bloudye ‘ing’ the wayes and streates, beinge full of carcasses of the aged men and weomen and infants; some goodlie persons cladd in vellett, damaske, and silkes, with jewelless, gold, and perrell hidd about them; the farest people in the world, by reason of their genaracion ‘contry’ and clymatt, cold and drye. Ther



“Novgorod marketplace.” XVI century. A painting by Apollinary Vasnetsov (1908–1909). Tretyakov Gallery, Moscow.

was infinit numbers thus sent and dragged into Russia. The riches, in mony and merchandizes and other treasur, that was conveyed and caried owt of these citties and countrye, and owt of 600 churches robbed and distroyed, was unvaluable. Thus the Emperour and his cruell and hellish Tartors, having ranged and ransacked this goodly country and miserable people, came at last to the capitall and chieff cittie called Reavell, by him Steucoll, standinge and built verie stronge upon a high rocky mountaine, upon the edge of the Balticque Sea, over against Stockhollmn in Swethia; besiges it with twenty thowsand men; batters it with 20 cannons; the souldiers, men, and weoman within the town, make upp the breaches in the night that wear battered in the daye, with carriege and castinge hott and cold water, which continiwallly frose so thicke, as the Emperour, ‘after’ six weekes siege and 20 thowsand cannon shott, did littell prevalle; wherwith, and ‘with’ the loss of six thowsand men, he hasted his retreat and leaft it with shame. The sudden thaue and inundacion of the great land waters made him to lose a great deall of his artillerie, buties, and baggage, and at least 30 thowsand men in his retiringe; so that he, beinge overcom with furye and madnes, of this repuls and loss of the most and best part of his huge army and ordinance, he hasted to put in execucion the most bloudye and cruelst massacre that ever was hærd of in any age. He comes to the Narve, robbs and spoiells the town of all their riches, wealth, and merchandizes, kylls and murthers men, weomen, and children, and gives the spoill to his Tartor army. Thence to Plæscovia or Vobsco [Pskov], where he intended to do the like, because he was incenced, and easily made belive those two towns and Novogorode had conspired his death, and practiced with his enymies the overthrowe of his army, and by their trecherous means and intilligence he was beaten from the sieg of Reavell, and susteyned that loss of men and municion; but that ther mett him an impostur or magician, which they held to be their oracle, a holly man, named Mickula Sweat, whoe, by his bold imprecacions and exsorsims, railings and threats, terminge him the Emperour bloudsucker, the devourer and eater of Christian flesh, and swore by his angell that he should not escape deathe of a present thunder bolt, if he or any of his army did touch a hear in displeasur of the least childs head in that cittie, which God, by his good angell, did preserve for better purpose then his rapine; therfore





“Ivan IV ‘the Terrible’ showing his treasury to the English ambassador [Jerome] Horsey.” A 1875 Russian painting by Alexander Litovchenko.

to gett him thence before the fierie cloud, Gods wrath, wear raised, hanginge over his head as he might behold, beinge in a verie great and dark storm at that instant. These wordes made the Emperour to trembell, so as he desired preyers for his deliverance and forgeavnes of his ‘cruel’ thoughts. I saw this impostur or magicion, a fowll creature, went naked both in winter and sommer; he indured both extreame frost and heat; did many streinge things thorow ‘the’ magicall illusions of the Divell; much followed, feared and revered, bothe of prince and people. But the Emperower returninge to the great cittie of Novogorod, wher all his captives and prisoners remayned, he beinge mightly displeased against this cittie, above all others, the inhabitants, for revenge of their treasons and træchories, ‘as’ joining with the discontented nobillitie, he chargeth it with 30 thowsand Tartors and tenn thowsand gonnors of his guard, withowt any respect ravished all the weomen and maieds, ranzacked, robbed, and spoiled all that wear within it of their Jewells, plate, and treasur, murdered the people yonge and olde, burnt all their howshold stuff, merchandices, and warehowses of wax, flæx, tallow, hieds, salt, wynes, cloth, and silks, sett all one fier, with wax and tallow melted down the kennells in the streats, together with the bloud of 700 thowsande men, weomen and children, slaine and murdered; so that with the bloud that rann into the river, and of all other livinge creaturs and cattell, their dead carcaces did stoppe as it wear the stream of the river Volca, beinge cast therein. [The pillage of Novogrod and massacre of its citizens took place in January and February 1570, the work of desolation and murder extending over a period of six weeks continuously.—Ed.] Noe historie maketh mencion of so horrible a massacre. Which beinge thus done and distroied, the citie leaft dissolute [desolate] and wast, he returned with his army and Livonian captives towards his cittie Musquo. In the waye he employes his captaines and other officers to drive and take owt of the towns and villages within 50 miells compas all sortts of people, gentilmen, pessants, merchants, and mouncks, old and yonge, with their famillies, goods, and cattells, to goe clens and inhabite this great and ruined cittie of Novogorod, exposing them to a new slaughter; for many of them died with pestilence of the infected new and noisome eyr and place they came unto, which could not be replenished with people to any purpose, though many sent owt, of divers ages, remote towns and places, to inhabit ther.

This crueltie bread such a generall hatred, distreccion, fear, and discontentement thorow his kyngdom, that there wear many practices and devises how to distroy this tirant; but he still did discover their plotts and treasons, by inoiblinge [ennobling] and countenancinge all the rascalest and desperatt souldiers he could peek owt, to affront the chieff nobillitie. He imploied most of his tyme and these souldiers, after he had devided his spoills and settled his treasur and howse in the cittie of Musco, and in the strongest, greatest, and trustiest monneries, to ransacke and spoill and massacre the chieff nobillitie and richest officers, and other the best sortt of his merchants and subiects; his hands and hart, now so hardened and imbrued, did put many of them to most horrible and shamfull deaths and tortors—a base and servill peopple without courage. And now distrusting the fidellitie of his late conquered Tartors, did place them in garisons in and upon the confines of his last conquered towns and castells in Livonia and Swethia. Suspecting some insurrection at home, and especially the aproachinge power of his aunctient enymie the Sithian

Came, Emperor of the Crimes, incited and stirred up, as he fownd owt, by his own nobillite and subiects, he levies owt of all his provinces most remote a huge army, consisting of Poolls, Swethians, and his own 100 thowsand horss and 50 thowsand foate (as well for his own saifetie and strenght, wherof he much upon just cause feared) to incounter and defend his enyme the Cryme, that was a preparinge to invade his countrys. In the mean 'time' he discards his Chircas wiff [Mary, the Tcherkess Princess, died in Sep



Marfa Sobakina. Forensic facial reconstruction by S. A. Nikitin (2003). Public domain.

tember 1569, and was not discarded by Ivan. His third wife was Marfa Sabakina, daughter of a merchant in Novogrod, selected for her beauty out of two thousand young girls collected from all parts of the empire. The marriage took place on the 28th of October 1571; but the death of the bride followed quickly on her espousal; she expired on the 13th of November.—Ed.], shirs [shears] her a nun, and putts her in a monnesterie, and chooseth owt of many a subiect of his own, Natallia, daughter to Knez Feather Bulgacove, a chieff livtennant or viovode, of great trust and experience in his warrs. [No authority for this statement. After the death of Marfa Sabakina, Ivan married Anna Koltovskoy (1572), and repudiated her in 1577, placing her in a monastery.—Ed.] But he soon after lost his head, and his daughter within a year shoren a nun also. The tyme aproacheth; news come his enymie the Cryme was onward the field, though fearfull to hyme yet pleasinge news to the most of his princes and people, that lived in this thrall and misery. Yt was God, that suffereth this wicked people, whoe live, flow and wallowe, in the verie hight of their lust and wickednes of the crienge Sodomiticall sines, to be thus justly punished and plaged with the tirranie of so bloudye a kynge: God, I say, hath now apointed a tyme, and prepared owt of his great justice a fearfull reveng

and spectacle to all generacions, both for

prince and people. The Sithian Emperowr [This invasion of Russia by Devlet Geray, Khan of the Crimea, took place in the year 1571.—Ed.] takes the oportunitie, enters the confines of Russia, stands with an army of 200 thowsand souldiers, all horsmen, within 50 miells compas upon the rivers sied Ocka, facing the Emperowr Ivan Vazilewich his army of 100 thowsand gallant generalls and souldiers, whoe kepe the phords and passages very stronge with great artillarie, municion, suplie of men and arms, vittualls, and all other provicion plentifull. Upon hoep and secreat intelligence they ar encouraged, and ventur to swyme and pass the particion river without repuls. The Emperors army dare not



“Heralds. Early morning in Kremlin. Beginning of XVII century.” A painting by Apollinary Vasnetsov (1913). Memorial MuseumApartment of A. M. Vasnetsov in Moscow.

(it is death to exceed their comission) sturs not beyond their bounds of 25 miells compas to defend the enymies aproach, upon what advantage soever. The enemye being come a this side the river have noe lett, but speed towards Musco, but 90 miells of, wher the Emperor thincks himself secure. But the enime aproaching the great cittie Musco, the Russ Emperor flies, with his two sonns, treasur, howshold, servants, and personall guard of 20 thowsand gonnors, towards a stronge monesterie, Troietts, 60 miells of, upon Assencion daye. The enyme fiers St. Johns church high stepll: at which instant happened a wounderfull stormye wynd, through which all the churches, howses and palaces, within the cittie and suberbs 30 miells compas, built most of firr and oak tymber, was sett one fier and burnt within six howers space, with infinit thowsands men, weomen, and children, burnt and smothered to death by the fierie eyre, and likewise in the stone churches, monestaries, vaults, and sellers; verie fewe escapinge both without and within the three walled castells. The rever and ditches about Musco stopped and filled with the multitudes of people, loaden with gold, silver, jewells, chains, ear-rings, brasletts and treasur, that went for succer eaven to save their heads above water. Notwithstandinge, so many thowsands wear ther burnt and drowned, as the river could not be ridd nor clensed of the dead carcasses, with all the means and industrie could be used in twelve monneths after; but those alive, and many from other towns and places, every daie wear occupied within a great circuat to search, dregg, and fish, as it wear, for rings, jewells, plate, baggs of gold and silver, by which many wear inriched ever after. The streets of the cittie, churches, sellers and vauts, laye so thicke and full of dead and smothered carcasses, as noe man could pass for the noisom smells and putrifaction of the ear [air] longe after. The Emperowr of the Crimes and his armye beheld this goodly fier, lodged and solaced himself in a fare monuestarie by the river sied, fower miells of the cittie, called Symon monesterie; toke the wæltth and riches they had, and of all such as fledd from the fier. Though littell the better by fieringe of that within the cittie, they did the exploite they came for; returned with a number of captives, and loaden with that they had gotten, fearinge to be sett on by the army at Circapur. But they escaped over the river againe the waye they came.

The Russ Emperor fledd still farther of, with his two sonns and treasur, to a great town called Vologdae, where he thought himself more secure, 500 miells of. Much amased and perplexed for this great disaster befallen him, he,

accompanied with his metropolitans, bishops and clerge men, his chieff princes and aunctient nobillitie, now called for and sommined to a counsell ryall, and the enymie gone, dissolved his army that fought not a stroake for him; examined, racked, and tortered many of the viovods and chieff captaines; puts some to deathe; confiscated their goods and lands; distroied thir race and famillies; sett a course for clensing, reparinge and repleanashinge, of the cittie of Musco, which was an infinett labour and worck to consult of. In the midst of which, this his great enymie, Chigaley Mursoye [Read, Devlet Geray.—Ed.], sends him an ambassador, attended with many moursers, noblemen after their acounte, all well horst, cladd but in shepskins coats, gertt to them, with black caps of the same, bow and arrowes, with curious rich semetaries [scimitars] by their sides. They had a guard to kepe them in darck roems; stinckinge horse flesh and water was ther best foode, without bread or beere or beed [bed]. The tyme was com he must have audience; much disgrace and base usage was offered them; they indured, pufft, and scorned it. The Emperowr, with his three crowns befor him in his royall estate, with his princes and nobles about him, comaunded his shepskine coate and cap to be taken of him, and a golden robe and rich cappe to be put on him. The ambassador well contented, he enters his presence; his followers kept backe in a space with graets of iron between the Emperor and them; at which the ambassador chaffes with a hellish, hollow voice, lookinge fearce and grimly. Fower captains of the gard bringe him near the Emperor's seat. Himself, a most ougly creature, without reverence, thonders owt, saies—his master and lord, Chigaley, great Emperor of all the kyngdoms and caws the sonn did spread his beams over, sent to him, Ivan Vazilewich, his vassall and great duke over all Russia by his permission, to know howe he did like the scourge of his displeasur by sword, fier and famen; had sent him for remedie (pulling owt a fowll rustie kniff) to cutt his throate withall. They hasted him forth of the roome without aunswer, and would a taken of his golden gown and capp [Would not forgoe his verie coate.—Ed.], but he and his company strived with them so stowtly that he would not suffer them. Garded to the place from whence they were brought, the Emperor fell into such an agony, sent for his ghostly father, tore his own hear and beard for madnes. The chieff captaine preyed his maiesties leave to cutt them all in peces, but had noe aunswer. After he had kept this ambassador som tyme with som better usage, sent him awaye with this message:—"Tell the miscreant and unbeliever, thy master, yt is not he, 'it is' for my sines and 'the' sines of my people against my God and Christ; he it is that hath given him, a lym of Sathan, the power and oportunitie to be the instrument of my rebuke, by whose pleasur



by Stan Shebs. Public domain.

The ivory throne of Ivan IV the Terrible. Photo



"Morning of Execution of the Streltsy." XVI century. A painting by Vasily Surikov (1881). Tretyakov Gallery, Moscow.

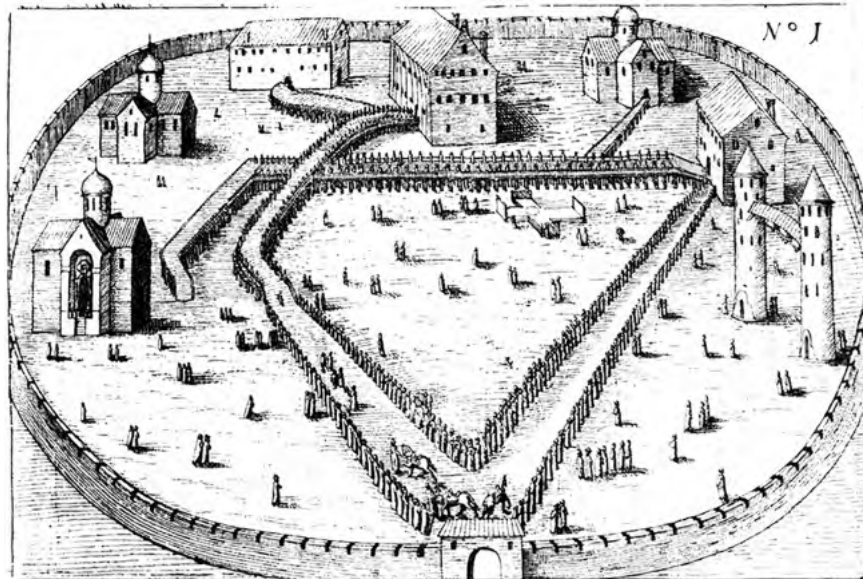
and grace I doubt not of revenge, and to make him my vassall or longe be." He answered, "He would not do him so much service to do any such message for him." Whereupon the Emperor not longe after did address a wise, noble

gentilman for his ambassador, Alfonasse Federowich Nagoie, whoe was kept ther and indured much penurie, 'misery,' for the space of seaven years.

The Emperor was lothe to com to the cittie of Musco, though he sent for the chieff merchants, handicrafts and tradesmen, from all other his citties and towns within his kyngdom to build and inhabitt ther, and drawe trafficque thether; toke awaye all imposicions; gave them fredom of customs; sett seaven thowsand mazon and worckmen to build a faire stone walle round about the Musco, which was finished in fower years space, verie stronge and beietefull, and furnished with verie fare and goodly peces of brass ordinance; settled his offices and officers of justice and governors therin, in manner and form as hertofore yt was, as tyme did permitt. Himself kept much at Vologda, upon the river Dwina, and at Slobida Alexandrisca [Slobode Alexandrowsky]; conferd much with Elizius Bomelius [A physician of Wesel, in Westphalia.—Ed.], a Doctor of phizicke; sent for skilfull builders, archietæctors, carpenters, joyners, and mazon, gold smyth, phizicians, apothecaris, and such like, owt of England, havinge som purpose in his head which will shortly discover itself; builds a treasor-howse of stone, great barckes and bargies, to convey and transportt upon sudden occasion treasur to Sollavetska monnesterie [In the island of Solavetskoy, in the White Sea.—Ed.], standing upon the North Seas, the direct way into England. He had so flesed his merchants by takinge their comodits to exchainge with straingers for cloth of gold, dollers, perrell, jewells, etc., which he continewally toke into his treasurie, without paieng littell or nothings, by that means borowinge great somes of citties, towns, and monnesteries, exhastinge all their wælt by great imposicions and customs to augment and increase his own treasur, became so odious and in such a desperat case as he devised how to prevent and alter his estate. To adnihill and frustrat all this he had ingaged his crown unto, made a separacion and devicion of his towns, offices, and subiects; called this oprisnoie and the other Zemscoie; established a newe Kinge or Emperowr, named Char Symion, the emperor's sonn of Cazan; resigned his stie and lent him his crown; transfers all autorite therunto incident; crowns him, but with noe solempnitie nor consent of peers; causeth his subjects to adress themselves and their affares, petitions and sutes, to him; and in his name all privaleges, charters, instruments and writings, to be called in, and new to be published in his name and under his seall. They plead in all courts of justice in his name; quoyne mony, receaves customs, and casuall fines and certan reveynews, for the maintenance of his howse, officers and servants; ys lyable to all depts and matters concerninge his office of treasurie. He sett in majestie; the old Emperor Ivan coms and prostrats himself. Causeth his metropolletts, bishops, priors, noblemen and officers, to do the like, and all ambassadors to resortt before him, which some refused. Was married unto the daughter of Knez Ivan Fedorwich Misthislovske, prince of the blood royall. These things beinge thus contraverted and chainged, the old Emperor would take noe noatice of any depts owinge in his tyme; lettres pattents, privaleges to towns and monestaries all void. His clergie, nobillite and comons, must now petition Ivan Vazilewich that he would be pleased to take the crown and goverment upon him againe, upon many condicions and athenticall instruments confirmed by act of Parliamt in a verie solemn new inauguration. He was contented; at which infinite guifts and presents wear of all men of any worthe sought owt for to give unto him, amountinge and valued to be a great treasur. He was freed of all old depts and former charge whatsoever. To tedious to recite any more of this tragedie. But that the device of his own head might have sett him clear beside the saddell, yf it had continewd but a littell longer, yt is happie he is become invested again in statu quo prius. Regrants privaleges, jurisdictions, charters to towns, monestaries, and noblemen and merchants, upon new composicion; for which great somes and fines wear obteyned: sends an army of Tartors, governed by his own captaines, to reconquer, as he terms it, the towns in Livonia, which kinge Stephanous had lately taken from him; propounded a mariage to duke Magnus [Magnus Duke of Holstein, brother of Frederic King of Denmark, was allured by the specious offers of the Czar Ivan to become a tool of his political schemes, and in the year 1570 was betrothed to Euphemia, daughter to Prince Vladimir Andreievitch, Ivan's cousin. The marriage was prevented by



Livonian war. Siege of Narva in 1558 by the Russians. Painting by Boris Chorikov (1836). Unknown source. Public domain.



Alexandrov Kremlin (Sloboda). Engraving by Theodor de Bry (1528–1598). Published by Jacob Ulfeldt in 1627. Public domain.

the death of the princess; but her place was supplied by her sister Maria, to whom Magnus was united in April, 1573.—Ed.] with his brothers daughter, Knez Andrew; sends for his said brother owt of his province of Vaga; had him in jelousy; himself livinge so tiranicallie and in the hatred of his subiects, the other, Knez Andrea, had gotten their harty affections, which he well perceaved. When he came to his presence, he laied himself prostrate to his foate; he toke him up and kissed him. “O cruell brother,” with tears, saies the storie, “this is a Judas kiss; thow hast sent for me to noe good end; take thy fill;” and so parted for that tyme. Died the next daie; was buried in Micholsca crest, in the Mosco, solely. This mariage must goe forward, havinge some relacion to forren ayed. Hartique [For the German Hertzog.—Ed.] Magnus was eldest sonn to Christianus, duke of Holst [Holstein]; boren before he was elected kinge of Denmarcke; this kinge Fredericke bowren [born] after: betwen whom grew such hatred and dissencion, as he was inforced to exchainge with him for the dukdom of Hoist an iland called Osell, in Livonia, his right in Riga and Reavell, kinge John of Swethia competitor therof; also many other townes and castells in Livonia, which the Emperor of Russia had wonne and spoiled from them bothe. He maks up the match and maries his neece, Llona, to Hartique Magnus; gives him in dower with her all his interest, towns, castells and possessions, in Livonia, ‘doth’ establish him therin; stiells and calls him Corcell Magnus, which is King Magnus; gives him a houndred good hors, wæll furnished, two houndred thowsand rubles, which is 600,000 dollers in mony, gold and silver vessell, plate and jewells, and rich aparell; gratifies and gives liberall giffts to all followers and servants;

conducts and sends, with many 'of' his nobles and ladies with two thousand hors, the said Kinge and Quene, whoe saw them safflye settled and seated in their estats in that his great town of Dorpe, in Livonia.

I fear I shall fill my discourse with to much of this naracion if I be larger, 'I' will therefore leave the rest for his proper place hereafter, and goe onward with the storie of the Emperor's liff. Instead of the alliance and amitie he aymed at of the k[ing] of Denmarcke and k[ing] of Swethia, warrs followes, both of them puttinge him to distress, and the k[ing] of Poland also, whoe gott from him the Narve and besieged Plæsko, two of the chieffest towns he had of trafficque in those parts. The Dane and Swethan inchroacheth upon his parte, being all three competitors in certaine territories upon the northwern coasts, Wardhowse, Colla, Sollavetsca, Varsagae, etc. Puts him from his customs and trafficque, and offers to trowble and deny the English merchants also in their passage for fishinge upon those coasts, and tradinge with him at St. Nicholas and Colmogor.

The emperor Ivan Vazilewich sends for all his nobles and gentilmens fayrest daughters, maidens, thorow out his kyngdoms, and choiseth owt amonge them a wiff for his eldest son, Charwich Ivan. Her name was Natacia, daughter to Ivan Sheremiten, a viovode of a good familley. [The name of the damsel selected by Ivan for the Czarowitch's bride, at the time of his own marriage with Marfa Sabakina, was Eudoxia Bogdanovna Saburovna. Her father was of obscure station.—Ed.] Great feastings and trumps was at the solempnicinge of this mariage, though worth the relatinge, yet not so pertinent to the discourse in hand.

This Emperor lived in great danger and fear of treasons and his makinge awaye, which he daily discovered; and spent much tyme in the examinacion, torteringe, execution and putting to death, such noble captains and officers that wear found practizers against him. Knez Ivan Curaken beinge found dronck, as was pretended, in Wendon, a fast town in Livonia, when K[ing] Stephanous besieged it, beinge viavode therof, was stripped naked, laied in a cartt, whipped thorow the marcket with six whips of wyer, which cutt 'his' backe, belly, and bowells to death. Another, as I remember, 'cald' Ivan Obrossimove, a master of his hors, was hanged on a gibbett naked by the heels 'heyre of his head'; the skinne and flesh of his body from topp to toe cutt of, and minst with knives into small gobbetts, by fower pallacnicks; the one, wearied with his longe carvinge, thrust his kniff somwhatt farr into his bowells, the sonner to dispatch him, was presentlye had to another place of execution and that hand cutt of; 'which being' not well seard, 'he' died the next daye. Many other wear knocked in the heads, cast into the pools and lakes near Slobida, their flæsh and carcasses fead upon by such huge overgrown picks, carps, and other fishes, so fatt as any other 'anything but fatt' could hardly be deserned upon them. That was



"Choosing a Bride for the Grand Duke." A painting by Ilya Repin (1884). Perm Art Museum.





Map of Europe from *Atlas sive Cosmographicae Meditationes de Fabrica Mundi et Fabricati Figura*, by Gerardus Mercator (1595).

the valey compared to Gehenna or Tophett, wher the fathles Egipcians did sacræfice their children to the hiddeus divills. Knez Borris Telupa, a great favorett of that tyme, 'being' discovered to be a treason worcker 'traytor' against the emperor, and confederatt with the discontented nobillitie, was drawn upon a longe sharpe made stake, soped to enter 'so made as that it was thrust into' his fundament thorow his bodye, which came owt at his næck; upon which he languished in horable paine for fiften howres alive, and spake unto his mother, the Duches, brought to behold that wofull sight. And she, a goodly matronlye weoman, upon like displeasure, geaven to 100 gunners, whoe defiled her to deathe one after the other; her bodye, swollen and lieinge naked in the place, comanded his hunstsmen to bringe their hongrie hounds to eat and devour her flesh and bones, dragged everiewher; 'the Emperour at that sight saying', "such as I favour I have honored, and such as be treytors will I have thus done unto." The frends of the Dukes fortunes and servants of his favours lamentable mourninge at this disaster and sudden chainge. I could innumerat many and much more that have felt the like severite and crueltie of this emperors heavy hand of displeasur, but I forbare to trouble the modest eyrs and Christian pacience of such as shall read it.

This Emperors delight, hands and hart being thus imbrued in bloud, makinge his chieff exercise to device and put in execucion new torments, tortors and deaths, upon such as he toke displeasur against and had in most jelousye, those especiallie of his nobillitie of best credit and most beloved of his subiects, he countenancing the most desperatt captaines, souldiers and deccyed sortt, to offront them and breed fection;



Map of Russia from *Atlas sive Cosmographicae Meditationes de Fabrica Mundi et Fabricati Figura*, by Gerardus Mercator (1595).

wherby indeed their grew such fæctions and jelousy, as they durst not trust one another to ruinat and displace him, as they wear willinge to doe; all which he perceaved, and knew that his estate and case for safetie grew everie daye more desperat and in dainger than other, and, trowbled much how to shun and escape the same, was verie inquisitive with one Elizious Bomelius, as you have hærd, sometymes a cosninge impostur. Doctor of phizicke in England, a rare mathematician ‘magicion’, and of others, what years Quen Elizabeth was of; what likely of success yer might be, if he should be a shutter unto her for himself. [It is believed that Anthony Jenkinson was, in the year 1567, intrusted by Ivan with secret orders to negotiate a marriage with Queen Elizabeth.—Ed.] And though he was much dishartned, not only for that he had two wiffes livinge, and that many Kings and great princis that had ben shutters to her majesty and could not prevale, yet he magnified himself, his person, his wisdom, greatnes and riches, above all other princis; would give the asaye, and presently puts that Emporis, his last wiff, into a nunrie, to live ther as dead to the world. And, as you have formerly read, having it in his thoughts longe befor to make England, in case of extremitie, his saffest refuge [The idea of a retreat to England was entertained by Ivan as early as the year 1567. In the year 1569 he despatched an ambassador, Andrea Ssavin, to Queen Elizabeth to make known his intention; and the Queen, in a letter in answer to his application, promised him a cordial reception, with freedom in the exercise of his religion. See Karamzin, vol. ix, pp. 168, 620.—Ed.]; built and prepared many goodlie barcks, large bargies or boats at Vologda, and drawen and brought his most richest treasur thether to be imbarqued in the same, to pass down the river Dwyna, and so into England by the English shippes, upon a sudden, leavinge his eldest sonn, Charrewich Ivan, to govern and pacifie his so troubled estate. For that purpose, he did devis to raise a new treasur to leave unto him, the better to establish his strength as he thought after him, would now put in prectice that he had often in purpose; called for the principall priors, abbetts, archiemanders and egomens of the abliest, richest and chief monasteries and religious houses of his kingdom, which wear verie many, and told them—“that which he was to saye was best knowen to themselves; he had spent the most part of his tyme, witts, vigor and youth, in warfaring for their wælt and saffetie, preservacion and defence of his kyngdoms and people; what daingers and trowbles he had past was not unknowen unto them, above many others. They, apart to home [whom] he makes his moen, have only reaped the bennifitt therof. By which his treasurs have ben exhausted, and theirs increased; their saftties, peace and tranquillite preserved, and his lessened and daylie indaingered by forren enymies and prectices, bothe at home and abroad; which [he] was verie sencable [sensible] they wear to [too] well acquainted

with. How could he or they any longer subsist without their essential assistance? Their willingness must be the touchstone and trial of their fidelity, as well as their contemplations, which proved of no force. Their pretended prayers prevailed not; whether for their iniquities, his sines and peoples, or both, he leaves to the divine knowledge. The utility of their holy thoughts and actions must now be the supply out of their infinite abundance; yea the urgent necessity and miserable estate both of hym and people doth now require their devotion; the souls of their own patrons and donors, saints and holie workers of wonders, for redemption of their souls and sines, commands it. Prepare therefore your thoughts with holy resolutions, without sophisticall or excercises of refusal.”

A hie and provincially convocation was called in the great consistarie of the Holly Ghost; the oath of soveraintie was ministered in the cittie of Musco, some fearinge he did ayem [aim] at all; and, after longe debate, the particulars of their alligacions and reasons verie profoundly sett down, as appeareth in the originall, and prepared for the King’s audience. The Em



Vologda in the early XVII century. Lithograph by Alexander Skino (1853).

peror had fals spies that brought him intelligence of all. He forced delays of excuse; in the mean he thonders out his thronically threats to their ears, conveyed by his secret instigators; calls forth of the most capital and pragmatical priors and prelates; tells them in this substance to long to particularize:—“We understand of your consultations and resolutions: you are the principal of your pervers partisans. The mild relation of the evil [ill] estate and misery of my people, and evil success of my affairs, hath nothing moved nor mollified your compassion. What shall we render for your reward? The nobility and people cry out with their complaints, that you have gotten, wherewith you do maintain your hierarchy, all the treasure of the land, by trading in all kind of merchandizes, chaffering and taking the benefit of all other men’s travells; having privileges to pay no customs to our crown nor charge of wars; and, by terrifying of the noblest, ablest and best sort of our subjects their conscience, have gotten the third part, by due computation, of the towns, ralties and villages of this kingdom into your possessions, by your witcherie and enchantments and sorcery. You buy and sell the souls of our people. You live a most idle life in all pleasure and delicie: commit most horrible sines, extortion, bribery and excess usury. You abound in all the bloody and crying sines, oppression, gluttony, idleness and sodometrie, and worse, if worse, with beasts. Maibe [may be] your prayers avail not neither for me nor my people. We have much to answer before God to suffer you to live, and so many more worthy to die for you; God forgive my partakership with you. Did not the Pope of late, by the earnest contemplation of his nuncio, persuade to have the supremacy over you, and to dispose of all your places, preeminences, and revenues? Hath not the Greake Church often times solicited us for the change of your metropolitane see, by the mediation of the patriarch of Alexandria? Yea, and as often have I been moved for your dissolution, to the reparation and reestablishing of thousands of my ancient and poorest nobility, from whose ancestors most of your revenues came, and to whom it most justly belongs, that have left and spent their honors, lives and livings for your satisfactions and enrichments, and my rich people and

subjects impoverished through your rapine and divlish illucions, and by of the contrarie a flourishinge comonwæth would be established and susteyned; a faire example by that valourous kinge Henry the 8th of England; your revenues beinge much more beside your standinge treasurie then your prodigall and luxurious mainteynance can expend. By which means my nobillie and servicable subjects are deceyed and our treasur so exhasted, that wee ar inforced by the secreat inspiracion of the soulls and holly saints, the holly worckes of wonders, whom you proffes and hold that infinite treasur, not your's, that lies as a dead tallant in your custodies, put to noe religious use; in their names and all the soulls of the donors and benifactors therof, I conjure and comaund that by such a daye (least then you all be, through the plage and just punishment of God, devored by wild beast of the forrest, who atend the execucion of your judgment with a more sudden and fearfull death then befell the falshod of Annanias and Saphiras deniall) you bringe us a faithfull and true inventorie, what treasur and yearly reveynews everie of your howses have in their possessions. Necessitie will permitt noe delay nor excuse. By which tyme we will call a parliament or counsaill royall of all our princis and nobells, metrapolettis, bishops, priors, archiemanders and egumens, to be not only judges in the trueth of their souls, what urgent necessitie and utillitie ther is at this present for a mass of treasur to be imploied for defence of our realm; the kinge and princis of Pollond and Littuania, the kinge of Swethia and the kinge of Denmarcke, all combindinge, and our rebells confederatinge with that mighte power prepared by the Crime; but also to be ear and eye witnesses of the discharge of our dutie to God and his angells, to incite you in their name and his pore distressed peopl's, for whose necessities, redempcion and preservation of you all, wee ar thus inforced so earnestly to mediat and implore, as it wear, their so misserable estates, which lies in your hands and powers yet in tyme to remedie and relive."

I am the larger, because the matter is inforced, as you perceave, with such great effacie, as to heer the sequall will countervail your pacienc in readinge. The chieff bishops, priors and abbotts, assembled and dissembled often tymes together, much perplexed and devided, seking and devisinge with the discontented nobillitie how to turn head and make a warr of resistance: but there wanted such a head or gennerall that had currage sufficient to guide or lead such an army as could incounter his puisant power, they altogether



Polish-Lithuanian siege of the Trinity Monastery of St. Sergius in 1608–1610. Lithograph of 1852.

unprovided both of horss and arms. The Emperowr toke oportunitie and advantage of this prectice and made good use therof. Proclaymes the heads of all those housses to be treytors. To make them more hætfull, sommoned, naye, sent for 20 of the principallest; chargeth them with odious and horrible criems and træchories, upon such prægnant and aparant prouffs as was manifestly knowen and published to be true, exclamed upon and condempned of all sorts of people in generall. Now com wee to the merrie tragedie to requit your pacience all this whill. The Emperowr comandes his great bares, wild, fears [fierce] and hongrie, to be brought owt of their darcke caves and cages, kept of purpose for such his delights and pastimes, at Slobida Velica, upon St. Izaie's daie, in a spacious place high walled. About seaven of those principall rebellious bigg fatt friers were brought forthe, one after another, with his cross and beads in his hands, and, through the Emperowr's great favour, a bore spare [spear] of five foate in length in the other hand for his defence, and a wild bear was lett lose, rainging and roaringe up against the walls with open mouth,

sentinge the frier by his fatt garments, made more mad with the crie and shoutinge of the people, runs fearsly at him, catches and crushes his head, bodie, bowells, leggs and arms, as a cate doth a mous, tears his weeds in peces till he came to his flæsh, bloud and bones, and so devours his first frier for his prey. The bear also shote and kylled with peces by the gonners pell meall. And so another frier and a fresh bare was singly hand to hand brought forthe, till they wear all seaven devoured in manner as the first was: savinge one frier, more conninge then the rest, besturred his borre spare so nymbly, settinge the end therof in the grownd, guidinge it to the breast of the bare, that rann himself thorow upon it, and yet not escaped devouringe after the bare was hurtt, both dienge in the place. This frier was canoniced for a valiant sainte by the rest of his living brothers of Troyetts monesterie. This pastime was not for the tyme so pleasinge unto the Emperor and other beholders thereof, as terrible and displeasinge to all the rablment and consistorie of friers and monckes, that wear convocated and so combinded together as you have heard; wherof seaven more wear promised to be burned, etc. The metrapollits, bishops, monckes and friers, of all howses that had offices and charge, resorted with petitions and their prostracions to pacific and stey the Emperor's farther displeasur and furie; wear not only contented to suffer and alow his ghostly father to absolve him, but also to acknowledge those detestable friers, that had comitted and perpetrated such detestable crimes and offencis, as was manifestly proved against them, had condignly suffered for their wicked deserts, hoping it would not only be an example but an amendament to all other that professed such holly orders of worldly sequestracion. The said metrapolletts, bishops, priors, archiemanders and egomens, heads, treasorors and all other officers of all the chieff monstrous [monasteries] and nuneris and religious howses, did, in the names of the wholle, for themselves, and souls of their holly saints, founders, and workcers of holly wonders, of whom they held their lives and beinge, togeather with his Emperiall, most sacred and most gracious comissaracion and permission (for whome and his good success they all powred owt unto the holly Trinitie their devoute vowes and praiers), they presented unto his Emperiall majesty, and prostrated before his throne of mercie, a true and a perfett inventorie of all the treasur, moneys, towns and lands, and other reveynues, that doe particularly belonge to everie particular hollie soull and saint that did indow and comend the same unto their custodie and everlastinge kepinge successively, for the mainteynance of those holly semynaries and sanctuaries, hopinge and assuredly belivinge his sacread soull, in comemoracion of all ages, will not suffer perpetracion or violacion of those things in his age, which must pass awaye with the accounts therof before the Trinitie, as those have done; if otherwise mynded, that it would please him to geave them an athenicall discharge, to publish to all posterities to come. [The proceedings of the council of the clergy held in Moscow in 1580 seem to be here referred to.—Ed.]

I have with my best skill translated this much, verbatim (sic) owt of the origenall. Ther inchantments prevented dissolucion, but not prevailed against the Emperors resolute demand of 300 thowsand marcks sterlinge; which he by the means of this conjuracion obteyned, besides many precints, towns, villages, lands and rialties, at least as much more worthe to dispose of, though with great gruge and dislike, yet to the pacificacion of many his disconted nobles; raising and inabling therby most of his trusties, captaines and servitors, the better to serve his turn in all his designes. This practice and pollicie of his, though condemned and much dislyte of by some, yet reckoned the most comendable tiranie that ever he used of other som and least daingerous.

Well, this turn beinge served to raise a standinge treasur for his sonn without deminishinge any part of his owne, he hath still an eye and aiem to England. His infinit treasur and mynde is prepared; but neither his ambassador, Andrew Saphine, did discharge the trust reposed in his deliverye of his mynde, darckly expressed by word of mouth, which he durst not comitt to paper, as it seems; neither did Mr. Jinckenson nor Mr. Thomas Randall, in their particuler negociacions, so thorowly understand, move or break the matter, as he expected. So that he himself kept it not so secreat but that his eldest sonn, Chariwich Ivan, and their favoretts and nobles, toke noatice of it. Which the Emperor perceavinge, and to putt owt all jealousye therof in their minds, married againe the fifft wiff, the daughter of Feodor Nagaie [Ivan's marriage with Maria, daughter of Fedor Nagoi, his seventh wife, took place in the year 1580. —Ed.], a verie bewtefull yonge mayden, of a noble howse and great family; by home he had a



Alleged portrait of Maria Feodorovna Nagaya (1612).



Portrait of Pontus De la Gardie (1520–1585), a French general in the service of Denmark and Sweden. Unknown author.

third sonn, called Demetrie Iavanowich: spent now his tyme still in pacifieng his discontented nobles and people; kept two armies afoat and yet at but small charge; for his princis and nobles went most upon their own charge, and gentilmen and comou synnoboarskes had certaine porcions of lande, corn and mony alowed them yearly, and this ishued owt of certeyn revenues put apart for that purpose, and eschets, robberis and customs, pencions duly paid them whether they goe to warr or noe, without deminucion of any his crown revenues or great standinge treasur. The on army consistinge most of Tartors, which he imploied against the kinge and princis of Polland and Swethia, by whome he was now invironed, for the country of Liolande, which he had so ranzact and shewed so much crueltie in conqueringe it before: the other army consistinge comonly of 100 thowsand horss, most of his own naturall subjects, saving some few Pollaks, Swethians, Duch and Scotts, imploied against his great enimye the Crim Tartor, which comonly doth not last above three monneths, May, June and July, everie year. He lost most part of all the towns he had conquered in Liffland, regained by that most valurous king Stephanus Batur; but the Emperor had flezed and caried awaye all the riches and principall people before; whose crueltie and tirranie used ther is most lamentably sett forth in the Livonian historie. The goodliest country, flowinge with milke and honny and all other comonwealth commodits, nothinge wantinge, and the farest weomen and best condicioned people to converss with in the world, but much geaven to pried, luxurie and idellnes and pleasur; for which sines God hath so plaged and routed owt that nacion, that infinite nombers ar caried captives and sold for slaves into Percia, Tartaria, Turckie and the farthest part of the Indies. Yt was my fortune, by speciall favor, to by and redeme divers, both men, weomen and children, of those captived people, for small soms of mony, some merchants of good quallite, and gott leave to convey and send them, some into Liefland, som to Hamborow and Lubecke. One the other side, king John of Swethia, by his generall, Lorent Forusbäck, and Pontus [George Fahrensbach and Pont de la Gardie. Narva and Ivan-Gorod were taken by the Swedes in the year 1581.—Ed.], a French captaine, besieged the Narve both by sea and land, and toke it and the strong castell also of Ivana Gorrord, his best mariten town of trafficque; noe such crueltie shewed by them. The

Emperors souldiers and army, farr greater in nomber, ranged farr into the Swethians country, and did much spoill and rapine: brought many captives away to remote places in his land, Liefflanders, French, Scotts, Dutchmen and some English. The Emperower seatlinge and seatinge a great many of them in the cittie of Musquo, to inhabitt by themselves without the cittie; and by my mediacion and means, beinge then conversant and familier in the court, well knowen and respected of the best favorets and officers of that tyme, I procured libertie to buyld them a church, and contrubetted well therunto; gott unto them a learned preachinge minister, and devine service and metinge of the Congregation everie saboth daye, but after their Lutheren profession; grew in shortt tyme in favour and familier, and in good like, of the Russ people, livinge civillie but in dollfull and mourninge manner for ther eyvill loss of goods, frends and countrye. At which tyme, among other nacions,



Map of Muscovy prepared by Anthony Jenkinson and Gerard de Jode (Antwerp, 1593).





Portrait of Gotthard Kettler (1517–1587), Duke of Courland, the last Master of the Livonian Order, by Julius Döring.

there wear fower score and five pore Scotts souldiers leaft of 700 sent from Stockhollme, and three Englishmen in their company, brought amonge other captives, in most miserable manner, pittious to behold. I laboured and imploied my best indevors and creditt not only to succor them, but with my purss and paines and means gott them to be well placed at Bulvan, near the Musquo; and altho' the Emperowr was much inflamed with fury and wrath against them, torteringe and puttinge many of those Swethen souldiers to death, most lamentabylie to behold, I procured the Emperower to be told of the difference between those Scottsmen, now his captives, and the Swethians, Pollonians and Livonians, his enymies. They wear a nacion strangers, remote, a venturous and warlicke people, readie to serve any Christian prince for maintenance and paye; as they would apear and prove, if it pleased his majestie to imploie and spare them such mayntenance, now owt of hart and cloths and arms, as they may shew themselves and valure against his mortall enemy the Cryme Tartor. Yt seems some use was made of this advice, for shorttly the best souldiers and men-at-arms of these straingers wear spared and putt apart, and captaines of each nacion apointed to govern the rest; Jeamy Lingett for the Scottish men, a villiant honnest man. Mony, cloths, and dayely allowance for meat and drinke, was geaven them, horss, hey and oatz; swords, peece and pistolls, wear they armed with. Pore snakes afore, loke nowe chearfully. Twelve hundred of them did better service against the Tartor then 12 thowsand Russes, with their shortte bowe and arowes. The Crim, not knowinge then the use of peece and pistolls, stroken dead of their horses with shott they sawe not, cried:—"Awaye with those new divells that com with their thunderinge puffs;" wherat the Emperor made good sportt. Then had thei pencions and lands alowed them to live upon; married and matchd with the Livonian faire weomen; increased into famillies, and live in favour of the prince and people. O! how glad was I that the Emperowr toke noe noatice of those fewe Englishmen taken captive emonge them! An oportune quarrell, to my liff, that was so well knowen and conversant in their court; but especiallie a fitt prey for the Emperor to seise upon the English merchants goods, havinge then a stocke in company for at least 100 thowsand marches sterlinge in his country. For, but a littell before, the kinge had sold to one Thomas

Glover, a chieff agent for that company, a wiff bowren of a noble howse in Polland, Basmanovey, taken captive at Pollotzcoe, for tenn thowsand Hongers ducketts in gold; and yet shorttly after, fallinge into som displeasur, robbed him of 16 thowsand pounds more in cloth, silke, wax, furrs and other merchandizes, and sent him and his deare wiff emptie owt of his land. [Thomas Glover went to Russia as a servant of the Muscovy Company; but subsequently joined with others in carrying on an independent trade. As early as 1567, Queen Elizabeth complained to the Czar of this conduct of Glover and his associates, and that they had married Polish wives. Glover was banished from Russia in 1573.—Ed.] But lettinge many other such acts of his pas, let us return to our more propper discourse.

The Emperowr expectinge some return of his letters owt of England, and news by Daniell Silvester, a thinge thought upon, that God would make an example of. He arived with the Quens letters at St. Nicholas; past up to Collmogorod; where, preparringe and making cloths fitt for his present postinge up to the Emperor with those letters and message from the Quen, the



Portrait of Stephen Bathory, King of Poland and Grand Duke of Lithuania (1576–1586), by Wojciech Stefanowski (1576)..

tailor saienge one [essaying on] a newe yeolow satten jactett or jepone in an upper rome of his lodginge in the English howse, and the tailor gone scars [scarce] down the stears, a thunderbolt came and stroeke him dead, pearsinge down the coller of the inside of his new coate, owt the right side of his bodye, not owtwardly seen. A flash of lightening killed also his boy and dogg by him, burnt his descke, letters, howse, all at instant. Wherat the Emperowr was much amassed when he heard of it, saieng "Gods will be donn!" but raged and was in desperatt case; his enymies besettinge and besieginge three partes of his countrye, the Poll, Sweathen and the Crime; King Stephanus Batur threatninge he would vissett him at his great cittie Musquo shorttly. He made preperacion accordingly, only douptinge of som want of powder, salt-peter, lead and brimston, and knew not howe to be furnished therof, the Narve shutt up, but owt of England. The difficult was howe he should convey and send his letters to the Quen, his countries invironed and passages shutt up. Sent for me, and told me he had a message of

honor, weight and secræcie, to imploie me in, to the Quens Majesty of England, perceavinge I had ateyned to the familiiar phrase of his language, the Pollishe and Dutch tonges. Questioned with me of divers things; liked my readie aunswers; asked me if I had seen his great vessells and barcks built and prepared at Vologda. I told him I had. "What traitor hath shewed them you?"—"The fame of them was such, and people flockinge to see them upon a festivall daye, I ventured with thowsandes more to behold the curious bewty, largnes and streinge fashion of them."—"Whie, what meane you by those words, streinge fashion?"—"For that the portrature of lyons, draggons, eagls, oliphonts and unicorns, wear so lievlie made and so richly sett forth with gold, silver and curious coullers of paintinge, etc."—"A craftie youthe, comendes his own countrimens artificerie," said the Emperor to his favorett standinge by. "Yt is trew: yt seems you have taken good vew of them: how many of them?"—"Yt pleas your Majesty I sawe but 20."—"You shall see fortie, err longe be, noe worss. I comende you. Noe dought you can relate as much in forren place, but much more to be admired, if you knewe what inestimable treasur they are inwardly to be bewtified with. Yt is reported your Quen, my sister, hath the best navie of shippes in the world."—"Yt is true, and please your Majesty."—"Whie have you dissembled with me then?"—"For strenght and greatnes to breake and cutt thorow the great ocean, turbulent seas."—"How framed so?"—"For art, sharpe-kielled, not flatt-bottomed; so thicke and strong-sided that a cannon shott can scarce pearse thorow."—"What ells?"—"Everie shipe caries cannon and fortie brass peces of great ordinance, bulletts, musketts, powder, cheyne-shott, piekes, and armor of defence, wild fier worckes, stancions for fights, a thowsand marrinors and men at arms, souldiers, captaines, and officers of all sortts to guide and govern; 'discipline and dailie devine preyers;' bear, bread, bieff, fish, bakon, pease, butter, chese, vineger, oatmeall, aqua-vita, wood, water and all other provicion, plentifull, fitt and necessarie for foode and maintenance of men; ancens, cabells, takells, masts, five or six great sails spread, aunctients, fleggs, costly silk banners displayed with the Quens ensignes and arms, wherat all other kings shippes bend and bowe; dromes, trompetts, taber, pipe, and other instruments of warlicke designes and defiance to the enymie; abell to assault and batter the strongest mariten towns and castells that ar; most tirrable and warrlicke for the aied, conduction and defence, of her Majestys



Portrait of Queen Elizabeth I, by Johannes Corvus (c. 1575). Probably painted from life, this portrait is the source of the face pattern called "The Mask of Youth" which would be used for authorized portraits of Elizabeth for decades

to come.

alyance and frends. Most noble Emperor, this is the frame, form and fashion, of one of the triumphant shippes of her Majesties navie royall.”

I had the grace of spirrite and speech in the essenciall deliverie of this, as he often cast his head and eye aside upon the heerers and standers bye, not with any aplaude to myself, nor great admiracion, “How many such hath the Quen as you discribe?”—“Fortie, and please your Majesty.”—“It is a good navie royall, as you term it. Yt can transportt 40 thowsand souldiers to a frende.” Gave me in charge to prepare myself, and be silent and secreate, and daily to atend till he wear provided and prepared for my dispatch: comanded Elizar Willusgen, his secreat secretarie, to take from me in writinge the description I made of the Quens Navie Riall; unto whome I presented also a shipe, curiously made, sett forth and drawen, with all his saills spread, bannors and insignes displayed, ordinance gillt, and all things in a warlicke fashion, made and given me by Mr. John Chapell, of Lubecke and London.

At this tyme he was verie much bussied by searching owt a notable treason in præctice and purposs against him by Elizius Bomelius, the bishope of Novogored, and som others, discovered by their servants, tortored upon the pudkie or racke, letters written in ciphers, Latten and Græke, sent three manner of wayes to the kings of Polland and Swethia. The bishope upon examinacion confessed all. Bomelius denied all, hopinge to fare the better by means of som his confederatz, as it was thought, favoretts neare about the kinge, whome the Emperor had apointed to atend his sonn Charowich Ivan, to examen the said Bomelius upon the racke; his arms drawen backe disjointed, and his leggs streiched from his middell loynes, his backe and bodie cutt with wyer whippes; confessed much and many things more then was written or willinge the Emperor should knowe. The Emperor sent word they should rest him. Taken from the pudkie, and bound to a wooden pool or spitt, his bloudye cut back and body rosted and scorched till they thought noe liff in him, cast into a slead brought thorow the castell, I preste among many others to see him; cast up his eyes naminge Christ; cast into a dungion and died ther. He lived in great favour and pompe; a skilfull matimatician, a wicked man and præcticer of much mischieff. Most of the nobles wear glad of his dispatch, for he knew much by them. He had conveyed great riches and treasure owt of the country, by way of England, to Wæsell, in Wæstvallia, wher he was bowrn, though brought up in Cambridge. An enymie alwaies to our nation. He had deluded the Emperower, makinge him belive the Quen of England was yonge, and that yt was very feacable for him to marry her; wherof he was now owt of hoep. Yeat heard she had a yong ladie in her court of the bloud ryall, named the Ladye Mary Hastings, of which wee shall speake more hereafter. The bishop of Novogorod was condemned of his treason, and of coyninge monny and sendinge yt and other treasur to the kinge of Polland and Sweathland; of buggarie, of kepinge witches and boyes and beasts, and other horrible criems. All his goods, horsses, mony and treasur, was confiscated to the kinge, which was much; himself to everlastinge imprisonment; lived in a cave with irons one his head and leegs, made and painted picturs and images, combes and saddells, with bread and water. Aleaven of his confederate servants hanged at his pallace gate at Musco, and his weomen witches shamfully dismembred and burnt. He was loth to take noatice of all those that wear confederated in this treason; past it over with admonicions, and declaringe his pleasur and intent to marry his second sonn, Chariwich Feodore, his eldest sonne havinge noe ishue; a great worcke to advise one with his princis and prellats, because of his symplicitie, yet did what pleased himself. But havinge them together, his stomake full of their treasonable purposes, must evaperatt somewhat for revenge. “O disloiell and most trecherous subjects! this daye must now be duble celebrated, the daye of our Saviours Ascension, fresh in memorie of sacrafisinge so many houndred thowsand inocent soulls, presented in read letters to the vewe of the wholl world upon the theoter of your rebellion. Naye, what coall can sufficiently noat to all posterities this mournfull and dismall daye? What lawe of forgetfullnes can wiep owt the remembrance of thy shame, ingratitude and træcharie? What locian can wash awaye the spots of thy pollucion, filthynes and villanye? What fier shall ever consume the memorie of the rebellious terrines and sedicions of this so fatall and abhominable conspiracies,” etc. He was three howers inlarginge this theam and stiell, and with great eloquence and bold utterance, after their phras and meothode and imphacie; dartinge still at many present of confederats in this last conspiracie; promising and protestinge to leave them a naked, a disloiell and distressed people, and a reproach to all the nacions of the world; the enymies at hand to distroye us; God and his ‘prodigious’ creaturs in the heavens fight against us; the scarcities and famen wittnes yt when no judgments, plagues and punishments, from the same God by him did move noe remorse nor amendement in them. The originall itself saies to long to recite. Littell was aunswered, less done, at this assemblie; but all prostratinge themselves to his sacread and most royall Majesty and mercie, desiringe God to bliss his holly purpose and intencion in this mariag of his noble sonn, prince Charowich Feodor. For whom he choise owt of a great and famous familie, powerfull and most trusty to the Emperor, a bewtifull yonge ladye named Irinea, daughter to Feodor Ivanowich Goddonova [The nuptiall rights hindred, as

bewitched.—Ed.]; and after the sollempnatie and great feasting and triumphs, the Emperor dismissed all those nobles and prelatts with good words and more favorable countenance, which was held for a mutuall reconciliacion and forgivnes of all.

Now the Emperors letters and instructions wear ready, himself and Savelle Frollove, chieff secrætarie of estate, closinge them up in one of the fals sieds of a wodden bottell fild full with aqua-vita, to hang under my horss maine, not worth 3d.; apointed me 400 Hungers ducketts in gold to be sowed in my boots and quilted in som of my worst garments. “I forbare to tell you of some secreats of my plea-sur, for fearinge thow passinge thorow my enymies countries now in combustion thow fall into their hands, mai be inforced to discover that I would not have knowen. What thow shalt saye to Quen Elizabeth, my lovinge sister, the bottel thow cariest with the shall declare unto the, when thow comst in saffe place to make it open. In the mean and alwaies be thou trusty and faithfull, and thy reward shalbe my goodnes, and grace from me herafter.” [The date of this mission of Horsey was the year 1580; and its object the purchase of military stores.—Ed.] I fell prostrate, laid my head one his foate, with a heavy hart to be thus exposed to so aparant misserie and not avoidable dainger. A gentilman of good ranck attended me. My slead and horss and 20 servants posted that night 90 miells to Ottver, wher vittuals and fresh hors wear prepared, and so to Novogorod and Plæsco and to Newhowse, 600 miells in thre dayes; where entering into Lieffland my gentilman and servants take their leaves, desiringe som token of my saif conductinge thethir, I bidd them hye them awaye, least then the enymie round about us might take them and hinder my service. The centinell brought me to the statholder or liftenant of the castell; he and his complices strickly examined and searched me; cominge from their enymes country they could not but suspect me. I told them I was glad I was com into their hands owt of the valle of misserie the Muscovetts country, not without some ranzom. The laied their heads together, and in the third daye the apointed me a guide and suffred me with more humanitie to pass. The guard and waiters expected some reward, but I preyed them to spare me; my purss was not answerable to my willingnes. I was three daies a passinge in great dainger by land and frossen mears to Ossell



Hamburg, ca. 1600. Engraving (retouched) by Georg Braun and Frans Hogenberg. Wikimedia Commons.

in Liffland, an iland of the king of Denmarckes, larg and spacious; taken by raggamouff souldiers, whoe used me verie ruffly, caried me to Sowen Burge, and so to Orentsburch [Arensburg], the chieff towne and castell in those parts; brought and delivered me to the stateholders lutinant, sicke, aged and crabbed; atended his pleasur, hardly kept as a spie, the snakes crepinge in my lodginge upon bead and board; hens and powltry peckinge at them upon the flower, and in the milk pans, a strainge sight to me; the soyll was such, did no harm; but the fear what should becom of me made me to thincke the less of that. The tyme came I was called before the governors. The chieff was a very grav gentilman in good favour with the kinge; he rulled all: souldiers aboute him with halberds and swords; did examen me; the questions wear many. I was a subiect of the Quen of England, whoe had peace and amitie with all Christian princis, especiallie and most intirely with the Majesty of Denmarcke. Yea, but that would not serve. Wee confederated most with the Muscovett against Christendom. Asked my name and quallitie. I framed him an annswer. Comitted me to the custody whence I was brought; dismiss his company which was many; sends his sonn, a proper fine gentilman, for me in privatt; had a letter in his hand; askt my name againe. I told him. “I have receaved sondry letters from my frends, and one of late from a beloved daughter I have, captive with the Emperor in

the Musco. She writes of much Christian frendship and favor she hath found at an English gentilmans handes named after your name, that negociats in that court from the Quen of England.”—“Ys your daughter called Madelyn van Vxell.”—“Yea, indeed, sir,” saies he.—“I am the same she writes of. I know her well, and was in good health within this x. daies.”—“O! sir, she is my dear and beloved daughter, whom I cannot have ranzomed, though the Majesty of Denmarcke hath writen in her behalf.”—Claps me aboute the næcke, crienge, and his sonn in like manner.—“Gods Angell hath brought your goodnes to me, however you appear here noe better secured, that I might render you my thancks and frendshipe, for your benevolence and favour towards me and myne. This iland hath hørd of your woorthy name and goodnes, and what it cane afford you shall comaund.”—Yt seems he was very joifull and I noe less glad of this good happ. Caused me to be brought to a pleasant lodging: his sonn next daye shewed his stabells of great horss, his armour, municion and liberarie; sent for divers of his frends, feasted me; made redie his letters and passportts with many serimoniall lovinge enterteyments: gave me a fare Garmaine clocke, and his sonn and servants ‘to guid me’ out of all dainger: comended his daughter, with praier and tears I would continew my goodnes towards ‘her,’ etc.

I hast one my waye. A domeher [ domherr] mett me, a man of good account in Lieffland. Marvelled I was so meanelly atended; knew me, and told his company of my quallitie, which might have done me hurt, and my aqua-vita bottell to, gerded close under my cassocke by daie, and in the night my best pillow under my head. Past all danger as I thought: came to Pilton, a stronge castell upon the Baltique sea, where king Magnus laye, of whom you have heard before. He used me but rufflye, by reason I could not drincke excessivlie with him. He havinge spent and geaven most of his towns, castells, jewells, mony, horss and plate, he had in dower with the Emperors nece, riottsly to his followers and adopted daughters, and not longe after died misserablie, leavinge his Quen and only daughter in very pore estate. And thenceforward thorow the duke of Curelands cuntrye and duke of Prussia to Qinsborughe, Melvin and Danzicke in Polland, Pomoreina and Mæckellborrow, and so to the emperiall towne of Lubecke, wher I was knowen, and exceedingly well and honnerablie enterteyned. Now I had gotten some better atendance, fower or five servants, Duch and English, taken up at Melvin and Danzicke. Here the burgomeister and lords of the towne sent me by their recorder a present of fish and flesh and wyne of all sorts, with a longe oracion of the favours I had done and shewed to them and theirs. The next daye divers now worthy merchants and their frends came with their thanckes and acknowledgment my means of their redemption; beinge by my only means and purss freed of thier captivitie from the Muscovett: presented me a faire bowll of silver guilt, with a cover; in yt ricks-dollers and Hungers ducketts of gold. I powred owt the gold and silver returninge that unto them againe, ‘more prodigell then wise,’ putt up the cupp, and gave them my thanckes: brought me their town booke, preyed me ‘to’ write therein my name and place of byrth and abroad, to the end that they and their posterities might honnor my name for ever.

Coming to Hamborowgh, but tenn miells of Lubeck, the Hamburgers having heard of my enterteynment at Lubecke, those that had ben in the same predickement, and freed also by means of their capetivie, presented me their thanckes and frendly remembrances. The burgermeister and raetzheren feasted me: and the others gave me a faire tabell cloth of dammask worcke, two dozen of napkins and a longe towell of the same. Thus much more for my own remembrance then propper to the discourse I have taken in hand, for which I crave pardon, and yet a degression of some dependencie upon the same.

Coming from Hamborow into England, I opened my aqua-vita bottell; toke owt and swetned the Emperors letters and directions, as well as I could; but yet the Quen smelt the savier of the aqua-vita when I delivered them unto her Majesty, declaringe the cause for her hightnes more satisfaction. I had access three or fower severall tymes, and som discourse, by means of the lord treasurer and Sir Francis Walsingham, and some honnorable countenanc also of my lord of Leicester; most by Sir Edward Horsey his love and countenance, my especiall noble good frend and kyndzman. The Company tradinge [to] Muscovia gave me good enterteynment and presents: provided, by her Majestys order, all those things which the Emperowr had geaven in his directions, but in noe wise to acquaint



Great seal of Ivan IV

of Russia (ca. 1577).



“Ivan the Terrible and His Son Ivan on November 16, 1581.” Painting by Ilya Repin (1885).

them with any other secreat matter: with which and her Majestys dispatch comaunded me to be sworn Esquire of her body, gave me her pictur, and her hand to kiss.

I departed [Horsey set out on his return to Russia in the summer of 1581.—Ed.] in company of 13 talle shippes; mett with the kinge of Denmarckes near the North Cape; fought with them and put them to the worst. Arived at St Nicholas; posted over Vaga, and came to Slobida Alexandriska, wher I delivered the Quens letters to the Emperor and her pleasur in secreat. Who comended my speed and bussynes done for him; gave me alowanc, and promised his great goodnes for recompence when he came to the cittie of Mosquo. Toke ther all those comodites into his tresorie, copper, lead, powder, salt-peter, brimston, and other thinges, to the valew of 9000 li. and paid them ready monny for all.

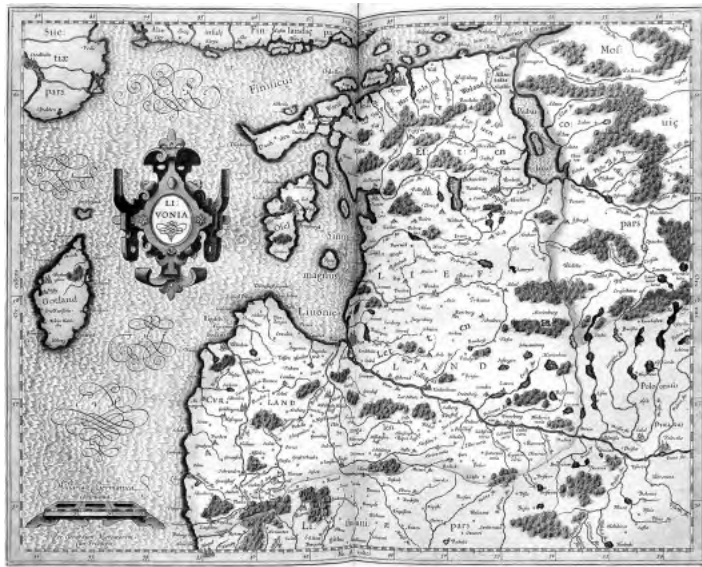
His Majesty came to the cittie of Musco; cast his displeasur upon some noble men and governors thereof; sett a parrasite of his, and sent with him 200 gonnors, to robb Mekita Romanowich our next neighbour, brother to the good emporis Nastasia, his first wiff; toke from him all his armor, horss, plate and goodes, to the valew of 40 thowsand poundes; seased his landes, and leaft him and his so pore and neadye as he sent to the English howse the next daye for as much course cotton as made him a gown to cover himself and children withall, and for som other relieff. Sent Symon Nagoie, another of instruments of mischieff, to robb and spoill one Andrew Shalkan a great bribinge officer, who brought his fare yonge wiff owt, repudiated her, cutt and gashed her naked back with his semitarie. Killed his trusty servant Ivan Lettish, and bett owt of his sheens the said Andrew Shalkan five thowsand rubles in monny. At which tyme he did also take displeasur against those Duches or Livonian people whome he had planted and placed with their wiefes and children and famillies without the cittie of Musco, which he brought from the Narva and Dorp merchants, and gentilmen of good account, and gave them libertie of religion and church there. Sett a thowsand gunors in the night to robb and take the spoill of them; stripped them naked, most barbarously ravished and deflowred both yonge and old weomen without respects, carienge divers of the yongest and fairest maieds to serve their wicked lusts awaye with them; som escaping came to the English howse, where they wear covered, cladd and relived, but in dainger of displeasur in so doinge. Well! God would not leave this crueltie and barbarism unpunished. Not longe after he, the Emperor, fell owt in rage with his eldest sonn Charrowich Ivan for havinge some comisseration of these distressed pore Christians, and but for comandinge an officer to geave a gentilman a warrant for 5 or 6 post horses, sent in his affaires, without the kinges leave, and some other jealousye of greatnes and to [too] good opinion of the people as he thought. Strake him in his furie a box on the ear [Thrust at him with his piked staff.—Ed.]; whoe toke it so tenderly, fell into a burninge feavour, and died within three daies after. Wherat the Emperor tore his hear and byrd like a madd man, lamentinge and morninge for the loss of his sonn. But the kingdom had the greatest loss, the hope of their comfortt, a wise, mild and most woorthy prince, of heroicall condicion, of comly presence, 23 years of age, beloved and lamented of all men: was buried in Michaela Sweat [Saint] Archangle church, with jewells, precious stones and perrell, putt into his tooem with his corps, woorth 50 thowsand poundes, weetched by twelve citticens everie night by chainge, dedicated unto his saint John and Michall archangell, to kepe bothe bodye and treasur.

Now was the Emperowr more ernest to send into England about this longe conceated match and marriage then ever: adressed one Feather Pissempscoie, a noble, grave, wise and trustie gentilman, to conferr and desier of the Quen the Lady Marye Hastings, daughter to that noble Henry lord Hastings, errell of Huntington, whome he hærd was her kyndswoman, and of the bloud royall, as he termed it; and that yt would please her Majesty to send som noble ambassodor to treat with him aboute it. His ambassador went forward; toke shippinge at St. Nicholas; arived in England [Pissemsky arrived in England on the 16th of September, 1582.—Ed.]; magnificently receaved; had audience of the Quen; delivered his letters comendatory. Her Majesty caused that lady to be atended one, with divers great ladies and maieds of honnor and yonge noblemen, the number of each apointed, to be seen by the said ambassodor in Yorcke Howse garden. She put one a staetly countenance accordingle. The ambassodor, atended with divers other noblemen and others, was brought before her Ladyship; cast down his countenance; fell prostrate to her feett, rise, ranne backe from her, his face still towards her, she and the rest admiringe at his manner. Said by an interpritoe yt did suffice him to behold the angell he hoped should be his masters espouse; comended her angellicall countenance, state and admirable bewty. She after was called by her famillier frends in court the Emporis of Muscovia. Sir William Russell, the errell of Beadforde third sonn, a noble, wise and comly gentilman, was chossen her Majestys ambassodor to the Emperor. But he and his honorable frends better consideringe of it, made his unwillingnes the means for another. Then the company of merchants intreated for Sir Jerom Bowes, only for presence and person, and repented afterwards. He was wæll sett forth most at their charge.

These two ambassodors, the Quens and the Emperors, with leave and letters, wear dispatched from her Majesty; well shipped; arived at St Nicholas in Russia. The Russ ambassodor posted overland; delivered his letters and accounte of his ambassade to his master the Emperowr, which was joiffully receaved. The other, Sir Jerom Bowes, imbarqued by the merchants, passed slolly up the river Dwina, a thowsand miells to Vollogda. The Emperor sent one Michaelle Preterpapa [Protopapa?], a pencioner, well atended, to meet him, and to make provicion of vittuall, etc., for his passage, furnished with carts and post-horses for himself, baggage and company. At Yeraslaue another equirrie of the stable mett him, with two faire amblinge geldings, for himself to mount one, when pleased him. Was very honorable receaved at the Musquo by a duke, Knez Ivan Sietzcoye, atended with 300 horss wæll apointed; brought to his lodginge. The kings secreatie, Savella Frollove, sent from the Emperor to congratulate his wælcomeinge, with many dishes of meat for his supper, promisinge he should be wæll acomodated. The next 'dai' the Emperor sent a noble man, Ignatie Tatishove, to vissite Sir Jerom Bowes, to know howe he did, and what he did,



and what he wanted should be supplied,



Map of Livonia from *Atlas sive Cosmographicae Meditationes de Fabrica Mundi et Fabricati Figura*, by Gerardus Mercator (1595).

and to tell him he longed to see him, and if he wear not overweared with his journey he should have his presence and audience upon Satterdaye follinge two daies respite. He aunswered that he hoped he should be able to atend his Majesty. [Sir Jerome Bowes had his reception by the emperor on the 24th of October, 1583.—Ed.]

Accordingly, about ix of the clocke upon that daye, the streets wear filled with people, and a thowsand gonners, cladd in redd, yeallow and blew garments, sett in ranckes by the captaines on horsbacke, with bright peecees, hargubuzes in their handes, from the ambassadors dore to the Emperors pallace. Knez Ivan Sitzcoye, mounted upon a fare jennett, richly cladd and deeckt, having a faire geldinge lead before him, well furnished, sent for the ambassador to mount upon, atended with 300 gentilmen on horsbacke richly furnished also. The ambassador, displeased the dukes horss was better then his, mounted one his own foate-clothe, and with his 30 men livored in stamell cloakes well sett forth, each havinge a pece of his present, being most plate, marched onward to the kings pallace; wher mett him an other duke, and told him the Emperor steyed for him; who aunswered he came as fast as he could. By the waye the people, partly gessinge at his message generallie disliked, cried Carluke in mockage at him, which is “craines læggs.” The passages, tarras and roms, he was conducted thorow wear all besett with merchants and gentilmen with golden coats. His men enteringe before him with their presents the rome the kinge satt in, they putt at oo’ side. The Emperor setts in his majesty, richly cladd, with his three crowns before him; fower yonge noble men, called rindeys, shininge in cloth of silver, with fower septers or bright silver hatchetts, of each side the Emperor; the prince and other his great dukes and nobliest of rancke settinge round aboute him. The Emperower stode up: the ambassodor makes his churcties and speech, delivers the Quens letters. The Emperor receiveinge putts of his empperiall capp, asked how his sister Quen Elizabeth did. The ambassodor aunsweringe, satt downe upon a form at o’ side the Emperor, covered with a carpett. After som littell tyme of paus and vewe of each other, was dismissed in manner as he came, and his dinner of 200 dishes of meats sent after him by a gentilman of quallitie, which, being delivered and rewarded, leaft Sir Jerom Bowes at his repast.

If I should be so large in the rest, the matter not being shortt, would take up to much tyme: some secræt metinges and conferrences and som publicque ther wear. The Kinge feasted; great allowance of all provicions daily made him; all things graunted him; and yet nothing would please him: made great displeasur. A reconciliacion of accounts between the Emperors officers and the company of merchants was made; all their dolliances [doléances—grievances] hærð and remedied, their privileges and al things granted, and the Emperor resolved to send a nobleman his ambassodor to the Quen. If Sir Jerom Bowes had knowen the measur and taken the oportunitie of tyme, the Kinge, so inflamed with the effectinge of his desier, would yeld to any thing propounded; yea promis that, if this mariage did take effect with the Quen's kyndswoman, her yshue should inheritt the crown. The princis and nobles, especially those of nearest alliance to the princis wiff, the famillie of the Godonoves, much greaved and offended at this, found by secrete præctice and plotted a remedye to cross and overthrow all these designes. The Kinge in furie, much distrected and douptinge, caused many witches magicians presently to be sent for owt of the North, wher ther is store, between Collonogorod and Lappia. Threscore wear brought post to the Musquo [The great blazing star and other prodigious sights seen everie night 7 wekes together over this cittie Mosquo, in anno 85, the yeare King Sebastian and two kings, Fess and Moroca, of Portugall and Barbaro, and this great emperor died.—Ed.], placed and garded, and dailie dieted and daily vissited and atended one by the Emperors favoret, Bodan Belskoye, who was only trusted by the Emperor to receave and bringe from them their divelinations or oracles upon the subjects that was geaven them in charge. This favoret was now revolted in fathe to the Kinge, wholly sekinge now and servinge the turns of the sonn-risinge, wearied and tired with the divelsh tiranicall practices, horrible influencis and wicked devices, of this Helligabelous. The sowthsaiers tell him that the best signes 'constellacions' and strongest plannetts of heaven was against the Emperower, which would produce his end by such a daye; but he durst not to tell him so; he fell in rage, and told them they wear veri likly to be all burnt that daye. The Emperowr began griviously to swell in his coddess, with which he had most horrablie offended above 50 years together, bostinge of thowsand virgens he had deflowred and thowsands of children of his begettinge distroied.

Carried everie daye in his chair into his treasurie. One daye the prince beckoned to me to follow. I stode emonge the rest venturously, and heerd him call for som precious stones and jewells. Told the prince and nobles present before and aboute him the vertue of such and such, which I observed, and do pray I maye a littell degress to declare for my own memorie sake.

"The load-stone you all know hath great and hidden vertue, without which the seas that compas the world ar not navigable, nor the bounds nor circle of the earth cannot be knowen. Mahomett, the Percians proffit, his tombe of steell hangs in their Rapatta at Darbent most miracously."—Caused the waiters to bringe a chaine of nedells towched by this load-stone, hanged all one by the other.—"This faire currell [coral] and this faire turcas you see; take in your hand; of his natur arr orient coullers; put them on my hand and arm. I am poined with disease: you see they shewe their virtue by the chainge of their pure culler into pall: declares my death. Reach owt my staff roiall; an unicorns horn garnished with verie fare diomondes, rubies, saphiers, emeralls and other precious stones that ar rich in vallew; cost 70 thowsand marckes sterlinge of David Gower, from the fowlkers of Ousborghe. Seeke owt for som spiders." Caused his phizicicians, Johannes Lloff, to scrape a circle therof upon the tabell; putt within it one spider and so one other and died, and some other without that ran alive apace from it.—"It is to late, it will not preserve me. Behold these precious stones. This diomond is the orients richest and most precious of all other. I never affected it; yt restreyns furie and luxurie and abstinacie and chasticie; the least parcell of it in powder will poysen a horss geaven to drinck, much more a man." Poynts at the ruby, "O! this is most comfortable to the hart, braine, vigar and memorie of man, clarifies congedled and corrupt bloud."—Then at the emerald.—"The natur of the reyn-bowe; this precious stone is an enemye to uncleannes. Try it: though man and wiff cohabitt in lust together, havinge this stone aboute them, yt will burst at the spendinge of natur. The saphier I greatlie delight in; yt preserves and increaseth courage, joies the hart, pleasinge to all the vitall sensis, precious and verie soveraigne for the eys, clears the sight, takes awaye bloud shott, and streingthens the mussells and strings therof."—Then takes the onex in hand.—"All these ar Gods wonderfull guifts, secreats in natur, and yet revells [reveals] them to mans use and contemplacion, as frendes to grace and vertue and enymies to vice. I fainte, carie me awaye till an other a tyme."

In the afternone peruseth over his will and yet thinckes not to die: he hath ben bewitched in that place, and often tymes unwiched againe; but now the divell faiells. Comaunds the master of his oppathicke and phizicians to prepare and atend for his solace and bathinge; locks for the goodnes of the signe; send his favoret to his witches againe to know their calculacions. He coms and tells them the Emperor will burry or burn them all quicke for their fals illucions and lies. The daye is come; he is as hartt holl as ever he was. "Sir, be not so wrathfull. You know the daie is com and ends with the settinge of the sun."—He hasts him to the Emperor: made great preparacion for the bathe.

About the third hower of the daye the Emperor went into it, sollaced himself and made merie with pleasant songs as he useth to doe: came owt about the 7th hower wæll refreshed; brought forth, settis him downe upon his bead; calls Rodovone Boerken, a gentilman whome he favored, to bringe the chess board. He settis his men [All savinge the kinge, which hy no means he could not make stand in his place with the rest upon the plain board.—Ed.]; his chieff favorett and Boris Fedorowich Goddonove and others about him. The Emperor in his lose gown, shirtt and lynnen hose, faints and falls backward. Great owt-crie and sturr; one sent for aqua vita, another to the oppatheke for ‘marigold and’ rose water, and to call ‘his gostlie father and’ the phizicions. In the mean he was strangled and stark dead. Som shew of hope was made for recoverie to still the owt-crie. The said Bodan Belskoie and Boris Fedorowich, unto whom the Emperor had bequeathed, the first of fower other noblemen, and brother to this Emperor Feodor Ivanowich his wiff and Emporis that must now succed, the government of all, goe owt upon the tarras, accompaned so suddenly at hand with so many, and other multitudes of the nobillite his famillier frends, as it was strainge to behold. Cried owt to the captaines and gonnors to kepe their gard stronge and the gaetts shure aboute the pallace, with their peces and matches lighted: the gaetts of the castell presently shutt and wæll watched. I offered myself, men, powder and pistolls, to atend the prince protector: he accepted me amonge his famillie and servants, passinge by with a chearfull countenance upon me ‘said:’—“Be faithfull and fear not.”

The metrapollits, bishops, and other of the nobillitie, flocked into the castell, holdinge it for a daye of jubilie, for their redempcion: yt was whoe could press first to the book and cross to take oath and vow faith to this new Emperor, Feodor Ivanowich. Yt was admirable what dispatch ther was in six or seaven bowers: the treasuries sealed up, and new officers added to the old of this famillie. Twelve thowsand gonnors, and captaines over them, sett for a garison about the walls of the great cittie of Musquo; a gard geaven me to kepe the English bowse; and the ambassodor. Sir Jerom Bowes, whoe trembled and expected howerly nothinge but death and confiscation, his gaetts, windowes and servants shutt up, made spare of the plentie he had before. Boris Fedorowich, now lord protector; three other chieff boaiers, joined assistance with him for the government, Knez Ivan Misthisloskie, Knez Ivan Vazilewich Suskoye and Mekita Bomanowich, by the old Emperors will; begane to mannege and dispose of all affares, take inventories of all the treasur everie where, gold, silver and jewelless, a survey of all the offices and bookes of revenews; new treasurers, new counsailers, new officers in all courts, new liefftennants, captaines and garisons, in all places of charge; and in the castells, towns and countrees of most importance, wear placed such owt of that famillie as was best to be trusted; and so likewise the attendance aboute the Emporis his sister; by which means he became most



“The Death of Ivan the Terrible.” After the original painting by Konstantin Makovsky (1888).

wounderfull saff and stronge. Great was his observacion, magnified, beloved, feared, and honored of all men; and he shewed and behaved himself bothe to the princes and nobillite and to all sorts of the people so affable and lovinge as did procure, draw and increas the same.

I was sent for and asked what the [they] should doe with Sir Jerom Bowes; his bussynes being at ane end. I told the lordes it stode with the honor of the Kinge and kyngdom to dismis him with all saffetie and humanitie, accordinge

to the law of nations; otherwise it would be eyle taken, and perhaps procure such displeasur as would not be soen pacified; all which I submytted to their wiser and better consideracions. They all reviled at him saieng he had deserved death, but that the Emperor and Emporis wear now of a more mercifull dispocicion; they would have sent a message by me to prepare his dispatch, with som other wordes of displeasur, which I praied might be done by some other his Majestys servants.

The lord Boris Fedorowich sent for me at eavening, whom I found plaienge at chess with a prince of the bloud, Knez Ivan Glinscoie. Toke me asied,—“Speake littell in defence of Bowes, I advise you, the lords take it eill. Goe shew yourself and pacifie such and such. Your aunswer was wæll considered of; many perswade revenge of his behavior. Ill do my best to make all wæll, and tell him so from me.”—I went to those noblemen accordingly, and did endeavor to pacifie them. They told me my partakinge with Sir Jerom Bowes would do me more hurtt then I was aware of; knowinge how things stode and so destastfull to all, especially those chieff officers that had suffered so much for his arrogancie. They could not but love me for aunctient knowledge, and the more becaus Boris Federowich did favour me so wæll.—“Therefore medell you littell with that bussynes.”—And yet I did not leave to deall effectually underhand for him, for his case was verie daingerous. I intreated he might be sent for and dispatched, beinge coped up and kept close as a prisoner, all allowances taken from him. In the end he was sent for, when other greater affares of state was past over; not atended upon, but with a meane messinger, had into a with-drawinge roem, where many of the lords wear, used him with noe respect, charged him with heynous matter practiced against the crown and estate, would suffer nor spend tyme for his answer, railed upon, especially by the two Shalkans, great officers, and som others whoe had indured most displeasure and beatings of the Emperor for his complaints and unreasonable and needless findinge faults, from tyme to tyme, so much to disquiett the Kinge and state, as never any ambassodor did; and told him it wear verie requisite, for example of all others that should so much forgett themselves and the place imploied in, to cutt of his læggs and cast his withered carcas into the river, pointinge owt of the windowe under him: but that God hath given us now a more mercifull Emperor that wills noe revenge, whose eyes he should see for Quen Elizabeth sake; but putt of your sword: which he refused, yt was against his orders and oath. They would inforce hym ells; cominge into the presence of so sacreead and peacable a prince, his sowl beinge cladd with mourninge, not fitted for the sight of arms; and so putt one patience; beinge singell was brought to the Emperor; who by the mouth of his chauncellor comended him to Quen Elizabeth. Wherwith Sir Jerom Bowes was conveyed to his lodginge: three daies geaven for his departure owt of the cittie of Musco; perhaps he should have a letter sent after him. Sir Jerom Bowes had now littell means, less monny but what was supplid him, glad of so peacable a dismistment, and wished himself owt of their reach. I made means to gett him 30 carts for his own stuff and servants, and as many post-horses. I asked the lord protectors leave to see and speake with him, and to bringe him owt of the cittie. A meane sina-boarscie was apointed to guard him and to loke narrowly to him whoe used him with small humanitie, and much against the height of his mynde and stoutnes of his hart to indure. I with my servants and good frends accompanied him, well mounted and apointed, owt of the cittie of Musco, otherwise bothe he and others feared some disgrac. I pitched my tent or pavillian x miells of, and, with the provicion I had readye ther of all sortts of wyne and mead, I toke leave of him and his company; praied me to have an eye and ear to his saffetie, doupting of some treacherie towards him upon the waye, and so did I, though I said littell. Wounderfully perplexed with fear, he thancked me for that I had done; he would cause the Quene and my frendes to geave me thanckes, and himself and his frendes should never forgett it: his own hand and letter written at Pereslaue upon the waye confyrmes, and praies the continewance of my care. God bears me witnes I wraught effectually for his saffetie and good. I procured the prince protector to send his letters after him to the Quen, and a tymber of sabelles, a guift from himself. When he came to St. Nicholas and aboard the ship he used excedinge intemperatt, rash and indiscreat wordes to the gentilman that conducted him thether, cuttinge both sabells and letters in peces, and sent many prowde and oprobrious wordes of the Emperor and his counsaill. After he was gone, for takinge his part, those great officers of estate, the Shalkans, of frendes became my mortall enimies. I am the larger, because you shall perceave hereafter how well Sir Jerom Bowes requited me. The state and goverment of this new comonweelth, so much altered as it was termed new, havinge put one, as it wear, a newe face, so contrarie to the old, everie man livinge in peace, injoinge and knowinge his own, good officers placed, justice ministred everie wher. Yet God hath a great plage in store for this people; what shall wee saye? The naturall dispocicion of this nacion was so wicked and viell, that if the old Emperowr had not hæld so hard a hand and sever goverment over them, he could never have lived so longe, for their trecherous and treasonable practises and still discovered. Littell would wee thinck now that this so greate a treasure so leaft would be so soen consumed, and that this kyngdom, Emperowr and princis and people, so spedelie ruined. Eyll gotton soen lost.

This Emperowr, Ivan Vazilewich, reigned above sixty years. He conquered Pollotzco, Smolensco, and many other

great towns and castells, 700 miells southweast from the cittie of Musco, into the countries of Littuania, belonging to the crown of Polland. He conquered also as much and as many towns and castells eastward Livonia, and other dominions of the kinge of Swethia and Pollonia: he conquered the kingdom of Casan and the kingdom of Astracan, and all the regions and great people of the Nagaie and Chercas Tartors, and many other of that kinde, inhabitinge above two thowsand miells of each side that famous river of



Sergey Miloradovich (1851–1943). Defense of the Troitse-Sergiyeva Lavra against the Poles in 1610. State Russian Museum.

Volga, sowthward eaven to the Mare Caspian Sea. He freed himself from the servill tribute and homage that he and his prediccors did yearly paie and perform to the great Cithian Emperowr, the Cham or Crim Tartor, not without some yearly charge for defence of their yearly incurcions. He conquered the kingdom of Siberia, and all those ajacent countries northwardes above 1500 miells: so that he hath mightely enlarged his country and kingdoms everie waye; so peopled and inhabited as great trade and trafficque is mainteyned with all nacions for the severall commodities each countrie yeldes; wherby his customs and crown revenews ar not only increased, but those towns and provinces richly mainteyned. So spacious and large is now the dominions of this empeir as it can hardly be hæld within one regiment, but to be devided againe into severall kingdoms and principallites, and yet under one compleat monarcicall soveraintie, and then to over mightie for all his neighbor princis. This did he ayme at, was in good hope and waye to make it feacable. But the boundles ambition and wisdom of man semed but follishnes to the preventinge pleasur and power of the Almightye, as the sequesell declareth. This Emperowr reduced the ambiguities and uncertanties of their lawes and pleadings into a most perspicuous and plain forme of a written lawe, for everie man universall to understand and plead his own cause without any advocat, and to challenge upon a great mult to the crown judgment without delaye. This Emperowr established and published one universall confession of faith, doctrine and discipline of church, consonant to the three symbollic, as they terme it, or orthodoxall creedes, most agreable to the apostollicall order used in the primitive church, alowed in the opinion of the best and aunctiest fathers, Athanacius and others, in thier Nicene, best and most aproved counsalls. He and his auncestors acknowledginge thier originall and fundamentall lawes of religion of Christian belieff to be grownded upon the Greek church, derivinge their antiquitie from their apostell 'St. Andrew' and patron St. 'Nicolas;' which church, since, by reason of their dissentinge and dissapacion in late ages, have fallen and erred from the essenciall points, both in substance of doctrin and ceremonie.

Whereupon, this Emperower hath acquitted this sea of Musco from that societie, and consequently of the oblacions and sinodalls heretofore contrabuted to the necessitie of that church; and by the hælpe of the Trinitie hath inspired the hollow hart of the patriarch Ερεμ[ι]ας to resigne over the patriarcship of Constantinople 'or Sio' to the μετ[ρ]απολετ[τ]αν sea of Musco, to save that charge. [This resignation of his see by Jeremias, Patriarch of Constantinople, took place in January 1589.—Ed.] The Emperowr utterly denies and disclaimes the doctrine of the pope; holds it of all Christian churches to be the most erronus; goes together with his ambition, both grownded upon invencion, to maintain an herachie never allowed him; marvelinge that any prince Christian will yield him any

supræmacie or seculer authoritie. All which, and largely more, did he cause his metrapollits, archbishops and bishops, archiemanders and egomens, to declare and deliver to his nunciat 'Pater Antonie' Posavinus, the great Jesuit, at the church dore of Prechista, articulated in the cittie of Musko. This Emperowr hath built in his tyme above 40 faire stone churches, richly bedæct and adorned within, and the turrets all gilt with fine pure gold. He hath built above 60 monnasteries and nunries; indowed them with bells and ornaments, and maintenance, to praie for his sowlle.

He built a goodly stepell of hewen stoen in the inner castell of Musco, called Blaveshina Collicalits, with 30 great swæt soundinge bells in it, which serves to all those cathedrall and goodly churches standing round about it, ringinge all together every fæstivall daye, which ar many, and verie dolsomlye at everie midnights praiers.

One deed of charitie I maie not omytte, one memorable act, to shutt up his devocion with. In anno 1575 a great famine followed the pestilence of the better sort of people. The towns, streets and waies swarmed with the rogs, idell beggers and counterfeit crippeles; no riddence could be made of them in the time of scarsetie, Proclamacion was made they should resortt to receave the Emperors great almes upon such a day at Slobida. Owt of som thowsands that came, 700 of the most vildest and counterfeits wear all knockt in the heads and cast into the great lake, for the fish to receave their doll ther: the rest most febliest wear disperst to monnestaries and hospitalls to be relived. This Emperowr, among many other such like acts, did build in his tyme 155 castells, in all parts of kyngdoms, planted them with ordinance and garrisons. He built 300 towns in wast places and wildernesses, called yams, of a miell and two in lenght; geave every inhabitant a proporcion of land to kepe so many spedie horsses for his use as occasion requiers. He built a goodly, stronge and spacious stone wall about the Musco, planted and placed ordinance and officers to maintaine his garrisons.

Thus much to conclude with this Emperor Ivan Vasiliwich. He was a goodlie man of person and presence, wæll favored, high forehead, shrill voice; a right Sithian; full of readie wisdom, cruell, bloudye, merciles; his own experience mannaged by direction both his state and comonwæth affares. Was sumptuously intomed in Michall Archangell church, where he, though garded daye and night, remaines a fearfull spectacle to the memorie of such as pass by or heer his name spoken of, [who] ar contented to cross and bless themselves from his resurrection againe, etc.

Ambassadors wear nominated and apointed, such as Boris Federowich best affected to illustrat his greatnes, to be sent abroad to all princes, allies to this emper. But first, preperacion beinge made for the Emperowrs coronacion; which, for that it will take up more rome here then wee can wæll spare, I beinge an eye and ear wittnes therunto, and receavinge much grace and honnor at the same, must referr the relacion therof to Mr. Hackluetts booke of Viages and Dr. Flæters treatice, with other discourses of the state and government of this commonwæth, procured at my handes longe since; [The coronation of Fedor Ivanovitch took place on the 10th of June, 1584.—Ed.] I, amonge others, was nominated and apointed to be sent unto the Quen. The substance of our errants was most alike, to make knowen that, by the providence of God, Theodor Ivanowich was coroberavated (their term) crowned and seatlead in the emperiall kingdoms and teritories which his father, late Emperor, Ivan Vazillewich, of famous memorie, was possest of. Thought good, owte of the tender care and holly desier he had to peace, to intimat and make knowen unto their emperiall quallities and wisdom how dessirous he was of their allies and brotherly amitie, also who embracinge the same did promis all reciprecall correspondencie, trade and commers, with them and theirs.

With which letters, and commissions to treat of such other matter as fell properly in question for the weall on bothe sides, I was dispatched with extraordinarie grace, terms and titells, especially from the



London, ca. 1600.

prince protector, Boris Federowich, both in private and in publicque; and, with instructions and comissions aparte. I sett forth wæll apointed and atended, and receaved, guarded and acomodated, in the reputation of an ambassodor wherever I came. My journey was overland from the Musquo, the 20th of August 1585, six hundred miells to Vobscow, and thence to Dorp in Livonia, Perno, Wenden, Liboe, etc., and to Riga, the capitall cittie of that province, wher my comission was to treat with Quen Magnus [Maria, niece of the Czar Ivan Vassiliewitch, and widow of Magnus, king of Livonia. She was prevailed upon by Boris Godonoff to put herself and her daughter, Eudoxia, in his power, and was constrained by him to enter the convent of Troitza.—Ed.], the next heir of the emperial crown of Muscovia; she beinge leaft in great distress and kept upon small allowance, ishuenge owt of the treasure of the crown of Polland, in the castell of Riga. Could not have access but by the means and leave of the cardinall Ragaville [Cardinal Georgius Radzivil, governor of Livonia.—Ed.], beinge by chance recident there, a bounsinge princely prellate, lovinge the companie of the Livonian ladies, the fairest weomen of the knowen world. Great means I made to speak with her. The cardinall at first shewed his ostere countenance as a matter of great difficultie; but when we became better acquainted, more merrie and pleasant, and laffed upon me as he past in procession, to thend, as it wear, I should behold his gravitie.

When I was brought to Llona, Quen Magnus, I found her comynge of her daughters head and hear, a proper gerrell of nien years of age. She asked me what my will was. I desired to speake with her apart: began to looke somewhat more streinge upon me; told me she knew me not, and had not many withdrawinge roomes nor atendance. Leaft her daughter with her gentilwoman; a window in the same room; began to putt on a more staetly behavior.—“Madam, I have no longe tyme you see to discourse with you of my message unto your highnes: lett me intreat your princely promys to keep secræt that I shall speake unto you, tending all for the good of you and yours.”—Though she used silence yet I went forward. “The Emperowr, Feodor Ivanowich, your brother”—(for so cozen jarmans call each other)—“takes noatice of your necessitie, you and your daughter live in; desiens your return into your native country, to hold your staet and wæll beinge, accordinge to your royall birth and place; and the lord-protector, Borris Federowich, doth, with due remembrance of his servic, vowe the performance of the same.”—“Sir,” says she, “they neither know me nor I them. Your countenance, speach and atier, makes me to belive you more then reason can perswade me.” I was interupted, hastened away and somewhat mistrusted by the livetennant. She was as lothe to part as I; began to shedd tears, and so did her daughter and her gentillwoman to see her do so: wished me to make means for access to her againe. The cardinall was told this; sends for me, asketh what meriment it was I made the Quen to lauff at. I told him he was misinformed.—“You know what I mean; have access, but be not to bold.” I besought his warrant, and had it: she longed to heer owt the rest, and so did I to deliver it.—“You see, sir, I am kept as a prisoner and my allowance small, not a thowsand dollors a year.”—“You maye remedie that if please you.”—“Two speciall doughts trouble me; if I should be of that mynde I have noe means to escape, and hold it a thinge verie difficult, perceavinge the kynge and state purpose to make use of my byrth and bloud, like unto the Egipcian goddis, and

knowinge their fashions in Muscovia, I have littell hope to be dealt otherwise with then they use to doe with their Quens widdowes ther, to be shutt up in a hellish cloister, befor which I choiess death.”—“Your case differs much from theirs, and tymes have altred that kinde of course; none inforced therunto that hath a child or children in beinge and to educate.”—“What assurance have I of that? or know this to be from those you speak of?”—“Your willingnes must make triall of that; the assurance wherof maye make your adventur the more prosperous, when you shall see and be perswaded of the means intended to effect the same without dainger.”—“Then must I relie upon God and your Christian secræcie and promis: lett me know your name, and the tyme as near as you can,”—“Doubt not, gracious lady, but within two monneths your highnes shall know bothe; by the token I leave one houndred Houngers ducketts in gold, and your grace shall receive fower houndred more this daye seaven weekes or near that tyme.”—Her hightnes received them thanckfully, and her daughter twenty peces more. I toke my leave, and her hightnes and daughter imbraced my hand in hers for my far well: and glad I had effected so much.

My servants marveled, and so did the liffteenant of the castell, at my longe stey. He told the cardinall againe, “Tush, suspect him not; you see he is a suinge youth and fine, etc. I wish he had her, so I had the charge she hath cost me.”—“So would not the kynge nor crown of Powland for a houndred thousand dollers more.”—I presented the cardinall a faire golden wrought handkercher and humbly thancked him for his favour.—“I am glad you have spedd so well, sir; when you [we?] meet in Polland we shall reruminat our acquaintance merily.”

Passinge owt of the gaetts of the town, a gentilweomanlike maiden, in her heare, delivered me a curious white wrought handkercher, in the corner wherof a littell hoop ringe with rubies of small valew, but told me not from whome. I gest aright, and hied me owt of the cardinalls jurisdiction, thorow Corland, Prusia, Quinsburgh, Melvinge and Danzicke; where I did a littell repose, and sent backe one of my servants, a Danzicer bowren, by sea to the Narve, with my letters, handkercher and relacion to the Emperor and Borris Fedorwiche, what I had done, all sowed up in his quilt dublett. He past so speedily and saffely that this Quen and daughter was sent for, stollen awaye very conningly, and posted with thorow Livonia before she was missinge. The lieftenant sent divers horsmen after her, but to late; he putt by his place in displeasur and a more trustier choisen. At my return owt of England, to make an end of this matter, I perceaved she was much esteemed of, had her officers, landes and alowance, accordinge to her estate: but not longe after she and her daughter wear disposed of into maieds monnesterie, emonge the rest of the Quens; wherat she exclaimed:—“Woo be unto the tyme she was betraied and that ever she gave faithe to me;”—but could not be permitted sight of me nor I of her. This pece of service was verie acceptable; wherof I much repent me. From Danzicke I passed thorow Cashubia, Pomerenia, Statten, Mackellburgh, Postocke (where I escaped miraculously death), came to that famous emperiall town of Lubeck, wher I was excedingelie well and honorably enterteyned. The burgermeister and raettsheren presented me with their presents of wyne and cackes, and thanckes givinge for my former favors don them. From Hamborow I arived in England; came to the court at Richmond; shewed myself to the lord treasurer and Sir Francis Walsingham. They brought me to the Quen, whose hightnes received the Emper





Map of Lithuania from *Atlas sive Cosmographicae Meditationes de Fabrica Mundi et Fabricati Figura*, by Gerardus Mercator (1595).

ors letters and my speech most graciously, and with great aplaud comended me; was glad she had such a servant ateyned to such knowledge and trust to be imploied in so weightie affeares from so great and forren prince. Speakinge to Mr. Vizchamberlen, Sir Thomas Henneag,—“Have you and the harbinger care for his lodging; tis late, I will speake with you farther to morrow.” Sir Jerom Bowes and his brother, Mr. Rauff Bowes, came to wælcom me with noe small compliments, with some temeritie sounded me. Gave, as he said, great comendacion of my languages, favour and estimacion I had in the Emperors court; all which I belived, for the Quen told me as much. The next daye yt pleased her Majesty to have a great deall of conference with me, and somewhat conserninge Sir Jerom Bowes misbehavior; to which I saied littell as yet. The letters comitted to the trust of my translacion: the which I did sparingly for the terms used against Sir Jerom Bowes, which Mr. Secreatorie toke eyll; told me, the Quen would be displeased if she knew of it, whose hightnes bidd me not to fear the face of any. After I had perfeted it, Mr. Secreatorie read the same to the Quen. Her Majesty required to know my comissions, for that, besieds what was conteyned in the Emperors letters, was reffered to word of mouth. I told her hightnes yt was so much as I feared would wearie her Majestys patience, beinge so late.—“Then will I apointe a tyme of purpose to geave you farther audience:” turned her hightnes to the Lords, and said—“I promis you, my lords, these letters shew as honorable matter as ever wee receaved from any prince, newly come to his crown, to offer and intimatt unto us, that in courtesie and by the lawe of princleie comon right wee should first have offered and done from ourselves.”

I was wæll howsed in London, wæl provided and atended one, much respected, feasted and enterteyned, by the company of Muscovia, Sir Rowland Heyward, Sir George Barns, Mr. customer Smyth, and of many other aldermen and grave merchants. The Quen calls for me at Grenwich; I deliver as much as I was to saye, and so much as pleased her hightnes to inquire of me; said—“We have lost a fare tyme and a great deall of treasur, that her realme might opportunly have ben possessed of.”—I spent a good tyme as well in providinge the Emperowrs and lords protectors provicion, accordinge to comission, as also inquireinge of the lerned phizicions of Oxford, Cambridge and London, their opinions and directions conserninge the Emporis Irenia in some difficult matters [for conception and pro5curation of children]; had been married seaven years and often [conceaved] [The words within brackets are written in Russian characters in the manuscript.—Ed.], with some other mariage matters wherin I was charged with secræcie, which fell owt to be verie daingorous unto me.

Sir Jerom Bowes, upon some displeasur of the Quen towards him, præctices much mallice against me; incencis my lord of Lecester, now regent in the Lowe Countries, from whose Excelencie I had receaved great honor, countenance and particuler letters of grace, and done his lordship service; upon his letters of request sent him rich furs, white garfaucons, white bares and ther provicion, of good value, and paid my frendes asigned for the same; that I should reportt at my tabell such a daye to divers dukes and noblemen, how that he had cast his wiff down a pare of stares, braek her næck, and so became the Quens minion; by which he ment to have broken my næck, and the negociacion I had in hand, never havinge hærd of any such thinge before. [(“Yet Lesters Comonwealth mencions such a thing.”—Note by another hand.) Amy Robsart, Leicester’s first wife, died in September 1560, and the sinister reports of the mode of her death alluded to in the text were prevalent soon after.—Ed.] The errell of Lecester writes to the Quen therof, praies my questioninge and stey. The Quen alters her countenance, swares I should aunswer it; comaundes the lordes of her Majestys counsall to examen the cause. Sir Jerom Bowes offers to prove it by one Finch, a by-hanger of his, whom he said I would have rosted in the Musquo for a spie. Yet the Quen aunswered openly—“I doupt not but Horsey will prove himself an honnest man for all this.”—The lord Honsdon, then lord chamberleyne, only, toke Sir Jerom Bowes his part: my lord treasurer. Sir Christopher Hatton, and especially Sir Francis Walsingham, wear stronge and confident in their good opinions of me; many good frendes and allies I had that stucke firmly to me. The court and cittie wear possessed of this heynous matter. Wee wear convented. Sir J. Bowes fained himself sicke: the lordes sent express messengers to bringe him, for so was her Majestys pleasur. He present, the parties accusation was so faint, faltering and fearfull, ever lokinge upon Sir J. Bowes what he should saye to the

Lordes, that they all semed displeased. I had fower verie substanciall merchants ready knelinge before them, that wear present at all tymes whiells this Fynch was in the Musco, beinge but tenn dayes, at any tyme with me; avowed and witnessed howe favorablie I dealt with him, and how frendly I dispatched him thenc in their companies, beinge in necessitie and dainger, at my own charge; shewed forth his own letters of thanckes and acknowledgment, never more bounden to any. The lordes willed Sir J. Bowes forthe of the counsaill chamber; bydd Finch declare the trueth; he acknowledges those letters to be of his own writinge, and confessed Sir J. Bowes had layne at him verie often and earnest to mainteyne this accusacion, which he never hærd of before, saienge he was in the waye to crush Mr. Horsey and his ambassage. The lordes committed him to the marshalcies, with waightie irons to be laied upon him; my lord treasurer tellinge him—"Though you wear not rosted, sirra, yt was pittie you had not ben a littell scorched."—The lord chamberleyne hied him from the lordes to the Quen; Mr. Secratarie gott an other waye before him, told her Majesty what had paste. She blamed my lord Honsden, whoe laied the fault upon Bowes, whom the lordes told he had discredited him self more then his worth could repare.—"Lett him, my lordes, that made the fals information smart for it."—The Quen



Map of Polonia and Silesia from *Atlas sive Cosmographicae Meditationes de Fabrica Mundi et Fabricati Figura*, by Gerardus Mercator (1595).

forbadd him her presenc. I have ben tedious, and yet can, saye noe less owt of the malignitie of this mans eyll spirit towards me, that hathe deserved as much as his liff is worth.

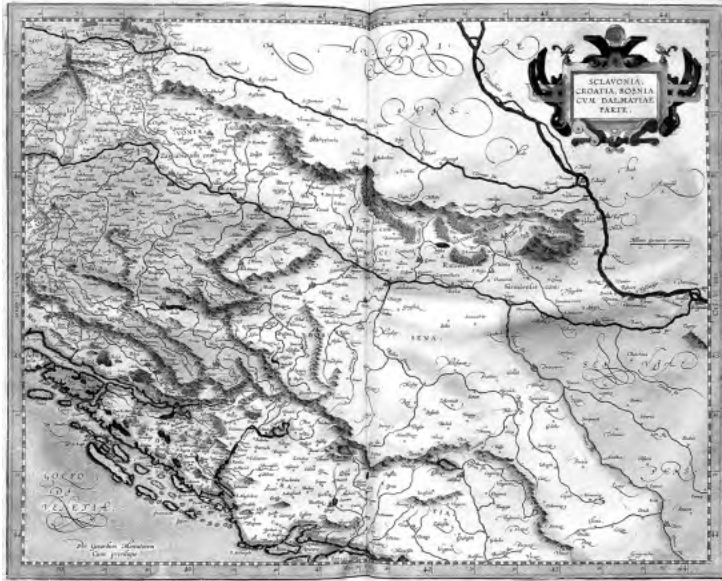
When tyme was, my discontentment was perceaved; faire weather was made; and I notwithstandinge, in the interim, with much help of my good frendes. Sir Fra. Walsingham and Sir Georg Barn [Lord Maior of London.—Ed.], etc., had made my provicion of lyons, bulls, doggs, guilt halberds, pistolls, peces, armor, wyne, store of druges of all sorts, organes, virgenalls, musicions, scarletts, perrell chaines, plate of curious makinge and of other costly things of great value, according to my commissions. Takinge my leave of the Quen receaved her hightnes letters to the Emperor and prince protector, and letters pattents for my passage, with many good words and gracious promises, and also remembrances and instructions from the lordes and from the company worthe readinge, with som recompence for favors and services all redy done for them in the Emperors court. I departed well acomodated in company of nien good merchants ships; arived at St. Nicholas; posted up to the Musco [Horsey reached Moscow on the 2nd of April, 1586.—Ed.], 1,200 miells; came to the lord protector, 'now' prince of the province of Vaga, who receaved me

joifully, and after much discourse brought me to the Emperowr a back waye; who semed glad of my return, pochivated and made me merrie, and so dismist me for that tyme. The prince protector sends for me the next daie; tells me of many strainge accidents and alteracions and matters, past since I went thenc, such as I was sorie to heer of, practices between the Emporis mother to Chariwich Demetrius her kynred and som other the princes, joyned with him in comission by the old Emperors will; which he, knowinge now better his own strenght and power, could not accept for competitors. "You shall heer much; belive littell more then I tell you." One the other side, I hãrd much and of many the nobillitie their discontentments; both disemblinge wraught upon the advantage of their intemperances with great causon, providence and pollice, which could produce noe good end to neither. Asked —"When coms your presents and my provicion?" I thought it near at hand.

I was called for before the Emperor and most of his counsaill, settinge in state. With some preamble of speech, illustracion of his titells and magnanimitie of his emperiall monarchie, I delivered over in writinge the account of my imploiment, as other his ambassadors did, and those letters recommended for aunswer to his hightnes from the Magestie of England; which beinge receaved, I was willed to withdrawe. I was asked for such presents as was sent unto his Majesty. I aunswered, they wear such in nature as did requier som longer tyme for transportacion. Comaundment was geaven presently for a gentilman and 50 huntsmen to be sent, and atend with all allowances the speadie bringing up the river Dwina of the same. For that tyme, I had comendacion for the good service done and performance of the Emperors pleasur and comission geaven conserninge Quen Magnus saffe arivall.

Bodan Belskoie, the chieff favorett and mynion to the old Emperor, was now sent to a castell and town remott Cazan in displeasur, as a man feared to be a conspirator and sower of sedicion between the nobillitie and this tyme of discontentment. Peter Gollavine, chieff treasurer to the old Emperor, a man of great birth and courage, became bold and peremptorie against Boris Fedorowich; was likewise sent awaye in displeasur, under the conduction of Ivan Vioacove a favorat to the princ protector; was dispatched of his liff upon the waye. Knez Ivan Vazilewich Suscoic, prime prince of the bloud royall, of great estem, power and comaund, chieff competitor in comission for the goverment, his discontentment and greatnes was much feared: some couller of offence conceived; the Emperors displeasur cast upon him; was suddenly comaunded to depart the Musco to his own repose; serprised with a coronells guard, and not farr of was smothered in a cottage with wætt hey and stuble sett one fier, lamented of all men. Here was the chieff stomlinge blocke of fear removed away from that howse and famillie of the Goddanoves; yet many more suspected weare also quarreled with, and by degrees had the like measur, I was sorie to see in what hatred the prince protector grew in the harts and opinion of most men to whome his cruell disemlacion apeared to grosly. He toke me owt with him one daye at the posteren gaets with small atendance, besides his faulkners, to see his garrfaucons to flie at the cran, hern and wild swan, princly pastime with their hardy hauks, not caringe for spoillinge and killinge them, havinge such infinite chois readie made at hand. A baggerly frier mett him, wished he would hy him home spedily; all wear not his frendes that wear cominge to see his pastime. Some 500 horss, yonge noblemen and waiters at court, wear cominge to meet him for honnor, as was said, to atend hyme into the cittie. He ment none should know of his goinge nor follow him: folowed the friers advice; and after a slight faulcon that stoped at a foulle, tother side of the river, he ventered the ford a nearer waye, was at the castell gate before that company could com aboute. I saw him perplexed, and gladd he was saffly com to the pallace, where bishops, dukes and gentilmen and other suters, atended him with their petitions, and could not com near him somtymes in two or three dayes, he passinge in the entrye more owt of sight towards the Emperors lodgings. I praied him to loke backe, and shew himself upon the tarras: he cast a feers countenance upon me, as though I counsailed him not well, yet bethought himself, went towards them, saluted many and toke their petitions with great aplaude and crie,—“God save Boris Fedorowich his health!”—Told them he would present their petitions to the Emperor.—“Thow most noble Borris Fedorowich art kinge, saye thow the word and it is done.” Which words I perceaved disliked him not, for he aymes at the crown.

My presents and all other things wear now com saff to the Musco. The daye apointed, I must now repare and come before the Emperowr againe from her Majesty, accompanied with Peter Peva, a pencioner of good esteme. I was as well mounted as he, atended with twentie men with faire livories and garments after their fashion, best liked of, each of them carrienge one



Map of Sclavonia, Croatia, and Bosnia from *Atlas sive Cosmographicae Meditationes de Fabrica Mundi et Fabricati Figura*, by Gerardus Mercator (1595).

pece or other of my present. Steyed the Kinges pleasure in a withdrawing chamber, untill the Emperowr and Emporis had vewed owt of the pallace windowes the bull-dogs and lions brought by the birrowd and his company, which was above five thowsand people that followed the sight of them; a goodly fare white bull, all spotted over with black naturall dappell, his crop or gorg hanging down to his knees before him, guilt fals horns, collar of green vellett studded and redd roep; made kneell down before the Emperowr and Emporis, standes uppe and loeks gasinge and feersly one everie side, apearinge to the people to be some other strainge beast called bueval; twelve goodly large mastive dogs [Grey hounds and bloud hounds.—Ed.] lead with twelve men, dæct with rozes, collers, etc., in like fashion; two lyons brought forthe of thier cages (drawen upon sleades) by a littell Tartor boye with a wand in his hand, standinge in awe of noe other. These wear leafte before the pallace to the lokers on.

The Emperowr was sett in his chare of majesty. Now com wee to more serious matter and complements. I was sent for in, my men with their presents put at o' sied.—“Most noble, most mightie and most renowned Emperor Feodor Ivanowich, Emperowr of all Russia, ‘Vollademeria,’ Musquo, Cazan, Astracan, Otver, Novogorrd Velica, Perm, Vatzca, Sibersca, Condonecoie, Yeraslavsco, Nezna, Emperor, lord and great duke, etc., of many other provinces, Quen Elizabeth, by the grace and mercie of God, Quen of England, France and Irland, and Quen of many other teritoris and principallities, defendoris of the most christian ‘catholike’ faithe, her most highe most mightie farr and most renowned Majesty doth in all lovinge and sisterly manner salute your emperiall Majesty, here dear and most beloved brother, and hath sent your emperiall Majesty her hightnes letters gratulatorie, wishing unto your emperiall Majesty all perfett hælth and saffitie, that you may govern and reigne in all happines, peace and tranquillitie. Her hightnes comandeth me, her servant and vassall, to saye unto your most excelent Majesty that your late letters sent unto her Majesty ar most thanckfully receaved, and most acceptable unto her Majesty. The contents and intimacion of your brotherly amitie therein contayned, her Emperiall Majesty doth most willingly imbrace, and maketh protestacion and promis inviolablie to hold the like sisterly amitie and corespondencie with your emperiall Majesty, as she hath done hertofore with Ivan Vazilewich, late Emperor, your Majesties father, of most famous and most renowned memorie, to the mutuall comfort and commoditie of both your emperiall realms, loyall and lovinge subjects, most high, most mightie and most renowned Emperor.”—And therewith my lowe obeysance sate down at o’

sied upon a littell form, covered with a carpett. The Emperor said littell; shewed good countenance. But the chauncelor whispered him in his ear: stode up, putt of his capp, said he was glad to heer his lovinge sister Quen Elizabeth to be in such good health, and therwith dismiss and conducted in manner as I was brought. The particular of the presents delivered in a scedull with the letters. Ther followed me Ivan Shamadanove, a kyndsmen of the lord protectors, with 150 dishes of all sorts of meats for my dinner from the Emperor, drinckes, bread and spice, sent by 150 gentilmen thorow the streets to my lodginge. I presented the chieff gentilman a garment cloth of scarlett; pochivated, dranck and made merrie, and gave each of the rest a reward.

The next daye divers gentilmen, officers, priests and merchants, my frends and acquaintances, came to congratulate with me, as the manner is, of the Emperors favour; drancke, eat and made merrie, upon the Emperors good chear as longe as it lasted. The protector, Borris Fedorowich, having spent a wholle daye in perusinge the jewells, chaynes, perrell, plate, gitt armour, halberds, pistolls and peces, white and reedd, scarlett velletts, and other curious and costly things provided for him, which he exceedingly wæll liked of; and the Emporis his sister, invited to behold the same, admired especially at the organes and vergenalls, all gilt and enambled, never seinge nor heeringe the like before, wonderd and delighted at the lowd and musicall sound therof. Thousands of people resorted and steyed about the pallace to heer the same. My men that plaiued upon them much made of and admitted into such presence often wher myself could not com. So wæll liked was all things, and my own pictur also taken away, that the protector sent me all the cost therof, which was above 4000 li.; three Percia gennets with rich saddells, furniturs and semitaries, with the master of his horss, Ivan Volcove, to make choise of which I pleased to ride upon; which I did, estemead worth 200 li.; and by one other of his chieff gentilmen, Michael Cossove, his hightnes sent me three thowsandes poundes of fine silver coine, for a remembrance and earnest of his farther favour and love. All which being receaved, I dismiss the bringers wæll rewarded. The sighte of these rarieties, bull-doggs, lyons, orgaines, mussicke and other delights, made me continewally to be thought upon, with gold wrought handkerchers, towells, shirts, cannopies, carpetts, dietts and such daintes as the lord protectors and his frendes good will and favour did afford; which was in such bountifull measur as many towns, monnesteris, offices and officers, naturall and strainger merchants, procured by my means fredoms and exemptions of many texacions and imposicions, priveleges and pardons, not without good acknowledgment and recompence. And although the truth herof be more larger sett forth and mor memorable in their histories, yet not so much pertinent to our discourse of the state of Russia.

The Emperor, I may say the prince protector, beinge now possesst of so infinite a treasur and daily increasinge, knew not wæll how to imploie, dispose or make use of it, to illustrate his fame. The kinge of Percia being greatly oprest by the mightie armies and yearly inroeds of the Turcke, who havinge wonn from him all Media, Darbent, Shamakie, Bilbill, Ardoll [Ardabil] and other his most richest, best and frutfull provinces, drivinge him to the Alps, as it wear, or high countries of Percia, Cashan, 'Tauris,' Percipolis, Casbyn, etc., and also invadinge and anoyinge that mayden and unconquered kyngdom of the Georgians, by reason of their

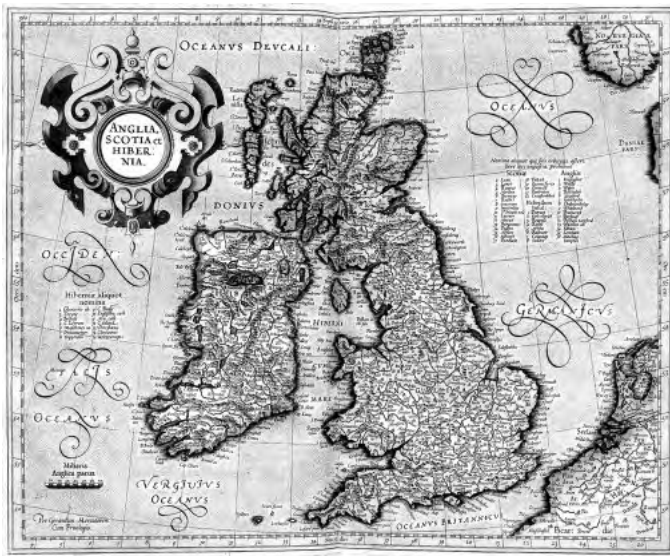


Map of Tavrica Chersones (Crimea and Ukraine) from *Atlas sive Cosmographicae Meditationes de Fabrica Mundi et Fabricati Figura*, by Gerardus Mercator (1595).

cittuacion. Christians invironed in the middest of all those Mahometicall and heathen countries; the[y] bothe shueng and sending unto the Emperowr and prince protector their severall ambassodors for ayed and succour [The negotiations alluded to were carried on during the years 1586–1588.—Ed.]; who, not beinge so well able to transportt an army so remote over the Mare Caspian Sea, was contented to lend and transferr unto the king of Percia, upon good hostages, 200 thowsand robes marckes sterlinge, for five years gratis, and to the kinge of the Georgians 100 thowsand marcks sterlinge more upon the pawne and resignation of the titell of his kingdom, by an authentically instrumentall manner agreed upon, paid and perfetted by commissioners on both sides. But herupon grew a quarrell between the Turcke and the Emperor.

Borris Fedorowich, havinge ayem to a more absolute and greater titell, sent ambassodors to have some more nearer alliance and correspondencie with the kinge of Denmarcke, Fredericke, Knez Feodore Forresten [Schworostinin]; but it was so yong an age yet between Hartique [Hertzog] Hans, his third sonn, and Maria, his daughter, as littell could be resolved upon. Also, to shew and make knowne his greatnes, ther was an ambassodor sent, one Alphonasse Masolove, an aproved wise secreatarie of estate, wæl set forth with men and presents, to Maximillian the Garmaine Emperor: passed Dwina; toke shippinge at St. Nicholas in an English shipp to Hamborough and Lubecke, wher he was wæll enterteyned and feasted; came to the Emperor at Prage; delivered his letters and presents, white garfaulcons, two faire Percia carpetts, two peces of wholl cloth of gold, fower tymber of rich black sabells, fower blacke foxis, a curious wrought septe of gold, a rich Percia armour of bullatt. With these, wear desired affinitie with the emperiall crown prince and howse of Austria, a firm and everlastinge league and amitie, ready to take arms with them against the Turck, mortall enimie to Christ and Christendom, that had nowe invaded Hungaria and other partes of the empire; and therupon offered to furnish him with 50 thowsand horss, gallant and expert souldiers, at three monneths warninge; he only procuringe of Stephanus Batur [Bathory], kinge of Polland, free passage and saffe conduct for his said army thorow his countries. This ambassodor was much made of, his message well liked, sightly enterteyned and with a great acceptance dismissed. But the Emperor not obteynenge leave of the king of Polland, who would not trust his enymie, the Muscavite, to com into his kyngdom with such an army, sent his ambassodor with like presents of goodly horss, Garman clockes, etc.: to make tryall and som use of this his so proffered frendshipe, would borow of him 300 thowsand rubles, which is 900 thowsand dollors. But the Emperor and Boris demandinge such hostages, and Fredericke the kinge of Denmark his assurance, that nothing came of this great offer but deridings, eyll will bothe of the Turcke and Crim Tartor, whom the Turcke sett on the Muscovits backe with such an huge army as cost the Emperor of the Muscovits infinite charge and loss of men. And the Pollonians and Swethians [Swedes] combynded and plotted how each of them might invade each others teritoris and ancient bounds; toke good oportunitie to recover all backe againe which the old Emperor Ivan had gotten from them before, especially in this time of devicion. And the Russ, beinge otherwaies imploied with an army to conquer Siberia, enlarged his dominions much, and brought awaye the Emperor of Siberia, Chiglicke Alothe, with his mother and his best nobells and murseys, as they term them, to the Musquo; where I saw him do many strainge feats at arms, one horss backe and on foate, after their fashion, and hærd him tell he had som Englishmen in his countrie, at least waye such men of countenanc as I was, taken with a ship, ordinance, powder and other riches, but two years before, that would have passed the river Ob to seeke Catay by the North Este. [“(Furbusher.”—Marginal note by Horsey.) The Emperor of Siberia here spoken of was the Czarovich Mametkul, who was despatched to Moscow in 1583–1584 by Jermak, the conqueror of Siberia; and the English ship seized by him belonged to Jackman’s expedition of 1580–1581. Horsey’s reference to Sir Martin Frobisher is unintelligible.—Ed.] Som Swethen souldiers escaped thenc and came to the Musquo to serve the Emperor; among whom was one Gabriell Elphingsten, a valiant Scottish captaine, by the report of the letters he brought to me from Corronell Steward, that served the king of Denmarcke, in comendacion of him and six other Scotts, souldiers in his company, but all verie bare of monny and furnitur. Desired me to grac place and suplie their necessities. I disburst to him and them 300 dollors; putt them in aparrell, and bought them pistolls and swords; and when they wear marched wear better liked of then they Swedian souldiers that came in ther company. I gott Captaine Elphingstone the charge over them all, begenod (sic) of mony, horss and allowance for meat and drincke. Behaved themselves well for a tyme, yet could not repaye nor recompence me to this day, as by their letters apareth. At this time ther was som secræt prectice by the discontented nobillitie to suplant the protector and all his designes and greatnes, which he durst not take open noatice of; streinghtned himself with good gard. A prectice was discovered to poison and make away the yonge prince, the old Emperors third sonn, Demetrius, his mother and all his alliances, frendes and familie, narrowly guarded in a remote place at Ougletts. Also Mekita Romanowich, this Emperors unckell, the third nobleman trusted in the old Emperors will with Borris Fedorowich, who could indure noe competitor now to govern, two of the other priem princes beinge made away, as before you have hærd. This Mekita Romanowich, a stowt, valiant prince, honored and beloved of all men, was now bewitched, his speech and sens taken suddenly from him, yet lived awhiell. But the protector told me it should not

be longe. His eldest sonn, a gallant yonge prince, first cossen to the Emperor, Feodor Mekitawich [Afterwards patriarch, under the name of Philaret.— Ed.], of great hope and expæctancie (for whom I made a Latten grammor, as well as I could, in the Sclavonian



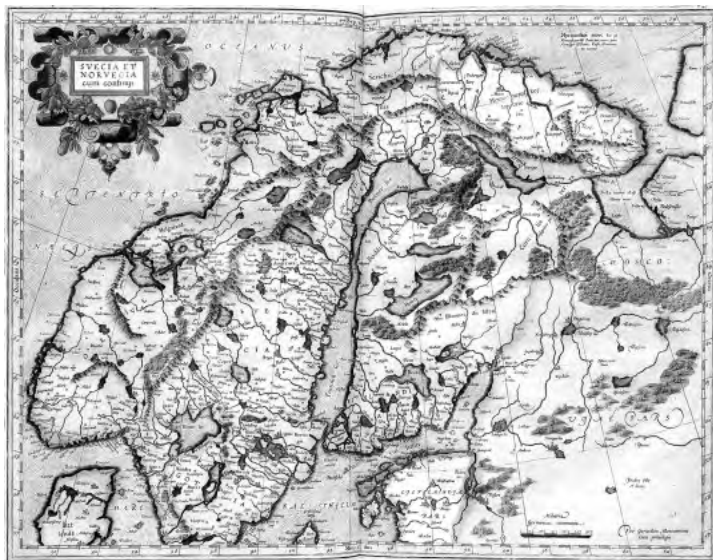
Map of Anglia, Scotia and Hibernia from *Atlas sive Cosmographicae Meditationes de Fabrica Mundi et Fabricati Figura*, by Gerardus Mercator (1595).

carector; in which he toke great delight), was now in forced to marrie his sisters Knez Boris Chereascois wiff her waitinge weoman, by whome he had a sonn, of whom you shall heer more hereafter; and not longe after, his favour and greatnes in the populer opinion beinge feared, was, not longe after his fathers death, shorren a frier and made a yonge Archbishop of Ros tove. His next brother, beinge of noe less a generous spirrit, named Alexander Mekitawich, owt of his great discontentment, could not conteyne nor disemble longer; toke oportunitie to stobb the prince protector, not so daingerous as ment; escaped into Polland, where he and Bodan Belscoie, the old Emperors great minion and favorett, wounderfull rich, and others ther and at hom, præcticed not only the utter ruen of Borris Fedorowich and all his familie, but also the ruen and subvercion of the whole kyngdom, as you maye heer and read hereafter. In the mean, it is tyme to return unto our own bussynes and negociacion committed to my charge.

And yet not idell, I procured unto the Company of merchants the fredom of all their howses in Musco, Yeraslav, Vollogda, Collmogor and St. Nicholas, seassed upon for great imposicions laied on them in displeasur upon Sir Jerom Bowes his eyll behavior: the releas of a thowsand robes laied upon the Company towards the buildinge of the great new wall about the Musco, which all other strainers and merchants did paie. I obteyned the free release of a shute between the merchants of Musco and the Company for the depts of 30 thowsand rubles, owinge by a fæctor of theirs, one Antony Marsh, backed by some great counsallors and officers. Ther was recovered an old dept owinge by the Emperor for copper, lead and other comodites, 2000 rubles, as desperatt. The releas of John Capell and the goods he had of the Companies in his charge, 3000 li., taken in displeasure from him as a merchant of Lubeck to couller the same. Borrowed of the Emperor fower thowsand rubles for the use of the merchants sendinge to Vobsko to provide flæx before they had made sall of their merchandizes. Borowed of the prince protector likewise for their use, and for nothinge, five thowsand rubles, who offered ten thowsand poundes more gratice owt of his tresorie, when it should be required. All interlopinge merchants tradinge in those countries without leave of the Company, beinge 29, wear delivered into my handes to transport into England, This years custome due unto the Emperor, beinge two

thowsand rubles, for all their merchandizes, was frely forgeaven them. I obteyned a free privelege from the Emperor for the Company to trade and trafficque thorow his cuntryes by the river Volga and the Mare Caspian Sea into Percia, free of all customs and tolls. I obteyned and procured under the emperiall seall a free priveledge granted unto the Company of English merchants from the Emperor to trade and traficque thorow all his domynions, free from paynge any manner of customs and tolls whatsoever upon their merchandizes, either transported or imported, in as ample and large a manner as I could devis and sett down myself. Never the like obteyned by any ambassodor hertofore, though thowsands expended to procure the like; ratified, confirmed and delivered, by the princ protector in magnifecent manner, before all the lordes and officers present, and proclaimed accordingly thorow owt the kyngdoms. The protector sendes treasure to Sollavetzca monestarie, standinge upon the sea side, near the confiens bothe of the Danes and Swethians, one the north coast. His intent is to have it ther readie to be transported into England, holdinge it the shurest 'refuge' and saffest receptacall, in case of necessitie he should be inforced therunto; yt is all his own treasure, nothinge aperteyninge to the crowne, and of infinite value, if it be Englandes happines to have the custodie therof. But he is yet waveringe, as desirous to enter into leage and alliance with Denmarcke, to back him with their frendship and power. He and his cannot kepe nor contrive this purpose so secreat but that som hath bewraied it, and the auncient nobillitie grow suspicious of me; and they and the bishops ar so jelious of his inward favour that they shew not that famillier and favourable countenance they wear wont to doe towards me. Therefore I speed my bussynes with as much seleritie as I can; and havinge dispætched and compast as much and more then is required of me or expected at my handes by the comissions and instructions geaven me, as well from the Counsall as the Company of merchants tradinge into those countries, at tyme apointed I receave the Emperowrs letters, honnorable dispatch and leave. [Horsey set out on his return to England in the summer of 1587.—Ed.]

A gentilman, one Alphonasse Savora, with 70 carts or tilegos, was apointed me to conduct and convey such carriages I had from the Musco with 40 post horss, besides my own geldings, for me and my company, to Vollogdar, 500 miells by land. Rich presents from the Emperowr, especially from Boris Fedorowich, to the Quen, wear delivered me; with his large comissions for providinge many costly thinges and doinge some secreat messages. He sent me a verie curious rare robe or garment of cloth of silver, wrought and made in Percia without seam, valewed at much more then I esteemed it; a faire pavillian or tent imbrodered; wrought handkerchives, shertts and towells; with beaten gold and silver brought unto me by Simon Chamodanove his near kyndsmen, from and in the name of Maria Feodoravna; a tymber of excelent good sabells; store of verie choiz haukes of all sorts, and men to convey and carie them to the seaside. At my takinge leave 'I entreated' two favours for my farwell, which wear graunted, the fredom and release of all the Lieflanders, men, weomen, widdowes and children, with their famillies, sent in displeasur to Neez Novogorode, 500 miells, in a desert place remote from the cittie of Musco, whose case and misserie was verie lamentable, as by many of their letters and petitions dothe apeare. A rolle and cathologe of all their names wear taken. Michall Consove was presently sent by comission, and the Emperors letters to the viovod for their deliverie. Their harts rejoisinge for this their redempcion, letters, tears and praiers, of thanckes geavinge wear sent after me, yeat extant and worth the reading. The other was the



Map of Svecia and Norvegia from *Atlas sive Cosmographicae Meditationes de Fabrica Mundi et Fabricati Figura*, by



Gerardus Mercator (1595).

release and fredom of a noblemans sonn of Gelder land, Heer Sacharius Glisenberght, chieff livtennant of all the Emperors horss, streinger souldiers, whoe died ther, and this his sonn and heir of x years of age could not be redemed by mediation and letters both from the staets and king of Denmarcke. He was delivered into my handes and sent to his mother, Margareta de Feoglers, by a servant of myne, Hans Frees. Giells Hoffman and Anttony van Zelman, that wear inguaged, sent me a thowsand reekes dallers [rix-dollars], and well rewarded my man.

I departed the cittie of Muscovie verie honnorable attended; went easie journeyes and pitched my tents; dinner and supper, provicion of all things prepared upon the waye. At Vollogda, Knez Michael Dolgar uca, the viavode, came to me well attended, to wæelcome me with the Emperors goodnes. Prepared two great barckes or dosnickes with pillotts and 50 men to rowe me down the river Dwina, a thowsand miells. My gentilman attendant, with one of my servants, to see he did not bribe nor misuse the countrie, still passinge before me in a light boate, to make provicion of meat, drinke and men, at everie town I came at, till I arived at the monestarie and castell Archangell, where the duke Knez Michael Izvenagorodskoie [Prince Vassily Andreievitch Svenigorodsky.—Ed.] mett me at the castell gate with 300 gonners; shott of their calivers and all the ordinance he had in the castell for honnor of my wæelcome; all the Dutch and French ships in that roade shott of also their ordinance by the dukes apointment before I came. He feasted me the next daie, brought me to my barge; had apointed 50 men to rowe, and 100 gonners in small boates to gard me to Rose Island; did me all the honnor he could in his golden coate; told me he was comanded by the Kinges letters so to doe; toke leave and preied me to signifie his service to Boris Fedorowich; came with me few howers to Rose Iland, beinge but 30 miells, wher all the English masters, agent and merchants, mett me. The gonners landed before me, stode in ranches and shott of all their calivers; which the ships heeringe shott of also som of their ordinance. The gonners and bargmen made drinke at the sellor dore and dispatched that night backe again to the castell. The next daye friers of St. Nicholas brought me a present, fræsh salmons, rye loaves, cupps and painted plætters. The thirde daye after my arivall, ther was sent a gentilman, Sablock Savora, a captain, from the duke; delivered me a copie of his comission of the Emperors and Boris Fedorowich their grace and goodnes towards me; presented for my provicion seaventie live shepe, twenty live oxen and bullockes, 600 henns, fortie flæches of bakon, two milch keyne, two goats, tenn fræsh sallmons, fortie gallons of aqua-vita, one houndred gallons of mead, two houndred gallons of beer, a thowsand loaves of white bread, thre score bushells of meall, two thousand eggs, garlick and onnyons store. Ther was fower great lighters, and many watermen and other that came with this provicion, which wear all orderly dismiss, and I contented a littell to repose myself and peruse the Quens most gracious letter ‘wherwith she did me that honnor,’ the lordes of her Majesties most Honorable Privie Counsaill, their generall and particulers letters, the Companyes generall letters, and other my good frendes ther remembrances; which remaine extant to this daye to my comfortt, and for my posteritie to read after me. I toke some tyme to make merrie with the masters and merchants, havinge some pastymes that followed me, plaiers, danzinge bares, and pieps and dromes and trompetts; feasted them and devided my provicion in liberall proporcion. In the mean, I sent a discreet servant, Sameiten, post up to the court to Borris Fedorowich, with my letters of humbly thanckes for all these favours, and to other lordes and high officers; from whome I received most gracious letters and new presents againe by Mr. Francis Cherrie, a wholle peece of cloth of gold for to wear in a garment, for Boris Fedorowich his sake, with a fare timber of sabells to lyne yt withall. These letters are worth the shewing and reading, bothe for manner and phraze, to whom yt shall pleas to have a sight therof.

After all this, beinge wæel fitted and ready, I and my company wear shipped in a taulle ship, named the Centurian, the next daye after St. Barthellmew, and I, with them, arived in saffetie that daye five weekes at Tynmouthe [He landed at Tynemouth on the 30th of September 1587.—Ed.] in Northumberland; posted up with fower men to Yorcke and so to London, in fower dayes; came to the court at Richmond.

By my lord Treasurers and Mr. Secreataries means, which was then Sir Francis Walsingham, I was brought to the

Quen; had audience, delivered the Emperors letters and his free privaleges graunted unto her Majesties subjects as a token and present of his brotherly love unto her hightnes, with golden spread eagell sealls at them. After an accounte of my imployments geaven (which yt pleased her Majesty verie exactly to inquier with good wordes and gracious countenance), her hightnes commended my good usage and enterteynment to Mr. Secreatarie Walsingham, and so dismiss me for that tyme. Som wæke after, the letters and privaleges beinge translated and read to the Quen, she said,—“’Inded, my lordes, this is a princleie present from the Emperor of Muscovia, and such as the merchants do not deserve;”—against whome she was much incenst by the complaints of Sir J. Bowes, by reason of the shuts [suits] and differences between them;—“but I hope they will give better usage and recompence to this my servant, Jerom Horsey, and I praie you see it be so,”—speakinge to my lord Treasurer and Mr. Secrætarie. Made me kneell by her; perused the lyminge and carectors of the privalege, havinge some affinitie with the Græke; asked if such and such letters and asseveracions had not this signification; saied she,—“I could quicklie lern it.”—Preyed my lord of Essex to lern the famoust and most copius language in the world; after which comendacion his honor did much affect and delight it, if he might ateyn therunto without painstakinge and spendinge more time then he had to spare.

The shippes wear wæll arived at London; had my presents and necessaries all ready. I made means for a new audience; at Grenwich I was called for. I had twell servants and atendants wæll atired carrienge my presents, which her Majesty would have brought up a backe way against my will, conducted by Mr. Henry Sackfield; came into a withdrawinge chamber wher her Majesty sate, accompanied with the errell of Essex, the lord treasurer, Sir Christopher Hatton, Sir Francis Walsingham, Sir Thomas Heanedge, Sir Walter Rawly and other, the lady Marques (sic), the lady Warwicke, and other ladies. I delivered my letters from the prince Boris Fedorowich, with his stiehl, ‘love’ and most humble salutacions of service, and to make knowen unto her hightnes that, above all the princis and potentats of the world, he most desired to adore and serve her most emperiall and sacred Majesty. “If this prince be so illusterus in wordes, what will his letters declare? Praye open them; let them be read, Mr. Secrætarie.”— Who said, “It requiers some time, and please your Majesty, to translate: I will trust them with him that brought them.”— Then her Majesty asked for the presents. They wear atendinge in the gallery. Comanded som to forbare and withdraw, fearinge belike some would be bagginge. I delivered to her hightnes, she towchinge everie parcell with her hand, first fower peces of Percia cloth of gold, and two whole peces of cloth of silver, of curious worckes; a large rich cloth of state of white arras, the representacion of the sun shining in his full splendancie; gold and sillver beams interwraught with most orient coullers; silkes, silver and gold, the threed slied flat, to illustrat the bewty therof; a faire larg Turcky carpet; fower black verie rich timbers of sabells; six white well growen spotted luzerance; two shubs or gowns of white armmens. The Quen did eaven sweat by takinge paines to handell the canapie cloth of gold, especially the rich sabells and furs; comanded Mrs. Skidmor and Mrs. Ratcliff, both of her Majestys bead-chamber, and Mr. John Stanhope, to help them to laye these things into her Majestys closett. Two white garrfaulkens, a last of girckens and a last of sloght faulkons and two gashaukes, she loked upon owt of the windowes; comanded my lord of Comberland and Sir Henry Lee to take charge and give good account of them. Her Majesty held up her hand and saied, this was a rare and a royall present indeed: gave me thanckes and dismiss me.

I preyed Mr. Vizchamberlain to be a means that the articens of London might be called for to make estimate of the furrs; the mercers of the cloth of gold, my lord of Cumberland and Sir Henry Lee to value the worth of the hawkes. The letters wear translated and



Portrait of Anne of Austria, Queen of Poland (1573–1598) by Martin Kober (c. 1595). Uffizi Gallery.

the priviledges. Sir Rowland Heyward, Sir George Barn, Sir John Hartt, and Mr. Customer Smyth, and some other grav aldermen and merchants, wear to receave their priviledges, with a sharp and yet a gracious admonicion, by whome I was much made of and frendly enterteyned. Among whom I perceaved fæction, and such underhand dealings that privatt respects and commodits was more preferred and sought for then the generall good; so that their disagreinge and eyll handlinge of their trade both at home and abroad, did not produce much less preserve the fredom and benefitt of so great and gracious a privaledge.

I was wearie with the holy water of the courts, as my honored good frend, Sir Francis Walsinghame, termed good words and aplaudinge commendacions: was willinge to retire myself that to a more saffer privatt and quieter liff then I had spent this seaventen years past, still in daingerous passages, fearfull actions and turbulent trowblsom state of livinge; expendinge what I gate and much more then a frugall wise man remembringe futur tymes would have don: desirous now to settell and gather my pore estate together, and my stocke and adventurs and proffits therof owt of the Companyes handes. Yt pleased her Majesty and her counsaill to comand my service yet farther in a mor difficult and daingerous imploiment then ever I have been exposed hertofore, in regard only of the languages and experience those seaventen years had taught me, which my lord treasurer and Mr. secrætarie Walsingham desired to have sett down, to heer and perceave the pronunciacion and differenc each had with the other; some exactly and familliarly ateyned unto, other som, by conversinge with the ambassodors, nobelmen and merchants, but in part, as Percian, Grecian, Pollish and the Garman, viz.,

Sclava.—

# Δείξε ελπίδα καὶ μου χάριτος, ἡ βασιζαχρὴν σου Σὺ δὲ τὸν θυγ

Pollish .—Bozia da vashinins Coopovia malascova mōia paña.

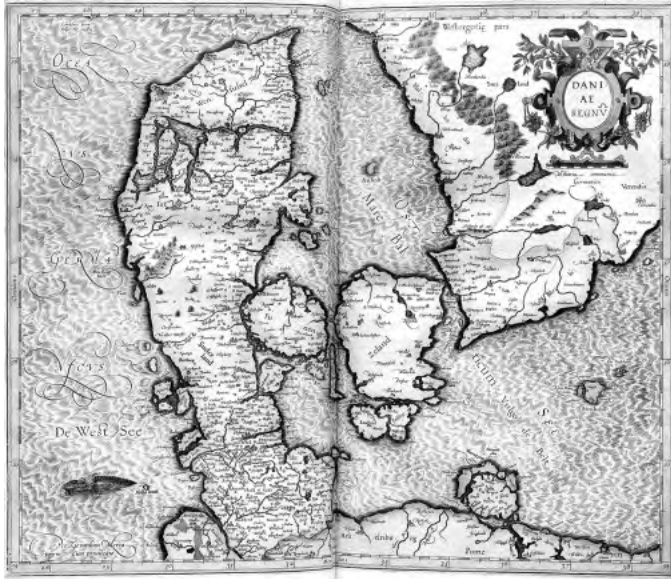
Garman.—Der hemmell ys hoth (sic) und de erde doep averst der hº.

Percia.—Sollum alica. Barracalla. Shonam cardash. alica so' [sollum?].

Livonia.—Cusha casha keil sop sull yu umaluma dobrofta.

A smake there is in other things, but small purpose.

At a tyme it pleased the Quen to fall into some serius talk of Borris Fedorowich the prince protector, of his greatnes and government, and of the Emporis and his ladie wiff: questioned many things, and wished she had som of their statliest atyer, which cost my purs more then I made benifett of, and what drift of incuragment by waye of som good pollacie might be used for that princ to continew his purpose, sithence he was so well perswaded and affect to trust her realms with the safftie of his treasur, etc. ["To (too) late."—Marginal note by Horsey.—Ed.] To the which I aunswered and wished all secreacie might be used, for that som other privacies comitted to my charge had ben so whispered owt, not of my self, as not longe after it came to the prince and Emporis ears, wherat grew no small jeloucie and displeasur; as divers messingers wear prepared, as Beckman at one tyme, Crow and Garland at another, to com and lern not only how the same was taken, whoe and what the report was, which made diversly; so as great displeasur came therof, and brought exceedinge great disaster both to myself and other greater personages, not fitt almost to be spoken of much less published. God forgive Sir Jerom Bowes for one.—"Wæll!" saies the Quen, —"wee will have the trueth better examined and knowen."—"Noe, for the passion of God! if your Majesty expect any good success by my farther imploiment, let it not be farther spoken of nor sturd in." Now Fredericke, king of Denmarcke, had made a great imbargment and stey of the English merchants ships and goods within his Sound at Copmanhagen, for fals entering in his custom house of their clothes and merchandizes, wherby all was confiscated to his mercie. They shued unto the Quen for letters of redress; and so did the Esteren merchants also to the Kinge of Polland for remedie of divers dolliances and wrongs, susteyned by them from his subjects. Mr, Secreatarie wishinge my advancement and good, I beinge apointed to take Cullen [Cologne] in my waye, wher the diett was to be now kept, and to accompany Sir Oracio Pallavecine [Sir Orazio Pallavicino, a Genoese Protestant settled in England, and a most zealous agent of Queen Elizabeth in raising and remitting to Germany and the Low Countries funds for the support of the Protestant cause.—Ed.] and Monzer de Frezen [Philippe de Canaye, Sieur de Fresne, a French Protestant employed by Henry IV in political commissions in England and Germany. He was associated with Jean de la Fin, Seigneur de Beauvoir la Nucle, in a mission to England in 1589.—Ed.], the French kings ambassodor into Garmanie, thought these bussines might be performed all in one waye to the Emperor of Moscovia. I prepared accordingly, and was ready in good fashion; fortie shillings a daye alowed me; receaved my letters and pattents comendatory for passinge so many kingdoms and countries, with my comissions and instrucions of all sorts. The Quen gave me a littell glass of holsom balsom, part of that Sir Francis Drake had geaven to be verie precious and soveraine against poyson and hurts. Her Hightnes gave me also, for divers Muscovia handkerchers, cushen cloths, towells, etc., wraught curiously in gold, silver and Percia silks, all of good worth, her Majestys pictur cutt in a fair blew saphire, which she wished me to wear in remembrance of her grace. Kissinge her handes I toke my leave. [Horsey set out on this his last mission to Russia in April 1589.]



Map of Denmark from *Atlas sive Cosmographicae Meditationes de Fabrica Mundi et Fabricati Figura*, by Gerardus Mercator (1595).

One of her Majestyes ships was apointed for Sir Oratio Pallavesin and the French ambassdor; and an other, named the Charells, for me and my company. Came to Lynn; the counsall was advertised from thenc that was a daingerous haven for the Quens ships to com into. Then wear we apointed to take shippinge at Yarmouth: toke Cambridge at the desier of the French ambassodor one our waye, much against Sir Aracio [Oracio] his will, wher he and wee wear verie acca demicallie enterteyned; passed to Norwich and to Yarmouth, wher beinge somtyme wind bound, the townsmen and gentilmen near therabouts used our company with good humanitie. Some dislike ther was between these two ambassodors; I sought a reconcil liacion; the one overhaughtie, the other takes advantage by pollacie; I fear me wilbe some obstacle to the effectinge of the affares they goe bothe aboute. Tyme serves for our imbarqinge, they to their charge and I that to myne; wear bothe iudaingered of castinge awaie by storm upon the Empden coast to Stoad, wher at last wee did arive. The Quens ships knowne by their ordinance and insignes, wee wear well received, bothe of the towns men and English merchants, each of us well placed and acomodated with wyne, fresh vittuals and orations for our wælcum. Sir Oratio and the Frænych ambasodor hardly escapinge the malcontents, a troupe of them laienge walett for them near a nunrye by Bucktohow, and valued their ransomes. They towards the ducke of Saxony and other the emperiall princes, the Quens best allies, and I towards Coullen. When I came to Hamborough I caused my man, John Frees, to prefix early in the morninge upon the town-howse dore an edict, both in Latten and Duch, a prohibicion from the Quens Majesty of England to that and all other Hans and mariten towns to transportt thorow the Narowe seas into Spaigne any vittuals, corn, municion, powder, cabells, or any other tackle and provicion for shippinge, upon payne of confiscacion, and then I hied me awaye towards Lubecke, x. miells of, wher I delivered the like to the burgermeister, who hufft therat, saienge they would pass with their shippinge in spight of the Quen of Englands power. [“But they paid for it.”—Marginal note.] From thence to Liepzwicke and so to Coullen, wher the diett was apointed to be held; where, by reason of the inequallitie of the Emperiall princes metinge, it held not. The bishop of Triers sicke, the bishop of Mentz, the Palsgrave, Saxony, and Dukes of Brandingbourgh failinge, and other princes wantinge, I sent an express messenger, Mr. Parvis, accordinge to my comission, to advertice the Quen and Counsalle the Diett was ajournyed for three years to Reginesburghe; wherupon Sir Edward Dier, her Majesties ambassodor apointed, was steyed. And yet, to behold the rest of the princes, cardinals, ambassodors, and the traines, peopell and provicion, ther assembled, was worth the sight.

Sir Oracio Pallavecin, her that Majesties ambassodor, and Monseur de Frezen for the kinge of Navare [Henry IV of France.—Ed.], wear now a negociatinge and sollicitinge the dukes of Saxony, Brandingburge and som other the emperiall princes, for eight thowsand Swessers to ayed the Frænych kinge and sett that crown one his head, now in combustian with his subjects. They would take noe noatice of the Frænych king nor of his ambassador; but for the love and honnor they bore to the Majesty of England, and upon her word of assurance and paye, they would provide and furnish the kinge of Navar with eight thowsand auncient souldiers, wherof fower thowsand wear prepared and sent away within fowerten daies, through the industry and creditt of Sir Aracio Pallavecin takinge up upon bills of exchainge at Frænckford, Staad and Hamborow, 80 thowsand pounds sterlinge, by the means of Giells Hoffman (whose daughter he married ther), Antonio Anselman, and other great merchants in those parts; the which was paid in press for settinge forth of those Sweessers. Letters came from the French kinge to his ambassador to tell the emperiall princis that would not trust him he held himself most beholdinge unto his lovinge sister the Majesty of England. The fower thowsand Swessors wear at hand, and seaven thowsand volluntarie souldiers more sent him by the Quen of England under the conduct of a noble chieffthane [Lord Willowby.—Marginal note.], with which, and the infinite numbers his frendes and allies that did daily adhere unto his ayed and armye, he should be able not only to conquer peace over his enymies at home, but also readie to sæcke the walls of Rome or longe be. He should lose the press-mony, and dismiss the other fower thowsand Swessers. Wæll! I must leave these affaires to them that have charge of them, and return to my tedious journies and journalls.

Came back to Wiemer and Rostocke in that Mæckelborough and so crost over to Elsenenore and Copmanhagen; wher, by means of Ramelious, the Duch chancelor, I was brought to Fredericke [Frederick II, King of Denmark, died in April 1588, a year before Horsey's present mission: yet his successor, Christian IV, was at this time a child of twelve years of age.—Ed.], kinge of Denmarke. Delivered the Quens letters and speech unto the kinge: he saluted me ["In no staet."—Marginal note.]. I laied my hand one his anckell. Asked how the Quen his lovinge sister did. "Her Majesty was wæll in hælth at my departure, wishinge the like unto his highness." Dismist and conducted to my lodginge at Fredericke Liell's howse. Frittz van Ward, one of the Masters of Request, or Kings referendaries, was sent to me from the kinge to know if I had any more to saye then was conteyned in the Quens letters. I told him "Yea, if it pleased his Majesty to admytt the audience therof." Ther was a gallant gentilman, one 'Sir' Andrew Keith, the kinge of Scotts his ambassodor, wæll atended, that became acquainted with me, lodged at the next howse, of whome I was in some jeolacie at first; shewed me kindnes; told me my answer was resolved upon already; that the kinge was moved against the Quen for not geavinge her consent so frely as it was expected for the match between the kinge and his daughter. I was sent for, gave his Majesty the best stiell and titell I could devise to please him. —"Our sister, the Majesty of England, requiers at our hands to great a loss. Wee ar possest of 30 thowsand pownds forffi



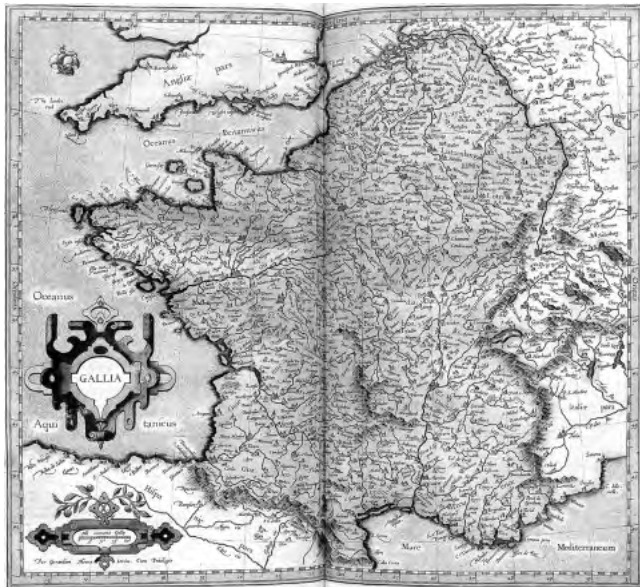
Map of Prussia from *Atlas sive Cosmographicae Meditationes de Fabrica Mundi et Fabricati Figura*, by Gerardus Mercator (1595).

tur to our crown by the træcharie and falshode of her

subjects, whoe have not only upon our princlye trust deceived us in our customs of many more thowsands forgeaven them hertofore, for the love and true core spondencie wee ever held towards her Majesty, but also therby they have incouraged other nacions to do the like, to our excedinge great indempnitie. Not only bee her admirall and treasurer wearie, and insult upon our willingnes and desier of the continewance of our aunctient treatie and amitie, [but they] have of late seised upon divers shippes and goods belonging to our subjects for passinge only in trafficque thorow the narowe seas; and [they] can receive noe reason nor restitution therof. For the other pointe, yearly paye of 100 rose nobles, yt is but acknowledgement of our right, an homage ever due and paiaible by her Majesties auncestors unto our prediccursors, lords and kings of Norwaye, and of all the said ocean seas ajacent, so laetly confirmed and ratified by the deliberatt contemplacion and comission of her Majestys ambassador Harberd, the which wee purpose to injoye and not to forgoe. These are the points and terms wee stand upon for aunswer unto the Majesty our lovinge sister her letters. Yon see tyme is spent and will not permitt replie. If you desier it I will apoint commissioners to receive the same, but I hold them unanswerable.”—Yt was past twelve aclock.—“I will not press your princlye pacience for a present replie, since it standes with your Majesties pleasur, though to a great disadvantage, to apointe commissaries to receive the same. I only pray youre Majestys letters for aunswer to her hightnes.”— He made a slight conjur [congé], and so turnd awaie; and my dinner called me home with noe great appetite or stomacke to digest som words.

The next daie I was sent for. The Duch chancelor, two masters of request and a secreatorie, wear ready to receive me in a large chamber, fairlye hanged, as semed to me, with arrace. I was atended only with a gentilman, my servants and fower or five merchants, whoe gave me instructions. “My lordes, since yt is his Majestys pleasur not to heer me, yet, seinge I am adressed to treat of matter and not to stand upon cerimonye, his Majestys verball answer to those two points conteyned within her Majestys letters, as I remember, ar these;”—which my memorie served puntuallie to recite.—“A third, by waye of inferrence, wherein yt pleased his wisdome to use much art of elocucion, I maye not replie unto but by waye of discourse with your lordships: for the trueth incerted in her Majestys letters doth sufficiently mainteyne and serve both for aunswer and replie. The merchants faults, which is termed træchorie and falshode, I maie not defend. If it be so, they ar here readie to aunswer and aprove their allegacions, that it is noe other then ever hath ben used, knowen and tollerated by his Majestys customors since this coacted tex hath ben imposed upon them. Their entry for their number and sorts of cloaths weare just; only the wrappers of everie pæcke excepted; however, now, upon misprision or som displeasiour conceaved, questioned. If other nacions have offended, they might presume upon so firm amitie and league professed, subjects to so mightie a prince as dothe retribute the like to farr noe worss then they, not questioned at all the stey of their ships and of noe other nacions. Their charge and loss of their mart and hinderance in trafficque, which is free to all other, ys not only an inevitable loss, but more then sufficient punished if they had offended: the necessitie wherof maye inforce their inocencie to som other course of remedie. But that the Quens majesty requiers in their behalfe is but the common justice which his Majesty affordeth to all other withowt shute. To the other pointe, I am comanded to lett you know her Majestys late ambassador, Mr. Harberd [Herbert], had noe comission to asente to any such exaction or yearly payment of 100 rose nobles by her Majestys subjects tradinge into the northeren ocean seas; neither can any such due or right be acknowledged, never paid by her Majestys auncestors to his highnes prediccursors: noe reccord, historie nor cronacle, doth make mencion of any such thinge. If her Majestys subjects, [be] imploied in fishinge or trade in any of his Majestys towns, Norbergrav, Trondem, or Wardhowse upon those coasts, they paye their usuall customs as other nacions doe, from whom noe such texacion is required, much less any homage [“This word was prest to be misundcrstode.”—Marginal note in manuscript.]; which term I fear wilbe distasted, and therfore resolutly not be expected nor inforced. Conserninge stey of shippes and goods of his Majestys [King of Denmark.— Ed.] subjects by the lord treasurer and lord admirall of England, yt is noe dependant of the other occasions; but in discourse, as I said to you, my lordes, be it spoken, the royall Majesty of England ys and ever hath ben verie curious and carefull not to suffer any such cause of offence to be geaven to the Majesty of Denmarcke. His highnes maibe misincenced. Those ships so steyed, though cominge owt of his Sound, ar Esterlings of Lubeck, Statten, Danzicke, Quinsborrowgh, remote from the territoris of Denmarcke, loden with municion, powder, cabells, and vittuals, to serve her Majestys

comon enymie, forbidden to pass her highnes narow seas; as his Majesty would noe dout of [have], as in like case hath, prohibited her Majestys subjects and other nacions to transportt or pass thorow the Sound and Baltique seas to his comon enymie the kinge of Sweden; they two ever beinge in hostilitie, as England and Scotland; though perhaps coulerd by som of his subjects for som privatt comoditie, by reason of the so firm league and amitie between bothe. Lett it be, otherwise, truly proved, either by their charters, pollices or bills of ladinge, and noe dout but justice and restoracion wilbe made accordinglie. O! Lett not the aprehencion of these sugestions from those fierbrandes sever and parte the auncient league and treatice between these two great monarchies, or cause to be called in memorie the unkinde interupcion of her Majestys subjects passinge the ocean seas, the Majesty of England knowen to be the only proprietor therof as well as of the narow seas, Great Britans revenews; the buffetinge and misusinge of her Majestys subjects by your admirall, Johan Wolf, tradinge for fish and oyell upon those northeren coasts, takinge by violence their vittuals, saells, cabells, anckers, exposing them to death and the mercies of the seas, for he showed noen; they rest unsatisfied to this day: the intizinge awaye her Majestys servants and ship-wrights to fashion your navie



Map of Gallia from *Atlas sive Cosmographicae Meditationes de Fabrica Mundi et Fabricati Figura*, by Gerardus Mercator (1595).

after the same moulds: the carienge awaie owt of her Majestys kingdome much ordinance, both brass and yron, peces and other municion, in the tyme of your greatest warrs with the Swethian. How often and many tymes the strenght of her Hightness merchants navie have ben instigated, not only to pass the esteren seas without acknowledgment, but also to compas, thorow the Norway and Finland seas, to trade and trafficque into Swethia, Stockholme, Narve, Riga, Revell, Danzicke, Quinsborow, and all other the mariten towns of trade, leavinge the passage thorow the Sounde, which now they ar inforced to do for peace, precident and amitie sake, against the like and wills of such other princes as affect neither, rather pleased with the effucion of bloude yt maye be upon such light occasions of small moment prettice to be spillt; the which I dout not but you, such principall lordes of state, will in your grave and great wisdoms seeke to prevent.”—They began to replie. I praied them to pardon my wearines for want of repose; and so was attended by some gentilmen to my lodginge. The kinge sent to know whether I had comission to conclud and determen of any thinge. “Noe, I was to propound, intimat and observe her Majestys letters; the contents graunted and aunswered was all I atended for.”—“Sofft, sir, ther goes two wordes to such a bargaine.”—I dined with the Kinge, but could not drincke so wæll, only her Majestys, his Highnes, and the Quen Sophias, their healths, etc.



I receaved his Majestys letters, a chaine of gold, worth some 40 li., saluted, and so dismist. Came againe to Lubeck; dispatched ther my letters and noats on what was done, and sent them by a worthy merchant, Mr. Daniell Bond. Yt seems this treatice wraught some good effect. The merchants that offered composicion did now refuse; procured Mr. Doctor Pærkens [Dr. Christopher Perkins appears to have had the queen's commission to treat with the king of Denmark in the year 1500.—Ed.] to com with the Quens letters; had quicke dispatch and release of the merchants ships and goods, not without som good charge; but to me for my paines littell or none. Yet I must goe forward to such or like other bussynes. When I came to Danzicke, 500 miells from Lubeck, the deputie and assistants of the English merchants, Mr. Barcker, etc., understandinge of my arivall, invited my waye by Melvin, wher they had their recidencia, towards the kinges court of Polland. Ther was I to receave their instructions. Therefore I went by Torn and thorow Podolia, a fruetfull region, and so to Warsovia, wher the kinge tnsmundus was, and wher the said deputie, Mr. Barker, and his company mett me, verie well that prepared to enter into such another laboureth, though somewhat more differinge and difficult. The great chauncelor Zamoietzcoie was tenn miells of the court, at his own towne, built and called after his own name; to whome I would first have had access, beinge the priem viavod, lieftennant-gennerall and statzman of that kingdom. But, least then I should be noated by other lordes and officers of state and prejudice my negociacion, I adrest myself to the principall secretarie and under chauncelor, whoe procured a tyme for my access and deliverie of my letters to the kinge. But stey was made of any proceadings till the great chauncelor came to the court; to whome I mad means to have access, but could not. Pann Ivan Cleabawich, Pallentine of Cowen, a great favoret of his, was of my acquaintance; to whose allies and friends, captives somtymes to the old Emperowr Ivan Vazilewich, I had done som favours unto. He medited som countenance from the chauncelor towards me: receaved me with honnor, but with som noate of dislike that I did not attend his pleasur.

Two comisioners wear apointed, the secretarie Stannislave and referendarius Obroskie to conferr with me aboute the Quens Majestys complainte, on the behalf of her merchants tradinge those countries, whoe had trusted the marchants and subjects of that crown and kingdom with cloth and other merchandizes, to the valew of fower score thowsand pounds sterlinge, and became insolvent, alteringe their dwellings and purchacing with these monyes, howses and landgoods upon which they did inhabite, having gotten and procured the kings letter of protection for their exempcions from justice, to the excedinge great prejudice and undoinge of many her said Majestys merchants. They told me it was a new complainte, which they had not hærd of; therfore thought it was not so currant true as the Quens Majesty of England was informed. Here did the merchants atend, readie to aprove and atest the same before their lordships, with a cathologe of their names, and their bills of dept, which did shewe how longe they had forborn the same.—“So it may be, and yet much therof paid and discharged: this requiers som larger tyme of examinacion. They ought to be hærd also.”—Both myself and many of the said merchants did atend his Majestys aunswer, remedy and pleasur therin.—“His Majesty and the rest of the lords should be forthwith made acquainted with the cause, and you accordingly shall heer farther with what expedicion maibe.”—I made my good frend, the Pallentine, the means againe to pray the great chauncelor his favour and furtherance from my dispatch, whose frowninge and slightinge semed to be overpast; sent somtymes congratularie messages and presents to me, and called for me before himself and other lordes of the counsalle; whoe told me the kings Majesty marveled much the Quen of England would write such peremptarie letters to so a hight a Majesty in the behalf of a sortt of pessants that might complaine without just case.—“And please your excelencie, with the rest of your lordships, the Quens hight Majesty of England writes unto the Majesty of Polland in the same stiell and manner as her Highness doth to all other emperiall kings, her lovinge allies and frendes, placinge and esteminge his brotherly amitie and greatnes in the fore ranck of many other; and noe exception can justly be taken for trueth and matter conteyned in her hightnes letters, complaints, upon due inquirie and examinacion, made unto her Majesty by her hightnes woorthy subjects and ryall marchants, recconed in her Majestys esteme farr above the rancke of pessants, whoe requier in all



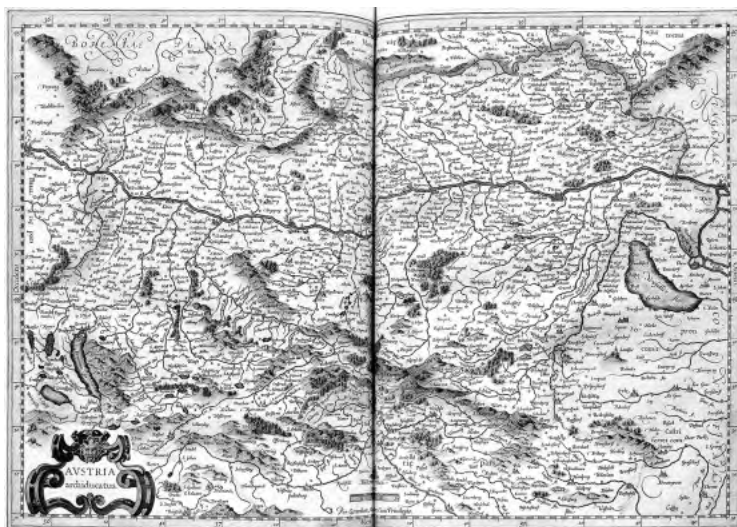
Map of Germania from *Atlas sive Cosmographicae Meditationes de Fabrica Mundi et Fabricati Figura*, by Gerardus Mercator (1595).

humble manner but justice, which his emperiall seat  
 afordeth all men.”—“Prove your assercions, and jus  
 tice shal be minestered accordingly: but know this, I  
 praie you, your Quen cannot lymett nor lett his Maj  
 estys princleie pleasur and preheminenc royall to grant  
 his kingly protections to whom and to such subjects  
 as his royall wisdom shall thinke worthy of.”—“Farr  
 be yt from the meaninge of that straine, noble sirs, or  
 restraunte; all that is but your waye to justice of this  
 kyndom for recoverie of her Majestys subjects goodes  
 and wæłth, gotten into the handes of such as have per  
 haps abusively procured such protections, and therby  
 do deteyn the same. The pollacie and providence of  
 this state is so wæłl knowen to the world to maintein  
 trade and commers with all nacions by their wæłl usage,  
 as wæłl to transportt such superfluous comodities as  
 originally groweth within these kingdoms, and to importt such forren comodities as the necessitie thereof requiers,  
 wherby the crown customs ar advanced, noblemens renewes imploid to the best advantage, merchants and all  
 other sorts of articens turns served, which maketh this comonwæłth and people to live in such flourishing estate above  
 many other forren nacions. All which I must leave to your lordships better knowledge and wisdoms, and crave  
 pardon for any thinge you conceave amiss.”—Wee parted with som more famillier countenance then wee mett; and  
 the next morninge the chauncelor sent to know how I had rested, and preyed me to send him, by one of the  
 marchants, the cathologe of the creditors names, their bills of dept and dwellinge-places. Which I did, and, by one of  
 my own servants, a faire and curious cutt worke handckercheve, a paire of perfumed gloves, and a chaine of  
 ambergæce; which the chauncelor receaved thanckfully, with good reward to the messinger. In the mean wee made  
 merrie with hoep, went abraide and saw many monnements and recreacions, expectinge the good daie that the  
 channcelor and the same lordes sent for me; told me the kinges Majesty had graunted the [Queen’s] Majestys  
 request, and desired to live in amitie with her, and her merchants should be wæłl enterteyned and receive noe  
 wronge. Ther wear twelve proclamacions imprinted, which should presently be sent forthe, published and proclamed  
 by an herauld, in Melvin, Danzick, Koningsburgh, and such other great towne of traficque and places wher the  
 merchants should advise, to this effect;—“That all such his subjects, merchants or other, that wear indepted for any  
 goods, merchandizes, monys or contract, unto any of the English merchants tradinge into his kingdoms, should  
 presently repara unto them and make satisfaction, payment or agrement, with them and either of them, within the  
 space of thre monneths after the date herof, upon his Majestys high displeasur, salle and confiscacion of all their  
 livelehode, landes, goodes, howses and chattells whatsoever, notwithstandinge any protection, privaledge, or letter  
 whatsoever to the contrarie. Dated at our emperiall town of Warsovia, this last of July, the second year of our

reyngne, anno Domini 1589, stilo veteri.”

I dined with the kinge; had few wordes of him; his Majestys letters and pattents; kist his highnes hand and dismiss. I was feasted by the lord high chamberleyne Pann Lucas Obrovskoie, his only favorette. I dispatch the merchants with my letters unto Mr. Secreatarie Walsingham, of all what had past. They presented me som good reward, and promised their company should farther recompence me; Mr. John Harberd [John Herbert had been sent on a mission to Poland in the year 1583.—Ed.], before me, could not prevale.

I was willinge to see Quen Ann, Kinge Sigismundus the third his daughter, Kinge Stephanus Batur his late widow and wiff. Lett me, after our bussynes done, a littell degress, though to a matter of small pertinencie. I putt one of my mens livories, passed to her pallee; before the windowes wherof wear placed potts and ranckes of great carnations, gelly-flowers, province rosses, swett lillies, and other sweett herbs and strainge flowers, geavinge most fragrent swett smells. Came into the chamber she satt and supped in; stood emonge the rest of many other gentilmen. Her Majesty sate under a white silke canapie, upon a great Turckye carpet, in a chaire of estate, a bard favored Quen: her mayeds of honnor and ladies atendants at supper in the same room, a great travers drawn betwen; saw her service and behaviour and atendance. At last one spied me that had taken noatice of me before: told the lord steward standinge by her chaire; he castinge his eye upon me, made other to behold me. I shiftedt backe; he told the Quen.—“Call him hether, though not in state.” Saieth the old lord,—“Will you any thinge with her Majesty?”—“Noe, sir, I came but to see her Majestys princly state and presents [presence], for which I crave pardon if it be offence.”—“Her Majesty will ‘have’ speach with yon.” I was discovered by my curious ruffes. The ladies hasted from their tabell, came about the Quen. The Quen, after I bad done my obeisance, asked if I wear the gentilman of England that had lately negociated with the kinge; and by her interpreter would know the Quens name. —“Elizaveta is to blessed a name for such a scourge of the catholicque church; her sisters name was Maria, a blessed saint in heaven.”—I desired to speake without her interpreter, who did not well.—“Praie doe.”—“Quene Elizabeths name is most renouned and better accounted of by the best and most ponisent greatest emperiall kings and princes of this world; the defendris of the true and aunctient catholicke church and faith, so reverenced and stilled, as her due, both by foes and frendes.”—“Na! na! sir, if she be soe, whie dothe she so cruelly putt to death so many holly catholikes, Storie, Campion, and other godly marters.”—“They wear traitors to God and her crown, precticed her subvercion and ruen of her kyngdom.”—“Yea! but how could she spill the bloud of the Lordes anointed, a Quen more magnificent then herself, without the triall, jugement and consent of her peers, the holly father the pope, and all the Christian princes of Europia.”—“Her subjects and parliament thought it so requiset, without her royall consent, for her more saffety and quiett of her realme daily endaingered.”—She shake her head with dislike of my annswer. Her Majestys gostly father Possavine, the greate Jesuite, came in; toke displeasur at my presenc; one whose skirts I had sate before in the cittie of Musco, when he was nunciat ther and rejected. Her Majesty called for a glas of Hungers wine



Map of Austria from *Atlas sive Cosmographicae Meditationes de Fabrica Mundi et Fabricati Figura*, by Gerardus Mercator (1595).

with two slices of chea' bread upon it. Willed the lord steward to give it me; which I refused till her highness had taken it into her own handes to give it me; and so dismiss. I was glade when I came home to putt of my livorie; but my hostis, a comly gentilweoman wæll knowen to the Quen, was presently sent for. Her Majesty was desirous to see the perrell chayn I ware a Sounday, when I toke my leave of the kinge; the rather because a bold Jew, the kinges chieff customer, toke it in his hand, and told the kinge, as the Quen said, that they wear counterfeite perrell, fish eys dried; and to know how my ruffes wear starched, handsomly made with silver wyer and starched in England. My chaine was returned, and noe honnor lost by the Quens sight therof. Yt is tyme to leave troublinge of you for readinge any more unless more serious.

The caveninge I parted from Warsovia I past over a river upon the side wherof laye a crocadille serpent dead, which my men brake with bore spears. I was suddenly so poisoned with the stench therof, as I was forced to lye many daies sicke in the next villag; wher I found such Christian favour for my atendance and help from divers that came to visset me, beinge a strainger, as I miraculously recoverd. When I came to Villna, the chieff cittie in Littuania, I presented myself and letters pattents from the Quen, that declared my titells and what I was unto the great duke viovode Ragaville [Radzivil], a prince of great excelencie, prowes and power, and religious protestant. Gave me great respect and good enterteynment; told me, though I had nothinge to say to him from the Quen of England, yet, he did so much honnor and admire her excellent vertus and graces, he would also hold me in the reputacion of her Majesties ambassador; which was som pollacie that his subjects should thincke I was to negotiate with him. Toke me with him to his church; heard devine service, sphalms, songs, a sermon and the sacraments ministred accordinge to the reformed churches; wherat his brother, cardinall Ragavill, did murmur. His hightnes did invite me to diner, honnored with 50 halberdeers thorow the cittie; placed gonnors and his guard of 500 gentilmen to bringe me to his pallace; himself, accompanied with many yonge noblemen, receaved me upon the tarras; brought me into a very larg room whith organes and singing was, a longe tabell sett with pallentins, lordes and ladies, himself under a cloth of estate. I was placed before him in the middest of the table; trompetts sound and kettell droms roared. The first service brought in, ghesters and poets discourse merily, lowed instruments and safft plaied very musically; a sett of dwarffes men and weomen finely atired came in with sweet harmeny, still and mournfull pieps and songs of art; Davids tymbrils and Arons swett soundinge bells, as the termed them. The varietie made the tyme pleasinge and short. His hightnes dranke for the Majesty the angelicall Quen of England her health; illustrated her greatnes and graces. The great princes and ladyes every one their glass of sweet wyne plæged, and I did the like for his health. Strainge portrators, lyons, unicorns, spread-eagels, swans and other, made of suger past, som wines and spicats in their bellies to draw at, and succets of all sorts cutt owt of their bellies to tast of; every one with his sylver forcke. To tell of all the order and particuler services and rarieties wear tedious; well-feasted, honnored, and much made of. I was conducted to my lodginge in manner as I was brought. Had my letters pattents, and a gentilman to conduct me thorow his cuntrye; with which I toke my leave. Some pastymes with lyons, bulls, and bares, straing to behold, I omytt to recite.

As I passed thorow Littuania, I received good enterteynment, and came to Smolenska, a great town of trade and the first bordered town in Russia. My old acquaintance and next neighbor in Musco, Knez Ivan Gollichen, now viovode and chieff governor there, looked sadd and somewhat streinge upon me. He, the Emperowr and prince protector, having heard of my cominge, beinge and enterteynment with Sigismondus king of Polland and the great prince of Littuania, would make my wælcome worss then I did expect; suffered me to pass, but sent word and news before me of my cominge, so that I was mett som tenn miells from the Musco by a sinaboarscoie, whoe brought and placed me in the bishops howse of Susdall, wher I was narrowly looked unto, not usuall, because I should have noe conference with the kinge of Pollandes ambassador, whoe came with an unplesinge carant, to demaund retitution of a great part of those southeren countries somtymes belonginge to the crown of Polland, and caried himself verie peremptorie: his negociacion goes onward and myne at a stepe. Som of my aunctent frendes sende me secreat messages, by pore weomen, there was an alteracion, I should loke wæll to myself. I was sent for; delivered the Quens letters to the

Emperor: he delivers them to Andrew Shalkan, chieff officer of ambassages, noe frend of myne for Sir Jerom Bowes sake. The Emperower began to crie, silly prince, crossinge himself, saienge he never gave me cause of offence: somthinge trowbled him. I was hasted owt of his sight. The prince protector was not ther, nor could I hier from him untill one eavninge, passinge by my lodginge, he sent a gentilman to will me to com a horss-backe unto him under the inside of the Musco walls in a privat place. Comanded all apart; kissed me, as the maner is; told me he could not, for divers great causes, shew himself towards me so frendly and favorablie as he had done 'with tears.' I told him I was the more sorrie, my conscience bore me witnes I had given him noe cause of offence, but had ben ever faithfull, honnest and true, to him.—“Then let those soulls suffer that ar the occasioners of thy disalter and myne.”—Spake som things not fitt to comitt to paper; toke leave, and bydd me be assured he would not suffer a heare to fall from my head—a phrace. Yet many warnings I had from my good frendes, though many wear gone and made awaye in my absence: many articles laied to my charge: exception against the Quens letters, stiell and seale, not as in former tymes, by which the Emperower was slighted, the Emporis sclandered; combynonacion with the king and prince of Polland; carriege great treasur owt of the kingdome. All which I aunswered both fully and pithely, so as they leaft farther questioninge, and beyond their wills was so devulged as I gained bothe love and like of many therby. My water to dress my meat withall was poisoned, my drinke and herbs and mush-millions sent poisoned, my lainedress hired to poison me, which she confessed, by whome, when and howe; still I had good intelligence. My cooke, my butler, died both of poyson. I had a servant, a lordes sonne of Danzicke, 'Agacius Dusker,' burst owt with twenty



Map of Græcia from *Atlas sive Cosmographicae Meditationes de Fabrica Mundi et Fabricati Figura*, by Gerardus Mercator (1595).

blaines and boyells, and escaped narrowly. Ther wear to many streinge ambassadors for jeologie to stey me in Musco. Boris sends me word I should not fear. The Emperowr and counsall would have me remove for a while to Yeraslave, 250 miells thence. Many other things past not worth the writinge; somtymes chear full messages somtymes fearfull. God did miraculously preserve me. But, one nighte I comended my soull to God 'above other,' thinckinge verily the tyme of my end was com. One rapt at my gate at midnight. I was well furnished with pistolls and weapons. I and my ser vants, some 15, went with these weapons to the gate. “O my good frend, Jerom, innobled, lett me speake with you.”—I saw by moen shine the Emperis brother, Al phonassy Nagoie, the late widow Emporis, mother to the yonge prince Demetrius, who wear placed but 25 miells thence at Ogletts. “The Charowich Demetries is dead [Tho assassination of the young prince Demetrius took

place in May 1591.—Ed.]; his throate was cutt aboute the sixth hower by the deackes [diacks]; some one of his pagis confessed upon the racke by Boris his settinge one; and the Emporis poysoned and upon pointe of death: her hear and naills and skin falls of; hælþ and geave some good thinge for the passion of Christ ‘his’ sake.”—“Alas! I have nothinge worthe the sendinge.”—I durst not open my gaets. I ran up, fretched a littell bottell of pure sallett oyell (that littell vial of balsom that the Quen gave me), and a box of Venice treacle. “Here is what I have! I praie God it maye do her good.”—Gave it over the wall; who hied him post awaie. Imedialy the wætchmen in the streets raised the towne, and told how the prince Demetrius was slaine. Som fower daies before, the suberdes of the Musco was sett one fier and twelve thowsand howses burnt. Boris his guard had the spoille, and fower or five souldiers suborned, desperatt fellowes hired to indure the racke, confessed, and so was published that the Chariwich Demetrius, his mother the Emporis, and the Nagaies their famillie, had hiered them to kill the Emperowr and Boris Fedowich and sett the Musco one fier. This was so published to move the peoplls harts to hatred against the prince, his mother and famillie. But it was to gross a falshode, and abhorred of al1 men in generall; as God did not longe after recompenc and revenge with as fearfull and palpable an example, to shew that he is just in all his doings, and turns the wicked devices and divlish præctices of men to open shame and confusion. The bishop of Crutetscoie was sent, accompanied with 500 gonners and divers noblmen and gentilmen, to bury this prince Demetrius under the high aulter in St. Johns, I take it, in Ougletz. Littell did they thincke at that tyme that this Demetrius ghost should in so shortt a tyme be stirred up, to the dissolucion of Borris Fedowich and all his famillie. The sicke poysoned Emporis was presently to be shoren a nun, to save her sowll by sequestering her lifff, made dead to the world: all her allies, brothers, unckells and frendes, officers and servants, disperst in displeasur to divers secreat denns, not to see light againe.

Tyme coms I must awaye: som letters they saye shalbe sent after me, from the Emperor and Boris Fedorowich. Many odd ends, depts and furnitur I had, lying desperatt, which I would be glad to have with me, and good soms of mony in Boris his handes. Writs his letters, yeat extant. He could not do as he would by me; would worcke me grace and favour in as ample manner as ever it was; but ther wear stomblinge blocks to be removed first. In the mean, if I wear impared of mony, he would send me owt of his own treasur. A pencioner was sent to atend me down Dwina, and so aboard the ships, wher I was as glad to be as Sir Jerom Bows was when he escaped thence; and many noblemen wished me their service and in no wors case.

I arived in England, thanckes be to God! in health and saffe. Came to the Quen; delivered my letters; and found them a great deall more better and frendlier then expected for. The Company and I made even of all things ever past betwen us, by compramis of fower woorthy personages. They paid me for my stocke and goods found due in their hands 1845 li. A generall release, ‘anno 1589’ [A marginal note by another hand; but obviously inconsistent with previous dates.—Ed.], discharge and acquittances, past each other handes and sealls verie athenticall, by their governors, Sir George Barn and Sir John Hartt, who in the name of their fellowship presented me, for a finall and frindly partinge, a goodly guilt bowll with cover: all which, with their comissions and instructions, letters, privaleges and matters of great consequent that had past betwen us, ar extant; and also the copies of the Quens letters, comissions and instructions, and the like for all forren negociacions and imploiments that hath past from tyme to tyme, verie memorable, and worthe the sight and readinge; some passages wherof ar sett down longe since by Mr. Hackluett in his booke of vioages; som by Mr. Camden; and most by Doctor Flætcher, more scolastically—the originall natur and disposicion of the Russ people, the lawes, languages, goverment, discipline for their church and comonwealth, reveynes, comodities, climatt and sittuacion, wherof it most consists, and with whom they have most leag and comers—with all which I did furnish him—in a treatice of itself. For the other two treatacis I promised of Polland, Littuania, Livonia, Hungaria, Transsilvania, Garmania, the Higher Cantons and the Lower, the seaventine United Provinces, Denmarck, Norway and Swethia, accordinge to my collections, knowledg and instructions, I have also severally discoursed of, to the end it maie apear to my frendes I have spent my tyme with great desier of inquirie to ateyne to perfection and knowledg, and readie to geav an account to them, in love, of any thinge they shall farther requier.

And yet I may not leave this storie so bereafed of som more discourse that necessarily dependethe to the former, though perpetrated and done after my tyme; the consequence beinge so verie materiall, to thend Godes most just jugments maibe also made knowen to follow those fowll and wicked demearitts, which the innocent bloud spilt in that smotheringe tyme of tiranie did call for, from his most almightie power; whose exampells never faileth, to the comfort of his ellect; the just punishments of such as for want of grace do give themselves over to a reprobate sence, to follow the divells intisements and their own wicked wills and ambitious desiers. For the veritie and truth therof I would not have the reader to doubt.



Map of Walachia: Serbia, Bulgaria, Romania from Atlas sive Cosmographicae Meditationes de Fabrica Mundi et Fabricati Figura, by Gerardus Mercator (1595).

You have hærd, and but som parte neither, of the cruell, barberous and tirannicall reign of the Emper owr Ivan Vasillewich; how he lived, what infinēt ino cent bloud he spilt, and what honorable sinnes did not he comitt and delight in; what his end and his eldest sonnes was, and how he leaft a sillie sonn, the true proverbe of Sallomon, of more then weake capacitie, to govern so great a monarchie, by which the effucion of so much mor bloud also followed; he made awaye, and his third sonn, ten years of age, a sharp-witted and hopeful prince, his throat cutt; and the race of that bloodly generacion, continewinge above 300 years, cutt of and now utterly rooted owt, extinguished and end in bloud.

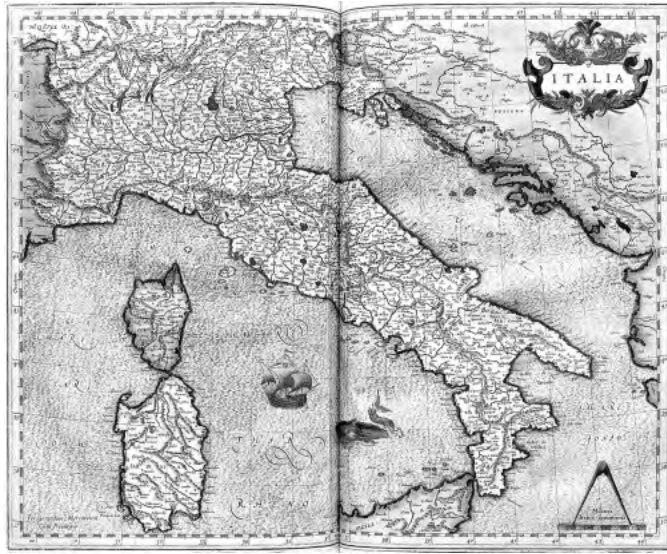
*Мирѣхъ и тѣхъ Турѣхъ*

Come now to the usurper, called in their language Burris Fedorowich Godonove. I prairie loke a littell backe and remember how I leaft him. I received letters from my aunchient and verie woorthy frendes, and other good advertiments thence, extant to shewe, and have since had conference with two severalle ambassodors and a frier of good intilligence, how the state of that kingdom and government stode. Boris and his familie, as you have hærd, agrowinge mighty and verie powerfull, supressing and oppressing by digres, and making awaye, most of the chieffe and aunchient nobillitie, whome he had wonderfully dispenced, long tormented with all impunitie, to make himself redouptable and fearfull, removes also now the Emperowr himself Feodor Ivanowiche, and his sister the Empowris into a monestarie, tho himself was Emperor in effect before; causethe the patriarche, metropollets, bishops and friers, and other the new upspringe nobillitie, his officers, merchants, and all other his own creaturs, to petition unto him to take the crown upon him. Their fear and tyme apointed, he was sollemply inagrated and crowned, and stilled, from a gentilman, with open acclamation, Borris Fedorowich, Emperowr and great duke of Volledemeria, Musquo and of all Russia, kinge of Casan, kinge of Astracan, kinge of Seberia, and the rest described. He is of comly person, wæll favored, affable, easy and apt to eyll counsaill, but daingerous in thend to the geaver; of good capacitie, about 45 years of age, affected much to negramoncie, not lerned, but of sudden apprehencion, and a

naturall good orator to deliver his mynde with an audible voice; suttell, verie precipitate, revengfull, not geaven much to luxurie, temperatt of diett, heroicall in owtward shew; gave great enterteynment to forren ambassodors, sent riche presents to forren princes. The more to illustrate and sett forth his fame, desired, above all other kings and princes, amitie and firm leage with the Emperowr of Almanian, and the kinge of Denmarcke; the Sithian Cham, the kinge of Polland and the kinge of Swethia his enimies, and to them did adheer all those that did not love him, which became his ruen. He continewed the same kinde and course of goverment he hæld before, only made shew to geave more generall aplaud, securitie that and libertie, to his subjects. Still fearinge his own continewance and saffetie, desired to match his daughter, for more streinght, with the kinge of Denmarcks third sonn, Harticque Hans; condicions and terms and all agreed upon, contract, apparrell, state and tyme apointed for solemnpnieinge the mariage; a valurous, wise and hopefull yonge prince, by whome and by whose allies and means the Emperowr thought to worcke woonders. But God upon a sudden sicknes toke awaye his lieff; died in the Musco. The marriage, his hoep and purpose, all prevented. Not longe after, he was put to extream exigents by the Crim, the Poll and the Sweden, all invadinge and warringe upon each their borders and confines.

But, to mytt many other strainge passages and practices between him, his nobillitie and peopl, and to come nearer to his dismal tyme and strainge catastrophie that befæll him, his partakers and all his designes, you have formerly hærde of one Bodan Bælscoie, the great favorette and minion to that great Emperowr Ivan Vazillewich, with whom he served this Emperowr his trusty turn and tyme, in makinge way to that was aymed at. Noen so famillier nor inward, noen so powerfull nor better able to achive or bringe to pass the subverscion of his greatest enimies, the nobillitie and others that favored him not. But he was rewarded with such a recompence as comonly followeth such træcherous instruments. This Emperor himself, his sister the Emperis, and all their familie and frends, stode in fear of his suttell worckinge will; found means and many fained occasions to be ridd of his presence; placed him and his confederats farr of and saffe enough, as they thought, in displeasur to worcke or præctice any more mischieff in that state. Yet the infinite treasur and mass of monyes which he had gotton and conveyed awaye in the tyme of his greatnes, and fear of continewance, served him in such good stead for his purpose of revenge, now escaped, joininge with many other discontented nobles and men of might, not only to supplie but also to stirr up the kinge of Polland and greatest pallentines and princes of power in Littuania. Whoe, with but a mean army, assured of all sufficient power upon their arivall in Russia, gave owt that they had brought the pleasinge tidings unto them for their redempcion, the right and true heir to the crown and kingdom, Demetrius Emperor, Ivan Vazillewich his slaine sonn by the præctice of this usurped Emperowr Borris Fedorowich; whoe miraculously, by the devine will of God and marcie of his distressed people, was preserved alive and present in this army aproachinge the cittie of Musquo, for their comfortt and delivorie. Borris Emperowr prepares, as tyme would permitt, armes, with all his trustiest frendes and nobles; had men, municion, artillerie and all other provicion abundantly, but wanted courage and harts to fight, which killed his hart; nothinge availed against the tyme that was com. The prince pallintine that had the leadinge of the army, Demetrius newly revived, and many other of name, besiges and blockes up the Musco round; noe hoep of escapinge. The Emperowr Boris Fedorowich, the Emporis his wiff, sonn and daughter, toke all their pocions and poison, laied their heads all together lienge upon one flower; three of them burst and presently died; and the sonn, languishinge, was, by som of the greatest of that familie, to prove, pacific and settell the myndes of the distracted people, proclaymed Ivan Borissowich, Emperowr of





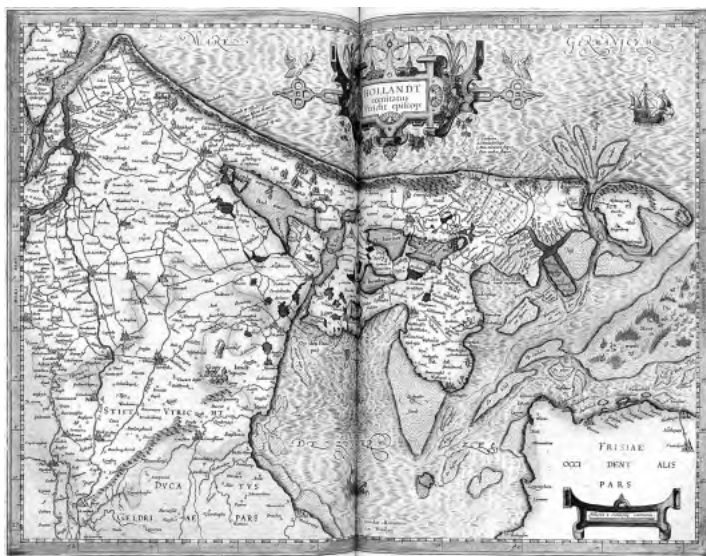
Map of Italia from *Atlas sive Cosmographicae Meditationes de Fabrica Mundi et Fabricati Figura*, by Gerardus Mercator (1595).

all Russia, etc., but soon after departed this life. Then the people longed the more for this innovation and to see their slain Demetrius. The gates of the Muscovite were made open; Demetrius with his army enters.

The citizen possessed, he placed in the palace and inner castle, all prelates and people come and swear obedience; proclaimed and crowned Emperor and great duke of all Russia, being but an impostor [impostor] and counterfeit, soon to a priest that carried aqua vita to sell about the country. The people murmuring at this change, and mightily discontented for the boldness and incursion of the Poles, having now mastery of the city, proclamation was made to stop and stay the people's outrages, tongues and furies. Which to pacify, the palatine, chief vovode, he that had countenance and grace of leading this Polish army and bringing in this counterfeit Demetrius, was enforced, for his safety and hold there, to marry his daughter to this Emperor Demetrius, and so she became Empress. The Poles, a haughty nation and a very insulting people upon advantage, began so to domineer over the Russian nobility and to interrupt their religion, pervert their justice, began to tyrannies, oppress, ravage and make havoc of the treasures, roots out Boris his faction and posterity, puts many of them to shameful deaths and ransoms, and carries themselves as conquerors; so that the Russian nobility, metropolitans, bishops, friars, and all sorts of people, much repining and murmuring at this new kind of government and alteration, take opportunity and head to vanquish and suppress the Polish insolencies, put aside their faction, a hundred soldiers for one; so that there became a wonderful confused estate between them. The king and prince of Poland, always enemies to the Muscovites, takes now opportunity of that advantage: prepares an army to keep possession of this crown and country. In the mean time, the Russian sets upon this counterfeit Emperor Demetrius one day, kills his guard, takes him from his wife's bed, the Empress; drags him out upon the stairs. The gonners and soldiers thrust their knives in him, hack, hews and mangles his head, legs and body, carries it into the market-place, shows it for three days space about the city, the people flocking and cursing him and the traitors that brought him; dispatches this palatine and his daughter the Empress and the Polish soldiers with more humanity than they deserved; proceed to the election and nominating of a new Emperor of their own tribe. Two were spoken of, Knez Ivan Fedorovich Mishchinskoye and Knez Vasilley Suskoye: they both made in this turbulent time very timorous to take it; between the Polish and their factions, and factions among themselves; all out of joint, not likely to be reduced a long time to any good form of peaceable government. Yet a crown and kingdom did most tempt the more willing thereto, which was Knez

Vazillye Petrowich Suscoie, a valliant and most generus prince, third brother to that noble duke Knez Ivan Suscoie, made away and smothered, as you have hærd. This duke was crowned and inaugorated with generall aplaud and great solempnitie, after their aunchient manner and custom; named Knez Vazilly Petrowich, Emperor and great duke of all Russia, with the rest of all his stieell and titells. He and his people betakes to arm, not only to free their thraldoms but also to expelle the Pollanders and prepare against a new invacion threatend.

This new Emperor, Knez Vazilly, was summoned as a vassall by a harauld at arms to yeld obedience to the crown of Polland, whoe had now gotton and stieelled as a conquered adicion the monarchie and great dukdome of all Russia, and would not so soon nor slightly leave it, and had many Demetrius in store to mainteyn the same titell; noe reasons, capitulations nor fare defensive aunswers, should prevaile. The Pollander stried the yron whieells it was hott; had gotton good foatinge and interest emonge the tired nobles and wearied people of Russia, whoe were now marvelously wæll pleased and contented with their Emperor Knez Vazilly and his kingly goverment, praisinge God for the continewance of the same. But God denyes their desiers, hath yet a farther plague and scourge at hand for this perfidious and unhallowed genoracion. The Poll comes with his conragius and now flæshed armye, assaults the fainteharted armyes and townes of the Muscovetts; many captaines and gallant soldiers ar slaine one bothe sides. The Polls have the victorie and conquest and posession of the Musquo againe, many put to the sword. The Emperower Knez Vazillie taken prisoner, and divers nobles caried with him captives; kept straight and strongly in the castell of Vilna, the capitall citie of Littuania. The [they] now begine to insult and tiranies more over the Russ then before; seasses of their goods, mony, treasur and wælt; many conveyes great buties and treasur into Polland and Littuania. But those hidden by the old Emperowr Ivan Vazilewich, and Emperowr Borris Fedorowich, in such unknowen secreat places noe dought of remains yet much undiscovered, by reason the parties trusted and imploied therin wear alwaies made away. The Russ submyts and becoms vassalls, and acknowledges the kinge of Polland their Emperowr and lord, and desier by a very athenticall instrument and sollemn manner, remayninge for ever in reccord of their crown, his sonn to com and be crowned their Emperowr and kinge, and to live amonge them in the famous cittie of Musquo. Which the king would 'not' hæreckon unto nor trust them with the person of his sonn; neither would their nobles, beinge voluntarie lordes, do that crown that wronge to dispossess it of so hoepfull a succession, nor the enymie so much honnor, but to geave them by their precidents from tyme to tyme such lawes and ruells as maye subdue and govern at their wills, untill a farther settled resolucion should be determined of. They putt on pacience, and indured with much hart burninge untill they found a remeadie for their more fredom. The inrodes and invacions of the Tartor Crim troubled the Poll much; but the insurections and incurcions of the Lugavoie, Nagoie and Mordevite, Tartors and Chercasses, and their princes and rullers, beinge good and hardie souldiers, all horssmen, as subjects longe settled in the obeidienc of the Russ Emperowrs and best used of all other nacions by them, beinge now oprest and streightned



Map of Hollandia from Atlas sive Cosmographicae Meditationes de Fabrica Mundi et Fabricati Figura, by Gerardus Mercator (1595).

of their wonted good usage, hated the Pooll and his

usurped government, stode the Russ and themselves now in most oportun stead. They toke head and arms in great nombers, besett the Polls, and so indaingored their saffeties, robbinge, spoillinge and killinge so many of them, as they wear forced to hastten and pack them with their treasur and buties with as much expedicion as they could. They freed the countrie of them.

The nobillitie leaft, the clargie and all sortts of peo ple, toke good courage and hart again; begane to fram a settlead estate and goverment amonge themselves; discharged the Pollanders and other straingers and disclaimed their subjection, not without some good causions and conditions neither. Though loseninge the bitt, yet left som hold of the reyns upon their bordered towns and territories of aunchient belonginge to the crown of Polland. Their last Emperowr, Knez Vazilly Suscoye, much lamented, cannot be ranzomed, kept still in a misserable prisson. They bethink them of another Emperowr; so great a people and monarchie cannot subsist withoute a head and great governor. You have heard in the begininge of Borris Fedorowich his protectorship, loth to have any competitor greater then himself, the Emperowers unckell, Mekita Romanowich, was bewiched, his tonge and speach, and after his liff taken awaye, upon magicque or eill imaginacion, or by bothe. His eldest sonn, Feodore Micketich, of a valiant and hopeful prince was shoren a frier and made a yonge bishop of Rostove, and now they saye patriarck of Musco; who had a sonn before he was exposed to that monnestarie liff. This his sonn is now placed and crowned Michall Fedorowich, Emperower and great duke of all Russia, in the succession of his aunchestors, with the generell aplaud, like and consent, of all estates of the kingdom. God send him longe to reigne with much more saffetie, happines, peace and better success, then his prediccursors hath done. For he cometh upon great disadvantage, of all other, for want of treasur, all being confiscated, and other roiall means to uphold and mainteyne his crown and goverment; and yet goes on, and makes it as feacable, with as much dæxteritie as the grave advice of his holly fathers great experience and tyme will permitt, whose pleasur was, owt of his love, in his yong years, to have me make, in the Sclavonian carrector, in Latten wordes and phraises, a kynde of grammer, wherein he toke great delight: and as I hier saye, which I cannot omytt to repeat so woorthy a part and reportt, the famous company of English marchants that trade those countries hath offered him, the said Emperowr, of late, the lone of a houndred thowsand powndes, towards the suplie of his Majestys great occasions; a remembrance of their thanckfullnes verie comendable for the love and favour his aunchestors hath alwaies shewed towards them.

How the estate of things since and now standes in those countries I must referr you to the relacion of Sir Thomas Smyth [See "Sir Thomas Smithes Voyage and Entertainment in Russia," etc.; 4to., London, 1605.—Ed.], some tyme imploied ther, and especially to Sir John Merricke his knowledge [Sir John Meyrick was principal agent of the Russia Company at Moscow in 1596, and during many years following. He was employed in missions to and from the Russian Court; was knighted by James I, and was sent by him as ambassador to Russia in 1615, to mediate a peace between Russia and Sweden.—Ed.], a man of great imploiment and long experience in those partes. Some imbassages hathe interpassed of late years more abusivly then comodious, only to serve private endes, as the common reportt goes.

Thus, fearinge I have wearied your pacience with the tediousnes of these collections, though much more might be said and amplified, have forboren to incert and add som propper inferences for explanacion of such names, parenthices and t[erms], as you have not ben used to read, especially in so scribled a hand; leavinge it to your more matur deliberacion to conceave, not without admiracion, in regard no historie makes mencion of the like, of the strainge passages which God, in his devine pleasur, doth permite for the sins of the world to be perpetrated in the inequitie and influence of wicked mans so shortt a tyme.

Since chainginge another course, I have lived for above thirtie years space in that fruetfull region of Bucking[ham]shire, servinge in all comissions with my best endeavours and painestakinge to discharge the dutie of an honnest justice of peace, hight shirriff of the same; wherein I have found much favour and love, both from judges and justices and gentilmen, and of all other sorts; geavinge the magistrates but their due, [who] govern religiously with great humanitie, 'good discrecion, and jugment;' [Originally "without corrupcion, indued with many morrall

virtues and civill condicions;” but these words have been erased.—Ed.] through Gods blissinge the influence and extraordinarie paynes-takinge and preachinge of the Gospell thorow the wholl countrie, by most woorthy, lerned, godly, and holly devines, planted and placed amonge them. God prosper them; and longe maye it so continewe!

Havinge also served above thirtie years continuance in parliament, the experience of this wicked world, both at home and abroad, makes me now the more willinge to live in a better. In that the mean I must be contented, as an old shipp that hath done good service, to be laied up in the dock unriged; and to saye truly that all the knowen nacions and kingdoms of the world ar not comparable for happines to this thrice blisshed nacion, and angellicall kingdom of Cannan, our England. And so I take leave of all other experienc and knowledge in this liff, and hold of this true adagium, Si Christum (sic) sis, nihill est si cetera non sis.

# annex 10

## Of the Russe Common Wealth

**The treatise by Dr. Giles Fletcher,**

(the Elder, c. 1548–1611), English ambassador to Russia in 1588–1589.

### **Chap. I.**

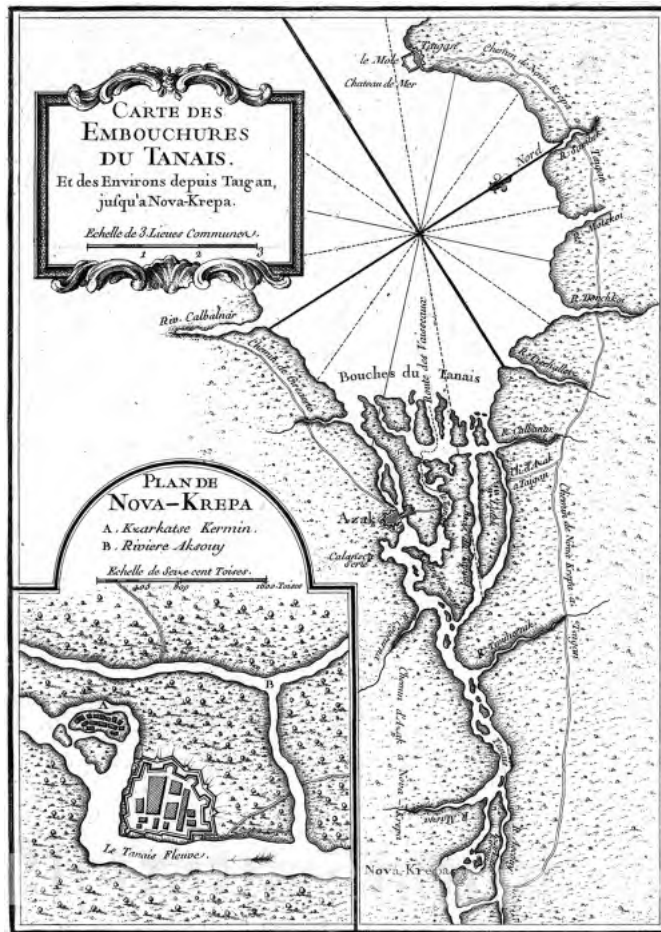
The description of the countrey of Russia, with the breadth, length, and names of the shires.

The countrey of Russia was sometimes called Sarmatia. It chaunged the name (as some do suppose) for that it was parted into diverse small and yet absolute governments, not depending nor being subject the one to the other. For Russe in that tongue doth signifie asmuch as to parte or divide. The Russe reporteth that foure brethren, Trubor, Rurico, Sinees, and Varivus [The partition of the government of Russia among the three brothers, Ruric, Truvor, and Sinaus, princes of the Varegers, is referred to the ninth century.—Ed.], divided among them the north parts of the countrey. Likewise that the southpartes were possessed by foure other, Kio, Scieko, Choranus, and their sister Libeda; each calling his territorie after his owne name. Of this partition it was called Russia, about the yeare from Christ 860. As for the conjecture which I find in some

Quoted from the edition: Russia at the Close of the Sixteenth Century. Compiled, edited and commented by Edward A. Bond.—London, 1856. The treatise had originally been published in: Giles Fletcher, LL.D. Of the Russe Common Wealth, or Maner of Gouvernement by the Russe Emperour, (commonly called the Emperour of Moskouia) with the manners and fashions of the people of that Countrey.—London: Thomas Charde, 1591.

cosmographers, that the Russe nation borrowed the name of the people called Roxellani, and were the very same nation with them,—it is without all good probabilitie, both in respect of the etymologie of the word (which is very far fet), and especially for the seat and dwelling of that people, which was betwixt the two rivers of Tanais [Don], and Boristhenes [Dnieper], as Strabo reporteth [in his 7 booke of Geogr.], quite another way from the countrey of Russia.

When it bare the name of Sarmatia, it was divided into two chiefe parts, the White and the Blacke. The White Sarmatia was all that part that lieth towards the north, and on the side of Liefeland; as the provinces now called Duyna, Vagha, Ustick, Vologda, Cargapolia, Novogradia, etc.; whereof Novograd urlica [veliki] was the metropolite or chiefe cittie. Blacke Sarmatia was all that countrey that lieth southward, towards the Euxin or Black Sea; as the dukedome of Volodemer, of Mosko, Rezan [Riazan], etc. Some have thought that the name of Sarmatia was first taken from one Sarmates, whom Moses and Josephus call Asarmathes, sonne to Joktan, and nephew to Heber, of the posteritie of Sem. But this seemeth to be nothing but a conjecture taken out of the likenes of the name Asarmathes. For the dwelling of all Joktans posteritie is described by Moses to have beene betwixt Mescha or Masius (an hill of the Amonites) and Sephace, neare to the river Euphrates. Which maketh it very unlikely that Asarmathes should plant any colonies so far off in the north



A 1764 map of the mouths of the Tanais (Don) River, by Jacques Nicolas Bellin (1703–1772). Taken from: *Le Petit Atlas maritime, recueil de cartes et plans des quatre parties du Monde*.—Paris: Bellin, 1764.

and northwest countries. It is bounded northward by the Lappes and the North Ocean. On the southside by the Tartars, called Chrimes. Eastward they have the Nagaian [Nogaian] Tartar, that possesseth all the cuntry on the east side of Volgha, towards the Caspian Sea. On the west and southwest border lie Lituania, Livonia, and Polonia.

The whole country being now reduced under the government of one, conteyneth these chief provinces or shires: Volodemer (which beareth the first place in the emperours stile, because their houses came of the dukes of that countrey), Mosko, Nisnovogrod, Plesko, Smolensko, Novogrod velica (or Novogrod of the low countrey [The author is in error in his explanation of the name “Novogrod-velika,” which means “Novgorod the Great.” “Nisnovogrod,” or Nijnei-Novgorod, signifies the Lower Novgorod.—Ed.]), Rostove, Yaruslave, Bealozera [Belozero], Bezan [Riazan?], Duyna, Cargapolia, Meschora [Mestchousk], Vagha, Vstuga, Ghaletsa [Galitche]. These are the naturall shires perteyning to Russia; but far greater and larger then the shires of England, though not so well peopled. The other countries or provinces which the Russe emperours have gotten perforce added of late to their other dominion, are these which follow: Twerra, Youghoria, Permia, Vadska [Viatka?], Boulghoria, Chernigo, Oudoria, Obdoria, Condoria, with a great part of Siberia; where the people, though they be not natural Russes, yet obey the emperour of Russia, and are ruled by the lawes of his countrey, paying customes and taxes as his owne people doe. Besides these, hee hath under him the kingdomes of Cazan and Astracan, gotten by conquest not long since. [The former in the year 1552; the latter in 1554.—Ed.] As for all his possession in Lituania (to the number of thirty great townes and more), with Narve and Dorp in Livonia, they are quite gone, beyng surprised of late yeares by the kinges of Poland and Sweden. These shires and provinces are reduced all into foure jurisdictions, which they call chetfyrds (that is), tetrarchies, or fourthparts. Wherof we are to speake in the title or chapter concerning the provinces, and their manner of government.

The whole cuntry is of great length and breadth. From the north to the south (if you measure from Cola to

Astracan, which bendeth somewhat eastwarde), it reacheth in length about 4,260 verst, or miles. Notwithstanding the emperour of Russia hath more territorie northward, far beyond Cola unto the river of Tromschua, that runneth a 1,000 verst, welnie beyond Pechinga, neare to Wardbouse [Vardœchuus], but not intire nor clearly limited, by reason of the kings of Sweden and Denmark, that have divers townes there aswell as the Russe, plotted together the one with the other: every one of them claiming the whole of those north parts as his owne right.

The breadth (if you go from that part of his territorie that lieth farthest westwarde on the Narve side, to the parts of Siberia eastward, where the emperour hath his garrisons) is 4,400 verst or thereabouts. A verst (by their reckoning) is a 1000 pases, yet lesse by one quarter then an English mile. If the whole dominion of the Russe emperour were all habitable, and peopled in all places as it is in some, hee would either hardly hold it all within one regiment, or be over mightie for all his neighbour princes.

## **Chap. II.**

Of the Soyle and Climate.

The soyle of the countrie for the most part is of a sleight sandie moulde, yet very much different one place from an other, for the yeeld of such thinges as grow out of the earth. The countrie northwards towards the partes of S. Nicolas and Cola, and northeast towards Siberia, is all very barren and full of desart woods, by reason of the clymat and extremitie of the colde in winter time. So likewise along the river Volgha, betwixt the countries of Cazan and Astracan, where (notwithstanding the soyle is very fruitfull) it is all uninhabited, saving that upon the river Volgha on the west side, the emperour hath some fewe castels with garrisons in them. This hapneth by means of the Chrim Tartar, that will neyther himselfe plant townes to dwell there (living a wilde and vagrant life), nor suffer the Russe (that is farre off with the strength of his countrie) to people those partes. From Vologda (which lieth almost 1,700 verst from the porte of S. Nicholas) downe towards Mosko, and so towards the south parte that bordereth upon the Chrim (which containeth. the like space of 1,700 verst or there abouts), is a very fruitfull and pleasant countrie, yeelding pasture and corne, with woods and waters in very great plentie. The like is betwixt Rezan (that lieth southeast from Mosko) to



Migrating Horde of Tartars. Taken from: Ida Pfeiffer. *A Woman's Journey Round the World*.— London: Nathaniel Cooke, 1854.

Novograd and Vobsko [Pskow?], that reach farthest towards the northwest. So betwixt Mosko and Smolensko (that lieth southwest towards Lituania) is a very fruitful and pleasant soile.

The whole countrie differeth very much from it selfe, by reason of the yeare; so that a man would mervaille

to see the great alteration and difference betwixte the winter and the sommer in Russia. The whole countrie in the winter lyeth under snow, which falleth continually, and is sometime of a yarde or two thicke, but greater towards the north. The rivers and other waters are all frosen up a yarde or more thicke, how swifte or broade so ever they bee; and this continueth commonly five moneths, viz., from the beginning of November till towards the ende of March, what time the snow beginneth to melte. So that it would breede a frost in a man to looke abroad at that time, and see the winter face of that countrie. The sharpenesse of the ayre you may judge of by this: for that water dropped downe or cast up into the ayre, congealeth into ise before it come to the ground. In the extremitie of winter, if you holde a pewter dishe or pot in your hand, or any other mettall (except in some chamber where their warme stoaves bee), your fingers will friese faste unto it, and drawe of the skinne at the parting. When you passe out of a warme roome into a colde, you shall sensibly feele your breath to waxe starke, and even stifeling with the colde, as you draw it in and out. Divers, not onely that travell abroad but in the very markets and streets of their townes, are mortally pinched and killed withall; so that you shall see many drop downe in the streates, many travellers brought into the townes sitting dead and stiffe in their sleddes. Divers lose their noses, the tippes of their eares, and the bals of their cheekes, their toes, feete, etc. Many times (when the winter is very harde and extreame) the beares and wolfs issue by troupes out of the woodes, driven by hunger, and enter the villages, tearing and ravening all they can finde; so that the inhabitants are faine to flie for safegard of their lives. And yet in the sommer time you shall see such a new hew and face of a countrie, the woods (for the most part which are all of fir and birch) so fresh and so sweet, the pastures and medowes so greene and well growen (and that upon the sudden), such varietie of flowres, such noyse of birdes (specially of nightingales, that seeme to be more lowde and of a more variable note then in other countries), that a man shall not lightly travell in a more pleasant countrie.

And this fresh and speedy growth of the spring there, seemeth to proceede from the benefite of the snow; which all the winter time being spread over the whole countrie as a white robe, and keeping it warme from the rigour of the frost, in the spring time (when the sunne waxeth warme, and dissolveth it into water) doth so thoroughly drench and soake the ground, that is somewhat of a sleight and sandy mould, and then shineth so hotely upon it again, that it draweth the hearbes and plants forth in great plenty and varietie in a very short time.

As the winter exceedeth in colde, so the sommer inclineth to over much heat, specially in the moneths of June, July, and August, being much warmer then the sommer ayre in England.

The countrie throughout is very well watred with springs, rivers, and ozeraes or lakes. Wherein the providence of God is to bee noted, for that much of the countrie beyng so farre inland, as that some parte lieth a 1000 miles and more every way from any sea, yet it is served with faire rivers, and that in very great number, that emptying themselves one into an other, runne all into the sea. Their lakes are many and large, some of 60, 80, 100, and 200 miles long, with breadth proportionate.

The chief rivers are these: 1. Volgha, that hath his head or spring at the roote of an alder tree, about 200 verst above Yaroslave, and groweth so big by the encrease of other rivers by that time it commeth thither, that it is broad an English mile and more, and so runneth into the Caspian Sea, about 2,800 verst or miles of length.

The next is Boristhenes (now called Neper), that divideth the countrie from Lituania, and falleth into the Euxin Sea.

The third, Tanais or Don (the auncient bounder betwixt Europe and Asia), that taketh his head out of Rezan Ozer, and so running through the countrie of the Chrim Tartar, falleth into the great sea lake or meare (called Mæotis), by the citie of Azov. By this river (as the Russe reporteth) you may passe from their citie Mosko to Constantinople, and so into all those partes of the world by water, drawing your boate (as their manner is) over a little isthmus or narrow slippe of lande, a few versts overthwart. Which was proved not long since by an ambassadour sent to Constantinople, who passed the river of Moskua, and so into an other called Ocka, whence he drew his boate over into Tanais, and thence passed the whole way by water.



The fourth is called Duyna, many hundred miles long, that falleth northward into the Baye of Saint Nicholas, and hath great alabaster rockes on the bankes towards the sea side.

The fifth, Duna [Dvina], that emptieth into the Baltic Sea by the towne Riga.

The sixth, Onega, that falleth into the Bay at Solovetsko, 90 verst from the port of Saint Nicholas. This river, below the towne Cargapolia, meeteth with the river Volock, that falleth into the Finland Sea by the towne Yama. So that from the port of S. Nicholas into the Finland Sea, and so into the Sound, you may passe all by water, as hath bene tried by the Russes.



Grand Duke Vasiliy III Ioannovich receives the Crimean ambassador in 1519. A lithograph from the book Zhivopisny Karamzin (Russian History in Pictures), 1836.

The seventh, Suchana [Sukhona], that floweth into Duyna, and so into the North Sea.

The eight, Ocka, that fetcheth his head from the borders of the Chrim, and streameth into Volgha.

The ninth, Moskua, that runneth thorough the citie Mosko, and giveth it the name.

There is Wichida, also, a very large and long river, that riseth out of Permia and falleth into Volgha. [The Wytchegda flows through the eastern side of the government of Vologda and falls into the Dvina. The river rising in Permia and falling into the Wolga is the Kama.—Ed.]

All these are rivers of very large streames, the least to be compared to the Thames in bignesse, and in length farre more; besides divers other. The Pole at Mosko is 55 degrees 10 minutes. At the porte of S. Nicholas towards the north, 63 degrees and 50 minutes.

### **Chap. III.**

The native commodities of the countrie.

For kindes of fruites they have appels, peares, plummes, cherries, redde and blacke (but the blacke wild), a deene like a muske millian, but more sweete and pleasant, cucumbers and goords (which they call arbouse), rasps, strawberries, and hurtilberies, with many other bearies in great quantitie in every wood and hedge. Their kindes of graine are wheat, rie, barley, oates, pease, buckway, psnytha, that in taste is somewhat like to rice. Of all these graynes the countrie yeeldeth very sufficient with an overplus quantitie, so that wheate is solde sometime for two alteens or ten pence starling the chetfird, which maketh almost three English bushels.

Their rye is sowed before the winter, all their other graine in the spring time, and for the most parte in May. The Permians and some other that dwell far north and in desert places, are served from the partes that lye more

southward, and are forced to make bread sometimes of a kinde of roote (called vaghnoy), and of the middle rine of the firre tree. If there be any dearth (as they accounted this last yeare, an. 1588, wheat and rye beyng at 13 alteens, or 5 shillings 5 pence starling the chetfird), the fault is rather in the practise of their nobilitie that use to engrosse it, then in the countrie it selfe.

The native commodities of the countrie (wherewith they serve both their owne turnes, and sende much abroad to the great enriching of the emperour and his people) are many and substantiall. First, fures of all sortes. Wherein the providence of God is to be noted, that provideth a naturall remedie for them, to helpe the naturall inconvenience of their countrie by the colde of the clymat. Their chiefe fures are these: blacke fox, sables, lusernes, dunne fox, martrones, gurnestalles or armins, lasets or miniver, bever, wulverins, the skin of a great water ratte that smelleth naturally like muske, calaber or gray squirrell, red squirrell, red and white foxe. Besides the great quantitie spent within the countrie (the people beyng clad all in fures the whole winter), there are transported out of the countrie some yeares by the marchants of Turkie, Persia, Bougharia, Georgia, Armenia, and some other of Christendome, to the value of foure or five hundred thousand rubbels, as I have heard of the marchants. The best sable furre groweth in the countrie of Pechora, Momgosorskoy [Mangasea?], and Obdorskoy; the worsor sort in Siberia, Perm, and other places. The blacke fox and redde come out of Siberia, white and dunn from Pechora, whence also come the white wolfe and white beare skin. The best wulverin also thence and from Perm. The best martrons are from Syberia, Cadam [Kadom, on the Moshka], Morum [Murom, on the Oka], Perm, and Cazan. Lyserns, minever, and armins, the best ar out of Gallets [Galitch] and Ouglites, many from Novogrod and Perm. The beaver of the best sort breedeth in Murmonskey, by Cola. Other common fures, and most of these kindes grow in many, and some in all partes of the countrie.

The second commoditie is of wax, wherof hath bene shipped in forraine countries (as I have heard it reported by those that best know it) the summe of 50,000 pood yearlie, every pood conteyning 40 pound, but now about 10,000 pood a yeare.

The third is their hony, whereof, besides an exceeding great quantitie spent in their ordinary drinks (which is mead of al sorts) and their other uses, some good quantitie is carried out of the countrie. The chiefe encrease of honie is in Mordua and Cadam, neare to the Cheremissen Tartar: much out of Severskoy, Rezan, Morum, Cazan, Dorogobose, and Vasma.

Fourthly, of tallow they afoord a great waight for transportation: not only for that their countrie hath very much good ground apt for pasturage of cattaile, but also by reason of their many Lents and other fastes: and partly because their greater menne use much waxe for their lightes, the poorer and meaner sorte birch dried in their stoaves, and cut into long shivers, which they call luchineos. Of tallow there hath bene shipped out of the realme a few yeares since about a 100,000 pood yearly, now not past 30,000 or thereabouts. The best yeeld of tallow is in the parts and territories of Smolensko, Yaruslave, Ouglits, Novogrod, and Vologda, Otfer, and Gorodetskey.

An other principall commoditie is their losh and cowe hide. Their losh or buffe hide is very faire and large. Their bull and cowe hide (for oxen they make none, neyther yet weather) is of a small sise. There hath bene transported by marchants strangers some yeares, a 100,000 hydes: now it is decreased to a 30,000 or thereabouts. Besides great store of goates skinnnes, whereof great numbers are shipped out of the countrie. The largest kind of losh or buffe breedeth about Rostove, Wichida, Novogrod, Morum, and Perm: the lesser sorte within the kingdome of Cazan.

An other very great and principall commoditie is their trane oyle, drawn out of the seal fish. Where it will not bee impertinent to shewe the manner of their hunting the seal, which they make this oyle of: which is in this sort. Towardes the ende of sommer (before the frost begin) they go downe with their boates into the Bay of St. Nicholas [At the mouth of the Dwina.], to a cape called Cusconesse or Foxnose [By Cusconesse we must understand Kuiskoi Noss, usually written Coscaynos by the old travellers. It is a promontory distinct from Fox Nose, and about twelve leagues to the south of it.], where they leave their boates till the next spring tide. When the sunne waxeth warme towardes the spring, and yet the yse not melted within the bay, they returne thither againe. Then drawing their boates over the sea yse, they use them for houses to rest and lodge in. There are commonly about 17 or 18 fleete of them of great large boates, which divide themselves into divers companies, five or six boates in a consort.

They that first finde the haunt fire a beacon, which they carry with them for the nonce. Which being espied by the other companies, by such among them as are appoynted of purpose, they come altogether and compasse the seales round about in a ring, that lye sunning themselves together upon the yse, commonly foure or five thousand in a

shoale, and so they



Sable—"soft gold" of Russia. Drawing of the XIX century.

invade them every man with his clubbe in his hand. If they hit them on the nose, they are soone killed. If on the sides or backe they beare out the blow, and many times so catche and holde downe the club with their teeth by main force, that the party is forced to cal for help to his fellowes.

The manner of the seals is, when they see themselves beset, to gather all close together in a throng or plumpe, to sway downe the yce, and to break it (if they can), which so bendeth the yce that many times it taketh the sea water upon it, and maketh the hunters to wade a foot or more deepe. After the slaughter, when they have killed what they can, they fall to sharing every boate his parte in equall portions; and so they flay them, taking from the body the skin, and the lard or fat withall that cleaveth to the skin. This they take with them, leaving the bodies behind, and so goe to shore, where they digge pits in the ground of a fadome and an halfe deepe or there about, and so



“Czar Alexei Mikhailovich hunting for a bear.” Book illustration by Vasily Surikov (1848–1916).

taking the fat or larde off from the skinne, they throw it into the pit, and cast in among it hoat burning stones to melt it withall. The uppermost and purest is solde and used to oyle wooll for cloth, the grosser (that is of a red colour) they sell to make sope.

Likewise of ickary or cavery, a great quantitie is made upon the river of Volgha, out of the fish called bellougina, the sturgeon, the severiga, and the sterledey. Wherof the most part is shipped by French and Netherlandish marchants for Italy and Spaine, some by English marchants.

The next is of flaxe and hempe, whereof there hath bin shipped (as I have heard marchants say), at the port of Narve, a great part of a 100 ships, smal and great, yerely. Now, not past five. The reason of this abating and decrease of this and other commodities, that were wont to be transported in a greater quantitie, is the shutting up of the port of the Narve towards the Finland Sea, which now is in the hands and possession of the Sweaden. Likewise the stopping of the passage overland by the way of Smolensko and Plotsko [Polotsk], by reason of their warres with the Polonian, which causeth the people to be lesse provident in mainteining and gathering these and like commodities, for that they lack sales. Partly also for that the marchants and mousicks (for so they cal the common sort of people) are very much discouraged by many heavy and intollerable exactions, that of late time have been imposed upon them: no man accounting that which he hath to be sure his own. And therefore regard not to lay up anything, or to have it before hand, for that it causeth them many times to be fleeced and spoiled, not only of their goods, but also of their lives. For the grouth of flaxe, the province of Vobsko and the country about is the chiefe and only place. For hemp, Smolensko, Dorogobose, and Vasma.

The country besides maketh great store of salt. Their best salt is made at Stararouse [Staraia Russa] in very great quantity, where they have great store of salt wels, about 250 verst from the sea. At Astracan salt is made naturally by the sea water, that casteth it up into great hils, and so it is digged down, and caried away by the marchants and other that wil fetch it from thence. They pay to the emperor for acknowledgement



Seal hunting in the Kandalaksha Gulf of the White Sea in the XVIII century. Aquatint by unknown artist.

or custome 3d. Russe upon every hundred weight. Besides these two, they make salt in many other places of the realme, as in Perm, Wichida, Totma, Kenitsma, Solovetske, Ocona, Bombasey, and Nonocks [Nenocksa], al out of salt pits, save at Solovetskey, which lieth neere to the sea.

Likewise of tarre they make a great quantity out of their firre trees in the countrey of Duyna and Smolensko, whereof much is sent abroad. Besides these (which are all good and substantiall commodities) they have divers other of smaller account, that are natural and proper to that countrey: as the fishe tooth (which they cal ribazuba), which is used both among themselves and the Persians and Bougharians, that fetcht it from thence for beads, knives, and sword hafts of noblemen and gentlemen, and for divers other uses. Some use the powder of it against poyson, as the unicorne's horne. The fish that weareth it is called a morse, and is caught about Pechora. These fishe teeth, some of them are almost two foote of length, and weigh eleven or twelve pound apiece.

In the province of Corelia, and about the river Duyna towards the North Sea, there groweth a soft rocke which they call slude. This they cut into pieces, and so teare it into thin flakes, which naturally it is apt for, and so use it for glasse-lanterns and such like. It giveth both inwards and outwards a clearer light then glasse, and for this respect is better then either glasse or horne: for that it neither breaketh like glass, nor yet will burne like the lantern. Saltpeter they make in many places, as at Ouglites, Yaruslave, and Ustug, and some small store of brimstone upon the river Volgha, but want skill to refine it. Their iron is somewhat brittle, but a great weight of it is made in Corelia, Cargapolia, and Ustug Thelesna. Other myne they have none growing within the realme.

Their beasts of strange kinds are the losh, the ollen, the wilde horse, the beare, the wolvering or wood dogge, the lyserne, the beaver, the sable, the martron, the blacke and dunne foxe, the white beare towards the sea coast of Pechora, the gurnstale, the laset or minever. They have a kinde of squirrell, that hath growing on the pinion of the shoulder bone a long tuft of haire, much like unto feathers, with a farre broader tayle then haue any other squirrels, which they move and shake as they leape from tree to tree, much like unto a wing. They skise [This word is entered by Halliwell in his "Dictionary of Archaic and Provincial Words," as in use in the Isle of Wight.] a large space, and seeme for to flie withall, and therefore they call them letach vechshe, that is, the flying squirrels. Their hares and squirrels in sommer are of the same colour with ours; in winter the hare changeth her coate into milke white, the squirrell into gray, whereof commeth the calaber.

They have fallow deere, the roe bucke, and goates very great store.

Their horses are but small, but very swift and harde; they travell them unshod both winter and summer, without all regard of pace. Their sheepe are but small, and beare coarse and harsh wooll. Of foule, they have divers of the principall kindes: first, great store of hawkes, the eagle, the gerfaulcon, the slightfaulcon, the goshawke, the tassell,

the sparhawk, etc. But the principall hawke that breedeth in the countrey is counted the gerfaulcon.

Of other foules, their principall kinds are the swanne, tame and wilde (whereof they have great store), the storke, the crane, the tedder, of the colour of a feasant, but farre bigger, and liveth in the firre woods. Of feasant and partridge they have very great plentie. An owle there is of a very great bignes, more uglie to beholde then the owles of this countrey, with a broade face, and eares much like unto a man.

For fresh water fish, besides the common sorts (as carpe, pikes, pearch, tench, roach, etc.), they have divers kinds very good and delicate: as the bellouga or bellougina, of four or five elnes long, the osittina or sturgeon, the severiga, and sterledy, somewhat in fashion and taste like to the sturgeon, but not so thicke nor long. These four kinds of fish breed in the Volgha and are caught in great plenty, and served thence into the whole realme for a great food. Of the roes of these foure kinds they make very great store of icary or caveary, as was said before.

They have, besides these that breed in the Volgha, a fish called the riba bela or white salmon, which they account more delicate then they do the redde salmon, wherof also they have exceeding great plentie in the rivers northward, as in Duyna, the river of Cola, etc. In the ozera or lake neere a towne called Perislave, not far from the Mosko, they have a smal fish which they call the fresh herring, of the fashion and somewhat of the taste of a sea-hearing. Their chiefe townes for fish are, Yaruslave, Bealozera, Novogrod, Astracan, and Cazan: which all yeeld a large custome to the emperour every yeere for their trades of fishing, which they practise in sommer, but send it frozen in the winter time into all partes of the realme.

#### **Chap. IV.**

The chiefe Cities of Russia.

The chiefe cities of Russia are, Mosko, Novograd, Rostove, Volodomer, Plesko [Pskov], Smolensko, Jaruslave, Perislave, Nisnovograd, Vologda, Ustiuck, Golmigroe [Kholmogory], Cazan, Astracan, Cargapolia, Columna.

The citie of Mosko is supposed to be of great antiquitie, though the first founder be unknownen to the Russe. [The foundation of Moscow is attributed to the Grand Duke George Dolgorouky, in the year 1147.] It seemeth to have taken the name from the river that runneth on the one side of the town. Berosus, the Chal

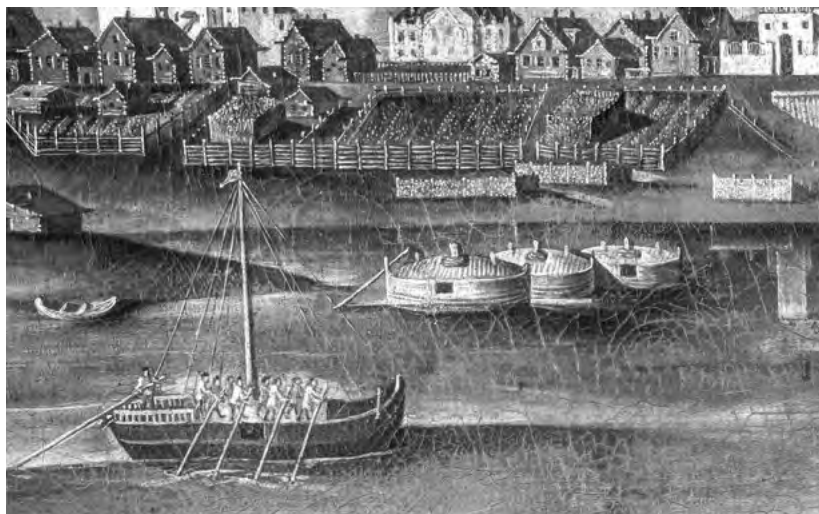


Golden Gate in the city of Vladimir in the XIX century.



Panorama of Veliky Ustyug as seen from the Sukhona River. Painting by Vasily Berezin (1795). State Historical Museum, Moscow.

dean, in his 5. book, telleth that Nimrod (whom other prophane stories cal Saturn) sent Assyrius, Medus, Moscus, and Magog into Asia to plant colonies there, and that Moscus planted both in Asia and Europe. Which may make some probability that the city, or rather the river whereon it is built, tooke the denomination from this Moscus: the rather because of the climate or situation, which is in the very farthest part and list of Europe bordering upon Asia. The citie was much enlarged by one Evan or John, sonne to Daniel, that first changed his title of duke into king: though that honour continued not to his posterity: the rather because he was invested into it by the popes legate, who at that time was Innocentius the Fourth, about the yeere 1246, which was very much misliked by the Russe people, being then a part of the Easterne or Greeke Church. Since that time the name of this citie hath grown more famous and better knowne to the world: insomuch that not onely the province, but the whole countrey of Russia is tearmed by some, by the name of Moscovia, the metropolite citie. The forme of this citie is in a manner round, with three strong walles circuling the one within the other, and streets lying betweene, wherof the inmost wall, and the buildings closed within it (lying safest as the heart within the bodie, fenced and watred with the river Moskua, that runneth close by it) is all accounted the emperours castle. The number of houses (as I have heard) through the whole citie (being reckoned by the emperour a little before it was fired by the Chrim) was 41,500 in all. Since the Tartar besieged and fired the town (which was in the yeare 1571) there lieth waste of it a great breadth of ground, which before was well set and planted with buildings, specially that part on the south side of Moskua, built not long before by Basilius the emperour for his garrison of souldiours, to whom he gave priviledge to drinke mead and beer at the drye or prohibited times, when other Russes may drinke nothing but water, and for that cause called this newe citie by the name of Naloi, that is, skinck or poure in. So that now the citie of Mosko is not much bigger then the citie of London. The next in greatnes, and in a manner as large, is the citie Novograde: where was committed (as the Russe saith) the memorable warre so much spoke of in stories, of the Scythian servants that tooke armes against their maisters [See the original story, told by Herodotus in reference to the return of the Scythians to their settlement in the Crimea, B.C. 605. Book iv, chapters 1–4.]: which they report in this sort: viz., that the boiarens or gentlemen of Novograde and the territorie about (which onely are souldiers after the discipline of those countries) had warre with the Tartars. Which being well perfourmed and ended by them, they returned homewards. Where they understood by the way that their chlopey [klolopui] or bondslaves whome they left at home, had in their absence possessed their townes, lands, houses, wives, and all. At which newes being somewhat amased, and yet dis



Fragment of the panorama of Veliky

Ustyug as seen from the Sukhona River. Painting by Vasily Berezin, 1795.



“Colomna. Ville de la Russie.” An engraving of XVII century.



The Pskov kremlin (“Krom”). View from the Velikaya River. Wikipedia.





The liberation of Pskov sieged by Stephen Batory in 1581. Lithograph by U. Anderson. From the book *Zhivopisny Karamzin* (Russian History in Pictures), 1836.

dayning the villanie of their servants, they made the more speed home: and so not farre from Novograd met them in warlike manner marching against them. Whereupon advising what was best to bee done, they agreed all to set upon them with no other shewe of weapon but with their horse whips (which as their manner is every man rideth withall) to put them in remembrance of their servile condition, thereby to terrifie them and abate their courage. And so marching on and lashing altogether with their whips in their hands, they gave the onset. Which seemed so terrible in the eares of their villaines, and stroke such a sense into them of the smart of the whip which they had felt before, that they fled altogether like sheepe before the drivers. In memory of this victory the Novogradians ever since have stamped their coine (which they cal a dingoe Novogrodskoy, currant through al Russia) with the figure of a horseman shaking a whip a loft in his hand. These two cities exceed the rest in greatnes. For strength their chief townes are Vobsko [Pskov], Smolensko, Cazan, and Astracan, as lying upon the borders. But for situation Jaruslave farre exceedeth the rest. For besides the commodities that the soyle yeeldeth of pasture and corne, it lyeth upon the famous river Volgha, and looketh over it from a high banke very faire and stately to behold: wherof the towne taketh the name. For Jaruslave in that tongue signifieth as much as a faire or famous banke. In this towne (as may be ghessed by the name) dwelt the Russe king Vlademir, sirnamed Jaruslave, that married the daughter of Harald king of England, by mediation of Sueno



Siege of Smolensk during Polish-Russian war 1609–1618. Anonymous plate (before 1612).



Kostroma. A 1841 engraving by unknown artist. Taken from kostromka.ru.



"A Crucession in Yaroslavl." Painting by Alexey Bogolyubov (1863).

the Dane, as is noted in the Danish storie about the yeare 1067. [Gytha, sister of Harold, was married to Wladimir II, son of Wsewold—not to Jaruslave, who died in the year 1052. The "Danish storie" referred to is the *Historia Danica* of Saxo Grammaticus. See p. 556, of the edition by P. E. Müller, 8vo., Havniæ, 1839.]

The other townes have nothing that is greatly memorable, save many ruines within their walles. Which sheweth the decrease of the Russe people under this government. The streates of their cities and townes, in steed of paving, are planked with firre trees, plained and layed even close the one to the other. Their houses are of wood, without any lime or stone, built very close and warm with firre trees plained and piled one upon an other. They are fastened together with dentes or notches at every corner, and so clasped fast together. Betwixt the trees or timber they thrust in mosse (whereof they gather plentie in their woods) to keepe out the ayre. Every house hath a paire of staiers, that lead up into the chambers out of the yarde or streat, after the Scottish manner. This building seemeth farre better for their countrie, then that of stone and bricke: as being colder and more dampish then their wooden houses, specially of firre, that is a dry and warme wood. Whereof the providence of God hath given them such store, as that you may build a faire house for twentie or thirtie rubbels or little more, where wood is most scant. The greatest inconvenience of their wooden building is the aptnes for firing, which happeneth very oft and in very fearful sort, by reason of the drinesse and fatnesse of the firre, that being once fired, burneth like a torch, and is hardly quenched till all be burnt up.

#### **Chap. V.**

Of the house or stocke of the Russe emperours.

The syname of the imperiall house of Russia, is called Beala. It tooke the originall (as is supposed) from the kinges of Hungarie. Which may seeme the more probable, for that the Hungarian kings many yeares agoe have borne that name: as appeareth by Bonfinius and other stories written of that countrie. For about the veare 1059 mention is made of one Beala, that succeeded his brother Andreas, who reduced the Hungarians to the Christian faith, from whence they were fallen by atheisme and Turkish perswasion before. The second of that name was called Beala the Blinde, after whom succeeded divers of the same name.

That their auncestrie came not of the Russe nation, Ivan Vasilowich, father to this emperour, would many times boast, disdaining (as should seeme) to have his progenie derived from the Russe bloud. As namely to an English man his goldsmith, that had received bullion of him to make certain plate: whom the emperour commaunded to looke well to his waight. For my Russes (sayd he) are theeues all. Whereat the workeman looking upon the emperour, began to smile. The emperour being of quicke conceipt, charged him to tell him what he smiled at. If your maiestie will pardon me (quoth the goldsmith) I will tell you. Your highnesse said that the Russes were all theeves, and forgot in the meane while that your selfe was a Russe. I thought so (quoth the emperour), but thou art deceived.

For I am no Russe, my auncestors were Germanes (for so they account of the Hungarians to be part of the Germane nation, though in deed they come of the Hunnes, that invaded those countries and rested in those parts of Pannonia now called Hungary).

How they aspired to the dukedome of Volodemer (which was their first degree, and ingrafting into Russia), and whether it were by conquest, or by marriage, or by what other meanes, I could not learne any certentie among them. That from these beginnings of a small dukedome (that bare notwithstanding an absolute government with it, as at that time did also the other shires or provinces of Russia) this house of Beala spread it selfe foorth, and aspired by degrees to the monarchic of the whole countrie, is a thing well knowen and of very late memorie. The chiefe of that house that advaunced the stocke, and enlarged their dominions, were the three last that raigned before this emperour, to wit, Ivan Basileus, and Ivan father to the other that raigneth at this time. Wherof the first that tooke unto him the name and title of emperor was Basileus, father to Ivan, and grandfather to this man. For before that time they were contented to be called great dukes of Mosko. What hath bene done by either of these three, and how much they have added to their first estate by conquest or otherwise, may bee scene in the chapter of their colonies, or purchases perforce. For the continuance of the race, this house of Beala at this present is in like case as are many of the greatest houses of Christendome, viz., the whole stocke and race concluded in one, two, or some fewe of the bloud. For besides the emperour that now is, who hath no childe (neither is like ever to have for ought that may be conjectured by the constitution of his body, and the barennesse of his wife after so many yeares marriage), there is but one more, viz., a childe of sixe or seven yeares old [Demetrius, youngest son of Ivan Vasilovitch.], in whom resteth all the hope of the succession, and the posteritie of that house. As for the other brother that was eldest of the three, and of the best towardnesse, he died of a blowe given him by his father upon the head in his furie with his walking staffe, or (as some say) of a thrust with a prong of it driven deepe into his head. That he meant him no such mortall harme when he gave him the blow, may appeare by his mourning and passion after his sonnes death, which never left him till it brought him to the grave. Wherein may be marked the justice of God, that punished his delight in shedding of bloud with this murder of his sonne by his owne hand, and so ended his dayes and tyrannie together, with the murdering of himselfe by extreame grieffe, for this his unhappie and unnaturall fact.

The emperours yonger brother of sixe or seven yeares old (as was said before) is kept in a remote place from the Mosko, under the tuition of his mother and hir kindred of the house of the Nagaies [Nagoi]: yet not safe (as I have heard) from attempts of making away by practise of some that aspire to the succession, if this emperour die without any issue. [Demetrius, a child of only nine years of age, was assassinated in May 1591, at the instigation of Boris Godunoff, in order to clear his own way to the throne. Horsey gives a dramatic account of his being roused at midnight by a knocking at his gate, and finding there the brother of the Tzarina Dowager, who tells him of the murder of Demetrius, and asks him for an antidote to poison to save his sister the Tzarina, mother of Demetrius.] The nurse that tasted before him of certaine meat (as I have heard) died presently. That hee is a naturall sonne to Joan Vasilowich, the Russe people warrant it, by the fathers qualitie that beginneth to appeare already in his tender yeares. He is delighted (they say) to see sheepe and other cattel killed, and to looke on their throtes while they are bleeding (which commonly children are afraid to beholde), and to beate geese and hennes with a staffe till he see them lie dead. Besides these of the



Czarevich Dimitry, the youngest son of Ivan IV, died at the age of nine under mysterious circumstances. Painting by Mikhail Nesterov, 1899. The Russian Museum in St. Petersburg.

male kind, there is a widow [The lady alluded to was Maria, niece of the Tzar Ivan Vassilovitch, and widow of Magnus, duke of Holstein, brother of Frederic II, king of Denmark. Her husband died in 1583; and Horsey relates how he was commissioned by Boris Godunoff to invite her to return into Russia after his death, and gives a curious account of an interview with her in the castle of Riga.] that hath right in the succession, sister to the old emperour and aunt to this man, sometime wife to Magnus, duke of Holst, brother to the king of Denmarke, by whom shee had one daughter. This woman, since the death of hir husband, hath bene allured again into Russia by some that love the succession better then hir selfe, which appeareth by the sequele. For hir selfe with hir daughter, so soone as they were returned into Russia, were thrust into a nunnerie, where hir daughter died this last yeare while I was in the countrie, of no naturall disease as was supposed. The mother remaineth still in the nunnerie, where (as I have heard) shee bewayleth hir selfe, and curseth the time when she returned into Russia, entised with the hope of marriage, and other fayre promises in the emperours name. Thus it standeth with the imperiall stock of Russia of the house of Beala, which is like to determine in those that now are, and to make a conversion of the Russe estate. If it be into a government of some better temper and milder constitution, it will be happy for the poore people, that are now oppressed with intollerable servitude.

#### **Chap. VI.**

Of the manner of crowning or inauguration of the Russe emperours.

The solemnities used at the Russe emperours coronation are on this manner. In the great church of Precheste (or our Lady) within the emperour's castle is erected a stage, whereon standeth a scrine, that beareth upon it the imperiall cappe and robe of very riche stuffe. When the day of the inauguration is come, there resorte thither, first, the patriarch, with the metropolitanes, archbishops, bishops, abbots, and priors, all richly clad in their pontificalibus. Then enter the deacons with the quier of singers, who, so soone as the emperour setteth foote into the church, beginne to sing: Many yeares may live noble Theodore Ivanowich, &c. Whereunto the patriarch and metropolite, with the rest of the cleargie, answer with a certaine hymne, in forme of a prayer, singing it all together with a great noyse. The hymne beyng ended, the patriarch with the emperour mount up the stage, where standeth a seat ready for the emperour. Whereupon the patriarch willeth him to sit downe, and then placing himselfe by him upon an other seate provided for that purpose, boweth downe his head towards the ground, and sayeth this prayer:—Oh Lord God, King of kings, Lord of lordes, which by thy prophet Samuel



Coronation of a Russian monarch. Painting by Laurits Tuxen (1898). The State Hermitage Museum, Saint Petersburg.



Coronation of Ivan IV. A lithograph after the painting by Klavdy Lebedev (1852–1916).

diddest choose thy servant David, and annoint him for king over thy people Israell, heare now our prayers, and looke from thy sanctuarie upon this thy servant Theodore, whome thou hast chosen and exalted for king over these thy holy nations, annoint him with the oyle of gladnesse, protect him by thy power, put upon his head a crowne of golde and pretious stones, give him length of dayes, place him in the seate of justice, strengthen his arme, make subject unto him all the barbarous nations. Lette thy feare bee in his whole heart, turne him from an evill faith, and from all errour, and shewe him the salvation of thy holy and universall Church, that he may judge thy people with justice, and protect the children of the poore, and finally attayne everlasting lyfe. This prayer hee speaketh with a lowe voyce, and then pronounceth alowde:—All prayse and powier to God the Father, the Sonne, and the Holy Ghost. The prayer beyng ended, hee commaundeth certaine abbots to reach the imperiall roabe and cappe: whiche is done

verie decently and with great solemnitie, the patriarch withall pronouncing alowde:—Peace be unto all. And so he beginneth another praier to this effect:—Bowe your



Portrait of Boris Godunov. Late XVII—early XVIII century. Unknown author.

selves together with us, and pray to Him that reigneth over all. Preserve him (oh Lord) under thy holy protection, keepe him that hee may doo good and holy thinges, let justice shine foorth in his dayes, that wee may live quietly without strife and malice. This is pronounced somewhat softly by the patriarch, whereto hee addeth againe alowd:—Thou art the King of the whole worlde, and the saviour of our soules, to thee the Father, Sonne, and Holy Ghost, be all prayse for ever and ever. Amen. Then putting on the roabe and the cappe, he blesseth the emperour with the signe of the crosse: saying withall:—In the name of the Father, the Sonne, and the Holy Ghost. The like is done by the metropolites, archbishops, and bishops, who all in their order come to the chaire, and one after another blesse the emperour with their two forefingers. Then is sayd by the patriarch an other prayer, that beginneth:—O most holy virgin mother of God, &c. After which a deacon pronounceth with an high lowde voice: Many yeares to noble Theodore, good, honourable, beloved of God, great duke of Volodemer, of Mosko, emperour, and monarch of all Russia, &c. Whereto the other priestes and deacons, that stand somewhat farre of by the altar or table, answere singing:—Many yeares, many yeares, to the noble Theodore. The same note is taken up by the priestes and deacons, that are placed at the right and left side of the church, and then all together they chaunt and thunder out, singing:—Many yeares to the noble Theodore, good, honourable, beloved of God, great duke of Volodemer, Mosko, emperour of all Russia, &c. These solemnities beyng ended, first commeth the patriarch, with the metropolites, archbishops, and bishops, then the nobilitie, and the whole companie in their order, to doo homage to the emperour, bending downe their heads and knocking them at his feete to the very ground.

The stile wherewith he is invested at his coronation, runneth after this manner:—

Theodore Ivanoioich, by the grace of God great lord and emperour of all Russia, great duke of Volodemer, Mosko, and Novograd, king of Cazan, king of Astracan, lord of Plesko, and great duke of Smolensko, of Twerria, Joughoria, Permia, Vadska [Viatka], Bulghoria, and others, lord and great duke of Novograd of the Low Countrie, of Chernigo, Rezan, Polotskoy, Rostove, Yaruslaveley, Bealozero, Liefland, Oudoria, Obdoria, and Condensa, commander of all

Siberia, and of the north partes, and lord of many other countries, &c.

This stile conteyneth in it all the emperours provinces, and setteth foorth his greatnesse. And therefore they have a great delight and pride in it, forcing not onely their owne people, but also straungers (that have any matter to deliver to the emperour by speach or writing), to repeate the whole form from the beginning to the end. Which breedeth much cavill, and sometimes quarrell betwixt them and the Tartar and Poland ambassadours, who refuse to call him czar, that is emperour, and to repeat the other partes of his long stile. My selfe, when I had audience of the emperour, thought good to salute him onely with thus much, viz., Emperour of all Russia, great duke of Volodemer, Mosko, and Novograd, king of Cazan, king of Astracan. The rest I omitted of purpose, because I knew they gloried to have their stile appeare to bee of a larger volume then the queene's of England. But this was taken in so ill part, that the chauncellor (who then attended the emperour with the rest of the nobilitie) with a lowde chafing voice called still upon mee to say out the rest. Whereto I answered, that the emperours stile was very long, and could not so well be remembred by straungers, that I had repeated so much of it as might shewe that I gave honour to the rest, &c. But all would not serve till I commaunded my interpreter to say it all out.

## **Chap. VII.**

The state or forme of their government.

The manner of their government is much after the Turkish fashion: which they seeme to imitate as neare as the countrie, and reach of their capacities in polittique affayres, will give them leave to doo.

The state and forme of their government is plaine tyrannicall, as applying all to the behoofe of the prince, and that after a most open and barbarous manner: as may appeare by the sophismata or secretes of their government afterwards set downe, as well for the keeping of the nobilitie and commons in an under proportion, and far uneven balance in their severall degrees, as also in their impositions and exactions, wherein they exceede all just measure, without any regard of nobilitie or people: farther then it giveth the nobilitie a kinde of unjust and unmeasured libertie to commaund and exact upon the commons and baser sort of people in all partes of the realme where so ever they come, specially in the place where their landes lye, or where they are appoynted by the emperour to gouverne under him; also to the commons some small contentment, in that they passe over their landes by discent of inheritance to whither sonne they will; which commonly they doo after our gavillkinde; and dispose of their goods by gifte or testament without any controlment. Wherein notwithstanding both nobilitie and commons are but stors for the prince, all running in the ende into the emperours coffers: as may appeare by the practise of enriching his treasure, and the manner of exactions set downe in the title of his customes and revenues.

Concerning the principall pointes and matters of state, wherein the soveraintie consisteth (as the making and annulling of publike lawes, the making of magistrates, power to make warre or league with any forraine state, to execute or to pardon life, with the right of appeale in all matters, both civill and criminall) they doo so wholly and absolutely pertaine to the emperour, and his counsell under him, as that hee may be



Czar Mikhail Feodorovich at the session of the Boyar Duma. Painting by Andrey Ryabushkin (1893). Tretyakov



Gallery.

saide to be both the souveraine commaunder, and the executioner of all these. For as touching any lawe or publique order of the realme, it is ever determined of before any publique assemblie or parliament bee summoned. Where, besides his counsell, hee hath none other to consult with him of such matters as are concluded before hand, but onely a fewe bishops, abbots, and friers: to no other end then to make advantage of the peoples superstitions, even against themselves, which thinke all to bee holy and just, that passeth with consent of their bishops and cleargie men, whatsoever it be. For which purpose the emperours are content to make much of the corrupt state of the Church, as now it is among them, and to nourish the same by extraordinarie favours, and immunities to the bishops seas, abbeies, and frieries: as knowing superstition and false religion best to agree with a tyrannicall state, and to be a speciaall meanes to uphold and mainteyne the same.

Secondly, as touching the publike offices and magistracies of the realme, there is none hereditarie, neither any so great nor so litle in that countrie, but the bestowing of it is done immediatly by the emperour himself. Insomuch that the very diacks or clearkes in every head towne, are for the most part assigned by himselfe. Notwithstanding, the emperour that now is (the better to entend his devotions) referreth al such matters perteyning to the state, wholly to the ordering of his wives brother, the L[ord] Borris Federowich Godonoe.

Thirdly, the like is to be said of the jurisdiction concerning matters judicall, specially such as concerne life and death. Wherein there is none that hath anie authoritie or publike jurisdiction that goeth by discent, or is held by charter, but all at the appoyntment and pleasure of the emperour, and the same practised by the judges with such awe and restraint, as that they dare not determine upon anie speciall matter, but must referre the same wholly up to the Mosko to the emperours counsell. To shewe his sovaintie over the lives of his subjects, the late emperour Ivan Vasilowich, in his walkes or progresses, if hee had misliked the face or person of any man whom hee met by the way, or that looked upon him, would command his head to be strook off. Which was presently done, and the head cast before him.

Fourthly, for the souveraine appeale, and giving of pardons in criminall matters to such as are convicted, it is wholly at the pleasure and grace of the emperour. Wherin also the empresse [Irene, sister of Boris Godunoff, protector of the empire, and subsequently emperor.] that now is, being a woman of great clemencie, and withall delighting to deale in publike affaires of the realme (the rather to supply the defect of her husband), doeth behave her selfe after an absolute manner, giving out pardon (specially on hir byrth day and other solemne times) in her owne name, by open proclamation, without any mention at all of the emperour. Some there have beene of late of the auncient nobilitie, that have held divers provinces by right of inheritaunce, with an absolute authoritie and jurisdiction over them, to order and determine all matters within their owne precinct without all appeale or controlment of the emperour. But this was all annulled and wrung cleane from them by Ivan Vasilowich, father to this emperour.

### **Chap. VIII.**

The manner of holding their parliaments.

Their highest court of publike consultation for matter of state is called the Zabore, that is, the publike assembly. The states and degrees of persons that are present at their parliaments, are these in order. 1. The emperour himselfe. 2. Some of his nobilitie, about the number of twentie, being all of his counsel. 3. Certain of the cleargy men, &c., about the same number. As for burghers or other to represent the communitie, they have no place there: the people being of no better account with them then as servants or bond slaves that are to obey, not to make lawes, nor to knowe any thing of publike matters before they are concluded.

The court of parliament (called Zabore) is held in this manner. The emperour causeth to be summoned such of his nobilitie as himselfe thinketh meete, being (as was said) all of his counsell, together with the patriarch, who calleth his cleargie, to wit, the two metropolitans, the two archbishops, with such bishops, abbots, and friers as are of best account and reputation among them. When they are all assembled at the emperours court, the day is intimated when the session shal begin. Which commonly is upon some Friday, for the religion of that day.

When the day is come, the cleargie men assemble before at the time and place appointed, which is called the Stollie. And when the emperour commeth attended by his nobilitie, they arise all, and meete him in an out roome, following their patriarch, who blesseth the emperor with his two forefingers, laying them on his forehead and the sides of his face, and then kisseth him on the right side of his brest. So they passe on into their parliament house, where they sit

in this order. The emperor is enthronized on the one side of the chamber. In the next place, not farre from him, at a smal square table (that giveth roome to twelve persons or thereabouts), sitteth the patriarche with the metropolites and bishops, and certeine of the principall nobilitie of the emperours counsell, together with two diacks or secretaries (called dumnoy dyakey), that enact that which passeth. The rest place themselves on benches round about the roome, every man in his ranck after his degree. Then is there propounded by one of the secretaries (who representeth the speaker) the cause of their assemblie, and the principall matters that they are to consider of. For to propound bils what every man thinketh good for the publike benefite (as the manner is in England), the Russe parliament knoweth no such custome nor libertie to subjects.

The poynts being opened, the patriarch with his cleargie men have the prerogative to be first asked their vote, or opinion, what they thinke of the poyntes propounded by the secretarie. Whereto they answere in order, according to their degrees, but al in one forme without any discourse: as having learned their lesson before, that serveth their turnes at all parliaments alike, whatsoever is propounded. Commonly it is to this effect:—That the emperour and his counsell are of great wisdom, and experience, touching the pollicies and publike affaires of the realme, and farre better able to judge what is profitable for the common wealth then they are, which attend upon the service of God onlie, and matters of religion. And therefore it may please them to proceede. That insteade of their advise, they will aide them with their prayers, as their dueties and vocations doe require, &c. To this or like effect having made their answeres every man in his course, up standeth some abbot or frier more bold then the rest (yet appointed before hand as a matter of forme), and desireth the emperour it would please his majestie to commaund to be delivered unto them what his majesties owne judgment and determinate pleasure is, as touching those matters propounded by his deiake.

Whereto is replied by the said secretarie in the emperours name:—That his highnesse, with those of his noble counsell, upon good and sound advice have found the matters proposed to be verie good and necessarie for the common wealth of his realme. Notwithstanding, forasmuch as they as religious men, &c., know what is right, his majestie requireth their godlie opinions, yea and their censures too, for the approving or correcting of the saide propositions. And therefore desireth them againe to speake their mindes freely. And if they shal like to give their consents, that then the matters may passe to a full conclusion.

Hereunto, when the cleargie men have given their consents (which they used to do without any great pausing), they take their leaves with blessing of the emperour: who bringeth the patriarch on his way so farre as the next roome, and so returneth to his seat, till all be made readie for his returne homeward. The actes that thus are passed by the Zabore or parliament, the deiakeis or secretaries draw into a forme of proclamation, which they send abroad into every province and head towne of the realme, to be published there by the dukes and diakeis or secretaries of those places. The session of parliament being fully ended, the emperour inviteth the cleargie men to a solemne dinner. And so they depart every man to his home.

## **Chap. IX.**

Of the nobilitie, and by what meanes it is kept in an under proportion agreeable to that state.

The degrees of persons or estates of Russia (besides the soveraigne state or emperour himselfe), are these in their order. 1. The nobilitie, which is of foure sortes. Whereof the chiefe for birth, authoritie, and revenue are called the udelney knazey, that is, the exempted or privileged dukes. These hold sometimes a several jurisdiction, and absolute authoritie within their precincts, much like unto the states or nobles of Germany. But afterwards (reserving their rights upon composition) they yeelded themselves to this house of Beala, when it began to waxe mightie, and to enlarge it self by overmatching their neighbours. Onely they were bound to serve the emperour in his warres with a certain number of horse. But the late emperour Ivan Vasilowich, father to this prince, being a man of high spirit, and subtile in his kind, meaning to reduce his government into a more strickt forme, beganne by degrees to clip of their greatnes, and to bring it downe to a lesser proportion: till in the end he made them not onelie his vassals, but his kolophey, that is, his very villains or bondslaves. For so they terme and write themselves in anie publike instrument or private petition which they make to the emperour. So that now they holde their authorities, landes, lives and all at the emperours pleasure, as the rest doe.

The meanes and practise whereby hee wrought this to effect against those and other of the nobility (so well as I could note out of the report of his doings) were these, and such like. First, he cast private emulations among them about prerogative of their titles and dignities. Wherein hee used to set on the inferiours, to preferre or equall themselves to those that were accounted to bee of the nobler houses. Where he made his advantage of their malice

and contentions, the one against the other, by receiving devised matter, and accusations of secrete practise and conspiracies to be intended against his person and state. And so having singled out the greatest of them, and cut them off with the good liking of the rest, hee fell at last to open practise, by forcing of the other to yeeld their rights unto him.

2. Hee devided his subjectes into two partes or factions by a general schisme. The one part hee called the Oppressini [The Opritchnina was established in the year 1565, and suppressed in 1572.] or select men. These were such of the nobilitie and gentrie as he tooke to his owne part, to protect and mainteyne them as his faithful subjects. The other hee called Zemskey, or the commons. The Zemskey conteyned the base and vulgar sort, with such noblemen and gentlemen as he meant to cut off, as suspected to mislike his government, and to have a meaning to practise against him. Wherein he provided that the Oppressini for number and qualitie of valure, money, armour, &c., farre exceedeth the other of the Zemskey side, whom he put (as it were) from under his protection: so that if any of them were spoiled or killed by those of the Oppressini



Czarina Marina Mnischeva in coronation robes. Painting by Szymon Boguszowicz (1606). Taken from: Wawel 1000-2000: Jubilee Exhibition. In 3 volumes.— Kraków: Zamek Królewski na Wawelu, 2000.

(which hee accounted of his owne part), there was no amendes to bee sought for by way of publike justice, or by complaint to the emperour.

The whole number of both partes was orderly registred and kept in a booke: so that every man knewe who was a Zemskey man and who of the Oppressini. And this libertie of the one part to spoyle and kill the other, without anie helpe of magistrate or lawe (that continued seven yeeres), enriched that side and the emperours treasurie, and wrought that withall which hee intended by this practise, viz., to take out of the way such of the nobilitie as himselfe misliked: whereof were slayne within one weeke to the number of three hundred within the citie of Mosko. This tyrannicall practise of making a generall schisme and publike division among the subjects of his whole realme, proceeded (as should seeme) from an extreame doubt and desperate feare which hee had conceived of most of his

nobilitie and gentlemen of his realme, in his warres with the Polonian and Chrim Tartar. What time hee grewe into a vehement suspition (conceived of the ill successe of his affayres), that they practised treason with the Polonian and Chrim. Whereupon he executed some, and devised his way to be ridde of the rest.

And this wicked pollicy and tyrannous practise (though now it be ceased) hath so troubled that countrey, and filled it so full of grudge and mortall hatred ever since, that it wil not be quenched (as it seemeth now) till it burne againe into a civill flame.

3. Having thus pulled them, and seased all their inheritaunce, landes, priviledges, &c., save some verie small part which he left to their name, hee gave them other landes of the tenour of pomestnoy (as they call it), that are helde at the emperours pleasure, lying farre of in an other countrey; and so removed them into other of his provinces, where they might have neyther favour nor authoritie, not being native nor well knowen there. So that now these of the chiefe nobilitie (called udelney knazey) are equalled with the rest: save that in the opinion and favour of the people they are of more account, and keepe stil the prerogative of their place in al their publike meetings.

Their practise to keepe downe these houses from rising againe and recovering their dignities, are these and such like. First, many of their heires are kept unmarried perforce, that the stocke may die with them. Some are sent into Siberia, Cazan, and Astracan, under pretence of service, and there either made away or else fast clapped up. Some are put into abbeyes, and shire themselves friers by pretence of a vowe, to be made voluntary and of their owne accord; but, indeede, forced unto it by feare, upon some pretensed crime objected against them. Where they are so garded by some of special trust, and the covent it selfe (upon whose head it standeth that they make no escape), as that they have no hope but to ende their lives there. Of this kinde there are manie of verie great nobilitie. These and such like wayes, begunne by the emperour Ivan Vasilowich, are still practised by the Godonoes, who, beyng advaunced by the mariage of the empresse their kinsewoman, rule both the emperour and his realme (specially Borris Federowich Godonoe, brother to the empresse), and endeavour by all meanes to cut of or keepe downe all of the best and auncientest nobilitie. Whereof divers already they have taken away, whom they thought likeliest to make head against them and to hinder their purpose, as Knez Andreas Guraken Bulgatkove [Andreas Petrovitch Kurakin.], a man of great byrth and authoritie in the countrey. The like they have done with Peeter Gollauni (whom they put into a dungeon where he ended his life), with Knez Vasilie Vrywich Golloohen [Vasilie Jurievitch Golitzin.], with Andriev Ivanowich Suskoy, accounted among them for a man of a great wisdom. So this last yeere was killed in a monasterie (whither they had thrust him) on Knez Ivan Petrowich Suskoy, a man of great valure and service in that countrey: who, about five or sixe yeeres since, bare out the siege of the citie Vobsko [Pskov], made by Stepan Batore, king of Polonia, with a 100,000 men, and repulsed him verie valiantly, with great honour to himselfe and his countrey and disgrace to the Polonian. [The celebrated siege of Pskov, commenced on the 18th of August, 1581, and continued till January in the following year, when a peace was concluded between Russia and Poland.] Also Micheta Romanowich, uncle to the emperour by the mothers side, was supposed to have dyed of poyson or some like practise. [Nikita Romanovitch Juriev, uncle of the Czar Fedor Ivanovitch, died on the 23rd of April, 1586.]

The names of these families of greatest nobility are these in their order. The first is of Knez Volodemer, which resteth at this time in one daughter, a widow and without children (mentioned before), sometime wife to Hartock [Hertzog] Magnus, brother to the king



False Dmitry I. Portrait of the XIX century by unknown author.



False Dmitry II. Drawing of the XIX century by unknown author.

of Denmark, now closed within a nunnery. The 2. Knez Metholoskey [Prince Ivan Mstislavsky, distinguished for military services during the preceding reign. He conspired against Boris Godunoff, and was obliged to enter the convent of Kirilloff.], thrust into a friery, and his only sonne kept from mariage, to decay the house. The 3. Glimskoy. But one left of his house, and he without children save one daughter. The 4. Suskoy, wherof there are four brethren, yong men and unmarried al. The 5. Hubetskoy [Trubetsky]. Of this house are four living. The 6. Bulgaloy, now called Gulechey house, whereof are five living, but youths al. The 7. Vorallinskoy [Vorotinsky]. Two left of that stock. The 8. Odgoskey. Two. The 9. Telletskoy [Jeletsky?]. One. The 10. Taytove [Tateff]. Three. These are the names of the chiefe families called udelney knazey: that in effect have lost all now, save the very name it selfe and favour of the people, which is like one day to restore them againe, if any be left.

The 2. degree of nobility is of the Boiarens. These are such as the emperour honoureth (besides their nobility) with the title of counsellors. The revenue of these two sorts of their nobles, that riseth out of their lands assigned them by the emperour, and held at his pleasure (for of their owne inheritaunce there is little left them, as was said before) is about a thousaud marks a yeere: besides pension which they receive of the emperour for their service in his warres, to the summe of 700 rubbels a yeere, and none above that summe.

But in this number the lorde Borris Federowich Godenoe is not to be reckoned, that is like a transcendent, and in no such predicament with the rest, being the em



Polish soldiers in the late XVI—early XVII century. Drawing by Jan Matejko (1838–1893). Wikipedia

perours brother in law, his protectour for direction, for commaund and authority emperour of Russia. His yerely revenue in land and pension amounteth to the summe of 93,700 rubbels and more, as appeareth by the particulars. He hath of inheritance (which himselfe hath augmented in Vasma Dorogobose) sixe thousand rubbels a yeere. For his office of Connick, or Master of the Horse, 12,000 rubbels or markes, raised out of the Conaslue Sloboday, or the liberties pertayning to that office, which are certeyne landes and townes neere about the Mosko. Besides, all the meddowe and pasture grounde on both sides the banke of the river Mosko, thirtie verst up the streame and fourtie verst downwards. For his pension of the emperour (besides the other for his office) 15,000 rubbels. Out of the province or shire of Vagha, there is given him for a peculiar exempted out of the Chetfird of Posolskoy, 32,000 rubbels, besides a rent of furies. Out of Rezan and Sever (an other peculiar) 30,000 rubbels. Out of Otfer and Turiock, an other exempt place, 8,000 rubbels. For rent of bathstoaves and bathing houses without the walles of Mosko, 1,500 rubbels. Besides his pomest, or lands which hee holdeth at the emperours pleasure, which farre exceedeth the proportion of land allotted to the rest of the nobility.

One other there is, of the house of Glinskoy, that dispendeth in land and pension about 40,000 rubbels yeerely.

Which hee is suffered to enjoy, because hee hath married Borris his wives sister, being himselfe verie simple and almost a naturall. The ordering of him and his landes are committed to Borris.

In the third rank are the Voyavodey, or such nobles as are or have bin generals in the emperours warres. Which deliver the honour of their title to their posterities also: who take their place above the other dukes and nobles that are not of the two former sorts, viz., of the Udelney Knazey nor of the Boiarens.

These three degrees of their nobilitie, (to wit) the Udelney Knazey, the Boiarens, and the Voiavodey, have the addition of vich put unto their sirname, as Borris Federowich, &c.: which is a note of honour that the rest may not usurpe. And in case it be not added in the naming of them, they may sue the bestchest or penalty of dishonour upon them that otherwise shall terme them.

The fourth and lowest degree of nobilitie with them is of such as beare the name of knazey or dukes, but come of the younger brothers of those chiefe houses, through many discents, and have no inheritance of their owne, save the bare name or title of duke onely. For their order is to deliver their names and titles of their dignities over to all their children alike, what so ever else they leave them. So that the sonnes of a Voiavodey, or generall in the field, are called Voiavodey though they never saw the field, and the sons of a knez or duke are called knazey, though they have not one groat of inheritance or livelihood to mainteine themselves withall. Of this sort there are so many that the plentie maketh them cheap: so that you shall see dukes glad to serve a meane man for five or six rubbels or marks a yeare, and yet they will stand highly upon their bestchest or reputation of their honours. And these are their severall degrees of nobilitie.

The second degree of persons is of their Sina Boiarskey, or the sonnes of gentlemen: which all are preferred, and hold that name by their service in the emperours warres, being souldiers by their very stocke and birth. To which order are referred their dyacks or secretaries, that serve the emperour in every head towne, being joyned in commission with the dukes of that place.

The last are their commons, whom they call Mousicks. In which number they reckon their marchants and their common artificers. The very lowest and basest sort of this kind (which are held in no degree) are their countrie people, whom they call Christianeis. Of the Sina Boiarskey (which are all souldiers) we are to see in the description of their forces and military provisions. Concerning their Mousicks, what their condition and behaviour is, in the title or chapter Of the common people.

#### **Chap. X.**

Of the government of their provinces and shires.

The whole countrie of Russia (as was said before) is divided into foure parts, which they call chetfirds or tetrarchies. Every chetfird containeth divers shires, and is annexed to a severall office, whereof it takes the name. The first chetfird or tetrarchie beareth the name of Pososkoy chetfird, or the jurisdiction of the office of the ambassages, and at this time is under the chiefe secretarie and officer of the ambassages, called Andreas Shalcalove. The standing fee or stipend that he receiveth yearly of the emperour for this service, is 100 rubbels or markes.

The second is called the Roseradney chetfird, because it is proper to the roserade or high constable. At this time it pertaineth by vertue of office to Basilie Shalcalove, brother to the chancellor, but it is executed by one Zapon Abramove. His pension is an hundred rubbels yearly.

The third is the chetfird of Pomestnoy, as pertaining to that office. This keepeth a register of all lands given by the emperour for service to his noblemen, gentlemen, and others, giveth out and taketh in all assurances for them. The officer at this time is called Eleazar Wellusgine. His stipend is 500 rubbels a yeare.

The fourth is called Cassanskoy dworets, as being appropriat to the office that hath the jurisdiction of the kingdomes of Cazan and Astracan, with the other townes lying upon the Volgha, now ordered by one Druzhine Penteleove, a man of very speciall account among them, for his wisdom and promptnes in matters of pollicie. His pension is 150 rubbels a yeare.

From these chetfirds or tetrarchies is exempted the emperors inheritance or vochin (as they cal it), for that it pertained from auncient time to the house of Beala, which is the sirname of the imperiall bloud. This standeth of 36

townes with their bounds or territories. Besides divers peculiar jurisdictions, which ar likewise deducted out of those chetfirds, as the shire of Vagha (belonging to the lord Borrise Federowich Godonoe), and such like.

These are the chiefe governours or officers of the provinces, not resident at their charge abroad, but attending the emperour whether soever he goeth, and carrying their offices about with them, which for the most part they hold at Mosko, as the emperours chiefe seat.

The parts and practise of these foure offices, is to receive all complaints and actions what soever that are brought out of their severall chetfirds and quarters, and to informe them to the emperours counsell. Likewise to send direction again to those that are under them



Magnus of Holstein, Prince of Denmark, Duke of Holstein, King of Livonia, brother of Frederic II, King of Denmark.

in their said provinces, for all matters given in charge by the emperour and his counsell, to be done or put in execution within their precincts.

For the ordering of every particular province of these foure chetfirds there is appointed one of these dukes, which were reckoned before in the lowest degree of their nobilitie, which are resident in the head townes of the said provinces. Whereof every one hath joyned with him in commission a dyack or secretarie to assist him, or rather to direct him. For in the executing of their commission the dyack doth all.



The parts of their commission are these in effect. First, to heare and determine in all civil matters within their precinct. To which purpose they have under them certeine officers, as gubnoy starets or coroners, who, besides the triall of selfe murders, are to attach fellons: and the soudie or under justices, who themselves also may heare and determine in all matters of the same nature, among the countrie people of their owne wardes or bayliwicks: but so that in case either partie dissent, they may appeale and goe farther to the duke and



Maria of Staritsa, wife to Magnus, Duke of Holstein, King of Livonia. XVI century. Unknown artist.

dyack that reside within the head towne. From whom also they may remove the matter to the higher court at Mosko of the emperours counsell, where lie all appeales. They have under them also sotskoy starets, that is, aldermen, or balives of the hundreds.

Secondly, in all criminall matters, as theft, murder, treason, &c., they have authoritie to apprehend, to examine, and to emprison the malefactor, and so having received perfect evidence and information of the cause, they are to send it ready drawn and orderly digested up to the Mosko, to the officer of the chetfird whereunto that province is annexed: by whom it is referred and propounded to the emperours counsell. But to determine in any matter criminall, or to doo execution upon the partie offending, is more then their commission will allow them to doo.

Thirdly, if there be any publike service to be done within that province (as the publishing of any law or common order by way of proclamation, collecting of taxes and impositions for the emperour, moistering of souldiers, and sending them forth at the day and



Russian soldiers in the epoch of Ivan the Terrible. A XIX century drawing.

to the place assigned by the emperor or his counsell), all these and such like pertain to their charge. These dukes and dyacks are appointed to their place by the emperor himselfe, and are chaunged ordinarily at every yeares end, except upon some special liking or suit the time be proroged for a yeare or two more. They are men of themselves of no credite nor favour with the people where they governe, being neither borne nor brought up among them, nor yet having inheritance of there owne there or els where. Onely of the emperor they have for that service an 100 markes a yeare, he that hath most, some fiftie, some but thirtie. Which maketh them more suspected and odious to the people, because being so bare, and comming fresh and hungrie upon them lightly every yeare, they rack and spoile them without all regard of justice or conscience. Which is easily tollerated by the chiefe officers of the chetfirds, to the end they may rob them againe, and have a better bootie when they call them to account: which commonly they doo at the end of their service, making an advantage by their injustice and oppression over the poore people. There are few of them but they come to the pudkey or whip when their time is ended, which themselves for the most parte doo make account of. And therefore they furnish themselves with all the spoile they can for the time of their government, that they may have for both turnes, aswel for the emperor and lord of the chetfird, as to reserve some good part for themselves.

They that are appointed to governe abroad are men of this qualitie: save that in the foure border townes that are of greatest importance, are set men of more speciall valure and trust, two in every towne. Wherof one is ever of the emperours privie counsell. These foure border townes are Smolensko, Vobsko [Pskov], Novogrod, and Cazan, whereof three lie towards the Polonian and Sweden, one bordereth far of upon the Chrim Tartar. These have larger commission then the other dukes of the provinces that I spake of before, and may doo execution in criminall matters. Which is thought behoofull for the commonwelth: for incident occasions that may happen upon the borders that are far of, and may not stay for direction about every occurrent and particular matter from the emperor and his counsell. They are chaunged every yeare (except as before), and have for their stipend 700 rubbels a yeare hee that hath most: some have but 400. Many of these places that are of greatest importance, and almost the whole cuntrye, is managed at this time by the Godonoies and their clients.

The citie of Mosko (that is the emperours seat) is governed altogether by the emperours counsell. All matters there,

both civill and criminall, are heard and determined in the severall courtes held by some of the said counsell, that reside there all the yeare long.

Onely for their ordinary matters (as buildings, reparations, keeping of their streates decent and cleane, collections, levying of taxes, impositions, and such like) are appointed two gentlemen and two dyacks or secretaries, who hold a court together for the ordering of such matters. This is called the Zempskey house. If any townes man suspect his servant of theft or like matter, hither he may bring him to have him examined upon the pudkey [Scourging with a whip. See chapter 14.] or other torture. Besides these two gentlemen and secretaries that order the whole citie, there are starusts or aldermen for everie severall companie. The alderman hath his sotskey or constable, and the constable hath certaine decetskeis or decurions under him, which have the oversight of ten households a peece, whereby everie disorder is sooner spide, and the common service hath the quicker dispach. The whole number of citizens, poore and rich, are reduced into companies. The chiefe officers (as the dyacks and gentlemen) are appointed by the emperour himselfe, the starust by the gentlemen and dyacks, the sotskoy by the starust or alderman, and the decetskoies by the constables.

This manner of government of their provinces and townes, if it were aswell set for the giving of justice indifferently to al sorts, as it is to prevent innovations by keeping of the nobilitie within order and the commons in subjection, it might seeme in that kinde to bee no bad nor unpollitique way for the conteyning of so large a commonwealth, of that breadth and length as is the kingdome of Russia. But the oppression and slaverie is so open and so great, that a man would marvell how the nobilitie and people shoulde suffer themselves to bee brought under it, while they had any means to avoid and repulse it: or being so strengthened as it is at this present, how the emperours themselves can be content to practise the same, with so open injustice and oppression of their subjects, being themselves of a Christian profession.

By this it appeareth how harde a matter it were to alter the state of the Russe government as now it standeth. First, because they have none of the nobilitie able to make head. As for the lords of the foure chetfirds or tetrarchies, they are men of no nobilitie, but dyacks advaunced by the emperour, depending on his favour, and attending onely about his owne person. And for the dukes that are appointed to govern under them, they are but men of a titular dignitie (as was saied before), of no power, authoritie, nor credit, save that which they have out of the office for the time they enjoy it. Which doth purchase them no favour, but rather hatred of the people, for asmuch as they see that they are set over them, not so much for any care to doo them right and justice, as to keepe them under in a miserable subjection and to take the fliee from them, not once in the yeare (as the owner from his sheepe), but to poule and clip them all the yeare long. Besides, the authority and rule which they beare is rent and divided into many small pieces, being divers of them in every great shire, limited besides with a very short time: which giveth them no scope to make any strength, nor to contrive such an enterprise, if happily they intended any matter of innovation. As for the common people (as may better appeare in the description of their state and qualitie afterwarde set downe) besides their want of armour and practise of warre (which they are kept from of purpose) they are robbed continually both of their harts and mony (besides other means), sometimes by pretence of some service to be done for the common defence, sometimes without any shewe at all of any necessitie of common-wealth or prince. So that there is no meanes, either for nobilitie or people, to attempt any innovation, so long as the militarie forces of the emperour (which are the number of 8,000 at the least in continuall pay) hold themselves fast and sure unto him and to the present state. Which needes they must doo, beyng of the qualitie of souldiers, and enjoying withall that free libertie of wronging and spoiling of the commons at their pleasure, which is permitted them of purpose, and to make them have a liking of the present state. As for the agreement of the souldiers and commons, it is a thing not to be feared, beyng of so opposite and contrarie practise much one to the other. This desperate state of things at home, maketh the people for the most part to wishe for some forreine invasion, which they suppose to bee the onely meanes to rid them of the heavy yoke of this tyrannous government.

## **Chap. XI.**

### **Of the Emperours Counsell.**

The emperours of Russia give the name of counsellour to divers of their chiefe nobilitie, rather for honors sake then for any use they make of them about their matters of state. These are called Boiarens, without any addition, and may bee called counsellors at large. For they are seldome or never called to any publique consultation. They which are of his speciall and privie counsell indeed (whom hee useth daily and ordinarily for all publique matters pertaining to the state), have the addition of dumnoy, and are named dumnoy boiaren, or lords of the counsell, their office or sitting boarstva dumna.

Their names at this present are these in their order. First, Knez Feoder Joanowich Methisloskey [Mstislafsky]. 2. Knez Ivan Michailowich Glinskoy. 3. Knez Vasilie Ivanowich Suskoy [Schiuskoy] Scopin. (These three are accounted to bee of greater birth then wisdom, taken in (as may seeme) for that ende, rather to furnish the place with their honours and presence, then with their advise or counsell.) 4. Knez Vasilie Ivanowich Suskoy, thought to be more wise then the other of his name. 5. Knez Feoder Michailowich. 6. Knez Micheta Romanowich Trowbetskoy. 7. Knez Timophei Romanowich Trowbetskoy. 8. Knez Andriew Gregoriowich Curakine. 9. Knez Demetrie Ivanowich Forestine [Chworostinin]. 10. Knez Feoder Ivanowich Forestine. 11. Bodan Ivanowich Sabarove. 12. Knez Ivan Vasilowich. 13. Knez Feoder Demetriowich Shestinove. 14. Knez Feoder Michailowich Troyconiove [Troekurof]. 15. Ivan Buterlyney [Buterlin]. 16. Demetrie Ivanowich Godonoe. 17. Borrise Federowich Godonoe, brother to the emperesse. 18. Stephan Vasilowich Godonoe. 19. Gregorie Vasilowich Godonoe. 20. Ivan Vasilowich Godonoe. 21. Feoder Sheremitove. 22. Andriew Petrowich Cleshenina [Kleshnim]. 23. Ignatie Petrowich Tatislove. 24. Romain Michailowich Peva. 25. Demenshoy Ivanowich Cheremissen. 26. Romain Vasilowich Alferiove. 27. Andriew Shalcalove. 28. Vasilie Shalcalove. 29. Eleazar Wellusgin. 30. Drezheen Penteleove. 31. Zapon Abramove.

The foure last of these are called dumnoy deiakey, or lord secretaries. These are all of the emperours privie counsell, though but fewe of them are called to any consultation, for that all matters are advised and determined upon by Borris Federowich Godonoe, brother to the emperesse, with some five or sixe more whom it pleaseth him to call. If they come, they are rather to heare then to give counsel, and doo so demeane themselves. The matters occurrent which are of state done within the realme, are infourmed them at their sittings by the lordes of the foure chetfirds or tetrarchies. Whereof mention is made in the chapter concerning the government of their provinces. Who bring in all such letters as they receyve from the dukes, dyacks, captaines, and other officers of the cities and castels pertheyning to their severall quarter or chetfird, with other advertisements, and informe the counsell of them.

The like is done by the chiefe officer of every severall office of record, who may come into the counsell chamber and informe them, as occasion incident to his office doth require. Besides matters of state, they consider of many private causes, informed by way of supplication in very great numbers. Whereof some they intertaine and determine, as the cause or meanes can procure favour. Some they send to the offices whereto they pertheyne by common course of lawe. Their ordinarie dayes for their sitting are Mondaies, Wensdaies, and Fridaies. Their time of meeting is commonly seven a clock in the morning. If there be any extraordinary occasion that requireth consultation on some other day, they have warning by the clarke of the counsell, called dorofey bushew, who receiveth order from the roserad or high constable of the realme, to call them together at the time appointed.

## **Chap. XII.**

Of the emperours customes and other revenues.

For the receyving of customes and other rentes belonging to the crowne, there are appoynted divers under officers, which deliver over the same into the head treasurie. The first is the office of dwoertsova, or steward of the housholde. The second is the office of the chetfirds, which I comprehend under one, though it bee divided into foure severall partes, as was sayd before. The third is called bulsha prechode, or the great income.

As touching the first, which is the office of the steward, it receyveth all the rents of the emperours inheritance or crowne lande, which they call vochin. The vochin or crowne lande conteyneth in it 36 townes, with the territories or hundreds belonging unto them. Whereof the chiefe that yeeld the greatest rents are these:—Alexandrisca, Corelska, Otfer [Tver], Slobodey, Danielska, Moisalskoy, Chara, Sametska, Strararouse [Staraia-Roussa], Bransove, &c. The inhabitants or tenants of these and the other townes pay some rent money, some other rent dueties (called obrokey), as certaine chetfirds or measures of graine, wheate, rye, barley, oates, etc., or of other victuall, as oxen, sheepe, swannes, geese, hares, hennies, wild fowle, fish, hay, wood, honie, etc. Some are bound to sowe for the emperours provision certaine akers of ground, and to make the corne ready for his use: having for it an allowance of certaine akers of ground for their owne proper use.

This provision for the household, specially of graine served in by the tenants, is a great deale more than is spent in his house, or in other allowance served out in liverie, or for the emperours honour, called schalovaney: for which use there is bestowed very much, both in graine and other victuall. This surplus of provision is sold by the steward to the best hand, and runneth into the emperours treasurie.

In the time of Ivan Vasilowich, father to this emperour (who kept a more princely and bountiful house then the emperour now doth), this overplus of graine and other incomes into the stewardes office, yeelded to his treasurie not past 60 thousand rubbels yeerely, but riseth now by good husbanding of the steward, Gregory Vasilowich Godonoe, to 230 thousand rubbels a yere. And this by the meanes of the emperesse and her kinred (specially Borris Fedorowich Godonoe), that account it al their owne that runneth into the emperors treasure. Much of this surplusage that riseth out of the rent provision, is employed to the paiement of the wages of his houshold officers, which are very many attending at home and purveying abroad.

The second office of receipt, called the chetfirds (being devided into foure severall partes, as before was sayde) hath foure head officers, which, besides the ordering and government of the shires conteyned within their severall chetfirds, have this also as a part of their office, to receive the tagla and podat belonging to the emperour, that riseth out of the foure chetfirds or quarters. The tagla is a yeerely rent or imposition raised upon every wite or measure of graine that groweth within the land, gathered by sworne men and brought into the office. The wite conteyneth sixtie chetfirds. Every chetfird is three bushelles English, or little lesse. The podat is an ordinarie rent of money imposed upon everie soake or hundred within the whole realme.

This tagla and podat bring in yeerely to the offices of the chetfirdes a greate summe of money: as may appeare by the particulars heere set downe. The towne and province of Vobsko pay yeerely for tagla and podat about 18,000 rubbels. Novogrod, about 35,000 rubbels. Torshocke and Otfer, 8,000 rubbels. Razan, 30,000 rubbels. Morum, 12,000 rubbels. Colmigroe and Duyna, 8,000 rubbels. Vologda, 12,000 rubbels. Cazan, 18,000 rubb. Vstiug, 30,000 rubbels. Rostove, 50,000. The citie of Mosko, 40,000 rubbels. Sibierskoy, 20,000 rubbels. Castrome, 12,000 rubbels. The totall amounteth to 400,000 rubbels or markes a yeere, which is brought in yeerely the first day of September, that is reckoned by them the first day of the yeere.



Fragment of the painting “Ivan IV ‘the Terrible’ showing his treasury to the English ambassador [Jerome] Horsey,” by Alexander Litovchenko (1875).

The thirde (that is called the bulsha prechod, or great income) receyveth all the customes that are gathered out of all the principall townes and cities within the whole realme. Besides the fees and other dueties which rise out of divers smaller offices, which are all brought into this office of bulsha prechod. The townes of most trade that doe yeelde

greatest custome, are these heere sette downe:—Mosko, Smolensko, Vobsko, Novogrod Velica, Stararouse, Torshocke, Otfer, Yaruslave, Castrome, Nesna Novogrod, Cazan, Vologda. This custome out of the great townes is therefore more certaine and easie to be reckoned, because it is set and rated precisely what they shal pay for the custome of the yeere. Which needes must bee paid into the saide office, though they receive not so much. If it fal out to be more, it runneth al into the emperours advantage.

The custome at Mosko for everie yeere is 12,000 rubbels. The custome of Smolensko, 8,000. Vobsko, 12,000 rubbels. Novogrod Velica, 6,000 rubbels. Stararouse,



The Kazan Crown ("Kazan Cap") of Ivan IV, dated by 1553. Gold, studded with pearls, garnets, and turquoises. The sablefur trimming added for comfort.

by salt and other commodities, 18,000 rubbels. Torshock, 800 rubbels. Otfer, 700 rubbels. Yaruslave, 1,200 rubbels. Castrome, 1,800 rubbels. Nesna Novogrod, 7,000 rubbels. Cazan, 11,000 rubbels. Vologda, 2,000 rubbels. The custome of the rest that are townes of trade is sometimes more, sometimes lesse, as their traffike and dealings with commodities too and fro falleth out for the yeere.

This may bee saide for certaine, that the three tables of receipts belonging to this office of bulsha prechod, when they receive lest, account for thus much, viz.:—The first table, 160,000 rubbels. The second table, 90,000 rubbels. The third, 70,000 rubbels. So that there commeth into the office of bulsha prechod, at the least reckoning (as appeareth by their bookes of customs) out of these and other townes, and maketh the summe of 340,000 rubbles a yeere. Besides this custome out of the townes of trade, there is received by this office of bulsha prechod the yeerely rent of the common bathstoaves, and cabacks or drinking houses, which pertain to the emperour. Which (though it be uncertaine for the just summe, yet because it is certaine and an ordinary matter that the Russe wil bath himselfe aswel within as without) yeeldeth a large rent to the emperours treasure.

There is besides a certaine mulct or penaltie, that groweth to the emperour out of every judgment or sentence that passeth in any of his courts of record in all civill matters. This penaltie or mulct is 20 dingoes or pence upon every rubble or marke, and so ten in the hundred. Which is paid by the partie that is convict by lawe. Hee hath besides for

every name conteyned in the writs that passe out of these courts, five alteens. An alteen is five pence sterling, or thereabouts. This is made good out of the office whence the writ is taken forth. Thence it goeth to the office that keepeth the lesser scale, where it payeth as much more to the emperours use. This riseth commonly to 3,000 rubbels a yeere, or thereabouts. Farther also out of the office of roisbonia, where all felonies are tried, is received for the emperour the halfe part of fellons goodes; the other halfe goeth, the one part to the informer, the other to the officers.

All this is brought into the office of bulsha prechod, or great income. Besides the overplus or remainder that is saved out of the land rents allotted to divers other offices, as, namely, to the office called roserade, which hath landes and rentes assigned unto it to pay the yeerely salaries of the souldiers or horsemen, that are kept still in pay. Which in time of peace, when they rest at home not employed in anie service, is commonly cut off and payde them by halfe, sometimes not the halfe; so that the remainder out of the roserade office that is layde into the emperours treasurie, commeth for the most part every yeere to 250,000 rubbels.

In like sort (though not so much) is brought in the surplus out of the strelletskey offices, which hath proper lands for the payment of the strelsey men or gunners, aswell those at Mosko, that are of the emperors gard (12,000 in ordinary) as on the borders and other garrison townes and castels. Likewise out of the office of prechase shisivoy nemshoy, which hath set allowance of landes to mainteine the forreyne mercenarie souldiers, as Poles, Sweadens, Doutches, Scots, &c. So out of the office of pusharskey (which hath lands and rents allowed for the provision of munition, great ordinance, powder, shot, salpeeter, brimstone, ledde, and such like) there is left somewhat at the yeres ende that runneth into the treasurie.

All these bring into the office of bulsha prechod that which remaineth in their hand at the yeeres end. Whence it is delivered into the emperours treasurie. So that the whole summe that groweth to this office of bulsha prechod, or the great income (as appeareth by the bookes of the said office) amounteth to 800,000 rubbels a yeere, or thereabouts.

All these offices, to wit, the office of the steward, the foure chetfirds, and the bulsha prechod, deliver in their receiptes to the head treasurie, that lyeth within the emperours house or castle at the Mosko. Where lye all his moneyes, jewels, crownes, scepters, plate, and such like, the chests, hutches, and bagges beyng signed by the emperours themselves with their owne seale. Though at this time the L. Borris Federowich Godonoe his seale and oversight supplieth for the emperor, as in al other things. The under officer at this time is one Stepan Vasilowich Godonoe, coosin germane to the sayde Borris, who hath two clearkes allowed to serve under him in the office. To these may bee added their seazures and confiscations upon such as are in displeasure, which riseth to a great summe; besides other their extraordinary impositions and exactions, done upon their officers, monasteries, &c., not for any apparant necessity or use of the prince or common wealth, but of will and custome: yet with some pretence of a Scythian, that is, grosse and barbarous pollicie, as may appeare by these fewe sophismata or counterfeit pollicies, put in practise by the emperours of Russia, all tending to this end—to robbe their people and to inrich their treasurie. To this purpose this byword was used by the late emperour Ivan Vasilowich:—That his people were like to his beard; the oftner shaven, the thicker it would grow. Or like sheepe, that must needes be shorne once a yeere at the least, to keepe them from being overladen with their wooll.

The summe that groweth to the emperoures treasurie in money onely for everie yeere. Means used to draw the wealth of the land into the emperours treasurie.

1. Out of the stewards office, above the expense of his house, 23,000 rubbels.
2. Out of the foure chetfirds, for soake and head money, 400,000 rubbels.
3. Out of the bulsha prechod office, or great income, for custome and other rents, 800,000 rubbels.

Summe 1,430,000 rubbles cleere, besides all charges for his house, and ordinary salaries of his souldiers otherwise discharged.

But besides this revenue, that is paid all in money to the emperours treasurie, he receiveth yeerely in fures and other dueties to a great value out of Siberia, Pechora, Permia, and other places, which are solde or bartred away for other forreine commodities to the Turkish, Persian, Armenian, Georgian, and Bougharian marchants that trade within his countries, besides others of Christendome. What it maketh in the whole (though the value can not be set downe precisely, as being a thing casual as the commodity may be got), it may be gessed by that which was gathered the last yeere out of Siberia for the emperours custome, viz., 466 timber of sables, five timber of martrones, 180 blacke foxes, besides other commodities.

To prevent no extortions, exactions, or briberies whatsoever, done upon the commons by their dukes, diaks, or other officers in their provinces: but to suffer them to go on till their time bee expired, and to sucke themselves ful. Then to cal them to the praveush (or whippe) for their behaviour, and to beate out of them all or the most part of the bootie (as the honie from the bee), which they have wrung from the commons, and to turne it into the emperours treasure; but never any thing backe againe to the right owners, how great or evident soever the injurie be. To this ende the needy dukes and diaks that are sent into their provinces, serve the turne very well, being chaunged so often (to wit) once a yeere: where, in respect of their owne and the qualitie of the people (as before was said) they might be continued for some longer time, without all feare of innovation. For comming still fresh upon the commons, they sucke more egerly: like Tiberius the emperours flies, that came newe still upon all olde sore; to whome hee was wont to compare his prætors and other provinciall officers.

2

To make of these officers (that have robbed their people) sometimes a publike example, if any be more notorious then the rest: that the emperour may seem to mislike the oppressions done to his people, and transferre the fault to his ill officers.

As, among divers other, was done by the late emperour Ivan Vasilowich to a diack in one of his provinces: that (besides many other extortions and briberies) had taken a goose ready drest full of money. The man was brought to the market place in Mosko. The emperour himselfe present made an oration. "These, good people, are they that would eate you up like bread," &c. Then asked hee his polachies or executioners who could cut up a goose, and commaunded one of them first to cut off his legges about the middes of the shinne, then his armes above his elbowes (asking him still if goose fleshe were good meate), in the ende to choppe off his head: that he might have the right fashion of a goose readie dressed. This might seeme to have beene a tollerable piece of justice (as justice goeth in Russia) except his subtile end to cover his owne oppressions.

3

To make an open shew of want, when anie great tax or imposition is towards. As was done by this emperour Theodore Ivanowich, by the advise of some about him at the beginning of his reigne: when, being left verie rich (as was thought) by his father, he sold most of his plate, and stamped some into coyne, that hee might seeme to want money. Whereupon presently out came a taxation.

4

To suffer their subjects to give freely to the monasteries (which for their superstition very many doe, specially in their last wils), and to lay up their money and substance in them, to keepe it more safe. Which all is permitted them without any restraint or proviso, as was and is in some countries of Christendome. Whereby their monasteries grow to exceeding great wealth. This they do to have the money of the realme better stored together, and more ready for their hand when they list to take it. Which manie times is done without anie noyse: the fryers beeyng content rather to part from somewhat (as the encrease groweth) then to loose all at once. Which they were made to doubt of in the other emperours dayes.

To this end Ivan Vasilowich, late emperour, used a very strange practise, that few princes would have done in their greatest extremities. He resigned his kingdome to one Velica Knez Simeon, the emperours sonne of Cazan: as though hee meant to draw himselfe from al publike doings to a quiet privat life. [The temporary resignation of his crown by Ivan to the Tartar Khan Ssain Bulat, baptized under the name of Simeon, is referred to December 1575. The Regency of Simeon lasted till September 1576. See Hamel's *England and Russia*, transl. by J. S. Leigh. London, 8vo., 1854, p. 228. Horsey gives a few particulars in the earlier part of his narrative.] Towards the end of the yeere, hee caused this newe king to call in all charters graunted to bishoppricks and monasteries, which they had enjoyed manie hundred yeeres before. Which were all cancelled. This done (as in dislike of the fact and of the misgovernment of the newe king) hee resumed his scepter, and so was content (as in favour to the Church and religious men) that they should renew their charters and take them of himselfe: reserving and annexing to the crowne so much of their lands as himselfe thought good.

By this practise hee wrung from the bishoppricks and monasteries (besides the landes which he annexed to the crowne) an huge masse of money. From some 40, from some 50, from some an hundred thousande rubbels. And this aswell for the increase of his treasure, as to abate the ill opinion of his harde government by a shewe of woorse in an other man. Wherein his strange spirite is to bee noted: that beyng hated of his subjectes (as himselfe knew wel enough) yet would venture such a practise, to set another in his saddle, that might have ridde away with his horse



while himselfe walked by on foote.

5

To sende their messengers into the provinces or shires, where the special commodities of their countrey grow, as furies, waxe, hony, &c. There to forestall and engrosse sometime one whole commodity, sometime two or more, taking them at smal prices what themselves list, and selling them againe at an excessive rate to their own marchants, and to marchants strangers. If they refuse to buy them, then to force them unto it.

The like is done when any commoditie, eyther native or forreine (as cloth of golde, broade cloth, &c.) thus engrossed by the emperour and received into his treasurie, happeneth to decay or marre by long lying, or some other casualtie. Which is forced upon the marchants to be bought by them at the emperours price, whether they will or no. This last yeere of 1589 was engrossed all the waxe of the countrey: so that none might deale with that commoditie, but the emperour onely.

6

To take up and engrosse in like sort sometime forreine commodities (as silkes, cloth, ledde, pearle, &c.) brought into his realm by Turkish marchants, Armenians, Bougharians, Poles, English, and other. And then to force his marchants to buy them of his officers at his owne price.

7

To make a monopoly for the time of such commodities as are paid him for rent or custom, and to inhance the price of them, as furies, corn, wood, &c. What time none must sell of the same kind of commodity, til the emperors be all sold. By this means hee maketh of his rent, corn, and other provision of victual (as before was said) about 200,000 rubbels or marks a yeere. Of his rent, wood, hay, &c., 30,000 rubbels or thereabouts.

8

In every great towne of his realme he hath a caback or drinking house, where is sold aquavitæ (which they cal Russe wine) mead, beere, &c. Out of these hee receiveth rent that amounteth to a great summe of money. Some yeeld 800, some 900, some 1000, some 2000 or 3000 rubbels a yere. Wherein, besides the base and dishonourable meanes to encrease his treasurie, many foule faultes are committed. The poore labouring man and artificer, manie times spendeth all from his wife and children. Some use to lay in twentie, thirtie, fourtie rubbels or more into the caback, and vowe themselves to the pot till all that be spent. And this (as he will say) for the honour of hospodare or the emperour. You shall have manie there that have drunk all away to the verie skinne, and so walk naked (whom they call naga). While they are in the caback none may call them foorth whatsoever cause there be, because he hindereth the emperours revenue.

9

To cause some of his boiarens, or nobles of his court (whom he useth upon trust), that have houses in the Mosko, to faine them selves robbed. Then to send for the zemskey men, or aldermen of the citie, and to commaund them to finde out the robberie. In default of not finding it, to prave or seasse the citie for their misgovernment in 8,000, 9,000, or 10,000 rubbels at a time. This is many times practised.

10

In these exactions to shew their soveraigntie, sometimes they use very plaine, and yet strange cavillations. As was that of Ivan Vasilowich, father to this emperour, after this sort. He sent into Permia for certaine loads of cedar wood, whereof hee knew that none grew in that countrey. The inhabitants returned answere they could find none there. Whereupon hee seassed their countrey in 12,000 rubbels, as if they concealed the commoditie of purpose. Again he sent to the citie of Mosko to provide for him a colpack or measure full of live fleas for a medicine. They returned answere that the thing was impossible. And if they could get them, yet they could not measure them for leaping out. Whereupon he praved or beat out of their shinnes 7,000 rubbels for a mulct.

By like cavillation hee extorted from his nobilitie 30,000 rubbels, because he missed of his game when he went a hunting for the hare: as if their hunting and murdering of hares had bin the cause of it. Which the nobilitie (as the manner is) praved presently againe upon the mousicks or common people of the countrey. This may seeme a straunge kinde of extortion, by such pleasant cavils to fliese his poore subjectes in good sadnesse: but that it agreeth with the qualitie of those emperours, and the miserable subjection of that poore countrey.

These, and such like meanes, are practised by the emperours of Russia, to encrease their treasure.

### **Chap. XIII.**

Of the state of the Commualtie, or vulgar sorte of people in the countrie of Russia.

The condition of the commons and vulgar sort of people, may partly be understood by that which already hath bin said concerning the manner of their government and the state of the nobilitie, with the ordering of their provinces and chiefe townes of the land. And first, touching their libertie, how it standeth with



“A Russian yamshchik.” A lithograph by Aleksander Orłowski (1777–1832).

them, it may appeare by this: that they are reckoned in no degree at all, nor have any suffrage or place in their zabore or high court of parliament, where their lawes and publique orders are concluded upon. Which commonly tend to the oppression of the commons. For the other two degrees, viz., of the nobilitie and cleargie, which have a vote in the parliaments (though farre from that libertie that ought to bee in common consultations for the publique benefite, according to the measure and proportion of their degrees) are well contented that the whole burden shall light upon the commons, so they may ease their owne shoulders by laying all upon them. Againe, into what servile condition their libertie is brought, not onely to the prince, but to the nobles and gentlemen of the countrie (who themselves also are but servile, specially of late yeares), it may farther appeare by their owne acknowledgments in their supplications and other writings to any of the nobles or chiefe officers of the emperours. Wherein they name and subscribe themselves kolophey, that is, their villaines or bondslaves: as they of the nobilitie doo unto the emperour. This may truly be saide of them, that there is no servant nor bondslave more awed by his maister, nor kept downe in a more servile subjection, then the poore people are, and that universally, not only by the emperour, but by his nobilitie, chief officers, and souldiers. So that when a poore mousick meeteth with any of them upon the high way, he must turne himselfe about, as not daring to looke him on the face, and fall down with knocking of his head to the very ground, as he doth unto his idoll.

Secondly, concerning the landes, goods, and other possessions of the commons, they answer the name and lie common indeed without any fense against the rapine and spoile, not onely of the highest, but of his nobilitie, officers, and souldiers. Besides the taxes, customes, seazures, and other publique exactions done upon them by the emperour, they are so racked and pulled by the nobles, officers, and messengers sent abroad by the emperour in his publique affaires, specially in the yammes (as they call them) and thorough faire townes, that you shall have many villages and townes of halfe a mile and a mile long, stande all uninhabited: the people being fled all into other places,

by reason of the extreame usage and exactions done upon them. So that in the way towards Mosko, betwixt Vologda and Yaruslaveley (which is two nineties after their reckoning, litle more then an hundredth miles English) there are in sigt fiftie darieunes or villages at the least, some halfe a mile, some a mile long, that stand vacant and desolate without any inhabitant. The like is in all other places of the realme (as is said by those that have better travelled the countrie then my selfe had time or occasion to doo).

The great oppression over the poore commons, maketh them to have no courage in following their trades: for that the more they have the more daunger they are in, not onely of their goods but of their lives also. And if they have any thing, they conceale it all they can, sometimes conveying it into monasteries, sometimes hiding it under the ground and in woods, as men are woont to doo where they are in feare of forreine invasion. In so much that many times you shall see them afraid to be knowen to any boiuren or gentleman of such commodities as they have to sell. I have seene them sometimes when they have layed open their commodities for a liking (as their principall furies and such like) to looke still behind them and towards every doore: as men in some feare, that looked to be set upon and surprised by some enimie. Whereof asking the cause, I found it to be this, that they have doubted least some nobleman or sinaboiarskey of the emperour had bene in companie, and so layed a traine for them to pray upon their commodities perforce.

This maketh the people (though otherwise hardened to beare any toile) to give themselves much to idlenes and drinking: as passing for no more then from hand to mouth. And hereof it commeth that the commodities of Russia (as was said before) as wax, tallow, hydes, flaxe, hempe, &c., grow and goe abroad in farre lesse plentie then they were woont to doo: because the people, being oppressed and spoiled of their gettings, are discouraged from their laboures. Yet this one thing is much to be noted, that in all this oppression there were three brethren marchants of late, that traded together with one stocke in common, that were found to bee woorth 300,000 rubbels in money, besides landes, cattels, and other commodities. Which may partly be imputed to their dwellings far of from the eye of the court, vz., in Wichida, a 1000 miles from Mosko and more. The same are said by those that knew them to have set on worke all the yeare long ten thousand men in making of salt, carriages by cart and boat, hewing of wood, and such like: besides 5,000 bondslaves at the least, to inhabite and till their land.

They had also their physitions, surgeons, apothecaries, and all manner of artificers, of Doutches [Germans], and others, belonging unto them. They are said to have paid to the emperour for custome to the sum of 23,000 rubbles a yeare (for which cause they were suffered to enjoy their trade) besides mainteining of certeine garrisons on the borders of Siberia, the which were neare unto them. Wherin the emperour was content to use their purse, till such time as they had got ground in Siberia and made it habitable, by burning and cutting downe woods from Wichida to Perm, above a 1,000 verse, and then tooke it all away from them perforce.

But this in the end beyng envied and disdained, as a matter not standing with their pollicie to have any so great, specially a mousick, the emperour began first to pull from them by pieces, sometimes 20,000 rubbels at a time, sometime more: till in the end their sonnes that now are, are well eased of their stocke, and have but small parte of their fathers substance: the rest being drawen all into the emperours treasurie. Their names were Jacove, Gregorie, and Simon, the sonnes of Onyka.

For the qualitie of their people otherwise, though there seemeth to be in them some aptnesse to receyve



"Standing Muzhik." Painting by Ivan Gorochov, 1893. Hungarian National Gallery.

any art (as appeareth by the naturall wittes in the men, and very children) yet they excell in no kinde of common arte, much lesse in any learning or litterall kinde of knowledge: which they are kept from of purpose, as they are also from all militarie practise: that they may be fitter for the servile condition wherein now they are, and have neyther reason nor valure to attempt innovation. For this purpose also they are kept from traveling, that they may learne nothing, nor see the fashions of other countries abroad. You shall seldome see a Russe a traveller, except he be with some ambassadour, or that he make a scape out of his countrie. Which hardly he can doo, by reason of the borders that are watched so narrowly, and the punishment for any such attempt, which is death if he be taken, and all his goods confiscate. Onely they learne to write and to read, and that very few of them. Neither doo



" Boyarina Morozova." Painting by Vasily Surikov (1887). Tretyakov Gallery, Moscow.

they suffer any straunger willingly to come into their realme out of any civill countrie for the same cause, farther then necessitie of uttering their commodities and taking in of forreine doth enforce them to doo.

And therefore this yeare 1589 they consulted about the removing of all marchants straungers to the border townes, to abide and have their residencie there, and to bee more wary in admitting other straungers hereafter into the inland parts of the realme, for feare of infection with better manners and qualities then they have of their owne. For the same purpose also they are kept within the boundes of their degree by the lawes of their countrie: so that the sonne of a mousick, artificer, or husbandman, is ever a mousick, artificer, &c.: and hath no means to aspire any higher: except, having learned to write and read, he attaine to the preferment of a priest or dyack. Their language is all one with the Slavonian, which is thought to have bene derived from the Russe tongue, rather then the Russe from the Slavonian. For the people called Sclavi are knowen to have had their beginning out of Sarmatia, and to have termed themselves of their conquest Sclavos (that is) famous or glorious, of the word sclava, which, in the Russe and Slavonian tongue, signifieth as much as glory or fame. Though afterwards being subdued and trod upon by divers nations, the Italians their neighbours have turned the worde to a contrary signification, and terme every servant or peasant by the name of slave, as did the Romanes by the Getes and Syrians, for the same reason. The Russe character or letter is no other then the Greeke, somewhat distorted.

Concerning their trades, diet, apparell, and such like, it is to be noted in a severall chapter of their private behaviour. This order that bindeth every man to keepe his rancke and severall degree, wherein his forefathers lived before him, is more meet to keepe the subjects in a servile subjection, and so apt for this and like common-wealths, then to advaunce any vertue, or to breed any rare or excellent qualitie in nobilitie or commons: as having no farther rewarde nor preferment whereunto they may bend their endeavours and imploy themselves to advaunce their estate, but rather procuring more danger to themselves the more they excell in any noble or principall qualitie.

#### **Chap. XIV.**

Of their publike justice, and manner of proceeding in civill and criminall matters.

Their courts of civil justice for matters of contract, and other of like sort, are of three kinds, the one beyng subject unto the other by way of appeale. The lowest court (that seemeth to be appointed for some ease to the subjects) is the office of the gubnoy starust, that signifieth an alderman, and of the sotskoy starust, or bailief of the soake or hundred, wherof I spake before in the ordering of the provinces. These may ende matters among their neighbours within their soke or several hundred, where they are appointed under the dukes and diacks of the provinces, to whom the parties may remove their matter, if they cannot be agreed by the said gubnoy or sotskoy starust.

The second is kept in the head townes of every province or shire, by the said dukes and diacks, that are deputies to the foure lords of the chetfirds (as before was sayd). From these courts they may appeale, and remove their suites to the chiefe court, that is kept at the Mosko, where are resident the officers of the foure chetfirds. These are the chiefe justices or judges, every of them in all civill matters that grow within their severall chetfird or quarter, and may be either commenced originally before them, or prosecuted out of the inferiour courts of the shires by way of appeale.

Their commencing and proceeding in civill actions is on this manner. First, the plaintife putteth up his supplication, wherein hee declareth the effect of his cause or wrong done unto him. Whereupon is granted unto him a wēpis or warrant, which hee delivereth to the præstave or sergeant, to doo the arrest upon the partie whom he meaneth to implead. Who, upon the arrest, is to put in sureties to answer the day appointed, or els stancleth at the sergeants devotion, to be kept safe by such meanes as he thinketh good.

The sergeants are many, and excell for their hard and cruell dealing towards their prysoners; commonly they clappe irons upon them, as many as they can beare, to wring out of them some larger fees. Though it bee but for sixe pence, you shall see them goe with chaynes on their legges, armes, and necke. When they come before the judge, the plaintife beginneth to declare his matter after the content of his supplication. As for attourneis, counsellours, procuratours, and advocates, to plead their cause for them, they have no



State.” Painting by Sergey Ivanov, 1909.

“Trial in the Moscow



Russian warriors of the XVI century. Reconstruction.

such order, but every man is to tell his owne tale, and plead for himselfe so well as he can.

If they have any witsnesse or other evidence, they produce it before the judge. If they have none, or if the truth of the cause cannot so well bee decerned by the plea or evidence on both partes: then the judge asketh eyther partie (which hee thinketh good, plaintife or defendant) whether hee will kisse the crosse upon that which he avoucheth or denieth. Hee that taketh the crosse (being so offered by the judge) is accounted cleare, and carrieth away the matter. This ceremonie is not done within the court or office, but the partie is carried to the church by an officer, and there the ceremonie is done: the mony in the meane while hanging upon a naile, or els lying at the idols feete, ready to be delivered to the partie as soone as he hath kissed the crosse before the said idoll.

This kissing of the crosse (called Creustina chelovania) is as their corporall oath, and accounted with them a very holy thing, which no man will dare to violate or prophane with a false allegation. If both parties offer to kisse the crosse in a contradictorie matter, then they drawe lottes. The better lotte is supposed to have the right, and beareth away the matter. So the partie convicted is adjudged to pay the debt or penaltie whatsoever, and withall to pay the emperours fees, which is twentie pence upon every marke, as before hath bene noted.

When the matter is thus ended, the party convicted is delivered to the sergeant, who hath a writte for his warrant out of the office to carry him to the praveush or righter of justice, if presently hee pay not the monie or content not the partie. This praveush or righter, is a place neare to the office: where such as have sentence passed against them, and refuse to pay that which is adjudged, are beaten with great cudgels on the shinnes and calves of their legges. Every forenoone, from eight to eleven, they are set on the praveush, and beate in this sort till the monie be payd. The afternoone and night time they are kepte in chaines by the sergeant: except they put in sufficient suerties for their apparance at the praveush at the hower appointed. You shall see fortie or fiftie stand together on the praveush all on a rowe, and their shinnes thus becudgelled and beasted every morning with a piteous crie. If, after a yeares standing on the praveush, the partie will not, or lacke wherewithall to satisfie his creditour, it is lawfull for him to sell his wife and children, eyther out right or for a certaine terme of yeares. And if the price of them doo not amount to the full payment, the creditour may take them to bee his bondslaves for yeares or for ever, according as the value of the

debt requireth.

Such kinde of suites as lacke direct evidence, or stande upon conjectures and circumstances to bee waighed by the judge, drawe of great length, and yeeld great advantage to the judge and officers. If the suite be upon a bond or bill, they have for the moste parte good and speedy justice. Their bonds or billes are drawn in a very plaine sorte, after this tenour. I, Ivan Vasileo, have borrowed of Alphonasse Dementio the summe of one hundred rubbles of going money of Mosko, from the Kreshenea (or hallowing of the water) untill the Saburney voscreshenea (or counsell Sunday) without interest. And if this money rest unpayed after that day, then hee shall give interest upon the sayd money, after the common rate as it goeth among the people, viz., for everie five the sixt rubbell. Upon this there are witnesses, Micheta Sydroveskoy, &c., subscribed. This bill have I written, Gabriell Jacovelesni, in the yeare 7096. The witnesses and debter (if he can write) endorse their names on the backe side of the bill. Other signing or sealing have they none.

When any is taken for a matter of crime (as treason, murder, theft, and such like) hee is first brought to the duke and diack that are for the province where the partie is attached, by whom hee is examined. The manner of examination in snch cases is all by torture, as scourging with whips made of sinowes or whitleather (called the pudkey) as bigge as a mans finger, which giveth a sore lash and entreth into the flesh, or by tying to a spit and roasting at the fire; sometimes by breaking and wresting one of their ribbes with a payre of hote tongues, or cutting their flesh under the nayles, and such like.

The examination thus taken, with all the proofes and evidences that can bee alleadged against the partie, it is sent up to the Mosko to the lord of the chetfird or fourth-part under whom the province is, and by him is presented to the counsell table, to bee read and sentenced there, where onely judgement is given in matter of life and death, and that by evidence upon information, though they never sawe nor heard the partie, who is kept still in pryson where the fact was committed, and never sent up to the place where he is tried. If they find the partie guiltie, they give sentence of death according to the qualitie of the fact: which is sent downe by the lord of the chetfird, to the duke and diack to bee put in execution. The prisoner is carried to the place of execution with his handes bounde, and a waxe candle burning helde betwixt his fingers.

Their capitall punishmentes are hanging, hedding, knocking on the head, drowning, putting under the yse, setting on a stake, and such like. But, for the most part, the prisoners that are condemned in summer are kept for the winter, to be knockt in the head and put under the yse. This is to bee understood of common persons: for theft and murder, if they be committed upon a poore mousick by one of nobilitie, are not lightly punished, nor yet is hee called to any account for it. Their reason is, because they are accounted their kolophey or bondslaves. If by some sinaboiarskey, or gentleman souldier, a murder or theft bee committed, peradventure he shal be imprisoned at the emperours pleasure. If the manner of the fact be verie notorious, he is whipped perchance, and this is commonly all the punishment that is inflicted upon them.

If a man kill his owne servant, little or nothing is said unto him, for the same reason: because hee is accounted to be his kolophey or bondslave, and so to have right over his verie head. The most is some small mulct to the emperour if the partie be rich: and so the quarell is made rather against the purse then against the injustice. They have no written law, save onely a smal booke, that conteineth the time and manner of their sitting, order in proceeding, and such other judicial forms and circumstances; but nothing to direct them to give sentence upon right or wrong. Their onely law is their speaking law, that is, the pleasure of the prince, and of his magistrates and officers. [This statement appears at variance with the known fact that Ivan Vasilovitsch composed a body of law, founded on the code of Ivan III, and highly esteemed. He promulgated it in the year 1550; but it was not printed till a full century later, in the reign of Alexis Michailovitsch. See Karamsin; ed. Paris, 1819–1826, vol. viii, p. 85.] Which sheweth the miserable condition of this poore people, that are forced to have them for their law and direction of justice, against whose injustice and extreame oppression they had neede to be armed with many good and strong lawes.

#### **Chap. XV.**

Their forces for the warres, with the chief officers and their salaries.

The souldiers of Russia are called sinaboiarskey, or the sons of gentlemen: because they are all of that degree by vertue of their military profession. For every souldier in Russia is a gentleman, and none are gentlemen but only the souldiers, that take it by discent from their ancestors: so that the sonne of a gentleman (which is borne a souldier) is ever a gentleman and a souldier withal, and professeth nothing els but militarie matters. When they are of yeeres



able to beare armes, they come to the office oi roserade or great constable, and there present themselves: who entreth their names, and allotteth them certeine lands to maintein their charges, for the most part the same that their fathers enjoyed. For the lands assigned to mainteine the army are ever certein, annexed to this office, without improving or detracting one foot. But that if the emperour have sufficient in wages, the roomes being full so farre as the lande doeth extend already, they are manie times deferred, and have nothing allowed them except some one portion of the land be devided into two. Which is a cause of great disorder within that countrie: when a souldier that hath many children, shal have sometimes but one intertained in the emperours pay. So that the rest, having nothing, are forced to live by unjust and wicked shiftes, that tend to the hurt and oppression of the mousick, or common sort of people. This inconvenience groweth by mainteining his forces in a continual succession. The whole number of his souldiers in continual pay is this. First, he hath of his dworaney, that is, pensioners or gard of his person, to the number of 15,000 horsemen, with their captaines and other officers, that are alwaies in a readines.

Of these 15,000 horsemen there are three sorts or degrees, that differ aswell in estimation as in wages, one degree from another. The first sort of them is called dworaney bulshey, or the company of head pensioners, that have some an hundred, some fourscore rubbels a yeere, and none under 70. The second sort are called seredney dworaney, or the middle ranke of pensioners. These have sixty, or fiftie rabbels by the yere, none under fourtie. The third and lowest sort are the dyta boiarskey, that is, the lowe pensioners. Their salarie is thirty rubbels a yere for him that hath most, some have but five and twentie, some twentie, none under twelve. Whereof the halfe part is paid them at the Mosko, the other halfe in the field by the generall, when they have anie warres and are employed in service. When they receive their whole pay, it amounteth to 55,000 rubbels by the yeere.

And this is their wages, besides lands allotted to every one of them, both to the greater and the lesse according to their degrees. Whereof he that hath least, hath to yeeld him twentie rubbels or marks by the yeere. Besides these 15,000 horsemen, that are of better choyce (as being the emperors own gard when himself goeth to the warres, not unlike the Romane souldiers called prætorians) are a 110 men of special account for their nobilitie and trust, which are chosen by the emperour and have their names registred, that find among them for the emperours warres to the number of 65,000 horsemen, with all necessities meet for the warres after the Russe manner.

To this end they have yeerely allowance made by the emperour for themselves and their companies, to the summe of 40,000 rubbels. And these 65,000 are to repaire to the field every yeere on the borders towards the Chrim Tartar (except they bee appoynted for some other service) whether there be warres with the Tartars or not. This might seeme peradventure somewhat dangerous for some state, to have so great forces under the command of noblemen, to assemble everie yeere to one certeine place. But the matter is so used as that no danger can grow to the emperour or his state, by this meanes. 1. Besides these noblemen are many, to wit, an 110 in all, and changed by the emperor so oft as he thinketh good. 2. Because they have their livings of the emperour, being otherwise but of very small revenue, and receive this yeerely pay of 40,000 rubbels, when it is presently to be paide foorth againe to the souldiers that are under them. 3. Because, for the most part, they are about the emperours person, being of his counsel, either speciall or at large. 4. They are rather as paymasters then captaines to their companies, themselves not going forth ordinarily to the warres, save when some of them are appointed by speciall order from the emperour himselfe. So the whole number of horsemen, that are ever in a readinesse and in continuall pay, are 80,000, a few more or lesse.

If hee have neede of a greater number (which seldome falleth out) then he interteineth of those sinaboiarskey, that are out of pay, so many as hee needeth: and if yet hee want of his number, he giveth charge to his noblemen that hold lands of him, to bring into the fiede every man a proportionable number of his servants (called kolophey, such as till his lands) with their furniture, according to the just number that he intendeth to make. Which, the service being done, presently lay in their weapons, and returne to their servile occupations againe.

Of footmen that are in continuall pay, he hath to the number of 12,000, all gunners, called strelsey. Whereof 5,000 are to attend about the citie of Mosko, or any other place where the emperour shall abide, and 2,000 (which are called stremaney strelsey, or gunners at the stirrop) about his owne person, at the verie court or house where himselfe lodgeth. The rest are placed in his garrison townes till there be occasion to have them in the fiede, and receive for their salarie or stipend every man seven rubbels a yeere, besides twelve measures a piece of rye and oates. Of mercenarie souldiers, that are strangers (whom they call nimschoy), they have at this time 4,300 of Polonians: of Chirchasses [A people settled on the borders of the Dnieper, and who gave their name to the town Tcherkass. Karamsin connects them with the Cossacks. See ed. Par., vol. v, p. 377.] (that are under the Polonians) about 4 thousand, whereof 3,500 are abroad in his garrisons: of Doutches and Scots, about 150: of Greekes, Turks,

Danes, and Sweadens, all in one band, an 100 or thereabouts. But these they use onely upon the Tartar side, and against the Siberians: as they doe the Tartar souldiers (whom they hire sometimes, but onely for the present) on the other side against the Polonian and Sweaden: thinking it best pollicie so to use their service upon the contrary border.

The chiefe captaines or leaders of these forces, according to their names and degrees, are these which follow. First, the voyavodey bulshaia, that is, the great captaine, or lieftenant generall under the emperour. This, commonly, is one of the foure houses of the chiefe nobilitie of the lande: but so chosen otherwise as that hee is of small valure or practise in martiall matters, beeyng thought to serve that turne so much the better, if hee bring no other partes with him save the countenance of his nobilitie, to bee liked of by the souldiers for that and nothing els. For in this poynt they are very warie that these two (to wit) nobilitie and power, meet not both in one, specially if they see wisdom with all, or aptnesse for pollicie.

Their great voiavod, or generall, at this present in their warres, is commonly one of these foure: Knez Feodor Ivanowich Methisloskey [Mstislavskoy], Knez Ivan Michailowich Glinskoy, Cherechaskoy [Knez Vasilei, or Knez Boris, Tscherkaskoi?], and Trowbetskoy [Knez Ivan Michailovitsch Trubetskoi?], all of great nobilitie, but of very simple qualitie otherwise: though in Glinskoy (as they say) there is somewhat more then in the rest. To make up this defect in the voiavod or generall, there is some other joyned with him as lieftenant generally of farre lesse nobilitie, but of more valure and experience in the warres then he, who ordereth all things that the other countenanceth. At this time their principall man, and most used in their warres, is one Knez Demetrie Ivanowich Forestine [Chworostinin], an auncient and expert captaine, and one that hath done great service (as they say) against the Tartar and Polonian. Next under the voiavod and his lieftenant generall are foure other, that have the marshalling of the whole army divided among them, and may be called the marshals of the field.

Every man hath his quarter, or fourth part under him. Whereof the first is called prava polskoy, or right wing. The second is the levoy polskoy, or left wing. The third is rusnoy polskoy, or the broken band, because out of this there are chosen to send abroad upon any sodaine exploit, or to make a rescue or supply as occasion doth require. The fourth, storeshovoy polskoy, or the warding bande. Every one of these foure marshals have two other under them (eight in all), that twice every weeke at the least must muster and traine their several wings or bands, and hold and give justice for all faultes and disorders committed in the campe.

And these eight are commonly chosen out of the 110 (which I spake of before) that receive and deliver the pay to the souldiers. Under these eight are divers other captains, as the gulavoy, captains of thousands, five hundreds, and 100; the petyde setskey, or captaines of fifties; and the decetskies, or captaines of tennes.

Besides the voiavoda or generall of the armie (spoken of before), they have two other that beare the name of voiavoda: whercof one is the master of the great ordinance (called naradna voiavoda) who hath divers under officers, necessarie for that service. The other is called the voiavoda gulavoy, or the walking captaine, that hath allowed him 1,000 good horsemen of principall choyse, to range and spie abroad, and hath the charge of the running castle, which we are to speake of in the chapter folowing. All these captaines and men of charge must once every day resort to the bulsha voiavoda, or generall of the armie, to know his pleasure, and to informe him if there be any requisite matter pertaining to their office.

## **Chap. XVI.**

Of their mustering and levying of forces, manner of armour, and provision of victuall for the warres.

When warres are towards (which they fayle not of lightly every yeere with the Tartar, and manie times with the Polonian and Sweden) the foure lordes of the chetfirds sende foorth their summons in the emperours name to all the dukes and dyacks of the provinces, to bee proclaymed in the head townes of every shire: that all the sinaboianskey, or sonnes of gentlemen, make their repaire to such a border where the service is to be done, at such a place and by such a day, and there present them selves to such and such captaines. When they come to the place assigned them in the summons or proclamation, their names are taken by certaine officers that have commission for that pourpose from the roserade or high constable, as clarkes of the bandes.

If any make default and faile at the day, bee is mulcted and punished very severely. As for the generall and other chiefe captaines, they are sent thither from the emperours owne hande, with such commission and charge as bee thinketh behoofull for the present service. When the souldiers are assembled, they are reduced into their bands and

companies under their severall captaines of tennes, fifties, hundreds, thousands, &c., and these bands into foure polskeis or legions (but of farre greater numbers then the Romaine legions were) under their foure great leaders, which also have the authoritie of marshals of the field (as was sayd before).

Concerning their armour, they are but slightly appointed. The common horseman hath nothing els but his bow in his case under his right arme, and his quiver and sword hanging on the left side: except some fewe, that beare a case of dagges, or a javelin, or short staffe along their horse side. The under captains wil have commonly some piece of armour besides, as a shirt of male, or such like. The generall, with the other chiefe captaines and men of nobilitie, will have their horse very richly furnished, their saddles of cloth of golde, their bridles faire bossed and tasselled with golde and silke fringe, bestudded with pearle and precious stones, themselves in very faire armour, which they call bullatnoy, made of faire shining steele, yet covered commonly with cloth of golde, and edged rounde with armin furre, his steele helmet on his head of a very great price, his sword, bow, and arrowes at his side, his speare in his hande, with an other faire helmet, and his shestapera, or horsemans scepter, carried before him. Their swordes, bowes, and arrowes are of the Turkish fashion. They practise, like the Tartar, to shoote forwards and backwards, as they flie and retire.

The strelsey or footeman hath nothing but his piece in his hande, his striking hatchet at his backe, and his sworde by his side. The stocke of his piece is not made caliever wise, but with a plaine and strait stocke (somewhat like a fowling piece). The barrel is rudely and unartificially made, very heavie, yet shooteth but a very small bullet. As for their provision of victuall, the emperour alloweth none, either for captaine or souldiour, neither provideth any for them, except peradventure some corne for their money. Every man is to bring sufficient for him selfe to serve his turne for foure moneths, and, if neede require, to give order for more to bee brought unto him to the campe from his tenant that tilleth his land, or some other place. One great helpe they have, that for lodging and diet every Russe is prepared to bee a souldiour beforehand. Though the chiefe captaines and other of account carry tents with them after the fashion of ours, with some better provision of victuall then the rest. They bring with them commonly into the campe for victuall a kinde of dried bread (which they call sucharie), with some store of meale, which they temper with water, and so make it into a ball or small lumpe of dowe, called tollockno. And this they eate raw in steade of bread. Their meate is bacon, or some other flesh or fish dried, after the Dutch manner. If the Russe souldier were as hardy to execute an enterprise as he is hard to beare out toyle and travaile, or were otherwise as apt and wel trained for the warres as he is indifferent for his lodging and dyet, hee would farre exceede the souldiours of our partes. Whereas now he is farre meaner of courage and execution in any warlike service. Which commeth partly of his servile condition, that will not suffer any great courage or valure to growe in him. Partly for lacke of due honour and reward, which he hath no great hope of, whatsoever service or execution he doe.

## **Chap. XVII.**

Of their marching, charging, and other martiall discipline.

The Russe trusteth rather to his number then to the valure of his souldiers, or good ordering of his forces. Their marching or leading is without all order, save that the foure polskey or legions (whereinto their armie is divided) keepe themselves severall under their ensignes, and so thrust all on together in a hurrey, as they are directed by their generall. Their ensigne is the image of Saint George. The bulsha dworaney, or chiefe horsemen, have every man a small drumme of



Russian Orthodox icon "Saint George Slaying the Dragon," XIX century.  
 brass at his saddle bowe, which hee striketh when hee giveth the charge or onset.

They have drummes besides of a huge bignesse, which they carry with them upon a boarde layde on foure horses, that are sparred together with chaines, every drumme having eight strikers or drummers, besides trumpets and shawmes, which they sounde after a wilde manner, much different from ours. When they give any charge, or make any invasion, they make a great hallowe or shoute altogether as loude as they can, which with the sound of their trumpets, shawmes, and drummes, maketh a confused and horrible noyse. So they set on first discharging their arrowes, then dealing with their swordes, which they use in a braverie to shake and brandish over their heads before they come to strokes.

Their footemen (because otherwise they want order in leading) are commonly placed in some ambush or place of advantage, where they may most annoy the enemie with least hurt to themselves. If it bee a set battell, or if any great invasion be made upon the Russe borders by the Tartar, they are set within the running or moving castle (called beza, or gulay gorod) which is caried about with them by the voivoda gulavoy (or the walking general) whom I spake of before. This walking or mooving castle is so framed that it may bee set up in length (as occasion doeth require) the space of one, two, three, foure, five, sixe, or seven miles: for so long it will reach. It is nothing els but a double wall of wood to defende them on both sides behinde and before, with a space of three yardes or thereabouts betwixt the two sides: so that they may stande within it, and have roome ynough to charge and discharge their pieces and to use their other weapons. It is closed at both endes, and made with loope holes on either side, to lay out the nose of their piece or to push, foorth any other weapon. It is carried with the armie wheresoever it goeth, being taken into pieces and so layed on cartes sparred together and drawn by horse that are not seene, by reason that they are covered with their carriage as with a shelve or penthouse. When it is brought to the place where it is to be used (which is divided and chosen out before by the walking voivod), it is planted so much as the present use requireth, sometime a mile long, sometimes two, sometimes three, or more: which is soone done without the helpe of any carpenter or instrument, because the timber is so framed to clasp together one piece within an other, as is easily understood by those that know the manor of the Russe building.

In this castle standeth their shotte well fenced for advantage, specially against the Tartar, that bringeth no ordinance nor other weapon into the field with him, save his sword and bow and arrowes. They have also within it divers field pieces, which they use as occasion doth require. Of pieces for the field they carry no great store, when they warre against the Tartar; but when they deale with the Polonian (of whose forces they make more account) they goe better furnished with al kind of munition and other necessary provisions. It is thought that no prince of Christendome hath better stoare of munition then the Russe emperour. And it may partly appeare by the artillerie house at Mosko,

where are of all sortes of great ordnance, all brasse pieces, very faire, to an exceeding great number. The Russe souldier is thought to be better at his defence within some castle or town, then hee is abroad at a set pitched field. Which is ever noted in the practise of his warres, and namely, at the siege of Vobsko [Pskof], about eight yeares since: where hee repulsed the Polonian king Stepan Batore, with his whole armie of 100,000 men, and forced him in the ende to give over his siege, with the losse of many of his best captaines and souldiers. But in a set field the Russe is noted to have ever the worse of the Polonian and Sweden.

If any behave himselfe more valiantly then the rest, or doo any speciall piece of service, the emperour sendeth him a piece of solde, stamped with the image of Saint George on horsebacke, which they hang on their sleeves and set in their caps. And this is accounted the greatest honour they can receive for any service they doo.

### **Chap. XVIII.**

Of their Colonies, and mainteyning of their conquests or purchases by force.

The Russe emperours of late yeres have verie much enlarged their dominions and territories. Their first conquest after the dukedome of Mosko (for before that time they were but dukes of Volodomer, as before was sayd), was the citie and dukedome of Novograd on the west and northwest side: which was no small enlargement of their dominion, and strengthning to them for the winning of the rest. This was done by Ivan, great grandfather to Theodore, now emperour, about the yeare 1480. The same began likewise to encroach upon the countries of Lituania and Livonia; but the conquest, onely intended and attempted by him upon some parte of those countries, was pursued and performed by his sonne Basileus, who first wan the citie and dukedome of Plesko, afterwards the citie and dukedome of Smolensko, and many other faire towns, with a large territorie belonging unto them, about the yeare 1514. These victories against the Lettoes or Lituanians, in the time of Alexander their duke, he atchived rather by advantage of civill dissentions and treasons among themselves, then by any great policie or force of his owne. But all this was lost againe by his sonne Ivan Vasilowich, about eight or nine yeares past, upon composition with the Polonian king Stepan Batore [The war with Poland, rendered disastrous to the Russians by the genius of Stephen Batory, was terminated in January 1582 by a treaty, in which Russia surrendered her claims to Livonia and ceded Polotsk.]: whereunto hee was forced by the advantages which the Pole had then of him, by reason of the foile he had given him before and the disquietnes of his owne state at home. Onely the Russe emperour at this time hath left him on that side his countrie the cities of Smolensko, Vitobsko, Chernigo, and Bealagorod in Lituania. In Livonia, not a towne nor one foote of ground.

When Basileus first conquered those countries, he suffered the natives to keepe their possessions and to inhabite all their townes, onely paying him a tribute, under the government of his Russe captaines. But by their conspiracies and attempts not long after, he was taught to deale more surely with them. And so comming upon them the second time, hee killed and carried away with him three partes of foure, which hee gave or solde to the Tartars that served him in those warres, and in steede of them placed there his Russes, so many as might overmatch the rest, with certaine garrisons of strength besides. Wherein notwithstanding this oversight was committed, for that taking away with him the upland or countrie people (that should have tilled the ground, and might easily have bene kept in order without any daunger by other good pollicies) he was driven afterwards many yeares together to vittaille the countrie (specially the great townes) out of his owne countrie of Russia, the soile lying there in the meane while wast and untilled.

The like fell out at the port of Narve in Liefeland, where his sonne, Ivan Vasilowich, devised to build a towne and a castle on the other side the river (called Ivangorod) to keepe the towne and countrie in subjection. The castle he caused to be so built and fortified, that it was thought to be invincible. And when it was finished, for reward to the architect (that was a Polonian), he put out both his eyes, to make him unable to build the like againe. But having left the natives all within their owne countrie, without abating their number or strength, the towne and castle not long after was betrayed, and surrendred againe to the king of Sweden.

On the southeast side, they have got the kingdomes of Cazan and Astracan. These were wonne from the Tartar by the late emperour Ivan Vasilowich, father to the emperour that now is: the one about 35, the other about 33 yeares agoe. [The conquest of Cazan was effected in the year 1552; and that of Astracan in the year 1554.] Northward out of the countrie of Siberia he hath layed unto his realme a great breadth and length of ground, from Wichida to the river of Obba, about a 1000 miles space: so that hee is bold to write himselfe now, the great commaunder of Siberia. [The subjugation of Siberia, mainly achieved in the years 1581–1584, by the heroic Cossack Jermak Timofeievitsch, was set on foot by a simple family of merchants—the illustrious Strogonoffs—almost without their sovereign's

knowledge.]

The countries likewise of Permia and Pechora are a divers people and language from the Russe, overcome not long since, and that rather by threatning and shaking of the sword, then by any actual force: as being a weake and naked people, without meanes to resist.

That which the Russe hath in his present possession hee keepeth on this sort. In his foure chiefe border townes of Vobsko [Pskof], Smolensko, Astracan, and Cazan, he hath certeine of his counsell, not of greatest nobilitie but of greatest trust, which have more authoritie within their precincts (for the countenauncing and strengthening of their government there) then the other dukes that are set to governe in other places, as was noted before, in the manner of ordering their provinces. These hee chaungeth sometime every yeare, sometime every second or third yeare, but exceedeth not that time, except upon very speciall trust and good liking of the partie and his service: least by enlarging of their time they might grow into some familiaritie with the enimie (as some have done) being so farre out of sight.

The townes besides are very strongly fenced with trenches, castels, and store of munition, and have garisons within them to the number of two or three thousand a piece. They are stoared with vittaile if any siege should come upon them, for the space of two or three yeares before hande. The foure castels of Smolensko, Vobsko, Cazan, and Astracan, he hath made very strong to beare out any siege: so that it is thought that those townes are impregnable.

As for the countries of Pechora and Permia, and that part of Siberia which he hath now under him, they are kept by as easie meanes as they were first got, vz., rather by shewing then by using of armes. First, hee hath stoared the countrie with as manie Russes as there are natives, and hath there some fewe souldiers in garrison, inough to keepe them under. Secondly, his officers and magistrates there are of his owne Russe people, and hee chaungeth them very often, vz., every yeare twise or thrise, notwithstanding there bee no great feare of any innovation. Thirdly, he devideth them into many small governments, like a staffe broke in many small pieces: so that they have no strength, beyng severed, which was but little neyther when they were all in one. Fourthly, hee provided that the people of the countrie have neither armour nor monie, beyng taxed and pilld so often as hee thinketh good: without any means to shake of that yoke or to relieve themselves.

In Siberia (where he goeth on in pursuing his conquest) he hath divers castles and garrisons, to the number of six thousand souldiers of Russes and Polonians, and sendeth many new supplies thither, to plant and to inhabite as he winneth ground. At this time besides he hath gotten the kings brother of Siberia, allured by certeine of his captaines, to leave his owne countrie by offers of great intertainment and pleasanter life with the Russe emperour then he had in Siberia. He was brought in this laste yeare, and is now with the emperour at Mosko well interteyned.

This may be sayd of the Russe practize, wheresoever he ruleth, either by right of inheritance or by conquest. First, he berieveth the countrie of armour and other means of defence, which he permitteth to none but to his boiarskeis onely. Secondly, he robbeth them continually of their monie and commodities, and leaveth them bare with nothing but their bodies and lives, within certeine yeares compasse. Thirdly, he renteth and devideth his territories into many small pieces by severall governments: so that none hath much under him to make any strength, though he had other oportunities. Fourthly, he governeth his countries by men of small reputation and no power of themselves, and straungers in those places where their government lieth. Fiftly, he chaungeth his governours once a yeare ordinarily, that there grow no great liking nor intiernesse betwixt the people and them, nor acquaintance with the enemy if they lie towards the borders. Sixtly, he appointeth in one and the same place adversarie governours, the one to bee as controller of the other, as the dukes and diacks: where (by meanes of their envies and emulations) there is lesse hurt to bee feared by their agreement, and himselfe is better infourmed what is done amisse. Seventhly, he sendeth many times into every province secrete messengers of speciall trust about him as intelligences, to prie and harken out what is doing and what is a misse there. And this is ordinary, though it be sodaine and unknowen what time they will come.

#### **Chap. XIX.**

Of the Tartars and other Borderers to the countrie of Russia, with whome they have most to doo in warre and peace.

Their neighbours with whom they have greatest dealings and intercourse, both in peace and warre, are, first, the



themselves, that tell of a certaine homage that was done by the Russe emperour every yeare to the Great Chrim or Cham, the Russe emperour standing on foot and feeding the Chrim's horse (himselfe sitting on his back) with oates out of his owne cap, in stead of a boule or maunger, and that within the castle of Mosko. And this homage (they say) was done til the time of Basileus, grandfather to this man, who, surprising the Chrim emperor by a stratagem, done by one of his nobilitie (called Ivan Demetrowich Belschey), was content with this raunsome, vz., with the chaunging of this homage into a tribute of fures: which afterwards also was denied to be paid by this emperours father.

Hereupon they continue the quarrell, the Russe defending his cuntrye and that which he hath wonne, the Chrim Tartar invading him once or twice everie yeare, sometime about Whitsontide, but oftener in harvest. What time if the great Cham or Chrim come in his owne person, he bringeth with him a great army of 100,000 or 200,000 men. Otherwise they make shorte and sudden roads into the cuntrye with lesser numbers, running about the list of the border as wild geese flie, invading and retiring where they see advantage.

Their common practise (being very populous) is to make divers armies, and so drawing the Russe to one or two places of the frontiers, to invade at some other place that is left without defence. Their manner of fight, or ordering of their forces, is much after the Russe manner (spoken of before), save that they are all horsemen and carrie nothing els but a bow, a sheafe of arrowes, and a falcon sword after the Turkish fashion. They are very expert horsmen, and use to shoot as readily backward as forward. Some wil have a horsmans staffe, like to a bore speare, besides their other weapons. The common souldier hath no other armour then his ordinary apparel, vz., a blacke sheeps skin, with the wooll side outward in the day time and inward in the night time, with a cap of the same. But their morseys or noblemen imitate the Turke both in apparel and armour. When they are to passe over a river with their armie, they tie three or foure horses together, and taking long poles or pieces of wood, bind them fast to the tails of their horses: so sitting on the poles they drive their horse over. At handie strokes (when they come to joyne battaile) they are accounted farre better men then the Russe people, fearse by nature, but more hardie and bloudy by continuall practise of warre: as men knowing no artes of peace nor any civill practise.

Yet their subiltie is more then may seeme to agree with their barbarous condition. By reason they are practised to invade continually, and to robbe their neighbours that border about them, they are very pregnant and ready witted to devise stratagems upon the suddaine for their better advantage. As in their warre against Beala, the fourth king of Hungarie, whome they invaded with 500,000 men and obtained against him a great victorie. Where, among other, having slaine his chauncellor, called Nicholas Schinick, they founde about him the kings privie seale. Whereupon they devised presently to counterfait letters in the kings name, to the cities and townes next about the place where the field was fought: with charge that in no case they should convey themselves and their goods out of their dwellings, where they might abide safely without all feare of daunger, and not leave the cuntrye desolate to the possession of so vile and barbarous an enimie as was the Tartar nation, terming themselves in all reprochfull manner. For notwithstanding he had lost his carriages and some fewe stragglers that had marched disorderly, yet hee doubted not but to recover that losse, with the accesse of a notable victorie, if the savage Tartar durst abide him in the fiede. To this purpose having written their letters in the Polish character, by certaine young men whom they tooke in the field, and signed them with the kings seale, they dispatched them foorth to all the quarters of Hungarie that lay neare about the place. Whereupon the Ungarians, that were now flying away with their goods, wives, and children, upon the rumour of the kings overthrow, taking comfort of these counterfait letters, stayed at home. And so were made a pray, being surprised on the suddaine by this huge number of these Tartars, that had compassed them about before they were aware.

When they besiege a towne or fort they offer much parle, and sonde many flattering messages to perswade a surrendry, promising all things that the inhabitants will require; but beyng once possessed of the place, they use all manner of hostilitie and crueltie. This they doo uppon a rule they have, vz., that justice is to be practised but towards their owne. They encounter not lightly, but they have some ambush, whereunto, having once shewed themselves and made some short conflict, they retire as repulsed for feare, and so draw the enimie into it if they can. But the Russe being wel acquainted with their practise is more warie of them. When they come a roving with some small number, they set on horseback counterfait shapes of men, that their number may seeme greater.

When they make any onset their manner is to make a great shoote, crying all out together, Olla Billa, Olla Billa, God helpe us, God helpe us. They contemne death so much as that they chuse rather to die then to yeeld to their enimie, and are seene when they are slaine to bite the very weapon, when they are past striking or helping of themselves. Wherein appeareth how different the Tartar is in his desperate courage from the Russe and Turke. For the Russe souldier, if he begin





The Crimean Khan's Palace in Bakhchysaray. Painting by Carlo Bossoli, 1857. Public domain.

once to retire, putteth all his safety in his speedie flight. And if once he be taken by his enemie, he neyther defendeth himselfe nor intreateth for his life, as reckoning straight to die. The Turke commonly, when he is past hope of escaping, falleth to intreatie, and casteth awaie his weapon, offereth both his handes, and holdeth them up as it were to be tyed: hoping to save his life by offering himselfe bondslave.

The chiefe bootie the Tartars seeke for in all their warres is to get store of captives, specially yong boyes and girls, whom they sell to the Turkes or other their neighbors. To this purpose they take with them great baskets, made like bakers panniers, to carrie them tenderly, and if any of them happen to tyer or to be sicke on the way, they dash him against the ground or some tree, and so leave him dead. The souldiers are not troubled with keeping the captives and the other bootie, for hindering the execution of their warres, but they have certein bands that intend nothing els, appointed of purpose to receive and keepe the captives and the other praye.

The Russe borders (being used to their invasions lightly every yeere in the sommer) keepe fewe other cattel on the border parts save swine onely, which the Tartar will not touch nor drive away with him; for that he is of the Turkish religion, and will eate no swines flesh. Of Christ our Saviour they confesse asmuch as doeth the Turke in his Alkaron [Koran], vz., that hee came of the Angell Gabriel and the Virgin Marie, that hee was a great prophet, and shalbe the judge of the



Crimean Tatar archer. Ink, gouache. By W. Pawliszak. Between 1866 and 1905. Muzeum Narodowe, Warszawa. Public domain.

world at the last day. In other matters likewise they are much ordered after the manner and direction of the Turke; having felt the Turkish forces when hee wonne from them Azov and Caffa, with some other townes about the Euxine or Blacke Sea, that were before tributaries to the Chrim Tartar. So that now the emperour of the Chrims for the most part is chosen some one of the nobilitie whom the Turke doeth commend; whereby it is brought nowe to that passe, that the Chrim Tartar giveth to the Turke the tenth part of the spoyle which hee getteth in his warres against the Christians.

Herein they differ from the Turkish religion, for that they have certeine idole puppets, made of silke or like stuffe, of the fashion of a man, which they fasten to the doore of their walking houses, to be as Janusses or keepers of their house. And these idols are made not by all, but by certeine religious women, which they have among them for that and like uses. They have besides the image of their king or great Cham, of an huge bignes, which they erect at every stage when the army marcheth; and this every one must bend and bowe unto as hee passeth by it, bee he Tartar or stranger. They are much given to witchcraft, and ominous conjectures upon every accident which they heare or see.

In making of mariages, they have no regard of alliance or consanguinitie. Onely with his mother, sister, and daughter a man may not marrie; and though hee take the woman into his house and accompany with her, yet hee accounteth her not for his wife till he have a childe by her. Then he beginneth to take a dowrie of her friendes, of horse, sheepe, kyne, &c. If she be barren after a certeine time, he turneth her home againe.

Under the emperour they have certeine dukes, whome they call morseis or divoymorseis, that rule over a certeine number of 10,000, 20,000 or 40,000 a piece, which they call hoords. When the emperour hath any use of them to serve in his warres, they are bound to come and to bring with them their souldiers to a certeine number, every man with his two horse at the least, the one to ride on, the other to kill, when it commeth to his turne to have his horse eate. For their chiefe vittaile is horse flesh, which they eate without bread or any other thing with it. So that if a

Tartar be taken by a Russe, he shall be sure lightly to finde a horse legge or some other part of him at his saddle bow.

This last yeere, when I was at the Mosko, came in one Kiriach Morsey, nephewe to the emperour of the Chrims that now is (whose father was emperour before), accompanied with 300 Tartars and his two wives, whereof one was his brothers widdow. Where being intertained in very good sort after the Russe manner, hee had sent unto his lodging for his welcome, to bee made ready for his supper and his companies, two very large and fatte horses, ready flawed in a sledde. They preferre it before other flesh, because the meate is stronger (as they say) then beefe, mutton, and such like. And yet (which is marveile), though they serve all as horsemen in the warres, and eat all of horse flesh, there are brought yeerely to the Mosko, to be exchanged for other commodities, 30 or 40 thousand Tartar horse, which they call cones. They keepe also great heards of kine and flockes of blacke sheepe, rather for the skins and milke (which they carry with them in great bottels) then for the use of the flesh, though



Caffa in ruins after Russian annexation of Crimea in 1783. Unknown artist, 1788. Public domain.

they sometimes eate of it. Some use they have of ryse, figs, and other fruites. They drinke milke or warme blood, and for the most part carde them both together. They use sometimes as they traveile by the way to let their horse blood in a vaine, and to drinke it warme as it commeth from his body.

Townes they plant none, nor other standing buildings, but have walking houses, which the Latines call vej, built upon wheeles like a shepherds cottage. These they drawe with them whithersoever they goe, driving their cattaile with them. And when they come to their stage or standing place, they plant their cart houses very orderly in a ranke; and so make the forme of streetes and of a large towne. And this is the manner of the emperour himselfe, who hath no other seat of his empire but an agora or towne of wood, that moveth with him whithersoever hee goeth. As for the fixed and standing building used in other countreys, they say they are unwholsome and unpleasant.

They beginne to moove their houses and cattaile in the spring time from the south part of their countrey towards the north parts. And so driving on til they have grased all up to the farthest part northwarde, they returne backe againe towards their south countrey (where they continue all the winter) by ten or twelve miles a stage; in the meane while the grasse being sprung up againe to serve for their cattaile as they returne. From the border of the Shalcan towards the Caspian Sea, to the Russe frontiers, they have a goodly countrey, specially on the south and southeast partes, but lost for lacke of tillage.

Of money they have no use at all, and therefore preferre brasse and steele before other mettals, specially bullate, which they use for swords, knives, and other necessities. As for golde and silver they neglect it of very purpose (as they doe all tillage of their ground) to be more free for their wandring kinde of life, and to keepe their countrey lesse subject to invasions. Which giveth them great advantage against all their neighbors, ever invading and never being invaded. Such as have taken upon them to invade their countrey (as of olde time Cyrus and Darius Hystaspis, on the

east and southeast side) have done it with very ill successe, as we find in the stories written of those times. For their manner is when any will invade them, to allure and drawe them on by flying and reculing (as if they were afraide) till they have drawen them some good way within their countrey. Then when they beginne to want vittaile and other necessaries (as needs they must where nothing is to bee had), to stoppe up the passages and inclose them with multitudes. By which stratagem (as we reade in Laonicus Chalcacondylas in his Turkish storiej they had welnigh surprised the great and huge armie of Tamerlan, but that hee retyred with all speede hee coulde towards the river Tanais or Don, not without great losse of his men and carriages. [Laonici Chalcocondylæ Historiarum libri decem; interprete Conrado Clausero. Paris., fol., 1650, p. 73.]

In the storie of Pachymerius the Greeke (which he wrote of the emperours of Constantinople, from the beginning of the reigne of Michael Palæologus to the time of Andronicus the elder), I remember hee telleth to the same purpose of one Nogas, a Tartarian captaine, under Cazan the emperour of the East Tartars (of whome the citie and kingdome of Cazan may seeme to have taken the denomination), who refused a present of pearle and other jewels sent unto him from Michael Palæologus: asking withall for what use they served, and whither they were good to keepe away sicknesse, death, or other misfortunes of this life, or no. [Georgii Pachymeris Michael Palæologus, sive Historia rerum a Michaele Palæologo gestarum; interprete Petro Possino. Romæ, fol., 1666, p. 237.] So that it seemeth they have ever or long time bene of that minde to value things no further then by the use and necessitie for which they serve.

For person and complexion they have broad and flatte visages, of a tanned colour into yel



Laonikos Chalkokondyles (latinized as Laonicus Chalcondyles; ; c. 1423–1490), Byzantine Greek scholar from Athens. Unknown author

lowe and blacke, fearse and cruell lookes, thin haired upon the upper lippe and pitte of the chinne, light and nimble bodied, with short legges, as if they were made naturally for horsemen, whereto they practise themselves from their childehood, seldome going afoote about any businesse. Their speach is very suddaine and loude, speaking as it were out of a deepe hollowe throate. When they sing you woulde think a kowe lowed, or some great bandogge howled. Their greatest exercise is shooting, wherein they traine up their children from their very infancie, not suffering them to eate til they have shot neere the marke within a certein scantling. They are the very same that sometimes were called Scythæ Nomades, or the Scythian shepheards, by the Greekes and Latines. Some thinke that the Turkes tooke their beginning from the nation of the Chrim Tartars. Of which opinion is Laonicus Chalcocondylas the Greek historiographer, in his first booke of his Turkish storie. Wherein hee followeth divers very probable conjectures. The first taken from the very name it selfe, for that the worde Turke signifieth a shepheard, or one that foloweth a vagrant and wilde kinde of life. By which name these Scythian Tartars have ever bene noted, being called by the Greekes, Σκύθαι νόμαδες, or the Scythian shepheards. His second reason, because the Turks (in his time) that dwelt in Asia the Lesse, to wit, in Lydia, Coria [Caria], Phrygia, and Cappadocia, spake the very same language that these Tartars did

that dwelt betwixt the river Tanais or Don and the countrey of Sarmatia, which (as is well knowen) are these Tartars called Chrim. At this time also the whole nation of the Turkes differ not much in their common speach from the Tartar language. Thirdly, because the Turke and the Chrim Tartar agree so well together, aswell in religion as in matter of traffique, never invading or injuring one another; save that the Turke (since Laonicus his time) hath encroached upon some townes upon the Euxin Sea that before pertained to the Chrim Tartar. Fourthly, because Ortogules, sonne to Oguzalpes (and father to Otoman, the first of name of the Turkish nation), made his first roads out of those partes of Asia upon the next borderers, till he came towardes the countreys about the hill Taurus, where hee overcame the Greekes that inhabited there; and so enlarged the name and territorie of the Turkish nation, til he came to Eubæa and Attica, and other partes of Greece. This is the opinion of Laonicus, who lived among the Turks in the time of Amurat, the sixt Turkish emperour, about the yeere 1400 [Laonicus Chalcocondylas died in or about the year 1490.], when the memorie of their originall was more freshe, and therefore the likelier hee was to hit the trueth.

There are divers other Tartars that border upon Russia, as the Nagais [Nogais], the Cheremissens, the Mordwites, the Chircasses, and the Shalcans, which all differ in name more then in regiment or other condition from the Chrim Tartar, except the Chircasses, that border southwest towardes Lituania, and are farre more civill then the rest of the Tartars, of a comely person and of a stately behaviour, as applying themselves to the fashion of the Polonian. Some of them have subjected themselves to the kings of Poland, and professe Christianitie. The Nagay [Nogay] lyeth eastwarde, and is reckoned for the best man of warre among all the Tartars, but verie savage and cruell above all the rest. The Cheremisin Tartar, that lieth betwixt the Russe and the Nagay, are of two sorts, the Lugavoy (that is, of the valley), and the Nagornay, or of the hillie countrey. These have much troubled the emperours of Russia, and therefore they are content now to buy peace of them under pretence of giving a yeerely pension of Russe commodities to their morseis or divoymorseis, that are chiefe of their tribes. For which also they are bound to serve them in their wars, under certeine conditions. They are saide to be just and true in their dealings, and for that cause they hate the Russe people, whom they account to be double and false in all their dealing. And therefore the common sort are very unwilling to keep agreement with them, but that they are kept in by their morseis or dukes for their pensions sake.

The most rude and barbarous is counted the Mordwit [The Morduans; a people settled on the borders of the Volga and Oka, in the present governments of Cazan, Simbirsk, Orenburg, Nijni-Novgorod, and Penza.] Tartar, that hath many self fashions and strange kinds of behaviour differing from the rest. For his religion, though he acknowledge one god, yet his maner is to worship for god that living thing that he first meeteth in the morning, and to sweare by it al that whole day, whether it be horse, dogge, catte, or whatsoever els it be. When his friend dieth he killeth his best horse, and having flayed off the skin he carrieth it on high upon a long pole before the corpes to the place of buriall. This hee doeth (as the Russe sayeth) that his friend may have a good horse to carie him to heaven; but it is likelier to declare his love towardes his dead friende, in that hee will have to die with him the best thing that hee hath.

Next to the kingdome of Astracan, that is the farthest part southeastward of the Russe dominion, lyeth the Shalcan and the countrey of Media; whither the Russe marchants trade for raw silks, syndon, saphion, skins, and other commodities. The chiefe townes of Media, where the Russe tradeth, are Derbent (built by Alexander the Great, as the inhabitauntes saye) and Zamachie, where the staple is kept for rawe silkes. Their manner is in the spring time to revive the silke wormes (that lye dead all the winter) by laying them in the warme sunne, and (to hasten their

quickening that they may sooner goe to worke) to put them into bags, and so to hang them under their childrens armes. As for the worme called chrinisin (as we call it, chrymson), that maketh coloured silke, it is bred not in Media but in Assyria. This trade to Derbent and Samachie for rawe silkes, and other commodities of that countrey, as also into Persia and Bougharia, downe the river Volgha and through the Caspian Sea, is permitted aswell to the English as to the Russe marchants, by the emperours last graunt at my being there. Which hee accounteth for a very speciall favour, and might proove in deede very beneficiall to our English marchants, if the trade were wel and orderly vsed.

The whole nation of the Tartars are utterly voyde of all learning, and without written lawe. Yet certeine rules they have which they holde by tradition, common to all the hoords for the practise of their life. Which are of this sort. First. To obey their emperour and other magistrates, whatsoever they commaunde about the publique service. 2. Except for the publique behoofe, every man to be free and out of controlement. 3. No private man to possesse any lands, but the whole countrey to be as a common. 4. To neglect all daintinesse and varietie of meates, and to content themselves with that which commeth next to hand, for more hardnesse and readinesse in the executing of their affaires. 5. To weare any base attire and to patch their clothes, whether there bee anie neede or not; that when there is neede, it bee no shame to weare a patcht coate. 6. To take or steale from anie stranger whatsoever they can gette, as beeyng enemies to all men, save to such as will subject themselves to them. 7. Towards their owne hoorde and nation to be true in word and deede. 8. To suffer no stranger to come within the realme. If any doe, the same to bee bondslave to him that first taketh him, except such marchants and other as have the Tartar bull, or pastport about them.

## **Chap. XX.**

Of the Permians, Samoites, and Lappes.

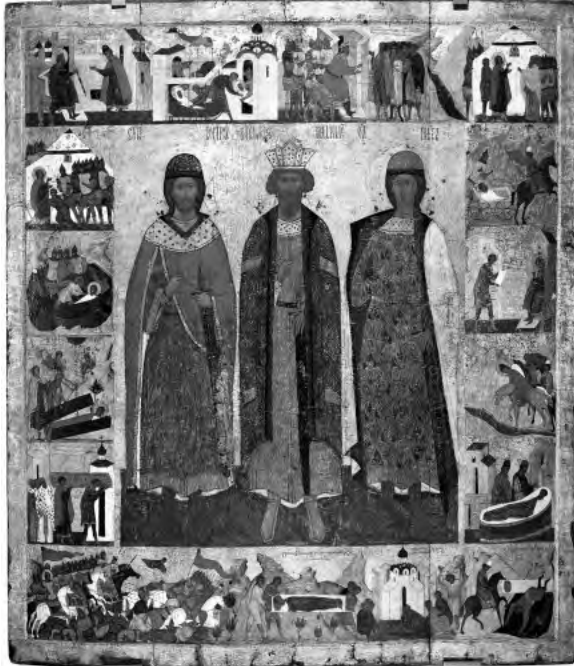
The Permians and Samoits, that lye from Russia north and northeast, are thought likewise to have taken their beginning from the Tartar kind. And it may partly be gessed by the fashion of their countenance, as having all broad and flat faces as the Tartars have, except the Chirchasses. The Permians are accounted for a very ancient people. They are now subject to the Russe. They live by hunting and trading with their furies, as doth also the Samoyt [Samoiede], that dwelleth more towards the North Sea. The Samoyt hath his name (as the Russe saith) of eating himselfe [See Herberstein, *Rerum Moscoviticarum Commentarii*; translated for the Hakluyt Society by R. H. Major, 2 vols., Lond., 1852, vol. ii, p. 39.]; as if in times past they lived as the Cannibals, eating one another. Which they make more probable, because at this time they eat all kind of raw flesh, whatsoever it bee, even the very carion that lieth in the ditch. But as the Samoits themselves wil say, they were called Samoeie, that is of themselves, as though they were indigenæ, or people bredde upon that very soyle, that never changed their seat from one place to another, as most nations have done. They are subject at this thne to the emperour of Russia.

I talked with certeine of them, and finde that they acknowledge one god; but represent him by such things as they have most use and good by. And therefore they worship the sun, the ollen, the losh, and such like. As for the storie of Slata Baba, or the golden hagge (which I have read in some mappes and descriptions of these countries, to bee an idole after the forme of an olde woman), that, being demaunded by the priest, giveth them certeyne oracles concerning the successe and event of thinges, I founde it to bee but a verye fable. [See Herberstein, vol. ii, p. 41. In the map of Russia given by Herberstein, the Slata Baba is represented by the figure of a woman holding a spear.] Onelie in the province of Obdoria upon the sea side, neare to the mouth of the great river Obba, there is a rocke which naturally (beeing somewhat helped by imagination) may seeme to beare the shape of a ragged woman with a child in her armes (as the rock by the North Cape the shape of a frier), where the Obdorian Samoites use much to resort by reason of the commoditie of the place for fishing; and there sometime (as their manner is) conceive and practise their sorceries, and ominous conjecturings about the good or bad speed of their journeies, fishings, huntings, and such like.

They are clad in seale skins, with the hearie side outwards, downe as low as the knees, with their breeches and netherstocks of the same, both men and women. They are all blacke haired, naturally beardless. And therefore the men are hardly discerned from the women by their looks, save that the women weare a lock of haire down along both their eares. They live in a maner a wilde and a savage life, roving stil from one place of the countrey to another, without anie propertie of house or land more to one then to an other. Their leader or directer in every companie is their papa or priest.

On the north side of Russia, next to Corelia, lieth the countrey of Lappia, which reacheth in length from the farthest

poynt northward (towards the Northcape) to the farthest part southeast (which the Russe calleth Sweetnesse [Sviatoi Noss] or Holie Nose, the English men Capegrace) about 345 verst or miles. From Sweetnesse to Candelox [Kandalaska] by the way of Versega [Varzuga] (which measureth the breadth of that countrey) is 90 miles or thereabouts. The whole countrey in a manner is eyther lakes or mountaines, which towards the sea side are called Tondro, because they are all of hard and craggy rocke; but the inland partes are well furnished with woods, that growe on the hilles sides, the lakes lying betweene. Their diet is very bare and simple. Bread they have none, but feed onely upon fish and fowle. They are subject to the emperour of Russia and the two kings of Sweden and Denmark, which all exact tribute and custome of them (as was said before), but the emperour of Russia beareth the



Saints Vladimir, Boris and Gleb, with the life of Boris and Gleb. Icon of the early XVI century.

greatest hand over them, and exact of them farre more then the rest. The opinion is that they were first termed Lappes of their briefe and short speach. The Russe devideth the whole nation of the Lappes into two sorts. The one they call Nowremanskoy Lapary, that is, the Norwegian Lappes, because they be of the Danish religion. For the Danes and Norvegians they account for one people. The other that have no religion at all, but live as brute and heathenish people, without God in the world, they call Dikoy Lopary, or the wild Lappes.

The whole nation is utterly unlearned, having not so much as the use of any alphabet or letter among



Saints Vladimir, Boris and Gleb, with the Life of the Equal-to-the-Apostles Prince Vladimir. Icon, second half of the XVI century. City of Vologda.

them. For practise of witchcraft and sorcery they passe all nations in the world. Though for the enchaunting of shippes that saile along their coast (as I have heard it reported) and their giving of winds good to their friends and contrary to other, whom they meane to hurt, by tying of certein knots upon a rope (somewhat like to the tale of Æolus his windbag) is a very fable, devised (as may seeme) by themselves, to terrific sailers for comming neare their coast. Their weapons are the long bow and handgunne, wherein they excell, aswell for quicknes to charge and discharge as for nearnesse at the marke, by reason of their continuall practise (wherto they are forced) of shooting at wild fowle. Their manner is in sommer time to come downe in great companies to the sea side, to Wardhuyse, Cola, Keger [Kekur], and the bay of Vedagoba [Now Waida Bay.], and there to fish for codd, salmon, and but-fish, which they sell to the Russes, Danes, and Norvegians, and now of late to the English men that trade thither with cloth, which they exchaunge with the Lappes and Corelians for their fish, oile, and fures, whereof also they have some store. They hold their mart at Cola on S. Peters day, what time the captain of Wardhuyse (that is resiant there for the king of Denmarke) must be present, or at least send his deputie to set prices upon thier stockfish, traine oyle, fures, and other commodities; as also the Russe emperours customer or tribute taker, to receive his custome, which is ever payed before any thing can be bought or sold. When their fishing is done, their manner is to drawe their carbasses or boates on shoare, and there to leave them with the keele turned upwardes till the next spring tide. Their travaile to and fro is upon sleds, drawen by the Olen deer; which they use to turne a grasing all the sommer time in an iland called Kilden (of a very good soile compared with other partes of that countrie), and towards the winter time, when the snow beginneth to fall, they fetch them home asrain for the use of their sledde.

#### **Chap. XXI.**

Of their Ecclesiasticall state, with their Church offices.

Concerning the governement of their Church, it is framed altogether after the manner of the Greek; as being a part of that Church, and never acknowledging the jurisdiction of the Latine Church, usurped by the Pope. That I may keepe a better measure in describing their ceremonies then they in the using them (wherein they are infinite) I will note briefly: first, what ecclesiasticall degrees or offices they have, with the jurisdiction and practise of them. Secondly, what doctrine they holde in matter of religion. Thirdly, what leiturgie or forme of service they use in their churches, with the manner of their administring the sacraments. Fourthly, what other straunge ceremonies and superstitious devotions are used among them.



Their offices or degrees of churchmen are as many in number, and the same in a manner both in name and degree, that were in the Western Churches. First they have their patriarch, then their metropolitans, their archbishops, their vladiki or bishops, their protopopes or archpriests, their popes or priests, their deacons, friars, monks, nuns, and hermits.

Their patriarch or chief director in matters of religion until this last year was of the city of Constantinople (whom they called the patriarch of Sio), because being driven by the Turke out of Constantinople (the seat of his empire) he removed to the Ile Sio, sometimes called Chio, and there placed his patriarchal seat. So that the emperors and clergy of Russia were wont yearly to send gifts thither, and to acknowledge a spiritual kind of homage and subjection due to him and to that Church. Which custom they have held (as it seemeth) ever since they professed the Christian religion. Which how long it hath bene I could not well learn, for that they have no story or monument of antiquity (that I could hear of) to shew what hath bene done in times past within their country, concerning either church or common wealth matters. [The Christian religion, according to the form of the Greek Church, was established in Russia by the Grand Duke Vladimir, on occasion of his marriage with Anna, daughter of the Greek Emperor Romanus II, in the year 988.] Only I hear a report among them, that about three hundred years since there was a marriage betwixt the emperor of Constantinople and the king's daughter of that country; who at the first denied to joyne his daughter in marriage with the Greeke emperor, because he was of the Christian religion. Which agreeth well with that I finde in the story of Laonicus Chalcacondylas concerning Turkish affaires in his fourth booke: where he speaketh of such a marriage betwixt John the Greeke emperor and the king's daughter of Sarmatia. [The marriage of Johannes, son of Manuel II, emperor, with Anna, daughter of Vasiley, Grand Duke of Russia, took place in the year 1414.] And this argueth out of their owne report, that at that time they had not receyved the Christian religion: as also that they were converted to the faith and withall perverted at the very same time, receyving the doctrine of the gospell corrupted with superstitions even at the first when they tooke it from the Greeke Church, which it selfe then was degenerate and corrupted with many superstitions and fowle errors, both in doctrine and discipline; as may appeare by the story of Nicephorus Gregoras, in his 8 and 9 bookes. But as touching the time of their conversion to the Christian faith, I suppose rather that it is mistaken by the Russe; for that which I find in the Polonian story [Martinus Cromerus; lib. iii, cap. 2.], the second booke, the third chapter, where is said that, about the year 990, Vlodomirus duke of Russia married one Anne, sister to Basilus and Constantinus, brothers and emperors of Constantinople. Whereupon the Russe received the faith and profession of Christ. Which though it be somewhat more auncient then the time noted before out of the Russe report, yet it falleth out all to one reckoning touching this point; viz., in what truth and sinceritie of doctrine the Russe received the first stamp of religion, for asmuch as the Greeke Church at that time also was many waies infected with error and superstition.

At my being there, the year 1588, came unto the Mosko the patriarch of Constantinople, or Sio, called Hieronimo, being banished (as some said) by the Turke, as some other reported by the Greeke clergy deprived. [Jeremias, Patriarch of Constantinople, had been deposed and banished to Rhodes by the Sultan Amurath III. He was however suffered to return to Constantinople with the rank of Hierarch; but, finding the Patriarchal church converted into a mosque, he obtained leave to collect alms throughout Christendom for erecting a new cathedral. It was on this mission that he arrived at the Russian capital in July 1588. Arsenius, a Greek prelate who accompanied Jeremias, wrote an account of the journey from Poland to Moscow, and of the installation of Job, first Patriarch of Russia, in modern Greek. This was first printed, with a Latin translation, in the *Catalogus Codd. MSS. bibliothecæ regii Taurinensis Athenæi*: 2 tomm. fol. Taurini, 1749; tom. i, p. 433.] The emperor, being given altogether to superstitious devotions, gave him great intertainment. Before his coming to Mosko he had bene in Italy with the Pope, as was reported ther by some of his company. His errand was to consult with the emperor concerning these points. First, about a league to passe betwixt him and the king of Spaine, as the meetest prince to joyne with him in opposition against the Turke. To which purpose also ambassages had passed betwixt the Russe and the Persian. Likewise from the Georgians to the emperor of Russia, to joine league together for the invading of the Turke on all sides of his dominion; taking the advantage of the simple qualitie of the Turke that now is. This treatie was helped forward by the emperors ambassage of Almaine, sent at the same time to sollicite an invasion upon the parts of Polonia that lie toward Rusland, and to borrow money of the Russe emperor, to pursue the warre for his brother Maximilian against the Swedens son, now king of Poland. But this consultation concerning a league betwixt the Russe and the Spaniard (which was in some forwardnes at my coming to Mosko, and already one appointed for ambassage into Spaine) was marred by means of the overthrow given to the Spanish king by her majestie the queene of England this last year. Which made the Russe emperor and his counsell to give a sadder countenance to the English ambassage at that time; for that they were disappointed of so good a policie as was this conjunction supposed to be betwixt them and the Spanish.

His second purpose (whereto the first served as an introduction) was in revenge of the Turke and the Greeke cleargie that had thrust him from his seat, to treat with them about the reducing of the Russe Church under the Pope of Rome. Wherein it may seeme, that comming lately from Rome he was set on by the Pope, who hath attempted the same many times before, though all in vaine; and, namely, in the time of the late emperour Ivan Vasilowich, by one Anthony [Antonio Possevino, the Jesuit, sent by Gregory XIII on a mission to Stephen Bathory, king of Poland, and to the czar, in the year 1581, to effect a pacification between the two countries. He published an account of Russia, with papers relating to his embassy.], his legate; but thought this belike a farre better meane to



Procession at the Cathedral Square of the Moscow Kremlin. Miniature from *The Book of the Election of the Great Sovereign, Czar and Grand Duke Mikhail Fedorovich* (published in 1673; reprinted in 1856 and 2009).

obtaine his purpose, by treatie and mediation of their owne patriarch. But this not succeeding, the patriarch fell to a third point of treatie, concerning the resignation of his patriarchship and translation of the sea from Constantinople, or Sio, to the citie of Mosko. Which was so well liked and intertained by the emperour (as a matter of high religion and pollicie) that no other treatie (specially of forrein ambassages) could be heard or regarded, till that matter was concluded.

The reasons wherewith the patriarch persuaded the translating of his sea to the citie of Mosko were these in effect. First, for that the sea of the patriarch was under the Turk, that is enemie to the faith; and therefore to bee removed into some other countrie of Christian profession. Secondly, because the Russe church was the only naturall daughter of the Greeke at this time, and holdeth the same doctrine and ceremonies with it: the rest being all subject to the Turke, and fallen away from the right profession. Wherein the subtill Grceke, to make the better market of his broken ware, advaunced the honour that would growe to the emperour and his countrie, to have the patriarches seat translated into the chief citie and seat of his empire. As for the right of translating the sea, and appointing his successour, hee made no doubt of it, but that it perteyned wholly to himselfe.

So the emperour and his counsell, with the principall of his cleargie, being assembled at the Mosko, it was determined that the metropolite of Mosko should become patriarch of the whole Greeke Church, and have the same full authoritie and jurisdiction that pertained before to the patriarch of Constantinople or Sio. And that it might bee done with more order and solemnitie, the 25 of January 1588, the Greeke patriarch, accompanied with the Russe cleargie, went to the great church of Precheste, or our Ladie, within the emperours castle (having first wandred thorough the whole citie in manner of a procession, and blessing the people with his two fingers), where hee made an oration and delivered his resignation in an instrument of writing, and so laied downe his patriarchicall staffe. Which was presently received by the metropolite of Mosko, and divers other ceremonies used about the inauguration of this new patriarch.

The day was holden very solemne by the people of the citie, who were commaunded to forbear their workes and to attend this solemnitie. The great patriarch that day was honoured with rich presents sent him from the emperour and empresse, of plate, cloth of gold, furies, etc., carried with great pompe thorough the streets of Mosko, and at his

departing received many giftes more, both from the emperour, nobilitie, and cleargie. Thus the patriarchship of Constantinople or Sio (which hath continued since the Counsell of Nice) is now translated to Mosko, or they made beleeve that they have a patriarch with the same right and authoritie that the other had. Wherin the subtil Greeke hath made good advantage of their superstition, and is now gone away with a rich bootie into Poland, whither their patriarchship be currant or not.

The matter is not unlike to make some schisme betwixt the Greeke and Russe Church, if the Russe holde this patriarchship that he hath so well payed for, and the Greekes elect another withall, as likely they will, whither this man were banished by the Turke or deprived by order of his owne cleargie. Which might happen to give advantage to the Pope, and to bring over the Russe Church to the sea of Rome (to which end peradventure he devised this stratagem, and cast in this matter of schisme among them) but that the emperours of Russia know well enough, by the example of other Christian princes, what inconvenience would grow to their state and countrie by subjecting themselves to the Romish sea. To which ende the late emperour Ivan Vasilowich was very inquisitive of the Popes authority over the princes of christendome, and sent one of very purpose to Rome, to behold the order and behavior of his court.

With this patriarch Hieronimo was driven out at the same time by the great Turke one Demetrio, archbishop of Larissa, who is now in England, and pretendeth the same cause of their banishment by the Turke, (to wit) their not admitting of the Popes new kalender for the alteration of the yeare. Which how unlikely it is, may appeare by these circumstances. First, because there is no such affection nor friendlie respect betwixt the Pope and the Turke, as that he should banish a subject for not obeying the Popes ordinance, specially in a matter of some sequele for the alteration of times within his owne countries. Secondly, for that he maketh no such scruple in deducting of times, and keeping of a just and precise account from the Incarnation of Christ: whom he doth not acknowledge otherwise then I noted before. Thirdly, for that the said patriarch is now at Naples in Italy, where, it may be ghesse, he would not have gone, within the Popes reach and so neare to his nose, if he had bene banished for opposing himselfe against the Popes decree.

This office of patriarchship, now translated to Mosko, beareth a superiour authoritie over all the Churches, not onely of Russia and other the emperours dominions, but thorough out all the Churches of christendome that were before under the patriarch of Constantinople or Sio: or at least the Russe patriarch imagineth himselfe to have the same authoritie. Hee hath under him as his proper diocesse the province of Mosko, besides other peculiars. His court or office is kept at the Mosko.

Before the creation of this new patriarch they had but one metropolite, that was called the metropolite of Mosko. Now, for more state to their Church and newe patriarch, they have two metropolities, the one of Novogrod Velica, the other of Rostove. Their office is to receive of the patriarch such ecclesiasticall orders as he thinketh good, and to deliver the charge of them over to the archbishops: besides the ordering of their owne diocesse.

Their archbishops are foure: of Smolensko, Cazon, Vobsko [Pskov], and Vologda. The partes of their office is all one with the metropolits: save that they have an under jurisdiction, as suffraganes to the metropolites, and superiours to the bishops. The next are the vladikeis or bishops, that are but sixe in all: of Crutitska [Krontitskia], of Rezan, of Ofter [Tver] and Torshock, of Collomenska, of Volodemer, of Susdalla. These have every one a very large diocesse: as dividing the rest of the whole countrie among them.

The matters perteyning to the ecclesiasticall jurisdiction of the metropolites, archbishops, and bishops, are the same in a manner that are used by the cleargie



The Moscow Kremlin in the era of Ivan Kalita. Painting by Apollinary Vasnetsov (1921). Museum of Moscow.

in other partes of christendome. For besides their authoritie over the cleargie, and ordering such matters as are meare ecclesiasticall, their jurisdiction extendeth to all testamentarie causes, matters of marriage, and divorcementes, some pleas of injuries, &c. To which purpose also they have their officials or commissaries (which they call boiaren vladitskey), that are laymen of the degree of dukes or gentlemen, that keepe their courtes and execute their jurisdiction. Which, besides their other oppressions over the common people, raigne over the priestes: as the dukes and diacks doo over the poore people within their precincts. As for the archbishop or bishop himselfe, he beareth no sway in deciding those causes that are brought into his court. But if hee would moderate any matter, hee must doo it by intreatie with his gentleman officiall. The reason is, because these boiarskey or gentlemen officials are not appointed by the bishops, but by the emperour himselfe or his counsell, and are to give account of their doings to none but to them. If the bishoppe can intreat at his admission to have the choice of his owne officiall, it is accounted for a speciall great favour. But to speake it as it is, the cleargie of Russia, aswell concerning their landes and revenues as their authoritie and jurisdiction, are altogether ordered and over ruled by the emperour and his counsell, and have so much and no more of both as their pleasure doth permit them. They have also their assistants or severall counsels (as they call them) of certeine priests that are of their diocesse, residing within their cathedrall cities, to the number of foure and twentie a piece. These advise with them about the speciall and necessarie matters belonging to their charge.

Concerning their rentes and revenues to mainteyne their dignities, it is somewhat large. The patriarches yearely rents out of his landes (besides other fees) is about 3,000 rubbels or markes. The metropolitans and archbishops about 2,500. The bishops, some a 1,000, some 800, some 500, &c. They have had some of them (as I have heard say) ten or twelve thousand rubbels a yeare: as had the metropolitane of Novograde.

Their habite or apparell (when they shewe themselves in their pontificalibus after their solemnest manner) is a miter on their heades, after the popish fashion, sette with pearle and pretious stone, a cope on their backes, commonly of cloth of golde, embrodered with pearle, and a crosiers staffe in their handes, layed over all with plate of silver double guilt, with a crosse or sheepearde's crooke at the upper ende of it. Their ordinarie habite otherwise when they ride or goe abroad, is a hood on their heads of blacke colour, that hangeth downe their backes and standeth out like a bongrace before. Their upper garment (which they call reis) is a gowne or mantell of blacke damaske, with many listes or gardes of white sattin layed upon it, everie garde about two fingers broad, and their crosiers staffe carried before them. Themselves followe after, blessing the people with their two forefingers with a marveilous grace.

The election and appointing of the bishops and the rest, perteyneth wholly to the emperour himselfe. They are chosen ever out of the monasteries: so that there is no bishop, archbishop, nor metropolitane, but hath bene a monke or frier before. And by that reason they are and must all bee unmarried men, for their vow of chastitie when they were first shorne. When the emperour hath appointed whom hee thinketh good, he is invested in the cathedrall church of his

dioces with many ceremonies, much after the manner of the popish inauguration. They have also their deanes and their archdeacons.

As for preaching the worde of God, or any teaching or exhorting such as are under them, they neyther use it nor have any skill of it: the whole cleargie beyng utterlie unlearned, bothe for other knowledge and in the word of God. Onely their manner is twise every yeere, vz., the first of September (which is the first day of their yere) and on S. John Baptists day, to make an ordinarie speach to the people, every metropolite, archbishop, and bishop, in his cathedrall church, to this or like effect:—That if anie be in malice towards his neighbour, hee shall leave off his malice: if any have thought of treason or rebellion against his prince, he beware of such practise: if he have not kept his fasts and vowes, nor done his other dueties to the holie Church, he shal amend that fault, &c. And this is a matter of forme with them, littered in as many words and no more, in a manner, then I have heere set downe. Yet the matter is done with that grace and solemnitie, in a pulpit of purpose set up for this one acte, as if he were to discourse at large of the whole substance of divinitie. At the Mosko, the emperour himselfe is ever present at this solemne exhortation.

As themselves are voyde of all manner of learning, so are they warie to keepe out all meanes that might bring any in: as fearing to have their ignorance and ungodlinesse discovered. To that purpose they have perswaded the emperours, that it would breed innovation, and so danger to their state, to have anie noveltie of learning come within the realme. Wherein they say but trueth, for that a man of spirit and understanding, helped by learning and liberal education, can hardly indure a tyrannicall government. Some yeres past, in the other emperors time, there came a presse and letters out of Polonia to the citie of Mosko, where a printing house was set up with great liking and allowance of the emperour himselfe. [Karamsin says that, in the year 1547, Ivan Vasilovitch procured printers from Germany, and in 1553 erected a press in Moscow, which he placed under the direction of Fedoroff, deacon of St. Nicholas, and Peter Mstivslavetz, who, in the year 1564, published the Acts of the Apostles with the Epistles. Vol. ix, p. 57.] But not long after the house was set on fire in the night time, and the presse and letters quite burnt up, as was thought by the procurement of the cleargy men.

Their priestes (whom they call papaes) are made by the bishops, without any great triall for worthinesse of giftes before they admit them, or ceremonies in their admission: save that their heades are shorne (not shaven, for that they like not) about an hand bredth or more in the crowne, and that place annoynted with oyle by the bishop: who in his admission putteth upon the priest, first, his surplesse, and then setteth a white crosse on his brest of silke or some other matter, which he is to weare eight dayes and no more: and so giveth him authoritie to say and sing in the church, and to administer the sacraments.

They are men utterly unlearned, which is no marveile, forasmuch as their makers, the bishops themselves (as before was saide) are cleere of that qualitie, and make no farther use at al of any kind of learning,



Frontispiece and first page from Apostol printed by Ivan Fyodorov and Pyotr Mstislavets in Moscow in 1564. Copy of the Siberian Department of Russian Academy of Sciences. Wikimedia Commons.

no not of the scriptures themselves, save to reade and to sing them. Their ordinary charge and function is to say the leiturgie, to administer the sacraments after their maner, to keepe and deck their idoles, and to doe the other ceremonies usuall in their churches. Their number is great, because their townes are parted into many smal parishes, without any descretion for deviding them into competent numbers of housholds and people for a just congregation: as the manner in all places where the meanes is neglected for increasing of knowledge and instruction towards God. Which cannot well be had, where, by means of an unequall partition of the people and parishes, there followeth a want and unequalitie of stipend for a sufficient ministerie.

For their priests, it is lawful to marrie for the first time. But if the first wife dye, a second hee cannot take, but hee must loose his priesthood and his living withall. The reason, they make out of that place of Saint Paul to Timothy, I. iii. 2, not well understood, thinking that to bee spoken of divers wives successively, that the apostle speaketh of at one and the same time. If he will needs marrie againe after his first wife is dead, hee is no longer called papa, but rospapa, or priest quondam. This maketh the priestes to make much of their wives, who are accounted as the matrones, and of best reputation among the women of the parish.

For the stipend of the priest, their manner is not to pay him any tenthes of corne, or ought els: but he must stand at the devotion of the people of his parish, and make up the incommes towards his maintenance, so wel as he can, by offerings, shriftes, marriages, burials, dirges, and prayers for the dead and the living (which they call molitva). For besides their publike service within their churches, their manner is for every private man to have a prayer saide for him by the priest, upon any occasion of businesse whatsoever, whether he ride, goe, saile, plough, or whatsoever els he doeth. Which is not framed according to the occasion of his businesse, but at randome, being some of their ordinarie and usuall Church-prayers. And this is thought to be more holy and effectuall, if it be repeated by the priests mouth, rather then by his owne. They have a custome besides to solemnize the saints day that is patrone to their church once every yeere. What time al their neighbours of their countrey and parishes about, come in to have prayers saide to that saint for themselves and their friendes: and so make an offering to the priest for his paines. This offering may yeeld them some ten poundes a yeere, more or lesse, as the patrone or saint of that church is of credite and estimation among them. The manner is on this day (which they keep anniversarie) for the priest to hire divers of his neighbour priestes to helpe him: as having more dishes to dresse for the saint then he can wel turne his hand unto. They use besides to visite their parishioners houses with holy water and perfume commonly once a quarter: and so having sprinckled and besensed the goodman and his wife, with the rest of their houshold and houshold stuffe, they receive some devotion, more or lesse as the man is of abilitie. This and the rest laid altogether, may make up for the priest towards his maintenaunce about thirtie or fourtie rubbels a yere, wherof he payeth the tenth part to the bishop of the dioces.

The papa or priest is knowen by his long tufts of haire hanging downe by his eares, his gowne with a broad cape, and a walking staffe in his hand. For the rest of his habite, he is apparelled like the common sort. When he saith the leiturgie or service within the church, he hath on him his surplesse, and sometimes his coape, if the day be more solemne. They have, besides their papas or priestes, their churnapapas (as they call them), that is, blacke priestes: that may keepe their benefices, though they bee admitted friers withall within some monasterie. They seeme to bee the verie same that were called Regular priestes in the Popish Church. Under the priest is a deacon in every church, that doeth nothing but the office of a parish clearke. As for their protopapas or archepriestes, and their archdeacons (that are next in election to be their protopapas), they serve only in the cathedral churches.

Of friers they have an infinit rabble, farre greater then in any other countrey where Popery is professed. Every city and good part of the countrey swarmeth ful of them. For they have wrought (as the Popish friers did by their superstition and hypocrisie) that if any part of the realme bee better and sweeter then other, there standeth a friery or a monastery dedicated to some saint.

The number of them is so much the greater, not onely for that it is augmented by the superstition of the countrey, but because the fryers life is the safest from the oppressions and exactions that fall upon the commons. Which causeth many to put on the fryers weede, as the best armour to beare off such blowes. Besides such as are voluntarie, there are divers that are forced to shire themselves fryers upon some displeasure. These are for the most part of the chiefe nobility. Divers take the monasteries as a place of sanctuary, and there become friers, to avoyde some punishment that they had deserved by the lawes of the realme. For if hee gette a monastery over his head, and there put on a coole [cowl] before hee be attached, it is a protection to him for ever against any law, for what crime soever: except it be for treason. But this proviso goeth withall, that no man commeth there (except such as are commanded by the emperour to be received) but hee giveth them lands, or bringeth his stock with him and putteth it into the common

treasurie. Some bring a 1000 rubbels, and some more. None is admitted under 3 or 4 hundred.

The manner of their admission is after this sort. First, the abbot strippeth him of all his secular or ordinarie apparell. Then hee putteth upon him, next to his skinne, a white flannel shirt, with a long garment over it down to the ground, girded unto him with a broad leather belt. His uppermost garment is a weede of garras or say, for colour and fashion much like to the upper weed of a chimney-sweeper. Then is his crown shorne a hand breadth or more close to the very skinne, and these or like words pronounced by the abbot, whiles hee clippeth his haire:—"As these hairens are clipped of and taken from thy head, so now we take thee and separate thee cleane from the worlde, and worldly thinges," &c. This done, hee annoynteth his crowne with oyle, and putteth on his coole: and so taketh him in among the fraternitie. They vowe perpetuall chastitie, and abstinence from flesh.



"Old Believer Priest Nikita Pustosvyat Disputing with Patriarch Joachim on Matters of Faith." Painting by Vasily Perov (1880). Wikimedia Commons.

Besides their landes (that are verie great), they are the greatest marchants in the whole countrey, and deale for all manner of commodities. Some of their monasteries dispend in landes one thousande or two thousande rubbels a yeere. There is one abbey, called Troits, that hath in lands and fees the summe of 100,000 rubbels or marks a yeere. It is built in maner of a castle, walled rounde about, with great ordinance planted on the wall, and conteineth within it a large bredth of grounde and great varietie of building. There are of friers within it (besides their officers and other servants) about 700. The emperesse that now is [Irenia, sister of Boris Godunoff. She gave birth to her first child in 1592, having been several times previously enceinte. In the year 1585 Horsey was despatched to England from Moscow, by the Czar Fedor, to procure a midwife for the Czarina; and, on his return, he brought with him a letter from Queen Elizabeth to Irenia on the subject of the midwife and a physician, whom she had also sent to her assistance. See Hamel, p. 234.] hath many vowes to Saint Sergius, that is patrone there, to intreat him to make her fruitful, as having no children by the emperour her husband. Lightly every yeere she goeth on pilgrimage to him from the Mosko on foote, about 80 English miles [About half this number of miles is the true distance.], with five or sixe thousand women attending upon her, all in blewe liveries, and foure thousand souldiers for her garde. But Saint Sergius hath not yet heard her prayers, though (they say) he hath a speciall gift and facultie that way.

What learning there is among their fryers may be knowen by their bishops, that are the choyce men out of all their monasteries. I talked with one of them at the citie of Vologda, where (to trie his skill) I offered him a Russe Testament, and turned him to the first chapter of Saint Mathewes Gospel. Where he beganne to reade in verie good order. I asked him first, what part of scripture it was that he had read? Hee answered, that hee coulde not well tell. Howe manie Evangelistes there were in the newe Testament? He sayde he knew not. Howe manie Apostles there were? Hee thought there were twelve. Howe he shoulde be saved? Whereunto he answered mee with a piece of Russe doctrine, that hee knew not whether he shoulde bee saved or no: but if God woulde poshallovate him, or

gratifie him so much as to save him, so it was, hee would be glad of it: if not, what remedie? I asked him why he shoare himselfe a fryer? He answered, because he would eat his bread with peace. This is the learning of the friers of Russia, which, though it be not to bee measured by one, yet partly it may bee gessed, by the ignorance of this man, what is in the rest.

They have also many nunneries, whereof some may admitte none but noblemens widowes and daughters, when the emperour meaneth to keepe them, unmarried, from continuing the blood or stocke which he would have extinguished. To speak of the life of their friers and nunnes, it needes not to those that know the hypocrisie and uncleannesse of that cloyster-broode. The Russe himselfe (though otherwise addicted to all superstition) speaketh so fowly of it, that it must needes gaine silence of any modest man.

Besides these, they have certeyne eremites (whome they call holy men) that are like to those gymnosophists for their life and behaviour: though farre unlike for their knowledge and learning. They use to go starke naked, save a clout about their middle, with their haire hanging long and wildely about their shoulders, and many of them with an iron collar or chaine about their neckes or middes, even in the very extremity of winter. These they take as prophets and men of great holines, giving them a liberty to speak what they list without any controulment, thogh it be of the very highest himselfe. So that if he reprove any openly, in what sort soever, they answer nothing, but that it is po græcum, that is, for their sinnes. And if anie of them take some piece of sale ware from anie mans shop, as he passeth by, to give where he list, hee thinketh himselfe much beloved of God, and much beholding to the holy man for taking it in that sort.

Of this kinde there are not many, because it is a very harde and colde profession to goe naked in Russia, specially in winter. Among other at this time they have one at Mosko that walketh naked about the streetes, and invyeth commonly against the state and government, especially against the Godonoës, that are thought at this time to bee great oppressours of that common wealth. Another there was, that dyed not many yeeres agoe (whome they called Basileo), that would take upon him to reproove the olde emperour, for all his crueltie and oppressions done towards his people. His body they have translated of late into a sumptuous church neere the emperours house in Mosko, and have canonized him for a saint. Many miracles he doth there (for so the friers make the people to beleeve), and manie offrings are made unto him, not only by the people but by the chiefe nobilitie, and the emperour and empresses themselves, which visite that church with great devotion. But this last yeere, at my beeing at Mosko, this saint had ill lucke in working his miracles. For a lame man that had his limmes restored (as it was pretended by him) was charged by a woman that was familiar with him (being then fallen out) that hee halted but in the day time, and coule leape merily when he came home at night. And that hee had intended this matter sixe yeeres before. Nowe he is put into a monastery, and there rayleth upon the fryers that hyred him to have this counterfaite miracle practised upon him. Besides this disgrace, a litle before my comming from thence, there were eyght slaine within his church by fire in a thunder. Which caused his belles (that were tingling before all day and night long as in triumph of the miracles wrought by Basileo, their saint) to ring somewhat softlier, and hath wrought no little discredite to this miracle-worker. There was another of great account at Plesko (called Nichôla of Plesko) [See an account of this fanatic in the earlier part of the narrative of Horsey; who names him "Mikula Sweat," and gives his personal recollections of him.], that did much good when this emperours father came to sacke the towne, upon suspition of their revolting and rebellion against him. The emperour, after hee had saluted the eremite at his lodging, sent him a reward. And the holy man, to requite the emperour, sent him a piece of rawe fleshe, beyng then their Lent time. Which the emperour seeing, bid one to tell him that he marvelled that the holy man woulde offer him flesh to eat in the Lent, when it was forbidden by order of holie Church. And doth Evasko (which is as much to saye, as Jacke) thinke (quoth Nicôla) that it is unlawfull to eate a piece of beasts flesh in Lent, and not to eate up so much mans flesh as hee hath done already? So, threatning the emperour with a prophecy of some hard adventure to come upon him, except hee left murdering of his people and departed the towne, he saved a great many mens lives at that time.

This maketh the people to like very well of them, because they are as Pasquils. to note their great mens faults that no man els dare speake of. Yet it falleth out sometime, that for this rude libertie which they take upon them, after a counterfeite manner, by imitation of prophets, they are made away in secret: as was one or two of them in the last emperours time, for beyng over bold in speaking against his government.

## **Chap. XXII.**

Of their Leiturgie, or forme of Church-service, and their manner of administring the Sacraments.

Their morning service they call zautrana, that is, matins. It is done in this order. The priest entereth into the church



with his deacon following him. And when hee is come to the middle of the church, he beginneth to say with a lowde voyce: "Blasslavey Vladika" (that is) "Blesse us, heavenly Pastor:" meaning of Christ. Then he addeth:—"In the name of the Father, and of the Sonne, and of the Holy Ghost, one very God in Trinitie:" and "Aspody Pomeluy" or, "Lorde have mercy upon us, Lorde have mercie upon us, Lorde have mercie upon us:" repeated three times. This done, hee marcheth on towards the chauncell or sanctum sanctorum (as they use to call it), and so entreth into the scharsvey dwere, or the heavenly doore: which no man may enter into but the priest only. Where, standing at the altar or table (set neere to the upper wall of the chauncell), hee sayeth the Lordes Prayer, and then againe "Aspode Pomeluy," or, "Lord have mercie upon us, Lorde have mercie upon us," &c., pronounced twelve times. Then, "Praised be the Trinitie, the Father, the Sonne, and the Holie Ghost, for ever and ever," Wherto the deacons and people say, "Amen." Next after, the priest addeth the Psalmes for that day, and beginneth with, "O come let us worshippe and fall downe before the Lord," &c.: and therewithall himselfe, with the deacons and people, all turne themselves towards their idoles or images that hang on the wall, and, crossing themselves, bowe down three times, knocking their heades to the verie ground. After this he readeth the ten Commandments and Athanasius Creed out of the service-booke.

This being done, the deacon that standeth without the heavenly doore or chauncel readeth a piece of a legend out of a written booke (for they have it not in print) of some saints life, miracles, &c. This is divided into many partes, for every day in the yeere, and is read by them with a playne singing note, not unlike to the Popish tune when they sounge their gospels. After all this (which reacheth to an houre and an halfe or two houres of length) hee addeth certeyne sette collectes or prayers upon that which hee hath read out of the legend before: and so endeth his service. All this while stand burning before their idoles a great many of waxes candles (wherof some are of the bignes of a mans wast), vowed or enjoyned by penance upon the people of the parish.

About 9 of the clock in the morning they have an other service, called obeidna, or compline, much after the order of the Popish service that bare that name. If it bee some high or festivall day, they furnish their service beside with, "Blessed bee the Lorde God of Israel," &c., and, "We prayse thee O God," &c., sung with a more solemne and curious note.

Their evening service is called vecherna, where the priest beginneth with Blaslavey Vladika, as hee did in the morning, and with the psalms appointed for the vecherna. Which beyng read, hee singeth, "My soule doeth magnifie the Lorde," &c. And then the priest, deacons, and people, all with one voice sing, "Aspody Pomelui," or, "Lord have mercy upon us," thirty times together. Whereunto the boyes that are in the church answer all with one voyce, rowling it up so fast as their lippes can goe:—"Verij, verij, verij, verij," or, "Prayse, prayse, prayse," &c., thirty times together, with a very strange noyse. Then is read by the priest, and upon the holidiaes sung, the first psalme:—"Blessed is the man," &c. And in the end of it is added, "Alleluia," repeated ten times. The next in order is some part of the gospell read by the priest, which hee endeth with "Alleluia" repeated three times. And so having said a collect in remembrance of the saint of that day, he endeth his evening service. All this while the priest standeth above, at the altar or high table, within the chancel or sanctum sanctorum, whence he never moveth al the service time. The deacon or deacons (which are many in their cathedrall churches) stand without the chancell by the sharsvey dwere, or heavenly doore: for within they may not be seene all the service time, though otherwise their office is to sweepe and keepe it, and to set up the waxe candels before their idols. The people stand together the whole service time in the body of the church, and some in the church porch; for piew or seate they have none within their churches.

The sacrament of baptisme they administer after this manner. The child is brought unto the church (and this is done within eight daies after it is borne); if it bee the childe of some nobleman, it is brought with great pomp in a rich sled or wagon, with chaires and cushions of cloth of gold, and such like sumptuous shew of their best furniture. When they are come to the church, the priest standeth readie to receive the child within the church porch, with his tub of water by him. And then beginneth to declare unto them, that they have brought a little infidell to be made a Christian, &c. This ended, he teacheth the witnesses (that are two or three) in a certeine set forme out of his booke, what their dutie is in bringing up the childe after hee is baptised: vz., that he must be taught to know God, and Christ the Saviour. And because God is of great majestie, and wee must not presume to come unto him without mediatours (as the manner is when wee make any suit to an emperour or great prince), therefore they must teach him what saints are the best and chiefe mediatours, &c. This done, he commandeth the divell in the name of God, after a conjuring manner, to come out of the water: and so, after certeine praiers, he plungeth the childe thrise over head and eares. For this they holde to be a point necessary, that no part of the childe be undipped in the water.

The words, that beare with them the forme of baptisme, uttered by the priest when he dippeth in the childe, are the very same that are prescribed in the gospell and used by us, vz.: "In the name of the Father, and of the Sonne, and of the Ghost." For that they should altare the forme of the words, and say, "by the holy Ghost" (as I have heard that they did, folowing certain heretikes of the Greeke Church), I found to be untrue, aswell by report of them that have bin often at their baptismes, as by their booke of leiturgie it selfe, wherein the order of baptisme is precisely set downe.

When the childe is baptized, the priest laieth oile and salt tempred together upon the forehead and both sides of his face, and then uppon his mouth, drawing it along with his finger over the childes lippes (as did the Popish priestes) saying withall certeine prayers to this effect: that God will make him a good Christian, &c.: all this is done in the church porch. Then is the childe (as being now made a Christian, and meet to be received within the church dore) carried into the church, the priest going before, and there he is presented to the chiefe idoll of the church, being layd on a cushion before the feete of the image, by it (as by the mediatour) to bee commended unto God. If the child be sick or weake (specially in the winter), they use to make the water luke warme. After baptisme, the manner is to cut of the haire from the childes head, and having wrapped it within a piece of wax, to lay it up as a relique or monument in a secret place of the church.

This is the manner of their baptisme, which they account to be the best and perfectest form. As they doo all other parts of their religion, received (as they say) by tradition from the best Church, meaning the Greeke. And therefore they will take great paynes to make a proselite or convert, either of an infidell or of a forrein Christian, by rebaptizing him after the Russe manner. When they take any Tartar prisoner, commonly they will offer him life, with condition to be baptized. And yet they perswade very few of them to redeeme their life so: because of the naturall hatred the Tartar beareth to the Russe, and the opinion he hath of his falshood and injustice. The yere after Mosko was fired by the Chrim Tartar, there was taken a Divoymorse, one of the chiefe in that exploit, with 300 Tartars more: who had all their lives offered them, if they would be baptized after the Russe manner. Which they refused all to doo, with many reproches against those that perswaded them. And so beyng carried to the river Mosko (that runneth through the citie) they were all baptized after a violent manner, being thrust downe with a knock on the head into the water, through an hole made in the yse for that purpose. Of Lieflanders that are captives, there are many that take on them this second Russe baptisme, to get more libertie, and somewhat besides towards their living, which the emperour ordinarily useth to give them.

Of Englishmen, since they frequented the countrie, there was never any found that so much forgot God, his faith, and countrie, as that he would bee content to bee baptized Russe, for any respect of feare, preferment, or other meanes whatsoever: save onely Richard Relph [Richard Relph had been sent out to Russia by the Muscovy Company. "For his private tradinge with the companies stocke and credit, his prodigalities and deceiptes," he was recalled in the year 1584; but either refused obedience to the order or returned soon after. See a copy of a curious letter written by him to two of his partners in fraud against the Company, dated Rose Island, 12th August, 1584, in Lansdowne MS. 42, f. 67.], that following before an ungodly trade, by keeping a caback (against the order of the countrie), and being put of from that trade and spoiled by the emperours officers of that which he had, entred himself this last yere into the Russe profession: and so was rebaptised, living now asmuch an idolater as before he was a rioter and unthrifty person.

Such as thus receive the Russe baptisme, are first carried into some monasterie to be instructed there in the doctrine and ceremonies of the Church. Where they use these ceremonies. First, they put him into a new and fresh suite of apparell, made after the Russe fashion, and set a coronet, or (in sommer) a garland, upon his head. Then they annoint his head with oile, and put a waxe candle light into his hand: and so pray over him foure times a day, the space of seven dales. All this while he is to abstaine from flesh and white meats. The seven dales being ended, he is purified and washed in a bathstove, and so the eighth day hee is brought into the church, where he is taught by the friers how to behave himselfe in presence of their idols, by ducking downe, knocking of the head, crossing himself, and such like gestures, which are the greatest part of the Russe religion.

The sacrament of the Lordes Supper they receive but once a yere, in their great Lent time, a litle before Easter. Three, at the most, are admitted at one time, and never above. The manner of their communicating is thus. First, they confesse themselves of all their sins to the priest (whom they call their ghostly father). Then they come to the church, and are called up to the communion table, that standeth, like an altar, a litle removed from the upper end of the church, after the Douth maner. Here, first, they are asked of the priest whether they be cleane or no, that is, whither they have never a sinne behind, that they left unconfessed. If they answer, No, they are taken to the table. Where the priest beginneth with certeine usuall prayers, the communicants standing in the meane while, with their

armes foulded one within an other, like penitenaries or mourners. When these prayers are ended, the priest taketh a spoone, and filleth it full of claret wine. Then he putteth into it a small piece of bread, and tempereth them both together: and so delivereth them in the spoone to the communicants, that stande in order, speaking the usuall wordes of the sacrament,—“Eat this,” &c., “Drink this,” &c.,—both at one time, without any pause.

After that, he delivereth them againe bread by it self, and then wine carded together with a little warme water, to represent bloud more rightly (as they thinke) and the water withall that flowed out of the side of Christ. Whiles this is in doing, the communicants unfold their armes. And then foulding them againe, follow the prieste thrise round about the communion table, and so returne to their places againe. Where, having said certeine other prayers, he dismisseth the communicants, with charge to bee meary, and to cheere up themselves for the seven daies next following. Which being ended, he enjoyneth them to fast for it as long time after. Which they use to observe with very great devotion, eating nothing els but bread and salt, except a little cabbage, and some other hearbe or roote, with water or quasse mead for their drinke.

This is their manner of administering the sacraments. Wherein, what they differ from the institution of Christ, and what ceremonies they have added of their owne, or, rather, borrowed of the Greekes, may easily be noted.

### **Chap. XXIII.**

Of the Doctrine of the Russe Church, and what errours it holdeth.

Their chieftest errours in matter of faith I find to be these. First, concerning the word of God it self, they will not read publicly certeine bookes of the canonically scripture, as the bookes of Moses: specially the foure last, Exodus, Leviticus, Numeri, and Deuteronomie, which they say are al made disauthenticke, and put out of use by the comming of Christ: as not able to discern the difference betwixt the morall and the ceremoniall law. The bookes of the prophets they allow of, but read them not publicly in their churches for the same reason: because they were but directers unto Christ, and proper (as they say) to the nation of the Jewes. Onely the booke of Psalmes they have in great estimation, and sing and say them dayly in their churches. Of the New Testament they allow and read all, except the Revelation: which therefore they read not (though they allow it) because they understand it not, neither have the like occasion to know the fulfilling of the prophecies conteyned within it, concerning especially the apostasie of the Antichristian Church, as have the Westerne Churches. Notwithstanding they have had their Antichrists of the Greeke Church, and may finde their owne falling of and the punishments for it, by the Turkish invasion, in the prophecies of that booke.

Secondly (which is the fountain of the rest of al their corruptions, both in doctrine and ceremonies) they holde with the Papistes, that their Church traditions are of equall authoritie with the written worde of God. Wherein they prefer themselves before other Churches: affirming that they have the true and right traditions delivered by the apostles to the Greeke Church, and so unto them.

3. That the Church (meaning the Greeke, and specially the Patriarch and his Synod, as the head of the rest) have a soveraigne authoritie to interpret the scriptures, and that all are bound to holde that interpretation as sound and authenticke.

4. Concerning the divine nature and the three persons in the one substance of God, that the Holy Ghost proceedeth from the Father onely, and not from the Sonne.

5. About the office of Christ they holde many fowle errours, and the same almost as doth the Popish Church: namely, that hee is the sole mediatour of redemption, but not of intercession. Their chiefe reason (if they bee talked withall) for defence of this errour, is that unapt and foolish comparison betwixt God and a monarch or prince of this world, that must bee sued unto by mediators about him: wherein they give speciall preferment to some above others, as to the blessed Virgin, whom they call precheste, or undefiled, and S. Nicôlas, whom they call scora pomosnick, or the speedy helper, and say that hee hath 300 angels of the chieftest, appointed by God to attend upon him. This hath brought them to an horrible excesse of idolatry, after the grossest and prophanest manner, giving unto their images al religious worship of praier, thanksgiving, offerings, and adoration, with prostrating and knocking their heads to the ground before them, as to God himself. Which, because they doo to the picture, not to the portraiture of the saint, they say they worship not an idol but the saint in his image, and so offend not God: forgetting the commandement of God, that forbiddeth to make the image or likenes of any thing, for any religious worship or use whatsoever. Their church walles are very full of them, richly hanged and set forth with pearle and

stone upon the smooth table. Though some also they have embossed, that stick from the board almost an inch outwards. They call them chudovodites, or their miracle workers: and when they provide them to set up in their churches, in no case they may say that they have bought the image, but exchanged monie for it.

6. For the means of justification, they agree with the Papists, that it is not by faith only apprehending Christ, but by their works also. And that opus operatum, or the worke for the worke sake, must needs please God. And therefore they are all in their numbers of praier, fastes, vowes, and offrings to saints, almes deeds, crossings, and such like, and carrie their numbring beads about with them continually, aswel the emperour and his nobilitie as the common people, not only in the church but in all other publike places, specially at any set or solemne meeting, as in their fastes, lawe courts, common consultations, intertainment of ambassadours, and such like.

7. They say, with the Papists, that no man can be assured of his salvation, til the last sentence be passed at the day of judgement.

8. They use auricular confession, and thinke that they are purged by the very action from so many sinnes as they confesse by name, and in particular to the priest.

9. They hold three sacramentes, of baptisme, the Lords supper, and the last annoiling, or unction. Yet concerning their sacrament of extreame unction, they holde it not so necessarie to salvation as they do baptisme, but thinke it a great curse and punishment of God if any die with out it.

10. They thinke there is a necessitie of baptisme, and that all are condemned that die with out it.

11. They rebaptise as many Christians (not being of the Greek Church) as they convert to their Russe profession: because they are divided from the true Church, which is the Greeke, as they say.

12. They make a difference of meates and drinks, accounting the use of one to be more holy then of another. And therefore in their set fastes they forbear to eate fleshe and white meats (as we call them) after the manner of the Popish superstition: which they observe so strictly, and with such blinde devotion, as that they will rather die then eat one bit of flesh, egges, or such like, for the health of their bodies in their extreme sicknesse.

13. They hold marriage to be unlawfull for all the clergie men, except the priests only, and for them also after the first wife, as was said before. Neither doo they well allow of it in lay men after the second marriage. Which is a pretence now used against the emperours only brother, a child of six yeres old [Prince Demetrius, youngest son of the Czar Ivan Vasilovitch.]: who therefore is not praied for in their churches (as their manner is otherwise for the princes blood) because hee was borne of the sixt marriage, and so not legitimate. This charge was given to the priests by the emperour himselfe, by procurement of the Godonoies, who make him beleieve that it is a good policie to turne away the liking of the people from the next successour. Many other false opinions they have in matter of religion. But these are the chiefe, which they holde partly by meanes of their traditions (which they have received from the Greeke Church), but specially by ignorance of the holy scriptures. Which notwithstanding they have in the Polonian tongue (that is all one with theirs, some few wordes excepted), yet fewe of them read them with that godly care which they ought to doo: neither have they (if they would) bookes sufficient of the Old and New Testament for the common people, but of their leiturgie onely, or booke of common service, whereof there are great numbers.

All this mischief commeth from the clergie, who being ignorant and godlesse themselves, are very warie to keepe the people likewise in their ignorance and blindness, for their living and bellies sake: partly also from the manner of government settled among them: which the emperours (whom it specially behoveth) list not to have chaunged by any innovation, but to retaine that religion that best agreeth with it. Which notwithstanding it is not to be doubted, but that having the word of God in some sort (though without the ordinarie meanes to attaine to a true sense and understanding of it) God hath also his number among them. As may partly appeare by that which a Russe at Mosko said in secret to one of my servants, speaking against their images and other superstitions:—That God had given unto England light to day, and might give it to morrow (if he pleased) to them.

As for any inquisition or proceeding against men for matter of religion, I could heare of none: save a few yeres since against one man and his wife, who were kept in a close prison the space of 28 yeres, till they were overgrown into a deformed fashion, for their hayre, nailes, collour of countenance, and such like, and in the end were burned at Mosko, in a small house set on fire. The cause was kepte secreete, but like it was for some part of truth in matter of religion: though the people were made to beleieve by the priests and friers, that they held some great and damnable heresie.

#### **Chap. XXIV.**

Of the manner of solemnizing their Marriages.

The manner of making and solemnizing their marriages is different from the maner of other countries. The man (though he never saw the woman before) is not permitted to have any sight of hir al the time of his woing: which he doth not by himself, but by his mother or some other ancient woman of his kin or acquaintance. When the liking is taken (aswell by the parents as by the parties themselves, for without the knowledge and consent of the parents, the contract is not lawful) the fathers on both sides, or such as are to them in steede of fathers, with their other chiefe friends, have a meeting and conference about the dowrie, which is commonly very large, after the abilitie of the parents: so that you shal have a market man (as they call them) give a 1000 rubbels or more with his daughter.

As for the man, it is never required of him, nor standeth with their custome, to make any jointer in recompence of the dowrie. But in case he have a child by his wife, she enioieth a thirde deale after his disease. If hee have two children by hir or more, shee is to have a courtesie more, at the discretion of the husband. If the husband depart without issue by his wife, shee is returned home to hir friends without any thing at al, save only hir dowrie: if the husband leave so much behind him in goods. When the agreement is made concerning the dowrie, they signe bonds one to the other, aswell for the paiment of the dowrie, as the per



“A Boyar Wedding Feast.” Painting by Konstantin Makovsky (1883). Wikimedia Commons.

forming of the mariage by a certain day. If the woman were never married before, hir father and friends are bound besides to assure hir a maiden. Which breedeth many brabbels and quarrels at law, if the man take any conceipt concerning the behaviour and honestie of his wife.

Thus, the contract being made, the parties begin to send tokens the one to the other, the woman first, then afterwards the man, but yet see not one another till the marriage be solemnized. On the eave before the marriage day, the bride is carried in a collimago or coach, or in a sledde (if it be winter) to the bridegromes house, with hir marriage apparell and bedstead with hir, which they are to lie in. For this is ever provided by the bride, and is commonly very faire, with much cost bestowed upon it. Here she is accompaned all that night by hir mother and other women: but not welcommed, nor once seene by the bridegrome himselfe.

When the time is come to have the marriage solemnized, the bride hath put upon her a kind of hood, made of fine knitworke or lawne, that covereth her head and all her body downe to the middle. And so, accompanied with her friends, and the bridegroom with his, they goe to church all on horsebacke, though the church bee neere hande and themselves but of very meane degree. The wordes of contract and other ceremonies in solemnizing the marriage, are much after the order and with the same wordes that are used with us: with a ring also given to the bride. Which beeing put on, and the wordes of contract pronounced: the brides hand is delivered into the hand of the bridegroom, which standeth al this while on the one side of the altar or table, and the bride on the other. So the marriage knot beeing knitte by the priest, the bride commeth to the bridegroom (standing at the end of the altar or table) and falleth downe at his feete, knocking her head upon his shooe, in token of her subjection and obedience. And the bridegroome againe casteth the lappe of his gowne or upper garment over the bride, in token of his duetie to protect

and cherish her.

Then the bridegroom and bride, standing both together at the tables ende, commeth first the father and the other friends of the bride, and bowe themselves downe low to the bridegroom: and so likewise his friends bow themselves to the bride, in token of affinity and love ever after betwixt the two kinreds. And withall, the father of the bridegroom offreth to the priest a loafe of bread, who delivereth it straight again to the father and other friends of the bride, with attestation before God and their idols, that hee deliver the dowry wholly and truely at the day appointed, and hold love ever after one kinred with another. Wherupon they break the loaf into pieces and eate of it, to testifie their true and sincere meanings for performing of that charge, and thenceforth to become as grains of one loafe or men of one table.

These ceremonies being ended, the bridegroom taketh the bride by the hand, and so they goe on together with their friendes after them towards the church porche. Where meete them certain with pots and cups in their handes, with meade and Russe wine. Wherof the bridegroom taketh first a charke, or little cuppe full in his hand, and drinketh to the bride: who, opening her hood or vale below, and putting the cup to her mouth underneath it (for beeing seene of the bridegroom) pleadgeth him agayne. Thus returning altogether from the church, the bridegroom goeth not home to his owne, but to his fathers house, and she likewise to hers, where either intertayn their friends apart. At the entring into the house, they use to fling corne out of the windowes upon the bridegroom and bride, in token of plentie and fruitfulness to bee with them ever after.

When the evening is come, the bride is brought to the bridegrooms fathers house, and there lodgeth that night, with her vale or cover still over her head. All that night she may not speak one word (for that charge she receiveth by tradition from her mother, and other matrones her friendes) that the bridegroom must neither heare nor see her till the day after the marriage. Neither three dayes after may shee bee hearde to speake, save certeyne fewe wordes at the table in a set forme, with great manners and reverence to the bridegroom. If she behave her selfe otherwise, it is a great prejudice to her credite and life ever after: and will highly be disliked of the bridegroom himselfe.

After the third day they depart to their owne, and make a feast to both their friends together. The marriage day, and the whole time of their festivall, the bridegroom hath the honour to bee called moloday knez, or yong duke, and the bride, moloday knezay, or young dutchesse.

In living with their wives, they shewe shemselves to be but of a barbarous condition: using them as servaunts rather then wives. Except the noble-women, which are, or seeme to be, of more estimation with their husbands then the rest of meaner sort. They have this fowle abuse, contrary to good order and the worde of God it selfe, that upon dislike of his wife or other cause whatsoever, the man may goe into a monasterie and shire himselfe a frier by pretence of devotion, and so leave his wife to shift for her selfe so well as she can.

## **Chap. XXV.**

Of the other Ceremonies of the Russe Church.

The other ceremonies of their church are manie in number: especially the abuse about the signe of the crosse, which they set up in their high wayes, in the tops of their churches, and in every doore of their houses, signing themselves continually with it on their foreheads and brests with great devotion, as they will seeme by their outward gesture. Which were lesse offence, if they gave not withall that religious reverence and worship unto it which is due to God onely, and used the dumb shewe and signing of it, insteede of thanksgiving and of all other dueties which they owe unto God. When they rise in the morning, they goe commonly in the sight of some steeple that hath a crosse on the toppe: and so bowing themselves towards the crosse, signe themselves withal on their foreheads and brests. And this is their thanksgiving to God for their nightes rest, without any word speaking, except peradventure they say, "Aspody Pomeluy," or, "Lorde have mercie upon us." When they sitte downe to meate, and rise againe from it, the thanksgiving to God is the crossing of their foreheads and brests. Except it be some few that adde, peradventure, a worde or two of some ordinarie prayer, impertinent to that purpose. When they are to give an oath for the deciding of anie controversie at lawe, they doe it by swearing by the crosse and kissing the feet of it, making it as God, whose name only is to bee used in such triall of justice. When they enter into any house (where ever there is an idole hanging on the wall) they signe themselves with the crosse and bow themselves to it. When they begin any work, bee it little or much, they arme them selves first with the signe of the crosse. And this commonly is all their prayer to God for good speede of their businesse. And thus they serve God with crosses, after a crosse and value maner: not understanding what the crosse of Christ is, nor the power of it. And yet they thinke all strangers Christians to be no

better then Turkes in comparison of themselves (and so they wil say), because they bow not themselves when they meete with the crosse, nor signe themselves with it, as the Russe maner is.

They have holie water in like use and estimation as the Popish Church hath. But herein they excede them, in that they doe not onely hallow their holie water stockes and tubbes ful of water, but all the rivers of the countrey once every yeere. At Mosko it is done with great pompe and solemnitie, the emperour himselfe being present at it with all his nobility, marching through the streets towards the river of Mosko in manner of procession, in this order as followeth. First goe two deacons with banners in their hands, the one of Precheste (or our Ladie), the other of S. Michael, fighting with his dragon. Then follow after the rest of the deacons and the priests of Mosko, two and two in a ranke, with coaps on their backs and their idols at their brest, carried with girdles or slinges made fast about their necks. Next the priests come their bishops, in their pontificalibus; then the friers, monks, and abbots; and after, the patriarches, in very rich attire, with a ball or sphere on the top of his myter, to signifie his universalitie over that Church. Last commeth the emperour, with all his nobility. The whole traine is of a mile long or more. When they are come to the river a great hole is made in the yse, where the market is kept, of a rod and a halfe broad, with a stage round about it to keepe off the presse. Then beginneth the patriarch to say certaine praiers, and conjureth the divel to come out of the water; and so, casting in salt and censing it with frankincense, maketh the whole river to become holy water. The morning before, all the people of Mosko use to make crosses of chawlk over everie doore and window of their houses: least the divell, beyng conjured out of the water, shoulde flye into their houses.

When the ceremonies are ended, you shal see the black gard of the emperours house, and then the rest of the towne, with their pailles and buckets, to take off the hallowed water for drinke and other uses. You shall also see the women dippe in their children over head and eares, and many men and women leape into it, some naked, some with their clothes on, when some man woulde thinke his finger woulde freese off, if hee should but dippe it into the water. When the men have done, they bring their horse to the river to drinke of the sanctified water: and so make them as holie as a horse. Their set day for this solemne action of hallowing their rivers, is that we cal Twelfthday. The like is done by other bishops in al parts of the realme.

Their maner is also to give it to their sick in their greatest extremitie, thinking that it will eyther recover them or sanctifie them to God. Whereby they kill many through their unreasonable superstition, as did the Lord Borris [Godunow] his onely sonne, at my beyng at the Mosko: whom he killed (as was said by the phisitions) by powring into him colde holie water, and presenting him naked into the church to their Saynt Basileo, in the colde of the winter, in an extremitie of sicknesse.

They have an image of Christ, which they call Neruchi (which signifieth as much as made without hands) for so their priests and superstition withal perswadeth them it was. This in their processions they carry about with them on high upon a pole, enclosed within a pixe made like a lanthorn, and doe reverence to it as to a great mysterie.

At every brewing their maner is likewise to bring a dish of their woort to the priest, within the church; which beyng hallowed by him is powred into the brewing, and so giveth it such a vertue, as when they drink of it they are seldome sober. The like they doe with the first frutes of their corne in harvest.

They have another ceremonie on Palmsunday, of auncient tradition: what time the patriarch rideth through the Mosko, the emperour himself holding his horse bridle, and the people crying "Hosanna," and spreding their upper garmentes under his horse feete. The emperour hath of the patriarch, for his good service of that day, 200 rubbels of standing pension. Another pageant they have, much like to this, the weeke before the nativitie of Christ: when every bishop in his cathedral church setteth forth a shew of the three children in the oven. [The show refers to a legend of St. Nicholas, Bishop of Myra, the saint held in most honour by the Russians.] Where the Angell is made to come flying from the rooffe of the church, with great admiration of the lookers on, and many terrible flashes of fire are made with rosen and gun-powder by the Chaldeans (as they call them), that run about the towne all the twelve dayes, disguised in their plaiers coats, and make much good sport for the honour of the bishops pageant. At the Mosko, the emperour himselfe and the empresse never faile to be at it, though it be but the same matter plaid every yeere, without any new invention at all.

Besides their fasts on Wednesdayes and Fridayes throughout the whole yeere (the one because they say Christ was solde on the Wednesday, the other because he suffered on the Friday), they have four great fastes or Lentes every yeere. The first (which they call their great Lent) is at the same time with ours. The second, about midsommer. The third, in harvest time. The fourth, about Hallontide, which they keepe not of pollicie, but of meere superstition. In

their great Lent, for the first weeke, they eate nothing but bread and salt and drinke nothing but water, neither meddle with anie matter of their vocation, but intende their shriving and fasting only. They have also three vigils or wakes in their great Lent, which they cal stojania; and the last Friday, their great vigil, as they cal it. What time the whole parish must bee present in the church, and watch from nine a clocke in the evening til sixe in the morning, all the while standing, save when they fall downe and knock their heads to their idoles, which must be an hundred and seventie times, just through the whole night.

About their burials also, they have manie superstitious and prophane ceremonies: as putting within the finger of the corpes a letter to Saint Nicôlas, whome they make their chiefe mediatour, and, as it were, the porter of heaven gates, as the Papistes doe their Peter.

In winter time, when all is covered with snow, and the ground so hard frozen as that no spade nor pikeaxe can enter, their manner is not to burie their dead, but to keepe the bodies (so many as die all the winter time) in an house in the suburbs or outparts of the towne, which they call Bohsedom, that is, Gods house, where the dead bodies are pyled up together, like billets on a woodstack, as hard with frost as a very stone, till the springtide come and resolveth the frost: what time every man taketh his dead friend and committeth him to the ground.

They have, besides, their yeeres and moneths mindes for their friendes departed. What time they have praier saide over the grave by the priest, who hath a penie ordinarie for his paines. When any dieth they have ordinary women mourners, that come to lament for the dead party; and stand howling over the bodie, after a prophane and heathenish manner, sometimes in the house, sometimes bringing the bodie into the backside, asking him what hee wanted, and what he meant to die. They bury their dead as the party used to goe, with coate, hose, bootes, hat, and the rest of his apparell.

Many other vaine and superstitious ceremonies they have, which were long and tedious to report. By these it may appeare how farre they are fallen from the true knowledge and practise of Christian religion, having exchanged the worde of God for their vaine traditions, and brought al to external and ridiculous ceremonies, without anie regard of spirite and trueth, which God requireth in his true worship.

#### **Chap. XXVI.**

Of the Emperours domestike or private Behaviour.

The emperours private behaviour, so much as may bee, or is meete to bee known, is after this maner. Hee riseth commonly about 4 a clock in the morning. After his apparelling and washing, in commeth his ghostly father or priest of his chamber, which is named in their tongue otetz duhoua, with his crosse in his hand, wherwith he blesseth him, laying it first on his forehead, then upon his cheekes or sides of his face, and then offreth him the ende of it to kisse. This done, the clearke of the crosse (called ehresby deyack profery) bringeth into his chamber a painted image, representing the saint for that day. For every day with them hath his severall saint, as it were the patrone for that day. This he placeth among the rest of his image gods, wherewithall his chamber is decked, as thicke almost as the wall can beare, with lampes and waxe candles burning before them. They are very costly and gorgeously decked with pearle and precious stone. This image being placed before him, the emperour beginneth to crosse himselfe after the Russe manner, first on the forehead, then on both sides of his breaste, with "Aspody pomeluy, pomeluy mena hospody, sacroy mena gresnick syhodesstua;" which is as much to say as, "Helpe me O Lorde my God, Lorde comfort me, defende and keepe me, a sinner, from doing evill," &c.





“Girl before a mirror.” Painting by Philipp Budkin (1848). A Russian girl with a traditional Russian braid and the headress kokoshnik.

This hee directeth towardes the image, or saynt for that day, whom hee nameth in his prayer, together with our Lady (whom they call Precheste), Saint Nicholas, or some other, to whome he beareth most devotion, bowing himself prostrate unto them, with knocking his head to the verie ground. Thus he continueth the space of a quarter of an houre, or thereabouts.

Then commeth againe the ghostly father, or chamber priest, with a silver bowle full of holy water, which they call in Russe, sweta voda, and a sprinkle of basill (as they call it) in his hand; and so al to besprinkleth first the image gods, and then the emperour. This holy water is brought fresh every day from the monasteries, farre and neere, sent to the emperour from the abbot or prior, in the name of the saint that is patrone of that monastery, as a speciall token of good wil from him.

These devotions being ended, he sendeth in to the empress to aske whether she hath rested in health, &c. And after a little pawse goeth himselfe to salute her in a middle roome betwixt both their chambers. The empress lieth apart from him, and keepeth not one chamber, nor table with the emperour ordinarily, save upon the eave of their Lenten or common fastes, what time she is his ordinarie ghest at bedde and boorde. After their meeting in the morning, they goe together to their private church or chappell, where is sayde or sounge a morning service (called zautrana) of an houre long or thereabouts. From the church hee returneth home, and sitteth him downe in a great chamber, to be seene and saluted by his nobilitie, such as are in favour about the court. If hee have to say to anie of them, or they to him, then is the time. And this is ordinarie, except his health or some other occasion alter the custome.

About nine in the morning he goeth to another church within his castle, where is sounge by priests and choristers the

high service (called obeadna, or complin), which commonly lasteth two houres, the emperour in the mean time talking, commonly, with some of his counsell, nobilitie, or captaines, which have to say to him or he to them. And the counsell likewise conferre together among themselves, as if they were in their counsell house. This ended he returneth home, and recreateth himselfe untill it be dinner time.

He is served at his table on this manner. First, every dish (as it is delivered at the dresser) is tasted by the cooke, in the presence of the high stewarde or his deputie. And so is receyved by the gentlemen wayters (called shilshey) and by them carried up to the emperours table, the high stewarde or his deputie going before. There it is received by the sewer (called erastnoy) who giveth a taste of everie dishe to the taster, and so placeth it before the emperour. The number of his dishes for his ordinarie service is about seventy: dressed somewhat grosely, with much garlicke and salt, much after the Douthch manner. When hee exceedeth upon some occasion of the day, or entertainment of some ambassador, he hath many more dishes. The service is sent up by two dishes at a time, or three at the most, that he may eate it warme, first the baked, then the rost meats, and last the brothes. In his dyning chamber is an other table, where sit the chiefe of his nobilitie that are about his court, and his ghostly father, or chapleine. On the one side of the chamber standeth a cubbard or table of plate, very fayre and riche, with a great cesterne of copper by it, full of yse and snow, wherein stande the pottes that serve for that meale. The taster holdeth the cup that he drinketh in all dinner time, and delivereth it unto him with a say, when hee calleth for it. The manner is to make many dishes out of the service after it is set on the table, and to send them to such noblemen and officers as the emperour liketh best: and this is counted a great favour and honour.

After dinner hee layeth him downe to reste, where commonly hee taketh three houres sleepe, except he employ one of the houres to bathing or boxing. And this custome for sleeping after dinner is an ordinary matter with him, as with all the Russes. After his sleepe, he goeth to evensong (called vechurna), and thence returning, for the most parte recreateth himself with the empresse till supper time, with jesters and dwarfes, men and women, that tumble before him, and sing many songs after the Russe manner. This is his common recreation betwixt meales, that hee moste delightes in. One other speciall recreation is the fight with wilde beares, which are caught in pittes or nets, and are kepte in barred cages for that purpose, against the emperour be disposed to see the pastime. The fight with the beare is on this sort. The man is turned into a circle wailed round about, where he is to quite himselfe so well as he can, for there is no way to flie out. When the beare is turned loose, he commeth upon him with open mouth. If at the first pushe hee misse his aime, so that the beare come within him, hee is in great daunger. But the wilde beare being very fearse, hath this qualitie, that giveth advantage to the hunter. His manner is when he assaileth a man, to rise up right on his two hinder legges, and so to come roaring with open mouth upon him. And if the hunter then can pushe right into the very brest of him betwixt his fore legges (as commonly hee will not misse), resting the other ende of their boarespeare at the side of his foote, and so keeping the pike still towards the face of the beare, he speedeth him commonly at one blow. But many times these hunters come short, and are either slaine, or miserably torne with the teeth and talents of the fierce beast. If the party quite himselfe well in this fight with the beare, he is carried to drinke at the emperour's seller door, where he drinketh himselfe drunke for the honor of Hospodare. And this is his reward for adventuring his life for the emperours pleasure. To maintaine this pastime the emperor hath certein huntsmen that are appointed for that purpose to take the wild beare. This is his recreation commonly on the holy dales. Sometimes he spendeth his time in looking upon his goldsmiths and jewellers, tailors, embroderers, painters, and such like, and so goeth to his supper. When it draweth towards bed time, his priest saieth certein praiers: and then the emperour blesseth and crosseth himselfe, as in the morning, for a quarter of an houre or thereabouts, and so goeth to his bedde.

The emperour that now is (called Theodore Ivanowich) is for his person of a meane stature, somewhat lowe and grosse, of a sallowe complexion, and inclining to the dropsie, hawke nosed, unsteady in his pase by reason of some weakenes of his lims, heavie and unactive, yet commonly smiling almost to a laughter. For qualitie otherwise, simple and slowe witted, but verie gentle, and of an easie nature, quiet, mercifull, of no martial disposition, nor greatly apt for matter of pollicie, very superstitious, and infinite that way. Besides his private devotions at home, he goeth every weeke commonly on pilgrimage to some monasterie or other that is nearest hand. He is of thirty-four yeares old, or thereabouts, and hath reigned almost the space of sixe yeares.

## **Chap. XXVII.**

Of the Emperours private or householde Officers.

The chiefe officers of the emperours houshold ar these which follow. The first is the office of the boiaren conesheva, or maister of the horse. Which containeth no more then is expressed by the name, that is, to be overseer of the horse,

and not magister equitum, or master of the horsemen. For he appointeth other for that service, as occasion dothe require (as before was said). He that beareth that office at this time is Borris Federowich Godouoe, brother to the empresse. Of horse for service in his warres (besides other for his ordinary uses) he hath to the number of 10,000, which are kept about Mosko.

The next is the lord stewarde of his houshold, at this time one Gregorie Vasilowich Godonoe. The third is his treasurer, that keepeth all his monies, jewels, plate, &c., now called Stepan Vasilowich Godonoe. The fourth, his controller, now Andreas Petrowich Clesinine [Kleschnin]. The fift, his chamberlaine. He that attendeth that office at this time is called Estoma Bisabroza Pastelnischay. The sixt, his tasters, now Theodore Alexandrowich and Ivan Vasilowich Godonoe. The seventh, his harbengers, which are three noblemen, and divers other gentlemen that doo the office under them. These are his ordinarie officers and offices of the chieftest account.

Of gentlemen beside, that wait about his chamber and person (called shilsey strapsey) there are two hundred, all noblemens sonnes. His ordinarie garde is 2,000 hagbutters, ready with their pieces charged and their match lighted, with other necessarie furniture, continually day and night: which come not within the house, but wait without in the court or yard, where the emperour is abiding. In the night time, there lodgeth next to his bedchamber the chiefe chamberlaine, with one or two more of best trust about him. A second chamber of [off] there lodge sixe other, of like account for their trust and faithfulness. In the third chamber lie certeine young gentlemen of these two hundred called shilsey strapsey, that take their turnes by forties every night. There are grooms besides that watch in their course, and lie at every gate and doore of the court, called estopnick.

The hagbutters or gunners, whereof there are two thousand (as was said before) watch about the emperours lodging or bed chamber by course, two hundred and fiftie every night, and two hundred and fiftie more in the court yarde and about the treasure house. His court or house at the Mosko is made castle wise, walled about, with great stoare of faire ordinance planted upon the wall, and conteyneth a great breadth of ground within it, with many dwelling houses. Which are appointed for such as are knowen to be sure and trustie to the emperour.

#### **Chap. XXVIII.**

Of the private behaviour, or qualitie of the Russe people.

The private behaviour and qualitie of the Russe people, may partly be understood by that whiche hath beene said concerning the publique state and usage of the countrie. As touching the naturall habite of their bodies, they are for the most parte of a large sise and of very fleshly bodies, accounting it a grace to bee somewhat grosse and burley, and therefore they nourish and spread their beardes to have them long and broad. But, for the most part, they are very unwelody and unactive withall. Which may bee thought to come partly of the climate, and the numbnes which they get by the cold in winter, and partly of their diet, that standeth most of rootes, onions, garlike, cabbage, and such like things that breed grosse humors, which they use to eate alone and with their other meates.

Their diet is rather much then curious. At their meales they beginne commonly with a chark, or small cuppe, of aqua vitæ (which they call Russe wine) and then drinke not till towards the ende of their meales, taking it in largely and all together, with kissing one another at every pledge. And therefore after dinner there is no talking with them, but every man goeth to his bench to take his afternoones sleepe, which is as ordinary with them as their nightes reste. When they exceede and have varietie of dishes, the first are their baked meates (for roste meates they use little) and then their broathes or pottage. To drinke drunke, is an ordinary matter with them every day in the weeke. Their common drinke is mead; the poorer sort use water, and thinne drink called quasse, which is nothing els (as wee say) but water turned out of his wittes, with a little branne meashed with it.

This diet would breede in them many diseases, but that they use bathstoves or hote houses in steede of all phisicke, commonly twise or thrise every weeke. All the winter time, and almost the whole sommer, they heat their peaches, which are made lyke the Germane bathstoaves, and their potlads, like ovens, that so warme the house, that a straunger at the first shall hardly like of it. These two extremities, specially in the winter, of heat within their houses and of extreame colde without, together with their diet, maketh them of a darke and sallow complexion, their skinnes beyng tanned and parched both with colde and with heate, specially the women, that for the greater parte are of farre worse complexions then the men. Whereof the cause I take to bee, their keeping within the hote houses, and busying themselves about the heating and using of their bathstoves and peaches.

The Russe, because that hee is used to both these extremities of heat and of cold, can beare them both a great deale

more patiently then straungers can doo. You shal see them sometimes (to season their bodies) come out of their bathstoves all on a froth, and fuming as hote almost as a pigge at a spitte, and presently to leape into the river starke naked, or to poure colde water all over their bodies, and that in the coldest of all the winter time. The women, to mende the bad hue of their skinnes, use to paint their faces with white and redde colours, so visibly that every man may perceyve it. Which is made no matter, because it is common and liked well by their husbandes, who make their wives and daughters an ordinarie allowance to buy them colours to paint their faces withall, and delight themselves much to see them of fowle women to become such faire images. This parcheth the skinne, and helpeth to deforme them when their painting is of.

They apparell themselves after the Greeke manner. The noblemans attire is on this fashion. First, a taffia, or little night cappe, on his head, that covereth little more then his crowne, commonlie verie riche wrought of silke and gold thread, and set with pearle and pretious stone. His head he keepeth shaven close to the very skin, except he be in some displeasure with the emperour. Then hee suffereth his haire to growe and hang downe upon his shoulders, covering his face as ugly and deformedly as he can. Over the taffia he weareth a wide cap of black foxe (which they account for the best furre) with a tiara or long bonnet put within it, standing up like a Persian or Babilonian hat. About his neck (which is seene al bare) is a collar set with pearle and pretious stone, about three or foure fingers broad. Next over his shirt (which is curiously wrought, because he strippeth himselfe into it in the sommer time while he is within the house) is a shepon, or light garment of silke, made downe to the knees, buttoned before; and then a caftan, or a close coat buttoned, and girt to him with a Persian girdle, whereat he hanges his knives and spoone. This commonly is of cloth of gold, and hangeth downe as low as his ankles. Over that he weareth a lose garment of some rich silke, furred and faced about with some gold lace, called ferris. An other over that of chamlet or like stuffe, called an alkaben, sleeved and hanging low, and the cape commonly brooched and set all with pearle. When hee goeth abroad he casteth over all these (which are but sleight, though they seeme to be many) an other garment, called an honoratkey, like to the alkaben, save that it is made without a collar for the neck. And this is commonly of fine cloth or camels haire. His buskins (which he weareth in stead of hose, with linnen folles under them instead of boot hose) are made of a Persian leather called saphian, embroidered with pearle. His upper stockes commonly are of cloth of gold. When he goeth abroad he mounteth on horsebacke, though it be but to the next doore, which is the manner also of the boiarskey or gentlemen.

The boiarskey or gentlemans attire is of the same fashion, but differeth in stuffe; and yet he will have his caftan or undercoat sometimes of cloth of gold, the rest of cloth or silke.

The noble woman (called chyna boiarshena) weareth on hir head, first, a caull of some soft silke (which is commonly redde) and over it a fruntlet, called obrosa, of white colour. Over that, hir cap (made after the coife fashion of cloth of gold) called shapka zempska, edged with some riche furre, and set with pearle and stone. Though they have of late begonne to disdaine embroidering with pearle about their cappes, because the diacks and some marchants wives have taken up the fashion. In their eares they weare earerings (which they call sargee) of two inches or more compasse, the matter of gold, set with rubies, or sapphires, or some like pretious stone. In sommer, they goe often with kerchieffes of fine white lawn or cambricke fastned under the chinne, with two long tassels pendent. The kerchiefe spotted and set thicke with rich pearle. When they ride or goe abroad in raynie weather, they weare white hattes with coloured bands (called stapa zemskoy). About their necks they were collers of three or foure fingers broad, set with riche pearle and pretious stone. Their upper garment is a loose gowne, called oposhen, commonly of skarlet, with wide loose sleeves hanging downe to the ground, buttoned before with great gold buttons, or, at least, silver and guilt, nigh as bigge as a walnut. Which hath hanging over it, fastned under the cappe, a large broad cape of some rich furre, that hangeth downe almost to the middes of their backs. Next under the oposken or upper garment they weare another, called a leitnick, that is made close before with great wide sleeves, the cuffe or half sleeve up to the elbowes, commonly of cloth of gold; and under that a ferris zemskoy, which hangeth loose, buttoned throughout to the very foote. On the hand wrests they weare very faire braselets, about two fingers broad, of pearle and pretious stone. They go all in buskins of white, yellow, blew, or some other coloured leather, embroidered with pearle. This is the attire of the noblewoman of Russia, when shee maketh the best shew of hir selfe. The gentlewomans apparell may differ in the stuffe, but is all one for the making or fashion.

As for the poore mousick and his wife, they go poorely cladde. The man, with his odnoratkey, or loose gowne, to the small of the legge, tyed together with a lace before, of coarse white or blew cloth, with some shube, or long wastcoat, of farre or of sheepskinne under it, and his furred cappe and buskins. The poorer sort of them have their odnoratkey or upper garment, made of kowes haire. This is their winter habite. In the sommer time, commonly they

weare nothing but their shirts on their backes and buskins on their legges. The woman goeth in a redde or blew gowne when she maketh the best shew, and with some warme shube of furre under it in the winter time. But in the sommer nothing but her two shirts (for so they call them) one over the other, whether they be within doores or without. On their heades they weare caps of some coloured stuffe, many of velvet or of cloth of golde; but for the most part kerchiefes. Without earings of silver or some other mettall, and her crosse about her necke, you shal see no Russe woman, be shee wife or maide.

As touching their behaviour and quality otherwise, they are of reasonable capacities, if they had those means that some other nations have to traine up their wittes in good nurture and learning. Which they might borrowe of the Polonians and other their neighbours, but that they refuse it of a very self pride, as accounting their owne fashions to be far the best. Partly also (as I said before) for that their manner of bringing up (voide of all good learning and civill behaviour) is thought by their governours most agreeable to that state and their manner of government. Which the people would hardly beare, if they were once civilled and brought to more understanding of God and good policie. This causeth the emperours to keep out al meanes of making it better, and to be very warie for excluding of all peregrinitie that might alter their fashions. Which were lesse to bee disliked, if it set not a print into the very mindes of his people. For as themselves are verie hardlie and cruellie dealte withall by their chiefe magistrates and other superiours, so are they as cruell one against an other, specially over their inferiours and such as are under them. So that the basest and wretchedest Christianoe (as they call him) that stoupeth and croucheth like a dogge to the gentleman, and licketh up the dust that lieth at his feete, is an intollerable tyrant where he hath the advantage. By this meanes the whole countrie is filled with rapine and murder. They make no account of the life of a man. You shall have a man robbed sometime in the very streets of their townes, if hee goe late in the evening, and yet no man to come forth out of his doores to rescue him, though hee heare him crie out. I will not speake of the straungenesse of the murders and other cruelties committed among them, that would scarsly bee beleevved to bee done among men, specially such as professe themselves Christians.

The number of their vagrant and begging poore is almost infinite, that are so pinched with famine and extreame neede, as that they begge after a violent and desperate manner, with "give mee and cut mee, give mee and kill mee," and such like phrases. Whereby it may bee gheassed what they are towardes straungers, that are so unnaturall and cruell towardes their owne. And yet it may bee doubted whither is the greater, the crueltie or intemperancie that is used in that countrie. I will not speake of it, because it is so foule and not to bee named. The whole countrie overfloweth with all sinne of that kinde. [See a confirmation of this charge in Horsey's Narrative, p. 164.] And no marveile, as having no lawe to restraine whoredomes, adulteries, and like uncleannesse of life.

As for the truth of his word, the Russe for the most part maketh small regard of it, so he may gaine by a lie and breache of his promise. And it may be saide truely (as they know best that have traded most with them) that from the great to the small (except some fewe that will scarcely be founde) the Russe neither beleeveth any thing that an other man speaketh, nor speaketh any thing himselfe worthie to be beleevved. These qualities make them very odious to all their neighbours, specially to the Tartars, that account themselves to be honest and just in comparison of the Russe. It is supposed by some that doe well consider of the state of both countries, that the offence they take at the Russe government and their maner of behaviour, hath beene a great cause to keepe the Tartar still heathenish, and to mislike (as he doeth) of the Christian profession.

FINIS.

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